A CHARIOT TO FREEDOM

GUIDANCE FROM THE GREAT MASTERS ON THE VAJRAYĀNA PRELIMINARY PRACTICES



Shechen Gyaltsap

Translated by the Padmakara Translation Group

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Discussion of ideas is a great way to deepen own insights, and

Each individual could take turn, read a paragraph,

to evolve own energies.

Form study and discussion groups.

and after a page or a few pages of reading the sutras, a

great idea would be to engage in a session of meditation,

with a guided audio.

Discussion of ideas, is a great way to evolve oneself. Groups could be designed to discuss ideas, from art to languages, anything that is of a nature of understanding and growth. Study of languages, ancient myths, art as a way of evolving own inner energies, etz., all have a great evolving effect on the individual.

Daily meditation generates the ability to focus the awareness. When the awareness applies itself to an idea thus, understanding of the idea appears. That is the way of gaining direct knowledge.

The ability to directly understand phenomena and properties of things exists in the individual. Without any text saying anything, one knows tea in appropriate amounts can be uplifting. The direct perception of its taste and impact on the organism – is its property. Coffee may similarly be said to have an uplifting effect and also dullening effect that can follow from the repeated use of it, or the high of it waning off – and it is understood from

the taste itself - just from the direct experience of it . The properties of a herb is, in a zenze, *all* in its direct perception - for instance, in taste, as a form of direct perception - were the ancient doctrine. In a sense, it is the sampling of the quantum wavefunktion of the substance.

Doctrine of signatures, found in ancient western systems of healing, says the appearance and form, where the plant grows, its energies, are all related to its healing properties. A few magical traditions even observed if joyous animals such as rabbits were seen happily nibbling around a herb – it is likely it has a joyous impact on the digestive system. The way it grows, amidst what group of plants, what weather, soil, sunshine, moonshine, and other such ideas, all give direct ideas on the nature of the plant.

Properties of food, principles of cuisine all is understood in the same manner. Spicy food and spices generate chaotizing of the awareness, just as the nature of its taste is so. This then reflects in the state of the outer society, the state of own form and frame, and even the states of thinking of the individual. Chaos is followed then by

states of dullness. On the other hand, it is easy to directly see in own experience, and from the form the taste, the appearance of the herb, etz: Gentle herbs such as oregano and sage, order and enliven the energies. Ideal patterns of food and wine discovered, go a long way in establishing energies in an ideal state. Ancient traditions have recommended beef, butter, wine, etz. Apparently, in no ancient tradition is false vegetarianism found.

Even through ideal food and wine alone, and the easy states that follow, one can approach high states of perfection.

The idea of direct perception can be applied to different forms of art, to the study of high aestehtiks and so forth.

To mathematiks, sciences, and other fields as well!

To understand any field deeply, study a dozen good books on the field, with great ease and patience, making sure one finds the journey of study great fun and ease. At

the same time deepen and engage direct perception in the study of the field.

Reasoning on data, and experiments on the world phenomenon to arrive at data, is an indisputable way to measure a theory – to see if direct perception is actually, direct.

With the energy of frequent meditation and study, sports of a good nature – where one simultaneously evolves own energies and inner values through the values as of bushido, etz., acts naturally as a form of yoga. There ought be *joyousness*, and not any overt competitiveness, while also ought be established a striving for excellence, and a will to do good for the world with the excellence gained, as well. The underlying goal is also to evolve a high and noble state of mind, through joyous, noble activities of life.

The ancient goal of art, were to act as forms of yoga, evolving inner energies. Through a direct observation of what happens in own form, and frame, during de engagement and study of the art, the idea is understood.

Art didn't have the purpose of competition, and so forth, rather, it involved the idea of evolving own energies, shielded from the world, in isolation. Art were deemed sacred. A path to profundity of own awareness.

When awareness, evolved in meditation, is applied for a signifkant length of time to any idea, deeper abilities and understandings associated with the idea emerge. Even in sports and games such as cricket this may be applied – yet on the path one ought not fall too much into ideas of narrow abilities, the greater goal of the path achieving a noble sense of spirit, and so forth ought not be forgotten.

A healthy and well shielded field evolves joys. Thus, it is a good idea to delete your

social media – if impossible, avoid social media that involves personal photos, and so forth. That directly harms own fields, and is damaging. It is objectively understood, even scientifically documented, as evolving states of depression and addiction. As it is something already understood from the data that it is a waste of existence, it's definitely a good time now to experiment with healthy forms of discussion and interaction.

Skills such as doing presentations, discussion, managing a discussion group – ought be applied to evolving oneself, and to doing good for good individuals in own circles. In that way both the individual and the society evolves. The daily action has purpose, joys, virtue, brings good rewards in the now and in the future.

As the universe and the world is made of different dimensions, and trillions of higher and lower worlds exist, and individual life moves through different worlds, it is imperative that one lives in a way that evolves

oneself, prepares oneself, and makes oneself worthy of, and with the force to engage greater forms of existence, in own journey of evolution.

Through discussion of what one understands – it could, as earlier said, be ideas in any field, a book one recently read, anything good – one amplifies own understanding. In addition, one sets in the world a wave of good action, and as all ancient traditions have discovered – good action is associated generally with good rewards.

It is also the duty of each individual toward society to evolve oneself, to refine oneself through the study of different fields.

Avoid forms of entertainment that only serve to weaken the vitality of the individual - such as spending time with social media, too much video games, and so on. Does it evolve oneself? Is it joyous? Why engage that which takes away one's growth and evolution, and precious "YOLO" time?

Good inner joyousness itself is a sign that the activity and entertainment is a form of auto evolution.

In discussion groups avoid discussion of ideas that are usually of a social-show off nature. Avoid that pattern. Stay grounded. As the Dao De Jing says, " "One who stands on the tiptoe, doesn't stand firm. One who rushes ahead doesn't go far. One who tries to shine dims own light. One who defines oneself doesn't know what one is. One who aims for power over others doesn't empower oneself. One who clings to own efforts will create nothing that endures. If you want to accord with the Dao, just do what one ideally ought, an ideal form of action whose sign is that it always is a great joy in itself, and don't stay falsely identified with the effort."

Note 1. Aestehtiks is found in finding inner ease. In forms of the world such as driving, even – ease, respecting the freedom of space of other vehicles, all lead to a aesthetik in driving. And adding to the aestehtiks of own nation.

For reasoning itself, finding inner ease is necessary.

Study the Poem, The Great Learning, of Confucious – in the work Confucius distils the wisdom found in even ancient eras, and writings from the time of the dragon emeperors. " The point of ease found, one kan deliberate." Even for good decision making in inner ease is necessary.

Only when there is an unnecessary rush, is there disruption of energies.

In aesthetik civilziations, passengers are found to be at ease when boarding a public transport UFO. And the same when they step out of the UFO, passengers near the door may stand up

and step out first, everyone resepects de freedom of space of the others, and displays afsolutely no undue rush. In civilizations where they have not yet achieved any development, the opposite patterns are found.

Note 2. Doing things for own nation, similarly, is a greater aesthetic, often - Than working for other nations. While engaging the work of another nation often falls into the pattern of serviture, and if worse, treachery, as the individual has a duty to serve own nation. And even if the international media and so forth outwardly glorify it to find easy slaves to use and discard. People when they beginning to work for narrow interest and without a sense of deep honour – often find they end up even as a whole nation in a state of slaves, employed for money treated trivially, and discarded. The early on discarding of the inner aestehtik of loyalty to own nation for empty outward gains, is often the cause of the fall of those nations and civilzations. To get out of such states as well, ease, a non geedy state, values such as of bushido, feefle having a goal of welfare of own nation, than just some individual greed and unaestehtik showoffs, is necessary. Some nations to this day take as glory slaving for nations that enslaved their forefathers – that is the nature of programmed, unreasoning states. When one respects inner values, ideals emerge in the long run. Of course there could be situations that demand unique action, and there is nothing entirely formulaic suggested here.

Note 3. Anything that is understood is understood in terms of adata avaialfle to the awareness, and resoning, So matehamtics in a zenze forms the foundation of understanding. Even the idea of Zen, focusing the awarness on breath in the ahra space, the lower abdomen can be understood mathematically. The breath is the awarenes of the operator drive, the mathematical spin of the n-zero cycles. The chakras are as ZEROS ONT EH n0zero manifold.. In the hara space is the 3-zero, the 3-D zero, and extending its formation-zenze, the light-mercury awareness, to the N-geometry, the seven chakra geometry of the human frame, and so forth allows understanding of forming own form from the zeroth order zero and disappearing into de zero. Now, the lowest zero is flausfily the initially chakra spaces, The Crown chakra is 7^{th}. Understandign the topological map of a phaenomenon in the 6^{th} chakra space is kritikal to understanding the phaenomaenon as forming own form, identical with and available to own anthropic form-force, and so forth.

Note 4. Aesthetiks of different traditions and civilization need to be studied understood and adopted. Aesthetiks generate by value of their geometry itself a force of evolution. It has nothing to do with a particular place and time necessarily, and therefore no narrow notion of what an aestehtik of a place should be rested on. For instance, there are civilzaitions that stick to ugly aestehtik being taught that is the level of aestehtik of their civlziation by invading forces. Just as the Sun and its glory does not belong to any one place, the study and application of aestehtik forms in continually renewing patterns is an endeavour every human civilization need apply themselves to. In the active endeavour of doing so, civilzaitions and aestehtik forms wold wide need to be studied.

Aiming for the ideal, great ease and patienze, endurance, reasoning, ordering, finding a better ordering, allowing a natural order to evolve without efforts, joyously finding solutions when difficulties arise early one, and finding way through difficulties as if an adventure, is the way to effortlessly evolve any good endeavour.

In early stages of forming a group – forcing oneself to do so – efforts of a conscious nature, that is - and doing away with old ways of wasting time on social media and irrelevant stuff, or in empty routines, is a good idea. Once the joy of study and discussion and discovering a something new each day is felt, it even is as a daily good drug.

A level of Formalism, mutual respect, a good friendship, upholding each others dignity in discussions,

abiding by laws of reason all enable good, rewarding and meaningful discussions. Reasoning is done on data. So with reasoning and agreement on what is data, there is not a great room for chaotic debates. When the data cannot be determined as true, and cannot be determined as false either – then opinion is to be avoided or suspended. It is as simples as that.

In starting an online group – start simple – see what works. Adapt. Often what is ideal is a tiny group of excellent and genuine friends – as in Winne the Pooh.

Aesthetiks, good will, & an online Zen Tea all add to a good discussion environment.

De goal of all work, is to evolve oneself and to engender a society where one can ease, and evolve, engender own excellence, and so can all good folks of the present generation and future generations.

Education, study, auto-evolution is the idea that drives the growth of de individual and de society.

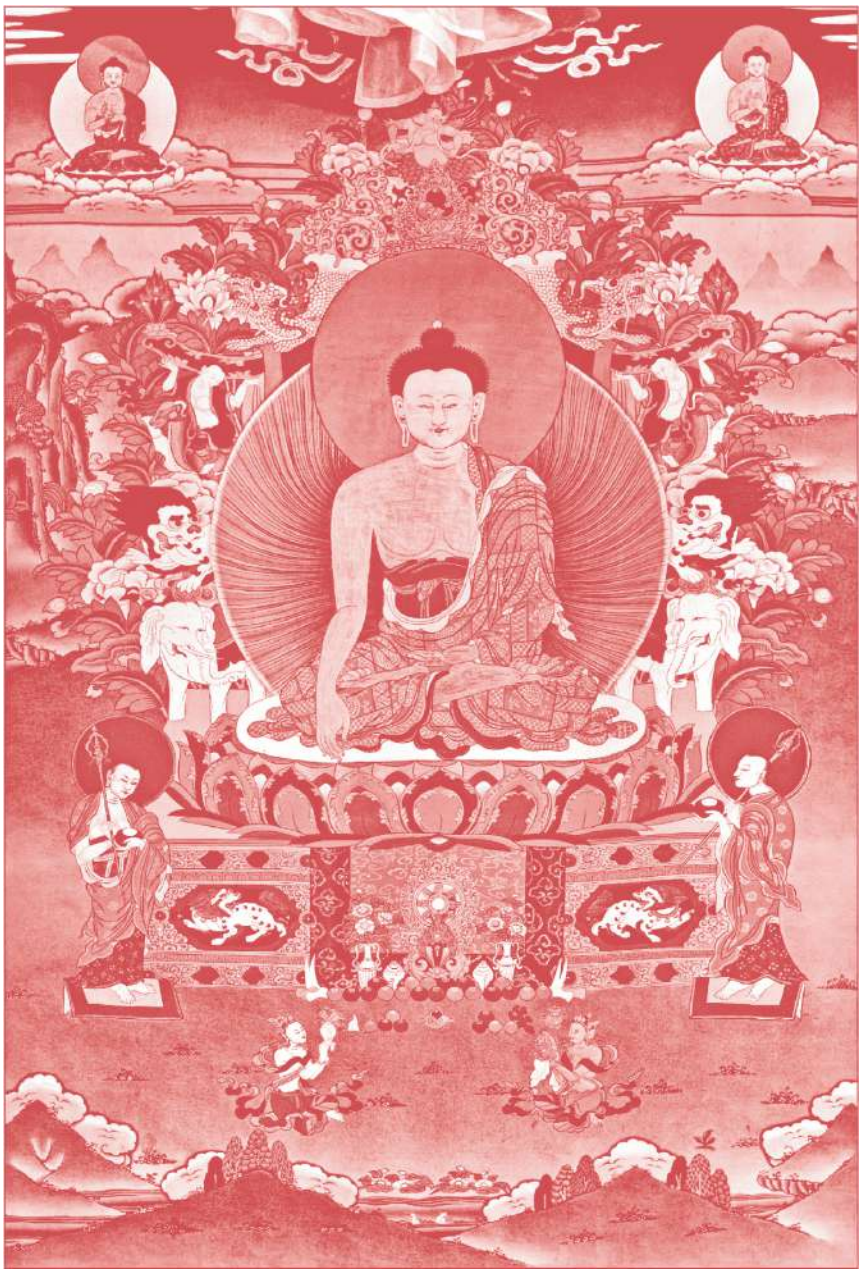
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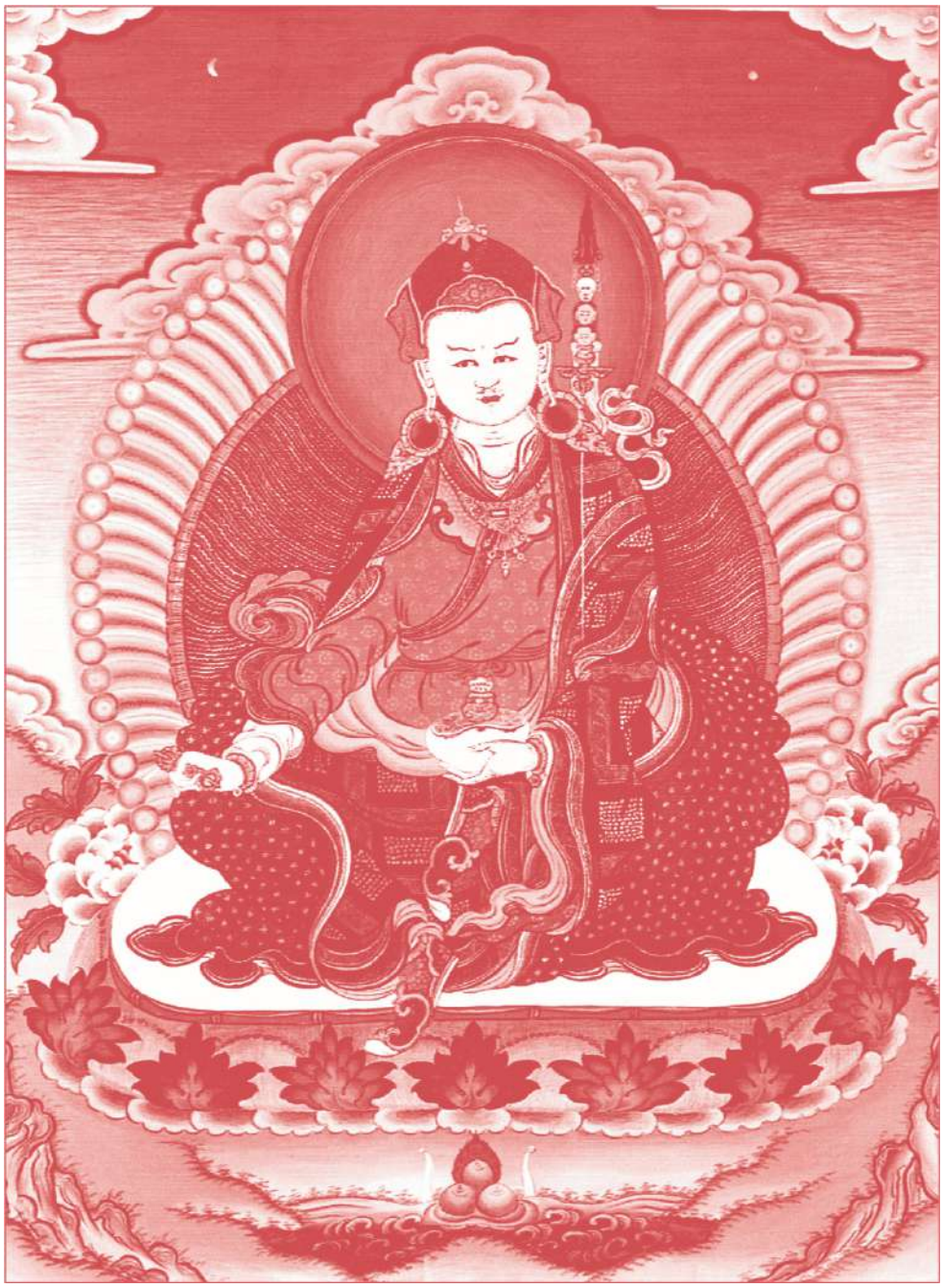
BUDDHA SHĀKYAMUNI



Ārya Nāgārjuna (first–second centuries c.e.)



ĀRYA ASAṄGA (FOURTH CENTURY C.E.)



GURU PADMASAMBHAVA

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A Chariot to Freedom

Guidance from the Great Masters on the Vajrayāna Preliminary Practices

Shechen Gyaltsap Gyurmé Pema Namgyal

TRANSLATED BY

the Padmakara Translation Group



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Foreword

Jigme Khyentse Rinpoche

Among the many well-known Tibetan Buddhist teachers of the twentieth century, two in particular—Dzongsar Khyentse Chökyi Lodrö Rinpoche and Dilgo Khyentse Rinpoche—stand out for the vast influence that they exerted on the entire tradition. From the many great lamas who were their disciples down to the most humble practitioners, no one was impervious to the wisdom, compassion, and ability of these two great beings. All who met them were soothed by their kindness, comforted by their wisdom, and disarmed by their power. Even to this day, decades after these teachers passed away, we can still see and feel the effects of their blessing. Now both Dzongsar Khyentse Chökyi Lodrö Rinpoche and Dilgo Khyentse Rinpoche were disciples of Shechen Gyaltsap Rinpoche, a master of immense learning and compassionate power, the heart son of the great Jamgön Mipham. They both looked up to him as the Buddha in person, and Dilgo Khyentse Rinpoche in particular regarded him as his most precious root teacher.

I remember when I was once in the room of my most precious root guru Dilgo Khyentse Rinpoche in Bhutan. I noticed a newly printed text and asked him what it was. Rinpoche told me to take it down from the shelf and said that I could keep it. It was an offset print of Gyaltsap Rinpoche's commentary on the preliminary practices that, at that time, had only recently been brought out of Tibet. As Rinpoche gave it to me, he said that the book was more precious to him than all the riches of the world. It was the text that has been translated here, the text that you are holding in your hands.

In this time of turmoil, it is such an amazing good fortune even to hear the name of this book, let alone to be able to read, study, and put it into practice. So I am deeply grateful not only to Shechen Gyaltsap Rinpoche, the inestimable author, but also to our teachers, the translators, the publisher, and the sponsor who have made this translation possible. I pray that they live long and continue their excellent work. And on behalf of all the readers who will study and benefit from this book, I thank them from my heart.

Foreword

Pema Wangyal

It is truly beyond words that such a precious and wonderful book as this has been made accessible in our time, and it is an incredibly great honor and fortune for the Padmakara Translation Group to have translated it. This book is a distillation of the teachings and practices that have come down to us from Buddha Shākyamuni, Guru Rinpoche, Longchenpa, and the masters of the lineage.

The text is taken from the writings of Shechen Gyaltsap Rinpoche, which in total amount to over twenty volumes. Among all of them, it was this particular volume, containing the text of the *Namdrol Shingta* (*A Chariot to Freedom*), that was Kyabje Dilgo Khyentse Rinpoche's favorite. Whenever he taught, there would always be some trace of this book in what he said. This is why, when we read or study this book, we can be reminded of the atmosphere of Dilgo Khyentse Rinpoche's teachings.

With the Cultural Revolution, this book became exceedingly rare, and then, like many other texts, was thought to have been lost. Nobody knew that one copy had in fact been preserved in a cave. This copy was finally brought to Dilgo Khyentse Rinpoche, who became so happy—just having the book brought into his presence moved him so much that tears of joy came to his eyes. From then on, until further copies of the book were printed, he would always keep it close to him; he cherished it so much. He used to say that if one has the fortune to study this book, it is really like studying the Buddha's teachings in their entirety.

The author, Shechen Gyaltsap Rinpoche, was born in the Tsolung region of Derge, the "Land of Lakes," in the year of the iron sheep (1871), on the

nineteenth day of the twelfth lunar month. While he was still young, many important teachers recognized him as Shechen Gyaltsap Rinpoche. These teachers included the First Khyentse the Great, Jamgön Kongtrul the Great, the great Kathok Situ Rinpoche, the Fourth Dzogchen Rinpoche, and Minling Trichen Rinpoche. Even though they were all unanimous about the recognition, Jamyang Khyentse Wangpo checked thoroughly, again and again, to ensure they were right. When he was satisfied, he enthroned the young Shechen Gyaltsap, giving him the name Gyurmé Pema Tenzin Khedrup Gyamtso Wangpoi De, and wrote a prayer for his long life. Shechen Gyaltsap Rinpoche went on to become one of the most learned and accomplished teachers of the nineteenth and twentieth centuries. He was one of the main root teachers of our own most precious and beloved teacher, Dilgo Khyentse Rinpoche, as well as that of Jamyang Khyentse Chokyi Lodrö, Shechen Kongtrul, and Khenpo Kunpel.

Shechen Gyaltsap Rinpoche's predecessor was Ugyen Rangjung Dorje, who was a very great teacher. Not only was he learned and accomplished, he was also incredibly kind. As a great practitioner of love and compassion, he would always extend these to everyone with total equality, regardless of whether they were human or animal. For this reason, he had great difficulty living in the nomadic region where he was from and made strong prayers and aspirations to always be able to help others and never bring harm to anyone, including animals. In keeping with this, he was strictly vegetarian.

Lochen Vijaya, Shechen Gyaltsap's father, was very learned and accomplished. In a vision, Shelkar Dorje Tso, the closest disciple of Yeshe Tsogyal, appeared to him singing and dancing, telling him that she had manifested from the space of unborn and unceasing activity in order to protect the awareness child of the great Namkhai Nyingpo, who would arrive riding on the rays of the sun. This meant that she would come to take care of Namkhai Nyingpo's manifestation and protect him from all kinds of obstacles. The emanation of Shelkar Dorje Tso prophesied in this vision was Namkha Drolma, who became Shechen Gyaltsap Rinpoche's mother. She was a great practitioner in her own right, and also very learned. Even though she was always busy taking care of the family and a number of

duties, she still managed to bring her body, speech, and mind into harmony with her practice. She hardly let any time be wasted in an ordinary way. Whatever actions she did with her body she would use to benefit others with love and compassion. With her speech she would ceaselessly recite sublime mantras, and, maintaining the proper view, she would never allow her mind to be stained by ordinary perception. She was so diligent that, during the course of her life, she recited the mantra of Amitabha one hundred million times, the Mani mantra of the Lord of Great Compassion two hundred million times, the precious mantra of Padmasambhava one hundred million times, and the mantra of Vajrasattva one hundred million times. She also read the *Prayer in Seven Chapters* daily, as well as *The Life of Guru Rinpoche.* She had incredible devotion and pure vision and was always very kind to those in difficulties. She was completely free of all defects and negative qualities and was also very wise. Throughout the pregnancy, she experienced many auspicious signs and dreams and would always wake up filled with great peace. She never felt even the slightest discomfort or fatigue.

Right after Shechen Gyaltsap Rinpoche was born, he adopted a meditative gaze, and his parents saw that the lower part of his body bore birthmarks resembling a tiger-skin skirt. His father then undertook all the necessities, giving him long-life pills and pills to increase his knowledge and intelligence, marking his tongue with the syllable DHĪḤ, endowing him with protective substances, and bathing him in consecrated water. He also gave him his first name, Tsering Drukgyel (Victorious Long-Life Dragon). Even from a young age he had a very compassionate and kind nature and was clearly not an ordinary child. He was very concerned about protecting animals from being killed and abused and would burst into tears if he saw such things happening, provoked by his immense love. With such a disposition, it is hardly surprising that he was strictly vegetarian, just like his predecessor. Even as a child he refused to eat meat. In fact, there was never even a question of his eating it—he could not bear seeing the flesh and blood of slaughtered animals, and the smell alone would make him

sick. He was also persistent in his requests for his family and all those around him to give up eating meat.

After a few years of being with his parents, the young Shechen Gyaltsap was recognized and enthroned at Shechen Monastery and entrusted to the care of Pema Wangchen. Under his tutelage, he learned such things as reading, writing, grammar, poetry, Sanskrit, astrology, and astronomy. As a student he was extremely diligent, always learning things very quickly and without any difficulty. On many occasions, just like Kyabje Dudjom Rinpoche, he would make it obvious to his tutors that he had already studied in his previous lives the subjects he was being taught. When the time came, he was ordained by Pema Damcho, one of the greatest khenpos of Dzogchen Monastery, and given the name Gyurmé Pema Namgyal. He later received full ordination in the Shantarakshita lineage from Khenpo Yonten Gyamtso of Gemang monastery. He was very disciplined and kept his vows very strictly.

Over the years, he met many of the great teachers of his time. In his biography, we can find an enumeration of all the teachings that he received from the vast number of teachers he studied with. To include such a list here would likely fill many pages! Nevertheless, it is important at least to know this and to understand that it was with the intention of ensuring that all the teachings that still existed would be upheld and transmitted for the benefit of future generations that great teachers such as Shechen Gyaltsap Rinpoche studied with so many teachers and received so many teachings. Among all these teachers, his two root teachers were Jamgön Kongtrul and Jamyang Khyentse Wangpo. Upon meeting them, he felt as though he was once again encountering the root teachers with whom he had been connected for many lives. Another of his main teachers was Jamgön Mipham Rinpoche, who was one of the root teachers of both Kyabje Dilgo Khyentse Rinpoche and Kyabje Kangyur Rinpoche.

It was at Dzongsar Monastery that Shechen Gyaltsap first met Jamgön Kongtrul Rinpoche, receiving from him many empowerments and transmissions. His first meeting with Jamyang Khyentse Wangpo was extremely auspicious, and the First Khyentse offered him all the teachings

and transmissions that he held. He particularly bestowed upon him the empowerment of Vajrakīlaya according to the lineage of Rongzom Mahapandita, in order to remove all obstacles to his life and practice, and requested that he focus on this practice until he had attained the sign of perfect realization. As advised, Shechen Gyaltsap went into retreat, sealing his door with mud and resolving not to set foot outside until he had attained perfect accomplishment. Since he had in fact already perfected the practice of Vajrakīlaya in his previous lives as Prabahasti, Namkhai Nyingpo, and Lang Lab Jangchub Dorje—the most accomplished mahasiddha of Vajrakīlaya in the Land of Snows—when, after only a short time in retreat, he opened his door and stepped outside, his foot sunk into the solid entrance stone as if it were mud. This footprint that he left in stone was the sign of his accomplishment, and it can still be seen at Shechen Monastery in Tibet.

After marking his footprint in stone, Shechen Gyaltsap Rinpoche remained in retreat, studying, practicing, and teaching for the rest of his life. Having absorbed within himself all the teachings that he had received, he then composed many texts, like the *Namdrol Shingta,* containing their quintessence. In this way, he kindly left over twenty volumes for us to study and make use of as references for our practice. The collection of his writings is so complete that there is hardly a subject it doesn't cover.

Early in the morning, on the eighteenth day of the fifth lunar month of the fire tiger year (1926), Shechen Gyaltsap Rinpoche entered into parinirvāṇa accompanied by many auspicious signs. His last piece of writing was a detailed commentary on Jamgön Mipham Rinpoche's *Aspiration Prayer for the Teaching of the Ancient Tradition to Flourish.* Before passing away, he placed this text upon the head of Kenchen Kunzang Pelden and made many prayers of aspiration. He also blessed Shechen Kongtrul, the incarnation of Jamgön Kongtrul Rinpoche, with a long-life arrow and ingredients for longevity. His teachings have been continued by Dilgo Khyentse Rinpoche and his many other hundreds of students.

For such a book to still exist in a time like ours is truly something to rejoice in. I was so happy when the translation was completed, and over the

past two years I have been trying to read through and check it. I think it has been very well translated, although this opinion is, of course, according to my limited understanding. Quite a lot of effort goes into translating a text, and so I would like to offer my sincere thanks to Lodrö Zangpo (Stephen Gethin), who took the trouble of making this translation accessible, trying his best to find the right words and so on. I would also like to take this opportunity to express my gratitude to every one of the translators within the Padmakara Translation Group for all the many unique texts that they make available in modern languages.

Translators' Introduction

Among the different series of Buddhist teachings that were propagated in India and subsequently in Tibet, those of the Diamond Vehicle, or Vajrayāna, provide a means by which a person can progress rapidly on the spiritual path and attain buddhahood in a relatively short time. In contrast to the bodhisattvas' path described in the sūtras, in which buddhahood is a goal to be achieved after many aeons of dedicated effort, the Diamond Vehicle, based on the tantras, provides a whole panoply of potent methods by which full enlightenment can be reached in a few lifetimes, or even, for certain practitioners, within a single life. Central to Vajrayāna practice is a special relationship with a qualified master, from whom the disciple receives the necessary empowerments and instructions. None of this, however, can be undertaken without specific preparation, and it is this preparation, comprising the so-called preliminary practices, that is the subject of this book.

In most traditions, these preliminary practices consist of five stages, beginning with taking refuge, which are each performed one hundred thousand times. For these to be effective, however, most people need first to acquire the appropriate mental orientation by going through the so-called four practices for turning the mind. And since all meditation depends on receiving the relevant teachings and reflecting on them, Shechen Gyaltsap begins this book with instructions on the attitudes and behavior, based above all on respect for the teachings, that both the teacher and the students must adopt during a teaching session. It should be noted here that, in a traditional context, a book like this would rarely be picked out of a bookcase and read by the student in private. In order for the students to

receive the oral transmission of these teachings, which have been passed down through an unbroken lineage of realized masters to their disciples since the time of the Buddha, the teacher usually reads the text out loud, often giving detailed explanations of particular topics in the process. Shechen Gyaltsap's advice on how to approach these teachings should be applied not only to those attending formal sessions of teaching but also to all situations in which this book is read, whether on one's own or in a study group.

Progress in spiritual practice is impossible unless the mind is properly directed toward the spiritual goal. To this end, the four practices for turning the mind begin with meditation on the difficulty of finding a human life with access to the Buddhist teachings. Unless one fully appreciates this unique opportunity for taking the path toward enlightenment, one may never begin that path. Second, it is essential to understand, by reflecting on death and impermanence, that one's progress may be interrupted at any moment by changes in one's circumstances and that it is urgent to practice while one has the opportunity. As well as acting as a spur against laziness and procrastination, meditation on impermanence, especially on its subtle aspects, serves as an important introduction to the Buddhist teachings on emptiness. Third, reflection on karma and the law of cause and effect enables one not only to direct one's activities away from the negative deeds that will hinder one's progress but also to gain a more open-minded appreciation of the factors that produce one's own and others' situations. Finally, it is only by reflecting carefully on the defects of the cyclic existence in which we are all trapped that one will really want to free oneself and attain enlightenment.

It is this desire for protection from the suffering of cyclic existence that leads one into the first of the five preliminary practices: taking refuge in the Buddha, Dharma, and Saṅgha. These represent the guide, the path, and the companions on the way, respectively. The faith and commitment developed in this practice is deepened in the second phase, arousing the mind set on enlightenment. Here, the wish to attain buddhahood is extended to wishing enlightenment not only for oneself but for all beings as well. This practice is

based on first training the mind in boundless love, compassion, joy, and impartiality, and from this point onward one enters the path of the bodhisattvas and engages mainly in the practice of the six transcendent perfections, beginning with generosity.

The essence of the bodhisattva path consists of purifying the negative factors that obscure one's ability to see the enlightened state and accumulating the positive factors that will enable one to reach one's goal and benefit other beings. These two aspects of the path—purification and accumulation—are comprised in the third and fourth preliminary practices —namely, the meditation and recitation of Vajrasattva (a manifestation of buddhahood whose special activity is the purification of negative deeds and obscurations) and the offering of the maṇḍala (a symbolic representation of the universe). Finally, there is the fifth preliminary, the Guru Yoga, in which the disciple's relationship with the teacher, based on trust and commitment, is nurtured, preparing the way for the practice of sādhana and mantra recitation and the advanced practices of the Great Perfection.

These preliminary practices are so important that in a traditional three-year retreat they occupy the whole of the first year. Even during the subsequent stages of the "main" practice, not a day passes without the practitioner going through the preliminary practices again, however briefly. Many teachers consider them to be as profound as the main practice, if not more so. Without having thoroughly mastered the preliminary practices, and in particular the Guru Yoga, the practices of the generation and perfection phases, and especially of the Great Perfection, will, in all likelihood, prove fruitless. This book, therefore, is not only an introduction for anyone setting out on the Vajrayāna path but also an indispensable manual for those already on the path.

Shechen Gyaltsap Gyurmé Pema Namgyal (1871–1926)

The fourth Shechen Gyaltsap[1] (also known by his bodhisattva name, Jamyang Lodrö Gyamtso Drayang) was the heart son of Ju Mipham Namgyal Rinpoche (1846–1912) and was largely responsible, with

Khenchen Kunzang Pelden (c. 1870–c. 1940), for continuing Mipham Rinpoche's teaching tradition. He studied with the greatest teachers of his day, including Jamyang Khyentse Wangpo (1820–1892) and Jamgön Kongtrul Lodrö Thaye (1813–1899). He was undoubtedly one of the most learned lamas of his time: his collected writings fill thirteen volumes, one of which comprises the detailed explanation of the preliminary practices translated in this book. His other works include an extensive commentary on Atisha's *Seven-Point Mind Training*,[2] a treatise on the nine vehicles, and a commentary on Zurchung Sherab Trakpa's *Eighty Chapters of Personal Advice*.[3] He was also a highly accomplished practitioner, as Pema Wangyal Rinpoche points out in his foreword. He once completed what was intended to be a three-year retreat in only three months and left the imprint of his foot in a rock at the entrance to his hermitage. It is said that when Shechen Gyaltsap's body was cremated, it vanished without a trace, and that where the smoke settled on the leaves in the surrounding countryside, crystal relics were found. His many disciples included Dzongsar Khyentse, Chökyi Lodrö (1896–1959), the sixth Shechen Rabjam, Nangdze Drubpai Dorje (1910–1959), and Dilgo Khyentse Rinpoche, Tashi Paljor (1910–1991), whom Shechen Gyaltsap recognized and enthroned as the incarnation of Jamyang Khyentse Wangpo's mind.

A Chariot to Freedom

For many years, it seemed that *A Chariot to Freedom* had been lost, for with the dramatic exodus of hundreds of thousands of Tibetans from their homeland at the end of the 1950s, only a handful of Shechen Gyaltsap Rinpoche's writings found their way across the Himalayas. Some thirty years later, however, as access to Tibet was opened up, a lama brought Dilgo Khyentse Rinpoche a book—this very same commentary on the preliminary practices. Khyentse Rinpoche considered the rediscovery of this important text so precious that he subsequently carried a copy of it with him wherever he went.

This book is the third large-scale commentary on the preliminary practices that the Padmakara Translation Group has translated into English. While its subject is broadly similar to that of the other two, it differs from them both in its intended readership and in its style. While it is true that students of almost all lineages can easily relate the principles set out in all these works to their own particular practice, some of the practice details in each of these commentaries, especially the visualizations, are specific to certain lineages. In writing *The Words of My Perfect Teacher,* for example, Patrul Rinpoche had in mind particularly people practicing the preliminary practice related to Jigme Lingpa's sadhana cycle Heart Essence of the Vast Expanse (Longchen Nyingtik); Dudjom Rinpoche's *A Torch Lighting the Way to Freedom* is specifically intended for practitioners of the cycle called Heart Essence of the Ḍākinī (Khandro Nyingtik). Shechen Gyaltsap, on the other hand, describes his commentary as "a universally applicable guide to the common preliminaries," though he illustrates his descriptions of the practice by referring to sections from the preliminary practice for the Vajrasattva sadhana cycle known as Minling Dorsem, a treasure discovered by the seventeenth-century master Terdak Lingpa, who founded Mindrölling Monastery in Tibet.

These minor differences in detail should not deter students of a specific lineage from reading all these commentaries, for each of them complements the other two. Repeated familiarity with their general content is a vital aid to whichever practice one may be doing, and the differences between these works can serve only to deepen one's understanding, as will their stylistic differences. Patrul Rinpoche was writing for the largely nomadic inhabitants of East Tibet, setting down for the first time oral instructions that had been passed down through the masters of his lineage. His practical, down-to-earth style, combining anecdotes with direct personal advice, gives few hints of the erudition he exhibits in some of his other works. Dudjom Rinpoche's approach is altogether different: presenting his topics systematically and with scholarly clarity, he backs up each point with a quotation from the scriptures. Shechen Gyaltsap takes yet another approach. Relatively sparing in what he has to say, he makes use of lengthy quotations

from the Buddhist canon to communicate his intended message, drawing from the original words of the Buddha in the sūtras and from the later treatises of Indian masters such as Nāgārjuna, Asaṅga, and Shāntideva; and he bases much of his presentation on the works of the great lineage masters, in particular Guru Padmasambhava and the Omniscient Longchen Rabjam. His commentary reads more like a commonplace book—a carefully selected anthology of Buddhist wisdom—and a literary feast for his readers.

Technical Note

The task of translating the numerous quotations in Shechen Gyaltsap's text has necessitated frequent recourse to the original canonical sources. In many cases, consulting these has helped us make sense of passages that appeared to contain misprints, scribal errors, or omissions. In a few cases, this has revealed discrepancies in the attribution of certain quotations to named works or authors. Some of these attributions appear to have been copied from commentaries written many hundreds of years ago, when it would seem likely that certain canonical works existed in versions different from those now available to us, while some sources available then are no longer extant. At the present time, when it is an easy matter, thanks to the tools and resources now accessible via the internet, to identify the sources of many quotations, it seems to us that any such apparent inaccuracies could lead some people unnecessarily to criticize the writings of the lineage teachers. It is solely with the intention of avoiding such criticism that we have taken the liberty to update some of the attributions in line with information currently available to us.

To facilitate reading for those who are not familiar with the diacritics used in romanized Sanskrit spelling, we have adopted the following modifications in the text: *ś* is rendered as *sh, ṣ* as *ṣh*, *c* as *ch*, and *ṛ* as *ṛi.* For the Sanskrit titles of cited works, bibliographic entries, and Sanskrit words used in definitions, we have retained full diacritics.

Footnotes have been supplied mainly to explain difficult terms and points. Further information is also to be found in the glossary. The

endnotes, on the whole, provide bibliographic references for some quotations and other less essential information.

Acknowledgments

The translation of this work was made at the request of our teacher Pema Wangyal Rinpoche. The recordings of teachings he gave on the text enormously facilitated our work, as did his answers to individual queries. He took the trouble, moreover, to go over the completed translation as he taught *A Chariot to Freedom* to Western practitioners undertaking the traditional three-year retreat in France. Our gratitude to him cannot be measured. We are also indebted to Jigme Khyentse Rinpoche, Khenchen Pema Sherab, and Khenpo Tenzin Norgay for their time and patience in resolving many of our questions, and similarly to Gelong Konchok Tenzin (Matthieu Ricard), who kindly gave us a copy of Shechen Monastery's new edition of the work, answered our questions, and further checked numerous points with Dagpo Rinpoche. Stephen Gethin carried out the bulk of the translation work and is alone responsible for its many imperfections. He would like to thank all his colleagues in the Padmakara Translation Group for their translations, published and unpublished, of some of the works cited by the author and Artemus B. Engle for sharing his research on Ārya Asaṅga's *Bodhisattvabhumi.* Thanks are also due to 84000 for permission to use a passage from the *Play in Full.* Larrie Gethin and Hannah Sadwith kindly read through the whole text and suggested many improvements. And Sarah Noble went over it meticulously while practicing in retreat and helped to polish the manuscript. Once again, we are indebted to Tsadra Foundation for their ever-generous funding of this project, and to Nikko Odiseos, Michael Wakoff, and the whole team at Shambhala Publications for their dedication and expertise in producing this book.

A Chariot to Freedom

Oral Instructions of the Omniscient Ones, a Universally Applicable Guide to the Common Preliminaries of the Diamond Vehicle



KUNKHYEN LONGCHENPA (1308–1364)

Preamble

Namo Padmākaraye

Truly perfect from the beginning, you dwell eternally as the body of truth,
Yet with great compassion you manifest as the net of illusory display,
Benefiting according to need until the end of existence.
All-pervading teacher endowed with the wisdom body, care for me!
The quintessence of the sublime teachings, profound and extensive,
Has been transmitted in its entirety and without error by the lineage of *vidyādharas*.
This I shall now write down as an introduction for fortunate beginners,
A guide to the preliminaries—a chariot to freedom.

Our Teacher,[*1] who was skilled in means and endowed with great compassion, gave teachings in accord with the different intellects of beings to be trained, and the sections of the Dharma therefore number some eighty-four thousand. Yet all of them are simply different means for guiding beings in stages, in ways that match their various temperaments. As it is said in the *Sūtra of the Treasury of Jewels,*[4]

> Just as newborn babes are reared
> On breast milk and the like, in stages,
> And later on eat quantities of rice and other solid food,
> From which they grow and gain in strength,
> So too, my children, being taught
> These pith instructions and following in stages

The Vinaya, Sūtras, and Abhidharma,
Will accomplish unsurpassable enlightenment.

And in the Extensive Magical Manifestation Tantra,

Those who have great compassion
Must be learned in all the paths to liberation;
Those who have supreme wisdom
Should teach sentient beings, according to their level,
The meanings of the higher and lower vehicles,
In ways appropriate to each individual.

In particular, we read in the Tantra on Seizing the Essential Meaning,

After completing the preliminaries, the means for training one's mind stream,
By reflecting on the difficulty of finding this present support,
On impermanence, and on the defects of cyclic existence,
By purifying negative actions, taking the refuge vow, and so on,
And then being properly introduced, in stages, to the philosophical tenets—
Those of the listeners and others—
Beings with compassion and wisdom
Should be introduced to this true definitive meaning.
It is thus that they will accomplish the great goal.

This is why the Omniscient Dharma King Longchenpa says in his *Precious Treasury That Fulfills All Wishes,*

If that sublime teacher is to thoroughly explain
The sacred Dharma to fortunate disciples,
It is important, first, to examine the disciples' faculties.
For just as children and grown-ups need separate food,

The teachings, too, should differ in their nature.
Then he should teach by guiding them in stages:
By this means, they will understand the order of the vehicles,
Their qualities will grow, they'll have no fear or dread,
Make no mistakes, and bring together view and conduct.[5]

In general, when we speak of matching the teachings to the disciples' mental aptitudes, the best individuals are those with karmic fortune from having trained in their past lives: they have very sharp faculties and are of the "instantaneous" kind.[*2] In such cases, there is an enduring karmic connection with the teachings, and these can be introduced to them directly. In this degenerate age, however, individuals of that sort are rare, and without clairvoyance it is impossible to know what kind of disciples one is dealing with. Those with a weak or uncertain karmic connection will gain no benefit from the instantaneous path, and their potential will be wasted. Initially, therefore, they should be guided in accordance with the stages of the path. In this way, the qualities of the path will grow in them. They will not be intimidated by the profound teachings and will be able to unite the view, meditation, and conduct without any deviations or conflicts on the path. The reasons and benefits of proceeding like this are limitless.

On the other hand, it is said that there are enormous negative consequences and numerous faults occur when disciples with ignorant minds are given the definitive teachings on the instantaneous path right from the start, without their first training gradually from the lower levels upward. As the Omniscient Teacher says,

Failure to teach in such a way brings boundless faults:
By dispensing with the proper sequence,
The traditional order of the teachings will be lost,
Small minds will take fright and abandon the Dharma out of
false views,
And ignorant of the order, they will not understand the
profound teachings;

Scorning relative virtue,
They will be subject to criticism, and mixing up cause and result,
They will not know what to adopt and reject, be ignorant of the points they need to know,
And reject compassion and the Mahāyāna spiritual intent.
Because of their nihilistic views, the faithful will be enticed into the lower realms;
For all their talk about nonaction, they will remain completely ordinary
Yet proclaim the secrets to beings who are not ripe.
Because such negative consequences are many, teach the vehicles in stages.[6]

These negative consequences, then, are as follows. The traditional way in which the teachings are given will be corrupted. Small-minded beings will be intimidated and reject the Dharma and the teacher. They will not understand the definitive teachings; and even if they do understand them, they will not gain profound realization. They will scorn the conceptualized practice of virtue. They will be subject to criticism by people with little intelligence. They will be ignorant with regard to the things they need to know and confuse the adoption of virtue and avoidance of nonvirtue. And they will abandon the ways of the bodhisattvas. In particular, they will have the fault of clinging to the extreme of emptiness and therefore denigrating the karmic law of cause and effect, with the result that they will go to the lower realms. In the *Heap of Jewels,* we read,

> Kāshyapa, an egotistic view as big as Mount Meru can be dealt with, but not so arrogant people's view of "emptiness," for that is incurable.

Furthermore, there is the fault of saying, "All phenomena are, from the very beginning, like the sky in nature, so there is no need for any activity:

activity is ruinous." And as a result of one's attachment to taking things easy physically, verbally, and mentally, one remains quite ordinary, as is explained in the same sūtra:

> In the future, there will be proud monks, as stupid as sheep, who will say, "The Bhagavan has said that all phenomena are like the sky, so there is no need to exert oneself in any practice." They will render the sharing of merit on their alms rounds fruitless.[*3] They will not even attain the happiness of the higher realms, let alone unsurpassable enlightenment.

Proclaiming the secret teachings to people who are not ready will result in one's being obscured by the deed of giving up the Dharma, as is mentioned in the *Middle Sūtra of the Perfection of Wisdom*:

> Subhūti, do not speak about the emptiness of all phenomena, the absence of attributes, and the absence of expectancy in the presence of beginners who have only just engaged in this vehicle. Should you ask why, it is because they will take fright and give up.

And in the Fourteen Root Downfalls, we read,

> Proclaiming the secret teachings
> To beings who are not fully ripe is the seventh.

It is for these reasons that the great vajra holders of India and Tibet have guided fortunate beings to the level of buddhahood in line with the graded teachings. In this book, I have taken as my main sources the actual, adamantine[*4] words of the Great Master Padmasambhava, of the Omniscient Dharma King Drimé Öser,[*5] and of other vidyādharas of the Ancient Translation tradition who attained the supreme accomplishment, for the power of their blessings is much more potent than that of others. These I

have embellished with a few relevant words as appropriate, to provide a complete instruction on the common preliminary practice.

The text is divided into three parts:

- a virtuous beginning, explaining how the teachings should be presented and received
- a virtuous middle part, on training one's being through the four common practices for turning the mind
- a virtuous conclusion, the main preliminaries for the path of the Diamond Vehicle

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SKIP NOTES

*1 "Our Teacher" refers to Buddha Shākyamuni.

*2 Tib. *cig car ba.* Such disciples attain a high degree of realization as soon as they receive the profound teachings of the Great Perfection and gain full accomplishment at a single stroke.

*3 As the Tibetan expression *bsod snyoms* (meaning literally "equalizing or sharing merit" but often translated as "begging alms") suggests, monks gain merit by providing laypeople with an opportunity to gain merit when they give the monks food.

*4 The terms *adamantine* and *diamond* translate the Tibetan word *rdo rje* (lord of stones), which is used to represent the unchanging, indestructible nature of reality and to thus qualify an enlightened being's body, speech, mind, wisdom, concentration, posture, and so forth. In this context, the diamond is described as having seven characteristics: it cannot be cut, it is indestructible, true, hard, enduring, unimpeded, and invincible. The symbolic implement of the same name, originally a weapon used by Indra, is denoted in this book by its Indian name, *vajra.*

*5 One of the names by which the Omniscient Longchen Rabjam is referred to. See glossary, s.v. "Longchenpa."

PART ONE

The Virtuous Beginning, Comprising an Explanation of How the Teachings Should Be Presented and Received

This first part has three sections: attitude, conduct, and a supplementary, inspirational section describing the benefits of teaching the Dharma and listening to it.

1. Attitude

Attitude is divided into (1) the attitude related to the vast intention of bodhichitta and (2) the attitude related to the vast skill in means of the Secret Mantra Vehicle.

I. The attitude related to the vast intention of bodhichitta

Just as space has no end or limit, the realm of sentient beings is without end or limit. Throughout their series of lives since time without beginning, they have all been circling repeatedly in cyclic existence, and during this time there is not a single one with whom we have not been connected as a parent or relative. The Glorious Protector, Noble Nāgārjuna, has said,

> Not a single being is there
> In whose womb I have not dwelt—and not just once—
> Nor one who has not dwelt in mine.
> And so we're all related in this way.

Indeed, this has been the case, not just once but again and again, an infinite number of times. In *Letter to a Friend,* we read,

> To count one's mother's lineage by making pills
> The size of pips of juniper, the earth would not suffice.

At those times, we were linked by the same feelings of affection as we now have with our actual parents and children. In caring for us by doing whatever they could to help us and doing whatever they could to protect us

from harm, they have been nothing but kind to us. All of these beings want to be happy, yet because they are quite ignorant of the means, they are unable to carry out the positive actions that are the causes of happiness. They do not want to suffer, and yet, in their ignorance, they are unable to avoid the negative actions that lead to suffering. The consequence of all this is that they are divested of happiness and subject to much suffering. Their very actions go against what they most deeply wish for. It is as if they were completely crazed and had eaten some deadly poison. How pitiful all these sentient beings are!

What good, though, will it do to just say, "How pitiful!" and leave it at that? At present we have obtained a human body with the freedoms and advantages, we have met a qualified teacher, and we have received instructions on the profound and extensive teachings. We know a little bit about how to put the teachings into practice, and we also have the freedom to do so. All the conditions favorable to the practice of the Dharma have come together, so with such an opportunity, we should do whatever we can to deliver all sentient beings, our mothers, from the ocean of suffering that is cyclic existence and set them in the everlasting happiness of perfect liberation. The wondrous great master Chandragomin has said,

> Our relatives, caught in the ocean of cyclic existence,
> Are born and die and transmigrate as if swept along upon its waves.
> Nothing could be more shameful than to fail to recognize this,
> And to abandon them and seek liberation alone.

Who, you might wonder, has the means and compassionate ability to bring them all to liberation? No one, apart from a perfect buddha. So we should think, "First, I must attain the precious state of buddhahood, and having done so, I must then do whatever I can, alone, to liberate the infinite sentient beings without leaving a single one out. And in order to do so, I must be diligent in hearing, explaining, and practicing the nectar-like teachings of the profound and extensive Dharma." Such an attitude, with its

two aspects or points—focusing on sentient beings with compassion and focusing on perfect enlightenment with wisdom—is bodhichitta, the mind intent on enlightenment, as has been stated by the Protector Maitreya:

> Bodhichitta is the wish to attain
> Perfect enlightenment for the benefit of others.[7]

It is extremely important to have this attitude of bodhichitta in all situations, whether we are listening to the Dharma, teaching it, or practicing it. However great or small are the sources of good we create, it is essential to imbue them with the three supreme methods:

- the preparation, giving rise to bodhichitta, which imbues the source of good with skillful means
- the main practice of nonconceptuality, which prevents it from being destroyed by circumstances
- the conclusion, sealing the good deed by dedication, which makes it grow greater and greater

In the *Tantra of Vairocana's Enlightenment,* we read,

> Lord of Secrets, the wisdom of omniscience
> Springs from the root of compassion.
> What causes it to arise is bodhichitta.
> It is consummated by skillful means.

And Orgyen, knower of the three times, says,

> The essence of the path of the Great Vehicle is bodhichitta, based on love and compassion. Without these, nothing is possible. By relying on these, one's own and others' goals will all be fulfilled. They determine the direction that the path takes, just as a horse's bit determines the way the horse goes.

And again, in the *Introduction to the Middle Way,*

> The shrāvakas and those halfway to buddhahood are born from the Mighty Sage,
> And buddhas take their birth from bodhisattva heroes.
> Compassion, nonduality, the wish for buddhahood for others' sake
> Are causes of the children of the Conqueror.[*1]

So in all situations, whether we are listening to the teachings, explaining them, meditating, or practicing, this attitude is of the greatest importance. In *Treasury of Precious Qualities,* it is said,

> Intention, good or ill, dictates the act's effects
> And not the size of the apparent right or wrong.[8]

However much we teach or listen to the Dharma, if it is with an attitude that consists of pursuing our own desire for greatness, our desire for fame, and other such mundane goals in this life, we will not be following the authentic Dharma. It is absolutely crucial, therefore, that both teacher and disciple begin by looking inside themselves and correcting their attitude. If we know how to correct our attitude like this, every positive deed we perform will be imbued with skillful means. It will be transformed into the path of the great beings and enable us to access boundless merit.

II. The attitude related to the vast skill in means of the Secret Mantra Vehicle

Generally speaking, both the sūtra and mantra traditions have the same goal, which is to attain perfect enlightenment. However, the Diamond Vehicle, that of the secret mantras, is said to be superior to the Sūtra Vehicle in the following respects: Its methods (the entrance through empowerment, and so on) are unobscured by ignorance.[*2] It comprises numerous methods for effortlessly accomplishing both one's own and others' goals. Its methods

are easy, for one can realize the result without needing to go through great difficulties. And it is meant for those with sharp faculties. This is stated in the *Torch of the Three Methods*:

> It has the same goal but is free from all confusion,
> Has numerous methods, is without difficulties,
> And is for those with sharp faculties:
> The Mantra Vehicle is superior.

The root of this vehicle depends on the transformation of one's outlook. In this context, the Omniscient Teacher states in his *Precious Treasury That Fulfills All Wishes,*

> For the teachings of the manifestation body, think of the King
> of the Shākyas;
> For the secret mantras of the enjoyment body, think of
> Vajradhara of the five families;
> For the space-like teachings of the body of truth, think of
> Samantabhadra and his consort Prajñāpāramitā.
> Alternatively, think of the teacher of the respective teaching.

Accordingly, one should meditate specifically on one's teacher as being in the form of each of these teachers with their retinue. Here, however, as a general rule, rather than considering the present teaching hall, teacher, circle of disciples, and so forth to be in their ordinary form, we should think of them as

- the perfect place, the Unexcelled,[*3] the palace of the expanse of reality, a measureless palace made of the five wisdom lights, utterly transcendent and boundless in its layout;
- the perfect teacher, in whom all faults have come to exhaustion and all qualities perfected, the central deity in the particular maṇḍala—for example, the glorious Vajrasattva, sovereign of all the buddha families;

- the perfect retinue, having the nature of male and female bodhisattvas appearing as the deities and female deities of the vajra family, or whichever family is appropriate; or otherwise, all the male disciples visualized as Ārya Mañjushrī and all the female disciples as Ārya Tārā;
- the perfect time, the ever-revolving wheel of eternity;
- the perfect teaching, the unsurpassable supreme vehicle, the melody of the indestructible primordial sound that transcends deliberate articulation, resounding as unborn sound-emptiness, present as clear sounds dispelling all imperfection in existence and peace.

It is not as if we are imagining all this as being present when it is not. It is simply a question of keeping in mind the recognition that something which is there *is* actually there, as is mentioned in the *Secret Essence of the Magical Display*:

> Something other than the nature of buddha
> The buddhas themselves cannot discover.

In particular, the teachers are the embodiments of all the buddhas. They are the manifestations of the buddhas of the past, the sources of the buddhas of the future, and the regents of the buddhas of the present. Because they care for us unruly beings of the degenerate age, whom even the thousand buddhas of this fortunate kalpa cannot tame, they are the equals of the buddhas in terms of qualities yet superior to the buddhas in their kindness. As it is said,

> The teacher is the Buddha, the teacher is the Dharma,
> So too, the teacher is the Saṅgha.
> The teacher is the one who manifests all.
> The teacher is glorious Vajradhara.

And in the *Sūtra of the Supreme Concentration*, we read,

> Child of good family, in future ages, I will manifest as spiritual friends and teach this concentration. Therefore, since the spiritual friends will be your teachers, until you reach the heart of enlightenment, follow them and serve them with respect.

In the *Sūtra of Untainted Space,*

> Ānanda, the Tathāgata cannot appear to all sentient beings, but since spiritual friends will appear and teach the Dharma, planting the seed of liberation, you should consider the spiritual friends as superior to the tathāgatas.

In particular, those who teach the Diamond Vehicle of the secret mantras are said to be blessed by the Buddha in person, as we see in the *Guhyagarbha Tantra*:

> Whoever has realized and speaks of
> This great secret seal,
> The essence of all the tathāgatas,
> Is myself, empowered and complete.

We should also consider the circle of disciples listening to the teaching. Their ground is the sugata essence, their support is the precious human body, their condition is the spiritual friend, and their means is being guided by the latter's instructions. They are thus the buddhas of the future, as is stated in the *Two Segments*:

> Sentient beings are buddhas,
> Yet they are obscured by adventitious stains.
> Rid of those stains, they are truly buddhas.

SKIP NOTES

*1 Chandrakīrti, *Introduction to the Middle Way,* chap. 1, v. 1. "Those halfway to buddhahood" refers to solitary realizers (pratyekabuddhas). "The Mighty Sage" translates the Tibetan *thub dbang*

(Munindra), an epithet of the Buddha.

*2 Tib. *thabs la rmongs pa.* According to Khenpo Ngawang Pelzang, this refers to the fact that the view in the Diamond Vehicle is unobscured. See Khenpo Ngawang Pelzang, *Guide,* 31–32.

*3 Tib. *'og min,* the Akaniṣṭha buddha-field.

2. Conduct

The chapter on conduct is divided into two parts: (1) conduct to be avoided and (2) conduct to be adopted.

I. Conduct to be avoided

Conduct to be avoided is divided into three sections, concerning conduct to be avoided respectively by (1) the disciples listening to the teachings, (2) the master giving the teachings, and (3) both in common.

A. Conduct to be avoided by the disciples listening to the teachings

The *Precious Treasury That Fulfills All Wishes* states,

> Regarding the conduct of the disciples who are listening,
> They should listen respectfully, avoiding all faults.[9]

When one is listening to the teachings, one must be free of the three defects of the pot, the six stains, and the thirty-six faults.

The three defects of the pot

The three defects of the pot are analogous to an upside-down pot, a leaky pot, and a pot containing poison.

The first of these refers to not paying attention to the teachings, or, even if one is paying attention, to feeling dull and sleepy, or playing around, or busying one's mind with other things. It is as if one were an *upside-down pot* into which not a drop of the nectarous rain of the teachings pouring

down on it will go inside. If each time you listen to teachings, you do not familiarize yourself with them once the teaching is over, repeatedly reminding yourself of them, you will forget them. You will be like a *leaky pot*: the rainwater that collects in it while it is on the ground will all leak out when it is picked up.

If you are influenced by defilements, and feel proud when you hear the teachings again, you will be like a *pot containing poison*: it might stay filled to the brim with rainwater, but anyone who drinks it will become ill.

Avoid these three and, as instructed in the *Middle Sūtra of the Perfection of Wisdom,*

> Listen properly, listen well, and remember. Then I will teach you.

Or, in other words,

> Listen properly, without defilements;
> Listen well, without the mouth turned upside down;
> Remember, without the bottom leaking.

The six stains

In the *Well-Explained Reasoning,* it is said,

> It is a stain to listen with pride,
> With lack of faith, or without interest,
> While distracted outwardly,
> Introverted, or discouraged.

Accordingly, these six stains are as follows:

- ▶ pride, thinking that one is better than the master who is giving the teaching
- ▶ lack of faith in the teacher and the teaching
- ▶ lack of real interest in the teaching

- mental distraction by the objects of the six consciousnesses outside
- excessive withdrawal of the five senses
- feeling fed up—on account of the teaching being too long, and so on

It is important to rid yourself of these six.

The thirty-six faults

The *Precious Treasury That Fulfills All Wishes* lists these as follows:

> The six works of the devil, lack of respect and so on,
> The six obscuring deeds—pride and the rest,
> The six deeds that lead to rejecting the Dharma—hypocrisy and others,
> The six faults of distraction—pursuit of material gains and the like,
> The six faults of perversion—attachment to offerings and veneration, and so forth,
> And the six errant ways—acting otherwise and the rest—
> Avoid these six and thirty faults, and listen![10]

Of these, the six works of the devil are as described in the *Sūtra of the Full Array of Qualities*:

> Laziness, indifference,[*1] lack of faith in the teachings and teacher, failure to bow down respectfully to the spiritual friend, failure to take the teachings to heart, and, with this life in mind, contempt for the karmic law of actions and their ripened effects.

The six obscuring deeds[*2] are mentioned in the *Sūtra of the Questions of Sāgaramati*:

> Excessive pride, from one's mind having been penetrated by demons; giving up the Dharma on account of karmic obscurations; being confused by the secret words of the Chārvākas and listening to their instructions;[*3] not listening to the bodhisattva-piṭaka; wrong view with regard to spiritual friends; and wrong view with regard to the teachings.

The six deeds that lead to rejecting the Dharma are detailed in the same sūtra:

> Acting hypocritically, physically and mentally, out of a liking for evil; disrespect for the teacher because of pride; disrespect for the Dharma because of doubt; hypocritically using the teachings for profit; disrespect for one's parents, preceptors, and instructors; and constant conflicts as a result of coarse behavior and attitudes.

The six faults that distract one from the Dharma are described in the same sūtra as follows:

> A multitude of worldly activities, much hankering after material acquisitions, much engaging in worthless chatter, a lot of friends inclined to evil, numerous wrong thoughts, and a lot of illness and negative forces due to past evil deeds.

For the six faults involving perversity, we read in the *Sūtra of the Questions of Rāṣṭrapāla,*

> Being deceitful and ungrateful for kindness rendered, practicing the Dharma out of attachment to gain and respect, being jealous with regard to others' gains and acting stingily, looking for faults instead of thinking of the teacher's qualities, having faith in and following an evil master, and seeking intellectual qualities and failing to seek the qualities of merit.

And for the six errant ways that stray from the Great Vehicle, the *Chapter on Mañjuśrī's Magical Display* states,

> Seeking to achieve the *tīrthikas'* magical powers rather than seeking the bodhisattva-piṭaka, seeking worldly advice and not seeking to receive many teachings, seeking to receive teachings while not seeking liberation through them, seeking the *piṭakas* of the listeners and solitary realizers but not the bodhisattva-piṭaka, seeking to bring the defilements to an end without mastering skill in means, and wanting to be learned in the sciences but not seeking a spiritual friend.

Rid yourself of faults like these and listen to the teachings in the proper manner.

B. Conduct to be avoided by the master giving the teachings

The masters giving the teachings should also avoid any faults. As far as their attitude is concerned, they should be free from the defilement of pride, from distraction, lack of respect for the teachings and individuals, carelessness, and any kind of wrong motivation such as the eight ordinary preoccupations. As for their conduct when they are teaching, they should avoid mistaking the context, failing to convey the meaning, mistaking the words and their meanings, and indulging in thoughts and words that are motivated by defilements such as jealousy. They should not use unclear words, add or omit anything, or say things that undermine their own arguments. While teaching, they should not make use of hints to praise themselves and disparage others. They should not adulterate their words with vulgar colloquialisms, or waste the disciples' potential by giving teachings that do not match their intellects.

While avoiding the above faults, they should explain the teachings with the most appropriate words, communicating clearly and audibly to everyone in the hall, using pleasant expressions that are universally inspiring. The words and meanings should be precise, so that all doubts are resolved.

Through the skillful use of analogies, the teachings should be made accessible and easy to understand for the disciples. And they should be matched to the disciples' mentalities, so that they truly benefit them. From time to time, the teacher should tell inspiring stories to prevent those listening from becoming dull and sleepy or getting fed up. They should draw from the treasure trove of scriptural authority and reasoning so as to eliminate any errors or confusion. They should be skilled in countering objections by eliminating opponents' assertions and criticisms. They should use explanations that are common to all the vehicles so that they are acceptable to everyone. Everything they say should be seemly—easy to understand and free of vulgar expressions and colloquialisms. They should use their ability to elaborate and condense to make their explanations complete in themselves. They should teach in a way that is relaxed and spacious, without any sense of fatigue or being forced. Teaching in this manner is what we call "a teaching rich in qualities."

C. Conduct to be avoided by both the teacher and the disciples

While they are engaged in teaching the Dharma and listening to it, master and disciples should all avoid anything that acts as an obstacle to giving and receiving the teaching. Thus they should avoid such things as diversions and material concerns that lead to their minds being distracted; delays from inviting people to pay their respects and so forth; and intoxicants and dullness or sleepiness, which reduce mental clarity. The Omniscient Teacher expresses this as follows:

> Avoid all obstacles to hearing the Dharma—
> External and internal diversions, veneration, and material concerns,
> And alcohol and dull, sleepy states, which diminish attention.[11]

II. Conduct to be adopted

This section on conduct to be adopted is divided into the same three parts as the one that has just been explained.

A. Conduct to be adopted by the disciples listening to the teachings

This part is divided into four: (1) thirty-six qualities that one should possess, (2) four correct notions that one should cultivate, (3) the six transcendent perfections that one should have, and (4) additional instructions on conduct.

1. Thirty-six qualities that one should possess

These are listed in the *Precious Treasury That Fulfills All Wishes* as follows:

> At that time, you should listen in the correct manner, with
> Six metaphorical considerations in valuing the teachings, such as the thought of the jewel,
> Six kinds of tolerance in the face of difficulties, such as putting up with afflictions,
> Six shields against being swayed by circumstances, such as an appetite for learning,
> Six qualities that should be emphasized, such as cultivating compassion,
> Six necessities, such as knowing the different teachings,
> And six ways of seeking, such as seeking the teachings—
> Take hold of these thirty-six qualities and listen.[12]

Of these, six metaphorical considerations in valuing the teachings are described in the *Sūtra of the Questions of Subāhu*:

> Consider the master teaching the Dharma as a treasure of precious things,
> Likewise, consider that the teaching is a wish-fulfilling jewel,

That to listen to the teachings is extremely rare,
That to remember and reflect on the teachings is something meaningful, to be cherished,
That to be able to investigate the teachings is something not to be found in a hundred lifetimes,
And that to give up seeking the teachings is to throw away nectar and consume poison.
Rely on such enthusiasm to make your listening and reflection meaningful.

The six kinds of tolerance in the face of difficulties are to be found in the same sūtra:

> In connection with the spiritual friend and the teachings, it is important to put up with being afflicted by heat and cold; and likewise, to put up with being afflicted by hunger and thirst, by criticism and abuse, and by the ordeal of traveling; to put up with the difficulty of giving away one's worldly possessions or of trying to obtain things that one needs; and to put up with even risking the life that one holds so dear.

Of the six shields against being swayed by circumstances, the same sūtra declares,

> When teaching the Dharma and assiduously practicing it, exert yourself so that not even darts can stop you. Receive the teachings numerous times, retain the many teachings you have received, gain a knowledge of the meaning of the teachings, practice in accordance with them, rely, moreover, on those who do so, and venerate such beings.

For the six qualities that should be emphasized, the sūtra states,

> Know all the roots of virtue; knowing them, practice them accordingly; cultivate great compassion for sentient beings; hold the sacred Dharma; do not interrupt the lineage of the Three Jewels; and bring sentient beings to full maturation—these are the particular qualities you should possess.

As for accomplishing the six necessities, these are described in the *Sūtra of the Discourse for Kāśyapa*:

> The need to hear and then know the teachings in detail; likewise, the need to know and then avoid wrong action; the need to teach this to others too; the need for oneself and others to attain perfect liberation by means of such teaching; the need for oneself and others to train in wisdom; and the need to resolve the doubts of those who approach one from all directions. Be diligent in listening with these six.

The six ways of seeking the teachings are listed in that great body of extremely extensive teachings, the *Sūtra of the Ornament of the Buddhas*:

> Seek the teachings with deep-felt interest, without deceit or pretense. Likewise, seek them not for your own sake but for the benefit of all. Seek them with a wish to eliminate beings' defilements rather than a desire for gain and respect. Seek them with wisdom and not with pretense. Seek them unhesitatingly, in order to resolve everyone's doubts. Seek them in order to complete the qualities of buddhahood, and not with arrogance and desire. It is in this manner that you should seek the teachings.

2. The four correct notions that one should cultivate

In the *Sūtra of the Arborescent Array,* we find extensive explanations using numerous analogies such as the following:

> Fortunate child, think of yourself as someone who is sick. Think of the teaching as a medicine. Think of the spiritual friend as an experienced physician. Think of your diligent practice as the treatment for your sickness.

3. The six transcendent perfections that one should have

The Omniscient Teacher has said,

> Generosity—offering flowers, a seat, and so forth,
> Transcendent discipline—full restraint of one's three doors,
> Patient acceptance of difficulties, joyful diligence,
> Concentration—maintaining one's listening without distraction,
> And supreme wisdom, which cuts through doubts and misinterpretations.[13]

When one receives teachings, acts such as setting up a teaching throne for the teacher, adorning it with offerings such as flowers, offering the maṇḍala, and so forth constitute generosity. Restraining one's body, speech, and mind and avoiding harming any beings in the area, even the minutest insects, fleas, and lice, is discipline. Putting up with heat, cold, and other difficulties is patience. Joyful enthusiasm in praying to the teacher and listening to the teachings constitutes diligence. Listening one-pointedly without the mind getting distracted is concentration. Resolving doubts and misinterpretations with regard to the meaning of what one hears constitutes wisdom. All these appear, yet they are devoid of intrinsic nature, and it is in this way that you should listen, with the concepts of the three spheres completely purified.

4. Additional instructions on conduct

In the *Precious Treasury That Fulfills All Wishes,* we read,

> Abandon all distractions and diversions,

And having made offerings, real and imaginary, for the
teachings,
Make prostrations, sit straight with your palms joined,
And listen respectfully, without distraction.[14]

Distractions refer to mundane activities like commerce that distract the three doors. Diversions, on the other hand, refer to one's being tied up with amassing wealth and entourage, so that one's body, speech, and mind are engaged and caught up in such things.[*4] In a venue free of any disadvantages that could constitute an obstacle to the teachings, set up a lion throne for the teacher, draped with brocade and so forth, and invite him or her to be seated on it. Then make prostrations to them and offer incense, flowers, lamps, and other material offerings that you have prepared. As you do so, imagine that you are offering dense clouds of offerings filling space —both things that are owned and those that have no owner. Avoid dressing ostentatiously and carrying parasols, walking sticks, weapons, headwear, or shoes. Without turning your back on the teacher or sitting sideways, sit cross-legged or in an upright posture, with your eyes lowered and your palms joined together. Listen to the teaching without letting your mind wander elsewhere. As you listen, you should be full of respect, joy, and enthusiasm with regard to the teachings and the teacher. It is said in the *Verses That Summarize the Perfection of Wisdom*,

Applying the highest joy, respect, and faith,
Rid of obscurations and defilements, quite beyond all stains,
And determined to engage in beings' good, with transcendent
wisdom,
Conduct yourself as do the brave, and listen.

Besides that, never let yourself think, even for an instant, that the teacher does not know the Dharma, is of lowly birth, is not very rich, has gross defilements, is short-tempered, irritable, does not speak very pleasantly, is badly dressed, is poor and destitute, is surrounded by low sorts of people,

and so on. If such thoughts should occur, confess them and vow never to have them again. Think of his or her kindness and give rise to the thought that he or she is a buddha.

What should we concentrate on when listening to the teaching? The instructions are to consider that from the teacher's mouth the light rays of the Dharma issue forth and strike the heart of each one, clearing away the darkness of ignorance and causing the lotus of intelligence and understanding to blossom.[15]

B. Conduct to be adopted by the master giving the teachings

It is said in the *Sūtra of the White Lotus of the Sacred Dharma,*

> In a pure and lovely place,
> Well set up a beautiful throne,
> And don fine clothes, clean and pleasing.
> With cloths spread out and cushions for the feet,
> Be seated on the throne.
> Amid an assembly of disciples listening one-pointedly,
> Teach without any thought of material gain or fame,
> With a loving mind, and without laziness.

First of all, teachers should wash themselves and dress properly in Dharma robes and so on. Conducting themselves purely, they should sit cross-legged on the teaching throne. Then, they should begin by melodiously offering the seven branches, reciting mantras to subjugate negative forces, requesting the disciples to listen, and so forth. Without any thought of gain, honor, or other personal advantage, they should arouse the mind intent on enlightenment, both in aspiration and in action. And thinking, "I shall acquire the eye of Dharma for all sentient beings; I shall light the lamp of gnosis; I shall do everything to ensure that the Buddha's teaching remains for a long time," they should bring to mind the points of the generation and perfection phases.[*5] In this way, they should proceed to give the teaching.

As for the manner in which the teaching should be given, the Omniscient Teacher has this to say:

> Teach the words and meanings of the Dharma without mistake
> or misinterpretation,
> With clear meanings, pleasant tones, and in accordance with
> the listeners' aspirations.
> Consider that the sound fills the whole universe:
> It is heard by all beings and clears away their ignorance.[16]

Consider that the sound of the teaching, with its sixty expressive qualities, fills the whole universe and that by hearing it, all sentient beings are cleared of the gloom of ignorance. They all acquire the power of memory as an entrance to the Dharma, along with confident eloquence and concentration. With this in mind, use clear, pleasant words to give explanations that are suitably detailed or condensed, so that they are easy for the disciples to understand, they resolve their doubts, and they accord with each one's mind and karmic inclinations. As we read in *The Way of the Bodhisattva,*

> Do not teach the highest way to those on lower paths.
> Those suited to the teachings of great scope
> Should not be introduced to lesser paths.[17]

For this reason, we find in the *Great Array of the Sublime,*

> The teachings for the three of lowest capacity
> Are the Vinaya, Sūtras, and Abhidharma.
> The true teachings for the three of middling capacity
> Are Kriya, Yoga, and Upa.
> For the three who are at the stages of great capacity,
> Teach the generation, perfection, and Great Perfection.

Accordingly, teach in accord with the disciple's level and capacity. In particular, to disciples who are truly determined to be free of cyclic

existence and for whom the practice is the most important thing, one should teach the profound essential instructions, in which everything is condensed into a few words and that make for rapid progress toward liberation. For life is so short, there are so many conventional teachings, and nothing else is of much importance, as Atisha Dīpaṃkara-shrī-jñāna has said:

> This life is short and there is much to learn.
> Since we do not know how long we have to live,
> Like swans extracting milk from water,
> We must eagerly undertake what we most desire.

And,

> Look outside, at the world and its activities:
> All we do is meaningless and leads to suffering.
> Nothing we can think of can bring us benefit,
> So train yourself in looking at your mind.

When we teach the sacred Dharma properly in this way, the six transcendent perfections will be complete. The Omniscient Teacher has said,

> At that time, teach with the six transcendent perfections:
> The gift of Dharma, in properly explaining the words and meanings;
> Transcendent discipline, in teaching without defilements;
> Forbearance, in putting up with weariness; diligence, in teaching enthusiastically;
> Concentration, in being undistracted; and wisdom, in exercising discernment.[18]

Properly explaining the words and meanings of the Dharma is generosity. Giving explanations unadulterated by defilements such as attachment and aversion and refraining from saying anything unwholesome constitute

discipline. Putting up with such difficulties as physical and mental fatigue, hunger and thirst, and heat and cold while one is teaching constitutes patience. Untiring enthusiasm in teaching constitutes diligence. Teaching without the mind being distracted elsewhere is concentration. Distinguishing the points that are being explained and realizing that they are devoid of intrinsic nature, while knowing, when one is teaching the Dharma, that everything is like a dream or magical illusion, constitute wisdom. Thus, by teaching the Dharma properly, one will complete the two accumulations of merit and wisdom.

C. Conduct to be adopted by both the teacher and the disciples

When teacher and disciples have both finished teaching and listening in the correct way, we should recognize that we ourselves, those listening, and the teachings all appear from the illusion-like state but are devoid of intrinsic existence. As we do so, we should dedicate the merit with such prayers as the following:

> With this vast act of generosity,
> May we spontaneously rise from among beings and attain buddhahood.
> May the host of beings who have not been liberated by the buddhas of the past
> Be brought to complete liberation.

And,

> By this precious accumulation of merit, may all beings
> Never be parted from the sacred Dharma.
> May our own and others' goals be completely fulfilled,
> And may the world be graced by the beat of the Dharma drum.

We should also reflect as follows. The fact that we can hear the sacred teachings has come about because of the teacher, the spiritual friend, so be grateful to the root and lineage teachers. Since the Dharma comprises the words that the Buddha spoke, be grateful to the Buddha. Since we have listened with our sublime companions, be grateful to the Saṅgha—our Dharma friends who aspire so keenly to virtue.[*6] The fact that there have been no interruptions to the teachings is due to the kindness of the ocean-like *ḍākinīs* and loyal protectors, so be grateful to the infinite guardians and loyal protectors. Thanks to our parents giving birth to our physical body and bringing us up, we are able to practice the Dharma, so be grateful to them too. And since all these have come about through the kindness of the Buddha's sublime doctrine, be grateful for the Buddha's teaching, the source of benefit and happiness, and think, "Long may it endure!"

SKIP NOTES

*1 Tib. *snyoms las*. This refers to a tendency to interest oneself in something other than what one is supposed to be doing.

*2 Throughout this book, the term *deed* translates the Tibetan *las* (Skt. *karma*), also translated as "action" or "past deed." Implied in the use of this term is the force created by a positive or negative action (physical, verbal, or mental), which is then stored in an individual's stream of being and persists until it is experienced as pleasure or pain (usually in another life), after which the deed is said to be exhausted.

*3 This refers to being led astray by false views that repudiate the law of karma, past and future lives, and so on.

*4 Shechen Gyaltsap here gives a definition of the Tibetan word *'du 'dzi* (translated in this case as "diversion") in terms of its two component syllables: *'du ba* means "gathering" and *'dzi* signifies "being busy."

*5 In other words, the teacher should perform the visualization appropriate to the subject being taught while also maintaining the view of emptiness.

*6 Tib. *dge ba la 'dun pa'i grogs*. "Aspiring to virtue" is a literal translation of the Tibetan term for Saṅgha (*dge 'dun*).

3. A Supplementary, Inspirational Section Describing the Benefits of Teaching the Dharma and Listening to It

The benefits are described in two parts.

I. The benefits obtained by the master giving the teaching

The Omniscient Teacher says,

> The benefits of this are memory and concentration,
> Freedom from defiling thoughts, inexhaustible confidence and eloquence.
> They will hold the treasury of the Dharma, hear the teachings from the sugatas,
> Be praised and honored by gods and humankind, and accomplish everything they wish.
> Never parted from the Dharma in all their lives,
> They will swiftly achieve buddhahood and cause the rain of Dharma to fall.[19]

If one teaches the Dharma properly without any thought of material gain, one will acquire the power of memory, concentration, and confidence and eloquence, and be completely freed from defilements. One will hold the treasury of the teachings, hear the Dharma from the buddhas, and receive the praises and devotion of hosts of gods and humans. All one's positive wishes will be fulfilled, and in all one's lives one will never be separated

from the sacred Dharma. Having swiftly attained buddhahood, one will bring beings to maturity with the great rain of the teachings, and one will fulfill all one's own and others' goals. The benefits will thus be boundless, as we find in the *Sūtra on the Concentration of the Magical Display That Ascertains What Is Peace*:

> One will acquire sharp intelligence, inexhaustible confidence and eloquence, and the magical powers of universal monarchs, Indra, and Brahmā; and one will attain unsurpassable buddhahood.

And in the *Sūtra of the Questions of Gaganagañja,*

> One will delight many beings, be protected by the Dharma protectors, and be praised by the gods. One will be immune to harm from nonhumans. One will preserve the sacred Dharma, become renowned throughout the ten directions, and be praised by all the sugatas. One will acquire the Dharma robes and so forth and live off alms in accordance with the activities laid down in the Vinaya.[*1] One will possess intelligence and realization, reduce the three poisons, eliminate one's own and others' defilements, and hold the Buddha's teachings. One will have no fear of the lower realms and will, without difficulty, be reborn as a god or human. One will remember one's past lives and be reborn in pure buddha-fields. One will have one's faculties complete and will never be parted from the Three Jewels. One will be able to gain inexhaustible confidence and eloquence, acquire a brilliant memory, and be attended by learned beings. One will hold the stream of great wisdom, swiftly acquire the vision of reality, and have no improper thoughts. One's teaching the Dharma will eclipse all material generosity, and one will obtain the thirty-two major marks and hold the inexhaustible treasure of the Dharma.

There are innumerable such descriptions, beginning with the *Sūtra That Inspires a Superior Intention,* which speaks of twenty benefits from teaching the Dharma, and the *Sūtra of the King of Concentrations,* which mentions ten benefits. Even reciting in someone else's ear just a few of the different names, incantations, and mantras of the secret mantra deities results in the purification of obscurations accumulated over many kalpas, in the completion of the accumulations, and so on. The benefits are inconceivable.

The *Verses That Summarize the Perfection of Wisdom* concludes,

> When a bodhisattva meditating on the supreme wisdom
> Arises from that state and teaches the immaculate Dharma,
> Dedicating it as the cause for enlightenment for the benefit of beings,
> The merit of that has no equal in the three worlds.

And the *Extensive Sūtra of the Great Realization,*

> After I have gone beyond,
> There will be some among humans
> Who will be able to inspire beings, saying,
> "All forms of sentient beings
> Have the essence of the sugatas."
> Thus will they repay the Buddha's kindness.

And in another sūtra, too, we read,

> Excellent, excellent it is to teach the tathāgata essence.
> Wherever it is excellently taught, those who hear the tathāgata essence
> Will always be reborn as humans in the world
> And will in the future become buddhas, the Tathāgata has said.

And,

Those who teach the tathāgata essence,
Whether they have defilements
Or are without defilements,
Are known as perfect buddhas.

And in the *Heruka Galpo,*

Henceforth, those who read aloud
Or even think of this practice
Of the vajra body, speech, and mind,
Will be like Vajradhara.

More detailed accounts may be found in other texts.

II. The benefits obtained by the disciples listening to the teaching

The Omniscient Teacher says,

The benefits of that are utterly boundless:
If beings who hear just the beat of the Dharma drum[*2]
Will be liberated from the lower realms,
Need one speak of the benefits for those who actually receive the teachings?
They will acquire wisdom, concentration, and the power of memory;
They will distinguish what to avoid and adopt, increase in virtue, and lessen all wrongdoing.
Gods and humans will praise them; the darkness of ignorance will be cleared away.
Adorning a lotus seat, they will hear the vast Dharma
And swiftly attain the state of Dharma King, beyond all misery.[20]

They will acquire perfect liberation, wisdom, concentration, and powers of memory such as that associated with the concentration of the stream of Dharma.[*3] Distinguishing between what they should abandon and what they should adopt, they will increase in virtuous activities and attenuate nonvirtue. They will receive the praises and devotion of the gods and the rest of the world. The darkness of their ignorance will be cleared away. When they die and transmigrate, they will take a miraculous lotus birth in a pure buddha-field, receive teachings from the supreme manifestation body of a buddha, and having swiftly attained buddhahood, turn the Wheel of Dharma. These and others are the boundless benefits they will gain. As it is said in the *Sūtra of the Questions of Nārāyaṇa,*

> If one has heard the teachings, one will gain in wisdom.
> If one has wisdom, one's defilements will be stilled:
> If one has no defilements, demons will be unable to harm one.

The *Sūtra of the Prophecy for the Magician Bhadra* speaks of four benefits: training oneself and others in wisdom, resolving the doubts of all those to be trained, being praised by the buddhas and bodhisattvas, and holding the sacred Dharma. And in the *Chapters of Utterances on Specific Topics* and in other scriptures too, listening to the Dharma is extensively praised. In the *Perfection of Wisdom in One Hundred Thousand Lines,* we read,

> Lord Buddha answered Shāriputra's question thus: "Having heard this transcendent wisdom, sentient beings with faith will definitely attain enlightenment. They will come closer and closer to enlightenment. They will be regarded as the Buddha himself."

And in the *Sūtra of the Questions of the Devaputra Susthitamati,*

> If all those with the belief in a self were to venerate buddhas as numerous as the sands of the Ganges River and their retinues

> with all kinds of material offerings for as long as they live, that would bring great benefit. But greater still is the benefit of hearing and having faith in the profound teachings on the doors of emptiness, absence of attributes, and absence of expectancy, which counter all worldly views. Why is that? Because, as a result of doing so, even though one may reject the profound teachings and fall into the hells, one will very swiftly rise out of them and be liberated. Hearing those teachings is as if the buddha bhagavans were appearing in the world.

And in the *Succession of Ṛṣi Teachers, a section of the Sūtra of the Ornament of the Buddhas,*

> To respectful bodhisattvas who wish for the teachings and have perfect motivation, the buddhas dwelling in other worlds will manifest and teach them the Dharma. Bodhisattvas resplendent with an untainted wish for the teachings will hold in the palms of their hands infinite entrances to the Dharma in the form of books that have been placed as Dharma treasures in mountains and trees. Likewise, the gods who have seen the buddhas of the past will help them achieve confidence and eloquence. Even when their lives are at an end, the buddha bhagavans and gods will give them strength, and because of that, they will live even a thousand years if they so wish and remain for a kalpa or as long as they wish. The sugatas will increase their joys, dispel their illnesses, and enable them to practice mindfulness and to accomplish understanding, intelligence, and confident eloquence. Wrong views will be dispelled, and they will achieve the correct view. They will not fear harm from others. Thus, those bodhisattvas should be truly diligent in listening to a great number of teachings.

And in the *Sūtra of the King of Concentrations,* it is said,

Once one has heard this sacred sūtra,
For seventy-three measureless kalpas
In the future, it will be impossible
To fall into the lower realms.
At a time when the teachings are about to disappear,
Those who retain this sūtra
Will swiftly acquire confidence and eloquence.
If retaining just a single verse
Results in an immeasurable mass of merit,
Need one mention the benefit for those who,
With a wish to listen, retain all the sūtra sections:
They will bring all sentient beings to enlightenment.

And in the *Sūtra That Teaches the Tathāgata Essence,*

In the past, when I was following the practice,
I heard the name of this sūtra
From the sugata Leonine Victory Banner.
Filled with respect, on hearing it, I joined my palms.
As a result of that excellent deed,
I swiftly attained supreme enlightenment.
Therefore, wise bodhisattvas
Should always hold this sublime sūtra.

And in the *Guhyagarbha Tantra,*

Anyone with faith in this
Will be considered as their dearest son
By all the maṇḍalas of buddhas
Throughout all space, throughout all time.

These and similar benefits are mentioned in detail in all the sūtras and tantras.

The prize the supreme protector sought for countless aeons
And gave his life ten million times to find
Is this treasure house of jewels, the sacred teachings of the Dharma,
So teach and listen with respect, O fortunate ones!

This completes the virtuous beginning comprising an explanation of how the teachings should be presented and received.

SKIP NOTES

*1 In other words, one will be able to lead a simple life conducive to Dharma practice.

*2 The drum used to summon beings to the teaching.

*3 The concentration of the stream of Dharma is so called because by remaining in equanimity in that concentration, bodhisattvas receive countless instructions on the sacred Dharma from innumerable buddhas and are able to continuously retain the words and meanings.



CHOKGYUR DECHEN LINGPA (1829–1870)

PART TWO

The Virtuous Middle, Comprising an Explanation on Training One's Being through the Four Common Practices for Turning the Mind

The four common practices for turning the mind are treated in two sections: the preliminaries to beginning a session and the specific, individual practices. The first section comprises a single chapter, devoted to the manner in which one should begin each session of practice.

As for the specific, individual practices,[21] in his commentary on the *Precious Treasury That Fulfills All Wishes,* the *White Lotus,* the Omniscient Teacher speaks of five topics on which we need to reflect:

> Begin by reflecting on these five topics: the difficulty of finding the freedoms and advantages, impermanence, the benefits of faith, the karmic law of cause and effect, and the defects of cyclic existence.
>
> Out of all the supports for accomplishing enlightenment, the best is a human body with the freedoms and advantages, so you should feel delighted at having obtained one. If you do not reflect on this, you will have the negative consequence of wasting your freedom.
>
> Even if you have obtained it, there is nothing one can be certain of, so you will need to reflect on the impermanence of life, which acts as the whip of diligence, encouraging one to

accumulate virtue. If you do not reflect on this, you will have the negative consequence of never beginning the path to liberation, due to laziness and indifference.

Then, you will need to back this up by cultivating single-minded faith. If you fail to do so, you will have the negative consequence of losing the very root of the Dharma.

Next, you must reflect on even the minutest positive and negative actions and their effects. If you do not, you will have the negative consequence of never ever being liberated from the suffering of cyclic existence.

After that, you should reflect on the defects of the higher and lower realms of cyclic existence. Unless you do so, you will have the negative consequence of not knowing what to reject and adopt with regard to saṃsāra (cyclic existence) and nirvāṇa (the transcendence of suffering), and therefore of never really embarking on the path to liberation and enlightenment.

By reflecting on these five topics, a person will not mistake the way for undertaking the journey to liberation.

Of these five, faith will be explained below in the chapter on taking refuge. In the section on the specific, individual practices, therefore, there are four chapters, presented in the usual order:

- instructions for reflecting on the difficulty of finding the freedoms and advantages, as a result of which one turns the mind away from pointless worldly activities and pursues the path to liberation
- instructions for reflecting on death and impermanence, as a result of which one turns the mind away from laziness and indifference and develops diligence in the practice of Dharma
- instructions for reflecting on the karmic law of cause and result, as a result of which one turns the mind away from all forms of nonvirtue and makes a one-pointed effort to engage in positive, virtuous activities

- instructions for reflecting on the sufferings of cyclic existence, as a result of which one turns the mind away from worldly comforts and pursues the path to everlasting liberation

4. Preliminaries to Beginning a Session

In an isolated place where nothing will happen to adversely affect your concentration, such as visitors and people moving about during the day or disturbances from noise at night, sit on a comfortable seat and adopt the essential point for the body, the seven-point posture of Vairocana, as follows: Assume the vajra posture, with both legs crossed, the right leg on top of the left. Stretch your fisted hands down, with the thumbs pressing on the base of the ring fingers, and place them on the crook of your right and left thighs. Straighten your arms, with the shoulders drawn upward. Let the belly relax forward. Keep the spine straight, with the vertebrae stacked on top of each other like gold coins and the chin pressing in on the Adam's apple. Without moving the eyes or blinking, look straight into space in line with the tip of your nose. Holding your head up straight, keep your whole body erect.

The purpose of all this has been explained by former learned and accomplished masters as follows: The body is like a city, the subtle channels in it are like the streets, the wind-energy like a horse, and the consciousness like a crippled person. If your movements are restricted, the street junctions are blocked and it is impossible for the rider and horse trapped inside to move. And just as the scales a snake uses for locomotion[*1] do not stand out unless one twists the snake, we need to adopt the essential point for the body and use skillful means to control it more so that the wisdom perceptions will increase. By bringing about the right conditions in the body, realization will take birth in the mind.

Once you have adopted the essential point for the body like this, begin the session with the essential point for the speech, which is to expel the

stale air nine times. First, expel three times through the left nostril—gently, more forcefully, and very forcefully. Do the same three times through the right nostril, and then three times through both nostrils together, making nine times in all. At the beginning of subsequent sessions, expel the stale air through the left, right, and both nostrils once each, making three times in all. As you do so, visualize as follows: Consider that all the negative actions, obscurations, illnesses, negative forces, obstacles, and adverse factors that you yourself and all other sentient beings have accumulated in your series of lives since time without beginning are gathered together and flushed out with the air through the nostrils. Alternatively, imagine that all the deeds, defilements, and stains accumulated with attachment are flushed out through your left nostril, those accumulated with aversion through the right nostril, and those accumulated with ignorance through both together. Consider that in this way, the inside of the body is completely rinsed. This is like washing out a container before pouring some valuable substance into it.

After that, there is the essential point for the mind, which, as has been explained above, is to correct your attitude—that is, to arouse the mind intent on enlightenment.

Next, considering yourself in your ordinary form, visualize above the crown of your head an eight-petaled multicolored lotus (symbolizing the pure nature of the eight conceptual extremes)[*2] with its pistil-cup and anthers. On top of this are the maṇḍalas of the sun and moon, symbolizing skillful means and wisdom, the moon above the sun, touching but not stuck together.

When these have become clear, visualize on top of them your own root teacher, in whichever form you wish—Vajrasattva or the Great Orgyen, for example; or alternatively, in the everyday form he or she usually takes, with the two hands in the gesture of teaching the Dharma or of meditation, whichever you prefer. Visualize them vividly present, physically in the full bloom of youth, with all the major and minor marks, utterly resplendent. If there is a difference in the way it arouses your faith and devotion, you should visualize the teacher in the form that inspires you most; but if it

makes no difference, then visualize the teacher as he or she actually is. Whichever the case, beginners should not be in a hurry to visualize a multitude of details precisely right from the start. The important thing is to train in concentrating one-pointedly, vividly imagining the teacher's presence.

When this becomes clear, seeing the teacher as the Buddha, pray with intense longing and devotion, thinking, "Whatever you do, you know best!" and recite whichever prayers you can, for example:

> Precious, glorious root teacher,
> Dwell on a lotus seat on the crown of my head.
> Guide me with your great kindness,
> And grant me the accomplishments of your body, speech, and mind.

And,

> Precious Teacher, essence of all buddhas past, present, and future, in you I place my trust.
> Grant your blessings to mature and liberate my mind stream.
> Grant your blessings that the extraordinary realization of the profound path take birth in my mind stream.
> May I attain the sublime accomplishment of Mahāmudrā in this very life!

If you like, you can also say the *Prayer for Calling the Teacher from Afar*[*3] and other prayers. In short, until the realization of true devotion develops, pray ardently from the bottom of your heart to achieve your desired goal. At the end, the teacher, his heart greatly gladdened, melts into a ball of five-colored light and dissolves through your crown into the middle of your heart. Rest in equipoise, for as long as it lasts, in a state of great bliss free from elaboration, without any concept of your three doors and the teacher's three vajras being distinct, like water poured into water, indivisible in nature.

After that, conclude by dedicating the merit with prayers such as the following:

> By the merit of this
> May I swiftly accomplish the glorious teacher,
> And, not leaving out a single being,
> May I establish them all in his level.

This is a practice that the Dharma King Terdak Lingpa,[*4] the unique sun of the doctrine of the true secret, the ancient tradition of the Diamond Vehicle, gave as a way to begin and precede each session or practice. It leads swiftly to the entrance of blessings and is a particularly sublime gateway for the swift birth of experiences and realization in the main practice, whichever it may be.

SKIP NOTES

*1 Tib. *yan lag,* lit. "limbs," refers here to the scales on the underside of a snake adapted to locomotion. Unless one forcefully twists the snake, they do not stand out. Similarly, one has to use forceful means in adopting the posture in order to create the right conditions for meditation.

*2 The eight conceptual extremes (Tib. *rtog pa'i mtha' brgyad*) are birth, cessation, eternalism, nihilism, going, coming, unicity or sameness, and multiplicity or difference.

*3 Tib. *bla ma rgyang 'bod,* any one of a genre of prayers used to invoke one's teacher.

*4 Gyurme Dorje, Terdak Lingpa (1646–1714), the founder of Mindrölling Monastery in Tibet.



JAMYANG KHYENTSE WANGPO (1820–1892)

5. Reflecting on the Difficulty of Finding the Freedoms and Advantages

The instructions for reflecting on the difficulty of finding the freedoms and advantages enable one to turn one's mind away from pointless worldly activities and to pursue the path to liberation. They have generally been taught using the ten outline headings or instruction sections in the Omniscient Teacher's *Essential Instructions for Finding Rest in the Nature of the Mind,* but here, for ease of explanation, I will present them under four headings: (1) identifying the freedoms and advantages, (2) the difficulty of finding them, (3) the importance of finding them, and (4) the benefits and signs of having meditated on them.

I. Identifying the freedoms and advantages

Identifying the freedoms and advantages is divided into two: (1) identifying the essence, freedom, and (2) identifying the particular qualities, the advantages.

A. Identifying the essence, freedom

The basis of the precious human body is freedom, which is the opposite of states without opportunity. These states without opportunity can be categorized under three headings: (1) the eight states without opportunity that depend on one's own stream of being, (2) the eight intrusive circumstances that leave no freedom to practice the Dharma, and (3) the eight incompatible propensities that leave no freedom to practice the Dharma.

1. The eight states without opportunity that depend on one's own stream of being

In the *Jewel Garland,* Padmasambhava's autocommentary on his *Great Treatise on the Graded Path,* we read,

> The only support that can be used to accomplish enlightenment is one that has the freedoms and advantages. The term *freedoms* is used to refer to the absence of the eight states without opportunity, these being described as follows:
>
> The hells, preta realm, and animal realm,
> The long-lived gods and barbarians,
> The Buddha's not coming, false view,
> And dumbness—these are the eight states that lack
> opportunity.
>
> The three lower realms and the long-lived gods are four nonhuman states. Then there are the following four states that concern human beings: the absence of the Buddha's doctrine; birth as a barbarian, with no access to the Buddha's teaching even if it is present; having the false view that actions do not have results; and having incomplete faculties (deafness, blindness, stammering, dumbness, and so on). Someone in whom these two sets of four disadvantages are absent has freedom and is thus an appropriate support for the extraordinary Dharma.

And in his *Essential Instructions,* the Omniscient Teacher writes,

> Feel joyful that rather than falling into those states, you have acquired the freedoms, and be diligent in practicing the Dharma. Reflect as follows: "If one is born in the hells, one experiences the sufferings of heat and cold and there is no opportunity to practice the Dharma. If one is born as a hungry

spirit, one is tormented by the fires of hunger and thirst, so there is no opportunity to practice the Dharma. If one is born in the animal realm, one is in danger of being eaten by other animals and so on, so there is no opportunity to practice the Dharma. If one is reborn as a long-lived god, one continues for kalpas in a state of insensibility and then, at the moment of death, develops false views, so there is no opportunity to practice the Dharma. If one is born in a border land, where the light of the teachings is absent, there is no opportunity to practice the Dharma. If one is born as a non-Buddhist or a similar type of person, because of one's false views there is no opportunity to practice the Dharma. If one is born in a dark kalpa, in which the names of the Three Jewels are never uttered, there is no opportunity to practice the Dharma. If one is born dumb, one's mental faculties do not constitute a suitable vessel for the teachings, so there is no opportunity to practice the Dharma. Right now, as I have not been born in those eight states, I have that opportunity. I must make every effort to practice the Dharma!" Take refuge, arouse bodhichitta, and then reflect on the freedoms that you have obtained, which are the opposite of the eight states without opportunity. Thinking, "I must do nothing but practice the Dharma," reflect again and again. Conclude by dedicating the merit, and combine this reflection with all your everyday activities too.

You should understand that this way of training applies to all the instruction sections below, so practice them all complete with the preparation and conclusion.[*1]

2. The eight intrusive circumstances that leave no freedom to practice the Dharma

In the *Precious Treasury That Fulfills All Wishes,* the Omniscient Teacher writes,

> Those who are buffeted by the five poisons, who are stupid,
> possessed by demons,
> Lazy, overwhelmed by the effects of past evil actions,
> Dominated by others, in search of protection from danger, and
> whose practice is a pretense
> Have the eight intrusive circumstances that leave no freedom:
> They are unsuitable vessels for the Dharma, turned away from
> the path to liberation.[22]

Even if they are born as humans in a place where one can practice the Dharma, there are some whose minds are constantly troubled by the sheer power of the five poisons. There are some who are stupid and find themselves being guided by companions who indulge in negative activities. Or they may be possessed by evil forces and mistake the path on account of their erroneous views and conduct. Some, even though they want to train in the Dharma, are lazy and lack diligence. Others, however diligent they may be, are overwhelmed by a flood of bad karma and have so many negative deeds and obscurations that they fail to develop any good qualities. Then there are those, servants and the like, who are put to work for others and who have no control over their own destiny. Some people take up the Dharma with this present life in mind—to have food and clothes, or because they are afraid of some difficulties—but as a result of their old habits from the past, they lead lives that conflict with the Dharma. Some are impostors, pretending to practice the Dharma while actually working to win possessions, honors, and fame. These eight kinds of people, too, lack the opportunity to practice the Dharma.

3. The eight incompatible propensities that leave no freedom to practice the Dharma

These are described in the *Precious Treasury That Fulfills All Wishes* as follows:

> Those who are bound by ties, lead wicked lives,
> Are not afraid of cyclic existence, have not a scrap of faith,
> Indulge in evil deeds, give no thought to Dharma,
> And break their vows and sacred commitments
> Have the eight incompatible propensities that leave no freedom:
> They are remote from the Dharma; the lamp of liberation has gone out.[23]

Some people are tightly bound by the ties to the things in this life—possessions, riches, children, relatives, and the like. Others have such a bad character, without the slightest scrap of humanity, that there is no improving their behavior. There are some people who feel not the slightest apprehension when they hear of the lower realms and the defects of cyclic existence or when they are faced with suffering and difficulties in this present life. Others might hear laudatory descriptions of liberation and the Three Jewels, or they might see sublime beings, but they still feel not the slightest degree of faith. Certain people take pleasure in harmful, negative activities, with no control over their thoughts, words, and deeds. Others are as uninterested in good qualities, virtue, and the sacred Dharma as a dog that is offered some grass. Those who enter the Common Vehicle and then break their spiritual commitments and vows have nowhere to go but the lower realms. Others, who have entered the vehicle of the secret mantras, damage their sacred samaya commitments with their teachers and spiritual brothers and sisters. These eight kinds of people are a long way from the sacred Dharma. For them, the lamp of liberation is said to have gone out.

When Longchenpa speaks here of incompatible propensities (lit. "interrupted potential"),[*2] this negative notion is used in the sense of a deficiency, meaning that one will circle in cyclic existence for a long time; but it is not that one will lack the potential forever, for in the realm of

sentient beings, there is not a single being that does not have the naturally existing potential.[*3]

It is often held that the Great Omniscient One created these last two groups[*4] and added them to the pith instruction tradition. However, they also appear in an old manuscript from the Zur tradition, before his time, so it is probable that they were taught in a tantra of the Ancient Translations.

Perfect freedom, then, is being master of one's own destiny so that one can practice the sacred Dharma, instead of being born with any of these sets of eight states without opportunity. The *Verses That Summarize the Perfection of Wisdom* explains,

> Those who are rid of the eight states without opportunity will always find freedom.

B. Identifying the particular qualities, the advantages

There are two sections: (1) individual advantages, and (2) circumstantial advantages.

1. The five individual advantages

The individual advantages are detailed in the *Great Treatise on the Graded Path* as follows:

> To be reborn as a human, in a central land,
> With one's faculties complete, faith in the teachings,
> And likewise, a correct lifestyle.

If one has not obtained a human body, there is no practicing the Dharma. At present, however, you have been born as a human being, so you have one individual advantage. If one is born in a place where there are no teachings, it is impossible to practice the Dharma. But at the moment, you have been born in a place in which the teachings are propagated, which is what is meant by "a central land," so you have another individual advantage.

People whose faculties are incomplete cannot practice the Dharma, whereas you have all your sense faculties, which is also an individual advantage. If, through wrong livelihood, one is constantly indulging in negative deeds, then again, there is no practicing the Dharma. You, on the other hand, have a correct lifestyle and are inclined to virtue, so you have yet another individual advantage. Without faith in the teachings, there is no practicing the Dharma; but you have faith in the Buddha's teaching, so that is another individual advantage. Since it is in relation to one's own situation that these five have to be complete, they are called "individual advantages." In a sūtra that teaches twelve perfect freedoms,[24] we read,

> Obtaining the human state, being born in a sublime land, with all one's faculties complete, a correct lifestyle, and faith in the Dharma—these five constitute a perfect individual.

And in the *Direct Instructions of the Teacher* from the *Treasure of Nyang,*

> Born in a central land, having obtained a human body, with all the faculties complete, faith in the Dharma, and a correct lifestyle.

2. The five circumstantial advantages

The five circumstantial advantages are listed in the *Great Treatise on the Graded Path* as follows:

> The buddhas have come, they taught the Dharma,
> Their teachings have endured, they are accessible,
> And there are beings who have compassion for others, making five.

When there are no buddhas appearing in the world, the word *Dharma* does not even exist. In this present age, there has been a buddha who has come, so one sublime circumstantial advantage is complete. Even if a buddha

appears, it does not benefit anyone unless he teaches the Dharma. Our Buddha, on the other hand, turned the Wheel of Dharma three times, so another sublime circumstantial advantage is complete. If, despite his having taught the Dharma, his teachings had not endured, they would not have helped us. But we are still in an age when the doctrine has not disappeared, so another sublime circumstantial advantage is complete. Although the teachings have endured, they would be of no use if we did not have access to them. Yet we do have access to the teachings, so another sublime circumstantial advantage is complete. Even with access to the teachings, if there were not the favorable condition of spiritual friends, we would never know what to adopt and what to avoid. Nonetheless, there are authentic, loving spiritual friends who, moreover, are skilled in compassionately caring for beings, so another sublime circumstantial advantage is complete. There are thus five circumstantial advantages.

While most of these are easy enough to understand in this context, what we call "having access to the teachings" should be understood according to the explanation in the *White Lotus,* the commentary on the *Precious Treasury That Fulfills All Wishes*:

> Even though the teachings are present, they would be of no use to us if there were no friends to instruct and inspire us and thus bring us benefit and happiness. But there are extraordinary Dharma friends who follow the Buddha's teachings and enable us to listen, reflect, and meditate, so this advantage is complete. The *Sūtra of the Questions of Candragarbha* states, "It is hard to find someone in the world who enables us to apply ourselves in accord with the Dharma."

Since it is in relation to extraneous factors that these five have to be complete, they are referred to as "circumstantial advantages." As the aforementioned sūtra says,

> A Buddha has come, he taught the Dharma, the sacred Dharma endures, others, too, practice it, and there are beings with love for others who help them to practice the Dharma. These five constitute perfect circumstances.

And the *Direct Instructions of the Teacher states,*

> The five circumstantial advantages are a Buddha has appeared in the world, he taught the Dharma, his doctrine has lasted a long time, moreover there are friends who follow the teaching, and they practice compassion for others' sake.

Any factors, even of minor significance, that differ from these two sets of five individual and five circumstantial advantages lead to misfortune, so we need always to be careful about avoiding them. They include unfavorable places and conditions, mixing with negative companions and so forth, conflicting lifestyles, losing faith, and being parted from one's spiritual teachers and virtuous companions. As the Omniscient Jigme Lingpa says,

> Many are those who are free but lose their freedom through false views.
> In each of the two sets of five advantages, individual and circumstantial,
> Besides the first three, reflect thoroughly on the last two,
> For it is these that connect or separate us from the Dharma.

In particular, lack of faith and wrong view spoil perfect freedom, and there is nothing more destructive than that. Yet most people nowadays, bereft of good fortune, have their eyes veiled by the distorted vision of their own perceptions, their wrong views, like someone with jaundice who perceives a conch shell as yellow. Thinking, "I am learned in the Dharma, I have heard so many teachings, I have so many good qualities," they bellow falsehoods and find fault in the teachings and the teacher like a heron on the lookout

for a fish. Even if the Buddha were to come to them in person, they would not be able to see him purely. Because of this, the initial link between teacher and disciple goes wrong, the gateway for blessings is closed, the eye of pure vision becomes dim, and they pile up punishments from the gods and protectors. The more they listen to the Dharma, the wilder their minds become, the grosser their defilements become, the more their desires increase, and the coarser their conduct becomes. Finally, without even having passed through the gateway to the Dharma, they end their lives, as anyone can see, even worse than ordinary laypeople.

To make matters worse, even though the ultimate goal of the teachings, the very intention of the profound sūtras and tantras of the definitive meaning, is the same, these people take into account only the differences in the provisional teachings, with their various ways of commenting on the Buddha's words in terms of the philosophical tenet systems and their various definitions of the two truths. Subsequently, they maliciously criticize the true Dharma and authentic individuals and adopt biased, sectarian attitudes. Thus, they abandon the Dharma, accumulating in the process an immense amount of negative karma. This is extremely dangerous, and we should take every care to prevent such a fault occurring. As we read in the *Jewel Garland of the Middle Way,*

> The intentions and words of the Tathāgata
> Are not easy to understand.
> That is why, though there is but one vehicle, he taught three.
> So guard yourself by being impartial.
> Impartiality does not have negative results.
> Criticism is negative and never virtuous.

Now regarding the human body, *Finding Rest in the Nature of the Mind: A Teaching of the Great Perfection* mentions three kinds:

> Three kinds of human life may be attained:
> Mere, superior, or that which is most precious.[25]

The first of these refers to ordinary, or ill-fated, persons, who are described in the same text as follows:

> Those who have the first, not knowing right from wrong,
> Do evil deeds. And though their faculties are whole,
> They're only human in the commonly accepted sense.
> They may be born within a central land,
> And yet they act like savage borderers.[26]

Such people are of the kind that do not know the meaning of good and evil and who constantly indulge in negative actions. Since this will anchor them in the lower realms and the hells, they are referred to as "ill-fated," as is stated in the *Sūtra of Precious Space*:

> As a result of their previous virtuous deeds, they are born in the world of humans, with their faculties complete. Even though they have been born in a region in which the Dharma is constantly practiced, they do not know about the ripening of deeds. They follow and engage in numerous unvirtuous ways, and even though they are called human, they are of the lowest sort, for after they die, they fall into the endless lower realms.

Second, with regard to superior human beings, *Finding Rest in the Nature of the Mind* continues,

> Then there are those, not entering the Doctrine,
> Whose actions are a mixture of both good and ill.
> Thinking of this life alone,
> They're utterly distracted by their busy occupations.
> Rough, untamed, they cast away all thought of lives to come;
> They do not strive for freedom.
> Though the Dharma they may hear,
> Their state is not supreme but mediocre.
> To some slight good they may at times incline;

> More often is their minds' sight veiled by negativity.
> They have the semblance of practitioners,
> And yet what good do they achieve
> For others or themselves?
> Whether they assume the guise of monks or laity,
> They are a little higher
> Than the beings in the lower realms.
> And so the Conqueror described them as "superior."[27]

Whether they have taken monastic ordination or are laypeople, they are for the most part overpowered by carelessness and are completely distracted. From time to time, they give rise to a few virtuous thoughts, and their activities are a mixture of positive and negative deeds. They thus plant the seed for liberation at some time in the distant future, so they are described as having a "superior human body" compared to the previous kind. The above-mentioned sūtra gives the following description:

> There are some in the realm of sentient beings who, whether or not they have entered Dharma, perform a mixture of positive and negative actions and devote themselves to diversions and distractions. Physically, verbally, and mentally coarse and undisciplined, they fall into the three lower realms. Despite their evil destiny, the Buddha, with his sunray-like compassion, sees that they possess the seed for liberation at some time in the distant future, and it is for this reason that he speaks of a "superior human body."

As for the third kind, the precious human body, *Finding Rest in the Nature of the Mind* says,

> Beings who are utterly sublime are vessels for the stainless
> Dharma.
> Through learning and reflection they attain its essence.

They discipline themselves, and others they establish in the virtuous life.
Their practice, like the king of mountains, is unshakable.
They are the ensigns of the Sage's victory.
Householders or, better,
Those who have gone forth to homelessness,
The Teacher has declared them both to have a precious human form.[28]

Passing through the excellent doors of the sacred Dharma—listening, reflection, and practice—they tame their minds and encourage others, too, to practice virtue. They have donned the great armor of liberation and are thus the Sage's great victory banners—a term that does not refer merely to their style of dress.[*5] Someone like this who is diligent and incites others to practice virtue is said to have a precious human body, whether he or she lives the life of a householder or takes the appearance of a monastic, as is mentioned in the *Śrīgupta Sūtra*:

> Shrīgupta, someone who studies by listening to many teachings, reflects on their meaning, practices by meditating without defilements, and moreover encourages others to do so is the most beautiful being in all the world and its celestial realms. That is what we call making full use of the freedoms and advantages. That is what we call "the precious human body."

And in the *Middle Sūtra of the Perfection of Wisdom,* we read,

> Subhūti, bodhisattvas who practice virtue themselves and incite others, too, to do so, make full use of the freedoms and advantages and are praised, lauded, and revered by all the buddhas.

Now that we have obtained the freedoms and advantages, therefore, if we fail to use them as a support for accomplishing the sacred Dharma, after we die our karma may lead us to be reborn in the three lower realms, and during that time we will neither hear the sound of the Dharma, nor meet a spiritual friend, nor understand what is good and what is evil. Everything we do will be evil, with no virtue at all, as a result of which we will circle constantly in cyclic existence. What a disaster that would be! Instead of that, we must practice, thinking, "I will make the best of my freedoms and advantages!"

II. The difficulty of finding the freedoms and advantages

The reasons for which the precious human body, with its perfect freedoms and advantages, is so difficult to find can be considered under four headings: (1) the very nature of the precious human body that makes it so difficult to find, (2) the causes and conditions that make a precious human body so difficult to find, (3) analogies of how difficult it is to find a precious human body, and (4) reflecting on numerical comparisons of how difficult it is to find a precious human body.

A. The very nature of the precious human body that makes it so difficult to find

In the *Precious Treasury That Fulfills All Wishes,* we read,

> Considering how many sentient beings there are,
> Gaining a human body seems as rare
> As becoming a universal monarch.
> And out of all the human beings there are,
> The kind that have faith and practice the Dharma
> Are rarer still, as rare as the advent of a buddha.
> I beg you, therefore, constantly reflect upon the freedoms and advantages.
> Consider likewise how extremely numerous are those

Who are born with faculties incomplete, in border lands,
With no karmic propensity for the Dharma, with wrong lifestyles,
With no faith in the teaching, and with evil, irreligious friends.
Then be sure to spend your days and nights reflecting
On this body that you have found, which has the Dharma and is not like them.[29]

If we reflect generally on the different levels of sentient beings and their numbers, they are boundless. Even if we consider just the number of worms and other minute creatures in our world, obtaining a human body would seem to be as difficult as becoming a universal monarch. And if we think of all the human beings there are in the villages, cities, and marketplaces of countries like India and China, most of whom have no spiritual path and indulge exclusively in negative actions, it seems barely possible that anyone might have an interest in the Dharma and listen to the teachings. And of those who do, people with faith, who have wholeheartedly entered the gateway of the true Dharma and are following and practicing it properly, are even rarer than the advent of a buddha in this world. Then if we think of all the human beings whose faculties are incomplete—who are crippled, blind, deaf, dumb, and so on—it is extremely hard to find anyone with all his or her faculties in working order, who is a suitable support for listening and reflecting. Look at border lands like the northeastern frontiers and Mongolia, where no one has even heard of the Three Jewels. How incredibly lucky we are not to have been born there. Then there are people who have no karmic connection with the Dharma: whatever they are doing —eating, lying down, moving around, or sitting still—they never think of the Three Jewels even for an instant. They have never once recited the refuge prayer. And there are those who have previously led conflicting lifestyles, so that even if they have entered the door of the Dharma, they revert to committing all sorts of negative actions. There are communities who have no faith in the Buddha's teachings and people who perform only negative deeds. Think of them all—you can be sure that there are other

countries as well that are full of people like them. How amazing it is that instead of being born as people like them, we have, as a result of our enduring good deeds from the past, gained a body with all the freedoms and advantages.

Yet there are a great many people who have obtained a human existence in this life but will never gain a human body in the future, as we read in the *Sūtra of the Ten Wheels of Kṣitigarbha*:

> There are ten kinds of people for whom it is hard to find the human state in cyclic existence. What are they? Those who have not produced sources of good, those who do not accumulate a store of merit, those who follow evil companions, those who are continually carried away by defilements, those who are not afraid of suffering in subsequent lives, those whose minds are disturbed by defilements, those who constantly neglect the Dharma on account of laziness and distraction, those who, despite having taken up the Buddha's teachings, do not practice them accordingly, those who pursue wrong views, and those who champion wrong views.

Thus *The Way of the Bodhisattva says,*

> And yet the way I act is such
> That I shall not regain a human life!
> And losing this, my precious human form,
> My evils will be many, virtues none.
> Here is now my chance for wholesome deeds,
> But I have failed to practice virtue.[30]

It is for this reason that the *Sūtra of the Meeting of the Father with the Son* states,

> Once rid of all eight states without opportunity,
> With perfect freedom, so hard to find, obtained,

The wise gain faith in the doctrine of the Sugata
And proceed to train in the correct practice.

The circumstantial advantages, too, are difficult to find. In general, there are two kinds of kalpas: light kalpas in which buddhas appear in the world and dark kalpas in which they do not appear. Of these, it is said in the *Compendium of the Buddhas' Wisdom,*

> With regard to light kalpas, long ago there was a great kalpa called Manifest Joy, in which there appeared thirty-three thousand buddhas. After that there were one hundred dark kalpas. Then in the kalpa called Perfect, there appeared eight hundred million buddhas. This was followed by one hundred kalpas without Dharma. After that, in the kalpa called Excellent, there appeared 840 million buddhas. This was followed by five hundred dark kalpas. Then, in the kalpa Delightful to Behold, eight hundred million buddhas appeared, after which there were seven hundred dark kalpas. Then, in the Joyous Kalpa, there appeared sixty thousand buddhas. After that came the present Good Kalpa, in which one thousand buddhas will manifest. This will be followed by sixty bad kalpas without Dharma. After that, in the Kalpa of Vast Numbers, ten thousand buddhas will appear. That will be followed by ten thousand bad kalpas. In this endless succession of myriad light and dark kalpas, when a dark kalpa is encountered, not even the word *Buddha* is ever heard.

Thus, the advent of a buddha in the world is a rarity. Even when a buddha does appear, it is generally rare for them to teach the Dharma. And in particular, the teachings of the Diamond Vehicle appear on only three occasions,[*6] as rarely as the *udumbara* flower, for the *Tantra of Vairocana's Enlightenment* explains,

In this world, the omniscient ones

Are yet as rare as the udumbara flower.
Sometimes they appear,
Sometimes they do not.
Rarer still is this practice of the secret mantras,
For no beings are equal to it—
They are unable to reach the unsurpassable goal.

Even though the Buddha taught the Dharma, as his teachings disappear, they are losing their benefit. We have now reached the final five-hundred-year period,[*7] and people's attitudes and conduct are all the worse. The sun of the Buddha's doctrine is about to set behind the western mountains, and most of the supreme spiritual teachers are thinking of beings to be trained in other realms and are not staying. Even ordained monks and nuns are concerned only with their dualistic monastic affiliations and material preoccupations. Those who have a proper attitude to the Buddha's teachings and are upholding and preserving them are as rare as stars in the daytime. Foreign armies and barbaric dark forces are sweeping through the world like clouds of hail. Wherever one looks, all the signs have appeared that the teachings will not last for long, and in the future it will be even more difficult to encounter them.

Now the teachings may still be present, but they are of no use to anyone if there are no Dharma companions following the Buddha's words and no qualified spiritual teachers giving proper instructions on what to abandon and what to adopt. Such beings are extremely hard to find. And other favorable conditions for practicing the Dharma, like food and clothes, are also difficult to get hold of. All these necessarily depend on causes and conditions that have been accumulated in the past, so they are very difficult to come by, as we learn from the *Sūtra of the Arborescent Array*:

Difficult it is to manage to avoid the eight states without opportunity,
Difficult to gain the human state,

Difficult to find freedom, perfect and complete,
And difficult to meet with the advent of a buddha.
Difficult it is to have all one's faculties complete,
Difficult to have the chance to hear the Buddha's Dharma,
Difficult to find supreme beings and companions,
And difficult to find a genuine spiritual friend.
Difficult it is to have access to genuine instructions,
Difficult to find the correct means of subsistence,
And difficult in the human world to follow the teachings and
apply oneself to Dharma.

And in the *Sūtra of the Questions of Ratnacūḍa,* we read,

To see a guide[*8] is very hard indeed,
To hear them speak the peaceful Dharma is also very hard,
To be reborn a human, free and well endowed, is very difficult,
To keep on finding discipline and faith is very hard as well.

It is thanks to the precious human body that one can meet an authentic teacher, listen to the profound teachings, and train on the path to liberation. Now that you have obtained it, it is as if you had reached an island of jewels. If you return empty-handed, there will have been no point in journeying across the ocean. You will have reached the jewel island—your precious human body—and failed to take your share of the jewels—the sacred Dharma. If instead of setting out on the path to liberation you are distracted by the activities of this life, you will have let the precious human body that you obtained go to waste.

The practice of the sacred Dharma depends on the mind, and the mind is dependent on the body, with its freedoms and advantages. So, reflecting on how hard it is for all the right conditions to coincide, think, "I am not afflicted by illness and difficulties; I am not dominated by others; I am free to do as I wish. I must at all costs use this support to exert myself in the sacred Dharma!"

B. The causes and conditions that make a precious human body so difficult to find

This perfect state of freedom and advantage does not happen without causes or conditions. It is the result of merit accumulated in the past. And even if one has an immense amount of merit from having practiced generosity and so forth, without discipline, one will not obtain the perfect body of a celestial being or human, as is explained in the *Introduction to the Middle Way*:

> The fruits of generosity enjoyed in lower realms
> Occur through fracturing the limbs of discipline.[*9]

Not only that, but even if one has other excellent qualities, such as great learning from having heard many teachings, they will not help much, as the same text points out:

> And high rebirth derives from discipline alone.[31]

In the *Sūtra of the King of Concentrations,* we read,

> Because of lax discipline, one will go to the lower realms,
> And no amount of learning can protect from that.

And the *Mahāparinirvāṇa Sūtra,*

> Look at the monk Devadatta. Because of his negative actions, he fell into the lower realms even though he had heard and memorized as many sūtras as a Nepalese elephant could carry.[*10]

Even if we have observed discipline and been diligent in accumulating an immense amount of virtue—for example, by making offerings and gifts—these will be of no use if we have dedicated[*11] them to gaining positions of power and wealth in realms such as the worlds of demons and the Lord

of Death. A precious human birth depends, above all, on our former aspirations and our state of mind at the moment of death. Since it is rare for all these causes and conditions to coincide properly, it is exceedingly rare to obtain their result, the perfect state of freedom and advantage. The fact that we have now obtained this perfect support for practicing the Dharma is an infallible sign that we accumulated a vast amount of merit in the past. As we find in *Letter to a Friend,*

> To dwell in places that befit the task,
> To follow and rely on holy beings,
> Aspiring high, with merit from the past—
> These four great wheels are yours for you to use.[32]

If we do not put our efforts into practicing the Dharma by speedily applying diligence at the very moment that we have obtained this precious human body and have the four great wheels, the favorable conditions for the path, it will be extremely difficult to find them again in future, as is mentioned in *The Way of the Bodhisattva*:

> So hard to find the ease and wealth
> Whereby the aims of beings may be gained.
> If now I fail to turn it to my profit,
> How could such a chance be mine again?[33]

C. Analogies of how difficult it is to find a precious human body

Imagine that on the vast ocean, buffeted by the wind, there is a yoke with a single opening, tossed about by the waves and never staying still, and under the water, a blind turtle that comes to the surface once every hundred years. It would be difficult enough for the turtle to come upon the yoke and put its neck through the opening in the yoke. But it is even harder to leave the lower realms and obtain a human body.

Or imagine, if one were to throw a handful of peas at the smooth surface of a wall, how difficult it would be for even one of them to stick to it.

Obtaining a human body is even more difficult than that.

These and other analogies are given in the sūtras. *Letter to a Friend* reiterates,

> Harder, harder still than that a turtle chance upon
> The opening in a yoke that's tossed upon the ocean
> Is rebirth as a human after rebirth as a beast,
> So heed the sacred Dharma, King, and make your life bear fruit.[34]

The Great Orgyen said,

> As difficult to find repeatedly as the udumbara flower,
> When found, it is of greater value than a wish-fulfilling gem.
> Now, when you have gathered all the right conditions,
> With the greatest diligence, free yourself from existence.

And in the *Precious Treasury That Fulfills All Wishes,* we read,

> It might be possible for a turtle to put its neck
> Through the hole in a yoke tossed around in the middle of the sea,
> But it is harder, from the lower realms, to find the human state.
> Likewise, a pea might stick to the plaster on a wall,
> But rarer is it, even if reborn a human, to be born in a central land.
> Difficult it is to see an udumbara appear in the world,
> But rarer still to enter the Dharma and chance upon the authentic path.
> Difficult it is to insert a cotton cloth through the eye of a needle,
> But even rarer are those who find the path and practice it properly.
> Hard it is to find a wishing jewel from islands in the ocean,

But even harder to find an authentic teacher.
So reflect on all these and practice diligently, I beg you.[35]

D. Reflecting on numerical comparisons of how difficult it is to find a precious human body

In *Detailed Explanations of Discipline,* we read,

> Monks, consider the beings in the lower realms: it is extremely difficult for them eventually to obtain the human state. Think of all the teachers there are who teach mistaken paths: it is exceedingly difficult to encounter an authentic spiritual friend. Look at all the people there are whose degenerate ways deteriorate their discipline and liberation. Practice virtuous ways combined with ascetic virtues,[*12] and spend the rest of your life delighting in your abodes, under trees or in secluded places.

And in another sūtra,

> Shāriputra asked, "Lord, how many beings are there in the hells? How many hungry spirits are there? How many animals? How many demigods? And how many gods and humans are there?"
>
> The Buddha replied, "The number of hell beings is comparable to the number of particles of dust on the earth. The hungry spirits are as numerous as grains of sand.[*13] The animals are as numerous as the fermenting grains in a beer barrel. The demigods are as numerous as snowflakes in a blizzard, and the gods and humans are as many as specks of dust on a fingernail."

The *Book of Analogies* gives similar comparisons. And according to the *Bodhisattva's Scriptural Collection,* it is said that there are not even as

many gods and humans in the billionfold universe as there are beings—invisible to all but the Omniscient One—on the surface of a chariot wheel. This and other such quotations show how inconceivable in number beings' karmic experiences are.

The Great Orgyen sums this up,

> This precious human body, with its freedoms and advantages, is so hard to find,
> So truly rare when examined in terms of its causes and conditions, analogies and numerical comparisons.
> In dependence on it, all the buddhas have been produced.
> Reflect, therefore, on how hard it is to find the freedoms and advantages,
> And rejoicing, like a poor man discovering a treasure,
> Practice the sacred Dharma day and night, without respite.

And in the *Sūtra of the Questions of Rāṣṭrapāla,* we find,

> The Buddha, the Great Ṛiṣhi who benefits the world,
> Will manifest but once in a billion kalpas.
> Now that you have found supreme freedom,
> If you wish for liberation, avoid all carelessness.

And in the *Sūtra on Correct Moral Discipline,*

> Monks, it is so hard to obtain a human birth and thence to take ordination in the Buddha's doctrine. So why do you not practice with diligence and strong determination? When old age, sickness, and death arrive, and the Capable One's teachings, too, disappear, later you will surely have regrets.

Meditate in this way again and again.

III. The importance of finding the freedoms and advantages

The precious human body is an exceptional support for attaining buddhahood, *so to find it is enormously meaningful, as we read in Finding Rest in the Nature of the Mind: A Teaching of the Great Perfection*:

> To see the Buddha in this life is meaningful,
> To hear the Dharma and to practice it is also meaningful.
> This meaningful existence and the fruitful one to follow
> Arise from the attainment of a form endowed with freedoms and advantages.
> Reflect on this with great joy constantly.[36]

Whether we are following the lesser beings' path for attaining the higher realms or the middling and superior beings' paths for attaining the ultimate excellence of the three kinds of enlightenment, we need the proper provisions for this life and the next that will enable us to follow those paths —namely, meeting the Buddha, hearing the Dharma, practicing assiduously, and so forth. All these come about thanks to the perfect support of the freedoms and advantages, as is mentioned in the *Great Close Mindfulness Sūtra*:

> Nandaka, whatever you see that is good, whatever you hear that is good, it comes from reflecting on the freedoms. Look, likewise, at how it is from this that all human happiness and excellence also come about.

Moreover, in the previous text, we read,

> The ground of primal wisdom
> Where the truth beyond all concepts is beheld
> Is reached more easily by humans than by gods.
> The essence also of the deep path of the Vajrayāna Is more easily attained by those who find a human form.
> The basis of the Dharma of both great and lesser vehicles Is said to be supremely noble—

This human state endowed with freedoms and advantages.[37]

Thus, the human form is also the support for giving rise to the untainted gnosis of the noble beings, which is the essence of the paths of all the vehicles. This is mentioned in the *Treasury of Abhidharma*:

In the three; above there is no way to see,

referring to having the support of a human body in the three continents.[*14] And in the *Letter to a Disciple,* we read,

The path of those who set out to guide beings, following the
sugatas' way,
Who have found a human body and have great strength of
mind,
Is not for gods and *nāgas,* or for demigods,
*Garuḍas, vidy*ādharas, kinnaras, or mahoragas.
The human state is very hard to find, and having found it,
Whichever goal you have in mind, be diligent and practice.

In particular, only this vajra body with its six elements[*15] is recommended as a suitable support for the path of the secret mantras, the Diamond Vehicle, as we find in the *Tantra of the Exhaustion of the Four Elements*:

If human beings diligently practice
This marvelous, kingly secret mantra way,
In this very life they will attain buddhahood.
No need is there to speak of other yogas and accomplishments.

Moreover, in *Finding Rest in the Nature of the Mind,* it is said,

In the midst of śrāvakas, pratyekabuddhas, bodhisattva heirs,

Our Lord, the first of beings in this world endowed with godly realms,
Declared that the immortal nectar of enlightenment
Derives from the supremely precious human form.
Extolling thus its freedoms and advantages,
He praised this form more highly than the body of a god.
Rejoice therefore in your humanity![38]

Since the results of the paths of the three vehicles—arhathood for the listeners and solitary realizers, and buddhahood for the bodhisattvas—are obtained from the support of the freedoms and advantages, the Buddha praised it as "a body better than that of the gods," as we find in the *Sūtra of Manifest Enlightenment*:

> Having seen that manifest enlightenment is not possible in the abodes of the gods, for the pride in those realms prevents one from realizing the truth, and that it is only possible in the human state, with its freedoms and advantages perfect and complete, the Bodhisattva departed for Kapilavastu.

And in *The Way of the Bodhisattva,*

With bodies greater than the gods,…[39]

So look at your own freedoms and advantages and rejoice in the same way as a pauper discovering a jewel, thinking, "Am I dreaming, is this really true?" Turning your mind away from worldly activities, which will result in your freedoms and advantages being rendered worthless, you must apply yourself diligently to the Dharma, as the *Precious Treasury That Fulfills All Wishes* advises:

This life's occupations, company, counsels and guidance,
Enjoyments, partialities, and wrong philosophies

Waste the freedoms and advantages and lead to ruin, so give them up.[40]

Whatever worldly activities we get involved in will not help us much in the future. They will only cause us to sink into the mire of cyclic existence. We need to be quite definite about this and apply ourselves diligently to the Dharma. There is no lasting benefit from living off the land through agriculture. Neither is there any lasting benefit from the company of partners and relatives. Nor from the pursuit of pleasure, of food and riches, nor from advice and guidance on how to achieve greatness in this life. Partiality concerning enemies and those close to us merely leads to conflicts, and the rejection and acceptance of extreme philosophical beliefs is of no lasting benefit either. We need to give up all these and other activities that will be of no use to us in the long run. And rather than waste our freedoms and advantages, we must be diligent in sincerely practicing the sacred Dharma.

Ordinary laypeople find themselves having to take sides against their enemies and for their own kin. They have to provide for children and family. With their minds crushed by obligations and worries, they toil from dawn to dusk, enslaved by their efforts to acquire food and clothes. Whatever they do, they are never finished. Whatever the result, it is not what they want. However hard they try, no one is ever content. With no leisure during the day and no sleep at night, however much they work, there never comes a time when they can stop being busy. Rarely do they give a thought to the Dharma. Everything they do worsens their lot, for it is mixed with negative actions. With their neighbors, the flames of attachment and hatred flare up. They are crippled by the weight of the karmic debt they owe their children. Whatever they do, they are loaded down with suffering. They cannot bear the suffering that befalls them and the fortune that comes to others. With so many difficulties, they are completely distanced from the Dharma. As we read in a sūtra,

A household life beset with defilements

Destroys all wholesome qualities.

In this degenerate age, even those who have taken monastic ordination give up their little households for bigger ones.[*16] They get involved in commerce and agriculture and in attending to horses, donkeys, yaks, and cattle. They are embroiled in creating and increasing wealth and possessions and become occupied with making provisions for when they get old and with taking responsibility for their relatives. They are completely distracted by their attachment and craving for the pleasures of the senses, by their desire for the gratifications of food and drink and wealth, and by being never-endingly busy with work on their property and buildings. Day and night, they surround themselves with attachment and aversion. They load themselves with responsibilities for their superiors and subordinates. With their yearning for esteem and their mundane outlook, they make a hypocritical show of receiving the teachings and reflecting on them. Their minds are ablaze with attachment, hatred, and rivalry. Constantly pricked by dissatisfaction, everything they do is for this life. They are forever occupied with trying to fulfill their expectations. In the ties they have with their teachers or students, there is a complete absence of faith. They jealously compete with their spiritual fellows, and their sense of superiority turns them into mountains of ambition, obsessed with the eight ordinary preoccupations. They behave as if they have no time for those who are weaker than them. Their minds are completely at odds with the Dharma. Such reprehensible practitioners are extremely numerous. Compared to them, those who practice the sublime Dharma are exceedingly rare. It is said in the Vinaya scriptures,

Though they take ordination, they are not vessels for good qualities;
Though they cut their hair and beards, they have not engaged in the training in virtue.
These ordained persons are neither monastics nor laypeople:
They are like wells without water, like lamps in a painting.

If you are to practice the Dharma properly, it is most important to turn your mind away from worldly perspectives. If now you do not set out on the path to liberation, it will be as if you had returned from a golden island empty-handed. Nothing could be worse. So do your best to practice the profound Dharma and set out on the path. In all your activities, in the six periods of the day, you should be guided and supervised by mindfulness and vigilance, and without getting distracted by the objects of the six senses, remind yourself of the following analogies. When you have a boat, use it to cross the river. When you have a thoroughbred horse, that is the time to proceed on the long journey. When you have warm weather, moisture, water, and manure all together, sow as much seed as you can. When you have an army of brave men, use them to put down the enemy. When a treasure cache of gold and silver is broken open, take as much as you can. When the autumn crops ripen, harvest all you can. When you have an escort in a dangerous place, that is the time to get to safety. When you have managed to borrow what you need, that is the time to make the most effort.[41] When you have servants to do the work, get the job done. Similarly, now that you have found a precious human body with the freedoms and advantages, rather than taking it easy, you need to make every effort to practice the Dharma, for impermanence strikes swiftly. If you think about this, you ought to be putting all your efforts into practicing the Dharma without even taking the time to sleep or breathe. As *The Way of the Bodhisattva* urges us,

> So take advantage of this human boat.
> Free yourself from sorrow's mighty stream!
> This vessel will be later hard to find.
> The time that you have now, you fool, is not for sleep![42]

Thus, in all situations, whatever you are doing, whether eating, lying down, moving around, or staying still, you should avoid laziness, indifference, apathy, distraction, diversions, and indeterminate, restless states of body, speech, and mind. Thinking, "I am someone who has entered

the door of the sacred Dharma, so I should be different from other, ordinary people," examine your mind with mindfulness and vigilance. Should you happen to commit any negative actions, confess them and vow not to repeat them. And if you have not committed any, rejoice! Like a starving person finding some food, do not be choosy, but throw yourself into whatever virtuous activity presents itself at the time, whether conceptual or nonconceptual. Never scorn relative virtuous deeds. Maintaining the state in which everything is like a magical illusion, train in combining the two accumulations, the path that delights the victorious ones, and encourage others to do so too, passing your time day and night in the practice. By really setting out on the path that focuses on future lives, you will make your freedoms and advantages truly meaningful. As the Omniscient Teacher says,

> Even when moving, lying, sitting, eating, and so forth,
> Avoid the six faults—laziness and the rest,[*17]
> And if you are to accomplish the goals of higher rebirth and ultimate excellence,
> Apply the analogies of a hungry person seeing food and so on,
> Diligently practicing virtue day and night.[43]

And Padampa Sangye,

> With its freedoms and advantages, human life is like a treasure island;
> People of Tingri, do not come back an empty-handed failure.[44]

Familiarize yourself with the meanings of these quotations, reflecting on them again and again, and verbally remind yourself of them by reciting these lines from the preliminary practice text *Illuminating the Path to Freedom,* by our Lord Teacher, the Omniscient Jampel Gyepa:[*18]

> The freedoms and advantages are difficult to find, like the udumbara,

> To find them is more beneficial than finding a wish-fulfilling jewel.
> Now, for once, we have found them,
> Yet we are failing to achieve the most worthwhile, lasting goal
> And are pointlessly wasting them.
> Teacher, embodiment of the Three Jewels, look on us with compassion:
> Bless us that we may make full use of the freedoms and advantages.

Say this prayer again and again, from the depth of your heart.

IV. The benefits of meditating on the freedoms and advantages and the signs of having done so

The *Precious Treasury That Fulfills All Wishes* describes the benefits as follows:

> The benefits of this are that one gives up thoughts of this life;
> Diligence in pursuing the goals of future lives blazes like fire.
> Spending one's time practicing virtue, without a moment's leisure,
> One swiftly proceeds to the other side of the ocean of the three worlds.[45]

Although the benefits of reflecting day and night on the difficulty of finding the freedoms and advantages are boundless, they can be summed up as follows: Having realized that all activities related to this present life are futile, we no longer engage in them. Applying ourselves wholeheartedly to fulfillment for future lives, we practice without doing anything that conflicts with the karmic law of cause and effect. Not pausing to rest, we put all our efforts into listening, reflecting, and meditating, as our diligence blazes like fire. We avoid evil companions and constantly practice virtue, so

that our conduct remains wholesome. Having rejected samsaric preoccupations, we do not waste the opportunity to practice, and thus, at the time of death, we are full of joy. With the knot of stinginess untied, we are generous, accumulating provisions for the journey so that wherever we are reborn, we will never be poor or destitute. Because we are always content with what we have, we are unattached to wealth and possessions, and our thoughts, words, and deeds are in tune with the Dharma. We realize that since nothing has any essence, activities are pointless, and we cut the ties of attachment and clinging. Since we know that everything moves on, we are not afflicted by conflicts and our natural disposition is deeply virtuous. As we come to see that everything we might do is unnecessary, the wall of worldly conventions collapses and the mountain of the eight ordinary preoccupations is destroyed. We set out on the path to liberation: thus it is that we properly practice the sacred Dharma and swiftly accomplish buddhahood.

As for the signs of having properly trained, we should be like Geshe Chen-ngawa, who spent all his time practicing and never even slept. Geshe Tönpa said to him, "You'd better rest, my son. You'll make yourself ill."

"Yes, I should rest," Chen-ngawa replied. "But when I think how difficult it is to find the freedoms and advantages that we have, I have no time to rest." He recited the mantra of Miyowa nine hundred million times and went without sleep for the whole of his life.

To sum up, the signs of having properly trained in this are that we have reflected on the fact that if we do not do some genuine Dharma practice in this present body, we can despair of ever finding such an excellent support in the future. As a result, we have given up all activities undertaken for this life and have integrated everything into the sole practice of the sacred Dharma. Train, therefore, until such signs have definitely appeared in your stream of being.

Now, for once, your merit from the past
Has given you a wishing gem—this precious form so hard to find.
So do not leave it uselessly, distracted by life's busy works,

But make the very best of it, O fortunate ones!

This completes the instruction on reflecting on the difficulty of finding the freedoms and advantages.

SKIP NOTES

*1 Each of the instruction sections (Tib. *khrid rkang*) in Longchenpa's *Essential Instructions for Finding Rest in the Nature of the Mind* includes the admonition to reflect with the three supreme methods (see above, p. 11), beginning with refuge and bodhichitta and concluding with the dedication of merit.

*2 Tib. *rigs chad,* deprived of the potential for enlightenment, or cut off from the family of enlightenment.

*3 Tib. *rang bzhin gnas rigs,* that is, the Buddha nature, tathāgatagarbha.

*4 That is, the eight intrusive circumstances and eight incompatible propensities.

*5 In other words, they are shining examples of true practitioners of the Buddha's teachings, not just in their outer appearance ("victory banner of the teachings" is an expression also used to denote monastic robes) but particularly in their inner ability to train their minds. The "great armor of liberation" here refers especially to patience and diligence.

*6 The Secret Mantrayāna teachings have been taught on a wide scale once in the past, during the first kalpa, once in the present kalpa, during the era of Buddha Shākyamuni, and they will be taught once in the future. See Patrul Rinpoche, *Words of My Perfect Teacher,* 26.

*7 This is the age of the five degenerations, when beings' life spans are shorter, their defilements are stronger, they are much more difficult to help, war and famine are on the increase, and false views proliferate.

*8 Guide (Tib. *'dren pa*), that is, a buddha.

*9 Chandrakīrti, *Introduction to the Middle Way,* chap. 2, v. 4. Certain beings in the lower realms, such as *nāgas* and hungry spirits with miraculous powers, are wealthy as a result of generosity practiced in previous lives, but they have been reborn in the lower realms because they lacked the discipline that brings about rebirth in the higher realms. Generosity on its own is not a protection against lower rebirth.

*10 The Nepalese elephant (Tib. *bal glang*) is defined in the Tibetan dictionary (*Tshigs mdzod chen mo*) as a type of immensely strong elephant with a quick pace.

*11 Dedication is the condition or contributory factor that determines whether the primary causes (accumulated merit and discipline) will result in a precious human life.

*12 There are said to be twelve ascetic virtues (Tib. *sbyangs pa'i yon tan bcu gnyis*): living off alms, eating at a single sitting, not eating afterward; wearing the three Dharma robes, coarse woolen

clothes, and discarded rags; staying in isolated places, under trees, in the open without shelter, and in charnel grounds; sleeping sitting up and sleeping wherever one finds oneself.

*13 This is often explained as the grains of sand in the Ganges River.

*14 Humans in the northern continent and celestial beings in the higher worlds cannot realize untainted gnosis.

*15 Tib. *khams drug ldan pa'i rdo rje'i lus*—the vajra body endowed with the six elements—the five elements and the element of mental objects.

*16 It is said that those who take ordination renounce their large families and households and take up residence in the "small households" of their monastic cells. But, says the author here, it is only to find themselves once again involved in the worldly activities of life in a monastery. This passage can also be interpreted as referring to monks who have left a simple home life to end up holding positions of responsibility in the running of large monasteries.

*17 The six faults listed at the beginning of the previous paragraph.

*18 Shechen Gyaltsap's teacher, Jamgön Mipham Rinpoche (1846–1912).

6. Reflecting on Death and Impermanence

The instructions for reflecting on death and impermanence enable one to turn one's mind away from procrastination and idleness and to develop diligence in the practice of Dharma. There are four sections: (1) a general teaching on the impermanent nature of the vessel and contents, (2) a detailed classification using twelve instructions, (3) essentializing the practice with nine reflections on death, and (4) the benefits of meditating in this way and the signs of having done so.

I. A general teaching on the impermanent nature of the vessel and contents

In his *Graded Path of the Practice of Dharma,* the Great Orgyen says,

> The universe that contains us is impermanent, for it is
> destroyed by fire and water.
> The sentient beings it contains are impermanent, for body and
> mind must part.
> The seasons—summer and winter, autumn and spring—are
> impermanent.
> Bless us that disenchantment may arise from the depth of our
> hearts.
> Last year, this year, the seasons, and the phases of the moon,
> Day and night—each instant is impermanent.
> If we reflect well, we are constantly brushing with death.
> Bless us that we may be able to practice tenaciously.

And in *Finding Rest in the Nature of the Mind: A Teaching of the Great Perfection,*

> So now you have your freedom, hard to find,
> And yet its time is passing; it is subject to decay.
> Look closely; see its hollowness like bubbling foam.
> It is not worthy of your trust!
> Think night and day upon the utter certainty of death.[46]

The outer universe that contains us—the Sahā realm of a billion world systems with Mount Meru and the four continents—appears to be so rugged, so hard and solid. And yet there will finally come a time when even it is destroyed by fire, water, and wind and it becomes empty space. In the *Sūtra of the King of Concentrations,* we read,

> One day this world appears,
> And once appeared, this world is then no more.
> As in the past, so it will be in the future.
> Know that thus it is with all phenomena.

As for its inner contents, sentient beings, none of them are exempt from the cycle of birth and death. The long-lived gods, who can live for kalpas, die. Beings with short lives that last no more than an instant die. And those in between, who might live for a matter of years, months, or days, are also, all of them, subject to death. As we read in the *Mahāparinirvāṇa Sūtra,*

> Know that, for this whole world and all that it contains,
> Where there is birth, there is death;
> Where there is gathering, there is parting.
> Even lives that last for countless years
> At last come to an end.

Even this present age, when we live for so short a time, has been subject to change as the past age of complete endowment has progressed through

the age of threefold endowment and that of twofold endowment to the final age of strife, making four ages in all.[*1] Within a human life span there is also change, through its four periods: infancy, childhood and youth, the prime of life, and old age and infirmity. A single year, too, changes over its four seasons: spring, the season of plowing and sowing seed; summer, the season of new leaf growth and increased moisture; autumn, when the fruit is perfectly ripe; and winter, when the soil is dry and the stones are frozen. Similarly, there is change from day to night, as the minutes and seconds tick by. In all this, impermanence is obviously present. And although the subtle impermanence that is the true nature of things is not directly visible to ordinary beings, it is unfailingly established by the fact that the noble beings see it. In truth, there are no phenomena, either material or mental, that are not subject to the sequence of momentary instants, as is stated in the *Chapters of Utterances on Specific Topics*:

> Ah! All compounded things are impermanent.
> Arising and perishing, they change.
> Since they arise and then will be destroyed,
> Those who swiftly wish for peace
> Should view all things that are compounded
> As like the stars, like visual aberrations, lamps,
> Illusions, dew, and water bubbles,
> Like dreams and lightning, and like clouds.

Moreover, everything that is accumulated is impermanent: it will be used up. Everything that appears to be high is impermanent: it will be brought down. Everything that flourishes is impermanent: it will decline. All that comes together is impermanent: it will be dispersed. Everything that is good is impermanent: it will change. All that is built is impermanent: it will collapse. All those who are born are impermanent: they will die. There is absolutely nothing, therefore, that can be relied upon, as is stated in the Vinaya scriptures:

The end of all that is accumulated is its being used up.
The end of all that is high is its falling.
The end of all that is born is its dying.
The end of gathering is dispersion.

In the *Mahāparinirvāṇa Sūtra,* we find,

Where things flourish, they will decline.
Where there is gathering, there will be parting.
Even youth is not eternal:
Lovely complexions are robbed by disease.
There is nothing at all that lasts forever.

And in the *Chapters of Utterances on Specific Topics,*

The end of all hoarding is consuming,
The end of rising is falling,
The end of meeting is parting,
The end of living is dying.

The Great Orgyen says,

In short, those who are born will finally die.
Those who keep company will, likewise, finally part.
All that is hoarded is spent, wealth leads only to decline.

And Padampa Sangye,

Families are as fleeting as a crowd on market day;
People of Tingri, don't bicker or fight.[47]

II. A detailed classification using twelve instructions

In his *Essential Instructions,* the Omniscient Teacher writes,

There are twelve ways of reflecting on the impermanence of life.
Reflect on the aggregates, the support: everything is impermanent.
Reflect on the lords of beings: everything is impermanent.
Reflect on the formation and destruction of the universe and beings: everything is impermanent.
Reflect on the sublime beings: everything is impermanent.
Reflect on how uncertain it is when we will die: everything is impermanent.
Reflect on the nature of compounded phenomena: everything is impermanent.
Reflect on how powerful are the causes of death: everything is impermanent.
Reflect on how one has to depart alone: everything is impermanent.
Reflect on beings in time: everything is impermanent.
Reflect on how there is nothing one can rely upon: everything is impermanent.
Reflect on the unpredictability of events: everything is impermanent.
Reflect with intense longing: everything is impermanent.

A. Reflecting on the aggregates that form the support

Look at your own and others' bodies, which are collections of limbs and minor appendages. However much at present we pamper them with suitable food and clothes and deck them with ornaments and clean them, there will eventually come a time when we die, when we will be carried, naked and stripped of our clothes, to a deserted site, to be eaten by foxes and vultures. Our limbs and appendages will separate, and even our bones will become fragmented. So, thinking, "I must practice the sacred Dharma right now!"

put this into practice, making sure that the preparation, main practice, and conclusion are complete. As we read in *The Way of the Bodhisattva,*

> Your body that you've cared for with food and clothes,
> Acquired with so much difficulty,
> Will not go with you but will be eaten by birds and dogs,
> Or else burnt in a blazing fire,
> Or left to disintegrate in a river,
> Or hidden in the depths of the earth.[48]

And,

> My body is like something briefly lent.[49]

B. Reflecting on the lords of beings

Consider the lords of the gods Brahmā, Indra, Īshvara, and Viṣhṇu, and the great ṛiṣhis Vyāsa and Vālmīki, and the rest. They have beautiful bodies, their splendor is immense, and they live for kalpas on end. Yet for all their great qualities of knowledge and their boundless visionary abilities, clairvoyance, and miraculous powers, none of them is exempt from death, as we can read in the Vinaya scriptures:

> Look at those who have become Brahmā, the powerful,
> thousand-eyed Indra,
> And Viṣhṇu. Even they are impermanent and pass on.
> Look at the fleeting display of the sun and moon,
> At the world with its ground and four continents, which all
> becomes void.

And,

> Gods who have accomplished concentration, spirits who can
> take human form,[*2]

Demigods, sages, and ascetics, refulgent with splendor
And living for kalpas on end—if even they are impermanent,
Need one mention human beings,
Whose frail bodies will perish and disintegrate like bursting bubbles?

And the *Mahāparinirvāṇa Sūtra says,*

Even the five great ṛiṣhis, who have preternatural powers
And travel great distances through space,
Are unable to reach the level
Where they experience deathlessness.

Moreover, of all the ordinary beings there are, like the universal monarch, ruler of the four continents, and kings, ministers, monks and nuns, brahmins, and laypeople, not one of them is exempt from death, as is mentioned in the *Chapters of Utterances on Specific Topics*:

Emperors who possess the seven precious attributes,[*3]
Kings and ministers,
Monastics, brahmins, householders, and the rest—
All these beings are impermanent:
They are like beings in a dream.

So reflect on this, thinking, "Why should someone like me not die? From now on, I will practice the sacred Dharma!"

C. Reflecting on the formation and destruction of the universe and beings

Starting with the mountains, valleys, and so on, the whole universe that contains us—the arrangement of Mount Meru, the four continents, and the abodes of the gods—seems to be quite hard and solid. Yet in the beginning it is formed in stages from the separation and gathering of the elements and

the manifestation of sentient beings' karmic perceptions. And in the end, after it has been destroyed by seven conflagrations and one deluge, there is a period of emptiness.

As for the beings contained in the universe, they all, starting with the men and women in it, begin by being formed in their mothers' womb, driven there by the wind of ignorance, conceptual thoughts, and deeds. And in the end, after the outer and inner elements have dissolved and ceased in stages, they have a period when everything is space-like emptiness. Thinking, "Why should I not die?" reflect on this quotation from *Letter to a Friend*:

> The ground, Mount Meru, and the oceans too
> Will be consumed by seven blazing suns;
> Of things with form not even ashes will be left,
> No need to speak of puny, frail man.[50]

And the Omniscient Teacher says,

> The world and its inhabitants will pass.
> The universe is formed and then destroyed
> By seven fires, a flood, and then the scattering wind.
> The all-encircling sea, the continents,
> And even mighty Sumeru compounded of four jewels,
> All girded by the rings of lesser peaks—all this will pass.
> And time will come when all will have dissolved
> Into a single space.
> Remember this and practice Dharma from your heart.[51]

D. Reflecting on sublime beings

In this present kalpa, seven buddhas have come—Vipashyin, Shikhin, Vishvabhū, Krakucchanda, Kanakamuni, Kāshyapa, and Shākyamuni—along with their retinues of hosts of listeners and bodhisattvas. And in between them, there have appeared countless solitary realizers with their

retinues. Yet one by one, they have all departed. Even their teachings, the sacred Dharma, have gradually disappeared. At present, we are nearing the end of the era of Buddha Shākyamuni's teachings. So how could beings like us, who are the product of negative actions, along with our relatives, last forever? For this reason, thinking, "I will practice the sacred Dharma from this very moment onward," we should reflect on the *Sayings on Impermanence*:

> If even the body of the Sugata, blazing with a thousand marks,
> The product of hundreds of meritorious acts, is impermanent,
> How will one's own body, as undependable
> As a bursting bubble, not surely perish?
> Look at how the sun will set—the Buddha who came for
> beings' sake;
> And the moon as well—the treasury of the sublime Dharma.
> And know that in all one's prosperity, one's retinue and wealth,
> There is nothing that is eternal.

And,

> If even the buddhas, solitary realizers,
> And the buddhas' listener disciples
> Abandon their bodies,
> Why need mention ordinary beings?

E. Reflecting on how uncertain it is when we will die

One's span of life is not something that can be prolonged; it can only diminish. Day and night, with every minute and second that passes, death comes closer, like a mouse gnawing its way through a hemp rope. There is no certainty where we will die, or whether we will not die now, for the causes of death are so numerous. So we should meditate, thinking, "Oh, when will I die?" As we find in *The Way of the Bodhisattva,*

Never halting night or day,
My life drains constantly away,
And from no other source does increase come.
How can there not be death for such as me?[52]

And in the *Sūtra of the Questions of Subāhu,*

In mountains or ravines, gorges or abysses,
At home or in the street, or on a riverbank—
Where on earth will be my final resting place?
Please know that no one can be sure,
And turn away from pleasure in the world.

And the *Jewel Garland* states,

Many are the things that can cause death,
While few are those that help one stay alive—
And even they may serve to cause one's death.
Therefore, practice Dharma constantly.[53]

F. Reflecting on the nature of compounded phenomena

In general, compounded phenomena are impermanent. In particular, people's lives are impermanent. And especially, the support that is an assemblage of body and mind is impermanent. As with the cities and monasteries that grew and flourished in the past and are now ruined and empty, there will come a time when the cities of our bodies will be emptied of their inhabitants, our minds. Reflecting in this way, we should meditate on this quotation from *Finding Rest in the Nature of the Mind*:

This shelter built of the four elements,
Endowed with mind adorned with its inhabitants—
The thoughts that move—
Arises through conditions.

Thus it is compounded.
Being so, it is destructible.
Like a village crumbling down, it will not last.
Be swift to practice holy Dharma![54]

And Lord Buddha has said,

All that is compounded is impermanent.

G. Reflecting on the power of the causes of death

Take the example of a burning butter lamp, which quickly burns out. It is impermanent. With a sudden gust of wind, it goes out instantly. Like it, from the moment we are born, we are heading for death. And if illness, negative forces, serious injury, or some other cause of untimely death should suddenly occur, we are powerless to stay alive—even for an instant. It is therefore important to reflect, thinking, "There is no knowing when something like that could happen to me as well." As we read in the *Letter to a Disciple,*

As with the flame of a lamp flickering in a gale-force wind,
There is no assurance that this life will last a single second.

H. Reflecting on how one will depart alone

There will come a time when the perceptions of this world will abandon us and we will set out on the road to the next life. We will lie on our bed for the last time, eat our last meal, wear our last set of clothes, and utter our final words. We will have to leave everything behind—our entourage, possessions, relatives, and all—and proceed alone. This is something that will be extremely hard to bear. So think, "There is no knowing when that will happen to me too," and reflect on the words in the *Sūtra of Advice to the King*:

When the time comes and you, O King, depart,

Your riches, friends, and relatives will not follow.
Wherever people stay, wherever they go,
Their deeds, like shadows, follow them.

And in the *Sūtra of the Questions of Vīradatta,*

Those who, with mixed deeds, seek wealth,
Providing for their wives and children,
Will suffer greatly, and when they die
Their wives and children will be no help.
They'll take with them the various deeds they've done,
But leave behind their families,
While they themselves will suffer, all alone.
At that time, their kindred cannot share their fate.
Parents, siblings, wives,
Servants, wealth, and relatives—
None of them can follow those who have died.
Only their own deeds follow as the childish[*4] depart.

I. Reflecting on beings in time

Reflect on how, of all the beings—people, animals, and so on—who were alive more than a hundred years ago, not one is alive today. And most of the beings on earth today will not be around in a hundred years' time. We are no different, and for beings in the future, it will be the same. Things change with the seasons and become old. All those who were there when we were born—our family, their neighbors, their friends and relatives, the dogs, goats, and cattle, the enemies they hated, our contemporaries, brothers, sisters, and the rest—one by one, they have died or will die. As we find in the *Practice of the Great Vehicle* by Aro Yeshe Jungne,

Of all those in this world, the great or small, the rich or poor,
Not one is there who is not preyed on by the Lord of Death.
All those people who in the past have died

Spent all their time collecting families and wealth,
Yet these they had to leave behind—they were no use to them
As they departed with their deeds, both good and bad, for company.
Now, too, have I not seen or heard that
During all the time that I've been here
My friends and family, beloved ones and enemies—
Younger, older, those my age—have died?
Of all those beings, too, on earth today,
A hundred years from now, not one will still be left:
It's natural, therefore, that I, too, will die.
Who can know if I will die tomorrow or today?
No one can foretell my death or take away my fear:
How, then, can I tell if I will die next year or else this very day?
The day I cease to live, my parents, children,
Siblings, relatives and friends, servants and riches
Will, none of them, come with me as I die,
And none will share with me my pain:
My good and evil deeds will go with me.
Thus was I born, and born alone,
And when I finally die, I'll die alone.
For this one life, my relatives and friends, whose karmic lot is shared,
Are but visitors to a common venue who'll then go separate ways.
What good, then, are my relatives to me?
My wife and children, relatives and friends,
Land and servants, money, herds, possessions,
From which I cannot for an instant bear to part—
I'll leave them all behind and, this day or the next, depart alone.
I've done much wrong and taken risks to gather wealth,
But now the fool I've been will bear the burden of the fruits of sin.

The riches I have gathered my children will take away,
So what's the good of having hoarded wealth?

And the Omniscient Teacher says,

Of former generations countless beings have already passed,
And most of those who now are on this earth
Within a century's time will surely be no more.
For those who follow after, it will be the same.
Look how they pass! The old and young have all an equal destiny.
From them you are no different in your nature.
Remember that your death is certain; practice Dharma![55]

J. Reflecting on how there is nothing that one can rely upon

Wherever one is—deep in the mountains, in the middle of the ocean, or in the air—there is nowhere that death will not strike. And because one will die without any control over the cause of death, whether timely or untimely, one cannot be confident of anything. Therefore, thinking, "There is no knowing when I will die," reflect on this passage in the Vinaya scriptures:

Wherever one may be, no place is there
Not struck by death:
Not in the air, or in the ocean,
Or even in the mountains, hidden away.

K. Reflecting on the unpredictability of events

Even if one excludes sudden causes of death, death is approaching us like the lengthening shadows before sunset. Death comes in many, many forms, caused by poison, weapons, fire, drowning, enemies, disease, negative forces, and even the wrong food, clothes, or lifestyle. So thinking, "When

will I too die?" reflect from the depth of your heart, as is written in *The Way of the Bodhisattva*:

> Today, indeed, I'm hale and well,
> I have enough to eat and I am not in danger.
> But this life is fleeting, unreliable,
> My body is like something briefly lent.[56]

And in the *Verses That Summarize the Perfection of Wisdom,*

> As rare as are the precious teachings, as numerous too are the constant dangers.

And in a scripture,

> Some die choking on their food,
> Others die from taking medicine,
> Not to speak of lethal causes:
> There is no way one can be sure.

L. Reflecting with intense longing

When you go somewhere, ask yourself, "Might I die soon? Is there any knowing whether I will ever come back here?" When you set out on the road and stop to rest, think, "Will I die here?" Wherever you are staying, think, "Will I die now?" And whatever everyday activities you are engaged in, whether eating, moving around, or lying down, think, "This might be the last thing I do in this world." In such ways, meditate intensely on nothing but death. As we read in *The Way of the Bodhisattva,*

> "Today, at least, I shall not die."
> So rash to lull myself with words like these!
> My dissolution and my hour of death
> Will come to me, of this there is no doubt.[57]

And in the *Advice on Abandoning the Four Errors,*

> No pity for the little kids, and for the old he has not the least
> respect,
> No kindly look for lovely maids, no mercy for the destitute—
> The Lord of Death ignores all social mores, so do not think,
> While you're still young, your body fully fleshed and strong,
> "For me he'll bide his time."

III. Essentializing the practice with nine reflections on death

In Padmasambhava's *Great Treatise on the Graded Path,* we read,

> Meditation on impermanence is threefold.
> From the moment one is born, one is certain to die:
> That is the nature of impermanence,
> Like someone struck by a weapon in the heart.
> The time of death is uncertain:
> That is the characteristic of impermanence,
> Like dewdrops on the tips of grass.
> At death, whatever one does, nothing will help:
> That is the particular quality of impermanence,
> Like the lengthening shadows from the setting sun.

And for each of these, he gave three reasons.

A. Three reasons why death is inevitable

1. There is no one in the past whose life has been spared, who has been born and has stayed without dying, so we, too, are sure to die

As we read in the *Letter of Consolation,*

> Of all those born upon this earth
> Or in the upper realms,

Did you ever see, or hear, or even pause to doubt
That some were born and have not died?

And in the *Discourse on Impermanence,*

"Like me, you too will die."
Should I even entertain a doubt
Regarding counsels on impermanence such as this
I'd be, alas, just like an animal.

2. There is no adding to one's life span, it is constantly decreasing, so again, one is certain to die

As we read in the *Discourse on Impermanence,*

As with a pond whose affluent stream is blocked,
One cannot top it up, its level only falls:
Everyone has set out on the road to death,
So who can rely on this fleeting life?

And in the *Great Collection Sūtra of the Incantations of Ratnaketu,*

Friends, this life swiftly passes by,
Like a racing torrent down a mountainside;
Immature beings are ignorant of this,
Undiscerning and intoxicated by the arrogance of desire.

While the *Sūtra of the Magical Tree* states,

Like a prisoner being led to the scaffold,
With each step, we draw nearer to death.

3. One's body and mind are compounded, so again, one is certain to die

As we find in a sūtra,

Nowhere will you find a state
That is compounded and that lasts forever:
All compounded things are impermanent,
Therefore, Ānanda, do not grieve.

And in the *Sayings on Impermanence,*

Oh, compounded things are impermanent:
It is their nature to arise and perish.

The *Play in Full* states,

Compounded things are unstable, impermanent:
Their nature is to perish like unfired clay pots.
They are like someone else's things, on loan.

B. Three reasons why there is no certainty when one will die

1. One's span of life has not been fixed in time, so there is no certainty when one will die

In general, with the exception of beings in Uttarakuru,[*5] the length of time other beings live is not fixed, and this is especially true in our world, Jambudvīpa, where beings' life spans are quite unpredictable. This is even more the case in an age when the five degenerations are rampant: it is impossible to ascertain how long people will live. As the *Treasury of Abhidharma* expresses it,

Here it is not fixed: at the end
Ten years, in the beginning immeasurable.[*6]

And the *Chapters of Utterances on Specific Topics* has this to say:

From that very night
When a person first enters the womb,

His life is running out, it cannot be topped up;
And there is no going back on what is past.
In the morning, one sees many people;
In the evening, some are no longer to be seen.
In the evening, one sees many people;
In the morning, some are no longer to be seen.
Many men and women are there Who will die even in the prime of life,
And one will say "They were so young!"
But what guarantee is that for staying alive?
Some will die inside the womb,
Others while they are being born,
Some just when they have begun to crawl,
Some when they can fully run,
Some when old, and some when young,
Some are people in the prime of youth;
One by one they will depart
Like ripe fruit dropping from a tree.

2. The causes of death are numerous, so again, there is no certainty when one will die

The *Bodhisattva's Scriptural Collection* gives an indication of the countless causes as follows:

There are nine causes of sudden death:
Eating inappropriate food,
Eating a lot of food when one is already full,
Eating before the previous meal has been digested,
Retaining excreta rather than eliminating it at the right time,
Not obeying the doctor's and nurse's instructions when one is sick,
Traveling at night and being attacked by negative forces and powerful spirits,

Suppressing the urge to vomit and failing to vomit after taking
an emetic,
Unconsidered, dangerous behavior,
And careless sexual intercourse.

The Omniscient Teacher states,

Especially this human state is plagued by many perils.
Disease and evil forces are the source of numerous ills.
Fire and sword, vast chasms, poisons, savage beasts,
And kings and robbers, enemies and thieves,
And all the rest destroy prosperity and life.[58]

And in *Letter to a Friend,* we read,

With all its many risks, this life endures
No more than windblown bubbles in a stream.
How marvelous to breathe in and out again,
To fall asleep and then awake refreshed.[59]

3. The body is frail and essenceless, so again, there is no knowing when it will perish

As we read in *The Way of the Bodhisattva,*

First, with mind's imagination,
Shed the covering of skin,
And with the blade of wisdom, strip
The flesh from off the bony frame.
And when you have divided all the bones,
And searched right down amid the very marrow,
You yourself should ask the question:
Where is the essential core?[60]

And the Great Orgyen said,

> Even the buddhas' adamantine bodies,
> Refulgent with the major and minor marks,
> Will not last eternally, so what is there to say
> About the forms, like cesspools, made of filth,
> That are impermanent and will perish soon?

The sublime scholar Mātṛicheṭa sums this up,

> The Lord of Death is no one's friend,
> Without warning he will fall on you.
> So do not think, "I'll do it tomorrow,"
> Hasten, instead, to practice the Dharma.
> There is no good in people who say,
> "I'll do this tomorrow; I won't do it today."
> Never doubt that there will come
> A tomorrow when you will be no more.

C. Three reasons why nothing can help one when one is dying

1. The wealth that one has accumulated cannot help one

Even if you have the greatest riches, such as the universal monarch's glory and wealth, complete with his seven precious divine attributes, or the whole treasury of Vaishravaṇa, you will have to leave it all behind and depart. We read in the Vinaya scriptures,

> When a tree falls down,
> What use are the branches and leaves?
> Likewise, when a person dies,
> What use are all their possessions?

2. Those to whom one is related cannot help one

We may have won the friendship of the universal monarch, be surrounded by five hundred young goddess consorts, and have a thousand godling children playing. Our nephew and uncle might be the lords of the gods, our clan might consist of demigod soldiers, and our subjects may be the four continents and the celestial realms. Our paternal uncles may be Brahmā and Indra, our friends the gods of the realm of the Four Great Kings. We might have a thousand celestial servants to serve us, and our palace might be the Mansion of Victory.[*7] Our monastic estates might be like the city of the gods, our following of monks as numerous as the stars in the sky, and our patrons as many as the grains of sand on a riverbank. But none of these can keep us alive, provide help, prolong our life, escort or accompany us. There will be nowhere we can hide or lie low. We will have to depart alone, like a hair plucked out of butter,[*8] proceeding along the narrow defile of the intermediate state with no one to accompany us. As it says in the *Sūtra of the Play of Mañjuśrī,*

> Your parents will not protect you,
> Neither will your friends and relatives.
> They will abandon you,
> And into the next life you will depart alone.

And the Lord of Yogins, Shrī Jagatamitrānanda said,

> Your majesty, however wealthy you may be,
> When you depart and leave for other worlds,
> Like one defeated in a plain of misery,
> You'll be alone, without prince or queen.
> You'll have no clothes, or food,
> No kingdom, or palatial court.
> Even the boundless might and armies you possess
> Will all be out of sight, beyond your hearing.
> Not a single one of these
> Will follow you to your future life.

To summarize, at that time you'll have nothing,
Not even your own name, not to speak of other things.

And the Bodhisattva Shāntideva said,

There I'll be, prostrate upon my bed,
And all around, my family and friends.
But I alone shall be the one to feel
The cutting of the thread of life.[61]

3. The body with which one was born cannot help one

In the *Practice of the Great Vehicle,* we read,

This body too, which I have cherished so,
Will, this day or the next, be cast aside like broken pottery.
The flesh and bones with which I was born will separate,
And powerless, I'll wander all alone.
Where, by karma's force, will I then be reborn?
Therefore, I must do no evil for my body's sake.
This body, like the earth, is never satisfied;
Made from filth, it's just a heap of filth,
The source of all my woes—like aging, sickness, death.
Once dead, the body is abandoned, the earth around polluted;
It's food for all—birds, dogs, jackals, and the like.
I pampered it with so much effort,
Only to have the ogreish Lord of Death make off with it.
For the wise, the body is an object of disdain,
For fools, a source of lust,
So who with any sense would be attached to it?
For your body's sake, do not bring suffering upon yourself.
Reward it, if you like, with food and clothes,
But for your long-term good, put it to doing virtuous deeds.

And in *Letter to a Friend,*

> This body ends as ash, dry dust, or slime,
> And ultimately shit, no essence left.
> Consumed, evaporated, rotted down—
> Thus know its nature: to disintegrate.[62]

Moreover, influential talk cannot help: there is no chance of talking or arguing your way out. Courage and skill will not help: there is no way you can fight your way out. An athlete's speed will not help: there is no chance to escape. A beautiful face will not help: there is no seducing death. Intense activity will not help: this is not the moment for starting anything. Craft and cunning will not help: there is nowhere you can slip away to. Instead, you have to go alone. As we read in the Vinaya scriptures,

> Here, even mighty long-lived gods
> Living in their lofty abodes,
> Their lives exhausted, will grow weak,
> So who today can escape from death?
> Even heroes and champions cannot protect one.
> Kings, renunciates, and ascetics,
> Activities, diligence, determination,
> Vast retinues, and intelligence
> Have no power to free one from death.

Powerful friends and allies cannot help us. Even such mighty beings as Brahmā, Indra, Īshvara, and Viṣhṇu, great sages, and Nārāyaṇa are not exempt from death. "Malignant" *yakṣhas* and *rākṣhasa* ogres, demons, serpentine nāgas, and the like cannot escape it. Medicine, science, divination, crystal gazing,[*9] and other methods cannot help us escape. The power of such things as secret mantras, charms, magic, and clairvoyance will not help. Male gods, Dharma protectors, and ḍākinīs cannot provide a refuge. We will die without any help from the power of elixirs, special substances, or medicines. Again the Vinaya scriptures say,

Power and wealth they have,
Their fame spreads far and wide—
Brahmā, Indra, and Viṣhṇu,
Rāhu, the Kauravas and Pandavas[*10]—
But even they are powerless to stop death.
From He Who Puts an End To All[*11] neither medicines
Nor the activities of mantras, neither soldiers
Nor gods, neither guardians nor magical rituals,
Neither wealth nor relations can protect one.

The Great Orgyen said,

When the time arrives to leave behind your loved ones and depart,
Death will not delay, it will come to take your life:
The king of doctors might come to you in person,
But even he can't add some vital force to your spent life,
And like a hair pulled out of butter, you will depart.

Food, clothes, and the other things we enjoy will not help. The gods' sweet nectar, their finest clothes of five-colored silk, the most delicious human foods "with a hundred tastes," the finest satin and cotton—in short, the whole variety of beautiful forms, pleasant sounds, sweet scents, delicious tastes, and stuff that is soft to touch—none of these will help us when we die. As we find in the *Play in Full,*

Constantly these beings are caught and snared
By lovely forms and beautiful sounds, sweet smells,
The most delicious tastes, blissful sensations, and death.
Like a monkey caught in a hunter's net,
The pleasures of the senses bring much pain and harm,
With fear, with constant enmity and affliction,
Like a sword's sharp edge and the leaves of a poisonous plant.

And in the *Sūtra of Advice to the King,* we read,

> Great King, let us take an example. Imagine that from the four directions, the lofty masses of four great mountains—solid to the core, unfissured, indestructible, and extremely hard—were to come crashing down. All the plants and trees and animals and other living creatures would be completely pulverized. There would be no chance of using speed to run away, money to pay them off, strength to push them back, skillful means to get free, or the power of medicines, mantras, and special substances to avert them.
>
> Great King, in the same way, the four great dangers that are birth, aging, sickness, and death will occur. There will be no chance of using speed to run away from them, or wealth, strength, and so on to push them back. Aging will destroy your youth. Sickness will destroy your good health. Decline will destroy your prosperity. Death will destroy your longevity and life force. There is nothing you can do to stop them.

In addition to the above, we should also reflect on a variety of examples and analogies, as we find in the *Answers to the Questions of Yeshe Tsogyal* in the *Direct Instructions of the Teacher* from the *Treasure of Nyang.*

> The Lotus of Orgyen spoke, "Listen, Tsogyal, people who are not mindful of death will never come to the Dharma. It is necessary to train in remembering death. Those who are not mindful of death will remain strongly attached to this world.
>
> "First, there is outer impermanence. Take as your object someone dear to you, and look at how they died. How were they before they became sick, and how were they subsequently during their illness? Before they fell ill, they had a bright complexion, but as they sickened, their teeth and lips became

stained, their complexion faded, and they fell into a coma. Imagine this for yourself: it will surely be the same for you.

"Then consider how, when they were alive, everyone cherished them, they were surrounded by all their relatives, and given things to eat. But once they died, no one needed them anymore. People were only too glad to get rid of the body as fast as they could. Look at their death like that, and reflect that you too are not exempt from that.

"After that, look at when the corpse was taken out and carried to the cemetery. There were corpses that had disintegrated and decomposed, some that were still fresh, and so on. Reflect on the fact that you too will not be exempt from that. Furthermore, when you see your contemporaries die, whether relatives, friends, or neighbors, you should imagine yourself in their place: for you too, it will be no different.

"You should make use of the changes in the seasons—autumn, spring, and so on—to realize that your life is running out. Those who are unaware of this never give a thought to death. Nor do people perceive the moment-to-moment nature of impermanence. From the moment we were born until now, with every instant, our lives have been running out. With each instant that has passed, our lives have become that much shorter, and thus we have reached the age we are now. Even if we were to live for a predetermined length of time, or could live even longer, with every instant that passes, our lives are running out. Every second that ticks by brings us closer to death, and death will swiftly be upon us. Just as animals being led to the slaughterhouse come closer to death with every step they take, we, too, are drawing nearer to death. With every moment, life passes by as quickly as the lengthening shadows at sunset; it does not wait for an instant, yet we arrogantly carry on.

“Most people are unaware of the continuing stream of impermanence. From the moment our mother gave birth to us until now, by how many days has our life got shorter? By that many days, our life has slipped away. And even though we are still managing to continue living, each day that we do so, our life is running out. Today has gone, tonight has gone. In a flash, a whole twenty-four hours has gone by. In two flashes, two days have gone by. As days and nights flash by, life runs out, and it will not be long before we are dead. We might think, as our lives get shorter by the day, that the day is longer or shorter, the night longer or shorter. But however long they are, that will not help the length of time we have to live.

“People are also unaware of their own impermanence. This life of ours is like a boat in the ocean without oars; the demon of death is like the water in the ocean. Our own life is like a tree on a cliff; the demon of death is like a mountain torrent eroding it away. Our life is like a bird’s feather stuck on top of a cairn; the demon of death is like a strong wind, which will blow it away. Our life is like a wounded deer; the demon of death is like a hound on the scent, giving chase. Yet we fail to see the way in which our own life is getting shorter, and we become deeply distressed when other people die. How can this be? People fail to perceive the fleeting nature of impermanence. Even if they were able to live for a predetermined length of time, they will never be exempt from death.

“Without any certainty as to whether we will die today or tonight, we have no power over death. Our own body can be the implement by which we die. The body is produced from the four elements, and when the combination of the four elements in the wind, bile, and phlegm humors becomes unbalanced, this acts as a cause of death. Food nourishes the body but can cause death by choking. Seasoned swimmers can die in the water. Smiths can kill themselves with the weapons they have made.

We can die from poisoned meat and indigestible food. Expert horsemen can die falling from their steeds. Brave warriors can be killed by their weapons. Powerful people may be poisoned or stabbed to death. There is nothing, basically, that cannot cause death. In telling ourselves that we will live even a single day longer without dying, we are, it seems, simply lying to ourselves.

"What with all the different causes of death, there is no knowing when death will come. There is no knowing how we will die. There is nothing we can rely on as far as life is concerned. It is definite that we will die. The young cannot be certain of not dying. There are no old people who can escape. Before one sick person has died, a hundred healthy people might die. Even if we survive some terrible illness once, it does not mean we can escape sickness and death forever. Disliking death is not going to help. You are not the only one who disparages death. Saying that everyone else dies will not help either.

"If you were not going to be reborn after you had died, that would be fine. But you will have to take another birth. And you will have no freedom of choice as to where you will be reborn.

"When we die, only our positive and negative deeds will follow us. Yet even if they know they are going to die, people commit negative deeds without caring about the law of karma. What are they all thinking about? Tsogyal, after you die, you won't just disappear. Because of your deeds, you will have to be reborn. Of the three kinds of deeds (virtuous, nonvirtuous, and indeterminate), virtuous deeds result in happiness in the higher realms and so on. The result of nonvirtuous deeds is suffering in the three lower realms and so forth. Indeterminate deeds are like a rotten seed: they do not yield any fruit. In general, the causes of rebirth in the three lower realms are negative actions and attachment. Negative actions result in

rebirth in the hells. Attachment results in rebirth as hungry spirits and animals."

Again, we read in the *Instructions to the King* by Orgyen, knower of the three times,

> Unless you subjugate the defilements, your enemies and hatred will increase and you will be unhappy for no purpose: of this you should be firmly convinced.
>
> Unless you have devoted yourself to virtuous activities and the practice of Dharma, the time you pass with your beloved relatives will not help you at the time of death: of this you should be firmly convinced.
>
> If you do not follow in the Buddha's footsteps,[63] as a result of grasping at worldly gain you will again be thrown into the cycle of existence: of this you should be firmly convinced.
>
> Unless you have taken up residence in the unchanging citadel,[*12] you will have to abandon your well-built fortress of earth and stone and depart: of this you should be firmly convinced.
>
> Unless you have accumulated merit and wisdom, even if you have gathered riches and possessions, once dead, you will not be able to enjoy them: of this you should be firmly convinced.
>
> Unless you rely on the nectar of the true nature, all the tasty food you eat will turn into impurity: of this you should be firmly convinced.
>
> Unless you attain the body of truth free from birth, however much your ego has cherished this heap of flesh and blood, its elements are on loan and will be carried away by their owner.[*13] Of this you should be firmly convinced.
>
> Unless you keep the company of skillful means and wisdom, even if you have a thousand like-minded friends for

company, you will soon have to leave them and depart: of this you should be firmly convinced.

Unless you realize the truth beyond words, even if your fame fills all the billion worlds in the universe, it is only a deceptive trick by the demons: of this you should be firmly convinced.

Unless you gain mastery over your own mind, even if you have the immense power of a universal monarch, when the time comes for you to die, you will have no freedom to act as you please: of this you should be firmly convinced.

Unless you possess the skill of wisdom-awareness, even if you are as heroic as the strongest fighter, you will not ward off the attacks of cyclic existence: of this you should be firmly convinced.

Unless you have realized the meaning of primordial purity, sound-emptiness, even if you are the Lion of Speech,[*14] you will not be able to argue your way out of the ripening of your karma: of this you should be firmly convinced.

Unless you discover the great bliss within yourself, even if you are mounted on the all-knowing horse,[*15] you will not be able to escape the sufferings of cyclic existence: of this you should be firmly convinced.

Unless you are adorned with the immense qualities of buddhahood, even if your body is as beautiful as those of the gods in the heavens, you will not be able to seduce the demon of death: of this you should be firmly convinced.

Unless you place yourself under the protection of the teacher and the Three Jewels, no one will be able to protect you from your enemies, the defilements: of this you should be firmly convinced.

Unless you realize your own mind to be the Buddha, you will be deceived by all other thoughts: of this you should be firmly convinced.

All mundane activities that do not lead to liberation and enlightenment are worthless; like the plantain tree, they are devoid of essence: of this you should be firmly convinced.

Again, Guru Padmasambhava said,

Cyclic existence is the result of your not giving up dualistic concepts of "I" and self. You and all sentient beings are the same in having the bodhichitta,[*16] yet you distinguish between yourself and others. That shows that you have no real heart.

All the beings of the three worlds have been your father or mother in your previous lives, yet you consider some as friends and some as enemies. That shows you have no real heart.

At this moment when you can distinguish between saṃsāra and nirvāṇa, you find time to nurture the eight ordinary preoccupations. That shows you have no real heart.

This life lasts but an instant, yet you are busy building castles. That shows you have no real heart.

This body is full of unclean constituents, yet you cling to it as a self and cannot bear its being pricked by a tiny thorn. That shows you have no real heart.

All your friends and relatives are dying, subject to impermanence, yet you still expect to live forever. That shows you have no real heart.

When you die, you will leave empty-handed, yet you still seek food and riches by indulging in all sorts of negative deeds. That shows you have no real heart.

The things you perceive outside are constantly changing, yet you still hope your possessions will last forever. That shows you have no real heart.

Your life is diminishing as inexorably as the lengthening shadows at sunset, yet you still indulge in laziness and indifference. That shows you have no real heart.

Turning away from the Dharma, which brings happiness in this life and the next, you devote yourself to family life. That shows you have no real heart.

By doing negative actions, you are sure to go to the lower realms, but still you do not shy away from the ripening of karma. That shows you have no real heart.

At present, you cannot bear it when a spark of fire touches you, but you still expect to be able to bear the heat of the hot hells. That shows you have no real heart.

You cannot resist the cold of winter for a single night, yet you still expect to be able to bear being frozen in the cold hells. That shows you have no real heart.

You cannot stand going without food and drink even for three days, yet you still expect to be able to bear the sufferings of the hungry spirits. That shows you have no real heart.

You would not be able to bear things like being forced to labor, even for a short while, yet you still believe that you will be able to put up with the sufferings of the animal realm. That shows you have no real heart.

At this moment, when you need advice, you do not even listen to your teacher's instructions. That shows you have no real heart.

At this time, when you have gained the freedom to do as you wish, you are a slave to desire. That shows you have no real heart.

Without practicing the Dharma even for an instant, you still hope that things will be the same in the next life. That shows you have no real heart.

Once you are born, death is shadowing you, yet you still take your time, making plans for next year. That shows you have no real heart.

At present, when you have the freedom to choose between progressing or regressing, you fail to undertake the practice for

liberation. That shows you have no real heart.

Whatever you do in cyclic existence will bring nothing but suffering, yet you do not give up your activities. That shows you have no real heart.

Now you will have to wander endlessly in cyclic existence, yet you still continue lying to yourself. That shows you have no real heart.

O King, these people, with bodies that are human but minds like cattle, will end up filled with regret.

The only ones who can guide us as we are dying, who can dispel the terrors of the intermediate state and set us on the level of liberation, the state of great bliss, are our teachers, who embody the Three Jewels. So from this day on, follow sublime teachers without ever separating from them. Take refuge in the Three Jewels. Put all your efforts into practicing the Dharma and performing virtuous activities, without getting distracted. Gather the two accumulations as provisions for the journey. Build the mansion of concentration. Keep the company of mindfulness and vigilance. Seize the citadel of the three buddha bodies. This is most essential, as is affirmed in the *Sūtra of Advice to the King*:

Great King, at that time the Dharma will be an island, a shelter, a protector, and a support. It will be like a fire for someone afflicted by cold, a cool pavilion for someone suffering from the heat, cool water for someone parched with thirst, shade for a weary traveler, a vehicle for someone embarking on a long journey, a comfortable bed for someone who is sleeping, good food for someone who is hungry, consolation for one tormented by grief, a guide for one who has lost their way, a doctor for someone who has fallen sick, a lifeline for someone sinking in a swamp, a boat for someone carried away by a river, a bridge over a difficult crossing, a resting place for one who is exhausted, a torch in a dark cave, a ship on the ocean, riches for

> a poor man, a helper for one who labors, a tool for a woodcarver, armor for one going into battle, a good escort on a perilous journey, reinforcements in battle, grain in a famine, space for someone in a tight squeeze, a place to stay for a vagrant, and a protector giving refuge to someone in danger.

Using these various analogies and reasonings, in all your daily activities —walking, moving around, lying down, sitting, eating, dressing, having a conversation, and so on—think only of death and impermanence, as the *Hundred Parables on Action* advises:

> All the time, in everything you do,
> Be mindful of the lord of death.

And *The Way of the Bodhisattva* says,

> This should be my one concern,
> My only thought both night and day.[64]

Reflecting in this manner, remind yourself again and again, using your speech as well to recite the following lines and underscoring your practice with the three supreme methods:

> Compounded things are all impermanent, flickering like lightning.
> All that we reflect upon, the world and its inhabitants, will naturally perish.
> We are sure to die, and there's no knowing when.
> Yet believing it is all eternal, we fool ourselves,
> Lulled into a state of carelessness.
> Teacher, embodiment of the Three Jewels, look on us with compassion:
> Bless us that we may be mindful of death and impermanence.[65]

IV. The benefits of meditating on impermanence and the signs of having done so

A. Benefits

The *Precious Treasury That Fulfills All Wishes* describes the benefits of reflecting on impermanence as follows:

> The benefits of that are utterly infinite.
> One rids oneself of the faults of cyclic existence,
> Good qualities are naturally gathered.
> One is freed from the belief that things are eternal,
> Attachment to loved ones and hatred for enemies is pacified.
> One is supremely diligent in virtuous practice
> And realizes that the things of this life are delusory.
> The two accumulations are perfectly completed,
> And illustrious deities watch over one.
> Dying peacefully, one proceeds to the higher realms,
> And swiftly attains the nectarous state of immortality.[66]

We gain a deep feeling of disenchantment with the things of cyclic existence, as a result of which we turn our minds away from the affairs of this life. Numerous qualities that we did not have before take birth in our being. We turn away from the belief that everything will go on forever. We no longer feel attachment to loved ones or hatred for enemies, and we are constantly diligent in practicing virtue. We realize that the things of this life are illusions. We complete the two accumulations and are cared for by eminent beings sympathetic to the Dharma[*17] and by the buddhas and bodhisattvas. We end our lives peacefully and are reborn in the higher realms. As soon as we are reborn, we will encounter the sacred Dharma and a spiritual friend. We will always be free to choose our destiny and will take ordination in the doctrine, bring discipline to perfection, pass our time day and night practicing the Dharma, and engage in the teachings of the Great Vehicle. Keeping the company of sublime beings, we will swiftly attain

buddhahood. These are among the boundless benefits it is said that we will obtain.

When the Precious Lord of Dagpo[*18] was about to begin a retreat, Lama Cha-Yulwa[67] said to him,

> Even if you tear my heart out, it is just a lump of flesh: more essential is meditation on death and impermanence. If you don't meditate on that, you won't get to the crucial point of the Dharma.

Taking faith in this, Gampopa made it the foundation of his practice. All his disciples, and their disciples in turn, cherished it above all.

And the Dharma Lord, Sangye Tönpa[68] said,

> Death and impermanence is the most precious thing for a teacher to teach.
> It is the most precious thing for disciples to receive.
> It is the most precious thing for meditators to meditate upon.
> Yet this profound teaching gets left aside in obscurity.

When Ga Lotsawa went to study with Chen-ngawa,[69] he asked him to kindly grant him a profound teaching. The latter answered, "Meditate on death and impermanence."

"I already know this teaching. Could you teach me something more profound?" requested Ga.

Chen-ngawa replied, "Geshe Drom Tönpa[70] has 1,500 bodhisattvas as disciples, and he says that this is the most profound teaching he gives them. I do not have a more profound teaching than this."

Sangye Öntön[71] declared,

> Unless you keep the thought of death in mind,
> There is nothing deep about the Guhyasamāja teachings.
> Once you give birth to the thought of death,

> You are taking refuge in the path. Nothing is more profound than that.

And Mokchokpa[72] said,

> The experiences of one who has not thought of death
> Are like the autumn mists.
> A monk who has not thought of death
> Is like a queen.[*19]
> The determination of one who has not thought of death
> Is like glacial ice in summer.

Padampa Sangye and all the other holders of the practice lineage recommended only this and made it the basis of their practice. Lord Buddha himself said, "Just as the elephant's footprint is the largest of all footprints, the greatest of all thoughts is the thought of impermanence." And in the Vinaya scriptures, we read,

> Far better than giving the midday meal and other offerings to a hundred of my disciples like Shāriputra and Maudgalyāyana, who are perfect vessels,[*20] is being mindful for an instant of the impermanence of compounded phenomena.

B. The signs of having trained

On the signs of having trained in meditating on impermanence, the Omniscient Teacher writes,

> From seeing that everything that appears perishes, there arises in the depths of one's mind a disgust for outer objects. Diligence in virtuous activities arises in one's mind like a blazing fire. One develops an extraordinary heartfelt dread of samsaric suffering.

From recognizing that at the time of death nothing can help one, one abandons the activities of this life. Without, for a single instant, biding one's time in ordinary relaxation, one devotes one's body, speech, and mind to the practice of Dharma.

From seeing the ripening of the results of one's deeds, one gives rise to disenchantment and determination to be free. Knowing that there is no certainty when one will die, one does not put one's trust in anything.

These are the signs and measure of having truly meditated, from the depths of one's heart, on impermanence.

An example of someone in whom these signs have occurred is Kharak Gomchung. When he went to practice in the mountain solitudes of Jomo Kharak in Tsang, there was a thornbush at the entrance of his cave that caught on his clothes. At first he wondered whether he should cut it down, but then he thought, "I could die inside the cave. I don't know whether I might ever come out again. It is far more important for me to get on with my practice," and he left the bush uncut. The same thing happened when he came out again, but he said to himself, "I cannot be sure that I'll ever go back inside." And so it went on. He stayed in that place for twelve years, becoming an accomplished master, but he never cut down the thornbush. He himself said,

Whatever you do, you will have enough food and clothes for this life.
Once you have died, it will be impossible to seek the fruit of enlightenment.
Without being attached to anyone, friends or enemies,
Make haste to gather a large amount of merit.
There is no time to waste in life, conventional activities are endless.
You should, rather, take up the teachings of the sublime beings:

Give up diversions and make use of solitude;
Stay alone like a rhinoceros.

Accordingly, it is important to do all you can to strictly curtail all unnecessary projects. Adopting the ways of the noble beings, with few desires and content with what you have, practice alone, in solitude.

The masters of the past used to say,

If you have few desires, yours is the family of the noble beings.
If you have put an end to desires, you are a noble being.
Always train, therefore, in having few desires.

And the *Sūtra of Individual Liberation* gives this instruction:

With certainty of mind, they've tamed their senses
And grow old in peaceful solitudes.
Much they've heard, and now, deep in the woods,
Those whose youth is past lead happy lives.

Amid the clouds of those impermanent illusions, the world and beings,
Our lives flash by like lightning's playful dance.
With no confidence that tomorrow you will not die,
Accomplish enlightenment alone, O fortunate ones!

This completes the instruction on reflecting on the impermanence of life.

SKIP NOTES

*1 Numerous explanations exist concerning the four ages from complete endowment through threefold endowment and twofold endowment to the present age of strife, but they all involve a gradual decline from an age when beings have a complete set of qualities, which are progressively lost in the subsequent ages. One explanation is to be found in Jigme Lingpa and Longchen Yeshe Dorje, Kangyur Rinpoche, *Treasury,* bk. 1, 484n256.

*2 Tib. *mi'am ci,* one of the eight classes of gods and spirits (Tib. *lha srin sde brgyad*), who take on human form and listen to the Buddha's teachings on earth.

*3 Seven precious attributes of a universal monarch (Tib. *rin chen sna bdun*) are the precious wheel, jewel, queen, minister, elephant, horse, and general. These are described in detail in the Maṇḍala chapter on pp. 441–42.

*4 Tib. *byis pa.* Ordinary, spiritually immature people.

*5 Uttarakuru is the northern continent in the cosmology of ancient India. Its inhabitants have fixed life spans.

*6 At the beginning of a kalpa, human beings live for an immeasurably long time, but at the end their life expectancy falls to only ten years.

*7 The Mansion of Victory is Indra's palace in the Heaven of the Thirty-Three,

*8 None of the butter sticks to the hair.

*9 Tib. *pra.* The Tibetan equivalent of crystal gazing was to tell the future from signs seen in a mirror, on the surface of a lake, on a fingernail, or in a cup of tea.

*10 Brahmā and Viṣhṇu are the creators of the world according to the Hindu tradition; Indra is an all-powerful god in Indian mythology. Rāhu, the maker of darkness, is a demon who swallows the sun and moon, thereby causing eclipses. The Kauravas and Pandavas are warring clans that figure in the famous Indian myth Mahābhārata.

*11 Tib. *mthar byed pa*—that is, the Lord of Death.

*12 "The unchanging citadel" refers to enlightenment.

*13 That is, the Lord of Death.

*14 Tib. *smra ba'i seng ge,* an epithet of Mañjushrī, also, one of the forms of Guru Rinpoche, inseparable from Mañjushrī.

*15 Tib. *cang shes kyi rta,* a magical horse in Indian mythology, renowned for its speed and intelligence.

*16 "Bodhichitta" here refers to the buddha nature or tathāgatagarbha present in every single being.

*17 Tib. *chos mthun gyi grags pa,* famous, powerful beings such as Brahmā and Indra, who approve of the Dharma.

*18 A name by which Gampopa, who came from Dagpo, is known. Gampopa was one of Milarepa's disciples and an important master in the Kagyu lineage.

*19 That is, a monk who does not meditate on death is just dressed up as a monk.

*20 That is, perfect vessels for receiving and holding the teachings.

7. Reflecting on Actions: Cause and Result

The instructions for reflecting on actions, cause and result enable one to turn one's mind away from all unvirtuous activities and put one's efforts one-pointedly into positive, virtuous practice. They comprise four sections: (1) identifying the nature of deeds, (2) a specific explanation of the ten actions, (3) additional teachings on distinctions and categories, and (4) understanding that everything is determined by deeds.[*1]

I. Identifying the nature of deeds

Padmasambhava's *Great Treatise on the Graded Path* outlines this as follows:

> Negative or unvirtuous deeds are unwholesome forms of conduct that give rise directly or indirectly to suffering. Of these, there are three kinds:
>
> - Naturally shameful deeds: the very fact of committing them has a negative effect. These include the five crimes with immediate retribution, the five crimes that are almost as grave, and the ten negative actions.
> - Shameful deeds that violate edicts: the very fact that such deeds have been proscribed makes them downfalls. They are the faults that contravene the rules of the three vows.
> - Mundane shameful deeds: these create the conditions for other negative deeds. They include ignorance,

carelessness, disrespect, and an abundance of afflictive emotions.

Virtuous deeds are wholesome forms of conduct that give rise directly or indirectly to happiness. Of these, there are three kinds:

- virtuous deeds conducive to merit, which are those that are performed with the concepts of the three spheres
- virtuous deeds conducive to liberation, which are those motivated and performed with the thought of determination to be free
- virtuous deeds of unsurpassable liberation, which are those related to perfect knowledge without any concepts of the three spheres

Acts that are neither virtuous nor negative are indeterminate deeds.

There are therefore three categories: (1) nonvirtuous deeds to be avoided, (2) virtuous deeds to be adopted, and (3) indeterminate deeds.

A. Nonvirtuous deeds to be avoided

1. Definition

Nonvirtuous deeds are deeds that are motivated by the three poisonous defilements, as stated in the *Jewel Garland*:

> Deeds that are produced with attachment,
> Aversion, or bewilderment are nonvirtuous.[73]

2. Etymological definition

Unwholesome conduct, or shameful deeds, are so called because they give rise, directly or indirectly, to suffering as their result, or because merely speaking of them, not to mention actually perpetrating them, is inadmissible.

3. Categories

There are three categories. Naturally shameful deeds are any deeds that, simply by being committed, cut the path to liberation and have negative consequences. Shameful deeds that violate edicts are deeds that have negative consequences through their having been proscribed. Mundane shameful deeds are deeds that are disparaged by people in the world and have negative consequences. These will now be dealt with in turn.

a. Naturally shameful deeds

Naturally shameful deeds include the following:

The five crimes with immediate retribution

These are deeds that are particularly powerful because of the objects on which they are perpetrated:

- ▶ to kill one's father in this present life
- ▶ to kill one's mother in this present life
- ▶ to kill an arhat
- ▶ to create a split in the assembly of the Saṅgha
- ▶ with evil intent, to cause a tathāgata's body to bleed

Committing any of these five leads to one being reborn in the evil destiny that is the great Hell of Torment Unsurpassed without passing through any other intervening lives, which is why they are termed "crimes with immediate retribution."

The five crimes that are almost as grave

These are as follows:

- to destroy a stūpa[*2]
- to kill a bodhisattva dwelling on the levels[*3]
- to engage in improper sexual relations with an arhat[*4]
- to kill a stream enterer or other noble being training on the path
- to appropriate the property of the Saṅgha

These are similar to the above negative acts and so are termed "the five crimes that are almost as grave."

The ten nonvirtuous deeds

Physically taking life and the other nine nonvirtuous deeds will be listed and explained in detail below.

The sixteen serious faults

The four serious faults entailing reversal

These are as follows:

- to sit at the head of a row of scholars who have greater qualities than one's own
- to accept the homage of a realized being or of a monk who is senior to one in terms of the precepts
- to inconsiderately consume the food of someone doing intensive practice[*5]
- to use the ritual materials of a mantra practitioner who has sacred commitments,[*6] such as the ingredients necessary for the feast offering and *tormas*

Since these involve engaging in unworthy conduct that is the opposite of what one should do, they are termed the "four serious faults entailing

reversal." An exception is made for situations such as those in which one is oneself teaching the Dharma.

The four serious faults entailing impairment

These are as follows:

- ▶ to break a promise
- ▶ to impair the vows of the listeners[*7]
- ▶ to impair the bodhisattva precepts
- ▶ to impair the commitments of the Secret Mantra Vehicle

Committing any of these four impairs one's character, so they are termed the "four serious faults entailing impairment."

The four serious faults entailing contempt

These are as follows:

- ▶ because of the defilement of ignorance, to show contempt for the authentic teachings of the Buddha
- ▶ out of pride, likewise, to show contempt for the good qualities of other wise and learned persons
- ▶ out of jealousy, to show contempt for the words of truth of others
- ▶ out of prejudice, to assert faults in others' teachings when there are none and to attempt to disprove them and prove one's own

Because these involve contempt for sacred objects, they are termed the "four serious faults entailing contempt."

The four serious faults entailing scorn

These are as follows:

- To think nothing of causing a tathāgata to bleed (one of the five crimes with immediate retribution). This is so serious because although the other four crimes with immediate retribution can be confessed by using a buddha as a support, in this case, by injuring a buddha, one has rejected the very object of confession.
- To think nothing of wrong view (one of the ten nonvirtuous deeds). This is so serious because, as long as one has the view of confidence in the karmic law of cause and effect, it is possible to counteract the other nine nonvirtuous deeds, but wrong view interrupts every source of good, and so any countermeasures are impossible.
- To favor the ultimate teachings and show contempt for the others, even though they are equivalent. This is so serious because it leads to the obscuration of giving up the Dharma.
- To criticize other bodhisattvas, falsely accusing them of faults without any grounds or causes for doing so.

It is because these involve scorning such exceptional objects that they are extremely serious faults, so they are termed the "four serious faults entailing scorn."

The eight perverse acts

These are so called because they involve engaging in the activities that are the opposite of what is right. They are as follows:

- maligning virtue
- praising evil
- disturbing the minds of the virtuous
- preventing the faithful from accumulating merit
- forsaking one's kind teacher
- forsaking the *yidam* deity, the root of accomplishment
- forsaking the spiritual brothers and sisters with whom one is connected by the sacred commitments

- violating the sacred maṇḍala

b. Shameful deeds that violate edicts

Although the simple fact of committing these does not have a negative effect for everyone, when they are committed by someone who has taken vows, they become faults. Some examples of these are as follows: for ordained monks, eating after midday and separating from their Dharma robes; for bodhisattvas, failing to dispel others' suffering, failing to nurse the sick, and so on; and for practitioners of the secret mantras, considering the universe and beings to be ordinary. In short, these refer to the different kinds of faults that constitute downfalls of the three classes of vows decreed by the Capable One, the Perfect Buddha.

c. Mundane shameful deeds

These are deeds that respectable people in the world would disparage if they were to see or hear of them. They include the following:

- not knowing what conduct to avoid and what conduct to adopt
- not respecting such conventions even if one knows them
- carelessly engaging in everything one does without checking what one is doing
- lacking faith and confidence in the Three Jewels, the karmic law of cause and effect, and so on
- having an unpleasant, uncontrolled character dictated by gross defilements

In short, these are negative actions that are universally condemned and shameful.

Of all these, some of the most serious deeds include inflicting harm on bodhisattvas who have aroused bodhichitta, on one's teachers and vajra masters, and on one's spiritual brothers and sisters, and giving up the sacred

Dharma. There are innumerable mentions of these. The *Sūtra of the Marks That Inspire the Development of Faith,* for example, states,

> A greater evil than imprisoning all the beings in the ten directions is getting angry with, and turning one's back on, someone who has aroused bodhichitta. More serious than destroying as many stūpas as there are grains of sand in the Ganges River are the negative deeds of malice, anger, insults, and criticism directed toward a bodhisattva.

In the mantra tradition, it is said that as a result of deteriorating one's sacred commitment with the teacher, spiritual brothers and sisters, and so forth, one will be reborn in the great vajra hell, a place that will not be destroyed even in the kalpa of destruction.[*8] And in numerous sūtras, it is stated that giving up the sacred Dharma is more serious a fault that accumulating the five crimes with immediate retribution and destroying all the stūpas in our world. The *Chapters of Utterances on Specific Topics* sums this up as follows:

> Even a small negative act
> Will cause, in other lives,
> Great fear and devastation,
> Like some insidious poison.

B. Virtuous deeds to be adopted

1. Definition

Virtuous deeds are all deeds whose motivation is characterized by an absence of the three poisons, as is stated in the *Jewel Garland*:

> Deeds that are produced without attachment,
> Aversion, or bewilderment are virtuous.
> Virtue leads to all the higher realms

And happiness in all one's lives.[74]

2. Etymological definition

Virtuous or excellent conduct is so called because it gives rise exclusively, directly or indirectly, to happiness or excellence.

3. Categories

There are three categories: virtuous deeds conducive to merit, those conducive to liberation, and unsurpassable virtuous deeds.

a. Virtuous deeds conducive to merit

These refer to deeds such as giving generously, observing discipline, and training in the concentration of meditative absorption, performed by ordinary beings who have little skillful means and wisdom. Such beings have not realized the meaning of no-self and have not given rise to the determination to be free from the whole of cyclic existence. Their goal is merely to achieve the happiness in the celestial and humans realms that will result from these deeds in future lives.

b. Virtuous deeds conducive to liberation

These refer to all sources of good imbued with partial skillful means and wisdom, performed by beings who possess the wisdom that has realized only the no-self of the individual and who are determined to become free from the whole of cyclic existence. Their goal is not so much to attain excellent states in existence but rather to achieve the limited result of their particular path—that is, liberation for themselves alone.

c. Unsurpassable virtuous deeds

These are sources of good imbued with extraordinary skillful means and wisdom. They unite compassion and love for sentient beings with wisdom,

which through the knowledge of realization of both kinds of no-self, is perfectly free from the concepts of the three spheres.

In other texts, these last two are classed together as virtuous deeds conducive to liberation, while the virtuous deeds of someone on the path of joining are classified as "virtuous deeds conducive to definite differentiation,"[*9] so again there are three categories.

Of all these, actions such as holding the sacred Dharma, ransoming the lives of sentient beings, and positive acts imbued with bodhichitta are especially noble, as is stated in the *Sūtra of the Questions of Sāgaramati*:

> The mind intent on perfect enlightenment, holding the Dharma,
> Practicing the Dharma, and loving compassion for beings—
>
> These four virtues have infinite qualities,
> Which even the buddhas could never fully describe.

And the *Chapters of Utterances on Specific Topics* sums this up as follows:

> Even a small positive act
> Will lead, in other lives,
> To great happiness and fulfillment,
> Like fruits that ripen to perfection.

C. Indeterminate deeds

1. Definition

Indeterminate deeds are physical and verbal deeds whose motivation is neither virtuous nor nonvirtuous.

2. Etymological definition

They are indeterminate because they cannot be definitely determined as either virtuous or nonvirtuous.

3. Categories

Indeterminate deeds include walking, sitting, eating, lying down, having a conversation, making things, and so on. Since they do not give any other result, they are like rotten seeds. Nevertheless, they are very potent in wasting one's freedoms and advantages, so it is important to skillfully transform them into the path of virtue. Their root, too, depends on one's intention, as the Bodhisattva Shāntideva said:

> Aspiration, so the Sage asserted,
> Is the root of every kind of virtue.
> Aspiration's root in turn
> Is constant meditation on the fruits of action.[75]

And,

> But if my acts are good, sincerely intended,
> Then no matter where I turn my steps,
> The merit gained will honor me
> With its resulting benefits.[76]

II. A specific explanation of the ten actions

Finding Rest in the Nature of the Mind states,

> Actions that compound saṃsāra are of two kinds, white and black.
> They have the nature of the virtues and nonvirtues, ten by ten.[77]

It thus shows that deeds are of two kinds: the ten nonvirtuous deeds to be avoided and the ten virtuous deeds to be adopted.

A. The ten nonvirtuous deeds to be avoided

There are two parts: (1) a synopsis according to the Great Omniscient One's *Finding Rest in the Nature of the Mind* and (2) a presentation of the actual words of Orgyen, knower of the three times.

1. A synopsis according to the Great Omniscient One's *Finding Rest in the Nature of the Mind*

The root text condenses the ten nonvirtuous deeds into three groups:

> When differentiated [nonvirtue] is tenfold,
> Classified as three of body, four of speech, and three of mind.[78]

These will now be described in turn.

a. The three nonvirtuous deeds of the body

Finding Rest in the Nature of the Mind continues,

> The act of killing is to put to death
> A living being, intentionally, without mistaking the identity.
> And similar to this are all aggressive actions,
> Beating, striking, and so on, whereby beings are assaulted.
> The act of taking what has not been given
> Is to steal another's property, and similar to this
> Is the acquisition through deceit of others' goods.
> Sexual misconduct is to have relations
> With one who is committed to another, and similar to this
> Are all improper modes of intercourse.[79]

In this way, the actual deed of taking life involves recognizing the victim, be it as small as an insect, and killing it. Hitting, beating, and so on are the deeds related to taking life. The actual deed of stealing is stealing someone else's property, while related to it are deeds such as gently inducing someone to hand over their property. Actual sexual misconduct entails having sex with someone who is committed to another partner, with a

relative, by another orifice, and in an inappropriate place or time. The related deeds are sexual acts involving desire for objects that one should not have intercourse with, such as one's hand.

The results of these deeds are generally taught as being four separate effects—the fully ripened effect, the effect similar to the cause, the conditioning or environmental effect, and the proliferating effect. Here, however, we shall summarize them by quoting directly from the *Essential Instructions for Finding Rest in the Nature of the Mind*:

> By taking life, wherever one is reborn, one will have a short life and many illnesses. One's environment will be disagreeable, with ravines, precipices, and other places where one's life is at risk. One will experience the sufferings of the three lower realms and so on.
>
> By taking what is not given, one will be poor and live in evil places stricken by frosts, hail, and famine. Of the three lower realms, one will be reborn especially in the land of the hungry spirits and so on.
>
> As a result of sexual misconduct, one will have an ugly, hostile partner. One will live in filthy places that are salty and utterly foul smelling. And one will experience the sufferings of the lower realms.
>
> So, thinking, "From now on, I must avoid the three nonvirtuous deeds of the body," practice with the preparation, main practice, and conclusion complete.

Here, where Longchenpa speaks of being reborn in the lower realms, he is referring to the *fully ripened effect.* Experiencing a short life and so on is the *effect similar to the cause.* Unpleasant places refer to the *conditioning* or *environmental effect.* "And so on" implies both the *effect similar to the cause*, whereby in future lives one delights in repeatedly engaging in those negative deeds, and the *proliferating effect,* which means that unless they are suppressed by antidotes, those deeds will grow more and more. It

should be understood that these observations apply to all the corresponding passages cited below.

b. The four nonvirtuous deeds of speech

> Lying means to utter falsehood which,
> When understood, effects a change in someone else's mind.
> And similar to this is speaking truth in order to deceive.
> Divisive speech is saying things that bring estrangement,
> And like this is repeating others' words to create discord.
> Worthless chatter is to talk about unwholesome texts and
> fooleries, And this includes light, careless conversation
> Unrelated to the Dharma.
> Harsh speech is violent words that pierce the heart,
> And similar to this is sweet talk that brings misery to others.[80]

The actual act of lying is saying untrue words that alter other people's thinking, while the related deed is seeing that saying something true will deceive another person and then saying it. The actual act of divisive speech is repeating words that divide others, while the related deed is repeating things that one person has said to another person. The actual deed of worthless chatter is saying things that go against the Dharma—different kinds of worldly worship, poetry, and so on, and pointless conversations. The related deed is speaking in an untimely manner. The actual deed of harsh speech is saying words that others find unpleasant and that hit sensitive points, while related to it are words that, even if said pleasantly, make others unhappy.

Of these, the above mention of "poetry" refers to one of the four non-Buddhist Vedas, called Poetry or Sāmaveda. It does not refer to the poetical writings that exist nowadays in Tibet, for these were permitted by Lord Buddha, as is mentioned in a sūtra:

> In order to illuminate the Buddha's teachings, express them in the poetry of the victorious ones.

Speaking in an untimely manner is said to include such things as explaining the teachings to unsuitable recipients and to people who lack respect. The rest is easy to understand.

The results of these negative actions are as follows:

> By lying, one will be much criticized and constantly deceived. Divisive speech will result in one being surrounded by unfriendly people, and even though one helps them, they will treat one in a hostile, hateful manner. As a result of harsh speech, one will hear only unpleasant things and one will get into quarrels. Worthless chatter will lead to one's words not being respected and their being all mixed up. And it is certain that one will repeatedly fall upside down into the lower realms and experience the sufferings there. So thinking, "I must avoid those deeds," put that into practice.

c. The three nonvirtuous deeds of the mind

> Covetousness is not to tolerate the wealth of others
> And the wish to have it for oneself,
> And like this is to want another's glory: erudition and the like.
> Malice is to hate and wish harm to another;
> And similar to this is angrily refusing to give help.
> Wrong view is to believe in permanence or nihilism
> And to disbelieve the karmic law.
> Similar is every kind of false ascription and denial.[81]

Actually coveting is thinking how nice it would be if someone else's possessions were one's own; related to that is angrily thinking, "I wish it were mine," with regard to another person's learning and so on. Actual

malice is the intention to harm others, while the related deed involves refusing to help and getting angry. Actual wrong view involves disparaging the karmic law of cause and effect and falling into the extremes of eternalism and nihilism; related to it are views that comprise false ascriptions and denials with regard to the true teachings, the spiritual friends who teach them, and anything else to do with the Dharma.

The results of these are as follows:

> Because of covetousness, one will not accomplish one's wishes, and things one does not wish for will befall one. As a result of malice, one will constantly be afraid, beset by numerous fears and misgivings. Because of wrong views, one will continue to have unwholesome views that deny cause and effect and follow wrong traditions like eternalism and nihilism. And one will be tormented by the sufferings of cyclic existence in the lower realms. So meditate on this, thinking, "I must avoid all these."

To sum up, the Vinaya scriptures say,

> Nonvirtue is like poison: even a little gives rise to great suffering.
> It is like a wild savage: it destroys one's accumulation of virtue.

Anyone who indulges in negative deeds will experience their harsh ripened effects, so it is important to avoid them completely, without hypocrisy. The *Sūtra of the Wise and the Foolish* declares,

> Do not take lightly small misdeeds,
> Thinking that they'll do no harm:
> Even tiny sparks of fire
> Can set alight a giant stack of hay.

And in the *Series of Lives,* we read,

Unseeingly, they commit evil deeds:
Like someone poisoned, how could they be happy?
This the gods and yogins, with their pure sight,
Can never fail to see.

2. A presentation of the actual words of Orgyen, knower of the three times

The following description of the ten nonvirtuous deeds has been taken from the *Direct Instructions of the Teacher* from the *Treasure of Nyang,* slightly abridged and rearranged.

Of the ten nonvirtuous deeds, there are, first, the three acts of the body: taking life, taking what is not given, and sexual misconduct.[82]

a. The three nonvirtuous deeds of the body

i. Taking life

Taking life is defined as discontinuing a living being's life. It can be divided into three categories, in terms of the three poisons:

- To take life out of attachment is to kill out of a desire for meat, leather, and so on.
- To take life out of hatred is to kill someone in a blood feud, for example, with one of the nine kinds of vindictive attitude.[*10]
- To take life out of ignorance is to kill without any such intentions, as when children kill little birds or when one crushes ants underfoot as one walks.

Killing has four branches. The first is to precede the deed with the intention "I am going to do this evil deed." The second is to willingly prepare the deed and deliberately engage in it. The third, the actual act, involves the victim experiencing the deed—that is, being killed. And the fourth, the

conclusion, is to feel glad about what one has done, without having any regret. These four make the act complete.

Its result occurs in three forms. The fully ripened effect of taking life with attachment is, in most cases, rebirth as a hungry spirit; that of killing with anger is rebirth in the hells; and that of taking life with ignorance is rebirth as an animal. The conditioning effect is that, on account of those previous wrong deeds, even if one is born as a human, one will have a short life. The effect similar to the cause is that because of one's previous propensities, one will enjoy killing.

These, therefore, are not actions that we should indulge in. On the other hand, it is said in the sūtras that if we make an effort to avoid them, the fully ripened effect, the effect similar to the cause, and the conditioning effect will be the opposite of those just mentioned, and we will enjoy the happiness and prosperity of gods and humans.

This last paragraph Guru Rinpoche also repeated in the sections below, so we should bear this in mind when reading those sections.

In the context of taking life, there are some important supplementary points that merit a little explanation. Although it is not stated in this text, other texts explain that the real "killing out of ignorance" mentioned above refers to ritual sacrifices. There are non-Buddhists who slaughter water buffalo and other animals as an offering to Mahādeva, Durgā, and other deities; and there are uncivilized people who consider the killing of animals to be a meritorious activity. Our views and philosophical tenets may be different from theirs, but nowadays, when we have animals killed even for virtuous activities such as holding Buddhist festivals and building stūpas, temples or other Dharma supports, we are engaging in exactly the same forms of conduct as they do. It is important to understand that this sort of thing is quite incompatible with the Buddhist way. As it is said,

> The Buddha strove to help the world;
> His teaching is to do no harm.
> Those who trust and follow it
> Express themselves nonviolently.

For ages long they practice helpful deeds;
Through this they reach enlightenment
And, shunning violence, forever benefit others.
They teach their followers, too, to strive to help.
Even when his words are heard by other beings—
Brahmins or ordained renunciates—
They are not taken in a way that will bring harm.
In all respects, this is the virtuous way.

And in the *Praise of the Most Noble,* we read,

Those who take the lives of beings
For shrines and sacrificial rites
Pursue the paths of worldly folk.
They show contempt for what you taught
And constantly bring harm to those that live.
Where is the true Dharma in such ways?

And,

The ṛiṣhis, it is said, are advocates
Of killing cattle as offerings and charity.
But you, who are entirely free of evil deeds,
Do not consent to doing any harm, not even to an ant.

Such practices will never be the way to please the buddhas, as the Bodhisattva Shāntideva says:

Buddhas are made happy by the joy of beings.
They sorrow, they lament when beings suffer.
By bringing joy to beings, then, I please the Buddhas also,
By wounding them, I wound the Buddhas too.
Just as there's no sensual delight
To please the mind of one whose body burns in fire,

There is no way to please the great compassionate ones
While we ourselves are causes of another's pain.[83]

Such actions could never result in benefit and happiness for either oneself or others, as is affirmed by *The Way of the Bodhisattva*:

But if, through seeking happiness, my deeds are wrong,
No matter where I turn my steps,
The knives of misery will cut me down,
The wage and retribution of a sinful life.[84]

And in the *Series of Lives,* we read,

Do no evil if you wish for happiness,
For yourself or for someone else.
When childish beings, seeking joy, do evil deeds,
They'll taste the fruit of each and every one.

And in the *Approach to the Ultimate,*

In all the scriptures of the Omniscient One,
He never spoke of freedom brought about by taking life.

Thus it is that the Protector Noble Nāgārjuna says in the advice he gave to King Surabhībhadra,

Perform no evil, even for the sake
Of brahmins, bhikṣhus, gods, or honored guests,
Your father, mother, queen, or for your court.
No share they'll take of suffering in hell.
Although performing wrong and evil deeds
Does not at once, like swords, create a gash,
When death arrives, those evil acts will show,
Their karmic fruit will clearly be revealed.[85]

In particular, if one is a teacher or monk, taking life is an even more serious fault. To begin with, it violates the precepts of the refuge, which is the foundation for all vows. This is explained in a sūtra:

> If you seek refuge in the sacred Dharma,
> Rid yourself of any wish to harm.

And there could be no more harmful deed than stopping someone from living. It is also contrary to the rules of individual liberation, for the avoidance of harming others, along with its basis, is the most important of the seven deeds to be avoided with one's body and speech. It was with this kind of fault in mind that the Buddha declared that monks should avoid eating meat other than that which is pure in three ways.[*11] He did not even allow them to use grass or water in any manner that might injure sentient beings. It is for this reason that monks are required to have certain articles like water strainers.

For bodhisattvas, there are instances where it is permissible to commit the seven nonvirtuous deeds with body and speech if doing so is beneficial for others, but this does not apply to killing for meat: such conduct is not mentioned even once in any of the accounts (whether according to the Common Vehicle or the Great Vehicle) of the Buddha's life and series of past lives. The principal precept for bodhisattvas is that of cherishing others more than oneself so that one never mentally abandons sentient beings. Killing them, therefore, is a flagrant transgression of that precept.

In the mantra tradition, there is mention of such practices as union and liberation.[*12] This concerns the conduct of accomplished beings like the masters Padmasambhava and Vimalamitra, the great Indian siddhas like Shavaripa, Tibetan masters of the secret teachings like Zurchenpa and Zurchungpa, and Bhutan's crazy yogin Kunga Lekpa, whose power was such that they could both liberate and compassionately revive beings. But we need to understand that this is not something that ordinary people can do, for it has been said that beginners should not adopt the conduct of experienced practitioners, experienced practitioners should not adopt the

conduct of accomplished beings, and accomplished beings should not adopt the conduct of the omniscient ones. Indeed, the *Extensive Magical Manifestation Tantra* states,

> If those without realization attempt to act like this,
> They will be born as hungry ghosts and ogres.

We can also know this from the stories of Black Salvation and others.[*13]

Taking life goes against the promise we make when we take the vows of the first empowerment, "Henceforth, I will never kill." And killing is included in the transgression of the sugatas' word, which is a root downfall of the main practice.[*14] This is why the *Vajra Pinnacle Tantra* declares,

> Until you attain stability,
> Without an atom's worth of shameful deeds,
> Abide by the three kinds of vow.

It was also with this in mind that, in the context of the feast offering, the samaya ingredients taught in India included the five fleshes (human flesh and the others)[*15] of beings that had not been killed for consumption. Should we be unable to acquire such ingredients without committing negative actions, the *Guhyasamāja Tantra* tells us,

> Even if there is no meat and the like,
> Everything can be imagined as such.

And the *Tantra of the Union of All the Buddhas* confirms the meaning of this quotation, showing that the feast offering may be performed by imagining that dough effigies dyed with sandalwood and the like represent meat:

> Cows fashioned from dough
> And colored with red sandal,
> And meat made of wheat dough—

These are said to be the food of kings.

Whether you do the killing yourself or you get someone to kill an animal out of sight, there will not be the slightest difference in the fully ripened effect that is produced, as the *Treasury of Abhidharma* says:

General or troops—they're just the same:
They all have the face of the perpetrator.

Moreover, even rejoicing at an act of killing is said to be the same as the deed itself, for it is said in the *Sūtra in Three Sections*:

I have engaged fully in taking the path of the ten negative deeds, induced others to do so, and rejoiced at their doing so, and as a result of such karmic obscurations, I will become a being in the hells.

It is said in the *Close Mindfulness Sūtra* that if we make preparations to kill just one sentient being, the fully ripened effect that we will have to experience is one intermediate kalpa as a being in the ephemeral hells. Furthermore, beings with bad karma habitually make negative wishes, and so the dying prayers of the beings we kill may be extremely powerful. Long ago, some Shākya fishermen killed two big fish by tying them to a pole. The two fish thought to themselves, "We are both being killed now without having done anything wrong," and they made a wish: "In the future, may we likewise kill you all without your being at fault." As a result, the two big fish were subsequently reborn as King Virūḍhaka and his minister Mātropakāra, and in a single day they massacred eighty thousand members of the Shākya clan, even though those Shākyas had attained the noble path.

Then there were the thirty-two robbers who stole a cow and slaughtered it. By the power of its negative prayers, the cow, reborn as King Prasenajit, in a single day beheaded thirty-two little boys, the children of Anuradhā.

At the time when the stūpa of Jarung Khashor was being built and the Abbot, the Master, and the Dharma King[*16] had been born as the three sons

of a poultrywoman, there was an elephant being used to transport stones. As a result of its being left out of the dedication of merit, it became angry and made an evil wish. It was subsequently reborn as King Langdarma,[*17] who disrupted all the results of the work the Abbot, Master, and Dharma King had done.

There are numerous stories like these. Since we can never be certain that things will not turn out in the same sort of way, it is important to be very careful how we act.

Noble Kātyāyana was out on his alms round when he came to a village, where he saw a woman with a child on her lap. She was eating a fish and throwing stones at a bitch that was eating the bones. Using his clairvoyance to examine the situation, Kātyāyana realized that the fish had been the woman's father in this life, and the bitch had been her mother. As for the child, it had been an enemy that she had killed in a previous life. At this, Kātyāyana declared,

> She eats her father's flesh, she beats her mother off.
> She dandles on her lap the enemy that she killed;
> The wife is gnawing at her husband's bones.
> The things that happen in saṃsāra make me laugh!

We can never be sure, therefore, that the beings we are killing have not been our own deceased parents or other loved ones in this present life. What we can be certain of is that they have been our parents in previous lives, so whether we are laypeople or ordained monks and nuns, it seems we have to be extremely careful with regard to the act of taking life. These days, however, there are not many ordained persons, let alone laypeople, who count killing among even the most minor of the things that they should avoid doing. Yet this is what the Buddha said would destroy spiritual practice, as we read in the *Sūtra of Individual Liberation*:

> When those who have renounced the world and taken vows

> Do violence to others and injure them, where are their religious ways?

Related to this is the custom in some monasteries and other places of giving the monks the meat of slaughtered animals and eating meat offerings. This is a terrible state of affairs, as the *Sūtra on Entering Laṅka* points out at great length in passages such as these:

> Mahāmati, if I consider that all sentient beings are as my only child, how could I allow the listeners to eat the flesh of my children, let alone eat it myself? Mahāmati, it is wrong to say that I have given the listeners permission to eat meat and that I myself have eaten it.

Also,

> Those who slaughter animals for gain,
> And those who give their money in exchange for meat—
> Both of them will share the evil deed
> And boil in hell, with fearful cries and calls for help.
> Those who contravene the Buddha's word,
> Whose mean intent leads to their eating meat,
> Destroy their lives, both this and that to come.
> Their practice is outside the Shākya faith.
> To hells impossible to bear
> Those beings who carry evil deeds will go.
> In hells where beings scream with dreadful cries
> Those carnivores will boil and cook.
> There is no meat that is three-ways pure—
> Meat that has not been earmarked,
> Or been taken, or been ordered—
> So please refrain from ever eating meat.

This is reaffirmed in the *Synopsis That Asserts the View of Mañjuśrī,* along with the reasons:

> Those who kill to gain some wealth
> And those who pay to eat the meat
> Are both of them the murderers:
> They'll roast in Screaming and the other hells.
> If for laypeople there is no sin
> In paying for the meat they buy,
> Then where's the merit if they likewise pay
> For building stūpas, temples, and the like?
> Slaughterers who hanker after wealth
> Will cook for a hundred thousand kalpas.
> Those who crave the taste of meat
> Will boil for ten million kalpas.
> Any person who eats meat
> Will first become a hungry ghost
> And in the next life go to Screaming Hell.

First, they will be born as rākṣhasa ogres with the karma of a kind of hungry spirit and after that they will go to the Screaming Hell. Even worse, specifically ordering the butchering of animals is a hundred times more negative, with much more serious results:

> Worse than a hundred animals killed by someone else
> Is meat one has killed oneself or ordered to be killed—
> A fault one hundred times more grave.

In the same category as eating meat is the custom in some traditions of inviting members of the Saṅgha to partake of alcoholic beverages. It appears that some individuals in monastic attire even act as connoisseurs. Well they may, but by doing so, they are flaunting their real selves, proclaiming the fact that they are not followers of the Buddha, for as we read in the Vinaya texts:

> Upāsakas and those of higher orders who pretend that I am their teacher, and who do not refrain from brewing, serving, and drinking alcohol, are not my followers, and I am not their teacher.

And in other sūtras, we find,

> If one drinks alcohol in this life, one will be reborn in hell, drinking molten copper. Even if one is reborn as a human, one will be mentally disturbed for five hundred lives. If one serves alcohol to others, for five hundred lifetimes one's hands will be maimed.

Indeed, the faults are boundless, as is stated in the *Series of Lives*:

> Beings who partake of it will follow evil ways
> And fall into the hells, where fear and terror reign.
> They'll be reborn as animals or, destitute, among the hungry ghosts.
> What being is there who wishes to see that?
> The ripened fruit of just a little drink
> Is, even if one gains a human birth,
> Degeneration of one's discipline and view.
> And one way or another, one will burn
> In Torment Unsurpassed, within its blazing fires,
> Or dwell in hungry spirits' lands, or lowly beasts' abodes.
> One's discipline will fail and evil talk will abound,
> One's sense of shame will disappear,
> One's intelligence will be obscured.

Besides this, there is not the slightest difference between people like businesspeople, who make profits dishonestly, and most present-day practitioners, who call themselves monks and go around saying that they can see deities, that they can see ghosts, when in fact they are not above

stealing, sexual misconduct, lying, and the rest, and are thus destroying the precepts and vows. It is extremely important to be aware of this and to guard ourselves with mindfulness, vigilance, and carefulness.

Having explained these few supplementary, but related, points, let us now return to the main text containing Guru Padmasambhava's adamantine words, with the second of the negative acts of the body—taking what is not given.

ii. Taking what is not given

The definition of taking what is not given is to appropriate someone else's property.

It is divided into the following categories:

- taking things by force—that is, direct robbery
- stealing things by stealth, unnoticed
- taking things by trickery, by such means as falsifying weights and measures

For these deeds to be complete, all four branches have to be present, as indicated in the previous section.

There are three kinds of result. The fully ripened effect depends on the gravity of the deed (great, middling, or small). It leads to one's falling into one of the three lower realms, and, in particular, to rebirth as a hungry spirit. The conditioning effect is that even if one should be reborn as a human, one will have few possessions and will be repeatedly robbed and deprived of what one has. The effect similar to the cause is that because of the evil habitual tendencies in one's ground consciousness, in all one's lives one will also take pleasure in taking what is not given.

iii. Sexual misconduct

Sexual misconduct is defined as having sexual relations with someone whom one desires but who is not free to do so.

Such persons fall into the following categories:

- those protected by the authorities—for example, the king's consort, with whom it is improper for a subject to have sexual relations, and those with whom sexual relations are forbidden by law
- those protected by parents—that is, those in traditional societies who are forbidden to have casual sexual relations because they are under the guardianship of their parents until they are married[*18]
- those protected by conventional taboos—that is, those with whom it would be shameful to have sexual relations, such as one's mother or sister
- those protected by religious convention—for example, the master's consort or someone who holds the vows of monastic discipline

There are also instances when it is improper to have sexual relations even with one's own partner:

- at improper times—for example, on the eighth of the lunar month, full moon, and new moon
- in an improper place—for example, in the presence of representations of the Three Jewels
- in improper ways—for example, with unsuitable parts of the body or in the manner of animals

For sexual misconduct to be complete, all four branches must be present, similar to those described above.

The result is again of three kinds. The fully ripened effect is rebirth in the three lower realms. Even if one should attain the higher realms, one will be prone to marital conflicts and so on. The conditioning effect is that in all one's lives one's partner will be lacking in affection and do all sorts of things to upset one. The result similar to the cause is that on account of one's unwholesome desires, one will delight in sexual misconduct.

b. The four nonvirtuous deeds of speech

i. Telling lies

Telling lies is defined as verbally stating that something is not as it is in reality. Lying is divided into the following categories:

- ▶ telling lies that are to no one's advantage or disadvantage—for example, the lies an old person might tell
- ▶ telling lies that are to one person's advantage and to another person's disadvantage
- ▶ telling lies about one's qualities—for example, a phony teacher who falsely claims to have clairvoyance

For lying to be complete, all four branches must be present, as described earlier.

Of the three kinds of result, the fully ripened effect is that one will fall into the three lower realms. The conditioning effect is that even if one is reborn as a human being, the things one says will carry no weight. The effect similar to the cause is that in all one's lives one will enjoy telling lies.

ii. Divisive speech

Divisive speech, or sowing discord, is defined as speech that divides others who are friendly with each other.

It comprises the following categories:

- ▶ sowing discord forcefully, by creating a conflict between the two parties in their presence
- ▶ sowing discord sneakily, by making hints
- ▶ sowing discord secretly—that is, saying things about the other person to each party privately

The branches are as previously mentioned.

Of the three kinds of result, the fully ripened effect is that one will fall into the three lower realms. The conditioning effect is that even if one is reborn as a human being, one will have few friends and many enemies, one will always have numerous disputes of different kinds, one will never be appreciated by people, and everything one says will be ineffectual. The effect similar to the cause is that in all one's lives one will take pleasure in sowing discord.

iii. Worthless chatter

Worthless chatter is defined as talk that wastes time.

It is divided into the following categories:

- ▶ making political speeches
- ▶ telling fanciful stories
- ▶ engaging in irrelevant chatter

It is completed by four branches, as mentioned earlier.

Of the three kinds of result, the fully ripened effect is rebirth in the three lower realms. The conditioning effect is that even if one is reborn as a human being, one's words will never be respected, one will be subject to criticism, and all one says will be irrelevant. The effect similar to the cause is that in all one's lives one will take pleasure in joking and gossiping.

iv. Harsh speech

Harsh speech is defined as speech that hurts someone else's feelings.

It is divided into the following categories:

- ▶ exposing someone's faults directly
- ▶ hurting someone's feelings indirectly
- ▶ hurting someone's feelings secretly

It is completed by four branches.

Of the three kinds of result, the fully ripened effect is rebirth in the three lower realms. The conditioning effect is that even if one is reborn as a human being, whatever one says, one will manage to hurt others' feelings and one will always have one's own feelings hurt. The effect similar to the cause is that in all one's lives one will delight in speaking harshly.

c. The three nonvirtuous deeds of the mind

i. Covetousness

Covetousness is defined as attachment to fortune.

It is divided into the following categories:

- ▶ an inability to give others what one has oneself
- ▶ a desire to make what others have one's own
- ▶ attachment to fortune that belongs to neither oneself nor others (NOTE: for example, treasure under the earth that has no owner)

It is completed by four branches. (NOTE: Although, for the three mental deeds, the last three of the basis, intention, application, and completion are essentially the same, I think they are probably categorized as four simply for the sake of distinguishing different aspects.)

The fully ripened effect is rebirth in the three lower realms. The conditioning effect is that even if one is reborn as a human being, one will always find oneself in unpleasant surroundings, afflicted by hunger and thirst. The effect similar to the cause is that in all one's lives one will tend to covet things.

ii. Malice

Malice is defined as having evil thoughts concerning others.

It is divided into the following categories:

- ▶ malice arising out of hatred
- ▶ malice arising out of resentment

- malice arising out of jealousy

It is completed by four branches.

The fully ripened effect is rebirth in the three lower realms. The conditioning effect is that even if one is reborn as a human being, one will be subject to other people's aggressive attitudes even though one is not at fault and one will always have many enemies and legal disputes. The effect similar to the cause is that one will have a propensity for malice.

iii. Wrong views

Wrong views are defined as those that are mistaken and err from the truth.

They are divided into the following categories:

- views that add to or subtract from reality
- the views of eternalism and nihilism, like those of the tīrthikas
- views of ethical superiority, such as those related to ascetic practices in which one acts like a dog or an ox
- the view of the transitory composite[*19]

They are completed by four branches.

The fully ripened effect is rebirth in the three lower realms. The conditioning effect is that even if one is reborn as a human being, one will take birth in places such as the border regions and the lands of barbarians where not even the words *Three Jewels* are ever heard. The effect similar to the cause is that the habitual tendency to wrong views will become firmly imprinted in one's ground consciousness and one will be attracted to wrong views.

These ten nonvirtuous deeds are condemned by noble beings. They are rejected by the wise. For gods and humans who have obtained the extraordinary freedoms and advantages, they constitute unwholesome conduct. You must therefore avoid them.

The negative consequences of these ten nonvirtuous deeds differ in magnitude as follows: as a general rule, when they are classified in terms of the defilements, any of the ten nonvirtuous deeds perpetrated with anger lead to rebirth in the hells, those perpetrated with desire, or attachment, give rebirth among the hungry spirits, and those perpetrated with ignorance give rebirth as an animal.

The magnitude of the negative consequences is also determined by the object of the nonvirtuous deed. Any of the ten nonvirtuous deeds performed with regard to special objects[*20] will lead to rebirth in the hells. Those performed with regard to ordinary objects will give rebirth as a hungry spirit. And those performed with regard to lowly objects result in rebirth as an animal.

The negative consequences are also determined by the frequency with which the nonvirtuous deed is performed. If one does it many times, one will be reborn in the hells; if one does it a few times, one will be reborn in the hungry spirit realm; and if one does it just once, one will be reborn in the animal realm. (NOTE: this has been quoted from another text.)

There are also specific differences. Of the different kinds of taking life, the greatest evil, with the worst fully ripened effect, is to kill a bodhisattva who has aroused bodhichitta. The worst form of taking what is not given is to steal the property of the Three Jewels. The most negative form of sexual misconduct is to have sexual relations with an arhat of the opposite sex.[*21] The most negative form of lying is to deceive one's teacher and the Saṅgha —that is, those who are worthy of veneration. The worst kind of divisive speech is that which divides the Saṅgha. The harshest form of speech is to say unpleasant things to a member of the Saṅgha. The most negative kind of worthless chatter is that which disturbs the mind of a monk who is in concentration, meditating on nonduality. The worst kind of covetousness is coveting the property of the Three Jewels. The most evil form of malice is to prepare to commit one of the five crimes with immediate retribution. The most negative kind of wrong view is to negate the correct view. All these are to be avoided even if one's life is at stake.

Another difference between the ten nonvirtuous deeds is that, on the whole, taking life, divisive speech, harsh speech, and malice result in rebirth in the hells. Sexual misconduct, taking what is not given, and covetousness lead to rebirth as a hungry spirit. Lying, worthless chatter, and wrong view lead to rebirth as an animal.

B. The ten virtuous deeds to be adopted

The teaching on the nature of the ten virtuous deeds to be adopted again has two parts: (1) as described in *Finding Rest in the Nature of the Mind,* and (2) as presented in the adamantine words of Guru Rinpoche.

1. A synopsis according to the Great Omniscient One's *Finding Rest in the Nature of the Mind*

The root text lists them as follows:

> The ten good actions that propel one to the higher realms
> Consist in virtuously and consciously
> Abandoning the ten nonvirtues.
> Reject all killing, stealing, sexual misconduct;
> Avoid all lying and divisive calumny;
> Do not indulge in idle chatter, harsh words, covetousness;
> And throw far away from you ill will and wrong views.[86]

It may happen that one is not committing any of the ten nonvirtuous deeds, but this on its own does not constitute performing any of the ten virtuous deeds unless mental restraint is involved. It is the conscious intent to avoid the ten nonvirtuous deeds that defines the ten virtuous deeds. The *Middle Sūtra of the Perfection of Wisdom* devotes a line each to these, beginning:

> I, too, have abandoned the taking of life.

The simple fact of stopping nonvirtuous deeds such as taking life prevents one from being tainted by their fully ripened effects, but if one's mind is not restrained, there will be no increase in one's merit and one's actions will not genuinely be one of the ten virtuous deeds. It is extremely important, therefore, to restrain your mind stream by making a promise in the presence of a special person or support. In the *Analysis of Actions,* written by Jowo Atisha, we read,

> That which makes one attain the higher realms,
> The state of gods and humans,
> Is the discipline of restraint.

In brief, the essence of the ten virtuous deeds is that they are rooted in the intention to avoid the above-mentioned ten nonvirtuous deeds and acts related to them, and this is, in fact, the essence of the discipline of avoiding evil. This is reiterated in *The Way of the Bodhisattva*:

> Deciding to refrain from every harmful act
> Is said to complete transcendent discipline.[87]

Of the four kinds of results of the ten virtuous deeds, *Finding Rest in the Nature of the Mind* describes the fully ripened effects as follows:

> These actions, when of less intensity, result in human birth.
> When of moderate strength, in birth among desire-realm gods.
> Actions of a great intensity are linked with the samādhis
> And the formless concentrations. They bring attainment
> Of the bliss of the two higher worlds.
> Virtuous actions have likewise their four effects,
> And by examples contrary to those just now supplied,
> You will realize that the fruits of the ten virtues
> Are the higher realms.[88]

By performing small and middling virtuous deeds, one will be reborn as a human being or a god in the world of desire. Great deeds related to concentration result in rebirth in the two higher worlds. This accomplishment of the higher realms and the closing of the door to the lower realms is mentioned in the *Jewel Garland*:

> Through these practices, one is liberated
> From the hells and the hungry spirit and animal realms.
> One will obtain abundant happiness, glory, and dominion
> Among gods and human beings.
> Concentrations, boundless attitudes, and formless meditations
> Will lead one to experience the bliss of Brahmā and others.[89]

Virtuous deeds, if imbued with partial means and wisdom or the unsurpassable means and wisdom, will act as causal factors for any of the three kinds of enlightenment and yield their respective results.

The effect similar to the cause is described in the root text[90] as follows:

> The consequence resembling the cause
> Is, actively, a natural proclivity to virtue;
> Passively, it is enjoyment of long life and vast possessions
> And a loyal, harmonious spouse.
> One is not scorned, and friends return one's love;
> One's words are trusted, pleasant to the ears of everyone.
> One is contented, loving, and has wholesome views.

The effect similar to the cause is thus twofold. As actions similar to the cause, wherever one is reborn throughout one's series of lives, one will naturally and enthusiastically engage in the ten virtuous deeds. The experiences similar to the cause are as follows: Because one has refrained from taking life, one will have a long life, free of illness. Refraining from taking what is not given will result in one's having abundant wealth. Refraining from sexual misconduct will result in one's having a spouse who is easy to get on with, good-looking, and loyal. As a result of one's having

refrained from telling lies, everyone will praise one and make one happy. Because of refraining from divisive speech, one's companions and helpers will be cooperative and show one the greatest respect. Avoiding harsh speech will result in one's hearing pleasant things and being praised. As a result of avoiding worthless chatter, what one says will be worth retaining and recognized as valid. Refraining from covetousness will result in one's hopes being realized. Because of refraining from harmful intent, one will be free from danger. Abandoning wrong views will result in one's having the right views.

The conditioning effect is described in the same text as follows:

> The conditioning effect of virtue
> Is to be born in perfect circumstances,
> Prosperous and wonderful.
> Food and drink and medicine
> Are easy to digest and great in healing strength.
> One's habitat is unpolluted, and its herbs are sweetly fragrant.
> It is free from danger and from harm,
> And one is not deceived by others.
> It is a sweet environment, where pleasant people live,
> Where harvests ripen in due season with abundant fruit.
> It is a smooth terrain adorned by meres and cooling lakes,
> Where flowers and fruits are perfect and abundant.
> It is a region where great increase in prosperity is seen,
> Where things like grains and medicines
> Are supreme in their taste and quantity,
> Their sources excellent and plentiful,
> A place secure and safe on every side.[91]

Thus, by refraining from taking life, one will be reborn in a pleasant, delightful place. By refraining from taking what is not given, one will be born in a place where the food and drink is tasty and easy to digest, and the medicines efficacious. By refraining from sexual misconduct, one will be

born in a clean place where the medicinal plants and trees are fragrant with the smell of incense. By refraining from telling lies, in whichever land one is reborn, there will be no harm or danger from enemies, robbers, and the like; no one will cheat one. By refraining from divisive speech, one will be born in a land where people everywhere get on well together and the earth is relatively free of stones, pebbles, and thorns. The result of refraining from harsh speech is that one will be reborn in a place where the seasons are not inverted and the flowers and fruits ripen on time. The result of refraining from worthless chatter is rebirth in a flat, level place adorned with lakes and ponds. Refraining from covetousness will result in birth in places where one sees good flowers, fruits, and crops growing. Refraining from harmful intent will result in birth in leafy places with many trees bearing delicious fruits. The result of abandoning wrong views is birth in a place that is a rich source of grains, precious stones, and so forth, and where protectors and helpers are abundant. All this is indicated in a sūtra that teaches the ten virtuous deeds.[92]

The proliferating effect is that unless one meets with conditions that destroy it, such virtue grows more and more, becoming infinite, as the same text shows:

> Through the proliferating consequence,
> Virtue is productive of yet further virtue.
> Every good desire comes to fulfillment.[93]

The Sūtra of the Wise and the Foolish sums up,

> Do not take lightly small good deeds,
> Believing they can hardly help:
> For drops of water gathered one by one
> In time will fill a giant pot.

We need to be diligent, therefore, in doing whatever we can to engage in even the smallest virtuous deeds. Moreover, it is very important to transform them into sources of good conducive to liberation. Whatever

positive acts we perform, we should do so with the thought that they are for gaining liberation from cyclic existence and attaining the peace of nirvāṇa. Although there are three kinds of liberation, those of the listeners, solitary realizers, and perfect buddhas, in the present case, we should be aiming to attain perfect buddhahood. We must therefore be diligent in practicing the ten virtuous deeds, the four concentrations, the four formless absorptions, sustained calm and profound insight, the four boundless attitudes, the six transcendent perfections, and so on. All these should be backed by the three supreme methods—the preparation of arousing bodhichitta for the sake of others, the main practice free of the concepts of clinging to true existence, and the conclusion of dedicating the merit to enlightenment. We should accomplish these without relaxing for a single moment, for without completing the accumulations of merit and wisdom we will never attain buddhahood. With this in mind, we should practice with the preparation, main practice, and conclusion complete. In the above-mentioned text, we read,

> The full accumulation of merit and wisdom
> Is the gateway, true freedom is its result.
> It could never be otherwise, so practice virtuous deeds
> To make the cloud of purity appear with its refreshing rain.

2. A presentation in the adamantine words of Guru Rinpoche

The following description of the ten virtuous deeds is taken mainly from the section describing the discipline of gathering virtue[*22] in the *Direct Instructions.* There they are presented in positive terms.[*23]

For the ten virtuous deeds, there are four topics.

a. Definition

Virtuous deeds are physical, verbal, and mental acts that enable us to accomplish higher states.

b. Etymological definition

Virtuous deeds are so called because if someone who has obtained the freedoms and advantages engages in them properly, they yield desirable results.

c. Categories

As the opposites of the ten nonvirtuous deeds, the ten virtuous deeds consist of saving lives, giving generously on a vast scale, observing pure conduct,[*24] telling the truth, settling disputes, saying things in a peaceful, restrained manner, speaking sincerely, acting lovingly toward sentient beings, acting without attachment, and being free of doubts with regard to the karmic law of cause and effect and to the true reality.

There are ten accessory factors that enable one to maintain these virtuous deeds in one's stream of being: faith in the true Dharma, keeping a sense of shame and a sense of decency, desisting from gambling and quarreling, avoiding public gatherings and spectacles, always conducting oneself carefully, not being lazy, avoiding the company of friends devoted to evil, thoroughly training one's body, speech, and mind, and meditation on the four perception spheres that focus on attentiveness to extraordinary qualities.

d. Results

The fully ripened effect is rebirth as a god or human being, possessed of a melodious voice like Brahmā's, a beautiful form like Indra's, and wealth like that of a universal monarch.

The conditioning effect is that one will have learning and wisdom, one will meet with the teachings of the buddhas, and one will finally attain the result of the three kinds of enlightenment.

The effect similar to the cause is that in all one's lives one will refrain from nonvirtuous deeds and be diligent in performing virtue.

III. Additional teachings on distinctions and categories

Although there are many expositions of these in the Abhidharma and other texts, here we shall explain their explicit presentation in the text of Padmasambhava's *Great Treatise on the Graded Path,* for which there are two sections: (1) distinctions, and (2) different kinds of deeds. The first of these he taught in seven sections.

A. Distinctions

1. The distinction between virtue and nonvirtue in terms of their object

> True virtue is the uncompounded actual mode of things,
> True nonvirtue is the compounded phenomena of cyclic existence.

The great uncompounded absolute space—nondual, profound and radiant, the ultimate mode of being of all phenomena—is, by nature, the highest bliss, for all suffering has been completely extinguished. It is the domain of the personally realized gnosis of noble beings. It is the source of the teachings of the buddhas, which are as numerous as the grains of sand in the Ganges River. All other sources of good are the substantial causes, or means, for realizing it. For these reasons, it is the ultimate virtue. The *Sūtra on Entering Laṅka* declares,

> The virtue that is the essence of the Tathāgata
> Is not the domain of intellectuals.

And,

> The radiant nature of the mind,
> The virtue that is the essence of the Tathāgata.

And the great master Noble Asaṅga says,

What is ultimate virtue? It is suchness.

All the compounded phenomena of cyclic existence are, by nature, full of faults; they are the roots that give rise to the vessel and support of all suffering. For these reasons, they are nonvirtue.

2. Distinction in terms of the subject

By nature, awareness-gnosis is virtue,
By nature, the five poisonous defilements are nonvirtue.

The awareness-gnosis that is realized individually is the perfect gnosis of someone who is in meditation in a state of awareness of the unmistaken meaning of the true mode of being. Its essence is freedom from the three poisons, so it is virtue. Defilements are the supports for the tainted thoughts arising from improper use of the mind. They are the roots that give rise to all nonvirtue. They are, therefore, nonvirtue.

3. Distinction in terms of acting as the direct antidote to, and direct cause of, existence

The empty, ultimate reality is innately virtuous,
Ignorance is innately nonvirtuous.

Emptiness is the true nature, or true way of being, of all phenomena. Realizing that and getting used to that realization acts as the antidote to all the compounded phenomena that constitute cyclic existence and is, therefore, virtue. Ignorance is the root of existence, the ground of the whole origin of suffering, and so it is nonvirtue.

4. Distinction in terms of obscuration and nonobscuration of the way things are and of compatibility and incompatibility with the way things appear

Genuine virtue is beyond the intellect,
Genuine nonvirtue is that which is tainted by the mind.

The ultimate transcends objects of clinging that have attributes that can be expressed or conceived, so it is outside the domain of the dualistic mind.[*25] By its very nature, it is devoid of nonvirtuous phenomena, and so it is virtue. The relative, related to the elaboration of dualistic appearance, is an adventitious contamination that obscures the truth, and it is, therefore, nonvirtue. This is stated in *The Way of the Bodhisattva*:

The ultimate is not within the reach of intellect,
For intellect is said to be the relative.[94]

5. Distinction in terms of the presence or absence of samsaric, conceptual elaboration

The absence of conceptual thoughts is nirvāṇa—virtue,
The presence of conceptual thoughts is saṃsāra—nonvirtue.

In *Distinguishing the Two Truths,* it is said,

Mind and mental factors, the three worlds,
Are thoughts taking the form of misconceptions.

Absence of thoughts, where all concepts—that is, the mind and mental factors related to the three worlds—are stilled, is virtue, for as Lord Buddha has said, "Not to use the mind at all is to remember the Buddha, to remember the Dharma, to remember the Saṅgha." The elaboration of concepts, of the mind and mental factors, is the compounding of cyclic existence itself, so it is nonvirtue. The Master Dignāga states,

Apart from conceptual thoughts
There is nothing at all one can call "saṃsāra."
Having freed yourself of conceptual thoughts,

You have attained perfect nirvāṇa.

6. Distinction in terms of the fully ripened effect

Virtue slightly mixed with the three poisons gives rise to the three higher realms,
Nonvirtuous deeds motivated by the three poisons give rise to the three lower realms.

Tainted virtuous deeds performed without any realization of the meaning of no-self and associated with the ignorance of belief in a self propel one to the higher realms. Nonvirtuous deeds produced with negative motivations, which are the manifestations of the three poisons, propel one to the lower realms.

Here, a direct distinction is made between tainted virtuous deeds conducive to merit and nonvirtuous deeds, from the point of view of how the fully ripened effect is produced, as described in detail above.

7. Distinction in terms of the degree of skillful means and wisdom

Virtue with means and wisdom gives the nondwelling nirvāṇa,
Virtue with some means or wisdom gives partial nirvāṇa.

As explained above, virtuous deeds imbued with unsurpassable skillful means and wisdom bring about perfect enlightenment. Virtuous deeds partially imbued with skillful means and wisdom enable one to attain a partial nirvāṇa, the result of the listeners and solitary realizers.

In this case, the distinction is made between two degrees of virtue conducive to liberation—that is, between sources of good that are imbued with skillful means and wisdom to a vast degree and those that are so imbued to a lesser degree.

B. Categories of deeds

There are five headings.

1. A general exposition of the different kinds of deeds

> There are three categories: wholly positive deeds, wholly negative deeds, and deeds that are mixed.

Virtuous deeds where the act and the fully ripened effect are both entirely positive create the experience of bliss in the higher worlds, depending on the level of concentration. Those that are wholly negative are nonvirtuous deeds that give rise exclusively to suffering in the world of desire. Mixed deeds are those that create alternating experiences of happiness and suffering for those who have a body in the world of desire. It is not that these different deeds are in themselves positive, negative, or mixed, but they are presented like this in terms of the manner, or process, by which, given the many sorts of deeds there are, their fully ripened effect is experienced.

In addition to these, the Abhidharma mentions a fourth category, untainted deeds, which bring an end to all these tainted positive and negative deeds.

2. Deeds that differ according to their intention and application

> There are deeds that are positive in their intention but negative in their application, deeds that are negative in their intention but positive in their application, deeds that are positive both in their intention and their application, and deeds that are negative both in their intention and their application.

Deeds that are positive in their intention but negative in their application are like that of the captain Compassionate Heart when he killed Black Spearman.[*26] An example of a deed that is negative in its intention but positive in its application is throwing a party for someone in order to kill

them. Deeds that are positive both in their intention and their application include protecting the lives of others in order to attain buddhahood. An example of a deed that is negative in both intention and application is hatefully stabbing someone to death.

This shows how deeds become virtuous or evil mainly on account of their principal, causal motivation or intention.

3. Differences from the point of view of the way in which the effects are experienced

> There are deeds that have results in this life, deeds whose results are experienced in the next life, and deeds whose results are experienced in subsequent lives.

Deeds whose results are experienced in this life refer to certain deeds of great karmic force, motivated by powerful intentions and aimed at particularly important objects such as the Three Jewels or one's parents. Their results are not to be expected in the next life or subsequent lives but ripen on the very body that one has in this present life.

Deeds whose results are experienced once one has been reborn are "next-life" deeds that ripen only on the body one will have in the next life, without any intervening rebirths after this life.

Deeds that are experienced in subsequent lives are those that are certain to ripen on the body that one will have three rebirths from now.

In addition to these, there is also said to be a fourth category, consisting of certain deeds whose seeds are suppressed and rendered impotent by powerful antidotes. These are not certain to be experienced.

These four are presented in terms of the relative power of the deeds.

4. Differences from the point of view of the way in which the effects are produced

> There are positive deeds with positive effects, negative deeds with negative effects, positive deeds with negative effects, and negative deeds with positive effects.

These are explained in a note in Padmasambhava's text. An example of a positive deed leading to a positive effect is the performance of virtue resulting in rebirth in the higher realms. An example of a negative deed with a negative effect is the performance of a negative action resulting in rebirth in the lower realms. An example of a positive deed with a negative effect is one that gives rebirth as a human being with much suffering. And an example of a negative deed resulting in a positive effect is shown in the case of the celestial elephant Rabten.

In this case, the different deeds are distinguished by the way in which they produce fully ripened effects and effects similar to the cause.[*27]

5. Differences from the point of view of the classification of deeds as propelling and completing

> There are positive propelling actions with positive completing actions; positive propelling actions with negative completing actions; negative propelling actions with negative completing actions; and negative propelling actions with positive completing actions.

Examples of both propelling and completing actions being positive are those that result in human rebirth as a universal monarch or in celestial rebirth as Indra.[*28]

A positive propelling action propels one to the higher realms, but as a result of a negative completing action, one may be reborn as a human who is always sick or as a god who is afflicted by poverty.

When both the propelling action and the completing action are negative, the result is rebirth in the lower realms with very intense suffering—as is

the case for beings in the Hell of Torment Unsurpassed or those born as gangrenous *kaṭapūtanas*.[*29]

A negative propelling action propels one to the lower realms, but because of a positive completing action, one may be reborn, for example, as a wealthy nāga or as a hungry spirit with magical powers.

In this regard, it is said that there are deeds that act as both propelling and completing actions and deeds that can act as one or the other. Moreover, for both propelling and completing actions, there are four possibilities: one action giving rise to several existences, several actions giving rise to several existences, several actions giving rise to one existence, and one action propelling a single existence.

You can learn more about the different aspects of karma from accounts in a variety of sūtras (the *Sūtra of the Wise and the Foolish,* the *Hundred Parables on Action,* the *Sūtra on the Classification of Acts,* and others). Stories that inspire confidence in the karmic law of cause and effect can be found in such treatises as my own compilation *Stairway on the Path to Perfect Liberation.* You should also read or listen to the detailed accounts in the sūtras.

To sum up, Ashvaghoṣha says,

> Evil deeds result in suffering,
> Merit will ripen as happiness,
> Mixed deeds give mixed results.
> Such is the reasoning—examine it well.

And in the Sūtra of the Questions of Suratā, we read,

> Hot seeds will ripen as hot fruits,
> Sweet seeds will produce sweet fruits.
> From these analogies, the wise will know
> That evil ripens as heat, white deeds' fruit is sweet.
> Always refrain from evil deeds with body, speech, or mind,
> And if others do them, the wise should not rejoice.

> Always have good thoughts and words and deeds,
> And rejoice as well at those who practice good.

The Great Orgyen says,

> The deeds that you have done will not ripen on others. The deeds that others have done will not ripen on you. You will not meet with deeds you have not done. Your deeds will not go to waste. Without confusing black and white deeds, even the most trifling, abandon the former and adopt the latter.

If we wish to do the best for ourselves, it is very important to follow this advice and to apply ourselves to the practice of adoption and avoidance.

IV. Reflecting on how everything is determined by deeds

In the Omniscient Teacher's *Essential Instructions,* he writes,

> Thus, the whole of the happiness and suffering of cyclic existence and its higher and lower realms is created by one's own positive and negative deeds. The three kinds of enlightenment and all their happiness and excellence, too, are produced by the particular deeds conducive to each kind of liberation. Karma is like an artist: a single deed can be transformed into many different things. Our deeds follow us like the shadow cast by our body. Our own deeds cannot be transferred to someone else, and others' deeds cannot be transferred to us; this is why different individuals can be happy or miserable. Intensely powerful deeds propel us to the higher and lower realms, as if at the command of a great and mighty king. The reach of karma is as vast as space, and its many different forms are as varied as the different wares in a market. Yet they are perfectly distinct, like the patterns on a brocade. The essential nature of our deeds, whether white or black, never

changes, like the colors of the *utpala* and the *kumuta*.[*30] Whatever deeds we have accumulated will each yield the corresponding result. So think, "Knowing that everything is karma, I must be diligent in adoption and avoidance," and practice with the preparation, main practice, and conclusion complete.

In this regard, all these impure, dependent phenomena of cyclic existence, which comprise the aggregates, constituents, and senses-and-fields, are nothing but the appearance aspects of interdependence, arising from their causes—tainted deeds and the defilements. This is stated in the *Hundred Parables on Action*:

> The joys and sorrows of beings
> All come from their deeds, the Buddha said.
> The diversity of deeds
> Creates the diversity of beings
> And impels their diverse wanderings.
> Vast indeed is this net of deeds!

The pure, dependent phenomena of nirvāṇa too, the whole of the buddha bodies and wisdoms, are simply illusion-like dependent arising. They are the natural expression of the consummation of the two accumulations, as is stated in the *Jewel Garland*:

> Stated briefly, the form body
> Arises from the accumulation of merit.
> Stated briefly, the absolute body,
> O King, is born from the accumulation of wisdom.[95]

And the *Sūtra of the Ornament of the Light of Gnosis* states,

> The Tathāgata is the natural reflection
> Of untainted virtue,

And in it there is neither thusness nor gone-to-thusness.
It appears everywhere, reflected in all the world.

Thus all the phenomena in appearance and existence, in saṃsāra and nirvāṇa, constitute the very nature of dependent arising. They do not stand up to analysis. Unexamined, they simply manifest as they are. This is explained in *Finding Rest in the Nature of the Mind*:

Actions, when examined, are without intrinsic being.
Yet they make, as in a dream, all kinds of joy and sorrow.
They are not real existing things, although the mind believes
them so.
And yet the causal process is infallible.
Such is the deep nature of arising through dependence.
Not existent, yet not inexistent, neither is it both.
Howsoever is the deed so will its fruition be.
This is the domain of the two wisdoms,
Which behold the nature and the multiplicity of things.
It has been well expounded by the Omniscient.[96]

And in the *Root Stanzas on the Middle Way*,

Because there's nothing that is not comprised
In dependent arising,
There is nothing
That is not emptiness.[97]

Although karma does not exist on the level of the ultimate nature, here, in the dreamlike state that is the relative level, there are the delusions of the dualistic belief in a subject and an object. As long as these have not been purified in the absolute space, actions and the results of actions will never go to waste. It is impossible that the karmic process will ever fail. The *Hundred Parables on Action* makes this clear:

Even after a hundred kalpas,
Beings' deeds will never go to waste.
When the time and conditions are right,
Each will ripen with its own result.

And the *Close Mindfulness Sūtra* says,

Fire might one day turn to icy cold,
The wind might just be captured in a noose,
The sun and moon might one day fall to earth,
But never could our deeds once fail to yield their fruit.

And the *Heap of Jewels*,

Whatever the way a deed is done,
In that same way will it mature.
Not even in a billion kalpas
Will it ever show the slightest change.

Furthermore, even if the cause is small at the time it is accumulated, it will increase in size and ripen as great happiness or suffering at the time the result is experienced. It is very important, therefore, to avoid and adopt even the most trifling deeds, as is stated in the Vinaya texts:

Do not take lightly small misdeeds,
Thinking that they'll do no harm:
Even tiny sparks of fire
Can set alight a giant stack of hay.
Do not take lightly small good deeds,
Believing they can hardly help:
For drops of water gathered one by one
In time will fill a giant pot.

This manner of teaching is unique to the Omniscient One: it is an extraordinary and marvelous truth that is not present in other, non-Buddhist traditions, as Bhavya's *Precious Lamp of the Middle Way* affirms:

> No other treatises explain
> What you, the Bhagavan, have taught—
> That dreamlike deeds will never fail:
> Cause inevitably leads to fruit.

And in the *Commentary on Bodhichitta*, we read,

> To know the emptiness of things,
> And to rely on virtue, cause, and fruit—
> How much more wonderful this is than wonderful,
> How much more marvelous than marvelous![98]

If we truly realize the profound ways of dependent arising, we will attain the level of enlightenment—liberation in the nirvāṇa that does not dwell in either of the two extremes. The *Jewel Garland* says,

> Those who believe in nonexistence go to lower realms,
> Those who believe in existence go to higher realms.
> One who fully knows the truth just as it is
> Will thus rely on neither of the two and hence be freed.[99]

In short, we find in the *Sūtra of the Prophecy for the Magician Bhadra*,

> Illusory are the stores that one collects,
> Illusory the buddhahood attained,
> Illusory the beings that are helped,
> Illusory the deeds done for their good.

Accordingly, it is from the knowledge that all phenomena are like magical illusions or dreams—appearing, yet devoid of intrinsic nature—that one

gathers the two accumulations in an illusory manner and thereby attains the result, the two illusion-like buddha bodies. Subsequently, one fulfills the benefit of illusion-like sentient beings on a vast scale. This is the profound natural process of the dependent arising of pure causes and effects, which constitute the unsurpassable tradition of the Great Vehicle.

Even if we have not realized this essential point, this subtle secret of dependent arising, if we can genuinely hold the correct mundane view—the understanding that there are other lives and that there is cause and effect—this will bolt the door to the lower realms and be the starting point for boundless merit. This is affirmed in the *Chapters of Utterances on Specific Topics*:

> Those who have the true great view,
> The view that's right in worldly terms,
> Will never in a thousand lives
> Depart to evil destinies.

The opposite case is that of people influenced by perverted, demonic views, who talk meaninglessly about virtue being empty and negative actions being empty. These people, who scorn the law of actions and their results, have been beguiled by demons. As a result, they will wander endlessly in the lower realms, and there will never come a time when they will be liberated. The *Tantra of the Questions of Subāhu* makes this clear:

> There are some who say, "There is no karma or ripening of karma; it's just an expedient teaching for guiding children." You should understand that they are accumulating a great many nonvirtuous deeds. Even though they claim to be Buddhists, they are following the tradition of the Chārvākas, who throw their next lives to the wind; they are being beguiled by Māra.

And in the *Jewel Garland*, we read,

> In brief, the view of nihilism,

That karmic deeds have no results,
Is nonvirtuous; it leads to lower realms.
This is taught as being "wrong view."[100]

The Omniscient Teacher says,

Those who scorn the law of karmic cause and fruit
Are students of the nihilistic view outside the Dharma.
They rely upon the thought that all is void;
They fall in the extreme of nothingness
And go from low to lower states.
They have embarked upon an evil path
And from the evil destinies will have no freedom,
Casting happy states of being far away.

"The law of karmic cause and fruit,
Compassion and the gathering of merit—
All this is but provisional teaching fit for children:
Enlightenment will not be gained thereby.
Great yogins should remain without intentioned action.
They should meditate upon reality that is like space.
Such is the definitive instruction."
The view of those who speak like this
Is of all views the most nihilist:
They have embraced the lowest of all paths.
How strange this is!
They want a fruit but have annulled its cause.[101]

To sum up, the Great Orgyen says,

Someone who claims to be a practitioner of the secret mantras and then indulges in coarse, unrefined conduct is not a secret mantra practitioner. What we call the Great Vehicle involves cherishing all sentient beings and having impartial compassion.

> You cannot claim to be a secret mantra practitioner and not refrain from negative actions. It is essential for secret mantra practitioners to cultivate great compassion within. Unless compassion takes birth in one's mind, even if one claims to be a secret mantra practitioner, one is a non-Buddhist, going the wrong way. What we call the Secret Mantra Vehicle is the Great Vehicle. And what we call the Great Vehicle is working for others' benefit. To benefit others, one has to obtain the result of the Great Vehicle—that is, the three buddha bodies. To obtain the three buddha bodies, one has to gather the two accumulations. To gather the two accumulations, one must have bodhichitta. And as the path, one has to practice the union of the generation and perfection phases. Without bodhichitta, the secret mantrayāna is completely impossible; the Great Vehicle is impossible. Though we speak of two vehicles—the vehicle of the secret mantras and the vehicle of characteristics—they have a single goal. Without both the view and the conduct, you will err. So the view should be established from above, while the conduct should be engaged in from below. This is my instruction.

Accordingly, those who are skilled in distinguishing the two truths rely on the view during formal meditation and are very discerning in their conduct during the postmeditation period. This is the incomparable long tradition of the Ancient Translations, so you should definitely practice in this way. Verbally too, pray again and again as follows and train in truly mingling the meaning with your mind:

> The results of black and white deeds never go to waste;
> Cause and result are unfailing, and in this way
> Appear as the phenomena of saṃsāra and nirvāṇa.
> What we do is certain to ripen on us, and yet we fail

> To do what's right—to engage in good and turn away from wrong.
> Teacher, embodiment of the Three Jewels, look on us with compassion:
> Bless us that we may adopt virtue and refrain from evil.[102]

V. The signs of having trained

As a measure of how well one has trained in reflecting on the karmic law of cause and effect, one should be like the brahmin Ravi. It is said that he would carefully examine his mind, and if he had a virtuous thought, he would put aside a white pebble; if he had an evil thought, he would put aside a black pebble. At first, there were only black pebbles. Later on, as he trained in giving rise to antidotes, there was a mixture of black and white pebbles. In the end, he reached a stage where there were only white pebbles. This is the way in which we should train and practice.

Saṃsāra and nirvāṇa, happiness and suffering, are the manifestation of our deeds:
Actions unfailingly give rise to results, said the Buddha.
Now, when you only partly understand the precious treasure of his words and have the freedom to choose,
Practice adoption and restraint, O fortunate ones!

This completes the instruction on reflecting on actions, cause and effect.

SKIP NOTES

*1 Throughout this book, the term *deed* translates the Tibetan *las* (Skt. *karma*), also translated as "action" or "past deed." Implied in the use of this term is the force created by a positive or negative action (physical, verbal, or mental), which is then stored in an individual's stream of being and persists until it is experienced as pleasure or pain (usually in another life), after which the deed is said to be exhausted.

*2 The Tibetan term *mchod rten,* meaning "a support of veneration," refers to any sacred object, such as a statue, and does not necessarily refer only to stūpas.

*3 Tib. *byang sems nges gnas.* A bodhisattva who is on one of the ten bodhisattva levels.

*4 Tib. *dgra bcom ma la log par g.yem pa,* lit. "improper sexual relations with a female arhat," but it implies sexual relations with an arhat of either sex.

*5 This does not mean eating the food of any Dharma practitioner in general but rather eating the provisions of someone practicing intensively in retreat, with the result that the practitioner runs out of food prematurely and is thus prevented from completing the intended period of practice.

*6 Performing the feast offering, offering tormas, and so on form part of a mantra practitioner's sacred commitment, or samaya.

*7 That is, any of the vows of individual liberation. See glossary, s.v. "individual liberation."

*8 The kalpa during which the universe is destroyed. See Jigme Lingpa and Longchen Yeshe Dorje, *Treasury,* bk. 1, appendix 1, 364.

*9 Tib. *nges 'byed cha mthun.* These are deeds that distinguish practitioners on the path of joining, who are approaching the path of seeing, from ordinary beings.

*10 The nine kinds of vindictive attitude (Tib. *mnar sems kyi gzhi dgu*) are the nine hostile feelings one may have toward someone who has harmed, is harming, or will harm oneself; or who has harmed, is harming, or will harm one's relatives and friends; or who has helped, is helping, or will help one's enemies.

*11 Meat that is pure in three ways is meat that is eaten without one's having any knowledge of the living animal, without one's having ordered its slaughter, and without one's specifically having had the dead animal's meat prepared for one as food. See also, Shabkar Tsogdruk Rangdrol, *Food of Bodhisattvas,* 20, 75, 128n6.

*12 "*Liberation*" refers to the practice by highly realized masters of liberating beings with very negative karma by killing them and transferring their consciousness to realms in which they can advance on the spiritual path.

*13 Black Salvation (Tib. *Thar pa nag po*) was a bodhisattva who received tantric empowerment but understood the teachings in the wrong way. After countless ages spent in the hells, he was eventually reborn as a terrible monster, the very incarnation of evil, called Rudra.

*14 Not to transgress the word of the sugatas is the second of the fourteen root samayas, the transgression of general and particular precepts related to the vows of individual liberation, bodhisattvas, and Mantrayāna.

*15 The five fleshes are the flesh of humans, and the meat of dogs, horses, cows, and elephants. In India, these animals were never killed for human consumption.

*16 Tib. *mkhan slob chos gsum,* referring to the Bodhisattva Abbot Shāntarakṣhita, the Master Guru Padmasambhava, and the Dharma King Trisong Detsen.

*17 In accordance with the elephant's wish, it was reborn as the great grandson of King Trisong Detsen, King Langdarma, who was instrumental in destroying the Dharma in Tibet. See Dowman, *Legend of the Great Stūpa.*

*18 Although the Tibetan text specifies that this applies to persons in India, it refers to those in any country or community in which there is a tradition of arranged marriages and a taboo on premarital sex.

*19 The view of the transitory composite, see glossary, s.v. "transitory composite."

*20 Special objects refers to spiritual teachers, parents, and so on.

*21 Although the Tibetan specifies a female arhat (*dgra bcom ma*), this holds true for an arhat of either sex.

*22 One of the three categories of the transcendent perfection of discipline, see p. 348 below. This section is in fact based on the part of the *Direct Instructions* that deals with the precepts of bodhichitta in application.

*23 In contrast to the above presentation in *Finding Rest in the Nature of the Mind,* in which the ten virtuous deeds are defined in terms of what they are not (not killing, not stealing, and so on), here they are established explicitly in terms of their being virtuous (saving lives, being charitable, and so forth).

*24 In practice, "pure conduct" (Tib. *tshangs par spyod pa*) implies chastity or celibacy.

*25 Tib. *gzung 'dzin gyi blo,* the mind that perceives an apprehending subject and an apprehended object.

*26 Compassionate Heart performed the negative deed of killing Black Spearman, but with the positive intention of preventing him from killing five hundred bodhisattvas and thus of saving their lives and sparing Black Spearman the fate of innumerable kalpas in the hells. See Patrul Rinpoche, *Words of My Perfect Teacher,* 125.

*27 A human being with much suffering is experiencing the fully ripened effect of a positive deed and the effect similar to the cause of a negative deed. The celestial elephant is experiencing the fully ripened effect of a negative deed (resulting in birth as an animal) and the effect similar to the cause of a positive deed (resulting in the marvelous conditions in which it finds itself).

*28 The propelling action results in birth as a human or a god, on top of which the completing action results in the highest possible form of rebirth in those states, as a universal monarch or Indra, respectively.

*29 Kaṭapūtanas are a kind of hungry spirit with a rotting body.

*30 The utpala lotus is blue, and the kumuta (a sort of water lily) is white.

8. Reflecting on the Sufferings of Cyclic Existence

The instructions for reflecting on the sufferings of cyclic existence enable one to turn one's mind away from the comforts and pleasures in existence and to strive for lasting liberation. There are four sections: (1) reflecting generally on the sufferings of cyclic existence, (2) reflecting specifically on the sufferings in each of the six realms, (3) an instruction on the importance of accomplishing the means to become free from suffering, and (4) a teaching on the benefits and signs of having trained in this way.

I. Reflecting generally on the sufferings of cyclic existence

Padmasambhava's *Great Treatise on the Graded Path* provides the following outline:

> Cyclic existence comprises the sentient beings of the three worlds. Their nature is suffering, their very essence is suffering, their whole variety is suffering. There are
>
> - four root sufferings, which are linked one after another, as in a chain;
> - six branch sufferings, which never come to an end or fade away, like the waves of the ocean; and
> - secondary branch sufferings, which, like the stars in the sky, are countless and limitless.
>
> Thus, wherever we are reborn, there is suffering, in all its multiplicity and variety. Whoever accompanies us, we have

> suffering for company. Wherever we go, our destination is suffering. Whatever we do, it adds to our suffering. Thus, all the good things in the world are the causes that lead to suffering, all the bad things are the suffering that results: sufferings like a chain, each one linked to the next; sufferings like ripples on water, that never die out or come to an end; sufferings like the stars in the sky, countless and limitless.
>
> In short, there is nothing that is not suffering: mental suffering from wanting things, physical suffering in our experiences, suffering in our perceptions, and suffering in the efforts we make physically, verbally, and mentally. It is when one reflects in this way that one turns one's mind away from this cyclic existence.

The Omniscient Teacher says,

> Everything occurring in the three worlds of saṃsāra is
> impermanent.
> Change is everywhere. Great suffering abounds:
> By sufferings of pain itself, of change, and suffering in the
> making,
> The beings in the six realms are completely overwhelmed.
>
> As though burned in a fire or caught by savage men,
> Or by wild beasts or else imprisoned in a tyrant's jail,
> Beings suffer torment in a seamless continuity.
> There's no escape for them, and sorrow grows to think of it.[103]

From time without beginning, while we have all been circling continuously in the three worlds of cyclic existence, there are no beings who have not been a father, mother, or relative to one another, or who have not been a friend, a hated enemy, or one to whom we felt indifferent. A pile of all the heads and legs from our rebirths as ants alone would be higher than Mount Meru. All the tears each one of us has wept would exceed the

waters in the ocean. The heads and limbs we have had cut off in our pursuit of pleasure are beyond counting. Even those who have wealth and riches, a large entourage, and power and fortune in this life may die and be reborn in a state of poverty and destitution, as if all those comforts and happinesses had been a dream and they awake to find they have disappeared. The perceptions of this life to which we ourselves and others are attached and that seem so pleasant are no different from that. So, thinking, "What can I do about it? My future lives will go on much longer than this, so I must spend my time practicing the teachings for attaining liberation," practice with the preparation, main practice, and conclusion. The *Close Mindfulness Sūtra* states,

> O monks, you should be weary of the world of existence. Why is that? All the while that you have been circling in cyclic existence since time without beginning, the bodies that you have left behind from your births as ants, if piled together, would make a heap even higher than Meru, the king of mountains. The tears that you have wept exceed the waters in the four oceans. The volume of boiling molten copper, blood, lymph, pus, and snot that you have drunk in your countless lives in the hells and as hungry spirits is greater than that of the four great rivers that flow from the interior of the four continents into the surrounding ocean. The heads, eyes, limbs, and minor appendages that you have had cut off in your pursuit of pleasure exceed in number the molecules of earth, water, fire, and wind in worlds as numerous as the grains of sand in the Ganges River.

Furthermore, we suffer from the fact that we can never know for sure who are our enemies, who our friends, where we will be born, or the form we will take, as is stated in *Letter to a Friend*:

> Men who've fathered sons in turn are sons,

> And mothers likewise daughters. Bitter foes
> Turn into friends, the converse too is true.
> Because of this saṃsāra's never sure.[104]

And the *Letter of Consolation* tells us,

> All the friends and beloved ones
> You've cared for and rejected in saṃsāra—
> The grains of sand in all the Ganges
> Could never equal them in number.
> The ones who have your full concern,
> Considered as your dearest child,
> In other lives you beat
> And thought of as your enemies.
> And those who drink your milk
> And suck your very breasts—
> In other lives you drank their blood,
> And ate the flesh from off their backs.

Even in this life the changes that take place between friends, enemies, and those that are neither are quite uncertain. In the *Tantra of the Questions of Subāhu*, it is said,

> Those who were once our enemies become our friends. Those who were once our friends become our enemies. Likewise, some become neither friends nor enemies. And those same ones to whom we feel indifferent will become enemies, or likewise friends. Once they have understood this, the wise are never attached.

Again, there is the problem that however much happiness we have experienced in the higher realms in the past, we are never satisfied. However much suffering we have experienced in the lower realms, we are never fed up. In the *Letter to a Disciple*, we read,

There are no sufferings that we have not experienced many
times in the past,
There are no desires beings have that anything can ever satisfy,
There are no beings who have not lain in one's belly,
Yet how is it that there is no one in saṃsāra who is rid of
attachment?

Similarly, even in this life, because of our attachment, we are never content with what we have, and this brings numerous problems, as the *Play in Full* declares:

A person might get everything they want,
But not content with that, they look for even more.
The pleasures of the senses never satisfy,
Like salty water thirsty people drink.

The specific drawbacks of attachment to the pleasures of the senses—forms and so forth—are described by Noble Vasubandhu as follows:

Deer are killed by simple sounds,
Elephants by the touch of what they crave,
Moths are killed by forms, and fish by taste,
And bees by their desire for fragrant smells:
For each of them there is a cause.
Those born in the human realm
Have all these five together, constantly,
Destroying them by night and day,
So how will they attain to happy states?[*1]

There is also the difficulty of repeatedly abandoning one's body and being reborn, as we read in *Letter to a Friend*:

A heap of all the bones each being has left
Would reach to Meru's top or even higher.

To count one's mother's lineage with pills
Like juniper pips in size, the earth would not suffice.[105]

And *Letter to a Friend* continues on the difficulty of repeatedly changing between the higher and lower realms:

Indra, universally revered,
Will fall again to earth through action's force.
And he who ruled the universe as king
Will be a slave within saṃsāra's wheel.[106]

In the *Letter of Consolation*, we read,

Those who formed your entourage
And honored you a hundred times
Then had you as their servant
And marked you with their kicks a hundred times.
Beings, due to causal forces,
Appeared as others in the past
And will in future change again,[107]
As do the constellations and stars.

And in *The Way of the Bodhisattva*,

From time to time they surface in the states of bliss,
Abandoning themselves to many pleasures.
But dying, down they fall to suffer torment,
Long, unbearable, in realms of sorrow.[108]

We know from what we actually see and hear that even in this present life things variously prosper and decline, come together and fall apart. And in the end, we too encounter the difficulty of suffering as we depart alone, without anyone to accompany us, as we find in the same text:

> And when this life is left behind,
> And with it all my kith and kin,
> I must set out on strange paths all alone:
> Why make so much of all my friends and foes?
> This body, now so whole and integral,
> This flesh and bone that life has knit together,
> Will drift apart, disintegrate,
> And how much more will friend depart from friend?
> Alone we're born, alone we come into the world,
> And when we die, alone we pass away.
> No one shares our fate, and none our suffering.
> What need have I of "friends" who hinder me?[109]

In short, all the aggregates, constituents, and senses-and-fields contained in the impure, dependent world and its beings are the sample subjects[*2] of the truth of suffering: they are, by nature, nothing other than the three kinds of suffering, as we read in the *Sūtra of Advice to the King*:

> Great King, this existence is change, this existence is impermanent, this existence is suffering.

And the sūtra the *White Lotus of Compassion* states,

> The dominion of the gods is a source of suffering. The dominion of human beings is a source of suffering as well.

Accordingly, in everything that appears to be happiness in cyclic existence, there is nothing that is eternal. In the end, it changes and ceases, and at that time it acts as the cause of suffering. Thus it constitutes the suffering of change. This is analogous to eating a rice dish mixed with poison.

Everything that is unpleasant—birth, aging, sickness, and death, heat and cold, hunger and thirst, encountering things we do not like, and so on—constitutes the suffering of suffering. From the simple fact of its arising, it

appears as essentially painful. This is analogous to being caught by a terrible epidemic. The *Analysis of Actions* describes it thus:

> The suffering of existence is like a pit of fire, with no chance of ever being cool,
> Like dwelling in the midst of fearful carnivores and savages,
> Like a tyrant's prison, with little chance of escape,
> Like the waves of the ocean, coming again and again.
> Like the poison of the deadly aconite, extinguishing the very life of happy states.

All the tainted aggregates are causal factors that perpetuate existence, and in this respect they are actually the essence of the all-pervading suffering of everything composite. This is analogous to an abscess that has not ripened. Ordinary beings do not feel this all-pervading suffering of everything composite: they are like people who are stricken by some violent infectious disease and are no longer aware of any other minor bodily aches and pains. Noble beings see this all-pervading suffering of everything composite: they are like people who have almost recovered from that disease and can feel their minor bodily aches and pains.

Another analogy is to be found in the commentary on the *Precious Treasury That Fulfills All Wishes*:

> A single hair upon the palm
> Is not perceived by anyone,[110]
> But when it enters in the eye,
> It causes pain and suffering.
> The immature are like the palm,
> They do not feel the hair of universal pain.
> Noble beings are like the eye,
> They see suffering in all compounded things.

Thus, all enjoyable feelings are nothing other than the suffering of change. All painful feelings are nothing other than the suffering of suffering.

Neutral feelings are nothing other than the all-pervading suffering of everything composite. So it is that all feelings are said to be of the nature of the truth of suffering. But that is not all, for if we check carefully, the things people do these days in order to have food and clothes—things like killing animals and stealing others' possessions—actually create the sufferings of the hells, hungry spirit realms, and so forth in the next life. There is nothing that is other than the nature of suffering.

It is also said that the beings in the three lower realms mainly experience the suffering of suffering, human beings and the gods of the world of desire mainly experience the suffering of change, and those in the two higher worlds mainly have the all-pervading suffering of everything composite. In a sūtra, we read,

> The world of desire is full of defects, the world of form is likewise full of defects, and the formless world full of defects too. I see that only nirvāṇa is without defect.

II. Reflecting specifically on the sufferings in each of the six realms

This section contains six parts, of which the first, reflecting on the sufferings in the hells, is divided into two: the hot hells and the cold hells.

A. The sufferings in the hells

1. The eight hot hells

Orgyen, the Second Buddha, lists these as follows:

> First, in the world of the hells,
> The suffering from heat and cold is inconceivable.
> Reviving, Black Line, Crushing,
> Screaming, Great Screaming,
> Heat, Intense Heat,
> And Torment Unsurpassed are the eight hot hells.

a. The Reviving Hell

The beings who inhabit this hell are all assembled in a land of fiercely blazing embers on a ground of burning iron. As if seeing each other as mortal enemies, they kill each other with weapons spontaneously produced by the power of their past deeds. As soon as they die, a voice resounds in the sky, "Revive!" whereupon they come to life again. Again they die, and again they come to life. They have to experience this until their karma is exhausted. *Finding Rest in the Nature of the Mind* gives the following account:

> In the Reviving Hell, upon a ground of burning iron,
> Beings meet and fight with weapons to the death.
> And then there comes a voice that cries, "Come back to life!"
> And they must suffer once again.
> Know that this they undergo until their karma's spent.[111]

And in *Letter to a Friend*, we read,

> For one whole day on earth three hundred darts
> Might strike you hard and cause you grievous pain,
> But that could never illustrate or match
> A fraction of the smallest pain in hell.
> The frightful pains and torments just described
> Are lived and felt throughout a billion years.
> Until those evil deeds are fully spent
> One will not die and shed this life in hell.[112]

The duration of life in the hells is generally difficult to define consistently. It is said that, on the one hand, powerful antidotes and the like can lead to one's suddenly being transferred out of the hells; on the other hand, as a result of actions like treating one's vajra master contemptuously, one has to remain in the hells for many great kalpas. Nevertheless, one can consult the texts of the Common Vehicle tradition, such as the *Treasury of*

Abhidharma and the *Close Mindfulness Sūtra*. For ease of understanding, the Omniscient Teacher has written,

> To calculate their life span, fifty human years
> Are as one day in the divine realm of the four Great Kings.
> One month is thirty of these days; twelve months make up one year.
> Five hundred of these years
> Is as one day in the Reviving Hell.
> And here the days are added one by one until
> Five hundred years have passed—
> The time of pain these beings must endure.
> The span of life is thus computed,
> So the sūtra stipulates,
> As ten million human years
> Multiplied by one hundred, two and sixty thousand[113]

b. The Black-Line Hell

In the Black-Line Hell, the executioners, who are the wardens of hell, mark beings' bodies from the crowns of their heads to the tips of their toes with numerous black lines—four, eight, and so on. Then they cleave their bodies along these lines with swords, saws, and axes blazing with fire. Each time, the bodies stick together again, and once again they are chopped up and suffer, as *Letter to a Friend* explains:

> Some are cut and carved as if with saws,
> Others hacked with axes, razor-honed.[114]

As for the duration of life there, it is said in *Finding Rest in the Nature of the Mind*,

> In the Heaven of the Thirty-Three,
> One day is equal to a hundred human years.

And in that heaven, a thousand years
Is but a single day in Black-Line Hell,
Whose denizens must live a thousand years.
This corresponds, the Teacher said,
To one million, two hundred six and ninety thousand years and twelve—
All multiplied again by ten million human years.[115]

c. The Crushing Hell

The beings here are herded together and crushed between mountains that look like the heads of goats, sheep, and elephants. Like sesame grains being pounded in a mortar, their bodies are turned into a red pulp, at which point they recover as before. They have to undergo such suffering until their karma runs out. The *Letter to a Disciple* states,

Caught between the fearsome horns of two gigantic rams
Their bodies are completely smashed and pulverized.
A slightly cooling breeze then stirs, restoring them,
And then again, a hundred times, they are in that way crushed and ground.

And in *Letter to a Friend*,

Some are squeezed and pressed like sesame,
Others likewise ground like finest flour.[116]

The duration of life there is mentioned in *Finding Rest in the Nature of the Mind*:

Two hundred human years are as one day
In the heaven of the *yāma* gods called Free of Conflict,
Two thousand of whose years, so it is said,
Are counted as one day spent in the Crushing Hell,

Where beings endure two thousand of their years.
This comes to ten million times
Three hundred, eight and sixty thousand human years.[117]

d. The Screaming Hell

Their terror at the sight of all this gives rise to the appearance of somewhere to hide, and they find themselves pushed into a blazing iron house, from which there is no escaping for great lengths of time. There they suffer, crying and calling for help, as they are cooked in boiling molten copper and their bodies blaze with fire. *Finding Rest in the Nature of the Mind* gives the following description:

In the hell called Screaming, the beings wail and cry
As in the blazing fires they burn.
They suffer, boiled in molten steel.[118]

And on the duration of life there, the same text continues,

Four hundred human years are as one day
In the heaven called Joyous, where
Four thousand years are as one day in Screaming Hell,
Where beings are tortured for four thousand years.
One hundred and eighty trillion human years are thus computed,
And to this are superadded nine hundred, four and forty billion years.[119]

e. The Great Screaming Hell

Here the beings are trapped inside double-walled iron buildings where the heat is twice as great as in the previous hell. Even if they manage to escape through the first door, they will not escape through the second door for great lengths of time, and they will suffer from being burned by the fiercely

blazing fires and being beaten by the henchmen of the Lord of Death. As we read in *Finding Rest in the Nature of the Mind*,

> In Great Screaming, beings are roasted in a blazing fire,
> In houses made of incandescent iron,
> Where they are bludgeoned by the Lord of Death.[120]

With regard to the duration of life there, it says,

> Eight hundred human years are as one day
> In the celestial realm Delight in Magical Creations,
> Eight thousand of whose years are as one day
> In the Great Screaming Hell, where beings must suffer
> For eight thousand of their years, which is, in human terms,
> Three quadrillion, five hundred, two and fifty trillion,
> Six hundred and sixty billion years.[121]

f. The Hell of Heat

After entering an iron building blazing with fire, the beings in the Hell of Heat are impaled on spears, and molten metal is poured into their mouths, burning their insides. Thrown onto their backs on the burning metal ground, they are beaten with fiery maces, as described in *Finding Rest in the Nature of the Mind*:

> In the Hell of Heat, in houses made of burning iron,
> Beings have brains and bodies torn out and smashed
> By spikes and hammers. They burn inside and out
> With tongues of blazing fire.[122]

It presents the duration of life there as follows:

> One thousand and six hundred human years
> Are equal to a day spent in the heaven called

Mastery of Others' Emanations, where sixteen thousand years
Are equal to a single day spent in the Hell of Heat,
Where beings must live for sixteen thousand of their years.
This means eighty-four million and one trillion and
Six thousand five hundred and thirty human years,
All multiplied again ten millionfold.[123]

g. The Hell of Intense Heat

The beings in this hell are burned in double-walled iron houses, blazing intensely with fire inside and out. They are impaled on burning iron tridents from the soles of their two feet and the anus up to the crown of the head and their two shoulders. Their bodies are entirely wrapped in sheets of flaming steel, and they are cooked in great iron cauldrons of boiling metal. *Finding Rest in the Nature of the Mind* describes their suffering as follows:

In Great Heat, beings are trapped in buildings,
Double-walled, all made of blazing iron.
There they are impaled on tridents with prongs
That pierce through their heads and shoulders.
They're wrapped in blankets made of burning metal,
Boiled in molten copper.
And in this torment…[124]

With regard to the duration of life there, it says,

…they must live
For half an intermediate kalpa,
Which in human terms exceeds all counting.
One such kalpa is made up of four small kalpas:
Formation, and duration, destruction, and the void.
One great kalpa is made up of eighty intermediate kalpas.[125]

h. The Hell of Torment Unsurpassed

This is an iron building blazing with fire and surrounded by the sixteen neighboring hells. In it, all the sufferings of the above mentioned hells are experienced. Apart from the wails emitted by its inhabitants, it is impossible to distinguish the beings from the fires. *Finding Rest in the Nature of the Mind* says,

> In the Hell of Torment Unsurpassed,
> Beings are trapped in buildings made of blazing metal.
> Other than their cries and screams,
> There's no way to distinguish them
> From the all-engulfing blaze.
> Their vital strength is in the middle of the fire
> As if adhering to the heart of blazing flame.[126]

And of the duration of life, it says,

> This they must endure for one intermediate kalpa.
> And since there is no greater suffering than this,
> It is described as Torment Unsurpassed without reprieve.[127]

The Great Orgyen says,

> Since there is nothing worse than the suffering in the Hell of Torment Unsurpassed, it is the ultimate torment. The beings in that hell would be so happy to die, but it is impossible for them to do so. They are constantly revived and the suffering they have experienced returns. The causes of rebirth in the Hell of Torment Unsurpassed are the five crimes with immediate retribution and using the teachings for commercial purposes. Otherwise, those who mainly commit the act of taking life are born in the other hells.

In the hells that have been described here, the fires and so forth in each hell are seven times greater than those in the one above it, making the heat and

sensations seven times more gross, and thus the suffering seven times more intense, as is mentioned in *Finding Rest in the Nature of the Mind*:

> The fiery heat and corresponding pains
> In each of these hell realms, in order given,
> Grow seven times more intense.
> And beings have to suffer it until their karma's spent.[128]

And in the *Analysis of Actions*, we read,

> An ordinary fire, a fire of sandalwood, the fire at the kalpa's
> end,
> Together with the fires in the hells, are placed in order:
> For each the heat is multiplied by seven,
> And likewise sevenfold are the sufferings.

The lesser hells

The lesser hells are included in the hot hells. They have no definite locations: they can be in mountains, rocks, water, fire, the sky, and other places. The beings in these hells may perceive themselves as mortars, ropes, brooms, bits of charred wood, logs, and diverse living forms, alone or in groups. Accordingly, they suffer from heat, cold, hunger, thirst, being hewn up, chopped into pieces, boiled, and so on. In each case, they are tormented unbearably, day or night in alternation, for a brief instant, or constantly, depending on the different kinds of retribution for their deeds. This is why they are called "lesser" hells.[*3] The story is told in the Vinaya texts of Maudgalyāyana traveling to the ends of the oceans and seeing a very great many lesser-hell beings resembling mortars, brooms, and trees, tormented by suffering. And in *Finding Rest in the Nature of the Mind*, we read,

> The beings who endure the lesser hells
> Are isolated or else live in groups both great and small.

They live in various places: mountains, trees, the sky, rocks,
fire, or water,
Where they are tormented by a corresponding pain,
And thus these are described as lesser hells.[129]

The neighboring hells

The neighboring hells comprise sixteen additional hells surrounding the Hell of Torment Unsurpassed. In each of the four directions with respect to the latter, there are four hells: the pit of hot embers, the swamp of putrefying corpses, the plain of sharp weapons, and the unfordable river of hot ashes. This makes sixteen in all. There is also the hill of iron *shālmali* trees in each of the intermediate directions.

When the effect of the deeds that have made them suffer so intensely in the iron mansion of the Hell of Torment Unsurpassed lightens, the beings in that hell have the impression that the doors in the four directions have opened. As they emerge from each of these doors, they see what looks like a pleasant, shady trench and they go into it, only to find themselves in the midst of glowing embers, where they suffer from all their flesh and bones being burned:

They sink up to their knees in fiery embers.
They cross. Their flesh is burned; their white bones show.
And then they're healed to suffer all again.[130]

Next, thinking that they can escape, they see a cool, flowing river. Plunging into it, they find themselves in a foul-smelling, muddy swamp of rotting corpses and excrement, where they are bored into by worms with steel mouthparts:

They hurry then to what appears a cooling marsh,
But there they sink into a stinking swamp of rotting dead,
Where worms with jaws of gold or steel or copper bite them.[131]

Fleeing this, they see a delightful meadow, but when they arrive there, the whole meadow turns into razors, slicing their legs and shredding them to bits. As they lift their feet, they are restored, and thus they suffer. They then see a pleasant grove of trees, but on arriving there, the leaves turn into swords, which, stirred by the wind, hack their bodies to pieces, whereupon they are restored and the suffering begins again:

> And then they see a pleasant plain,
> But as they run there, burning razors
> Slice their flesh in pieces.
> They hasten into pleasant-seeming woods
> But are destroyed in groves of sword blades
> That lash and flail in winds their deeds have wrought.[132]

Again, they see the hill of iron shālmali trees, where they catch sight of their relatives and friends and the men and women with whom they had sexual relations in the past, who call to them from the top of the hill. As they begin scaling it, downward-pointing steel stakes pierce their bodies. When they get to the top, ravens and vultures gouge their brains out. Again they see their loved ones calling them from the foot of the hill. As they descend, they are pierced by steel stakes pointing upward. When they embrace, their former lovers turn to iron—men or women blazing with fire, who hug them tightly, burning and devouring them. Such are their sufferings:

> And then, upon the summit of a pleasant hill,
> They see the former object of their passion calling them.
> And as they hasten there, sharp metal scalpels cut them;
> Flesh and blood drips down.
> And when they reach the summit, vultures mash their brains.
> They then think that their lovers call them from below.
> As they descend, the upward-turning scalpels wound them yet
> again.

Then, when they have come down,
Those men or women take them in their fiery arms
And with their sharpened fangs cause dreadful pain.
They're then devoured by packs of dogs and wolves.[133]

Although there are three such hells—the plain of razors, the forest of swords, and the hill of iron shālmali trees—they are all described together as parts of the "plain of sharp weapons."

Proceeding from there, they see in the distance a gently flowing river, but when they try to cross it, they find themselves sinking up to their waists in hot ashes. With their flesh burnt down to the bone, they try to escape, but find both banks guarded by Yama's henchmen. Thus they suffer:

They see a cool and flowing stream and run there in delight.
In they leap but sink up to their waists
In fiery ash that burns their flesh and bones.
Upon the banks they see the sentries of the Lord of Death.
This pain they must endure for many a thousand years.[134]

It is said that there are two possibilities with regard to these neighboring hells. One is that beings are first reborn in the Hell of Torment Unsurpassed and then, as the effects of their deeds gradually lighten, they take birth in the neighboring hells. The other possibility is that, as a result of certain deeds, beings are reborn there from the start and then are freed.[*4]

Although some authorities, like the listeners in the Vaibhāṣhika school, believe that the hosts of vicious guardians, executioners, and animals in these hells exist in their own right, in truth, they are nothing other than one's own mind's perceptions that arise on account of one's evil deeds. This is affirmed in *The Way of the Bodhisattva*:

Who has forged this burning iron ground;
Whence have all these demon-women sprung?
All are but the offspring of the sinful mind,

This the mighty Sage has said.[135]

And in a sūtra, we read,

The three worlds are merely the mind.

This accords with the thinking of both the Middle Way and Mind-Only traditions of the Great Vehicle.

So, thinking, "I have surely already experienced sufferings like these innumerable times, and I will definitely experience them again, so I must attain certain deliverance from them," practice with the preparation, main practice, and conclusion complete, and meditate intensely on compassion for sentient beings who have been reborn in those realms.

2. The eight cold hells

The eight cold hells are described in *Finding Rest in the Nature of the Mind* as follows:

There are eight cold hells where beings are tormented.
In glaciers and dark places of great freezing cold,
Beings are lashed by swirling snowstorms.
They are covered with blisters, bursting blisters.
Their teeth are chattering in the cold;
They cry and they lament.
Their flesh splits open like utpala flowers,
Then like lotuses and then great lotuses,
And in the wounds are worms with jaws of burning iron
That burrow in the flesh, consuming it.
And thus they live until their karma is exhausted.[136]

a. The Hell of Blisters

In snowy mountains and glacial regions swept by blizzards, beings in the Hell of Blisters are afflicted by cold twenty times greater than that in the

middle of winter, and they suffer from hundreds of blisters that appear on their bodies.

b. The Hell of Bursting Blisters

Because the Hell of Bursting Blisters is twenty times colder than the previous hell, its inhabitants' blisters burst. The resulting sores ooze blood and lymph; worms with steel mouthparts bore into them and devour them. Thus they suffer.

c. The Hell of Lamentation

In the Hell of Lamentation, the cold is overwhelming, twenty times greater than in the previous hell, and the beings here weep unceasingly.

d. The Hell of Groans

The cold in the Hell of Groans is even more intense, so that the beings cannot even cry. Instead, they emit whispered groans of pain.

e. The Hell of Chattering Teeth

The cold in the Hell of Chattering Teeth is even greater than in the previous hell. As a result, the beings in it cannot utter a sound but remain frozen stiff, their teeth chattering.

f. The Hell of Utpala-Like Cracks

It is even colder in the Hell of Utpala-Like Cracks, so that its inhabitants' bodies split into four pieces.

g. The Hell of Lotus-Like Cracks

As the cold is even greater in the Hell of Lotus-Like Cracks, its inhabitants' bodies split into eight parts.

h. The Hell of Great Lotus-Like Cracks

Afflicted by the extreme cold in the Hell of Great Lotus-Like Cracks, the inhabitants' bodies split into sixteen, thirty-two, or even more parts. In this way, the inhabitants have to experience the most terrible pain as their bodies freeze and are devoured by tiny creatures that infest the sores exposed by the cracks.

The duration of life in these hells is mentioned in the *Close Mindfulness Sūtra*:

> Thus it is: imagine a vessel with a capacity of twenty *koshala* measures[*5] filled to the brim with sesame seeds. Imagine how long it would take to empty that vessel by removing one sesame seed every hundred years. That is how long it takes before beings in the Hell of Blisters die. In the other hells, the beings have to bear enormous suffering for successively longer periods of time, multiplied in each hell by a factor of twenty.

Thus it is that *Letter to a Friend* declares,

> The very instant that they cease to breathe
> The wicked taste the boundless pains of hell.
> And he who hearing this is not afraid
> A thousandfold is truly diamond hard.
> If simply seeing pictures of the hells
> And hearing, thinking, reading of them scares,
> Or making sculpted figures, need we say
> How hard to bear the ripened fruit will be?[137]

Reflect accordingly on these boundless forms of suffering from heat and cold. Be glad that you have not at present been born in states like those, and with thoughts of boundless compassion for others who have been born there, do the practice, thinking, "I must put all my efforts into the Dharma for my own and others' benefit."

B. Reflecting on the sufferings of the hungry spirits

The hungry spirits are divided into two groups: (1) those that live in the underworld, and (2) those that move through space.

1. Hungry spirits that live in the underworld

The Great Master divides these hungry spirits into four classes:

> In the world of hungry spirits,
> The miseries of thirst and hunger know no bounds.
> Spirits who are outwardly obscured do not see anything to eat or drink,
> And even if by chance they do, it is perceived as filth.
> Spirits who are inwardly obscured cannot take in their food and drink,
> But should they manage, they are burned by violent heat.
> Those who are specifically obscured cannot find anything to eat or drink,
> And even if they find some, others keep it under guard.
> The ones who are generally obscured
> Never find any form of food or drink.

a. Hungry spirits whose perception of the outer world is obscured

Hungry spirits whose perception of the outer world is obscured have emaciated bodies and minute limbs. They are tormented by constant hunger and thirst. They never even hear the words *food* and *drink*. Should they ever happen to see something to eat or drink, they perceive it as a mire of vomit and other filth and they are unable to eat or drink it.

b. Hungry spirits whose perception of their inner world is obscured

Hungry spirits whose perception of their inner world is obscured have enormous bodies with huge bellies, spindly arms and legs, and mouths no

bigger than the eye of a needle. As a result, they never find anything to eat or drink. Even if they should happen to find some, they cannot put it into their mouths. Those that somehow manage to do so find that it will not go down their throats, which are as narrow as a horse hair. Even if they do swallow it, it can never fill their stomachs, which are as huge as a whole country. Should they ever eat their fill, their limbs, which are as thin as straws, cannot carry them. What they have eaten bursts into flames, burning their hearts and lungs and sending smoke pouring out from their mouths and noses. Thus they suffer.

c. Hungry spirits whose perceptions are specifically obscured

Hungry spirits whose perceptions are specifically obscured suffer from never finding any food or drink. Even if they do find some, they perceive it as being guarded by others. In each of these hungry spirits' bodies, there appear to be many other beings living there, eating their flesh.

d. Hungry spirits whose perceptions are generally obscured

Hungry spirits whose perceptions are generally obscured live in fear of destitution and having nothing at all to eat or drink. For them, the seasons are reversed, so that in summer, the moonlight burns them, while in winter, the sun feels unbearably cold. They have to live off all kinds of food that make them suffer—filth, burning embers, and the like. Their hostility toward each other leads to fights and quarrels. They are driven aimlessly by the wind of karma. Such are their infinite sufferings, as *Finding Rest in the Nature of the Mind* describes:

> There are pretas living in the depths
> And pretas that can move through space.
> Those that live below are vast in size.
> Their arms and legs are small and thin, their stomachs
> cavernous.
> Their throats are narrow, their mouths like needle-eyes.

They find no food or drink: great thirst and hunger torment
them.
When they see wholesome flowers, plants, and trees,
They dry before their eyes.
Repulsive is their dwelling place, and vomit is their only food.
And even when from far they have a glimpse of food and drink,
It seems as though it's under guard, forbidden them.
Pretas that have inner defects
Have blazing conflagrations in their stomachs;
Smoke and flames come from their mouths.
Through defects that are shared by all their kind,
Pretas are distressed and poor; they're fearful and assailed.
Protectorless, they suffer in wild and frightful places.[138]

2. Hungry spirits that move through space

Hungry spirits that move through space include yakṣhas, rākṣhasa ogres, *tsen* spirits, and ghosts. As they are classified as hungry spirits, they suffer immeasurably from unpleasant perceptions, dangers, intimidation, and hunger and thirst. When these spirits go to the places where the people they loved are, they inflict on them the illness that previously proved fatal to them as they were dying. Since they themselves constantly suffer from that illness, they want to give it to others. They do only things that harm others, like robbing them of their lives and vitality. In this way, they repeatedly create the causes for rebirth in the hells and so forth. Moreover, they are forcibly restrained by exorcists. These and others constitute their infinite sufferings. *Finding Rest in the Nature of the Mind* says,

Pretas that can move through space are spirits,
Yakṣhas, rākṣhasas, the *tsen* and *gyalpo* spirits, and more.
They have miraculous powers by virtue of their karma
And can move from place to place without obstruction.
They produce all kinds of harm.

They cause disease and steal the radiance of beings,
Shortening their lives.[139]

The duration of their lives is mentioned in the same text, which accords with what is said in the *Treasury of Abhidharma*, *Letter to a Friend*, and other texts:

Regarding their own length of life,
One human month is as a day for them
And therefore in the worlds of Yama, Lord of Death,
They are tormented for five hundred of their own,
Or fifteen thousand human, years.[140]

The Great Orgyen says,

> The cause of being reborn as a hungry spirit is being stingy and uncharitable. Stinginess is the inability to give things away oneself. What we call "lack of charity" consists of stopping others from being generous.

So reflect on this, thinking, "I must do whatever I can not to be reborn in states like those."

C. Reflecting on the sufferings of the animals

The Great Master says,

Then, in the world of beasts, the animals,
Who are by nature dull, unable to communicate,
Bewildered, and dumb, as if in dark obscurity,
Must suffer, devoured by one another,
Killed by butchers and others,
Or, helpless, forced to work.

Animals are of two main kinds.

1. Animals that live in the depths

The great outer oceans and the dark regions between the continents, unlit by either sun or moon, teem with fish, shellfish, reptiles, and so forth, packed together without any space in between, like the dregs of fermented grain in a brewery. There they endure boundless sufferings. The smaller ones are devoured by the bigger ones, the bigger ones are fed on by the smaller ones, and some even eat their own flesh. These and other miseries are described in *Finding Rest in the Nature of the Mind*:

> Animals that live down in the depths
> Teem everywhere in all the four great oceans.
> They prey on one another, and their suffering is endless.
> They dwell in the dark oceans that divide the continents.
> They are tormented by the heat and cold,
> By hunger, thirst, and fear of predators.[141]

2. Animals that live scattered in different places

The animals that live scattered in different places are animals such as birds, deer, and aquatic creatures that live in the human world. Wild animals are preyed on by hunters, fishers, and bird hunters. They are killed for their meat, skins, bones, and so forth. They are eaten by other animals. These are just some of their infinite sufferings. Domestic animals are forced to work as pack animals, yoked to plows, castrated, and have their hair pulled out.[*6] After being exploited in these ways, they end their lives being turned out or dispatched to the slaughterhouse, where they are killed, beaten, bled, eviscerated, and skinned. Along with these and other unimaginable torments, they suffer from being generally bewildered and dumb.

Nāgas experience happiness and suffering alternately. Some suffer only in the morning or during the day, others only in the afternoon or at night. At these times, their numerous afflictions include heat and cold, and hunger and thirst. For some, hot sand rains down on their bodies, causing the flesh to separate from the bones. Others are unable to join a group of nāgas and

suffer from loneliness. Among their other infinite forms of suffering is their fear of eagle-like garuḍas and sorcery.

Animals' life spans are indeterminate. Some live for only a short instant or for a single day. Others, like the nāga king Takṣhaka, are said to live for as long as an intermediate kalpa.

In *Finding Rest in the Nature of the Mind*, we read,

> There are animals also that live scattered and dispersed,
> Like birds and beasts that live in lands where humans dwell.
> By hunters they are harmed and live in danger of each other.
> Horses, oxen, camels, donkeys, goats, and so forth
> Are reduced to slavery.
> They're beaten and must suffer endlessly,
> And for their meat and fur and bones they are condemned to death.
> Their very nature is unbounded suffering.
> For half the day and night, the nāgas may find happiness,
> But sorrow in the other half.
> Their morning's joy transforms into an afternoon of pain.
> Rains of hot sand fall upon the habitats of some.
> Some are lonely, friendless, tortured by their poverty.
> Mostly they have small intelligence and live in fear of the garuḍas.
> A great variety of suffering afflicts them, and their life span is not fixed.
> Some live but a day, while some like Takṣhaka, their king,
> Have lives that last for one entire kalpa.[142]

The Great Orgyen says,

> The cause for being reborn there is failure to avoid the smallest negative deeds.

So meditate again and again, thinking, "I must do whatever I can not to be reborn like that."

D. Reflecting on the sufferings of human beings

In general, the sufferings of human beings are the three kinds of suffering:

(1) The suffering of suffering, where one kind of unwanted event such as illness has not been cleared away before another occurs on top of it. An example of this is someone suffering from leprosy developing an abscess as well.

(2) The suffering of change, which afflicts people when the happiness they have at the moment immediately changes into suffering. An example of this is the disaster that befalls newlyweds when their dancing causes the house to collapse.

(3) The all-pervading suffering of everything composite, where suffering is produced later, bringing misery and unhappiness. An example of this is eating poisoned food or inflicting harm on others.

The specific sufferings of human beings are listed in *Finding Rest in the Nature of the Mind*:

> Birth and aging, illness, death;
> Meeting with adversities
> And losing what is pleasant,
> To be deprived of what one wants,
> To have continuous suffering in one's aggregates—
> From all these eight there comes unbounded pain.[143]

There are thus said to be eight categories: four root sufferings and four branch sufferings.

1. The four root sufferings

a. The suffering of birth

When a sentient being wandering in the intermediate state merges with the father's semen and the mother's blood, its body takes form over seven weeks through the different stages—oval jellification, oblong solidification, and so forth. From then on, as it grows in its mother's belly, it is pitilessly tormented by the foul smell, nausea, and cramped space, and by the unsuitable things the mother eats, wears, and does. Sometimes it is too hot, as if thrown into a fire pit; sometimes it is too cold, as if immersed in a glacial river. Sometimes it feels under a great weight, as if crushed by a mountain; sometimes it feels too light, as if suspended over an abyss. When the time comes for it to be born and it is turned upside down, it suffers terribly, as if it is being churned. The birth process itself is akin to the Crushing Hell. The baby is so exhausted that for a while it loses consciousness. The touch of hands is unbearable: it feels as if it were being cut to the quick with a razor. When it is bathed, the heat feels like being flayed alive. And so the suffering continues. The Great Orgyen gives the following description:

> First, when the ground consciousness is smothered in the parents' semen and blood, it thinks it is being pushed into a land of darkness, or it thinks that it is being crushed under a great mountain. Then, as an embryo, its mother's movements and her being full of food make it think it is being pressed between stones. When its mother is hungry, it thinks it has been attached to a dangling rope. When she is doing heavy work, it feels it is being crushed by rocks. Next, the birth process is like being squeezed between rocks and forced out. The baby suffers as if it is falling onto the open ground, being flayed, and being tossed into a pit of thorns, or otherwise it thinks that it is being trampled under hooves. Its sufferings are thus exceedingly great. These are followed by the intense miseries of hunger, thirst, pains in the arms and legs, and so on.

b. The suffering of aging

As one's physical strength declines, getting up, sitting, and moving around become increasingly difficult. One's faculties dull: one's eyesight dims, one's hearing is less clear, one's memory fades, and one loses one's intellectual powers. As a result, one has less interest in life and depression sets in. With the swings of energy in one's channels, one becomes childishly silly and one's feelings become more gross. The changes inside the body and mind result in numerous illnesses and injuries, and everything is unpleasant. Even though old people say they would like to die, the truth is that they dread dying. There are no end of sufferings like these, as is stated in the *Play in Full*:

> Aging turns your beauty into ugliness;
> Aging takes away your splendor, it diminishes your strength.
> Aging snatches happiness away and brings you misery;
> Aging brings on death, it robs you of your radiance.

c. The suffering of illness

Disturbances in the balanced combination of the four elements[*7] lead to grossly painful sensations. The body's usual character changes; one is irritated and feels depressed. One's faculties weaken, and it becomes difficult to get up from one's bed or sit. Everything one is given to eat and drink is unpleasant; one's perceptions are constantly disturbed. As a result of negative forces, obstacle makers, and other hindrances arising, one is very sensitive and accident-prone. There is the fear that one's wealth is running out and that one is dying. The boundless range of these sufferings is indicated in the *Commentary on the First Part of the "Hundred Parables on Action"*:

> Those who ail, their bodies racked with pain,
> Feel much the same as beings in the hells,
> Repeatedly tormented, more and more.
> Such are the afflictions of existence for those who crave.

And the Great Orgyen says,

> The sufferings of illness are manifold and overwhelming. Whichever part of the body is affected, it is completely unbearable: if it is the eye, one thinks, "If only it could be somewhere other than the eye." Thus one suffers terribly as the body's vitality diminishes, one's organs and strength deteriorate, and all one's money, grain, and possessions come to an end.

d. The suffering of death

People who are dying lie on their final bed, eat their last meal, wear their last clothes, and utter their last words. Even though their numerous relatives and entourage gather round, they are not the slightest help. They are tormented by the sensations of dying. Escorted by hallucinations, they set out on the perilous path of the intermediate state. The elements of their body gradually dissolve, and they abandon the perceptions of this life and hasten toward the next life. Having left everything behind, they proceed alone, like a hair plucked out of butter.[*8] At that time, however much food and riches they may have, they are powerless to take even a handful of food with them. However many relatives and servants they have, not a single person will be able to accompany them, and they will have to depart alone. There is no limit to the sufferings of dying, as the Great Master affirms:

> After that, the suffering of death,
> Like lightning striking, befalls us all.
> Lying on your final bed, you start to die.
> You wear your final clothes, a corpse's shroud.
> You're fed a final meal—of cemetery food.[*9]
> You speak your final words—your testament.
> And though your family all gather round,
> You fail to recognize them; your words are all confused.
> All round the bed are things to eat and drink,

Yet nothing save some water passes down your throat.
There's nothing that can help you; all your strength has gone.
All hope is lost, and at that time
You see you've spent this human life in vain, distracted uselessly.
You failed to practice Dharma; you passed your life in evil deeds.
Alas! Remorsefully, your nails tear at your chest.
Well may you feel regret, but now it is too late for anything to help,
And in despair and dread as you approach saṃsāra's precipice,
You stare with bulging eyes and hold on tightly in the face of death.
Your mind and subtle energies cannot stay still;
The breath is forced, you breathe more out than in.
Your body's elements gradually dissolve
And as perceptions start to change,
You briefly fall unconscious in luminosity.
Arising from that state, you panic, terrified,
And though you turn away and flee this way and that,
There's no communication, no refuge, no guide to help.
Knowing that you're dead, you start to cry,
And as you tremble, overcome with fear,
The messengers of death now lead you, powerless, away.
Your own inherent gods and demons draw you on,
Counting up the good and evil deeds that you have done:
The Lord of Death, the King of Law,
Reveals your next existence in the mirror of your deeds.
The owner of the five paths that beings take
Connects you to the path you have attained.[*10]
Your mental body takes the form you had before
And undergoes all sorts of sufferings in the intermediate state.

And in the *Answers to the Questions of Yeshe Tsogyal*, he states,

> The suffering of death is more terrifying that the sufferings in the hells.

So we need to accomplish the sublime path of deathless liberation, thinking, "Until now I have always been involved with the appearances of this life—getting the better of my enemies and protecting those close to me, making future plans for where to live and things to have, and taking care of my children and entourage. What is the point of it all?"

2. The four branch sufferings

a. Encountering those we do not like

When we meet hated enemies, we suffer. We feel unhappy because they put our bodies, lives, and possessions in danger or because we fear that they will do so.

b. Being separated from those we like

If we are parted from our relatives and friends when they die or when they go somewhere far away, as soon as we think of their good qualities, their physical appearance, and the way they spoke, our hearts ache and we feel sad.

c. Being deprived of what we want

When we do not find some desired object that we have been looking for, when the nice things that we already have are damaged, or when we are afflicted by some sort of deprivation like the decline of our fortune, we become distressed.

d. The natural suffering of being tainted

This refers to the suffering that occurs because of our five perpetuating aggregates—form, feeling, perception, conditioning factors, and consciousness. These are the location, support, and source of suffering. Form attracts the harm that is suffering, so it is its location. Feeling is what receives it, so it is the vessel of suffering. Perception is the initial channel through which the movement of thoughts is created, so it is the support of suffering. Conditioning factors and consciousness are the creator and the knower, so they are the source of suffering. For example, when one is pricked by a thorn, the pain happens to the body and that feeling is recognized by the mind. The immediate notion of pain is perception. And what makes it painful is conditioning factors. Awareness of the pain from the thorn is consciousness. Any ailment that affects the body or any distress that affects the mind occurs on these five aggregates and nowhere else. Therefore, thinking, "I must do whatever I can not to have that part of the truth of suffering, the tainted perpetuating aggregates, and to acquire the gnosis of the noble beings," practice with the three aspects—preparation, main practice, and conclusion—complete.

The Great Orgyen says,

> Then, when one grows up, there are also the various sufferings of exhausting oneself looking for and not finding what one does not have; the various sufferings and fears of losing what one has—when it is stolen by robbers and the like; the various sufferings and fears of meeting hated enemies; the various sufferings and fears of parting from beloved kin; and the all-pervading suffering of everything composite, the heavy burden of suffering that arises simply from grasping the aggregates—all kinds of different sufferings such as one's inability to bear heat, to stand the cold, to bear hunger, or to bear thirst.

E. Reflecting on the sufferings of the demigods

The demigods are propelled into their particular realm by the action of jealousy. In conformity with that cause, they fight among each other, and

when they see the glory and riches of the gods in the Heaven of the Thirty-Three, they are tormented by the fire of resentment and jealousy. From time to time, they do battle with the gods. On those occasions, they suffer from having their heads and limbs chopped off and being injured by vajras, arrows, wheels, and other weapons. Some of them are afflicted by the fear and suffering of dying or coming close to death. According to the lower vehicles, demigods have obscurations associated with the full ripening of deeds,[*11] resulting in a great many negative consequences and faults. In particular, they are not suitable supports for seeing the truth of the listeners' and solitary realizers' paths, as is stated in *Letter to a Friend*:

> The asuras begrudge the gods their splendor,
> Their inbred loathing thus torments their minds.
> Though clever, they're obscured as all their kind,
> And so it is they cannot see the truth.[144]

This is why the Omniscient Teacher gives the following instruction:

> And for asuras too, contentment has no chance.
> They are caught up in enmity and pointless strife.
> Their envy of the glory of the gods is unendurable;
> They suffer countless pains, I tell you, in their wars.
> Therefore practice Dharma that with all speed
> Sets beings free in states of peace and happiness.[145]

F. Reflecting on the sufferings of celestial beings

For the gods of the world of desire—those in the realm of the Four Great Kings, the Heaven of the Thirty-Three, the Twin Gods, the Joyous Realm, Enjoying Magical Creations, and Mastery over Others' Creations—there appears to be happiness for a while, but when the time comes for them to die and transmigrate, they know through their clairvoyance that their previous positive karma has come to an end and that as a result of their negative deeds they will be reborn in the lower realms. For seven days—in

terms of their respective celestial realms as mentioned above[146]—they have to experience intense suffering, writhing like fish on hot sand. The Great Orgyen gives the following account:

> For the gods, there is the suffering of falling and the suffering of being stricken by fever. The suffering of falling is particularly great. The signs that herald death occur as follows: the colors of their bodies change, their seats become uncomfortable, their garlands of flowers wither, their clothes smell foul, and, for the first time, they begin to perspire. Once they see, with their clairvoyance, that they are going to be reborn in places like the three lower realms, they suffer as much as a fish drawn out onto dry land, a snake carried off by an eagle, a camel that has lost its calf, or someone on a ship sinking in the ocean. You should reflect on this, thinking that their mental anguish is seven or sixteen times greater than that of the beings in the Hell of Torment Unsurpassed.
>
> When the gods are stricken by fever, their suffering is sixteen times greater than that of the beings in the Hell of Torment Unsurpassed. Even if they are reborn in the higher realms again, they have innumerable sufferings such as those.

Likewise, in the world of form and the formless world, although there is no manifest suffering and the beings there enjoy the tainted bliss of concentration for a while, in the end their good karma runs out, and the force of their negative deeds creates the suffering of falling into lower existences. Thus, they are not exempt from experiencing the suffering of change, by taking the aggregates of their next rebirth, and the suffering of everything composite, as Nāgārjuna explains:[147]

> All those within the Pure and other realms spontaneously
> produced
> By concentration have boundless color, radiance, and light,

> And yet they fail to see their latent concept of a self,
> And when they die, they might take birth in hell.

To sum up, the Great Orgyen states,

> From the peak of existence in the higher realms down to the bottom of the Hell of Torment Unsurpassed, there is nothing that is beyond the nature of suffering.

So, thinking, "Now I must do whatever I can to attain liberation from these three worlds and six realms," practice with the preparation, main practice, and conclusion complete.

III. An instruction on the importance of accomplishing the means to become free from suffering

The Omniscient Dharma Lord[*12] says,

> The up-and-down nature of cyclic existence is like the rim of a waterwheel. We transmigrate and cannot last forever: this is the great problem. The supreme way not to enter cyclic existence is the liberation of enlightenment. Apart from this there is nothing we can rely on; it is all deceptive, alas! If we set out on the path to liberation, like the bodhisattvas, the buddhas' children, we will gain temporary happiness in the higher realms and acquire good qualities. And like the buddhas, we will accomplish the lasting happiness of unsurpassable enlightenment. Reflect, therefore, thinking, "I must accomplish perfect happiness, temporary and ultimate."

And the Great Orgyen declares,

> The decision point from which you will go up or down is this present moment. It is now that you must distinguish between happiness and suffering, now that you must decide between

> saṃsāra and nirvāṇa. If you do not make the distinction at this time, in the future it will be extremely difficult to get out of saṃsāra. If you can reverse the present chain of existences in saṃsāra, you will not need to go on taking a body forever; and it is just that not taking a body that constitutes the distinction between saṃsāra and nirvāṇa. So, man or woman, this is the time for you to check whether you are being prudent or rash, clever or stupid. Do not throw away what is good for you and while away your human life for nothing. Do not come back from the island of jewels empty-handed.

Liberation is something you have to accomplish yourself: no one else can help you. This is stated in the Vinaya texts:

> I have shown you the path to liberation,
> But liberation depends on you, so exert yourselves.

That is why the Omniscient Teacher says,

> Your liberation thus depends on you.
> The Teacher of both gods and humankind
> Has shown to us the means.
> No one else can save you through their sudden intervention,
> Just as no one can prevent your dreams
> When you are dazed in sleep.
> If this indeed were possible,
> The blissful buddhas and their offspring
> Would indeed have emptied all saṃsāra
> With the rays of their compassion.
> Therefore you must don the armor of your diligence:
> The time has come—exert yourself ascending freedom's path.[148]

Although countless buddhas came in the past, because of our faults, we did not fall within the range of their compassion and we have been repeatedly circling in this state of existence. Now, if we are still influenced by the defilements, carelessness, and distraction, we will likewise wander endlessly in cyclic existence. It will be impossible for the noble beings' compassion to have any effect on us, and so it will be difficult to ever be liberated, as the Omniscient Teacher points out:

> You must reflect that sinful beings like yourself,
> Who have not been the object of the healing action
> Of unnumbered buddhas of the past,
> Must wander in the wilderlands:
> The pathways of existence.
> And if, as in the past, you fail to make an effort,
> You will suffer in the six realms of saṃsāra
> Time and time again.
>
> The sorrows of saṃsāra are like space unbounded,
> Like fire, they are unbearable,
> As various as the objects that appear.
> Simply to submit to them, O mind, is abject and unfitting.
> How can the compassion of the buddhas
> Enter those bereft of conscience, care, or sense of decency?
> Enlightened action, working skillfully, is called forth, it is said,
> By the good karmic state of those who might be trained.
> Admit therefore your faults,
> And from your heart reflect upon the sorrows of existence.
> To free yourself and others from saṃsāra,
> Set out and climb the perfect path that leads to peace.
> If now you cannot bear the least discomfort,
> How can you withstand the dreadful sorrows of existence?
> If when it's explained you are not moved to sadness,
> Your heart inert like iron or a piece of stone,

It's clear you have no mind at all![149]

At present, we have obtained a human body with the freedoms and advantages, and we have the freedom to decide for ourselves. If while we have this human life, we cannot bear a tiny spark touching our body, going hungry for one night, or the slightest hardship and fatigue, how, when we die, are we going to be able to endure the intense, long-lasting sufferings of heat and cold in the hells, hunger and thirst in the hungry spirits' realm, and being exploited as animals? If at present we cannot stand being sick and in pain for one day, how can we put up with the endless pains of cyclic existence? How can we be sure that we will be reborn as humans? And how can we bear to think that all the beings in cyclic existence have been none other than our own parents in our previous lives? So think, "Now I would rather die than not practice the sacred Dharma properly in order to free myself and others from the enormous suffering that is cyclic existence." Make this an intense, sincere commitment as you repeat aloud the following lines, and be sure to back your practice with the three supreme methods—preparation, main practice, and conclusion.

> We have much suffering that is hard to bear,
> And even what appears to us as happiness is deceptive and changeable;
> The tainted aggregates are the cause of suffering,
> The three worlds of saṃsāra are like a pit of fire,
> And yet, ignorant of that, we remain attached.
> Teacher, embodiment of the Three Jewels, look on us with compassion:
> Bless us that determination to be free may be born in us.[150]

IV. The benefits and signs of having trained in this way

In his instructions to King Trisong Detsen, the Great Orgyen told him,

> If you know the real nature of cyclic existence, your mind will naturally turn away from the world.

This is extremely important. Without turning our minds away from cyclic existence, however much we listen to the teachings, however much we practice, our attitude will be influenced by concerns for this life. Whatever we do will never be genuine Dharma, and it will not be the slightest help in beginning the path to liberation. The Great Orgyen said,

> There are many who have entered the gateway of the Dharma but have not traveled the path, so it is important not to go the same way. If you have taken ordination, but your lifestyle and possessions are like any layperson's, you are not a Dharma practitioner. Even if you have left aside worldly affairs, if you have not given up ordinary, idle chatter, you are not a Dharma practitioner. You might live in a secluded place, but if your activities are still worldly, you are not a Dharma practitioner. You may well have abandoned your homeland, but if you have not given up associating with worldly people, you are not a Dharma practitioner. However much you practice, if you have not turned your mind away from desire, you are not a Dharma practitioner. You might do all sorts of ascetic practices, but if you cannot put up with being harmed by others, you are not a Dharma practitioner. You may be practicing the generation and perfection phases, but if you have not kept the sacred commitments, you are not a Dharma practitioner. You may be meditating on nonduality, but if you have hopes that the gods will help you and are afraid that demons might harm you, you are not a Dharma practitioner. Even if you have entered the Great Vehicle, if you are not practicing to benefit sentient beings, you are not a Dharma practitioner. If you are working for beings' welfare, but your deeds are not imbued with bodhichitta and free of self-interest, you are not a Dharma

practitioner. You might have realization of the view, but if you are not wary about the ripening of deeds, you are not a Dharma practitioner. You might be knowledgeable about the nine vehicles and their order, but if you do not blend the teachings with your own mind, you are not a Dharma practitioner. You might be constantly in one-pointed meditation, but if you have not destroyed the belief that appearances are real, you are not a Dharma practitioner. Even if you hold the three trainings, if you indulge in conceit, you are not a Dharma practitioner. Whatever virtuous activities you are doing, if they are not backed by the preparation, main practice, and conclusion, you are not a Dharma practitioner. Even if you adopt physical and verbal behavior that is basically wholesome, if on the mental level you are carried away by defilements, you are not a Dharma practitioner. If you let drop things that you can do today and hopefully aspire to do them later, you are not a Dharma practitioner. If you have not recognized the nature of mind yourself and are hoping for a result sometime in the future, you are not a Dharma practitioner. Even if your actions are virtuous activities, if you are not free of the eight ordinary preoccupations, you are not a Dharma practitioner.

The eight ordinary preoccupations are being pleased when you are praised and displeased when you are criticized; being pleased when you are famous and displeased when you are not famous; being pleased when people say nice things about you and displeased when they say unpleasant things; and being pleased when you acquire things and unhappy when you do not. With regard to all your physical, verbal, and mental sources of good, you should check whether or not your past deeds were performed with these eight ordinary preoccupations in mind, whether or not your present deeds are accompanied by them, and whether or not your future deeds will be done with them. It

is very important that they should not be associated with these eight.

Great King, if you wish to follow me, Padma, whichever practice you undertake, pursue the unmistaken path that will enable you to swiftly attain the great enlightenment of the buddhas. Practice according to the extensive and profound teachings. Practice according to the words of the truly perfect buddhas. Practice in such a way that the meanings of the nine graded vehicles are complete within a single individual's mind stream, with the higher vehicles incorporating the lower. Practice in such a way that there is no practice to be done and no practitioner doing it. Practice in the state of the sole essence, all the phenomena of saṃsāra and nirvāṇa being the body of truth. Practice solely in accordance with this, my instruction. Then, there is no doubt that you will achieve the result, enlightenment.

All the defects mentioned above come from our failure to turn our minds away from cyclic existence and renounce the things of this life. The remedy for that is this reflection on the sufferings of cyclic existence. There is no more profound instruction than this. Lord Buddha himself, who turned the Wheel of Dharma three times, began first of all by teaching the importance of recognizing suffering, saying, "O monks, this is suffering."

If we train our minds in this, all the right conditions for the path of the three vehicles will occur. Disenchantment and a determination to be free will take birth in us. We will get rid of pride and carelessness. We will gain faith in authentic teachers and their instructions. We will gain confidence in the karmic law of actions and their effects, enabling us to avoid negative actions and undertake positive ones. Love and compassion for all other sentient beings will arise, and so on. The benefits, therefore, are boundless.

This is shown in the story of Nanda.[*13] One day, Lord Buddha manifested a hell realm and showed it to him. As a result, there arose in him a genuine determination to be free. By never transgressing even the most

minor precepts, he realized the level of arhat and was commended by the Buddha as the disciple who had most successfully controlled his senses.

As for the sign of having trained in reflecting on the sufferings of cyclic existence, we should be like Geshe Langri Thangpa. One day, one of his attendants told him, "The others call you Langri Thangpa Gloomy-Face."

"How could my face be cheerful when I think about all the sufferings in the three worlds of cyclic existence?" the geshe replied.

The story goes that at one time there was a turquoise on his maṇḍala. A mouse was trying to move it, but it was unable to do so on its own. Summoning another mouse with its squeaks, it set about pushing the turquoise while the other pulled. When he saw this, Langri Thangpa's face broke into a smile. But that was the only time he ever smiled.

We should train in the same way as he did, constantly.

> Here in this pit of fire, this island of ogres that is saṃsāra,
> The suffering, fear, and violence are inconceivable.
> Those who cling to it, alas, are more stupid than cattle.
> Cultivate genuine renunciation, O fortunate ones!

This completes the instruction on reflecting on the sufferings of cyclic existence.

SKIP NOTES

*1 Deer are lured to their death by hunters playing flutes. Elephants get trapped in the mud they hoped would cool them. Moths burn in candle flames, attracted by the light. Fish are caught by the bait on the fisherman's hook. Bees get caught in carnivorous plants, attracted by their smell.

*2 Tib. *mtshan gzhi*, the particular instance of something (in this case, suffering) used to establish a defining characteristic (Tib. *mtshan nyid*). For example, the sample subject used to establish the defining characteristic of fire (which is that it is hot) could be the flame of a candle or a fire in a fireplace.

*3 The Tibetan *nyi tshe ba* has several meanings, reflected in the numerous translations of these hells, including "ephemeral," "occasional," "local," and so on.

*4 This latter case occurs if one has regretted one's negative deeds, thereby attenuating their effects.

*5An ancient measure named after the Indian city of Koshala (near modern Ayodhyā), said to be one pint.

*6This refers to the practice of pulling out the soft wool of the yak's belly rather than shearing it.

*7The four elements: earth, fire, wind, and water.

*8None of the butter sticks to the hair.

*9This refers to the offerings of food, particularly that of the burnt offering (Tib. *gsur*), left in the cemetery for the dead.

*10The five paths of beings (Tib. *lam rgyud lnga*) are the five realms of the gods (and demigods), humans, animals, hungry spirits, and the hell beings. Depending on one's past deeds, one now takes rebirth in one of these realms.

*11Obscurations associated with the full ripening of deeds (Tib. *rnam smin gyi sgrib pa*) are especially strong obscurations that prevent one from changing, so that practice and realization become impossible.

*12See glossary, s.v. "Omniscient Dharma Lord."

*13The story of Nanda, the Buddha's cousin, is related in full by Patrul Rinpoche, *Words of My Perfect Teacher*, 95–96.

PART THREE

The Virtuous Ending, Comprising an Explanation of the Main Preliminaries for the Path of the Diamond Vehicle

It should be understood that the number and order of the different sections that appear in the practice guides on the main preliminaries generally vary according to each instruction text.* In this case, they will be explained, as commonly accepted, in five sections:

- instructions on taking refuge, which distinguishes the path from wrong paths
- instructions on arousing the mind set on enlightenment, which distinguishes the path from lower paths
- instructions on the meditation and recitation of Vajrasattva, which purifies the negative deeds and obscurations that act as unfavorable conditions
- instructions on the maṇḍala offering, which enables one to complete the two accumulations that act as favorable conditions
- instructions on the Guru Yoga, which enables the extraordinary blessings to enter one's mind stream



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SKIP NOTES

*In particular, when the instructions are given depending on the practitioner's experience and progress (Tib. *myong khrid*), they may differ from one individual to another.

9. Taking Refuge, Which Distinguishes This Path from Wrong Paths

This chapter has three sections: (1) a teaching on the nature of faith, the principal causal factor in taking refuge, (2) an explanation of the actual practice, the way to take refuge, and (3) a concluding explanation of the different precepts and benefits of taking refuge.

I. A teaching on the nature of faith, the principal causal factor in taking refuge

The causal factor, or root, as it were, that gives rise in one's mind stream to all the qualities of virtuous practices such as going for refuge in the Three Jewels is perfect faith. Lord Buddha has stated in a sūtra,

> Prerequisite for all that's good
> Is faith, which one must cultivate.
> Those who wish to reach the end of suffering
> And proceed as well to ultimate peace
> Should firmly plant the root of faith,
> And then resolve to gain enlightenment.

The Glorious Protector, Ārya Nāgārjuna, said,

> Because one has faith, one follows Dharma;
> Because one has wisdom, one's knowledge is correct.
> Of these two, wisdom is the chief,
> But faith it is that must come first.[151]

And the sublime scholar Ashvaghoṣha spoke of faith as the first of the seven noble riches:

> Faith is like the precious wheel,
> It leads us day and night along the virtuous path.

If one's mind stream is devoid of faith, it is impossible for all the positive qualities to arise, as we read in a sūtra:

> No virtue will appear
> In those who have no faith.
> How can green shoots sprout
> From seeds that have been burned?

It is, therefore, very important to give rise to faith in one's mind. And for this, the essence of faith is a perfectly clear state of mind, aware of what should be adopted and what should be avoided. As for its categories, the Omniscient Dharma Lord speaks of six different kinds of faith:

> Eager faith enables one to adopt and avoid in accord with the
> law of cause and effect.
> Inspired faith settles the mind on sublime objects.
> Respectful faith helps one have the utmost carefulness.
> Vivid faith is the clarity that comes from thinking of good
> qualities.
> Confident faith puts an end to doubts concerning the teachings.
> Certain faith is extraordinary faith in the highest teachings
> From listening, reflection, and meditation.[152]

Eager faith is the desire to abandon cyclic existence (saṃsāra) and adopt the state beyond suffering (nirvāṇa). It has three aspects: eagerness to abandon saṃsāra, eagerness to attain nirvāṇa, and eagerness to engage in respectively abandoning and adopting their causes.

Inspired faith is delight that arises in the mind when one encounters a teacher or the Three Jewels. Its four subdivisions are the inspiration to follow the teacher, inspiration to accomplish buddhahood, inspiration to take the Dharma as the path, and inspiration to take the Saṅgha as companions.

Respectful faith is based on a clear state of mind and involves carefully adopting virtue and avoiding evil, so that one does not transgress the Buddha's words. Its three subdivisions are physical respect through obeisance and veneration, verbal respect by means of praises and courteous words, and mental respect in seeing the Three Jewels and one's teachers as worthy of veneration and paying homage to them.

Vivid faith is the clarity of mind one experiences when one thinks of the qualities of superior objects. It has three subdivisions: vivid faith in virtue related to the relative, apparent aspect; vivid faith in virtue related to the ultimate, wisdom aspect; and vivid faith in virtue related to the union, sameness aspect.[*1]

Confident faith is freedom from doubt with regard to the teachings on the ground, path, and result. Its three subdivisions are confidence in the law of cause and effect in relation to saṃsāra and what is to be abandoned, confidence in the law of cause and effect in relation to nirvāṇa and what is to be adopted, and confidence that everything that is neither positive nor negative is worthless.

Certain faith is the wish to settle the mind in equipoise in the profound ultimate reality that is taught in the profound sūtras and tantras on the definitive meaning. It has three subdivisions: certainty that comes from listening to the teachings that indicate that meaning, certainty from reflecting on them, and certainty from meditating on them.

These six kinds of faith can be condensed into three: vivid faith, eager faith, and confident faith. In this case, inspired faith, respectful faith, and vivid faith constitute vivid faith. Eager faith and confident faith constitute confident faith. Certain faith is actually eager faith, because, says Longchenpa, [153] it is the eagerness to engage in the unmistaken path and in

cessation, the ultimate nature of things, thus abandoning suffering and its origin and attaining liberation.

Thus, most texts give three kinds of faith: vivid faith, which is the intense mental clarity that arises with regard to the Three Jewels; eager faith, which is the wish to practice avoidance and adoption in accordance with the four truths; and confident faith, which is confidence in the law of actions and their results. Some texts also speak of a fourth kind, irreversible faith. When one has this, it is impossible to turn back from the other three kinds of faith. All these are merely different ways of classifying faith: the essential point is the same.

If such faith is present in one's mind stream, it is like a fertile field, in which the shoot of enlightenment will sprout. Faith is like a good boat: it carries one across the river of cyclic existence. It is like an intrepid escort: it protects one from the hostile forces of demons and defilements. It is like an excellent steed: it carries one to the land of freedom. It is like a wish-granting gem: it fulfills one's every wish. It is like a warrior: it is capable of subjugating all that is evil and nonvirtuous. Moreover, it has boundless qualities such as banishing lack of opportunity and enabling one to gather sources of good, as we find in this extract from the detailed praise in the *Sūtra of the Precious Lamp*:

> Faith comes before everything, like a mother giving birth,
> Protecting and increasing all good qualities.
> It dispels all doubts and enables us to cross all the rivers.[*2]
> Faith ushers us to the city of happiness.
> Faith clears the mind of cloudiness,
> It gets rid of pride and is the root of respect.
> Faith is like a treasure, a gem, the best of feet,
> Like a hand, the root for gathering virtue.
> Faith inspires one to give everything away,
> Faith gives rise to delight in the Buddha's teachings,
> Faith produces extraordinary qualities and wisdom,
> It shows the way to buddhahood and enables us to attain it,

It sharpens our faculties and makes them very clear.
Nothing else can crush the strength of faith,
It is the foundation for dispelling defilements.
Faith seeks out the good qualities that are naturally there.
With faith, there is no attachment to desirable things,
Faith banishes lack of opportunity,[*3] it is the best of all freedoms.
Faith enables us to go beyond the paths of demons,
It is what shows us the supreme path to freedom.
In the field of good qualities, faith prevents the seed from rotting,
So that it grows into the tree of enlightenment.
It causes extraordinary gnosis and qualities to increase.
Faith reveals to us all the buddhas.
How those with faith, with extraordinary joy and interest,
Pursue their faith is something that must be taught in stages.
Such a quality is very rare in the world,
As rare as the king of jewels in the ocean.

For people whose minds are devoid of faith, even if the Buddha were present in person, he would be unable to help them. Like a rock on the bottom of the ocean, they will never be able to reach the dry land of liberation. Like a ferry without a helmsman, they will never traverse the river of suffering. Like someone with no hands arriving on an island of gold, they will be unable to nurture good qualities in themselves. As if the seed had been burnt, the shoot of enlightenment will never grow. Like blind people going into a temple, they will never see the light of the Dharma. As it is for someone caught in a whirlpool in the sea, there will never come a time when they can escape from cyclic existence. This is why those who wish to attain liberation and enlightenment must cultivate faith in their mind streams.

The sources of faith are as follows: Eager faith arises from seeing the nature of cyclic existence. Inspired faith arises from becoming weary of the

company of people who commit negative actions. Respectful faith arises from coming into contact with supports of the Three Jewels that inspire wonder. Vivid faith arises from hearing stories such as those that tell of sacred supports[*4] or those in the *Lives of the Bodhisattva*.[*5] Confident faith arises from seeing the process of cause and effect. Faith based on thinking of the teachings arises as a result of hearing the profound teachings. So, reflecting on these sources, give rise to faith.

Furthermore, there are the following factors that cause faith to grow: following a teacher, a spiritual friend, and giving rise to the devotion of seeing him or her as the Buddha in person; relying on and following extraordinary companions who have definitely blended their minds with the teachings; studying the profound sūtras and tantras and reflecting again and again on death and impermanence; reading or listening to parables, in the sūtras and elsewhere, that illustrate the qualities of the Three Jewels and the karmic law of cause and effect; and cultivating ever greater diligence in the practice and accomplishment of the profound teachings.

On the other hand, the conditions that lead to one's faith diminishing, which are signs that demons have entered one's mind stream, are as follows: finding fault in the teacher and spiritual friend; generally seeing defects in those who practice the Dharma; keeping the company of ordinary people, the wrong kind of friends; a decrease in one's diligence in the practice; indulging in pleasure regardless, without any moral principles; and lack of respect and devotion to the Three Jewels. The way to counter these when they occur is to reflect on the excellent qualities of the teacher, the Three Jewels, and one's fellow practitioners; to cultivate pure perception and respect with regard to all who practice the Dharma; to tell oneself that seeing faults in other people is a sign of one's own impurity, as if one had liver disease and perceived conch shells as yellow; to avoid befriending ordinary people; and to remind oneself of the drawbacks of the pleasures of the senses. We should recognize that all the faults that lead to our faith diminishing are demons and so give rise to their antidotes.

Furthermore, when we see transitions and changes such as birth and death, these are opportunities for giving rise to faith: we should think about

other beings who have died and cultivate faith. Similarly, when we encounter obstacles that make us sick or harm us, we should cultivate faith, recognizing them as teachers urging us to practice virtue. When we suffer some misfortune, we should cultivate faith by recognizing that it is leading us to enlightenment. When we are listening to the sacred teachings, we should cultivate faith by considering that they are inspiring us to take the correct path and preventing us from taking the wrong one. When we hear the life stories of previous masters, we should cultivate faith by putting up with difficulties on the path. When we hear, in the *Series of Lives* section of the sūtras, of the great waves of activities of the buddhas and bodhisattvas, we should cultivate faith by thinking of the enlightenment of the Great Vehicle. All in all, it is important to make an effort to use everything, or every situation, in our daily lives to cultivate faith: it is essential not to be carried away by our habits, remaining impervious to situations, like grease-hardened leather.[154]

What are the signs that we have cultivated faith? We reject the deceptive appearances of cyclic existence like someone with nausea seeing food. We ache with devotion and longing for the teacher and the Three Jewels, like a small child yearning for its mother. We throw ourselves enthusiastically into studying and reflecting, like a thirsty person longing for water. We treasure the training,[155] like a poor person who has found some gold or turquoise. We delight in practicing virtuous activities, like a merchant traveling to an island of gold. We take great care to avoid negative actions, like someone avoiding getting dust in their eyes. Our faith and interest in all the different vehicles is like that of a keen shopper arriving at a market. When these signs occur, they are indications that we have given rise to faith, so it is important not to let them diminish but to make them increase. At such a time, it is said that the Dharma has tamed our mind, and the teachings and the individual have not gone different ways.[156]

Should our faith decrease, we should employ the methods for developing it mentioned above. Reflect on death and impermanence; on actions, cause and effect; on other people's good qualities; on how rare it is to have a chance to hear the teachings; on the teacher's kindness; on pure

vision with regard to one's spiritual companions; on the qualities of buddhahood, and so forth. By these means, you should train in faith without any fluctuation or partiality and subdue your mind stream so that you are able to maintain firm faith, avoiding the sort of short-lived, inconstant faith that is easily sidetracked. In this regard, some people who are beginning to practice the Dharma act as if they have immense faith when they are with their teachers, but as soon as they are no longer with them, they are worse than ordinary people. Some are quick to give rise to faith when they encounter difficult circumstances, but it does not last for long and all at once fades away. Some people appear to have great faith when it is a question of obtaining teachings and possessions that they want for their own selfish ends, or when they are the victims of illness and negative forces, but once things are better or they have got what they want, they abandon their devotion. Some have not finished one virtuous activity before they start another, and in the end they never manage to complete either. Some people, instead of having unshakable faith in one profound teaching and one root teacher follow different ones according to their whims, and they end up producing the causes for degenerating the sacred commitments. Some give rise to a little bit of faith, but it fades away as soon as they encounter the slightest adverse situation.

To avoid these different kinds of superficial faith, prone to obstacles, you should begin by properly checking that the teaching and teacher are authentic. Once you have adopted them, whatever happens to you, you should rely on them with unflagging, unfluctuating devotion. Such devotion should have the following ten characteristics: It should be unchanging, like Mount Meru. Like the sun, it should not wax or wane. It should be like the ocean, with no difference between the surface and the depths.[*6] Like a mother, it should never complain or expect to be thanked. It should be like space, without boundary or center; like the string of a bow, neither too taut nor too slack; like the sky, never prey to circumstances such as being influenced by others or being chastised; like a boat or bridge, untiring and uncomplaining; like a great river, flowing unceasingly. And like the string

of a prayer flag, it should be respectful, supple and adaptable, and embellished with reverence.

The benefits of relying in this way on sacred objects like the teacher and the Three Jewels and of developing faith in them are innumerable, but they can be summarized as follows: Cultivating faith is the foundation for all virtuous practice. It clears away all the sufferings of cyclic existence and is the first step on the path to liberation. Because of your faith, you will be a fit vessel for the profound teachings, and the buddhas and bodhisattvas will constantly keep you in mind. You will have a host of qualities such as a sense of shame, a sense of decency,[*7] mindfulness, carefulness, and wisdom, as a result of which you will be reborn in a pure buddha-field. In all your lives, as soon as you are born, you will meet a sublime teacher, the sacred teachings, and spiritual companions; you will thus be able to practice the Dharma. You will be protected by those gods who delight in virtue. Falling asleep peacefully, in your dreams, too, you will have pleasant visions of your teacher and the Three Jewels and of practicing the Dharma, and you will wake in a happy frame of mind. You will accomplish all your wishes and die peacefully, happily guided by the buddhas and bodhisattvas. You will have none of the terrifying experiences of the intermediate state. You will be reborn wherever your aspirations lead you, and you will uphold the lineage of the Three Jewels. Swiftly, you will attain buddhahood. A detailed account of these benefits would take endless kalpas, and it would still not be finished. This is explained in the *Sūtra of the Precious Lamp*:

> Though for kalpas one might serve beings
> Numerous as the atoms of all the worlds in the ten directions,
> Bringing them every kind of happiness,
> In comparison, nothing is more sublime
> Than the merit of faith in this Dharma.

And,

> Those with constant faith and respect for the Buddha

Make vast offerings to the victorious ones:
Those who make vast offerings to the victorious ones
Have inconceivable faith in the Buddha.
Those with constant faith and respect for the Dharma
Will never tire of listening to the teachings of the victorious ones:
Those who never tire of listening to the teachings of the victorious ones
Have inconceivable interest in the Dharma.
Those with constant faith and respect for the Saṅgha
Have faith in the Saṅgha of nonreturners:
Those with intense faith in the Saṅgha of nonreturners
Will never, through the strength of their faith, fall back.

And in the *Sūtra of the Inconceivable Secrets*,

> If one has faith, one will never fail to see the Buddha, hear the Dharma, and serve the Saṅgha, and wherever one is reborn, one will never be separate from them.

And,

> Those who have faith are reborn in the presence of the buddhas and are diligent in seeking all kinds of virtue. They are not interested in a household, wife, children, and the rest. From their childhood they do not take delight in play, and because of their faith, they renounce worldly life and follow a spiritual friend. Because of their virtuous attitude, they get to the heart of listening to the Dharma and earnestly practicing the teachings, not confining their efforts to the words. Diligent in hearing many teachings, they also explain to others the teachings they have heard, with compassion and without any regard for material gain.

And in the *Prayer of Good Action*,

> If one has given rise to faith just once,
> This is of the highest, supreme merit.

And in his *Story of Losel Ribong*, the Omniscient Teacher gives the following instruction:

> Of all riches, faith is the most precious:
> In this life and the next, it brings a rain of every excellence,
> Surpassing, thus, the nāga king's sublime wish-fulfilling gem.
> Of all foods, faith is the food of bliss:
> It gives rise to every wished-for joy in concentration,
> Surpassing, thus, all the food and drink we could desire.
> Of all clothes, faith is the sublime attire:
> It clothes us with a sense of shame and decency, and carefulness
> And is thus unmatched by gods' and humans' finest dress.
> Of all ornaments, faith is the most beautiful:
> It signifies a sublime being, replete with good qualities,
> And is lauded, thus, by buddhas and praised by beings in the three worlds.
> Of all dwellings, faith is the best of all:
> It is the unequaled abode of the sublime, granting all wishes,
> Excelling all the finest palaces of gods and men.
> Of all companions, faith is the most loyal:
> It never parts from us even in numberless lives,
> Tirelessly and forever bringing benefit and happiness.
> Of all attendants, faith is the closest:
> It follows us even in our dreams,
> Accomplishing all we wish, performing virtuous deeds.
> Of all relatives, faith is the nearest:

It shows us what is right and stops us from doing what is
wrong,
Accompanying us in all that's virtuous, fulfilling all our goals.
Of all friends, faith is the truest friend:
It remains ever close and turns our perceptions toward Dharma,
Our ally at all times, through misery and joy.
Of all protectors, faith is the supreme refuge:
It blocks off the lower realms, bestows happiness in higher
birth,
Eliminates the cycle of existence, and sets us in nirvāṇa.
Of all teachers, faith has the greatest influence:
It makes those who have it accomplish everything that's good
And ultimately adorns them with the riches of conquerors.
Of all the Dharma, faith is the very root:
It is the great chariot, the way the sublime beings take;
It is the ground of all excellence in this life and the next.
Give rise, therefore, to this excellent quality—faith!

II. An explanation of the actual practice, the way to take refuge

This section has three parts: (1) a general presentation of distinctions, (2) a condensed presentation from the oral teachings of Orgyen, knower of the three times, and (3) the main explanation of the instructions for taking refuge.

A. A general presentation of distinctions

There are two topics: (1) the refuge of the causal vehicle of characteristics, and (2) the refuge of the system of the resultant Diamond Vehicle.

1. The refuge of the causal vehicle of characteristics

What kind of persons go for refuge? *Finding Rest in the Nature of the Mind:*

A Teaching of the Great Perfection describes them as follows:

> Refuge is the sure foundation of all paths.
> Beings of small scope dread the lower states;
> The two of medium scope are frightened by existence in saṃsāra;
> While those of great scope see saṃsāra's pain in all its aspects
> And cannot bear that other beings suffer.
> What they fear is their own peace and happiness.
> They thus embark upon the Great Way of the Buddha's heirs.
> And so there are three kinds of beings who take refuge;
> There are three approaches: ordinary, supreme, and unsurpassed.[157]

Because it is indispensable as the foundation for all the vows that are formally taken on the individual liberation, bodhisattva, and mantra paths, the root of the path is going for refuge. There are three kinds of beings who go for refuge. Someone who takes refuge in the Three Jewels out of fear of the sufferings in the three lower realms and with an aspiration to gain the happiness of fortunate states in the higher realms is termed a "being of small scope." Because this amounts to no more than the simple pursuit of a temporary resultant happiness, such beings are ordinary or inferior.

Those, on the other hand, who take refuge in the Three Jewels out of fear of all the sufferings of cyclic existence and in order to seek the happiness of a peaceful nirvāṇa for themselves alone are termed "beings of medium scope." Because they have in mind the result of liberation from cyclic existence, albeit just for themselves, they are classified as superior to the previous kind of beings.

Those who have seen the endless sufferings of other sentient beings in cyclic existence and who take refuge in the Three Jewels in order to deliver those beings from cyclic existence are termed "beings of great scope." Because they have in mind the wish to attain buddhahood for the benefit of sentient beings, and there is nothing higher than that, they are indicated by

the word *unsurpassed*. At present, therefore, we should turn away from the perspective of the beings of small and medium scope and try to emulate the beings of great scope for the sake of all sentient beings.

The different durations for which these beings go for refuge correspond to their different intentions. Thus, beings of small scope take refuge until they attain the resultant happiness in their next life: being reborn in the higher reams. Beings of medium scope take refuge temporarily for as long as they live and ultimately, as listeners or solitary realizers, until they attain their respective results. Beings of great scope take refuge until they reach the heart of enlightenment—that is, until they have realized the gnosis of buddhahood. In this context, we should do as they do.

What are the objects in which they take refuge? It is possible to take refuge in beings who are renowned for their greatness in the world—beings like Brahmā, Viṣhṇu, and Mahādeva, who are well known to non-Buddhists; or in the different classes of gods, nāgas, yakṣhas, and nonhumans who live in their respective abodes, such as mountains, rocks, and trees; or in one's parents, relatives, friends, and so forth. But none of these are really able to protect us. Since they themselves have not been freed from the fears of cyclic existence, they should never be relied on as a refuge, as is stated in the *Supreme Victory Banner Sūtra*:

> Men afraid of danger
> Mostly go for refuge
> In mountains, forests, gardens,
> Reliquaries, and trees.
> For those who use them, such refuges
> Cannot protect from every kind of fear.

And in the *Sūtra of the Play of Mañjuśrī*, we read,

> Your parents are not your refuge,
> Neither are your relatives and friends.
> They will abandon you

And depart wherever they please.
Today, take refuge in those who clear away
The fears of beings who are afraid,
Who protect those who are protectorless—The
Buddha, Dharma, and Saṅgha, the supreme assembly.
One who goes for refuge in these,
Rather than in gods, *gandharvas*, or humans,
Will be delivered from all fears
And find happiness without difficulty.

Thus, the only source of refuge that can protect us from both temporary and ultimate fear and suffering is the Three Jewels. It is in them that one should take refuge. For this, there are numerous points of view according to the different tenet systems of the higher and lower vehicles. We shall confine our discussion here to the approaches for taking refuge according to the Basic Vehicle and the Great Vehicle.

According to the Basic Vehicle, the Buddha is a supreme manifestation body. The Dharma comprises the twelve branches of his excellent speech, embodying transmission (the piṭakas of the Lesser Vehicle) and realization (the path, concentration, and so forth present in the individuals' mind streams). The Saṅgha is divided into the Saṅgha of ordinary beings and the Saṅgha of noble beings. The Saṅgha of ordinary beings comprises the lesser Saṅgha, which is a Saṅgha by virtue of the fact that it is a field of merit for beings, consisting of the male and female intermediate ordinees and lay practitioners, and the greater Saṅgha, consisting of fully ordained individuals, the "great Saṅgha of monks."[*8] A group of four such monks is known as a "gathering of the Saṅgha." The Saṅgha of noble beings consists of stream enterers, once-returners, nonreturners, and candidates for arhatship. Arhats abiding by the result are held to be grouped with the buddhas.

The accepted viewpoint in the Great Vehicle is as follows: The Buddha is the embodiment of the three buddha bodies, possessed of the twofold

purity,[*9] the ultimate state in which the two fulfillments are fully present and perfect. This is stated in the *Sublime Continuum*,

> It is uncompounded, spontaneous,
> Not realized through anything extraneous,
> And has knowledge, compassion, and power—
> Buddhahood has the two fulfillments.[158]

Since it is not created anew by causes and conditions, it is uncompounded. It is not actuated by any effort, so it is spontaneous. It is seen with the self-arisen gnosis of buddhahood, so it is not realized through extraneous conditions. These are three qualities related to one's own fulfillment as the body of truth. Then there are three qualities related to others' fulfillment in the form body—namely, knowledge, which is the unmistaken comprehension of the meaning of the first three qualities; compassion, which is the wish to set other beings to be trained in that state of the body of truth; and the power to dispel the causes of suffering and resultant sufferings from others' minds. Together with the first three qualities, this makes six qualities in all, or eight qualities if the two categories are counted as qualities on their own.[*10]

The Dharma is in essence inexpressible. By nature, it is the path, or remedy, that leads to buddhahood. Its aspects are the Dharma as meaning, which is defined as both path and cessation, and the Dharma as word, comprising the twelve branches of excellent speech. The same text states,

> It is inconceivable, devoid of the two, and devoid of concepts;
> It is purity, clarity, and counteraction. Thus,
> The Dharma is, and causes, freedom from attachment—
> The two truths, which are its characteristics.
> Freedom from attachment is summarized
> As the truths of cessation and of the path.[159]

Because the Dharma is not an object to be evaluated by means of conventional knowledge using symbols, designations, analogies, reasoning, and so on, it is inconceivable. It is at peace from karmic deeds and defilements, so it is devoid of the two. It is free of the concepts associated with the incorrect ways of thinking that cause the latter, so it is devoid of concepts. These three qualities are associated with the truth of cessation, which is freedom from attachment. As it is unstained by the obscurations of the defilements, it is perfectly pure. Being free of cognitive obscurations, it shines with the light of gnosis. And in destroying the three poisons, it is counteractive. These three qualities are associated with the truth of the path, which causes freedom from attachment. The jewel of the Dharma thus has six qualities, or eight qualities if the two categories into which these are divided are counted separately.[*11]

The twelve branches of excellent speech that comprise the Dharma of transmission are discourses, poetical declarations, prophesies, teachings in verse, teachings spoken intentionally, life stories, historical accounts, narratives, detailed expositions, accounts of the Buddha's previous lives, teachings establishing specific topics, and marvelous teachings.[160]

Cessation is twofold: analytical cessation, in which the stains that were previously present have been dispelled by counteragents and elaborations are absent, and nonanalytical cessation, which refers to settling in equipoise in the space-like natural absence of stains or elaborations. As for the path, it is the aspect of realization associated with the paths of accumulation, joining, seeing, and meditation.

In short, the Dharma refers to all the aspects of transmission and realization that show the characteristics of the two truths.

The Saṅgha comprises those who dwell on the ten levels of noble beings and who now see the luminosity that is the nature of the mind. Again, in the *Sublime Continuum*, we find,

> Because, truly and to the full extent,
> They see with inner gnosis,
> The assembly of the irreversibly wise

Possesses unsurpassable qualities.[161]

They know truly, seeing unmistakenly the essence of the sugatas, the expanse of reality that is pure from the very beginning. They know to the full extent, seeing that that very state is intrinsically and equally present as the true nature of all the infinity of sentient beings. And they see these two with their own inner individual self-cognizing gnosis, which is not common to others. These are their three qualities of knowledge. They are also perfectly pure, being free from three obscurations—from attachment (the obscuration of the defilements), from obstruction (the cognitive obscurations), and the obscuration of the inferior views of the listeners and solitary realizers. These are their three qualities of freedom. Some authorities count these two categories separately and hold that they have eight qualities in all. The assembly of these wise, irreversible bodhisattvas thus possesses unsurpassable qualities, superior to those of the listeners and solitary realizers.

Besides these definitions of the Three Jewels, the sūtras speak of the "Buddha present in front of one," and the same expression is used with regard to the Dharma and Saṅgha. The Buddha present in front of one refers to images and stūpas. The Dharma present in front of one appears in the form of the books and letters of the sūtras and mantras. The Saṅgha present in front of one refers to the Saṅgha of ordinary beings who are keeping their vows. As far as beings to be trained are concerned, all these are the Buddha himself manifesting in those different forms, so they are to be considered as the objects of refuge. This is mentioned in the *Sūtra of the Ornament of the Buddhas*:

Oh, the Tathāgata's manifestations are boundless,
Benefiting the beings to be trained by different means
With their appropriate colors and names.

And in the *Root Tantra of Mañjuśrī*, we read,

Manifesting in those many different images,

He benefits beings by introducing them to virtue.

And in the *Sūtra of the Ornament of the Buddhas*,

In the final period of five hundred years,
I will be present in the form of writings.
Consider them as identical to me
And show them due respect.

The *Mahāparinirvāṇa Sūtra* states,

During the age of degeneration,
I will manifest as spiritual friends
To benefit you and other beings.

Why are the Three Jewels called "rare and supreme"?[*12] The *Sublime Continuum* gives the following explanation:

Because they exist rarely, are flawless,
Have power, are an ornament for the world,
Are supreme, and do not change,
They are indeed rare and supreme.[162]

The term "rare and supreme" was used to translate the Sanskrit word *ratna*, a precious jewel, which was taught as having six analogous qualities:

- Because beings who have not given rise to sources of good will not meet with them in many kalpas, the existence of the Three Jewels is rare.
- They are entirely free of stains and are therefore flawless.
- They possess inconceivably powerful qualities such as the six kinds of preternatural knowledge,[*13] and so they have power.[*14]
- They are an ornament for the world because they are the source of all beings' positive aspirations.

- ▶ Because they transcend the world, they are supreme.
- ▶ Since they are uncompounded by nature, they do not change.

As for why they are presented as *Three* Jewels, the same text states,

> With these points—the teacher, what he teaches, and the disciples—
> Were presented three refuges
> With regard to the three vehicles
> And those inclined to observances of three kinds.[163]

In order, on a temporary level, to introduce disciples progressively, the Buddha presented three sources of refuge from the point of view of six kinds of individuals. These six are related to the three vehicles and to three kinds of observances. Of the followers of the three vehicles, followers of the Great Vehicle strive to attain perfect enlightenment and, recognizing that the Buddha is the greatest of all human beings, they devote themselves to the observance (out of the three kinds of observance) of practices in which the Buddha is venerated and so on. For these beings, therefore, he presented the Buddha as the source of refuge.

Similarly, those following the vehicle of the solitary realizers wish to understand and attain by themselves the profound teachings on dependent arising. Recognizing that the Dharma is the supreme freedom from attachment, or the method for becoming free from attachment, they devote themselves to the observance of practices such as reading the scriptures. For them, therefore, the Dharma is the source of refuge.

Those in the listeners' vehicle, having followed the teachings given by others, wish to attain the eight resultant states of the four pairs of noble beings.[*15] Recognizing that the Saṅgha is the greatest of all assemblies, they devote themselves to the observance of practices such as providing the prescribed articles. For them the Saṅgha is the source of refuge.

In short, the objects that are taken as the sources of refuge in the context of the causal vehicle are the Three Jewels, which are contained in others'

streams of being. In the *Precious Treasury That Fulfills All Wishes*, we read,

> The objects of refuge are the Three Jewels,
> The causal objects that have already appeared in others' streams of being:
> The Buddha who possesses the three bodies, elimination and realization, and activities;
> The Dharma, whose two aspects are the truths of cessation and the path;
> And the Saṅgha of noble bodhisattvas who have entered the levels.
> Temporarily, we take refuge in these three equally.[164]

How do we take refuge in these three? We consider the Buddha as our teacher, requesting him to teach us, for he knows what to avoid and what to adopt, while we do not. We take the Dharma as our actual refuge, for the Dharma is what the Buddha taught regarding avoidance and adoption. By putting the Dharma into practice as it appears in those teachings, we will attain the sublime happiness of freedom from all fear. We take the Saṅgha as our companions, guiding us as we travel an unknown road. Just as we have to go wherever the guide goes, we need to emulate whatever the Saṅgha does. Ideally, this would depend on meeting noble beings in person, but if there is a pure Saṅgha of ordinary beings who possess the essential instructions that have been transmitted in a lineage from one noble being to another and who maintain the continuity of the practice, it is also acceptable to put our trust in them. Nowadays, such beings are our main guides: all the sūtras and tantras state that a spiritual friend is the best guide for teaching the path.

Furthermore, the Buddha possesses infinite knowledge, love, and power. On account of his knowledge, he knows every one of the methods for protecting all beings who take refuge in him from fear and suffering and from all the defilements. With his love, he constantly protects beings without ever being indifferent with regard to their welfare. And with his

power, he is able to protect his followers in accordance with their particular fortune. It is thus that the Buddha is capable of providing refuge. Apart from differing from the Buddha in the extent of their influence, the members of the noble Saṅgha, too, are worthy refuges, for they are similar to him in possessing extraordinary knowledge, love, and power, and they do protect us.

The main way in which the Three Jewels afford protection is through our practicing the sacred Dharma as taught by the Buddha and Saṅgha. This will enable us to eliminate the defilements and thus be delivered from all the fear and suffering that they cause. There are other, ordinary ways in which they will protect us. Regardless of our abandoning the deeds and defilements that cause our fear and suffering, simply remembering the names of the buddhas, performing prostrations, and praying to them will, on the temporary level, directly protect us from all kinds of harm such as the eight or sixteen dangers. [165] Even if we are to be reborn in the lower realms, the Three Jewels can permanently reverse or postpone such rebirth and thus protect us in all sorts of ways. Indeed, there are no limits to the miraculous display of the buddhas' and bodhisattvas' skillful means, prayers of aspiration, concentration, and gnosis, as we read in the *Sūtra Teaching on the Magical Display of Miracles*:

> O children of the buddhas, many are the Tathāgata's skillful means and many are the sentient beings to be brought to full maturation. Knowing what sentient beings are thinking, how they are to be trained, what are their sources of good, and the course their varied aspirations are taking, he reveals the Dharma. Some beings are trained by bodhisattvas, some by listeners, some by solitary realizers; some are trained by celestial beings, some by Indra, some by Brahmā, some by the nāgas. Some are trained by great miraculous displays, some by kings, some by concentration, some by hearing the Dharma, some by miracles. Some are trained by the Tathāgata's passing into nirvāṇa, some by his relics, and some by being inspired to

> meritorious activities such as constructing stūpas, building temples, and laying out pleasure gardens. Some are trained by being inspired to meritorious activities such as fashioning images, painting pictures, and making images out of gold, silver, and brass. Some are trained by being inspired to meritorious activities such as venerating and serving the Saṅgha of monks. Some are trained by being inspired to copy the sūtras, to cause others to copy them, and to study them. Some are trained by being inspired to offer adornments such as lamps, incense, flowers, scented water, garlands, and necklaces. The Tathāgata's skill in means is not limited to his knowledge of the ultimate truth and his attainment of nirvāṇa.

And the *Sūtra of the Ornament of the Buddhas* states,

> A spark no bigger than a mustard seed can burn
> A stack of hay as lofty as the highest peak.
> So too, a single offering to the sugatas
> Can burn up all defilements and lead beyond all pain.
> The Himalayan herb called "Excellent to See"
> Will clear up every ill when seen or touched.[166]
> And those who, likewise, see the tenfold strengths or hear of them
> Will gain the wisdom of the buddhas, possessed of all good qualities.

In the *Sūtra of the White Lotus of the Sacred Dharma*, we read,

> Those who draw or else commission
> An image on a wall of Buddha's form,
> Perfect with the marks of a hundred merits,
> Will all attain enlightenment.
> When people or even children
> Who are learning to draw,

Just for fun or to while away the time,
Use their fingernail or a stick
To draw the Buddha's image on a wall,
They will all attain enlightenment,
They will all come to have compassion,
They will all save ten million beings,
Setting on the path great numbers of bodhisattvas.

And in the *Verses for Prasenajit*,

Human beings who build stūpas of the bhagavans
And create images of them
Will, as many times as there are atoms in those things,
Win dominion over the celestial realms and on earth.
In the form and formless realms, they will experience
All the highest levels of perfect concentration
And finally attain buddhahood,
Free of the sufferings of birth, aging, and the rest.

And the *Incantation of the Pure Immaculate Rays of Light* states,

> Again, if someone, in another's name, writes the letters of the secret mantras and places them inside a stūpa, to which they earnestly make offerings, the person who has died will be freed from the lower realms and be reborn in the higher realms; indeed, they will be reborn among the gods of the Joyous Realm. Through the blessings of the Buddha, they will not fall into the lower realms. A son or daughter of noble family who circumambulates that stūpa or makes offerings to it will, by the Tathāgata's blessings, never turn back from the path to unsurpassable enlightenment. The obscurations related to their past deeds will also all be purified, without exception. Even the birds and wild animals on whom that stūpa casts its shadow will never again be reborn as animals or in the other lower

> realms. Even the wrong deeds of those who have committed the great evil of the five crimes with immediate retribution and who touch that stūpa or come under its shadow will all be purified and brought to an end.

And,

> Even those who dream of that stūpa, or see it from afar, or hear the ringing of its bells, or hear the story of how it was built will have all their evil deeds and obscurations, the five crimes with immediate retribution and the like, purified: the tathāgatas will always protect them and think of them, and they will attain the perfectly pure path of unsurpassable, complete, and perfect enlightenment.

All this is further corroborated in the *Incantation of the Casket of Secret Relics*, the *Incantation of Sarvanīvaraṇaviṣkambhin*, the *Sūtra of Dependent Arising*, the *Incantation and Practice of Uṣṇīṣavijayā*, and other sūtras. And it is said in the *Sūtra Teaching on the Magical Display of Miracles* that greater than the benefit of filling a stūpa in Jambudvīpa made of the seven kinds of jewels and containing the Tathāgata's relics, of making all kinds of celestial offerings to it for one hundred thousand years, and of setting all the sentient beings in Jambudvīpa on the Noble Eightfold Path and continuously offering them everything they need for a thousand years is the benefit of writing, explaining, hearing, and reading a single verse of this discourse. The *Sūtra That Teaches the Tathāgata Essence* says that anyone who explains that sūtra, hears it, copies it, or causes it to be explained may immediately give rise to the thought, "I shall attain enlightenment," and is worthy of veneration by the gods and the whole world. And in the *Sūtra That Teaches the Conduct of a Bodhisattva*, it is said that the merit of listening to this discourse, even if one has doubts, is greater than that of a bodhisattva practicing the six transcendent perfections for one hundred thousand kalpas without skill in means. And there are

infinitely many other statements of this sort. In the *Verses That Summarize the Perfection of Wisdom*, we find,

> Some, at the time the sugatas pass into nirvāṇa,
> Build stūpas made of the seven precious substances and venerate them.
> Now, imagine billions of worlds filled with stūpas containing the sugatas' relics and as numerous as the Ganges's sands,
> And in those infinite billions of worlds,
> As many sentient beings doing nothing but offering divine flowers, the finest incense,
> And perfumes for all the kalpas in the three times—could any offering be better than that?
> Yet that merit of erecting and worshipping those stūpas could never match
> The merit of copying in a book this Mother of the Sugatas,
> The source of the ten strengths of a buddha,
> And of preserving it and venerating it with flowers and scented offerings.

And,

> Some, in worlds as numerous as the Ganges River's sands,
> Might benefit as many beings and bring them to the arhat level,
> Yet far greater is the merit of copying this Transcendent Wisdom
> And giving the book to beings of supreme intelligence.
> The reason is that, having trained in it, those supreme exponents
> Then teach its message—that all phenomena are emptiness.
> Listeners who hear them will reach full freedom through this swift path,
> Solitary realizers will attain the level of bodhisattvas,

> And bodhisattvas, the enlightenment of the buddhas.

In the *Jewel Cloud Sūtra*, we read,

> If one were to ask what are the most perfect offerings and acts of respect that bodhisattvas can make, they are deeds that bodhisattvas perform in relation to the Buddha, Dharma, and Saṅgha. What deeds should they perform in relation to the Buddha? They should make offerings of perfume, flowers, incense, or scented unguents to stūpas containing the tathāgatas' relics and to images of the tathāgatas, or coat their stūpas with plaster, or repair stūpas of the tathāgatas that have disintegrated. These are the deeds they should perform in relation to the Buddha. What deeds should they perform in relation to the Dharma? They should listen to the teachings, study them, expound them, copy them, recite them, master them, reflect on them, and train in them by applying them correctly. These are the deeds they should perform in relation to the Dharma. What deeds should they perform in relation to the Saṅgha? They should offer to the Saṅgha robes, food, bedding, medicine for when they are sick, provisions, and, at the very least, a cupped handful of cold water. These are the deeds they should perform in relation to the Saṅgha. Such are the perfect offerings and acts of respect that bodhisattvas should make.

In the *Garret Sūtra*, we find,

> Ānanda, these three ways of cultivating sources of good in relation to the Buddha, Dharma, and Saṅgha will never be exhausted in cyclic existence; they will never come to an end but will lead to one's attaining the inexhaustible state of nirvāṇa.

These and other extensive explanations in the sūtras appear in detail elsewhere, though they will also be mentioned briefly below. Through knowing how the boundless miraculous display of the Three Jewels protects beings in these ways, we should develop even greater faith and respect.

After this short supplementary explanation, let us now continue with the main subject. Put briefly, the temporary refuge, as mentioned above, includes all three of the Three Jewels, but the ultimate, resultant refuge is the Buddha alone, as we find in the *Sublime Continuum*:

> Ultimately, the refuge for beings
> Is buddhahood alone.[167]

The reasons for this are as follows: The Buddha's excellent speech, the Dharma of transmission, is like a boat that has been used to cross a river: once one has realized the meaning, there is no longer any need for the words, so one abandons, or discards, it and continues on one's way. Those on the path of training who have attained realization through the Dharma of realization proceed higher and higher. As they do so, they discard the lower paths, so the Dharma of realization is inconstant and deceptive. The cessation of the lower vehicles is like a lamp being extinguished: it is a mere absence—the divestment of suffering and the origin of suffering—and that mere absence will neither protect nor not protect. Even the noble beings training in the Great Vehicle have not yet attained the level of eternal fearlessness, so they still need to make an effort to guard their minds and to go for refuge to the Buddha. For all these reasons, none of these are the true, unfailing refuge. The ultimate, absolute refuge is solely the body of truth of the Buddha, because it is the ultimate Dharma of realization, the truth of cessation, and because the ultimate quality that the assemblies[*16] can achieve is the body of truth. From the ultimate point of view, there is not the slightest difference between the three refuges. The *Precious Treasury That Fulfills All Wishes* expresses this as follows:

> The ultimate is solely the truth-body buddha:

It is the ultimate jewel, the supreme refuge,
For the truth of the path is relative and bodhisattvas have obscurations.
Other than buddhahood, what ultimate refuge is there?
This is the resultant refuge,
The Three Jewels which we aspire to achieve ourselves.[168]

We therefore distinguish between the causal refuge and resultant refuge. In the causal refuge, we go for refuge to the teacher, the path, and the companions in order to attain the ultimate state of buddhahood. The resultant refuge is the wish to accomplish in one's own mind stream the truth-body buddha, which is the inseparability of the ultimate, absolute Three Jewels. This is affirmed in the *Sūtra of the Questions of the Householder Ugra*:

Taking refuge in the Buddha is wishing to obtain the qualities of Buddha.
Taking refuge in the Dharma is wishing to obtain the qualities described in the teachings.
Taking refuge in the Saṅgha is wishing to obtain the qualities of the Saṅgha.

What, then, is the difference between this and bodhichitta in aspiration? Among other things, the difference is said to be that bodhichitta in aspiration considers others' fulfillment, while this definition of refuge considers one's own fulfillment.

To sum up, the causal factors for taking refuge are fear, faith, and compassion. Its essence is a meaningful commitment, which is to be understood as follows: The causal refuge is the commitment to rely on the Buddha as one's teacher, the Dharma as the path, and the Saṅgha as companions helping one to accomplish the path. It therefore involves a promise not to rely on other teachers as one's teacher, on their traditions as the path, and on those who hold those traditions as companions. The

resultant refuge is the promise and commitment to attain the ultimate state of buddhahood, which is the inseparability of the three refuges, and to turn the wheel of the Dharma and so on in order to preserve the lineage of the Three Jewels in the world without its being interrupted.

2. The refuge of the system of the resultant Diamond Vehicle

Considering the object of refuge in the Diamond Vehicle from the common point of view, one needs to go for refuge in the universal object of refuge described above—that is, the Three Jewels, and in the specific objects of refuge, which are the teacher, yidam, and ḍākinī. Their characteristics are as follows: Here, in the context of the Diamond Vehicle of secret mantras, one needs to receive blessings from an object who is full of kindness; and one needs to be mindful of his or her kindness. This object is the teacher. Then there is the extraordinary object from whom one receives the supreme and common accomplishments—the host of deities in the maṇḍala of the yidam. And because one needs to entrust the activities of dispelling obstacles and accomplishing one's temporary aims to someone, there are the ḍākinīs and protectors of the teachings. Although these are mentioned separately, the yidam is part of the jewel of the Buddha, the ḍākinīs and wisdom Dharma protectors are part of the jewel of the Saṅgha, and the teacher is the essence of all Three Jewels. This is affirmed in the *Tantra of the Arising of Saṃvara*:

> The Teacher is the Buddha, the Teacher is the Dharma,
> Likewise, the Teacher is the Saṅgha:
> The Teacher is the glorious Vajradhara.

And in the *Vajra Garland*, we read,

> His uncontaminated mind is the buddha state,
> The Dharma is fully included in his speech,
> His body is known as the Saṅgha.

And in the *Accomplishment of Gnosis* composed by Indrabhūti, it is said,

> The teacher is the Buddha, the Dharma,
> And the Saṅgha too.
> Through his kindness, one will know that this is so.
> Thus he is the embodiment of the Three Jewels.

Some scriptures also speak of a fourth jewel. In the *Tantra of the Union of All the Buddhas*, for example, we find,

> The Buddha, Dharma, and Saṅgha,
> And the teacher is the fourth.

And the *Vajra Mirror* has,

> Vajrasattva, the principal deity in the maṇḍala,
> Is the teacher, equal to the Buddha in person.

And the *Guhyasamāja Tantra*,

> Because their natures and activities
> Are essentially the same,
> The teachers are the equals of all the buddhas.
> But because they show beings the path,
> They are superior to the buddhas themselves.

In each case, these texts give extensive explanations of how the teachers are the lords of the maṇḍalas, how they are equal to the buddhas, and how they are superior to the buddhas.

Considering the object of refuge from the uncommon point of view, *Finding Rest in the Nature of the Mind: A Teaching of the Great Perfection* states,

> The final and resultant refuge is the dharmakāya.
> It is the essence of the Buddha, Dharma, and Assembly;

It is the ultimate divinity, the luminosity of your own mind
Free from all conceptual construction.[169]

In the vehicle of characteristics, the resultant refuge is simply the desire to attain the result, buddhahood, oneself. In this context, it is included in the causal refuge. Here, however, the ultimate, resultant object of refuge is the body of truth, for the ultimate Three Jewels are the body of truth. When the body of truth has already appeared in another's mind stream, it is the causal refuge, but the resultant refuge is one's own mind, the state free of all limitations due to conceptual elaboration, present as the nature of the Three Jewels. It is in this that we go for refuge, as is explained in the *Accomplishment of Gnosis*:

The mind free of anything to be purified and anything to be attained is the Buddha,
Its unchanging, uncontaminated nature is the Dharma,
And its spontaneously perfected qualities are the Saṅgha;
One's own mind, therefore, is supreme.

And in his *Great Treatise on the Graded Path*, Padmasambhava states,

The natural state that is awakened from the very beginning is one's own awareness, bodhichitta. It is a state in which the delusion of duality has been purified and the nondual gnosis has been developed, which is why it is called "buddha."[*17] It is not that a delusion that was present has been purified and is no longer there, and that a nondual gnosis that was not there has been developed and is now present. In one's fundamental nature, there is no delusion; its essential nature unfolds as nondual gnosis, so it is awakened from the very beginning. Its empty nature is the body of truth. Its natural, clear radiance is the body of perfect enjoyment. The inseparability of clarity and emptiness is the body of manifestation. It is the primordial wisdom that knows the empty nature as it is, the natural

> radiance in its multiplicity, and the nondual nature, or the inseparability of clarity and emptiness. In the fundamental nature, there is no delusion: this is perfect elimination. Its essential nature is present as nonduality: this is perfect realization. If one were not, in this way, buddha from the very beginning, even if one were to meditate, buddhahood could never happen. It is as with fine gold: if it were not golden from the very beginning, however much one worked it, it could never become golden.

As for how one takes refuge, it is to rest in the state free of conceptual elaboration, for the Three Jewels (the objects to which one goes for refuge) and the persons taking refuge (oneself and all sentient beings) are, in truth, not in the slightest way distinct from the magical display of one's own mind. The nature of mind is in essence like space, utterly free of biased tendencies. This is explained in the *Middle Sūtra of the Perfection of Wisdom* as follows:

> Subhūti, to not think of the Buddha, or think of the Dharma, or think of the Saṅgha is the correct way to go for refuge.

And in the *Accomplishment of Gnosis*, we read,

> To realize the mind of radiant clarity
> As the lord of the three maṇḍalas
> And rest in equipoise one-pointedly
> Is perfectly explained as the supreme result.

B. A condensed presentation from the oral teachings of Orgyen, knower of the three times

The following account is a summarized extract from the *Answers to the Questions of Yeshe Tsogyal* in the *Direct Instructions of the Teacher* from the *Treasure of Nyang*.

The foundation of all Dharma practice is the refuge. The supports for all Dharma practice are the Three Jewels. The means for putting an end to birth and death is the refuge and its branches.

In this regard, the essence of taking refuge is the wish to attain unsurpassable enlightenment together with a commitment to do so, based on compassion.

Its etymological definition is that one goes for refuge because it affords protection from the fears of the three lower realms and from the inferior views of the transitory composite held by the tīrthikas and others.

There are three categories: the outer, inner, and secret refuges.

1. The outer refuge

There are three causal factors for giving rise to the outer refuge: fear of the sufferings of cyclic existence, confidence in the Three Jewels as a source of refuge, and taking them as one's refuge.

In what object does one take refuge? One takes refuge in the Three Jewels. By what means are they able to put an end to birth and death? The omniscient Buddha, who is free of all defects and in whom all qualities are complete, the teachings that he gave, and the Saṅgha who holds his teachings are together capable of putting an end to our own and others' birth and death. They therefore constitute the sole object of refuge, and it is to them that we go for refuge.

What sort of person takes refuge? Someone who has interest, respect, and faith and is mindful of the Three Jewels' qualities. He or she must also have three particular attitudes: first, the thought "Since cyclic existence is without beginning and end, I must turn away from it now"; second, the thought "The gods of the tīrthikas and others are not an object of refuge for me"; and third, the thought "The omniscient Buddha alone is my supreme object of refuge." These three apply to when one is giving rise to the common refuge.

How, or in what way, does one take refuge? One takes refuge out of fear of the lower realms and cyclic existence, with confidence in the blessings of

the Three Jewels, and having firm faith and compassion.

With what particular attitude does one take refuge? One takes refuge with a deep concern for others' welfare. One does not attain buddhahood simply by rejecting cyclic existence and wanting to attain the result, nirvāṇa. So one takes refuge with the thought "In order to free all sentient beings from the sufferings of cyclic existence, I take refuge until I and all the beings in the three worlds attain the heart of enlightenment."

The precepts will be explained below.

2. The inner refuge

In what object does one take refuge? In the teacher, the yidam, and the ḍākinī.

What sort of persons take refuge? Those who have entered the gateway of the secret mantras.

How, or in what way, does one take refuge? With devotion, physically, verbally, and mentally.

With what particular attitude does one take refuge? One takes refuge with the attitude of seeing the teacher as a buddha, never abandoning the yidam even to save one's life, and continuously venerating the ḍākinī.

For how long? From the moment one first receives empowerment and arouses the bodhichitta until one attains the level of Vajradhara.

What are the conditions under which one takes refuge? One must have given rise to devotion and respect for the secret mantras.

The purpose, or benefit, of taking refuge is that it makes one a suitable vessel for the secret mantras and a recipient for the extraordinary blessings.

The precepts will be described below.

3. The secret refuge

In what object does one take refuge? In the view, meditation, and conduct.

What sort of person takes refuge? Someone of the very highest capacity who wishes to attain buddhahood in a single lifetime.

How, or in what way, does one take refuge? By means of the view, meditation, and conduct—that is, with confidence in the view, experiences in meditation, and one taste in conduct.

With what particular attitude does one take refuge? As regards the view, one takes refuge without dogmatic opinions—that is, without holding that buddhahood is something to be attained or that cyclic existence is something to be abandoned. In the meditation, there is nothing to be identified and no falling into extremes. And as regards one's conduct, there is nothing to adopt or avoid, and one is free of effortful activity.

For how long? Until one attains buddhahood.

Under what conditions? With the wish to never take a body.[*18]

The purpose, or benefit, of taking refuge is that it enables one to attain perfect buddhahood in this very lifetime.

The precepts will be explained below.

As well as this, in Padmasambhava's autocommentary of the *Great Treatise on the Graded Path*, we read,

> The detailed explanation of taking refuge has three parts: the common refuge, the extraordinary refuge, and the unsurpassable refuge.
>
> The common refuge is again divided into three sections.
>
> First, the source of refuge is identified as follows: The Buddha is the manifestation body, Shākyamuni, who alone is held to be supreme. The Dharma is the four truths of the causal vehicle, with emphasis on the training in superior discipline. The Saṅgha is the assembly of those who, through their outer dress and conduct, bear the outward physical signs of the Vinaya.
>
> Second, the individuals who take refuge are the listeners and solitary realizers.
>
> Third, the way of taking refuge is to do so for one's own benefit.

On the basis of the common refuge, one can then take the vows of individual liberation. The refuge is obtained at the time of the ritual. The path consists of training in the four truths. By this means, one attains the result, that of an arhat, in three existences.

Second, the extraordinary refuge is divided into three sections.

First, the source of refuge is identified as follows: The Buddha is one who has perfected elimination and realization. He comprises the three bodies—the body of truth, the body of perfect enjoyment, and the manifestation body. The body of truth is that which possesses the twofold purity. The body of perfect enjoyment is that which possesses the five certainties.[*19] And the manifestation body is that which possesses the five uncertainties.[*20] The Dharma is the wheel of the definitive, absolute teachings, or teachings without characteristics, of the causal vehicle, with emphasis on the training in superior wisdom. The Saṅgha is the assembly of those who think of others' welfare—that is, of those who practice the vast activities of the bodhisattvas.

Second, the individuals who take refuge are bodhisattvas. They are of two kinds: those with keen faculties, and those with dull faculties.

Third, the way of taking refuge is to work for one's own and others' fulfillment, using the four boundless attitudes.

On the basis of this extraordinary refuge, one takes the bodhisattva vows. This refuge is obtained at the time of arousing bodhichitta. The path consists of training in the six transcendent perfections. By this means, one attains the result, buddhahood, after three measureless kalpas.

Third, the unsurpassable refuge has two parts: the general refuge of the secret mantras, and the extraordinary refuge of Atiyoga.

The general refuge of the secret mantras has three sections.

First, the source of refuge is identified as follows: The Buddha is the inseparability, neither single nor multiple, of the five bodies. The Dharma is the resultant Diamond Vehicle, which has been prophesied and is to be marveled at. In it any of the three trainings may be taught, with emphasis on the teachings of the secret mantras. The Saṅgha is the true and ultimate assembly, which naturally never engages in nonvirtue.

Second, the individuals who take refuge are vidyādhara yogins of the secret mantras, those who hold the three kinds of vows.

Third, the way of taking refuge is to go for refuge free of any subject-object duality, one's own and others' body, speech, and mind being inseparable from the Three Jewels.

On the basis of this unsurpassable refuge, one gives rise to the vows of the Secret Mantra Vehicle. This refuge is received at the time of the empowerment. The path consists of training in the two phases, and by this means one attains buddhahood in one, two, three, or five lifetimes.

The second unsurpassable refuge, the extraordinary refuge of Atiyoga, also has three sections.

First, the Three Jewels are identified as follows: Awareness present as the four buddha bodies is the jewel of the Buddha. That state is inseparable from the empty expanse of reality. The wisdom that knows that is the jewel of the Dharma, the extraordinary, marvelous definitive teachings of Atiyoga. The true, ultimate Saṅgha comprises those who remain in the state of virtue, where fundamentally there is no evil and the essential nature is untainted.

Second, the individuals are identified as supreme beings of the very highest faculties, practitioners of Atiyoga.

Third, the way of taking refuge is threefold: (1) taking refuge with the active aim of understanding that the Three

Jewels are present in one's own mind, (2) taking refuge in a way that excludes any possibility other than the realization that there are no separate Three Jewels that are not one's own mind, and (3) true, unsurpassable refuge, the realization that the nature of mind is inseparably one with that of the Three Jewels and is spontaneously free and nondual, dwelling in no extremes at all.

Thus, whoever says, "Practice in accordance with the Buddha's words," is a teacher. Whoever practices in accordance with what the teacher says is a disciple. Whoever provides the right conditions for the disciples is a benefactor. And wherever such beings exist, there is the Buddha's teaching.

C. The main explanation of the instructions for taking refuge

The instructions for taking refuge should be learned in accordance with the interpretations in the individual instruction manuals.[170] Here we will give an example of the visualization according to the Minling Dorsem tradition.[*21]

Thinking that you are beseeching the Three Jewels, the rare and supreme ones, to be your unfailing source of refuge, your protectors and helpers in freeing all sentient beings from the sufferings in the fearsome firepit that is cyclic existence, settle your mind in a relaxed state. At the same time, keep in mind your own fear of cyclic existence, faith in the qualities of the Three Jewels, and compassion for other sentient beings.

The place in which you are is a delightful, inspiring buddha-field made of all kinds of precious substances. Alternatively, imagine that the ground is of beryl, checkered with gold, completely surrounded by a jeweled fence. The place abounds with rivers of nectar, wish-fulfilling trees, meadows of flowers, goddesses offering all the pleasures of the senses, and flocks of magically manifested birds with delightful calls. The ground is even and gives slightly when trodden underfoot, springing back when one lifts one's foot. In the center of this vast and spacious environment is a wish-fulfilling

tree whose trunk is made of all kinds of precious substances. It is firmly rooted, with leafy branches bending under the weight of its flowers and fruits, spreading out to fill the whole sky. Its branches—one in the center and four spreading in the four directions—are bedecked with all kinds of beautiful ornaments: golden chains spread from one branch to another, garlands of flowers and many-colored silk hangings, jeweled filigree ornaments, and gold and silver chimes and tinkling bells. With the slightest breeze, there clearly resonates the sound of the Dharma—teachings such as those on impermanence, suffering, emptiness, and no-self. Visualize all this not as something solid and real but as light, having the nature of a rainbow.

Once this appears clearly, visualize on the central branch a lofty, broad, jeweled throne borne by eight great lions, and upon it a seat of lotus and moon, on which is your root teacher in the form of the Buddha, Glorious Vajrasattva. He is white in color, with one face and two hands. The right hand holds a vajra at the level of his heart, the left hand rests on his hip, holding a bell. He is in union with his consort Vajragarvā, who is white and holds a knife and skull. They are seated cross-legged in the vajra and lotus postures, respectively, and bedecked with all the silken garments and jewel ornaments. His body radiates infinite rays of light and is adorned with the thirty-two major and eighty minor marks of excellence. His speech has the sixty expressive qualities, proclaiming the sound of the teachings. His mind rests in equipoise in many hundreds of different kinds of concentration.

Tiered upward above the crown of his head are the teachers of the lineage: the Vajradhara Lodrö Thaye; Jamyang Khyentse Wangpo; Jetsunma Trinle Chödrön; Trinle Namgyal, the reincarnation of Nubchen;[171] Pema Tenzin, an emanation of Hayagrīva; Rinchen Namgyal, an emanation of Vimalamitra; Rigdzin Gyurme Dorje, the revealer of profound treasures; the great translator Vairotsana; the mother of the buddhas, Yeshe Tsogyal; Padmasambhava of Uḍḍiyāna; the great *paṇḍita* Vimalamitra; the accomplished vidyādhara Hūṃkara; Shrī Siṃha, who perfected the union state; the manifestation body Garab Dorje; the body of perfect enjoyment Vajrasattva; and the body of truth Samantabhadra. Consider that they are present as the embodiments of the Three Jewels.

Next, on each of the branches in the four directions, visualize a high, wide throne. On the front one is the specific jewel of the Buddha, comprising the inconceivable display of the peaceful and wrathful yidam deities of the four and six tantra sections. On the right-hand branch is the universal Buddha, our teacher Munindra, surrounded by a retinue of the buddhas of the ten directions and four times in the form of supreme manifestation bodies attired as renunciates. On the branch to the rear is the *Sūtra of Transcendent Wisdom* in the form of a mountainous mass of sacred volumes stacked inside a lattice of five-colored light. On the left-hand branch is the universal Saṅgha, the assembly of noble bodhisattvas, listeners, and solitary realizers, including the Eight Great Close Sons,[172] the Eight Supreme Listeners,[173] and the Sixteen Sthaviras.[174] Around all these are the specific Saṅgha, comprising the *ḍākas* and ḍākinīs of the three places and the wisdom guardians who protect the teachings, massed together like clouds. Consider that they are all truly present.

All these are never anything other than the manifestations of your root teacher's mind, the state of bliss and emptiness; constant in their compassion and equal in their realization, they are visualized like the stars and planets shining in a clear sky.

The above concerns the objects of refuge. Now, with regard to the individuals taking refuge, imagine that on your right is your present father, on your left is your mother, in front of you are your enemies, and behind you are your friends and relatives. All around are the totality of beings with no particular feelings toward you, who are neither your adversaries nor your friends, disposed like dust on the surface of the earth. With yourself leading the chant, they join in as you show respect physically by kneeling and folding your hands. Verbally you all express your respect through the sonorous, heartfelt[*22] recitation of the words of the refuge prayer. And mentally you express your respect by intense longing and devotion, thinking, "Whatever happens to me, favorable or unfavorable, pleasant or painful, good or bad, I have no one to rely on but you. Whatever happens, you know best. I beg you immediately to protect me and all sentient beings, my mothers, from all suffering and danger—the danger in general of the

sufferings of cyclic existence, the danger in particular of the lower vehicles' concern for one's own welfare alone, and the danger especially of ordinary deluded grasping." In this manner, recite the refuge prayer, accumulating the numbers—a hundred, a thousand, ten thousand, one hundred thousand times, or more:

> NAMO In the sugatas of the ten directions and the three times,
> and their bodhisattva children,
> From now until we attain enlightenment,
> I and all beings as numerous as the sky is vast, without
> exception,
> Constantly take refuge with respect in body, speech and
> mind.[175]

You should take refuge in order that conditions adverse to accomplishing enlightenment may be dispelled, that favorable conditions like the two accumulations may be completed, and that enlightenment may be swiftly attained. Pray for the fulfillment of everything you wish for: pray that you may be protected from the fears of this life, from the confused experiences in the intermediate state, from the fears of your rebirth in the next life, from engaging in wrong paths, and so on; pray that you may develop the qualities of the path that you have not yet developed and stabilize and increase the qualities that you have developed.

At the end of the session, consider that the bodies of all the objects of refuge emanate rays of light, which strike you and all the sentient beings, purifying your negative deeds and obscurations. All the sentient beings fly up with a whirring sound like a flock of birds, ascending on a path of rainbow light into a pure buddha-field. Finally, consider that the root teacher's body emanates rays of light, striking the surrounding objects of refuge, which all melt into a ball of light and dissolve into the teacher, who shines more resplendently than ever. Your root teacher comes down onto your crown and with great joy melts into light and dissolves into you. Free of any dualistic concepts regarding your own mind and the teacher's mind,

rest evenly as long as you can in the state of great bliss free of conceptual elaboration. This is the ultimate, absolute way of taking refuge.

Conclude by dedicating the merit. In the evening when you go to sleep, instead of dissolving the object of refuge into its support,[*23] go to sleep with your head directed toward it, on your right side in the lion posture, in a state of constant devotion. At dawn, when you awake, think that the objects of refuge are waking you up with the sound of hand drums and bells. Consider that your upper garment symbolizes skillful means, your lower garment wisdom, your belt the union of means and wisdom, and your hat, if you are wearing one, symbolizes your teacher. Whatever you are doing, think, "I will never abandon the teacher and the Three Jewels." When you are eating and drinking, make an offering of the first part. When you are going up, climbing a mountain and suchlike, think, "I am going to draw all beings up into the buddha-field of Great Bliss." When you descend, think, "I am going down in order to draw all beings out of the lower realms." When you are traveling on the level, visualize the objects of refuge next to you at shoulder height, and recite the refuge prayer, considering that you, accompanied by all sentient beings, are circumambulating them. In this way, carry the practice on the path, never giving up your devotion and respect, whichever of the four forms of daily conduct[*24] you are engaged in.

III. A concluding explanation of the different precepts and benefits of taking refuge

Mention was made above of the different precepts of taking refuge. These will now be explained. They are divided into (1) general precepts and (2) particular precepts. The general precepts are considered under two headings: (1) the actual precepts, and (2) the benefits of keeping them. The actual precepts are again divided into (1) precepts of the causal refuge and (2) precepts of the resultant refuge.

A. General precepts

1. The actual precepts

a. Precepts of the causal refuge

There are three sets of precepts related to the causal refuge: (1) three precepts regarding things one must avoid, (2) three precepts regarding things one should do, and, as a follow-up to these, (3) three ancillary precepts.

i. Three precepts regarding things one must avoid

In his *Six Points of Refuge*, Vimalamitra says,

> The first precept of taking refuge
> Is not to rely on, or pay homage to, those who do harm.
> The second is to avoid harming any sentient beings
> And to treat them with love.
> The third is not to keep the company
> Of evildoers, whether "Buddhists" or non-Buddhists.

And in the *Mahāparinirvāṇa Sūtra*, we read,

> Those who take refuge in the Buddha
> Are perfect pursuers of virtue.[176]
> Never do they go for refuge
> In gods and others.
> Those who take refuge in the sacred Dharma
> Are devoid of harm and malice.
> Those, too, who take refuge in the Saṅgha
> Do not side with tīrthikas and others.

Furthermore, the Omniscient Dharma Lord adds, in *Finding Rest in the Nature of the Mind*,

> When you have taken refuge in a teacher,
> You must not deceive him, worthy as he is of reverence.
> Holy beings should be neither criticized nor denigrated.[177]

And he quotes from the *Sūtra of the Arborescent Array*:

> Those who follow a spiritual friend must not deceive anyone worthy of veneration; they should completely avoid saying unpleasant things about sublime beings and should follow the sacred teachings.

ii. Three precepts regarding things one should do

Vimalamitra lists these as follows:

> To images, verses, and stitched yellow patches
> You should be respectful and view them as the Buddha;
> Everything that he has said
> You should not disparage but take upon your crown;
> Individuals, pure and impure,
> You must regard as sacred.

iii. Three ancillary precepts

The *Compendium of Topics* explains that to follow a sublime being, to listen to the sacred teachings, and to practice them taking the example of the Saṅgha is what is called "taking refuge."

Moreover, whatever happens to you, never abandon the Three Jewels. Remember their great qualities. Offer them at least the first part of anything you eat or drink. And be diligent in taking refuge day and night, six times. As Vimalamitra says,

> Even for your life or body never give up the Three.
> Now, whatever happens to you,
> Do not seek any other protector or refuge.
> Always remember their immense qualities,
> And make offerings of food.
> Constantly recite the refuge prayer,
> And encourage this, six times a day.

b. Precepts of the resultant refuge

With the view that knows that all the phenomena of saṃsāra and nirvāṇa are, from the very beginning, the great sameness, the nature of the enlightened state, one should settle evenly on the point that has been ascertained, and recognize everything as the great maṇḍala of phenomenal appearance.[*25] *Finding Rest in the Nature of the Mind* expresses this as follows:

> According to the precepts of resultant refuge,
> You should train at all times
> In the equality of all phenomena.
> You should not think in terms of good or bad,
> Taking or rejecting that which is of great or lesser worth.
> You should not trust your mind's elaborations,
> But cleanse them in the natural state of ultimate reality.
> All should be experienced as a maṇḍala spontaneous and perfect.[178]

And in the *Middle Sūtra of the Perfection of Wisdom*, we find,

> Those who wish to meditate on transcendent wisdom should train without conceptualizing or regarding any phenomenon whatsoever. How is that? Do not judge things with dualistic vision, saying, "This is best, this is worse, this is wrong, this is the Buddha's teaching, this a teaching by another wandering mendicant."[*26]

This is a crucial point in the oral instructions that we and everyone else nowadays should take to heart. How different this is from the plethora of talk we hear that is based on attachment to different teachings and tenet systems: "This is our tradition," "Those are others' traditions," "This is the correct teaching," "That is not correct," and so on. You should understand that all these are signs of having been blessed by demons. Not only do they

contravene the precepts of taking refuge, but we will experience terrible obscurations as the ripened effect of giving up the Dharma. The *Complete Compendium of Vaidalya*[179] declares,

> Thus are foolish people blessed by demons, leading them to the lower realms. So it is that they want to find fault with everything and seek to criticize even the teachings given by the Tathāgata.

And,

> Mañjushrī, there are some who think well of certain teachings given by the Tathāgata and think badly of other ones. They are rejecting the Dharma. By rejecting the Dharma, they are criticizing the Tathāgata. They are speaking ill of the Saṅgha.

And in the *Supplementary Tantra of Vairocana's Enlightenment*, we read,

> It will happen that confused people, without determining what is the condition of their minds, will say, "This is not the Buddha's teaching. It has been made up by charlatans." Vajrapāṇi, you should know that those fools will have two kinds of rebirth. What are those two? Rebirth as beings in the hells and as animals. Vajrapāṇi, I cannot say whether they will have anything at all that could be a source of good.

The *Sūtra of the King of Concentrations* states,

> Much worse than destroying
> All the stūpas here in Jambudvīpa
> Is the evil of rejecting the Buddha's teachings.

And in the *Perfection of Wisdom in One Hundred Thousand Lines*, we read,

> Do not indulge in rejecting the teachings, compared to which, in gravity, the five crimes with immediate retribution are a mere shadow. Shāriputra, those who have the attitude of rejecting the teachings say, "You and I must not train in this. It is not the Dharma. It is not the Vinaya. It is not the Buddha's teaching. It was not spoken by the Tathāgata." Rejecting the teachings themselves, they also destroy others' faith. They corrupt their own and others' intentions. They delight in causing themselves and others to go to waste. With their desire to give up the Dharma, they induce others also to do so. If one so much as touches the shadow of such people who have accumulated the karma of destroying the Dharma…

The *Root Tantra of Mañjuśrī* states,

> Those on this earth who reject
> This, the most sublime teaching,
> The treasure of the Dharma taught by the conquerors,
> Will go to the Hell of Torment Unsurpassed,
> And there they'll cook for a great kalpa,
> As taught in detail many times.
> Once they have risen from there,
> Even if they are reborn in human form,
> They will be poor, and simple, afflicted by many ailments,
> Reborn in uncivilized lands.
> Despised by all the world,
> They will fall ill with leprosy.[*27]
> Dumb, deaf, handicapped,
> Mentally retarded or blind,
> With ugly, ever fearful forms.
> On the earth, they will appear like hungry spirits,
> Badly dressed, with negative minds,
> And deformed fingernails and bodies,

Devoured by parasites,
Afflicted with boils and mange.
Those who reject these sūtras
Will have such destinies,
And, wherever they take birth,
They'll be reborn unintelligent and dull.

And in the *Perfection of Wisdom in Eight Thousand Lines*, we read,

> Subhūti, those who accumulate the karma to be deprived of the Dharma will be reborn falling headlong into the lower realms and will suffer in the great Hell of Torment Unsurpassed. When it is their destiny for the universe to be dissolved in fire,[*28] they will proceed from there to hells in other worlds. And when those worlds are in turn dissolved in fire, again they will be born in other hells, and so on, endlessly.

Similarly, the result of thinking ill of a bodhisattva spiritual friend who teaches the Dharma is described in the *Avalokinī Sūtra*[180] thus:

People who act displeasingly
To children of the buddhas
Will abandon the states of gods and humankind
For the experiences of the hells.
People who cause harm
To bodhisattvas
Will suffer, eyeless or blind,
Without anyone to help.
Once dead, they will proceed to Torment Unsurpassed.
There they'll blaze and be racked with fear.
The bigger are their bodies,
The greater the pain that they will feel.
And in their series of lives
They will have bodies a league in size,

And round as a bag of waters,
Completely eaten everywhere.
And in those lives, upon their bodies
There will grow five thousand heads,
And in each head again
A full five hundred tongues,
On each of which a hundred ploughs
Will plough their furrows on those very tongues.

And there are other sūtras with similar accounts. It was with this in mind that the Buddha, in the *Heap of Jewels*, said,

> Kāshyapa, I or those like me can judge the teachings and individuals, but ordinary people should not judge individuals and the teachings because that would lead to a downfall.

The *Smaller Saṃvara Tantra* says,

To sentient beings with different aspirations
He teaches a variety of conducts.
To disciples with different perceptions
He teaches a variety of means.
So when he teaches this profound Dharma,
Even if it does not inspire you,
You should not criticize it:
Keep in mind the inconceivable ultimate reality.
Those who are not proper vessels
Do not understand the ultimate reality.
Only the perfect buddhas and their children
Know this with their great wisdom.

And in *Ornament of the Mahāyāna Sūtras*, we read,

Negative states of mind are by nature harmful—

It is wrong to have them even for illogical things,
Let alone for teachings that one doubts.
It's best, therefore, to be impartial, and thus free of fault.[181]

Impress these quotations on your mind, and make sure that you understand the importance of thus guarding yourself.

Besides this point, on which we have given a little supplementary explanation, there are other causes that lead to damaging our refuge vow, as is described in *Finding Rest in the Nature of the Mind*:

Refuge is relinquished, in a sense,
When the time for taking it is passed,
But it is indeed abandoned through wrong view.
Through the spoiling of the precepts
You will fall to lower states.
Therefore, rule yourself with care and mindfulness,
Adopting and rejecting as you should.[182]

When one attains buddhahood and reaches "the essence of enlightenment," the duration for which one committed oneself in the refuge ritual is over.[*29] Thus, in a nominal sense at least, enlightenment is a reason for giving up the refuge. The causes for abandoning the refuge in the true sense are giving rise to wrong views and forsaking the Three Jewels and being unable to keep the refuge precepts and giving back the vow. Breaking a few of the precepts—for instance, by paying homage to worldly gods, is known as "debasing the vow." The negative consequences of breaking the refuge precepts like this are boundless. One will be like a member of a corrupt dynasty and cease to be counted as a Buddhist. One will be like a merchant betrayed by his escort, and whatever one does, one will find oneself in danger. Like a fresco on a wall falling to ruin, all one's vows and precepts will be easily destroyed. Like poor folk at the bottom of the social ladder with no friends for support, one will suffer all kinds of harm and violence. One will be like a common lawbreaker: having broken one's promise, one

will be reborn in the lower realms. So, reflecting on the faults of breaking the precepts, regret and confess your breaches, resolving not to repeat them in future, and take the precepts again. This will restore your refuge vow.

2. The benefits of keeping the precepts

The Master Vimalamitra says,

> Turning away from the ways of the tīrthikas,
> Not being born in the three, becoming a support,
> Absence of obstacles, few illnesses and longevity,
> Purification, and accumulation are the benefits.

In this way he lists eight major benefits: (1) One becomes a Buddhist, a follower of the Buddha. (2) One will not be reborn in the lower realms. (3) One becomes a support for all vows. (4) One is free of obstacles. (5) One has few illnesses. (6) One has a long life. (7) One's negative deeds and obscurations are purified. (8) One will complete the two accumulations and swiftly attain buddhahood.

Simply taking refuge has the power to bar the entrance to the lower realms and to set one, in all one's lives, on the great path to the higher realms and liberation. This is stated in the *Tale with a Sow*:

> Those who have taken refuge in the Buddha
> Will not go to the lower realms.
> They will abandon their human bodies
> And be reborn with celestial forms.[*30]

And regarding the fact that one will swiftly complete the two accumulations of merit and wisdom, the *Mahāparinirvāṇa Sūtra* declares,

> Those who go for refuge in the Three
> Will acquire the supreme accumulations of merit and wisdom,
> Develop the buddha qualities in this world,

And thereby attain buddhahood.

One will acquire boundless good qualities and never be separate from the constant presence of the Three Jewels. We can read in the *Sūtra of the Questions of the Boy Ratnadatta*,

> Those who have gone for refuge in the Buddha increase all virtuous qualities. They have a sense of decency. They have a sense of shame. Those who have gone for refuge in the Dharma are careful. They have numerous sets of qualities. They always remember their past lives. They enjoy the fortune to receive the teachings. Those who have gone for refuge in the Saṅgha have workable minds. They possess numerous doors of concentration and powers of memory. They are always of noble family. Even in their dreams they never separate from the Buddha, the Dharma, and the Saṅgha.

They will be protected by virtuous gods, and their sources of good will grow ever greater, as the same text says:

> Moreover, the gods who delight in virtue will protect them.
> Their sources of good will increase.

All fear and danger will be dispelled and one will not be oppressed by the violence of demons and the lower realms. The *Supreme Victory Banner Sūtra* declares,

> Monks, wherever you are, in solitary places, cemeteries, empty wastes, and the like, take refuge in the Three Jewels and you will be free from fear, suffering, and hair-raising experiences.

And in the *Essence of the Sun Sūtra*, it is said,

> Beings who go for refuge in the Buddha
> Cannot be killed by ten million demons.

Even if they have broken their vows and their minds are
disturbed,
They will surely go beyond birth.

To sum up, on a temporary level, taking refuge protects us from all adverse factors such as the defilements, danger, the paths of lower vehicles, and cyclic existence and the lower realms. It serves as the foundation of all good qualities. It enables us to obtain all our goals—both higher rebirth and ultimate excellence. Ultimately, by taking refuge in the Buddha, we will accomplish buddhahood. By taking refuge in the Dharma, we will turn the Wheel of Dharma. And by taking refuge in the Saṅgha, we will gather around us an ocean-like assembly of nonreturners. By this means, we will dispel all the ills of existence. These are just some of the boundless benefits we will have, as is stated in *Ornament of the Mahāyāna Sūtras*:

Constantly, against the whole host of defilements,
Against all kinds of negative actions,
And even aging and death,
The enlightened state gives complete protection.
Because it protects from every kind of trouble,
From the lower realms, from improper paths,
From the view of the transitory composite, and from lesser
vehicles,
It is the supreme refuge.[183]

And in the *Mahāparinirvāṇa Sūtra*, we read,

Those who go for refuge in the Three
Will swiftly attain buddhahood.

The *Heap of Jewels* declares,

Someone who goes for refuge in the Three
Will fully complete the accumulations,

Accomplish buddhahood,
And gain the qualities of the Dharma and Saṅgha.

And in the stainless sūtras, we find,

> If the merit of taking refuge were to possess form, it would fill the whole of space and still there would be more.

B. Particular precepts: The precepts of the outer, inner, and secret refuge

The whole of the following section, describing the precepts of the outer, inner, and secret ways of taking refuge, is taken from the *Direct Instructions of the Teacher*.

1. The precepts of the outer refuge

These comprise (1) three particular precepts and (2) five common precepts, making eight in all.

a. The three particular precepts

These are the following: (1) after taking refuge in the Buddha, not to pay homage to other gods; (2) after taking refuge in the Dharma, to avoid harming sentient beings; and (3) after taking refuge in the Saṅgha, not to keep the company of those with non-Buddhist views.

i. Not to pay homage to other gods

If one pays homage to other gods—that is, worldly gods such as Pashupati, Viṣhṇu, and Maheshvara, one damages the refuge vow. When one has gone for refuge in them, the refuge vow is lost.

ii. To avoid harming sentient beings

The worst is to kill a sentient being. By doing so, the refuge vow is lost. Such acts as beating them out of anger, exploiting them, piercing their noses, penning them up, plucking their hair, and so forth damage the refuge vow.

iii. Not to keep the company of those with non-Buddhist views

Keeping the company of people who hold eternalistic or nihilistic views and who conduct themselves accordingly damages the vow. Agreeing with such views and modes of conduct results in the refuge vow being lost.

b. The five common precepts

i. To constantly venerate the Three Jewels, offering them the first part of one's food and drink

This involves setting out whatever offerings one can obtain before the supports of the Three Jewels and praying to them to come and receive the offerings. The actual offerings are of four kinds.

(1) The offering of homage

With your body straight and your hands folded, perform prostrations, bearing in mind the excellent qualities of the buddhas and bodhisattvas, and consider that you touch their feet, which are marked with a wheel.

(2) The offering of material things

Offer flowers and so forth, those that are owned and those that have no owner. Make offerings created by concentration. Offer even your own body.

(3) The offering of praises

These should be performed with melodious chants.

(4) The offering of practice

This is to meditate on bodhichitta, inseparable from emptiness and compassion, and to make prayers of aspiration that, through the resulting virtue, one will attain perfect buddhahood for the sake of all beings.

It is not that the Three Jewels need a single one of the bowls we fill with water or a single particle of the smoke we offer. Rather, these offerings are the causal factors that make it possible for us to be touched by the light rays from the buddhas.[*31]

Offering the first part of everything you eat or drink involves dividing the first portion of your food into three tidbits and repeating oṁ āḥ hūṁ over them, considering that thereby they become an ocean of nectar. Then consider that your yidam deity is present, surrounded by the infinite Three Jewels, and make the offering to them, thinking, "Please accept this offering of nectar." If you are unable to make the offering in that way, offer it to the Three Jewels, asking them to accept it. At the very least, if you have nothing to offer, offer a bowl of water every day. Failure to make such offerings damages one's refuge vow. The Three Jewels have no need of food, but the food torma is a way for one to accumulate merit imperceptibly.

ii. Not to abandon the Three Jewels even for the sake of one's body and life, for riches, or for reward

Not abandoning the Three Jewels for the sake of one's body means that you must never abandon them even if someone is about to take a knife to you, saying that they will gouge out your eyes, hamstring you, or cut off your ears, your nose, or any other member.

Not abandoning them even for the sake of one's life means that you must never give up the refuge even if someone threatens you with death and is about to kill you.

Not abandoning them for the sake of riches or reward means that you must never abandon the refuge even if someone tells you that they will give you the whole world filled with precious things if you give up the refuge.

iii. Not to seek any other means of protection, whatever happens to one—sickness, joy, or sorrow

When things like illness and other misfortunes befall you, prepare a maṇḍala and the five offerings,[*32] and offer them to the Three Jewels. Then take refuge and pray: "Teacher, Great Vajradhara…and all you buddhas and bodhisattvas, think of me. May my ailments and all my misfortunes, whether caused by humans, nonhumans, elemental spirits, or hindrance makers, be no more. May everything be peaceful, auspicious, and fortunate." It is also acceptable to use such means as accumulating merit through scripture readings, recitations, and torma offerings, as these involve taking refuge. If, however, these methods do not help, you must not give rise to wrong views, thinking, "The Three Jewels have no blessings; the Dharma is not true." Consider that you will recover from your illness once your bad karma has exhausted itself. Rather than seeking all kinds of other means such as soothsayers and magical rites, rely only on the refuge.

iv. Wherever one goes, to keep in mind the buddhas and bodhisattvas, making offerings and taking refuge

If you are going eastward tomorrow, for example, you should today prepare a maṇḍala and offerings and take refuge in the buddhas and bodhisattvas in that direction and pray: "Teacher, Great Vajradhara…and all you buddhas and bodhisattvas, think of me. From here until I get to my destination, may I not have any obstacles from human and nonhuman forces and may everything be auspicious." If you cannot do it today, do so when you are leaving. If you forget to take refuge within the first seven or ten paces of going out the door, you will diminish your refuge practice—meaning that you will not benefit from their protection on this occasion. But you will not lose the vow. Once you again put your trust in the refuge, it will never fail you.

v. To train again and again, remembering the qualities of the refuge

Once you have taken refuge in the Three Jewels, you must put all your hopes in the Three Jewels, rely totally on the Three Jewels, go for protection to the Three Jewels only, direct your prayers to the Three Jewels only, and request blessings from the Three Jewels only. Consider that the representations of the Three Jewels that we use nowadays—whether in the form of cast or sculpted images, drawings or paintings, stūpas, or books and bound volumes of the scriptures—are the body of truth. Make prostrations, offerings, and prayers to them. As a result, it may even happen that you suddenly realize the essence of the body of truth. Even if that does not happen, by venerating the Three Jewels with prostrations, offerings, and so forth and establishing a karmic connection with them, in the future you will become a disciple of the Buddha. Think that all your good qualities and any happiness that you experience are the blessings of the teacher and the Three Jewels. By doing so, you will absorb their blessings. Reflect on the fact that your defects and any suffering that you experience are your own bad karma. In that way, all your bad karma will be exhausted. But if, rather than putting your trust in the Three Jewels, you hold wrong views, saying, "The Three Jewels do not have any blessings," you will never be freed from the depths of the hells.

There are eight benefits in taking refuge in this way. First, you are ranked as a Buddhist. Once you have gone for refuge in the Three Jewels, you are called a Buddhist. Unless you have given rise to the refuge, even if people say that you are a noble being, or a great meditator, or a real buddha, you cannot be ranked as a Buddhist.

Second, you are a suitable support for all the vows, beginning with the vows of individual liberation. If you break the refuge vow, all the vows that depend on it will also be broken. To restore them, it is sufficient to restore the refuge vow. For this, it is enough to think of the Three Jewels and, in their presence, take the vow.

Third, all your past negative deeds will be brought to an end. The vow of taking refuge in the Three Jewels, which precedes all the vows from the twenty-four hour *upavāsa* vow up to the secret Mantrayāna vows,

attenuates and exhausts all our negative deeds. In this regard, it is said that the extraordinary refuge brings an end to obscurations forever, while the common refuge attenuates karmic obscurations.[*33] Again, if genuine refuge takes birth in your mind stream, your karmic obscurations will be exhausted forever, while even the mere words of the refuge prayer will attenuate them. If you take refuge all the time, whether you are walking, moving around, lying down, or sitting, it will bring them to an end forever, while even taking refuge from time to time will attenuate them.

Fourth, your stream of being will possess a vast store of merit. Taking refuge results in mundane merit—a long life, good health, glory and splendor, immense wealth, and so forth. And the supramundane, unsurpassable enlightenment also comes from taking refuge.

Fifth, you will not be affected by any human or nonhuman factors creating obstacles for this life. Simply by genuinely giving rise to the refuge in your mind, you cannot be harmed either by people making obstacles to your present life or by nonhumans such as nāgas and *gyalpo*[184] spirits.

Sixth, you will fulfill all your wishes. When you genuinely give rise to the refuge in your stream of being, it is impossible for all your wishes not to be fulfilled. When you put your trust in the refuge, it is as if you had prayed to a wish-fulfilling jewel: everything you wish for happens.

Seventh, you will not fall into the lower realms, unfortunate rebirths, or erroneous ways. The lower realms refer to the hell, hungry spirit, and animal realms. Unfortunate rebirths refer to being reborn in places such as the borderlands, where the Dharma is absent. Falling into erroneous ways refers to those of the non-Buddhists with false views. Anyone who wishes not to fall into those states has only to take refuge.

Eighth, there is the benefit that you will swiftly attain manifest, perfect buddhahood. What need is there to mention any other benefits? It is taught in the Secret Mantrayāna of the Great Vehicle that one can attain buddhahood in a single lifetime and a single body. There is no faster way of attaining buddhahood. So get rid of the misconception that taking refuge from time to time will be sufficient and take refuge again and again,

constantly, both day and night. If you do so, it is certain that you will swiftly attain manifest, perfect enlightenment.

If you are diligent in taking refuge, you will not need many other practices. You will have no fear of slipping off the path to enlightenment. If you are afraid that you have fallen into wrong paths, pray that you will meet with the true path, and you will definitely find it. Even those who have little inclination for meditation on emptiness, meditation on the maṇḍala of the deity, and other profound teachings will, by taking refuge, purify their obscurations and accumulate merit, and thus come to realize those teachings.

As for the way in which one is protected by taking refuge like this, you might wonder whether the buddhas draw sentient beings directly out of cyclic existence, leading them by the hand. But that is not possible. If they could do so, there would not be a single being left that the buddhas, who are so compassionate and skilled in means, had not drawn out of cyclic existence. What, then, does protect us? It is the Dharma. Once you have given birth to the refuge in your being, you do not need any other teaching. It is impossible that the Three Jewels' compassion will not protect you.

2. The precepts of the inner refuge

As was the case for the previous precepts, the precepts of the inner refuge comprise (1) three particular precepts and (2) five common precepts, making eight in all.

a. The three particular precepts

1. Once one has taken refuge in the teacher, one should not, even in a dream, think badly or disparagingly of the teacher.
2. Having taken refuge in the yidam deity, one should not interrupt one's daily meditation on, and recitation of, the yidam.
3. Once one has taken refuge in the ḍākinī, one should not fail in the regular observance of offerings such as the *gaṇachakra* and confession and fulfillment.

b. The five common precepts

1. The first part of anything one eats or drinks should be blessed as nectar and offered to the teacher, visualized on the crown of one's head; to the yidam deity, visualized in one's heart center; and to the ḍākinīs, visualized in one's navel center.

2. Wherever one goes, one should do so praying to the teacher, yidam deity, and ḍākinī and visualizing the teacher on the crown of one's head, oneself as the yidam deity, and the ḍākinīs and Dharma protectors around one as friends and helpers.

3. Even to save one's body and life, one should never abandon the Three Roots, and one should train in considering the teacher as dear as one's heart, the yidam deity as dear as one's eyes, and the ḍākinī as dear as one's body.

4. Whatever happens to one, whether one is sick, happy, or sad, one should train in praying to the teacher, making offerings to the yidam deity, and offering the torma and gaṇachakra feast to the ḍākinīs, without seeking any other means such as soothsayers and magical rites.

5. Remembering the qualities of the teacher, yidam deity, and ḍākinī, one should take refuge again and again. By taking refuge in the teacher, one will receive his or her blessings. By taking refuge in the yidam deity, one will attain the body of the Great Seal. And by taking refuge in the ḍākinī, obstacles will be dispelled.

As for the benefits of this inner refuge, by taking refuge in the teacher, you will be protected from the ordinary thoughts that fetter you, obstacles due to ignorance and bewilderment will be dispelled, the accumulation of profound insight and awareness will be completed, and spontaneous realization will be accomplished. By taking refuge in the yidam deity, you will be protected from ordinary deluded perceptions, anger and the sufferings of the vajra hell will be dispelled, the accumulation of self-arisen virtue will be gathered, and you will gain the accomplishment of the Great Seal. By taking refuge in the ḍākinī, you will be protected from obstacles due to elemental spirits, the sorts of poverty and deprivation that hungry ghosts suffer will be dispelled, the accumulation of liberation from clinging

and freedom from attachment will be completed, and you will gain the accomplishment of the body of perfect enjoyment, great bliss.

3. The precepts of the secret refuge

The precepts of the secret refuge are divided into two groups, as before.

a. The three particular precepts

1. To train in having realization of the view. This is to train in the confidence that all sentient beings have the same basic nature as the buddhas[*34] and that there is, therefore, no buddhahood to be achieved elsewhere; and, by realizing that there is no distinction between appearances and the mind, to train in the confidence that appearance and emptiness are inseparable.
2. To train in having experience in meditation. This is to train in not settling the consciousness outside and not withdrawing it in but leaving it in the natural flow, at ease, without fixation.
3. To train in having the same taste in one's conduct. This is to train in not being distracted for a single instant in everything one does—walking, moving around, lying down, or sitting—even though there is nothing to meditate on.

b. The seven common precepts

1. Not to abandon the teacher even if one has realized one's own mind to be buddha.
2. Not to discontinue practicing compounded virtue even if one has realized appearances to be one's own mind.
3. To avoid the minutest negative deeds even if one is no longer afraid of the hells.
4. Not to criticize any teachings even if one no longer hopes to attain buddhahood.

5. Not to be proud or arrogant, even if one has oneself achieved an extraordinary degree of concentration.
6. Not to discontinue compassion for sentient beings even if one has understood that there is no distinction between self and others.
7. To constantly meditate in solitary places even if one has realized that there is no distinction between cyclic existence and nirvāṇa.

The different benefits of taking refuge like this are as follows: By taking refuge in the view, you are protected from eternalism and nihilism, obstacles due to wrong views and clinging will be dispelled, you will gather the accumulation of the radiant ultimate reality, and there will be no obstruction to accomplishing the three buddha bodies. By taking refuge in the meditation, you will also be protected by the view in your meditation, obstacles due to habitual clinging to emptiness will be dispelled, you will gather the accumulation of the nondual union, and you will gain the accomplishment of primordial liberation based on conviction. By taking refuge in the conduct, you will be protected from wrongdoing and nihilistic views, obstacles due to pretense and senseless behavior will be dispelled, you will naturally gather the accumulations, free of attachment, and you will gain the accomplishment that whatever you do will be virtuous.

This way of taking refuge on outer, inner, and secret levels is a pith instruction that includes in a single root the outer and inner teachings, high and low views, and the vehicles of characteristics and mantras. If you take refuge like this, the teachings will truly act as the Dharma, the Dharma will become the path, and the path will mature as the result. Lady of Kharchen,[185] know that it is thus.

This name “The Three Jewels”
Is hard to find in a billion kalpas,
So now, when you have the fortune gained through former accumulation,
Take them as your refuge and never separate from them, O fortunate ones!

This completes the instruction on going for refuge.

SKIP NOTES

*1 Tib. *zung 'jug cha mnyam gyi dge ba*, refers to the union of the relative and ultimate truth and the sameness of appearance and wisdom.

*2 That is, the four great rivers of suffering: birth, illness, aging, and death.

*3 "Lack of opportunity" (Tib. *mi dal*), in this context, implies "distraction."

*4 An account of the building of a stūpa or the history of a statue.

*5 Tib. *Byang chub sems dpa'i skyes rab*, the Jātaka tales that recount the Buddha's former lives as a bodhisattva.

*6 Tib. *kha gting med pa*—that is, the same throughout, in all circumstances.

*7 See glossary, s.vv. "sense of shame"; "sense of decency."

*8 Tib. *dge slong gi dge 'dun chen po*. This expression appears in numerous sūtras, such as the *Heart Sūtra*.

*9 Tib. *dag pa gnyis*. See glossary, s.v. "twofold purity."

*10 The two categories here are fulfillment for oneself in the body of truth and fulfillment for others through the form body.

*11 The two categories here correspond to the truth of cessation and the truth of the path.

*12 This question introduces a discussion of the Tibetan term for the Three Jewels, *dkon mchog gsum* (literally "three rare and supreme ones").

*13 For the six kinds of preternatural knowledge (Tib. *mngon par shes pa drug*), see Jigme Lingpa and Longchen Yeshe Dorje, *Treasury*, bk. 1, appendix 5, 387.

*14 A jewel's power lies in its hardness and its ability to cut through other stones.

*15 Tib. *zung bzhi ya brgyad*, refers to the four kinds of noble being in the listeners' vehicle (stream enterer, once-returner, nonreturner, and arhat) for each of which there are two stages—candidates, and those who abide by the result.

*16 "Assemblies" here refers to the Saṅgha.

*17 This is a definition of the term *buddha* (the awakened state) based on the two elements that make up the equivalent Tibetan term *sangs rgyas*: *sangs* means "purified" or "awakened," and *rgyas* means "developed" or "unfolded."

*18 That is, to transcend the cycle of birth and death.

*19 The five certainties (Tib. *nges pa lnga*), or five perfections, are the perfect place, perfect teacher, perfect retinue, perfect time, and perfect teaching. See p. 13.

*20 In contrast to the five certainties just mentioned, a manifestation body buddha appears in many kinds of different places, in unpredictable forms, to different kinds of beings, and at different times, and it gives different kinds of teachings to accord with beings' different needs.

*21 The Minling Dorsem refers to a Vajrasattva sādhana cycle discovered as a treasure by Gyurme Dorje, the great Terdak Lingpa (1646–1714), the founder of Mindrölling Monastery in Tibet.

*22 Tib. *kha tsam tshig tsam ma yin pa*, reciting the prayer while thinking of its meaning and not simply mouthing the words.

*23 The support of the object of refuge might be a statue or a painting of the refuge tree.

*24 Four forms of daily conduct: eating, sleeping, walking, and sitting.

*25 In other words, the precepts of the resultant refuge can be summarized in terms of view, meditation, and conduct.

*26 That is, a non-Buddhist teacher.

*27 *Leprosy* (Tib. *mdze*) in this context covers cancer and numerous other incurable diseases.

*28 In other words, at the end of the kalpa, when the universe is destroyed by fire.

*29 When one takes refuge, one says "Until the essence (or heart) of enlightenment is reached, I go for refuge."

*30 The *Tale with a Sow* (*Sūkarikāvadāna-sūtra*) tells the story of a dying god's distress when he sees that he is going to take birth in the womb of a sow. Indra advises him to take refuge in the Three Jewels. This he does, and then dies. He is immediately reborn in the Tuṣhita heaven.

*31 That is, the buddhas' compassion.

*32 The five offerings are flowers, incense, lamps, scented water, and food.

*33 For the extraordinary and common forms of taking refuge, see p. 246.

*34 Tib. *rgyu*, lit. "cause, causal basis," refers to the buddha nature (Skt. *tathāgatagarbha*) that pervades all sentient beings.

10. Arousing the Mind Set on Enlightenment, the Root of the Great Vehicle's Path That Distinguishes It from Lower Paths

The chapter on arousing the mind set on enlightenment has three sections: (1) the preparation, training the mind in the four boundless attitudes; (2) the main practice, showing how to arouse the mind set on enlightenment; and (3) the conclusion, how to keep the precepts, together with the benefits.

I. The preparation, training the mind in the four boundless attitudes

Finding Rest in the Nature of the Mind outlines these as follows:

> Those who thus have taken refuge
> Spread upon the ground of *love*
> The flowers of their *compassion*,
> Which in the cooling shade of *joy*
> Are moistened with pure waters of *impartiality*.
> They train their minds that through them they may be
> Of benefit to wandering beings.[186]

And in the *Middle Sūtra of the Perfection of Wisdom*, we read,

> Subhūti, for that, a bodhisattva mahāsattva must train in great love, great compassion, great joy, and great impartiality.

These four boundless attitudes, then, are defined as follows: Love is the wish that sentient beings may be happy. Compassion is the wish that they

may be free of suffering. Joy is the wish that they may remain happy and free of suffering. Impartiality consists of letting go of attachment to those who are close to one and of aversion to those who are distant.

There are two categories of paths that employ these four attitudes: mundane and supramundane, as explained in the *Sublime Essence*:

> Shāriputra, love, compassion, joy, and impartiality that are not cultivated and followed up with the proper attitude are the four pure states, which are associated with the production of existence. Love, compassion, joy, and impartiality that are cultivated and followed up with the proper attitude are the four boundless attitudes, for they produce the path to nirvāṇa.

Regarding the four pure states,[*1] their object is limited to one or two sentient beings. The form they take in the mind arises as love, compassion, joy, and impartiality that are not imbued with an intention to attain liberation. They act as causes of existence, or saṃsāra. This is exemplified in the case of a woman and her child who were drowned trying to cross the Ganges River: they died with such love for each other that they were reborn in the world of Brahmā. *The Way of the Bodhisattva* explains,

> A clear intent can fructify
> And bring us birth in such as Brahmā's realm.[187]

As for the four boundless attitudes, when their objects are all beings, the form they take in the mind arises as the four boundless attitudes with concepts. And when their object is suchness, the true nature of all phenomena, the form they take in the mind arises as the four boundless attitudes without concepts, as is mentioned in the *Treatises on the Stages*:

> In relation to beings and the true nature, the four boundless attitudes arise with concepts and without concepts.



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There are thus three categories of boundless attitudes: those whose object is sentient beings, those whose object is phenomena, and those that have no object. These three are related to different kinds of individuals, respectively: ordinary beings who have not realized no-self; noble listeners and solitary realizers who have realized "one-and-a-half" kinds of no-self—that is, just the individual no-self, or part of the no-self of phenomena; and noble bodhisattvas who have fully realized both kinds of no-self. These categories of the four boundless attitudes are mentioned in the *Bodhisattva Stage* as follows:

> Taking sentient beings as the object is shared with non-Buddhists. Taking phenomena as the object is shared with all listeners and solitary realizers. Having no object is not shared with any of them.

Nonconceptual love, compassion, joy, and impartiality are thus central to the path of the Great Vehicle. It is in such terms that the commentary of Padmasambhava's *Great Treatise on the Graded Path* states,

> Feeling affection for whomever is the object and thinking, "I must make them happy," is mundane love. Understanding that the objects, sentient beings, are one's parents and meditating with the thought "I must make them all happy" is Dharmic love. Continuously cultivating the concentration of love, which is to know that all such beings are one's parents and to give rise to the thought to benefit them, is what we call "boundless," or "great," love.
>
> There are three aspects to this. Love that takes sentient beings as its object is to understand that all sentient beings are one's parents and to give rise to the thought "I must make them happy." Love that takes phenomena as its object is to think, "Ultimately, they do not exist in any way, but, on the relative level, they exist as mere dreams or illusions, and in that respect may these mother beings be happy." Nonconceptual love results from the knowledge, at the very moment when one is meditating in this way, that the nature of everything, oneself and others, is emptiness, free of elaboration like space: it is the complete freedom from the concepts of the three spheres, the essential nature without thoughts or concepts, where continuous love radiates unobstructedly with the vivid realization of emptiness, the lack of innate existence.

Since Padmasambhava said this also applies to compassion, this passage can be used to describe the other two boundless attitudes as well. Here, these three aspects (taking sentient beings as the object and so on) are presented only from the point of view of the Great Vehicle. They refer respectively to bodhisattvas beginning the path, those who have some understanding and experience of distinguishing the two truths, and those who have realization of the natural condition of things. This should not be confused, therefore, with the above presentation in which the three categories are related to non-Buddhists and so on.[*2]

The benefits of training in this way are as follows: As a result of training in love, on the temporary level, one will be appreciated by everyone, and ultimately one will transform anger into the realization of mirrorlike gnosis and attain the body of perfect enjoyment. This is mentioned in the *Lotus Pinnacle*:

> With love, anger is transmuted
> Into mirrorlike gnosis and the body of perfect enjoyment.

As a result of training in compassion, on the temporary level, one will never be in danger, and ultimately one will purify attachment into all-discerning gnosis and attain the body of truth. We read in the same text,

> With compassion, attachment is transmuted
> Into all-discerning gnosis and the body of truth.

As a result of training in joy, on the temporary level, one will be free of jealousy. Ultimately one will gain all-accomplishing gnosis, which is the nature of the wealth of buddha activities, and from transmuting jealousy, one will achieve the body of manifestation. The same text says,

> With joy, jealousy is transmuted
> Into all-accomplishing gnosis and the manifestation body,
> With all the sublime spontaneous deeds.

As a result of training in impartiality, on the temporary level, one will have a fully functional mind. Ultimately, by transmuting pride and bewilderment, one will accomplish the gnosis of equality and the gnosis of the expanse of reality, and one will realize the adamantine (that is, unchanging) body of the essential nature and the body of manifest enlightenment, as is stated in the *Lotus Pinnacle*:

> With impartiality and great impartiality,
> Pride and bewilderment are transmuted
> Into the gnosis of equality and the gnosis of the expanse of reality
> And the adamantine body of enlightenment.

Furthermore, the four boundless attitudes lead to the temporary benefit and happiness of gaining a celestial or human body in the world of desire. They yield boundless benefits such as achieving the concentration of the world of form and all the qualities of pure rebirths.[*3] In the *Sūtra of the Lion's Roar of Śrīmālādevī*, it is said,

> The tathāgatas alone can contemplate
> A person's training in the four boundless attitudes:
> In all respects, the benefits are boundless,
> Far exceeding the planets' paths in space.

With the above notions firmly established, we now come to the actual way of training in the four boundless attitudes. This should be done in stages, beginning with that which is easiest to develop. First, we shall consider the training in impartiality. This has two aspects: the object of meditation and the form impartiality takes. The object of meditation should be thoroughly examined and understood as follows.

At present, our mind is attached to those of our "in-group"—our parents, relatives, and so on—and it feels aversion to our enemies and those in our "out-group." This is not logical. In previous lives, our present enemies were our relatives, and our present relatives were our enemies.

Nothing, therefore, is certain. Even now, our enemies cannot hurt us all the time, and if we make peace with them, they might even help us, like our relatives. Our relatives, too, say unkind things to us, quarrel with us, and misuse our belongings; and when something untoward happens to those we love, it causes us much mental anguish. So they are, in fact, not unlike enemies. In the future, too, our relatives will become our enemies, and our enemies will become our relatives, and so on: it is all quite unpredictable. For this reason, we should give up mentally labeling people as close or distant, with thoughts of attachment to those of our in-group and aversion to those of the out-group. Instead, we should examine how relatives and enemies are, by nature, the same. We should view all sentient beings in this way. This is how we should consider the object.

As for the form impartiality takes in our minds, we should begin by training in an impartial attitude toward a single being, then extending this to two beings, then three, then a whole town, our country, the whole continent, the thousandfold universe, and all the beings filling the limits of space. At the end, we should train in the great impartiality free of concepts.

Once we have got used to this, we should train in love. This again has two aspects. The object of our love is all sentient beings. Just as we want all those of our in-group who are not happy to be happy, we should train in love for all beings, with complete impartiality, thinking, “May all those who are not happy meet with happiness.” As for the form love takes in our minds, we should train by wishing that those close to our hearts—for example, our own parents—meet with happiness, then that others may do so, and finally that all beings may be happy. Afterward, we should settle evenly in the state where there is nothing at all to conceptualize.

Next, having got used to that, we should train in compassion. With regard to the object of our compassion, we should consider a being in the lower realms or a person with leprosy, for example, unbearably tormented by intense suffering. And for the form compassion takes in our minds, we should think, “May they be rid of this suffering.” Meditating so intensely on compassion that tears well up in our eyes, we should extend the meditation

from one being to all beings. We should conclude by settling in equanimity for a while in the state free from all concepts.

After that, we should train in joy, taking as the object of meditation all kinds of beings who are happy, and starting with someone in the higher realms, whatever the extent of their happiness and well-being. The form our meditation should take is to think, "May this happiness never desert them. May they, on the contrary, possess well-being and happiness, a long life, a large retinue, wealth, freedom from danger, great intelligence, and so on until they attain buddhahood." Apply this meditation to one being and then extend it to all beings. In particular, apply this again and again to your enemies who harm you and those who make you feel jealous. Finally, settle evenly in the state of emptiness.

Next, to develop proficiency in these, train in the four boundless attitudes in a fixed order—love, compassion, joy, and impartiality; then in the opposite order, from impartiality to love; then alternating them—love and joy, compassion and impartiality. Train in developing these from one instant to the next.

Practice all these without forgetting the three supreme methods concerning the preparation, main practice, and conclusion.

II. The main practice, showing how to arouse the mind set on enlightenment

There are two parts: (1) a presentation of the principles, and (2) the main teaching on the instructions for the practice. The first of these is divided into two: (1) an explanation of how these are generally presented, and (2) a specific explanation taken directly from the oral teachings of Orgyen, knower of the three times.

A. A presentation of the principles

1. An explanation of how these are generally presented

In *Finding Rest in the Nature of the Mind*, we read,

> When you are well practiced
> In the four unbounded attitudes,
> Meditate upon the twofold bodhichitta, root of all the
> Dharma.[188]

And in the *Bodhisattva's Scriptural Collection*,

> Those who wish speedily to attain unsurpassable, true, and perfect enlightenment should train in the extraordinary attitude that is the mind set on enlightenment.

For this, there are two sections: (1) the reasons one needs to train in this, and (2) the main explanation of how to arouse the mind set on enlightenment.

a. The reasons one needs to train in bodhichitta

Unless we attain the result of unsurpassable enlightenment in this present life, wherever we are reborn, whether in the higher or lower realms of cyclic existence, our condition will be characterized by faults and defects, like a mass of vomit and excrement. For we will not have transcended either its cause, our deeds and defilements, or their results, the three kinds of suffering. It is said in a sūtra:

> I see that the world of desire is full of defects, that likewise the world of form is full of defects, that the formless world is full of defects, and that nirvāṇa alone is without defect.

You might wonder, "Well, in that case, is it sufficient just to attain liberation from cyclic existence as an arhat, in nirvāṇa, which is the result of the listeners' and solitary realizers' paths?" No, it is not sufficient. It is true that, compared to us beginners, who are ordinary beings, the noble listeners and solitary realizers are to be marveled at and have immense qualities, for they have realized their result, nirvāṇa, which is the cessation of suffering and its

origin. But compared to the bodhisattvas in the Great Vehicle, there is an enormous difference in qualities, as much as the difference between the volume of water in the ocean and that in a puddle formed by a hoofprint. Even as far as their own fulfillment is concerned, the listener and solitary realizer arhats have not achieved complete elimination: they have eliminated the defilements and their seeds, but they have not entirely eliminated the cognitive obscurations. Neither is their realization complete, for although they have certainly realized the individual no-self and have a limited realization of interdependence on the temporary level, they have not realized the phenomenal no-self and interdependence on the ultimate level. There is also a difference in their qualities. Apart from a few qualities here and there, they do not have all the qualities complete—neither the qualities of buddhahood, such as the ten strengths, four fearlessnesses, and eighteen distinctive qualities, nor the noble bodhisattvas' qualities of the path.

As far as others' fulfillment is concerned, the arhats' means and wisdom are limited in extent, so they have little ability to benefit sentient beings. And after all their sources of good and their enlightened qualities have come to cease in the expanse without residual aggregates, they again have to engage in the Great Vehicle for a long period of time. Chandrakīrti explains this in his *Seventy Stanzas on Refuge*:

> The tree of the Great Vehicle
> Is burnt without a trace by their own path,
> Leaving them like paupers
> Among the bodhisattvas.
> Their minds afraid—they're frightened by existence—
> They gain two kinds of enlightenment,
> And when they die, they're happy,
> Thinking they've attained nirvāṇa.
> Theirs, however, is not nirvāṇa:
> It's true they will no longer take
> A rebirth in the triple world;
> Instead they'll dwell in uncontaminated space,

Unconscious and without defilements.
In order that they leave that state,
The buddhas, later, will arouse them:
Gathering the accumulations for enlightenment,
They'll thus become the guides of all the world.

And Noble Nāgārjuna says,

Even followers of the two vehicles
Emerge into the Great Vehicle.
For those weary of the path of existence,
There is rest, but it is not the ultimate state.
Until the buddhas have aroused those listeners,
They remain in a wisdom body,
Senseless and intoxicated by concentration.
Once roused, they take all kinds of forms,
Delighting in the benefit of beings,
And having gathered merit and wisdom,
They will attain enlightenment as buddhas.

For a period that depends on how much merit they accumulated on the path of training, arhats remain in the expanse of cessation, in a state of unconsciousness brought about by concentration. Then, roused by the rays of light of the buddhas' compassion, they regain their senses and subsequently enter the Great Vehicle. When they do so, because of their having formerly followed their lower paths, they are hindered by the negative habitual tendency of keeping their own welfare in mind. As a result, their progress on the path is extremely slow, as is stated in the *Tantra of Vairocana's Enlightenment*:

With the paths of the listeners and solitary realizers, one is eighty thousand great kalpas away from the result, unsurpassable enlightenment.

There are other disadvantages as well, as we can read in the *Letter to a Disciple*:

> Beings drowning in the ocean of saṃsāra,
> As if fallen into its immensity, take birth and die,
> So, seeing them, we fail to recognize our very kin.
> To leave them there and make our own escape—
> Nothing could bring greater shame!
> Because of love they nourished us,
> Their helpless newborn babes,
> With milk that trickled from their breasts;
> They bore so many hardships, bore them all with love.
> Now who could stoop so low as to desert them here?

In their beginningless series of lives, all beings have been our parents, showing us nothing but the greatest kindness. To seek one's own peace and happiness alone without doing anything for their benefit would be to carry a load of ingratitude and disregard for their kindness, to behave like the lowest, most despicable, shameless kind of person. In particular, the principal causal factor that runs counter to the path of the Great Vehicle is to completely give up the bodhichitta vow, which is a fault even more serious than the radical defeats.[*4] The *Verses That Summarize the Perfection of Wisdom* states,

> Even if one has practiced the path of the ten virtues for a billion kalpas,
> When one wishes to attain arhathood as a solitary realizer,
> One's discipline is damaged, one's discipline is breached.
> Such a spiritual intent is graver than a radical defeat.

For this reason, Lord Maitreya says in *Ornament of the Mahāyāna Sūtras*,

> Just as those who wish themselves good physically avoid
> Poison, weapons, thunderbolts, and enemies,

Bodhisattvas direct their three kinds of activities
Away from the two lower vehicles.[189]

What, then, should we be trying to achieve? Our goal should be unsurpassable, perfect enlightenment. This is quite different from the above kinds of enlightenment in terms of the following unique features:

- its unique elimination, for the two obscurations, together with the habitual tendencies have been completely eliminated
- its unique realization, for there is direct and full knowledge of everything that is to be known, both in its nature and in its multiplicity
- its unique, altruistic activities, which happen effortlessly, spontaneously, and continuously until cyclic existence is emptied, as a result of which, even in the expanse without residual aggregates, a mass of merit arises uninterruptedly, as vast as the expanse of reality

In short, such enlightenment represents the complete and ultimate fulfillment of one's own and others' goals, and so it is this that we should achieve. The causal factor for doing so is the precious bodhichitta itself, as we read in the *Introduction to the Middle Way*:

The Shravakas and those halfway to buddhahood are born from
the Mighty Sage,
And Buddhas take their birth from Bodhisattva heroes.
Compassion, nonduality, the wish for buddhahood for others
sake
Are causes of the children of the Conqueror.[190]

And in the *Verses That Summarize the Perfection of Wisdom*, we find,

Just as from the first drop to the last,
Little by little, a pot will gradually fill,

> So, too, the first thought, the cause of supreme enlightenment,
> Will gradually result in buddhahood, complete with virtuous qualities.

The other specific benefits will be explained later.

Some small-minded persons might get discouraged, thinking, "Perfect enlightenment does indeed have enormous qualities, but it is difficult to attain, and to do so one has to train in the great waves of bodhisattva activities. How would I ever be able to do that?" We should not think like this, for as we find in the *Sūtra of the Questions of Subāhu*:

> Subāhu, bodhisattvas train as follows, thinking, "If even lions, tigers, dogs, jackals, vultures, cranes, crows, owls, worms, bees, flies, and bluebottles will attain buddhahood, then why should I, a human being, curtail my efforts—even to save my life—in trying to attain enlightenment?" Subāhu, you should also train as follows: "If a hundred or a thousand human beings realize and attain buddhahood, why should I, too, not realize and attain it?"

And in this regard, the *Basket's Display* gives the following illustration:

> Then the bodhisattva Avalokiteshvara appeared from the island of Siṃhala and at that time manifested in the form of a bee in the great city of Vārāṇasī, in a cesspit inhabited by many hundreds of thousands of kinds of insects. The bee buzzed the words "I submit obeisance to the Buddha." The insects remembered his words "I submit obeisance to the Buddha" and, having destroyed with adamantine gnosis the twenty peaks of the view of the transitory composite,[*5] they became bodhisattvas, bearing the name Perfumed Breath and were reborn in the Sukhāvatī buddha-field.

It is for this reason that *The Way of the Bodhisattva* states,

"Oh, but how could I become enlightened?"
Don't excuse yourself with such despondency!
The Buddha, who declares the truth,
Has truly spoken and proclaimed
That if they bring forth strength of perseverance,
Even bees and flies
And gnats and grubs will gain
Supreme enlightenment so hard to find.
And if, by birth and lineage of human kind,
I'm able to distinguish good from ill
And do not leave aside the Bodhisattva deeds,
Why should I not attain the state of buddhahood?[191]

And,

Merit is the true cause of the body's ease,
While happiness of mind is had through understanding.
What can sadden those who have compassion,
Who remain within saṃsāra for the sake of beings?
For through their power of bodhichitta,
Former sins are totally consumed,
And merit, ocean-vast, is gathered in,
It's therefore said that they excel the Shrāvakas.
Mounted on the horse of bodhichitta,
Which puts to flight all mournful weariness,
What lucid person could be in despair
Proceeding in this way from joy to joy?[192]

And in *Ornament of the Mahāyāna Sūtras*, we find,

Sentient beings born as humans,
In infinite numbers, in every instant,
Attain perfect enlightenment,

So do not give in to losing heart.[193]

Noble Nāgārjuna sums this all up as follows:

For the sake of immeasurable beings,
They wish for immeasurable enlightened qualities
And practice immeasurable virtue.
Even though enlightenment itself is immeasurable,
How, with the accumulations
Garnered with those four immeasurables,[*6]
Could they not attain it without undue delay?
With the accumulation called "infinite merit"
And that called "infinite gnosis"
They swiftly dispel
All physical and mental pain.
Hunger, thirst, and other physical sufferings
In the lower realms arise from evil deeds.
Because of their merit in not doing evil,
Bodhisattvas do not have such suffering in other births.
Attachment, fear, desire, and other mental sufferings
Arise through ignorance.
Because of the gnosis that knows these are without foundation,
They are rapidly eliminated.
If they are thus not greatly hurt
By physical and mental pain,
Why should guiding beings
In the furthest reaches of the world make them lose heart?
Short-lived pains are difficult to bear,
Not to mention those that last a long time.
For those who have no suffering and are happy,
What will harm them, even in infinite periods of time?
They have no physical suffering,
How could they have mental suffering?

Yet they have compassion, because of which
They remain for ages in this world.[*7]
So do not feel discouraged,
Thinking, "Buddhahood will take so long."
To end your faults and gain good qualities,
Make a constant effort to accumulate merit.[194]

Accordingly, since bodhisattvas have abandoned the causal factors—that is, karmic deeds and defilements—the suffering that would result from these does not occur. On the contrary, with every moment that passes, they gather an immeasurable accumulation of merit, as a result of which they proceed to ever greater happiness. Who could get disheartened at that? That being the case, we should develop enormous enthusiasm for this wondrous, marvelous way.

b. The main explanation of how to arouse the mind set on enlightenment

Having learned of the advantages of training in bodhichitta and the disadvantages of not doing so, we come now to the main explanation of how to arouse the mind set on enlightenment, which is the root of the Great Vehicle's path. This is divided into two parts: (i) the nature of the potential, the basis of being fortunate, and (ii) a presentation of arousing bodhichitta, which is the basis for applying the precepts.

i. The nature of the potential, the basis of good fortune

The term *potential* generally refers to a constituent, seed, or cause. In this case, it refers to the cause, or seed, of liberation and omniscience. There are a great many different views and opinions regarding this, which are related to the various philosophical tenet systems, but here we shall present it in terms of the extraordinary view of the Great Vehicle, as mentioned in the *Sublime Continuum*:

> Like the treasure and the fruit tree,
> The potential should be understood to have two aspects:
> Intrinsic presence without beginning,
> And unsurpassed full adoption.[195]

The potential is thus held to be of two kinds: the naturally existing potential and the evolving potential. The naturally existing potential is further clarified as referring to the uncompounded true nature, for which there is nothing to be removed and nothing to be added:[*8]

> Likewise, within their mind there is a precious treasure
> Undefiled, the true nature with nothing to add or remove;
> But because they do not realize it, these living beings
> Continually experience all the many sufferings of poverty.[196]

This point is generally associated with the sūtras of the final turning of the Wheel of Dharma and the textual tradition of Maitreya, who commented on them, and his followers. Here in Tibet, although there have appeared a variety of different schools of thought based on the Mādhyamika and Chittamātrin systems, the followers of our own tradition, that of the Ancient Translations, should adhere to the position of Orgyen, knower of the three times, the Omniscient Dharma King Longchenpa, and other vidyādharas of the past. Thus, we find in the Great Omniscient One's *Great Chariot of the Definitive Teachings*,

> Thus it is asserted in the final teachings that there is a constituent that is naturally pure and possessed of qualities from the beginning,[*9] but that, at the time of practicing on the path, qualities appear to arise. And according to the mantra teachings, the natural maṇḍala is present in all beings. There is no difference between these two explanations: their ground is the same, their path is the same (being the two accumulations based on means and wisdom), and their result is the same

(being the bodies and gnoses). Thus, Padmasambhava and other great masters of the past explained them from outer and inner points of view.

Rigdzin Jigme Lingpa, too, establishes this in his commentary on the *Treasury of Precious Qualities*, while his lineage master, the great Shāntapurīpa,[197] also declares:

To have no doubts that all apprehended phenomena are
completely devoid of existence,
And that the apprehending consciousness, too, is an illusion,
And to establish nondual gnosis as the ground to be purified—
These are the stages of the path of the final turning of the
Wheel of Dharma.
They were elucidated by Lord Maitreya and Nāgārjuna
In the *Four Treatises of Maitreya* and the *Collection of Praises*,
Whose commentaries in the writings of Asaṅga and his
brother[*10]
Bathed with sunlight the snowy peaks of Tibet.
Although these marvelous scriptural works
By the Conqueror Maitreya, Asaṅga, and Vasubandhu
Were commented on numerous times
Separately according to the Mādhyamika and Chittamātrin
traditions,
There is no doubt that they reflect the tradition of the Middle
Way.

The Dharma lords, father and son, of the Minling tradition[*11] and other great authentically learned and accomplished masters were all of the same mind with regard to this. Furthermore, Lord Buddha himself directly introduced the ultimate, definitive teachings in terms of the potential, or constituent, using such analogies as a jewel that must be cleansed. Nobody, therefore, can dispute this.

In the general tradition of the Middle Way, it is held that the true nature of all sentient beings is the naturally radiant expanse of reality. When this nature is enclosed in the shell of the defilements, it is called the "essence of the sugatas." This is the naturally existing potential. By means of different positive conditions such as hearing and reflecting on the teachings of the Great Vehicle and arousing bodhichitta, the naturally existing potential is nurtured, and this is held to be the evolving potential.

However, with regard to the extraordinary tradition of the Ancient Translations, the Omniscient Dharma King says,

> Buddha-potential is the basis
> Of the virtue that gives rise to liberation.
> Luminosity is the character of the mind.
> It is the stainless element:
> The *potential naturally present*,
> Whose appearing aspect is the twofold kāya.
> It has been described by nine comparisons.
> The nature of compassion, present from the first,
> Is *the potential that may be developed*,
> So the Sugata has said.
> Its root is primal wisdom, luminous, self-knowing,
> And it is virtue, being free of the three poisons.[198]

And in the commentary, we read,

> In this regard, mind, which is naturally pure and whose essential nature is uncontaminated, is the supreme gnosis of the buddhas, the radiant nature of the mind, present from the beginning. From its appearance aspect, there arise the spontaneously accomplished qualities of the buddha's form body, as shown by nine analogies. And in its emptiness aspect, there are the qualities of the body of truth, analogous to space. This is explained in all the sūtras and tantras. The inseparability

> of these two is the beginningless sphere of reality, which is virtue. Since it is unchanging, it is called the "naturally existing potential." And since, from cleansing it of contaminants, qualities develop and become manifest, it is called the "evolving potential." But at root, it is the radiant gnosis of awareness.

Taking this explanation literally, the Omniscient Jigme Lingpa says,

> It is not bound by objects that appear, for it is empty,
> Yet it has a core of natural luminosity.
> It is awareness that with qualities, the wisdoms and the kāyas,
> Is conjoined, like sun and sunlight, never to be parted.[199]

So although it is explained as two kinds of potential, their essence is the same; they are merely distinguished as isolates. In fact, the nature of mind free of elaboration—spontaneously arisen gnosis, the basic nature—does not exist in any way. Yet its radiance manifests unobstructedly as naked, clear, innate knowledge. It is this that is the seed of the wisdom of omniscience, or sugata essence. We read in the *Sūtra of the Play of Mañjuśrī*,

> Sisters, it is thus. Let us make an analogy of a fire burning in space: the fire cannot burn that space. Sisters, in the same way, although adventitious defilements may occur on something naturally radiant, those adventitious defilements can never defile that natural radiance.

And in the *Sublime Continuum*, the Lord Maitreya says,

> That very nature of mind, luminosity,
> Like space, is without change.
> Adventitious stains arising from incorrect notions
> Such as desire and so forth do not defile it.[200]

And in his *Praise of the Vajra Mind*, Nāgārjuna writes,[201]

> Just as water in the middle of the earth
> Remains uncontaminated,
> Gnosis in the midst of the defilements
> Remains, likewise, uncontaminated.

And in the *Tantra of Vairocana's Enlightenment*, we read,

> Ordinary beings obscured by ignorance
> Do not know things in this way:
> They look for buddhahood elsewhere.
> Not realizing that it is present here,
> Never will they find the buddha state
> In any other world or realm.
> Mind is the perfect buddha:
> Buddhahood has not been shown to be elsewhere.

In the *Rampant Elephant Tantra*, we find,

> The nature of the mind is the great space of the expanse of reality;
> Phenomena are perfectly pure—they are radiant light from the very beginning.
> The expanse of union with the basic nature is beyond word and thought:
> To that sameness, the mind of enlightenment, I constantly bow down.

And the *Guhyagarbha Tantra* has,

> Nowhere in all the ten directions and the four times
> Will you find the perfect buddha state.
> The nature of mind is the perfect buddha:

Do not look for buddhahood elsewhere.

In the *Tantra of the Vajra Tent*, we read,

> The expanse of reality is sublime peace.
> It is called the "jewellike mind."
> It fully grants the desired result.
> The ultimate nature of the mind is natural purity.

And in a *dohā*,

> Mind alone is the seed of everything;
> From it existence and nirvāṇa manifest.
> Like a wishing jewel, it grants the result that is desired:
> To that same mind I submit obeisance.

How can we be sure that this sugata essence is present, pervading all beings like this? There are three means by which we can be certain of this: scriptural authority, reasoning, and evidence.

Scriptural Authority

The *Sūtra That Teaches the Tathāgata Essence* states,

> Whether or not the tathāgatas have appeared, sentient beings have always had the tathāgata essence.

And in the *Sūtra of the Ornament of the Buddhas*, we find,

> Among all the different kinds of beings, there is not a single being who is not completely imbued with the full wisdom of the tathāgatas.

The *Mahāparinirvāṇa Sūtra* has,

> In the past, when I spoke the *Sūtra of Transcendent Wisdom*, I explained that all phenomena are emptiness in order to free immature beings of their clinging to self. But in truth, only the tathāgata essence is the ultimate truth.

And,

> Let us make an analogy with butterfat, which is present throughout all milk. In the same way, the tathāgata essence, too, is present in all sentient beings, pervading them throughout.

In *Ornament of the Mahāyāna Sūtras*, we read,

> Suchness is present in all, and not different,
> Yet purified it is the Tathāgata.
> Thus it is that all beings
> Are imbued with its essence.[202]

And Nāgārjuna says,

> The pure state that is achieved
> By cleansing away saṃsāra's very causes
> Is nirvāṇa; it is the body of truth.

And,

> In spring we say that the water is warm,
> In winter we say that it is cold.
> When covered by the net of defilements,
> We speak of sentient beings;
> And when freed of defilements,
> We talk about buddhas.

In Jowo Atisha's *Lamp for the Path*, it says,

> From the point of view of the Great Vehicle's tenet system, there is no one who is not a suitable vessel for the Great Vehicle, for all sentient beings are of the same potential: they all have the tathāgata essence.

And this ultimate secret is taught in all the tantras. The chapter on gnosis in the *Kālacakra Tantra* says,

> Sentient beings are buddhas: there are no other, greater buddhas here in this world.

And the *Guhyasamāja Root Tantra* states,

> Fortunate children, however many beings there are who belong to the category of sentient beings, they all dwell in buddhahood, they are adamantine enlightenment.

In the *Tantra of the Vajra Tent*, we read,

> Apart from the precious mind,
> There are no beings and no buddhas.

And in the *Two Segments*,

> Sentient beings are the buddha state itself,
> Yet they are obscured by adventitious stains.
> Divested of those stains, they are true buddhas.

The *Ornament of the Indestructible Essence* has,

> In all the elements and things composed of them
> There is the Bhagavan, great bliss.
> Samantabhadra and Vajradhara
> Are ever present, permeating all.

In the *Tantra of Victory by Nonduality*, we read,

> The major and minor marks of the Sugata
> Are surely present on the bodies of all sentient beings.
> They appear without anything being added or taken away.
> Thus the secret meaning is taught.

There are an infinite number of such statements, which are summed up in the *Guhyagarbha Tantra*:

> The Buddha himself could never find
> Something other than that buddha nature.

And in the *Mirror of the Heart of Vajrasattva*:

> In all the sentient beings in the universe there dwells the tathāgata essence, like the oil pervasively present in a sesame seed.

Thus it is by means of these quotations from the scriptures that we can know of the presence of the sugata essence.

Reasoning

In the *Sublime Continuum*, it is said,

> Because the kāya of perfect buddhahood emanates,
> Because suchness is indivisible,
> And because they have that potential, all beings
> Have always had the essence of buddhahood.[203]

As we mentioned earlier, there is no contradiction between Lord Buddha's teachings in the middle and final turnings of the Wheel of Dharma—that is, between the emptiness aspect (the essential nature) and the appearance aspect (the natural expression—the bodies, gnoses, and so forth). The

gnosis of the union of appearance and emptiness is the adamantine union sameness, the great, uncompounded, naturally arisen, ultimate truth, ultimately unclassifiable like the essence of space. It is this that we label with such terms as *expanse of reality*, *sugata essence*, or (in the Mantra Vehicle) *innate mind of luminosity*. When its ultimate purity becomes manifest, divested of everything that can obscure it, it is referred to as Buddha, the body of truth. There is nothing else to consider than that.

Now there are three reasons that prove that the buddha essence is present in the mind streams of sentient beings. First, from the mind streams of individuals who formerly had been ordinary and completely fettered, the qualities, as infinite as space, of the ultimate body of truth eventually became manifest. Second, if the potential were not present, those qualities could never have become manifest in that way, however much diligence those individuals had. And third, the qualities of the resultant body of truth are, in essence, unchanging, uncompounded, and eternal. These three reasons for the presence of the buddha essence in the mind streams of beings constitute the proof by means of *reasoning on the basis of dependency*.[*12]

Furthermore, because suchness, the emptiness nature of all the phenomena of saṃsāra and nirvāṇa, is indivisible and of one single taste in the primordial, great luminosity, even the apparently existing beings that manifest because of adventitious delusion have never moved away, even slightly, from the ultimate true nature that is the actual condition of things. This is the proof that beings possess the buddha essence using *reasoning in terms of the nature of things*.

Finally, for all beings without distinction there exists the possibility of ridding themselves of the adventitious contaminants in their mind streams and the possibility of realizing the body of truth in which the qualities are primordially present. For this reason, they must have the potential for buddhahood. And if they have it, they must have the buddha essence. This is the proof by means of *reasoning on the basis of functioning*.

A detailed explanation of all this can be found in *Lion's Roar: A Great Summary of the Sugata Essence* and other works.[204]

Evidence

The *Sublime Continuum* states,

> Without the constituent of buddhahood
> Disenchantment with suffering would not be felt,
> Nor would there be any wish for nirvāṇa,
> Interest in it, or aspiration toward it.
> That recognition of saṃsāra's suffering and faults
> And nirvāṇa's happiness and benefits
> Is the effect of having the potential. Why?
> Because those without it have no such recognition.[205]

The fact that beings who are disenchanted with the suffering of existence give rise to the thought of aspiring to the happiness of liberation is sure evidence that from the beginning it is possible for one's mind stream to be free of suffering and to attain nirvāṇa.

It is important to begin with this certainty regarding the way in which the potential, or constituent, of great enlightenment, the sugata essence, is present within us. Without such certainty, we will never give rise to the wish to accomplish buddhahood. Unless there were the conviction, for example, that there was gold under the earth, one would never think of wanting to mine it. As Nāgārjuna says,

> If the element is present,
> Work will bring the sight of finest gold.
> If the element is not there,
> Work will bring you trouble and nothing more.[206]

Some small-minded people might have doubts, thinking, "If this sugata essence is present in us, why is it not visible now?" It is because it is obscured by the deeds, defilements, and tendencies to which we have been

habituated from time without beginning. This is indicated by the analogy in the *Sublime Continuum* of the gold statue covered with mud:

> Although without beginning, they have an end:
> To those who have that naturally pure, eternal element,
> It is invisible, covered by a shell since beginningless time,
> Like the golden statue still concealed.[207]

And the *Praise of the Expanse of Reality in the Middle Way* gives the analogy of the jewel hidden in ore:

> The precious beryl
> Always shines with light,
> Yet when contained in rock,
> Its light cannot be seen.
> Likewise, when obscured by the defilements,
> The expanse of reality, though utterly free of stain,
> In saṃsāra does not show its light,
> But in nirvāṇa it glows radiant again.[208]

To sum up, the Omniscient Prajñārashmi[209] says,

> The sugata essence, the nature of the constituent,
> Is present as the body of gnosis, the primordial protector,
> Yet it is completely insubstantial:
> Even the lords of the ten levels cannot see it.
> It is perceived only by the buddhas of the three times.

Does all this mean, then, that the wisdom of the ten strengths is present in the mind streams of beings such as dogs and pigs? The qualities of the wisdom of the ten strengths are present in the sugata essence in their mind streams. Since they are the qualities of their own true nature, they are inseparable, like fire and heat. If the constituent is present, the qualities are present too, but they are not visible. They are like a sword's ability to cut:

when the sword is sheathed, that ability to cut is no longer evident. Or like the features that appear reflected in a mirror: they may be there, but when the mirror is put away in a box, they can no longer be seen. Because the qualities of the constituent present in the mind stream of ordinary individuals are obscured, they are invisible. Even though the true nature of their own minds, which is the emptiness supreme in all aspects, is present, if they have not been introduced to it and become used to it, it will not be evident.

Merely having an understanding of the basic, actual condition of things is not much help. We need to apply ourselves diligently to getting rid of our obscurations, and the best way to do that is to arouse the bodhichitta, as is stated in the *Sūtra of the Questions of Maitreya*:

> Maitreya, if bodhisattvas possess a single teaching, they completely abandon all the lower realms and they do not fall into the hands of evil companions. Instead, they swiftly attain perfect, manifest buddhahood in unsurpassable, true, and perfect enlightenment. What is that one teaching? It is this: the superior intention, bodhichitta. Maitreya, if you possess that one teaching, you will completely abandon all the lower realms and will not fall into the hands of evil companions. Instead, you will swiftly attain unsurpassable, true, and perfect buddhahood in perfect, manifest enlightenment.

Unless one gives rise to bodhichitta, there is no other way to attain buddhahood. In a commentary on bodhichitta, we read,

> Unless the bodhichitta is aroused,
> Buddhahood will never be attained;
> No other means is there in cyclic existence
> For accomplishing one's own and others' goals.

Whether bodhichitta is aroused through habituation to virtuous deeds, or through hearing the scriptures of the Great Vehicle, or through being

instructed by a spiritual friend, it takes birth in someone who has the signs of the potential having been awakened. So what are the signs of the evolving potential having been awakened? *Ornament of the Mahāyāna Sūtras* lists them as follows:

> Compassion prior to joining the path,
> Interest, resilience,
> And practicing perfect virtue—
> These are explained as being sure signs of the potential.[210]

As for the signs of the naturally existing potential having been awakened, we can find them in the *Introduction to the Middle Way*:

> Certain simple, ordinary people,
> When they hear of emptiness, will feel
> A joy that leaps and surges in their hearts.
> Their eyes will fill with tears, the hairs upon their skin stand up.
> They have the seed of wisdom, perfect buddhahood.[211]

If someone who has these signs of the potential having been awakened arouses the precious mind set on supreme enlightenment exactly in accordance with the complete ritual of either of the two traditions[*13] and then properly trains in the precepts, he or she will, without undue delay, attain the level of the omniscient king of Dharma and become a refuge, a protector and helping friend, for the whole infinity of beings. As the Omniscient Dharma Lord has said,

> All beings without exception have the sugata essence:
> Inside the shell of adventitious contaminants that covers it,
> There dwells from the beginning a radiant lamp, the Dharma constituent.
> The spontaneously accomplished qualities of the bodies and gnoses

Are within oneself, spontaneously present.
Devote yourself to the essence of emptiness and compassion,
And that constituent will gain the name “enlightenment,”
Bringing benefit and happiness to the whole host of beings.

And Noble Nāgārjuna says,

Just as a lamp enclosed within a pot
Cannot be seen by anyone,
Likewise, inside the pot of the defilements,
The expanse of reality is never seen.
If holes are pierced in the pot’s walls,
Whichever sides the holes are made,
On those same sides
The light will naturally appear.
And when the vajra concentration
Breaks the pot, destroying it,
It is then the light will shine
Unto the furthest reaches of the sky.[*14]

To sum up, Orgyen, knower of the three times, says,

From the beginning, pure awareness
Dwells as the primordial body of truth:
Like a precious jewel located
Under a poor man’s house,
If it is not recognized, one is deluded in cyclic existence.
When it is introduced and recognized,
One realizes the gnosis of the expanse of reality:
One is renowned as “Buddha.”

And the Omniscient Dharma Shrī writes,

The unchanging, primordial wisdom that pervades the whole of existence and peace is the nature, or fundamental way of being, of the buddhas. It is inconceivable, completely beyond the understanding of intellectuals, in terms of the following points:

- The constituent: Although this buddha essence or sugata essence is uncontaminated since the very beginning, until it has been freed of the two obscurations, we cannot attain buddhahood. It is the naturally existing potential or contaminated suchness.
- Enlightenment: even when it is associated with contaminants, those contaminants are adventitious appearances that do not actually exist, so they have never sullied its own essential nature; it is naturally pure.
- The qualities: although all the qualities of buddhahood are spontaneously present in the ground from the very beginning, unless they are activated by the practice of virtue, their power cannot be released.
- Activity: The buddha activity is present as the all-pervading protector and elixir for all beings without distinction, dispelling suffering and giving rise to happiness on both temporary and ultimate levels. It is accomplished spontaneously, without any concept of an actor or of performing the activities.

The *Sublime Continuum* expresses this as follows:

The buddha constituent, buddha enlightenment,
Buddha properties, and buddha activity,
Even for pure sentient beings, cannot be conceived;
They are the domain of the guides.[212]

If we consider the detailed accounts in the sūtras of the definitive teachings and reflect on their meaning without error, we will be freed of the fetters of doubt and gain the eye of perfect intelligence. Indeed, the Omniscient One in the Age of Strife, Patrul Rinpoche, has written extensively on this in *Benefits of Seeing the Mahāyāna Sūtras*, of which here is an extract:

> Utterly pure, the uncontaminated expanse of reality,
> The Capable One's body of truth, is present in the nature of infinite beings,
> Like a manifested buddha dwelling in the heart of a lotus.
> The knowledge that it is there comes from reading the sūtras.
> "Suchness, the nature of the ground, path, and result,
> The unchanging truth, like precious gold,
> Is not sullied by the faults of defilements and concepts."
> This perfect knowledge comes from reading the sūtras.
> Great compassion, the potential of all the buddhas,
> Is like a treasure or a fruit tree,
> Increasing more and more the qualities that are realized.
> Awakening that potential comes from reading the sūtras.
> When the nature of the constituent is freed of contaminating obscurations,
> Enlightenment as a sugata is the ultimate result;
> Even though it has never been obscured, it becomes purified of stains.
> That inconceivable fact is known by those who have read the sūtras.
> The wisdom of realization is not something new that is acquired:
> It shines like the sun that has been freed of clouds.
> It is the great truth, the eternal nature of the three bodies.
> Seeing it as it is comes from reading the sūtras.
> All the qualities of freedom and maturation

Are boundless, inconceivable, and perfectly pure,
Inseparable when realized.
Seeing that nature as it is comes from reading the sūtras.
When true gnosis, which hitherto was bound
By the fetters of conception, is cut free,
The strengths and other qualities of knowledge are deployed unobstructedly.
Those who have read the sūtras attain the level of a conqueror,
Able to display to beings a form body with the major and minor marks.
The buddhas' effortless activities for beings' sakes
Are like a wish-fulfilling jewel—eternal, all-pervading, and spontaneous,
Unobstructedly deployed according to the fortune of those to be benefited.
Absence of confusion on this point comes from reading the sūtras.

ii. A presentation of arousing bodhichitta, which is the basis for applying the precepts

This is divided into two: (1) an explanation of the kind of birth that is a support for arousing bodhichitta, and (2) an explanation of the nature of the bodhichitta that is supported.

(1) The kind of birth that is a support for arousing bodhichitta

According to the Mind-Only tradition, bodhichitta in action has to be aroused on the basis of any one of the seven vows of individual liberation. Thus, the physical support for arousing bodhichitta must be a man or woman in the three continents,[*15] as we find in the *Lamp for the Path*:

Those who constantly hold other vows—
The seven vows of individual liberation—

Have the fortune to take the bodhisattva vow,
But this is not the case for anyone else.

The Middle Way tradition does not have such stringent requirements. The sūtras indicate that many kinds of beings, including gods, nāgas, demigods, gandharvas, and garuḍas, can give rise to the mind set on supreme enlightenment, so it is accepted that this does not depend on the physical support.

As for our own tradition, the Great Omniscient One describes this as follows:

> It should be understood that even though there are these two traditions, they are not contradictory. Even if, at the time of arousing bodhichitta, one has not nominally taken a vow of individual liberation, one necessarily has the capacity to promise not to take life and so on, which comes to the same thing. So, in that respect, it is clear that any support will do, for one is definitely turning the mind away from doing harm. If one does not have the ability to keep any of the vows of individual liberation, then bodhichitta can never arise in one, for the precepts of bodhichitta itself will always risk being contravened.

Whichever the case, in both these traditions, it is one's intention that constitutes the most important support. There are numerous presentations of this, but they all include three points: faith in the Buddha, compassion for sentient beings, and confidence gained from hearing of the benefits of bodhichitta, along with a desire to take the vow. This is mentioned in the *Sūtra of the Precious Lamp*:

When one gains faith in the buddhas and the buddhas'
teachings,
When one has faith in the ways of the buddhas' children,
When one has faith in unsurpassable enlightenment,

It is then that the spiritual intent of the wise can take birth.

Besides this, compassion is the principal and indispensable causal factor for attaining enlightenment. If one has compassion, that alone is sufficient, as is stated in the *Sūtra That Perfectly Summarizes the Dharma*:

> Avalokiteshvara replied, "Lord, those who wish to attain buddhahood will not have to train in many practices. They have to train in a single practice. What is it? It is great compassion. Lord, it is like this. Wherever the universal monarch's precious wheel goes, there all his troops go too. Lord, in the same way, wherever a bodhisattva's compassion is present, there all the Buddha's qualities are present too.

Accordingly, the most important thing is an attitude that comprises great compassion.

(2) The main explanation of the nature of the bodhichitta that is supported

The main explanation is divided into four parts: (1) essence, (2) etymological definition, (3) categories, and (4) how to take the vow of bodhichitta.

(a) Essence

In his *Ascertaining the Three Vows*, Paṇḍita Pema Wangyal writes,

> In essence, it is the intention to avoid negative deeds with the three doors
> In someone whose entire being is moistened with love and compassion
> And who wishes to attain enlightenment for the sake of others.

Bodhichitta thus has two points or aspects: a purpose and a goal. The purpose is to focus on others' benefit with compassion. The goal is to focus on perfect enlightenment with wisdom. Both of these—the wish to benefit others and the wish to attain perfect enlightenment—must be present; neither of them on its own constitutes arousing bodhichitta. If one does not want to attain ultimate perfect enlightenment, whatever other benefit and happiness, temporary or ultimate, one may wish to bring to other sentient beings, it will be nothing more than simple love and compassion. And the wish, on its own, to attain the level of perfect buddhahood for one's own benefit is taught even in the listeners' scriptural tradition.

In short, if these two aspects—the thoughts "For the sake of sentient beings" and "I will attain the level of perfect enlightenment"—are not both present, one will not have genuine bodhichitta. It is important, therefore, to properly recognize the difference between love, compassion, and bodhichitta. This is affirmed in the *Ornament of Clear Realization*:

> The arousing of bodhichitta is the wish,
> For others' benefit, to attain perfect enlightenment.[213]

There are three kinds of bodhichitta, which depend on the degree of one's courage. The wish to first bring all sentient beings to buddhahood and, only after that, to attain buddhahood oneself is the incomparable way of arousing bodhichitta. This is called "the shepherd's way." The wish that oneself and all others attain buddhahood at the same time is the way of arousing bodhichitta with sacred wisdom, which is the boatman's way. And the wish to first attain buddhahood for oneself and then liberate others is the way of arousing bodhichitta with the great wish, which is the king's way. With these different degrees of courage, it is said that buddhahood can be attained after three, seven, and thirty-seven measureless kalpas, respectively.

(b) Etymological definition

Derived from the Sanskrit word *bodhichitta*, the Tibetan *byang chub kyi sems* (lit. "mind of enlightenment") is so termed because it is a mind (*sems*) focused on ultimate, perfect buddhahood, the great nondwelling nirvāṇa in which all the obscurations to be eliminated have been purified (*byang*) and everything to be realized has been fully mastered (*chub*). This is accompanied by the fervent wish that oneself and others may attain that level.

(c) Categories

Ascertaining the Three Vows speaks of the categories as follows:

> As for the categories, the two traditions of Nāgārjuna and Asaṅga are well known,
> Each having categories from one to six, and again two each.
> The first is emptiness, whose essence is compassion;
> Then there are two categories—the training in the two accumulations, and relative and ultimate;
> And three—the trainings of discipline, concentration, and wisdom;
> Four—bodhichitta practiced through aspiration on the paths of accumulation and joining,
> The bodhichitta of the utterly pure attitude on the seven impure levels,
> Fully ripened bodhichitta on the three pure levels,
> And the pure bodhichitta of the buddha level,
> Great compassion free of all obscurations;
> Five—related to the five paths; and six, the six transcendent perfections.
> There are twenty-two aspects analogous to earth, gold, moon, fire, and so on,
> Corresponding to the stages up to the tenth level.

In each of the two traditions there are two ways of categorizing bodhichitta: one consisting of groups of from one to six elements and another related to the different stages. Each tradition also has two categories related to bodhichitta itself, those of aspiration and action.

Of the categories in groups from one to six, the first is what is known as the bodhichitta of emptiness, whose essence is compassion. This refers to the development of the enlightened mind as the wisdom that is the realization of emptiness guided by compassion for those who have not realized it. The Protector Maitreya speaks of this as follows:

> With their wisdom, they have severed in its entirety all holding to a self;
> But those with love abstain from peace because they hold to beings.
> Thus, using understanding and love—the means of enlightenment—
> The noble ones neither circle in saṃsāra nor pass into nirvāṇa.[214]

And Nāgārjuna says,

> Emptiness whose essence is compassion
> Is for those who are accomplishing enlightenment.

This bodhichitta refers to emptiness and compassion—two entities having a single nature. But if we so much as isolate and distinguish them—that is, if we separate these two—we are turning away from perfect enlightenment. This is stated in the *Verses That Summarize the Perfection of Wisdom*:

> A separate wisdom, without means, veers toward the listeners' state.

And in the *Chapter on Mañjuśrī's Magical Display*, we find,

> Discerning emptiness and forsaking beings is the work of demons. Failing to investigate things with wisdom and holding on to great compassion is the work of demons.

Saraha, too, says,

> Those who engage in emptiness without compassion
> Have not found the supreme path.
> If they meditate only on compassion,
> They will remain here in saṃsāra and not attain liberation.
> Those who are able to combine both
> Do not remain in saṃsāra or dwell in nirvāṇa.

Indeed, all the sūtras and treatises speak of bodhichitta as the union of emptiness and compassion. Some scriptural traditions also speak of great compassion and nonconceptual compassion, and in the commentary of Padmasambhava's *Great Treatise on the Graded Path*, too, we read:

> Nonconceptual compassion results from the understanding, at the very moment one is meditating in this way, that the nature of everything, oneself and others, is space-like emptiness. It is the complete freedom from the concepts of the three spheres, the essential nature without thoughts or concepts, where continuous compassion radiates unobstructedly with the vivid realization of emptiness, the lack of innate existence.

Second, bodhichitta can be divided into two categories, either in terms of the two accumulations (the accumulation of merit with concepts and the accumulation of gnosis without concepts), or as the plain, relative bodhichitta engendered conventionally and the subtle, ultimate bodhichitta that arises through the strength of meditation on the true nature.

Third, there are three categories of bodhichitta distinguished in terms of the three trainings. These are discipline, which brings about purity; concentration, which brings about stability; and wisdom, which brings

about freedom. Alternatively, there are three categories related to the three categories of discipline—refraining from negative deeds, gathering positive deeds, and benefiting others.

Fourth, there are the following four categories: (1) On the paths of accumulation and joining, there is *bodhichitta practiced through aspiration*, referring to faith and aspiration for the ultimate truth, emptiness. (2) On the seven impure levels, there is the *bodhichitta of the pure superior intention*, referring to the superior intention that comes from directly seeing the truth of ultimate reality and to the purification of the conceptual contaminants that are eliminated on the path of seeing. (3) On the three pure levels, there is *fully ripened bodhichitta*, referring to the fact that the obscurations of the defilements have been completely eliminated and that one has gained the strength of nonconceptual gnosis. (4) On the buddha level, there is *bodhichitta of great compassion free of obscurations*, referring to the fact that every one of the two kinds of obscurations has been eliminated.

Fifth, there are five kinds of bodhichitta related to the five paths: (1) the beginner's bodhichitta on the path of accumulation, (2) fully trained bodhichitta on the path of joining, (3) bodhichitta related to perceiving the true nature on the path of seeing, (4) bodhichitta related to perfect liberation on the path of meditation, and (5) inconceivable bodhichitta on the path of no more training.

Sixth, there are six kinds of bodhichitta distinguished in terms of the six transcendent perfections—namely, generosity, discipline, patience, diligence, concentration, and wisdom.

The second way of categorizing bodhichitta is based on the different stages, as presented in the *Ornament of Clear Realization*:

> Earth and gold and moon and fire,
> Treasure, mine of jewels, and sea,
> Diamond, mountain, healing draught,
> Virtuous teacher, wishing gem,
> Sun, melodious song, and king,
> Treasure house and broad highway,

Perfect steed, a reservoir,
Strain of music, river, cloud:
Thus it is of twenty-two kinds.[215]

These similes are associated with the corresponding categories of bodhichitta as follows:

Bodhichitta associated with a yearning for enlightenment is like the earth: it is the ground for buddhahood and its causes—namely, all the virtuous practices related to the two accumulations.

Bodhichitta endowed with that constant intention is like gold, for the excellent intention to achieve benefit and happiness for others by means of the six transcendent perfections never changes until enlightenment.

Bodhichitta endowed with the superior intention that causes that same intention to grow ever greater is like the waxing moon, for all virtuous practices, such as the thirty-seven elements leading to enlightenment, increase more and more.

Bodhichitta endowed with a combination of sustained calm and profound insight based directly on nonconceptual wisdom is like fire: it rapidly consumes the fuel of obscurations.

Bodhichitta endowed with transcendent generosity is like a great treasure: with the Dharma and material riches, it brings satisfaction to all beings without ever running out.

Bodhichitta endowed with transcendent discipline is like a jewel mine: it is the source of priceless qualities such as the strengths and fearlessnesses.

Bodhichitta endowed with transcendent patience is like the sea: even though all kinds of unwanted things such as fire and weapons may be encountered, the mind is never troubled.

Bodhichitta endowed with transcendent diligence is like a diamond: because of one's firm confidence in unsurpassable enlightenment, the four demons have no chance of destroying it.

Bodhichitta endowed with transcendent concentration is like the king of mountains: distracting concepts cannot stir the mind from concentration.

Bodhichitta endowed with transcendent wisdom, the realization of the two kinds of no-self, is like a wonderful medicine. It completely cures the illness of the obscurations that derive from defilements such as attachment and the cognitive obscurations such as conceptual grasping at reality.

Bodhichitta endowed with transcendent means is like a spiritual teacher: because of one's mastery of compassion and skillful means, one never abandons sentient beings' welfare, whether in times of prosperity or decline.

Bodhichitta endowed with transcendent aspiration is like a wish-fulfilling jewel: it makes whatever result one has prayed for come true.

Bodhichitta endowed with transcendent strength is like the sun: it has the power to ripen the crop of virtue in beings' minds.

Bodhichitta endowed with transcendent gnosis is like the melodious song of a gandharva: it teaches the Dharma that beings yearn for in accord with their different natures.

Bodhichitta endowed with the six kinds of preternatural knowledge is like a great king: it has the immense power to bring about others' welfare.

Bodhichitta endowed with the two accumulations is like a treasure house: it is the source of inconceivable merit and wisdom.

Bodhichitta endowed with the thirty-seven elements leading to enlightenment is like a great highway: it is the path that all the buddhas of the three times and their children have trodden, are treading, and will tread.

Bodhichitta endowed with both means and wisdom is like an excellent steed: it travels easily to the land of the nondwelling nirvāṇa without falling into either of the two extremes of existence and peace.

Bodhichitta endowed with both the power of memory that retains whatever one has heard without forgetting it and the confident eloquence to teach it to others without impediment is like a reservoir: it never gets low or runs dry.

Bodhichitta endowed with the feast of the teachings on the four summaries (impermanence, suffering, no-self, and peace) is like a strain of music, sweetly resounding.

Bodhichitta associated with the sole path to tread is like a flowing river: it engages effortlessly in others' benefit, with wisdom and compassion.

Bodhichitta concurrent with the body of truth is like a cloud: present in the Tuṣhita realm, it ripens the crop of beings with the great rain of Dharma from the great cloud of the display of the twelve deeds.

The stages referred to here are as follows: The three categories of bodhichitta with yearning and so on correspond to the three stages on the path of accumulation—lesser, middle, and greater. The combination of skillful means and profound insight corresponds to the path of joining. The ten transcendent perfections from generosity to gnosis correspond to the ten levels on the paths of seeing and meditation. The five categories from preternatural knowledge to memory and confident eloquence apply to all three pure levels of the extraordinary path. The three categories related to the feast of the teachings, the sole path, and the body of truth correspond to the so-called buddha level (the Mahāyāna equivalent of the level of candidacy for arhatship), which comprises the preparation, main practice, and conclusion of the tenth level.

One might well wonder whether or not there is such a thing as bodhichitta on the buddha level. While it is true that the bodhichitta one had acquired through the conventional process of the ritual is no longer present because the time limit of one's commitment has expired,[*16] nevertheless, on the ultimate level, bodhichitta is present. For the naturally acquired bodhichitta has been attained, growing ever greater without diminishing; and it is through the bodhichitta of unobscured great compassion that others are effortlessly benefited.

All the above can be condensed into the two categories of aspiration and action, as is stated in *Ascertaining the Three Vows*:

> All these can be subsumed in two aspects: aspiration and
> action.
> These comprise the intention and its application—
> As it were, the wish to go and the going itself.

The difference between these two is explained in *The Way of the Bodhisattva*:

Bodhichitta, the awakened mind,
Is known in brief to have two aspects:
First, aspiring, *bodhichitta in intention*;
Then *active bodhichitta*, practical engagement.
As corresponding to the wish to go
And then to setting out,
The wise should understand respectively
The difference that divides these two.[216]

To pledge, "For the sake of all other sentient beings, infinite in number, whatever it takes, I will attain the precious level of perfect buddhahood," is arousing bodhichitta in aspiration, which is like the wish to make a journey. And, having pledged to train properly in the six transcendent perfections and other stages of the path in order to achieve that, to engage in its practical application is arousing bodhichitta in action, which is like actually going. This has to be put into practice by means of seven causally related branches, as follows:

- first training over a long period of time in an impartial attitude with regard to all sentient beings, free of attachment to those close to us and aversion for those who are distant, and subsequently recognizing that, again and again in our past lives, they have all been our mothers
- remembering their kindness on those occasions in helping us and protecting us from harm
- giving rise to the wish to repay their kindness and making a promise to bring about their benefit and happiness
- wishing that they all meet with happiness and its causes (that is, love)
- wishing that they be free of suffering and its causes (that is, compassion)
- thinking, "I alone must bring them happiness and free them from Suffering" (that is, the altruistic attitude)

▶ on the basis of these causal factors, giving rise to their result, the real bodhichitta, whose nature is aspiration and action

This is reiterated in the following verse:

> Recognizing our mothers, remembering their kindness,
> repaying their kindness,
> Love, compassion, and the altruistic attitude are the cause;
> Bodhichitta is the result.

(d) How to take the vow of bodhichitta

Ascertaining the Three Vows states,

> The way to first obtain the vow, for those who have not already done so,
> Is to receive it from a spiritual friend who observes the vow.
> Disciples who have faith and are suitable vessels for the Great Vehicle
> Offer the seven branches, after which they take the vows of aspiration and action together
> And meditate on rejoicing for themselves and others.
> These stages constitute the tradition of Nāgārjuna. Asaṅga's way
> Is to take the vow of bodhichitta in aspiration without necessarily taking a vow of individual liberation,
> But to take the vow in full, it must be preceded by one of the seven vows.
> Then inquiries are made concerning obstacles, the precepts are taken, and so on.
> Thus the vows of aspiration and action are taken in separate rituals.
> Both traditions agree that it is permissible to use buddha supports.[*17]

The point at which one has received the vow is at the last of the three repetitions.

The Middle Way tradition begins with preparation, as follows. With the special instructions, one corrects one's attitude. To the special object, one offers the maṇḍala and makes prayers. To the special support, the Three Jewels, one goes for refuge. And as the special means, one accumulates merit with the seven branches.[*18] Next, for the main part of the vow ritual, after first training the mind in cherishing others more than oneself, one makes the request and then repeats the verses of the vow three times. In this way, one takes the vows of bodhichitta in aspiration and in action together, and one acknowledges that one has received them. For the conclusion, one practices rejoicing for oneself and others, followed by giving thanks and proclaiming the precepts.

In the Mind-Only tradition, the two aspects, aspiration and action, are taken separately. The details can be found in the individual rituals, but we will not expand on them here.

For these rituals, even if neither a teacher nor a support is available, if we have the ability to take the vow on our own, we should take it as mentioned in Jowo Atisha's *Lamp for the Path*, visualizing the buddhas and bodhisattvas in the sky in front of us and receiving the vow from them. This accords with the *Sūtra of the Array of Qualities of Mañjuśrī's Buddha-Field*, which states:

All phenomena arise from conditions,
They depend on the intention.

2. A specific explanation taken from the *Direct Instructions of the Teacher*, the oral teachings of Orgyen, knower of the three times

Once they have entered the Great Vehicle, it is extremely important for bodhisattvas to train in benefiting others, for unless they do so they will regress to the lower vehicles. To explain this in detail, there are countless teachings in the sūtras of the Great Vehicle and in the tantras. Nevertheless,

the training can be condensed, in accord with those teachings, into three topics: (1) training on the outer level, (2) training on the inner level, and (3) training on the secret level.

a. Training on the outer level

The training on the outer level is divided into twelve sections: essence, etymological definition, categories, the marks of the practitioner, the object from which the vow is taken, the ritual for taking the vow, the benefits of the training, the reasons for training like this, the disadvantages of not training, the precepts that have to be kept, the defining points at which one receives and gives up the vow, and the methods for repairing breaches.

i. Essence

The essence of the training is the wish and commitment to attain unsurpassable enlightenment in order that all sentient beings be released from cyclic existence.

ii. Etymological definition

This is an intention to benefit others that one has not previously engendered.

iii. Categories

There are numerous different categories taught in the sūtras, but they can be condensed into bodhichitta in aspiration and bodhichitta in action. Bodhichitta in aspiration is the mental aspiration to accomplish the welfare of sentient beings. This alone is not sufficient: it is important to actually engage in benefiting all sentient beings.

iv. The marks of the practitioner

Unlike a listener or solitary realizer, the sort of person who arouses bodhichitta needs to be someone who is interested in the teachings of the Great Vehicle. It is someone who is broad-minded, has no doubts whatsoever, has come under the protection of a master and the Three Jewels, has mentally renounced wrong and base ways, and is naturally calm and gentle.

v. The object from whom the vow is taken

The bodhichitta vow needs to be taken from a teacher who has aroused the spiritual intent of the Great Vehicle. He or she should be someone who possesses the power of love and compassion, who does not, even for an instant, do anything for his own benefit, and who keeps the precepts without deteriorating them.

vi. The ritual for taking the vow

The ritual will not be mentioned here: it is clearly described in the text of the ritual.

vii. The benefits of the training

The benefits are far superior to those of the listeners and solitary realizers. We enter the assembly of the Great Vehicle. Defilements, evil deeds, and obscurations are eradicated. All the virtuous deeds we perform become meaningful. We complete the vast accumulation of merit in our mind streams. The buddhas, bodhisattvas, and great protectors of the Dharma constantly think of us. All beings treat us with affection as if we were their only child and are happy to see us. We never separate from the teachings of the Great Vehicle. In short, we accomplish the immense qualities of the buddhas according to our wishes and swiftly attain manifest perfect buddhahood. Because of these and other inconceivable benefits, we should apply ourselves assiduously to this very bodhichitta.

viii. The reasons for training like this

We might think that attaining liberation for oneself alone is quite sufficient and wonder why it is necessary to free all sentient beings from cyclic existence. It is because all beings have been our parents, and their kindness to us is inconceivable. In order to repay that kindness, we need to train in doing so. In what way were they so kind? It was in dependence on them that our body and life energy were produced. From when we were small, they nourished us with plenty of food and drink. They experienced all kinds of sufferings and difficulties for us. They cherished us more than themselves: we were more important to them than their own hearts. Then they passed on to us a share of their wealth, educated us, and introduced us to the sacred Dharma. In these and other respects, their kindness is inconceivable, so we have to free them from cyclic existence. Moreover, we are related to them in that all sentient beings have the same causal factor, the essence of enlightenment, so we must free them from cyclic existence. If we wish for peace and happiness for ourselves alone, we will never attain perfect buddhahood.

ix. The disadvantages of not training

The disadvantages of not training are that it will make us regress to the states of the listeners and solitary realizers and it will act as a hindrance to attaining great enlightenment. Everything we do will be pointless. We will be constantly harmed by nonhumans. Everyone will be displeased with us and be hostile toward us. We will never accomplish anything we want. These are some of the innumerable disadvantages. Woe betide those who hope to follow the Great Vehicle without having bodhichitta.

x. The precepts that have to be kept

The precept that has to be kept for bodhichitta in aspiration is that one should train again and again in bodhichitta, with the attitude of never forsaking sentient beings. If, with the prior intention to reject another sentient being, one does things like getting angry with and beating that

being, and a day passes without one's applying an antidote, one's bodhichitta in aspiration will be lost. The antidote to this is to help others by always being calm and controlled and to adopt the four white actions and avoid the four black actions.[*19]

The precept that has to be kept for bodhichitta in action is to avoid the ten negative actions, to practice the ten positive actions that are their antidotes, and to train in the ten transcendent perfections, which are the activities to be engaged in.

xi. The defining points at which one receives and gives up the vow

The moment one receives the vow is when, after gathering a great accumulation of merit, one has purified one's mind stream, given rise to the thought that one must unerringly work for sentient beings' welfare, and recited the full ritual. It is at the last of the three recitations that one receives the vow.

The moment one gives up the vow is when one gives rise to wrong view. This leads to one's abandoning the Three Jewels and transgressing the precepts, so that one loses the vow. It is important, therefore, to make an effort to keep the vow with the guard of mindfulness and vigilance.

xii. The methods for repairing breaches

If one breaks the vow at the root, one should retake the vow as before, while if one deteriorates a branch precept, one must confess it in the presence of the master and the Three Jewels.

b) Training on the inner level

Arousing bodhichitta on the inner level is again divided into twelve sections, as above.

i. Essence

The essence of the inner bodhichitta is the ultimate reality, the true meaning free of elaboration. And it is the spiritual intent to benefit those who have not realized that.

ii. Etymological definition

Because that kind of bodhichitta does not depend on outer activities of the body and speech but is aroused solely with the mind, it is referred to as "inner."

iii. Categories

There are two categories: aspiration and action. Bodhichitta in aspiration is the wish that beings who do not have such realization may gain it. It is not enough to mouth this wish and leave it at that: it is important to make every possible effort to enable all sentient beings to obtain that realization.

iv. The marks of the practitioner

In addition to having the above-mentioned qualities, a person who engages in the training must be someone with little conceptual elaboration.

v. The object from whom the vow is taken

The vow has to be taken from a teacher who has trained in the three kinds of wisdom, who has realized the meaning of the two kinds of no-self, and who is free of the eight ordinary preoccupations.

vi. The ritual for taking the vow

The ritual consists of completely purifying the concepts of the three spheres, mentally renouncing all worldly activities, and requesting the authentic instructions.

vii. The benefits of the training

These are superior to those of wrong paths and lower vehicles: having eliminated the concepts of an ego and of subject and object, one necessarily realizes the meaning of no-self.

viii. The reason for training in this sort of bodhichitta

The reason is that one needs to set all sentient beings on the true path and in the meaning of the two kinds of no-self.

ix. The disadvantages of not training

The disadvantages of not training are that one will mistake the meaning of no-self and, because of apprehending individuals and phenomena as real, one will create existence.

x. The precepts that have to be kept

The precepts involve training in the meaning of no-self. This has two aspects. The precepts of bodhichitta in aspiration consist of, first, never interrupting the constant aspiration "May all sentient beings realize the meaning of no-self"; second, training in rejoicing three times day and night at others who meditate on no-self; and third, constantly training in never straying from the view of no-self.

Second, the precepts of bodhichitta in action consist of outer and inner precepts. The first of these, the outer precepts, are four in number:

(1) as long as one has not realized the meaning of no-self, not to separate from the spiritual friend who teaches it

(2) to abandon partiality—with regard to places, communities, enemies, and friends

(3) to listen, reflect, and meditate on the teachings that teach no-self and emptiness

(4) not to identify oneself with a name, bloodline, or body

The inner precepts are also four. They involve training in the following:

(1) not considering conventional designations to be ultimate, for all the names and conventional designations applied to external phenomena are nothing other than the nature of mind

(2) recognizing that everything in the universe and the beings it contains are like a dream, in that they appear but have no intrinsic existence

(3) three times a day and three times a night, looking for the nature of mind—awareness, the agent that apprehends those things in all their variety, even though they do not exist in any way

(4) not straying from the truth that is free from extremes, nameless, and cannot be found, however much one may look for it

xi. The defining points at which one receives and gives up the vow

The moment one receives the vow is when one receives the pith instructions from one's teacher. The moment one gives up the vow is when one fails to realize that things have no intrinsic existence and, because of one's ordinary, dualistic ways of apprehending things, one follows chains of thoughts. That is when one should apply the antidote.

xii. The methods for repairing breaches

The way to repair breaches is to train in not being distracted from the above-mentioned points. By training like this, the knot of dualistic apprehension will automatically be untied.

c. Training on the secret level

Guru Padmasambhava taught the secret bodhichitta in eleven points, but since these are connected to the extraordinary practice of the main path, they will not be explained at this stage.

B. The main teaching on the instructions for the practice

Having clearly understood the general presentation above, we come now to the main teaching on the instructions for the practice, which is divided into

(1) a general exposition of how to arouse bodhichitta and (2) the actual instructions on the specific points to be considered.

1. A general exposition of how to arouse bodhichitta

In *Finding Rest in the Nature of the Mind*, we read,

> In a clean and pleasant place adorned with offerings,
> Prepare by setting up an image of the Buddha
> Together with the other necessary articles.
> And then imagine, in the space in front of you,
> The buddhas and the bodhisattvas
> Like great banks of cloud that fill the sky.[217]

As the preparation, beautifully arrange whatever offerings you have in front of a support of the Three Jewels. In the sky above, visualize the teacher, the Three Jewels, yidam deities, ḍākinīs, and Dharma protectors densely gathered like banks of cloud. Then, in their presence, accumulate merit with the seven branches: perform prostrations, with yourself and all sentient beings using body, speech, and mind together; make offerings; confess negative deeds; rejoice in virtue; pray to the objects of refuge to turn the Wheel of Dharma; request them to remain without passing into nirvāṇa; and dedicate the accumulated merit to enlightenment.

After that, as the same text says,

> Take refuge three times in the Triple Gem
> Of Buddha, Dharma, and Supreme Assembly,
> And then proclaim:
> "O Protectors, you and all your offspring, think of me!
> Just as all the buddhas of the past, together with their heirs,
> Have brought forth the awakened mind,
> And in the precepts of the bodhisattvas lived and trained,
> Likewise, for the benefit of beings,
> I will bring to birth the awakened mind,

And in those precepts I will live and train myself.
I will carry over those who have not fully crossed,
And liberate all those who are not free,
I will bring relief to those not yet relieved:
All beings will I place in buddhahood."

Thrice by day and thrice by night,
Strive thus to cultivate the twofold bodhichitta.
Engender with the first enunciation
Bodhichitta in intention,
Then with the second, active bodhichitta.
And with the third one make the two both pure and firm.[218]

Accordingly, for the main part of the ritual, begin by praying to the buddhas and bodhisattvas to think of you, and take refuge three times, saying, "Until the essence of enlightenment is reached," and so on.[219] Then recite three times the verses of the vow as they appear in *The Way of the Bodhisattva*: "Just as all the Buddhas of the past…" and so on.[220] With the first recitation, you take the vow of bodhichitta in aspiration, with the second, that of bodhichitta in action, and with the third, the vows of arousing bodhichitta in aspiration and action together, making both stable. After that proclaim,

"From this day forward, I will be
The ground of sustenance for every being.
I assume the name of Bodhisattva,
Heir and offspring of the Conqueror.
And in saṃsāra fearlessly,
I will secure the good of wandering beings.
Constantly, with diligence, I will bring them only benefit
And thus make meaningful this human life of mine."[221]

As is indicated by these lines, meditate on rejoicing for oneself and others with "Today my life has given fruit,"[222] and make prayers of aspiration. Train in the practices of the bodhisattvas, without ever relinquishing mindfulness, vigilance, and carefulness.

Where the passage cited earlier speaks of sentient beings "who have not crossed," it refers to hell beings, hungry spirits, and animals, who have not crossed over the ocean of suffering in the lower realms. "I will carry over" means: "I will enable them to attain the celestial and human states by setting them on the path to the higher realms and releasing them from the sufferings of the lower realms." Similarly, "those who are not free" refers to gods, humans, and other beings in the higher realms, who have not been released from the iron-like fetters of the defilements. They are to be set on the path to certain excellence and freed from the fetters of the defilements, enabling them to attain liberation. "Those who are not yet relieved" are the listeners and solitary realizers, who have not found relief in the Great Vehicle. They are to be induced to arouse bodhichitta and given relief in the Great Vehicle's view and conduct, setting them on the ten bodhisattva levels. Beings who have not completely gone beyond suffering are bodhisattvas, for they have not attained the nondwelling nirvāṇa: one vows to set them in buddhahood, the level of total nirvāṇa.

2. The actual instructions on the specific points to be considered

In the sky in front of you, visualize the fields of accumulation as you did the objects of refuge. In their presence, reflect as follows:

"From whichever of the ten directions one examines it, there is no end to the universe, and the whole of it, every last bit, is filled with sentient beings. All those beings have been my father and mother countless numbers of times, and on those occasions, they took good care of me and showed me nothing but kindness, just like my present parents. What they want, all of them, is to be happy, but what they have achieved are the causes for suffering: in their actions they achieve quite the opposite of what they really want, as if they were mad. How pitiful! What can be done for all these

beings, my parents, who, without wanting to, experience all kinds of sufferings? What good is saying, 'How pitiful,' and leaving it at that? I must draw them out of the sufferings of cyclic existence by quickly setting them on the level of supreme liberation—unsurpassable, true, perfect buddhahood. Right now, I do not have the ability to do that, so I must, in this very life, attain buddhahood, with the power to liberate all beings." So thinking, arouse bodhichitta in aspiration. And arouse bodhichitta in action by making the following promise and being diligent in actually putting it into practice: "In order to attain buddhahood, I will train on the profound path of the generation and perfection phases in a main practice like that of Glorious Vajrasattva."

In this way, taking the fields of accumulation as your witness, recite the lines of bodhichitta as a pledge, for example:

> HOḤ. From now until saṃsāra is emptied,
> I shall arouse the mind intent on supreme enlightenment,
> Mastering the activities of all the buddhas,
> And setting all beings without limit in the ground of
> nirvāṇa.[223]

And accumulate the numbers—a hundred, thousand, ten thousand, or a hundred thousand. As you do so, avoid slipping into irrelevant talk and letting your gaze be distracted, and rather than just repeating the words, keep your mind focused one-pointedly. By this means, train continuously: develop faith in the teacher and the Three Jewels, thinking, "The objects of refuge, the fields of accumulation, surely know exactly what I am thinking and doing." Cultivate compassion, the wish to free all sentient beings from suffering. And, in order to free them, give rise again and again to the superior intention, never relinquishing your intense determination to attain perfect buddhahood.

At the end, the fields of accumulation joyfully melt into light and dissolve into you and all other sentient beings. Consider that the love, compassion, bodhichitta, and unmistaken view of realization of the actual

condition of reality that are present in the minds of the objects of refuge take birth in the minds of yourself and all other beings. Then rest for a short while in equipoise in the nonconceptual state.

After that, train in the bodhichitta practices of equalizing and exchanging oneself and others, as follows:

Considering others as equal to oneself involves meditating with intense, sincere longing, thinking, "All sentient beings and I are the same: we are equal in that we all want to be happy, we do not want to suffer, and we are always pleased if we are happy and well. Yet because beings fail to recognize that the causes of happiness and suffering are positive and negative actions, and because they are confused as to the behavior they should adopt or avoid, they constantly experience the three kinds of suffering. How sad this is! How I wish that beings who are unhappy could find happiness, that those who are worn down by suffering could be free of suffering, that those who are comfortable and happy could never lose that joy and happiness, and that those who are attached to their kin and hate their enemies could remain impartial and free of attachment and hatred. How I wish that they could all engage in the path to liberation and constantly practice virtue and that I and all sentient beings could swiftly attain perfect buddhahood!"

After that, exchanging oneself and others is practiced as follows: Begin by considering in front of you a single being for whom you feel compassion. Then, mentally, completely relinquish all your happiness and excellence, your body, possessions, and sources of good, casting them off like pieces of clothing, and give them to that being, making him or her happy. Take back all the suffering and evil that that being may have, laying it on yourself so that it becomes your own suffering. Feel joyful that the other being is now free of suffering, eagerly undertaking the exchange as if you were swapping clothes. When you are training like this, as you breathe out, give your happiness to the being; as you breathe in, take on the being's suffering. Expand this practice of sending and taking from a single being to all sentient beings. Finally, give rise to an extraordinary thought of love, like the love a mother with only one child has for that child. Think,

“Whether I remain in cyclic existence, whether I am sick, whether I die, whatever misfortunes befall me, I can put up with them, but how can I bear the fact that all these sentient beings, my mothers, are wandering in cyclic existence and suffering?” And thinking, “I have a responsibility to take care of all beings,” look with the altruistic attitude of bodhichitta on all beings filling the ends of space, beginning with those beings whom you can see and hear—whether they are your enemies, close to you, or neither. It is important to train in this in whatever way you can.

At the end of the session, seal the practice by dedicating the merit in a manner completely free of concepts regarding the three spheres. And between sessions, make an effort to preserve the experience of the session and to constantly help sentient beings. In particular, arouse bodhichitta as mentioned in the section on perfectly pure conduct in the *Sūtra of the Ornament of the Buddhas*. It is said in this text that when bodhisattvas enter a building, they arouse bodhichitta with the thought “May all beings reach the city of liberation.” Similarly, when they lie down, they think, “May they attain the body of truth of the buddhas.” When dreaming, “May they realize that all phenomena are like a dream.” On waking up, “May they awake from the slumber of ignorance.” When rising, “May they attain the form body of the buddhas.” When getting dressed, “May they be clothed in a sense of shame and a sense of decency.” When putting on a belt, “May they be linked to the root of virtue.” When seated, “May they attain the diamond throne.” When leaning their backs against something, “May they be supported by the bodhi tree.” When lighting a fire, “May they burn up the fuel of the defilements.” When the fire is well alight, “May the fire of wisdom blaze.” When they have finished cooking, “May beings obtain the nectar of wisdom.” When they are eating, “May beings acquire the food of concentration.” When they go outside, “May beings be liberated from the city of cyclic existence.” When going down steps, “May I enter cyclic existence for the benefit of beings.” When opening a door, “May I open the gates of the city of liberation.” When closing a door, “May I close the door to the lower realms.” When setting out on the road, “May beings set out on the noble path.” When going uphill, “May all sentient beings be set in the

happiness of the higher realms.” When going downhill, “May they cut the stream of the three lower realms.” When meeting a sentient being, “May this being meet the Buddha.” As they place their foot on the ground, “May I go forward for the welfare of all sentient beings.” When lifting their foot off the ground, “May I draw them out of cyclic existence.” When they see someone wearing ornaments, “May they acquire the major and minor marks.” When they see someone without ornaments, “May they possess the qualities of training.” When they see a full container, “May beings be full of qualities.” When they see an empty vessel, “May they be devoid of defects.” When they see beings who are joyful, “May they delight in the Dharma.” When they see beings who are joyless, “May they not delight in compounded things.” When they see beings who are happy, “May they attain the bliss of buddhahood.” When they see those who are suffering, “May they put all sufferings at peace.” When they see those who are ill, “May they be freed from their illness.” When they see someone being grateful, “May all beings repay the kindness of all the buddhas and bodhisattvas.” When they see someone being ungrateful, “May they show their discontent toward wrong views.” On seeing a dispute, “May they be able to subjugate all adversaries.”[*20] When seeing someone making praises, “May beings praise all the buddhas and bodhisattvas.” When seeing someone talking about the Dharma, “May they acquire the confident eloquence of the buddhas.” When seeing a sacred image, “May there be nothing to prevent beings from seeing all the buddhas.” When seeing a stūpa, “May all beings become objects of veneration.” When they see someone doing business, “May they obtain the seven noble riches.” When they see someone performing prostrations, “May they gain the crown protuberance, which is invisible to ordinary beings and even to the gods.”

Furthermore, we should train in the eight thoughts of a great being. These are to think the following:

(1) “When will I be able to dispel the sufferings of all sentient beings?”

(2) Similarly, “When will I be able to bring great riches to beings stricken by poverty?”

(3) “When will I be able to benefit sentient beings with this body of flesh and blood?”

(4) “When will I be able to help sentient beings, even though it may mean staying for ages in the hells?”

(5) “When will I be able to fulfill sentient beings’ hopes with great wealth, mundane and supramundane?”

(6) “When will I attain buddhahood and be able to eliminate all the sufferings of sentient beings?”

(7) “In all my series of lives, may I never have a life that does not help beings, may I never enjoy alone the taste of the ultimate truth, may I never say words that do not please everyone, may I never have a livelihood, body, intelligence, riches, or power that do not benefit others, and may I never delight in harming others.”

(8) “May the results of beings’ negative actions ripen on me and the results of my virtuous actions ripen on them, so that all beings are happy.”

Moreover, although there are countless millions of prayers of aspiration that the noble bodhisattvas have made, they can be condensed into ten great prayers of aspiration, so we should make similar aspirations and train our minds in these aspirations:

(1) The aspiration to venerate all the buddhas with all kinds of offerings

(2) The aspiration to hold and preserve all the sacred teachings

(3) The aspiration to manifest unimpeded forms in the presence of all those who perform the marvelous deeds of the buddhas of the ten directions and to fulfill their extraordinary deeds

(4) The aspiration to constantly practice all the activities of the bodhisattvas

(5) The aspiration to bring all sentient beings to full maturation oneself

(6) The aspiration to create infinite worlds—buddha-fields in which beings can become enlightened

(7) The aspiration to train solely in infinite purity, creating, for example, manifested buddha-fields of infinite, inconceivable scope, filled with supreme bodhisattvas

(8) The aspiration to be one with all bodhisattvas in thought and deed

(9) The aspiration to accomplish on an infinite scale only the conduct and practice that is most beneficial

(10) The aspiration to attain manifest, perfect enlightenment by displaying infinite deeds in all the furthest reaches of space

All these have to be made on an infinite scale, wishing and praying, and training the mind. This is the indispensable root of the whole practice of the Great Vehicle, as we read in the *Prayer of Good Action*:

> As far as space itself does reach,
> That far, too, the sum of beings extends.
> As far as their deeds and defilements go,
> That far, too, will all my prayers extend.

Even if one develops confidence in this way of making aspirations just once, it will serve as the entrance for boundless merit, for the same text continues:

> Though someone might adorn with precious gems
> The boundless realms of the ten directions,
> Offering them to the buddhas,
> Or offer the supreme happiness of gods and men
> For aeons as numerous as the atoms in the universe,
> The merit of those who,
> Hearing this, the king of dedications,
> Yearn for supreme enlightenment
> And give rise to faith just once,
> Is infinitely more sublime.

This refers to the unsurpassable, highest concentration by which bodhisattvas skilled in means fully gather merit.

III. The conclusion: How to keep the precepts, together with the benefits

Generally speaking, the bodhisattvas' precepts consist of devoting oneself entirely to helping others, along with everything that serves as the basis for benefiting them. In practice, however, in our present situation as ordinary beings beginning the path, it is hard for us to really benefit sentient beings on a vast scale, and we do not have the capacity to undertake the bodhisattvas' difficult deeds. Nevertheless, the most important thing is to assimilate the bodhisattvas' motivation, the thought of only helping others. Subsequently, as far as our deeds are concerned, we should be diligent in the means for freeing our own minds of their fetters by refraining from negative deeds and increasing our virtuous activities. By doing so, we will incidentally be benefiting others. Once we have attained the levels of the noble bodhisattvas, when we have the capacity to fulfill others' goals, we will not neglect to do so even for an instant, and our thoughts and deeds will only be beneficial for others. In that way, we will also fulfill our own goal, incidentally completing our own elimination and realization. Finally, on the level of buddhahood, both our own and others' goals will be achieved effortlessly and spontaneously. We therefore have to be skilled in giving, protecting, purifying, and increasing our body, possessions, and accumulation of virtue, according to our ability.[224]

This training can be divided into four sections: (1) identifying the precepts that have to be kept, (2) how to keep them without deterioration, (3) indicating the fault in deteriorations and how to restore the vow, and (4) a teaching on the benefit of training in that way.

A. Identifying the precepts that have to be kept

There are two sections: (1) a detailed classification of the precepts, and (2) a summary. The first of these is divided into (1) the precepts of bodhichitta in aspiration and (2) the precepts of bodhichitta in action.

1. Detailed classification of the precepts

a. The precepts of bodhichitta in aspiration

The bodhisattva Chandraprabhākumāra[225] taught the precepts of bodhichitta in aspiration as follows:

> Do not abandon sentient beings,
> Remember the benefits of bodhichitta,
> Gather the two accumulations,
> Train again and again in bodhichitta,
> And adopt and avoid the eight white and black actions—
> These five summarize the precepts of bodhichitta in aspiration.

(1) The first of these, never abandoning sentient beings, is the principal means or causal factor for not losing the precious bodhichitta, as is mentioned in the *Sūtra of the Questions of the Nāga King Anavatapta*:

> If bodhisattvas possess one teaching, they hold all the teachings of the Buddha, supreme in all aspects. Were you to ask, what is that teaching, it is the intention to never abandon sentient beings.

(2) Remembering the benefits of bodhichitta is the means for preventing bodhichitta from deteriorating. So we should constantly recite and reflect on these as described in detail in sūtras such as the *Sūtra of the Arborescent Array* and summarized in the *Prayer of Maitreya*:

> Turning us from all the lower realms,
> It shows us the road to higher birth,
> And leads us where there's no old age and death:
> To this bodhichitta, in homage, I bow.

(3) Constantly gathering the accumulations of merit and wisdom is the means for developing the strength of bodhichitta, as is mentioned in *Advice on Accumulation*:

> "Today, what should I do

To gather merit and wisdom?
What should I do to succor beings?"
Thus do bodhisattvas constantly reflect.

(4) Training again and again in bodhichitta is the way to make bodhichitta grow more and more. It involves training the mind in the four boundless attitudes (love and the others), meditating on the bodhichitta of equalizing and exchanging oneself and others, and taking the vow of bodhichitta by oneself, six times day and night. The Omniscient Dharma Lord has written,

"All the sufferings of beings I will take upon myself;
My happiness I give to them to bring them joy,
Until they gain enlightenment, may they never lose such bliss."
With such thoughts train yourself, and turn by turn,
Give them all your happiness, their sorrows take upon yourself.
These are the precepts of bodhichitta in intention.
Likewise train in the four boundless attitudes.
Eradicate whatever acts against them;
Place a guard upon your mind.[226]

And the Bodhisattva Shāntideva says,

If I do not interchange
My happiness for others' pain,
Enlightenment will never be attained,
And even in saṃsāra, joy will fly from me.[227]

This is explained in detail in the text I have written on the mind training.[228]

As to how to take the vow of arousing bodhichitta six times a day, this can be done using the general ritual, or in condensed form, simply by saying the four-line prayer "In the Buddha, the Dharma, and the Supreme Assembly…"[229] The words are to be found in the ritual for arousing

bodhichitta by Jowo Atisha[230] and also in the *Direct Instructions of the Teacher*.

(5) Adopting and avoiding the eight white and black actions are the means that prevents one, throughout one's series of lives, from forgetting this same bodhichitta. For this, the four black actions, which are to be avoided, are mentioned in the chapter of the *Discourse for Kāśyapa* in the *Heap of Jewels*:

> Kāshyapa, if one possesses four actions, one will forget the bodhichitta. What are these four? To deceive the teacher and those worthy of veneration. To create regret in another person who has no reason for regret. To maliciously speak of faults in a bodhisattva who has aroused bodhichitta. And to behave slyly and deceitfully with regard to sentient beings.

It is said in the *Direct Instructions of the Teacher* that if any of these four should occur, and the antidote is not applied within twenty-four hours, one will lose the vow of bodhichitta in aspiration.

The opposites of these four are the four white actions, which should be used and practiced as their respective antidotes, as is mentioned in the above-named sūtra:

> Kāshyapa, if one has four actions, one will never forget the bodhichitta. What are these four? To not knowingly tell a lie. To consider bodhisattvas as one's teachers. To maintain an altruistic attitude without deceiving sentient beings. And to properly introduce all sentient beings to the Great Vehicle.

In addition we should give rise to four thoughts as the means for making bodhichitta more stable. These are described in the *Sūtra of the King of Concentrations*:

> Young man, if one has four thoughts, one's bodhichitta will become more stable. What are these four? To consider an

> authentic spiritual friend as a buddha. To consider his teaching as the path. To consider those who practice it as companions on the path. And to consider all sentient beings as one's only child.

This is why the Omniscient Dharma Lord says,

> Four black actions are, in brief, to be rejected;
> Four white actions should be carefully adopted.[231]

b. The precepts of bodhichitta in action

The Omniscient Teacher explains these as follows:

> The precepts, then, of active bodhichitta
> Are the practice of the six transcendent virtues.
> Strive therein, removing all opposing forces.[232]

Peerless Gampopa says,

> Generosity, discipline, patience,
> Diligence, concentration, and wisdom:
> These six include
> The precepts of bodhichitta in action.[233]

And in the *Sūtra of the Questions of Subāhu*, we read,

> In order for bodhisattva mahāsattvas to quickly attain manifest, perfect enlightenment, they must constantly work to complete these six transcendent perfections. What are these six? They are transcendent generosity, transcendent discipline, transcendent patience, transcendent diligence, transcendent concentration, and sixth, transcendent wisdom.

These will be dealt with under two headings: (1) a general presentation, and (2) a detailed explanation of their different branches.

i. General presentation

Here is Lord Gampopa's presentation:

> Under these six heads—number, order,
> Characteristics, etymological definitions,
> Subdivisions, and groupings—
> The six transcendent perfections are subsumed.[234]

The number of the six transcendent perfections

The number of the six transcendent perfections is established in terms of two aspects: attaining the higher realms and attaining ultimate excellence. Three of the transcendent perfections lead to the higher realms: generosity is practiced for wealth, discipline for bodily perfection, and patience for a perfect entourage.[*21] The other three lead to ultimate excellence: diligence is practiced in order to make good qualities increase, concentration to achieve sustained calm, and wisdom to achieve profound insight. There are, thus, six transcendent perfections in all. This follows the explanation in *Ornament of the Mahāyāna Sūtras*:

> Abundant wealth, a perfect body,
> And perfect entourage within the higher realms,…[235]

Alternatively, the transcendent perfections can be counted as six from the point of view of all the practices of the bodhisattvas being included in the three trainings. Generosity, discipline, and patience comprise the training in discipline, in terms of their being, respectively, its cause, essence, and special feature, or result. Concentration corresponds to the training in meditative concentration, and wisdom to the superior training in wisdom. These are direct correspondences, while diligence is an accessory to all of them. In the same text, it is written,

> These six transcendent perfections

The Buddha has clearly explained in terms of the three trainings:
Three perfections in the first, two in the last two,
And one included in all three.[236]

The order of the six transcendent perfections

As a result of generosity, one loses one's concern for one's body and possessions, and thus takes up discipline. Having the four principles of a renunciate[*22] leads to patience. If one is patient, one is able to undertake things with diligence. Diligent practice gives rise to concentration. And when one settles the mind evenly in concentration, one comes to a heightened knowledge of things as they truly are. The six transcendent perfections are thus classified in order of cause and result.

Another explanation of their order is given in the *Discourse on Discipline*:

As different as are the ocean
And a cow's hoofprint in size,
So is the difference
Between generosity and discipline.

They are thus classified in order of superiority, the first transcendent perfections being inferior to the subsequent ones, which are superior. The text continues:

Even butchers and those of evil nature
Can give with generosity,
But they are quite unable
To observe any form of discipline.

In other words, they are classified in terms of the first transcendent perfections being gross and easy to practice, while the subsequent ones are

subtler and more difficult to practice. For these reasons, *Ornament of the Mahāyāna Sūtras* speaks of their order as follows:

> Because the next one arises in dependence on the preceding one,
> And each is superior to the former one,
> And because each is more subtle than the former one,
> They are taught one after the other.[237]

The characteristics of the six transcendent perfections

The six transcendent perfections have four distinguishing features. Generosity and the other perfections weaken their opposites—stinginess and so forth. They are accompanied and supported by gnosis, which is free of the concepts of the three spheres. Their function is, by their respective means, to fulfill all other beings' wishes. And by those means, they bring to full maturation the minds of those to be trained, depending on their fortune. This is stated in the same text as follows:

> Generosity counters its opposite,
> Is endowed with nonconceptual gnosis,
> Fulfills all wishes,
> And ripens beings in three ways.[238]

Ornament of the Mahāyāna Sūtras also contains analogous verses that apply to discipline and the others.[239]

Etymological definitions of the six transcendent perfections

The term common to them all is *transcendent perfection* because they are of the highest perfection compared to all the virtuous activities of mundane beings and of listeners and solitary realizers and because they transcend both existence and peace.

As for their specific names, generosity is so called because it gets rid of poverty, discipline because it enables one to obtain coolness,[*23] patience because it bears anger, diligence because it connects one to virtue or what is supreme, concentration because it keeps the mind inwardly focused, and wisdom because it knows the ultimate, actual condition of things. The same text says,

> One perfection banishes poverty,
> One obtains coolth, one puts an end to anger,
> One connects one to what is supreme, one keeps the mind focused,
> And one knows the ultimate—thus are they explained.[240]

Subdivisions of the six transcendent perfections

Generosity and the other five transcendent perfections are each subdivided into six aspects. The generosity aspect of each transcendent perfection (the generosity of generosity and so on) is to introduce others to the six transcendent perfections. Similarly, the discipline aspect of each of them is to practice each without being tainted by its respective opposite—that is, stinginess, lax discipline, anger, distraction, and aberrant understanding. The patience aspect of each involves putting up with hardships in practicing each one. The diligence aspect involves practicing each with joy and enthusiasm. The concentration aspect involves using such diligence to focus the mind and practicing each transcendent perfection without distraction. The wisdom aspect involves training in each of the six transcendent perfections without any concepts related to the three spheres. This makes thirty-six subdivisions in all, as explained in *Ornament of Clear Realization*:

> By grouping these practices
> Variously into six—generosity and so on,
> The armor-like practice
> Is explained in six sets of six.[241]

To the above subdivisions, Orgyen, knower of the three times, adds four transcendent perfections—namely, means, strength, aspiration, and gnosis, as he mentions in the *Direct Instructions of the Teacher*:

> Overcoming stinginess and poverty by giving without any hope of a reward constitutes the transcendent perfection of strength. Doing so while free of the attitudes of ordinary beings and the lower vehicles constitutes transcendent means. Giving things away while thinking, "May my own and all sentient beings' poverty cease," is transcendent aspiration. Giving things away in a state completely purified of the concepts of the three spheres is gnosis.
>
> Similarly, overcoming negative activities with discipline free of any wish for samsaric results constitutes strength. Keeping one's vows without any thoughts related to the eight ordinary preoccupations constitutes means. Without any desire for celestial or human rebirth for oneself alone, wishing, "May all beings continuously practice discipline," constitutes aspiration. Absence of concepts related to the three spheres constitutes gnosis.
>
> Overcoming anger by accepting everything impartially constitutes strength. Doing so without mundane motives, such as by craft and deceit, constitutes means. Without any desire for a beautiful form in the celestial or human realms for oneself alone, wishing that all sentient beings, too, may be relieved of ugliness constitutes aspiration. Practicing all this with the support of nonconceptuality with regard to the three spheres constitutes gnosis.
>
> Overcoming laziness by diligence in calling to mind good qualities constitutes strength. Being diligent in the Dharma, rather than in mundane activities with all sorts of expectations and so on, constitutes means. Wishing that beings may cease being lazy and may strive on the true path constitutes

aspiration. Being diligent with the support of nonconceptuality with regard to the three spheres constitutes gnosis.

Overcoming distraction through concentration, in which the form and formless states are abandoned, constitutes strength. Practicing concentration in order to achieve the abundant and perfect qualities of unsurpassable enlightenment without wishing for celestial or human states constitutes means. Wishing that all beings cease to be distracted constitutes aspiration. All this with absence of concepts related to the three spheres constitutes gnosis.

Destroying conceptual attributes with the wisdom that embodies emptiness and compassion constitutes strength. Never parting from that state throughout the three times constitutes means. Wishing that oneself and all others may realize the true meaning constitutes aspiration. And recognizing that one's mind is by nature this wisdom, this knowledge present since the beginning, is the transcendent perfection of gnosis.

Groupings of the six transcendent perfections

The six transcendent perfections are included within the accumulations of merit and wisdom. Generosity and discipline belong to the accumulation of merit, wisdom belongs to the accumulation of wisdom, and the other three perfections are accessories of both. Moreover, when they are all imbued with complete freedom from the concepts of the three spheres, they correspond to the accumulation of wisdom. This is stated in *Ornament of the Mahāyāna Sūtras*:

> Generosity and discipline are the accumulation of merit;
> Wisdom is that of wisdom;
> The other three belong to both;
> Five, in part, are wisdom too.[242]

How the transcendent perfections are practiced

In addition to the above heads,[243] here is how the transcendent perfections should be practiced. Give generously without any expectation regarding a reward or the ripened effect of your deed. Keep your vows without hopefully aspiring to rebirth in happy states. Train in being patient with all sentient beings, without feelings of hostility. Undertake things with diligence, with a natural enthusiasm for gathering all kinds of virtuous qualities for yourself and others. Settle in equipoise in concentration that transcends the absorptions of the worlds of form and formlessness. And practice wisdom inseparable from compassionate skillful means. As *Ornament of the Mahāyāna Sūtras* says,

> Generosity without expectation,
> Discipline with no desire for higher rebirth,
> Patience with all in every respect,
> Diligence in gathering all good qualities,
> Likewise, concentration that is not intended for the formless world,
> And wisdom possessed of skillful means—
> Those who are steadfast in these six perfections
> Are applying them authentically.[244]

All these transcendent perfections need to be untainted by the stains of the seven forms of attachment, which are incompatible with them, and to be practiced with six or twelve supreme contributory factors.

The seven forms of attachment are attachment to (1) the respective factors that are incompatible with the transcendent perfections—stinginess, lax discipline, and so forth; (2) procrastination; (3) being satisfied with practicing just a little; (4) expectation of reward in this life; (5) expectation of karmic retribution in subsequent lives; (6) the latent seeds of incompatible factors; and (7) the distractions of attentiveness to lower paths and of concepts related to the three spheres. We have to ensure that the

transcendent perfections are not tainted by these stains, as is mentioned in the previous work:

> In their generosity, bodhisattvas are
> Unattached, unattached, unattached,
> Quite without attachment,
> Unattached, unattached, and unattached.
> In their discipline, bodhisattvas are…

and so on: these lines apply to all the transcendent perfections.[245]

The six supreme contributory factors are as follows:

1. The supreme support, which is to have bodhichitta
2. The supreme "substance" or basis, which is to engage in the transcendent perfections wholly, not just partially
3. The supreme purpose, which is to apply them to the welfare of all sentient beings
4. The supreme means, which is to permeate them with wisdom, free from the concepts of the three spheres
5. The supreme dedication, which is to transform them with the aspiration for unsurpassable enlightenment
6. The supreme purity, which is to use them as the direct antidote for the two obscurations

The twelve supreme factors are listed in *Distinguishing the Middle from Extremes*:

> Their immensity, duration,
> Purpose, inexhaustibility,
> Continuity, facility,
> Mastery, embrace,
> Commencement, attainment, causal compatibility
> And accomplishment are held to be supreme.[246]

Supreme immensity refers to bodhisattvas' wish to attain the great enlightenment, which is superior to any mundane perfections. *Supreme duration* refers to the fact that bodhisattvas train for three measureless kalpas and so on. *Supreme purpose* refers to the fact that they practice in order to benefit all sentient beings. *Supreme inexhaustibility* refers to the fact that since the transcendent perfections are dedicated entirely to the great enlightenment, they are never spent. *Supreme continuity* refers to the fact that because of the bodhisattva's appreciation of the sameness of oneself and others, the six transcendent perfections of all beings are completed. *Supreme facility* refers to the fact that simply rejoicing in others' acts of generosity and so forth enables one to complete the transcendent perfections. *Supreme mastery* refers to bodhisattvas' mastery in completing generosity and the other transcendent perfections through their having attained the Sky Treasury concentration and other powers. *Supreme embrace* refers to the fact that the transcendent perfections are embraced by nonconceptual gnosis. *Supreme commencement* refers to their great acceptance on the level of earnest aspiration, *supreme attainment* to the first bodhisattva level, *supreme causal compatibility* to the second to ninth levels, and *supreme accomplishment* to the accomplishment of the final bodhisattva level and the level of buddhahood on the tenth level and the tathāgata levels, respectively. Practices that have these twelve factors are thus distinguished from those of the lower vehicles and so on and are the authentic transcendent perfections of the Great Vehicle's path. In the *Compendium of the Great Vehicle with Appended Commentary*, we read,

> For those who are like rhinoceroses,
> The words *six perfections* do not even exist.
> The state of bhagavan alone
> Dwells on the crown of the six transcendent perfections.

The transcendent perfections should also possess four special qualities: they are (1) vast, in that their objective is perfect enlightenment for others' sake; (2) disinterested, for they are devoid of their respective incompatible

factors such as hope of any reward or ripened effect; (3) immensely beneficial, in that they set all sentient beings in higher rebirth and the ultimate excellence of the three kinds of enlightenment; and (4) inexhaustible, for they are each imbued with the skillful means of emptiness and compassion united and with the dedication, so that they grow greater and greater. This is mentioned in *Ornament of the Mahāyāna Sūtras*:

> Vast, disinterested,
> Immensely beneficial, and inexhaustible—
> Such are the four qualities that should be known
> Of all the perfections such as generosity.[247]

By putting the six transcendent perfections into practice, on the temporary level we will experience the effect similar to the cause. As a result of generosity, our wealth will increase and we will never lack for anything. Because of discipline, we will be immune to harm from others, and we will obtain happy states free of lack of opportunity. Through being patient, we will have a handsome physique and our minds will be untroubled by any kind of harm. As a result of diligence, we will take delight in virtue and become increasingly resplendent with good qualities. Because of concentration, we will be at peace from distraction by concepts and achieve joy through meditative absorption. And as a result of wisdom, our minds will be freed from their fetters and we will make people happy with our excellent explanations. The same text states,

> They relieve the destitute, avoid all forms of harm,
> Bear injury, are not discouraged by their task,
> Make others happy, and give clear explanations.
> Thus they fulfill the aims of others, and this is their own aim.[248]

And in the *Jewel Garland*, we find,

> Generosity results in wealth, discipline in happiness,

Patience in a handsome body, diligence in splendor,
Concentration leads to peace, and wisdom to liberation,
Compassion accomplishes every goal.[249]

Ultimately, we will obtain the results of the two accumulations—namely, the two buddha bodies. This is explained in the same text:

Stated briefly, the form body
Arises from the accumulation of merit.
Stated briefly, the body of truth,
O King, is born from the accumulation of wisdom.[250]

ii. Detailed explanation of their different branches

There are six sections: (1) generosity, (2) discipline, (3) patience, (4) diligence, (5) concentration, and (6) wisdom.

(1) Generosity

Definition

Transcendent generosity is that which is based on the virtuous attitude of freely giving and has the four distinguishing features.[*24]

Etymological gloss

The Tibetan word for *generosity* is derived from the Sanskrit word *dāna*, "to give," with the meaning "that which banishes others' poverty."

Categories

According to *Ornament of the Mahāyāna Sūtras*, there are three categories of generosity:

It is endowed with freedom from stinginess,

And comprises the gifts of Dharma, of material gifts, and of
freedom from fear:
Knowing that such is generosity,
The wise accomplish it perfectly.[251]

(a) Material gifts

Material gifts serve to make others' physical condition secure. In essence, they involve giving one's own possessions—first of all, giving a little, and then gradually training in this so that in the end one gives away everything. Material gifts can be divided into three, as is stated in the *Sūtra of the Questions of Lokadhara*:

> In this regard, material gifts complete the accumulation of merit, and the gift of Dharma completes the accumulation of wisdom; the two together serve to attain omniscience. What, then, is material giving? It comprises ordinary generosity, great generosity, and utmost generosity. Ordinary generosity refers to giving others food, clothes, conveyances, and elephants. Great generosity refers to giving one's sons, daughters, and spouse. Utmost generosity refers to giving those things that are hard to give, such as one's head, eyes, hands, and legs.

(b) The gift of protection from fear

The gift of protection from fear makes others' lives secure, as is detailed in the *Bodhisattva Stage*:

> The gift of protection from fear should be understood as protecting from danger caused by lions, tigers, marine predators, tyrants, robbers, water, and so forth.

(c) The gift of Dharma

The gift of Dharma makes others' minds secure. It is divided into three. The above scripture continues:

> What is the gift of Dharma? Giving pens, ink, and books is the small gift of Dharma. Teaching the Dharma of the Listeners' Vehicle, Solitary Realizers' Vehicle, and Unsurpassable Vehicle in accordance with beings' capacities is the great gift of Dharma. Inducing beings to seize unsurpassable enlightenment and giving them the inconceivable sky-like teachings is the exceedingly great gift of Dharma.

The first two of these forms of generosity mainly concern making others happy in this life, while the gift of Dharma mainly concerns achieving their happiness in future lives. A further explanation is that lay bodhisattvas mainly practice material giving and those who have taken monastic ordination mainly give the gift of Dharma. Actually giving away one's kingdom, children, spouse, head, legs, and so forth is taught as being the domain of bodhisattvas who have acquired the acceptance that phenomena are unborn.[*25] On the mental level, though, it is important to train the mind in giving away everything from the beginner's stage onward, and to train in this way until gradually one becomes capable of giving away everything in reality.

The gift of Dharma can only be made by those who possess the eye of Dharma—noble beings or learned beings who possess the true pith instructions—and it is otherwise not the domain of ordinary beings. Nevertheless, we should recite the profound sūtras and incantations and mantras with the aspiration that doing so will free the mind streams of all sentient beings. We should also pray again and again to fulfill the hopes of all beings with the nectar of the teachings in the future.

Whichever of these three one is practicing, what makes it pure is wisdom and skillful means—emptiness and great compassion. Whatever their magnitude, virtuous deeds that are imbued with these two, the extraordinary means and wisdom, will not become causal factors leading to

samsaric existence or to the one-sided nirvanic peace of the lower vehicles. They will, rather, lead to the great unsurpassable enlightenment. They are, therefore, completely pure, as is stated in the *Compendium of Precepts*:

> Activities that contain
> The essence of emptiness and compassion
> Lead to pure merit.

As for the means that prevents acts of generosity from being exhausted and makes them increase more and more, it is said in the *Bodhisattva's Scriptural Collection*:

> Shāriputra, wise bodhisattvas can multiply even the smallest acts of generosity. Through the strength of their gnosis, they make them greater; through the strength of wisdom they make them vaster; through the strength of dedication, they make them infinite.

In this regard, the strength of gnosis refers to the realization that the three spheres are completely pure: the giver is like an illusion, the thing given is like an illusion, and the object to whom the gift is made is also like an illusion. As for the strength of wisdom, whatever kind of gift one is making, if in the first place, one gives in order to set all sentient beings in the level of buddhahood, in the middle, one is free of attachment to the gift itself, and at the end, one has no expectations as to the ripened effect of one's generosity, this makes the merit of the act of giving expand or multiply. The *Verses That Summarize the Perfection of Wisdom* states,

> Having made a gift, they cease to dwell upon substantiality and have no expectation of ever experiencing the ripened effect. By giving in that way, the wise give away everything: the smallest acts of giving are multiplied immeasurably.

Through the strength of dedication, as a result of dedicating those acts of generosity to unsurpassable enlightenment for the sake of all sentient beings, the effects of those deeds increase beyond measure and will never be spent, as we find in the *Sūtra of the Teaching of Akṣayamati*:

> Venerable Shāriputra, here is an analogy. Just as a single drop of water that has fallen into the great ocean never dries up until the end of the kalpa, in the same way, a source of good that has been dedicated to enlightenment will never ever be spent until one dwells in the heart of enlightenment.

These two factors—purity and increase—do not apply only to acts of generosity. It is important to understand that they should accompany every source of good on the path of the Great Vehicle: so they apply equally to discipline and the other transcendent perfections.

The faults or negative consequences of not practicing generosity like this are, in most cases, rebirth as a hungry spirit. Even if one is reborn as a human, one will be wretched and poverty-stricken, as we read in the *Verses That Summarize the Perfection of Wisdom*:

> Those who are miserly will be reborn in the realms of the hungry spirits. Even if they are reborn as humans, at that time they will be destitute.

If one practices generosity properly, on the temporary level, one will have quite the opposite results, as the same sūtra states:

> Bodhisattvas' generosity bars them from birth as hungry spirits. It puts an end to poverty and likewise to all the defilements. As they experience the result, they will gain vast and limitless wealth.

The ultimate result of generosity is the attainment of enlightenment, as the *Bodhisattva's Scriptural Collection* states:

> For those who give generously, enlightenment is not difficult to find.

In this context, if you wish to read a few stories about generosity, you will find relevant accounts in my own collection of stories taken from other sources.

(2) Discipline

Definition

Transcendent discipline is that which is based on the virtuous attitude of abstention and has the four distinguishing features.

Etymological gloss

The Tibetan word for "discipline" is derived from the Sanskrit word *śīla*, for it is "that which enables one to obtain coolness" instead of being overwhelmed by the torments of the sense objects.

Categories

According to the *Heap of Jewels*,

> Kāshyapa, a bodhisattva's discipline is of three kinds: the discipline of restraint, the discipline of gathering virtue, and the discipline of accomplishing sentient beings' welfare. With the discipline of restraint, one guards the mind from nonvirtue. With the discipline of gathering virtue, one creates sources of good. With the discipline of accomplishing sentient beings' welfare, one devotes oneself to helping others.

And the Omniscient Dharma Lord says,

> Avoiding evil, doing good,

And working for the benefit of beings:
These three disciplines are kept by bodhisattvas at all times.[252]

(a) The discipline of refraining from negative actions

The discipline of restraint refers to avoiding everything in general related to nonvirtue. If we consider this from the point of view of the vows of individual liberation, there are two kinds of discipline: temporary and long-term. Temporary discipline refers to vows such as the eight-branch twenty-four-hour vow. Long-term discipline refers to the seven forms of individual-liberation ordination—that is, male and female lay ordinees who have first taken the threefold refuge, male and female intermediate ordinees, women novices in training for full ordination, and fully ordained monks and nuns.

These vows may be taken with a variety of motivations. In some cases, the motivation is to be protected from fear in this life. People who are afraid of being punished by the authorities, having to pay taxes, and so on take vows in order to be protected from such difficulties.[*26] Others are motivated by the wish to better their lot. They take vows with a view to attaining celestial or human states in the next life and, in this life, to leading a comfortable existence with adequate food and clothing. Neither of these two attitudes can result in liberation. On the other hand, if one has realized that the whole of the three worlds of cyclic existence is, by nature, suffering and one then takes vows out of a desire to attain liberation from cyclic existence for oneself alone, one is following the discipline of certain deliverance. That is the genuine discipline of individual liberation of the lower vehicles. If it is then imbued with the motivation of bodhichitta, of taking the vows for the benefit of other sentient beings, it becomes the individual-liberation discipline of the Great Vehicle. When one first takes vows, even if one takes them in order to be protected from fear or with a wish to better one's lot, if one subsequently develops an attitude of renunciation, one's discipline will become that of certain deliverance. And if one then gives birth to the bodhichitta, the spiritual intent of the Great

Vehicle, that discipline will become the individual-liberation discipline of the Great Vehicle.

In this context, if we consider discipline from the point of view of the root downfalls of the bodhisattva vow, there are two traditions: the Middle Way tradition, and the Mind-Only tradition.

(i) The Middle Way tradition

The Middle Way tradition is Nāgārjuna's tradition based on the *Sūtra of Ākāśagarbha* and the *Sūtra of Skill in Means* and taught by Shāntideva in his *Compendium of Precepts*. In essence, there are twenty root downfalls, listed in *Ascertaining the Three Vows* as follows:

> To appropriate the property of the Three Jewels; to reject the Dharma;
> To punish monks, whether they have kept their vows or not, or force them to give up their precepts and so on;
> To commit the five crimes with immediate retribution; and to hold wrong views—these are the five downfalls for a king.
> With destroying a house, village, town, city, or province,
> There are the five established for a minister.
> To frighten the untrained by speaking of emptiness so that they aspire to the listeners' path;
> To turn people away from perfect enlightenment so that they develop the attitudes of the lower vehicles;
> To make them abandon individual liberation and train in the Great Vehicle;
> To turn them away from the Listeners' Vehicle saying that it does not counter attachment and the like,
> Thereby making their efforts fruitless;
> Out of jealousy, to praise oneself and criticize others;
> For the sake of riches and esteem, to promote oneself;
> To have a monk punished or accept the bribe he offers;

And to give the property of a mendicant to a reciter of the scriptures,
Inducing the former to abandon sustained calm—these are the eight established for ordinary people.
Though presented in terms of individual likelihood, they all apply to everyone.
Called eighteen, they are really fourteen.
These, along with abandoning bodhichitta in aspiration and in action, are the root downfalls.

The Five Downfalls That Kings Who Are Bodhisattvas Might Risk Committing

The first is to steal the property of the Three Jewels. This is to knowingly steal, or induce someone else to steal, the property of the Buddha (the materials for a stūpa or image), the property of the Dharma (books and the implements of a teacher), the property of the Saṅgha (anything in general belonging to the Saṅgha), and anything that has been dedicated to the Three Jewels, down to the oil for filling a lamp or a measure of grain.

The second is to give up the sacred Dharma. This means rejecting it oneself or inducing someone else to do so, saying, "The Dharma that the Buddha taught, whether the Great Vehicle or lesser vehicles, is not the way to attain liberation."

The third is to inflict punishment upon an ordained person. This is to punish anyone who bears the signs of having taken ordination, whether or not he or she has kept their vows, to imprison them, force them to give up their vows, or to kill them.

The fourth is to commit any of the five crimes with immediate retribution—namely, killing one's father, killing one's mother, killing an arhat, creating a schism in the Saṅgha, or malevolently causing a buddha to bleed.

The fifth is wrong view—that is, wholeheartedly engaging in negative actions while denying the karmic law of cause and effect and the existence of past and future lives.

The Five Downfalls That Ministers Might Risk Committing

These comprise the first four of the above faults, from stealing the property of the Three Jewels to crimes with immediate retribution, to which is added laying waste to different forms of habitation. This refers to destroying any of the following habitations: a dwelling housing up to a single family, a village inhabited by all four castes,[*27] a town in which all eighteen trades

are represented,[*28] a city in which large numbers of merchants live, or a country—for example, a province like Champā.[*29]

The Eight Downfalls That Are Established as Might Occur for Ordinary People

The first is, without checking whether they are suitable vessels, to give people who have not trained their minds in the Great Vehicle the profound teachings on emptiness. If one does so, they may take fright at those teachings and give up bodhichitta and aspire to the listeners' path.

The second is to induce someone who has engaged in the Great Vehicle, the path to perfect enlightenment, to give rise to the spiritual intent of the lower vehicles by telling them, "You will not be able to go through all the hardships over many measureless kalpas. Instead, you should engage in this path of the listeners and solitary realizers. Then you can be certain of deliverance from cyclic existence without any difficulty."

The third is, unless there is a specific reason for doing so, to induce someone who has the listeners' potential and is training in the path of individual liberation, or wishes to do so, to give up the path of individual liberation and train in the Great Vehicle by telling them, "What use is keeping the vows of individual liberation purely? If instead you arouse the bodhichitta, any breaches of the vow of individual liberation that you commit will be annulled by the force of bodhichitta."

The fourth is to believe, or cause someone else to believe, that, however much one trains in the Listeners' Vehicle, it will not counter defilements such as attachment and that one should, therefore, turn away from it.

The fifth is, out of jealousy, to express faults in another bodhisattva who is revered and to proclaim that one has qualities when one has none.

The sixth is, for the sake of gain and respect, to deceive others with lies about one's having sublime qualities that one does not have, telling them, for example, that one has realized the meaning of profound emptiness when one has not.

The seventh is to slander another monk so that someone in power, such as a king, punishes the monk; and should the monk steal the property of the Three Jewels and offer it to one as a bribe, to accept it or give it to the person in power.

The eighth is to impose inappropriate rules that disturb renunciate meditators and thereby interrupt their practice of concentration and so on; and to use a variety of means, such as stealing the belongings they have acquired and so forth and giving them to monks who are reading and reciting the scriptures, to interrupt their practice and induce them to abandon their concentration.

All these downfalls lead to rebirth as beings in the great hell, as is stated in the *Compendium of Precepts*:

> These are the root downfalls:
> They are the causes of beings in the great hell.

This presentation of the root downfalls of kings, ministers, and ordinary people is made in terms of the downfalls that those individuals are more likely to commit, but that does not mean they cannot become downfalls for the others. Every bodhisattva has to guard against all these downfalls.

Although the sūtras nominally distinguish eighteen kinds of downfalls, in fact they comprise fourteen because the first four of the ministers' downfalls are no different from the first four of the king's downfalls.

To these eighteen are added two more: abandoning bodhichitta in aspiration, as is stated in the *Sūtra of Skill in Means: The Great Secret of All the Buddhas*:

> Fortunate child, for a bodhisattva to abide with the listeners' and solitary realizers' attitude is a serious root downfall of the bodhisattva vow;

and giving up bodhichitta in action and failing to practice virtue, as is mentioned in the *Heap of Jewels*, making twenty in all.

(ii) The Mind-Only tradition

The essence of what the Noble Asaṅga compiled from various sūtras of the Great Vehicle and taught in the *Bodhisattva Stage* is presented by the Marvelous Master, the great Chandragomin,[*30] in his *Twenty Verses on the Vows of a Bodhisattva*:

> Because they arise from intense defilements,
> There are four faults that destroy the vow.
> They are considered to be comparable to radical defeats.
> Out of attachment to riches and esteem,
> To praise oneself and criticize others;
> Out of stinginess, not to give the Dharma or riches
> To those who suffer and are without protector;
> Without listening, though the other apologizes,
> To strike another person out of anger;
> And to reject the Great Vehicle and teach a semblance of the sacred Dharma.

There are four root downfalls that are comparable to the listeners' radical defeats, for they are caused by intense defilements like attachment and destroy the bodhisattva vow:

- out of attachment, through excessive clinging to gain in the form of offerings and to esteem in the form of things like being offered a throne, to praise oneself and criticize others who have good qualities
- on account of stinginess, to fail to give material things to those who are suffering and helpless, and not to give teachings to those who are suitable vessels
- out of hatred, to fail to change one's mind and to harbor a grudge, even though the other person has reasonably apologized and asked to be pardoned, and not satisfied with angrily showering abuse upon the other person, to harm them by hitting and beating them

- out of lack of discernment, to disparage the teachings of the Great Vehicle and reject them, and to teach, or cause others to teach, a sham path, a semblance of the Dharma that one has invented oneself

In terms of the attitudes that motivate them, these are presented as four root downfalls, but as the above list shows, in terms of their application, they each constitute two downfalls. Jowo Atisha maintains that they should therefore be categorized as eight downfalls.

Furthermore, both traditions teach a number of minor, secondary faults: eighty minor faults as mentioned in the *Compendium of Precepts*, forty-six minor faults taught in the *Twenty Verses on the Vows of a Bodhisattva*, and so on.[253]

To sum up, the avoidance of all physical, verbal, and mental actions that are harmful to others, along with their basis, constitutes the discipline of refraining from negative actions.

(b) The discipline of gathering virtue

This involves training in the six transcendent perfections for others' sake, in the manner described above, and directly or indirectly accomplishing the benefit of others, along with its basis. In short, it means training in accomplishing an ocean-like accumulation of virtue in connection with the two accumulations and avoiding everything that goes counter to that. Moreover, it is said in the *Bodhisattva Stage*,

> Relying on, and abiding by, the bodhisattvas' discipline, they are diligent in listening, reflecting, meditating, and delighting in solitude. They venerate and serve their teachers, attend and nurse the sick, give generously, and proclaim good qualities. They rejoice at others' merit and put up with contempt. They dedicate merit to enlightenment and make prayers of aspiration. They make offerings to the Three Jewels and apply themselves with diligence. They conduct themselves carefully, are mindful

> of the precepts, and guard themselves with vigilance. They control their senses and are moderate in their eating. They are diligent in not sleeping during the first and last parts of the night. They follow sublime beings and spiritual friends. Having examined their own mistakes, they acknowledge them and give them up. Accomplishing such virtues, they preserve them and make them grow. This is what is known as the "discipline of gathering virtue."

(c) The discipline of benefiting sentient beings

The *Bodhisattva Stage* lists twelve different ways of benefiting beings, as follows:

> They assist beings in useful activities. They dispel the suffering of beings who are suffering. They give proper instruction to those who are ignorant of the right way. They are grateful and appreciative of actions done, and they help beings in return. They protect beings from different kinds of danger. They dispel the distress of those who suffer. They give provisions to those who lack provisions. With the teachings, they properly gather around them a following of disciples. They act in accord with beings' wishes. They inspire beings with their genuine qualities. They subjugate beings appropriately. And, by means of their miraculous powers, they cause beings to be afraid of nonvirtue and yearn for virtue.

In particular, we find in *Ascertaining the Three Vows*,

> The discipline of benefiting beings comprises the four ways of attracting disciples.
> Having first attracted disciples with generous gifts,
> They catch their attention with pleasant conversation.

They act in their interests, leading them through the nine graded vehicles,
And in order to guide them, they themselves practice the meaning.

Accordingly, the four ways of attracting disciples are as follows:

First, in order to bring together a group of many disciples to be trained, one first makes them content by giving them material gifts, as is stated by the sublime scholar Ashvaghoṣha in his *Heaped Lotuses*:

Gracefully summon with the beckoning hand of generosity,…

Second, having attracted a following, one gradually captures their attention with pleasant conversation. In other words, by teaching them the sacred Dharma, one induces the disciples to feel eager and enthusiastic about pursuing its practice, as we read in the same text:

And receive with pleasant conversation,…

Third, one induces the disciples to follow the practice of the Dharma in accord with their individual mental capacities, in the same way that, when feeding children, one gradually introduces them to food that is coarser and less soft. The same text reads,

Give good advice according to need…

Fourth, in order to connect those beings to the sacred Dharma and to virtue, one trains oneself in those accordingly, as the same text says:

And reassure by acting according to the teaching.

Furthermore, to prevent themselves from degenerating and to make others gain faith, on the physical level, bodhisattvas should avoid impure activities: pointlessly running and jumping and the like. Verbally, they should avoid a lot of pointless talk, digging out others' faults, and so on.

And mentally, they should avoid such things as delighting in riches, esteem, sleep, and lethargy. They should be physically peaceful and controlled in their pure activities and in the four daily activities. In what they say, they should use gentle words and speak fittingly. And mentally, they should be free of deceit and maintain superior mental states like faith. In *The Way of the Bodhisattva*, we read,

> Be the master of yourself
> And have an ever-smiling countenance.
> Rid yourself of scowling, wrathful frowns,
> And be a true and honest friend to all.[254]

And in the *Moon Lamp Sūtra*, we find,

> Even if you see a person doing wrong,
> Never proclaim aloud that person's faults.
> Whatever deeds you do in that respect,
> Will give the corresponding fruit.[*31]

And in the previous scripture,

> Speak coherently, appropriately,
> Clear in meaning, pleasantly.
> Rid yourself of craving and aversion;
> Speak gently with moderation.[255]

In the *Sūtra That Inspires a Superior Intention*, we read,

> Maitreya, bodhisattvas should understand that riches and honors give rise to attachment. They should know that riches and honors give rise to aversion. They should know that riches and honors give rise to bewilderment. They should know that riches and honors give rise to deceit. They should understand that riches and honors have never been sanctioned by any of the

> buddhas. They should understand that riches and honors plunder sources of good. They should understand that riches and honors are like prostitutes who cheat others.

Shāntideva sums this up as follows:

> And all that you have seen, or have been told,
> To be a cause of scandal—that you should avoid.[256]

For all these three kinds of discipline, we should, as mentioned earlier, rely on the extraordinary means and wisdom, and be skilled in the ways to make them perfectly pure and to increase them.

As for the faults in not observing discipline in this manner, *Introduction to the Middle Way* says,

> Enjoyment, in the lower realms, of fruits of generosity
> Occurs through fracturing the limbs of discipline.[*32]

The benefits of observing discipline are as follows: On the temporary level, according to the *Verses That Summarize the Perfection of Wisdom*,

> Through their discipline, they will avoid the multitude of animal births
> And the eight states without opportunity: thus will they always gain freedom.

And in the *Bodhisattva's Scriptural Collection*, we find,

> Shāriputra, there are no glories and perfections, human or celestial, that bodhisattvas with perfectly pure discipline will not experience.

The result of discipline on the ultimate level is described in the *Bodhisattva Stage*:

> Having completed the bodhisattvas' transcendent perfection of discipline, one will attain perfect buddhahood in truly perfect, manifest enlightenment.

Accordingly, by means of these three kinds of discipline, we will accomplish the path of the three trainings and complete the two accumulations. Subsequently, at the moment of attaining buddhahood, we will, as a result of the discipline of refraining from negative actions, attain perfect elimination—the elimination of the two obscurations together with habitual tendencies. As a result of the discipline of gathering virtue, we will attain perfect realization—knowing things truly and knowing things to the full extent. And as a result of the discipline of benefiting sentient beings, we will acquire the perfect buddha activities in accord with the needs of beings to be trained, thus leading to the spontaneous accomplishment of the two goals.

(3) Patience

Definition

Transcendent patience is that which is based on a virtuous state of mind that is imperturbable and has the four distinguishing features.

Etymological gloss

The Tibetan word for "patience" is derived from the Sanskrit word *kṣānti*, for it is "that which bears suffering and the like."

Categories

In *Ascertaining the Three Vows*, we read of three kinds of patience:

> Patiently accept anger, the profound, and suffering.

(a) The patience of thinking nothing of the harm that has been done to us

Whatever harm others may inflict on us and those related to us, and in whatever way, we should think, "This is the result of my having harmed them in the past. They have harmed me like this now because their minds are confused and they cannot help it, as if they were driven mad by some demonic force. As a result, in future lives, they will have to experience the sufferings of the lower realms—how pitiful!" We should also think, "By relying on this method and training in patience, the karmic effect of many of my evil deeds will be exhausted and my accumulation of merit will grow. So my aggressors are actually being very kind, like spiritual friends." And, "In return for their kindness, I will share whatever virtuous deeds I have done with them." By these means, we should train in not letting our minds be disturbed by harm, in not retaliating, in not harboring resentment, and so on, as we read in *The Way of the Bodhisattva*:

> No evil is there similar to anger,
> No austerity to be compared with patience.
> Steep yourself, therefore, in patience,
> In various ways, insistently.

And,

> In just the same way in the past
> I it was who injured living beings.
> Therefore it is right that injury
> Should come to me, their torturer.

And,

> My enemies are helpers in my Bodhisattva work
> And therefore they should be a joy to me.
> Since I have grown in patience
> Thanks to them,

To them its first fruits I should give,
For of my patience they have been the cause.[257]

If we check carefully, the victim, the aggressor, and the harm are, all three, devoid of intrinsic existence. They are like things in a magical display, so who would get angry at them? The same text says,

Knowing this, we will not be annoyed
At things that are like magical appearances.

And,

With things that in this way are empty
What is there to gain and what to lose?
What is there to give me joy and pain?
May beings like myself discern and grasp
That all things have the character of space![258]

(b) The patience of happily accepting suffering

Even though, in order to accomplish the Dharma, we may have to experience different hardships and momentary physical sufferings such as sickness, heat and cold, and hunger and thirst, on the temporary level, these are exhausting the results of our evil deeds, and ultimately they will lead to our attaining unsurpassable enlightenment. So we should accept them enthusiastically, like swans arriving at a lake of lotuses. As we read in *The Way of the Bodhisattva*,

Is it not a happy chance if when, condemned to death,
A man is freed, his hand cut off in ransom for his life?
And is it not a happy chance if now, to escape hell,
I suffer only the misfortunes of the human state?
The hardships suffered on the path to Buddhahood
Are limited in their extent

And likened to the pain of an incision
Made to cure the harms of inward ills.[259]

(c) The patience of certainty with regard to the teachings

This refers to fearless acceptance. It comprises great compassion and great wisdom. Because of great compassion, one is not afraid of fulfilling the vast goal of sentient beings' welfare until the end of the kalpa. And as a result of great wisdom, one is not afraid of the profound teachings on the actual condition of things—the teachings on emptiness, the ultimate nature that is the actual condition of all phenomena; the teachings on intrinsic natural luminosity; those on the self-arising uncompounded wisdom; those on the essence of the sugatas; the teachings on the inconceivable; and so on.

For these three kinds of patience, too, we should be skillful in the methods for making them pure and increasing them with extraordinary means and wisdom.

The faults in not having such patience are as Shāntideva has said:

All the good works gathered in a thousand ages,
Such as deeds of generosity,
And offerings to the Blissful Ones—
A single flash of anger shatters them.[260]

As for the results of training in patience, the same text describes the temporary results as follows:

For patience in saṃsāra brings such things
As beauty, health, and good renown.
Its fruit is great longevity,
The vast contentment of a universal king.[261]

And the sūtras mention five great benefits:

> Little enmity, little discord, much well-being and happiness, no regrets when one comes to die, and once the body has perished, rebirth in happy states in the higher realms.

Ultimately, one will attain manifest enlightenment, and as we read in the *Sūtra of the Meeting of the Father with the Son*:

> From meditating constantly on love,
> Thinking, "Anger is not the Buddha's path,"
> Enlightenment will thus take birth.

(4) Diligence

Definition

Transcendent diligence is that which is based on the virtuous attitude of enthusiasm and has the four distinguishing features.

Etymological gloss

The Tibetan word for "diligence" is derived from the Sanskrit word *vīrya*, for it is "the undaunted fortitude that connects one to what is sublime."

Categories

In *Ascertaining the Three Vows*, we read of three kinds of diligence:

> Set about things with diligence that is armor-like, gathers virtue, and benefits others.

(a) Armor-like diligence

Armor-like diligence is related to one's attitude. From the moment one first starts practicing, to avoid being trampled on by demons, one should give rise to this courageous attitude, thinking from the bottom of one's heart, "Until I have set all sentient beings in perfect enlightenment, I will never

give up making every effort to accomplish the great waves of bodhisattva activities." We find in the *Bodhisattva's Scriptural Collection*,

> Shāriputra, you must don the inconceivable armor: until the end of cyclic existence, do not relax your efforts to achieve enlightenment.

And in the *Sūtra of the Display of Armor*,

> In order to gather sentient beings,
> Bodhisattvas must put on armor.
> There is no limit to sentient beings,
> And therefore no limit to the armor they must wear.

And the *Sūtra of the Teaching of Akṣayamati*,

> Bodhisattvas do not seek enlightenment, counting the kalpas, "For this many kalpas, I will don the armor, and for that many kalpas, I will not don the armor." They have to wear inconceivable armor.

(b) Diligence in application

Diligence in application is related to one's application in putting things into practice. It is to have joy and enthusiasm in acquiring the qualities of elimination and realization that enable one to complete the five paths and the ten levels. The causal factor for obtaining these is to engage in amassing an ocean-like accumulation of virtue through such things as listening, reflecting, and meditating. Once one has engaged in that, one has to exert oneself with constant application and devoted application, by never becoming discouraged in the practice, never being satisfied with having acquired just a few temporary qualities, and never being put off by such things as others' ingratitude.

In this regard, constant application is described in the *Jewel Cloud Sūtra*:

> In undertaking all the bodhisattva activities with diligence, they pursue them whatever happens, without becoming wearied physically or disheartened mentally. This is what is known as the bodhisattvas' constant diligence.

Devoted application is to act joyfully, enthusiastically, and speedily. As it is said,

> The elephant, tormented by the noonday sun,
> Will dive into the waters of a lake,
> And likewise I must plunge into this work
> That I might bring it to completion.[262]

(c) Diligence in benefiting beings

Diligence in working for sentient beings' welfare is the causal factor for accomplishing one's own and others' goals. This involves, all the time, night and day, in thought or deed, putting one's efforts exclusively into the means for directly or indirectly accomplishing sentient beings' benefit and happiness.

> Directly, then, or indirectly,
> Do nothing that is not for others' sake.
> And solely for their welfare dedicate
> Your every action to the gaining of enlightenment.[263]

In the context of these different kinds of diligence, it is important to give up laziness, which is the counteragent of diligence. There are three kinds of laziness: the laziness of indifference, the laziness of defeatism, and the laziness of a liking for what is base or for evil activities.

The first of these refers to attachment to the pleasures of taking it easy —lying down, forgetting it all, falling asleep, and so on. The remedy for this is to be mindful of impermanence, as we read in a sūtra:

> Monks, your consciousness will dim, your life force will be severed, and even the Teacher's doctrine will definitely disappear. Why do you not practice with diligence and consistent effort?

And *The Way of the Bodhisattva* has,

> Gather merit as swiftly as you can.[264]

Second, the laziness of defeatism comes about when we get discouraged and are unable to apply ourselves, thinking, "Even if I try, how can a worthless person like me attain enlightenment?" To remedy this, we should encourage ourselves as has already been explained above.[*33]

Third, the laziness of attachment to negative activities comes about through attachment and clinging to negative, worldly activities like subduing enemies, protecting relatives and friends, and engaging in business and agriculture. Since these lead directly to suffering, we should avoid them, as Atisha has advised:

> Look at all the activities of the worldly:
> All they do is pointless and leads to suffering.
> Whatever one thinks of, it is devoid of essence,
> So look at your own mind and train in that.

The methods for making diligence pure and increasing it are the same as for the previous transcendent perfections.

The faults or defects in not having diligence in anything and being overpowered by laziness are described in the *Sūtra of the Questions of Sāgaramati*:

> Those who are lazy have neither generosity, nor wisdom, nor any of the other transcendent perfections. Those who are lazy can never benefit others. For those who are lazy, enlightenment is a very, very long way away.

The result of being properly diligent is that, on the temporary level, we will gain the highest happiness in existence, as is mentioned in *Ornament of the Mahāyāna Sūtras*:

> Through diligence, one obtains the enjoyments one desires in saṃsāra.[265]

The ultimate result is the attainment of enlightenment. The above sūtra has this to say:

> Those who have undertaken things with diligence have no difficulty attaining unsurpassable enlightenment. Why is this? Sāgaramati, where there is diligence, there is enlightenment.

And in the *Sūtra of the Questions of Pūrṇa*, we read,

> Those who always do things with diligence
> Have no difficulty reaching enlightenment.

(5) Concentration

Definition

Transcendent concentration is that which is based on the virtuous state of mind of one-pointedness with regard to an object and has the four distinguishing features.

Etymological gloss

The Tibetan word for "concentration" is derived from the Sanskrit word *dhyāna*, for when the mind moves, concentration "holds it without it being

distracted elsewhere.”

Categories

The *Sūtra on Entering Laṅka* lists three kinds of concentration:

> The concentration practiced by the childish, clearly discerning concentration, and the excellent concentration of the tathāgatas.

(a) The concentration practiced by the childish

The concentration practiced by the childish is the concentration that even those who have not entered the path to liberation possess in their mind streams. Its categories are the four states of concentration[*34] free of the concepts of the world of desire and the four formless absorptions free of the concepts of the world of form. Of these, the absorptions of the four states of concentration comprise the sustained calm that serves as the foundation for profound insight. The four formless absorptions are meditational errors. In brief, the childish concentration does not transcend the four states of concentration, which, however stable they may be, are states in which the mind is merely settled with sustained calm alone, without being imbued with genuine profound insight. Neither does the childish concentration transcend the formless absorptions, which are mostly analytical ways of holding the mind, however well honed they may be. This is mentioned in the *Chapter on Gathering Concentration*[266] as follows:

> However stable it may be,
> Concentration that is clung to
> Is called “childish concentration.”
> It will not lead to attaining nirvāṇa.

(b) Clearly discerning concentration

This is the concentration present in the minds of those who have entered the path and who are on the paths of accumulation and joining. Unlike the

previous concentration, which is just sustained calm on its own, this concentration unites sustained calm and clear discernment of its object—that is, discerning, profound insight. By meditating in this way, one progressively acquires the extraordinary qualities of the paths of accumulation and joining, as they have been taught; and by means of some minor preternatural powers, one is also able to benefit others in appropriate ways. *The Way of the Bodhisattva* declares,

> Penetrative insight joined with calm abiding
> Utterly eradicates afflicted states.
> Knowing this, first search for calm abiding,
> Found by people who are happy to be free from worldly ties.[267]

(c) The excellent concentration of the tathāgatas

The excellent concentration of the tathāgatas is the uncontaminated concentration in the minds of noble beings, starting from the path of seeing and the first bodhisattva level. It consists of absorption on the object of the tathāgatas' gnosis, as the Lord Maitreya says:

> From intellectual understanding that there is nothing other than
> the mind,
> They then realize that neither does the mind exist.
> Once the wise have seen that both do not exist,
> They abide in the expanse of reality devoid of those.[268]

To actually practice concentration, begin by reflecting on the nature of change and impermanence. Everything that is born ends up dying. Everything that is gathered ends up being separated. Everything that is accumulated ends up being consumed. All prosperity ends in decline. It is all deceptive and devoid of essence. The appearances of this life are like manifestations in a dream; their nature is impermanent and changing, and it is attachment to them that is so utterly ruinous for beings. So think, "Soon, I, too, will die. I am certain to die. There is no guarantee that I will not die

tomorrow, or even tonight, and I will be helpless to prevent it, so what is the point of the activities of this present life, which is just an illusion? The only sure aid at the time of death will be my teacher's profound instructions. So I must meditate one-pointedly on them and make every effort to train in concentration." It is said in the sūtras,

> Who knows if tomorrow death will come?
> Train and practice now, this very day!
> The Lord of Death and his great host
> Are not by any means your friends.

Next, reflect on the negative consequences of desire. The things we desire have numerous drawbacks. We are occupied with accumulating, preserving, and increasing them. On account of them, we commit more and more negative actions, we get into disputes with everyone, and we are never satisfied with what we have. We become more and more arrogant and miserly. We are afraid of our possessions being used up, afraid of their being destroyed, and afraid of their being robbed. They get shared with everyone—thieves and the like. Even if we store them up, it is in the nature of things that when we die, they will be left behind and separated from us. However many possessions we acquire, they bring even more suffering. They are quite incompatible with the way to complete liberation—listening, reflecting, meditating, practicing discipline, and so on. The noble beings completely despise them, as we read in *Letter to a Son*:

> The pain of gaining, keeping, and losing all!
> See the endless hardships brought on us by property![269]

We should therefore train in being content with few desires, as is stated in *Letter to a Friend*:

> Of all great wealth, contentment is supreme,
> Said he who taught and guided gods and men.
> So always be content; if you know this

Yet have no wealth, true riches you'll have found.[270]

After this, reflect on the disadvantages of having children and friends, as follows: "The company of gatherings of people, laypeople or monastics, friends, relatives, companions, enemies, and all those in between is overwhelming. They are evil in nature, unappreciative of what we do for them, and harm us in return for help. Always wanting things, unsatisfied, aggressive, and rude, they do only what they themselves want and naturally harm others. They consider only the short term, and they abandon and abuse us when their wealth dwindles. They have no fear of shame and no respect for the Buddha's teachings, sacred commitments, and so on, nor are they wary of retribution and the ripened effect of their actions. They have numerous projects and activities, are very difficult to please, quarrelsome, violent, and jealous. Thus they let their lives slip by, misled by exclusively non-Dharmic ways. Noble beings avoid and keep their distance from these immature beings, in whose mere company virtue diminishes and evil grows. For that reason, I, too, must not keep the company of anyone, for they will interrupt the accomplishment of the highest liberation. I will practice peaceful concentration alone." *The Way of the Bodhisattva* states,

For if I act like childish beings,
Sure it is that I shall fall to evil destinies.
So why do I keep company with infants,
Who lead me to a state so far from virtue?
One moment friends,
The next, they're bitter enemies.
Even pleasant things arouse their discontent:
Ordinary people—it is hard to please them!
A beneficial word and they resent it,
Turning me instead from what is good.
And when I close my ears to what they say,
Their anger makes them fall to lower states.
Jealous of superiors, they vie with equals,

> Proud to those below, they strut when praised.
> Say something untoward, they seethe with rage.
> What good was ever had from childish folk?

And,

> For they will bring no benefit to me,
> And I in turn can bring them nothing good.
> Therefore flee the company of childish people.[271]

Now reflect on the negative consequences of being diverted by distracting occupations, as follows: With regard to experiences in the world in general and activities devoted to this life in particular, there never comes a time when they are completed and we are satisfied. We are constantly busy and distracted, for little purpose. However much effort we make, it is all in vain. There is no end to the enemies we need to put down. There is no end to the friends and relatives we have to protect. All the efforts we put into trade, agriculture, manufacturing, and intellectual endeavors are simply for food and clothing. Apart from that there is not so much as an atom's worth of meaningful activity that helps us progress on the path of the Dharma. Constantly, night and day, we pass the time in distracting bustle and diversion. What is the use of it all? Instead, I should abandon the preoccupations related to this life and practice concentration. For as the Great Orgyen has said,

> Unless you leave your native land, you will not overcome the demon of pride. If you do not give up household activities, you will not find the time to practice the Dharma. If you do not follow the Dharma when you have developed faith, you will never finish your tasks. Do not blame other people for your own lack of faith. If you do not throw your belongings to the wind, you will never make up your mind about worldly ways. If you do not distance yourself from your relatives, you will never cut the stream of attachment and aversion. If you do not

> practice the teachings now, you cannot be sure where you will be born later. Stop lying to yourself and decide what you really want—practice the Dharma! In due course, you will have to depart, leaving behind your relatives, spouse, and everything. So if you could abandon them now, it would be truly meaningful. Instead of continuing to engage in politics, which will certainly not help you, engage in virtue, which is what you really need. Instead of making plans for next year's projects, which may or may not be necessary, apply yourself to virtue, which definitely is necessary.

And,

> Idle chatter, jokes, and laughter
> Are obstacles to meditation, so avoid them.
> Relatives, companions, and disciples
> Are anchors for the eight worldly preoccupations, so abandon them.
> Possessions, diversions, and riches
> Distract one from the Dharma, so renounce them.
> Sleep, idling around, and laziness
> Are practitioners' archenemies, so give them up.

Finally, reflect on the advantages of solitude, as follows: By practicing in quiet forests, all the buddhas and bodhisattvas in the past discovered ambrosia, so I, too, should make use of solitude. In isolated places, there is no bustle and distraction. There is nothing to do, no stress, no business, no agriculture, no children or companions. With birds and deer for company, I will be filled with happiness. The water, plants, and so on will be suitable for my ascetic's diet. My dwelling in a cave or at the foot of a mountain will accord with the teachings. With no friends or acquaintances, I will naturally be at peace from defilements such as attachment and aversion. With many conditions to inspire disenchantment and renunciation, virtuous activities

will naturally increase. Awareness will naturally become clearer, so that wisdom will grow radiant and clear. Since there are so many such advantages in lonely places, from now on I must live in solitude. For as we read in the *Sūtra of the Questions of Pūrṇa*,

> The wish to stay in mountains and forests
> Is the source of good qualities and makes them grow.
> Making use of lonely places
> Banishes attachment to the five pleasures.
> And so, because there are no diversions,
> Those with virtue will not degenerate.
> Because one does not walk to and fro,
> Or ask questions, or speak words,
> The buddhas give the highest praise
> To empty solitudes and peaceful hermitages.
> Bodhisattvas, for this reason,
> Should forever dwell in lonely sites,
> Remaining unattached to urban life.

In the *Sūtra of Individual Liberation*, it is said,

> Happy are those who've studied much
> And now grow old deep in the forest.

To live in lonely places like this is what noble beings aspire to, as did Shāntideva:

> In woodlands, haunt of stag and bird,
> Among the trees where no dissension jars,
> It's there I would keep pleasant company!
> When might I be off to make my dwelling there?
> When shall I depart to make my home
> In cave or empty shrine or under spreading tree,
> With, in my breast, a free, unfettered heart,

Which never turns to cast a backward glance?
When might I abide in such a place,
A place unclaimed and ownerless,
That's wide and unconfined, a place where I might stay
At liberty, without attachment?[272]

Moreover, staying in solitary retreat is the very best way to serve the buddhas, and, as it is said in the *Moon Lamp Sūtra*:

One might not venerate the buddhas, lords of beings,
With food and drink, and likewise clothes,
With flowers or incense or offerings in rows,
But should one deeply wish for enlightenment
And, revulsed by compounded evil states,
Take seven steps to live in solitude for beings' sake,
The merit gained thereby will be much more.

In particular, we will swiftly achieve concentration, as the same sūtra points out:

Flee the delights of villages and towns
And stay forever in lonely forest dwellings.
Rhino-like, constantly practice nonduality:
Shortly you will achieve the highest concentration.

Having distanced and isolated ourselves physically from crowds and distracting entertainments, we need to isolate ourselves mentally from such diversions, so we should ask ourselves, "Why have I come to this lonely place?" It is out of fear, to escape places full of distractions like towns and cities, that one seeks solitude. "Fear of what?" we might then ask. The answer is to be found in the *Sūtra of the Questions of the Householder Ugra*:

> Fearful of distracting crowds, fearful of riches and esteem, fearful of the company of evil folk, fearful of false teachers, fearful of attachment, aversion, and bewilderment, fearful of the demons of the aggregates, defilements, death, and "child of the gods," fearful of the hells and hungry spirit and animals realms—fearful of such things, I have come to a lonely hermitage.

Motivated by such fears, once we have arrived at our solitary retreat we must then check: "Now that I am living in this isolated place, what should I be doing with my body, speech, and mind?" And when we find ourselves passing the time in negative or indeterminate activities, we should berate ourselves: "Oh dear, if I am no different from the beasts of prey, hunters, bandits, birds, deer, monkeys, and other inhabitants of the forest, what was the point in my wanting to come to an isolated retreat? It was pointless." We should make an effort to apply the antidotes and stop those activities immediately.

Having thus achieved all the conditions for concentration, we come to the actual practice of concentration. How this is done is explained in *Finding Rest in the Nature of the Mind*:

> With crossed legs, take your seat in such a place,
> Remain with concentrated mind,
> Not stirring from the state of meditative equipoise.
> Thus you will accomplish various concentrations:
> The one that gives delight to childish beings,
> Then the concentration clearly discerning,
> And finally the sublime concentration of the Tathāgatas.[273]

Adopting the seven-point posture of Vairocana in a solitary place, go for refuge and arouse bodhichitta, and rest in a clear, undistracted state, without thinking of anything or grasping at anything. Without blocking off the objects of perception, develop the concentration that pacifies conceptual

grasping. For this, settle the mind one-pointedly on any suitable meditation support, avoiding the faults of mental agitation and sinking. In this way, you will achieve sustained calm, in which the mind is not distracted. This is the concentration that delights childish beings.

When one has ascertained the meaning of no-self with discriminating wisdom and achieved profound insight free from all assertions, to settle evenly in that state and practice the path that unites sustained calm and profound insight is the clearly discerning concentration.

Through training in that over a long period of time, the dualistic perceptions of apprehending subject and apprehended object subside into the expanse of reality: one attains the path of seeing, the first bodhisattva level, and abides in the excellent concentration of the tathāgatas. From the first level up to the seventh, there is a difference between formal meditation and postmeditation because in formal meditation one rests in the nonconceptual state, while in postmeditation there is still some partial subject-object duality. On the other hand, from the eighth level onward, there is no real difference between meditation and postmeditation: the difference is purely nominal. On the buddha level, one is in constant meditation from which it is impossible ever to move.

After remaining in meditative equipoise like this, we should make the dedication.

There are three other categories of concentration. By training like this, conceptual perceptions subside and inwardly one acquires the joy and bliss that arise from concentration. This is the *concentration that procures a feeling of well-being in this life*. When one is accomplishing a mass of wholesome deeds such as the six transcendent perfections, one achieves innumerable kinds of mental one-pointedness or powers of perceptual domination and limitlessness and so on, along with the perfect freedoms and the power of memory and confident eloquence.[274] This is the *concentration that produces excellent qualities*. By concentrating one-pointedly on sentient beings' welfare or manifesting miraculous displays and transformations as desired from the mental state of the actual

concentration, one acts for the benefit of beings. This is the *concentration that benefits sentient beings*.

Making concentration pure and making it grow is as explained above.

The faults or disadvantages of not having concentration and being mentally distracted are as indicated in *The Way of the Bodhisattva*:

> Recitations and austerities,
> Long though they may prove to be,
> If practiced with distracted mind,
> Are futile, so the Knower of Reality has said.
> All those who fail to understand
> The secret of the mind, the greatest of all things,
> Although they wish for joy and sorrow's end,
> Will wander to no purpose, uselessly.[275]

And in the *Kāśyapa Chapter*, we read,

> Just as someone carried out to sea
> Will slowly come to die of thirst,
> One may seek teachings more and more
> But fail to meditate attentively,
> And, though on Dharma's ocean one remains,
> One ends up going to the lower realms.

The benefits of properly training in concentration are that, on the temporary level, one will banish attachment to the pleasures of the senses and achieve numerous good qualities such as preternatural powers and meditative concentration. This is stated in the *Verses That Summarize the Perfection of Wisdom*:

> By means of concentration, one will despise and abandon the
> pleasures of the senses,
> And achieve knowledge, preternatural powers, and meditative
> concentration.

The ultimate result is the attainment of enlightenment, as is explained in the *Bodhisattva Stage*:

> Having completed transcendent concentration, bodhisattvas have attained manifest perfect buddhahood in unsurpassable, true and perfect enlightenment; they are attaining it; and they will attain it.

(6) Wisdom

Definition

Transcendent wisdom is that which is based on the virtuous state of mind that perfectly discerns phenomena and has the four distinguishing features.

Etymological gloss

The Tibetan word for "wisdom" is derived from the Sanskrit word *prajñā*, for it is "that which realizes or fully comprehends ultimate reality," the object that is to be realized.

Categories

Nāgārjuna lists these as follows:

> What makes wisdom grow is listening
> And reflection; if one has these two
> And meditates on them, then wisdom will arise.

There are thus three kinds of wisdom, those that come from listening, reflecting, and meditating.

(a) The wisdom that comes from listening

What we have to listen to is mainly the "inner science,"[*35] that is, the Buddha's excellent words along with the commentaries on their intended meaning. However, caring for beings by means of the inner science also requires that we train accessorily in the other four common sciences. To defeat opponents, we need to learn grammar and logic. To take care of beings, we need to learn the arts and medicine. All these sciences are indispensable for attaining the level of omniscience, as Lord Maitreya has said:

> Without being learned in the five sciences,
> Even the highest of noble beings will not attain omniscience.
> Therefore, in order to subjugate others, to care for them,
> And to know all things themselves, they must be diligent in these.[276]

More particularly, to gain a complete understanding of the intended meanings of the Buddha's teachings, we need to properly determine the differences between the Buddhist and non-Buddhist philosophical tenet systems, the philosophical positions of the higher and lower Buddhist vehicles, the distinctions between the ultimate and expedient teachings and the implied and indirect teachings, the analysis of knowable phenomena in terms of the two truths, and so on. Therefore, we have to follow a learned teacher endowed with wisdom and study the great scriptural traditions of the sūtras and mantras in general, and in particular, in our own tradition, the works of such masters as the Omniscient Dharma King, Rongzom Chökyi Zangpo, the omniscient brothers of Mindrölling, Rigdzin Jigme Lingpa, the Dharma Lord Katokpa and his spiritual sons, and our own teachers, the three omniscient masters of the age of strife.[277] Their marvelous writings are free of fault, of perfect import, beautiful in expression, consistent with scriptural authority, and supported by reasoning. They unmistakenly establish the intended meaning of the pith instructions of the lineage of buddhas and vidyādharas. Thus, on the external level, they are firmly grounded in the philosophical tenets; on the internal level, they include all

the crucial points of the practice; and on the secret level, they have not lost the flavor and potency of their blessings. These excellent texts are like precious wish-fulfilling jewels, which appear but rarely in the past, present, or future. By studying them repeatedly, we should give rise to the immaculate wisdom that comes from listening. It is said in a sūtra,

> Just as a sighted person
> Can see different forms,
> Likewise, one who has listened
> Will know virtuous and nonvirtuous ways.

In the *Bodhisattva's Scriptural Collection*, we read,

> By listening, one will know all things,
> By listening, one will turn away from evil deeds,
> By listening, one will avoid what is meaningless,
> By listening, one will attain nirvāṇa.

Other extensive passages in praise of listening to the teachings are to be found in all the sūtras and treatises. To sum up, it has been said that, let alone actually listening to the teachings, merely hearing the sound of the drum or gong bestows the fruit of enlightenment, as we find in the *Sūtra of the Gong*:

> The signal that the sacred teaching will begin—
> The beating of the drum or wooden gong—
> Will bring enlightenment to those who hear,
> So what need mention they who come to listen there?

(b) The wisdom that comes from reflecting

We should not be content with merely listening to the topics we are studying: we need to thoroughly investigate their meaning. For this, from the point of view of how objects of valid cognition appear to the minds of

us ordinary beings, there are three kinds of such objects: manifestly evident, occult, and extremely occult. And there are three kinds of valid cognition that evaluate these objects—direct valid cognition, valid cognition by inference, and valid cognition by scriptural authority. Of these three, the one that we should mainly rely on is valid cognition based on scriptural authority—that of the buddhas' words. The *Sūtra of the Densely Ornamented Array* declares,

> Those who present the teachings
> Without the scriptures in which to have confidence,
> Will, because their presentations are conceptual,
> Throw themselves to waste, and others too.

With regard to these scriptures, depending on the stage at which the disciples are, there are different kinds of teachings—ultimate and expedient, implied and indirect, literal and not literal, and so forth. Therefore, we need to examine the scriptures critically and use reasoning to determine their meaning, in much the same way that when we use water to cleanse away contaminants, the water itself must first be purified with mantras:

> Like gold that has been flamed, cut, and rubbed,
> My words may be accepted after proper examination,
> But never simply out of respect.

The reasoning we use may be of two kinds, superficial and genuine. Of these, the latter comprises three kinds of valid cognition that serve (1) to investigate relative, conventional appearances, (2) to investigate the ultimate, actual condition of things, emptiness, and (3) on the ultimate level, to investigate the two truths without separating them. Provisionally, it is very important to distinguish which of these three objects of investigation we are dealing with, without mixing them up. And ultimately, as Lord Buddha has said,

> Rely on the meaning and not on the words,

Rely on gnosis and not on intellectual knowledge,
Rely on the ultimate teachings and not on the expedient teachings,
Rely on the teachings and not on the individual.

Reliance here signifies "following." So, without contradicting the above, as we examine the ultimate meaning or establish it with the reasoning of the true nature of things, we should give rise in our mind streams to genuine, profound insight. This is the discriminating wisdom that realizes, with the nonconceptual gnosis that transcends the object of ordinary dualistic knowledge, the adamantine, uncompounded nature, like the heart of space, the inexpressible sameness and indivisibility of all phenomena. We read in the *Play in Full*,

Profound, peaceful, stainless, lucid, and unconditioned—
Such is the nectar-like truth I have realized.
Were I to teach it, no one would understand,
So I think I will silently remain in the forest.
I have discovered the supremely sublime and astonishing absolute,
The ineffable state, untainted by language,
Suchness, the sky-like nature of phenomena,
Completely free of discursive, conceptual movement.
This meaning cannot be understood through words;
Rather it is comprehended through reaching their limit.
Yet when sentient beings, whom previous victorious ones took under their care,
Hear about this truth, they will develop confidence in it.

Realizing this properly cannot be achieved by determining it simply with ordinary, superficial reasoning and the scriptural authority of the expedient teachings. We have to delve into the enlightened thinking of the profound sūtras and tantras of the ultimate teachings. In particular, having

sought teachers who have realization of the true lineage, we should receive their oral instructions and acquire the secret treasury of their enlightened minds. This alone is the cherished jewel of all the practice lineage. We must grasp it as the pure essence of their hearts.

Moreover, we should reflect again and again on topics such as the difficulty of finding the freedoms and advantages, in the ways mentioned above, and blend our minds with the teachings.

(c) The wisdom that comes from meditating

The wisdom that comes from meditating is the profound nonconceptual wisdom related to profound insight that is to be cultivated in one's mind stream by meditating one-pointedly on the points that one has determined by listening and reflecting. How one meditates is described by the Omniscient Teacher in his *Essential Instructions for Finding Rest in the Nature of the Mind*:

> First, the view of the nature of appearances, with the eight similes of illusion.
>
> As in a dream, all the external objects perceived with the five senses are not there but appear through delusion.
>
> As in a magic show, things are made to appear by a temporary conjunction of causes, circumstances, and connections.
>
> As in a visual aberration, things appear to be there, yet there is nothing.
>
> As in a mirage, things appear but they are not real.
>
> As in an echo, things can be perceived but there is nothing there, either outside or inside.
>
> As in a city of gandharvas, there is neither a dwelling nor any inhabitants.
>
> As in a reflection, things appear but have no reality of their own.

> As in a city created by magic, there are all sorts of appearances, but they are not really there.
>
> Meditate on these, considering that even at the moment things appear, they are false and devoid of substance, and are thus no more than empty forms.

This is extensively taught in such scriptures as the *Sūtra of the King of Concentrations*:

> Just as at night the reflection of the moon
> Appears upon a lake whose waters are crystal clear,
> Yet the reflection is an empty counterfeit, quite essenceless,
> Know that, likewise, are all phenomena.

> Next, investigate the empty, ultimate reality. On the outer level, break down the gross objects that appear and the substance of your own body into minute particles. By doing so, you will reach the definite conclusion that there are no objects—they are empty. On the inner level, scrutinize your mind, the apprehending subject, in terms of indivisible instants. In this way, you will come to the definite conclusion that there is no apprehending subject—it is empty. In that state of realization that neither subject nor object exist, rest in meditative equipoise, in emptiness without fixation.[278]

This is stated in the *Perfection of Wisdom*:

> Those who do not dwell on form, who do not dwell on feeling, who do not dwell on perception, who do not dwell on mental factors, who do not dwell on consciousness, but who dwell on their true nature are practicing the sublime, transcendent wisdom.

After properly determining this,

> Settle in equipoise on the meaning of the middle way free from extremes. Begin by taking refuge and arousing bodhichitta. With the body motionless, the voice silent, and the mind free of conceptual thoughts, object-grasping concepts regarding the unceasing appearance of outer objects are brought to peace, subject-clinging elaborations regarding the emptiness-clarity of inner awareness are brought to peace, and in between, the ultimate reality dawns in the unsupported mind. Remain in equipoise for as long as it lasts in the state of awareness, empty and clear like the sky, the ever-present wisdom of the great inexpressibility, thatness, the middle way beyond concepts.[279]

The *Perfection of Wisdom* expresses this as follows:

> Recognizing that deluded beings are like deer caught in a trap,
> Those with wisdom fly like birds in the sky.
> When those with perfect conduct do not pursue forms,
> And do not pursue consciousness, perception, feeling, or mental factors,
> Their conduct is thus completely free of all attachment,
> And freed of attachment, they experience the wisdom of the sugatas.
> Clear-minded, wise bodhisattvas who practice like that
> Sever attachment and proceed without attachment to liberation.
> They are as bright as the sun uneclipsed by the planet Rāhu.
> And as, once started, a fire burns up all the grass and trees and woods,
> When bodhisattvas view with transcendent wisdom
> All phenomena as pure, completely pure,
> With no concepts even of an agent, no concepts of any phenomena,
> They are practicing the sublime practice of transcendent wisdom.

Maitreya says,

> In it there is nothing at all to remove,
> Or the slightest thing to add.
> The truth truly looked at,
> When truly seen, is liberation.[280]

And Nāgārjunagarbha,[281]

> Do not conceptualize anything, do not think of anything,
> Relax naturally, without fabrication.
> The uncontrived, unborn state is a precious treasury;
> It is the wisdom mind of all the buddhas of the three times.

Afterward, having arisen from that state, recognizing all phenomena to be like illusions, dedicate the merit, and train in the path that unites the two accumulations, giving teachings to others and so on. In the *Verses That Summarize the Perfection of Wisdom*, we read,

> When bodhisattvas meditating on the sublime wisdom
> Arise from that and speak the untainted Dharma
> And dedicate it as the cause for enlightenment for beings' sake,
> Their merit has no equal in the three worlds.

In this context, if one wishes, one should give explanations of such topics as the presentation of the ground middle way (the two truths), the path middle way (the two accumulations), and the resultant middle way (the two buddha bodies).

The methods for making wisdom pure and making it grow are as previously explained.

The fault in not being imbued with wisdom like this is that however much one exerts oneself in the five other transcendent perfections (generosity and the rest), they will not be genuine transcendent perfections.

Without wisdom, they cannot join one directly to omniscience, as the same text points out:

> A million billion beings blind from birth and without a guide,
> Who do not know the road, can never find their way into a town.
> Without wisdom, the five eyeless perfections
> Will lack a guide and cannot reach enlightenment.
> But when they're thoroughly imbued with wisdom,
> They'll find their sight and gain their very name.[*36]

The benefits or results of wisdom are that, on a temporary level, we will have every kind of mundane and supramundane excellence, as is mentioned in the previous text:

> As much happiness and well-being as have the buddhas,
> Bodhisattvas, listeners, solitary realizers, gods, and all beings,
> All of it comes from the supreme, transcendent wisdom.

Ultimately, we will attain the great enlightenment. The same text says,

> Once one fully understands, with wisdom, the nature of phenomena,
> One will go beyond the three worlds without exception.
> As a leader of humanity, one will turn the precious wheel,
> And in order to bring all suffering to an end, reveal the Dharma to beings.

2. Condensed precepts

A condensed presentation of the precepts for beginner bodhisattvas or those with dull faculties, who are unable to train extensively in the above precepts, is given in the *Sūtra of Advice to the King*:

> Great King, you who have so many duties, so many activities—you cannot train completely and all the time in the transcendent perfections from generosity to wisdom. Therefore, Great King, whether you are moving around, staying still, lying down, waking up, eating, or drinking, all the time, with constant mindfulness, keep in mind and cultivate three things: the wish to attain true, perfect enlightenment; faith; and the aspiration to pursue that. Rejoice at others' positive deeds. Having rejoiced, offer that rejoicing to the buddhas, bodhisattvas, listeners, and solitary realizers. Having made that offering, share it with all sentient beings. Then, every day, dedicate it to unsurpassable enlightenment, so that all sentient beings will perfect the Buddha's teachings. Great King, in that way you can rule your kingdom, you will not fail in your royal duties, and you will also complete the accumulations for enlightenment.

Accordingly, the foundation of the path of the Great Vehicle is never to separate from an earnest desire to attain perfect enlightenment for others' benefit, from faith in that, and from a complete aspiration to do so; to rejoice at others' good deeds and offer their sources of good to the buddhas; and to dedicate to sentient beings. In short, the root of arousing bodhichitta in aspiration is never to reject sentient beings, and to make every possible effort to avoid harming others and that which is the cause of harming others; and to help others and accomplish that which is the cause of helping others. All this should be reinforced with the three supreme methods.

The three supreme methods are (1) the preparation, arousing bodhichitta; (2) the main practice, free of concepts; and (3) the conclusion, dedication.

(1) Preparation. This is to reflect on one's motivation: "Sentient beings, who have been my own parents, all want to be happy, yet they are deprived of happiness. They do not want to suffer, yet they constantly indulge in the causes of suffering and experience much misery as a result. In order to free them from the realms of suffering and set them in the supreme and

everlasting happiness of perfect liberation, I must do whatever it takes to attain the precious level of perfect buddhahood. And in order to do that, I will do this practice, performing virtue and avoiding evil."

In short, we should never cease to maintain three states of mind: faith and confidence in the law of cause and effect; the loving wish to bring benefit and happiness to sentient beings; and to that end, the earnest aspiration to attain perfect enlightenment. As long as we maintain these three, the smallest positive act—generously giving a single butter lamp, a drop of water, or just a mouthful of dough; keeping the precepts for just twenty-four hours; reciting a single *maṇi*;[*37] or making a single prostration—will become a source of good on the path of the Great Vehicle. It will never be wasted until we reach the essence of enlightenment, and it will grow more and more. It will become one taste, inseparable from the emptiness of nonrejection, and will never come to an end even in the expanse without residual aggregates.[*38] In such ways, it will have inconceivable benefit and purpose. This is mentioned in the *Perfection of Wisdom in Eight Thousand Lines*:

> Venerable Shāriputra, there are sources of good that, after resulting in rebirth among gods and humans, will lead to unsurpassable buddhahood. What are they? They are any of the ten virtuous deeds, the four concentrations, the four formless absorptions, and the six transcendent perfections that are performed with a single intent to attain unsurpassable enlightenment. In the meanwhile, they will never be spent or come to an end.

And in the *Sūtra of the Questions of Maitreya*, we read,

> Let us take an analogy. However many single drops of water fall into the ocean, they will never evaporate for kalpas on end. Maitreya, in the same way, a positive deed imbued with the mind set on enlightenment will never be consumed until one

> attains buddhahood in unsurpassable enlightenment. Maitreya, it is thus: just as any seeds sown in the right place will all develop and grow, a source of good imbued with bodhichitta will increase on a vast scale.

And in the *Basket's Display*,

> Mañjushrī, it is thus: if trees of any kind are nourished with the four elements, they will grow and spread. Mañjushrī, in the same way, if a source of good is backed by bodhichitta and dedicated to omniscience, it will grow and spread.

And in the *Sūtra of Advice to the King*,

> Great King, as the fully ripened effect of the positive deeds that you have done with your mind intent on unsurpassable, true, and perfect enlightenment, you have been born numerous times among the gods and you have been born numerous times among humans. And in all those lives as gods or humans, you have been in a position of power. Even now, the positive deeds that you have performed with your mind intent on unsurpassable, true, and perfect enlightenment will never be seen to diminish or increase.

In the *Sūtra of the Arborescent Array*, we find,

> Fortunate child, everything that those who have the spiritual intent to achieve supreme enlightenment undertake with their body, speech, or mind will be fruitful, always of the same taste.

(2) Main practice. When one is practicing in this manner, if one is bound by concepts of things existing truly, one's practice will go counter to the path of the Great Vehicle. We read in the *Perfection of Wisdom*,

> Subhūti, it is difficult enough for those with conceptual notions to achieve an approximation of acceptance, let alone unsurpassable, true, and perfect enlightenment.

And in the *Verses That Summarize the Perfection of Wisdom*,

> Like eating nourishing food with which some poison has been mixed,
> So too, the buddhas say, are virtuous actions mixed with conceptual thoughts.

So, if you know how to and are able, you should at all times reinforce the practice with the absence of concepts related to the three spheres. What are the three spheres? Yourself, the person who is doing the practice; the virtuous practice you are doing or the beings for whose sake you are doing it; and the method, or result, of the practice. You should know that all three appear but are devoid of intrinsic existence, like a dream or magical illusion, as is stated in the *Jewel Cloud Sūtra*:

> You should gather the accumulations of merit and wisdom without any concept of anyone for whom one is practicing virtue, without any concept of how it is to be done, and without any concept of anyone making the effort to do so. You should practice accordingly, with the thought that everything is like a magical illusion, like a mirage, like a visual aberration, like a magical creation.

And in the *Sūtra of the Questions of Upāli*, we read,

> When a magician creates a world with many hundreds of beings, even if he kills everyone he has created, it is not as if the illusion of them being killed truly exists. In the same way, all these beings are, by nature, an illusion, and there is no seeing any end to it all.

And,

> Although the spiritual intent to achieve enlightenment for
> beings' sake
> Has been taught as the very highest form of practice,
> It is not that enlightenment objectively exists,
> Or any wish whatsoever to attain it.

And,

> Though the praises of generosity are sung by all,
> It is not that this antidote to stinginess objectively exists.
> So, too, for the inconceivable qualities of the buddhas,
> There is nothing to observe, nothing to see.

In the *Sūtra of the King of Concentrations*,

> With mental notions and conceptual beliefs,
> One thinks that seeing the sugatas and making offerings to
> them gladdens the buddhas.
> But they are unborn, and there are no offerings that have been
> made:
> They are like the dreams people have inside their homes.

And in the *Sūtra of the Questions of Druma*,

> Upon a mirror's polished disk
> The image of one's face appears
> Without a face being truly there.
> Know, Druma, that all things are, likewise, so.

If you do not know how and are unable to practice like this, you should practice diligently with faith, respect, and enthusiasm. You should think that on the ultimate level, by nature, no phenomena truly exist, yet on the relative level, actions are infallibly followed by their results and that these

are the immaculate words of the victorious ones, the perfect buddhas. (3) Conclusion. In the *Middle Sūtra of the Perfection of Wisdom*, it is said,

> Subhūti, you should dedicate these positive deeds only to the level of buddhahood. Do not dedicate them to the levels of the listeners or solitary realizers, or to any other levels.

Accordingly, we should not dedicate all the positive deeds we have just performed merely to the temporary result of happiness as gods and humans, or to the inferior results of the listeners and solitary realizers. Rather, we should transform our aspiration, thinking, "Just as the buddhas and bodhisattvas of the three times and their disciples have dedicated, will dedicate, and are dedicating positive deeds for the benefit of others, so, too, will I fully dedicate them to the great, perfect enlightenment!" And using the buddhas' words—the *Prayer of Good Action*, for example—or those of extraordinary, sublime beings who have accomplished words of truth, we should say dedication prayers. Positive deeds that have been dedicated in this way will never be consumed but will grow more and more and turn into perfect enlightenment. This is illustrated in the *Sūtra of the Questions of Sāgaramati*:

> Sāgaramati, it is thus. Let us make an analogy. A drop of spit cast onto the dust will quickly evaporate. If it is spat into the great ocean, that drop of spit will not dry up until the great ocean dries up and disappears. Sāgaramati, in the same way, if you regret the positive deeds that you have performed, or feel that you could have given less, or dedicate them for a lower purpose, or dedicate them for wrong purposes,[*39] they will be consumed. However, if you dedicate them to the great ocean of the wisdom of omniscience, they will not be consumed but will grow ever greater.

And in the *Sūtra of the Teaching of Akṣayamati*, we read,

> To dedicate for the purpose of enlightenment any virtuous thought that occurs is the inexhaustible achievement of a bodhisattva. Why is that? Because it is dedicated to enlightenment: a source of good dedicated to enlightenment will never be consumed or come to an end until one is at the heart of enlightenment. Venerable Shāradvatīputra, it is like this. Let us use an analogy. A drop of water that has fallen into the great ocean will not be spent or destroyed until it is evaporated by the fire at the end of the kalpa. In the same way, a source of good that has been dedicated to enlightenment will never be spent or come to an end until one is at the heart of enlightenment.
>
> What is called "authentic practice" refers to authentic practitioners (that is, those who have authentically engaged in the path) authentically performing positive deeds and dedicating those positive deeds in order to protect all sentient beings, to bring sentient beings to full maturity, and to introduce all sentient beings to positive deeds. They dedicate those positive deeds in order to truly accomplish the wisdom of omniscience. They dedicate those positive deeds in order to sustain all sentient beings. They dedicate those positive deeds in order to take sentient beings beyond suffering and set them in the wisdom of omniscience. This is the inexhaustible achievement of a bodhisattva.

In short, the buddhas' and bodhisattvas' skill in means is inconceivable. Simply through their attitude and motivation, using such means as rejoicing, they include others' positive deeds in their ocean-like practices for enlightenment, not to mention the positive deeds they actually perform themselves. The *Sūtra of Skill in Means: The Great Secret of All the Buddhas* gives the following explanation:

Fortunate child, for this, bodhisattva mahāsattvas are skilled in means, in that when they give even a mouthful of food to a being born in the animal realm, they give with the thought of its attaining omniscience, and they dedicate that positive deed so that all sentient beings perfect the Buddha's qualities. With two causal factors, they dedicate it fully to all sentient beings. What are these two? The thought of omniscience and skill in making a full dedication. It is this, fortunate child, that constitutes the skill in means of bodhisattva mahāsattvas.

Fortunate child, furthermore, bodhisattva mahāsattvas are skilled in means in that they rejoice in the positive deeds that others have done, and after rejoicing, they also make a full dedication, sharing their deeds and giving them to sentient beings. Those positive deeds that have been dedicated to omniscience overpower givers and benefactors who have no thought of enlightenment, and they overpower those who receive the gifts. This, fortunate child, is the skill in means of a bodhisattva mahāsattva.

Fortunate child, furthermore, bodhisattva mahāsattvas are skilled in means in that they mentally take and gather all the flowering trees, incense trees, flowers, flower garlands, incense, aromatic powders, and perfumes in the ten directions that are not owned or claimed by anyone and offer them to all the buddhas. They further give that positive deed to all sentient beings: they give it completely away and dedicate it to omniscience. All scents and fragrances carried by the wind of all the flowering trees, flowers, flower garlands, incense, incense powders, and perfumes in the ten directions that are owned or claimed, they offer with the bodhisattvas' skill in means to all the buddhas. They further fully dedicate all those positive deeds so that they and all sentient beings may perfect the state of omniscience. Because of that positive deed dedicated to omniscience, they will gain on an infinite scale the

> aggregates of discipline, concentration, wisdom, perfect freedom, and the vision of the gnosis of perfect freedom. Fortunate child, this is the skill in means of a bodhisattva mahāsattva.

Thus, if it is imbued with such skillful means, giving even the most basic thing such as a single handful of food to the most lowly of beings such as a blind person or beggar, or a dog or pig, comprises all six transcendent perfections. Giving with a generous attitude for another's benefit is generosity itself. At the same time, the fact that one is refraining from negative deeds physically, verbally, or mentally comprises discipline. Giving with one's mind undisturbed is patience. Giving joyfully is diligence. Doing so with one's mind undistracted is concentration. And understanding that the three spheres have no true existence is wisdom. We should be able to apply this inclusive method to everything we do.

Besides that, the *Twenty Verses on the Vows of a Bodhisattva* tells us,

> Whether it is for others or for oneself,
> Do what is beneficial, even if it is painful;
> Do whatever brings benefit and happiness,
> And avoid doing what is not beneficial, even if it is pleasant.

Even if they bring us difficulty in this life, we ourselves should perform both positive deeds that will benefit us and others in future lives and those that will bring us benefit and happiness in both this and future lives, and we should encourage others to perform them as well. We ourselves should avoid negative deeds that, even if they produce happiness in this life, will lead to suffering in future lives, along with those that will harm us both in this and future lives, and we should encourage others to avoid them also. There is nothing that is not included in these two precepts of what to adopt and what to avoid. If our deeds are motivated by great love and compassion and we can definitely see that they will be of great benefit to others, they

cannot have negative consequences; we should undertake them enthusiastically, for as the same text points out:

> Because they are compassionate and loving,
> For those whose minds are virtuous, there is no fault.

Even if we cannot benefit others directly, as long as we do not let our altruistic intentions diminish, we will in fact be engaging in doing so, as we read in a commentary on bodhichitta:

> Even if you do not have the power to work for others' sake,
> Always have the wish to benefit.
> Those who have that aspiration
> Are, in truth, engaged in that.

So, as we are told in *The Way of the Bodhisattva*,

> Directly, then, or indirectly,
> Do nothing that is not for others' sake.
> And solely for their welfare dedicate
> Your every action to the gaining of enlightenment.[282]

B. How to keep the precepts without deterioration

How to keep the precepts without deterioration is divided into three sections: (1) avoiding the seven adverse conditions that cause one's own and others' practice to deteriorate, (2) training in favorable conditions—the factors that prevent the precepts from deteriorating and the conditions that reinforce them, and (3) training in constantly guarding them with mindfulness, vigilance, and carefulness.

1. Avoiding the seven adverse conditions that cause one's own and others' practice to deteriorate

This first section is divided into avoiding, for one's own sake, the three hindrances to wisdom and avoiding, for others' sake, the four faults in conduct.

First, there are the three hindrances to wisdom that have to be avoided:

- not being interested in listening
- being distracted when reflecting
- relaxing one's meditation

Second, there are the four faults in conduct that have to be avoided:

- great laziness in applying oneself
- making others lose faith through one's conduct
- lack of compassion in one's motivation
- performing activities in the wrong way

2. Training in favorable conditions—the factors that prevent the precepts from deteriorating and the conditions that reinforce them

Training in favorable conditions is divided into training in the three causal factors that prevent one from deteriorating the precepts and training in the nine conditions that reinforce them.

First, the three causal factors that prevent one from deteriorating the precepts comprise three groups:

1. Three things to remember, which prevent the precepts from deteriorating in this life:

   - to repeatedly remind oneself of the benefits of arousing the bodhichitta
   - to repeatedly remind oneself of the negative consequences of deteriorating it
   - to repeatedly remind oneself of the difficulty of acquiring the bodhichitta

2. Three unmistaken means, which prevent the precepts from deteriorating in future lives:

   ▶ to perform the seven branches in the three times[*40]
   ▶ to pray to the buddhas and bodhisattvas
   ▶ to avoid demonic activities that go counter to the Dharma

3. Five things to be cherished, which prevent the precepts from deteriorating in both this life and future lives. These consist of training in the following:

   ▶ considering sentient beings more important than ourselves, for it is their welfare that we must accomplish
   ▶ considering the Dharma more important than riches, for it is what enables us to accomplish beings' welfare
   ▶ considering bodhichitta dearer than our hearts, for it is bodhichitta that is the most essential thing
   ▶ considering spiritual friends more important than our parents, for they constitute the dominant condition[283]
   ▶ considering buddhahood more important than wealth, for buddhahood is what we must attain

Second, the nine conditions that reinforce the precepts comprise five things to remember and the four things to be done:

1. The five things to remember:

   ▶ the changeable nature of compounded phenomena
   ▶ the end of suffering
   ▶ the benefits of the Dharma
   ▶ the greatness of the Teacher
   ▶ the benefits of bodhichitta

2. The four things to be done:

▶ to look with the eye of vigilance
▶ to travel on the supreme steed of diligence
▶ to goad oneself with the whip of renunciation
▶ to keep in mind the city of liberation

3. Training in constantly guarding the precepts with mindfulness, vigilance, and carefulness

The Omniscient Dharma Lord has said,

> At all times, mindfully, with watchful introspection,
> And with attentive care remove your negativities
> And gather stores of merit ocean-vast.[284]

The causes of downfalls occurring are ignorance, carelessness, many defilements, and disrespect.

IGNORANCE

If we do not know what defines downfalls and so on, however much effort we put into the training, downfalls will occur. So, as the remedy for this, it is important to have received and learned the teachings on the precepts.

CARELESSNESS

Even if we know what the downfalls are, we may not see their negative consequences, or even if we see them, we may not have mindfulness and vigilance, as a result of which downfalls will occur. The remedy for this is to train in mindfulness, vigilance, a sense of shame, a sense of decency, and carefulness. Mindfulness means not forgetting what we should be adopting and what we should be avoiding. Vigilance enables us to examine our three doors and to know whether we are engaging in good and turning away from evil. A sense of shame is what, in our own regard or from the point of view of the Dharma, makes us refrain from negative deeds. A sense of decency makes us refrain from negative deeds because we are afraid of others' low

opinions or afraid of doing what is conventionally unacceptable. And carefulness means exercising the greatest circumspection, out of fear of the fully ripened effects of negative activities.

Many Defilements

Even if we try to be a bit careful in refraining from negative actions, the three poisons may be too strong in us and because of our defilements, downfalls will occur. The remedy for this is to examine our own minds and make an effort to employ the antidotes to whichever defilements are strongest. We should never remain unconcerned, thinking that even if something contravenes the precepts, it is only a small fault.

Disrespect

We might know what the downfalls are and so on, but if we are inclined to base ways and do not apply the precepts, downfalls will occur. The remedy for this is to respect the Teacher and the rules he laid down.

The above mental states also distinguish the gravity of any downfalls we commit. Those that occur through ignorance or carelessness are of minor significance, those that occur because of an abundance of defilements are of moderate significance, while those that occur out of disrespect are of major significance. Therefore, at the risk of our lives, we must be assiduous in applying the training to the different kinds of conduct to be adopted or avoided. It is said in the *Sūtra of the King of Concentrations*,

> At that time, the precepts that I explained
> For householders wearing layman's clothes
> Will no longer be held or kept
> Even by ordained monks.

At this time, when even monks do not keep the five basic precepts that were taught for lay ordinees, the result of being diligent in the precepts is even greater, as the same text explains:

For many a million kalpas, numerous as the Ganges' sands,
One might, with faithful mind, venerate a myriad billion buddhas
With food and drink, with parasols and banners and rows of lamps.
But when the sacred Dharma has been destroyed
And the teaching of the Sugata has ceased to be,
Greater still will be the merit of those
Who keep a single precept for just one night and day.

C. An explanation of the negative consequences of deteriorating the precepts and of how to restore the vow

This explanation is divided into two sections: (1) the negative consequences of deteriorating the precepts, and (2) how to restore the vow if they are deteriorated.

1. The negative consequences of deteriorating the precepts

Generally speaking, there are three causes for giving up the bodhichitta vow: giving up its foundation, bodhichitta in aspiration; the occurrence of a root downfall that runs counter to bodhichitta; and returning the vow, which leads one to abandon bodhichitta. The direct negative consequences of the deterioration, when any of these occur, are of two kinds: (1) the general negative consequences of downfalls, and (2) the particular negative consequences of root downfalls.

a. The general negative consequences of downfalls

There are three general negative consequences of downfalls.

By breaking one's promise, one will be an object of contempt. One has deceived the Buddha, our Teacher, so the buddhas are displeased. One has deceived the object, sentient beings, so they are not content. By deceiving oneself, one has undermined one's own welfare. One will therefore be a

source of universal contempt, as we can read in the *Sūtra of the Questions of Sāgaramati*:

> Having aroused bodhichitta like that, if bodhisattvas do not act as they have said they will, they deceive the gods and all the world.

By failing to live up to one's name,[*41] one will attract all kinds of unwanted things. Like a king who lets his kingdom go to ruin, in this life one will have all sorts of misfortunes, and at the moment of death, one will be tormented by anguish.

By committing a serious fault, in the next life one will fall into the lower realms and it will be hard to get free. The *Compendium of Precepts* states,

> If one fails to make effort
> As the perfect buddhas have taught,
> One will go to the lower realms.

b. The particular negative consequences of root downfalls

All the positive deeds made with the bodhichitta that one previously aroused will be reduced to dust. One will, by the very fact of having committed a root downfall, have deceived the Three Jewels and the gods. Because of that, one will be reborn in general in the lower realms and in particular as a being in the great hells, as the same text points out:

> These root downfalls
> Are the causes of beings in the great hells.

As for returning the vow, if one is unable to keep the vows of individual liberation, it is permissible to return them. However, if one returns the bodhisattva vow, this is an extremely serious fault, for one has given up the promise one made in the presence of the buddhas and bodhisattvas to

accomplish beings' benefit and happiness. We read in *The Way of the Bodhisattva*,

> How can I expect a happy destiny
> If from my heart I summon
> Wandering beings to the highest bliss,
> But then deceive and fail them?

And,

> Destroy a single being's joy
> And you will work the ruin of yourself.
> No need to speak of bringing low
> The joy of beings infinite as space itself![285]

2. How to restore the vow if the precepts are deteriorated

Restoring the vow has two parts: (1) how to confess faults, and (2) if one has given up the vow, how to take it again.

a. How to confess faults

There are three ways that have been taught for confessing one's faults, depending on the individuals concerned. "Individuals of modest capacity, because of their belief that things are real, should remorsefully confess their faults in the presence of someone else and vow to refrain in the future. By this means, over time they progressively arise from their faults."[286] Therefore, in the presence of the object of confession (if one can find one, a bodhisattva in person, who is not tainted by downfalls, or otherwise a suitable support[*42]), one should begin by requesting refuge, with an attitude of bodhichitta, and then apply the antidote of confession with the four strengths. In particular, one should confess, night and day, with the recitation of such scriptures as the *Sūtra in Three Sections*. This is stated in *The Way of the Bodhisattva*:

Reciting thrice by day and thrice by night,
The *Sūtra in Three Sections*,
Relying on the Buddhas and the Bodhisattvas,
Purify the rest of your transgressions.[287]

"Individuals of middling capacity rise from their downfalls by pleasing a deity of the knowledge mantras and secret mantras, such as the bodhisattva Ākāshagarbha, and receiving the deity's pardon." Thus, with great remorse and with the fear of falling into the lower realms, one should, if one is able, behold Noble Ākāshagarbha and confess directly to him. Otherwise, one should rise before dawn, and with ritual cleanliness make offerings in the eastern direction. After praying to the "deity of the dawn" and returning to sleep, one should confess one's downfalls before him when he appears in one's dream, perform prostrations, recite incantations, and so on. By these means, one should do the confession until one actually beholds the Noble One or a sign appears that one's negative deeds have been purified. This is mentioned in the *Compendium of Precepts*:

In your dream,
Seated before the Noble Ākāshagarbha,
Make the confession.

"Individuals of supreme capacity recognize that the very thing they are admitting as a downfall is devoid of intrinsic attributes, and with that realization of bodhichitta, they purify it without difficulty, as is explained in the *Sūtra of the Great Vehicle That Teaches All Phenomena as Being Without Origin*: 'Mañjushrī, bodhisattvas who know that there are no actions and no fully ripened effects attain the complete purification of their karmic obscurations.' "

b. How to take the vow again when it has been given up

One gives up the vow if one has given up bodhichitta in aspiration or a root downfall occurs with a high degree of entanglement,[*43] which is equivalent

to a radical defeat. In such a case, one should confess, vow to refrain in the future, and be assiduous in purification and accumulation. In the presence of a spiritual friend or a representation, one should take the vow again. Downfalls committed with a middling degree of entanglement, which are similar to defeats, can be purified by confessing and vowing to refrain in the future in the presence of at least three bodhisattvas. And root downfalls committed with a slight degree of entanglement and any kinds of minor infractions other than those (which, depending on their motivation, may or may not be with defilements and may or may not constitute downfalls) can be purified by confessing and vowing to refrain in the presence of at least one person. All this is stated in the *Twenty Verses on the Vows of a Bodhisattva*:

> The vow must be taken again.
> Middling taints should be confessed to three.
> In front of one, confess the rest,
> Depending on whether one's mind was defiled or not.

D. A teaching on the benefits of training in that way

If we were to categorize the benefits in detail, they would be limitless, but in brief they are of two kinds: (1) temporary, and (2) ultimate.

1. Temporary benefits

There are seven temporary benefits: a change of one's name and status, the elimination of very powerful evil deeds, the acquisition of vast merit, the acquisition of infinite good qualities, benefits indicated by analogies, the benefit of the training serving as an offering to all the buddhas, and benefits detailed in the scriptures.

1. One's name and status are changed, as described in *The Way of the Bodhisattva*:

> Should bodhichitta come to birth

In those who suffer, chained in prisons of saṃsāra,
In that instant they are called the children of the Blissful One,
Revered by all the world, by gods and humankind.[288]

2. One eliminates intensely evil deeds, as stated in the *Sūtra of the Arborescent Array*:

As it burns up all negative deeds, it is like the fire at the end of the kalpa. Because it consumes all nonvirtue, it is like the underworld.

3. One acquires vast merit, as is mentioned in the *Sūtra of the Questions of Vīradatta*:

If the merit of bodhichitta
Were to take material form,
It would fill the whole of space
And still there would be more.
And in an instruction,
One who meditates on bodhichitta
Even for a single instant
Gains such a quantity of merit—
Even buddhas cannot measure it!

4. One will acquire infinite excellent qualities, as is stated in the *Sūtra of the Precious Lamp*:

The self-arisen mind, basis of enlightenment,
Aroused in the very beginning—
The praises of its qualities are infinite:
Even the peerless ones cannot express them.

And in the *Sūtra of the Questions of Sāgaramati*,

Wishing for perfect enlightenment, holding the teachings,

Practicing the teachings, and loving all that lives—
The qualities of these four are infinite:
Their full extent no buddha can describe.

5. The benefits indicated by analogies are threefold: The transformation from lowly to sublime is indicated by analogy with alchemy, as mentioned in *The Way of the Bodhisattva*:

For like the supreme substance of the alchemists,
It takes our impure flesh and makes of it
The body of a Buddha, jewel beyond all price.
Such is bodhichitta. Let us grasp it firmly![289]

The rarity and great worth of bodhichitta is indicated by analogy with a jewel. In the same text, we read,

Since the boundless wisdom of the only guide of beings
Perfectly examined and perceived its priceless worth,
Those who wish to leave this state of wandering
Should hold well to this precious bodhichitta.[290]

The inexhaustible, ever-increasing fruition of bodhichitta is indicated by analogy with a wish-fulfilling tree. The same text states,

All other virtues, like the plantain tree,
Produce their fruit, but then their force is spent.
Alone the marvelous tree of bodhichitta
Constantly bears fruit and grows unceasingly.[291]

6. The training is an offering to the buddhas, as is shown in the *Sūtra of the Questions of Sāgaramati*:

These three are unsurpassable offerings to the tathāgatas: arousing the bodhichitta, holding the sacred teachings, and

loving living beings.

And the *Sūtra of the Questions of Vīradatta* has,

> Greater by far than the merit
> Of someone who fills with the seven precious substances
> All the buddha-fields, numerous as the Ganges's sands,
> And offers them to the buddhas
> Is the merit of one who, with folded hands,
> Bows before the bodhichitta:
> That merit knows no bounds.

And in the *Sūtra of the King of Concentrations*, we read,

> All the boundless offerings
> In a million billion buddha-fields,
> Constantly offered every day to the sublime beings,
> Could never match a fraction of a loving mind.

7. There are the benefits detailed in the scriptures. In the *Sūtra of the Arborescent Array*, we read,

> Fortunate child, the mind set on enlightenment is like the seed of all the buddhas' teachings. It is like the soil, for it enables all the virtuous deeds of all beings to grow. It is like the earth, for it supports the whole world…. It is like a father, for it protects all bodhisattvas…. Likewise, it is like Vaishravaṇa, the god of wealth, for it removes all poverty. It is like the king of wish-fulfilling gems, for it accomplishes all goals perfectly. It is like the excellent vase, for it completely fulfills all wishes. It is like a lance, for it vanquishes the defilements that are our foes. It is like an armor, for it shields us against improper use of the mind. It is like a sword, for it decapitates the defilements. It is like an axe, for it fells the tree of the defilements. It is like a weapon,

> for it protects us from all danger. It is like a hook, for it draws up to the surface those drowning in the river of cyclic existence. It is like the maṇḍala of the wind, for it completely scatters the straw covering of obscurations. It is like a concentrate, for it includes the activities and prayers of aspiration of the bodhisattvas. It is like a shrine in the world for gods, humans, and demigods. Fortunate child, bodhichitta, thus, has these benefits and boundless other specific benefits.

In like manner, Lord Maitreya used about 230 similes in all to describe the benefits of arousing bodhichitta to the young Sudhana.

2. Ultimate benefit

The ultimate benefit is that it enables us to complete all the Buddha's teachings, as is stated in the *Bodhisattva's Scriptural Collection*:

> Shāriputra, if bodhisattva mahāsattvas possess one teaching, they will completely hold these teachings of the Buddha and infinite others. What is that one teaching? It is this: the perfect attitude that is the mind set on enlightenment. Shāriputra, if bodhisattva mahāsattvas possess this one teaching, they will completely hold these teachings of the Buddha and infinite others.

In the same way, it enables us to never separate from the buddhas and the light of the Dharma, and through their blessings to swiftly attain enlightenment. In the *Sūtra That Perfectly Summarizes the Dharma*, it is said,

> Lord, the perfect intention is the root of all the teachings. For those who do not have that intention, the Buddha's teachings are a long way away. Lord, to those who have the perfect intention, the victorious, virtuous, transcendent buddhas appear

> and teach them the Dharma, even though they may be in other worlds. Even if the buddhas are not present, the sound of the Dharma resounds from the sky, from walls, and from trees. To bodhisattvas with pure intention, there appear, from their own discernment, all the instructions and follow-up teachings. This is why bodhisattvas have the perfect intention. Lord, it is thus. Just as those who have feet can walk, likewise, those who have this intention will have the Buddha's teachings. Lord, it is thus. Those who have a head, the foremost of all the limbs, have life. Likewise, those who have the superior intention have enlightenment.

The *Sūtra of the Arborescent Array* sums up,

> In brief, the qualities and benefits of bodhichitta are as numerous as all the Buddha's teachings and the qualities of buddhahood. Why is that? Because all the maṇḍalas of bodhisattvas arise from this, and all the tathāgatas who have appeared in the past, those who will appear in the future, and those who are appearing at present, are born from this.

Accordingly, we should apply ourselves diligently, all the time, to the supreme, single path trodden by all the buddhas and bodhisattvas of the three times, the precious bodhichitta that dispels all the troubles of existence and peace and grants every kind of benefit and happiness that we could wish for.

The qualities of buddhahood are achieved by helping others,
All the evils of saṃsāra come from cherishing oneself;
So recognize the harm and good these two can bring
And cultivate the supreme bodhichitta, O fortunate ones!
This completes the instruction on arousing the mind set on enlightenment.



DUDJOM RINPOCHE (1904–1987)

Skip Notes

*1 The four pure states (Tib. *tshangs pa'i gnas pa*, Skt. *brahmavihāra*) are attitudes in which Brahmā is said to constantly dwell. Furthermore, these attitudes, when cultivated without bodhichitta, result in rebirth in the celestial realms of the first *dhyāna*, such as The Pure.

*2 That is, the way these three aspects are presented above in the *Bodhisattva Stage*.

*3 Pure rebirths—that is, rebirth in the higher realms.

*4 Tib. *phas pham pa*. These are the most basic monastic vows, the breaking of which results in the ordination being completely annulled.

*5 The twenty peaks comprise four aspects of the view of the transitory composite (see glossary, s.v. "transitory composite [view of]") for each of the five aggregates—namely, the four beliefs that (1) the self is the same as form (or one of the other four aggregates), (2) the self owns form, (3) the self dwells in form, and (4) form dwells in the self.

*6 The four immeasurables are immeasurable time (mentioned in the first line of verse 219 of *Jewel Garland*, "Remaining for immeasurable periods of time," which has been omitted in this quotation), immeasurable beings, immeasurable enlightened qualities, and immeasurable virtue.

*7 A commentary on Nāgārjuna's *Jewel Garland* explains that although bodhisattvas do not suffer physically or mentally, they do have a sort of pain—the compassion they feel when they see others suffering—and this is by no means an unwanted "pain."

*8 There are no defects to be removed and no qualities to be added.

*9 The use of the term "beginning" in expressions like "from the very beginning" (*ye nas*) or "pure from the beginning" (*ye dag*) should not be understood as referring to a first moment of origin, or creation, in the distant past but rather to the fact that the pure nature has always been intrinsically present.

*10 Asaṅga's brother (and principal disciple) was Vasubandhu.

*11 Gyurme Dorje Terdak Lingpa (1646–1714) and his spiritual son (and younger brother) Lochen Dharmashrī (1654–1717).

*12 This proof corresponds to the first line of the above quotation from the *Sublime Continuum*. The two proofs that follow correspond to the second and third lines, respectively.

*13 The two traditions in this case are Nāgārjuna's tradition of the profound view and Asaṅga's tradition of the extensive practice.

*14 Nāgārjuna, *Praise of the Expanse of Reality*, 5–7. These three verses refer, respectively, to lack of realization of the buddha nature (in ordinary beings), partial realization (by bodhisattvas on the levels), and full realization (by a buddha).

*15 The three continents here refers to three of the four continents in the traditional Buddhist cosmology, including our world, Jambudvīpa. Beings in the northern continent of Uttarakuru are the

exception: they are not suitable supports for taking vows because they are lazy and distracted, with no interest in practicing the Dharma.

*16 The commitment made during the ritual of the bodhisattva vow is "until enlightenment is reached."

*17 Tib. *rgyal ba'i rten*. If one cannot take the vow from a teacher, it is permissible to do so in front of an image (a "support") of the Buddha, or failing that, by visualizing the buddhas and bodhisattvas in front of one.

*18 Seven branches: see glossary, s.v. "seven branches," and the detailed description below p. 547–54.

*19 See below, p. 333.

*20 "Adversaries" in this case refers to defilements such as hatred and attachment.

*21 Wealth; a fine, healthy body; and a large, harmonious entourage are not, of course, ends that bodhisattvas seek in themselves but rather advantages that enable them to benefit others on a greater scale.

*22 The four principles of a renunciate (Tib. *dge sbyong*, Skt. śramaṇa) are not to return abuse with abuse, not to get angry even if someone is angry with you, not to strike anyone even if you have been struck yourself, and, even if your faults are exposed, not to find fault in return.

*23 In other words, discipline protects one from the heat of the defilements.

*24 For the four distinguishing features of the six transcendent perfections, see under the heading "The characteristics of the six transcendent perfections," p. 337.

*25 That is, bodhisattvas on the eighth bodhisattva level.

*26 Becoming a monk or nun used to confer a certain immunity from some of the difficulties facing normal citizens.

*27 The four castes of traditional Indian society were those of the warriors, priests, merchants, and commoners.

*28 The eighteen trades are those of merchant, potter, garland maker, wine seller, cattle seller, barber, oilseed presser, smith, carpenter, fortune teller, weaver, leather worker, fisher, dyer, basket maker, butcher, hunter, and cart maker.

*29 Champā was one of the six great cities of ancient India.

*30 Chandragomin was one of the Two Marvelous Masters (Tib. *rmad byung gi slob dpon gnyis*), the other being Shāntideva.

*31 While one may act responsibly to correct someone who has acted mistakenly, one should not take advantage of the situation to meanly criticize them. In Patrul Rinpoche, *Words of My Perfect Teacher*, 115, Patrul Rinpoche tells the story of a nun who called another nun a bitch, as a result of which she was herself reborn as a bitch five hundred times.

*32 Chandrakīrti, *Introduction to the Middle Way*, chap. 2, v. 4. The result of practicing generosity is riches in future lives, but if one has failed to practice discipline, which would normally result in rebirth in the higher realms, one will be reborn in the lower realms as, for example, a wealthy nāga, and enjoy those riches there.

*33 For example, by reflecting on the fact that we possess the buddha nature.

*34 The four states of concentration, or four dhyānas (Tib. *bsam gtan bzhi*), are the states associated with the world of form.

*35 Tib. *nang rig pa*. One of the five sciences, which deals with spiritual development.

*36 In other words, only when generosity and the others are imbued with wisdom can they truly be called "transcendent."

*37 *Maṇi* is the name by which the mantra of Avalokiteshvara (oṁ maṇi padme hūṁ) is known.

*38 When listeners and solitary realizers who have attained cessation die and pass into the expanse without residual aggregates, all their accumulated merit, too, comes to an end. The merit of a bodhisattva who has dedicated it to perfect buddhahood, on the other hand, continues to grow and does not come to an end when that bodhisattva attains buddhahood and passes into nirvāṇa.

*39 "Lower purpose," for example, dedicating in order to become famous; "wrong purpose," for example, dedicating in order to harm someone.

*40 The "three times" here refers to the morning, the middle of the day, and the evening. It could also refer to when one is happy, when one is unhappy or in pain, and when one is neither happy nor unhappy.

*41 Lit. "losing one's name (the title of bodhisattva) and its significance (the responsibilities that go with it)."

*42 "Support" here refers to a statue or image of the Buddha, a stūpa, and so on.

*43 "A high degree of entanglement" (Tib. *kun dkris chen po*) refers to committing a downfall continuously, without shame or embarrassment, being pleased with what one has done, and not regarding it as wrong. These four are less present in the middling and slight degrees of entanglement.

11. The Meditation and Recitation of Vajrasattva, Which Purifies the Negative Deeds and Obscurations That Act as Unfavorable Conditions

This chapter has three parts: (1) a general exposition of the nature of the four strengths, (2) the main explanation of the specific meditation and recitation of Vajrasattva, and (3) a concluding description of the signs of proficiency in purifying negative deeds and obscurations and the benefits.

I. General exposition of the nature of the four strengths

What has caused us to circle perpetually in cyclic existence in our beginningless series of lives and has prevented us from attaining the level of freedom in enlightenment is our negative deeds and obscurations—hence the need to purify them. How this is done is described by the Bodhisattva Shāntideva as follows:

> The things to be purified, the six doors of evil deeds,
> Are purified by the agents of purification, the four remedial powers.
> And the method of purification depends on the purity
> Of the preparation, main practice, and conclusion.

Of these three—what has to be purified, what does the purifying, and the method of purification—the first is what has to be purified.

A. What has to be purified

What has to be purified refers to the six doors of negative deeds, which are as follows:

The door of motivation refers to the three defiling poisons. Any acts that are motivated by these poisons are by definition unvirtuous, and their effect is to give rise exclusively to suffering. The *Jewel Garland* states,

> Attachment, aversion, and bewilderment—
> Actions created by these are unvirtuous.
> From nonvirtue arise all kinds of suffering
> And, likewise, all the lower realms.[292]

And in *The Way of the Bodhisattva*, we read,

> How instead can I make sure
> To rid myself of evil, only cause of sorrow?
> This should be my one concern,
> My only thought both night and day.[293]

The door of entrance refers to the body, speech, and mind. The door of the object refers to the Three Jewels, one's parents, preceptors, instructors, and so on. The door of time covers from time without beginning until the present. The door of the nature refers to all naturally negative deeds such as the ten negative actions and all downfalls that violate edicts (for example—eating after midday if one is an ordained person). Downfalls can be summarized as any transgressions, on the outer level, of the vows of individual liberation, on the inner level, of the bodhisattva vows, and on the secret level, of the sacred commitments of the vidyādhara mantras. In the *Prayer of Good Action*, one recites,

> Whatever faults I have committed
> By body, speech, or by mind
> Because of craving, hatred and ignorance,
> I confess each one of them.

The door of implementation refers to acts that one has done oneself, has incited others to do, or has rejoiced in. *The Way of the Bodhisattva* reads as follows:

> In this and all my other lives,
> While turning in the round without beginning,
> Blindly I have brought forth evil,
> And incited others to commit the same.
> Deceived and overmastered by my ignorance,
> I have taken pleasure in such sin,
> And seeing now the blame of it,
> O great protectors, I confess it earnestly!
> Whatever I have done against the Triple Gem,
> Against my parents, teachers, and the rest,
> Through force of my defilements,
> In my body, speech, and mind,
> All the evil I, a sinner, have committed,
> All the wicked deeds that cling to me,
> The frightful things that I contrived,
> I openly declare to you, the teachers of the world.[294]

B. The agents of purification

The agents of purification are the four powers, which are listed in the *Sūtra of the Teaching on the Four Qualities*:

> Maitreya, if one possesses four qualities,[295] all the negative deeds one has gathered will be completely overwhelmed. What are these four? They are the application of regret, the application of the antidote, the power of restoration, and the power of the support. The first of these is great remorse if one has committed a negative deed. The second is, having committed negative deeds, extreme diligence in performing positive deeds. The third is to take one's vows correctly and

> receive the vow not to perform negative actions. The fourth is to take refuge in the Buddha, Dharma, and Saṅgha and never to give up bodhichitta.

These four will now be explained in order. For ease of explanation, we will begin with the power of the support.

1. The power of the support

The power of the support is twofold.

The object as support is the object to which one confesses one's negative deeds. This can be the spiritual friend who is one's teacher. Alternatively, one may use a sacred representation of the body, speech, or mind of the Tathāgata, surrounded by material offerings, and invite the buddhas and bodhisattvas, visualizing them in the sky in front and considering that they are actually present as witnesses. This is the manner described in *The Way of the Bodhisattva*:

> The Buddhas and the Bodhisattvas both
> Possess unclouded vision, seeing everything.

And,

> To perfect Buddhas and to Bodhisattvas,
> In all directions where they may reside,
> To them who are the sovereigns of great mercy,
> I press my palms together, praying thus.[296]

One's own mind as support refers to taking refuge and arousing bodhichitta. With the compassionate wish to free all sentient beings and a yearning to attain perfect enlightenment, one should go for refuge in the general manner. In particular, one should pray to the buddhas to protect one from fear—for example, with the *Prayer to the Lord of the Victorious Ones*

taken from *The Way of the Bodhisattva*.[*1] How taking refuge purifies evil deeds is described in the *Mahāparinirvāṇa Sūtra*:

> By going for refuge in the Three Jewels,
> One will obtain freedom from fear.

And how arousing bodhichitta purifies our negative deeds is described in *The Way of the Bodhisattva*:

> Just as by the fire that will destroy the world,
> Great sins are surely and at once consumed by it.[297]

2. The power of regret

The power of regret involves reminding oneself of the negative acts and downfalls that one has committed in the past and, with intense remorse, mentioning each one of them by name and confessing them. How are we to regret them? There are three ways of giving rise to regret: (1) by examining how pointless our negative deeds have been, (2) by examining how fearful they are, and (3) by examining the urgent need to rid ourselves of them.

a. Examining how pointless negative deeds are

The negative acts that we have committed were done sometimes in order to get the better of our enemies, sometimes to protect our kin, sometimes in order to achieve honor and fame, sometimes for our physical well-being, and sometimes in order to gather property and wealth. Yet when we die and move on to the next world, none of these things—enemies, kinfolk, country, body, riches, and so forth—will accompany us. Instead, only the negative deeds and obscurations associated with our bad karma will go along with us and, wherever we are reborn, they will rear up as our executioners to attack us. It is said in the *Sūtra of the Questions of Vīradatta*,

> My parents, siblings, children, wife,
> And servants, wealth, and friends—

None of them will go to my next life once I am dead.
My actions, though, will follow after me.

And,

At that time, as my pain becomes extreme,
My wife and children will not help.
Alone I will experience suffering,
At that time they'll not share my fate.

And in *The Way of the Bodhisattva*, we find,

And we must pass away, forsaking all.
But I, devoid of understanding,
Have, for sake of friend and foe alike,
Provoked and brought about so many wrongs.
But all my foes will cease to be,
And all my friends will cease to be,
And I will also cease to be,
And likewise everything will cease to be.[298]

If it was on account of enemies and friends, our bodies, possessions, and so forth that we committed negative actions, we will not have the company of all these things for very long. When we have fallen into the lower realms, where we are so very wretched and the most in need, they will no longer be by our sides or of any use to us. We alone will have to experience the suffering that is the ripened effect of those negative deeds. Therefore, reflecting on how much trouble negative actions involve, and for so little point, give rise to intense regret.

b. Examining how fearful negative deeds are

We might think that although negative acts are pointless, they will not harm us, but this is not the case. The result of having performed negative deeds

produces the most terrible fear as we approach death, when we are dying, and after we have died. As they are dying, people who have done negative actions go through the unbearable suffering of their lives being severed and other hallucinatory experiences, as we read in *The Way of the Bodhisattva*:

> There I'll be, prostrate upon my bed,
> And all around, my family and friends.
> But I alone shall be the one to feel
> The cutting of the thread of life.[299]

Then, at the moment of death, the brutal, vicious henchmen of the Lord of Death, with their black faces, bloodshot eyes, and terrifying roars, will catch us by the throat with their nooses. Wielding fiery cudgels, sabers, and other weapons, they will beat us and drive us outside, crying "Strike! Strike! Kill! Kill!" They will pursue us into the fearful abodes of the hells—the plain of weapons, the ground of blazing rocks, and so forth—where we will be helpless to prevent the most terrible sufferings from being inflicted upon us. This is affirmed in *Letter to a Disciple*:

> With the noose of time[*2] tied around your throat,
> Yama's thugs will chase you with their clubs.

And in *The Way of the Bodhisattva*,

> The day they take him to the scaffold,
> Where they will tear off his limbs,
> A man is changed, transfigured by his fear:
> His mouth is dry, his eyes start from his brow.
> No need to say how stricken I shall be
> When overcome and sick with dreadful fear,
> I'm seized by forms so horrible to see,
> The frightful servants of the Lord of Death.

And,

And when the heralds of the Deadly King have gripped me,
What help to me will be my friends and kin?
For then life's virtue is my one defense,
And this, alas, is what I shrugged away.[300]

As for the terrors we will experience after death, as a result of our negative deeds, we will fall into the evil destinies of the great hells, where we will experience the unbearable sufferings of being boiled, burned, hewn, and torn to pieces. Of this, *Letter to a Friend* says,

The very instant that they cease to breathe
The wicked taste the boundless pains of hell.
And he who hearing this is not afraid
A thousandfold is truly diamond hard.
If simply seeing pictures of the hells
And hearing, thinking, reading of them scares,
Or making sculpted figures, need we say
How hard to bear the ripened fruit will be?[301]

So, deeply fearful of the results of your negative deeds, again and again give rise to regret for them.

c. Examining the urgent need to rid ourselves of our negative deeds

We might think that it is all right to confess our negative actions later. But this will not do, for there is the risk that we might die before purifying our negative actions. *The Way of the Bodhisattva* warns,

It may be that my death will come to me
Before my evil has been cleansed.
How then can I be freed from it?
I pray you, quickly grant me your protection![302]

Nor should we think that we will not die before we have been able to purify our negative deeds. We cannot depend on it, for without looking to see whether or not we have purified our negative deeds, the demon of death snatches away our lives as soon as it gets the chance. The same text has,

> We cannot trust the wanton Lord of Death.
> The task complete or still to do, he will not wait.
> In health or sickness, therefore, none of us can trust
> Our fleeting, momentary lives.[303]

Since there is the risk, therefore, that we might die without having purified our negative actions, we must make an effort to confess them urgently. In this regard, when we speak of confessing or "acknowledging and parting,"[*3] if we hide the wrong actions we have committed and keep them secret, they will grow ever greater, whereas if we recognize them as defects and openly declare them to the assembly without hiding or keeping them secret, the strength of those negative actions will diminish and will never increase. To declare to the assembly, which is the principal object of confession, "I have committed such-and-such a fault" is to acknowledge it. And, to accept that one's deed is a fault, with one's mind tormented by intense regret, thinking, "It was very wrong of me to do this, what a fool I've been!" is to part from it. Feeling dismayed and humbled because of the faults we have committed and realizing that those who do not have such faults are truly wondrous and sublime on account of their good qualities, we should respectfully think of them on the crown of our head and, ashamed of the wrong deeds we have done, speak openly, saying from the depth of our hearts: "Care for me with your love, please purify these deeds!" This is the essence of what is meant by confession.

3. The power of the application of the antidote

This power refers to different kinds of virtuous practice as an antidote to negative actions. Among these, I have selected a few that are easy to

implement and of great benefit, known as the "six means for applying antidotes."

a. Remembering the names of the buddhas and bodhisattvas

In the sūtras, there are extensive mentions of the names of numerous buddhas and bodhisattvas and of how bringing them to mind will purify karmic obscurations. For example, it is said that hearing the name of our Compassionate Teacher[*4] purifies the negative actions committed over eighty thousand great kalpas. There are also texts such as the Omniscient Jampel Dorje's compilation *Garland of Jewels of a Hundred Thousand Names*.[304] We should recite these ourselves or arrange for others to recite them.

b. Crafting images and building stūpas

Crafting images and building stūpas also includes producing copies of the Buddhist scriptures. Purifying negative deeds by creating representations of the Buddha's body is mentioned in the *Chapter on Images of the Tathāgata*:

> Fashion images of the Tathāgata. Restore ones that are damaged. Repair those that are broken. If one fashions images of the Tathāgata, one will not be born in any of the lower castes, among beings who commit negative actions, or as those who have wrong views. One will not be in any way handicapped. Even if one has committed the five crimes with immediate retribution, if one gains faith in the Tathāgata and creates an image of him, one will experience only a little of the experiences in the hells and one will be certain of deliverance through any of the three vehicles. Just as someone who touches something foul can get rid of the unpleasant smell by washing thoroughly and putting on perfume, so, too, will someone who has committed a crime with immediate retribution be rid of its negative consequences. And if those who indulge in the ten

> nonvirtuous actions gain faith in the Tathāgata and make an image of him, the negative consequences of their deeds will vanish like oil being burned in a bonfire and disappearing without even a trace of smoke.

The purification of negative deeds by building stūpas is mentioned in the *Incantation of Vimaloṣṇīṣa*, in which, after clearly explaining the ritual methods for building stūpas, the Buddha gave a detailed description of the benefits. Here are some of them:

> One will give rise to the same sources of good as if one made offerings to tathāgatas as numerous as a million billion times the number of grains of sand in the Ganges. One will gain an immense store of merit. One will completely purify the obscurations associated with the five crimes with immediate retribution. One will be liberated from birth as a hell being, from birth as an animal, and from the lower realms that are the world of the Lord of Death. One will have a long life. Like a snake shedding its skin, having abandoned one's body, one will similarly rid oneself of one's obscurations and go to the Blissful Realm.[*5] Henceforth, one will never be affected by the taints of the womb.

And in other texts, such as the *Incantation of Sarvanīvaraṇaviṣkambhin*, there are numerous statements to the effect that, simply from seeing a stūpa and hearing the ringing of its bells, the five crimes with immediate retribution and so on will be purified and after death one will be born in Sukhāvatī, the buddha-field of bliss.

As to how obscurations are brought to an end by copying the Buddha's excellent words, preserving them, reading them, and so on, there are countless references—in the respective texts, for example. And in the *Prayer of Good Action*, we find,

> All the evil deeds they've done because of ignorance—

Even the five crimes with immediate retribution—
Will be quickly purified
By those who recite this *Prayer of Good Action*.

And,

Just to hold or teach or read
This *Prayer of Good Action*
Will yield a ripened fruit known only to the buddhas:
Without a doubt, it is supreme enlightenment.

c. Venerating and circumambulating sacred supports

This refers to accumulating merit by submitting obeisance to representations of the Buddha's body, speech, and mind and to the Saṅgha, making offerings, offering maṇḍalas, and so on. Those who have entered the Mantra Vehicle perform the feast offering and confession and fulfillment. Best of all is serving the teacher. We read in the *Incantation: The Heap of Flowers*,

> Those who venerate the Tathāgata, Arhat, true and perfect Buddha with pleasing offerings for one year, one hundred years, or one thousand years and who, once the Tathāgata has passed into nirvāṇa, make offerings of flowers to his reliquaries, sprinkle the water filling their cupped hands on them, offer a drop of saffron-scented water, wipe off pollen and dirt, or make offerings of scented unguents, resins, incense, or lamps, or to make such offerings, take a few paces with a joyful attitude, saying, "I submit obeisance to Lord Buddha!"—those beings, Prancing Lion, will not, for a hundred kalpas, or a thousand kalpas, or even a hundred thousand kalpas, migrate to states in which they fall upside down into the lower realms.

And in the *Vajra Sun*, we read,

For a transgression, confess with the feast offering,
For a deterioration, replenish it with your own possessions,
For a breach of limit, repair it with your child, spouse,
Relatives, body, speech, mind, and possessions.
When the commitments have been torn apart, repair them with your own life.[*6]

And in the *Vajra Net*,

Of all kinds of merit, the feast offering is the best.
In this life, all one's wishes will be fulfilled
And obstacles and interruptions removed.
And in the next life, in a buddha-field of the vidyādharas,
One will attain the level of Samantabhadra.

In the *Ocean of Gnosis Tantra*, we find,

Pleasing one's teacher
With an offering of sandalwood, camphor, or perfume
Has far greater merit than making offerings
For many thousands of kalpas
In hundreds of thousands of buddha-fields.
Infinitely greater than the merit
Of decking countless thousands of statues
Of the buddhas and bodhisattvas
With the five kinds of precious substances
Is that of adorning a single hair of the teacher's head or body
With the five kinds of precious substances.
Offering a banquet seven times
To six million two hundred thousand
Monks who have kept their vows
Cannot compare to a hundredth, a thousandth,
A ten thousandth, or a hundred thousandth
Of the merit of serving one's teacher

Seven grains of cooked rice.

And the *Guhyagarbha Tantra* has,

To offer the five enjoyments to the teacher,
The lord of all the maṇḍalas,
Is to make an offering to all maṇḍalas,
Not to mention the minor maṇḍalas.
All one's faults will be purified,
And all good qualities acquired.

d. Reading or reciting the profound sūtras and tantras

Generally speaking, there is no difference between the various scriptures containing the Buddha's words. Nevertheless, when it is mainly in order to purify negative deeds and obscurations, we should read and recite profound sūtras and tantras such as the *Praise and Confession of the Bodhisattva Downfalls* and the *Sūtra of Great Liberation*: their particular benefits and other details are as indicated in the texts themselves.

e. Reciting incantations and mantras

For purifying evil deeds, the *Hundred Syllables of the Tathāgatas*, the *Incantation of Akṣobhya*, and so on are especially recommended. Moreover, we should read such works as the collection of incantations compiled by the Omniscient Jampel Dorje[305] and gain confidence in their particular benefits.

f. Meditating on emptiness

If you have been introduced to the natural state and are able to maintain that view, you should rest in that state. If not, you should examine the negative deed itself, the person who has committed it, the consciousness that holds the seed of the negative deed, and the suffering that is its result. In each case, ask yourself what is the cause from which it arises, what is its essential nature, where does it reside, where does it finally cease to be, and

so on. After analyzing things in this way, at the end, settle in the nonconceptual state free of elaborations, for as we read in the *Sūtra of Great Liberation*:

> Those who regret and wish to purify themselves
> Should sit up straight and truly look,
> Watching truly the truth itself.
> Truly seeing, they are freed.
> Of ways to regret and purify, this is the best.

And in the *Sūtra of the Buddha's Treasury*,

> Even if one has killed one's father or mother or a solitary realizer,
> By meditating on emptiness, one will be liberated.

In short, the negative deeds that we have committed are brought to an end by using virtuous activities as their antidotes, as is explained in the Vinaya scriptures:

> Any negative actions one has done
> Are brought to cessation by virtue,
> Like the sun and moon emerging from the clouds
> And shining on the world.

We might wonder whether when we perform virtuous activities as the antidotes for negative deeds, we have to perform as many positive deeds as the negative deeds we have committed. But this is not necessary, for it is said in the *Mahāparinirvāṇa Sūtra*:

> Even a single virtuous action annuls numerous negative deeds.

And,

> Just as a small diamond can destroy a huge mountain, a tiny spark can destroy a forest, and a little poison can kill a living being, so too, a small virtuous deed can overcome great evil.

4. The power of restoration

Anyone who has any knowledge of the effects of a poison will make a point of never drinking it. In the same way, out of fear of the fully ripened effects of our actions, we should make the promise "In the future, even if it costs me my life, I will never do these negative actions again," and refrain from wrongdoing, as is expressed in *The Way of the Bodhisattva*:

> I pray you, guides and guardians of the world,
> To take me as I am, a sinful man.
> And all these actions, evil as they are,
> I promise I will never do again.[306]

C. The method of purification

This comprises the preparation, main practice, and conclusion. Of these, the preparation consists of visualizing countless buddhas and bodhisattvas and taking refuge in them. For the main practice, recalling all your negative actions and regretting them, imagine all your own and others' negative deeds as a black mass on your tongue, and confess them. Think that as a result of your confession, light rays issue forth from the buddhas and bodhisattvas, especially from their foreheads, immediately purifying you. The conclusion consists of considering that, as a result of the emanation of numerous rays of light, all your negative actions are purified and your body becomes like a mass of crystal. The words for confessing negative deeds are to be found in such texts as the *Confession of the Bodhisattva Downfalls*, the *Prayer of Good Action*, and *The Way of the Bodhisattva*, or you may recite prayers like "Teacher, great vajra holder,…"[*7] At the end, settle in the state free of the concepts of a support for one's confession, negative actions

to be confessed, or a person confessing them. In this way, you should practice with the preparation, main practice, and conclusion complete.

II. The main explanation, comprising the instructions for the practice in the specific meditation and recitation of Vajrasattva

The obstacles that hinder our accomplishing perfect enlightenment for the benefit of others are our negative deeds and obscurations, so they need to be purified. And the best way to purify them is the meditation and recitation of Vajrasattva. So, saying to yourself, "I am going to engage in this profound practice," rest at ease physically and mentally, then think of yourself in your ordinary form. On the crown of your head visualize an eight-petaled white lotus, with its cluster of anthers. It is facing upward and its root is planted in your crown opening. On top of it is a full-moon disk.

When all this is clear, consider that on top of it is a radiant, clear-white syllable hūṁ, from which five-colored rays[*8] of light shine forth brightly, making offerings that please the body, speech, and mind of the buddhas and bodhisattvas in the ten directions and touching all beings, purifying their negative deeds and obscurations. As the light rays are gathered back, the hūṁ transforms into your kind root teacher in the form of the virtuous, transcendent conqueror Glorious Vajrasattva. His body is white in color, shining majestically like a snow-capped mountain in the light of the rising sun. He has a radiant face, attractive and smiling, and is beautified with the thirty-two major marks and eighty minor marks of excellence. He has one face and two hands. With his right hand holding a five-pronged vajra at the level of his heart and the left on his hip holding a bell, he embraces his wisdom consort. He is seated cross-legged in the bodhisattva posture. He is in union with his consort Vajragarvā, who is also white and embraces him with her hands round his neck holding a curved knife and a skull cup.

Furthermore, both of them display the nine modes of expression of the peaceful deities: (1) As a sign that they have both transmuted pride, rather than renouncing it, their hands and legs are as supple as gold leaf. (2) As a sign that they have not rejected aversion but have transmuted it, their

fingers are as pliant as a serpent's tail. (3) As a sign that they have not rejected attachment but have transmuted it, they—means and wisdom—are entwined with each other like the green leaves of sprouting barley. (4) As a sign that they have not rejected bewilderment but have transmuted it, their waists are as straight and flexible as pine trees. (5) As a sign that they have not rejected jealousy but have transmuted it, they are in the full bloom of youth, like eight-year-old children. (6) As an indication that they have no ignorance in their minds, they are as radiant as the moon. (7) As an indication that their qualities are spontaneously accomplished, they are as dazzling as the sun. (8) As a sign that they have all the major and minor marks perfect and complete, they give out a sense of grandeur like Mount Meru. And (9) as a sign that they outshine all, they have the majestic presence of a hundred thousand lions parading.



VAJRASATTVA

They are beautifully adorned with the five silken garments (the upper garment of gold-embroidered white silk, the skirt of multicolored silk, the tasseled headdress of five-colored silks, the two-colored silk sash,[*9] and the long dancing shawl) and the eight jeweled ornaments (multijeweled crown, earrings, necklet, short necklace, bracelets, anklets, girdle, and long necklace).[307] Endlessly emanating infinite rays of light, they are present as the essence of bliss and emptiness inseparable.

In Vajrasattva's heart, upon a lotus and moon, is a white five-pronged vajra in an upright position. Within its hub, visualize a white syllable hūṁ surrounded by the white chain of the hundred-syllable mantra turning to the right. All this, considering Vajrasattva as the embodiment of all sources of refuge, constitutes the power of the support.

> Visualizing myself as ordinary, upon my crown is a lotus and moon,
> Upon which a white syllable HŪṀ radiates light and reabsorbs it, transforming into Vajrasattva,
> Shining brilliant white, holding a vajra and bell and adorned with the ornaments of the body of enjoyment,
> Embraced by his consort, who is like him, and majestic with all the major and minor marks.
> He is seated in the bodhisattva's posture. In his heart center, upon a lotus and moon,
> Is a brilliant white five-pronged vajra, and in its center the syllable HŪṀ
> Surrounded by the garland of Vajrasattva's mantra,
> Turning clockwise and resounding on its own.
> From the mantra garland and his body a stream of nectar flows down,
> Purifying all the stains of negative actions, obscurations, and transgressions.[308]

Now, call to mind, above all, the negative deeds that you can actually remember doing in the past, that you urged others to do, or that you rejoiced at when others did them—nonvirtuous actions in general, and specifically acts that have transgressed the limits of the three vows, especially those deeds that have violated the body, speech, and mind of your teacher, the vajra master. With an intense attitude of shame and remorse, think from the very depth of your heart: "Teacher, Vajrasattva, in you I put my trust! Whatever the negative deeds that I and all sentient beings have committed in the past out of ignorance, disrespect, and our manifold defilements, I will keep nothing secret, I will not hide them: all of them I acknowledge and confess. Please cleanse and purify the whole multitude of stains from my negative actions and downfalls." This sort of attitude is the power of regret.

Then, think, "From now on, whatever the consequence, even if it costs me my life, I will not commit such negative deeds even in my dreams, let alone in reality. May I never act like that again!" Thinking like this constitutes the power of refraining from committing negative deeds again.

Practicing the meditation and recitation of Glorious Vajrasattva as the remedy for one's previous deeds constitutes the power of the application of the antidote.

Keeping in mind the key points of these four powers, recite the hundred-syllable mantra a hundred, a thousand, ten thousand, or a hundred thousand times, purely and clearly, without being interrupted by such things as ordinary talk, until you see signs that you have purified your negative deeds and obscurations. As you are doing the recitation, consider that a white stream of ambrosial bodhichitta floods down, first from the seed syllable in Vajrasattva's heart, then from the tips of his big toes, from the secret space of the point of union of Vajrasattva and his consort, and finally from all the parts of his body. Swirling down the lotus stem, it enters you through your crown opening. Every illness in the form of blood, pus, and foul matter; all kinds of negative forces in the form of scorpions, snakes, and other small creatures; and every one of your negative deeds and obscurations in the form of black liquid, like liquid charcoal or liquid smoke, emerge from all your sense doors and the pores of your body. In

short, everything is rinsed out, like silt being washed away by a mountain torrent, resulting in your body becoming like a pure heap of crystal.

Again, pray as before. Consider that, as a result of your prayer, the ambrosial stream of bodhichitta fills you completely, from the crown of your head to your toenails, so that the obscurations and habitual tendencies of your body, speech, and mind are purified and you obtain the empowerments and accomplishments of the deity's body, speech, mind, qualities, and activities. In particular, you are blessed as a suitable vessel for being able to give rise effortlessly to all the qualities of the path of the main practice.

Finally, to conclude the session, pray as follows:

> Protector, ignorantly and stupidly
> I have transgressed and damaged the sacred commitments.
> O my teacher and protector, grant me refuge!
> Principal deity, holder of the vajra,
> You who embody great compassion,
> In you, sovereign of all beings, I take refuge.
> I confess all deteriorations of the root and branch
> commitments and of the commitments related to your
> body, speech, and mind.
> Purge and purify all my negative actions, obscurations,
> faults, downfalls, and stains, I pray.[309]

Consider that as a result of your prayer, the Teacher Vajrasattva smiles with pleasure and gives his consent, saying, "Fortunate child, all your negative actions and obscurations are purified!" At this, visualize the Teacher Vajrasattva above your head melting into light from his crown jewel downward and from his lotus throne upward. His heart becomes a sphere of five-colored light, which enters you through your crown opening and dissolves into the center of your heart. Look directly at the nature of the negative deeds and obscurations that have to be purified and what it is that purifies them, and finally rest in equipoise as long as you can in the state of

great bliss beyond description, completely purified of the concepts of the three spheres. Then conclude with the dedication.

III. Concluding description of the signs of proficiency in purifying negative deeds and obscurations and the benefits of doing so

By confessing one's negative deeds in this way, concentrating on the four powers, signs of purification will occur in one's dreams, as listed in the *Incantation of the Goddess Cundā*:

> If in one's dreams one vomits rotten food, drinks yoghurt and milk, sees the sun and moon, travels through space, sees a blazing fire, is capable of taming wild buffalos and negative forces, sees an assembly of monks and nuns, climbs on top of a tree with milky sap, on an elephant, bull, mountain, lion throne, or palace, hears the Dharma, and so forth, one is free of negative acts.

Other dreams may occur that one is bathing, wearing white clothes, has a vision of the teacher and yidam deity, hears their teachings, and so on. And in reality as well, all kinds of qualities of the path may take birth in one's mind stream—a feeling of contentment, clear awareness, an increase in one's virtuous activities, the effortless arising of wisdom and compassion, and so on.

As for the proofs or benefits of purifying negative deeds and obscurations by relying on the four powers, these can be found in stories from the past. The brahmin's son Atapa, known as Aṅgulimāla,[*10] had the evil karma of having killed 999 people. Yet by using the power of regret and confessing his negative deeds, he purified them and, in the very same life, became an arhat. Similarly, although the youth Shaṅkara had the evil karma of having killed his mother, he purified his negative deed by means of the power of application of the antidote and was reborn as a god, whence he attained the result of a noble stream enterer. Nanda had the evil karma of excessive attachment to his wife, but he purified his negative karma by

means of the power of restraint[*11] and subsequently attained the level of arhat. Then there was the prince Darshaka,[*12] who had the evil karma of having killed his father, but with the power of the support he purified that negative deed and became a bodhisattva. These are all referred to in *Letter to a Friend*:

> Those who formerly were careless
> But then took heed are beautiful and fair,
> As is the moon emerging from the clouds,
> Like Nanda, Aṅgulimāla, Darshaka, Shaṅkara.[310]

Furthermore, we read in the *Sovereign Lord of Sūtras: The Sublime Golden Light*,

> Those who for one thousand kalpas
> Have committed the most terrible evil deeds,
> By making full confession once
> Will purify them all.

And in the *Sūtra of Maitreya's Great Lion's Roar*,

> Whatever negative actions I have done unknowingly,
> I confess them.
> The wise, by confessing their faults,
> Live no longer with their deeds.

The *Sūtra on the Classification of Acts* states,

> If I reproach myself for the terrible deeds I've done,
> They will lose their strength.
> By confessing them and vowing to refrain,
> They will be completely eradicated.

In particular, the benefits of practicing the meditation and recitation of Vajrasattva are as mentioned in the *Tantra Common to All the Secret Teachings*:[311]

> Visualizing Vajrasattva,
> The single embodiment of all the buddhas,
> Daily, in the six periods,
> Recite twenty-one times
> The hundred syllables according to the ritual.
> By doing so, downfalls and the like will be blessed
> And will never grow greater.
> If you recite it one hundred thousand times—
> So the greatest accomplished beings have clearly explained—
> You will become the very embodiment of total purity.

And in the *Tantra of the Flower Array*,

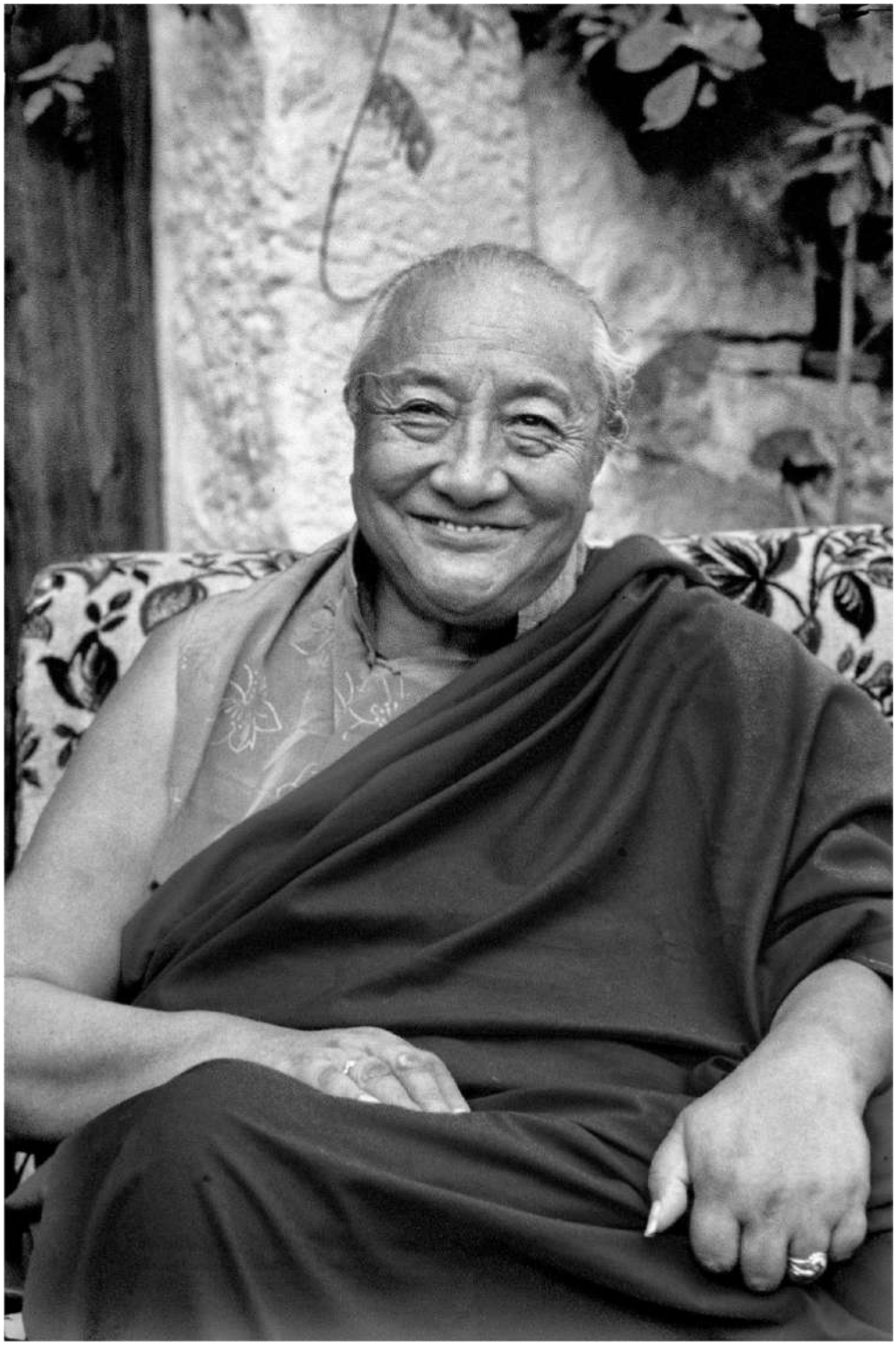
> By the power of meditating on Vajrasattva
> And of the self-arisen hundred syllables,
> The two obscurations will be purified.

In the *Tantra of the Three Verses on the Wisdom Mind*, we read,

> Those who meditate on Vajrasattva
> And recite the mantra perfectly
> Will purify all their negative actions
> And become the same as Vajrasattva.

Blanketed by the overwhelming darkness of the two obscurations,
We fail and languish in the forest of existence.
Lighting the way with the jeweled torch of the four powers,
Proceed to the isle of perfect liberation, O fortunate ones!

This completes the instruction on the meditation and recitation of Vajrasattva.



DILGO KHYENTSE RINPOCHE (1910–1991)

SKIP NOTES

*1 See appendix 2.

*2 The “noose of time” is a Tibetan metaphor for the moment of death.

*3 “Acknowledging and parting” is a literal translation of the two aspects of the Tibetan expression *mthol bshags*, which is usually rendered as “confession,” but this is a loose translation as the term “confession” only covers the first aspect, acknowledging.

*4 That is, Buddha Shākyamuni.

*5 Tib. *bDeba can*, Sukhāvatī, Amitābha’s buddha-field of bliss.

*6 These four cases refer to different degrees of broken Vajrayāna commitments, depending on how long they have been left unconfessed. See Jigme Lingpa and Longchen Yeshe Dorje, *Treasury*, bk. 2, 225.

*7 See appendix 3.

*8 The five colors are blue, white, yellow, red, and green.

*9 The sash is blue on the outside and red inside.

*10 The name Aṅgulimāla (Tib. Sor mo phreng ba can) means “Garland of Fingers” and refers to his making a garland from the fingers of each of his victims in the mistaken belief that if he killed a thousand people he would go to the celestial realms.

*11 Tib. *sdom pa’i stobs*, another name for the power of restoration.

*12 Darshaka is another name for Ajātashatru, who killed his father King Bimbisāra, one of the Buddha’s principal patrons.

12. The Maṇḍala Offering, the Method for Completing the Two Accumulations

The maṇḍala offering is presented in three sections: (1) a general explanation of the principles, (2) a specific teaching on how to make the offering, and (3) a supplementary explanation of a few of the benefits of venerating the Three Jewels.

I. General explanation of the principles

Those who wish to better themselves cannot realize the result, omniscience, the greatest of goals, without relying on its causes, the two accumulations. And in particular, the heart of the main practice, the wisdom that is the realization of no-self, or the inexpressible innate gnosis that is profound emptiness, depends on the accessory conditions that are the two accumulations. We find this in the *Perfection of Wisdom*:

> Until one has completed the two sacred accumulations,
> One will never realize sacred emptiness.

And in the *Sūtra of the Play of the River That Leads to Peace*,

> Innate absolute wisdom can come
> Only as the mark of having accumulated merit and purified obscurations
> And through the blessings of a realized teacher.
> Know that it is foolish to seek any other means.

Now, although there are many ways to gather the two accumulations, the one that is easiest to practice, and the most beneficial, is the offering of the maṇḍala. As is stated in a tantra:

> If one offers to all the buddhas in the buddha-fields
> The universe of three billion worlds without exception
> Adorned with all things pleasing to the senses,
> One will perfect the gnosis of the buddhas.

It would be inappropriate to begin without first having some knowledge of a few essential points that need to be understood regarding the maṇḍala offering, so we will explain these under five headings: (1) the disadvantages of not offering the maṇḍala, (2) the reasons it is necessary to offer it, (3) when to offer it, (4) how to offer it, and (5) the benefits of offering the maṇḍala.

A. The disadvantages of not offering the maṇḍala

Unless one relies on the accumulation of merit, one will never complete its result, the accumulation of wisdom. And without completing the latter, one will not achieve any temporary and ultimate results that one may wish for, as is stated in a scripture:

> Should someone wish to accomplish the unsurpassable Great Vehicle
> But fail to offer the maṇḍala respectfully to the teacher and deity,
> He will not at once accomplish that same desired goal,
> And ultimately his progress to pure lands will be delayed.

And,

> Without relying on the path of the two accumulations,
> One will not accomplish anything.

B. The reasons it is necessary to offer the maṇḍala

The reasons it is necessary to make the maṇḍala offering amount to the opposite of the above disadvantages—namely, that on the temporary level one will accomplish everything one wishes, and ultimately it will bear fruit as enlightenment. We read in the *Essential Ornament*, by the master Mañjushrīkīrti,

> If one is diligent in the activities
> Of offering the maṇḍala, circumambulating stūpas,
> Performing fire offerings, consecrations,
> And torma rituals for the elemental spirits, greater and lesser,
> One's life span and merit will increase.
> These are the very causes of enlightenment,
> So exert yourself in these activities.

C. When to offer the maṇḍala

In general, you should offer the maṇḍala at all times, and in particular, at times when you think of the deity and the teacher, as the Great Orgyen has said:

> For people who want to attain freedom and omniscience quickly, the utmost diligence in offering the maṇḍala is extremely important, at all times and in all situations.

And,

> When you think of the deity and teacher,
> Or in the midst of an ocean-like gathering or when the Dharma is taught,
> Offer the maṇḍala, the essence of all Dharma practice.

D. How to offer the maṇḍala

There are three ways to offer the maṇḍala: (1) outwardly, (2) inwardly, and (3) secretly.

1. Offering the maṇḍala in an outward way

There are two sections: (1) the accomplishment maṇḍala, and (2) the offering maṇḍala. The first of these is divided into three: (1) the materials for the maṇḍala, (2) the materials for the piles, and (3) the arrangement and visualization.

a. The accomplishment maṇḍala

i. The materials for the maṇḍala

It has been taught that the best materials for the maṇḍala are gold and silver. Second best are common materials such conch shell and bell metal. Least good are clay, stone, and wood. We should use whatever we have and can afford.

As for the size, if the maṇḍala is of gold, it should be four fingers across, if it is of silver, a hand span, and if of other ordinary materials such as bell metal, no less than a cubit.

ii. The materials for the piles

The materials for the piles should correspond to whatever we can afford and is available. The best materials are jewels, second best are different kinds of medicinal fruits. Least best are various kinds of grains, and if they are not available, even stones, pebbles, and so on are acceptable. Whichever of these we offer, it is important to avoid factors such as showing off, being stingy, or choosing the easiest option, as these are faults that will spoil the offering.

iii. The arrangement and visualization

Wipe the maṇḍala free of dust with your hand and sprinkle it with scented water containing the purifying ingredients from a cow.[*1] Set out as many piles as there are principal deities in the maṇḍala, or alternatively, following the general fashion, five piles—one in the center and four in the four directions. Place the accomplishment maṇḍala high on the altar in front of you. If you have them, also arrange any suitable offerings around it.

Visualize the piles as the deities of the maṇḍala according to your textual tradition, or just visualize them in the general way—that is, in the same way as the object of refuge described above. For detailed practice, there is a traditional way of performing the ritual for inviting the wisdom deity and dissolving it into the accomplishment maṇḍala, but this is not mentioned in most of the instruction texts, so for unelaborate practice it is not necessary.

In the case of someone with meager resources who cannot afford more than one maṇḍala or someone who cannot find one when there is an urgent need to make the maṇḍala offering, the point of the practice will still be achieved if they imagine the field of accumulation in the sky in front of them, for it depends mainly on their intention. We know this from the *Middle Sūtra of the Perfection of Wisdom*:

> For those who keep the Tathāgata in mind and say, "I pay homage to the Buddha!" the Tathāgata is present in front of them.

And in the *Sūtra of the Array of Qualities of Mañjuśrī's Buddha-Field*,

> All phenomena arise from conditions,
> They depend on the intention.
> Whatever prayers a person makes,
> He will accordingly obtain the fruit.
> For all who think of the Buddha,
> He dwells there in front of them:
> He continually blesses them

And frees them from all evil.

In the *Sūtra of the King of Concentrations*, it is written,

> Whether they are walking, sitting, standing, or sleeping,
> For people who think of the moonlike Buddha,
> The Teacher is always there before them.
> They will attain the vast nirvāṇa.

And also,

> It is the buddhas' and their children's vow
> To come for anyone who thinks of them.

Alternatively, it is said in Padmasambhava's *Great Treatise on the Graded Path* that if you only have one maṇḍala, you should first arrange on it the piles as for the accomplishment maṇḍala. In them, visualize the field of accumulation, to which you should make offerings and prayers. After that, transfer the visualization of the field of accumulation into the sky above and gather up the piles. Wipe the maṇḍala clean, and use it again as the offering maṇḍala.

b. The offering maṇḍala

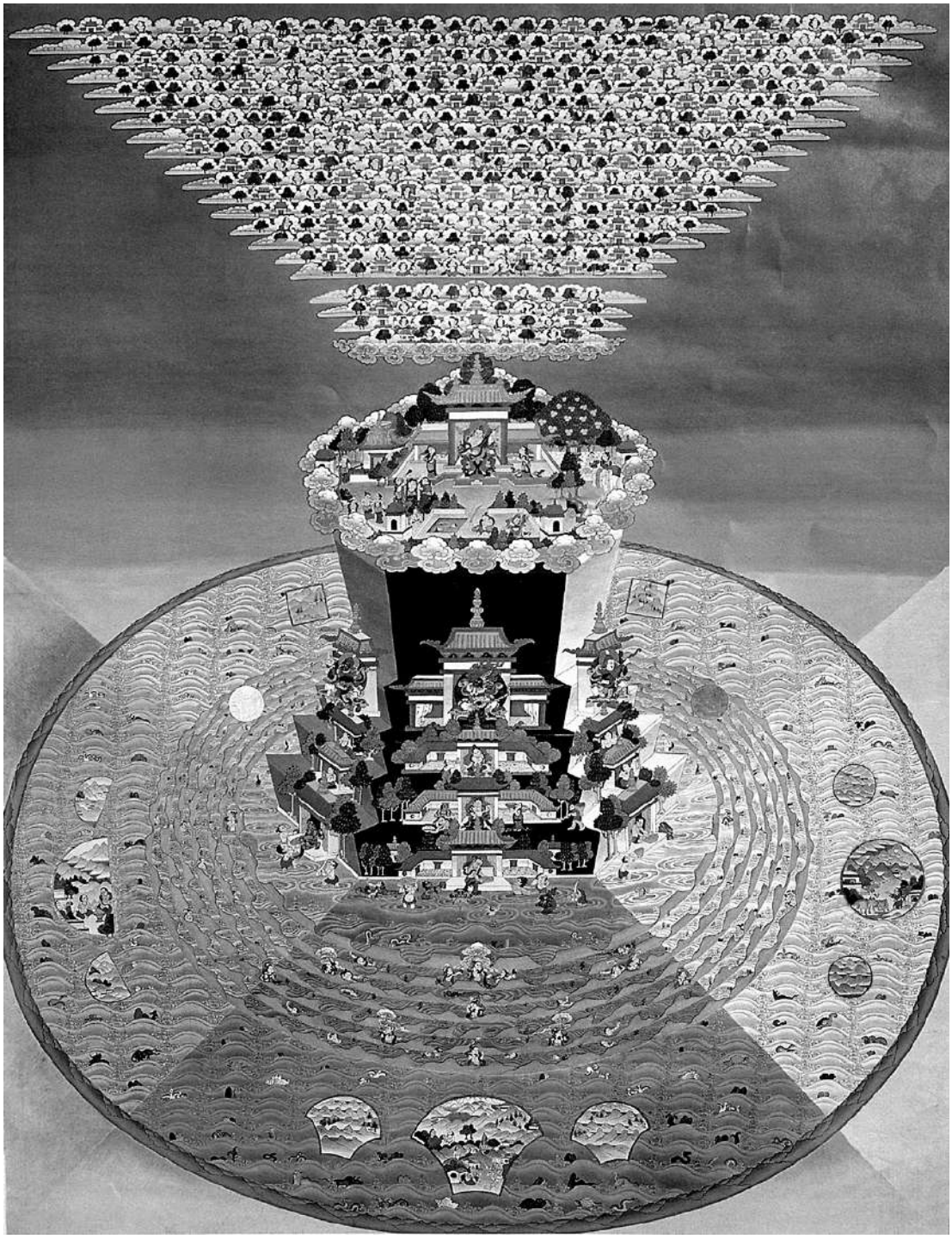
The materials and other details for the maṇḍala and piles are the same as those explained above.

In this context, when you are offering the maṇḍala one hundred thousand times or so, if you can afford to, renew the piles with fresh materials, and do not offer the old piles again. The old grains may be heaped up in front of a representation of the Three Jewels or given as charity to the poor, but you should never enjoy the use of them yourself. If you cannot afford to do that, add fresh materials for the piles to the old ones. In that way, make the offerings, counting the numbers. Whatever the

case, it is important that the materials should be pure and clean and unspoiled by stinginess and so on.

As for when you are distributing the offerings on the maṇḍala, the practice is to hold the maṇḍala plate up in your left hand and set out the piles with your right hand. If it becomes too heavy—for example, as a result of accumulating large numbers of the offering—and you can no longer hold up the maṇḍala in your hand, place the maṇḍala on the table in front of you and replenish the piles there. There are numerous different instructions concerning the numbers of piles, the particularities of the Ancient and New Traditions, the maṇḍalas of the three buddha bodies, and so on. You should therefore practice according to your specific tradition. Here, because it is so well known, we shall explain the thirty-seven-element maṇḍala that is said to have been composed by the Protector of Beings, Chögyal Phakpa.[312]

First, wipe clean the maṇḍala plate with your hand while reciting the hundred syllables and the "Cloud of Offerings" incantation. This does not only imply that there are some impurities on the maṇḍala plate that need to be cleaned: it is in order to purify the contaminants in your own mind stream.



THE MAṆḌALA OF THE UNIVERSE

Next, take a few grains of barley[*2] in your left hand and hold the maṇḍala plate on top of them. With the right hand, in order to symbolize soaking your mind stream with love and compassion, thoroughly sprinkle

the maṇḍala base with scented water containing the purifying ingredients from a cow. As you do so, recite OṂ VAJRA BHŪMI and so on, and visualize it as the mighty golden ground, level, broad, and vast. Then, take a heap of flowers between your right thumb and ring finger, and as you say the mantra OṂ VAJRA REKHE and the other words, dispose the flowers in a circle, anticlockwise, on the maṇḍala base, and finally in the center, imagining that the mighty golden ground is encircled all around by the ring of mountains made of iron. If you have a ready-made ring of iron mountains[*3] to place on the maṇḍala, you should do so at this point.

Next, as you recite "The king of mountains, Mount Meru," place a single large pile in the center, and visualize in the center of the mighty golden ground the king of mountains, Mount Meru, its four sides made of the four kinds of precious substances—the east side made of crystal, the south of beryl, the west of ruby, and the north of gold. It has four terraces, stepped one on top of the other, respectively, from the bottom up: Adamantine Turquoise, Piled High, Shining Crystal Light, and Tiered Wheels. Outside those, Mount Meru is surrounded by the seven square-shaped ranges of golden mountains, in order Yugaṃdhara, Īṣhādhara, Khadiraka, Sudarshana, Ashvakarṇa, Vinataka, and Nimiṃdhara. In between them are the seven seas of enjoyment, and outside them, the outermost ocean.

Next, set out the four continents, the eastern continent of Pūrvavideha and so on. Whether you do so with the "east" pointing toward you or pointing toward the object to which you are making the offering, the procedure is the same. In either case, distribute the piles clockwise in turn, starting with the east. The eastern continent, Pūrvavideha, is made of crystal, white in color and semicircular in shape, with its diameter facing Mount Meru and its circumference pointing toward the iron mountains. In the south is Jambudvīpa, which is made of beryl, blue in color and trapezoidal in shape, with the widest side facing Mount Meru and the smallest part pointing toward the perimeter. In the west is Godānīya, which is made of ruby, red in color and circular in shape. In the north is

Uttarakuru, which is made of precious gold, yellow in color and square in shape.

After that, when you set out the piles for the subcontinents, Deha, Videha, and the others, for each continent arrange two subcontinents, one on the clockwise side and the other on the anticlockwise side of each continent in turn. In other words, place Deha on the clockwise side of the eastern continent, and Videha on its anticlockwise side. Similarly, place Chāmara and Aparachāmara on the clockwise and anticlockwise sides of the southern continent, Sāthā and Uttaramantriṇa on the clockwise and anticlockwise sides of the western continent, and Kuru and Kaurava on the clockwise and anticlockwise sides of the northern continent. These are all of the same substance, shape, color, and disposition as their respective main continents, but half their size.

With regard to the proportions of the mountains, continents, and so forth, there is no contradiction in adopting those generally given in the Abhidharma and Kālacakra scriptures. However, in our tradition we should mainly adopt the description given by the Great Omniscient One in the *Precious Treasury That Fulfills All Wishes*, though we will not mention this in detail here. In the context of the maṇḍala offering, I have given a summary above, but if you wish to know the details, you should look in that text.

Continue to set out the piles in order, matching them with the elements in the prayer. Next, in the eastern continent, are mountains of jewels made from all kinds of precious substances and of incalculable size. In the southern continent are wish-fulfilling trees, having the nature of the seven kinds of precious substances, their branches bending under the weight of their foliage, flowers, and fruit, and endowed with the capacity to grant every wish. In the western continent are golden-red bountiful cows, of beautiful form, a delight to the eyes, which have the quality of granting whatever one desires. In the northern continent are abundant crops that grow naturally without being cultivated or planted and are full of nourishment.

In front of the jewel mountains is a thousand-spoked wheel made of gold from the Jambu River and shining like the sun. In front of the wish-fulfilling trees is an eight-sided beryl stone, whose light rays dispel all the darkness around, up to a distance of a hundred leagues. It has the power to cool when it is hot and to warm when it is cold, and it sends down a rain of everything one could wish for. In front of the bountiful cows is the precious queen, who is free of all the defects of womankind and full of all excellent qualities; her mere touch has the power to give rise to the gnosis of bliss-emptiness. In front of the uncultivated crops is the precious minister, who is handsome, powerful, and skillful, full of abundant and perfect qualities, and enjoys an inexhaustible wealth of possessions.

To the southeast, between Deha and Aparachāmara, is the precious elephant, which is ash white and has six tusks. Its red, lofty crown is covered with a lattice of jewels, and it is as strong as a thousand ordinary elephants. To the southwest, between Chāmara and Uttaramantriṇa, is the marvelous and precious horse, beautifully colored like the blue feathers on a peacock's neck. It is a fine animal, free of physical illness and weaknesses, and can gallop round our world of Jambudvīpa three times in a day. To the northwest, between Sāthā and the subcontinent of Kaurava is the precious general, who is courageous, skillful, and well versed in the arts of war. He is thus adept at advancing and withdrawing the four regiments of his army. He is fitted out in a coat of armor of dazzling brilliance. To the northeast, between Aparachāmara and Kuru, is the great treasure vase, which is full of everything one could need or want and decorated with jewels.

In front of the precious wheel, in the east, is the lady of charm, who is white, graceful, and lovely to behold. She holds a mirror and displays an inconceivable range of charming manners. To the south, in front of the precious jewel, is the lady of garlands: she is blue and holds a garland of precious stones. In front of the precious queen in the west is the red lady of song, who holds a *vīṇā*[*4] and is singing melodiously. In front of the precious minister in the north is the green lady of dance, performing a dance with different choreographic gestures.

To the southeast, in front of the precious elephant, is the lady of flowers, who is white and holds a flower. In front of the precious horse in the southwest is the lady of incense, who is yellow and holds an incense burner. In front of the precious general in the northwest is the lady of lamps, who is red and holds a light. In front of the great treasure vase in the northeast is the lady of perfume: she is green and holds a conch filled with scented water.

In the sky above the lady of charm is the maṇḍala of the sun, made of fire crystal and blazing with light. In the sky above and in front of the lady of song is the maṇḍala of the moon, made of water crystal, clear and radiant. In the sky in front of the lady of dance is the precious parasol, which is white with a handle of gold. And in the sky in front of the lady of garlands is the banner of universal victory, which is straight and supple and embellished with filigree ornaments.

These last two are replaced in some traditions, such as the those of the *Wheel of Time* and *Spontaneous Freeing of the Mind*, by Rāhu and Ketu—the dark blue Rāhu in the east and yellow Ketu in the west.[*5] Both of them shine brightly, emitting rays of light, and are circular in shape.

Whichever tradition you adopt, in the middle of all of these and in the intervening spaces, everything is completely filled with all the abundant and perfect riches of the celestial and human worlds, utterly pure and pleasing. All these elements radiate a wealth of offerings in keeping with their respective qualities, teeming like dust particles densely gathered in rays of sunlight. And inside each of those tiny particles of dust are amassed as many maṇḍalas again, as we have just described, all manifested by means of concentration, limitlessly, beyond what the ordinary mind can measure. Offering all this is well known as the way of making offerings described in the life story of the bodhisattva Samantabhadra. In some traditions, one imagines that from the heart of one bodhisattva Samantabhadra issue forth countless billions of myriad rays of light, and on the tip of each light ray is an emanation of Samantabhadra, each offering the maṇḍala; and from the navel of each of those emanations, similar light rays emanate, creating an

offering that fills the whole of space. This is held to be Samantabhadra's way of making the maṇḍala offering.

Thus, we read in the *Guru's Graded Path of the Practice of Dharma*,

> The foundation is the mighty golden ground,
> Encircled outside by the mountains of precious iron,
> In the middle of which is the supreme, lofty king of mountains
> Made of five kinds of precious substance and spontaneously formed,
> Perfectly shaped, beautiful and lovely to behold,
> Surrounded by the seven golden mountain ranges and the seven seas of enjoyment.
> In the east is Pūrvavideha, in the south Jambudvīpa,
> The west is adorned with Godānīya,
> The north by the great continent of Uttarakuru,
> With their eight subcontinents—
> Deha and Videha, Chāmara and Aparachāmara,
> Sāthā and Uttaramantriṇa, and Kuru and Kaurava.
> The sun and moon, Rāhu and Ketu,
> And all the wealth and pleasures of gods and humans, perfect and complete—
> This I offer to the Teacher, the Three Jewels, and all the retinue.

2. Offering the maṇḍala in an inward way

There are two sections: (1) visualizing the object of offering, the accomplishment maṇḍala, and (2) presenting the offering maṇḍala.

a. Visualizing the object of offering, the accomplishment maṇḍala

The true nature of all the phenomena that comprise one's own body—the aggregates, constituents, and senses-and-fields—exists from the very beginning as the complete three seats, the wheel of the maṇḍala of the deity.

This is the accomplishment maṇḍala, as described in the *Secret Essence of the Magical Display*:

> The vajra aggregates
> Are known as the five perfect buddhas.
> All the many senses-and-fields
> Are the maṇḍala of bodhisattvas.
> Earth and water are Locanā and Māmakī,
> Fire and wind are Pāṇḍaravāsinī and Samayatārā,
> Space is Dhātvīshvarī.
> The three worlds are a buddha-field from the beginning.
> Everything without exception, the whole of phenomena,
> Is nothing other than the enlightened state.
> Phenomena that are other than buddha
> Cannot be found, even by the buddhas themselves.

This being so from the very beginning, one only has to visualize it with the certainty of knowing that it is so. Apart from that, there is no need whatsoever for generating the deity, dissolving it, and so on.

b. Presenting the offering maṇḍala

When a correspondence is made between the inner phenomena of the aggregates, constituents, and senses-and-fields that make up one's own body and the outer container, the universe embellished with the four continents and so on, we offer the maṇḍala considering that our skin is the mighty golden ground. Our blood is the scented sprinkling water. The vertebral column is the ring of iron mountains. The head is the central Mount Meru. The right arm is the eastern continent, Pūrvavideha. The left arm is the southern continent, Jambudvīpa. The right leg is the western continent, Godānīya. The left leg is the northern continent, Uttarakuru. Our two eyes are the sun and moon. The fingers and toes are the subcontinents. The ribs are the seven golden mountain ranges. The intestines are the seven seas of enjoyment. The lungs are the wish-fulfilling trees. The heart is the

great treasure vase. The kidneys are the bountiful cows. The liver is the uncultivated crop. The brain is the ambrosia of the gods. The hair and eyebrows are the forest of sandalwood trees. The hairs on one's body are hills covered with saffron crocuses. The five sense organs are the goddesses of the sense pleasures. The bodhichitta is the mass of human and celestial riches.

In the *Graded Path of the Practice of Dharma*, we read,

> In the pure, measureless palace of my own body, with its channels and elements,
> Adorned with the luster of the five sense organs,
> The constituents and senses-and-fields are perfectly pure.
> These I offer to the teacher and Three Jewels in the enjoyment-body buddha-field.

3. Offering the maṇḍala in a secret way

Again, there are two sections.

a. The accomplishment maṇḍala

In the nature of mind—the expanse of the one and only essence free from elaboration since the very beginning—all the phenomena of saṃsāra and nirvāṇa are complete in being spontaneously present from the beginning, without having to be sought. This is the accomplishment maṇḍala, as indicated in the *Tantra of the All-Creating King*:

> Oh! The center, the essence of the unmistaken meaning,
> Completely embodies its surroundings—saṃsāra and nirvāṇa, great bliss.[*6]
> This is the essential maṇḍala, the root of all.
> Understand that it includes all maṇḍalas without exception.

b. The offering maṇḍala

The correlation between the secret maṇḍala offering and the relative maṇḍala is as follows: The ground, the nature of mind that is the actual condition of things free from elaboration, the primordial ground of all, pervading everything, is the mighty golden ground. The inseparability of that state from the moisture of compassion and bodhichitta is the scented sprinkling water. The essential nature's abiding without bias or limitation is the outer rim of iron mountains. The five kinds of gnosis—mirrorlike gnosis and so on—are Mount Meru, the king of mountains, in the center and the four great continents. The eight consciousnesses, clear and unobstructed, are the eight subcontinents. The play of the five pleasures of the senses boundlessly arising as the objects of the six consciousnesses comprises the offerings, complete and perfect, of existence and peace. All these are liberated as they arise in the expanse of primordial purity, awareness-emptiness, arising in the state free of fixation. The wisdom that realizes this is the sun. Manifesting from that is skillful means, great compassion for sentient beings who do not have such realization. The effortless arising of that compassion is the moon.

In short, everything that comprises phenomenal existence, saṃsāra and nirvāṇa, is complete as the self-manifestation of the empty nature of mind. If we realize this, we are offering the absolute maṇḍala, which transcends all concepts of offering, a recipient of the offering, and a person making the offering. The *Graded Path of the Practice of Dharma* expresses it thus:

> In the pure, measureless palace of the nature of mind realized
> as the body of truth,
> Resting in the nonconceptual state of emptiness-clarity, free of
> grasping,
> Is innate gnosis, pure from the very beginning.
> This I offer to the teacher and Three Jewels in the truth-body
> buddha-field.

E. The benefits of offering the maṇḍala

In the *Compendium of the Teacher's Wisdom*, a treasure discovered by Sangye Lingpa, we find,

> The result and benefits of having offered the maṇḍala are as follows: On the temporary level, we will have great wealth—abundant riches and freedom from the sufferings of poverty and deprivation. Unshakable faith in the sublime teacher and extraordinary confidence in the teachings of the Great Vehicle will be born in us. We will delight all beings and be respected by everyone.
>
> The mass of merit from respectfully offering the maṇḍala once, on a special day, in the presence of the teacher and sacred representations of the Three Jewels and so forth, will exceed that of the extensive deeds of making outer and inner offerings and prayers to all the sugatas and their assemblies for countless kalpas. All our wishes will be accomplished. All the host of evil deeds, obscurations, and transgressions that we have amassed over kalpas and kalpas will be cleansed and purified. From offering the maṇḍala once, all the prayers and aspirations we have made with faithful minds will be accomplished without effort. For this reason, the sublime beings of future generations should be diligent in performing the maṇḍala offering.

And,

> Of all the forms of merit that condense all virtuous practice, the merit of offering the maṇḍala is by far the greatest. Extraordinary concentration and realization will be born in us. Ultimately, in our future lives, we will enjoy everything we could wish for, acquire glory and wealth, and travel to the buddha-fields. All the sugatas will keep us in mind and so on. No one can measure such a mass of merit.

In the *Maṇḍala Sūtra*, too, we read,

Generosity in adding cow's dung and urine,[*7]
Discipline in cleaning,
Patience in removing insects,
Diligence in the endeavor one applies,
Concentration as one thinks of these,
Wisdom in very clear visualization—
These are the six transcendent perfections
That make the Capable One's maṇḍala the perfect deed.
For those who do this practice physically,
A golden complexion will be theirs;
From every kind of sickness they'll be free.
Far superior to gods and humans,
They'll have the splendor of the moon,
An abundance of precious stones and gold.
And in the very best of households they'll be born,
In royal or Buddhist families.

The master Ashvaghoṣha also taught in a similar way. And in the *Secret Tantra of Vajrakīlaya*, it is written,

To prepare the maṇḍala to gather virtue is diligence,
To clear it of insects and other creatures is the highest patience.
To wipe it clean is the discipline of enlightenment,
To suffuse the offering with medicinal substances and scented water is generosity.
To crown it with flowers is wisdom.
To consider the offerings as deities is concentration.
Inviting the deities, requesting them to be seated, obeisance, offering, and circumambulating are to be known as skillful means.
Purifying the two obscurations and completing the two accumulations is strength.
The result one obtains from it is gnosis.

Knowing that it is for beings' sake is aspiration.
Thus the maṇḍala truly completes the transcendent perfections.
Be diligent, therefore, in actually practicing the maṇḍala.

To sum up, by offering the maṇḍala, the six or ten transcendent perfections are completed, so that one achieves all the corresponding benefits. For this reason, as it is said in the scriptures,

The virtue of offering the maṇḍala,
Which gives rise to vast qualities—
Even the noble beings dare not tell.

Thus, the *Fifty Verses on the Teacher* states,

With the utmost devotion, three times a day,
Offer maṇḍalas of flowers, join your hands,
Honor the masters who teach you,
And make obeisance with your crown at their feet.

And in the *Approach to the Ultimate*, we read,

In the three breaks between sessions, observing extreme purity,
Wash your mouth, hands, and feet,
Then take some perfect flowers and before the teacher
Perform the perfectly round maṇḍala of the victorious ones.

You should make a constant effort to practice accordingly.

II. Specific teaching on how to make the offering

If you have an accomplishment maṇḍala actually set up in front, use it as the support for your visualization. Otherwise, visualize the maṇḍala of the field of accumulation in the sky in front of you as you did the object of refuge. Now, for the offering maṇḍala, take a maṇḍala made of precious substances, or whatever you can afford, or if you do not have one, an

earthen base. Wipe it clean, and sprinkle it with scented water containing the purifying ingredients from a cow. Then, physically, distribute the piles of flowers. Verbally, with one voice together with all sentient beings, recite the lines of the maṇḍala ritual according to your own textual tradition, for example:

> The golden ground, Mount Meru and its perimeter,
> The rings of golden mountains, the seas of enjoyment, the
> four continents and the eight subcontinents,
> All the riches of gods and men completely filling the
> universe
> I offer, visualized as a pure buddha-field.[313]

Mentally, make the offering, visualizing inconceivable thousands of millions of universes comprising Mount Meru resting on the mighty golden ground, with the seas, the four continents, the subcontinents, the sun and moon, and so forth as described above, piled high and completely filled with all the magnificent and abundant riches and possessions of the gods and humankind.

In addition, you should visualize and offer on a vast scale the pure manifested buddha-fields, beautifully embellished with boundless riches, completely filled with hosts of buddhas and bodhisattvas. They contain manifested gods and goddesses offering immense clouds of offerings, and a boundless wealth of the teachings of the Great Vehicle. All these are manifested through the immeasurable power of the noble beings' completion of the two accumulations and the strength of their powers of memory, concentrations, aspirations, and gnosis. Offer everything there is, reaching the furthest limits of space, dwelling as the expanse of reality and as the realm of sentient beings, and arising in the ever-revolving wheel of eternity. Offer also the bodies, possessions, and sources of good accumulated by yourself and others throughout the three times. All these offerings should be mentally combined into one and continually manifested

as an inconceivable offering like that displayed by the bodhisattva Samantabhadra.

At the same time, pray one-pointedly for your wishes to be fulfilled. Pray that the extraordinary qualities of experience and realization may swiftly arise in your own and others' minds—qualities such as faith, determination to be free, love, compassion, bodhichitta, the correct view, and the wisdom of realization of the actual condition of things. Pray that you may attain the highest realization and have uninterrupted experiences. Pray that everything you perceive appears as an auspicious link and that whatever you do will benefit others.

With this, perform the offering for as long as you can—a hundred, thousand, ten thousand, a hundred thousand times, and so on. At the end, the field of accumulation and the maṇḍala of offerings take the form of the letter hūṁ and dissolve into you. Then rest for a little while in the state of great bliss, devoid of concepts related to the three spheres. After that, conclude the practice with suitable prayers of dedication and aspiration, such as:

> By this positive action may all beings
> Complete the accumulation of merit and wisdom
> And attain the two supreme kāyas,
> Which arise from merit and wisdom.

In between sessions, instead of being careless all the time, be diligent in increasing your accumulations of merit and wisdom by such means as prostrating to the representations of the Three Jewels, making offerings to them, and circumambulating them.

III. A supplementary explanation, related to the above, of a few of the benefits of venerating the Three Jewels

There are three sections: (1) the essence, (2) the etymological definition, and (3) the different aspects of veneration.

A. Essence

The essence of veneration is to make physical, verbal, and mental offerings to those worthy of esteem and to please them by means of material gifts.[*8]

B. Etymological definition

The Sanskrit term *pūjā*, meaning "veneration," refers to something that is prepared beforehand, is offered repeatedly to please the object of veneration, and is actually presented in the form of respectful offerings that serve the recipient.

C. Different aspects of veneration

A general explanation is given in *Ornament of the Mahāyāna Sūtras*:

> In order to complete the two accumulations,
> Those whose minds are full of faith
> Offer to the buddhas robes and so forth,
> In both real and imagined ways.
> The offering of one who has made the prayer
> That the coming of the Buddha be beneficial,
> Offered without conceptualizing the three spheres,
> Is a complete offering to the Buddha.[314]

A complete act of veneration is thus taught as being one made with six aspects: (1) What leads one to engage in an act of veneration is faith associated with clarity of mind. (2) The way the act is dedicated takes the form of the aspiration that oneself and others complete the two accumulations. (3) The object of one's veneration may be a support that is actually present before one or one that is visualized. (4) The materials that are offered are pleasing articles such as garments and ornaments. (5) The causal factors behind the act of veneration are the aspiration prayers made in one's previous lives that the coming of the Buddha will be beneficial. And (6) the act of veneration is performed with gnosis: it is imbued with

wisdom free from the concepts of the three spheres—namely, an act of veneration, a venerator, and an object of veneration.

Furthermore, it is said that the act of veneration should have the following six features: It should be devoid of complacency,[*9] vast, joyous, beneficial, untainted, and made with a virtuous attitude. The *Commentary on Difficult Points in "The Way of the Bodhisattva"* speaks of six supreme features: The supreme support is the attitude, the wish to attain enlightenment. The supreme purpose is the welfare of all sentient beings. The supreme materials are those that are pleasing. The supreme skill in means is the perfect purity of the three spheres. The supreme purity is freedom from counteractive contaminants. And the supreme dedication is the transformation of one's aspiration into great enlightenment.

In the *Bodhisattva Stage*, we read of ten forms of veneration: veneration of the Buddha's body, veneration of shrines, veneration in person, indirect veneration by visualization, veneration performed by oneself, veneration that one has entrusted others to perform, veneration with riches and honor, veneration on a vast scale, veneration without defilements, and veneration through practice. The Dharma and the Saṅgha are to be venerated in similar manner, as appropriate.[315]

Thus, there are numerous different ways of classifying veneration, but here we will give an explanation in terms of the purity of four things: (1) the fields, (2) the intention, (3) the materials, and (4) the implementation.

1. Pure fields

The bodhisattva Shāntideva speaks of three fields in general:

> You will reap great virtues in the fields of excellence
> In the fields of benefits and sorrow.[316]

Fields of excellence are one's teachers and the Three Jewels. Fields of benefits are one's parents and fellow spiritual practitioners. Fields of sorrow are beings such as the sick, the destitute, and those without a protector.

The *Sūtra of Pure Aspiration*, on the other hand, mentions two fields—the object of offering, which is the field of the buddhas, and the object of giving, which is the field of sentient beings:

> Formerly did I tend the field of beings
> And the field of the mighty ones,
> From which I've harvested the perfect crop
> Of a buddha's boundless qualities.

There are numerous other ways of classifying the fields, but the most important ones are the Three Precious Jewels, as is explained in the *Sūtra of the King of Dharma*:

> In the world with all its gods,
> Apart from the Three Jewels,
> There are none worthy of offerings,
> So offer everything to them.

And in the *Garret Sūtra*,

> There is no teacher like the Buddha,
> No protection like the Dharma,
> No fertile field like the Saṅgha.
> Make offerings, therefore, to these three.

And in the *Heap of Jewels*,

> Thus, in the world with all its gods, the Three Jewels are the ones worthy of homage, worthy of salutation with folded hands; they are the supreme fields of merit.

Even greater than all of them is one's teacher, as we read in the *Sūtra of the Ornament of the Light of Gnosis*:

> Sons or daughters of good family with the greatest faith who serve a spiritual friend will acquire a boundless, immeasurable heap of merit, greater than that of venerating the buddhas for kalpas as numerous as the grains of sand in the Ganges River.

And in the *Tantra of Supreme Gnosis*,

> Better than the heap of merit
> From venerating the Buddha for a kalpa
> Is that of anointing with a drop of oil
> A single hair of one's teacher's body.

2. Pure intention

In the *Bodhisattva Stage*, we read,

> Bodhisattvas do not give for the sake of fame or in order to hear their praises sung. They do not give in order to compete with others. They do not give out of fear of becoming poor.[*10] They do not give in worship of Indra, the universal monarch, or Īshvara. They do not give with a view to a future result. Everything they give is given and dedicated for the sake of unsurpassable, true, and perfect enlightenment.

And in the *Sūtra of the Questions of Subāhu*, there is an extensive explanation, beginning as follows:

> Subāhu, were you to ask how bodhisattva mahāsattvas complete transcendent generosity, Subāhu, bodhisattva mahāsattvas practice transcendent generosity in their search for the wealth of the teachings, and not for reasons contrary to the Dharma. They give equally and not partially. They do not harm other creatures or other sentient beings. They give gifts without creating fear. They do not give for the sake of different forms of

> fame and praise. It is not in order to avoid others' negative comments. It is not out of fear. It is not in the hope of being benefited in return. It is not in order to reach the higher realms. It is not with hypocrisy. It is not in order to be flattered. It is not out of contempt.

In brief, bodhisattvas do not give with defiled motivations such as rivalry with others, or with the intention of striving for prosperous circumstances in existence, such as happiness and fame in this life and any resultant samsaric happiness in future lives. Furthermore, they do not give with the inferior intention of striving just for the result of nirvāṇa. This does not mean that there is no ripened karmic effect in general of giving with such attitudes, but that doing so does not yield the most complete result.

A defiled motivation is like eating delicious food mixed with poison: it will never nourish the life force of liberation. On the other hand, even if we strive for the result of happiness in the celestial and human worlds or for the results of the listeners and solitary realizers, these respective results will ripen once and then be consumed, like the plantain tree, which gives fruit once and then is spent. Furthermore, if they encounter other powerful conditions like anger, these positive results are interrupted and go to waste. So this is not what we should wish for.

What, then, should our intention be? As explained repeatedly above, our acts of veneration should be imbued with the thought of enlightenment, the excellent intention of striving for perfect enlightenment for others' benefit. If they are so imbued, all the faults that have just been mentioned will be prevented, and the results, instead of going to waste, will grow more and more, like the excellent wish-fulfilling tree, as has been explained in detail above. In the *Mass of Jewels Sūtra*, too, it is said that to toss a single flower in offering without parting from the thought of attaining omniscience[*11] creates greater merit than that of all the beings in the three worlds each building a stūpa as big as Mount Meru and venerating it for as many kalpas as there are grains of sand in the Ganges. And in the *Sūtra on Maitreya's Setting Forth*, we read,

Were all beings to become buddhas,
Endowed with unlimited confidence and eloquence,
And for all the previous kalpas of saṃsāra
A single being were to venerate them,
Far greater than this being's merit would be that
Of a single wise person who has aroused
The intention to attain supreme enlightenment
And offers a single flower.
Even if one set about explaining that merit
For many myriads of kalpas,
One would never finish
Describing the merit that results.

The reasoning behind the benefits being so great is explained in the *Jewel Garland*:

As boundless as are the realms of sentient beings,
So too are the benefits.[317]

And Shāntideva says,

If with kindly generosity
One merely has the wish to soothe
The aching heads of other beings,
Such merit knows no bounds.
No need to speak, then, of the wish
To drive away the endless pain
Of each and every living being,
Bringing them unbounded excellence.[318]

And,

If the simple thought to be of help to others
Exceeds in worth the worship of the Buddhas,

What need is there to speak of actual deeds
That bring about the weal and benefit of beings?[319]

3. Pure materials

Even if the fields and the intention are pure, if the materials are not pure, they will not be suitable as offerings to the Three Jewels. We read in a sūtra,

Do not offer goods that have been stolen or seized,
The property of the Three Jewels, or things that harm others.
The best are things one really values,
That give pleasure, or are beneficial.

And,

Offer things that are not contaminated by evil deeds
And that will help and please the Saṅgha and others.

Furthermore, it is said in the *Jewel Ornament of Liberation*, summarizing what is written in the *Bodhisattva Stage*, that bodhisattvas do not give to those who ask for poison, fire, weapons, and other things that the recipients might use to harm themselves or bring harm to others. They do not give to those who ask for nets, traps, or hunting equipment, or instructions on how to use them—in short, anything that will cause injury and suffering. They do not give their parents or leave their parents as a pledge. They do not give their spouses or children against their will to others who want them. They do not make small gifts if they are wealthy.

The *Sūtra of the Questions of the Ṛṣi Vyāsa* speaks of thirty-two instances of generosity that are impure because of their field, intention, application, or materials. They have been summarized by the learned beings of the past in the following verse:

Gifts that lead to wrong view and lack of faith,
Gifts that reward, or that lead to attachment,

Gifts to kings or fire sacrifices or water offerings,[*12]
Gifts to those of whom one is afraid,
Gifts of poison, weapons, and the meat of animals that have been killed,
Gifts of alcohol made to the careless,
Gifts made in order to gain influence over people,
Gifts to musicians who will sing one's praises,
Gifts to astrologers, gifts of others' riches to one's friends,
Gifts of someone else's grain for wild animals to enjoy eating,
Gifts to artisans, to doctors,[*13] and gifts made contemptuously,
Gifts that lead to doubt as to the karmic result, or to regret,
Gifts made with the thought that they will help one in a future life,
Gifts made so that one will experience the fully ripened effect oneself,
Invocations and offerings made to help when one is old, sick, or dying,
Gifts made in order to be celebrated elsewhere,
Gifts to show that one really can be generous,
Gifts to procure a woman, or because one does not have children,[*14]
Gifts made with a view to gain in future lives,
And those made to the rich while neglecting the poor—
These are the thirty-two forms of impure gift.

Moreover, there are numerous mentions in the scriptures regarding things such as the three Dharma robes that bodhisattvas who have taken monastic ordination must not give. The most important thing, however, is that whatever the quality or quantity of the things one offers, if their production has involved shameful deeds, inflicting harm on others—for example, things that have been stolen or robbed from others, or that have been produced by businesses in which animals are killed—then offering

such things is not the way to please the buddhas. This has been mentioned in detail above and is reiterated in the following quotation from a sūtra:

> To help sentient beings is to respect me: not to respect others is not to respect me.
> My activities and those of the respectful are never without compassion:
> Acting without compassion is the inferior way.
> Through compassion, one understands what harms: without it, one does not.
> Those who are filled with compassion for sentient beings
> Are venerating me; they hold my doctrine dear.
> Those with discipline, learning, compassion, and intelligence
> Will always thus make offerings to the Sugata.
> It was in terms of helping beings that I accomplished this:
> This buddha body was produced solely by benefiting beings.
> How can those who, even in intent, do harm to sentient beings
> Follow me? They have nothing to do with me.
> Those who cultivate a joyful heart are venerating me,
> So even helping beings a little is an offering to me.
> Offerings that are violent in nature and bring about harm to others
> Are not true offerings, however perfectly performed.
> You might, with joy in mind, make gifts
> Of your spouse, your children, power and wealth and kingdom,
> Your flesh, blood, fat, your body and your eyes;
> But if in doing so you injure anyone, it is me you harm.
> To bring the greatest benefit to sentient beings is the greatest offering to me.
> To gravely harm sentient beings is the worst injury to me.
> Beings' happiness is mine, their suffering is mine,
> So when someone harms a sentient being, what do you think it does to me?

It was in dependence on beings that I pleased the buddhas and gathered virtue;
Thanks to beings, too, I achieved the transcendent perfections, the fulfillment of their welfare.
With beings' benefit in mind, I cultivated diligence and subdued the demons,
And in that way, all I did for beings' sake brought me to buddhahood.
If, throughout my lives, I had had no wish to bring joy to living beings,
Whom could I have relied on for the birth of loving-kindness and compassion?
On whom, what field or ground, could my quest for liberation, my joys and suchlike have depended?
For their sake, over long periods of time, I trained my mind in compassion.
To those very living beings I gave many gifts, of elephants and the like,
And from beings who were suitable vessels I accepted gifts.
For beings who suffered all sorts of woes, I grew in compassion.
Other than caring for beings, I had no other goal.
If it were not for living beings overwhelmed by the many miseries in cyclic existence,
For whom would I have taken birth and made my own their never-ending pains?
If it were not to bring joy to sentient beings, for whom would I have achieved this state,
That of a great being adorning saṃsāra—a sugata?
As long as my doctrine shines on beings in this world,
You should remain to bring the highest benefit to others and to equalize yourselves and others.

Apart from the unstinting application of my teachings to benefit
sentient beings,
There is no point in tiring yourself nurturing this body with
food.

The Venerable Dhārmika Subhūtighoṣha sums this up as follows:

To benefit oneself and others
And avoid harming others
Is merit, the opposite is sin,
So the Buddha has said.

Accordingly, it is very important that anything we offer should be unadulterated by negative actions and prepared cleanly and purely, without any taint of things like stinginess. *Ornament of the Mahāyāna Sūtras* states,

The tender generosity of bodhisattvas
Is free of shameful deeds, is based on purity,
Leads to happiness, and is protective,
Unquestioning, and without stain.[320]

4. Pure implementation

Even if the materials are pure, if they are offered impurely, the offering will be flawed. This is why it is said in the *Sūtra of the Sublime Being*:

> The Lord spoke, "Monks, these five constitute the gifts of a sublime being. What are the five? They are gifts made by a sublime being with faith. Gifts made respectfully. Gifts made with that person's own hand. Gifts made in a timely fashion. And gifts made without inflicting harm on others."

And it goes on to describe these in detail, together with their benefits. In the *Teaching on the Benefits of Generosity*, we read,

> In order to eliminate stinginess, give with faith. Give in a timely fashion. Make gifts that are completely pure in the three respects approved by the Tathāgata.[*15] In order to eliminate all the faults related to disturbances of the mind, give respectfully. In order make the best use of your body, which is without essence,[*16] give with your own hands.

And,

> If you make gifts while in a state of love, you will be free of malice. Similarly, if you make gifts while in a state of compassion, you will never be harmed. If you give with joy, you will obtain the gift of no fear. If you give with equanimity, you will be rid of unhappiness. If you make different kinds of gifts, you will obtain all kinds of riches. If you give without any hope of reward, you will attain the fully ripened fruit of unsurpassable, true, and perfect enlightenment. Monks, the wise practice generosity in these thirty-seven ways.

The *Sūtra on the Perfection of Generosity* states,

> By giving with your own hands, you will be honored. By giving gifts respectfully, you will be revered by others, even by relatives and others with whom you are on familiar terms.[*17] By making gifts in a timely fashion, riches will come to you at the proper time and they will multiply. By making fine gifts in an appropriate manner, you will be able to appreciate the nice things you have, such as your bed and clothes. By giving things that do not harm others, you will acquire lasting wealth. By giving things while accepting unhappy situations, you will be loved by those around you.

And it gives a lengthy explanation, beginning:

> In practicing generosity in that way, do not give with attachment. Do not give with hatred. Do not give when you are upset. Do not give with contempt. Do not give with blows. Do not give in order to exterminate. Do not give while despising people. Do not give while criticizing people. Do not give with arrogance and pride. Do not give to show off. Do not give just what is left. Do not give things that are rotten or spoiled.
>
> Instead, you should give whatever gifts you make respectfully. Give as if to a superior. Give as if making an offering. Give with expressions of courtesy. Give in plenty. Give what is of good quality. Give with the greatest joy, give gladly. Give purely and on a vast scale. Give with your own hands. Give politely and respectfully. Give with a pure, virtuous intention. Give without stinginess. Give without holding back. Give unhesitatingly. Give without fear. Give magnanimously.

In this regard, it is stated in the sūtras that the Three Jewels are particularly important objects,[*18] for they are the supreme refuge, receiving the homage of the gods and all beings. The Three Jewels are the object of veneration and the field of merit for the gods and all beings, worthy of their respect and possessed of a boundless mass of qualities. So even a slightly negative action directed toward the Three Jewels, involving lack of faith, disrespect, and other such factors, gives rise to boundless karmic consequences. For this reason, in venerating the Three Jewels, you should not be tainted by faults such as disrespect, carelessness, lack of cleanliness, limiting the offering, scornfulness, laziness, and miserliness. Instead, with faith in the Three Jewels, and keeping in mind the particular benefits, you should maintain a clear state of mind, with boundless joy and enthusiasm, in which your senses are restrained from careless behavior. The flowers and so forth that you have to offer should be of good quality, clean, and beautifully arranged. You should make the offering with pure intention and respectful implementation, and set it out perfectly and bountifully in a way

that has the power to inspire and delight you and anyone else who sees it, as is described in the *Prayer of Good Action*:

> All arranged as perfectly as possible,
> I offer to all the conquerors.

And in *The Way of the Bodhisattva*,

> To the Buddhas, those thus gone,
> And to the sacred Dharma, spotless and supremely rare,
> And to the Buddha's offspring, oceans of good qualities,
> That I might gain this precious attitude, I make a perfect offering.[321]

The actual forms that this sort of perfectly pure veneration take can be categorized in many ways, but here they will be indicated under two headings: (1) common, limited forms of veneration, and (2) the unsurpassable form of veneration.

a. Common, limited forms of veneration

Generally speaking, all forms of veneration to those supreme fields, the Three Jewels, are unsurpassable. However, in this context, they are distinguished in terms of material veneration and veneration through one's accomplishment. Material forms of veneration will be discussed in the order in which they are indicated in the *Prayer of Good Action* and other texts.

With regard to forms of veneration that are made in reality, let us begin with the benefits of paying homage to representations of the Three Jewels. It is said in the Vinaya texts,

> Monks, the fully ripened effect of your prostrating with faith to stūpas containing the hair and nails of a tathāgata is that as long as you do not give rise to anger toward your fellow monks, you will experience the happiness of a universal monarch as many

> times as the number of atoms beneath you down to the mighty golden ground, and you will be born among gods and humans.

And in the *Garret Sūtra*,

> Ānanda, those beings who fold their hands and prostrate, saying, "I submit obeisance to the Bhagavan, the Tathāgata, Arhat, true and perfect Buddha," I will care for, and they will pass beyond suffering.

And the *Avalokinī Sūtra* gives lengthy explanations, for example:

> Greater than the merit of honoring a hundred thousand myriad buddhas
> For immeasurable millions of kalpas
> Will be the merit of prostrating to a stūpa[*19]
> In the future terrible ages of this kalpa.

In the *Sūtra on the Classification of Acts*, it is said that by prostrating to representations of the Three Jewels, folding one's hands before them, sweeping the place clean, and offering canopies, bells, pennants, flowers, garlands, lamps, perfumed substances and incense, musical instruments and cymbals, one will, in each case, obtain ten great benefits, and by clothing them, one will obtain twelve benefits. These and other benefits can be referred to elsewhere in my writings. In the *Vajra Net Tantra*, we find,

> If the merit of one who,
> With reverence in body, speech, and mind,
> Prostrates to the body of the Buddha
> Were to take form, the world could not contain it.

The benefits of singing praises are mentioned in a sūtra, where it is said that in the past our Teacher sang a single verse in praise of the Tathāgata

Tiṣhya, as a result of which he gathered nine kalpas' worth of merit. And in the *Sūtra of the Fortunate Kalpa*, it is said,

> When the Sugata King Knower of Time
> Was a poet, he sang a verse in praise
> Of the Sugata Sublime Grass
> And aroused bodhichitta for the first time.

In the *Four Stanzas*, we read,

> One who praises the Tathāgata
> With these four stanzas
> Will not, for ten billion kalpas,
> Go to the lower realms.

And the *Verses for Prasenajit*,

> To those who praise the Buddha's reliquary,
> Sweet melodies of flutes and songs
> And other pleasing sounds will come,
> And perfect knowledge, too, they'll gain.

And in a tantra also we find,

> These are the vast and perfect qualities
> Of all the buddhas.
> By voicing them just once
> One will accomplish all the buddhas.

The benefits of making offerings of flowers to representations of the Three Jewels are mentioned in the *Sūtra of the Questions of the Girl Sumati*:

> Lady, if bodhisattvas possess four teachings, they will be reborn miraculously in a jeweled lotus in the presence of the

> victorious, virtuous, and transcendent buddhas. What are these four? They are these. To fill one's hands with incense powders, or utpala flowers, or lotuses, or water lilies, or white lotuses, and offer them to a representation of the Tathāgata or to a reliquary of the Tathāgata. To avoid giving rise to harmful intentions toward others. To place a lotus under a representation of the Tathāgata. And to have vast faith and conviction in the Buddha's enlightenment. Lady, if you have these four teachings, you will be reborn miraculously in a jeweled lotus in the presence of the victorious, virtuous, and transcendent buddhas.

And the *Avalokinī Sūtra* states,

> Those who, with a joyful mind, take some flowers and,
> arousing faith,
> Scatter them in a rain upon the Protector of the World
> Will possess the fortune of the human realm.
> Enthroned as kings, they will venerate the conquerors.

In the *Verses on Circumambulating Reliquaries*, we find,

> Were a wise person, with joyful mind, to heap some flowers
> Before a stūpa of the Buddha,
> Even a hundred thousand containers full of Jambu River gold
> Could never match or equal that.

Similarly, about offering garlands of flowers, jewels, and so forth, it is said in the *Avalokinī Sūtra*,

> Those who make a garland of flowers
> And offer it to a stūpa
> Will never lack for anything.
> When they die, they will migrate

From the human state to the Thirty-Three,
And there acquire a measureless palace
Made of all kinds of precious gems.

And in the *Verses for Prasenajit*,

Those who offer an abundant rain of flower garlands
To the statues of the buddhas in this life
Will be adorned with all kinds of lovely things
In the human and celestial worlds.

And,

Wise persons who, with faithful minds,
Drape garlands on the Sugata's reliquary
Will have such merit that they'll be crowned
With golden garlands decorated with many gems.
Those who hang ornaments and garlands on the stūpas of the Teacher
Will proceed through their lives with bodies bedecked
With the finest necklaces, garlands of ornaments, jewels,
Bracelets, and armlets.

In the *Verses on Circumambulating Reliquaries*,

Were a wise person, with joyful mind,
To drape a flower garland on a stūpa of the Buddha,
Twenty million measures of Jambu River gold
Could never match or equal that.

About offering music, with the sounds of different kinds of musical instruments, whether blown, clashed, or struck, it is said in the *Avalokinī Sūtra*,

One who makes an offering of musical sounds to the Best of Men
Will come as a king, powerful and free of suffering,
With a voice that delights the human world,
A voice that is complete and pure in sound.

And,

By offering the sounds of musical instruments to the Conqueror's reliquary,
One will have the perfect confidence and eloquence that comes from profound knowledge and correct elocution.
One's voice will have all five qualities,[*20] the words one says will please,
And one's fame will spread throughout the world.

And,

From offering bells to the Conqueror's reliquary,
One's words will have authority and great renown.
With the pleasing melody of Brahmā's voice, one will remember one's births.

With regard to offering perfumed substances such as fragrant oils and incense, the *Avalokinī Sūtra* says,

If one has offered incense and scented water to the Conqueror's reliquary,
When the Bhagavan's teachings are destroyed,
One will no longer be reborn in Jambudvīpa
And will become a lord, at that time, in the higher realms.

And the *Verses for Prasenajit* state,

Those who anoint a stūpa of the Sugata

With oils mixed with the finest scents
Will be venerated with incense, and their bodies,
Anointed with sandalwood, will shine like the light of the sun.

On the benefits of making offerings of parasols, canopies, banners, victory banners, tassels, and so forth, the *Avalokinī Sūtra* states,

If one has given rise to the aspiration to become a buddha in the world
And offered a banner for a stūpa of the Bhagavan,
One will be worthy of veneration by many beings,
Enjoy supreme enlightenment, and experience sublime peace.

And,

By offering a victory banner to a supreme being,
Free of the dust of defilements,
One will, without undue delay, acquire much wealth,
One will possess the abundant treasure of infinite wisdom,
And never have a cowardly or ignoble mind.

And the sūtra gives the following extensive account, which begins:

When the Buddha, the sublime Best of Men, is walking,
And someone who has faith in that incomparable guide
Offers the Conqueror a parasol of jasmine flowers
To stop the sun's rays falling on the Teacher's body,
Because of his devotion with this beautiful deed,
He will be born a hundred thousand times as mighty Indra,
He will be the lord of brahmās in all worlds.

It continues through to:

Those who offer parasols to the Bhagavan's stūpa
Will never abandon their intent to attain enlightenment.

Abiding in love, they will never have base intentions,
Their understanding will never decline.

And in the *Verses for Prasenajit*, we read,

If some with faithful minds
Should offer a canopy for a stūpa or statue,
They will have dominion over the earth,
Beyond the ends of the ocean—
They will be the only ruling king.
By joyfully hanging vast, manifold canopies
Over the stūpas of the sugatas,
They will be like Indra is for gods and men—
Like canopies over the human and celestial worlds.
People who attach manifold beautiful banners
To reliquaries containing the sacred relics,
Which are sources of uncontaminated merit,
Will become powerful, objects of veneration in the three worlds.
Those who attach cloth ornaments to the reliquaries of the sugatas
Will obtain the power and glory of humans, the power and glory of gods.
Having experienced the greatest happiness,
They will obtain the extraordinary crown of perfect liberation.

About offering butter lamps and other bright lights, it is said in the *Avalokinī Sūtra*,

Those who offer a single lamp to the Buddha's reliquary
Will, from then on and up to the peak of existence,
Have splendor like a buddha-field filled with Jambu gold—
A splendor that can never come to an end.
Those who have offered a lamp to the Sugata's reliquary

Will never have an ugly body.
They will acquire a handsome form, strong and steady,
And travel everywhere in the world.
One might be able to count, measure, and describe
The grains of mustard heaped to fill
Ten thousand billion buddha-fields,
But not the merit of a single lamp offered to the Sugata.

And,

It is possible to finish filling with precious jewels and beryl stones
This entire realm, our world of Endurance,
But there is no possible end
To the glory of offering a single lamp to the Buddha's reliquary.

In the *Verses for Prasenajit*, we read,

By offering lamps to the peerless reliquary of the Buddha,
One will gain the unobscured divine eye,
An eye like the petal of a fully bloomed blue utpala,
Clear and lovely, and beautifully almond shaped.
Those who present a row of lamps before a stūpa
Will have lovely eyes, fully opened treasures,
Oval eyes, in color azure blue,
Catching the looks of men and women.
Those with fortune, who in the evening sit with folded hands
Before the Mighty One and offer wicks for lamps,
Will harvest the result in other lives:
Their bodies will shine with light like real jewels.
And when the lamps they've offered to the Conqueror go out,
If they, with happy minds, rejoice at this,
Requesting that they may reach the essential goal,
The five eyes, too, will surely be obtained.[*21]

There are further extensive explanations in the *Sūtra on Offering Lamps* and other texts.

On making an incense offering by burning sweet-smelling substances, whether prepared or in their natural form, the *Avalokinī Sūtra* declares,

> As I relate the benefits for one who takes a little incense,
> No bigger than a mustard grain,
> And burns it before the stūpas of the Bhagavan—
> Listen with a clear mind, free of dust and contaminants.[*22]
> Possessed of merit, that person will travel everywhere,
> And free of illness, will have a careful, stable mind.
> He will practice the way and subdue misery,
> Rejoicing and delighting many beings.
> He will become a king and venerate the supreme conquerors.
> He will become universal monarch, powerful and wise,
> A gold-hued buddha bedecked with all the marks,
> Spreading the perfume of the teachings throughout the world.

And in the *Verses for Prasenajit*, we read,

> By offering the Buddha's reliquary sweet fragrances,
> Offering incense made of aloe wood
> And preparations of many copious incense substances,
> One's whole body will bear a fragrant scent.

About offering different kinds of clothes such as silken garments, it is said in the *Avalokinī Sūtra*,

> Those who make an offering, with joyful, delighted mind,
> Of fabric to the Bhagavan's reliquaries
> Will always acquire the loveliest clothes,
> Ten billion, ten trillion, or infinite in number.

And,

Those who make an offering of fabrics
To the Bhagavan's reliquary and to the peerless guides
Will here obtain an incomparable body,
Marked with the flowers of the thirty-two marks.
If they wrap cloths round the Bhagavan's reliquaries,
For infinite kalpas on end, from the palms of their hands
Will come forth lovely strings of pearls
Of various kinds, magnificent chains,
And beautiful golden threads.

And,

It is possible to reach the end of the glory
Of filling the whole thousandfold universe
With the seven supremely precious substances,
But not that of a single offering of cloth to the Conqueror's reliquary.

And in the *Verses for Prasenajit*, we read,

By offering clothes to the reliquary of the Conqueror,
One will be clothed with the raiment of merit, love, and modesty;
One will be joyful, possessed of all good qualities, free of miserliness;
One's color, too, will be soft, of golden hue.

Sprinkling saffron water and so on and offering different kinds of sweet-smelling waters for drinking, ablutions, and so on result in the following benefits according to the *Verses for Prasenajit*:

Those who, in spring, settle the dust
Around a stūpa by sprinkling pure water
Will be fanned delightedly by women

With golden-handled fans.

And,

People who sprinkle the Munindra's stūpa
With scented water, pure and clear,
Will have no sorrows: their bodies free of smell,
They'll know no torment, and have soft complexions.

And in the *Verses on Circumambulating Reliquaries*,

Were a wise person, with joyful mind,
To sprinkle scented water on a stūpa of the Buddha,
Even a hundred thousand heaps of Jambu River gold
Could never match or equal that.

Moreover, with regard to sweeping the dust at a temple or stūpa, we read in the Vinaya texts,

> Those who sweep away the dust obtain five benefits: they will accumulate sources of good, so that their own minds become clear, others are inspired, the gods rejoice, and they become beautiful. And when their bodies disintegrate, they will be reborn in happy states, in the worlds of the gods.

And in the *Avalokinī Sūtra*,

Those who, seeking merit, wield a broom
And thus respectfully venerate the Bhagavan's stūpa,
Will not have a body that is despised or unclean.
Their every pore will emit the fragrance of sandalwood.
Those who sweep before the Bhagavan's Nirvāṇa Stūpa
Will, for a million myriad kalpas, obtain
A sublime body, with perfect limbs,
Beauty, and the armor of all the marks.

And,

> If, with the power of faith aroused, one sweeps away
> The dried-out flowers and dirt before a stūpa of the Bhagavan,
> One will be rid of the base desires that lead to suffering
> And please the Guide possessed of the ten strengths.
> Those who sweep away the wilted flowers from before a stūpa
> Will be physically beautiful and pure.
> They will be worthy of the veneration and gaze of many beings,
> And kings will never think of harming them.

And in the *Verses for Prasenajit*, we read,

> By removing the old flowers from the stūpa of the Conqueror,
> One will be free of attachment, never become angry,
> Be rid of confusion, and have no attachment to wrong views.
> One will make people delighted and happy.

Wiping away the cobwebs and so on from a representation of the Three Jewels results in the following benefits, according to the *Avalokinī Sūtra*:

> Whoever removes the cobwebs from the stūpa
> Of that field of merit, the incomparable Light of the World,
> Will become careful and tear away the web of Māra.
> He will always abandon the ground of the lower realms
> And constantly revere the buddhas, free of dust.
> He will always become a powerful universal monarch.
> Having been reborn in the human world, he will possess merit
> And become the object of veneration of all the kings.
> Among the gods, by Indra will he be revered.

And in the *Verses for Prasenajit*, we read,

From having cleaned the stūpa of the Mighty One,
One will be exceedingly lovely and beautiful to see,
With a fine complexion, the color of a lotus,
And free of all the flaws of existence.

On repairing leaks in the roof of a temple and so on, the *Avalokinī Sūtra* gives a lengthy explanation, beginning:

Listen with a clear mind, free of defiling stains,
To my explanation of the benefits
For someone ordinary who, aspiring to gain buddhahood,
Clears a stūpa overgrown with grass:
One will in future lives see the sublime conquerors,
Those supreme, powerful and noble beings,
And offer them the most sublime offerings.
One will always acquire sublime faith.
Having seen the buddhas, the leaders with the ten strengths,
One will venerate those incomparable guides,
Who with gladdened hearts will prophesy:
"You will be a buddha adorned with all the marks."

About repairing ruined or cracked stūpas, or building an assembly hall, a shrine room, and so on, it is said in the *Verses for Prasenajit*,

Those who build a dwelling for a teacher of the world,
Of grass or wood or brick,
Or engage others to do so,
Will be as shelters, as it were, for beings.
Those who build a shrine hall for the Buddha
Will, while circling still as beings in saṃsāra,
Obtain a house that shines with light,
Like the residence of Indra, mightiest of gods,
And be possessed of happiness at all times.

Within the higher realms, in places that result from their good ways,
They will find happiness for many kalpas long
And live forever joyfully, free of suffering,
And in the end they will attain the state of peace.
Those who, at the main door of the Buddha's stūpa,
Build an arch, in beauty like a rainbow's curve,
Will in other lives obtain a house
With ornamented entrances.
Those who faithfully construct a moat and gate
In order to protect the bodily relics of the Teacher
Will in other lives be immune to enemies
Depriving them of their glory and possessions.
Those who, not at others' request
But of their own free will,
Repair the cracks in ancient stūpas
Will have fine physiques,
And with the highest qualities they will be adorned.

In the *Sūtra on Grasping the Roots of Virtue*, it is said that by venerating a stūpa of the Tathāgata, repairing it and cleaning it, one will realize four pure and sublime aspirations—those concerning the body, the leisure to practice, the full taking of vows, and beholding the Tathāgata. And the *Sūtra of Ambrosial Speech* states,

> It is thus. Uninterruptedly making the gift of Dharma, and likewise, making the gift of protecting all beings from danger, meditating on the four boundless attitudes, restoring old stūpas, and inspiring all sentient beings with the wish to achieve buddhahood—Maitreya, if bodhisattvas possess these five virtues, they will not be obstructed by any kinds of demons, they will not be overpowered by any of the demons' retinues; they will, because of their love for all sentient beings, have long

lives, protecting others, and they will swiftly attain buddhahood
in unsurpassable, true and perfect, manifest enlightenment.

Offering plaster, paint, and so forth for a temple, stūpa, and so on has the following benefits, according to the *Verses for Prasenajit*:

Those who apply plaster or cow dung
Upon a reliquary of the Sugata
Will be reborn as gods and humans,
Beautiful in body and complexion,
Pure, unblemished, and leading happy lives.

And,

Those who decorate the Buddha's stūpas,
Images, or temples with different colored paints
Will gain, one after another,
All the qualities of the Sugata.

And,

Those who paint the stūpa of the Mighty One with whitewash
Will, in the worlds of gods and humans, have long lives,
Be free of physical and mental illness and pain,
And always be happy and have abundant wealth.

About offering jewel insets and so on for stūpas and statues and so forth, the same text says,

Those who offer to the world's protectors
Pleasing jewels that blaze with light
Will obtain the seven precious substances
And the branches of enlightenment, like stainless jewels.

And,

Those who offer to the Omniscient Ones
Lovely mirrors, spotless as the moon when full,
Will, in all successive lives,
Be worthy to behold by gods and men.

And in the *Avalokinī Sūtra*,

One who, with joyful mind, develops the force of respect
And offers chains of jewels to the Bhagavan's stūpa
Will become a king, adorned with the major marks,
The highest and the mightiest—a universal monarch.

About making an offering of food, with different things to eat and drink, to the Saṅgha at such times as religious festivals, it is said in the *Verses for Prasenajit*,

Those who make an offering of delicious food
To a Saṅgha of ordained persons or hermits in retreat
Will, when dwelling in solitude in saṃsāra,
Obtain colorful, tasty things to eat.
Those who make an offering of plenteous drink
To a Saṅgha of ordained persons or hermits in retreat
Will, when dwelling in solitude in saṃsāra,
Obtain colorful, tasty things to drink.

And in the *Sūtra on the Perfection of Generosity*, we read,

When they make a gift of food,
The wise are thereby giving
Long life, a beautiful appearance, strength,
Happiness, and, fifth, confidence and eloquence.
Those who make a gift of food will themselves be joyful,
Long-lived, healthy and happy, and strong.
These steadfast, cheerful people

Will have unobstructed confidence and eloquence.
Wealth and glory will be theirs.
People who are gentle and intelligent,
Possessed of merit, peaceable and wise,
Are so from having given food.

And,

By making gifts of drink, the wise
Will never fall and be reborn as hungry ghosts,
Burning everywhere and blazing furiously;
For them the torments of thirst will not occur.

On offering clothes the same text states,

Those who offer clothes will have the greatest glory.
Always of good family and beautiful physique,
They will be people who are full of decency,
People who are famed and fortunate.

On offering a place to stay and sleep, it is stated in the same text,

Those who give a place, a celestial palace,
Will, wherever they are born,
Become the owner and lord
Of the household, place, and surrounding land.

And,

People who make an offering of bedding and pillows
Will be born learned in the treatises,
They will acquire sustained calm and give magnanimously,
From a lotus they will emerge, endowed with majesty and
youth.

And,

> Made of the seven various precious substances,
> And two yojanas in height,
> With a perimeter of one yojana,
> Resplendent like Mount Meru,
> And fully ornamented with the measureless palace,
> Surrounded by hundreds of magical, jeweled trees,
> Covered with lattices of chimes and tinkling bells,
> And brightly embellished with precious jewels—
> One who gives chairs, seats, and tables
> To those whose conduct is perfectly pure
> Will, while circling in states of saṃsāra,
> Obtain seats of a similar kind.

About offering everyday necessities such as medicines,

> Because of gifts of elixirs and medicines,
> They will be free of disease, like the full moon,
> And live happily, comfortably, with little to harm them.
> Such people will have long lives.

And,

> By fully giving life's necessities,
> Wherever they take birth again
> They will have all the qualities complete,
> Branches of the most sublime.

Circumambulating a representation of the Three Jewels has the following benefits, as stated in the *Avalokinī Sūtra*:

> Those who, in order to benefit all living beings,
> Arouse the mind intent on enlightenment

And perform circumambulations
Around the stūpas of the world's protectors
Will, in all their series of lives,
As they practice the activities of the bodhisattvas,
Have mindfulness, intelligence,
And fortune, and be free from fear.

And in the *Verses for Prasenajit*,

Those who with faith circumambulate
The stūpa or a statue of the Mighty One
Will, in their next lives, receive obeisance from their greatest enemies;
They will be excellent vessels and possess good qualities.

And, in particular, in the *Verses on Circumambulating Reliquaries*, we find an extensive explanation, beginning:

Those who circumambulate a stūpa
Will be worshipped by gods, nāgas,
Yakṣhas, gandharvas, demigods,
Garuḍas, kinnaras, and mahoragas.
They will obtain the freedoms, so hard to find,
And from completing even a single series
Of circumambulations round a stūpa,
They will abandon the eight states with lack of opportunity.
They will have mindfulness, intelligence,
A beautiful complexion, and wisdom.
They will always be venerated.
As gods and, likewise, humans,
They will have long lives too,
And gain great fame as well.

And,

They will acquire the four close mindfulnesses,
The four boundless attitudes,
And the four bases of miraculous powers.
They will, as results, obtain the four noble truths,
The powers and strengths,
And the elements leading to enlightenment.
Possessed of the six preternatural powers, and free of taints,
They will eliminate all defilements
And become arhats with great miraculous abilities.
Eliminating attachment and aversion,
And abandoning all followers,
They will attain enlightenment as solitary realizers.
They will attain the level of tathāgata in all worlds,
Adorned with the marks
And with bodies of golden hue.
Bodily one circumambulates,
Verbally one circumambulates,
Mentally one circumambulates,
Making prayers of aspiration one circumambulates.
By making circumambulations in this way,
The difficult journey is easily accomplished.
The benefits of circumambulating
The stūpas of the world's protectors
Are impossible to properly describe
With just a few, limited words.

In the above contexts, *stūpa* is explained as referring to representations of the Three Jewels in general.

The *Sūtra Teaching on the Magical Display of Miracles* gives the following summary:

Those who have stūpas, paintings, and statues made,
And venerate and pay homage to them,

Who thus call to mind the buddhas' names
And live for the sake of enlightenment,
Will all attain liberation.

And the *Sūtra of the White Lotus of the Sacred Dharma* states,

Those who to the relics of the Sugata make a little offering,
And strike and make the cymbals sound just once,
Or offer just a single flower to them,
And, even if with their minds disturbed,
Venerate a fresco of the Sugata drawn upon a wall
Will one day come to see ten million buddhas.
Those who fold their hands before a stūpa,
Completely, or raise just a single hand,
Or momentarily bow their heads,
And likewise bow their bodies once,
And those who, even with distracted minds, prostrate
To places where the relics rest,
Voicing the one word *Buddha* a few times,
Will all attain this supreme enlightenment.

And the *Jewel Cloud Sūtra* has the following:

Fortunate child, the Tathāgata is the embodiment of the Dharma. By venerating the Dharma, fortunate children will be venerating all the tathāgatas.

In short, as the *Sūtra of the Ten Wheels of Kṣitigarbha* states,

All the happiness and well-being in the three worlds
Arises from venerating the Three Jewels.
Therefore, those who wish for happiness and well-being
Should be diligent in venerating the Three Jewels.

And the *Avalokinī Sūtra*,

> Listen, then, to these great benefits,
> And by offering the Protector
> Flower garlands, victory banners,
> The finest raiment, sounds of music,
> And canopies, unguents, and scents,
> Attain to buddhahood!

These are words of instruction given by the compassionate Buddha himself.

Now, one might wonder whether there is any difference between making offerings to the Buddha present in person and, as nowadays, to his representations. In fact, there is not the slightest difference, as is stated in a sūtra:

> Great Sage, I teach that the fully ripened effect for someone who makes offerings to the Bhagavan who has passed into nirvāṇa and for someone who makes offerings to the Bhagavan who is present now is equal; it is the same. Should you ask why, it is for the following reason: while the Tathāgata's form body is distinct from the body of truth, the body of truth is not distinct from the form body. Because the mental state is the same in those who make offerings to the Buddha who is present and in those who make offerings to the Buddha who has passed into nirvāṇa, there is not the slightest difference in merit between the two.

And,

> Making offerings to me, now,
> And making offerings to images in the future,
> Both have the same merit and the same ripened effect.
> There is not the slightest difference between these two.

And,

> Those who faithfully offer their respect
> To the conquerors who have passed into nirvāṇa
> And to the ones who are present now
> Have the same virtuous attitude,
> So they acquire the same heap of merit.

Furthermore, the *Detailed Explanations of Discipline* mentions seven kinds of merit derived from material gifts:

> Gifts of gardens, temples, and bedding,
> Continuous provisions, occasional meals,
> Gifts made to the sick and to their nurses,
> And gifts of humanitarian aid
> Are seven kinds of merit derived from material gifts.[322]

And in particular, *Distinguishing the Middle from Extremes* speaks of ten Dharma activities:

> Copying the scriptures, making offerings, charity,
> Listening, reading, memorizing,
> Teaching, reciting, reflecting, and meditating—
> These ten activities yield boundless stores of merit.

It is important to perform these activities, mainly in the postmeditation period.

b. The unsurpassable form of veneration

The unsurpassable form of veneration is referred to in a sūtra as follows:

> Brahmin, these three are the unsurpassable forms of veneration and service to the Tathāgata. They are the unsurpassable forms of veneration that give rise to boundless merit. What are these three? Arousing the mind set on unsurpassable, true, and perfect

enlightenment. Holding the teachings of the tathāgatas. And accomplishing the teachings one has heard accordingly.

Of these, the benefits of bodhichitta have already been explained. As for the benefits of holding the sacred teachings, generally speaking the merit of hearing, expounding, practicing, and accomplishing the teachings of the Great Vehicle is inconceivable. We read in the *Sūtra of the Questions of Sāgaramati*,

> Greater than the merit of offering the sugatas
> This great thousandfold universe filled with gold
> Is that of hearing and gaining faith
> In the treasury of the teachings.
> Greater than the merit of offering the tathāgatas
> Ten thousand world systems filled with precious things
> Is that of applying oneself to studying these sūtras—
> Such merit the former cannot ever yield.
> Greater than the merit of making gifts
> Of ten thousand world systems filled with precious things
> Is that of reading aloud and teaching this sūtra—
> No previous merit matches a part of that.
> Greater than the merit of offering
> A million myriad realms filled with precious things
> To the buddhas, masters and protectors of the world,
> Is introducing beings to this way.
> And compared to offering to the conquerors
> Worlds in the ten directions as many as the Ganges's sands,
> All filled with jewels,
> To properly abide by whatever has been taught
> Yields merit for which there is no equal.

In particular, the benefits of holding the sacred teachings at times such as ours, when the teachings are close to disappearing, are even more

inconceivable. The *Avalokinī Sūtra* declares,

> Those who hold the Victor's sacred Dharma
> When the teachings are in decline
> Have power and strength, and are endowed with diligence.
> Wandering everywhere among common men,
> They serve one hundred thousand buddhas.
> Those who hold the Victor's sacred Dharma
> When the teachings are in decline
> Have utterly resplendent forms and are possessed of wisdom.
> The world of humans honors them;
> By kings, the wise, and learned are they praised.

And,

> Greater than venerating a thousand buddhas,
> Or a hundred thousand, or ten million,
> For kalpas numerous as the Ganges's grains of sand,
> Is the merit of one who holds, by day and night,
> The sacred teachings of the world's Protector.
> When the doctrine is in decline.
> One who, as the doctrine disappears, holds the teachings
> In which the wisdom of the Buddha dwells,
> And that of all the buddhas of the past,
> Is venerating me.
> Those who, as the sacred Dharma disappears,
> Preserve the Teacher's doctrine
> Will never, in ten thousand million kalpas,
> Weaken and degenerate.
> They will experience physical well-being
> And never be struck by illness.
> Never will they be robbed of happiness.
> Because they have preserved the Teacher's doctrine,

They will have patience in abundance,
Be gentle, clear-minded,
and adaptable,
And be loving toward sentient beings.

And,

Those who in the future hold this sūtra
Are my children, constantly in tune with me.
Ten million buddhas might sing their eulogies,
But never would they finish praising them.

And in the *Sūtra of the Questions of Sāgaramati*, we find,

Those who hold the Tathāgata's sacred teachings
Are showing their gratitude to the Tathāgata.
They hold and trust the treasury of the conquerors
And venerate the buddhas in the ten directions.
The heap of merit of offering the tathāgatas
The many worlds that fall within the buddhas' gaze,
All filled with precious things, can never surpass that
Of holding the teachings when they are coming to an end.

And,

Were they to tell for kalpas without break
The qualities and benefits of these,
They would never reach the end of telling
These benefits of holding the sacred teachings.

And the *Sūtra of the Questions of Gaganagañja* states,

Just as, even if described for ten thousand million kalpas,
There is no end to the buddhas' wisdom,
Neither is it possible to assess

The merit of holding the Tathāgata's sacred teachings.

The benefits of properly practicing the meaning of the teachings one has heard are referred to in the *Sūtra of the King of Concentrations* in a passage beginning:

> Young man, there are ten benefits for great bodhisattvas who are diligent in correctly settling the mind inward. Their minds are free of turbidity. They act carefully. They remember the Buddha's qualities. They have faith in the practice. Their wisdom is free of fluctuation. They repay the Buddha's kindness. They do not give up the Dharma. They observe complete restraint. They acquire true discipline. And they realize the four kinds of perfect knowledge. Young man, these ten are the benefits for bodhisattva mahāsattvas who are diligent in correctly settling the mind inward.

And it ends as follows:

> When those bodhisattvas die and transmigrate,
> They will go to the Blissful Realm.
> Hearing the excellent teachings from Amitāyus,
> They will obtain the acceptance that phenomena are unborn.

In particular, the benefits are even greater than those of deeds such as generosity, as is mentioned in a sūtra:

> Mañjushrī, compared to a bodhisattva who, for a thousand god years, gives whatever is necessary to the Three Jewels, another bodhisattva who, for a duration as little as a finger snap, investigates things, thinking, "All compounded phenomena are impermanent; all compounded phenomena are suffering; all compounded phenomena are empty; all compounded

> phenomena are devoid of self," gives rise to an immeasurable amount of merit.

And in the *Sūtra of Maitreya's Great Lion's Roar*, it is said that greater than an offering to the Tathāgata of this third-order universe of one thousand million worlds, all filled with offerings, offered three times by day and three times by night for one hundred thousand years, is the merit of someone striving for enlightenment who abides by the aggregate of discipline and who receives the transmissions from a preceptor, recites them, and keeps in mind the meaning of as little as four lines, and who, shunning distractions and diversions, takes seven steps toward a lonely hermitage. Moreover, it is said that if one were to compare the offering of all kinds of gifts that King Rim-Holder made for eighty-four thousand years to the Tathāgata Manifold Flowers and the meditation on the teaching that all phenomena are unborn that someone dwelling in a lonely hermitage performs for a duration as little as a finger snap, one would never get near counting how many more times the latter offering exceeds the former—a thousand, ten million, a hundred million, and beyond.

The benefits of practicing are even greater than listening and so on, as we read in a sūtra that teaches thatness:[323]

> Shāriputra, many times greater than the merit of someone who listens to the teachings for one kalpa is the merit of one who trains in the concentration of thatness for the duration of a mere finger snap. Therefore, Shāriputra, put all your efforts into teaching others this concentration of thatness.

And in the *Sūtra of the Great Crown Protuberance*,

> Greater than the merit of listening and reflecting for many kalpas is that of meditating for one day on the meaning of ultimate reality. Should you ask why, it is because it takes one far beyond the path of birth and death.

This is also the antidote for the accumulation of obscurations that counter enlightenment, as we read in passages such as these, from the *Heap of Jewels*:

> Taking the analogy of holding up a lamp in a dark room, in the same way, Kāshyapa, even deeds and defilements that have been accumulated over one hundred thousand years will be annulled by once properly using the mind to analyze phenomena.

And,

> Kāshyapa, by once properly using the mind to analyze phenomena, deeds and defilements accumulated in a hundred thousand kalpas are purified.

Similarly, attachment to the sense pleasures is counteracted and preternatural knowledge and concentration arises, as is mentioned in the *Verses That Summarize the Perfection of Wisdom*:

> With concentration, one looks down upon the pleasures of the senses and abandons them. One manifestly accomplishes understanding, preternatural knowledge, and concentration.

As for how it removes doubts, the *Sūtra of the Ten Wheels of Kṣitigarbha* states,

> Training in concentration will clear away all doubts,
> But nothing else can do so.
> Therefore, meditation on concentration is the best:
> The wise should exert themselves in this.

It also enables us to develop great compassion and see the true meaning, as a result of which we realize the result, nirvāṇa. This is explained in the *Sūtra That Perfectly Summarizes the Dharma*,

> By settling the mind in equipoise, one will see the true nature as it is. By seeing the true nature as it is, bodhisattvas manifest great compassion for sentient beings.

As for the particular quality of being able to bring disciples to full maturation, the *Sūtra of the Perfection of Wisdom* states,

> A bodhisattva mahāsattva practices the transcendent perfection of wisdom, abides in the three meditative concentrations,[*23] and brings sentient beings to maturation.

And in *Ornament of the Mahāyāna Sūtras*, we read,

> Through that very concentration, they bring all beings to the three levels of enlightenment.[*24]

Moreover, settling evenly on the meaning of thatness, the actual condition of things, includes and completes all the paths of the sūtras and tantras. This can be known from scriptural authorities such as the Dharma Lord Gampopa's *Jewel Ornament of Liberation*.[324] In short, as we read in the *Sūtra of the Questions of Sāgaramati*,

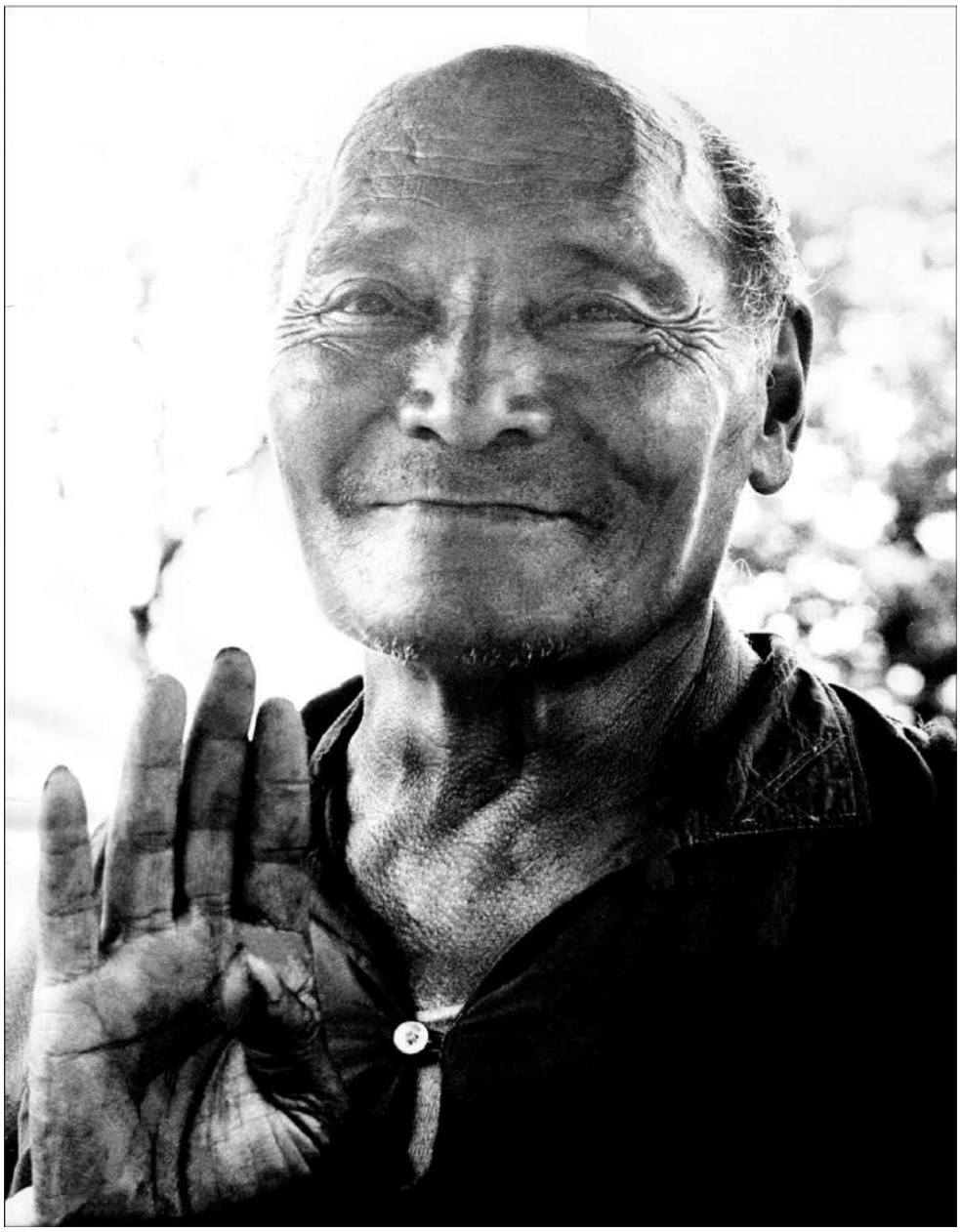
> The mind intent on perfect enlightenment, holding the
> teachings, Accomplishing the teachings, and having
> compassion for living beings—
> The merit of these four elements is limitless:
> Of their limits, the sugatas do not speak.

Here, the separate mention of "compassion for living beings" shows that actions such as ransoming lives, which are motivated by bodhichitta, are also unsurpassable forms of veneration and that they, in fact, obtain the same benefits as described above.

If we have not stocked the treasury of the jewellike two accumulations, We will never gain the extraordinary riches of the two buddha bodies. So abandon all careless activities,

And be diligent in being one-pointed, O fortunate ones!

This completes the instruction on the maṇḍala practice for gathering the accumulations.



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SKIP NOTES

*1 Tib. *ba byung*. According to Kriya tantra, five ingredients collected under specific circumstances are especially pure: the milk, butter, cheese, urine, and dung of a red cow, born at an auspicious moment, and which has just calved for the first time. These have to be obtained during a lunar eclipse by a fully ordained monk who has been ordained fifteen years, kept his vows perfectly, and now renews his vows before milking the cow.

*2 Or other grains, medicinal fruits, or precious stones, depending on the materials being used for the offering.

*3 That is, the first of the three maṇḍala rings, if you have them.

*4 The vīṇā is an Indian instrument similar to the lute.

*5 Tib. sGra can dus me, Skt. Rāhu and Ketu, two figures in Indian mythology representing the ascending and descending lunar nodes that give rise to eclipses.

*6 These two lines refer to the two elements of the Tibetan word *dkyil 'khor*, which translates the Sanskrit word *maṇḍala*; *dkyil* means "center," while *'khor* refers to all that surrounds that center.

*7 That is, the purifying ingredients from a cow. See footnote on p. 436 above.

*8 Throughout this section we have translated the Tibetan term *mchod pa*, usually rendered as "offering," in its broader sense of "veneration," which covers such "offerings" as prostrations, music, songs, praises, and so on. Another translation in this context could be "worship."

*9 One should never be satisfied with acts of veneration and feel that one has done enough.

*10 Bodhisattvas' practice of generosity is not motivated by fear of the karmic result of stinginess and failure to give, which is poverty in future lives.

*11 That is, with bodhichitta.

*12 These three forms of giving are impure because they involve selfish, or self-furthering, motives.

*13 Giving to artisans and doctors refers to making gifts in the hope that they will freely provide their services later.

*14 That is, giving one's wealth indiscriminately for lack of anyone to inherit it.

*15 The recipient, the gift itself, and the intention should be perfectly pure.

*16 Lit. "in order to take the essence of the body, which is without essence," meaning "to make the best use of the body, even though it is empty by nature."

*17 Those with whom you are familiar might not normally treat you with great reverence.

*18 The Tibetan word *gnyan*, here translated as "important," is often used for powerful spirits, whom one never risks upsetting, and for haunted places where it is best to tread softly. The implication here is that the Three Jewels are never to be taken lightly.

*19 The Tibetan term *mchod rten* is usually translated as "stūpa," but its literal meaning (a support or object for veneration) can include any representations of a buddha's body, speech, and mind in the form of statues and images, books, and stūpas and reliquaries, respectively. Throughout this section, therefore, we have used a variety of words to translate this term, depending on the context, but, as is mentioned below, in many cases it would be appropriate to bear the full range of meanings in mind.

*20 The five vocal qualities are a deep voice and one that is pleasant, attractive, clear, and worth listening to.

*21Instead of being sad that the lamps have gone out, this is seen as a request to attain enlightenment and pass into nirvāṇa. By keeping this in mind as one makes the offering, one will gain the five kinds of eye, corresponding to progressively heightened powers of clairvoyance: the flesh eye, divine eye, wisdom eye, dharma eye, and buddha eye.

*22"Dust" here refers to doubts and "contaminants" to defilements such as the five poisons.

*23Tib. *ting nge 'dzin gsum*: the illusory concentration, the great compassion concentration, and the indestructible concentration.

*24Maitreya/Asaṅga, *Ornament of the Mahāyāna Sūtras*, chap. 17, v. 40 (3rd line) (English translation from Maitreya and Jamgön Mipham, *Feast*, p. 83). The three levels of enlightenment are the enlightenment of the listeners, that of the solitary realizers, and the perfect buddhahood attained by the bodhisattvas.

13. The Instruction on the Guru Yoga, Which Enables the Extraordinary Blessings to Enter One's Being

There are three sections: (1) a general explanation of how to follow the spiritual friend, who is the source of good qualities; (2) the main explanation of how specifically to train in the profound practice; and (3) a concluding exposition of the benefits of following the teacher and practicing in that way. The first of these is divided into three: (1) the reasons one needs to follow a teacher, (2) the marks of a teacher who should be followed, and (3) how to follow such a teacher.

I. A general explanation of how to follow the spiritual friend, who is the source of good qualities

A. The reasons one needs to follow a teacher

If we follow a genuine spiritual friend, all that teacher's qualities and good aspects will rub off on us in the same way that ordinary wood placed next to sandalwood takes on its sweet fragrance. This is explained in the Vinaya texts:

> Those who rely on sublime beings,
> Like a creeper on a sal tree,[*1]
> Will be held by an abundance of good qualities.

For this reason, we need to follow a spiritual friend and virtuous companions, for all our own virtue and good qualities will thereby grow and flourish. The *Sūtra of the Questions of Maitreya* states,

> Know that all the aggregates of perfect liberation and of the vision of the gnosis of perfect liberation attained by the listeners, solitary realizers, and unsurpassed buddhas come from following a spiritual friend. Maitreya, know too that all the benefit and happiness that sentient beings may have comes from their own virtuous deeds and that the source of those is a spiritual friend.

And,

> O fortunate child, serve a spiritual friend. By doing so, you will fully understand how merit and nonmerit are gathered and will thereby completely eliminate all wandering in cyclic existence.

If, on the other hand, we do the opposite and follow a false teacher and unvirtuous companions, their faults will naturally rub off on us—as if we were surrounded by filth, like kusha grass tainted by rotten fish. In the Vinaya texts, we read,

> If, for all the world to see,
> Some rotten fish is wrapped in kusha grass,
> The kusha grass, before too long,
> Will start to smell just like the fish.
> And so it is, the same occurs
> For those who follow unholy men.

For this reason, it is important for us to avoid friends in evil[*2] and unvirtuous companions, for we need to reduce and abandon everything that has to do with nonvirtue so as to annihilate it. The *Sūtra of the Arborescent Array* declares,

> Fortunate child, those who truly wish for sources of good must follow a spiritual friend. They must never rely on unvirtuous companions. Should you ask why, it is because the latter obstruct everything that is virtuous.

Moreover, no one other than a teacher can give us advice on accomplishing the lasting happiness of enlightenment, so we need to follow him or her. In the *Compendium of the Buddhas' Wisdom*, it is said,

> For those who wander in the darkness here,
> The ones who show the path of light toward great bliss
> Are those very teachers, the greatest refuges.
> No one else than them is capable of showing it.

Another reason for following a teacher is that there is no one else who can teach us the notions of adopting things we ought to do and avoiding things we ought not to do. It is said in the *Magical Manifestation Tantra in One Hundred Chapters*,[325]

> They show us every single one
> Of the great treasures of their precious qualities
> And, eradicating each and all of our defilements,
> Help us to attain the unsurpassed result.
> Much worthier of our homage and respect
> Than kings with power to rule the land,
> They should be loved by us and cherished
> More than our parents, so kind and dear,
> Who physically engendered us.

The attainment of enlightenment depends on the two accumulations, and there is no better object for creating merit than the teacher, so this is yet another reason for following a teacher. In the *Tantra of Complete Union*, we find,

The supreme master of all the buddhas,
Whose name is "Mind of All Gnoses,"
Bestows all the accomplishments without exception.
Therefore, the wise should constantly venerate him;
For greater than the merit of making offerings
To the buddhas and bodhisattvas in the ten directions
Is that of venerating a single pore of the teacher's body.
Only the buddhas and bodhisattvas can comprehend
The benefit of making offerings to the master.

The teacher is the unsurpassable refuge and protector, able to guard us from every kind of danger and suffering, so for that reason too, we should follow a teacher. The *King of Tantras: The Magical Display* states,

The supreme being who gives sure protection
From the fears of cyclic existence and leads us beyond all pain
Is the teacher, and no one else.

Again, we should follow a teacher because there is no one else who can make all the wealth of good qualities grow in our mind streams. As the *Story of Śrīsambhava* tells us,

All the excellent qualities of the bodhisattvas come from their having a spiritual friend.

And because there are no better instructors than spiritual teachers, it is them we should follow. In the *Guhyasamāja Tantra*, we read,

The teacher is the same as all the buddhas,
The teacher is greater than all the buddhas.
I bow my head to the glorious teacher,
Who is a treasure of sublime qualities.

Moreover, in the *Sūtra of the Arborescent Array*, it is said,

> You must never tire of seeking spiritual friends. Even when you have found them, serve them by never neglecting to follow in their footsteps. Develop the notion of never tiring of all your responsibilities, like the earth. Develop the notion of obeying all they tell you, like a servant.

Accordingly, constantly seek sublime teachers and follow them.

B. The marks of a teacher who should be followed

On a general level, you should learn the characteristics of a spiritual friend according to the Omniscient Teacher's detailed explanation in the *Precious Treasury That Fulfills All Wishes* of the points taught in the sūtras, tantras, and treatises. Here, however, we shall refer to the most important points taught in the *Essential Instructions for Finding Rest in the Nature of the Mind*. These are divided into two: (1) common characteristics, and (2) extraordinary characteristics.

1. Common characteristics

Like merchants who rely on a skillful pilot to guide them to an island of jewels, we have to rely on the spiritual friend who is our teacher to enable us to reach the island of liberation and attain buddhahood. We need, therefore, to follow someone whose physical, verbal, and mental activities are without fault and who is adorned with all the right qualities: someone who is learned, very loving, with boundless knowledge and compassion, who sets all those connected with him or her on the path to liberation, and who can put up with fatigue and difficulties. It is said in *Ornament of the Mahāyāna Sūtras*,

> Take as a teacher someone disciplined, peaceful, totally at peace,
> Possessed of superior qualities, diligence, and knowledge of the texts;

Who has full realization, is skilled in explanation,
Full of love, and indefatigable.[326]

2. Extraordinary characteristics

Just as wealth, servants, power, and prosperity in this life depend on their being granted by a good king such as a universal monarch, our attainment of the unsurpassable result and qualities in a single life depends on a guru, a supreme vajra holder who is learned and accomplished. We need, therefore, to follow someone who possesses all the blessings of the lineal transmission of sublime teachers and who has received all the empowerments and kept the sacred commitments perfectly. It is someone who is well versed in the essential points of the tantras and pith instructions, who has acquired the power of the profound approach and accomplishment, who has genuine realization of the view, concentration, and confidence, and whose numerous, perfect activities are of benefit to others. The *Indestructible Net of Magical Manifestations* describes such teachers as follows:

They have studied many teachings, have great wisdom,
And have definite realization of the wisdom transmitted in the teachings.
Never pursuing material gain,
They are hardly discouraged by difficult practices,
Have all the pith instructions, and transcend the path.[*3]
They know their disciples' potentials and can recognize the signs of progress.
Endowed with bodhichitta, they have great compassion.
They hold the lineage and know how to accomplish the teachings that have come down to them.
They possess the treasure of the teachings; in them the river of blessings is complete.
Having liberated their own mind streams, they are diligent in benefiting others.

These are the signs that they are teachers of the Secret Mantra Vehicle.

Again and again, we should think, "May I meet with sublime teachers like these whom I have not met until now. May I never separate from those whom I have met. And may I always please my teachers and be guided by their compassion."

C. How to follow such a teacher

There are two parts: (1) the attitude one should have in following one's teachers, and (2) the conduct one should adopt in following one's teachers.

1. The attitude one should have in following one's teachers

This is divided into three: (1) calling to mind the teachers' qualities, (2) calling to mind the teachers' kindness, and (3) regarding the teacher as a buddha.

a. Calling to mind the teachers' qualities

In the *Sūtra of the Arborescent Array*, there is the following passage:

> O fortunate child, spiritual friends are like great ships delivering us from the ocean of cyclic existence. They are like guides for those who have set out on the path to liberation. They are like the king of wish-fulfilling jewels, for they clear away the woes of existence. They are like the waters that extinguish the fire of deeds and defilements. They are like bountiful clouds, pouring down the great rain of the teachings.

And it continues with numerous other similes, which the Great Omniscient One summarizes in his *Essential Instructions for Finding Rest in the Nature of the Mind* thus:

> In this world, the coming of a buddha is as rare as the appearance of the udumbara flower. And just as rare is the appearance of sublime spiritual friends, who are the emanations of the Buddha's compassion. Authentic spiritual friends such as our present sublime teacher and glorious protector have boundless qualities. They are like ferrymen helping us to cross the ocean of existence. They are like skilled guides leading us along the road to liberation. They are like a wish-fulfilling jewel dispelling the troubles of existence and peace. They are like streams of nectar extinguishing the fires of the defilements. They are like bountiful rain clouds, pouring down the great rain of the teachings. They are like the sound of the celestial drum, delighting all beings. They are like the king of doctors, curing all the ailments caused by the three poisons. They are like the light of the sun and moon, dispelling the gloom of ignorance. They are like a great wishing tree, providing everything we could hope for. They are like the orb of the sun, shining with the thousand light rays of their activities. Marvel, therefore, at all the qualities they have.

And further,

> Thus, the realization of sublime spiritual friends is as vast as the sky, their concentration shines with light like the sun and moon, their knowledge is as fathomless as the ocean, their compassion as powerful as a river. Their minds are as steadfast as Mount Meru. They are as pure as a flawless lotus. They think of beings as impartially as parents think of their children. Their qualities appear spontaneously, like treasure from a treasure trove. They are sublime leaders, like worldly conquerors. It is impossible to gauge each of their qualities. How wondrous they are! May I always delight them and be held with their compassion.

> Thus, simply through our seeing these glorious protectors, our sublime teachers, through our hearing them, thinking of them, or touching them, they plant the seed of liberation and wrest us out of cyclic existence. In this respect, they are the same as all the buddhas, and the activities they perform are the same. Since they guide us on the path to liberation, we are supremely fortunate. They come as the Fourth Jewel, as the essence of the *heruka* in the maṇḍala, bestowing complete empowerment and performing the activities of all the buddhas. For their disciples, their kindness is much greater than that of the buddhas. Such are their qualities.

In the *Sūtra of the Ornament of the Buddhas*, it is said,

> Were one to relate in detail, for kalpas on end, the qualities and praises of the spiritual friend, one could never finish doing so. Therefore, constantly rely on a spiritual friend.

And in the *Root Tantra of Saṃvara*, we read,

> By seeing, touching,
> Hearing, and remembering,
> One will be freed from all evils.
> Of that there is no doubt at all.

The *Tantra of the Union of All the Buddhas* states,

> The Buddha, Dharma, Saṅgha,
> And Teacher are the four.

And the *Sūtra of Untainted Space* has the following:

> Ānanda, the Tathāgata does not appear to all sentient beings, but spiritual friends will appear and teach the Dharma, planting

> the seed of liberation. For this reason, you should consider spiritual friends as superior to the tathāgatas.

Therefore, reflect and practice, thinking, "How glad I am that nowadays someone like me can meet and follow a spiritual teacher. In all my lives may I follow and serve the glorious protectors, my gracious teachers, who, in this life, set me on the profound path of maturation and liberation. May they bless me with their compassion."

b. Calling to mind the teachers' kindness

In the *Sūtra of the Arborescent Array*, we read,

> Spiritual friends show us everything that we should do and everything we should not do. They eradicate worldly ways. They counteract all evil and careless ways. They purify all obscurations. They draw us out of the city of cyclic existence. They sever the noose of the demons. They dispel the darkness of ignorance. They cut the fetters of wrong views. They remove the pains of misery. They clear away the gloom of lack of understanding. They save us from the river of existence. They draw us out of the swamp of desire. They show us the path of the bodhisattvas. They introduce us to our yidam.[*4] They set us to practicing assiduously. They show us the way to freedom. They foster in us great compassion. They help us to develop the eye of wisdom. They help us to develop our bodhichitta. They show us the activities of the bodhisattvas. They give us the instructions on the transcendent perfections. They set us on the ten levels. They enable us to abide by all the Buddha's teachings.

And in the same text, we find,

> All the activities of the bodhisattvas depend on spiritual friends. All avenues of aspiration arise through them. It is they who produce all sources of good. It is they who accomplish all the accumulations of merit and wisdom. All the gateways of the Dharma are illuminated by them. The whole of the perfectly pure path originates from them. They are the root of all pure, altruistic attitudes. All the teachings on arousing bodhichitta come from them. It is the light of their memory and confident eloquence that reveals everything. It is they who hold the whole treasury, providing access to perfect purity. All the visions of gnosis are produced by them. All extraordinary aspirations lie in their hands.

And again,

> Like the eldest child of a universal monarch, spiritual friends are born in the family of the buddhas. Like mothers, they give rise to all the right qualities. Like fathers, they bring about vast benefit. Like nursemaids,[327] they protect us from doing wrong. Like schoolmasters, they teach us what we have to learn. Like guides, they lead us along the path of the transcendent perfections. Like doctors, they cure the disease of the defilements. Like heroes, they protect us from danger. Like ferrymen, they help us to cross the river of cyclic existence. On spiritual friends all the practices of the bodhisattvas depend.

And in the *Sūtra of the Ornament of the Buddhas*,

> Sudhana, spiritual friends protect us from all evil destinies. They enable us to realize the sameness of all phenomena. They show us how to distinguish the paths to happiness and unhappiness. They instruct us in wholly virtuous activities. They point out the way to the city of omniscience. They take us to the state of omniscience. They plunge us into the ocean of

the expanse of reality. They show us the ocean of knowable phenomena of the past, present, and future. They reveal to us the maṇḍala of the assembly of noble beings. Spiritual friends make all our virtuous activities grow.

And,[*5]

"Our spiritual friends teach us the Dharma,
They show us the qualities of the whole path,
Teaching the way of the bodhisattvas."
With this single-minded thought, he has come here.
"They have given birth to virtue, so they are like our mothers.
Like wet nurses, they have fed us the milk of good qualities.
It is they who train us in the elements of enlightenment.
These spiritual friends repel all harm.
Like doctors, they put an end to aging and death.
Like the mighty Indra, they rain down nectar.
Like a full moon, they make virtuous ways grow.
Like a newly risen sun, they show the way to peace.
Like mountains are they with regard to enemies and friends,
And like an ocean, their minds are never ruffled.
Like a ferryman, they protect us completely."
With such thoughts in mind, has Sudhana come here.
"They have given rise to the bodhisattvas' mind.
They produce the enlightenment of the buddhas and their children.
They, our spiritual friends, are praised by the buddhas."
With such virtuous thoughts, he has come here.
"Protecting the world, they are like brave heroes,
They are our guides, our protectors and refuge.
They are for us the eye of bliss and strength."
Thinking thus, he venerates spiritual friends.

Accordingly, we should be sincerely mindful of their kindness. It is our spiritual friends who protect us from the sufferings of cyclic existence and the lower realms. It is they who show us the right road to the higher realms and liberation, who grant us abundant and perfect wealth, in both the short and long terms. It is they who, through numerous skillful means, turn us away from the slightest wrongdoing and connect our mind streams to good qualities, one by one. In particular, according to the tradition of the Diamond Vehicle of the secret mantras, spiritual friends possess the threefold kindness of bestowing empowerment, explaining the tantras, and teaching the pith instructions; in this respect they are superior to the buddhas. So we should rely on them like our very heart or like the eyes in our forehead. We read in the *Song of Pith Instructions of the Inexhaustible Treasury*,

> Those who show us that all the various phenomena
> Are one and the same are the sublime teachers,
> Supremely holy beings, who are like the swan's bill:[*6]
> Place them on the crown of your head, with great devotion in your mind.
> Those who point out the all-inclusive nature of the mind are the teachers;
> The ground for pointing it out lies in the very heart of the disciple.[*7]
> Through realizing that, in an instant, all our suffering is destroyed;
> They are thus true heroes, full of kindness.
> So, knowing this, in order to repay their kindness,
> Always consider them as kings of physicians.

And further on,

> Skillfully they transmute all the defilements,
> And through the essential pith instructions

> Give certain deliverance from the pain of concepts
> That are impossible to transmute.
> Through the power of the holy ones, one will gain certainty.
> Therefore, the wise should always follow those
> Who possess the blessings of the lineage
> And teach in timely fashion, skillfully.

And in *Finding Rest in the Nature of the Mind*,

> Enlightened masters, the fourth Jewel,
> Are herukas in the maṇḍala, powerful and glorious.
> They labor in this age of dregs
> For beings difficult to teach,
> For whom they thus surpass all buddhas.
> Vajra masters are the root of all accomplishment.
> Attend such masters purely and with honesty
> In thought and word and deed,
> Revering them above your head.[328]

Furthermore, in the *Sūtra on the Samādhi in Which the Buddhas of the Present All Stand Before One*, we read,

> Spiritual friends are difficult to find, so you should enthusiastically serve preceptors and instructors. You should develop the thought and certainty that anyone from whom you hear the Dharma or from whom you request to write a scripture is the Buddha and that he or she is your spiritual friend. And in order that they give you the teachings and bring you to maturation in perfect enlightenment, cultivate especially great joy and respect in their regard.

And the *Sūtra of the Ten Qualities* states,

> When you respectfully make a request to those who hold the teachings, cultivate the notion that they are illuminating lamps. Think of them as the Buddha. Consider them as spiritual friends. Consider them as the ones who will save us from the ocean of existence. Consider them as the ones who seek us out, we who are wandering in cyclic existence. Consider them as the ones who rouse us from the slumber of bewilderment. Consider them as the ones who draw us out of the mire of cyclic existence. Consider them as the ones who indicate the right path to show those who have embarked on the wrong one. Consider them as the ones who release us from our shackles in the prison of existence. Consider them as doctors healing those who are afflicted by chronic illness. Consider them as rain clouds quenching the blazing fires of the defilements.

And in the well-known story of Noble Sadāprarudita, we read,[*8]

> Gratefully acknowledge those from whom you receive the *Perfection of Wisdom* by considering them as buddhas. And cultivate the thought that those who teach the Dharma are your teachers, thinking, "By hearing the Dharma from them, I will swiftly attain irreversible enlightenment; by serving the buddhas, I will be reborn in their buddha-fields; I will completely abandon states without opportunity; and I will obtain all the perfect freedoms."

Moreover, the Omniscient Teacher says,

> Ask yourself, "If non-Buddhists can exert themselves so intensely in such pointless ascetic practices as the ordeal with five fires,[*9] why should I not do something meaningful like revering and serving teachers who will lead me to ever-increasing happiness?" Similarly, think, "If ordinary people serve and venerate rulers and the like in order to gain their

protection, why do I not venerate teachers who can protect me from all the sufferings of cyclic existence? If people who are afraid of short-term danger rely on brave men, why do I not rely on teachers who will liberate me forever from cyclic existence and the lower realms? If people make offerings to their kings of precious things, music, parasols, and so on, why do I not revere and serve my teachers, who can bestow on me a greater dominion, of lasting worth? If craftsmen and the like venerate masters who teach worldly skills, why do I not revere and serve my teachers, who show sentient beings how to attain buddhahood? If people make offerings to doctors who restore imbalances in their constitution, why do I not revere and serve my teachers, who can rid me of the chronic illness caused by the five poisons? If people respectfully make offerings to an escort who protects them from everyday hazards, why do I not revere and serve my teachers, who protect me from my enemies, the four demons? If people are prepared to give away their lives for the sake of things of little benefit, like food and clothes and money, why do I not revere and serve my teachers who bestow on me all the wealth I could need or want? People happily make offerings to friends who will accompany them but for a short while, so why do I not revere and serve my teachers, my sublime, eternal friends who introduce me to the profound and sacred Dharma? Ordinary folk esteem those who lovingly prepare them for projects in this life, so why do I not revere and serve my teachers, who prepare my lasting welfare?”

With such thoughts, revere and serve your teachers, considering the numerous difficulties, examples, and different aspects with regard to following them.[*10] As a result of serving your teachers, because the result is as great as its cause, you will be praised and venerated by others, you will have a longer life, better health, and greater wealth, and you will fulfill all

> your wishes. You will die happily and be protected from fear in the intermediate state. In your next life, you will take miraculous birth on a lotus in a pure realm in which the Buddha is truly present and attain enlightenment. These are among the qualities you will obtain.

c. Regarding the teacher as a buddha

Generally speaking, even if, as far as the teachers are concerned, they are present like the real Buddha, our share of their blessings and accomplishment will be proportionate only to our own devotion. If we have the devotion of seeing the teacher as the Buddha in person, the blessings that we receive will be those of the Buddha in person. If we see our teacher as a bodhisattva or as a special spiritual friend, the blessings we receive will be respectively equivalent. And if we consider that our teacher is an ordinary person, we will not get any blessings at all.

Once, Geshe Drom Tönpa asked Jowo Atisha why it was that although there were plenty of people practicing meditation in Tibet, there were none who had acquired extraordinary qualities. Atisha replied, "All the qualities, great and small, that arise with the Great Vehicle arise in dependence on the teacher. But you Tibetans only think of the teachers as ordinary persons, so how can you develop any qualities?" On another occasion, a disciple called out loudly to Jowo, "Atisha, give me some advice!" "Ha!" replied Atisha, "No need to shout. I can hear you perfectly well! I'll give you a pith instruction—Faith! Faith! Faith!" This shows just how important it is to have faith.

For this reason, people who wish to realize the buddhas' wisdom easily, through the power of devotion to the teacher, must see their teacher as the Buddha in person. This is stated in the *Tantra of the Empowerment of Vajrapāṇi*:

> Lord of Secrets, if you were to ask how disciples should view their masters, they should see them as the Lord Buddha. Their

minds will thus constantly give rise to virtue. They will become buddhas, bringing benefit to the whole world.

This is not a case of contriving to imagine that someone who is not really a buddha is a buddha. Rather, the teachers themselves are, from the very beginning, the Buddha in person. The reason for this is that all the buddhas of the three times constantly reside in the expanse of sameness that is the body of truth, without anything being removed or added in the expanse of their realization. From that state, their essential nature, the buddhas' untainted gnosis, manifests in all kinds of ways. This happens when the interdependently arising causes and conditions come together, as a result, on the one hand, of the aspirations those buddhas made for beings' welfare in the past, when they were on the path of training and so on, and on the other hand, of an increase in their potential disciples' virtue. Like the different reflections that appear through the coinciding of vessels of water and the moon in the sky, the maṇḍala of the body of perfect enjoyment and the array of the body of manifestation (supreme manifestations, manifestations through birth, and manifestations in art) are displayed in accordance with each being's fortune, uninterruptedly until cyclic existence is emptied. It is said, in the *Sūtra of the Ornament of the Light of Gnosis*,

> The Tathāgata is the natural reflection
> Of untainted virtue,
> And in it there is neither thusness nor gone-to-thusness.
> It appears everywhere, reflected in all the world.

And in the *Sublime Continuum*,

> Just as in the clean ground of beryl
> The reflected body of the lord of gods appears,
> Likewise, in the clean ground of beings' minds,
> Arises the reflection of the Munindra's form.[329]

Again, in *The Way of the Bodhisattva*, we read,

As the wishing jewel and tree of miracles,
Fulfill and satisfy all hopes and wishes,
Likewise, through their prayers for those who might be trained,
The physical appearance of the Conquerors occurs.[330]

And in the *Guhyagarbha Tantra*,

Without moving from the expanse of suchness,
They display the form body of true liberation
And diverse forms as are appropriate
To benefit the totality of beings.

In bygone times, when the Buddha was training beings, he appeared in person and people could actually see him. Subsequently, he benefited beings by appearing as arhats and paṇḍitas. At those times, these manifestations of him compiled his original teachings and composed the treatises. Nowadays, he benefits beings by manifesting as spiritual friends, who uphold the doctrine and teach the path to liberation. This is explained in the *Sūtra of the Supreme Concentration*,

> Fortunate child, in future lives, in future times, I will manifest as spiritual friends and teach this concentration. Therefore, the spiritual friends are your teachers, so until you reach the heart of enlightenment, follow them, serve and honor them.

The *Tantra of the Vajra Tent* states,

However Vajrasattva is,
He takes the form of masters:
Seeing beings who need his care,
He dwells in ordinary form.

And in the *Secret Essence of the Magical Display*, we find,

The symbolic seal of all the tathāgatas

Is this Secret Essence.
Whoever realizes it and speaks of it
Is me, empowered by me.

Orgyen, knower of the three times, says too,

In every valley, a treasure finder;
There, in every place I practiced, a treasure place.
In every district, a famous siddha.
In every village, a respected master.
In every family, a venerated monk,
And, likewise, a mantra adept subduing spirits.
In the future, as the doctrine disappears, they will multiply:
All of them will be my manifestations.
Cultivate pure vision, O you Tibetans of times to come.

As shown above in scriptures such as the *Vajra Mirror* and the *Tantra of the Union of All the Buddhas*, the teacher is equal to the buddhas and is the essential embodiment of the Three Jewels, or the Fourth Jewel. Again, the Great Master says,

The teacher is Buddha, the teacher is Dharma,
Likewise, the teacher is Saṅgha;
The unsurpassable embodiment of all
Is the teacher, the great glorious heruka.

And in the *Infinite Secret*, we read,

The mighty lord of the maṇḍala, the heruka,
Is the sublime teacher, the source of great accomplishments.

And that is not all. For while, in terms of some of their aspects—their naturally pure character, their work for sentient beings' welfare, and their extensive activities—our teachers can be thought of as being the equals of

the buddhas, in terms of their kindness to us, they are more important than the buddhas. This is shown in the *Guhyasamāja Tantra*:

> Because their characters and activities
> Are the same in nature,
> The teachers are equal to all the buddhas.
> Because they show the path to beings,
> They are superior to the buddhas.

And in the *Compendium of the Buddhas' Wisdom*,

> To the wise who have benefited them
> All the conquerors who have gone to bliss,
> Who dwell in the buddha-fields in the ten directions
> And in all the three times,
> Have come and given praise, paying homage with devotion.

And,

> Compared to the buddhas of a thousand kalpas
> You should hold the teacher in greater awe.
> Why? Because the buddhas throughout the kalpas
> All appear in dependence on a teacher.

In particular, when they are giving empowerments and teaching the profound instructions, and when they are present as the masters of gatherings of practitioners, on such occasions the Heruka, Vajrayoginī, and so on, joyfully, through love and compassion, enter the vajra masters' bodies and benefit infinite beings who see, hear, think of, or touch them. This is mentioned in the *Root Tantra of Saṃvara*:

> At all times, there is no doubt,
> The Great Glorious One manifests in them.
> Dwelling in their hearts is Varāhī,

Together with myself,
The ḍākas, yoginīs, and messengers.
Those beings who visualize them properly
Will come to see the merit.

Keeping fully mindful of the meaning of these and other quotations, and maintaining heartfelt devotion, we should see the teacher as the truth-body buddha in person. This is the most important key point in this chapter.

2. The conduct one should adopt in following one's teachers

The conduct one should adopt is divided into two parts: (1) avoiding inappropriate behavior, and (2) adopting appropriate behavior.

a. Avoiding inappropriate behavior

In the *Compendium of the Buddhas' Wisdom*, we read,

Without following a master,
Buddhahood can never happen:
I have never seen it truly happen,
And if it has, it contradicts the sacred teachings.

And the *Tantra of the Wheel of Bliss* states,

Thus, the root of all the Dharma
Is explained as being the teacher, the vajra holder.
It is impossible to gain accomplishments
That do not come from the teacher.
It is impossible for so-called buddhahood to occur
That does not occur through the teacher.
It is by an authentic teacher
That one is led upward out of existence.

The dominant condition—that is, the principal means or causal factor—for accomplishing unsurpassable buddhahood is following a sublime teacher, a spiritual friend. Such accomplishment depends solely on this. For this reason, when we follow our teacher, demons and evil beings put all their efforts into trying to hinder us. They create differences between master and disciple. They make us discouraged by the scarcity of favorable conditions and the abundance of difficulties that get in our way. They induce negative states of mind, such as wrong views with regard to the teacher and the Dharma. At such times, therefore, we should recognize that these are demons creating obstacles for liberation. Ridding ourselves of such obstacles, we should follow the teacher with renewed devotion, as is explained in the *Verses That Summarize the Perfection of Wisdom*:

> The Dharma is as rare as a jewel, but there are always many difficulties.

And in the *Middle Sūtra of the Perfection of Wisdom*,

> Just as one must diligently and enthusiastically take care of a precious jewel against the depredations of numerous demons, when you truly seek the precious, transcendent wisdom, demons and evil beings will do their best to hinder you. They will turn your mind away by making all sorts of mischief, trying by all means to make sure you do not hear the teachings and to separate you from the spiritual friend. At that time, bodhisattva mahāsattvas should think, "Demons and evildoers are obstructing my virtuous practice. Without a doubt, I must do whatever I can not to fall under their influence." Thinking thus, they should don the great armor of diligence.

For this reason, the Omniscient Teacher writes in *Finding Rest in the Nature of the Mind*,

> Disciples such as these are ever mindful

Of their teachers' qualities.
They never think that they have defects,
And if perchance they see them,
They will take them for good qualities.
Sincerely they tell themselves, "The master has no defects—
This is just my own perception."
They thus confess their error and,
Resolving to refrain from it,
They implement the antidotes.
All the teacher does not like should be avoided.
Strive instead to please him by all means
And never disobey what he commands.
Regarding as himself all those around him whom he cherishes,
Never take his entourage as your disciples.
Request instead both teachings and empowerments.
In the presence of the teacher,
Hold in check your body, speech, and mind.
Don't stretch out your legs or sit in vajra posture.
Do not turn your back or have a somber look,
And do not crease your face with frowns.
Don't speak out of turn, and do not lie or slander others.
Don't discuss another person's faults
Or speak unpleasantly and harshly.
Avoid all careless and unseemly talk.
Do not covet what the teacher owns,
And wish no harm or malice
To himself or to his entourage.
In the various deeds and conduct of the teacher
See no error, no hypocrisy.
Do not think his deeds are wrong
Or even slightly untoward:
All such false, mistaken views should be rejected.
When the teacher has a wrathful look,

Reflect that it is surely your own fault.
Make confession and restrain yourself.
Meditate upon the teacher; seeing him above your head,
Make fervent prayers to him.
By pleasing him you swiftly gain accomplishment.[331]

We should never, therefore, imagine faults in our teachers; we should be mindful only of their qualities. If it should happen that we have a slight lack of faith and see faults, they appear in this way because of our own wrong perception, just as when someone with an eye disorder perceives a conch to be yellow. Thinking, "I am sure that they do not have faults like that," train in pure perception, and make confession, resolving to refrain in the future. Even if such thoughts occur in our dreams, we should confess them as soon as we wake up. The *Tantra of the Display of the Wheel of Perfection* says,

Should you, in your dreams,
See faults in the teacher,
Confess as soon as you awake.
If you fail to confess,
It will grow and lead to Torment Unsurpassed.

All the time, check yourself with regard to the things that could displease your teachers (that is, the ones you know about; if you do not know, ask others) and avoid them. Train exclusively in the ways to please them. Do not disobey even the smallest things they say. You should respect the teachers' attendants and other persons whom they hold dear as much as you do the teachers themselves. The reason for this is that by failing to respect them, you will also displease your teachers.

Moreover, you should not attract your teachers' disciples into your own following in order to increase your own importance. Nor should you independently engage in Dharma activities such as giving empowerments and teachings or performing consecrations in the vicinity of your teachers

unless you have first consulted them and received their permission to do so. This is mentioned in the above work:

> If you act as they have said,
> Even if there seems to be a mistake,
> It will turn out to make good sense—
> It goes without saying you will accomplish your goal.
> Treat those close to them, whom they hold dear, just as you would your teachers.
> Do not take their followers as your disciples,
> And request permission for giving teachings and empowerments,
> Performing consecrations, fire ceremonies, and the like.

Besides this, in your teachers' presence you should avoid disrespectful physical behavior: drawing attention to yourself, sitting with your legs stretched out or leaning against anything, spitting, blowing your nose, vomiting in places such as the teachers' rooms, stepping on their shadows or in their footsteps, measuring their bodies, stepping over their clothes or seats, using their personal belongings without their permission, and so on. This is stated in the *Three Stages*,

> Regarding physical activities in the teacher's presence,
> Sit cross-legged, and do not lean on anything;
> Do not frown or scowl.
> In short, act bodily with care.

And in the *Compendium of the Buddhas' Wisdom*,

> Show your teachers the highest respect:
> Even if they are not sublime beings,
> Revere them as you would the most sublime.
> If ever you show contempt or scorn,
> In hell you'll roast, turned upside down.

And in the *Tantra of the Sublime Yoginī*,

> One who steps upon the teacher's pillow
> Will end up climbing the shālmali hill.
> A person who assesses the teacher's height
> Will be transpierced by three hundred darts.

In the *Tantra of the Secret Ḍākinī*, we find,

> Do not come behind the teacher,
> Or step in their footsteps.
> Do not go before the teacher.
> Turning your back, which to others would appear disgraceful,
> Would constitute the crime of contempt.
> Do not stay on the teacher's right,
> But, as ordinary people would approve,
> Walk behind them, on the left.

And in the *Method for Accomplishing Uṣṇīṣacakravartin*,

> Teachers reveal to us the meaning of the truth.
> By stepping on the shadow of their head and similar,
> We abandon the true path and fall down into hell.

Careless behavior with your speech should be avoided: teasing and laughing, irrelevant gossip, unkind ridiculing, telling lies, harsh words, divisive speech, criticizing others, and so on. Speaking in this way just once in the teacher's presence is a far more serious negative action than doing so a hundred thousand times at other times. Even if what you say is true, it will result in very negative consequences for you, the person who has said these things. Why? Because the teacher will be shamed and upset. And to upset the teacher even for an instant gives rise to enormous negative consequences.

Avoid speaking careless, irrelevant words
Within the teachers' presence.
If you get angry with an ordinary person,
You will fall into the ephemeral hells.
Someone who displeases their teacher
Will roast for ten billion kalpas
In the pitch-black Hell of Torment Unsurpassed.[332]

For this reason, the *Sūtra to Vyūharāja on the Qualities of All Dharmas* states,

> There are four demons: disrespecting the teacher, not keeping the Dharma in mind, speaking arrogantly, and thinking only of this life.

In the *Tantra of the Secret Ḍākinī*, we read,

Those who secretly gossip much
About their teacher, who, by nature, is a buddha,
Will be crushed in the Crushing Hell and choke.

And,

For those who say he is stupid behind his back,
It is impossible to meet with the path to enlightenment.

And in the *Sublime Ornament*,

Those who fill their mouths with abusive words
Will fall into hell for a thousand kalpas.
Those who criticize the profound words
Of the sacred vajra master
Will fall into the Hell of Torment Unsurpassed.

In the *Tantra of the Equalizing Secret*, we read,

One who arrogantly claims
That he has greater qualities
Than the sublime teacher
Will, for many thousands of kalpas,
Go upside down into the hells.

And in the *Display of the Secret*,

Those who find fault in their teachers
Will roast in the vajra hell.
Do not criticize the teacher, even in jest.
Refrain completely from wrongdoing with your speech.

As for lack of restraint in your mental conduct, you should not, even for a second, have such thoughts as coveting your teachers' belongings, or bearing ill will toward those close to them or their disciples. You should never regard them with lack of faith and wrong views, thinking that there are shortcomings in their physical, verbal, and mental activities. In the *Root Tantra of the Accomplishment of Gnosis*, we read,

Avoid critical or covetous thoughts with regard to
The teachers' belongings, followers, and relatives.
Their multifarious deeds are a great magical show,
A great means for benefiting sentient beings.
Cast away wrong views, seeing faults
In the infinite ocean of their intentions and deeds.

In the *Sūtra on the Samādhi in Which the Buddhas of the Present All Stand Before One*, we find,

If you have malicious, angry, or hateful thoughts toward those
who teach,
Or fail to regard the teacher as a buddha,
You will never gain their qualities;

It will be impossible for you to receive teachings that you have not yet received,
And impossible for the teachings that you have received not to go to waste.
Because of your lack of respect, the teachings will disappear.

And in the *Tantra of Secret Union*,

By rivalling one's teachers
And rejecting the buddha-deity, one's yidam,
Accomplishing the conquerors' enlightened state becomes
As impossible as going all the way round the ocean mounted on a lame ass.
Those who covet the teacher's property
Will remain hungry spirits for two kalpas.

The *Tantra That Drives Back Armies* states,

Those who angrily and resentfully upset
Their teachers and their circle
Will cook in Torment Unsurpassed
For kalpas as many as the atoms in the universe.

And,

In us they have aroused the forces that lead to enlightenment and happiness,
So we should never criticize the vajra teachers.
Do not think, "They have the five poisons—
Attachment, aversion, and the rest."
Those who have such thoughts
Are burned on the ground of Torment Unsurpassed.

And the *Ocean of Scriptures*,

From thinking oneself equal to the vajra wish-fulfilling king
And hankering after his food and drink and wealth,
One will be roasted in the Hell of Ten Extremes.
Never knowingly let pride affect your attitude
When thinking of the king, the one who tells the supreme secret.
That fault will make you tumble into states of constant strife.

Again, in the *Sūtra That Includes the Many*, it is said,

By thinking, "My teacher is dependent on my kindness,"
You will be reborn in Torment Unsurpassed.
For those who imagine defects in the master,
Gathering virtue is pointless, they have rejected the deity:
Malevolent gods, nāgas, and the like
Will swiftly kill them and they will fall into the hells.

The *Tantra of Taking the Essence* states,

If ever you intend to harm the father
Who has introduced you to the supreme mantras,
You will surely fall into the coldest hells.

For these reasons, never imagine faults in your teacher. Even if someone contrives to create conflicts between you and your teacher and the teacher appears to be angry with you, confess even if you are blameless, and think of it as a means for exhausting your negative actions. In this way, follow your teachers, reflecting on their qualities. If you fail to do so and displease your teachers, the negative consequences are inconceivable, as is explained in the *Tantra of the Empowerment of Vajrapāṇi*:

"Lord, what is the fully ripened effect for those who show contempt for the master?" The Bhagavan replied, "Vajrapāṇi, do not speak of such things. It will frighten the gods and others

> in this world. Nevertheless, Lord of Secrets, I will tell you a little of it. Courageous One, listen attentively. I have explained the terrible results of acts such as the crimes with immediate retribution, which are the hells. It is those places that I would describe, and they last for infinite kalpas. Therefore, never, in any circumstances, show contempt for the master."

And in the *Word of Mañjuśrī*,

> Any being who in the future
> Shows contempt for a diamond holder
> Will have shown contempt for me:
> Therefore, I have avoided contempt at all times.

The *Tantra of Kīlaya* states,

> It's through your masters that accomplishment is gained.
> If you should show contempt for them,
> The pains of hell are what you will obtain.
> And even when you have escaped from those,
> Then for a billion kalpas multiplied by ten
> The mention of "Sacred Dharma" will never once be heard.

And the *Tantra of the Net of Magical Display*,

> The crime of criticizing teachers
> And upsetting them is such
> That one will suffer misery
> For as long as it would take to sprinkle
> All the water from the ocean with a single hair.

In the *Tantra of the Vajra Ḍāka*, we read,

> Those who criticize the master
> Will suffer in this very life.

Laid low by plagues, by venoms,
Toxic minerals, and ḍākinīs,
And slain by evil forces and savage fiends,
They'll be dispatched to rebirth in the hells.

And in the *Fifty Verses on the Teacher*,

Stupid fools who criticize the master
Will die from epidemics, leprosy, and other illnesses,
From evil forces, plagues, or poisons.
Killed by monarchs, fire, or venomous snakes,
Drowned, or killed by witches, thieves,
Negative forces, or demonic fiends,
They'll be reborn as denizens of hell.
Don't do anything to disturb your masters' minds.
If, through foolishness, you do,
You'll surely cook and roast in hell.
In Torment Unsurpassed and all the rest,
Those terrifying hells that have been taught,
It has been well explained that there will stay
All those who've criticized their masters.[333]

Since the Mantrayāna vajra masters are the supports for all the root vows, criticizing them is very serious. And besides them, we should consider, and keep as our teachers, even those who teach us how to read. Failure to do so is an extremely serious fault, as is mentioned in a tantra:

If you don't consider as your teachers
Those from whom you've heard a single verse,
It's as a dog you'll be reborn a hundred times,
And as an outcaste you'll take birth.

"Outcastes" in this context are said to be low-caste, flesh-eating beings who live in charnel grounds, but some texts explain them as referring to sentient

beings who eat their own flesh.

For these reasons, we should diligently practice the advice given in the *Great Chariot of the Definitive Teachings*:

> In general, whomever you disagree with, half of the quarrel definitely depends on you. If you were not there, the quarrel could not occur, as would be the case for two people on different continents[*11] getting angry. For a quarrel to occur, there would have to be the conditions of their seeing each other, hearing each other, and so on, making contact like a drum and stick. It is not right, therefore, for you to quarrel because doing so serves as the objective condition for the other person's negative deed and because, by stirring up your own anger and hatred on a lasting basis, it creates the seed for rebirth in the hells. You should therefore imagine the person with whom you have quarreled above your head and confess. By doing so, in a few days your resentment and obscuration will definitely be purified.
>
> It is particularly wrong to have a dispute with one's teachers, so you should visualize your teacher on the crown of your head, submit obeisance, and make offerings. With your hands folded and tears of intense regret welling up in your eyes, pray as follows:
>
> O Precious Teacher,
> I have no one other than you in whom to place my hopes.
> Look on me with your compassionate gaze.
> Overcome by ignorance and delusion,
> I have committed negative deeds with my body, speech, and mind.
> With great regret, I confess all these.
> I have transgressed the three kinds of vows,
> And my mind is tainted with the stains of evil deeds:

With your compassion, in this very instant,
Cleanse them all away.
Through ignorance and stupidity,
I have unknowingly committed evil acts,
So, as before, I will wander in cyclic existence.
Now, compassionate teacher, in this very instant,
Clear away all my obscurations.
When you see childish, ignorant beings
Acting mistakenly like this,
If you do not all the more turn your compassionate gaze on them,
How do you think they will ever change?
Like a mother who corrects
Her children's misdoings and protects them,
You first aroused bodhichitta
For us beings in the six realms
And vowed to help us:
Why do you now not think of me?
If you do not look on us deluded beings
And hold us with compassion,
How do you think your activities
Will benefit those who need training?
Even though there have been countless buddhas in the past,
They abandoned us and proceeded to liberation.
Now, when the conquerors in the ten directions
Have exhorted you and, for our sake,
You are manifesting as our teacher,
Do you dare to reject us?
Like a bodyguard deserting one when things get dangerous,
Today, are you abandoning us?
Even the precious wishing gem
Grants us all that we desire when we pray to it:
You are so loving and skilled in means,

Why, then, are you not looking on me?
Even flesh-eating spirits give up their former angry ways
As soon as offerings are made to them
And the words of truth are pronounced.
So why are you, the compassionate father of beings,
Not watching over me, as with fervent devotion, veneration,
And anguished mind I confess my wrongdoing?
Unless I purify all my negative deeds
I will take other rebirths,
And I cannot but be roasted in the fires of hell.
If you will not consider now my plight,
How can you be the embodiment of compassion?
Alas! I pray, please purify
My evil actions, each and every one!
This very instant, think of me compassionately.
Grant me empowerment and bless me.
Bestow on me the supreme and common accomplishments.
Dispel my hindrances from obstacle makers and those who lead us astray.
Fulfill all my wishes in this life,
Remove the pains of dying at the moment of death,
Save me from all the fears of the intermediate state, And lead me to the "Unexcelled."

Recite this prayer day and night, seven times in each of the four sessions. By doing so, you will purify all degenerations and breaches and swiftly obtain the supreme and common accomplishments. There is no more profound way than this for restoring degenerations and breaches.

b. Adopting appropriate behavior

In the *Sūtra of the Arborescent Array*, it is said,

> Your mind should bear all kinds of responsibilities untiringly, like the earth that bears different loads. Like a vajra, your mind should not be swayed by conflicts. Like a city wall, it should be impenetrable by suffering. Like a servant, it should do whatever it is asked. Like a sweeper, it should have completely abandoned pride and self-esteem. Like an elephant, it should carry the heaviest loads. Like a dog, it should not get angry with its owner. Like a ship, it should never tire of coming and going. Like a mother, it should not be discouraged by defilements. Like the all-knowing horse, it should be completely tame and gentle. Like a mountain, it should be unmoved by circumstances. Like an outcaste, it should be without any sense of self-importance. Like a bull with a broken horn, it should be without arrogance. Like a well-brought-up child, it should look up to the spiritual friend. It is with such attitudes that you should serve your spiritual friend.

In this way, you should revere your teachers without ever going against what they say. How to do this is described in *Finding Rest in the Nature of the Mind* as follows:

> When you see the teacher, rise and bow to him.
> When he wishes to be seated, bring to him a seat
> With all the needed comforts,
> And with folded hands and pleasant speech extol him.
> When he leaves, stand up
> And like a servant tend on him.
> Be at all times mindful, careful, vigilant,
> Respectful, humble, full of awe.
> In the teacher's presence be restrained—
> Just like a newly wedded bride—
> In body, speech, and mind.
> Be without distraction, agitation, or vain ostentation.

Respect him in a manner free from partiality,
Without a wish for fame or personal advantage,
Free from all hypocrisy and all deceit,
Without duplicity and biased exclusivity.
Offer to the teacher wealth, if you possess it.
Serve him with respect and reverence
In your body, speech, and mind.
And please him with your practice,
Abandoning this life's concerns.
When others denigrate your teacher,
You should stop them.
If you are unable, think only of his excellence.
Block your ears and with compassion help the slanderers.
But do not stay with them nor chat with them on easy terms.
To act like this brings benefit in all your future lives.
You will encounter holy beings and hear the supreme Dharma.
Grounds and paths of realization,
The power of dhāraṇī and of concentration—
All this wealth of excellence will be completely yours,
And to beings you will bring a feast of happiness and peace.[334]

Therefore, with devotion free of all pretension, prostrate to your teachers when you see them,[*12] prepare a seat for them to sit on, and offer them whatever they need. Folding your hands, praise their qualities aloud. When they arrive or leave, get up and greet or escort them. In these and other ways, you should do everything to please them. In the *Sūtra on the Samādhi in Which the Buddhas of the Present All Stand Before One*, it is said,

> When bodhisattvas come into the presence of a teacher of the Dharma, they should consider the latter to be our Teacher, the Buddha: they should attend him and do everything to serve him. If, just to hear the teachings, they should follow their teachers for as long as they live, it goes without saying that they

> should do so in order to receive transmissions, request advice, and meditate. At all times, they should put aside their own personal interests and act in accordance with their teachers' wishes.

And in the Vinaya texts, we read,

> As soon as you see the preceptor, rise from your seat.

It is said in the *Hundred Parables on Action* that if one fails to rise from one's seat, for five hundred lifetimes one will be reborn as someone who is crippled. If one rises and serves the teacher, one will obtain the major and minor marks of a buddha. This is affirmed in the *Commentary on the "Ornament of Clear Realization"*:

> Those who welcome their teachers, escort them, and so forth will possess the marks of a wheel on their hands and feet.

The *Tantra of the Supreme Samaya* shows that, even in this present life,

> Whoever serves and venerates
> The teacher as best they can
> With body, speech, and mind,
> For them, there's no impediment to being blessed
> With a host of powers and abilities.

Moreover, whether you are in your teacher's presence or somewhere else (at home, for example), you should always maintain mindfulness. Keep vigilant, refraining from every kind of wrong conduct with your body, speech, and mind. Maintain carefulness, using your mind to watch your mind and controlling it so that it does not slip under the influence of defilement. By remaining peaceable and controlled, like a newly wed bride, or a newly ordained monk, your wishes will be fulfilled. As we read in *The Way of the Bodhisattva*,

This rampant elephant, my mind,
Once tied to that great post, reflection on the Teachings,
Must now be watched with all my strength
That it might never slip away.
Those who strive to master concentration
Should never for an instant be distracted.
They should always watch their minds, inquiring,
"Where is now my mind engaged?"

And,

All you who would protect your minds,
Maintain your mindfulness and introspection;
Guard them both, at cost of life and limb,
I join my hands, beseeching you.[335]

For those who are respectful and diligent in accompanying their teachers, in receiving instructions from their preceptors, in keeping fearful of the sufferings of the lower realms and cyclic existence, and in following the practice themselves, mindfulness, vigilance, carefulness, and numerous virtuous deeds come about naturally. The same text states,

Through fear, and by the counsels of their abbots,
And staying ever in their teacher's company—
In those endowed with fortune and devotion
Mindfulness is cultivated easily.[336]

Thus, at all times and in all situations, you should perform positive actions and serve your teachers in this manner,[*13] without any self-interest, desire for gain or fame, deceit, hypocrisy, or partiality. Whether you are doing so visibly or discreetly, you will complete the accumulations and purify your obscurations.

In particular, you should follow your teachers, glorious protectors, by pleasing them in three ways.

The least effective way to please one's teachers

The least effective way to please one's teachers is with material offerings. This is not merely a case of unstintingly offering them any things you have and of delighting them. It also involves making an offering of relating their good qualities to others.

As soon as you intend to offer anything that will please your teachers, you should immediately offer it without holding back. And if there is a choice between two things to offer, you should offer the best one to the teacher. By offering one's sublime teachers things that repay their kindness and teachings, you will gain numerous different qualities. Yet even venerating them for a whole kalpa for each letter of the teachings you receive could never fully pay for those teachings, let alone repay the kindness of the teachers themselves. In the *Sūtra of the Questions of the Householder Ugra*, we read,

> Bodhisattvas who earnestly seek to receive a teaching and to recite it might venerate the master from whom they obtain or receive a single verse on the six transcendent perfections, the bodhisattva paths, and so forth by seeking, serving, and making all kinds of offerings to that master for as many kalpas as the letters in the teaching, but their respect for the master would still not be sufficient, let alone their respect for the teachings.

The benefits of making such offerings are boundless, as will be explained in detail below. Thus, in all the world with its gods, there are no greater sources of qualities than the sublime teachers and no greater kindness is there than theirs. So we should never seek any advantage or keep accounts in making an offering of just a few ordinary material riches, for it could never repay our teachers' kindness and it is impossible to put a price on the qualities of the Dharma. Ordinary people show their gratitude for the teachers' kindness in their presence, and then, behind their backs repeatedly tell others, "I made this offering," while at other times they regret having made the offering. You should never act in this way. It is said

in the sūtras that relating how many good deeds you have done destroys their effect, as does regretting them.

Moreover, our teachers are the ones who dispel all our troubles in cyclic existence and enable us to gain the riches of buddhahood, teaching us the precious, unsurpassable Dharma and introducing us to the fact that the nature of the mind is buddha. To fail to repay their kindness and expect them to return our kindness in making them a small material gift is utterly inappropriate. Put another way, when we make an offering in order to increase our own merit, in accepting it, it is our teachers who are being immensely kind. They have never insisted on our making an offering, so why should they be grateful to us?

Therefore, you should reflect on their kindness and be indefatigable and diligent in serving your teachers, offering them the best of whatever you have, in order to accomplish happiness and well-being in this life and the next and to gather the provisions for the path. We read in the *Sūtra of the Arborescent Array*,

> Fortunate child, to repay your spiritual friends' kindness, you should make every effort to venerate them. Should you ask why, it is because they hold all virtuous qualities in their hands.

And in the *Stainless Wisdom*,

> Those who honor and attend to
> The teacher, the treasury holder,
> Must never proclaim it or relate it.
> Those who do so
> Will have no result and will be ruined.

The middling ways to please one's teachers

The middling ways to please them are to serve them with one's body and speech.

Serving one's teachers with one's body

On the outer level, we should prostrate to our teachers, circumambulate them, and make offerings such as incense and lamps. On the inner level, we should please them with the feast offering of blessed food and drink. And on the secret level, we should please them with our realization, concentration, wisdom, and so on. Whether when they are alive, after they have passed away, or on the anniversaries of their passing, we should make offerings to them night and day and repay their kindness by respectfully making gifts to beings and so on. We should protect our teachers from obstacles due to fire, water, precipices, beasts of prey, or enemies. We should act as emissaries for the teachers' activities in different countries, attend to their everyday requirements as needed, prepare seats for them to sit on, sweep the path, put our own cloth or silks on the path, and so on. Welcoming them and accompanying them with incense, we should sprinkle perfumed water and sweep the area around their residence. We should offer maṇḍalas, welcome them and see them off by providing a means of transport such as a horse or palanquin, and make offerings. When we see our teachers, we should perform prostrations and request their blessings, rising and folding our hands, and so on.

Requesting blessings refers to the present-day custom of receiving blessings from the teacher's hand. This is the meaning intended in the sūtras and tantras of taking the teacher's feet on the crown of one's head. Its purpose is as follows: Because the teachers are inseparable from the lords of the maṇḍala, the three seats are complete in their bodies and the infinite Three Roots are present, pervading the whole of their bodies to the tips of their hairs, like sesame seeds in a pod. So the merest contact with their hands, feet, or any other part of their body instantly purifies all the negative actions and obscurations that one has accumulated in the past and enables one to attain the level of the heruka without delay. How this is so is explained in a tantra:

> Those who have realized the glorious heruka, great wisdom,
> With all the marks of perfect purity,

Are the source of bliss for the practitioner.
Master and heruka being not two, they are inseparable:
Contact with that inseparable union
Purifies one, destroying all negative actions.
Even their touch and voices
Will free one from all evil.
Freed of every kind of evil,
One's body completely purified,
One will become the best of humans,[*14] devoid of fault.
One will attain the level of a tathāgata,
With every negative action purified.
Purified of all negativity,
One will be reborn in the family of the tathāgatas
And become a Dharma-holding king.

According to the Lord, the Great Treasure Discoverer and Dharma King,[*15] the implication of this quotation is that the most important factor is the faith and devotion of the person receiving the blessing.

Besides all this, we should point our pillow in the direction where our teacher is staying. Whatever we eat or drink, we should remember our teachers and offer the first part to them. Whatever we are doing, we should think that it is what our teacher has told us to do and, with vigilance, make every effort to succeed in our task.

In short, we should at all times keep our teachers as the objects of our yearning and respect, as is mentioned in the *Sūtra of the Arborescent Array*:

> Again, the merchant's son Sudhana, aspiring and diligently undertaking to achieve great enlightenment, attended and praised the spiritual friend, Noble Mañjushrī. Mañjushrī declared, "Accompanying and serving teachers is the basis for accomplishing great enlightenment. You should never tire of following and accompanying them."

Serving one's teachers with one's speech

Serving one's teachers with one's speech also involves a respectful mental motivation. On this basis, we should praise our teachers, go for refuge in them, and hold the teachers and all those connected with them in respect. Explicitly or discreetly, repeat the most essential of the sublime teachers' words, memorize the words and meaning of their teachings and, without forgetting them, proclaim them to others.

If it should happen that what they say is slightly unclear, you should reflect, thinking, "I am not managing to understand the true import of this: the fact that these words appear to be contradictory is a defect in my own understanding." You should consider that even if your teachers' words, whether related to the teachings or to ordinary subjects, appear to be mistaken, it is you who have failed to understand them. And if others ask you, you should reply that you have not understood the intended meaning. Not for an instant should you say or think, "What the teacher has said cannot be right," for that is even more negative than criticizing a buddha's words. Thus, you should do whatever your teachers tell you. Even if what you have to do appears to be wrong,[*16] you should first be guided by what they have said. Once you have started, the benefits of carrying out their wishes and the disadvantages of not doing so will become clear and you will surely understand what they had in mind. So, thinking, "Whatever they tell me is bound to be good for me," reflect on their qualities, rejoicing and praising them. To people who do not know them, or if they do, only slightly, and when you are traveling elsewhere, speak of your teachers' definite qualities. And in the four sessions, or all the time, think of your teachers and pray to them with the sweetest of melodies.

Furthermore, you should use your voice to praise them, to speak pleasantly and gently, without ever defying them, to talk honestly, and to relate their qualities to others too. Whatever they ask you to do, respectfully and politely reply that you will do it. When you yawn or sneeze, cover your mouth. Whatever you are doing, seek your teacher's approval. When you

begin any virtuous activities, first think of your teachers, praise them, and pray to them. The *Jewel Cloud Sūtra* says,

> When serving them, sit on a seat; give praise; offer your esteem.

Serving one's teachers with one's mind

With the utmost faith, think of your teachers' qualities, and cultivate faith and devotion, thinking how difficult it is to encounter a teacher. Regarding your teachers as the Fourth Jewel, consider that they are equal to, or even superior to, the buddhas, so that when you hear their names, see their faces, meet them as a result of your aspirations, seek and find them, and hear their teachings, and even when they simply touch you on the head, you feel immense joy, thinking, "How wonderful it is that someone like me has actually met a spiritual friend like this," and realizing how rare it is to have the chance of meeting them. Think of how you can serve them in all kinds of ways, reflecting on how rare it is for such sublime beings to appear in this world, how difficult it is to meet them, and how one cannot know when they will leave. Respectfully attend all those beings, too, whom the teachers have accepted as disciples, developing devotion and pure perception in such ways as saluting them and serving them. By these means, you will accomplish everything that is excellent in this life and in your future lives. The *Jewel Cloud Sūtra* states,

> Wherever those who teach the Dharma reside, think of those places as sacred places. Think of those who proclaim the teachings as masters, as spiritual friends, as guides. And when you see them, be happy and rejoice.

And the *Sūtra of the Arborescent Array*,

> By never separating from the thought of the spiritual friend, all one's goals will be fulfilled.

And the *Compendium of the Buddhas' Wisdom*,

> To an authentic teacher,
> The conquerors of the three times and ten directions,
> The bodhisattvas, gods, human beings,
> And likewise the vidyādharas of the nāgas,
> Yakṣhas, and rākṣhasas with wrong views
> All assemble and bow down,
> Tossing flowers and singing praises.
> Know that, just as mothers beget their children,
> The bodhisattvas and vidyādharas
> Are born from sublime beings.

The best way to please one's teachers

The best way to please one's teachers is to offer the practice one has done in accordance with their instructions. Of all kinds of offering, this is the very highest. Indeed, this is the reason that the teachers who have successively appeared since the time of the Buddha teach the Dharma and appear in the world. So everything we hear them say we should accomplish, clearly distinguishing between what to avoid and what to adopt. Hearing the teachings depends on there being a teacher, a sublime being, so you should practice by first impartially seeking out numerous sublime beings and following and receiving teachings from them. Then, you should practice by reflecting on the teachings you have heard, so that you gain an unmistaken knowledge of them. And without being content with mere knowledge, you should practice by making an experience of the meaning. That sort of practice should not be a mere facade: you should practice by blending the teachings with your whole being. For this, you must unite skillful means and wisdom, practicing diligently without leaving things at the level of aspiration. Practicing in this way is an offering that pleases all the teachers, buddhas, and bodhisattvas; it is the way of sublime beings. The *Ornament of Clear Realization* speaks of

the way that delights the buddhas.[337]

And the *Middle Sūtra of the Perfection of Wisdom* states,

> All the buddhas have commended, praised, and revered diligence in practicing the spiritual friend's instructions.

In the *Compendium of the Buddhas' Wisdom*, we read,

> The sublime sugatas of the past
> Served a sublime guide
> And, abandoning all, departed to remote hermitages.
> There they practiced, and many attained liberation.
> So if we train as they did,
> We will inherit the perfect freedom of the conquerors.
> Therefore, to sublime beings whose kindness is so great,
> Make an offering of unflagging faith,
> Of flexibility, without being rigid and stubborn,
> Material offerings, without stinginess,
> Reverence without doubts,
> Honest words, free of deceit,
> A mind free of self-interest, Intelligence without confusion,
> And a stainless altruistic attitude.
> These eight you should offer to those sublime beings in their entirety.

In short, all the piṭakas and tantras speak of the sublime teachers as being manifestations of the Buddha. By practicing in accordance with their life stories, we will be following the example of the Buddha. For this reason, we should regard the qualities of the teachers' body, speech, and mind as being the same as those of the buddhas. Thinking, "I, too, must do exactly the same," we should train in following the teachers' deeds and spend our time listening, reflecting, and meditating. By doing so, we will

swiftly obtain the supreme and common accomplishments. The *Ocean of Gnosis Tantra* declares,

> The teacher is Buddha, the teacher is Dharma,
> Likewise, the teacher is Saṅgha:
> The jewel of the teacher is our object of contemplation.
> Do not abandon the teacher, respect the teacher,
> And with the specific devotion and attitude
> See the teacher as no different from Vajradhara.
> The accomplishments that arise from doing so
> Are what the practitioners enjoy.
> By this means, they attain the glorious state of perfect buddhahood.
> The fulfillment of all the accomplishments
> Arises from pleasing the teacher.

And in the *Tantra of the Net of Magical Display*, it is said,

> Should you ask how one should view the master,
> The teachers are the equal of all the buddhas.
> They are ever Vajradhara.
> They are the crown jewel of the tathāgatas.
> They are an ocean of wisdom,
> Granting us a precious wish-fulfilling jewel.
> Remember the qualities of your masters,
> Never think of their faults.
> Those who remember the teachers' qualities gain the accomplishments,
> While those who think of their faults lose all accomplishment.

Furthermore, the *Guhyasamāja Tantra* states,

> Low-caste people, menial workers,[338] and the like,
> And those whose minds are set on taking life,

Will gain accomplishment in this supreme vehicle,
The Unsurpassable Great Vehicle.
Even beings who perform great evil,
Like committing crimes with immediate retribution,
Will attain accomplishment in this supreme vehicle,
The great ocean of the Diamond Vehicle.
Those who make heartfelt criticism of the master
Will never, even if they practice, gain full accomplishment.

Its commentary, the *Shining Lamp*, explains that if one is close friends with people who genuinely criticize one's teachers, even if one has not criticized the master directly, it is no different from doing so. Therefore, if people speak badly of your teacher and you can prevent them from doing so, whether by peaceful or forceful means, stop them. Otherwise, reflect on the teacher's qualities, block your ears with your fingers, and do not associate or mix freely with those people. To do so would be an extremely serious fault, as is mentioned in the *Source of Nectar Tantra*:

If people criticize the vajra master,
Stop them by peaceful or forceful means.
If you do not have the ability,
Mindfully cover up your ears.
Do not associate or talk with them.
If you mix with such people,
You will be boiled in the lower realms.

All the methods for examining the spiritual friend mentioned in the sūtras and tantras apply to the time when one has not yet made a connection with the teacher. But once one has made a connection with one's teachers, whatever happens, one must follow them with devotion, seeing everything they do as excellent. The *Compendium of the Buddhas' Wisdom* states,

Once you have taken them as sublime beings,
Whether or not you are certain that they are perfect,

How could you disobey and reject their word?
If you break the link with them,
You will be thoroughly boiled in the vajra hell.

Even from a general point of view, the buddhas, bodhisattvas, and great accomplished vidyādharas display inconceivable skillful means, concentration, wisdom, and confident eloquence, adapted to the different ways in which they can train beings. This is not something that ordinary, limited minds can imagine, so even if they appear to be at fault, one can never be sure that this is so. The *Sūtra of the Ornament of the Buddhas* speaks of this at length, beginning,

With multifarious ways and means,
They roam the world and work for beings' good.
Like a lotus in water, unattached to worldly things,
To create joy and faith, they take on different forms.
As kings of poets, they compose poetry.
As dancers, drummers, athletes, and musicians,
Beautifully adorned, with ornaments and garlands they dance,
And as magicians, display everywhere many forms.
They appear as villagers, village chiefs, governors,
And likewise guides, merchants, and householders.
Kings, ministers, secretaries, envoys,
Physicians, experts in worldly treatises and rituals,
They are as wish-fulfilling trees in the wilderness.

And in the *Perfection of Wisdom in One Hundred Thousand Lines*, we read,

> Some bodhisattva mahāsattvas, in order to bring sentient beings to full maturity through their skill in means, appear to enjoy the pleasures of the five senses: they manifest from within the retinue of consorts and attain buddhahood in unsurpassable, true, and perfect enlightenment.

In his *Graded Path of the Magical Manifestation Tantra*, the master Buddhaguhya writes,

> Sometimes peaceful, sometimes wrathful,
> To the lustful, they appear lustful,
> To the hateful, they appear wrathful,
> To the arrogant, they appear hard,
> And to the stupid, they appear stupid.
> Sailing as on the ocean, against the wind or with it,
> They skillfully adapt their conduct
> And activities in carrying us across.

For this reason, Rigdzin Jigme Lingpa states in *Treasury of Precious Qualities*,

> Never look askance at what the teacher does,
> For most of the great siddhas of the Noble Land
> Were menials or outcasts, evildoers,
> And, even by the worst of standards, dissolute.
> If those who have not mastered their own minds
> Ascribe faults to their teacher, then their sin is measureless.
> Although he knew by heart the twelve parts of the scripture,
> Bhikshu Sunakshatra, overmastered by the power of sin,
> Perceived as false the actions of the Buddha.
> Reflecting well thereon, reform yourself.[339]

Accordingly, we should reflect only on our teachers' qualities, without ever ascribing faults to them. We should consider that they are the Buddha in person, as is explained in the *Jewel Cloud Sūtra*:

> "If I follow a teacher, my virtuous activities will increase and my negative deeds will diminish." With this in mind, whether or not your preceptors are learned, whether or not they are

> knowledgeable, whether or not they are disciplined, consider them as the Buddha.

This is why some of the accomplished masters of the Kagyu tradition in the past used to say,

> These precious, authentic teachers—
> All that they do is excellent;
> Whatever they do is a virtue.
> Even if they act as murderers or butchers,
> Be content, all is well;
> It is certain that they are holding beings with compassion.
> Even if they appear to have loose sexual morals,
> Good qualities are increasing, good qualities arise:
> It is a sign that they are uniting skillful means and wisdom.
> In fooling others with their lies,
> They are using a variety of gestures and means
> To guide all beings on the path to freedom.
> Even though they act as thieves, robbers, or gangsters,
> They are transforming others' property to accumulate merit
> And reducing people's poverty.
> In truth, when teachers like these
> Deliver a reprimand, it is a wrathful mantra:
> It is sure to dispel bad circumstances and obstacles.
> When they give a beating, it is a blessing:
> It gives rise to all accomplishments.
> You who have devotion, be glad!

That is the sort of faith and devotion that we need to cultivate. If we have this sort of approach, it is impossible for us not to be freed from cyclic existence. As Rigdzin Jigme Lingpa said,

> The marks of teachers and disciples and the extremely secret essential points of the practice are widely taught in the

profound sūtras and tantras. However, as I can testify from my own experience, they all boil down to the following crucial point. Think, on the one hand, of a master, someone whose mind has been definitively freed from cyclic existence by a realized noble teacher and who possesses great compassion. And take, on the other hand, a person full of devotion, who has abandoned his or her own interests and does whatever the teacher says—someone like Nāgabodhi, clad in the great armor of faith, or like Palgyi Yeshe, whose mind is so stable that it is unaffected by circumstances and who serves the teacher with no regard for body or life. Now, if such a disciple prays from the depths of their heart to that master and mingles their mind with the master's wisdom mind, it is impossible for them not to attain liberation. Why? Because what brings about blessings and accomplishments does not lie in strenuous practice but in pure devotion. It does not lie in the pith instructions but in faith. Thus, when Nāgabodhi snatched up a piece of snot that the noble master Nāgārjuna had discarded and put it in his mouth, at that very moment he attained the first bodhisattva level and realized the truth. And when Palgyi Yeshe killed two jailers and extricated his master Nyak Jñanakumāra from prison, he immediately gained accomplishment.

When I saw the writings of the Second Buddha, Longchenpa, I realized that up until then I had never, anywhere, come across such a profound and vast path, and I felt an inconceivable devotion to him. He actually appeared to me in his wisdom body and guided me. Again, immense devotion dawned in me, to the point that I was willing to give my life, and my mind was abruptly freed of all taints. Up until now, I have guided more than a hundred disciples. The ones who persevere in meditation do not advance beyond the worldly concentrations;[*17] the intelligent ones might at first see the meaning of the lack of inherent existence, but on account of

their fleeting devotion, they are cut off from profound realization. The way realization of the natural state arises appears to depend solely on the scale of their devotion.

The reason for this is to be found in the *Compendium of the Buddhas' Wisdom*:

> Even if one does not know or understand all the teachings,
> By fully honoring and serving a sublime teacher,
> One will cross the ocean of cyclic existence.
> It is as when a seed is planted in a fertile field:
> It is bound to grow and flourish.

II. The main explanation of how specifically to train in the profound practice

The way to train is widely mentioned in the secret tantras, among them, the *Tantra of the Precious Gathering of All*:

> Greater than meditation for a hundred thousand kalpas
> On a hundred thousand deities
> Is the brief thought of one's teacher:
> The merit of this is infinite.

And the *Great Array of the Sublime*,

> One who meditates on his kind teacher
> Above the crown of his head,
> On the palm of his hand,
> Or in the center of his heart
> Will also grasp the qualities of a thousand buddhas.

And the *Tantra of the Three Verses*,

> On someone who venerates the vajra master,

Meditating on him or her above the crown of the head,
The conquerors will bestow their blessings.

The unique source of all blessings and accomplishments, the root of the path of the Diamond Vehicle of the Secret Mantras, is the profound path that is the Lama Sādhana, the method for accomplishing the teacher. The reason for this is that when one first enters the Mantra Vehicle, the means of entry is the empowerment. And during the empowerment, the one who bestows empowerment, the lord of the maṇḍala, is the vajra master, while the empowering deities of the maṇḍala of the three seats complete are manifestations of the master's concentration. There are numerous accounts of disciples who were unaware of this and considered the yidam to be the chief of the maṇḍala rather than the teacher, thus barring their chances of attaining accomplishment. Later, too, when one is practicing the path of the main practice and training in the generation, recitation, and perfection phases, there is not even a minute part of these that is anything other than an aspect of the root teacher's body, speech, and mind. In particular, the ultimate perfection phase is the practice of uniting with the ultimate reality, nonconceptual gnosis. Since this is the very essence of a realized teacher's mind, it is from mingling one's own mind with the teacher's mind that the qualities of realization take birth in one's being.

Furthermore, when as a result of one's deity practice, one has visions of one's teachers and receives teachings from them, in this life, future lives, or in the intermediate state, these are also nothing other than mere appearances that are brought about by the teachers' compassion and one's own faith and devotion. They do not, even a tiny bit, happen just like that. There are some who are ignorant of this and who think that once the teacher has given them the empowerments, pith instructions, introductions, and so on, which are merely skillful means, they will then receive the main blessings and accomplishments from the yidam, ḍākinī, and others, as if these were superior to the teacher. The great vajra holders of the Ancient and New Traditions have repeatedly said that to think like this is the greatest obstacle to attaining accomplishment. And in the *Hevajra Tantra*, too, it is stated,

That which is innate and inexpressible
Cannot be found by any other means.
Know that it is from the teacher's timely introduction
And the merit one has gained oneself.

And in his *Five Stages*, Nāgārjuna writes,

One who tumbles from a lofty peak
May think, "I must not fall," but fall he will.
One to whom a teacher has kindly given the beneficial transmission
May not wish for freedom, but he will still be freed.

Glorious Saraha says,

The teacher's words that have entered your heart
Are like a treasure resting on the palm of your hand.

In Indrabhūti's *Accomplishment of Gnosis*, we read,

Without our grasping the oars,
The boat will never cross to the other side.
Even if we have all the qualities complete,
Without a teacher, there is no end to saṃsāra.

And in the *Profound Path*,

Even though the sun is burning hot,
Without a lens, the fire will not ignite.
So too, without the presence of a teacher,
The buddhas' blessings cannot possibly occur.

The *Tantra of the Supreme Samaya* states,

For faithful ones who seek accomplishment,

It comes from serving their teacher devotedly.
Defilements, subsidiary defilements,
And faults will all be thus consumed.

And in a song by the great Chetsun,[340]

When yearning for the teacher occurs,
Experiences and blessings will surely dawn.

As for how one should practice, generally speaking, there are numerous different methods. In Rigdzin Jigme Lingpa's tradition, the outer practice, at the beginning of the path when one takes refuge, consists of visualizing the teacher as the field of accumulation and so on. The inner practice, in order to purify one's stream of being, consists of meditating on the teacher as the embodiment of all the buddhas on the crown of one's head. The secret practice, in order for blessings to enter all at once, consists of visualizing the teacher in the center of one's heart and so on. And in the most secret practice, one visualizes one's own body as the teacher or when one is practicing the generation phase, one similarly arises as the teacher in the form of the yidam deity.

There is also the ultimate practice, where one realizes that the teacher and one's mind are inseparable and one rests in the state of thatness beyond anything to be practiced and anyone who is practicing.

Here, in the context of the Guru Yoga, there are also a number of different ways of visualizing the root and lineage teachers—one above the other, as a large gathering, in the manner of the jewel that includes all, and so on. These are explained according to the individual instruction manuals.

In the present case, we shall follow the approach taken in the *Primary Instructions on the Practice of Vajrasattva*,[*18] which consists of five sections: (1) visualizing the support, (2) offering the seven branches, (3) praying, (4) receiving the empowerments, and (5) mingling one's mind with the teacher's and settling in meditative equipoise.

A. Visualizing the support

The *Primary Instructions* states,

> Visualize the object of your prayer in the sky in front, as you did previously for the object of refuge.

If you have been going straight through the preliminary practices and have not dissolved the object of refuge visualized earlier, simply continue the same visualization. Otherwise, meditate again as was explained above in the refuge section, clearly visualizing the object of refuge. All the refuges appear as an illusion-like display, which is the appearance aspect of the bliss-emptiness that is your root teacher's mind, in which there are no fluctuations in compassion and no differences in the level of realization. Visualize them awakened in all their splendor, blessing you and all other sentient beings with their gaze. You should understand that your root teacher's body is the Saṅgha, his[*19] speech is the sacred Dharma, his mind is the Buddha: he embodies all the Three Jewels. He is the embodiment of the Three Roots: his body is the lama, his mind is the yidam deity, his qualities and activities are the ḍākinīs and Dharma protectors. And he is the essence of the four buddha-bodies inseparable: his body is the body of manifestation, his speech is the body of perfect enjoyment, his mind is the body of truth, and their inseparability in him is the body of the essential nature. This is stated in the secret tantras,

> In the body of the vajra master
> The bodies of the sugata-conquerors are complete.
> The teacher is the Buddha, the teacher is the Dharma,
> Likewise, the teacher is the Saṅgha.
> The teacher is the Great Glorious Heruka,
> The king of all is the teacher.

And in *Immaculate Light*, the great commentary on the *Wheel of Time Tantra*, we read,

> The vajra master who teaches the *Tantra of the Wheel of Time* should be regarded by those who strive for liberation as the Lord Mañjushrī, as the Primordial Buddha in the Wheel of Time.

And in the *Guhyagarbha Tantra*,

> If one makes offerings of the five enjoyments to the Lord,…

and so on, indicating by the term *Lord*[341] the teacher, who is the sovereign of the maṇḍala. The sovereign of the maṇḍala is likewise denoted by the term *heruka*, which is used in the old texts of the Ancient Translations when speaking of the teacher. In some texts, the term *guru* is also used. The All-Powerful Lord Virūpa[342] says,

> Make no distinction between
> The teacher and Vajrasattva.
> The teacher is Buddha, Dharma,
> And likewise Saṅgha.
> Those who wish for the highest level of accomplishment
> Should please their teacher in every way.
> In this time of strife, Vajradhara, embodiment of all the buddhas,
> Appears for our sake, in tune with everyone.
> Knowing this, rely upon him truly, in every circumstance,
> And you will attain great bliss, the accomplishment
> Of all the buddhas, present, past, and yet to come.

The precious master Drikung Kyobpa[343] says,

> Unless the sun of devotion shines
> On the snowy range of the teacher's four bodies,
> The stream of his blessings will never flow.
> So earnestly arouse devotion in your mind!

And Lord Buddha, too, said,

> Shāriputra, it is through faith that the ultimate is to be realized.

B. Offering the seven branches

1. Obeisance

The *Sūtra of Great Liberation* speaks of obeisance as follows:

> With both hands joined above my head
> Like an opening lotus bud,
> And countless bodies amassed in clouds,
> I prostrate to the buddhas of the ten directions.

The Omniscient Teacher gives a corresponding explanation:

> Then like a lotus bud appearing in a lovely pool
> And opening with the rising of the sun,
> Make a gesture with your two hands joined above your head.
> With melodious praises, with countless emanated forms,
> Bow down to them devotedly.[344]

Accordingly, consider yourself and all other sentient beings emanating as many bodies as there are atoms in the universe in the presence of the extraordinary fields of accumulation, recalling their supreme qualities and singing their praises. Join your two hands to resemble the newly opening flower of a white lotus. As you touch your hands to your forehead, your physical obscurations are purified. Touching them to your throat purifies the obscurations of your speech. And touching them to your heart purifies your mental obscurations. Then, perform what we call "touching the ground with the five points of your body." This means, submit obeisance by touching the ground with your forehead, the two palms of your hands, and your two knees, making five points of contact. The benefits and purposes of doing so

are that you purify the five poisons or defilements in your stream of being; you obtain the fivefold empowerments and blessings of the body, speech, mind, qualities, and activities of the fields of accumulation; and ultimately you will gain the unfathomable crown protuberance on a buddha's head. If you have been accumulating the numbers (one hundred thousand, for example) for the other sections of the preliminary practice, you must be sure to accumulate the number of prostrations too. Nowadays, it appears to be the custom in some practice traditions to perform prostrations during the refuge practice in conjunction with the recitation of the refuge prayer. There is certainly nothing wrong in doing so, but the explicit teaching of most textual traditions is that the prostrations should be counted at this stage, so it is best to do so here.

The benefits of submitting obeisance have already been described above.[*20] They are also described in *Finding Rest in the Nature of the Mind*:

> As many as may be the drops of water in the sea,
> Or atoms in earth and in the king of mountains,
> Merits such as this cannot be found in all the triple world.
> Thanks to such prostration,
> For as many times as there are atoms in the earth,
> Down to the strong foundation of the universe,
> You will become a Cakravartin king,
> And finally you will attain
> The state of supreme peace.[345]

2. Making offerings

The same text instructs us as follows:

> Presented in reality and imagined in your mind,
> Make offerings in vast and unsurpassed array.[346]

In other words, arrange whatever material offerings you may have, and mentally emanate and offer every possible kind of untainted offering to

delight the senses, as Noble Samantabhadra's clouds of offerings—all the offerings of the celestial and human worlds, filling the heavens and the earth, including the following:

- incense, flowers, lamps, and the like
- boundless manifested creations such as palaces and landscapes
- the seven attributes of royalty (the wheel, jewel, queen, minister, supreme horse, elephant, and general)
- the eight auspicious symbols (the parasol, golden fish, vase, lotus, white conch shell, eternal knot, victory banner, and wheel)
- the eight auspicious objects (white mustard seed, *durva* grass, bezoar, vermilion powder, curd, *vilva* fruit, mirror, and right-spiraling conch shell)
- the seven semiprecious articles (shoes, cushion, carriage, bedclothes, throne, sword, and snakeskin)
- all the most beautiful displays in this and other worlds of all kinds of emanated gods and goddesses, with cloud-like offerings of song, dance, and music
- the inner samaya substances of the secret mantras, the feast liquor, meat,[*21] and other varieties of offerings to be eaten, drunk, licked, and tasted.

Through the power of his concentration, the bodhisattva Samantabhadra emanated from his heart thousands of billions of multicolored rays of light as numerous as the dust particles in countless buddha-fields. On the tip of each of those rays of light, he projected a bodhisattva Samantabhadra identical to himself. From the heart of each one of them were emanating light rays in the same manner, and on the tip of each again another Samantabhadra, and so on in an infinite progression until the number of emanations was utterly inconceivable. Each of these manifestations of Samantabhadra was venerating the buddhas and bodhisattvas of the ten directions with an inconceivable variety of boundless offerings, in what are known as "Samantabhadra's clouds of offerings." It is in this same way that

you should make offerings, mentally creating as many emanations as possible.

The benefits of this sort of offering are mentioned in the *Sūtra of the White Lotus of the Sacred Dharma* as follows:

> Those who to the relics of the Sugata, however few,
> Strike and make the cymbals sound just once,
> Or offer just a single flower to them,
> And, even if with their minds disturbed,
> Venerate a fresco of the Sugata on a wall
> Will one day come to see ten million buddhas.

And so on. They have been described in detail above.

3. Confessing negative actions

In the presence of the extraordinary fields of accumulation, fold your hands, and remorsefully and regretfully confess all the negative deeds, whether you remember them or not, that you have gathered with your body, speech, and mind throughout your beginningless series of lives until now:

- acts of disrespect with regard to your parents, preceptors, instructors, fellow practitioners, sublime beings, and others
- the ten nonvirtuous deeds
- the five crimes with immediate retribution
- the five crimes that are almost as grave
- misuse of the Three Jewels' property
- acting stingily and preventing others from being charitable, and so on
- in particular, your transgressions of the root and branch sacred commitments with regard to the body, speech, and mind of your vajra-holder teachers, brought about by your considering them to be ordinary persons

- your faults through mixing with those who have broken the sacred commitments and your damaging the sacred commitments yourself, and so on

In short, confess all the shameful deeds (both naturally shameful and shameful because they violate edicts) that act as obstacles to your attaining the supreme and common accomplishments. Imagine that all these are gathered into a black heap on top of your tongue, and confess them. At the very instant you do so, consider that from the body, speech, and mind of the fields of accumulation, who are your support, white light streams forth and touches you, so that you are cleansed and purified. Using the antidote of vowing to refrain from such misdeeds in the future, recite the words of the confession.

The benefits are as mentioned in detail above and are also described in the *Hundred Thousand* as follows:

> For those who, the instant they remember,
> Recall their evil deeds and remorsefully confess,
> All those deeds will be consumed.
> Bodhisattva, vow in the future to refrain!

4. Rejoicing

From the depth of your heart, genuinely rejoice in the virtuous activities performed for others' benefit by the buddhas of the ten directions and the four times—their turning the Wheel of Dharma and so on. Rejoice in the bodhisattvas' virtue, the great waves of activities performed for enlightenment. Rejoice in the aggregates of wisdom and liberation of the noble listeners and solitary realizers. Rejoice in the virtue consistent with ordinary merit produced by all sentient beings. And rejoice in all the deeds that you have performed in the past, are performing at present, and are certain to perform in the future.

The benefits of doing so are described in the *Verses That Summarize the Perfection of Wisdom*:

Rejoice with bodhichitta and a pure intent.
One may assess the weight of a billion Mount Merus
But not the merit of rejoicing.
Just as a single precious beryl outshines
A whole great pile of jeweled trinkets,
A single thought of rejoicing with bodhichitta
Outshines the whole vast heap of all beings' charity and other deeds.

5. Exhorting the teachers to turn the Wheel of Dharma

Among the buddhas, bodhisattvas, teachers, and great spiritual friends who have come to perform vast activities for others' benefit, there are those who wish to give others an opportunity to request the teachings, or who are tired of the ungrateful and discouraging attitudes of their disciples; they remain silent without teaching the Dharma. Imagine that in their presence you request them to turn the Wheel of Dharma, just as did Brahmā and Indra in the past, emanating many billions of bodies and manifesting in their presence, making offerings of right-spiraling white conch shells, thousand-spoked golden wheels, and so forth. As a result of your request, they are all delighted and accept, turning the Wheel of Dharma in the ever-revolving wheel of eternity in accordance with the aspirations of beings to be trained.

There are infinite benefits that result from this. For example, obscurations from having rejected the Dharma will be purified, and from one life to the next, throughout one's series of lives, one will never cease to hold the sacred Dharma in one's being. In the *Sūtra of the Questions of Ratnacūḍa*, we read,

He who makes a prayer
To a buddha in meditation
Is like the king of jewels:
Other kinds of merit are but mere trinkets.

6. Praying to the teachers not to pass into nirvāṇa

In this and other worlds, there are teachers, buddhas, and bodhisattvas who have completed their work benefiting sentient beings and who now intend to leave their manifestation bodies and pass into nirvāṇa. In their presence, entreat them as did Upāsaka Chunda in the past, mentally producing numerous emanations of yourself. Consider that, as a result of your prayer, they remain, benefiting beings on a vast scale until cyclic existence is emptied.

Among the infinite benefits that result from making such a prayer are both the purification of a short life span, untimely death, and the negative consequences of endangering others' lives and the attainment of infinite life. In the *Sūtra of the Questions of Brahmaviśeṣacintin*, we find,

> Listen, King of the Brahmā realm,
> The merit of praying to the Bhagavan
> Is particularly exalted.
> The Buddha will not pass into nirvāṇa.

7. Dedication

Taking as representative these sources of good that you have now created (from obeisance through to praying to the teachers not to pass into nirvāṇa), you should dedicate all the merit that you and all other sentient beings have accumulated, are accumulating, and will accumulate to your own fulfillment and that of all other sentient beings. Seal it with nonconceptual wisdom and dedicate it to the level of perfect buddhahood in the same way as did Venerable Mañjushrī and Noble Samantabhadra.

The particular benefits are referred to in the *Sūtra of the Questions of Sāgaramati* as follows:

> Just as a drop of spit falling into the ocean
> Will never dry up until the ocean has dried,
> So too, a good deed fully dedicated to enlightenment

Will never be consumed until enlightenment is attained.

This has been explained in detail above.[*22]

Having ascertained all this, combine these visualizations with reciting as much as you can the following:

> To the Glorious Teacher, Vajrasattva,
> The Three Jewels, the buddhas and bodhisattvas,
> Bowing fully, I submit obeisance
> And offer infinite outer and inner offerings.
> Turning away from negative actions,
> I rejoice in all merit.
> I respectfully pray,
> May you constantly turn the Wheel of Dharma
> And remain as long as beings exist.
> Through the merit of this, may beings as countless as the sky is vast
> Attain the state of unsurpassable buddhahood.[347]

The general benefits of performing these seven branches are mentioned in the *Śrīgupta Sūtra*:

> For those who, thinking of the buddhas of the ten directions,
> Fold their hands together
> And submit obeisance, make offerings,
> Rejoice in all merit,
> Purify their negative actions,
> Exhort, and pray,
> A heap of merit constantly arises
> Filling the whole of space.

C. Praying

Your teacher is the embodiment of all the buddhas. Repeatedly clear away your doubts as to this and gain the absolute conviction that he or she is the one, all-sufficing sovereign. Recalling your teacher's qualities and kindness and relying totally[*23] on him or her, you should unburden all your hopes and expectations, and with intense yearning recite the prayer to the lineage teachers:

> To the all-pervading lord, the Primordial Protector
> Samantabhadra,
> Glorious Vajrasattva, union of bliss and emptiness,
> And to his representative, the teacher Garab Dorje,
> I pray, may my mind stream be blessed.
>
> To Shrī Siṃha, who perfected the union nature,
> The holder of the secret treasure, Dorje Hūṁ Dze,
> And to Vimalamitra, who realized the essential meaning of
> the profound path
> I pray, may my mind stream be blessed.
>
> To Pema Jungne, actual embodiment of all the buddhas of
> the three times,
> Yeshe Tsogyal, sovereign of the celestial pure lands,
>
> And to the Lord Vairocana, who elucidated the excellent path
> of the definitive meaning,
> I pray, may my mind stream be blessed.
>
> To Terdak Lingpa, who bestowed the sublime gift of
> maturation and liberation,
> Rinchen Namgyal, the incarnation of Vimalamitra,
> And to Mingyur Peldrön, who was as Tsogyal appearing in
> reality,
> I pray, may my mind stream be blessed.

> To Uḍḍiyāna, knower of all things,
> Rigdzin Gyurme Trinle Namgyal,
> And the primordial protector Trinle Chödrön
> I pray, may my mind stream be blessed.
>
> To my root teacher, whose kindness is incomparable,
> The yidam deity, illusory display of great bliss,
> And to the ḍākinīs and Dharma protectors whose activities are unobstructed
> I pray, may my mind stream be blessed.
>
> Through the merit obtained by this prayer, may I and all beings, countless as the sky is vast,
> Train in bodhichitta, may all that arises appear as the deity,
> May we perfect the view of *trekchö*
> And reach the end of the profound path of *thögal* where there is no change.[348]

On the subject of the attitude that we should have while we are praying, the Omniscient Tāranātha has said, "Whatever his or her actual appearance, it is not a case of regarding one's root teacher as an ordinary person or as a noble being on the path of training or as an ordinary spiritual friend. One must meditate on him or her as the Buddha in person. Although, in truth, it does not make any difference whether there is one buddha or many, there is a difference insofar as the way we apply devotion is concerned. It is not as if one's root teacher embodies one or two buddhas. He or she is the essence and embodiment of all the buddhas of the ten directions and the three times and therefore also embodies all the Dharma and all the Saṅgha. So your teacher is in actual fact the embodiment of all the precious ones. The teacher *is* the Three Jewels; the Three Jewels themselves are the teacher.

"Yet, from our point of view, the teacher is much kinder than the Three Jewels. The buddhas in the ten directions are universally bounteous, but they have not appeared to us, nor have their teachings reached us. Were the

Buddha, the yidam deity, the bodhisattvas, ḍākinīs, or Dharma protectors to appear to us in person, there is nothing they could do for us or teach us more than does our glorious teacher. At this time, when we do not have the fortune to actually meet them, we should feel immensely grateful that everything they could do for us is being done by our teacher. To combine faith in the teacher's infinite qualities, having realized that he or she is the embodiment of all the buddhas, with recognition of the teacher's immense kindness is the best way to understand what devotion really is.

"Although we may have understood this well theoretically, our devotion may develop only from time to time and at other times we will cease to think of our teacher. And even when we do think of him or her, if it is not with such longing that our hairs stand on end, our devotion will be simply intellectual. This is not the sort of devotion that can make experiences and realization happen right away. When we feel the sort of intense yearning that has the power to stop all ordinary perceptions and that is able to transform our awareness, the blessings immediately enter us, defilements are suddenly stopped, and gnosis instantly manifests.

"By thinking of the teacher in this way again and again, we will constantly progress in meditation, and through habituation we will eliminate all our faults and develop all good qualities. But if we do not see our teacher as the Buddha in person, any devotion we have will be a mundane conceptual thought, tainted by feelings of partiality, affiliation, and attraction, and so it will not have the power to free us. As long as we consider the teacher to be an ordinary spiritual friend and an ordinary accomplished being, our faith will be no more than a mundane concept. Stupid people say, 'My teacher is the Buddha,' but they call anyone who is a good person or who helps them with food or money a buddha. They do not have the faintest idea what the term *Buddha* really means. That sort of devotion is not of the slightest help in freeing the mind.

"We, therefore, need to know what are the Buddha's qualities, and then we need to have the devotion that these are complete in our teacher. Thus, knowing that the teacher is the Buddha involves thinking of the Buddha, the supreme, supramundane being. This is the essence of all practice on the

path. It is, in general, the way for all the buddhas' blessings to enter; and in particular, it is the way for the immediate blessings of the yidam deities, received from our teacher, to enter us swiftly. If we fail to remember our teacher's kindness, on a general level we are being ungrateful and utterly lacking in shame and decency, which is the root of all sorts of faults and misfortunes. All our merit, prosperity, happiness, and excellence will decline as if swept away. In particular, by not thinking of their kindness in enabling us to receive the teachings, we will cease to value the Dharma and lose faith, as a result of which all our efforts will be fruitless. Even more particularly, we will be stained by the first root downfall.[*24] On the other hand, remembering the teacher's kindness is the foundation of all virtue and excellence and automatically gives birth to great respect. Thus, if you have the devotion that includes these four special qualities—recognizing that the teacher is the Buddha, remembering their kindness, intense yearning, and thinking of them again and again without forgetting them—you will have 'reached the full measure of devotion,' as this is known. Thus it is that when disciples who have kept the commitments meditate and pray with this sort of devotion to an authentic vajra master, without any other means they will achieve all the accomplishments that they have wished for, both supreme and common." You should understand that this is one of the most crucial points of all the pith instructions.

A great meditator once asked Jamgön Sakya Paṇḍita the Great[349] whether one received the supreme accomplishment from the teacher or from the yidam deity. "It does not come from these two separately" was the reply. "It comes from the realization that the teacher, the yidam deity, the buddhas of the three times, one's own mind, and the whole of saṃsāra and nirvāṇa are inseparable."

To sum up, train and familiarize your mind again and again in remembering the teacher's qualities and kindness and in seeing him or her as the Buddha, as described above. In this way, maintain constant devotion, with the conviction that your teacher is the truth-body Buddha.

If you have been accumulating numbers (one hundred thousand, for example) in the other sections of the preliminary practice, you should

complete a hundred thousand of this prayer too. If you find it difficult to manage that with such a long prayer, I myself heard the Vajradhara Khyentse Wangpo say that you can begin by doing as many repetitions of the lineage prayer as you can and then, visualizing the teacher in the manner of the jewel that includes everything, you can recite the Seven-Line Prayer,[*25] which is the king of all prayers to the Guru, counting the numbers with that prayer. You might think that there is a contradiction here between visualizing and praying to the teacher as Vajrasattva[*26] and directing your prayer to the Precious Orgyen. But this is not the case. All the buddhas are of one essence in the expanse of gnosis, so however they may appear to beings to be trained, they do not in the slightest way exist as different streams of being. Vajrasattva, therefore, is the Great Orgyen, and the Great Orgyen is Vajrasattva himself. Moreover, because of the different beings to be trained, the infinite deities of the Three Roots appear in all their different peaceful and wrathful manifestations, but they are all the appearance aspect of the root teacher's mind—bliss and emptiness—the display of a single gnosis. Therefore, if we complete the practice of the preliminaries and the main practice (the approach, accomplishment, and so on) on a single deity such as our own root yidam, Vajrasattva, we in fact accomplish all the others. We can understand this from the *Auspicious Awareness Cuckoo Tantra*:

> The body of truth is of one taste, its activity in benefiting
> beings is the same:
> It appears differently to the minds of the faithful.
> Because all its manifestations are one in the expanse of gnosis,
> Meditation on one sugata leads to the state of all the buddhas.

D. Receiving the empowerments

After praying like that again and again, consider that rays of light emanating from the root teacher's body touch all the surrounding retinue—the lineage teachers, the Three Jewels, and so on. They melt into light and

one by one dissolve into the root teacher's body. As the essence embodying all sources of refuge, the root teacher blazes with majesty even more brilliantly than before. His incomparable body is marked on his head with a white OṂ, on the throat with a red ĀḤ, and at the heart with a blue HŪṂ. These embody the vajra body, speech, mind, and wisdom of all the buddhas. Again, with boundless devotion, pray fervently as follows:

> Lord of the four kāyas, Vajra Holder,
> Think upon us beings with your compassion:
> Fill our being with the sublime wisdom
> Of the vase, secret, wisdom, and absolute empowerments.
>
> From the syllable OṂ in the teacher's crown center, rays of white light emanate;
> They dissolve into my own crown center, and I receive the vase empowerment,
> The defilements of my body are purified,
> I am empowered to practice the path of the generation phase,
> And I gain the fortune to attain the manifestation body as the result.
> From the syllable ĀḤ in the throat center, red rays of light emanate;
> They dissolve into my own throat center, and I receive the secret empowerment,
> The defilements of my speech are purified,
> I am empowered to practice the path of the channels and energies,
> And I gain the fortune to attain the enjoyment body as the result.
> From the syllable HŪṂ in the heart center, blue rays of light emanate;
> They dissolve into my own heart, and I receive the empowerment of wisdom,

> The defilements of my mind are purified,
> I am empowered to practice the path of the essence,
> And I gain the fortune to attain the body of truth as the result.
> Again, from the three centers emanate white, red, and blue rays of light;
> They dissolve into my own three centers, and I receive the fourth empowerment,
> The defilements obscuring wisdom are purified,
> I am empowered to practice the path of the Great Perfection,
> And I gain the fortune to attain the body of the essential nature as the result.[350]

As a result of your prayer, consider that, from the syllable OṂ in the teacher's crown center, infinite rays of white light stream forth, as from a rising moon, and dissolve into your forehead, between the eyebrows. You thus receive the vase empowerment. The factors to be purified—namely, the negative deeds (taking life, and so on) that you have accumulated with your body and the obscurations of the body and subtle channels—are purified. You are empowered to practice the purifying factor—namely, the generation phase or yoga of form, the path of appearance and emptiness. And you gain the fortune to attain the result of the purification—the vajra body, the body of manifestation.

Again, from the syllable ĀḤ in the teacher's throat, infinite rays of red light stream forth, like chains of lamps, and dissolve into your throat. By this means, you receive the secret empowerment. The factors to be purified—namely, the negative deeds (telling lies, and so on) that you have accumulated with your speech and the obscurations of the speech and subtle energies—are purified. You are empowered to practice the purifying factor—namely, the mystic heat practice, the path of clarity and emptiness. And you gain the fortune to accomplish the result of the purification—the vajra speech, the body of perfect enjoyment.

Again, from the syllable HŪṂ in the teacher's heart center, infinite rays of blue light stream forth, like molten lapis lazuli in color, and dissolve into your heart center. You thus receive the empowerment of wisdom and gnosis. The factors to be purified—namely, the negative deeds (covetousness, and so on) that you have accumulated with your mind and obscurations of the mind and subtle essence—are purified. You are empowered to practice the purifying factor—namely, the path of yoga with a consort. And you gain the fortune to accomplish the result of the purification—the vajra mind, the body of truth.

Again, from the three centers of the teacher's body, infinite rays of white, red, and blue light stream forth all together and dissolve into your three centers, like falling rain. In this way, you receive the fourth empowerment, the precious word empowerment. The factors to be purified—namely, your three doors together and the cognitive obscurations—are purified. You are empowered to practice the purifying factor—namely, the path of the Great Perfection, combining trekchö related to primordial purity and thögal related to spontaneous presence. And you gain the fortune to attain the result of the purification—the vajra gnosis, the body of the essential nature. With that, rest in equipoise.

If you wish to practice in a more detailed way, you may also consider that from the centers in the teacher's body different symbols stream forth and dissolve into you. These are deity forms, symbolic of his body; chains of letters, syllables, and mantras, symbolic of his speech; and hand attributes, symbolic of his mind. This is the way taught in the *Profound Meaning of Ati*. However, the main teaching in the *Primary Instructions* is as has been described above.

Generally speaking, we should not practice any of the paths of the Diamond Vehicle of Secret Mantras without the support of the maturing empowerment. The *Guhyagarbha Tantra* states,

> Unless one serves the master
> And unless one obtains the empowerments,
> All one's efforts in receiving the teachings and so on

Will be fruitless and destructive.

And in another tantra, we read,

Without empowerment, there is no accomplishment.
Even if put through a press, sand will never yield oil.

The essence of empowerment is that it introduces into one's stream of being the gnosis that needs to be attained and brings it to maturation. The Tibetan word for empowerment translates the Sanskrit word *abhiṣeka*, literally meaning "dissipating" or "pouring." Thus, empowerment involves cleansing the contaminants in one's mind stream and introducing into it the extraordinary gnosis.

As for the different categories of empowerment, the *ground empowerment* takes place when a qualified master first admits a disciple who is a suitable vessel into the maṇḍala of the king of the supreme secret and bestows empowerment. Subsequently one takes the *path empowerment*, using practices such as the Guru Yoga to receive the four empowerments by oneself, by means of profound concentration and so on, without depending on some other person or condition. Finally, at the time of the result, there is the *result empowerment*, when one receives the empowerment of great light rays, or empowerment of the indivisibility of profundity and clarity, and attains manifest buddhahood. In this sense, the whole of the path of the Diamond Vehicle is included within the maturing empowerment. Thus, not only is empowerment important here in the preliminary practice, but prior to doing any practice, such as meditating on the generation and perfection phases of the main practice, it is indispensable to rely on the Guru Yoga to take the four empowerments and mingle one's mind with the teacher's mind. In the *Tantra of the Vastness of Space*, it is said,

To meditate on the teacher is to meditate on the body of truth.
Meditating on a hundred million deities
Could never match a fraction of the merit of that.
Therefore, for those who practice the virtuous way,

Whatever they are doing, be it listening, teaching,
Meditating, memorizing, or making offerings or tormas,
They should precede it with this.
The teacher is the glorious embodiment of the buddhas of the three times.

The benefits of taking empowerment in this way are that, on the temporary level, one will give rise to effortless devotion to the teacher and have a clear mind for practicing concentration and so on. Ultimately, it will enable one to realize the great bliss, self-arisen gnosis. In the empowerment text of the *Great Compassionate One, Embodiment of All the Sugatas*, written by Guru Rinpoche, it is said,

The first sign that one has been blessed
By the qualities of empowerment thus bestowed
Is that effortless devotion is born in one's mind.
The second sign that one has been blessed
Is that whatever one concentrates on is stable and clear.
The third sign that one has been blessed
Is that realization of self-arisen gnosis dawns.

E. Mingling one's mind with the teacher's and settling in meditative equipoise

After receiving the four empowerments like this, pray again mentally, with yearning devotion. As a result of your prayer, the teacher descends delightedly onto the crown of your head, melts into light, and dissolves into you. Rest in equipoise, in the state of the teacher and your own mind being inseparable.

How to rest in equipoise is described by Orgyen, knower of the three times, in his instructions to Ngok Sherab Gyalpo:

Listen, old man. Look at this enlightened state of mind, self-awareness. It has no form, no color. It has no orientation or

particularity. It has no center or circumference. In the beginning, there is nowhere from which it arises: it is empty. In between, there is no place it stays: it is empty. In the end, there is nowhere it goes: it is empty. This emptiness does not exist in any way. It is radiant and lucid. To see and recognize it is to know your own nature. It is to understand the true nature of phenomena. It is to see the nature of mind in your thoughts. It is to establish with certainty the way things actually are. It is to resolve all doubt concerning anything to be known.

That awareness-bodhichitta does not in any way exist substantially. Self-arisen, it dwells within: it is not something to be sought elsewhere, and therefore the ultimate reality is easy to realize. In the ultimate reality, subject and object do not exist as entities. It is beyond the extremes of eternal existence and nihilistic nonexistence. There is no enlightenment to awaken to: enlightenment is your own awareness, clear and awake. There is no hell to go to: awareness is naturally pure. There is no Dharma to be practiced: the ultimate reality is naturally radiant. The great view of one's own nature is present within you, so decide that it is not to be sought elsewhere.

When you have understood the view in this way and wish to put it into practice, wherever you are, your body is a mountain hermitage. Whatever external appearances arise, their appearance is your own perception, their emptiness is empty by itself. Self-arising, self-subsiding, let them be, free from conceptual extremes.

In this way, external appearances arise as helpers, so that appearances are purified in their own state. Appearances are taken as the path, and by practicing in this way, whatever external appearances arise, there is bliss in practicing. On the inner level, whatever thoughts arise, whatever movements occur in your mind, they are without essential nature, they are empty. Thought movements are purified in their own state, and

the nature of the mind appears clearly, so that thought movements are taken as the path and there is bliss in practicing. On the secret level, whatever defilements arise, if you look at the defilements, they arise and dissolve by themselves, without leaving any trace. Defilements are purified in their own state. Defilements are taken as the path, so that there is bliss in practicing.

When you practice in this way, the meditation is no longer a question of training in sessions. Everything arises as a support, and there is no fluctuation between clarity and obscurity in your experience, no interruption in your realization of the ultimate reality, no limitation in your conduct. Whatever your state, it never separates from the realization of the ultimate reality.

Once you have this sort of realization, however old your physical body is, the bodhichitta does not grow old—it makes no difference whether you are young or old. The realization of the ultimate reality is without partiality, so that when you recognize that that gnosis of the ultimate reality is present within you, it makes no difference whether your faculties are sharp or dull. Since the ultimate reality is without partiality, when you understand that it is present within you, it makes no difference whether you are learned or not. Even if your illusory body, made up of physical matter and consciousness, disintegrates, there is no interruption in the flow of awareness, gnosis, the body of truth. When you attain unwavering stability, it makes no difference whether you live long or not.

Old man, practice this authentic truth. Integrate the practice with your mind stream. Do not confuse the words and their meaning. Never part from the companionship of diligence. Imbue everything with mindfulness. Do not indulge in idle talk and gossip. Do not adulterate your mind with ordinary thoughts. Do not worry about your children. Do not crave food and drink. Beware of dying as an ordinary person. Life is too

> short for wasting time, so develop diligence. Old man, practice this instruction as you are dying.

Because Guru Rinpoche gave these instructions while pointing his staff at the old man's heart, they are known as "Instructions to the old man given with pointed staff." By means of these, Ngok Sherab Gyalpo was liberated and attained accomplishment. They have come down to us through the uninterrupted stream of both the oral transmission and treasure lineages. They constitute the root of all mind teachings, and as they are the adamantine words of Guru Rinpoche, their blessings are particularly powerful.

If you have the time, it is also good to go first through the general procedure of looking for the mind.[*27] Whichever the case, at the end of your meditating in equipoise like this, perceive the whole of phenomenal existence as the manifestation of the teacher and conclude with appropriate prayers of dedication and aspiration, such as the following:

> By the merit of this practice
> May I swiftly accomplish the glorious protector, my teacher,
> And, not leaving out a single being,
> May I place them on that same level.

As part of this practice of Guru Yoga, when you are walking around, you should visualize the teacher in the sky above your right shoulder: this will serve as a way to circumambulate them. When you are seated, visualize them in the sky above your head, as the focus of your prayers. When you are eating or drinking, visualize them in the middle of your throat, so that the first part of everything you eat and drink is an offering to them. When you go to sleep, visualize them in the center of your heart: this is the essence of the practice of perceiving everything as luminosity. In short, at all times and on all occasions, constantly think of your teacher.

Whatever unwanted things happen to you, such as your falling ill or being affected by obstacles from negative forces, instead of thinking of how

to get rid of them, be glad and think that with them, your teacher is compassionately providing you with a way to exhaust the consequences of your past negative deeds. When you feel happy and at ease and are able to do more virtuous activities, recognize that these are also signs of your teacher's compassion, and do not be proud or excited about them. During meditation, your concentration may be affected by your becoming discouraged, tired, dull, or agitated. When this happens, make an effort to mingle your awareness inseparably with the teacher's mind and preserve the innate radiance of the view of the natural state, combining this with reciting prayers and so on.

Tsele Natsok Rangdröl sums up the practice as follows:

> To think of the teacher with yearning faith and devotion
> Is the relative Guru Yoga, with effort.
> The mingling of the teacher's mind with one's own
> Is the ultimate, effortless Guru Yoga.
> To settle in uncontrived, relaxed awareness
> Is the Guru Yoga of the all-pervading body of truth.
> Lack of clinging to whatever appearances arise to the six consciousnesses
> Is the Guru Yoga of radiant clarity, the body of perfect enjoyment.
> Recognition of concepts, thoughts, and memories as one's own nature
> Is the Guru Yoga of the multifarious body of manifestation.
> All buddhas are one in the essential nature of the teacher:
> When one recognizes this, the blessings enter naturally.
> The hosts of deities without exception are expressions of the teacher:
> When one recognizes this, endless accomplishments occur.
> The ḍākinīs and Dharma protectors are the manifestations of the teacher:

When one understands this, one accomplishes the four activities.
The whole of phenomenal existence is the maṇḍala of the teacher:
When one trains in pure perception, his compassion is everywhere.
All the outer elements are manifestations of the teacher:
They benefit beings with whatever they need.
All beings contained in the world are manifestations of the teacher:
There are none that are not pervaded by the sugata essence, the body of truth.
All happiness, comforts, and enjoyments are the manifestations of the teacher,
Granting all the accomplishments one wishes for.
All ailments and difficulties, too, are the manifestations of the teacher:
The experience of suffering exhausts evil deeds and obscurations.
All-pervading, all-creating, source of all, universally good—
For this reason, to take the teacher as the path is a profound and crucial point.

And,

When we fail to realize that the teacher is inseparable from our own mind,
On the relative level, there is meeting and separating from the teacher in the form body.
The crucial point is to recognize one's own awareness as the truth-body teacher.
When we fail to realize that everything, good and bad, is the teacher,

There is no way that impartial, pure perception can arise.
If we do not train in pure perception, phenomenal existence will rise up as our enemy.
The crucial point is, rather, to recognize everything as manifestations benefiting according to need.
When we fail to recognize enemies, spirits, and difficulties as the teacher,
With every obstacle we avoid, another will appear:
This is the retribution for not having given up our ego-clinging.
The crucial point is to recognize everything that happens as the teacher's compassion.
If we do not remember the teacher as we are dying,
All the many things we have learned will be no more than a dream.
When our consciousness is wandering alone in the intermediate state,
We will have no other source of hope and refuge.
So do not leave this profound and crucial point of taking the teacher as the path
In words and letters but put it into practice.
It is more profound than the eighty-four thousand teachings.
Whether it is profound or not depends on whether it is put into practice:
If you do not practice it, however profound it is, it will barely help.
So, rely wholeheartedly[*28] on this instruction.

This is how you should practice. Make every effort to do so.

III. A concluding exposition of the benefits of following the teacher and practicing in that way

Generally speaking, the benefits of following a spiritual friend are boundless. A few of them can be understood from the explanations above. In addition, we shall here quote the *Sūtra of the Arborescent Array*:

> Bodhisattvas who are guided by spiritual friends never fall into the lower realms. They never turn away from the Great Vehicle. They do not regress to the levels of the listeners and solitary realizers. They are barely affected by karmic deeds and defilements. They transcend the levels of ordinary beings. They do not transgress the precepts. Because they are guarded by spiritual friends, they cannot be led astray by evil companions. As they are protected by spiritual friends, they do not fall back from the very nature of a bodhisattva. They are unstained by worldly concerns, and so are truly noble. As they serve their spiritual friends, they practice all the bodhisattva deeds without error. Having been brought into being by spiritual friends, they never give up anything that they have undertaken. Guided by spiritual friends, they are never overwhelmed by demons.

And,

> The practice of the bodhisattvas depends on spiritual friends.
> The perfection of all excellent qualities is brought about by spiritual friends. All the qualities of buddhahood are obtained by attending spiritual friends.

In the *Bodhisattva's Scriptural Collection*, we read,

> In short, the attainment and perfection of all the practices of the bodhisattva, and likewise the attainment and perfection of the transcendent perfections, the levels, acceptance, concentration, preternatural knowledge, powers of memory, confident eloquence, dedications, aspirations, and all the qualities of buddhahood depend on the teacher. The teacher is their root, the

> teacher is their origin, the teacher is their birthplace and source. They are engendered by the teacher, they grow because of the teacher, they depend on the teacher. The teacher is their cause.

And in the *Tantra of the Wheel of Bliss*,

> Therefore, the root of the whole Dharma
> Is explained as being the teacher, the vajra holder.
> It is impossible to gain accomplishment
> That does not come from one's teachers.
> It is impossible for a so-called buddha to arise
> That has not arisen from a teacher.
> The one who steers one upward in existence
> Is the qualified teacher.

The *Compendium of the Buddhas' Wisdom* states,

> Without one's following a master,
> Buddhahood can never happen:
> I have never seen it truly happen,
> And if it has, it contradicts the sacred teachings.

Furthermore, Rigdzin Jigme Lingpa has said,

> In general, it is said in the sūtras that meritorious and nonmeritorious actions performed with regard to the highest objects—masters, preceptors, and instructors, and likewise those who teach the Dharma, bodhisattvas in their final existence, noble listeners and solitary realizers, one's parents, sick people, and so on—are so powerful that the effect can ripen even in this same lifetime without the passage of other lives in between. In particular, nowadays the times are degenerate and our concepts are very gross. This was not the case in past kalpas, in the age of enhancement, when beings'

> thoughts were very subtle and the effects of their positive and negative deeds ripened slowly in other lives. Now, they are much stronger, ripening in this very life. Happily, this is also true for the benefits of following and venerating a teacher. Look at those who, in ordinary life, are ignorant and uneducated (cowherds, for example), those who are poor and destitute, and those who are subject to everyone's contempt. Even they, by simply following a spiritual friend and engaging in the path of Dharma, easily gain ordinary people's esteem and respect and manage to find enough to eat and drink.

The *Bodhisattva's Scriptural Collection* describes the benefits in detail, beginning:

> Moreover, like medicinal plants growing on the slopes of a snow mountain, all one's sources of good will increase. Like a great lake containing water, one will become a container for all good qualities. Like the ocean that is the source of precious stones, one will become the source of all good qualities. Like gold that has been fully refined by the heat of the fire, one will fully train in bodhichitta. Like Mount Meru, towering above the ocean, one will rise above the whole world.

Accordingly, even in this life, for all to see, one will become enriched with qualities. And one will gladden the sublime beings—buddhas, bodhisattvas, and spiritual friends—and be cared for by them. As a result, one will achieve everything one desires, on both temporary and ultimate levels. This is affirmed in the *Sūtra of the Arborescent Array*:

> Fortunate child, bodhisattvas who follow the instructions of a spiritual friend will gladden the virtuous, transcendent conquerors. Bodhisattvas who abide by the instructions of their spiritual friend without violating them will come close to omniscience. Bodhisattvas who have no doubts about their

> spiritual friend's words will emulate the spiritual friends. Bodhisattvas who constantly keep in mind their spiritual friend will realize all their goals.

Furthermore, by following a sublime being in this way, even if one has the karma to experience the lower realms in one's future lives, minor troubles that affect one mentally or physically now, or even such troubles experienced in dreams, will bring that karma to exhaustion. And the benefit of having venerated one's teacher for one morning outshines the benefit of creating sources of good with respect to ten million buddhas. This is mentioned in the *Sūtra of the Ten Wheels of Kṣitigarbha*:

> When one is cared for by a teacher, mental and physical afflictions in this life such as infectious diseases and shortage of food will purify deeds that would lead to wandering in the lower realms for countless tens of millions of kalpas; even rebukes or dreams will purify them. All the sources of good made with respect to countless tens of millions of buddhas and produced by being charitable, making offerings, or keeping the precepts are eclipsed by a single morning serving a teacher. One who has venerated the teacher possesses inconceivable qualities.

All in all, one will be enriched with all the qualities of higher rebirth in this life and those of certain excellence in future lives.

As for the specific benefits, the benefits of offering material possessions to one's teacher are mentioned in the *Ocean of Gnosis Tantra*:

> Those who please the teacher
> With their own possessions and property
> Will find shelter from the three worlds of saṃsāra
> In the buddha-field of a manifestation body
> And reach the level of nirvāṇa.

And in the *Compendium of the Buddhas' Wisdom*, we read,

> Therefore, venerating a thousand buddhas
> For a thousand kalpas
> Cannot match even a thousandth part
> Of anointing with a single drop of sandal oil
> A pore of the teacher's body.

And in the *Ocean-Like Source of Nectar Tantra*,

> Offering the whole billionfold universe
> Decorated with all kinds of precious things
> To all the buddhas filling space
> Cannot match even a hundredth part of the merit
> Of anointing with a single drop of oil
> A single one of the teacher's pores.

The *Guhyasamāja Tantra* states,

> Far greater than the merit
> Of making offerings to all the buddhas of the three times
> Is that of anointing a single pore of the teacher's body
> With a single drop of oil.

And the *Tantra of the Vajra Flame*,

> The merit of making countless offerings in veneration
> Of countless hundreds of thousands of buddhas and their retinues
> In buddha-fields numerous beyond words
> Cannot match a fraction of that of presenting offerings of gold and suchlike
> To the teacher, the teacher's entourage,
> And following and attendants.

Moreover, there is greater merit in making an offering once when one's teacher is giving an empowerment or profound instructions than in making a thousand billion offerings at other times. In *Details of Empowerment*, it is said,

> Compared to countless thousands of billions
> Of offerings made to one's own teacher
> At times when he is not bestowing empowerment,
> Making a single one during an empowerment
> Has boundless, infinite merit.

The reason for this is that on such occasions the totality of the hosts of root and lineage teachers, yidams, ḍākas and ḍākinīs, buddhas and bodhisattvas are indivisibly present in the body, speech, and mind of the vajra master, so these are times when blessing the disciples' mind streams, accepting their offerings, and so on multiply their accumulation of merit. This is affirmed in the *Word of Mañjuśrī*:

> At times made meaningful by this,
> I am present in the teacher's body,
> Accepting offerings from others who are practicing.
> Pleased by these, I purify
> The karmic obscurations in their mind streams.

And the *Tantra of Complete Union* states,

> The supreme master of all the buddhas,
> Whose name is "Mind of All Gnoses,"
> Bestows all kinds of accomplishments.
> Therefore, the wise should constantly venerate him.

Furthermore, in the *Bodhisattva's Scriptural Collection*, is it said,

> In order to make the best use of one's body, which is without essence, one should serve a teacher by offering, at the very least —if one has nothing at all to give—a pot full of water. By doing so, boundless sources of good will result and multiply.

And in the *Sūtra of the Ten Wheels of Kṣitigarbha*,

> One who venerates the teacher
> Will possess inconceivable qualities.

There are innumerable other scriptural sayings to this effect. And in his *Commentary on the "Precious Treasury That Fulfills All Wishes,"* the Omniscient Teacher writes,

> In short, [one will gain] both visible and invisible qualities[*29]—the completion of the accumulation of merit and wisdom, the removal of all obstacles due to unfavorable circumstances, great glory and wealth, and the swift attainment of buddhahood. I myself benefited from making pure offerings, free of the concepts of the three spheres, to my sublime teacher Kumārarāja. As a result of these, my life span, which was running out, was lengthened, and I was able to gather more resources.[*30] So if such definite benefits can occur in this very life, need one mention the benefits one will experience in other lives?

Moreover, there is extraordinary merit in always offering the first part of one's food and clothes, performing the feast and torma offerings, and making the maṇḍala offering and other offerings, both with materials such as precious substances, grains, and medicinal plants, if you have them, and in your imagination, if you do not. This is stated in the *Tantra of the Garland of Flames*:

> For wise practitioners

Who sacrifice their own food and clothes,
Offering them to the teacher,
One can never finish telling
The merit of once offering their teacher
Their food or else their clothes:
It is a hundred times greater
Than giving a feast a thousand times
To infinite numbers of monks
In all the lands around.

And in the *Tantra of Vajra Vetālī*, we read,

Those who always offer the teacher Vajradhara
The first part of their food and drink
Will in this life have more to eat and drink
And will attain the state of a universal monarch.

The *Tantra of the Vajra Staff of Vajrapāṇi* declares,

If one continually performs the complete ritual
Of the feast and torma offerings in the teacher's presence,
One will be wealthy, complete the accumulations,
Dispel all one's own and others' obstacles,
And, when one dies, be reborn in Vajrapāṇi's retinue.

The *Great Array* has the following:

One's horses, elephants, jewels,
Kingdom, children, spouse,
Precious gold, silver, copper, iron,
Food and drink, feasts and raiment,
Essential medicines, grains, flowers,
And all enjoyments, religious and material—
To please the teacher, offer these.

By doing so, you will attain right now, without delay,
All accomplishments without exception.
If you do not have such things,
Gather offerings created by your mind.
If you offer them as many times as you have years,
The merit thus will be the same as shown before.

In the *Five Stages of Guhyasamāja*, it is said,

Give up all other offerings
And set about making offerings to the teacher.
By pleasing him or her, you will attain
The highest gnosis of omniscience.
By making offerings to Vajrasattva,
The master who brings about the unsurpassable,
There is no merit that is not achieved,
No ascetic practice that has not been done.

Again, there are the benefits that result from attending and serving one's teachers with one's body and speech. In the *Tantra of the Supreme Samaya*, it is said,

Those who venerate and serve their teacher as best they can
With all their physical, verbal, and mental strength
Will have no obstacle to being blessed
With a host of powers and abilities.

Regarding the particular benefits of serving the teacher physically, the *Ocean of Gnosis Tantra* states,

There is greater benefit for a fortunate being
Proficient in doing what the teacher asks
Than for one who makes obeisance
To all the buddhas of the three times

For six hundred billion kalpas.
If one acts as instructed by the teacher,
One will accomplish all one's wishes
And gain infinite merit.

In the *Source of Nectar Tantra*, we read,

The merit of saving the lives of a hundred thousand beings
Could never match a fraction of that gained
If one were to kill a person who, with evil mind,
Undertakes to harm one's teacher.
The same is true if one completes
The tasks the teacher has given one.

The benefits of serving the teacher with one's speech are given in the *Tantra of the Display of the Wheel of Perfection*:

For those of highest intelligence
Who please their teacher with their speech,
The merit is inconceivable, one hundred thousand times as great
As that from many hundreds of kalpas spent reading aloud
The teachings that the buddhas gave.

As for the benefits of serving the teacher with one's mind, the same text states:

Of all good qualities, faith is the best.
Offering a billion offerings
To buddhas filling the billionfold universe
Cannot match a fraction of pleasing the teacher through one's faith.

Then there are the benefits of pleasing one's teachers by practicing their instructions. These are referred to in the *Tantra of the Display of the Wheel of Perfection*:

> Greater than the merit of training in
> The generation phase for three kalpas
> Is the merit of a single instant
> Spent pleasing one's teacher through one's practice.

In *Ornament of the Mahāyāna Sūtras*, we find,

> They should rely fully on a spiritual master in order to possess the qualities
> For enjoying their share of the Dharma and not material gain.[351]

And in the *Series of Lives*,

> Those who make an offering in return for the benefit they have received
> Are those who put into practice the words of the instructions.

The *Middle Sūtra of the Perfection of Wisdom* has the following:

> Those who are diligent in accomplishing the instructions of a spiritual friend are praised, eulogized, and honored by all the buddhas.

In particular, everything we do on the physical and verbal level in attending to and serving our teacher, and, on the mental level, in practicing and accomplishing the Guru Yoga constitutes the ultimate accumulation of supreme merit. Mingling our mind with the teacher's mind and resting in equipoise in the ultimate reality constitute the accumulation of wisdom. Thus, the Guru Yoga is the ultimate result, or essential nature, of the two accumulations. It is, therefore, a universal path that is even swifter and

more profound than practices such as training in the ocean-like methods of the generation phase. This is stated in the *Tantra of the Display of the Wheel of Perfection*:

> Better than meditating for ten million kalpas
> On the deity's form
> Is the thought, it has been taught, of one's teacher,
> The mightiest of all protectors.

And the *Supreme Wish-Fulfilling Tantra* declares,

> To take in the palm of one's hand
> A thousand buddha maṇḍalas,
> And take them round the billionfold universe,
> And absorb them a thousand times into one's heart
> Cannot match in power a hundredth or a thousandth
> Of the act of visualizing the teacher, one's inspirational deity,
> On the crown of one's head.
> With constant mindfulness, therefore,
> Think of the glorious teacher
> Ornamenting the wheel of your crown.

And in the *Tantra of the Great Samantabhadra Dwelling in Oneself*, we read,

> Those who visualize in their heart,
> In the palm of their hand, or on the crown of their head
> Their kind teacher, arisen from Ati,
> The Great Perfection—
> Such people will also hold
> The qualities of a thousand buddhas.

And the *Great Array of the Sublime* declares,

Meditating on a hundred thousand deities
Cannot match one hundred-thousandth
Of the merit of correctly visualizing the teacher's form.
A hundred billion recitations in the approach and accomplishment
Cannot match in power one hundred-thousandth
Of the merit of uttering three times a prayer to one's teacher.
Abandoning all diversions and practicing
Even for a kalpa the perfection phase
Cannot match one twenty-thousandth
Of the merit of the teacher appearing within one's mind.
By visualizing, praising, and thinking of one's teacher,
One is certain to accomplish the fruit of buddhahood instantaneously.

And the *Secret Lamp*,

Better than a million recitations in the approach and accomplishment
Is a single word of prayer to the teacher.
Do not meditate on deities: meditate on the teacher.
Meditation on the teacher has greater merit
Than meditation on ten billion deities.

The *Tantra of the Array of Commitments* states,

Through six months of unmoving devotion
One will attain the level of Vajradhara.

And the *Manifestation of Gnosis*,

The stages of the levels and paths
Are accomplished in months and years through devotion to the teacher.

If one does not separate from the thought of the teacher,
One will remain inseparable from the buddhas.

These quotations are just a few examples from the infinite number of scriptural sources on this subject.

To sum up, we should keep in mind the following passage from *Treasury of Precious Qualities*:

Engaging truly in the actions of enlightenment,
Holy beings make supreme accumulation
Of both merit and of wisdom.
To serve and help them in their work,
To carry messages and sweep the floor—
Even tasks like these bear fruit
And of accumulation are the supreme path.[352]

And in its commentary,

In this way, all virtuous activities in which the preparation, main practice, and conclusion are complete serve as causes for liberation. Actions that are otherwise do not. It is difficult for our own activities to be entirely imbued with skillful means and wisdom. For this reason, we should join in the positive activities and accumulation of merit of a sublime teacher who is engaged in practicing the six transcendent perfections. We can do this by contributing materially with our own possessions, or by joining in with physical and verbal activities and with the activities of listening, reflecting, and meditating, or at least by being diligent in carrying messages, acting as a servant, and cleaning the place. Our own accumulation of merit will thus be in tune with the sublime teacher's completion of the two accumulations. This is what makes the mantra path so swift.

From the point of view of that path, following a teacher and being diligent in serving him or her and in accumulating merit

and purifying obscurations have been taught as being equivalent to the path of accumulation. Through that sublime being's blessings, one is introduced to nonconceptual gnosis (equivalent to the path of joining), and one sees the ultimate reality directly (the path of seeing). One then has to train in what one has seen (the path of meditation), and, by perfecting the training, one proceeds to the path of no more learning. This is also mentioned in a tantra:

Completely serving the teacher
And remaining in that sublime being's presence
Are what is called the path of accumulation.
Applying the sublime teacher's
Explanations and instructions
Is what I have taught as the path of joining.
Seeing the definitive truth in this life
Is what I have explained as the path of seeing.
Resting without separating
Meditation outside formal meditation
And nonmeditation inside formal sessions
Is what I have taught as the path of meditation.
Reaching perfection without dwelling
Is what I have explained as the path of consummation.

Unless the teacher's blessings have entered one's mind,
It will never be possible to realize the profound natural state.
The essence of the sūtras and tantras is just this,
So constantly practice on the teacher, O fortunate ones!

This completes the instruction on the Guru Yoga.

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*1The sal tree is an Indian tree esteemed for its wood, leaves, and resin, the latter being used medicinally and for incense.

*2Tib. *mi dge ba'i bshes gnyen*, the opposite of a spiritual friend or friend in virtue (*dge ba'i bshes gnyen*)

*3Lit. "they are free from the path"—that is, they are not caught by attachment to the path.

*4Yidam here refers not only to the sādhana practice of the yidam deity but also to any practice that suits one's particular needs and constitutes one's main practice.

*5The following passage from the *Sūtra of the Ornament of the Buddhas* is part of the declaration Maitreya makes on the arrival of Sudhana, explaining why Sudhana has come to request guidance from him.

*6Like the swan's bill, which reputedly filters milk from water, a sublime teacher extracts the essence of the teaching, showing us what to relinquish and what to develop. Another explanation is that the bill is the swan's most vital and indispensable part, by means of which it eats and drinks, calls, breathes, preens itself, and so on. We should realize that the teacher is similarly indispensable.

*7It is because the disciples have the tathāgatagarbha, or buddha nature, that the teacher can introduce them to the nature of the mind.

*8For the story of the bodhisattva Sadāprarudita, see Patrul Rinpoche, *Words of My Perfect Teacher*, 153–57.

*9The ascetic practice of supposedly purifying oneself by enduring the heat of four fires in the four cardinal directions and of the sun overhead.

*10"Difficulties" here refers to how difficult it is to find teachers and to have the fortune to be able to follow them.

*11Lit. two people on Jambudvīpa and Uttarakuru.

*12This can also refer to prostrating to a place where they are living or have lived.

*13"In this manner," that is, while examining your mind and using mindfulness, vigilance, and carefulness.

*14Tib. *mi mchog*, the "best of humans" is an epithet of a buddha.

*15Tib. rJe gter chen chos kyi rgyal po, refers here to the treasure discoverer Gyurme Dorje, Terdak Lingpa (1646–1714), the founder of Mindrölling Monastery in Tibet.

*16Even if the teacher asks you to do something that would normally be considered a fault, as when the Indian siddha Tilopa told his disciple Naropa to go and steal something.

*17"Worldly concentrations" refers to states of concentration that result in rebirth in the world of form but do not enable one to be freed from cyclic existence.

*18As in previous sections, Shechen Gyaltsap refers to the Minling Dorsem, whose instruction manual, the *Primary Instructions*, he mentions here.

*19The teacher in this case is visualized as Vajrasattva, hence the use of the masculine pronoun in this context, which obviously does not preclude the same principles applying to a woman teacher.

*20See above, p. 464.

*21Tib. *ru rdir*. This does not refer to meat that has been killed for ordinary consumption, but the meat of a naturally dead animal offered as a samaya substance.

*22See the quotation and explanation on p. 391.

*23Lit. trusting that "whatever I do, you know."

*24The first root downfall is to show disrespect to the vajra master. See Jigme Lingpa and Longchen Yeshe Dorje, *Treasury*, bk. 2, 183.

*25See appendix 4.

*26It should be remembered that the liturgy Shechen Gyaltsap refers to here is the Minling Dorsem, in which the Guru Yoga practice involves visualizing the teacher as Vajrasattva.

*27The practice of examining the mind to see where it arises, where it stays, and where it goes.

*28Tib. *blo snying brang gsum*, literally "with your lungs, heart, and chest."

*29Qualities that are apparent in this life and those that will be seen in future lives.

*30Longchenpa had hitherto been extremely poor, but afterward his needs were always provided for.

Concluding Remarks

Let me say a few words about my reason for compiling these few supporting instructions on the common preliminary practices based on the teachings of the sublime beings who appeared in the past.

In the tradition of the Diamond Vehicle, we generally speak of the maturing empowerment, liberating instructions, and supportive transmissions and commentaries. Of these, the initial entrance is the maturing empowerment, of which there are many different kinds, according to the different classes of tantra. However, the empowerments of the unsurpassable Mantra Vehicle are all included in the four empowerments—the vase empowerment, secret empowerment, wisdom empowerment, and absolute empowerment. The very life of these empowerments depends on the sacred commitments, so it is very important to keep the root and branch commitments without damaging them. Someone who does not have the empowerment and the sacred commitments does not even have the fortune to hear the profound secret teachings. For this reason, giving these teachings to such a person is very destructive for both master and disciple. The empowerment and commitments are thus of primary and fundamental importance.

The liberating instructions require a realized teacher who holds the true lineage, possesses the highest degree of experience in meditation, and is well versed in the essential points for removing obstacles and enhancing the practice. They also require disciples who are suitable vessels, who have faith and diligence, and who consider the practice to be the most important thing. To such disciples, the teacher gives the pith instructions that bring together the essential points in the form of direct, experiential instructions.

Through these, disciples with the best faculties attain liberation at the same moment that the instructions are completed, those with middling faculties begin to have experiences and realization, while those with the most modest faculties embark on the path to liberation as they develop the power of positive qualities such as the determination to be free and weariness of cyclic existence, faith and devotion, love and compassion, and diligence in the practice.

With regard to the supportive transmissions, as a general rule, the person reading the text should have all the qualities of a sublime being, but the most important thing is that there should have been no interruption in the lineage or spoilage by faults such as breaches of the sacred commitments. The people listening should have faith, interest, and devotion. The text that is being read should be read out clearly and distinctly so as to be sure that the listeners can hear it, thus sowing in their minds habitual tendencies from what they have heard. For the transmission, then, the most important things are that the reader reads correctly and clearly and that the listeners have faith and keen interest.

As for the commentaries, the teacher should possess the three kinds of wisdom[*1] and, in particular, should have freed his or her mind stream through having heard the teachings. The disciples receiving the teaching should be intelligent and diligent. The meaning of the words of the text being taught should be elicited from scriptural quotations and logical arguments, and the words should be expanded upon with detailed explanations. In this way, the wisdom that comes from reflection is aroused in the minds of the listeners and their doubts and misconceptions are dispelled. The most important thing in this case is the employment of the different kinds of reasoning related to the three kinds of valid cognition (direct, inferential, and based on scriptural authority) and analysis of the two truths. In particular, for explaining the profound, definitive teachings, without contradicting the four reliances,[*2] the essential points of the Diamond Vehicle's six exegetical perspectives and four expository methods[353] should be explained on the basis of the presentations in the pith

instructions of the lineage of vidyādharas. For such teachings, the dry methods of reasoning in conventional dialectics will lead nowhere.

Within this scheme of things, the transmissions mainly create positive habitual tendencies through listening. The explanations give rise to the wisdom that comes through reflection, and they resolve contradictions in the words. The profound instructions give rise to the wisdom that comes from meditating, and they connect one to the lineage of the essential meaning. In this, the most important thing is to clear away obstacles, bring about progress, and introduce the disciple to the nature of mind on the basis of experience. There is no need for irrelevant explanations and a lot of words. This is why, in their practice manuals, the learned and accomplished beings of the past taught by condensing the profound essential points that they had grasped in their practice into visualization and practice texts. The mere fact that the transmission of the instructions has continued without being interrupted means that the adamantine words of the vidyādharas of the past have much more powerful blessings than other teachings, so communicating them by reading them precisely is truly useful and beneficial. There was even a tradition by which the practice of the sublime beings was transmitted in this way.

Nowadays, however, the age of accomplishment is largely over, and we are approaching the age of transmission when the teachings are merely symbolic. Consequently, people have little disenchantment and renunciation, they are disinclined to practice, and their minds cling to dry, conventional words. One cannot deny the possibility that there might be a few sublime beings around, but otherwise the continuous lineage of experience and profound instructions has mostly been interrupted. We have reached a stage where it seems no one can distinguish between the different kinds of instructions, transmissions, and explanations, and it would appear that there is no point in the teachers giving the profound instructions directly, or any point in disciples listening. This is why I compiled these teachings, as it seemed essential to communicate at least a few of the basic principles. The most important thing, however, is not just that the teacher and the persons receiving the teaching should devote themselves to busily

collecting words but rather that we should be diligent in applying them to our own mind streams and putting them into practice. This is stated in the *Sūtra of the Arborescent Array*,[354]

> One who hears the true Buddha's teaching
> Yet fails to accomplish it
> Is like a person swept away
> Along a river, helplessly,
> To finally die of thirst.
> So it is for those who fail to practice Dharma.
> One might give many people
> Things to eat and drink
> But die, oneself, of hunger.
> So it is for those who fail to practice Dharma.
> One might be a skilled physician
> With all the medicines one could need
> Yet die of some abdominal disease.
> So it is for those who fail to practice Dharma.
> One might have counted all the many jewels
> Inside a treasury of precious things
> But not obtain a single one oneself.
> So it is for those who fail to practice Dharma.
> One might be born a courtier in a royal palace,
> Possessed of every happiness,
> And yet have nothing to eat or drink.
> So it is for those who fail to practice Dharma.
> A blindman in the middle of a marketplace
> Might ask an artist to draw or paint the scene
> But nothing will he see himself.
> So it is for those who fail to practice Dharma.
> A ferryman upon a great, wide lake
> Might carry many passengers across
> And yet himself be drowned in it.

So it is for those who fail to practice Dharma.
A person at a crossroads
Might speak of every wondrous thing
But fail to hear it all himself.
So it is for those who fail to practice Dharma.

And,

A swimmer whom the river sweeps away
Might have in mind the swimmer's art,
Yet until he actually swims, he will not save himself.
The same is true for those who know the Dharma but fail to meditate.
A farmer, skilled in cultivating land,
Might leave his fields to teach his friends good husbandry
But, when it comes to harvest time, will reap nothing for himself.
The same is true for those who know the Dharma but fail to meditate.

The *Sūtra of the King of Concentrations* states,

I have explained the excellent Dharma,
But unless you practice properly what you've heard,
You'll be like a patient holding up a bag of medicine
But unable to cure their own illness.

One may have heard a lot of teachings and be very learned, but there are numerous defects in being content with just talking about the Dharma, as we read in the *Sūtra That Inspires a Superior Intention*:

One's learning makes one proud and lacking in respect,
Attached to interpretations and debate,
Forgetful and devoid of vigilance.

These are the faults of being fond of talk.[*3]
Concentration drifts off, far away,
One's mind and body are no longer fit,
One is full of arrogance and tied in knots.
These are the faults of being fond of talk.
Upon the Dharma the childish scarcely reflect,
Their minds become inflexible and wild
And far removed from calm and deep insight.
These are the faults of being fond of talk.
Always disrespectful to their teachers,
They like to chat of superficial things,
Nothing they say is heartfelt, their intelligence wanes.
These are the faults of being fond of talk.
Such people are not respected by the gods, And then they cease
to care about respect;
Knowledge and discernment fade away.
These are the faults of being fond of talk.

And,

"Nothing have I accomplished, what can I now do?"
Thus will they lament as death draws near.
Finding nothing deep down, they'll suffer terribly.
These are the faults of being fond of talk.
Dithering and wavering, like windblown grass,
They're certain to be prone to doubt,
And never will they find stability of mind.
These are the faults of being fond of talk.
Like someone in a public spectacle
Acting out the exploits of the brave,
They themselves lack true zeal and grit.
These are the faults of being fond of talk.
Fickle and inconstant,

They put off ever starting anything,
For them the noble Dharma's far away.
These are the faults of being fond of talk.
Weak-minded, fond of honors and respect,
They are ignorant and whimsical,
With minds like monkeys, jumping up and down.
These are the faults of being fond of talk.
Their intelligence is poor,
And so these stupid beings depend on others;
They're overpowered by defilements.
These are the faults of being fond of talk.
Deluded by their sight and also by what they hear,
Deluded by their sense of smell, and likewise by that of taste,
They are deluded physically and mentally as well.
These are the faults of being fond of talk.
With minds attached to the consciousness of the ear,
They're satisfied with words but have no real insight;
They understand things wrongly and proceed on evil paths.
These are the faults of being fond of talk.

And the same sūtra continues with the following advice:

For ages long they have been fond of talk,
So they'll not have the essence to enjoy.
They will obtain unlimited delight in words,
But best would be reflection on a single word.
There is no essence in the bark of sugarcane:
The taste to be enjoyed is right inside.
So those who eat the bark will never find
The sugar they desire or its sweet taste.
As with the bark, so with the words:
The taste lies in reflecting on their sense.
So give up all your fondness for mere words:

> Act constantly with care, and on the sense reflect.

It is for this reason that we read in a sūtra that teaches thatness,[355]

> Shāriputra, many times greater than the merit of someone who listens to the teachings for one kalpa is the merit of one who trains in the concentration of thatness for the duration of a mere finger snap. Therefore, Shāriputra, put all your efforts into teaching others this concentration on thatness.

And in the *Extensive Sūtra of the Great Realization*, it is said,

> One short session of concentration
> Is more beneficial than protecting the lives
> Of human beings filling the three worlds.

And in the *Sūtra of the Great Crown Protuberance*,

> Greater than the merit of listening and reflecting for many kalpas is that of meditating for one day on the meaning of ultimate reality. Should you ask why, it is because it takes one far beyond the path of birth and death.

And so on, as has been explained in detail above. Moreover, the *Heap of Jewels* states,

> The buddhas of the past, protectors of the world,
> Wherever they have reached nirvāṇa,
> Have all relied on solitude and in perfect solitude
> Found unsurpassed enlightenment.
> Those who swiftly go to dwell in solitude
> Dispel the craving of the desire realm
> And, once they have discerned its faults,
> Will turn their minds away from it.
> Those who quickly give up household life

And stay alone in hermits' caves
Are wise, and with their perfect view
Train on the path the buddhas trod.
Those who strive to reach enlightenment
Rely on empty places, uninhabited,
And take delight in living all alone;
They have no liking for the household life.
They share the same activities
As did the buddhas in the past.
For those who set out on this path,
It is not hard to gain enlightenment.

And in the *Moon Lamp Sūtra*, we read,

Those who follow their desires,
Who are attached to wife and kids
And lead ignoble household lives,
Will never gain enlightenment, sublime and unsurpassed.
Those who give up their desires, regarding them like burning dung,[*4]
Who give up all attachment to their wives and kids,
And fearful of the household life, renounce their homes—
For them it is not hard to gain supreme enlightenment.
Hitherto, no buddhas have appeared
Who gained enlightenment, sacred and sublime,
While still continuing to lead a household life;
No buddhas ever will come thus, and none are present now.
Their kingly states renounced like spit upon the dust,
They went to distant places where they dwelled in solitude.
Thus did they dispel defilements and destroy the demon hordes,
Attaining spotless enlightenment and uncompounded buddhahood.
For those who truly wish enlightenment,

Who, disillusioned by the evils of compounded things,
Take seven steps for beings' sake toward a hermitage—
The merit of that act is especially sublime.
Those for whom there is no pleasure or unhappiness
Lead human lives of constant, utter joy.
Those who find delight in mountain solitudes
Will taste the utter joy of true renunciates.
Those with nothing they can call their own,
Who do not seize or grasp at anything at all,
And in this world dwell like rhinoceroses,
Can travel like the wind through space.
Those whose minds have no attachment to the world
Have, in the human world, the greatest bliss.
They're unattached to joy or misery,
Their minds have constant freedom, like the wind.
Having eliminated the two extremes—
The suffering of leaving those close to them
And unhappiness at difficult situations—
Such people who delight in the Dharma are happy.

And,

Rid of all the many kinds of faults,
Those who practice never have much to do.
For yogins who are diligent, there are no disputes.
The benefit for those who dwell in solitude
Is a mind forever disenchanted with compounded things
And no desire at all for worldly life;
The taints of the defilements will not increase.
The benefit of a life in forest groves
Is total absence of disputes,
With constant peace and joy in solitude
And full restraint of body, speech, and mind.

> The many virtues of this life in solitude
> Are consistent with becoming free;
> Peace and perfect liberation are soon realized.
> Forest dwellers who adhere to perfect liberation
> Will find all these qualities in their hermitage.

And,

> Give up your attachment for home and city life
> And constantly rely on forest solitudes.
> Like rhinos, always act without duality.
> Before too long, the highest concentration will be yours.

It is important to be fully mindful of, and properly implement, the meaning of these and the other extensive praises made in the precious sūtras of the benefits of having few desires, being content with what one has, and relying on solitude. Even if we ourselves are unable to strive in this sort of concentration, there is still inconceivable merit in not interrupting those who go into solitary retreat and practice meditation, and furthermore, of rejoicing at their doing so. The *Sūtra of the Fortunate Kalpa* has the following account:

> In the distant past, there appeared the Tathāgata Boundless Diligence, who had an entourage of one billion followers, to whom he taught meditative concentration. While he was teaching concentration, a king called Flower of Merit appeared, and having heard the Tathāgata, spoke to his thousand queens and thousand children, "We cannot understand the meaning of this concentration of limitless appearance.[356] And if we cannot understand it, we will be unable to realize it. Nevertheless, we should rejoice in the Tathāgata's excellent words." They rejoiced in this concentration that the Bhagavan had excellently spoken and explained. As a result of their doing so, the very instant that they rejoiced, they annulled eighty thousand kalpas'

> worth of rebirths in cyclic existence and turned away from cyclic existence, obtaining the power of memory called "possessed of a house."[357] Because of that virtuous deed, they pleased three hundred thousand buddhas, they always attained this concentration, and they never fell into wrong ways or states without opportunity. And through that causal factor alone, they became true and perfect buddhas.

The *Knowledge of the Ultimate* sums all this up as follows:

> Those who fail to drink the cool and soothing nectar
> Of their master's pith instructions until they are replete
> End up dying of thirst in the plain of misery,
> Anguishing over the meaning of a myriad treatises.

And Lord Atisha said,

> Life is short, there is so much to learn,
> There is no knowing how long we have to live.
> So like a swan extracting milk from water,
> Eagerly take the teachings you most desire.
> Look at those who practice worldly ways:
> All they do is meaningless and leads to pain.
> Whatever we think of, it has no essence,
> So train in watching your own mind.

Accordingly, those who wish the best for themselves should take to heart the oral advice of the sublime beings who hold the lineage and apply it as best they can to their own mind streams. This is the only thing that is truly important, so, folding my hands, I beseech you to do as they have said.

SKIP NOTES

*1 The three kinds of wisdom are those that come from listening or study, reflection, and meditation.

*2For the four reliances, see the quotation on p. 381 above, “Rely on the meaning, and not on the words…”

*3Tib. *smra la dga’ ba*, having a purely intellectual approach to the teachings without really putting them into practice.

*4Dried cow dung, used as fuel in India, may not look very hot when it is lit, but if one touches it, one will be thoroughly burned.

Concluding Poem

In earlier times, people felt true renunciation and disenchantment,
Disciples and the teachings came together, and people enjoyed one-pointed practice.
A single deep instruction matured and liberated fortunate beings.
At that time, a lot of explanation was superfluous and unnecessary.
These days, people mostly like to be entertained,
They fail to experience the essential meanings and only run after the words.
The continuous stream of instruction based on one's experience has been stopped,
And all is filled with the din of hollow talk.
Because of this, for those who wish for explanation, this compilation will be useful.
In this age of decadence, the land is filled
With frauds like me who hold the rank of lama
Yet have not trained themselves in the writings of the wise
And are not perfumed with the scent of experience in the practice.
When left to themselves, they carelessly distract themselves with frivolous diversions,
For important occasions, they tire themselves out by reading lots of books.
Like madmen, they speak irrelevantly, saying the first thing that comes into their heads,
And though their utterances might satisfy the foolish, to the wise they are an embarrassment.
They repeat what others say, like music echoed off a cliff,

And though it sounds quite good, it lacks the pith—the blessings of the lineage.
This is why these teachings of the greatest accomplished vidyādharas,
Collected here like drops of dew, are truly meaningful.
I myself am not a sublime being, or even a learned scholar;
I am utterly devoid of the perfume of good conduct, let alone accomplishment.
I have, however, encountered teachers who truly are the perfect buddhas
And I experienced just a few of their instructions.
Although I could not honor and attend them with my body and my speech,
My devotion to them is impossible to erase,
Engraved upon my heart as if on stone, so just because of this
I believe I have made use of my precious human life.
However, when I see the way that fickle people seem to be,
Their ever-moving thoughts shaking like the tips of kusha grass
With the cold wind of things and situations,
There is not a moment that I am relieved of sadness.
When I give explanations according to the Dharma, not a single person knows how to listen;
If I say something contrary to the Dharma, they listen, but the ripened effect will be so serious.
Who, then, can I benefit, whatever I do?
Alas, alack! Precious Teacher, only you know.
We do not do a single thing that is worthwhile;
We burden ourselves with a hundred projects that we never get done.
Even though we train in helping others, it ends up creating conflict.
When I see my following of disciples like this, I feel so sad.
If one's own mind is not tamed, how can one help others?
If one's own mind is tamed, whatever one does will be right.
Now, in what is left of my life, as brief as when the sun breaks through the clouds,
May I give up distractions and meditate one-pointedly.
Think of all our failures—our former plans that we failed to achieve;

Think of all the many things we did—and what was the result?
Now that I am independent, like a beggar,
I pray that I may humbly end up dying like a dog.
My only father, treasure of compassion beyond all concepts,
From the invisible expanse, think of me with love:
Bestow on me the blessing that I might have the freedom
To practice the sacred Dharma and accomplish all I wish.
I pray that when the perceptions of this life fade away
I may not die in anguish as life's thread is cut
But be welcomed by the pure perception of radiant light
And be reborn close to my teacher, the all-pervading lord.
Together with the hosts of vidyādharas gathered there,
Through the profound practice of the secret mantras,
May I without difficulty continue on the path
And realize the level of my teacher, the glorious protector.
Until I attain that state, in my successive lives,
May I never find myself in run-down monasteries, under false teachers;
May I not indulge in evil deeds, or be reborn as a king, minister, or their servant or messenger;
Or be reborn falling into the lower realms.
May I never be reborn as an intellectual who refutes the teachings through sophistry,
As one who pays lip service to emptiness and shows contempt for the law of cause and effect,
Or as one who deceives others, pretending that he is accomplished when he is not,
For I would thus bring ruin on others and myself.
May I never be reborn in virtueless positions—
As a monastery official, disciplinarian, and the like—
That the sublime beings condemn and avoid,
And may I never be separated from the sacred Dharma.
May I truly gain a precious human form
Enriched with the four wheels as positive conditions,[*1]

And may I always serve my teachers, glorious protectors,
And hold the long tradition of the essential, definitive teachings.
Even in my dreams may I not have evil thoughts,
May bodhichitta never slip my mind.
Completely and without mistake, may I practice
The path that delights the buddhas—the union of the two accumulations.
Especially, may I find a fully qualified teacher
To ripen my being with the four empowerments;
Keeping the sacred commitments purely,
May I perfectly complete the practice of the two phases,
And in that life traverse the ocean of existence.
One day, when I have fulfilled my own goal
And gained the power to effortlessly accomplish others' goals,
Without ever feeling discouraged even for an instant,
May I bring happiness and peace to all beings without exception.
By means of infinite manifestations, in pure lands filling all space,
May I venerate the buddhas, hold all the sacred teachings, and bring beings to maturity.
Having completed the ocean-like deeds of Samantabhadra,
May I accomplish all the activities of the teacher, glorious protector.
Oh please, if you have any faith in me,
Think carefully and do not deceive yourselves:
Anyone can get the food and clothes they need to live this present life,
But rare are those who have the Dharma that helps in future lives.
This precious human life is greater than a wishing gem,
A unique occasion, enriched with goodness gathered in the past.
If one is diligent, enlightenment is close at hand,
But if one fails to use it, returning with empty hands, one is, alas, a fool.
Youth, like a flower garland, quickly fades,
Wealth and glory, like dewdrops on the grass tips, are volatile and fleeting.
One's vital force and length of life are like the dance of lightning—what is there to trust?
From this day onward, I beseech you, marshal the forces of diligence.

The actions we perform will follow us like our shadows,
Happiness and suffering will be their unsought white and black results.
No one in the triple world is mightier than one's deeds.
So, essentialize the practice, adopt what's right, avoid what's wrong.
Unless we have an elixir for lasting youth and immortality,
We must wander in existence like someone chronically ill,
Whichever realm we're in, what chance is there of happiness?
The torments of the triple forms of suffering never cease.
Those with power to protect us from all these are the teacher and the Three Jewels,
And it is impossible for these refuges to ever let us down.
If we can rely on them for refuge with faith and confidence,
We will turn back the powerful stream of existence, not to speak of ordinary sufferings.
Some foolish beings go to ghosts and spirits for protection,
They do not trust the Three Jewels as sources of refuge.
Ruinous for themselves and other beings, this leads to rebirth in the hell and preta realms.
My heart grieves to think of them, and tears spring from my eyes.
Drawn along by the four boundless attitudes, as in the slipstream of a chariot,
One aspires and acts with bodhichitta, a radiantly white elixir,
An antidote to poison, removing the torments of existence and peace.
This is the sole root of the path of the Great Vehicle.
Wanting happiness for just oneself involves all kinds of wrongful deeds;
From helping others, the fruit of buddhahood matures.
So recognize what it is that you stand to gain or lose,
And please forever train on the path of the six perfections.
Recitation and meditation fan, with the wind of the four powers,
The destructive fire at the end of time that instantly consumes
The firewood of obscurations gathered over many aeons.
Those who are diligent in this are fair as the unclouded moon.
As when one sows good seed upon a fertile field,

And fills the granary with grain,
Those who make connection with the Three Jewels and Three Roots,
Venerating them with the riches of the three buddha bodies,
Will fill the storehouse of the two accumulations, winning, thus, the fruit.
Nowhere has a buddha appeared
Who has not purified the two obscurations
And completed the two accumulations.
Such a possibility would be untrue
And contradicts the sūtras, tantras, and oral teachings.
Hence the importance of being diligent in both accumulation and purification.
The root teacher, from whom you have received so much kindness,
Is shown in all the sūtras and tantras to be the Buddha in person,
Superior even to the buddhas in kindness.
Those who serve and please the teacher in the three ways are fortunate indeed.
If the blessings of realization through the true lineage are not transferred,
It is impossible to realize the actual state of being with one's beclouded mind.
For those with faith, it unfolds openly from within.
The Guru Yoga, therefore, is the best of paths.
Those who are skilled in means make obeisance and offerings,
Confess their evil deeds, rejoice, exhort, and so on,
Thus producing in an instant many kalpas' worth of accumulation.
Space would be too small to hold their merit, could one give it form.
In all you do, when praying or receiving empowerment,
Devotion to your teachers, seeing them as buddhas, is most important.
If you lack devotion, nothing you do will be of any help.
If you have devotion, everything you do will be all right.
Relatively, we meet and part from the teacher in the form body,
Yet fortunate disciples should not feel sad at this,
For ultimately there is no meeting or parting from the teacher in the body of truth:

If you realize your own mind to be the teacher, that is all there is to it.
So, fortunate beings, like-minded friends,
Keep the Guru Yoga as the essence of the path.
Mingle your mind with the teacher's mind and preserve the experience of that realization:
There are no crucial points for practice that are not included in this.
The practice of the generation phase, recitation, perfection phase, and so on
Amounts to this, the teacher's mind, the result of all the crucial points, and nothing else.
Therefore, you who have the good fortune of constant diligence,
Sublime friends, never separate from this.
By the merit of this explanation, may beings filling space
Always be guided by a sublime teacher,
And through making all the right connections on the path of the supreme vehicle,
May they perfect completion, maturation, and purification and attain buddhahood.
May the Buddha's doctrine spread, may those who hold the teachings have long lives,
May study and practice increase, and may happiness spread throughout the land.
As it was in the perfect age,[*2] may the world and its inhabitants everywhere
Be filled with riches, glory, and auspiciousness.

SKIP NOTES

*1The four wheels are the four conditions conducive to spiritual practice: staying in a suitable place, following a spiritual teacher, the strong aspiration to accomplish enlightenment, and a great stock of merit accumulated from previous lives.

*2The perfect age, or age of complete endowment, is the first of the four ages, when beings had infinitely long lives, bodies of light, and miraculous abilities, and were nourished by a nectar-like elixir.

Colophon

Some time ago, Drodül Pawo Dorje,[*1] who is the foremost of accomplished vidyādharas, said to me, “It would be good if you could produce a text explaining a bit about the preliminary practices.” And although I had made some notes about them, up to and including the four practices for turning the mind, simply to refresh my own memory, for a number of reasons I did not see any relevant need for it and I put aside working on the project. Subsequently, the sublime precious emanation Pema Drimé Lekpai Lodrö,[*2] whose nature is as immutable as refined gold, and my younger brother, Thubten Gelek Gyamtso, both urged me to continue, backing up their request by offering paper and ink and other writing materials. Merely so as not to refuse them, I, the old monk Gyurmé Pema Namgyal (or Jamyang Lodrö Gyamtso Drayang, as I am called by my bodhisattva name), who has had the fortune to have the perfect buddha Lodrö Thayé as my root teacher, wrote this in my fifty-first year, the year of the iron bird (1921), on auspicious days in the fourth month, in the isolated hut Tashi Chimé Drubpai Gatsel, above the beautiful retreat center Dechen Pema Öling in a forest of bodhi trees at Senge Namdzong in Dokham. May virtue ensue!

Printing Colophon

Straying from the heart of the sugatas, primordial radiant light,
Beings are tainted by adventitious dualistic delusions.
That they may be liberated in the level of primordial buddhahood, free from the beginning,

Care for them, all-pervading teacher, Vajrasattva!
The buddhas' teachings are inconceivable:
Temporarily, they guide beings according to their temperaments and capacities,
And ultimately, they train and bring them to the profound definitive meaning.
These are one and the same vehicle, not two.
It is with that in mind that this introduction for beginners,
The basic teachings on the common preliminaries,
Was compiled from the teachings of the lineage of former vidyādharas
And arranged with the intention of benefiting himself and others.
At the time of the new moon in the month of miracles,
When the Buddha appeared in many forms,
Adren Dratshab Jampa Gelek,
Mingyur Dronma, and her son Gyurga,
Who see with the rich qualities of faith and generosity,
Made offerings with pure thought and deed, and thanks to these,
This book was printed in the great monastery of Tennyi Dargye Ling
In the male wood mouse year of the fifteenth sixty-year cycle (1924).
May all the virtuous deeds accumulated, beginning with this one,
Uncontaminated by the impurities of concepts regarding the three spheres,
And dedicated in the same way as did Mañjushrī and Samantabhadra,
Become blended as a single taste in the ocean of great enlightenment.
May all troubles in this life for the sponsors and their entourage be removed,
May longevity, merit, glory, wealth, the lineage, and religion grow greater.
May all beings never turn away from the path of the supreme vehicle,
And may the two goals and all their wishes be fulfilled.
May the obscurations of all beings filling space be swiftly purified,
Especially those of Jamyang Rabten, in whose name the offerings were made;
Abandoning states devoid of freedom, and in a body complete with the freedoms and advantages, May they be enriched with the four wheels as

favorable conditions.
In that state, may their propensity for the essential supreme vehicle be awakened,
And may they train properly and without error on the path of the sūtras and mantras.
Perfecting completion, maturation, and purification without difficulty,
May they swiftly accomplish the all-pervading lord Vajrasattva.
Furthermore, may all those beings who hold the nonsectarian teachings
Live long, their lotus feet remaining firm for oceans of kalpas.
May they constantly turn the wheel of the profound and extensive teachings,
And may the precious doctrine spread to the limits of space.
May the Saṅgha always live in harmony and accomplish all they wish,
May the land be filled with the light of happiness and the ten virtuous deeds,
May the words for disasters—*plague*, *famine*, and *war*—never be heard,
And may all be satiated anew with the feast of the golden age.
May this miraculous, well-executed, marvelous publication
Endure forever without deteriorating until the end of existence.
May its activity in benefiting others be as vast as space,
And may it connect many beings to supreme perfect liberation.
May all be auspicious,
That the wisdom, qualities, and virtue
Of the buddhas and their heirs,
And the power of their spiritual intent,
Aspirations, knowledge, love, and ability
All appear to us, unobscured, at this very time.

These few words of aspiration were written as a printing colophon by Jamyang Lodrö Gyamtso[*3] in accordance with the wishes of a virtuous practitioner.

Skip Notes

*1Drodül Pawo Dorje (1842–1924), also known as Adzom Drukpa, a disciple of Jamyang Khyentse Wangpo.

*2Shechen Kongtrül Rinpoche, Jamgön Kongtrül Khyentse Özer (1904–1953/54). He was a reincarnation of Jamgön Kongtrül the Great.

*3Jamyang Lodrö Gyamtso is another name of Jamyang Khyentse Chökyi Lodrö, who was one of Shechen Gyaltsap Rinpoche's disciples.

Appendix 1: Structural Outline of *A Chariot to Freedom*

Preamble

Part One: The Virtuous Beginning, Comprising an Explanation of How the Teachings Should Be Presented and Received
- Chapter 1: Attitude
  - I. The attitude related to the vast intention of bodhichitta
  - II. The attitude related to the vast skill in means of the Secret Mantra Vehicle
- Chapter 2: Conduct
  - I. Conduct to be avoided
    - A. Conduct to be avoided by the disciples listening to the teachings
      - The three defects of the pot
      - The six stains
      - The thirty-six faults
    - B. Conduct to be avoided by the master giving the teachings
    - C. Conduct to be avoided by both the teacher and the disciples
  - II. Conduct to be adopted
    - A. Conduct to be adopted by the disciples listening to the teachings
      - 1. Thirty-six qualities that one should possess
      - 2. The four correct notions that one should cultivate
      - 3. The six transcendent perfections that one should have
      - 4. Additional instructions on conduct
    - B. Conduct to be adopted by the master giving the teachings
    - C. Conduct to be adopted by both the teacher and the disciples

Chapter 3: A Supplementary, Inspirational Section Describing the Benefits of Teaching the Dharma and Listening to It
I. The benefits obtained by the master giving the teaching
II. The benefits obtained by the disciples listening to the teaching

Part Two: The Virtuous Middle, Comprising an Explanation on Training One's Being through the Four Common Practices for Turning the Mind
Section One: Preliminaries to beginning a session
Chapter 4: Preliminaries to Beginning a Session
Section Two: The specific, individual practices
Chapter 5: Reflecting on the Difficulty of Finding the Freedoms and Advantages
I. Identifying the freedoms and advantages
A. Identifying the essence, freedom
1. The eight states without opportunity that depend on one's own stream of being
2. The eight intrusive circumstances that leave no freedom to practice the Dharma
3. The eight incompatible propensities that leave no freedom to practice the Dharma
B. Identifying the particular qualities, the advantages
1. The five individual advantages
2. The five circumstantial advantages
II. The difficulty of finding the freedoms and advantages
A. The very nature of the precious human body that makes it so difficult to find
B. The causes and conditions that make a precious human body so difficult to find
C. Analogies of how difficult it is to find a precious human body
D. Reflecting on numerical comparisons of how difficult it is to find a precious human body
III. The importance of finding the freedoms and advantages

IV. The benefits of meditating on the freedoms and advantages and the signs of having done so
Chapter 6: Reflecting on Death and Impermanence
I. A general teaching on the impermanent nature of the vessel and contents
II. A detailed classification using twelve instructions
A. Reflecting on the aggregates that form the support
B. Reflecting on the lords of beings
C. Reflecting on the formation and destruction of the universe and beings
D. Reflecting on sublime beings
E. Reflecting on how uncertain it is when we will die
F. Reflecting on the nature of compounded phenomena
G. Reflecting on the power of the causes of death
H. Reflecting on how one will depart alone
I. Reflecting on beings in time
J. Reflecting on how there is nothing that one can rely upon
K. Reflecting on the unpredictability of events
L. Reflecting with intense longing
III. Essentializing the practice with nine reflections on death
A. Three reasons why death is inevitable
1. There is no one in the past whose life has been spared, who has been born and has stayed without dying, so we, too, are sure to die
2. There is no adding to one's life span, it is constantly decreasing, so again, one is certain to die
3. One's body and mind are compounded, so again, one is certain to die
B. Three reasons why there is no certainty when one will die
1. One's span of life has not been fixed in time, so there is no certainty when one will die
2. The causes of death are numerous, so again, there is no certainty when one will die

3. The body is frail and essenceless, so again, there is no knowing when it will perish
C. Three reasons why nothing can help one when one is dying
1. The wealth that one has accumulated cannot help one
2. Those to whom one is related cannot help one
3. The body with which one was born cannot help one
IV. The benefits of meditating on impermanence and signs of having done so
A. Benefits
B. The signs of having trained
Chapter 7: Reflecting on Actions: Cause and Result
I. Identifying the nature of deeds
A. Nonvirtuous deeds to be avoided
1. Definition
2. Etymological definition
3. Categories
a. Naturally shameful deeds
The five crimes with immediate retribution
The five crimes that are almost as grave
The ten nonvirtuous deeds
The sixteen serious faults
The four serious faults entailing reversal
The four serious faults entailing impairment
The four serious faults entailing contempt
The four serious faults entailing scorn
The eight perverse acts
b. Shameful deeds that violate edicts
c. Mundane shameful deeds
B. Virtuous deeds to be adopted
1. Definition
2. Etymological definition
3. Categories
a. Virtuous deeds conducive to merit

b. Virtuous deeds conducive to liberation
c. Unsurpassable virtuous deeds
C. Indeterminate deeds
1. Definition
2. Etymological definition
3. Categories
II. A specific explanation of the ten actions
A. The ten nonvirtuous deeds to be avoided
1. A synopsis according to the Great Omniscient One's *Finding Rest in the Nature of the Mind*
a. The three nonvirtuous deeds of the body
b. The four nonvirtuous deeds of speech
c. The three nonvirtuous deeds of the mind
2. A presentation of the actual words of Orgyen, knower of the three times
a. The three nonvirtuous deeds of the body
i. Taking life
ii. Taking what is not given
iii. Sexual misconduct
b. The four nonvirtuous deeds of speech
i. Telling lies
ii. Divisive speech
iii. Worthless chatter
iv. Harsh speech
c. The three nonvirtuous deeds of the mind
i. Covetousness
ii. Malice
iii. Wrong views
B. The ten virtuous deeds to be adopted
1. A synopsis according to the Great Omniscient One's *Finding Rest in the Nature of the Mind*
2. A presentation in the adamantine words of Guru Rinpoche
a. Definition

b. Etymological definition
c. Categories
d. Results
III. Additional teachings on distinctions and categories
A. Distinctions
1. The distinction between virtue and nonvirtue in terms of their object
2. Distinction in terms of the subject
3. Distinction in terms of acting as the direct antidote to, and direct cause of, existence
4. Distinction in terms of obscuration and nonobscuration of the way things are and of compatibility and incompatibility with the way things appear
5. Distinction in terms of the presence or absence of samsaric, conceptual elaboration
6. Distinction in terms of the fully ripened effect
7. Distinction in terms of the degree of skillful means and wisdom
B. Categories of deeds
1. A general exposition of the different kinds of deeds
2. Deeds that differ according to their intention and application
3. Differences from the point of view of the way in which the effects are experienced
4. Differences from the point of view of the way in which the effects are produced
5. Differences from the point of view of the classification of deeds as propelling and completing
IV. Reflecting on how everything is determined by deeds
V. The signs of having trained
Chapter 8: Reflecting on the Sufferings of Cyclic Existence
I. Reflecting generally on the sufferings of cyclic existence
II. Reflecting specifically on the sufferings in each of the six realms
A. The sufferings in the hells
1. The eight hot hells

a. The Reviving Hell
b. The Black-Line Hell
c. The Crushing Hell
d. The Screaming Hell
e. The Great Screaming Hell
f. The Hell of Heat
g. The Hell of Intense Heat
h. The Hell of Torment Unsurpassed
The lesser hells
The neighboring hells

2. The eight cold hells
a. The Hell of Blisters
b. The Hell of Bursting Blisters
c. The Hell of Lamentation
d. The Hell of Groans
e. The Hell of Chattering Teeth
f. The Hell of Utpala-Like Cracks
g. The Hell of Lotus-Like Cracks
h. The Hell of Great Lotus-Like Cracks

B. Reflecting on the sufferings of the hungry spirits
1. Hungry spirits that live in the underworld
a. Hungry spirits whose perception of the outer world is obscured
b. Hungry spirits whose perception of their inner world is obscured
c. Hungry spirits whose perceptions are specifically obscured
d. Hungry spirits whose perceptions are generally obscured
2. Hungry spirits that move through space

C. Reflecting on the sufferings of the animals
1. Animals that live in the depths
2. Animals that live scattered in different places

D. Reflecting on the sufferings of human beings
1. The four root sufferings

a. The suffering of birth
b. The suffering of aging
c. The suffering of illness
d. The suffering of death
2. The four branch sufferings
a. Encountering those we do not like
b. Being separated from those we like
c. Being deprived of what we want
d. The natural suffering of being tainted
E. Reflecting on the sufferings of the demigods
F. Reflecting on the sufferings of celestial beings
III. An instruction on the importance of accomplishing the means to become free from suffering
IV. The benefits and signs of having trained in this way

Part Three: The Virtuous Ending, Comprising an Explanation of the Main Preliminaries for the Path of the Diamond Vehicle
Chapter 9: Taking Refuge, Which Distinguishes This Path from Wrong Paths
I. A teaching on the nature of faith, the principal causal factor in taking refuge
II. An explanation of the actual practice, the way to take refuge
A. A general presentation of distinctions
1. The refuge of the causal vehicle of characteristics
2. The refuge of the system of the resultant Diamond Vehicle
B. A condensed presentation from the oral teachings of Orgyen, knower of the three times
1. The outer refuge
2. The inner refuge
3. The secret refuge
C. The main explanation of the instructions for taking refuge
III. A concluding explanation of the different precepts and benefits of taking refuge

A. General precepts
  1. The actual precepts
    a. Precepts of the causal refuge
      i. Three precepts regarding things one must avoid
      ii. Three precepts regarding things one should do
      iii. Three ancillary precepts
    b. Precepts of the resultant refuge
  2. The benefits of keeping the precepts
B. Particular precepts: the precepts of the outer, inner, and secret refuge
  1. The precepts of the outer refuge
    a. The three particular precepts
      i. Not to pay homage to other gods
      ii. To avoid harming sentient beings
      iii. Not to keep the company of those with non-Buddhist views
    b. The five common precepts
      i. To constantly venerate the Three Jewels, offering them the first part of one's food and drink
        (1) The offering of homage
        (2) The offering of material things
        (3) The offering of praises
        (4) The offering of practice
      ii. Not to abandon the Three Jewels even for the sake of one's body and life, for riches, or for reward
      iii. Not to seek any other means of protection, whatever happens to one—sickness, joy, or sorrow
      iv. Wherever one goes, to keep in mind the buddhas and bodhisattvas, making offerings and taking refuge
      v. To train again and again, remembering the qualities of the refuge
  2. The precepts of the inner refuge
    a. The three particular precepts

b. The five common precepts
3. The precepts of the secret refuge
a. The three particular precepts
b. The seven common precepts
Chapter 10: Arousing the Mind Set on Enlightenment, the Root of the Great Vehicle's Path That Distinguishes It from Lower Paths
I. The preparation, training the mind in the four boundless attitudes
II. The main practice, showing how to arouse the mind set on enlightenment
A. A presentation of the principles
1. An explanation of how these are generally presented
a. The reasons one needs to train in bodhichitta
b. The main explanation of how to arouse the mind set on enlightenment
i. The nature of the potential, the basis of good fortune
ii. A presentation of arousing bodhichitta, which is the basis for applying the precepts
(1) The kind of birth that is a support for arousing bodhichitta
(2) The main explanation of the nature of the bodhichitta that is supported
(a) Essence
(b) Etymological definition
(c) Categories
(d) How to take the vow of bodhichitta
2. A specific explanation taken from the *Direct Instructions of the Teacher*, the oral teachings of Orgyen, knower of the three times
a. Training on the outer level
i. Essence
ii. Etymological definition
iii. Categories
iv. The marks of the practitioner

v. The object from whom the vow is taken
vi. The ritual for taking the vow
vii. The benefits of the training
viii. The reasons for training like this
ix. The disadvantages of not training
x. The precepts that have to be kept
xi. The defining points at which one receives and gives up the vow
xii. The methods for repairing breaches

b. Training on the inner level
i. Essence
ii. Etymological definition
iii. Categories
iv. The marks of the practitioner
v. The object from whom the vow is taken
vi. The ritual for taking the vow
vii. The benefits of the training
viii. The reason for training in this sort of bodhichitta
ix. The disadvantages of not training
x. The precepts that have to be kept
xi. The defining points at which one receives and gives up the vow
xii. The methods for repairing breaches

c. Training on the secret level

B. The main teaching on the instructions for the practice
1. A general exposition of how to arouse bodhichitta
2. The actual instructions on the specific points to be considered

III. The conclusion: How to keep the precepts, together with the benefits
A. Identifying the precepts that have to be kept
1. Detailed classification of the precepts
a. The precepts of bodhichitta in aspiration
i. Never abandoning sentient beings

ii. Remembering the benefits of bodhichitta
iii. Constantly gathering the accumulations
iv. Training again and again in bodhichitta
v. Adopting and avoiding the eight white and black actions

b. Precepts of bodhichitta in action

i. General presentation

The number of the six transcendent perfections
The order of the six transcendent perfections
The characteristics of the six transcendent perfections
Etymological definitions of the six transcendent perfections
Subdivisions of the six transcendent perfections
Groupings of the six transcendent perfections
How the transcendent perfections are practiced

ii. Detailed explanation of their different branches

(1) Generosity
(a) Material gifts
(b) The gift of protection from fear
(c) The gift of Dharma

(2) Discipline
(a) The discipline of refraining from negative actions
(i) The Middle Way tradition
(ii) The Mind-Only tradition
(b) The discipline of gathering virtue
(c) The discipline of benefiting sentient beings

(3) Patience
(a) The patience of thinking nothing of the harm that has been done to us
(b) The patience of happily accepting suffering
(c) The patience of certainty with regard to the teachings

(4) Diligence
(a) Armor-like diligence

(b) Diligence in application
(c) Diligence in benefiting beings
(5) Concentration
(a) The concentration practiced by the childish
(b) Clearly discerning concentration
(c) The excellent concentration of the tathāgatas
(6) Wisdom
(a) The wisdom that comes from listening
(b) The wisdom that comes from reflecting
(c) The wisdom that comes from meditating
2. Condensed precepts
B. How to keep the precepts without deterioration
1. Avoiding the seven adverse conditions that cause one's own and others' practice to deteriorate
2. Training in favorable conditions—the factors that prevent the precepts from deteriorating and conditions that reinforce them
3. Training in constantly guarding the precepts with mindfulness, vigilance, and carefulness
C. An explanation of the negative consequences of deteriorating the precepts and of how to restore the vow
1. The negative consequences of deteriorating the precepts
a. The general negative consequences of downfalls
b. The particular negative consequences of root downfalls
2. How to restore the vow if the precepts are deteriorated
a. How to confess faults
b. How to take the vow again when it has been given up
D. A teaching on the benefits of training in that way
1. Temporary benefits
2. Ultimate benefit
Chapter 11: The Meditation and Recitation of Vajrasattva, Which Purifies the Negative Deeds and Obscurations That Act as Unfavorable Conditions
I. General exposition of the nature of the four strengths

A. What has to be purified
B. The agents of purification
1. The power of the support
2. The power of regret
a. Examining how pointless negative deeds are
b. Examining how fearful negative deeds are
c. Examining the urgent need to rid ourselves of our negative deeds
3. The power of the application of the antidote
a. Remembering the names of the buddhas and bodhisattvas
b. Crafting images and building stūpas
c. Venerating and circumambulating sacred supports
d. Reading or reciting the profound sūtras and tantras
e. Reciting incantations and mantras
f. Meditating on emptiness
4. The power of restoration
C. The method of purification
II. The main explanation, comprising the instructions for the practice in the specific meditation and recitation of Vajrasattva
III. Concluding description of the signs of proficiency in purifying negative deeds and obscurations and the benefits of doing so
Chapter 12: The Maṇḍala Offering, the Method for Completing the Two Accumulations
I. General explanation of the principles
A. The disadvantages of not offering the maṇḍala
B. The reasons it is necessary to offer the maṇḍala
C. When to offer the maṇḍala
D. How to offer the maṇḍala
1. Offering the maṇḍala in an outward way
a. The accomplishment maṇḍala
i. The materials for the maṇḍala
ii. The materials for the piles
iii. The arrangement and visualization

b. The offering maṇḍala
2. Offering the maṇḍala in an inward way
a. Visualizing the object of offering, the accomplishment maṇḍala
b. Presenting the offering maṇḍala
3. Offering the maṇḍala in a secret way
a. The accomplishment maṇḍala
b. The offering maṇḍala
E. The benefits of offering the maṇḍala
II. Specific teaching on how to make the offering
III. A supplementary explanation, related to the above, of a few of the benefits of venerating the Three Jewels
A. Essence
B. Etymological definition
C. Different aspects of veneration
1. Pure fields
2. Pure intention
3. Pure materials
4. Pure implementation
a. Common, limited forms of veneration
b. The unsurpassable form of veneration
Chapter 13: The Instruction on the Guru Yoga, Which Enables the Extraordinary Blessings to Enter One's Being
I. A general explanation of how to follow the spiritual friend, who is the source of good qualities
A. The reasons one needs to follow a teacher
B. The marks of a teacher who should be followed
1. Common characteristics
2. Extraordinary characteristics
C. How to follow such a teacher
1. The attitude one should have in following one's teachers
a. Calling to mind the teachers' qualities
b. Calling to mind the teachers' kindness

c. Regarding the teacher as a buddha
2. The conduct one should adopt in following one's teachers
a. Avoiding inappropriate behavior
b. Adopting appropriate behavior
The least effective way to please one's teachers
The middling ways to please one's teachers
Serving one's teachers with one's body
Serving one's teachers with one's speech
Serving one's teachers with one's mind
The best way to please one's teachers
II. The main explanation of how specifically to train in the profound practice
A. Visualizing the support
B. Offering the seven branches
1. Obeisance
2. Making offerings
3. Confessing negative actions
4. Rejoicing
5. Exhorting the teachers to turn the Wheel of Dharma
6. Praying to the teachers not to pass into nirvāṇa
7. Dedication
C. Praying
D. Receiving the empowerments
E. Mingling one's mind with the teacher's and settling in meditative equipoise
III. A concluding exposition of the benefits of following the teacher and practicing in that way

Concluding Remarks
Concluding Poem
Colophon

Appendix 2: Prayer to the Lord of the Victorious Ones (*gTso rgyal ma*)

Adapted from *The Way of the Bodhisattva* (*Byang chub sems dpa' spyod pa la 'jug pa*), chap. 2, verses 47–53 (English translation, p. 44).

From this day forward I take refuge
In the Buddhas, guardians of beings,
Who labor to protect all wanderers,
Those mighty ones who scatter every fear.

And in the Dharma they have realized in their hearts,
Which drives away the terrors of saṃsāra,
And in all the host of Bodhisattvas
Likewise I will perfectly take refuge.

Gripped by dread, beside myself with anguish,
To Samantabhadra I will give myself;
My body I myself will give
To Mañjughoṣha, gentle and melodious.

To him whose deeds of mercy never fail,
My lord Avalokita,
I cry out from depths of misery,
"Protect me now an evildoer!"

Now to the noble one, Ākāshagarbha,
And to Kṣhitigarbha, from my heart I call.

To all protectors, great, compassionate,
I cry to them in search of refuge.

To Vajrapāṇi I shall fly,
For at the sight of him
All vengeful things like Yama's host
Escape in terror to the four directions.

Formerly your words I have transgressed,
But having seen these terrors all around,
I come to you for refuge praying:
Swiftly drive away my fear!

Appendix 3: Confession Prayer

Taken from Dudjom Rinpoche Jigdrel Yeshe Dorje, *Collection of Liturgical Texts* (*Chos spyod kyi rim pa rnam par grol ba'i lam gyi shing rta*), pp. 25–26.

Teacher, great vajra holder, and all you buddhas and bodhisattvas dwelling in the ten directions, heed my prayer.

In all my beginningless lives in cyclic existence until now, overpowered by the defilements of attachment, aversion, and bewilderment, I, who am called…, have committed the ten negative actions with my body, speech, and mind.

I have committed the five crimes with immediate retribution and the five crimes that are almost as grave.

I have transgressed the vows of individual liberation, the precepts of the bodhisattvas, and the sacred commitments of the secret mantras.

I have disrespected my parents, disrespected my preceptors and instructors, and disrespected my fellow practitioners.

I have done violence to the Three Jewels, I have abandoned the sacred Dharma, I have slandered the noble Saṅgha, I have harmed sentient beings, and committed other deeds.

All these nonvirtuous deeds that I have committed, those done at my behest, and those done by others that I have rejoiced in—in short, the whole host of negative deeds and broken vows that I have committed, which will obstruct my gaining higher rebirth and liberation and will lead to my remaining in cyclic existence and being reborn in the lower realms—all these I confess in the presence of the teacher, great vajra

holder, and of all the other buddhas and bodhisattvas dwelling in the ten directions.

None of them do I keep secret, none of them do I conceal. Henceforth, I will refrain from doing them.

If I acknowledge and part from them, I will abide in happiness. But if I fail to acknowledge and part from them, happiness will never come to me.

Appendix 4: The Seven-Line Prayer

HŪṂ
In Orgyen's land, upon its northwest rim,
On lotus, pistil-cup, and stem,
Wondrous, supreme mastery you found
And as the Lotus-Born you are renowned.
A ring of many ḍākinīs encircles you,
And in your footsteps, practicing, we follow you.
To grant your blessings, come we pray.
GURU PADMA SIDDHI HŪṂ

Glossary

Abhidharma (Skt., Tib. Chos mngon pa). One of the three baskets; the branch of the Buddha's teachings that deals mainly with psychology and logic.

accomplishment. (1) Tib. *dngos grub*, Skt. *siddhi*. The result (and goal) of spiritual practice. Common accomplishments include supernatural powers, which a bodhisattva may use to benefit beings. The principal goal, however, is the supreme accomplishment, which is enlightenment. (2) Tib. *sgrub pa*. In the context of the recitation of mantras, see **approach and accomplishment.**

Ānanda (Skt., Tib. Kun dga bo). "Ever Joyful." Buddha Shākyamuni's attendant and close disciple for twenty-five years. Renowned for his retentive memory and having heard almost every word the Buddha had spoken, he recited the sūtra section of the teachings at the First Buddhist Council.

Ancient Tradition (Tib. rNying ma pa). The followers of the first teachings of the Secret Mantra Vehicle propagated in Tibet by the great masters Vimalamitra and Padmasambhava in the eighth century.

Ancient Translations (Tib. sNga 'gyur). The first Buddhist teachings translated from Sanskrit and propagated in Tibet, those of the Ancient Tradition, as distinct from the teachings of the New Tradition that were translated and propagated from the tenth century onward.

approach and accomplishment (Tib. *bsnyen sgrub*). Two stages in practices involving the recitation of a mantra in a sādhana. In the first, practitioners approach the deity that they are visualizing by reciting the

deity's mantra. In the second, they are familiar enough to identify themselves with the deity. See also **deity**.

arhat (Skt., Tib. *dgra bcom pa*). Lit., "one who has vanquished the enemy" (the enemy being defilements). A practitioner of the Basic Vehicle (that is, a listener or solitary realizer) who has attained the cessation of suffering—that is, nirvāṇa, but not the perfect buddhahood of the Great Vehicle.

Asaṅga (Skt., Tib. Thogs med). "Unimpeded." The great fourth-century Indian master and father of the vast activity tradition whose disciples established the Chittamātra, or Mind-Only school, of Mahāyāna Buddhism. His writings include the five great treatises that he received from Maitreya.

Ashvaghoṣha (Skt., Tib. rTa dbyangs). "He whose voice is a horse's neigh." An important Indian Buddhist writer of the first–second century.

Atisha (Skt., Tib. Jo bo A ti sha). 982–1054. The great Indian master and scholar Dīpaṃkara-shrī-jñāna, who spent the last ten years of his life in Tibet, propagating the teachings on refuge and bodhichitta and contributing to the translation of Buddhist texts. His disciples founded the Kadampa school, which emphasized the teachings on mind training.

Atiyoga (Skt., Tib. A ti yo ga). The highest vehicle in the Ancient Tradition's classification of nine vehicles. The vehicle of the Great Perfection.

Avalokiteshvara (Skt., Tib. sPyan ras gzigs dbang phyug). "The Lord Who Gazes Down [Compassionately on the World]." One of the Eight Great Close Sons, and the bodhisattva who incarnates all the buddhas' compassion, he is considered to be the principal bodhisattva protecting the people of Tibet, where he is known as Chenrezi.

awareness (Tib. *rig pa*, Skt. *vidyā*). In the teachings of the Great Perfection, the original state of the mind, fresh, vast, luminous, and beyond thought.

Basic Vehicle (Tib. Theg dman, Skt. Hīnayāna). Lit., "Lesser Vehicle" (in relation to the Mahāyāna, or Great Vehicle). The vehicle of the listeners and solitary realizers that leads to the state of arhat.

benefit and happiness (Tib. *phan bde*). The temporary benefit of happy states in cyclic existence and the ultimate happiness of nirvāṇa. This expression is therefore sometimes translated as *happiness and peace.*

bhagavan (Skt., Tib. *bcom ldan 'das*). An Indian term of veneration for someone of high spiritual attainment, used in Buddhism as an epithet of the Buddha. In its Tibetan translation, which might be conveyed in English as "transcendent, virtuous conqueror," it is defined as "he who has overcome (*bcom*) the four demons, who possesses (*ldan*) the six excellent qualities, and who does not dwell in either of the two extremes of saṃsāra and nirvāṇa but has gone beyond them (*'das*)."

bodhichitta (Skt., Tib. *byang chub kyi sems*). The mind set on enlightenment. On the relative level, it is the wish to attain buddhahood for the sake of all beings, as well as the practice of the path of love, compassion, the six transcendent perfections, and so forth necessary for achieving that goal; on the ultimate level, it is the direct insight into the ultimate nature.

bodhisattva (Skt., Tib. *byang chub sems dpa'*). A follower of the Great Vehicle whose aim is perfect enlightenment for all beings. One who has taken the vow of bodhichitta and practices the six transcendent perfections.

body of manifestation (Tib. *sprul sku*, Skt. *nirmāṇakāya*). The aspect of buddhahood that manifests out of compassion to help ordinary beings.

body of perfect enjoyment (Tib. *longs spyod rdzogs pa'i sku*, Skt. *saṃbhogakāya*). The spontaneously luminous aspect of buddhahood, only perceptible to highly realized beings.

body of the essential nature (Tib. *ngo bo nyid kyi sku*, Skt. *svabhāvikakāya*). The fourth body, which is the very essence, or aspect, of

the inseparability of the body of truth, the body of perfect enjoyment, and the body of manifestation.

body of truth (Tib. *chos sku*, Skt. *dharmakāya*). Lit., "Dharma body." The emptiness aspect of buddhahood; also translated as *absolute dimension*.

Brahmā (Skt., Tib. Tshangs pa). Lit., "pure." The name given to a number of gods in the world of form.

brahmin (Skt., Tib. *bram ze*). A member of the priestly caste in Indian society.

buddha (Skt., Tib. *sangs rgyas*). One who has dispelled (Tib. *sangs*) the darkness of the two obscurations and developed (Tib. *rgyas*) the two kinds of omniscience (knowing the nature of phenomena and knowing the multiplicity of phenomena).

buddha body (Tib. *sku*, Skt. *kāya*). Any one of the forms, or aspects, of buddhahood. See also **three buddha bodies**.

buddha-field (Tib. *sangs rgyas kyi zhing khams*, also *dag pa'i zhing*). A pure land, or world, manifested by a buddha or great bodhisattva through the spontaneous qualities of his or her realization, in which beings can progress toward enlightenment without falling back into the lower realms of cyclic existence. Also, any place whatsoever when it is perceived as a pure manifestation of spontaneous wisdom.

buddha nature (Tib. *de gshegs snying po*, Skt. *tathāgatagarbha*). Also translated as *essence of buddhahood*. The potential of buddhahood present in every being.

Capable One (Tib. Thub pa, Skt. Muni). Often translated as *Mighty One*. An epithet of the Buddha Shākyamuni. He was called "capable" because when he was a bodhisattva and there were none who had the courage to tame the most unfortunate beings, those with extremely gross views, afflictive emotions, and actions, he, our kind Teacher, was the only one, of

all the 1,002 buddhas of this Excellent Kalpa, who had the strength or capacity to vow to benefit them.

certain excellence (Tib. *nges legs*). A synonym for buddhahood, defined as "lasting happiness: the state of liberation and omniscience."

Chandragomin (Skt., Tib. Go mi dge bsnyen). "The Layman Moon." A seventh-century Indian master and proponent of the Chittamātra system, famous for his debate with the Mādhyamika master Chandrakīrti (author of *Introduction to the Middle Way*) and for his observance of the eight *upavasa* vows for lay practitioners.

Chārvākas (Skt., Tib. rGyang 'phen pa). Members of an ancient Indian philosophical school that denied the law of karma and the existence of past and future lives.

Chittamātrin (Skt., Tib. *Sems tsam pa*). Also called "Yogāchārin." A follower of the Mind-Only philosophical school of the Great Vehicle, based on the teachings of Asaṅga.

circumambulation (Tib. *skor ba*). An act of veneration that consists of walking clockwise, concentratedly and with awareness, around a sacred object—for example, a temple, stūpa, or sacred mountain, or the residence, and even the person, of a spiritual master.

commitments. See **sacred commitments**.

confidence and eloquence (Tib. *spobs pa*). Also translated as *confident eloquence*. A buddha's or bodhisattva's ability to expound the Dharma for limitless periods of time, without any fear of not knowing anything or of being contradicted.

conqueror (Tib. *rgyal ba*, Skt. *jina*). Also translated as *victorious one*. A general epithet for a buddha, one who has conquered the four demons.

crown opening (Tib. *tshang pa'i bu ga*). Lit., "aperture of Brahmā." In the anatomy of the subtle body, the point on the top of the head where the

central channel (Tib. *rtsa dbu ma*) ends.

crown protuberance (Tib. *gtsug tor*, Skt. *uṣṇīṣa*). A prominence on the head of a buddha, one of the thirty-two major marks.

cyclic existence (Tib. *'khor ba*, Skt. *saṃsāra*). Lit., "wheel." The endless round of birth, death, and rebirth in which beings suffer as result of their actions and defilements. It should be noted that what Buddhists call "saṃsāra," and what they aim to transcend, includes all three worlds, while some non-Buddhists consider the two worlds of form and formlessness to be the ultimate attainment or spiritual goal.

ḍāka (Skt., Tib. *dpa' bo*). Lit., "hero." The male equivalent of a ḍākinī, a tantric bodhisattva.

ḍākinī (Skt., Tib. *mkha' 'gro ma*). Lit., "one who moves through space." The feminine principle associated with wisdom and with the enlightened activities of the teacher. This term has several levels of meaning. There are ordinary ḍākinīs, who are beings with a certain degree of spiritual power, and wisdom ḍākinīs, who are fully realized. The male equivalent is a ḍāka.

defilements (Tib. *nyon mongs pa*, Skt. *kleśa*). Also translated as *afflictive emotions* or *negative emotions*. Mental factors that influence thoughts and actions and produce suffering. See also **five poisons**; **three poisons**.

definitive teachings. See **ultimate teachings**.

degenerate age (Tib. *snyigs dus*, Skt. *kaliyuga*). A period in which beings have shorter life spans, their defilements increase, they themselves are particularly difficult to help, wars and famines proliferate, and wrong views are widespread.

deity (Tib. *lha*, Skt. *deva*). A buddha or wisdom deity, or sometimes a wealth deity or Dharma protector, as distinct from a nonenlightened god in the world of desire, the world of form, or the formless world.

demon (Tib. *bdud*, Skt. *māra*). In the context of Buddhist meditation and practice, any factor, on the physical or mental plane, that obstructs enlightenment. See also **four demons**.

determination to be free (Tib. *nges 'byung*). Also translated as *renunciation*. The deeply felt wish to achieve liberation from cyclic existence.

Dharma (Skt., Tib. Chos). The Buddha's doctrine; the teachings transmitted in the scriptures and the qualities of realization attained through their practice. Note that the Sanskrit word *dharma* has ten principal meanings, including "anything that can be known." Vasubandhu defines the Dharma, in its Buddhist sense, as the "protective dharma" (*chos skyobs*): "It corrects (*'chos*) every one of the enemies, the defilements, and it protects (*skyobs*) us from the lower realms: these two characteristics are absent from other spiritual traditions."

Dharma protectors (Tib. Chos skyong, Skt. Dharmapāla). Beings who fulfill the enlightened activities of the teacher by protecting the teaching from being diluted and its transmission from being disturbed or distorted. Protectors are sometimes emanations of buddhas or bodhisattvas, and sometimes spirits, gods or demons who have been subjugated by a great spiritual master and bound under oath.

dharmakāya (Skt.). See **body of truth**.

dhyāna (Skt., Tib. *bsam gtan*). A state of concentration.

Diamond Vehicle (Tib. rDo rje'i theg pa, Skt. Vajrayāna). Also called Secret Mantrayāna (Secret Mantra Vehicle). A branch of the Great Vehicle that uses the special techniques of the tantras, based on the realization of the diamond-like nature of the mind and taking the result as the path, to pursue enlightenment for the sake of all beings more rapidly.

Dīpaṃkara-shrī-jñāna (Skt.). Jowo Atisha's ordination name. See also **Atisha**.

disenchantment (Tib. *skyo shas*). The disillusionment, sadness, or weariness that comes with seeing the suffering inherent in cyclic existence.

dohā (Skt.). A song in which a siddha (notably Saraha or Virūpa) expresses his or her realization.

downfall (Tib. *ltung ba*). A fault due to the transgression of a rule (monastic or otherwise).

Drom Tönpa (Tib. 'Brom ston pa, also called 'Brom ston rgyal ba'i 'byung gnas). Atisha's principal Tibetan disciple, one of the first teachers of the Kadampa school and founder of Radreng (Rva sgreng) Monastery (often pronounced "Reting").

dualistic (Tib. *gnyis 'dzin*). Lit., "grasping at (or apprehending) two." Having the concept of "I" and "other" or of an apprehending subject and an apprehended object.

earnest aspiration (level of) (Tib. *mos spyod kyi sa*). A sort of prelevel before a bodhisattva reaches the first of the ten levels. It comprises the paths of accumulating and joining. Practitioners on these paths have not yet realized emptiness and cannot, therefore, practice the six transcendent perfections in a truly transcendental way. Their practice is more a question of willingness than of the genuine practice of a mature bodhisattva.

eight consciousnesses (Tib. *tshogs brgyad*). The consciousnesses of the five senses, the mind consciousness, emotional consciousness, and the consciousness of the ground of all.

eight ordinary preoccupations (Tib. *'jig rten chos brgyad*). The normal preoccupations of unrealized people without a clear spiritual perspective: gain and loss, pleasure and pain, praise and criticism, fame and infamy.

elimination and realization (Tib. *spangs rtogs*). The elimination of obscurations and the realization of wisdom.

empowerment (Tib. *dbang bskur*, Skt. *abhiṣeka*). Lit., "transfer of power." The authorization to hear, study, and practice the teachings of the Diamond Vehicle. This takes place in a more or less elaborate ceremony in which the diamond master introduces the disciple to the maṇḍala of a deity.

emptiness (Tib. *stong pa nyid*, Skt. *śūnyatā*). The absence of true existence (in the sense of any permanent, independent, and single entity) in all phenomena.

enlightenment (Tib. *byang chub*, Skt. *bodhi*). The purification (*byang*) of all obscurations and the realization (*chub*) of all qualities.

equipoise (Tib. *mnyam pa nyid*). Also translated as *sameness* or *evenness*. The meditative state and understanding that all things equally have the nature of emptiness.

eternalism (Tib. *rtag par lta ba*). The belief in an eternally existing entity, such as a soul. One of the extreme views refuted by the proponents of the Middle Way.

excellent words (Tib. *gsung rab*, Skt. *pravacana*). The words of the Buddha—that is, the teachings that he gave.

expanse of reality (Tib. *chos kyi dbyings*, Skt. *dharmadhātu*). Emptiness, which is the nature of the five aggregates.

expanse without residual aggregates (Tib. *phung po lhag med pa'i dbyings*). The state of nirvāṇa into which buddhas or arhats pass when they leave their earthly bodies.

expedient teachings (Tib. *drang don*). Teachings intended to lead unrealized beings toward the truth of the ultimate (or definitive) teachings.

five aggregates (Tib. *phung po lnga*, Skt. *pañcaskandha*). The five psychophysical components into which a person can be analyzed and that together produce the illusion of a self. They are form, feeling, perception, conditioning factors, and consciousness.

five bodies (Tib. *sku lnga*). The five buddha bodies: the three buddha bodies to which are added the unchanging adamantine body (Tib. *mi 'gyur rdo rje'i sku*, Skt. *vajrakāya*) and the body of perfect enlightenment (*mngon par byang chub pa'i sku*, Skt. *abhisambodhikāya*).

five degenerations (Tib. *snyigs ma lnga*). The degeneration of (1) life span, (2) defilements (that is, the five poisons increase), (3) beings (that is, it is difficult to help them), (4) times (that is, wars and famines proliferate), (5) views (that is, false beliefs spread).

five kinds of gnosis (Tib. *ye shes lnga*). Also translated as *five wisdoms*. Five aspects of the wisdom of buddhahood: the gnosis of the absolute space (Tib. *chos dbyings kyi ye shes*), mirrorlike gnosis (*me long gi ye shes*), the gnosis of equality (*mnyam nyid kyi ye shes*), discriminating gnosis (*so sor rtog pa'i ye shes*), and all-accomplishing gnosis (*bya ba grub pa'i ye shes*).

five paths (Tib. *lam lnga*). The paths of accumulation, joining, seeing, meditation, and no more learning.

five perpetuating aggregates (Tib. *nye bar len pa'i phung po lnga*). The five "tainted" aggregates produced by defilements and actions in a previous life and that will again produce further defilements and actions.

five poisons (Tib. *dug lnga*). The five defilements of bewilderment, attachment, aversion, pride, and jealousy.

five senses (Tib. *dbang po lnga*). Sight, hearing, taste, smell, and physical sensation.

form body (Tib. *gzugs sku*, Skt. *rūpakāya*). The body of perfect enjoyment and the body of manifestation considered together.

four activities (Tib. *phrin las bzhi*). Four types of activity performed by realized beings to help others and eliminate unfavorable circumstances: pacifying (*zhi ba*), increasing (*rgyas pa*), bringing under control (*dbang*), and forcefully subduing (*drag po*).

four bodies (Tib. *sku bzhi*). The three buddha bodies with the addition of the body of the essential nature.

four daily activities (Tib. *spyod lam bzhi*). Walking, moving around, sitting, and lying.

four demons (Tib. *bdud bzhi*). The demon of the aggregates, the demon of the defilements, the demon of the Lord of Death, and the demon of the sons of the gods (or demon of distraction). See also **demon**.

four empowerments (Tib. *dbang bzhi*). The vase, secret, wisdom, and absolute empowerments.

four noble truths (Tib. *'phags pa'i bden pa bzhi*, Skt. *caturāryasatya*). The truth of suffering, the truth of the origin of suffering, the truth of cessation, and the truth of the path. These constitute the foundation of Buddha Shākyamuni's doctrine, the first teaching that he gave (at Sarnath near Varanasi) after attaining enlightenment.

four times (Tib. *dus bzhi*). The past, present, future, and timeless time.

Gampopa (Tib. sGam po pa). Gampopa Sönam Rinchen (1079–1153), also known as Dagpo Rinpoche, the most famous disciple of Milarepa and the founder of the Kagyupa monastic order.

gaṇachakra (Skt., Tib. *tshogs*). A ritual feast in which offerings are made to the deities visualized in a sādhana. Because of the skillful means and wisdom employed in the gaṇachakra feast, it serves as a powerful method for purifying breaches of the sacred commitments and for accumulating merit.

gandharva (Skt., Tib. *dri za*). Lit., "one who feeds on smells." A kind of spirit that feeds on scents. Gandharvas are also classed as inhabitants of the lowest gods' realms, where they are renowned for their musical skills. The name is used as well for beings in the intermediate state: since they inhabit a mental body, they feed not on solid food but on odors.

garuḍa (Skt., Tib. *mkha' lding*). A mythological bird, master of the skies. Traditionally, it preys on the nāgas.

generation phase (Tib. *bskyed rim*, Skt. *utpattikrama*). The meditation associated with sādhana practice in which one purifies oneself of one's habitual attachments by meditating on forms, sounds, and thoughts as having the nature of deities, mantras, and wisdom. Contrast **perfection phase**.

gnosis (Tib. *ye shes*, Skt. *jñāna*). Also translated as *primordial wisdom* or *primal wisdom*. The knowing (*shes pa*) that has always been present since the beginning (*ye nas*); awareness, clarity-emptiness, naturally dwelling in all beings.

gods (Tib. *lha*, Skt. *deva*). Also translated as *celestial beings*. A class of beings who, as a result of accumulating positive actions in previous lives, experience immense happiness and comfort and are, therefore, considered by some non-Buddhists to have attained the ideal state to which they should aspire. According to the Buddhist teachings, however, they have not attained freedom from cyclic existence. Those in the world of form and the world of formlessness experience an extended form of the meditation that they practiced (without the aim of achieving liberation from cyclic existence) in their previous life. Gods like Indra, and others of the six classes of gods of the world of desire, possess, as a result of their merit, a certain power to affect the lives of other beings, and they are therefore worshipped, for example, by Hindus. The same Tibetan and Sanskrit term is also used to refer to enlightened beings, in which case it is more usually translated as *deity*.

Great Master (Tib. sLob dpon chen po). On its own, an epithet that usually refers to Padmasambhava, Guru Rinpoche.

Great Omniscient One (Tib. Kun mkhyen chen po). The name usually used to refer to Longchen Rabjam (Longchenpa).

Great Orgyen (Tib. O rgyan chen po). The great master from Uḍḍiyāna, another name by which Guru Padmasambhava is known.

Great Perfection (Tib. Dzogs pa chen po). Also called "Atiyoga." The highest of all the vehicles leading to enlightenment, by which it is possible to attain buddhahood in a single lifetime. *Perfection* means that within the mind all the qualities of the three buddha bodies are naturally present: its nature is emptiness, its natural expression is clarity, and its compassion is all-encompassing. It also means that the accumulations of merit and wisdom are perfect and complete. *Great* refers to the fact that this perfection is the natural condition of all things.

Great Vehicle (Tib. Theg pa chen po, Skt. Mahāyāna). The vehicle of the bodhisattvas, referred to as "great" because it leads to perfect buddhahood for the sake of all beings, and, according to Maitreya/Asaṅga's *Ornament of the Mahāyāna Sūtras*, chap. 20, vv. 59–60, because of the greatness of its object, accomplishment, gnosis, diligent application, skill in means, consummation, and activities.

ground consciousness (Tib. *kun gzhi* or *kun gzhi rnam par shes pa*, Skt. *ālaya*). The basis for the other consciousnesses and that in which the habitual tendencies are stored.

Guru Rinpoche (Tib. Gu ru rin po che). Lit., "Precious Teacher." The name by which Padmasambhava is most commonly known in Tibet.

habitual tendencies (Tib. *bag chags*). Habitual patterns of thought, speech, or action created by one's attitudes and deeds in past lives.

Heaven of the Thirty-Three (Tib. gSum cu rtsa gsum). The second of the six god realms in the world of desire. The abode of Indra and his thirty-two ministers.

higher realms (Tib. *mtho ris*). The god realms, the demigod realm, and the human realm.

incantation (Tib. *gzungs*, Skt. *dhāraṇī*). A mantra, often quite long, blessed by a buddha or bodhisattva, which has the power to help beings. Canonical works entitled "incantation" or "dhāraṇī" usually contain an account of the circumstances in which the incantation was taught, along with the benefits of reciting it.

individual liberation (Tib. *so sor thar pa*, Skt. *prātimokṣa*). The collective term for the different forms of Buddhist ordination and their respective vows, as laid down in the Vinaya.

Indra (Skt., Tib. brGya byin). "He who is honored with a hundred gifts." The ruler of the Heaven of the Thirty-Three.

intermediate ordinee (Tib. *dge tshul*, Skt. *śrāmaṇera*). A person with an ordination intermediate between lay followers who take the four basic vows and fully ordained monks and nuns. Although this level of ordination may serve as a novitiate until the ordinee is ready or old enough to take full ordination, it is incorrect to refer to intermediate ordinees as novices because some intermediate ordinees remain so all their lives without passing to higher ordination. This is the case with most nuns in Tibet, where the lineage for fully ordained nuns has been lost and full female ordination is possible only by taking the bhikṣhunī vows in another country whose lineage has continued unbroken.

intermediate state (Tib. *bar do*). Various stages of experience between death and the next rebirth. In a wider interpretation, it includes the various states of consciousness in life.

Jambu River gold (Tib. 'Dzambu'i chu gser). Gold from the Jambu River, the river flowing through Jambudvīpa. Gold of exceptional quality and purity.

Jambudvīpa (Skt., Tib. 'Dzam bu gling). "Land of the Jambu Tree." In the ancient Indian cosmology, it is the southern continent, the world in which we live.

Jigme Lingpa (Tib. ’Jigs med gling pa). 1729–1798. The discoverer of the Longchen Nyingtik teachings, which were revealed to him in a vision he had of Longchenpa. He is considered to be a combined emanation of Vimalamitra and King Trisong Detsen. Patrul Rinpoche is often considered to be the emanation of Jigme Lingpa’s speech.

Jowo Atisha. See **Atisha**.

Kadampa (Tib. bKa’ gdams pa). The first of the schools of the New Tradition, which followed the teachings of Atisha. It stressed compassion, study, and pure discipline. Its teachings were continued by all the other schools, in particular the Gelugpa, which is also known as the New Kadampa school.

kalpa (Skt., Tib. *bskal pa*). A unit of time (of inconceivable length) used in Buddhist cosmology to describe the cycles of formation and destruction of a universe and the ages of increase and decrease within them.

karma (Skt., Tib. *las*). The whole process of deeds (physical, verbal, and mental) leading to results in future lives. The force created by a positive or negative action is stored in an individual’s stream of being and persists until it is experienced as pleasure or pain (usually in another life), after which the deed is said to be exhausted. The term *karma* (action) is sometimes used to signify the result produced by past deeds (Tib. *las kyi ’bras bu*), which some people wrongly equate with destiny or fate—that is, with something beyond one’s control. However, the Buddha taught that everything one will experience in future lives depends on one’s deeds and is, therefore, very definitely within one’s control.

kinnara (Skt., Tib. *mi’am ci*). Lit., “is this human, or what?” A class of celestial beings, half human, half bird (or half horse according to some sources).

lama (Tib.). See **teacher**.

law of cause and effect (Tib. *las rgyu 'bras*). Lit., "action, cause, result." In the context of the Buddhist teachings, the process by which every action inevitably produces a corresponding effect, usually in a subsequent lifetime. See also **karma**.

Lesser Vehicle. See **Basic Vehicle**.

liberation (Tib. *thar pa*). Freedom from cyclic existence, either as an arhat or as a buddha.

lineage (Tib. *brgyud*). The process by which the Buddhist teachings have been transmitted from master to disciple in a continuous line from their original source until the present day. The transmission can be either from the teacher's mind to the disciple's mind (in the mind lineage of the conquerors), through symbolic gestures (in the symbol lineage of the knowledge holders), by the disciple's hearing the master's words (in the hearing lineage of ordinary beings), or by the teachings being transmitted to a disciple before being hidden as treasure to be rediscovered later by an incarnation of that disciple (in the treasure lineage). The fact that a teaching has been preserved and transmitted through an unbroken lineage is what makes the practice of that teaching a potent, living experience.

listener (Tib. *nyan thos*, Skt. *śrāvaka*). A follower of the Basic Vehicle, one whose goal is to attain liberation for himself or herself as an arhat.

Longchenpa (Tib. kLong chen rab 'byams pa). 1308–1363. Also known as the Omniscient Sovereign or King of Dharma. One of the most influential spiritual masters and scholars of the Nyingma school. He wrote more than 250 treatises covering almost all of Buddhist theory and practice up to the Great Perfection, including the Seven Treasures (mDzod bdun), the Four Parts of the Heart Essence (sNying tig ya bzhi), the Trilogy of Rest (Ngal gso skor gsum), the Trilogy of Natural Freedom (Rang grol skor gsum), the Trilogy of Dispelling Darkness (Mun sel skor gsum), and Miscellaneous Writings (gSung thor bu).

Lord of Secrets (Tib. gSang ba'i bdag po). An epithet of Vajrapāṇi.

lower realms (Tib. *ngan song*). The hell realm, the hungry spirit realm, and the animal realm.

Mādhyamikas (Skt., Tib. dBu ma pa). Those who follow Nāgārjuna and adhere to the Madhyamaka, the Middle Way that avoids the extremes of existence and nonexistence.

Mahāyāna (Skt., Tib. Theg pa chen po). See **Great Vehicle**.

mahoraga (Skt., Tib. *lto 'phye*). A class of serpent-like spirits with dominion over their surrounding lands.

main practice (Tib. *dngos gzhi*). In general, the main part of a practice, the actual practice as distinct from its preparation and conclusion. In the context of the Diamond Vehicle, the practice of sādhana, mantra recitation, yogic exercises, and so on associated with the generation and perfection phases, which can be followed only by practitioners who have completed the preliminary practices (*sngon 'gro*) described in this book.

Maitreya (Skt., Tib. Byams pa). "Love." One of the Eight Great Close Sons (the Buddha's eight closest bodhisattva disciples). As the future Buddha, he presently resides in the Tuṣhita heaven.

major and minor marks (Tib. *mtshan dpe*). The thirty-two major marks and eighty minor marks of excellence that characterize a buddha's physical form.

maṇḍala (Skt., Tib. *dkyil 'khor*). Lit., "center and circumference." The universe with the palace of the deity at the center, as visualized in the practice of the generation phase. Also, the visualized ideal universe in the form of an offering.

Mañjushrī (Skt., Tib. 'Jam dpal). "Gentle and Glorious." The bodhisattva who embodies the buddhas' knowledge and wisdom.

mantra (Skt., Tib. *sngags*). A manifestation of supreme enlightenment in the form of sound: a series of syllables that, in the sādhanas of the Secret

Mantra Vehicle, protect the mind of the practitioner from ordinary perceptions and invoke the wisdom deities. The Sanskrit word is explained as meaning "that which liberates the mind."

Māra (Skt., Tib. bDud). Demon, the tempter in general, that which makes obstacles to spiritual practice and enlightenment. See also **demon**; **four demons**.

merit (Tib. *bsod nams*, Skt. *puṇya*). The first of the two accumulations. *Merit* is also sometimes used loosely to translate the Tibetan terms *dge ba* (virtue, positive action) and *dge rtsa* (sources of good for the future).

Middle Way (Tib. dBuma'i lam, Skt. Madhyamaka). The series of teachings on emptiness first expounded by Nāgārjuna and considered to form the basis of the Secret Mantrayāna. *Middle* in this context means that it is beyond the extreme points of view of nihilism and eternalism.

mind stream. See **stream of being**.

mundane (Tib. *'jig rten gyi*). The opposite of supramundane, anything that does not transcend saṃsāra. Translations of this term as *ordinary* or *worldly* can be misleading since non-Buddhist meditators who have mastered the four dhyānas (but without being liberated from saṃsāra) and who have immense powers of concentration, magical powers, and so forth cannot really be called "ordinary," nor are they necessarily worldly in the sense of being materialistically minded and interested only in the present world.

nāga (Skt., Tib. *klu*). A serpent-like being (classed in the animal realm) living in the water or under the earth and endowed with magical powers and wealth. The most powerful ones have several heads. In Indian mythology, they are preyed on by the garuḍas.

Nāgārjuna (Skt., Tib. kLu sgrub). "He whose accomplishment is related to the nāgas." The great first–second-century Indian master and father of the profound view tradition who rediscovered the Buddha's teachings on Transcendent Wisdom (Prajñapāramitā) in the realm of the nāgas and

composed numerous treatises that became the basic texts for the proponents of the Madhyamika, or Middle Way, philosophical system.

nihilism (Tib. *chad par lta ba*). The view that denies the existence of past and future lives, the principle of cause and effect, and so on. One of the extreme views refuted by the proponents of the Middle Way.

nine vehicles (Tib. *theg pa dgu*). The three vehicles of the Sūtrayāna (those of the listeners, solitary realizers, and bodhisattvas) and the six vehicles of the Vajrayāna (Kriyātantra, Caryātantra, Yogatantra, Mahāyoga, Anuyoga, and Atiyoga).

nirvāṇa (Skt., Tib. *mya ngan las 'das pa*). Lit., "beyond suffering" or "the transcendence of misery." While this can be loosely understood as the goal of Buddhist practice, the opposite of saṃsāra, or cyclic existence, it is important to realize that the term is understood differently by the different vehicles: the nirvāṇa of the Basic Vehicle, the peace of cessation that an arhat attains, is very different from a buddha's "nondwelling" nirvāṇa, the state of perfect enlightenment that transcends both saṃsāra and nirvāṇa. Moreover, *nirvāṇa* in a Buddhist sense should never be understood as simply being a state of eternal happiness, as is the case for some non-Buddhist spiritual paths.

noble (Tib. *'phags pa*, Skt. *ārya*). An epithet applied, in the Great Vehicle, to someone who has attained the path of seeing, a bodhisattva on one of the ten bodhisattva levels; in the vehicles of the listeners and solitary realizers, it is used to refer to stream enterers, once-returners, nonreturners, and arhats.

nondwelling nirvāṇa (Tib. *mi gnas pa'i myang 'das*). The state of perfect enlightenment that transcends both saṃsāra and nirvāṇa.

no-self (Tib. *bdag med*, Skt. *anātman, nairātmya*). Also translated as *egolessness*. The absence of independent, or intrinsic, existence, either of oneself (Tib. *gang zag gi bdag med*) or of external phenomena (Tib. *chos kyi bdag med*).

obscurations (Tib. *sgrib pa*, Skt. *āvaraṇa*). Factors that veil one's buddha nature, maintaining one in cyclic existence and preventing one from attaining enlightenment. See also **two obscurations**.

Omniscient Dharma Lord (Tib. Kun mkhyen chos rjes). A title used to refer to Longchenpa.

Omniscient Teacher (Tib. Kun mkhyen bla ma). A title used to refer to Longchenpa.

Orgyen, knower of the three times (Tib. O rgyan dus gsum mkhyen pa). A title used to refer to Guru Padmasambhava, the Guru from Uḍḍiyāna (or Orgyen, as it is known in Tibetan).

Orgyen, the Second Buddha (Tib. O rgyan sangs rgyas gnyis pa). Guru Padmasambhava.

Padampa Sangye (Tib. Pha dam pa sangs rgyas). Eleventh/twelfth century. An Indian siddha who established the teachings of the Shijepa (Tib. Zhi byed pa) school. The teacher of Machik Labdrön, to whom he transmitted the Chöd teachings. He traveled to Tibet several times.

Padmasambhava (Skt., Tib. Padma 'byung gnas). The Lotus-Born Teacher from Uḍḍiyāna, often known as Guru Rinpoche. During the reign of King Trisong Detsen in the eighth century, this great master subjugated the evil forces hostile to the propagation of Buddhism in Tibet, spread the Buddhist teaching of the Diamond Vehicle in that country, and hid innumerable spiritual treasures for the benefit of future generations. He is venerated as the Second Buddha, whose coming was predicted by the first one, Buddha Shākyamuni, to give the special teachings of the Diamond Vehicle.

paṇḍita (Skt.). A scholar, someone learned in the five traditional sciences (crafts, medicine, philology, logic, and philosophy). The term is used to refer primarily to Indian scholars.

path of accumulation (Tib. *tshogs lam*). The first of the five paths, according to the Bodhisattva Vehicle. On this path, one accumulates the causes that will make it possible to proceed toward enlightenment.

path of joining (Tib. *sbyor lam*). The second of the five paths. Also known as the path of preparation, it connects the path of accumulation to the path of seeing, preparing the practitioner for seeing the two kinds of no-self on the path of seeing.

path of meditation (Tib. *sgom lam*). The fourth of the five paths, during which a bodhisattva traverses the remaining nine of the ten levels.

path of no more learning (Tib. *mi slob pa'i lam*). The last of the five paths, the culmination of the path to perfect enlightenment—buddhahood.

path of seeing (Tib. *mthong lam*). The third of the five paths, the stage at which a bodhisattva in meditation gains a genuine experience of emptiness and attains the first of the ten levels.

perfection phase (Tib. *rdzogs rim*, Skt. *saṃpannakrama*). (1) "With characteristics" (Tib. *mtshan bcas*): meditation on the channels and energies of the body visualized as a diamond body; (2) "without characteristics" (Tib. *mtshan med*): the meditation phase during which the forms visualized in the generation phase are dissolved and one remains in the experience of emptiness.

piṭaka (Skt., Tib. *sde snod*). Lit., "basket." A collection of scriptures, originally in the form of palm leaf folios stored in baskets. The Buddha's teachings are generally divided into three piṭakas: Vinaya, Sūtra, and Abhidharma.

pith instructions (Tib. *man ngag*, Skt. *upadeśa*). Instructions that explain the most profound points of the teachings in a condensed and direct way for the purposes of practice.

plantain tree (Tib. *chu shing*). Lit., "water tree." A banana tree. Because its "trunk" is actually a pseudostem made up of tightly packed tubular leaves, with no real heart or core, it is used as an analogy for phenomena being "devoid of essence." Furthermore, the pseudostem dies back after the fruit has been produced, and in this respect, it is used as an analogy for the ripening and exhaustion of karmic deeds.

preceptor (Tib. *mkhan po*). In the Nyingma tradition, the master from whom one takes monastic vows. A *khenpo* may also be a qualified tutor responsible for the study program in a monastery.

preta (Skt., Tib. *yi dvags*). A hungry spirit. A class of beings whose attachment and miserliness in previous lives result in constant hunger and the frustration of their desires.

profound insight (Tib. *lhag mthong*, Skt. *vipaśyanā*). The perception, through wisdom, of the true nature of things.

protectors. See **Dharma protectors**.

pure land. See **buddha-field**.

pure perception (Tib. *dag snang*). The perception of the world and its contents as a pure buddha-field, as the display of the buddha bodies and wisdoms. Pure perception, particularly in relation to the teacher and fellow practitioners, is fundamental to the practice of the Diamond Vehicle.

radical defeat (Tib. *pham pa*). The breaking of a basic vow or precept that results in ordination being completely annulled. This term is also used as the name given to such vows.

rākṣhasa (Skt., Tib. *srin po*). A kind of malignant spirit or ogre that feeds on human flesh.

relative truth (Tib. *kun rdzob bden pa*). Lit., "all-concealing truth." The apparent truth perceived and taken as real by the deluded mind, which conceals the true nature of things. Contrast **ultimate truth**.

renunciate (Tib. *dge sbyong*, Skt. *śramaṇa*). Lit., "one who trains in virtue." A general term for someone who has renounced worldly life and taken monastic ordination.

renunciation (Tib. *nges 'byung*). The deep wish to attain freedom from cyclic existence, above all by renouncing defilements such as attachment, without necessarily withdrawing from the world. See also the alternative translation **determination to be free**.

riṣhi (Tib. *drang srong*, Skt. *ṛṣi*). A sage, hermit, or saint; particularly the famous sages of Indian mythology, who had enormous longevity and magical powers.

root downfall (Tib. *rtsa ltung*). The breaking of a vow the observance of which is fundamental to successfully accomplishing the path. It has been defined as follows: if the vow is kept, it is the root that gives rise to all the excellent qualities of the path and result; if it is not kept, it becomes the cause of lower realms and the root of suffering, and as a result one falls further and further down in subsequent lives.

root teacher (Tib. *rtsa ba'i bla ma*). (1) The principal, or first, spiritual teacher from whom one has received empowerments, commentaries, and pith instructions. (2) The teacher who has introduced one to the nature of the mind.

sacred commitments (Tib. *dam tshig*, Skt. *samaya*). Lit., "promise." Sacred links between the teacher and disciple, and also between disciples, in the Diamond Vehicle. The Sanskrit word *samaya* can mean agreement, engagement, convention, precept, boundary, and so forth. Although there are many detailed obligations, the most essential samaya is to consider the teacher's body, speech, and mind as pure.

sādhana (Skt., Tib. *sgrub thabs*). The method for accomplishing the level of a particular deity—for example, the lama, yidam, or ḍākinī.

Sahā realm (Skt., Tib. Mi mjed ’jig rten). The realm of no fear, so called because beings are not afraid of the three poisons. The Sahā realm is our universe, which is the buddha-field of Buddha Shākyamuni.

Samantabhadra (Skt., Tib. Kun tu bzang po). “Universal Good.” (1) The original Buddha (Ādibuddha), he who has never fallen into delusion, the absolute-body buddha, the source of the lineage of the tantra transmissions of the Nyingma school. He is represented as a naked figure, deep blue like the sky, in union with Samantabhadrī, as a symbol of awareness-emptiness, the pure, absolute nature ever present and unobstructed. (2) The bodhisattva Samantabhadra, one of the eight principal bodhisattva disciples of Buddha Shākyamuni, renowned for the way in which, through the power of his concentration, he miraculously multiplied the offerings he made.

samaya (Skt.). See **sacred commitments**.

samaya ingredient, or substance (Tib. *dam tshig gi rdzas*). An object or ingredient that is necessary for or enhances the practices of the Vajrayāna.

saṃsāra (Skt.). See **cyclic existence**.

Saṅgha (Skt., Tib. dGe ’dun). The community of Buddhist practitioners. The use of this term varies: it may include only noble beings (that is, those who have attained the path of seeing), the monastic community, or the disciples of a particular teacher.

Saraha (Skt., Tib. Sa ra ha). An Indian mahāsiddha (great accomplished being), author of three cycles of doh**ā** (songs of realization).

Secret Mantra Vehicle (Tib. gSang ngags kyi theg pa). A branch of the Great Vehicle that uses the special techniques of the tantras to pursue the path of enlightenment for all beings more rapidly. Because these practices are based on the realization of the diamond-like nature of the mind, this vehicle is also known as the Diamond Vehicle.

Secret Mantrayāna. See **Secret Mantra Vehicle**.

self (Tib. *bdag*, Skt. *ātman*). In Buddhist philosophy, denotes the mistaken notion of a permanent, single, and independent entity, whether applied to a personal sense of "I" or a divine creator.

sense of decency (Tib. *khrel yod*). Also translated as *modesty* or *consideration of others*. To be ashamed because of what others might think if one commits negative actions. This is one of the seven noble riches.

sense of shame (Tib. *ngo tsha shes*). Also translated as *conscientiousness* or *honesty*. To be ashamed because of what one thinks of oneself if one commits negative actions. This is one of the seven noble riches. **senses-and-fields** (Tib. *skye mched*, Skt. *āyatana*). Also called "sense bases," "sources of perception," and so on. The twelve āyatanas comprise the six sense organs and the six sense objects. Together, they give rise to the six sense consciousnesses.

seven branches (Tib. *yan lag bdun*). A form of prayer comprising seven parts: prostration, offering, confession, rejoicing, requesting the teachers to turn the Wheel of Dharma, requesting them not to pass into nirvāṇa, and dedication of merit.

seven noble riches (Tib. *'phags pa'i nor bdun*). Faith, discipline, generosity, learning, a sense of decency, a sense of shame, and wisdom.

seven precious attributes (Tib. *rin po che sna bdun*, Skt. *saptaratna*). Also called "seven attributes of royalty" (Tib. *rgyal srid sna bdun*). The seven special possessions of a universal monarch: the precious golden wheel, precious wish-fulfilling jewel, precious queen, precious minister, precious elephant, precious horse, and precious general.

seven-point posture of Vairocana (Tib. *rnam snang chos bdun*). The seven points of the ideal meditation posture: legs crossed in the diamond (vajra) posture, back straight, hands in the gesture of meditation, eyes gazing along the nose, chin slightly tucked in, shoulders well apart "like a vulture's wings," and the tip of the tongue touching the palate.

Shākyamuni (Skt., Tib. Sha kya thub pa). "Capable One of the Shākyas." The seventh of the thousand buddhas in this Fortunate Kalpa. The buddha of our time, who lived around the fifth century B.C.E.

shameful deeds (Tib. *kha na ma tho ba*). Lit., "that which cannot be mentioned" or "that which cannot be praised." This term covers every kind of action that results in suffering and not only the most serious kinds of wrongdoing. Shameful actions are divided into those that are naturally negative and those that are negative in that they involve breaches of vows.

Shāntideva (Skt., Tib. Zhi ba lha). "Peaceful God." The great seventh-century Indian poet and mahāsiddha (great accomplished being), author of the famous poem on the practice of bodhichitta *The Way of the Bodhisattva* (*Bodhicaryāvatāra*).

Shāriputra (Skt.). One of the foremost listener (shrāvaka) disciples of Buddha Shākyamuni.

siddha (Skt., Tib. *grub thob*). Lit., "one who has attained the accomplishments." Someone who has attained the result of the practice of the Secret Mantra Vehicle.

six consciousnesses (Tib. *rnam shes tshogs drug*). Lit., "six gatherings of consciousness." The gathering of a sense object, a sense organ, and a consciousness. The consciousnesses related to vision, hearing, smell, taste, touch, and mentation.

six elements of a person (Tib. *skyes bu khams drug*). Earth, water, fire, air, space, and consciousness.

six realms (Tib. *'gro drug*). Six modes of existence caused and dominated by a particular mental poison: the hells (anger or aversion), the hungry spirits realm (miserliness), animal realm (bewilderment or ignorance), human realm (desire), demigod realm (jealousy), and god realm (pride). These correspond to the deluded perceptions that are produced by beings' past actions and that are apprehended as real.

six transcendent perfections (Tib. *pha rol tu phyin pa drug*, Skt. *ṣaḍpāramitā*). Generosity, discipline, patience, diligence, concentration, and wisdom.

skillful means (Tib. *thabs*, Skt. *upāya*). Spontaneous, altruistic activity born from wisdom.

solitary realizer (Tib. *rang sangs rgyas*, Skt. *pratyekabuddha*). Followers of the Basic Vehicle who attain liberation (the cessation of suffering) on their own, without the help of a spiritual teacher. Although some solitary realizers with sharp intellects remain alone, "like rhinoceroses," others with dull minds need to stay in large groups, "like flocks of parrots." Their practice consists, in particular, of meditation on the twelve links of interdependent origination.

source of good (Tib. *dge rtsa*). A positive or virtuous act that serves as a cause propelling its perpetrator toward happy states.

spiritual friend (Tib. *dge ba'i gshes gnyen*, Skt. *kalyāṇamitra*). A spiritual guide or teacher.

stream of being (Tib. *rgyud*). Lit., "continuity" or "continuum." Also translated as *mind stream*, or simply *mind*. This term denotes that aspect of an individual that continues from one moment to the next and from one lifetime to the next, and that, therefore, includes the individual's stock of positive and negative deeds along with his or her positive and negative habitual tendencies.

stūpa (Skt., Tib. *mchod rten*). Lit., "support of offering." A symbolic representation of the Buddha's mind. It is the most typical Buddhist monument, which often has a wide, square base, a rounded midsection, and a tall, conical upper section, topped by a sun and moon. Stūpas frequently contain the relics of enlightened beings. They vary in size from tiny clay models to the vast stūpas at Borobodur in Indonesia and Bodha in Nepal.

Subhūti (Skt., Tib. Rab ’byor). “Greatly Endowed.” One of the Buddha’s foremost disciples, renowned for his understanding of emptiness.

sublime being (Tib. *skyes bu dam pa*, or simply *dam pa*). Also translated as *holy being*. A realized being who has the capacity to act for the benefit of others on a vast scale.

Sudhana (Skt., Tib. Nor bzang). “Excellent Treasure.” The bodhisattva whose spiritual journey is recounted in the *Sūtra of the Arborescent Array* (*Gaṇḍavyūha*). He was named for the treasures that appeared when he was born.

sugata (Skt., Tib. *bde bar gshegs pa*). Lit., “one who has gone to bliss.” An epithet of a buddha.

superior intention (Tib. *lhag bsam*). Also translated as *altruistic attitude*. The good heart and unselfish attitude that is an essential aspect of bodhichitta.

sustained calm (Tib. *zhi gnas*, Skt. *śamatha*). A calm, undistracted state of unwavering concentration, the basis of all concentrations.

sūtra (Skt., Tib. *mdo*). A scripture containing teachings given by the Buddha or by one of his disciples who was inspired by the Buddha.

tainted (Tib. *zag bcas*). A characteristic of actions or states in which the three concepts of subject, object, and action are present and that are, therefore, tainted by defilements, so that they cannot transcend cyclic existence.

tantra (Skt., Tib. *rgyud*). Any one of the texts on which the Diamond Vehicle teachings are based. They reveal the continuity between the original purity of the nature of mind and the result of the path, which is the realization of that nature.

tathāgata (Skt., Tib. *de bzhin gshegs pa*). Lit., “one who has gone to thusness.” A buddha, one who has reached or realized thusness, the ultimate

reality. Also, one who is "thus come," a buddha in the body of manifestation (*nirmaṇakāya*) who has appeared in the world to benefit beings.

teacher (Tib. *bla ma*, Skt. *guru*). One who gives spiritual guidance and instruction. The Tibetan term, which translates the Sanskrit, refers to the fact that no one is more important than one's spiritual teacher.

Teacher (Tib. sTon pa). An epithet for Buddha Shākyamuni, but also occasionally, in lowercase, used as a general term.

ten directions (Tib. *phyogs bcu*). The four cardinal points, the four intermediate points, and the zenith and nadir.

ten levels (Tib. *sa bcu*, Skt. *daśabhūmi*). The ten stages of realization by which a noble bodhisattva progresses toward enlightenment, beginning with the first level on the path of seeing. The nine other levels occur on the path of meditation. The eighth, ninth, and tenth levels are termed the "three pure levels," or "great levels."

ten transcendent perfections (Tib. *pha rol tu phyin pa bcu*, Skt. *daśapāramitā*). Transcendent generosity, discipline, patience, diligence, concentration, and wisdom, together with transcendent means, aspirational prayer, strength, and gnosis. Each of these ten is practiced predominantly on one of the ten bodhisattva levels—generosity on the first level, discipline on the second, and so forth. They are termed "transcendent" because their practice involves realization of the view of emptiness.

Terdak Lingpa (Tib. gTer bdag gling pa). Gyurme Dorje, Terdak Lingpa (1646–1714), founder of Mindröl̈ling (sMin grol gling) Monastery in Tibet. Among the spiritual treasures that he discovered is the Vajrasattva sādhana cycle known as the Minling Dorsem (sMin gling rdor sems).

thirty-two marks (Tib. *mtshan nyid so gnyis*). The special physical features on a buddha's body, including the crown protuberance and the wheel markings on the palms and soles. These marks, which are the result of the

immense merit accumulated by such beings, are also present, but to a lesser extent, on the bodies of universal monarchs.

three buddha bodies (Tib. *sku gsum*, Skt. *trikāya*). The three aspects of buddhahood: the body of truth, body of perfect enjoyment, and body of manifestation.

three doors (Tib. *sgo gsum*). The three ways through which a person acts—namely, through the body, speech, and mind.

Three Jewels (Tib. dKon mchog gsum, Skt. Triratna). Collectively, the object of refuge of all Buddhists: the Buddha, Dharma, and Saṅgha.

three poisons (Tib. *dug gsum*). The three defilements of bewilderment, attachment, and aversion. See also **five poisons**.

Three Roots (Tib. rTsa gsum). The teacher or lama, root or source of blessings; the yidam deity, source of accomplishments; and the ḍākinī (or protectors), source of activities.

three seats (Tib. *gdan gsum*). The aggregates and elements, āyatanas (the sense organs and their corresponding sense objects), and limbs of one's body, whose true nature, according to the pure perception of the Mantrayāna, is the maṇḍala of the male and female tathāgatas, the male and female bodhisattvas, and other deities.

three spheres (Tib. *'khor gsum*). Subject, object, and action, perceived as having real and independent existence.

three supreme methods (Tib. *dam pa gsum*). The supreme preparation—with bodhichitta; the supreme main part of the practice or deed—performed without distracting concepts; and the supreme conclusion—with the dedication of merit to the enlightenment of all beings.

three times (Tib. *dus gsum*). Past, present, and future.

three trainings (Tib. *bslabs pa gsum*, Skt. *triśikṣā*). The threefold training in discipline, concentration, and wisdom.

three vajras (Tib. *rdo rje gsum*). The unchanging, indestructible body, speech, and mind of an enlightened being.

three vehicles (Tib. *theg pa gsum*, Skt. *triyāna*). The vehicles of the listeners, solitary realizers, and bodhisattvas.

three vows (Tib. *sdom pa gsum*). The vows of individual liberation, the precepts of the bodhisattvas, and the sacred commitments of the Secret Mantrayāna.

three ways of pleasing one's teachers (Tib. *mnyes pa gsum*). Making material offerings; helping them through physical, verbal, or mental tasks; and practicing what they have taught.

three worlds (Tib. *khams gsum*). The world of desire, the world of form, and the world of formlessness. Alternatively (Tib. *'jig rten gsum*, *sa gsum*, *srid gsum*): the world of gods above the earth, that of humans on the earth, and that of the nāgas under the earth.

thusness (Tib. *de bzhin nyid*, Skt. *tathātā*). The ultimate nature of things, emptiness, the expanse of reality free from elaboration.

tīrthika (Skt., Tib. *mu stegs pa*). Denotes non-Buddhist proponents of nihilistic and eternalistic philosophical views. The Tibetan term refers to the fact that they are said to stay on the steps (*stegs*) leading down to the edge (*mu*) of the river—that is, the path flowing into the ocean of nirvāṇa.

torma (Tib. *gtor ma*). A ritual object, often modeled from flour and butter, which can be used to represent a deity, a maṇḍala, an offering, or occasionally a weapon to subdue negative forces.

transitory composite, view of (Tib. *'jig tshogs la lta ba*). The view whereby the five aggregates, which are transitory and composite, are

regarded as a permanent, independent, and single "I" and "mine." This view is the basis of all other wrong views.

treatise (Tib. *bstan bcos*, Skt. *śāstra*). In the context of Buddhist literature, a work by an Indian or Tibetan master that comments on the Buddha's teachings or presents them in a condensed or more accessible form.

Trisong Detsen (Tib. Khri srong sde'u btsan). 790–844. The second of the three great religious kings of Tibet. It was thanks to his efforts that Guru Padmasambhava and other great masters came from India to establish Buddhism firmly in Tibet.

true nature. See **ultimate reality**.

Tuṣhita (Skt., Tib. dGa' ldan). Lit., "The Joyous." One of the realms of the gods in the world of desire, in which Buddha Shākyamuni took a final rebirth before appearing in this world. The future Buddha, Maitreya, is currently in the Tuṣhita heaven teaching the Great Vehicle.

twelve branches of excellent speech (Tib. *gsung rab yan lag bcu gnyis*). The twelve types of teaching given by the Buddha, which correspond to twelve kinds of texts: condensed (Tib. *mdo sde*, Skt. *sūtra*), melodious (Tib. *dbyangs bsnyan*, Skt. *geya*), prophetic (Tib. *lung bstan*, Skt. *vyākaraṇa*), verse (Tib. *tshigs bcad*, Skt. *gāthā*), spoken with a purpose (Tib. *ched brjod*, Skt. *udāna*), conversational—questions, talks, etc. (Tib. *gleng gzhi*, Skt. *nidāna*), concerning his past lives (Tib. *skyes rab*, Skt. *jātaka*), marvelous (Tib. *rmad byung*, Skt. *adbhutadharma*), establishing a truth (Tib. *gtan babs*, Skt. *upadeśa*), biographical or "expressing realization" (Tib. *rtogs brjod*, Skt. *avadāna*), historical (Tib. *de ltar byung*, Skt. *itivṛttaka*), and very detailed (Tib. *shin tu rgyas pa*, Skt. *vaipulya*).

twelve deeds of a Buddha (Tib. *mdzad pa bcu gnyis*). (1) Descending from the Tuṣhita heaven, (2) entering the womb of his mother, (3) being born, (4) enjoying youthful sports, (5) taking pleasure in his entourage of queens, (6) renouncing the world, (7) practicing asceticism, (8) proceeding to the vajra seat under the bodhi tree, (9) vanquishing Māra, (10) attaining perfect

buddhahood, (11) turning the Wheel of Dharma, and (12) passing into nirvāṇa.

two accumulations (Tib. *tshogs gnyis*). The accumulation of merit (Tib. *bsod nams*) and the accumulation of wisdom (Tib. *ye shes*).

two buddha bodies (Tib. *sku gnyis*). The body of truth and the form body.

two fulfillments. See **two goals**.

two goals (Tib. *don gnyis*). One's own goal, benefit, or welfare (Tib. *rang don*) and that of others (Tib. *gzhan don*). It is often understood that the goal for oneself is achieved by the realization of emptiness, the body of truth (*dharmakāya*), and that the goal for others is achieved by compassion manifesting as the form body (*rūpakāya*).

two kinds of no-self (Tib. *bdag med gnyis*). The no-self of the individual (Tib. *gang zag gi bdag med*) and the no-self of phenomena (Tib. *chos kyi bdag med*). See also **no-self**.

two obscurations (Tib. *sgrib gnyis*). The obscurations of defilements and cognitive obscurations. See also **obscurations**.

two truths (Tib. *bden gnyis*). Relative truth and ultimate truth.

twofold purity (Tib. *dag pa gnyis*). Original purity (*rang bzhin ye dag*), which is the buddha nature present in all beings, and the purity from all adventitious stains (Tib. *blo bur 'phral dag*), which is the result of practicing the path. Only a buddha has this second purity.

udumbara (Skt.). The udumbara flower is said to blossom only once in a kalpa and is therefore used in Buddhist teachings as a symbol of exceptional rarity.

ultimate excellence (Tib. *nges legs*). The lasting happiness of liberation and omniscience—that is, buddhahood.

ultimate reality (Tib. *chos nyid*, Skt. *dharmata*). Also translated as *true nature*. The true nature of phenomena, which is emptiness.

ultimate teachings (Tib. *nges don*). Also translated as *definitive teachings*. Teachings that, unlike the expedient teachings, comprise the direct expression of truth from the point of view of realized beings.

ultimate truth (Tib. *don dam bden pa*). The ultimate nature of the mind and the true status of phenomena, which can be known only by gnosis, beyond all conceptual constructs and duality. Contrast **relative truth**.

universal monarch (Tib. *'khor los sgyur ba'i rgyal po*, Skt. *cakravartin*). An emperor who, with his golden, silver, copper, or iron wheel, has dominion over the beings of the four continents. Universal monarchs appear only in certain eras when the human life span is greater than eighty thousand years.

untainted (Tib. *zag med*). Uncontaminated by negative emotions, including concepts due to the defilement of ignorance.

utpala (Skt.). A kind of blue lotus flower.

Vaishravaṇa (Skt., Tib. rNam thos sras). One of the Four Great Kings (whose god realm is the first in the world of desire), guardian of the North and god of wealth.

vajra (Skt., Tib. *rdo rje*). Lit., "lord of stones." A diamond. The symbolic implement (representing skillful means) held by tantric deities and used in tantric rituals. Originally a stone thrown by Indra as a weapon (hence "Indra's thunderbolt"). In Buddhism it represents the unchanging, indestructible nature of reality, which has seven characteristics: it cannot be cut, is indestructible, true, hard, enduring, unimpeded, and invincible. This diamond-like nature gives its name to the Diamond Vehicle.

Vajradhara (Skt., Tib. rDorje 'chang). "Diamond Bearer." In the New Tradition, which follows the tantras translated and propagated in Tibet from

the tenth century onward, he is the primordial Buddha, source of all the tantras. In the Ancient Tradition, which follows the teachings introduced to Tibet by the great master Padmasambhava in the eighth century, Vajradhara represents the principle of the teacher as enlightened holder of the teachings of the Diamond Vehicle.

Vajrapāṇi (Skt., Tib. Phyag na rdo rje). "Vajra in the Hand." One of the Eight Great Close Sons (the Buddha's eight closest bodhisattva disciples) and the manifestation of the Buddha's power. Also known as the Lord of Secrets (Tib. gSang ba'i bdag po).

Vajrasattva (Skt., Tib. rDo rje sems dpa'). "Diamond Being" or "Diamond Hero." In the Diamond Vehicle, the deity most widely practiced for purification.

Vajrayāna (Skt.). See **Diamond Vehicle**.

vehicle of characteristics (Tib. *mtshan nyid theg pa,* Skt. *lakṣaṇayāna*). Also called the "causal vehicle of characteristics." The vehicle that teaches the path as the cause for attaining enlightenment. It includes the vehicles of the listeners, solitary realizers, and bodhisattvas (that is, those bodhisattvas practicing the sūtra path and not that of the mantras). It is distinct from the resultant vehicle of the mantras, which takes the result (that is, enlightenment) as the path.

victorious one (Tib. *rgyal ba*, Skt. *jina*). Also translated as *conqueror*. A general epithet for a buddha, one who has won victory over the four demons.

vidyādhara (Skt., Tib. *rig 'dzin*). Lit., "knowledge holder." One who through profound means holds the deities, mantras, and the wisdom of great bliss.

Vimalamitra (Skt., Tib. Dri med bshes bnyen). "Stainless Friend." An Indian master who holds an important place in the lineages of the Great Perfection. He went to Tibet in the eighth century, where he taught

extensively and composed and translated numerous Sanskrit texts. The quintessence of his teaching is known as the Vima Nyingtik.

Vinaya (Skt., Tib. *'Dul ba*). Lit., "taming." The section of the Buddha's teaching that deals with discipline, and in particular with the vows of monastic ordination.

virtue consistent with ordinary merit (Tib. *bsod nams cha mthun gyi dge ba'i las*). Positive actions that are not backed by bodhichitta and that, therefore, are not a direct cause leading to buddhahood. Such actions result in higher rebirth, but they contribute in only a limited way to liberation from cyclic existence.

Viṣhṇu (Skt., Tib. Khyab 'jug). An important Hindu god.

Wheel of Dharma (Tib. Chos kyi 'khor lo, Skt. Dharmacakra). The symbol of the Buddha's teaching. To turn the Wheel of the Dharma means to teach the Dharma. During his lifetime, the Buddha gave three major series of teachings, which are referred to as the first, second, and third turnings.

wish-fulfilling jewel (Tib. *yid bzhin nor bu*, Skt. *cintāmaṇi*). A fabulous jewel found in the realms of the gods or nāgas that fulfills all wishes.

world of desire (Tib. '*dod khams*, Skt. *kāmaloka* or *kāmadhātu*). The first of the three worlds, comprising the realms of the hell beings, hungry spirits, animals, humans, demigods, and the six classes of gods of the world of desire.

world of form (Tib. *gzugs khams*, Skt. *rūpadhātu*). The second of the three worlds, comprising the twelve realms of the four concentrations and the five pure abodes.

world of formlessness (Tib. *gzugs med khams*, Skt. *ārūpyadhātu*). The third of the three worlds, at the peak of existence. It comprises the spheres of infinite space, infinite consciousness, utter nothingness, and neither existence nor nonexistence.

wrong view (Tib. *log lta*, Skt. *mithyādṛṣṭi*). A false belief, particularly a view that will lead one to courses of action that bring more suffering. See also **eternalism; nihilism**.

yakṣha (Skt., Tib. *gnod sbyin*). A class of powerful spirits who, despite their Tibetan name of "harm doers," are as often beneficent as they are malignant.

Yama (Skt., Tib. gShin rje). The Lord of Death.

Yeshe Tsogyal (Tib. Ye shes mtsho rgyal). "Wisdom Sea of Victory." Padmasambhava's mystic consort and greatest disciple. She served him perfectly and helped him to propagate his teachings, in particular, by concealing spiritual treasures to be rediscovered later for the sake of future disciples.

yidam (Tib. *yi dam*, Skt. *devata*). A deity representing enlightenment, in a male or female, peaceful or wrathful, form and that corresponds to the practitioner's individual nature. The yidam is the source of accomplishments. Yidam practice involves performing the deity's sādhana and reciting its mantra.

yoga (Skt., Tib. *rnal 'byor*). Lit., "union (Tib. *'byor*) with the natural state (Tib. *rnal ma*)." A term for spiritual practice.

yogin (Skt., Tib. *rnal 'byor pa*). A person practicing a spiritual path.

yoginī (Skt., Tib. *rnal 'byor ma*). A female yogin.

Abbreviations

BDRC.	Buddhist Digital Resource Center. https://www.tbrc.org/.
Dg.	Derge edition of rNying ma'i rgyud 'bum (Collected Tantras of the Ancients). Website of the Tibetan and Himalayan Library. http://www.thlib.org/encyclopedias/literary/canons/ngb/catalog.php#cat=dg.
Ng.	rNying ma'i rgyud 'bum (Collected Tantras of the Ancients). Website of the Tibetan and Himalayan Library. http://www.thlib.org/encyclopedias/literary/canons/ngb/.
NL.	It has not been possible to locate a work with this title or containing the cited passage.
Pt.	dPal brTsegs Edition of the Nyingma Gyübum. Website of the Tibetan and Himalayan Library.
Tb.	Tsamdrak edition of rNying ma'i rgyud 'bum (Collected Tantras of the Ancients). Website of the Tibetan and Himalayan Library. http://www.thlib.org/encyclopedias/literary/canons/ngb/catalog.php#cat=tb.
Toh.	Hakuju Ui et al. eds., *A Complete Catalogue of the Tibetan Buddhist Canons*. Sendai, Japan: Tohoku University, 1934. Tohoku University catalog of the Derge edition of the canon.

Notes

1. Gyurmé Pema Namgyal was the fourth in the reincarnation line that begins with Aja Lama Drupwang Pema Gyaltsen but the third of his reincarnations or regents, who bore the name Shechen Gyaltsap, Regent of Shechen. See Shechen Gyaltsap, *Practicing the Great Perfection*, 127n2.
2. Published in English translation as Zhechen Gyaltsab, *Path of Heroes*.
3. Included in Dilgo Khyentse Rinpoche, *Zurchungpa's Testament*, trans. Padmakara Translation Group (Boulder, CO: Snow Lion, 2020).
4. This quotation is attributed in other works to the *Tantra on Seizing the Essential Meaning* (*sNying po don len pa'i rgyud*). It has not been possible to identify either of these titles.
5. Longchenpa, *Precious Treasury*, chap. 10
6. Longchenpa, chap. 10.
7. *Ornament of Clear Realization*, chap. 1, v. 18.
8. Jigme Lingpa, *Treasury*, chap. 3, v. 14 (English translation, Jigme Lingpa and Longchen Yeshe Dorje, *Treasury*, bk. 1, p. 26).
9. Longchenpa, *Precious Treasury*, chap. 11.
10. Longchenpa, chap. 11.
11. Longchenpa, chap. 10.
12. Longchenpa, chap. 11.
13. Longchenpa, chap. 11.
14. Longchenpa, chap. 11.
15. Shechen Gyaltsap is quoting here from the instructions in Longchenpa's autocommentary on the *Precious Treasury That Fulfills All Wishes.*

16. Longchenpa, *Precious Treasury*, chap. 10.
17. Śāntideva, *Way of the Bodhisattva*, chap. 5. It comprises one line adapted from verse 89 and the first two lines of verse 90 (English translation, Shantideva, *Way*, p. 74).
18. Longchenpa, *Precious* Treasury, chap. 10.
19. Longchenpa, chap. 10.
20. Longchenpa, chap. 11.
21. The following introduction to the specific, individual practices has been brought forward from its original position in the Tibetan text immediately preceding chapter 5.
22. Longchenpa, *Precious Treasury*, chap. 13.
23. Longchenpa, chap. 13.
24. *Dal ba phun sum tshogs pa bcu gnyis bstan pa'i mdo*. We have been unable to identify a sūtra with this name or precise content.
25. Longchenpa, *Finding Rest in the Nature of the Mind*, chap. 1, v. 10 (English translation, p. 7).
26. Longchenpa, chap. 1, v. 10 (English translation, p. 7).
27. Longchenpa, chap. 1, v. 11 (English translation, p. 7).
28. Longchenpa, chap. 1, v. 12 (English translation, p. 8).
29. Longchenpa, *Precious Treasury*, chap. 13.
30. Śāntideva, *Way of the Bodhisattva*, chap. 4, vv. 17, 18 (English translation, Shantideva, *Way*, p. 55, last line slightly modified).
31. Chandrakīrti, *Introduction to the Middle Way*, chap. 2, v. 7 (English translation, Chandrakirti and Jamgön Mipham, *Introduction*, p. 63).
32. Nāgārjuna, *Letter to a Friend*, v. 61 (English translation from Nagarjuna and Longchen Yeshe Dorje, *Nagarjuna's "Letter,"* p. 51).
33. Śāntideva, *Way of the Bodhisattva*, chap. 1, v. 4 (English translation, Shantideva, *Way*, p. 31).
34. Nāgārjuna, *Letter to a Friend*, v. 59 (English translation from Nagarjuna and Longchen Yeshe Dorje, *Nagarjuna's "Letter,"* p. 51, second line modified).
35. Longchenpa, *Precious Treasury*, chap. 13.

36. Longchenpa, *Finding Rest in the Nature of the Mind*, chap. 1, v. 17 (English translation, p. 9).
37. Longchenpa, chap. 1, v. 19 (English translation, p. 9).
38. Longchenpa, chap. 1, v. 18 (English translation, p. 9).
39. Śāntideva, *Way of the Bodhisattva*, chap. 10, v. 47, line 3 (English translation, Shantideva, *Way*, p. 170).
40. Longchenpa, *Precious Treasury*, chap. 13.
41. We have taken the liberty of inserting a few words here to correct an apparent scribal omission in the copying of this passage from Longchenpa's autocommentary on the *Precious Treasury That Fulfills All Wishes*, which has resulted in reducing these two sentences to a single one. In translation it would otherwise read: "When you have an escort in a dangerous place, that is the time to make the most effort."
42. Śāntideva, *Way of the Bodhisattva*, chap. 7, v. 14 (English translation, Shantideva, *Way*, p. 99).
43. Longchenpa, *Precious Treasury*, chap. 13.
44. Padampa Sangye, *Hundred Verses of Advice*, v. 78 (English translation, Dilgo Khyentse and Padampa Sangye, *Hundred Verses*, p. 137).
45. Longchenpa, *Precious Treasury*, chap. 13.
46. Longchenpa, *Finding Rest in the Nature of the Mind*, chap. 2, v. 1 (English translation, p. 11).
47. Padampa Sangye, *Hundred Verses of Advice*, v. 5 (English translation, Dilgo Khyentse and Padampa Sangye, *Hundred Verses*, p. 12).
48. We have been unable to locate these lines in extant versions of *The Way of the Bodhisattva*.
49. Śāntideva, *Way of the Bodhisattva*, chap. 4, v. 16 (English translation, Shantideva, *Way*, p. 55).
50. Nāgārjuna, *Letter to a Friend*, v. 57 (English translation from Nagarjuna and Longchen Yeshe Dorje, *Nagarjuna's "Letter,"* p. 49).
51. Longchenpa, *Finding Rest in the Nature of the Mind*, chap. 2, v. 5 (English translation, p. 12).

52. Śāntideva, *Way of the Bodhisattva*, chap. 2, v. 39 (English translation, Shantideva, *Way*, p. 42).
53. Nāgārjuna, *Jewel Garland*, v. 278.
54. Longchenpa, *Finding Rest in the Nature of the Mind*, chap. 2, v. 8 (English translation, p. 13).
55. Longchenpa, chap. 2, v. 11 (English translation, p. 13).
56. Śāntideva, *Way of the Bodhisattva*, chap. 4, v. 16 (English translation, Shantideva, *Way*, p. 55).
57. Śāntideva, chap. 2, v. 58 (English translation, Shantideva, *Way*, p. 45).
58. Longchenpa, *Finding Rest in the Nature of the Mind*, chap. 2, v. 12 (English translation, p. 14).
59. Nāgārjuna, *Letter to a Friend*, v. 55 (English translation from Nagarjuna and Longchen Yeshe Dorje, *Nagarjuna's "Letter,"* p. 49).
60. Śāntideva, *Way of the Bodhisattva*, chap. 5, vv. 62–63 (English translation, Shantideva, *Way*, p. 70).
61. Śāntideva, chap. 2, v. 40 (English translation, Shantideva, *Way*, p. 43).
62. Nāgārjuna, *Letter to a Friend*, v. 56 (English translation from Nagarjuna and Longchen Yeshe Dorje, *Nagarjuna's "Letter,"* p. 49).
63. Lit. "take the Capable One's throne."
64. Śāntideva, *Way of the Bodhisattva*, chap. 2, v. 62 (English translation, Shantideva, *Way*, p. 46).
65. From Mipham Rinpoche's recitation text, *Illuminating the Path to Freedom*.
66. Longchenpa, *Precious Treasury*, chap. 14.
67. Geshe Cha-Yulwa (1075–1138) was a Kadampa master and one of Gampopa's teachers.
68. Sangye Tönpa (1207–1278) was a Kagyu master.
69. Geshe Chen-ngawa (1038–1103) was a Kadampa master and a disciple of Drom Tönpa.
70. The Kadampa master Drom Tön Gyalwa'i Jungne (1005–1064) was Atisha's principal disciple in Tibet.
71. Sangye Öntön (died 1210) was a twelfth-century Kadampa master.
72. Mokchokpa Rinchen Tsondrü (1110–1170) was a Kadampa master.

73. Nāgārjuna, *Jewel Garland*, v. 20.
74. Nāgārjuna, v. 20 (last two lines) and v. 21.
75. Śāntideva, *Way of the Bodhisattva*, chap. 7, v. 40 (English translation, Shantideva, *Way*, p. 103).
76. Śāntideva, chap. 7, v. 42 (English translation, Shantideva, *Way*, p. 103).
77. Longchenpa, *Finding Rest in the Nature of the Mind*, chap. 4, v. 1 (English translation, p. 35).
78. Longchenpa, chap. 4, v. 14 (English translation, p. 39).
79. Longchenpa, chap. 4, v. 15 (English translation, p. 39).
80. Longchenpa, chap. 4, v. 16 (English translation, p. 39).
81. Longchenpa, chap. 4, v. 17 (English translation, p. 40).
82. The Tibetan term used here is *mi tshangs par spyod pa*, meaning literally "impure conduct"—that is, the opposite of "pure conduct" or celibacy. However, below on p. 143, this section is headed *log par g.yem pa*, the term more usually employed for sexual misconduct.
83. Śāntideva, *Way of the Bodhisattva*, chap. 6, vv. 122–23 (English translation, Shantideva, *Way*, p. 94).
84. Śāntideva, chap. 7, v. 43 (English translation, Shantideva, *Way*, p. 103).
85. Nāgārjuna, *Letter to a Friend*, vv. 30–31 (English translation from Nagarjuna and Longchen Yeshe Dorje, *Nagarjuna's "Letter,"* p. 39, slightly modified).
86. Longchenpa, *Finding Rest in the Nature of the Mind*, chap. 4, v. 24 (English translation, p. 42).
87. Śāntideva, *Way of the Bodhisattva*, chap. 5, v. 11 (English translation, Shantideva, *Way*, p. 62).
88. Longchenpa, *Finding Rest in the Nature of the Mind*, chap. 4, v. 25 (English translation, p. 43).
89. Nāgārjuna, *Jewel Garland*, vv. 23, 24 (first two lines).
90. That is, Longchenpa, *Finding Rest in the Nature of the Mind*, chap. 4, v. 35 (English translation, p. 46).
91. Longchenpa, chap. 4, v. 36 (English translation, p. 46).

92. *dGe ba bcu bstan pa'i mdo*. Possibly the *Sūtra That Teaches the Ripening of Virtuous and Non-Virtuous Actions*, *dGe ba dang mi dge ba'i las kyi rnam par smin pa bstan pa'i mdo*, Toh. 355.
93. Longchenpa, *Finding Rest in the Nature of the Mind*, chap. 4, v. 37 (English translation, p. 46).
94. Śāntideva, *Way of the Bodhisattva*, chap. 9, v. 2 (last two lines) (English translation, Shantideva, *Way*, p. 137).
95. Nāgārjuna, *Jewel Garland*, v. 212.
96. Longchenpa, *Finding Rest in the Nature of the Mind*, chap. 4, v. 42 (English translation, p. 48).
97. Nāgārjuna, *Root Stanzas on the Middle Way*, chap. 24, v. 19.
98. Nāgārjuna, *Commentary on Bodhichitta*, v. 88.
99. Nāgārjuna, *Jewel Garland*, v. 57.
100. Nāgārjuna, v. 43.
101. Longchenpa, *Finding Rest in the Nature of the Mind*, chap. 4, vv. 43–44 (English translation, p. 48).
102. From Mipham Rinpoche's recitation text, *Illuminating the Path to Freedom*.
103. Longchenpa, *Finding Rest in the Nature of the Mind*, chap. 3, vv. 1–2 (English translation, p. 17).
104. Nāgārjuna, *Letter to a Friend*, v. 66 (English translation from Nagarjuna and Longchen Yeshe Dorje, *Nagarjuna's "Letter,"* p. 53).
105. Nāgārjuna, v. 68 (English translation from Nagarjuna and Longchen Yeshe Dorje, *Nagarjuna's "Letter,"* p. 53, slightly modified).
106. Nāgārjuna, v. 69 (English translation from Nagarjuna and Longchen Yeshe Dorje, *Nagarjuna's "Letter,"* p. 55).
107. To make sense of this passage, we have inserted this line, which is present in the source texts that we have consulted but has apparently been omitted in the Tibetan here.
108. Śāntideva, *Way of the Bodhisattva*, chap. 9, v. 156 (English translation, Shantideva, *Way*, p. 159).
109. Śāntideva, chap. 2, v. 61 and chap. 8, vv. 31–32 (English translation, Shantideva, *Way*, pp. 46 and 113).

110. We have inserted this second line (in Tibetan: *mi rnams kyis ni mi rtogs la*), which is present in the commentary but appears to have been omitted here.
111. Longchenpa, *Finding Rest in the Nature of the Mind*, chap. 3, v. 13 (English translation, p. 20).
112. Nāgārjuna, *Letter to a Friend*, vv. 86–87 (English translation from Nagarjuna and Longchen Yeshe Dorje, *Nagarjuna's "Letter,"* p. 61).
113. Longchenpa, *Finding Rest in the Nature of the Mind*, chap. 3, v. 14 (English translation, p. 20).
114. Nāgārjuna, *Letter to a Friend*, v. 78 (English translation from Nagarjuna and Longchen Yeshe Dorje, *Nagarjuna's "Letter,"* p. 57).
115. Longchenpa, *Finding Rest in the Nature of the Mind*, chap. 3, v. 15 (English translation, p. 21).
116. Nāgārjuna, *Letter to a Friend*, v. 78 (English translation from Nagarjuna and Longchen Yeshe Dorje, *Nagarjuna's "Letter,"* p. 57).
117. Longchenpa, *Finding Rest in the Nature of the Mind*, chap. 3, v. 16 (English translation, p. 21).
118. Longchenpa, chap. 3, v. 17 (English translation, p. 22).
119. Longchenpa, chap. 3, v. 17 (English translation, p. 22).
120. Longchenpa, chap. 3, v. 18 (English translation, p. 22).
121. Longchenpa, chap. 3, v. 18 (English translation, p. 22).
122. Longchenpa, chap. 3, v. 19 (English translation, p. 22).
123. Longchenpa, chap. 3, v. 19 (English translation, p. 22).
124. Longchenpa, chap. 3, v. 20 (English translation, p. 23).
125. Longchenpa, chap. 3, v. 20 (English translation, p. 23).
126. Longchenpa, chap. 3, v. 21 (English translation, p. 23).
127. Longchenpa, chap. 3, v. 21 (English translation, p. 23).
128. Longchenpa, chap. 3, v. 22 (English translation, p. 23).
129. Longchenpa, chap. 3, v. 23 (English translation, p. 23).
130. Longchenpa, chap. 3, v. 26 (English translation, p. 24).
131. Longchenpa, chap. 3, v. 27 (English translation, p. 24).
132. Longchenpa, chap. 3, v. 28 (English translation, p. 24).
133. Longchenpa, chap. 3, v. 29 (English translation, pp. 24–25).

134. Longchenpa, chap. 3, v. 30 (English translation, p. 25).
135. Śāntideva, *Way of the Bodhisattva*, chap. 5, v. 7 (last two lines) and v. 8 (first two lines) (English translation, Shantideva, *Way*, p. 62).
136. Longchenpa, *Finding Rest in the Nature of the Mind*, chap. 3, v. 32 (English translation, p. 25).
137. Nāgārjuna, *Letter to a Friend*, vv. 83–84 (English translation from Nagarjuna and Longchen Yeshe Dorje, *Nagarjuna's "Letter,"* pp. 59, 61).
138. Longchenpa, *Finding Rest in the Nature of the Mind*, chap. 3, v. 35 (English translation, p. 26).
139. Longchenpa, chap. 3, v. 36 (English translation, pp. 26–27).
140. Longchenpa, chap. 3, v. 36 (English translation, p. 27).
141. Longchenpa, chap. 3, v. 38 (English translation, p. 27).
142. Longchenpa, chap. 3, v. 38 (English translation, p. 27).
143. Longchenpa, chap. 3, v. 40 (English translation, p. 28).
144. Nāgārjuna, *Letter to a Friend*, v. 102 (English translation from Nagarjuna and Longchen Yeshe Dorje, *Nagarjuna's "Letter,"* p. 67).
145. Longchenpa, *Finding Rest in the Nature of the Mind*, chap. 3, v. 48 (English translation, p. 31).
146. As mentioned in the sections dealing with the duration of life in the first six hot hells above, the gods undergo the suffering of death for the equivalent of 350 human years in the realm of the Four Great Kings, and this duration increases in each god realm up to 11,200 human years in Mastery over Others' Creations.
147. We have taken the liberty to correct what appears to be a scribal error in the attribution of this quotation to *Letter to a Friend*: It does not occur in extant versions of that work. Other texts nevertheless attribute the same quotation to Nāgārjuna, although we have not been able to locate which of his works contains it.
148. Longchenpa, *Finding Rest in the Nature of the Mind*, chap. 3, v. 51 (English translation, p. 32).
149. Longchenpa, chap. 3, vv. 52–54 (English translation, p. 32–33).

150. From Mipham Rinpoche's recitation text, *Illuminating the Path to Freedom*.
151. Nāgārjuna, *Jewel Garland*, v. 5.
152. Longchenpa, *Precious Treasury*, chap. 15.
153. The word *gsungs* in the Tibetan text indicates that Shechen Gyaltsap has been quoting from a source text, in this case Longchenpa's autocommentary on his *Precious Treasury That Fulfills All Wishes*.
154. Impervious practitioners (Tib. *chos dred*) are ones who have received many teachings but have never taken them to heart and practiced them properly, so that they end up impervious to the Dharma, and instead of using situations to make their faith grow and to progress in the practice, they are carried away by their ordinary habits. They are like the leather bags used in Tibet to transport butter: no matter how much grease is added, the leather never loses its stiffness.
155. In the root text of the *Precious Treasury That Fulfills All Wishes*, whose autocommentary Shechen Gyaltsap is quoting here, Longchenpa clearly refers to the three trainings (Tib. *bslab pa gsum*) —that is, the threefold training in discipline, concentration, and wisdom.
156. In Longchenpa, *Precious Treasury*, chap. 15.
157. Longchenpa, *Finding Rest in the Nature of the Mind*, chap. 6, v. 1 (English translation, p. 67).
158. Maitreya/Asaṅga, *Sublime Continuum*, chap. 1, v. 5.
159. Maitreya/Asaṅga, chap. 1, vv. 10, 11 (first two lines).
160. For further details, see Jigme Lingpa and Longchen Yeshe Dorje, *Treasury*, bk. 1, 454n84.
161. Maitreya/Asaṅga, *Sublime Continuum*, chap. 1, v. 14.
162. Maitreya/Asaṅga, chap. 1, v. 22.
163. Maitreya/Asaṅga, chap. 1, v. 19.
164. Longchenpa, *Precious Treasury*, chap. 19.
165. The eight dangers or fears (Tib. *'jigs pa chen po brgyad*) are those related to lions, elephants, fire, snakes, water, chains, robbers, and flesh eaters (harmful spirits and rākṣhasas). The sixteen dangers or

fears (Tib. *'jigs pa chen po bcu drug*) are those related to (1) earth (earthquakes, landslides), (2) water (oceans, floods, drowning), (3) fire, (4) wind (cyclones), (5) lightning, (6) weapons, (7) imprisonment and the law, (8) robbers, (9) ghosts, (10) wild elephants, (11) lions, (12) poisonous snakes and food poisoning, (13) epidemics and disease, (14) untimely death, (15) poverty, (16) not accomplishing one's wishes. Other sources include in this list different illnesses, environmental disasters, and the influences of spirits and other nonhuman beings.

166. Although the Tibetan here reads *mthong zhing thos pas* ("seen or heard"), the source text reads *mthong zhing reg pas* ("seen or touched"). However, the analogy of seeing or hearing of this herb would go better with the following line in this verse.

167. Maitreya/Asaṅga, *Sublime Continuum*, chap. 1, v. 21.

168. Longchenpa, *Precious Treasury*, chap. 19.

169. Longchenpa, *Finding Rest in the Nature of the Mind*, chap. 6, v. 13.

170. Each tradition has its own specific instructions for visualizing the refuge tree and so on. If one is practicing the Longchen Nyingtik (Heart Essence of the Vast Expanse), for example, one should follow the instructions given in Patrul Rinpoche, *The Words of My Perfect Teacher*.

171. Nubchen Sangye Yeshe, one of the twenty-five principal disciples of Guru Padmasambhava.

172. The Eight Great Close Sons, the Buddha's closest bodhisattva disciples, are Mañjushrī, Avalokiteshvara, Vajrapāṇi, Maitreya, Samantabhadra, Ākāshagarbha, Kṣhitigarbha, and Sarvanivaraṇa-viṣhkambhin.

173. The Eight Supreme Listeners are Shāriputra, who of all the Buddha's listener disciples, was foremost in great wisdom; Maudgalyāyana, foremost in great miracles; Ānanda, foremost in having heard much; Kāshyapa, foremost in the good qualities of discipline; Kauṇḍinya, foremost in devotion to the precepts; Upāli, foremost in holding the

Vinaya; Aniruddha, foremost in possessing the miracle eye; and Subhūti, foremost in questioning and answering.

174. The Sixteen Sthaviras, sometimes called the Sixteen Arhats, were close disciples of the Buddha, to whom he entrusted the preservation and propagation of his teachings after he passed into nirvāṇa. They included his own son, Rāhula.

175. Taken from the Minling Dorsem preliminary practices.

176. "Pursuer of virtue" is a literal translation of the Tibetan term *dge bsnyen* (*upāsaka* in Sanskrit), which refers to a lay ordinee. Although the term is often used to denote lay persons who keep the five basic precepts (not to kill, steal, indulge in sexual misconduct, lie, or consume intoxicants), it is also used for someone who has taken any one of these vows, or even one who has taken only the refuge vow, which is the basic vow without which it is impossible, in the Buddhist tradition, to take any other vows.

177. Longchenpa, *Finding Rest in the Nature of the Mind*, chap. 6, v. 16 (English translation, p. 71).

178. Longchenpa, chap. 6, v. 17 (English translation, p. 71).

179. The Sanskrit term *vaidalya* could refer to an early bodhisattva-piṭaka, or to *vaipulya*, one of the twelve branches of excellent speech, the section of the scriptures comprising very detailed texts. See glossary, s.v. "twelve branches of excellent speech."

180. The Tibetan title of this sūtra (*'Phags pa spyan ras gzigs kyi mdo*), which could be translated as "Sūtra of Avalokiteshvara," might mislead one into imagining that the sūtra features the bodhisattva Avalokiteshvara (or Chenrezi, as he is known in Tibetan). However, there is no mention of him at all in this sūtra. To avoid confusion, therefore, we have adopted the Derge Kangyur variant of the Sanskrit title, *Avalokinī Sūtra*.

181. Maitreya/Asaṅga, *Ornament of the Mahāyāna Sūtras*, chap. 2, v. 15 (English translation from Maitreya and Jamgön Mipham, *Feast*, p. 7).

182. Longchenpa, *Finding Rest in the Nature of the Mind*, chap. 6, v. 18 (English translation, p. 71).

183. Maitreya/Asaṅga, *Ornament of the Mahāyāna Sūtras*, chap. 10, vv. 7–8 (English translation from Maitreya and Jamgön Mipham, *Feast*, p. 30).
184. Tib. *rgyal po*. A kind of spirit.
185. Tib. mKhar chen bza', another name for Yeshe Tsogyal, who came from the Kharchen family. Guru Padmasambhava is here ending his description of the refuge precepts addressed to Yeshe Tsogyal in the *Direct Instructions of the Teacher*.
186. Longchenpa, *Finding Rest in the Nature of the Mind*, chap. 7, v. 1 (English translation, p. 75).
187. Śāntideva, *Way of the Bodhisattva*, chap. 5, v. 15 (English translation, Shantideva, *Way*, p. 63).
188. Longchenpa, *Finding Rest in the Nature of the Mind*, chap. 8, v. 1 (English translation, p. 85).
189. Maitreya/Asaṅga, *Ornament of the Mahāyāna Sūtras*, chap. 16, v. 4 (English translation from Maitreya and Jamgön Mipham, *Feast*, p. 75).
190. Chandrakīrti, *Introduction to the Middle Way*, chap. 1, v. 1 (English translation, Chandrakirti and Jamgön Mipham, *Introduction*, p. 59).
191. Śāntideva, *Way of the Bodhisattva*, chap. 7, vv. 17–19 (English translation, Shantideva, *Way*, p. 99).
192. Śāntideva, chap. 7, vv. 28–30 (English translation, Shantideva, *Way*, p. 101).
193. Maitreya/Asaṅga, *Ornament of the Mahāyāna Sūtras*, chap. 11, v. 12 (English translation from Maitreya and Jamgön Mipham, *Feast*, p. 42).
194. Nāgārjuna, *Jewel Garland*, vv. 219 (second line)–227.
195. Maitreya/Asaṅga, *Sublime Continuum*, chap. 1, v. 152.
196. Maitreya/Asaṅga, chap. 1, v. 116.
197. Shāntapurīpa is another name for the great treasure finder Sherab Özer (1517–1584), one of whose treasures Jigme Lingpa practiced intensively in retreat.

198. Longchenpa, *Finding Rest in the Nature of the Mind*, chap. 4, v. 29 (English translation, p. 44).
199. *Treasury*, chap. 12, v. 5 (English translation, Jigme Lingpa and Longchen Yeshe Dorje, bk. 2, p. 51).
200. Maitreya/Asaṅga, *Sublime Continuum*, chap. 1, v. 63.
201. Some sources locate this quotation in Nāgārjuna's *Praise of the Expanse of Reality*.
202. Maitreya/Asaṅga, *Ornament of the Mahāyāna Sūtras*, chap. 10, v. 37 (English translation from Maitreya and Jamgön Mipham, *Feast*, p. 34).
203. Maitreya/Asaṅga, *Sublime Continuum*, chap. 1, v. 27.
204. Ju Mipham Gyamtso, *bDe gshegs snying po'i stong thun chen mo seng ge'i nga ro*.
205. Maitreya/Asaṅga, *Sublime Continuum*, chap. 1, vv. 40–41.
206. Nāgārjuna, *Praise of the Expanse of Reality*, v. 11.
207. This is a quotation from Asaṅga's commentary on the *Sublime Continuum* (*Theg pa chen po rgyud bla ma'i bstan bcos rnam par bshad pa*).
208. Nāgārjuna, *Praise of the Expanse of Reality*, vv. 9–10.
209. Prajñārashmi was the great treasure finder Sherab Özer (1517–1584).
210. Maitreya/Asaṅga, *Ornament of the Mahāyāna Sūtras*, chap. 4, v. 5 (English translation from Maitreya and Jamgön Mipham, *Feast*, p. 13).
211. Chandrakīrti, *Introduction to the Middle Way*, chap. 6, vv. 4 and 5 (one line) (English translation, Chandrakirti and Jamgön Mipham, *Introduction*, p. 68).
212. Maitreya/Asaṅga, *Sublime Continuum*, chap. 5, v. 1.
213. Maitreya/Asaṅga, *Ornament of Clear Realization*, chap. 1, v. 18.
214. Maitreya/Asaṅga, *Sublime Continuum*, chap. 1, v. 39.
215. Maitreya/Asaṅga, *Ornament of Clear Realization*, chap. 1, vv. 19–20.
216. Śāntideva, *Way of the Bodhisattva*, chap. 1, vv. 15–16 (English translation, Shantideva, *Way*, p. 33).

217. Longchenpa, *Finding Rest in the Nature of the Mind*, chap. 8, v. 15 (English translation, p. 88).
218. Longchenpa, chap. 8, vv. 32–33 (English translation, p. 92).
219. Śāntideva, *Way of the Bodhisattva*, chap. 2, v. 26 (English translation, Shantideva, *Way*, p. 41).
220. Śāntideva, chap. 3, vv. 23–24 (English translation, Shantideva, *Way*, p. 50).
221. Longchenpa, *Finding Rest in the Nature of the Mind*, chap. 8, v. 34 (English translation, pp. 92–93).
222. Śāntideva, *Way of the Bodhisattva*, chap. 3, vv. 26–28 (English translation, Shantideva, *Way*, pp. 50–51).
223. This is the four-line verse taken from the Minling Dorsem preliminary practice.
224. These four aspects of the bodhisattva vow are mentioned by Shāntideva in his *Śikṣāsamuccaya*:

    My body and my worldly wealth,
    My virtues present, past, and those to come,
    I will give them all to every being,
    And protect and purify and increase them.

    For a detailed explanation, see Jigme Lingpa and Longchen Yeshe Dorje, *Treasury*, bk. 1, pp. 317–18 and 475n205.
225. Chandraprabhākumāra was a doctor at the time of the Buddha. As predicted in the sūtras, he later manifested as the great Tibetan master Gampopa, who was also known by this name.
226. Longchenpa, *Finding Rest in the Nature of the Mind*, chap. 8, v. 36 (English translation, p. 93).
227. Śāntideva, *Way of the Bodhisattva*, chap. 8, v. 131 (English translation, Shantideva, *Way*, p. 128).
228. An English translation of Shechen Gyaltsap's commentary on the Seven-Point Mind Training has been published in Zhechen Gyaltsab,

Path of Heroes. See also a similar commentary in Dilgo Khyentse, *Enlightened Courage*.

229. This well-known prayer is found at the beginning of many rituals and sādhanas:

In the Buddha, the Dharma, and the Supreme Assembly
We take refuge until we attain enlightenment.
By the merit of practicing generosity and the like
May we attain buddhahood for the benefit of beings.

230. *Ritual for Arousing Bodhichitta*.

231. Longchenpa, *Finding Rest in the Nature of the Mind*, chap. 8, v. 38 (English translation, p. 94).

232. Longchenpa, chap. 8, v. 36 (English translation, p. 93).

233. Gampopa Sönam Rinchen, *Jewel Ornament of Liberation*, chap. 11.

234. Gampopa Sönam Rinchen, chap. 11.

235. Maitreya/Asaṅga, *Ornament of the Mahāyāna Sūtras*, chap. 17, v. 2 (English translation, modified, from Maitreya and Jamgön Mipham, *Feast*, p. 77).

236. Maitreya/Asaṅga, chap. 17, v. 7 (English translation from Maitreya and Jamgön Mipham, *Feast*, p. 78).

237. Maitreya/Asaṅga, chap. 17, v. 14 (English translation from Maitreya and Jamgön Mipham, *Feast*, p. 79).

238. Maitreya/Asaṅga, chap. 17, v. 8 (English translation from Maitreya and Jamgön Mipham, *Feast*, p. 78).

239. Maitreya/Asaṅga, chap. 17, vv. 9–13 (English translation from Maitreya and Jamgön Mipham, *Feast*, p. 78).

240. Maitreya/Asaṅga, chap. 17, v. 15 (English translation from Maitreya and Jamgön Mipham, *Feast*, p. 79).

241. Maitreya/Asaṅga, *Ornament of Clear Realization*, chap. 1, v. 43.

242. Maitreya/Asaṅga, *Ornament of the Mahāyāna Sūtras*, chap. 19, v. 40 (English translation from Maitreya and Jamgön Mipham, *Feast*, p. 104).

243. Tib. *gzhan yang*, literally, "furthermore." Having completed his explanation of the six heads listed by Gampopa at the beginning of this section, Shechen Gyaltsap adds a section on the practice of the transcendent perfections.
244. Maitreya/Asaṅga, *Ornament of the Mahāyāna Sūtras*, chap. 20, vv. 28–29 (English translation from Maitreya and Jamgön Mipham, *Feast*, p. 116).
245. Maitreya/Asaṅga, chap. 17, vv. 30–35 (English translation from Maitreya and Jamgön Mipham, *Feast*, p. 81). These six verses are identical except for the name of the respective transcendent perfection in their first lines.
246. Maitreya/Asaṅga, *Distinguishing the Middle from Extremes*, chap. 5, vv. 3–4.
247. Maitreya/Asaṅga, *Ornament of the Mahāyāna Sūtras*, chap. 17, v. 42 (English translation from Maitreya and Jamgön Mipham, *Feast*, p. 83).
248. Maitreya/Asaṅga, chap. 17, v. 4 (English translation from Maitreya and Jamgön Mipham, *Feast*, p. 77).
249. Nāgārjuna, *Jewel Garland*, v. 438.
250. Nāgārjuna, v. 212.
251. Maitreya/Asaṅga, *Ornament of the Mahāyāna Sūtras*, chap. 17, v. 18 (English translation from Maitreya and Jamgön Mipham, *Feast*, p. 79).
252. Longchenpa, *Finding Rest in the Nature of the Mind*, chap. 8, v. 44 (English translation, pp. 95–96).
253. See Jamgön Kongtrul, *Treasury of Knowledge: Book Five: Buddhist Ethics*, trans. Kalu Rinpoché Translation Group (Ithaca, NY: Snow Lion Publications, 2003), 179–81 and 187–91.
254. Śāntideva, *Way of the Bodhisattva*, chap. 5, v. 71 (English translation, Shantideva, *Way*, p. 71).
255. Śāntideva, chap. 5, v. 79 (English translation, Shantideva, *Way*, p. 72).
256. Śāntideva, chap. 5, v. 93 (English translation, Shantideva, *Way*, p. 74).

257. Śāntideva, chap. 6, vv. 2, 42, 107 (last two lines), 108 (English translation, Shantideva, *Way*, pp. 77, 83, 92).
258. Śāntideva, chap. 6, v. 31 (last two lines); chap. 9, vv. 151 (first two lines), 152 (second line), 154 (first two lines) (English translation, Shantideva, *Way*, pp. 81, 158, 159).
259. Śāntideva, chap. 6, v. 72; chap. 7, v. 22 (English translation, Shantideva, *Way*, pp. 87, 100).
260. Śāntideva, chap. 6, v. 1 (English translation, Shantideva, *Way*, p. 77).
261. Śāntideva, chap. 6, v. 134 (English translation, Shantideva, *Way*, p. 96).
262. Śāntideva, chap. 7, v. 66 (English translation, Shantideva, *Way*, p. 106).
263. Śāntideva, chap. 5, v. 101 (English translation, Shantideva, *Way*, p. 75).
264. This line appears to be a contraction of the first two lines of Śāntideva, *Way of the Bodhisattva*, chap. 7, v. 7, which read (English translation, Shantideva, *Way*, p. 98):

Death will swoop on you so swiftly.
Gather merit till that moment comes!

265. Maitreya/Asaṅga, *Ornament of the Mahāyāna Sūtras*, chap. 17, v. 67 (first line) (English translation from Maitreya and Jamgön Mipham, *Feast*, p. 86).
266. It has not been possible to identify this source precisely.
267. Śāntideva, *Way of the Bodhisattva*, chap. 8, v. 4 (English translation, Shantideva, *Way*, p. 109).
268. Maitreya/Asaṅga, *Ornament of the Mahāyāna Sūtras*, chap. 7, v. 8 (English translation from Maitreya and Jamgön Mipham, *Feast*, p. 22).
269. A scribal error appears to have occurred in the attribution of this quotation to Nāgārjuna's *Letter to a Friend*: it does not appear in extant versions of that text. On the other hand, we have found it in

Sajjana's *Letter to a Son*; it is also identical to two lines from Śāntideva's *Way of the Bodhisattva* (chap. 8, v. 79).

270. Nāgārjuna, *Letter to a Friend*, v. 34 (English translation from Nagarjuna and Longchen Yeshe Dorje, *Nagarjuna's "Letter,"* p. 41).

271. Śāntideva, *Way of the Bodhisattva*, chap. 8, vv. 9–12, 14 (last two lines), 15 (first line) (English translation, Shantideva, *Way*, pp. 110, 111).

272. Śāntideva, chap. 8, vv. 25–27 (English translation, Shantideva, *Way*, pp. 112–13).

273. Longchenpa, *Finding Rest in the Nature of the Mind*, chap. 8, v. 65 (English translation, p. 100).

274. For some of the different qualities listed here, see Jigme Lingpa and Longchen Yeshe Dorje, *Treasury*, appendix 9, 431–35.

275. Śāntideva, *Way of the Bodhisattva*, chap. 5, vv. 16–17 (English translation, Shantideva, *Way*, p. 63).

276. Maitreya/Asaṅga, *Ornament of the Mahāyāna Sūtras*, chap. 12, v. 60 (English translation from Maitreya and Jamgön Mipham, *Feast*, p. 53).

277. The lineage teachers Shechen Gyaltsap Rinpoche is referring to here are, respectively, the Omniscient Longchenpa (1308–1363), Rongzom Paṇḍita (1012–1088), the brothers Terdak Lingpa Gyurme Dorje (1646–1714) and Lochen Dharmashrī (1654–1717) of Mindrölling, Rigdzin Jigme Lingpa (1729–1798), Katokpa Dampa Deshek (1122–1192) and his successors, and Jamyang Khyentse Wangpo (1820–1892), Jamgön Kongtrul Lodrö Thaye (1813–1899), and Ju Mipham (1846–1912).

278. Shechen Gyaltsap is again quoting from Longchenpa, *Essential Instructions for Finding Rest in the Nature of the Mind*.

279. Longchenpa.

280. Maitreya/Asaṅga, *Sublime Continuum*, chap. 1, v. 157.

281. Although this quotation is attributed to kLu grub, the usual Tibetan name of Nāgārjuna, we have only been able to locate it in the

Ratnāsūkośa (Toh. 3839) by Nāgārjunagarbha (Tib. kLu grub snying po).

282. Śāntideva, *Way of the Bodhisattva*, chap. 5, v. 101 (English translation, Shantideva, *Way*, p. 75).

283. See Jigme Lingpa and Longchen Yeshe Dorje, *Treasury*, bk. 1, p. 459n114 for an explanation of the significance of the dominant condition (Tib. *bdag po'i rkyen*).

284. Longchenpa, *Finding Rest in the Nature of the Mind*, chap. 8, v. 36 (English translation, p. 93).

285. Śāntideva, *Way of the Bodhisattva*, chap. 4, vv. 6, 10 (English translation, Shantideva, *Way*, p. 54).

286. This quotation and the two similar quotations below concerning individuals of middling and supreme capacity appear to be taken from Kṛiṣhṇa Paṇḍita, *Ascertainment of Difficult Points*.

287. Śāntideva, *Way of the Bodhisattva*, chap. 5, v. 98 (English translation, Shantideva, *Way*, p. 75).

288. Śāntideva, chap. 1, v. 9 (English translation, Shantideva, *Way*, p. 32).

289. Śāntideva, chap. 1, v. 10 (English translation, Shantideva, *Way*, p. 32).

290. Śāntideva, chap. 1, v. 11 (English translation, Shantideva, *Way*, p. 32).

291. Śāntideva, chap. 1, v. 12 (English translation, Shantideva, *Way*, p. 33).

292. Nāgārjuna, *Jewel Garland*, chap. 1, vv. 20 (first two lines) and 21 (first two lines).

293. Śāntideva, *Way of the Bodhisattva*, chap. 2, v. 62 (English translation, Shantideva, *Way*, p. 46).

294. Śāntideva, chap. 2, vv. 28–31 (English translation, Shantideva, *Way*, p. 41).

295. Tib. *chos bzhi*, also translatable as "four things" or "four ways" (Skt. *dharmas*).

296. Śāntideva, *Way of the Bodhisattva*, chap. 5, v. 31; chap. 2, v. 27 (English translation, Shantideva, *Way*, pp. 65, 41).

297. Śāntideva, chap. 1, v. 14 (English translation, Shantideva, *Way*, p. 33).

298. Śāntideva, chap. 2, vv. 34–35 (English translation, Shantideva, *Way*, p. 42).

299. Śāntideva, chap. 2, v. 40 (English translation, Shantideva, *Way*, p. 43).
300. Śāntideva, chap. 2, vv. 43, 44, 41 (English translation, Shantideva, *Way*, p. 43).
301. Nāgārjuna, *Letter to a Friend*, vv. 83–84 (English translation from Nagarjuna and Longchen Yeshe Dorje, *Nagarjuna's "Letter,"* pp. 59, 61).
302. Śāntideva, *Way of the Bodhisattva*, chap. 2, v. 32 (English translation, Shantideva, *Way*, p. 41).
303. Śāntideva, chap. 2, v. 33 (English translation, Shantideva, *Way*, p. 42).
304. *mTshan'bum nor bu'i phreng ba las khol phyung gces btus*, a compilation by Mipham Rinpoche.
305. Mipham Rinpoche's *A Hundred Mantras That Cut the Stream of Karma and Obscurations* (*Las sgrib rgyun gcod gyi sngags brgya pa*).
306. Śāntideva, *Way of the Bodhisattva*, chap. 2, v. 65 (English translation, Shantideva, *Way*, p. 46).
307. A note in the corresponding passage in Dudjom Rinpoche's instructions on the preliminary practices points out that the short necklace reaches down to the breast, while the long one reaches down to the navel. See Dudjom Rinpoche, *A Torch Lighting the Way to Freedom*, trans. Padmakara Translation Group (Boston: Shambhala Publications, 2011).
308. For the sake of completeness, we have inserted this section of the recitation text for the Minling Dorsem preliminary practices.
309. Taken from the Minling Dorsem preliminary practices.
310. Nāgārjuna, *Letter to a Friend*, v. 14 (English translation from Nagarjuna and Longchen Yeshe Dorje, *Nagarjuna's "Letter,"* p. 33).
311. *gSang ba spyi rgyud*. This appears to be another name for Mañjuśrīkīrti's *Essential Ornament of the Rituals Common to All the Secret Teachings*.
312. Chögyal Phakpa (1235–1280) was a great scholar of the Sakya tradition.
313. This is the verse for the maṇḍala offering from the Minling Dorsem preliminary practices.

314. Maitreya/Asaṅga, *Ornament of the Mahāyāna Sūtras*, chap. 18, vv. 1–2 (English translation from Maitreya and Jamgön Mipham, *Feast*, p. 89).
315. For a detailed explanation of these ten forms of veneration, see Ārya Asaṅga, *The Bodhisattva Path to Unsurpassed Enlightenment*, trans. Artemus B. Engle (Boulder, CO: Snow Lion, 2016), chap. 16, pp. 387–96.
316. Śāntideva, *Way of the Bodhisattva*, chap. 5, v. 81 (last two lines) (English translation, Shantideva, *Way*, p. 72).
317. Nāgārjuna, *Jewel Garland*, v. 487 (last two lines).
318. Śāntideva, *Way of the Bodhisattva*, chap. 1, vv. 21–22 (English translation, Shantideva, *Way*, p. 34).
319. Śāntideva, chap. 1, v. 27 (English translation, Shantideva, *Way*, p. 35).
320. Maitreya/Asaṅga, *Ornament of the Mahāyāna Sūtras*, chap. 18, v. 59 (English translation from Maitreya and Jamgön Mipham, *Feast*, p. 97).
321. Śāntideva, *Way of the Bodhisattva*, chap. 2, v. 1 (English translation, Shantideva, *Way*, p. 37).
322. The seven forms of merit derived from material gifts (Tib. *dzas las 'byung ba'i bsod nams bdun*) are defined as follows: (1) the offering of temples to the monastic community; (2) the offering of gardens; (3) the offering of bedding and clothes; (4) the offering of nourishment on a continuous basis—that is, offering food and drink daily for months or years; (5) offering meals to monks who arrive unexpectedly; (6) offering supplies and provisions to the sick and nurses; (7) offering food and drink in times of disasters due to wind, rain, or famine.
323. *De kho na nyid bstan pa'i mdo*. Also referred to in other sources as *de kho na nyid nges par bstan pa'i mdo*. This quotation appears to be a résumé of a passage in the *Sūtra of the Meeting of the Father with the Son*.
324. The reference to Gampopa's work here in the text reads *Chos rje sgam po pas lam mchog rin chen thar pa'i rgyan*, which we have been unable to identify as a single work. Both Gampopa's *Lam mchog rin*

chen phreng ba (*Jeweled Garland of the Sublime Path*) and his *Thar pa rin po che'i rgyan* (*Jewel Ornament of Liberation*) cover the whole path. However, Shechen Gyaltsap is most probably referring to the concluding section of the chapter on transcendent wisdom in the latter work.

325. Tib. *sGyu 'phrul brgya pa*. We have been unable to locate a tantra of this name. The source of this quotation is mentioned in the autocommentary of the *Precious Treasury That Fulfills All Wishes* as being *sGyu 'phrul rgyas pa* (*Extensive Magical Manifestation Tantra*), but we have failed to identify this work precisely. Could the title given here be a misprint for *sGyu 'phrul brgyad pa* (*Magical Manifestation Tantra in Eight Chapters*), G527 in the Collection of Old Tantras (*rNying ma rgyud 'bum*)?

326. Maitreya/Asaṅga, *Ornament of the Mahāyāna Sūtras*, chap. 18, v. 10 (English translation from Maitreya and Jamgön Mipham, *Feast*, p. 90).

327. Although the Tibetan here reads *ma lta bu*, "like mothers," we have followed the original source text, which reads *ma ma lta bu*, "like nursemaids."

328. Longchenpa, *Finding Rest in the Nature of the Mind*, chap. 5, v. 9 (English translation, p. 54).

329. Maitreya/Asaṅga, *Sublime Continuum*, chap. 4, v. 29.

330. Śāntideva, *Way of the Bodhisattva*, chap. 9, v. 35 (English translation, Shantideva, *Way*, p. 142).

331. Longchenpa, *Finding Rest in the Nature of the Mind*, chap. 5, vv. 16–21 (English translation, pp. 57–58).

332. Shechen Gyaltsap again quotes from the *Three Stages*.

333. Aśvaghoṣa, *Fifty Verses on the Teacher*, vv. 11–14.

334. Longchenpa, *Finding Rest in the Nature of the Mind*, chap. 5, vv. 22–26 (English translation, pp. 58–59).

335. Śāntideva, *Way of the Bodhisattva*, chap. 5, vv. 40, 41, 23 (English translation, Shantideva, *Way*, pp. 67, 64).

336. Śāntideva, chap. 5, v. 30 (English translation, Shantideva, *Way*, p. 65).

337. Maitreya/Asaṅga, *Ornament of Clear Realization*, chap. 4, v. 44 (last line).
338. Tib. *smyig ma mkhan*, people who do work that is despised. Another version of this quotation has *sme sha can*, referring to very low castes, which includes such people as butchers.
339. Jigme Lingpa, *Treasury*, chap, 5, vv. 39–40 (English translation from Jigme Lingpa and Longchen Yeshe Dorje, *Treasury*, bk 1, p. 46).
340. Chetsun Senge Wangchuk (lCe btsun seng ge dbang phyug), an eleventh–twelfth century Tibetan master in the lineage of the Great Perfection, whose teachings were rediscovered by Jamyang Khyentse Wangpo in the nineteenth century and written down as the *Heart Essence of Chetsun* (Tib. *lCe btsun snying tig*).
341. Tib. *dbang phyug*, lit. "almighty." The Tibetan also translates the name of Īshvara, the creator of the world according to some non-Buddhist Indian traditions.
342. Virūpa was one of the eighty-four mahāsiddhas of India and an important figure in the lineage of the Sakya tradition in Tibet.
343. Drikung Kyobpa (1143–1217), the founder of Drikung Monastery in Tibet and of the Drikung Kagyu school.
344. Longchenpa, *Finding Rest in the Nature of the Mind*, chap. 8, v. 16 (English translation, p. 88).
345. Longchenpa, chap. 8, v. 17 (English translation, p. 89).
346. Longchenpa, chap. 8, v. 18 (English translation, p. 89).
347. Taken from the Minling Dorsem preliminary practices.
348. The lineage prayer from the Minling Dorsem preliminary practices. The last two lines refer to the practices of the Great Perfection.
349. Sakya Paṇḍita Kunga Gyaltsen (1182–1251) was one of the foremost masters and scholars of the Sakya tradition in Tibetan Buddhism.
350. Taken from the Minling Dorsem preliminary practices.
351. Maitreya/Asaṅga, *Ornament of the Mahāyāna Sūtras*, chap. 18, v. 14ab (English translation from Maitreya and Jamgön Mipham, *Feast*, p. 91).

352. Jigme Lingpa, *Treasury*, chap. 5, v. 47 (English translation from Jigme Lingpa and Longchen Yeshe Dorje, *Treasury*, bk. 1, p. 47).

353. For the six exegetical perspectives and the four expository methods (or four ways of exposition), see Jigme Lingpa and Longchen Yeshe Dorje, *Treasury*, bk. 2, appendix 2, pp. 333–36.

354. The title *Sūtra of the Arborescent Array* is here being used to refer to the *Sūtra of the Ornament of the Buddhas*, of which it is the final section. This quotation is to be found in an earlier section in the *Avataṃsaka*.

355. *De kho na nyid bstan pa'i mdo*. Also called in other sources *de kho na nyid nges par bstan pa'i mdo*. This quotation appears to be a résumé of a passage in the *Sūtra of the Meeting of the Father with the Son*.

356. Tib. *ting nge 'dzin zad par snang ba*.

357. Tib. *khyim can zhes bya ba'i gzungs*. We have been unable to trace the original Sanskrit terms for this and the above-mentioned concentration: our translation of these terms should not be taken as definitive.

BIBLIOGRAPHY

The bibliography comprises three main sections, each separately alphabetized: (1) works cited in *A Chariot to Freedom* (subdivided into canonical scriptures, canonical treatises, Tibetan works, preliminary practice texts, and works in English translation; (2) works mentioned but not quoted from in *A Chariot to Freedom* (subdivided into canonical scriptures and treatises, and Tibetan works; and (3) English-language sources

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Canonical Scriptures

Auspicious Awareness Cuckoo Tantra (*bKra shis rig pa khu byug gi rgyud*). Tb. 19.

Avalokinī Sūtra (*'Phags pa spyan ras gzigs kyi mdo*, *Avalokinī-sūtra*). Toh. 195.

Basket's Display (*Za ma tog bkod pa*, *Karaṇḍavyūha-sūtra*). Toh. 116.

Bodhisattva's Scriptural Collection (*Byang chub sems dpa'i sde snod*, *Bodhisattvapiṭaka-sūtra*). Toh. 56.

Chapter on Images of the Tathāgata (*De bzhin gshegs pa'i sku gzugs kyi le'u*). NL.

Chapter on Mañjuśrī's Magical Display (*'Jam dpal rnam par 'phrul pa'i mdo*, *Mañjuśrīvikurvāṇaparivarta*). Toh. 97.

Chapters of Utterances on Specific Topics (*Ched du brjod pa'i tshoms*, *Udānavarga*). Toh. 326.

Close Mindfulness Sūtra (*Dam chos dran pa nyer ba'i bzhag pa'i mdo*, *Saddharmasmṛtyupasthāna*). Toh. 287.

Compendium of the Buddhas' Wisdom (*mDo dgongs pa 'dus pa*, *Samājasarvavidyāsūtra*). A tantra, one of the four root "sūtras" of Anuyoga. Toh. 829.

Complete Compendium of Vaidalya (*rNam par 'thag pa thams cad bsdus pa'i mdo*, *Sarvavaidalyasaṃgraha-sūtra*). Toh. 227.

Detailed Explanations of Discipline (*Lung rnam 'byed*, *Vinayavibhaṅga*). Toh. 3.

Details of Empowerment (*dBang rnam par phye ba*). NL.

Discourse on Impermanence (*Mi rtag pa'i gtam*). NL.

Display of the Secret (*gSang ba rol pa*). NL.

Essence of the Sun Sūtra (*Nyi ma'i snying po'i mdo*, *Sūryagarbha-sūtra*). Toh. 257.

Extensive Magical Manifestation Tantra (*sGyu 'phrul rgyas pa*). Another name for *The Secret Nucleus Definitive with respect to the Real*, also known as the *Eighty-Chapter Guhyagarbha Tantra* (*gSang ba'i snying po de kho na nyid nges pa*). Toh. 834.

Extensive Sūtra of the Great Realization (*rTogs pa chen po rgyas pa'i mdo*). Translated from the Chinese. Toh. 265.

Four Stanzas (*Tshigs su bcad pa bzhi pa*, *Caturgāthā*). Toh. 324.

Garret Sūtra (*Khang bu brtsegs pa'i mdo*, *Kūṭāgāra-sūtra*). Toh. 332.

Great Array. See *Great Array of the Sublime*.

Great Array of the Sublime (*A ti bkod pa chen po*). A tantra of the Great Perfection. Ng. 277.

Great Close Mindfulness Sūtra. See *Close Mindfulness Sūtra*.

Great Collection Sūtra of the Incantations of Ratnaketu (*'Dus pa rin po che'i tog*, *Mahāsannipātaratnaketu-dhāraṇī*). Toh. 138.

Guhyagarbha Tantra (*rGyud gsang ba snying po*). The *Tantra of the Secret Essence*. Toh. 832.

Guhyasamāja Root Tantra (*gSang 'dus rtsa rgyud*). Toh. 442.

Guhyasamāja Tantra (*gSang ba 'dus pa*). The *Tantra of the Union of Secrets*. Toh. 442.

Heap of Jewels (*dKon mchog brtsegs pa*, *Ratnakūṭa*). A collection of sūtras. Toh. 45–93.

Heruka Galpo (*He ru ka gal po*). One of the eighteen tantras of Mahāyoga. Ng. 646.

Hevajra Tantra (*He badzra*). Toh. 471.

Hundred Parables on Action (*Las brgya pa*, *Karmaśataka*). Toh. 340.

Hundred Thousand (*'Bum pa*). NL.

Incantation: The Heap of Flowers (*Me tog brtsegs pa'i gzungs*, *Puṣpakūṭa-dhāraṇī*). Toh. 516.

Incantation of the Goddess Cundā (*sKul byed kyi gzungs*, *Cundādevī-dhāraṇī*). Toh. 613.

Incantation of the Pure Immaculate Rays of Light (*'Od zer dri med kyi gzungs*, *Raśmivimalaviśuddhaprabhā-dhāraṇī*). Toh. 510.

Incantation of Vimaloṣṇīṣa (*gTsug tor dri med*, *Uṣṇīṣaprabhāsasarvatathāgatahṛdayasamayavilokita-dhāraṇī*). Toh. 599.

Indestructible Net of Magical Manifestations (*sGyu 'phrul rdo rje*). Ng. 534.

Infinite Secret (*gSang ba rab 'byams*). NL.

Jewel Cloud Sūtra (*dKon mchog sprin*, *Ratnamegha-sūtra*). Toh. 231.

Kālacakra Tantra (*Dus 'khor*). Toh 362.

Kaśyāpa Chapter (*'Od srung gis zhus pa*). See *Sūtra of the Discourse for Kāśyapa*.

King of Tantras: The Magical Display (*sGyu 'phrul rgyal po*). See *Tantra of the Net of Magical Display*.

Knowledge of the Ultimate (*Don dam rig pa*). Possibly part of *Songs from the Treasury of Dohās* (*Do ha mdzod kyi glu*, *Dohākoṣagīti*). Toh. 2224.

Lotus Pinnacle (*Padma rtse mo*). NL.

Magical Manifestation Tantra in One Hundred Chapters (*sGyu 'phrul brgya pa*). Possibly a mistaken reference to the *Magical Manifestation Tantra in Eight Chapters* (*sGyu 'phrul brgyad pa*), Ng. 527.

Mahāparinirvāṇa Sūtra (*Mya ngan las 'das pa'i mdo*, *Mahāparinirvāṇa-sūtra*). Toh. 119.

Maṇḍala Sūtra (*Maṇḍala gyi mdo*, *Maṇḍalavidhi*). Toh. 376.

Manifestation of Gnosis (*Ye shes mngon phyung*). NL.

Mass of Jewels Sūtra (*Rin chen phung po'i mdo*, *Ratnarāśi-sūtra*). Toh. 88.

Method for Accomplishing Usṇīṣacakravartin (*gTsug tor 'khor los sgyur ba*, *Usṇīṣacakravartisādhana*). NL.

Middle Sūtra of the Perfection of Wisdom (*Yum bar ma*). Toh. 9.

Mirror of the Heart of Vajrasattva (*rDo rje sems dpa' snying gi me long*). Ng. 98.

Moon Lamp Sūtra (*Zla ba sgron ma'i mdo*). Apparently another name for the *Sūtra of the King of Concentrations.* Toh. 127.

Ocean of Gnosis Tantra (*Ye shes rgya mtsho'i rgyud*). NL.

Ocean of Scriptures (*gZhung rgya mtsho*). NL.

Ocean-Like Source of Nectar Tantra (*bDud rtsi rgya mtsho 'byung ba'i rgyud*). NL.

Ornament of the Indestructible Essence (*rDo rje snying po rgyan*, *Vajrahṛdaya-alaṃkāratantra*). Toh. 451.

Perfection of Wisdom. A general reference to the Prajñāpāramitā sūtras indicated in the Tibetan as *Sher phyin*, *Sher mdo*, *Yum*, and so forth. Toh. 8–30.

Perfection of Wisdom in Eight Thousand Lines (*brGyad stong pa*, *Aṣṭasāhasrikāprajñāpāramitā*). Toh. 12. *Perfection of Wisdom in One Hundred Thousand Lines* (*Sher phyin stong phrag brgya pa*, *Śatasāhasrikāprajñāpāramitā*). Toh. 8.

Play in Full (*rGya cher rol pa*, *Lalitavistara*). Toh. 95.

Praise and Confession of the Bodhisattva Downfalls. See *Sūtra in Three Sections*.

Prayer of Good Action (*bZang spyod smon lam*, *Bhadracaryā-praṇidhāna*). The final section of the *Sūtra of the Arborescent Array*. Toh. 44.

Profound Path (*Lam zab pa*). NL.

Rampant Elephant Tantra (*rGyud glang po rab 'bog*). A Mahāyoga scripture. Dg. 219.

Root Tantra of Mañjuśrī (*'Jam dpal rtsa rgyud*, *Mañjuśrīmūlakalpa*). Toh. 543.

Root Tantra of Saṃvara (*bDe mchog rtsa rgyud*). Toh. 368.

Root Tantra of the Accomplishment of Gnosis (*Ye shes grub pa'i rtsa rgyud*). NL.

Sayings on Impermanence (*Mi rtag pa'i tshoms*). NL.

Secret Essence of the Magical Display (*sGyu 'phrul gsang snying*). Another name for the *Guhyagarbha Tantra*. Toh. 832.

Secret Lamp (*gSang sgron*). NL.

Secret Tantra of Vajrakīlaya (*rDo rje phur pa'i gsang rgyud*). Pt. 343.

Smaller Saṃvara Tantra (*bDe mchog nyung ngu'i rgyud*, *Laghusaṃvara*). Toh. 368.

Source of Nectar Tantra (*bDud rtsi 'byung ba'i rgyud*). NL.

Sovereign Lord of Sūtras: The Sublime Golden Light (*gSer 'od dam pa'i mdo*, *Suvarṇaprabhāsottamasūtrendrarāja*). Toh. 557.

Śrīgupta Sūtra (*dPal sbas kyis zhus pa'i mdo*, *Śrīgupta-sūtra*). Toh. 217.

Stainless Wisdom (*Ye shes dri med*). NL.

Story of Śrīsambhava (*dPal 'byung ba'i rnam thar*). Part of the *Sūtra of the Arborescent Array*. Toh. 44.

Sublime Essence (*sNying po mchog*). NL.

Sublime Ornament (*rGyan dam pa*). NL.

Succession of Ṛṣi Teachers (*Phal po che'i drang srong bla ma'i rabs*). A section of the *Sūtra of the Ornament of the Buddhas*. Toh. 44.

Supplementary Tantra of Vairocana's Enlightenment (*rNam snang mngon byang gi rgyud phyi ma*). Toh. 494.

Supreme Victory Banner Sūtra (*mDo rgyal mtshan dam pa*, *Dhvajāgra-mahā-sūtra*). Toh. 293.

Supreme Wish-Fulfilling Tantra (*Yid bzhin mchog gi rgyud*). NL.

Sūtra in Three Sections (*'Phags pa phung po gsum*, *Triskandhaka-sūtra*). Also called the *Sūtra of the Three Heaps*. Toh. 284.

Sūtra of Advice to the King (*rGyal po la gdams pa'i mdo*, *Rājāvavādaka-sūtra*). Toh. 221.

Sūtra of Ambrosial Speech (*'Phags pa bdud rtsi brjod pa zhes bya ba'i theg pa chen po'i mdo*, *Āryāmṛtadāna-nāma-mahāyāna-sūtra*). Toh. 197.

Sūtra of Great Liberation (*Thar pa chen po'i mdo*, *Mokṣa-sūtra*). Translated from the Chinese. Toh. 264.

Sūtra of Individual Liberation (*So sor thar pa'i mdo*, *Prātimokṣa-sūtra*). Toh. 2.

Sūtra of Maitreya's Great Lion's Roar (*Byams pa seng ge sgra chen pos zhus pa'i mdo*, *Maitreyamahāsiṃhanāda-sūtra*). Part of the *Heap of Jewels*. Toh. 67.

Sūtra of Manifest Enlightenment (*mNgon par byang chub pa'i mdo*). Probably a reference to part of the *Play in Full*. Toh. 95.

Sūtra of Precious Space (*Nam mkha' rin po che'i mdo*). NL.

Sūtra of Pure Aspiration (*sMon lam rnam par dag pa'i mdo*). NL.

Sūtra of Skill in Means: The Great Secret of All the Buddhas (*gSang chen thabs la mkhas pa'i mdo*, *Sarvabuddhamahārahasyopāyakauśalyajnānottarabodhisattva-paripṛcchāparivarta-sūtra*). Also called the *Chapter of the Bodhisattva Jñānottara's Questions.* Toh. 82.

Sūtra of the Arborescent Array (*'Phags pa sdong po bkod pa'i mdo*, *Gaṇḍavyūha*). The final chapter of the *Avataṃsaka Sūtra*. Toh 44.

Sūtra of the Array of Qualities of Mañjuśrī's Buddha-Field (*'Jam dpal zhing gi yon tan bkod pa*, *Mañjuśrībuddhakṣetraguṇavyūha-sūtra*). Toh. 59.

Sūtra of the Buddha's Treasury (*Sangs rgyas mdzod kyi mdo*). Toh. 123.

Sūtra of the Densely Ornamented Array (*rGyan stug po bkod pa*, *Ghanavyūha-sūtra*). Toh. 110.

Sūtra of the Discourse for Kāśyapa (*'Od srungs kyi zhus pa*, *Kāśyapaparivarta-sūtra*). A chapter from the *Heap of Jewels*. Toh. 87.

Sūtra of the Display of Armor (*Go cha bkod pa'i mdo*, *Varmavyūhanirdeśa-sūtra*). Toh. 51.

Sūtra of the Fortunate Kalpa (*mDo sde bskal bzang*, *Bhadrakalpika-sūtra*). Toh. 94.

Sūtra of the Full Array of Qualities (*Yon tan yongs su bkod pa'i mdo*). NL.

Sūtra of the Gong (*Gaṇḍi'i mdo*, *Gaṇḍīsūtra*). Toh. 298.

Sūtra of the Great Crown Protuberance (*gTsug tor chen mo'i mdo*). Translated from part of the Chinese *Śūraṃgamasūtra*. Toh. 236.

Sūtra of the Great Vehicle That Teaches All Phenomena as Being Without Origin (*'Phags pa chos thams cad 'byung ba med par bstan pa zhes bya ba theg pa chen po'i mdo*, *Sarvadharmāpravṛttinirdeśa-sūtra*). Toh. 180.

Sūtra of the Inconceivable Secrets (*gSang ba bsam gyis mi khyab pa'i mdo*, *Tathāgatācintyaguhyanirdeśa-sūtra*). Part of the *Heap of Jewels*. Toh. 47.

Sūtra of the King of Concentrations (*Ting 'dzin rgyal po*, *Samādhirāja-sūtra*). Toh. 127.

Sūtra of the King of Dharma (*Chos kyi rgyal po'i mdo*, *Saddharmarāja-sūtra*). Toh. 243.

Sūtra of the Lion's Roar of Śrīmālādevī (*dPal phreng gi mdo*, *Śrīmālādevīsiṃhanāda-sūtra*). Part of the *Heap of Jewels*. Toh. 92.

Sūtra of the Magical Tree (*lJon shing gi mdo*). Included in mDo mang, a collection of short canonical texts and dharani, possibly translated from the Chinese canon. BDRC W1KG12536.

Sūtra of the Marks That Inspire the Development of Faith (*'Phags pa dad pa'i stobs bskyed pa la 'jug pa'i phyag rgya'i mdo*, *Śraddhābalādhānāvatāramudrā-sūtra*). Toh. 201.

Sūtra of the Meeting of the Father with the Son (*Yab sras mjal gyi mdo*, *Pitāputrasamāgama-sūtra*). Toh. 60.

Sūtra of the Ornament of the Buddhas (*Sangs rgyas phal po che*, *Buddhāvataṃsaka-sūtra*). Toh. 44.

Sūtra of the Ornament of the Light of Gnosis (*Ye shes snang ba rgyan gyi mdo*, *Sarvabuddhaviṣayāvatārajñānālokālaṃkāra-sūtra*). Toh. 100.

Sūtra of the Play of Mañjuśrī (*'Jam dpal rnam par rol ba*, *Mañjuśrīvikrīḍita-sūtra*). Toh. 96.

Sūtra of the Play of the River That Leads to Peace (*Zhi byed chu klung rol pa'i mdo*). NL.

Sūtra of the Precious Lamp (*dKon mchog ta la la'i mdo*, *Ratnolkādhāraṇīsūtra*). Toh. 145.

Sūtra of the Prophecy for the Magician Bhadra (*sGyu ma mkhan bzang pos zhus pa'i mdo*, *Bhadramāyākaravyākaraṇa-sūtra*). Toh. 65.

Sūtra of the Questions of Brahmaviśeṣacintin (*Tshangs par khyad par sems kyis zhus pa'i mdo*, *Brahmaviśeṣacintiparipṛcchā-sūtra*). Toh. 160.

Sūtra of the Questions of Candragarbha (*zLa ba'i snying po'i mdo*). Toh. 356.

Sūtra of the Questions of Druma (*lJon pas zhus pa'i mdo*)). Possibly part of the *Sūtra of the Meeting of the Father with the Son*, *Pitāputrasamāgama-sūtra*. Toh. 60.

Sūtra of the Questions of Gaganagañja (*Nam mkha' mdzod kyi mdo*, *Gaganagañjaparipṛcchā-sūtra*). Toh. 148.

Sūtra of the Questions of Lokadhara (*'Phags pa 'jig rten 'dzin gyi dris pas lung bstan pa'i mdo*, *Lokadharaparipṛcchā-sūtra*). Toh. 174.

Sūtra of the Questions of Maitreya (*'Phags pa byams pas zhus pa'i mdo*, *Ārya-maitreyaparipṛcchā-nāma-mahāyāna-sūtra*). Toh. 85.

Sūtra of the Questions of Nārāyaṇa (*Sred med kyi bus zhus pa'i mdo*, *Nārāyaṇaparipṛcchā-dhāraṇī*). Also called *The Incantation: The Questions of Nārāyaṇa*. Toh. 684.

Sūtra of the Questions of Pūrṇa (*Gang po zhus pa*, *Pūrṇaparipṛcchā-sūtra*). Toh. 61.

Sūtra of the Questions of Rāṣṭrapāla (*Yul 'khor skyong gi zhus pa'i mdo*, *Ārya-rāṣṭrapāla-paripṛcchā-nāma-mahāyāna-sūtra*). Part of the *Heap of Jewels*. Toh. 62.

Sūtra of the Questions of Ratnacūḍa (*gTsug na rin chen gyis zhus pa'i mdo*, *Ratnacūḍa-paripṛcchā-sūtra*). Part of the *Heap of Jewels*. Toh. 91.

Sūtra of the Questions of Sāgaramati (*bLo gros rgya mtshos zhus pa'i mdo*, *Sāgaramati-paripṛcchā-sūtra*). Toh. 152.

Sūtra of the Questions of Subāhu (*Lag bzang gis zhus pa'i mdo*, *Subāhu-paripṛcchā-sūtra*). Toh. 70.

Sūtra of the Questions of Suratā (*Des pas zhus pa'i mdo*, *Suratā-paripṛcchā-sūtra*). Toh. 71.

Sūtra of the Questions of the Boy Ratnadatta (*Khye'u rin chen byin byis zhus pa'i mdo*). Possibly another name for the *Sūtra Teaching the Conduct of a Bodhisattva* (*Byang chub sems dpa'i spyod pa bstan pa'i mdo*, *Bodhisattvacaryānirdeśa-sūtra*). Toh. 184.

Sūtra of the Questions of the Devaputra Susthitamati (*bLo gros rab gnas kyis zhus pa'i mdo*, *Susthitamatidevaputra-paripṛcchā-sūtra*). Toh. 80.

Sūtra of the Questions of the Girl Sumati (*bLo gros bzang mos zhus pa'i mdo*, *Sumatidārikā-paripṛcchā-sūtra*). Toh. 74.

Sūtra of the Questions of the Householder Ugra (*Khyim bdag drag shul can gyis zhus pa'i mdo*, *Ugra-paripṛcchā-sūtra*). Toh. 63.

Sūtra of the Questions of the Nāga King Anavatapta (*Ma dros pas zhus pa'i mdo*, *Anavataptanāgarāja-paripṛcchā-sūtra*). Toh. 156.

Sūtra of the Questions of the Ṛṣi Vyāsa (*Drang srong rgyas pas zhus pa'i mdo*, *Ṛṣivyāsa-paripṛcchā-sūtra*). Toh. 93.

Sūtra of the Questions of Upāli (*Nye bar 'khor gyis zhus pa'i mdo*, *Vinayaviniścayopāli-paripṛcchā-sūtra*). Toh. 68.

Sūtra of the Questions of Vīradatta (*dPas byin gyis zhus pa'i mdo*, *Vīradatta-paripṛcchā-sūtra*). Toh. 72.

Sūtra of the Sublime Being (*'Phags pa skyes bu dam pa'i mdo*, *Satpuruṣa-sūtra*). Toh. 327.

Sūtra of the Supreme Concentration (*Ting nge 'dzin mchog dam pa*, *Samādhi-agra-uttama*). Toh. 137.

Sūtra of the Teaching of Akṣayamati (*'Phags pa blo gros mi zad pa'i mdo*, *Akṣayamati-paripṛcchā-sūtra*). Toh. 175.

Sūtra of the Teaching on the Four Qualities (*Chos bzhi bstan pa'i mdo*, *Caturdharmanirdeśasūtra*). Toh. 249.

Sūtra of the Ten Qualities (*Chos bcu pa'i mdo Daśadharmakasūtra*). Toh. 53.

Sūtra of the Ten Wheels of Kṣitigarbha (*Sa'i snying po 'khor lo bcu pa'i mdo*, *Daśacakrakṣitigarbha-sūtra*). Toh. 239.

Sūtra of the Treasury of Jewels (*Rin chen mdzod kyi mdo*). NL.

Sūtra of the White Lotus of the Sacred Dharma (*Dam chos pad ma dkar po*, *Saddharmapuṇḍarīka-sūtra*). Toh. 113.

Sūtra of the Wise and the Foolish (*mDzangs blun*). Toh. 341.

Sūtra of Untainted Space (*Nam mkha' dri ma med pa'i mdo*). NL.

Sūtra on Correct Moral Discipline (*Tshul khrims yongs su dag pa'i mdo*, *Śīlasaṃyukta-sūtra*). Toh. 303.

Sūtra on Entering Laṅka (*Lang kar gshegs pa, Laṅkāvatāra-sūtra*). Toh. 107.

Sūtra on Maitreya's Setting Forth (*'Phags pa byams pa 'jug pa'i mdo*, *Maitreyaprasthāna-sūtra*). Toh. 198.

Sūtra on the Classification of Acts (*mDo sde las rnam 'byed*, *Karmavibhaṅga*). Toh. 338.

Sūtra on the Concentration of the Magical Display That Ascertains What Is Peace (*Rab zhi rnam nges kyi mdo*, *Praśāntaviniścayaprātihāryasamādhi*). Toh. 129.

Sūtra on the Perfection of Generosity (*sByin pa'i phar phyin gyi mdo*, *Dānapāramitā-sūtra*). Toh. 182.

Sūtra on the Samādhi in Which the Buddhas of the Present All Stand Before One (*Da ltar gyi sangs rgyas mngon sum pa'i ting nge 'dzin*, *Pratyutpannabuddhasaṃmukha-avasthitasamādhi-sūtra*). Toh. 133.

Sūtra Teaching on the Magical Display of Miracles (*Cho 'phrul bstan pa'i mdo*, *Buddhabalādhānaprātihāryavikurvāṇanirdeśa-sūtra*). Toh. 186.

Sūtra That Includes the Many (*Du ma 'dus pa'i mdo*). NL.

Sūtra That Inspires a Superior Intention (*Lhag bsam bskul ba'i mdo*, *Adhyāśayasaṃcodana-sūtra*). Toh. 69.

Sūtra That Perfectly Summarizes the Dharma (*Chos yang dag par bsdus pa'i mdo*, *Dharmasaṃgīti-sūtra*). Toh. 238.

Sūtra That Teaches the Tathāgata Essence (*De bzhin gshegs pa'i snying po bstan pa'i mdo*, *Tathāgatagarbha-sūtra*). Toh. 258.

Sūtra to Vyūharāja on the Qualities of All Dharmas (*Yon tan bkod pa'i mdo*, *Sarvadharmaguṇavyūharāja-sūtra*). Toh. 114.

Synopsis That Asserts the View of Mañjuśrī (*'Jam dpal gyi lta 'dod mdor bstan*). NL.

Tale with a Sow (*Phag mo'i rtogs brjod*, *Sūkarikāvadāna*). Toh. 345.

Tantra of Complete Union (*Kun tu kha sbyor gyi rgyud*). Toh. 1199.

Tantra of Kīlaya (*Phur pa'i rgyud*). NL.

Tantra of Secret Union (*sNyoms 'jug gsang ba'i rgyud*). NL.

Tantra of Supreme Gnosis (*Ye shes dam pa'i rgyud*). NL.

Tantra of Taking the Essence (*sNying po rnam par len pa'i rgyud*). NL.

Tantra of the All-Creating King (*Kun byed rgyal po'i rgyud*). Ng. 10.

Tantra of the Arising of Saṃvara (*sDom 'byung bde mchog 'byung ba'i rgyud*, *Saṃvarodaya-tantra*). Toh. 373.

Tantra of the Array of Commitments (*Dam tshig bkod pa'i rgyud*, *Samayavyūha*). Ng. 200 or 80.

Tantra of the Display of the Wheel of Perfection (*'Khor lo chub pa rol pa'i rgyud*). NL.

Tantra of the Empowerment of Vajrapāṇi (*Lag na rdo rje dbang bskur ba'i rgyud*, *Vajrapāṇyabhiṣeka-mahā-tantra*). Toh. 496.

Tantra of the Equalizing Secret (*gSang ba kun snyoms kyi rgyud*). NL.

Tantra of the Exhaustion of the Four Elements (*'Byung bzhi zad pa'i rgyud*). NL.

Tantra of the Flower Array (*Me tog bkod pa'i rgyud*). NL.

Tantra of the Garland of Flames (*Me lce phreng ba'i rgyud*). NL.

Tantra of the Great Samantabhadra Dwelling in Oneself (*Kun tu bzang po che ba rang la gnas pa'i rgyud*). Ng. 485.

Tantra of the Net of Magical Display (*sGyu 'phrul drva ba*). It has not been possible to identify this tantra with certainty.

Tantra of the Precious Gathering of All (*Kun 'dus rin po che'i rgyud*). NL.

Tantra of the Questions of Subāhu (*dPung bzang gi mdo Subāhu-paripṛcchā-tantra*). Toh. 805.

Tantra of the Secret Ḍākinī (*mKha' 'gro ma gsang ba'i rgyud*, *Ḍākinī-guhyajvāla-tantra*). Toh. 408.

Tantra of the Sublime Yoginī (*rNal ’byor ma dam pa’i rgyud*). NL.

Tantra of the Supreme Samaya (*Dam tshig mchog gi rgyud*). NL.

Tantra of the Three Verses on the Wisdom Mind (*dGongs pa tshigs gsum pa’i rgyud*). Ng. 341.

Tantra of the Three Verses. See *Tantra of the Three Verses on the Wisdom Mind.*

Tantra of the Union of All the Buddhas (*Sangs rgyas mnyam sbyor*). Ng. 538.

Tantra of the Vajra Ḍāka (*rDo rje mkha’ ’gro’i rgyud*, *Vajraḍāka-tantra*). Toh. 370.

Tantra of the Vajra Flame (*rDo rje me lce’i rgyud*). NL.

Tantra of the Vajra Staff of Vajrapāṇi (*rDo rje be con gyi rgyud, Vajrapāṇi-nīlāmbaravidhivajradaṇḍa-tantra*). Toh. 456.

Tantra of the Vajra Tent (*rDo rje gur Ḍākinī-vajrapañjara-tantra*). Toh. 419.

Tantra of the Vastness of Space (*Nam mkha’ klong yangs kyi rgyud*). Pt. 20.

Tantra of the Wheel of Bliss (*’Khor lo bde ba’i rgyud*). NL.

Tantra of Vairocana’s Enlightenment (*rNam snang mngon byang*, *Vairocanābhisaṃ-bodhi*). Toh. 494.

Tantra of Vajra Vetālī (*rDo rje ro lang gi rgyud*). NL.

Tantra of Victory by Nonduality (*gNyis med rnam rgyal*, which refers to *dPal de bzhin gshegs pa thams cad kyi gsang ba rnal ’byor chen po rnam par rgyal ba zhes bya ba mnyam pa nyid gnyis su med pa’i rgyud kyi rgyal po rdo rje dpal mchog chen po brtag pa dang po*, *Śrī-sarvatathāgata-guhyatantra-yoga-mahārāja-advayasamatā-vijaya-nāma-vajra-śrī-paramamahākalpa-ādi*). Toh. 453.

Tantra on Seizing the Essential Meaning (*sNying po’i don len pa’i rgyud*). NL.

Tantra That Drives Back Armies (*dPung rnam par bzlog pa’i rgyud*). NL.

Teaching on the Benefits of Generosity (*sByin pa’i phan yon bstan pa’i mdo*, *Dānānuśaṃsā*). Toh. 183.

Three Stages (*Rim gsum*). NL.

Torch of the Three Methods (*Tshul gsum pa’i sgron me*). Toh. 3707.

Two Segments (*brTag gnyis*). The condensed *Hevajra Tantra in Two Segments*. Toh. 417.
Vajra Garland (*rDo rje phreng ba*, *Vajramālā*). Toh. 445.
Vajra Mirror (*rDo rje me long*). Ng. 533.
Vajra Net (*rDo rje drva ba*). NL.
Vajra Net Tantra (*rDo rje dra ba'i rgyud*). NL.
Vajra Pinnacle Tantra (*rDo rje rtse mo*). Ng. 835.
Vajra Sun (*rDo rje nyi ma*). NL.
Verses for Prasenajit (*gSal rgyal gyis zhus pa*, *Prasenajidgāthā*). Toh. 322.
Verses on Circumambulating Reliquaries (*mChod rten skor ba'i tshigs bcad*, *Caityapradakṣiṇagāthā*). Toh. 321.
Verses That Summarize the Perfection of Wisdom (*sDud pa tshigs su bcad pa*, *Prajñāpāramitāsaṃcayagāthā*). One of the Prajñāpāramitā sūtras. Toh. 13.
Vinaya scriptures. Toh. 1–7.
White Lotus of Compassion (*rNying rje pad ma dkar po'i mdo*, *Karuṇāpuṇḍarīka-sūtra*). Toh. 112.
Word of Mañjuśrī (*'Jam dpal zhal lung*). NL.

Canonical Treatises

Anon. *Prayer of Maitreya* (*Byams pa'i smon lam*, *Āryamaitreya-praṇidhāna*). Toh. 4378.
Āryaśūra. *Series of Lives* (*sKyes rabs*, *Jātakamālā*). Toh. 4150.
Asaṅga. *Bodhisattva Stage* (*Byang sa*, *Bodhisattvabhūmi*). One of the *Treatises on the Stages* by Asaṅga. Toh. 4037.
———. *Commentary on the "Sublime Continuum"* (*Theg pa chen po rgyud bla ma'i bstan bcos rnam par bshad pa*, *Mahāyānottaratantraśāstravyākhyā*). Toh. 4025.
———. *Treatises on the Stages* (*Sa sde*), which refers to Asaṅga's *Stages of Yogic Practice* (*rNal 'byor spyod pa'i sa*, *Yogācārabhūmi*) and its related treatises. Toh. 4035–42.
Asvabhāva. *Compendium of the Great Vehicle with Appended Commentary* (*Theg pa chen po bsdus pa'i bshad sbyar*,

Mahāyānasaṃgrahopanibandhana). A commentary on Asaṅga's *Mahāyānasaṃgraha*. Toh. 4051.

Aśvaghoṣa. *Fifty Verses on the Teacher* (*bLa ma lnga bcu pa*, *Gurupañcāśikā*) Toh. 3721.

———. *Letter of Consolation* (*Mya ngan bsal ba*, *Śokavinodana*) Toh. 4177.

Atiśa Dīpaṃkaraśrījñāna. *Analysis of Actions* (*Las rnam 'byed*, *Karmavibhaṅga*). Toh. 3959.

———. *Lamp for the Path* (*Lam sgron*, *Bodhipathapradīpa*). Toh. 3947.

Bhāvaviveka. *Precious Lamp of the Middle Way* (*dBu ma rin po che'i sgron ma*, *Madhyamakaratnapradīpa*). Toh. 3854.

Buddhaguhya. *Graded Path of the Magical Manifestation Tantra* (*sGyu 'phrul lam rim*). NL.

Candragomin. *Letter to a Disciple* (*sLob spring*, *Śiṣyalekha*). Toh. 4183.

———. *Twenty Verses on the Vows of a Bodhisattva* (*sDom pa nyi shu pa*, *Bodhisattvasaṃvaraviṃśaka*). Toh. 4081.

Chandrakīrti. *Introduction to the Middle Way* (*dBu ma la 'jug pa*, *Madhyamakāvatāra*). Toh. 3861. Translated by the Padmakara Translation Group and published under the same title. Boulder, CO: Shambhala Publications, 2004.

———. *Seventy Stanzas on Refuge* (*sKyabs 'gro bdun cu pa*, *Triśaraṇa[gamana]saptati*). Toh. 3971.

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Commentary on the First Part of the "Hundred Parables on Action" (*Las brgya pa'i stod 'grel*). NL. Indrabhūti. *Accomplishment of Gnosis* (*Ye shes grub pa*, *Jñānasiddhi-nāma-sādhanopāyikā*). A commentary on tantra. Toh. 2219.

Jñānagarbha. *Distinguishing the Two Truths* (*bDen gnyis rnam par 'byed*, *Satyadvayavibhaṅga*). Toh. 3881.

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Ekajati



Rahula

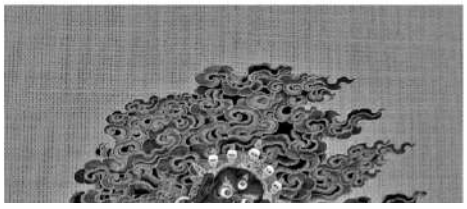


Dorje Lekpa



Shenpa Marnak

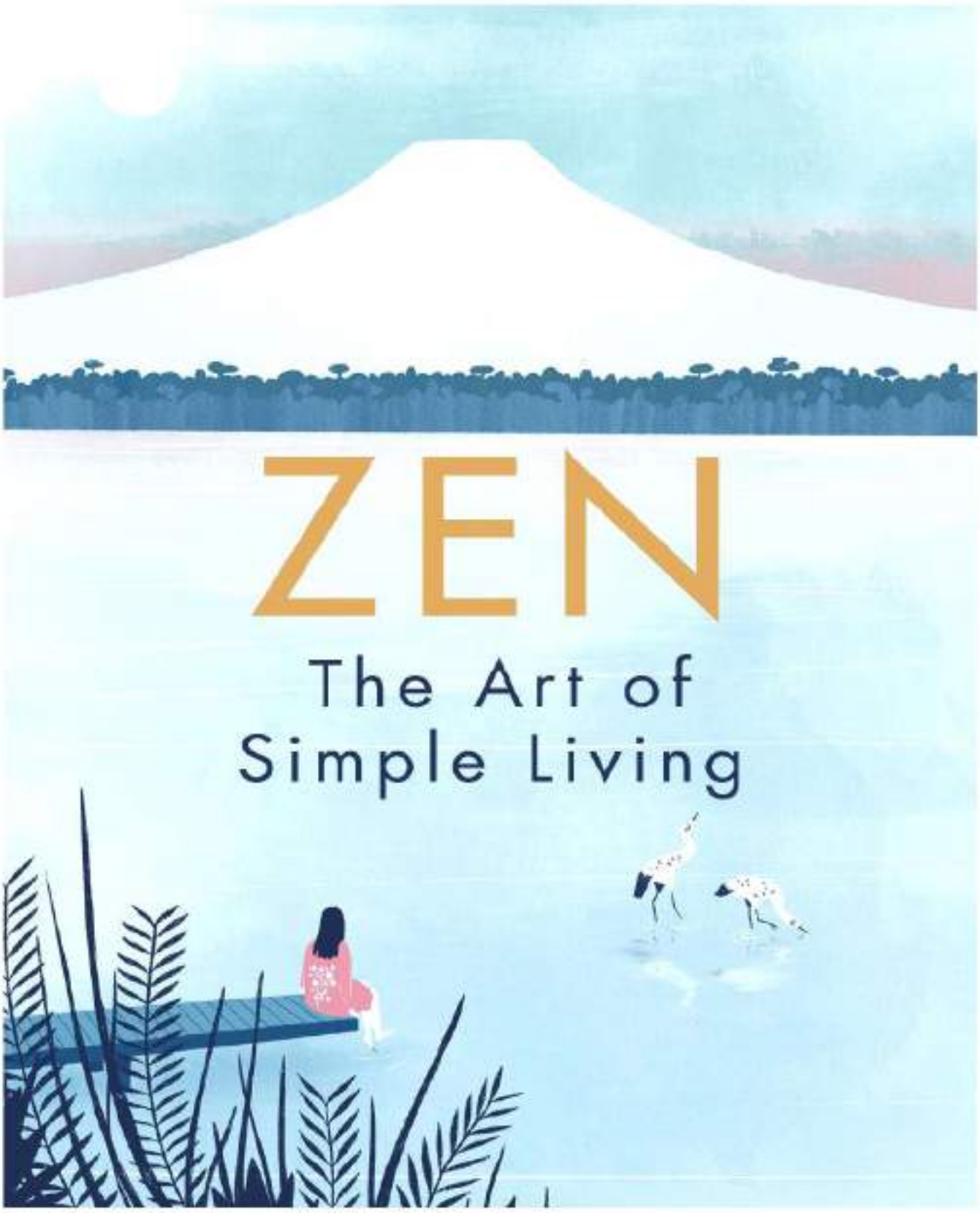




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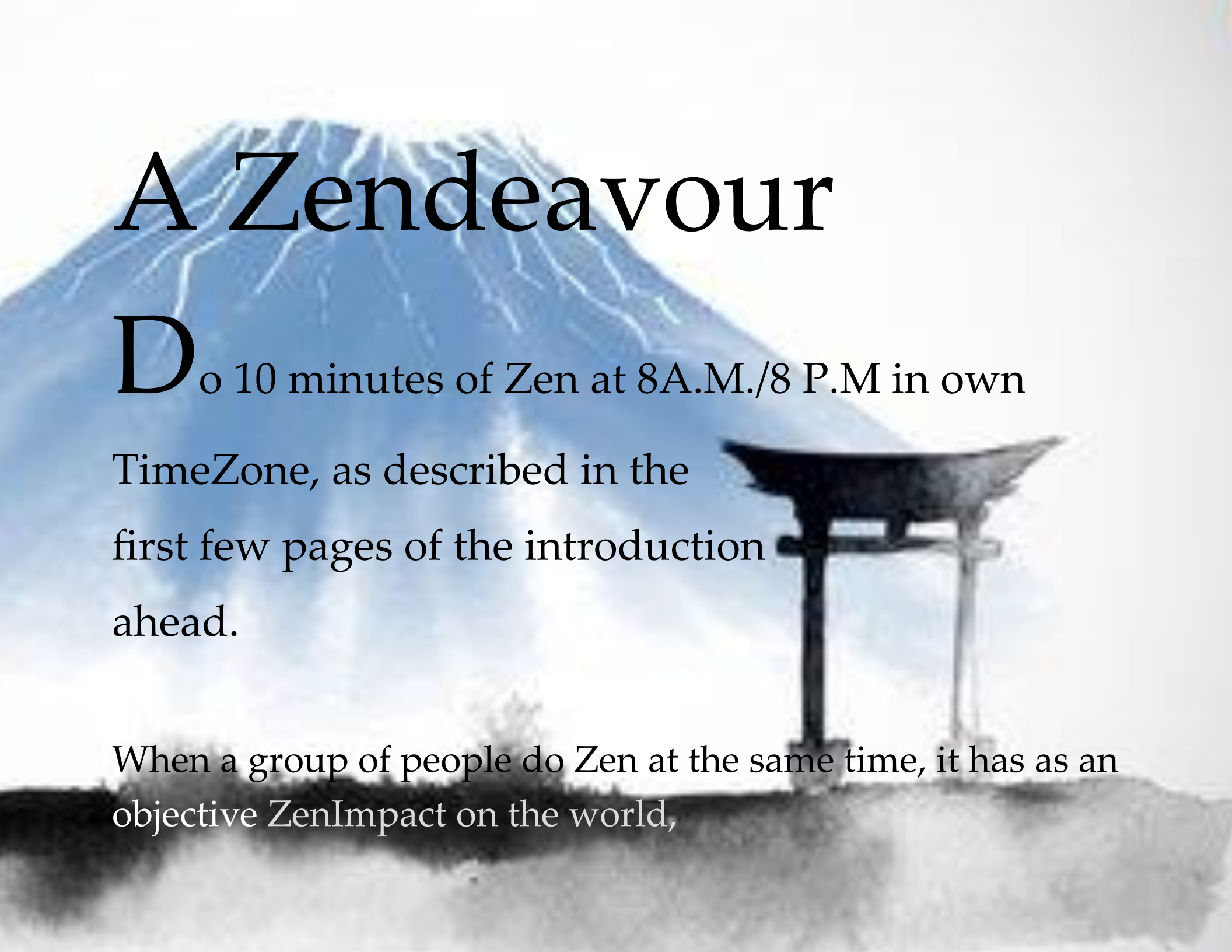
ZEN

The Art of Simple Living

Shunmyō Masuno

From the Japanese million-copy bestselling author

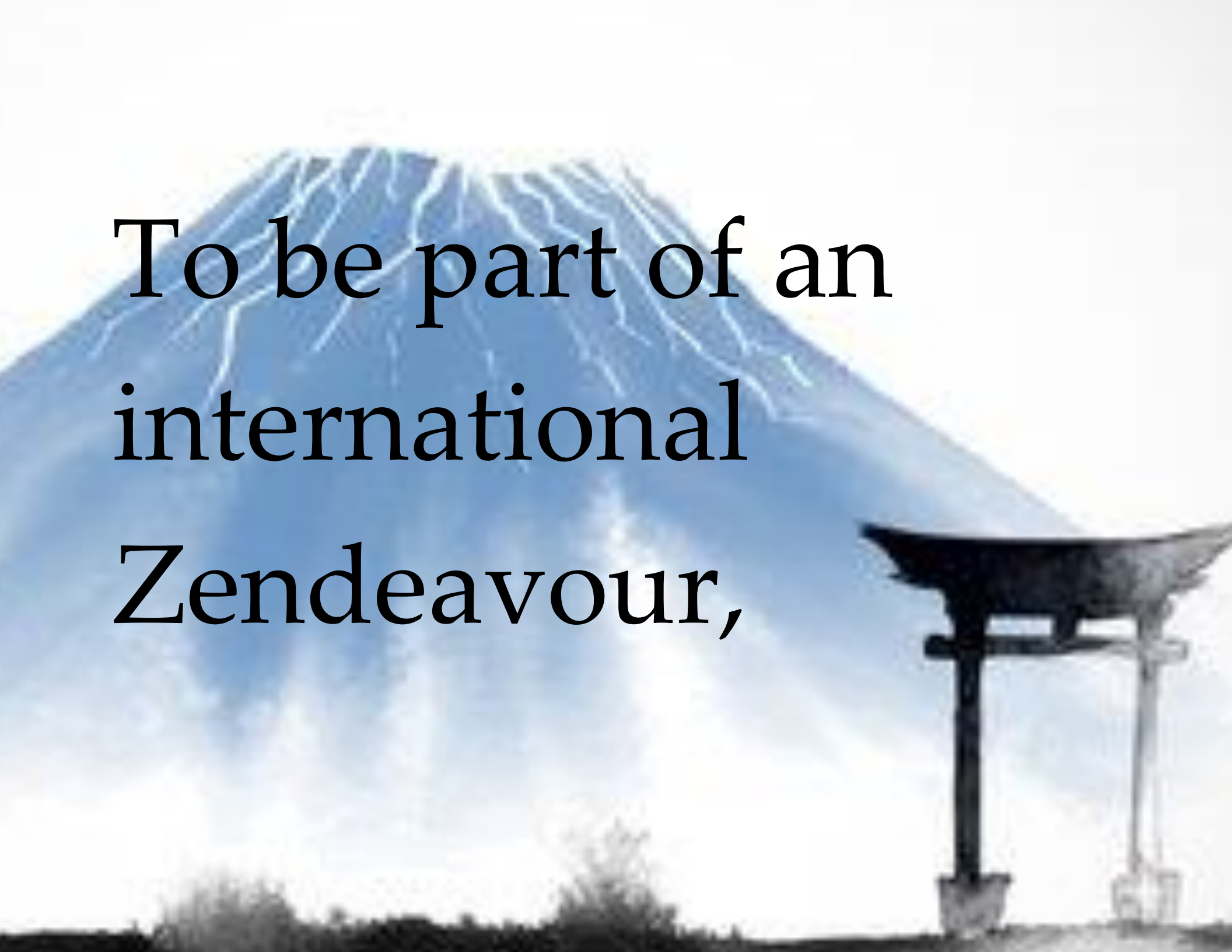




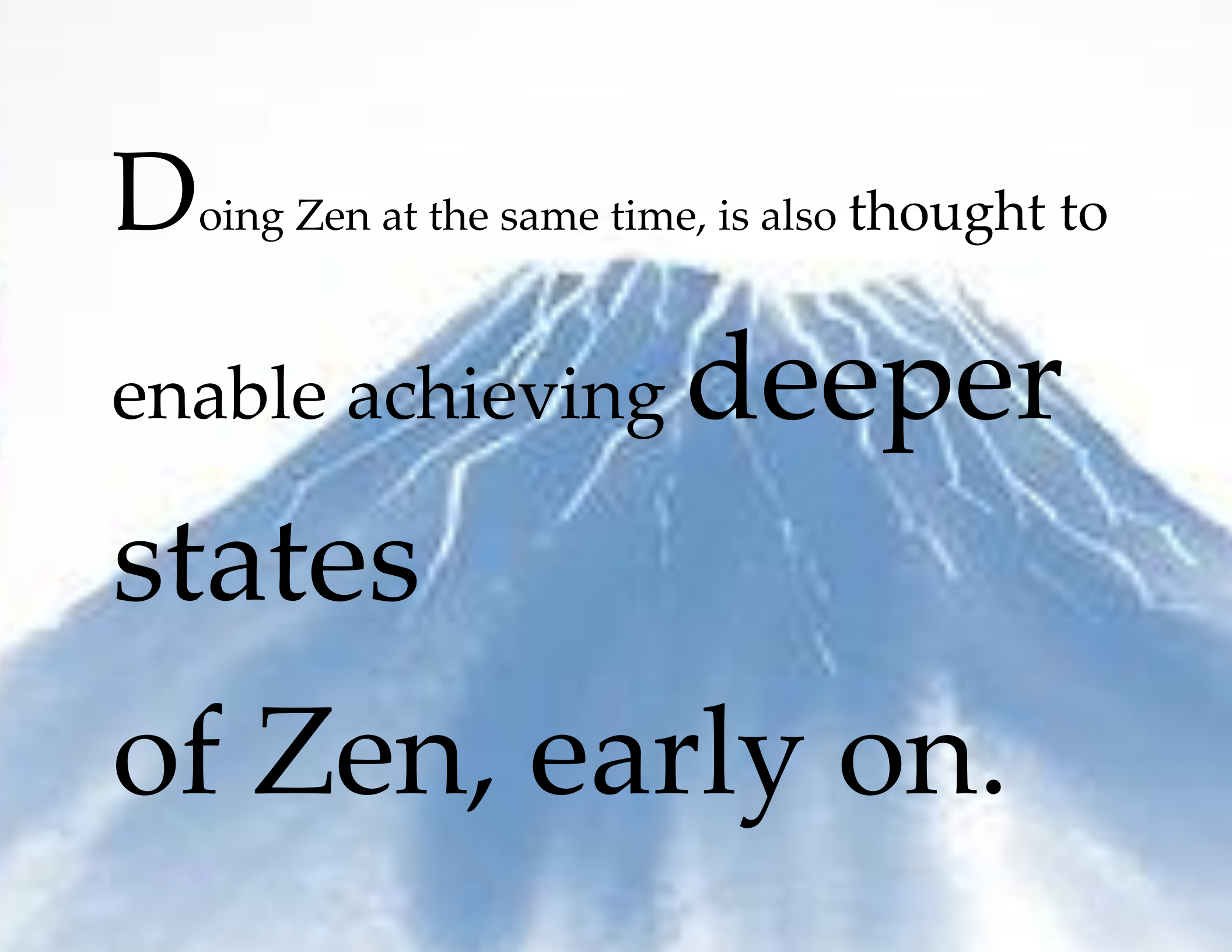
A Zendeavour

Do 10 minutes of Zen at 8A.M./8 P.M in own TimeZone, as described in the first few pages of the introduction ahead.

When a group of people do Zen at the same time, it has as an objective ZenImpact on the world,

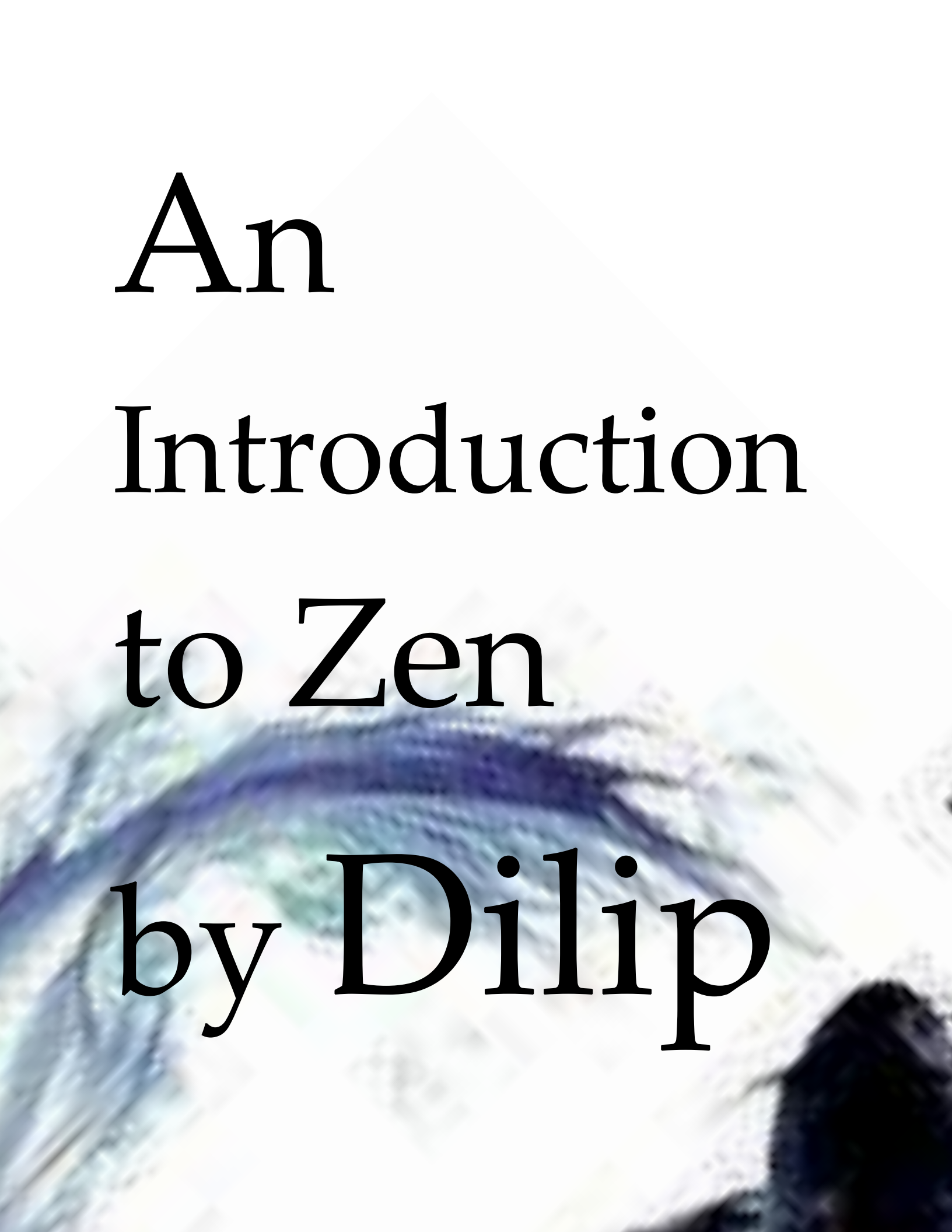

To be part of an
international
Zendeavour,


D. 10 minutes of
Zen,
as described in the introduction ahead,
at 00:00 GMT/14:00
GMT.


Doing Zen at the same time, is also thought to
enable achieving deeper
states
of Zen, early on.



An Introduction to Zen by Dilip



The Universe is made of different dimensions of existence – both higher and lower. On the same plane there are parallel dimensions.

The individual, through an effort such as Zen, understands the way the awareness transcends all those dimensions, into the beyond.

The wisdom of Zen enables humans not only to transcend, but also to build a beautiful, joyous, and soulful world.

Study the appended book, deeply, meditatively, one page a day. Zen has no Dogma, one goes beyond the words into a direct understanding.

The mode of study and reading, focused on direct understanding, and not on the text itself is called reality reading.

Do share the book widely, so that an endeavour to build a greater world of depth and meaning is set in flow.



Zen Meditation #1

Focus the awareness on to the tip of the nose. Keep the attention on the breath. Observe the breath fill the body, Observe the breath form the body. Breathe Naturally. Breathe Deep.

Form the body in the breath.

The theory of this has to do with that the tip of the nose is a geometric collapse point into the Zeroth order Zero. The dimensional zeros have also a correspondence to the spinal spaces, and the Zeroth order Zero is below the base of the spine.

Zen Meditation #2

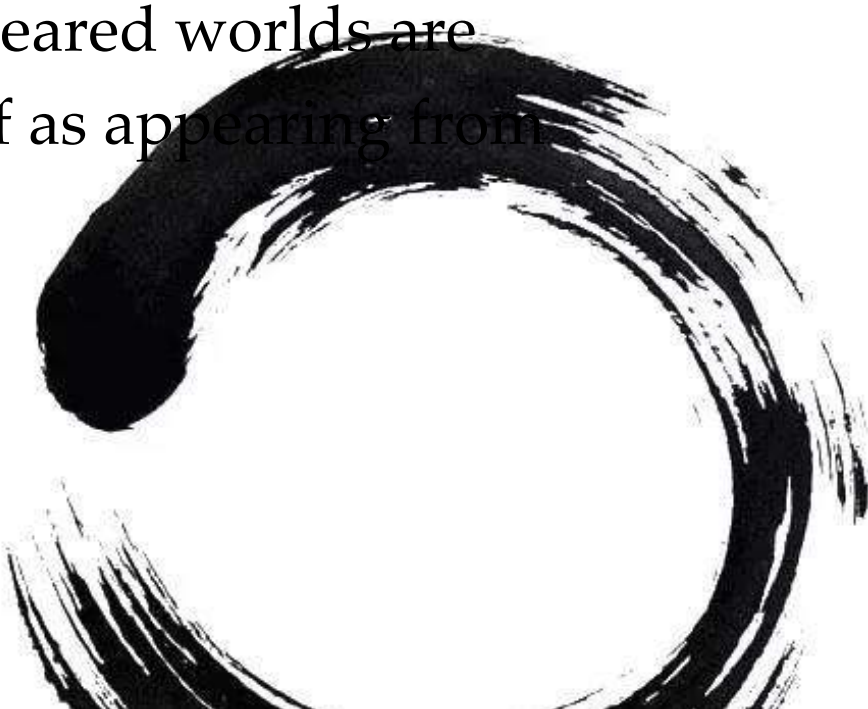
Observe the breath as one breathes

naturally, into the lower abdomen space, that is - the Hara Space. Allow the breath to flow naturally, deep, into the Hara.

The breath flows naturally along the front of the body, enters the Hara Space.

Zen And The Breath

Zen observes the breath to unveil the beyond. The individual breath is One function with the he universal ether flow. The higher order mathematical scan of the universe-math artifact appears in perception as the ether flow. And thus, the phenomenon of appeared worlds are mystically spoken of as appearing from ether.



The Enso Often appears in Deep Zen.

It’s a view, of that movement of the mathematical awareness driven system as the awareness situates itself on the higher order zeros – In f act, the mathematically overlapped zeros of different orders, including the zeroth Order.

The Blissful Void

Of Zen

When the awareness is withdrawn from all the mathematical scan vectors, outward N-Spatial directionalities, nullified, the vectors being the perception that appears as it engages and processes phenomenon, then the awareness is situated in the Blissful Void of Zen.

Abide in the Blissful Void of Zen.

Don’t Forget to Share the EBook with the World!

On the path, the virtue of good action propels one forward. Sharing the information presented here with the world, is one such action of great transformative power.

Occasionally, do share the PDF, online – on social media and so forth. Find Creative Ways to bring the information into the world, and uplift oneself, the world – the world immediately around oneself, and the greater world as well!

Do study One Page of the Appended Book, Daily,

..In a profound, deep and meditative sense.



ZEN
The Art of Simple Living

100 Daily Practices from a Japanese Zen Monk for a Lifetime of Calm and Joy



SHUNMYŌ MASUNO

Illustrated by Zanna and Harry Goldhawk
Translated by Allison Markin Powell



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About the Author



Shunmyō Masuno is the head priest of a 450-year-old Zen Buddhist temple in Japan, an award-winning Zen garden designer for clients all over the world and a professor of environmental design at one of Japan's leading art schools. He has lectured widely around the world.

foreword

JUST SUBTLE SHIFTS IN YOUR HABITS AND PERSPECTIVE
THAT'S ALL YOU NEED TO LIVE SIMPLY

You visit a temple or shrine in an ancient city, and look out at the tranquil gardens.

You break into a sweat climbing a mountain, and enjoy the sweeping vista from the summit.

You stand before a crystal-blue sea, and just stare out at the horizon.

Have you experienced this sense of being refreshed, in such extraordinary moments when you are removed from the hustle and bustle of everyday life?

Your heart feels lighter, and a warm energy surges through your body. The worries and stresses of daily life vanish for an instant, and you can just feel yourself, alive in this moment.





Nowadays, many people have lost their footing – they are worried and confused about how to live their lives. That is why they seek out the extraordinary, in an attempt to reset their mental balance.

But. Still.

Even once you have pushed reset, the extraordinary remains outside of the everyday.

When you return to your regular life, stress accumulates and the mind frays. Feeling burdened, again you seek out the extraordinary. Does this never-ending cycle sound familiar?

No matter how much you lament the complexities of life, changing the world is no simple task.

If the world is not going the way you want it to, perhaps it is better to change yourself.

Then, whatever world you encounter, you can move through it comfortably and with ease.

Instead of going out of your way to seek the extraordinary, what if you could live in a more carefree way, just by subtly changing your regular everyday life?

This book is about just that: simple living, Zen style.

Changing your lifestyle doesn't need to be difficult.

Slight changes in your habits. A subtle shift in your perspective.

You don't need to go to the ancient Japanese capitals of Kyoto or Nara; you don't need to climb Mount Fuji; and you don't need to live near the ocean. With really only minor effort, it is possible to savour the extraordinary.

In this book, I will show you how to do so, with the help of Zen.

Zen is based on teachings that are fundamentally about how humans can live in the world.

In other words, Zen is about habits, ideas and hints for living a happy life. A treasure trove, if you will, of deep yet simple life wisdom.

Zen teaching is represented by a series of four phrases, which mean, essentially: 'Spiritual awakening is transmitted outside of the sutras, and cannot be experienced through words or letters; Zen points directly to the human mind, and enables you to perceive your true nature and attain Buddhahood.' Rather than be fixated on the written or spoken word, we should encounter our essential selves as they exist in the here and now.

Try not to be swayed by the values of others, not to be troubled by unnecessary concerns, but to live an infinitely simple life, stripped of wasteful things. That is 'Zen style'.



Once you adopt these habits – which I promise are simple – your worries will disappear.

Once you develop this simple practice, life becomes so much more relaxed.

It is precisely because of how complex the world is that Zen offers these hints for living.



Nowadays, Zen is receiving more and more attention, not only in Japan but abroad as well.

I serve as the head priest of a Zen temple, and I also work as a Zen garden designer – not just for Zen temples but also for hotels and foreign embassies and such. Zen gardens are not just for Japanese people – they transcend religion and nationality and can capture the hearts of Westerners as well.

Rather than frowning at the idea of Zen, try simply standing before one of these gardens. It can refresh your mind and spirit. The chatter and ripples in your mind suddenly grow silent and still.

I find that encountering a Zen garden can convey far more about Zen concepts than reading any number of texts explaining the philosophy.

That is why I have chosen to make this book practical. Instead of merely understanding Zen intellectually, I hope you will adopt the book's practices as your own sort of training.

Keep this book by your side, and whenever anxiety or worries rear their head, turn to these pages.

The answers you seek are within.

Gasshō
SHUNMYŌ MASUNO

part one

30 Ways to Energize Your 'Present Self'

Try making a subtle shift in your habits



1. MAKE TIME FOR EMPTINESS

First, observe yourself

Be with yourself as you are, but without haste, without impatience

In our everyday lives, do any of us have time to think about nothing?

I imagine most people would say, 'I don't have a moment to spare for that.'

We're pressed for time, pressured by work and everything else in our lives. Modern life is busier than ever. All day, every day, we try our best just to do what has to get done.

If we immerse ourselves in this kind of routine, unconsciously but inevitably we lose sight of our true selves, and of true happiness.

Any given day, a mere ten minutes is all you need. Try making time for emptiness, for not thinking about anything.

Just try clearing your mind, and not being caught up in the things around you.

Various thoughts will float up in your mind, but try to send them away, one by one. When you do so, you will begin to notice the present moment, the subtle shifts in nature that are keeping you alive. When you are not distracted by other things, your pure and honest self can be revealed.

Making time for not thinking about anything – that is the first step towards creating a simple life.

2. WAKE UP FIFTEEN MINUTES EARLIER

The prescription for when there is no room in your heart

How being busy makes you lose heart

When we are short on time, this scarcity extends to our heart as well. We automatically say, 'I'm busy – I don't have time.' When we feel this way, our mind becomes even more hectic.

But are we really so busy? Aren't we the ones who are pushing ourselves to hurry?

In Japanese, the character for 'busy' is written with the symbols for 'lose' and 'heart'.

It's not that we are busy because there isn't enough time.

We are busy because there is no room in our heart.

Especially when things are hectic, try waking up fifteen minutes earlier than usual. Lengthen your spine, and take slow breaths from the point below your navel – the spot we refer to as the *tanden*. Once your breathing is in order, your mind will naturally settle into stillness as well.



Then, while you enjoy a cup of tea or coffee, look out the window at the sky.
Try to listen for the warbling of little birds.

How peculiar – just like that, you create space in your mind.

Waking up fifteen minutes earlier magically liberates you from busyness.

3. SAVOUR THE MORNING AIR

The monk's secret to a long life is found here

Each day is not the same

It is said that Buddhist monks who practise Zen live long lives.

Of course, diet and breathing techniques are contributing factors, but I believe that a regular and orderly lifestyle exerts a positive influence, both spiritually and physically.

I rise each morning at 5 a.m., and the first thing I do is fill my lungs with the morning air. As I walk around the temple's main hall, reception hall and priests' quarters, opening the rain shutters, my body experiences the changes of the seasons. At 6.30 a.m. I perform the Buddhist liturgy by chanting scripture, and then I have breakfast. What follows is whatever the business of that particular day is.

The same process repeats itself every day, but each day is not the same. The taste of the morning air, the moment when the morning sunlight arrives, the touch of the breeze on your cheek, the colour of the sky and of the leaves on the trees – everything is constantly shifting. Morning is the time when you can thoroughly experience these changes.

This is why monks perform zazen meditation before dawn, in order to physically experience these changes in nature.

With the first zazen practice of the day, *kyoten* zazen – morning zazen – we nourish our mind and body by breathing in the beautiful morning air.

4. LINE UP YOUR SHOES WHEN YOU TAKE THEM OFF

This will beautify your life

Disorder in your mind shows in your feet

It has long been said that you can tell a lot about a household by looking at its entrance hall, especially in Japanese homes, where we remove our shoes upon entering. If the footwear is perfectly lined up, or if it is all in a jumble … you can know the state of mind of those who live there by just this one detail.

In Zen Buddhism we have a saying that means 'Look carefully at what is under your own feet.' It has a literal meaning, but it also suggests that those who do not pay attention to their foot- steps cannot know themselves, and cannot know where their life is going. This may sound like an exaggeration, but such a small thing really can have a tremendous influence on the way you live.

When you come home, take off your shoes and line them up neatly by the front door. Just this one thing. It takes only seconds.



Yet by cultivating this habit, everything about your life will be inexplicably sharper and more orderly. It will beautify your life. This is human nature.

First, try turning your attention to your feet.

By lining up your shoes, you are taking the next step towards where you are going.

5. DISCARD WHAT YOU DON'T NEED

It will refresh your mind

Part with old things before acquiring new ones

When things aren't going well, we tend to think we are lacking in something. But if we want to change our current situation, we should first part with something before we look to acquire something else. This is a fundamental tenet of simple living.

Discard your attachments. Let go of your assumptions. Reduce your possessions. Living simply is also about discarding your physical and mental burdens.

It's amazing how refreshed we can feel after a good cry. Crying clears out whatever weight you were carrying in your heart. You feel energized to try again. I have always felt that the Buddhist concept of the 'enlightened mind' – the Japanese characters for which depict a 'clean mind' – refers to this 'refreshment' of the spirit.

The act of discarding, of detaching from mental and physical burdens, from the baggage that weighs us down, is extremely difficult. Sometimes it can be accompanied by real pain, as when we part with someone who is dear to us.

But if you want to improve the way things are, if you want to live with a light heart, you must start by discarding. The moment you detach, a new abundance will flow into your life.

6. ORGANIZE YOUR DESK

Cleaning hones the mind

Your desk is a mirror that reflects your inner mind

Take a look at the desks around you at the office. The people who always have tidy desks are most likely good at their jobs. In contrast, those whose desks are always cluttered may be unsettled and have trouble focusing on their work.

When things get out of order, straighten them out. When things get messy, clean them up. Before you finish work for the day, tidy up and straighten out your desk. People who are in the habit of doing so feel more clear-headed. They are able to focus one hundred per cent, without distraction, on their work.

In Zen temples, monks do cleaning every morning and every evening. We clean with all our heart, though not because the temple is dirty. The purpose is not only to make the temple sparkle, but also to polish our minds through the act of cleaning.

With every sweep of the broom, you clear out the dust in your mind.

With every swipe of the cloth, your heart gleams brighter.

This applies to your desk at the office as well as to the rooms in your home. Do not allow yourself to be disrupted by your anxieties or troubles – the key to keeping your mind invigorated is to first put the things around you in order.

7. MAKE A DELICIOUS CUP OF COFFEE

The happiness to be found in taking your time

When we eliminate effort, we eliminate life's pleasures

What do you do when you want a cup of coffee? If you're at home, you turn on the coffee maker. Or if you're out, you buy a cheap cup of coffee. These are both perfectly natural.

But imagine a different scenario.

First, you go out into the woods and collect firewood. You make a fire and boil water. As you grind the coffee beans, you look up at the sky and say, 'What a beautiful day.'

Coffee brewed this way is likely to taste much better than coffee from a machine. The reason why, perhaps, is because each step in the process has been brought to life – collecting firewood, starting the fire, grinding the beans. There is nothing extraneous in any of these actions. That is what I call living.

Life requires time and effort. That is to say, when we eliminate time and effort, we eliminate life's pleasures.

Every so often, experience the flip side of convenience.



8. PUT PEN TO PAPER WITH CARE

Your true self can be seen in your handwriting

Turn your attention inwards

Zen monks have always had an interest in calligraphy and painting.

What do calligraphy and painting represent for us, in particular as part of a Zen practice? Our interest is not in leaving behind work of lasting value, or in taking pride in our skills, but rather in attempting to express ourselves through the artwork.

For example, there is an indescribable intensity in the calligraphy of the celebrated Zen monk Ikkyū. The spirit that is expressed in his work overwhelms those who see it. Similarly, in the landscape paintings of Sesshū, the waves of blurred ink contain the essence of his spirit.

You could say that their calligraphy and paintings are distillations of their inner selves.

The practice of calligraphy and painting is a way of connecting with your inner self. You let go of distractions and simply allow the brush to move across the paper.

Consider trying to write or draw with care – not with the intention of showing it to others, but rather by mindfully facing your inner self.

Your true self will show through, in a single line or letter.

9. TRY USING A LOUD VOICE

This is a way to get yourself motivated

Speak from your belly and awaken your brain

Have you ever encountered a Zen monk chanting sutras?

His voice resonates in the temple hall as he chants the sutra as an offering at full volume. And if there are several monks chanting, the intensity of their voices seems to reverberate from the very earth.

Why do they chant sutras with such vigour? There is a good reason.

When you speak loudly, as a matter of course, you are able to hear your own voice clearly. But moreover, it stimulates and activates your brain. We monks rise early and chant sutras first thing as a means of awakening our brain.

In order to chant loudly, we must assume the proper posture and breathe from the abdomen. Opera singers use the same technique. This is very good for your body. So it makes sense that monks chant sutras so loudly.

Once a day, try using a loud voice, even if you just put a lot of heart into your morning greeting. You may be surprised by how good it feels.

10. DO NOT NEGLECT YOUR MEALS

Make your meals about the eating

'Eat and drink with your whole heart'

When you eat, are you focused on the act of eating?

Breakfast is something you race through as you head out the door. Lunch is taken with office mates as you talk about work. And dinner is eaten while watching television. The act of eating is all too often neglected, isn't it?

In Zen Buddhism we have a saying: 'Eat and drink with your whole heart.' It means that when you drink a cup of tea, focus only on drinking the tea. When you eat a meal, focus only on eating that meal. As you enjoy a dish, think about the people who cooked it. Visualize the field where the vegetables were grown. Feel a sense of gratitude for the bounty of nature.



All our food passes through the hands of a hundred people before it reaches us. By adopting this mindset as you take your meals, perhaps you will become aware of how fortunate you are.

Why do we take pleasure in delicious things?

Because the life in us savours that which has been cultivated by the life in another.

11. WHEN EATING, PAUSE AFTER EVERY BITE

Savour the sense of gratitude

Zen practice is not just seated meditation

The meals of practising Zen monks are based on Shōjin cuisine or Buddhist vegetarian cuisine. Breakfast (*shoshoku*) consists of rice porridge and pickles. Lunch (*tenshin*) is rice and soup, again with pickles. And dinner (*yakuseki*) is a simple meal, though usually the largest of the day, consisting of a vegetable dish and more rice and soup. Seconds are offered only of rice, and meat is never eaten.

The proper way to take Zen meals involves something called 'the Five Reflections'. To put it simply:

1.
We consider the efforts of those who brought us the food and are grateful for it.

2.
We reflect upon our own actions and quietly partake.

3.
We savour the food, without greed, anger
or obliviousness.

4.
We regard the food as medicine to nourish a healthy body and to sustain our spirit.

5.

We thankfully receive the food as part of our harmonious path towards enlightenment.

We reflect upon these five things at each meal, expressing gratitude for the food, and we pause after every bite, setting down our chopsticks. The purpose of this pause is to enable us to savour the feelings of gratitude with each bite we take.

Meals are not simply to satisfy hunger. They are an important time to practise our training.

12. DISCOVER THE BENEFITS OF A VEGETABLE-CENTRIC DIET

A vegetarian fast is a 'quick cleanse' for your mind and body

Inspired by a high priest's beautiful posture

Virtuous monks have a beautiful appearance.

I don't mean that they have an attractive face or that they are stylish; I'm talking about an invigorating beauty that seems to shine through in their skin and body. Their posture, whether seated or standing, is beautiful. Their appearance has been steadily polished by the conscientious daily practice of rising early for Zen training.

There is a direct link between mind and body. When you hone your mind, your renewed vitality naturally shows in your body as well.

Food typically does not serve merely the body. It also has a significant effect on the mind. Food is what creates both your body and your mind.

When you adopt a vegetable-centric diet, your mind becomes peaceful, untroubled by minor irritations. It shows in the clarity of your skin. In contrast, eating nothing but meat inspires a combative spirit. Before you know it, your skin starts to discolour.

I realize that it may be too much to completely eliminate meat and fish from your diet.

My recommendation: try eating only vegetables one day a week.

13. SEEK OUT YOUR FAVOURITE WORDS

Time for being with your mind

For example, 'All things come from nothingness' – a Zen phrase to free yourself from attachments

In the old days, all Japanese homes featured an alcove called a *tokonoma*.

A hanging scroll would be placed in the *tokonoma*, and people could reflect on it whenever they were at home. Whether it held a favourite painting or the calligraphy of a guiding principle, the *tokonoma* revealed the spirit and lifestyle of those who lived there.

Consider decorating your home with calligraphy – it could be an inspiring saying, a quote from someone you admire or something that allows for self-reflection. You don't need an alcove – your living-room wall serves just as well. It doesn't matter whether the calligraphy is particularly skilful, either. Gazing upon it provides time and space for serene contemplation.

If you cannot think of which words to choose, I can suggest these:

'Within nothingness there is infinite potential.'

It means that human beings are born possessing nothing.

Yet within all of us lies infinite potential.

For this reason, there is nothing to fear. There is nothing to worry about. This is truth.

14. PARE DOWN YOUR BELONGINGS

Acquire only what you need

The concept of exhausting the essence of things

Among the temples in Kyoto, the rock garden at Ryōan-ji and the grounds at Daisen-ji serve as exemplary models of Zen gardens.

Both are what are called dry landscape gardens, because they evoke beautiful landscapes without employing ponds or streams or other water elements.



The fact is that even when there is no water present you can still sense a mountain stream flowing.

In your head, picture a scene with a water element, and allow your mind to linger there.

These gardens are truly representations of our mindset free.

It is not always necessary to have water to convey the idea of it flowing. Eliminate everything extraneous, and create a garden using what you have at hand. Even when you have only one of something, there are various ways you can put it to use with imagination and ingenuity.

In the course of your everyday shopping, before you acquire something new, give some thought to whether you really need it, and take another look at what you already have.

Acquiring lots of things isn't freedom.

What's important is acquiring the mindset of using things freely.

15. ARRANGE YOUR ROOM SIMPLY

Doing so will simplify your mind as well

The difference between simplicity and frugality

The relationship between the mind and the body is like that between the chicken and the egg.

If you cultivate a simplified mindset, your body, too, will naturally become lean. Conversely, if you pay attention to your diet and strengthen your body, your mind, too, will become healthier and stronger.

The same is true about the connection between your mind and your physical space. If you wish to simplify your inner self, arrange your rooms sparely.

A lifestyle of simplicity is what is beautiful. That is the spirit of Zen.

Simplicity is about stripping away what is not useful. Determine whether something is truly necessary, and if it is, then take good care of it. This is different from frugality. Frugality is about subsisting with things of low value. By 'value', I'm referring not only to its price; it also includes the depth of feeling towards such items.

Living simply means, for instance, that the mug you use every day for coffee is a mug that you really like – one that you take good care of and that you will use for a long time. Acquire only good things that will truly be needed. A lifestyle of simplicity is the fundamental practice that will hone the mind.

16. TRY GOING BAREFOOT

How to keep sickness away

The reason why monks go barefoot

Monks go barefoot 365 days of the year. And the clothes we wear are made of very simple material. Even in the middle of winter, we dress the same way.

For a novice monk, this can be quite a struggle, but once he adjusts, it becomes invigorating. Because this lifestyle naturally strengthens the body, monks rarely catch colds. While a person my age might wear socks during the winter, warm feet are no match for the pleasure of bare feet.

That's why when I go out, I make sure to wear thong sandals.

These are also very good for your health.

It is thought that the area between your big toe and your second toe is where various pressure points related to your internal organs and brain are concentrated. When you wear thong sandals, the straps stimulate these points, and it's like a massage while you are walking.

Go barefoot at home, and wear thong sandals when you go out.

Consider trying this on your days off.



17. EXHALE DEEPLY

How to eliminate negative emotions

Improve your breathing, and your mind, too, will improve

In the Japanese word for 'breathing,' *kokyu*, the character for 'breathing out' comes before the character for 'breathing in'. That is to say, the act of exhaling comes before the act of inhaling.

Focus your awareness on the point below your navel – your *tanden* – as you slowly exhale a long, thin breath. Once you have fully exhaled, inhalation naturally follows. Let your breathing relax, allowing this flow to take over. As the process repeats itself, you will start to feel calmer. Your body will feel more grounded and connected to the earth.

To put it another way, you will be liberated from your restlessness.

When your breathing comes from your chest, you cannot help but feel adrift. It breeds impatience, and your breathing quickens even more. You get caught in a spiral of impatience and irritation.

Whenever you feel a rush of negative emotions, such as anger or anxiety, that is the perfect moment to focus on breathing from your abdomen.

You will soon be more relaxed, and your mind will feel refreshed.

18. SIT ZAZEN

The effects of sitting and thinking

Humans are not capable of deep reflection while we are moving

In Zen training, zazen is of the utmost importance. You cannot talk about Zen without zazen. We start with zazen, and we finish with zazen. That is the practice of Zen.

The word *Zen* derives from the Sanskrit word *dhyana*, which means 'quiet contemplation'.

The act of thinking derives from the concept of sitting quietly. Humans are not capable of thinking while we are moving. We have only one mind, and when our mind is focused on movement, it is difficult for us to engage in profound thought. Even if you try thinking while you're walking, it will always end up being about something practical, such as work arrangements or what to cook for dinner. Deep contemplation about absolute truth in the world or the meaning of life is not something that can be accomplished while in motion.

For zazen, first we assume the correct posture, next we focus on our breathing, and finally we steady our mind. Once we arrange all three of these things, then we begin to practise zazen.

Try sitting zazen: empty your mind and allow your thoughts to float up and then drift away.

19. TRY A STANDING PRACTICE

A Zen-style method to make use of your commuting time

An easy way to motivate yourself

For people who work outside the home, commuting to the office can be stressful.

But I like to think that a certain amount of time spent commuting can be a good thing.

Imagine if your office and your home were in the same building. You might think it would be convenient, since your commute would take no time at all.

However, we all need to change gears, and living and working in the same building might make this difficult.

In the morning, as you're getting ready to leave for work, you have on your parenting face. Then you walk to the train station, you're jostled on the train, and by the time you arrive at the office, you have on your manager face. Now you're ready to put in another day's hard work.

With your commute as a kind of bridge between your home life and your work life, you're able to assume a completely different mode.

If you'd like a boost to your motivation, I encourage you to try a 'standing practice'. You can do this even while holding on to the strap in a train carriage. As you stand there, focus your awareness on the point below your navel – your *tanden* – and practise zazen. It's simple.

Whether it's during your commute or in a few spare moments during the day, this bit of Zen spiritual practice can be a great help.

20. SEEK OUT THE SUNSET

Be grateful for making it through another day

Find your own 'sunset steps'

In a neighbourhood of downtown Tokyo called Yanaka, there is a spot that is known as the 'sunset steps'. These steps are not particularly unusual in and of themselves, but if you take a seat and look up at the sky at the right time, you can catch sight of a beautiful sunset.

I don't know where the name 'sunset steps' came from, but at some point everyone just started calling them that. Many people now go there to watch the sunset.

I imagine that there are many such places all over the world. In the Japanese countryside, I bet you can see beautiful sunsets from the footpaths between the rice paddies. And in the city, you can climb up to a rooftop, where the setting sun looms large.

You don't need to go out of your way to get to Yanaka. It's easy to find various places that can serve as your own sunset steps.

The important thing is to be able to sit and gaze upon the sun as it sets. When evening falls, take a moment to look up at the sky. Feel gratitude for having made it through another day. This moment will warm your spirit.



21. DON'T WASTE TIME WORRYING ABOUT THINGS YOU CANNOT CONTROL

What does it mean to become spiritually lighter?

The moment when you suddenly leave yourself behind

When sitting zazen, one mustn't think about anything – that's what we are told, and yet it proves to be quite challenging.

In principle, you do not close your eyes when sitting zazen. Since you can see what is happening around you, you end up having thoughts about something or other, no matter how hard you try. 'Oh, the head priest is coming this way. I should sit up straighter …' or 'Ah, my legs are numb …' or various other thoughts that flit through your mind.

Most of the time, this is perfectly natural. And anyway, telling yourself, 'Don't think,' is itself thinking.

But once you have a bit of experience with zazen, there will be moments – however brief – when your mind is empty. You will realize you aren't thinking about anything. You will even forget about the sense of your 'self'. These are the very moments I'm talking about.

Your mind will become transparent. The things that usually encumber your thoughts will vanish. You will have the sudden sensation of entering a crystalline world. This is what I mean by becoming spiritually lighter.

22. BECOME ADEPT AT SWITCHING MODES

Create gates within your mind

There are such things as 'necessary non-essentials'

The approach to a Zen temple or Shintō shrine always has several gates – large red archways that we call *torii*.

Before reaching the main hall of a Zen temple, you pass through three gates – the main gate, the central gate and the triple gate – which represent the journey towards enlightenment. Shintō shrines also have three *torii*.

Why bother with such superfluous structures?

Well, they are what we call 'necessary non-essentials'.

We refer to gates and *torii* as 'spiritual barriers'. In other words, they connect two separate worlds. As you pass through each one, you come closer to a pure world – what in Buddhism we consider to be 'sacred ground'.

This is why Buddhist temples feature these three gates. By creating a boundary between worlds, they help you to become aware of the distance between each one. And as you pass through each one, you experience the sensation of crossing over to sacred ground.

You might think of your commute to work as a similar 'necessary non-essential'. It can provide time for you to switch between your private self and your work self. This may seem superfluous but can be indispensable.

23. BREATHE SLOWLY

A five-minute 'chair zazen' during your lunch break

To settle your mind, first adjust your posture and your breathing

When you sit at your desk, your posture inevitably becomes stooped or hunched over. Because this is an inherently unnatural position, it affects your concentration, and you can find the slightest things irritating or fatiguing.

So I have a spiritual practice for you. For five minutes during your lunch break, try doing zazen while sitting in your chair.

The basis for zazen is to harmonize your posture, breathing and mind.

First, adjust your posture by aligning your head and your tailbone. If you were to see yourself from the side, your spine would create an S-curve, and you could draw a straight line from your head to your tailbone.

Next, attend to your breathing. Under the stressful conditions at work, you might take seven or eight breaths per minute. By focusing on your breathing, you can naturally decrease this to three or four breaths per minute.

Once this happens, your mind will naturally settle.

This practice can make both your head and your heart feel quite refreshed. All it takes is a five-minute 'chair zazen' during your lunch break.

24. DON'T THINK OF UNPLEASANT THINGS RIGHT BEFORE BED

A five-minute 'bed zazen' before going to sleep

Time to reset your mind

We all have nights when we cannot sleep, when we are troubled by unpleasant thoughts or plagued by anxieties or unable to alleviate our worries.

This is the perfect time to practise zazen.

The quiet practice of zazen releases in the brain the neurotransmitter serotonin, which functions as a mood stabilizer and has been shown to be effective in countering depression. Zazen can provide the therapeutic effect of boosting serotonin to the brain without the need to take medicine.

Once the brain is in a relaxed state, your blood vessels also gradually relax, improving your blood flow. This spreads warmth throughout your body.



With your mental haze cleared and your body warmed, you will naturally become sleepy.

When you get into bed, let go of whatever happened to you since waking up that morning, and be thankful for having made it through another day.

When you wake up the next morning, you will feel renewed. Do not underestimate the effects of five minutes of zazen before you go to sleep.

25. JOIN YOUR HANDS TOGETHER

The way to calm an irritable mind

The meaning of gasshō*: the left hand represents you; the right represents others*

There are times when we join our hands together and silently pray for someone or reflect on something. I recommend making time for this not only when you visit a grave or a religious site but in your everyday life as well.

What is *gasshō*? The right hand represents anyone other than yourself. It might be the Buddha or God or perhaps someone around you. The left hand represents you. *Gasshō* signifies bringing these two together to become one. It is a feeling of respect for those outside of yourself – an offering of humility.

By joining our hands together, we foster a sense of gratitude. It allows no room for conflict. You cannot attack someone when your hands are joined together, can you? An apology given with joined hands soothes anger or irritation. Herein lies the significance of *gasshō*.

It's a good idea to designate a space within your home where you can join your hands together. It need not be an altar or a shrine – it can be just a pillar or a corner where you hang an amulet or a talisman – a place you can turn to and silently join your hands together. This small practice can have a surprisingly calming effect on your spirit.

26. MAKE TIME TO BE ALONE

The first step towards simple living, Zen style

The benefits of 'seclusion in the city'

'Mountain dwelling' is the lifestyle idealized by Japanese people. It is considered the most beautiful way to live, and is sometimes referred to as a life sequestered from the world. The famous monks Saigyō and Ryōkan were known to have led such hermitic lives.

Reading while listening to the sounds of birds and the rush of water. Enjoying a drink of sake while gazing at the moon's reflection in your glass. Communing with wildlife. The ability to live with a free mind, accepting things for what they are. This is the way of life that has come to be idealized.

As the monk-poet Kamo no Chōmei described it in the thirteenth-century work *Hōjōki*, mountain dwelling is about living in seclusion, alone in the mountains. Zen Buddhist monks consider this setting to be ideal for spiritual training.

In reality, however, this proves to be quite challenging. Yet still we yearn for the spirit of seclusion.

Adapting the concept of mountain dwelling for modern life, even amid the hustle and bustle of the city, the monk and famous tea master Sen no Rikyū coined the phrase 'seclusion in the city'. It is this model that explains why teahouses in Japan are always set a slight distance away from the main building.

Consider putting into practice the concept of 'seclusion in the city'.

A place where you can disconnect from other people and spend time by yourself. A place in nature where you can regain mental freedom. A few moments of seclusion can illuminate the path forward.

27. CREATE A SMALL GARDEN ON YOUR BALCONY

A little place for practising mindfulness

You can sharpen your mind, no matter where you are

We monks say, 'Beneath a tree, atop a rock.' You sit, alone, on top of a rock or under a tree, and quietly practise zazen. This brings you into communion with nature. You can leave behind whatever thoughts pass through your head and sit zazen with an empty mind. This is the ideal environment for practising zazen.

It can be challenging even for Buddhist monks to find such a setting. This is why the grounds of Zen temples feature gardens.

We can visualize distant mountains and in our mind can hear the rushing sound of a river. A vast landscape like this can be shrunk to a minuscule version by creating a small garden, and the splendour of nature reproduced within a negligible space. The accumulated wisdom of Buddhist monks is captured in the art of Zen gardens.

Try creating such a garden in your own home. If you don't have a garden, a balcony will do just fine. And if you don't have a balcony, a window ledge will suffice. A few square feet is all you need. Within that space, try representing the landscape of your mind.

A place where your mind can escape. A place where you can look upon your essential self.

It may just become your favourite spot.



28. GET IN TOUCH WITH NATURE

Find the happiness that is right at hand

Create a miniature garden in your mind

I once gave a lesson to a group of primary-school children for a television programme.

I suggested that we create miniature gardens.

First, I instructed the students to seek out their favourite place in the school and, once there, to try very hard to empty their minds. Then I asked each of them to represent their experiences of nature in a miniature garden.

In a box of about one and a half by two feet, they were free to arrange – however they liked – dirt, pebbles, tree branches and leaves. I am active as a garden designer, and even from my perspective, the miniature gardens that the children created were truly admirable in their workmanship. One child conjured up water that flowed into a pond; another child positioned branches on a diagonal, in an attempt to represent wind; and yet another child tried very hard to create shade … These children, whose days were crammed with school and extracurricular activities and enrichment programmes, were completely absorbed as they created their miniature gardens. They had a wonderful time engaging with nature.

Try getting in touch with nature yourself. If you notice a stone lying on the ground, pick it up and hold it. When you see flowers blooming by the side of the road, stop and smell their fragrance.

Then, inside your mind, create a miniature garden of your very own. It will relax you.

29. DON'T PUT OFF WHAT YOU CAN DO TODAY

You cannot regret the future

Learn from a monk's last wishes

At the end of Japan's Edo period (1603–1868), there was a famous monk and head priest named Sengai who lived in Hakata, on the western island of Kyushu.

When Sengai was near death, his disciples gathered to hear his last wishes. 'I will not go with death,' he said, meaning that he did not want to die. This, of course, did not conform to what might be expected of a Zen master's last wishes, so the disciples crept closer to his bedside and asked again for his final words.

He said, 'Still, I will not go with death.'

Even for this renowned priest, who took the tonsure at the age of eleven and dedicated himself to Zen spiritual training for the rest of his eighty-eight years – and who was presumed to have achieved enlightenment – there remained an attachment to this world.



One hundred per cent of us will die – that is our fate as human beings. We know this, and yet in the face of death we still cling to life. When I greet my own end, I will strive for as little attachment as I can. I would like to depart this world thinking that my life has been a good one.

I hope to embody the Zen concept that the way we live should complement our understanding of life and that we should strive to achieve the things of which we are capable.

30. TRY YOUR BEST TO DO WHAT YOU CAN NOW

It will lead to good things

Don't go chasing after clouds – you will never catch them

There is a story about chasing clouds, and about clouds getting away.

You're out in the hot summer sun, working in the fields. Without any clouds to shield you from the blazing sun, you must endure the heat. But then you look up at the sky, and off in the distance you spot a wisp of white.

'Ah, I bet it will be cooler in the shade of that cloud. I hope it makes its way over here soon,' you think to yourself, and you even contemplate taking a break from your work until the cloud arrives.

But the reality is, the cloud may never arrive to protect you from the sun, and the day might end while you have paused your work, anticipating the shade.

Rather than waiting for the cloud to approach, strive to do now what needs to be done. If you work intently, you may forget how hot it is. Then, before you know it, the cloud will arrive and bring with it a refreshing coolness.

What I'm talking about here could apply not only to clouds but also to fate or fortune. There's no point in envying someone else who has been blessed with a little luck. Nor does it do any good to lament your lack of opportunities. Simply work hard to do today what needs to be done. And fortune will surely come your way.

part two

30 Ways to Inspire Confidence and Courage for Living

Try changing your perspective



31. DISCOVER ANOTHER YOU

Find your inner protagonist

Your protagonist has boundless potential

In order to live more freely, or with more ease, Zen Buddhism teaches the importance of not labelling ourselves as 'this or that kind of person'.

Let me give you an example.

There is another you within yourself. This version of you is freer than the self you think you know, and rich with potential. It is your essential self. Within yourself lives your true protagonist.

In Zen terms, the word for 'protagonist' is also translated as 'master'. There is a famous story of a Zen monk who would address himself, saying, 'Hey, master!' and his self would reply, 'Yes?' He would then ask, 'Are you awake?' and his self would again reply, 'Yes!' He would continue this questioning in earnest.

Each of us plays various roles in society. You may be an office worker, a mother or a cook in a restaurant. These are, without a doubt, our various 'selves'. But we each have another self, the true protagonist that lives within us.

Do your best to awaken this other self.

32. DON'T BE TROUBLED BY THINGS THAT HAVE NOT YET HAPPENED

Anxiety is intangible

Anxiety: where does it actually exist?

Zen Buddhism is said to have originated with a monk named Bodhidharma. He transmitted his teachings to a disciple named Huike.

One time, Huike shared his troubles with Bodhidharma. 'My mind is always filled with anxiety. Please help me to quieten it.'

Bodhidharma replied, 'I will calm these anxieties for you. But first, will you bring them to me? If you can set them before me and say, "These are the anxieties that burden me," I will be sure to calm them for you.'

Hearing this, Huike realized something for the first time. 'Anxiety' was a thing within his mind. In reality, it was intangible.

His fears were intangible, and yet he clung to them. He recognized the futility in this.

There is no need to be troubled by things that have not yet happened. Think only about what is happening right now.

Almost all anxieties are intangible. They are the invention of your own mind.



33. TAKE PLEASURE IN YOUR WORK

Work is what brings out your inner protagonist

Joy is to be found within yourself

There is a teaching that a Rinzai Zen priest is said to have given his monks in training: 'Be the master wherever you go. Then, wherever you find yourself, things will be as they truly are.'

Always make every effort, no matter the circumstances or situation, to bring out your true self – your inner protagonist – to deal with whatever you face.

If we face everything in this manner, all of us will be capable of encountering the truth. And therein will we discover bliss. That is the meaning of this teaching.

When we have something arduous to do, we often want to complain about it. We say, 'Anyone could do this,' or 'This is all they ever let me do.' But with this attitude, it is very difficult to find the joy in our work.



People who do their best to enjoy what is before them have the greatest chance to discover inner peace. Often, whatever it is they are enjoying – the thing before them – has the potential to turn into an opportunity.

The place where you currently find yourself, the role you inhabit, the people you meet today, every little thing … you never know what might become an opportunity. Stop dismissing what it is that you're doing, and start living.

34. DO NOT FEEL PUT OUT BY THE TASKS BEFORE YOU

A way to make work much more enjoyable

'A day without working is a day without eating'

In Zen practice, we believe in the importance of not thinking about work as labour, and for this reason we call it *samu*.

When Buddhism first originated in India, monks did not engage in any form of productive activity – they lived solely on whatever alms they received. These offerings of food or money became known as *samu*.

However, when Buddhism spread to China, the temples were all built deep in the mountains. The monks were unable to descend from the mountains in order to beg for their keep, and so they began cultivating their own fields and growing crops – which became a form of practice. Work (*samu*) became the most important thing: if one didn't work, one couldn't eat. This is how we got the saying from the Zen master Baizhang Huaihai, 'A day without working is a day without eating.'

When we work every day, we tend to become occupied with the tasks before us, and with the attendant gains. But I believe that the essence of work is to be found in Baizhang's way of thinking.

In that sense, try to see your work as *samu*, or mindful work. Think of it as something that will nurture or educate you.

Only by thinking this way will you experience the true pleasure to be found in work.

35. DON'T BLAME OTHERS

A way of thinking that will bring forth opportunity and fortune

Think of the work you're doing as an encounter

At the office, there are people who produce results and people who seem never to be very effective. How can this be explained?

Human beings, for the most part, are endowed with basically the same capabilities.

So if there's anything that differentiates the results we produce, it may be the mindset in which each of us faces whatever task is at hand.

Whatever it is you're doing, be grateful for the opportunity. Be happy for the chance to do the work. I don't mean to sound idealistic here – I'm merely repeating what many great men and women have said before.

If you believe that a task is being forced upon you, then you will see the work as a burden, and it will arouse negative feelings. It is the same in the practice of Zen. The moment you find yourself asking, 'Why do I have to tidy the garden every morning?' is the moment your training becomes meaningless.

Everything we do as human beings is precious. If we are to find meaning in what we do, we must first become our own protagonist in the work. You have the leading role in your work. If you approach work with this attitude, all work becomes meaningful and invaluable.

36. SIMPLY IMMERSE YOURSELF

The tremendous power of being unfettered

Empty your mind, and do not let it settle anywhere or wander

There is a saying in Zen practice, *munen muso*, that describes a state of being free from worldly desires and distracting thoughts. Another way to say it is just *mushin*, or 'clear mind'. You empty your mind and do not let it settle anywhere or wander. This allows you to focus on what needs to be done now, without worrying about all the other things in your life. It is a teaching that demonstrates the amazing power available to us if we can achieve a clear mind.

A Zen master named Takuan, from the Edo period (1603– 1868), explained the secret of the Japanese form of fencing known as kendo in this way: 'When you face another swordsman, if you think there is an opportunity to strike your opponent's shoulder, then your mind will be preoccupied by your opponent's shoulder. If you think there is an opportunity to strike his arm, then your mind will be preoccupied by his arm. If you think you can win against him, then your mind will be preoccupied by winning. Do not allow your mind to wander to or settle upon any of these places. Even as you focus your energy on a single point, keep your mind free and open. This is the secret of the sword.'



Even when we think we are concentrating on our work, often we may be saying to ourselves, ‘How long until it’s time for a break?’ or ‘This work is so boring.’ And even when we are relaxing on a day off, thoughts about work may nag at us.

Try simply immersing yourself in what is before you. You may discover that doing so can be surprisingly powerful.

37. DON'T COMPARE YOURSELF TO OTHERS

When you feel as though you're doing the wrong job

In anything, the hard part is just to keep going

'The work I'm doing now is my true calling.' Whoever can say this is very fortunate.

Most people, though, are more likely to wonder, 'Is this job really right for me? There must be other work that I'm better suited for.'

Surely, people have their own aptitudes.

But there is something to be said for perseverance.

Practising Zen monks wake early, sweep and purify the garden, perform religious services … They repeat the same things every day, and the lesson is to be found in the repetition itself.

You can start something as long as you have the energy. Finishing, too, is easy. The hard part is just to keep going. If you tell yourself, day in and day out, that something is wrong for you, then how will it ever be right for you?

We have a tendency to compare ourselves to others. We envy the light workload of our neighbour. We see someone who is talented and get depressed. But, ultimately, there is pleasure to be found in the repetition of work that suits you.

38. SEEK NOT WHAT YOU LACK

Be content with the here and now

The quickest path to achieving results

There is a saying, 'Summer fires and winter fans', which refers to untimely and useless things. But there will surely come a time when what is not immediately useful will be of use. I'm talking about the importance of waiting patiently for the right moment.

Although it might all be called work, some jobs may seem glamorous and enviable from the outside, and others unexciting and ordinary. All things being equal, it's human nature to want the glamorous job.

But for those who have a glamorous job, things weren't always glamorous. What you see now is the cumulative result of steadily working away at ordinary tasks.

What might now seem useless can turn out to be auspicious. Not a single effort goes to waste when you work hard in the present moment.

Your boss might ask, 'Who can do this for me?' It's a boring assignment, and nobody raises their hand. But that is precisely the time to say, 'I can do it.'

Be the person who has that kind of attitude. It will be rewarded.

39. EVERY SO OFTEN, TRY TO STOP THINKING

Where ideas can be hiding

The benefits of having room in your mind

The empty state of not thinking about anything is not easy to achieve. Even practising monks find it difficult.

But when you look back over your days, you find moments when you've achieved it unconsciously.

You look up at the sky and think, 'Ah, what a beautiful cloud,' and stare at it vacantly. Then you snap out of your reverie and say, 'Hmm, now what was I just thinking?'

I urge you to appreciate these moments.

At the office, when trying to solve a problem, everyone is frantic to hit on the right idea. You don't stop thinking for a moment; you just keep plugging away at it.



But when you want to come up with a good idea, this constant effort can be counterproductive.

Ideas or sparks actually emerge from the empty spaces within your mind – from the gaps between your thoughts.

To increase the chances of teasing out those ideas from between the gaps, cherish the time when you're not thinking about anything.

40. TRY ATTENDING A ZAZEN SITTING

A chance to sweep the detritus from your mind

You can leave behind your stress and worries at the temple

Many Zen temples now hold *zazenkai*, or zazen sittings, open to the public.

Kenkō-ji, the temple where I am the resident priest, holds a weekly *zazenkai*. There's nothing challenging about it. Once you learn the fundamentals, anyone can do it.

We sit quietly in zazen and breathe from the abdomen. That is all it takes to warm the entire body, even in the cold of winter. When you breathe deeply, the blood flows all the way to your toes and you feel the warmth all over.

And recent research has shown that when you sit zazen, you enter an alpha state, with the brain waves associated with relaxation taking over.

People come to the temple burdened with thoughts and concerns. Then they sit quietly in zazen, during which time they calmly encounter their selves.

When they leave the temple, they also leave behind their worries.

The expression on their faces after they sit zazen is clear and serene. Every time I see this, it gives me tremendous pleasure.

Attending a *zazenkai* is an opportunity to sweep the detritus from your mind.

41. PLANT A SINGLE FLOWER

No day is more important than today

In the world of nature, every day is a new day

Consider growing a single flower from a seed. Plant the seed in a pot. Talk to it every morning as you water it. In time, a small shoot will appear, and then a beautiful flower will bloom. The flower will grow – each day, each hour, each minute – and you will take notice of the changes.

In the world of nature, every day is a new day. As humans, we have a tendency to fixate on the past, but when you grow a flower from seed, you become aware that nothing and no one can remain in the same place.

A Zen lifestyle is one that is constantly in contact with nature. We perceive the life that dwells within nature and experience ourselves as part of it. A sense of well-being and peace of mind springs from that awareness.

Every morning, I walk through the temple garden. Although it's the same garden, it appears different from one day to the next. There are variations between sunny days and rainy days, and the number of fallen leaves fluctuates day by day. The garden is never the same from one day to the next.

We say, 'Every day is new, and new again tomorrow.'

It is the same for us as humans. The preoccupations of today will end today. Tomorrow there will be a new you. This is why there is no need to worry.

42. MAKE DISTINCTIONS

The best way to relieve stress

Try erecting gates in your mind

When we wake up in the morning, right away we turn on the computer and check our email or we read the news on our phone and look up the weather.

We live in a time of constant information, available any time and anywhere. But in such a world, we have all the more reason to maintain proper on and off switches.

This is why distinctions are so important. Try erecting gates in your mind.

For example, the threshold of your home constitutes the first gate. When you leave home and cross this first gate, thoughts of work start to form in your head. The door of your car or the train is the second gate; once you cross it, you begin planning out your work day. And finally, when you arrive at your office and cross the third gate, you are ready to focus on your work.



When the work day is over and you arrive back at the first gate, it's important to leave work behind.

What's left is time to relax. To enjoy your home life. This is surely the best way to relieve stress.

43. MAKE A PROPER START

Create an 'upward spiral'

How to generate lots of good around you

In Japan, when the new year begins, we pay our first visit to the shrine. There is a ceremony to pray for good fortune throughout the coming year.

Good fortune brings with it more good fortune. Misfortune attracts further misfortune. All the more reason to make a proper start.

This applies to work as well. For instance, you unexpectedly get a new job. If you make the most of this opportunity and throw yourself into the work with all you've got, it can lead to yet another job opportunity. If you appreciate good fortune when it first comes to you, it can bring a succession of more good fortune.

The opposite is true with misfortune. Once you take a step into misfortune, you can get caught in a downward spiral. When you feel as though things aren't going well, try scolding yourself in a loud voice. In Zen, we use the word *katsu* as an exclamation to scold practitioners when they are struggling on the path to enlightenment. A well-timed *katsu* can turn the tide.

Cut off misfortune when it begins. And make sure to take advantage of good fortune. That is the secret to a good life.

44. CHERISH YOUR OWN SELF

The meaning of carrying an amulet

An amulet is your alter ego

I am sometimes asked the following questions by visitors to the temple:

'Master, which amulet is the most potent? Which one will have the greatest effect?'

People seem to have a misunderstanding about what an amulet is, and so I patiently explain it to them.

'Think of an amulet as an alter ego of the deity or of the Buddha himself. You're looking after the deity for a year.

You must protect the deity. And by cherishing the amulet, you are cherishing your own self.'

You may believe that by carrying an amulet, you can be a bit reckless with yourself, because the amulet will protect you. But you mustn't think this way. When you are reckless with your own self, you are putting in danger the deity as well. In order to prevent this, always strive to be mindful of your behaviour. Cherish your own self. That is the true meaning of carrying an amulet.

45. THINK SIMPLE

If you really want to satisfy your mind

What might seem deceptively appealing …

Here is a story about something that happened to someone I know.

He had a craving for *omuraisu*, a dish of fried rice wrapped in an egg omelette and served with ketchup, so he went to a restaurant. As he was perusing the menu, what caught his eye was *hayashi-raisu* – hashed beef with rice. It was one of those menus with photos, and this item looked quite delicious. While he was debating which one to get, he noticed that they also offered *omuhayashi*, a combination of these two dishes, and so he ordered this with glee.

He expected to be satisfied with this decision, but in the end, it didn't really taste like either dish. He would have been better off getting just one or the other.

This might sound like a silly story, but I think you can understand the message.

Namely, when you're uncertain, simplicity is the best way to go.

There is a Zen saying about *samadhi*, the state of intense concentration achieved through meditation: *Ichigyo zanmai*. It means 'Strive for just one thing.' Rather than branching out into this, that and what-have-you, focus your attention on just one thing. This is the way to gain satisfaction and fulfilment. And, of course, if what you really crave is *omuhayashi*, then that is the thing to get.

46. DO NOT FEAR CHANGE

Cast off your attachment to the past

There is beauty to be found in change

With the arrival of spring, the glory of the cherry blossoms in full bloom makes the heart leap.

The tightly closed buds open up, and then – in what seems like no time at all – the blossoms are at their peak. But in less than a week, the petals begin to fall, and all too soon the cherry trees are sprouting leaves. The brief scattering of petals is itself graceful. It is a constant and ever-changing scene. And the beauty of it all is captivating.

What the Japanese prize most is the fragility of the cherry blossoms' beauty. The blossoms are lovely because of their evanescence – we sense in them the ephemerality of life. It is said that this appreciation of the ephemeral is what enabled Zen Buddhism to take root and spread throughout Japan. There is, in fact, a deep connection between Zen thought and the reverence for cherry blossoms.

It is the same with our lives. Everything is constantly in flux. There are changes as we age and changes in our surroundings.

There is nothing to fear in these changes.

A supple mind accepts change and is not attached to the past. Rather than lamenting change, it finds new beauty and hope in it. That is a life to which to aspire.

47. FEEL INSTEAD OF THINK

To foster a true zest for life

The advantage of those who notice small changes

In earlier times, fishermen knew how to predict the weather without the use of modern-day forecasting. They used the direction of the wind or the appearance of the clouds. Without these skills, they could be putting their lives at risk.

They could also study the colour of the water or the behaviour of birds to work out where the fish would be. They dedicated themselves to honing all of their senses in order to guarantee their safety and to catch the fish they needed for their livelihood.

When resourcefulness like this yields results, it can be very satisfying.

I believe in the importance of honing the five senses in order to experience such satisfaction. It is one of life's pleasures.



Try picking up a stone by the side of the road. Touch it, and notice what it smells like. Stones have a front and a back, each with a different feel. You may think that stones have no scent, but mountain stones smell like the mountains, and sea stones smell like the sea. Details like these are all around you. Take an interest in them, using your senses to notice variations in nature.

Hone your senses so that you won't miss even the slightest changes.

48. NOTICE CHANGES

Everything else springs from this awareness

The effect of observing yourself from a fixed point

Practising Zen monks generally rise every day at four in the morning. In Zen, we refer to wake-up time as *shinrei*, or 'bell ringing', because it is announced with a handbell.

The monks wash and then, at 4.15, they begin the morning zazen. We call this *kyoten*, or 'dawn', zazen. Bedtime – *kaichin*, or 'opening the pillow' – is at nine in the evening. We get seven hours of sleep. We lead a very regular lifestyle.

Why do Zen monks live this way?

To make them attuned to subtle changes in the mind and body.

When you maintain a regular lifestyle, you are able to notice the slightest changes. If you want to change yourself, first it is important to develop an awareness of any shifts within.

You might be able to do something today that you were unable to do yesterday. Your mood today may not be the same as it was yesterday. By making observations from a fixed point, you are able to see yourself as you really are. This is also how you can hone your mind and body, by taking good care of both.

Conscientious living begins with early to bed, early to rise. This is the secret to a life of ease and contentment.

49. DON'T LET THINGS GO TO WASTE

For instance, try eating radish leaves

What is a 'Zen mind'?

If I were to describe a Zen mind in just a few words, I would say it is about making good use of everything.

For example, when preparing meals, there is almost nothing we throw away. Take the leaves of a daikon radish: most people just toss them in the bin, but if you pickle them, they make a delicious side dish.

We also never throw out leftovers. If we realize we won't be able to finish our portion, we are quick to offer it to someone else.

This kind of practice adds a beautiful polish to the mind.

The essence of Zen is in the beauty of simple things. There is beauty to be found in things that are stripped of everything that is unnecessary and that are without ornamentation. In a building, for example, beauty might be found in the structure or the raw materials. Needless ornamentation would destroy its essential beauty. This is how we see things.

Appreciate the basic materials or ingredients, no matter what they are.

It is a simple way to hone both your mind and your lifestyle.

50. THINK WITH YOUR OWN HEAD

Be sceptical of common sense

Knowledge and wisdom are similar but not the same

Knowledge and wisdom – they may appear to be the same, but they are not.

Things you learn either at school or on your own – this is knowledge.

Wisdom, on the other hand, is what you know from actually putting these things to use.

Both knowledge and wisdom are important for living a happy life. You mustn't privilege one over the other. Keep them in balance.

The Zen monk Ikkyū, famous for his wit, often demonstrated how keen both his knowledge and his wisdom were through the brilliant ways he solved difficult problems. In my opinion, people who possess enough knowledge to know how to apply it in particular situations are able to move nimbly through life.

In today's world, when we're constantly inundated with information, there is a tendency to neglect using our own brains to think. It can often seem we're about to burst with knowledge.

But how you live your life is your own decision. And this is all the more reason to have wisdom – to help you decide how to go about your life once you've acquainted yourself with the various ways there are to live.

See as much as you can. Feel as much as you can. And make sure to think with your own head.

51. DON'T BE BOUND BY A SINGLE PERSPECTIVE

There is more than just 'the proper way'

The concept of mitate

In Japanese, we talk about the concept of *mitate* – seeing a certain item not in its originally intended form but as another thing; seeing something as resembling something else and putting it to use in another way. The notion of *mitate* originates in the aesthetics of the tea ceremony, in which practitioners put everyday objects to use in elevated forms – for example, a gourd that was originally a water flask being used as a flower vase.

Utensils age after years of use. An item's utility becomes obsolete. But that does not necessarily mean the end of its life. You can discover a different use for it and breathe new life into the object itself. This spirit is at the heart of Zen.

Take, for instance, a millstone. Over years of use, it becomes abraded and grains can no longer be ground on it. But this does not mean the end of its life. It could be set out in the garden, perhaps used as a stepping-stone. Or a teacup that has a chipped rim might now be used as a bud vase.



Objects do not have merely one purpose. They can be used in myriad ways, depending upon the user's imagination. How will you use an object? That is the aesthetic concept of *mitate*.

There is abundance not in the accumulation of things, but in knowing how to use things well.

Try seeing things in different ways, so as not to be bound by just 'the proper way'.

52. BELIEVE IN YOURSELF

When you give up, your potential drops to zero

Possibility springs from confidence

In Zen we say, 'All things come from nothingness.' These words apply especially to human nature.

We are all born naked. That is, without any possessions.

Absolutely nothing.

Looking at it another way, you could also say that it is *precisely* when we have nothing that our potential is unlimited. And it is within this nothingness that we can find infinite possibilities. Or as we say in Zen, 'Within nothingness there is infinite potential.'

There is capability within all of us – no one has zero potential.

The question is, how do we unleash it?

For those who feel stuck, or that they have lost their conviction, the answer is to boost your belief in yourself.

Your capabilities have yet to be fully realized. If you make an effort to unleash more of your potential, you will see a breakthrough. You will believe in the possibilities within yourself.

Life doesn't always go smoothly. Our efforts sometimes go unrewarded. Despite this, try to believe in yourself and do your best. Do not fear moving forward.

53. INSTEAD OF WORRYING, GET MOVING

A much easier way to meet a challenge

For those who plant the seeds of their own anxiety

I teach at a university, and students often consult me about finding a job.

I hear things like, 'Even if I apply to a company I really like, I may not get a response,' or 'When I look at the employment stats for this company, it seems like they don't take many recruits from our university.' A lot of these students feel like giving up.

I tell them, 'Don't worry so much about the numbers. Get out there and see for yourself.'

Whether you're worried about jobs or interpersonal relationships, if you keep everything in your head, you just allow feelings like, 'I can't do this,' or 'That'll never work,' to take hold.

But if you leap into it with both feet, you may be surprised by how easy it is to accomplish something or to come up with a solution. Just like with bungee jumping or riding a roller coaster, the scariest part is not the doing but the moment right before it.

Be honest: do you plant the seeds of your own anxiety?

It's a waste of time to get lost in a labyrinth of your own making.

Instead, direct your energies to the reality you're facing and take one step at a time.

54. GET ACTIVE

Become more down to earth

Some things you can appreciate only when you do them yourself

We have a saying in Zen: 'Experience for yourself hot and cold.' It means that no matter how you try to explain the coolness or warmth of, for example, water, you cannot really know it without touching it. It's about the importance of first-hand experience.

There is a television personality in Japan named Miyoko Omomo. She paid a visit to her home town in Niigata after it had been transformed by the 2004 Chūetsu earthquake, and she wondered what she could do to help. Having been born into a family of farmers, she rented a plot of land and started cultivating rice on it herself. During the week she would do her job in Tokyo, and at weekends she would return to her home town to work in the fields. She did every task herself, from weeding to harvesting, and didn't hesitate to get her hands dirty.

I heard her talking about it on a radio programme: 'I had never tasted more delicious rice. It was as if I could see the face of the Kannon (the goddess of mercy) in every single grain.'

She was able to appreciate the significance of the rice that she herself had worked hard to cultivate and harvest. She had literally got 'down to earth'.

There are some things you can appreciate only when you do them yourself.



55. MAINTAIN A SUPPLE MIND

What purpose does hard work serve?

A supple mind is a strong mind

When someone criticizes us, we immediately feel wounded. When something unpleasant happens, we cannot get it out of our head. What can we do to bounce back?

One way to strengthen the mind is through cleaning.

When we clean, we use both our head and our body. While what we learn from expending mental effort may be important, what our body learns from physical labour has a greater effect on mental strength.

The practice of Zen Buddhism involves learning through physical labour. Zen monks wake up early in the morning and clean. When it's cold out, sweeping and wiping down everything with a damp cloth is difficult for anyone. But once we've finished, the moment we step into that neat and tidy space, we feel refreshed. You cannot experience this unless you have cleaned it yourself.

Hard work and perseverance. Some people frown whenever they hear these words.

You may be wondering, 'What purpose do they serve?' They serve your own.

When we work hard with our head, heart and body, we cannot help but grow stronger. We become better equipped to respond to life with a supple mind.

56. WAIT FOR THE RIGHT OPPORTUNITY

When things don't go the way you want

The Japanese mindset

Historically, the Japanese have been an agricultural people. We till the land and we live by the grace of nature's bounty. The culture of an agricultural people is, as it were, a forest culture. Unlike in the desert, there is an abundance of food in the forest. The trees produce flowers and bear fruit, nuts and berries. Not knowing when the trees' offerings would fall, our ancestors gathered beneath the trees and waited. Thus developed a culture of gathering.



After eating the fallen fruit, they would plant the seeds in the soil. Sprouts would appear, and there would be enough so that there was no need to steal others' bounty.

You might say that because of this heritage, Japanese people are innately calm and have a mindset of waiting for the right opportunity and of helping one another.

Observe nature attentively. Open your ears to nature's voice and get accustomed to its rhythm. This can lead to deep contemplation, which can help to make it apparent what should be done next.

When work or interpersonal relationships aren't going well, throwing yourself into finding a solution is one possibility.

But there are times when waiting for the right moment can be better.

57. APPRECIATE YOUR CONNECTION WITH THINGS

Recognize the luxury of not having things

An appreciation of things is an appreciation of yourself

Even though you already have a computer, when the latest model is released, suddenly you want it. Although you've had your car for only three years, you're eager to replace it with a newer one. Desire feeds upon itself, and the mind becomes dominated by boundless greed. This is not happiness.

Consider the things that surround you now. Develop an appreciation for them. There is something specific that connects you with them, a reason why you acquired them. Take good care of them; treat them like they are the best things.

You may decide you want a car, and then work hard to save money for it. There's nothing wrong with that. The important thing is to treat it with love once you have it.

Think of the things that are connected to you as parts of yourself. It's rare to find someone who does not care about themselves; once you acquire something and begin to take care of it, a love for it will spring up. What is most important is your attitude towards the things that belong to you.

Use the same things for years, even for decades. You will feel good about the time spent with them. Think about the connection between people and things. Treat both well, as you would treat yourself.

58. TRY JUST SITTING QUIETLY IN NATURE

Make time to look closely at yourself

The reason why, when you encounter a garden, you have an unconscious desire to sit down



The temples in Kyoto and Nara attract many visitors. Their gardens have existed for hundreds of years. When we see these gardens, we automatically find ourselves sitting down. Although we can view them while standing or walking, for some reason we find that we want to sit. Sitting encourages contemplation.

What we think about will differ from person to person, but when we encounter a garden, some of us may reflect upon the garden itself. By doing so, we transcend hundreds of years and are able to enjoy a quiet dialogue with the people who created it.

Within the relaxed flow of a contemplative state, we try to discover our own existence. It presents an opportunity to re-examine our everyday self.

It is very important to make time for this kind of experience. You need not go all the way to Kyoto or Nara – a garden, temple, or church in your neighbourhood will do just as well.

Try sitting and having a dialogue with nature.

59. TRY CLEARING YOUR HEAD

Become aware of which senses are being stimulated

Do less, not more

By emptying our mind, we enable a state of nothingness. In the world of Zen, we call this *mushiryo*, or 'beyond thinking'. It refers to a state in which we retain nothing within ourselves.

Clear your head and look up at the sky – you will see the shifting clouds. Empty your mind and listen actively – all around you are the various interwoven sounds of nature: the singing of small birds, the wind rustling fallen leaves.

Even if you're in a city, there are still many sounds and scenes that evoke nature. Take in as much of this natural world as you can. By doing so, you will notice that you, too, are a part of nature.

For example, the rain that falls from the clouds you saw up in the sky empties into a river or becomes groundwater that eventually will be your drinking water. This is the moment when you experience the full interconnectedness of nature.

Especially when you're busy, make time to clear your head.

Even for just a few short minutes, try the Zen practice of *mushiryo*, of going beyond thinking and non-thinking. You may be surprised by how much it can calm your mind and suffuse your entire body with tremendous power.

60. ENJOY A ZEN GARDEN

Experience how such a garden is imbued with the 'Zen mind'

There are healing powers within a Zen garden

Visiting an ancient city in Japan gives us the opportunity to appreciate the gardens of Zen temples.

In a literal sense, all the gardens on the grounds of Zen Buddhist temples can be considered Zen gardens.

But this is not really the case.

Why? Take, for instance, Zen painting.

Let's consider a *sumi-e* ink painting of Bodhidharma done by a famous Japanese painter. No matter how splendid a painting it might be, we would not call it a Zen painting.

What I mean to say is that both Zen gardens and Zen paintings adhere to a specific form. They are definitive expressions of the creator's mastery of a Zen state, which is also called Buddha mind.



One trains in Zen Buddhism for a long time before one achieves Buddha mind. In that Zen state, the unique beauty of one's imagined landscape can be expressed in a Zen garden or painting. It conveys an ease that can heal the mind.

Instead of just seeing the superficial beauty of a Zen garden, try to experience the Zen mind that it is imbued with. Once you feel integrated into the garden, you will not even notice the passage of time. The more you appreciate the concepts that permeate the garden, the more it can heal your mind.

part three

20 Ways to Alleviate Confusion and Worry

Try changing how you interact with others



61. SERVE PEOPLE

The starting point for a contented life

Where does worry come from?

A state of utter clarity, uncomplicated by desire or any attachments – that is the state of 'nothingness', which Zen emphasizes above all else.

This emptiness of thought is the basis for the teachings of the Buddha, and for his fundamental notions of impermanence and insubstantiality. The Buddha teaches that human suffering occurs when we lack awareness of this impermanence and insubstantiality.

In other words, our confusion and worry stem from an inability to accept that the world is constantly changing, from a belief – or an unconscious hope – that our selves and our possessions, as well as the people who surround us, will never change.

It is precisely when we are betrayed by such a hope that we experience distress.

Everything exerts an influence on everything else.

For example, if you decide that you want to be happy, you need the people around you to be happy as well. This is how serving others can help to bring about your own happiness.

Do not cling to your belief in what is and always should be. Practise non-attachment. By doing so, you will be serving the happiness of others.

Bear this in mind, and you will have a much more contented life.

62. CAST AWAY THE 'THREE POISONS'

Bring a Zen mindset into your life

Keep your desires and anger in check, and strive to understand the nature of things

In Buddhism, there are what we call the 'three poisons'. These are not the kind of poisons that you can ingest; the teachings refer to them as passions or worldly desires. They are the root of human suffering, and they prevent us from attaining enlightenment.



The three poisons are greed, anger and ignorance.

When we are afflicted with greed, once we acquire whatever it is we desire, we are still left wanting more. Anger makes us enraged by the slightest things, and once it is provoked, we take it out on others. Ignorance is a state of foolishness: we are heedless of common sense or knowledge and lacking in education – but actually lacking an understanding of our true Buddha nature.

As long as we allow ourselves to be governed by these three poisons, we will be unable to find peace.

In contrast, the teachings say, if we can cast away these three poisons, or worldly afflictions, we can live happily and freely.

Whenever you notice any of the three poisons begin to show themselves, try to calm your mind by regulating your breathing. This can stop the afflictions from taking hold.

63. CULTIVATE YOUR SENSE OF GRATITUDE

The deeper meaning of a casual phrase

A few simple words that are full of warmth

When someone asks, 'How are you?' we reply, in Japanese, *Okagesama de*, or 'Everything is fine, thank God.'

This happens all the time, but it is a lovely and, I think, very Japanese exchange.

A person cannot live by their good graces alone. We require the support of others, and we get by thanks to them. Obvious as this may seem, we still tend to forget. And the more we tend to forget, the more we ought to convey these sentiments in words.

'Good morning' in Japanese is *Ohayo gozaimasu*, which literally means 'It is early.' Implicit in this expression is,

'It is early in the day, and having made it safely thus far, let's continue to strive for the best.'

Another common Japanese phrase is *itadakimasu*, which we say before eating. It is an expression of gratitude towards the food we are about to enjoy. It also conveys gratitude towards the people who made the food for us. Whether it be fish or vegetables, the food still contains life. By consuming this life, we ourselves are sustained and are able to go on living. For this we are very grateful. All of these sentiments are contained within the expression *itadakimasu*.

These common phrases may seem so familiar as to be automatic, but they carry deep reserves of meaning and feeling.

64. DEMONSTRATE, RATHER THAN ASSERT, HOW YOU FEEL

The way to convey your true intentions

Understand the thinking behind uchimizu*, the Japanese practice of sprinkling water outside a gate*

Express how you feel casually and without saying a word, rather than spelling it out. When it comes to conveying your true intentions, actions speak louder than words.

On a hot summer day, you may be expecting someone to visit.

Before they arrive, sprinkle water outside the gate. This act of sprinkling water serves to purify the entrance to your home and to make your guest feel welcome. The visitor sees the unevaporated water on the pavement, or the droplets on the flowers, and thinks, 'Oh, they are expecting me. How hospitable!' There's absolutely nothing pushy or imposing about this.



It's merely a gracious welcome and a beautiful gesture that is uniquely Japanese.

When it comes to conveying your wishes or intentions, there is no wisdom in being insistent or assertive.

The Japanese have always had a sixth sense for interpreting sentiment, whether by tuning in to others or through tacit understanding.

We communicate with others with every breath we take, and without forgetting our heart's nature.

65. EXPRESS YOUR MIND, BUT NOT IN WORDS

What you can see is not all there is

Why are Zen paintings done in ink?

Zen philosophy holds the following to be true: 'Spiritual awakening is transmitted outside of the sutras. It cannot be experienced through words or letters.'

What this means is that the essence of Zen teaching cannot be put into words – neither written nor spoken.

Zen painting is an example of this.

Multiple colours are not used in Zen painting – only the single hue of the ink. The reason? It is believed that true beauty cannot be expressed through colours and that colours are an imperfect expression of the ineffability of beauty. And so colours are avoided.

Each of us experiences the splendour of the setting sun differently. Even if we all describe the colour as crimson, we might each perceive that colour in a different way. By using only ink, the painter allows every viewer to experience the crimson of the sunset however they like.

This is why it is said that Zen painting uses ink to express all five colours – green, blue, yellow, purple and red.

An infinite range of colours can be found within the ink's hue. Depending on the viewer, the ink takes on various tints and layers. What you can see is not all there is.

66. FOCUS ON OTHERS' MERITS

Especially when their faults are on display

In both gardens and interpersonal relationships, what is paramount is harmony

Japanese gardens are not designed by cutting and pasting various components on to the landscape. The whole garden is composed in a way that makes the most of each element's particular features, such as the shape of a rock or how a certain tree bends.



What does it mean to make the most of an element in a garden?

Let's say that a garden will have several trees in it. We cannot simply plant the trees and be done with it. It's important to identify the ideal shape of each tree.

What kind of mood does this particular tree have? How should we plant this tree – in which position, and facing in which direction – in order to bring out its most attractive qualities?

In other words, we must appreciate the individuality of every tree and then coax it into expression. By understanding a tree's essence, we can bring it into harmony with the other elements of the garden.

The same goes for relationships among people.

We must recognize the individuality of ourselves and of others in order to get along. This is not to say that you must adapt to someone else, but by focusing on others' merits, you can create a beautiful relationship.

67. DEEPEN YOUR CONNECTION WITH SOMEONE

The true meaning of 'once in a lifetime'

Concentrate on a single encounter

It seems that, nowadays, people care only about superficial relationships. The wider their range of acquaintances, the better. Networking is key. In the business world, of course, this is very important.

But in your personal life, it doesn't matter if your circle of friends is small. I don't expect there to be many people whom I can confide in. It is more enriching to build one meaningful relationship than to amass one hundred insubstantial connections. At least, that's my opinion.

There is a saying that originates in Zen: *ichi-go ichi-e*, or 'once in a lifetime'. It means that we should treasure each and every encounter, because we may meet a person only once in our lifetime.

This is not to suggest that we should increase the number of encounters we have or that we should have more friends. Concentrate on a single encounter, and build a meaningful relationship. What's important is not the number of your connections, but their depth.

68. FINE-TUNE YOUR TIMING

This applies just as well to interpersonal relationships

Don't be too rushed or too relaxed

There is a saying in Japanese, *sottaku doji*, which means, literally, 'pecking simultaneously from the inside and out'.

It is used to describe what happens when a chick is hatching from its egg: the first part refers to the chick and its pecking from inside the shell; the second part, to the response of the parent bird when it hears the chick and it pecks to help the chick emerge.

This is a very delicate situation. If the parent breaks the shell before the chick is fully formed, the chick will die. So the parent must listen very closely to the sound of the pecking from the inside and decide when it's safe to add its own careful pecking from the outside to help break the shell.

In other words, *sottaku doji* is about finding the perfect timing for both of them.

It's obvious how this relates to raising children, but it also has other applications.

When training someone at work, you cannot rush them or be too relaxed. And when you're being trained, it's your responsibility to send a signal that you're ready to progress.

The best results come from both parties having the right timing and being in sync.

69. DON'T FIXATE ON RIGHT AND WRONG

This is about compromise

If you fuss over black and white, you miss out on the beauty of grey

Buddhism is an extremely tolerant religion.

Buddhists don't think in terms of black and white. Some things are white, some are black, and in between are various shades of grey. This broad-minded spirit is at the heart of Buddhism, and it has a lot to do with how it took root in Japan.

Shintō has been practised in Japan since ancient times, and at some point Buddhism arrived from China. Instead of pitting Shintō against Buddhism, the Japanese thought that somehow these two religions could coexist.

The Japanese concept of *honji suijaku* holds that Shintō gods are manifestations of Buddhist deities, and together

they form an indivisible whole sanctified at local Shintō shrines in what is called *gongen*.

This may seem perfectly non-committal, but that's exactly why it's an excellent example of Japanese wisdom. It's a way for both sides to coexist, by finding a compromise and avoiding conflict.

Things don't need to be defined as right or wrong, black or white.

Instead of coming down on one side or the other, a compromise may be the best way.

70. GIVE UP THE NEED TO BE LIKED BY EVERYONE

This is true even for Zen monks

Don't get caught up; don't be biased; don't be too fussy



Interpersonal relationships can be complicated. No matter how hard you try, it's difficult to be open-minded towards everybody. Even monks at a Zen temple do not always get along. There's no need to tell yourself, 'I'm going to try to get on well with this person,' or 'I'm going to get to know this person better.' Being attached to the notion of getting along or being friends with someone will hinder you. You will get caught up with not wanting to be disliked. This only creates tension.

Don't get caught up; don't be biased; don't be too fussy. Why not let go of trivial attachments and be more laid-back? I'm not suggesting that you try to be unpopular, but by the same token, don't try too hard to be well liked.

When a flower blooms, the butterfly naturally finds it. When trees have blossomed, birds flock to the branches on their own, and when the leaves wither and fall, the birds scatter.

Relationships with people aren't so different.

71. SEE THINGS FOR WHAT THEY ARE

Hatred and affection share the same true nature

The best way to avoid like or dislike

Office relationships are apt to be difficult. Someone may say, 'It's all my subordinate's fault,' or 'If only he weren't my boss.' We may think we'd be better off if we'd never met some of our colleagues, but when these are people we work with, we have no choice.

Difficulties in interpersonal relationships – you could say that this is an eternal theme.

Muso Kokushi, who is known as 'the father of Zen gardens', once said the following:

'The central benefit of Zen, in the context of the ordinary ups and downs of life, is not in preventing the minus and promoting the plus but in directing people to the fundamental reality that is not under the sway of ups and downs.'

This could mean, for example, that by holding a memorial service for your sworn enemy, or by confessing your own actions, you can turn a bad deed into a good one.

In other words, both misfortune and good fortune share the same origin. Hatred and affection are, in fact, one and the same.

Then what is their true nature? To put it succinctly, it is your own mind. Our preferences, our likes and dislikes – everything is a product of our own mind. In

Zen Buddhism we say, ‘When you reach enlightenment, there are no likes or dislikes.’ When we can see things for what they are, our predilections disappear.

72. SKILFULLY DETACH

‘Pay no attention’ is also Buddhist wisdom

‘Unmoved even when the eight winds blow’

Words are important.

But it is more important not to be swayed by words.

At work or in social situations, there may be times when we find ourselves hurt by words that are directed at us. Even though someone may intend to be encouraging, the person on the receiving end can hear their words as cruel or harsh. A single word from a colleague can pierce like a dagger.

But negative comments should quickly be forgotten. This can be done by skilfully ‘paying no attention’.

The Zen mind is said to be ‘unmoved even when the eight winds blow’. We strive to remain unperturbed, no matter the situation – and even to be calm and good-humoured.

Try freeing yourself from attachment to things. Do not be attached to words, either. Even when your interactions with someone are strained, do not be attached to the relationship. Try putting it at a distance.

This is the wisdom of the Buddha.

To live freely, we must acquire an unfettered mind.

73. DO NOT GET CAUGHT UP WITH MERE WORDS

The importance of reading others' feelings

Consider what others say with empathy

People's feelings cannot always be expressed in words. Some people may not have an easy time describing how they feel.

This is why we have the ability to read other people's feelings.

There is a Zen saying: '*nenge mishō*'. This refers to a riddle about the Buddha, known as a kōan. From his dharma seat before his many disciples, the Buddha is said to have not uttered a word, but merely twirled a single flower in his hand and given a subtle smile. The disciples were mystified, and among those present, Mahākāśhyapa was the only one who returned the Buddha's smile. Mahākāśhyapa understood the Buddha's wordless gesture and, having received this dharma transmission, was designated as his successor.



It is still important, of course, to try to express our feelings in words. And conversely, we must pay close attention to what other people say.

But we mustn't lose sight of what is most essential by getting caught up in mere words. We should not only listen to what others have to say, but also consider their feelings with empathy.

74. DO NOT THINK IN TERMS OF LOSS AND GAIN

Where does the awareness of our weaknesses come from?

People we get along well with, and those we don't

We cannot help but have weaknesses. Someone may not mean any harm or offence, but because of their words or actions, we end up annoyed or with hurt feelings. Most likely you know someone who has this effect on you.

How do these people seem to know how to get to us?

Let me explain briefly the concept of *ishiki*, or 'mental consciousness', within Zen thought.

You meet someone for the first time and think, 'Oh, she seems nice,' or 'It seems like I might hit it off with him.' This relates to the *i*, the first character of *ishiki*, which corresponds to the mind or the heart.

But what about the second character, the *shiki*? This is about making a judgement about someone's value. 'That person could be useful to my career,' or 'This guy will get me nowhere.' The more we do this, the more our weaknesses are revealed.

One hundred people will have one hundred different ways of reasoning or making judgements. Instead of having a gain-or-loss mentality and thinking in terms of whether someone is useful, consider someone's suitability or compatibility. Doing so will relieve a lot of the pressure on your relationships.

75. DO NOT BE SWAYED BY THE OPINIONS OF OTHERS

The secret to breaking free from confusion

Decisiveness is about having the ability to trust in yourself

The arrangement of rocks plays a central role in Zen gardens. Rocks can be configured in endless ways, to represent microcosms, symbolizations and abstractions. In my work as a garden designer and practising Zen monk, you might say that my designs correspond to the state of my mind. This is why there is such a positive tension among the elements in Zen gardens. The actual work I do is not something I can manage on my own. Large rocks and trees must be transported. Various tools are necessary, and the work itself requires a team.

Before completing a Zen garden, I need to borrow the hands of many.

In my experience, however, if I focus too much on what the team sees, then it can be difficult to complete the garden as an expression of my own thoughts.



Although it may seem counter-intuitive, when it comes to coordinating what direction the rocks will face, the fewer people involved, the easier it is to synchronize.

And when it's time to make the final adjustments, it's best to do it alone.

Decisiveness is about having the ability to trust in yourself.

76. HAVE FAITH

Benefit from the wisdom of your elders

Find the keys to life in the stories of older people

Those who possess what is known as faith, or the core of how to live, are never the least bit discouraged. This is absolutely beyond a doubt.

But how do you come to have faith?

You can learn from the mentors around you.

There are quite a number of skills that you can acquire from studying older people, who are your great mentors in everything. Whether it's stories of their successes or of their failures, it can be very beneficial to listen to what they have to say.

Look around you – there are probably plenty of older people in your orbit. Each of them has their own life story. And each has their own experience and knowledge – which is exponentially greater than what you've learned in life so far. Such a wonderful resource, so close at hand.

The stories older people have to tell about everything they've seen and experienced are invaluable. Unlike the knowledge that is to be found in books or at school, this is first-hand experience, straight from the heart and lived in the flesh. Here in their true stories you can find the keys to life.

77. HAVE A CONVERSATION WITH A GARDEN

The things you miss when you are caught up in appearances

The meaning of wabi-sabi

A Zen monk will go into the mountains to devote himself to Buddhist training. While engaged in his practice, deep in the mountains and far from any village, he might receive a visitor. 'I sincerely regret bringing you all the way here, to the middle of nowhere,' he might apologize to the visitor. This apology – *wabi*, in Japanese – is the first component of the Japanese aesthetic of *wabi-sabi*.

The second part – the *sabi* – refers to a similar sentiment: 'Thank you for coming all the way to such a lonely and remote place.' *Sabi* is also a homonym that connotes patina or rust – the beauty that comes with age – and likely reflects the monk's humble abode. It evokes the monk's loneliness, or, in Japanese, *sabishii*.

All of which is to say that the spirit of *wabi-sabi* is grounded in a consideration for others. This sentiment is also to be found in Zen gardens.

When designing a Zen garden, the placement of the rocks or the arrangement of the sand is not the first consideration. Initially, it is not about a specific shape or appearance, but rather the sentiment that the garden should embody.

Try having a conversation with a Zen garden. Experience the melancholy beauty that the garden designer was trying to convey, and respond to it in your own way.



78. FIND OCCASIONS TO GET TOGETHER WITH FAMILY

Where you can just be who you are

Becoming aware of what's really important

Just what does it mean to have a family?

People marry, they raise children, they live together – but this is just how it looks from the outside.



It is among family that we can find true peace of mind, a place for emotional support.

When we're among family, we don't have to try so hard or keep up appearances – we can just be who we are. You could say that a Zen lifestyle strives for the same thing. It might seem simple, but it's actually quite difficult. We all want to hide our weaknesses and portray ourselves as more or better than we are.

But when we live this way, eventually it catches up with us. This is exactly why we need family – where we can let our real self be seen.

Even if you don't live near your family, the next time you visit them, take the time to sit and talk with them.

The place where you can show up as you are. Time spent there can heal a weary mind and revitalize your heart.

79. MAKE SOMEONE HAPPY

Something to enhance your meals

Japanese hospitality can evoke the flow of time, even at the dining table

When entertaining guests, you might treat them to a multi-course meal, featuring special, high-quality ingredients – a Western feast.

Japanese hospitality is a bit different. Above all, the Japanese prize cuisine that demonstrates an awareness of the season.

The choice of what to serve is determined by what is perfectly in season at the time. And there are two other elements: a trace of something that is just past its season, evoking the departing moment, and something that is just now coming into season, suggesting an impending arrival.

In other words, the meal includes the last of the previous season, the height of the current season and the first of the coming season. These three things conjure the flow of time – the past, the present and the future – for the guest's enjoyment.

The height of hospitality is not necessarily attained with the most sophisticated ingredients. Whether it is with a meal you prepare or a gift you give, try incorporating a sense of the flow of time to make your guests happy.

80. APPRECIATE ALL THE PEOPLE WHO CAME BEFORE YOU

Realizing the miracle of 'being here now'

If you were to take away just one of your ancestors, you wouldn't exist

Japanese people used to have large families. There was the grandfather and grandmother, then the parents, then the children. Three or four generations, all living together under one roof – and this facilitated the passing down of family history.

The eighty-year-old grandfather might tell his five-year-old grandchild about his own grandfather. The grandchild could hear stories from two hundred years earlier. They would know what kind of people their ancestors were. This makes history truly come alive.

It is thanks to the existence of your ancestors that you are here today. If you go back ten generations, you might find more than a thousand ancestors. Imagine how many more there would be if you were to go back twenty generations, or even thirty – it could be more than a million people. And if you were to take away just a single one of these ancestors, you would not have been born.

When you think about it this way, you cannot help but feel a sense of gratitude to your ancestors. It genuinely seems like a miracle that you are here. When we become aware of this miracle, we come to understand the preciousness of life.

part four

20 Ways to Make Any Day the Best Day

Try shifting your attention to the present moment



81. BE HERE NOW

The you of a moment ago is the past you

Focus on the here and now rather than on the past

As humans, we live only in the moment, in the here and now. So we must train our mind to be present in this very instant. This is the Zen way of thinking.

Zen Buddhists like to say, 'Dwell in the three worlds.' These three worlds are the past, the present and the future. In Zen Buddhism, you often hear the names Amida, Shaka (Shakyamuni) and Miroku; these represent the Buddha in each of the three worlds.

If you are wondering how this way of thinking actually works, let's start with our breathing. We inhale, and then we exhale. The moment when we inhale is the present, but once we exhale, it has already become the past. To put it another way, when you were reading the preceding pages in this book, that was the you of the past. And when you read the following pages, that will be the you of the future.



When something bad happens and you are feeling down, try clapping your hands in front of you – in an instant, you can feel better, having been put in a new frame of mind. Like when a film cuts to a new scene, there is now a totally different you.

What is important is this day, this hour, this moment.

82. BE GRATEFUL FOR EVERY DAY, EVEN THE MOST ORDINARY

The happiness to be found in the unremarkable

The greatest happiness is in the natural order of things

The Zen monk Ikkyū, famous for his wit, was once asked by a merchant celebrating the birth of his grandchild to write something congratulatory. Ikkyū thought for a moment, and then wrote, 'The parent dies, the child dies, the grandchild dies.' The merchant read it with a puzzled expression, then complained, 'Why have you written something so morbid?'

Here is what Ikkyū said.

'First the parent dies, then the child dies, and at last the grandchild grows old and dies. That is the natural order. If your family is able to experience death in the natural

order, you will have the greatest happiness.' Everyone could not help but agree.

To make it through today, another uneventful and ordinary day.

To breathe in and out, to do our work, to sleep well. Ordinary and unremarkable as it may seem, this is actually what makes it all the more amazing.

The simple happiness of the passage of one day after another – such happiness is right before our eyes.

83. RECOGNIZE THAT YOU ARE PROTECTED

We are all in the palm of the Buddha

So take heart and keep going!

In the Buddhist way of thought, it is said that all of us are in the palm of the Buddha. No matter how much we struggle, in the end we're just flailing around in his hand.

You might hear this and think, 'Then why not just give up?' Quite the opposite.

There will be things that don't go as expected, and you may feel miserable, but ultimately you are protected, as I said, in the palm of the Buddha. That is why you should take heart and keep going!

All of us are on our own in life. And yet despite this aloneness, the Buddha sees everything we do. This should be a balm – it should enliven our spirit. The Buddha is all-seeing – he sees the good as well as the bad. Belief in this propels us forward.

The existence of an unconditional protector is a constant comfort. And although we cannot see this being with our own eyes, a steadfast belief in him infuses us with tremendous energy. I'm convinced that we are all in his palm.

There is no certainty in a promise to ourselves – which is why we make a promise to the Buddha. By doing so, we empower our belief exponentially.

84. BE POSITIVE

Your mind has the power to decide whether or not you are happy

You're here to live out each precious day

In Japanese history, the Kamakura period (1185–1333) and the early part of the Muromachi period (1333–1392) were characterized by constant warfare. These medieval eras saw the spirit and practice of Zen gain wide support among the samurai class.

The samurai constantly faced down death. They did not know when war would break out – it was quite possible they might fall in battle the very next day.

The spirit of Zen seems perfectly suited to such circumstances. The uncertainty of tomorrow makes it all the more important to live in the moment. One must try one's best to enjoy the present.

In Buddhism we say, 'All days are good days', meaning that whether good things happen, or bad, each day is precious because it will never come about again. The goodness of every day is determined not by what happens, or by whom you meet, but by your own mind.

Any event can be interpreted in multiple ways; what matters is how you respond to it. You may not have any control over what happens or any power to change things, but your reaction is entirely under your control.

Let us make today and every precious day a good day.

85. DO NOT COVET

Wanting more leads to suffering

'Is that something I truly need?'

In Buddhism we say *chisoku*, which means 'be satisfied'. Knowing how much is enough is about finding satisfaction in what you already have.



Human desire is endless. Once we acquire one thing, we desire ten of them. And when we acquire ten things, we want a hundred. Even though we know we don't need it, we are unable to rein in our desire. Once engulfed by these feelings, there is no way to satisfy ourselves.

There will be times when we want something we *do* need. There is nothing wrong with this. But once we acquire the minimum necessary amount, we must learn to tell ourselves, 'Ah, this is enough for me.'

And then we must keep in check our desire for other things.

Through the practice of *chisoku*, we can achieve a calm and tranquil mind. By simply recognizing that we are fulfilled, our suffering is greatly diminished.

If you find yourself swept up in feelings of dissatisfaction, take a step back and examine what you hope for and desire. And then ask yourself, ‘Is that something I truly need?’

86. ACCEPT REALITY FOR WHAT IT IS

The art of being prepared

It is not about giving up, but about preparing yourself

The *zenji*, or high priest, Kōshū Itabashi is the retired abbot of Sōji-ji, a temple in Yokohama. He is someone for whom I have tremendous respect.

Itabashi Zenji was informed that he had cancer. Apparently the cancer is quite advanced. And yet every day he continues to dedicate himself to zazen and to asking for alms, as if nothing has changed. 'I am now living happily with my cancer,' he says.

This is certainly not what one expects to hear.

We cannot change the fact that cancer exists. Though we might struggle and rail against cancer, it remains with us. This is the reality.

So how do we face it? We cannot change what happens in life, but it is within our power to decide how to deal with what happens.

It's about preparing yourself. That is, it's about accepting reality for what it is.

Seeing things as they are. Accepting things as they are.

This might sound like giving up, but in fact it is quite the opposite.

87. THERE IS NOT JUST ONE ANSWER

The meaning behind Zen kōans

Why do we practise Zen question-and-answering?

These ideas represent the basis of the Buddha's enlightenment:

Our essential self is pure and clean, perfect in its clarity. The search for that essential self is the search for enlightenment, or *satori*.

As human beings, we possess within us everything we need from the beginning. Enlightenment is not about seeking the answers outside of ourselves, but rather about looking inside. When we encounter our pure and true self, that is enlightenment – *satori*.

The Rinzai school of Zen Buddhism maintains a rigorous practice of *mondo* – Zen question-and-answering, or the

study of Zen kōans – in order to attain enlightenment. Kōans use language to provoke and test the mind.

Here is a well-known example: 'Does a dog have Buddha nature?'

Answering 'yes' can be considered wrong, but answering 'no' can also be considered wrong.

The practice continues, as more questions that have no answer are posed. With the repetition of this exercise, we come to have insight.

88. THERE IS NOT JUST ONE WAY, EITHER

Think with your head? Or with your body?

We may still arrive at the same answer

Whereas the Rinzai school of Zen Buddhism practises kōan study to attain enlightenment, the Sōtō Zen school focuses on zazen and nothing else.

Shikantaza is the Japanese translation of a Chinese colloquialism for zazen, which in English means 'single-minded sitting'. In *shikantaza*, you forget even that you are sitting, and your mind enters a state of nothingness. You are not seeking enlightenment, you are not strengthening your will, you are not doing this for good health – you aren't actively thinking of anything. In Sōtō Zen, you simply sit, without striving.

But single-mindedly sitting zazen does have an effect: it hones your wisdom, and after a while, it can lead to enlightenment. The purpose of sitting, though, is not to reach enlightenment – it just so happens that enlightenment is a result of sitting.

Fundamentally, both schools of Zen – Rinzai and Sōtō – have the same objective: to bring us closer to our essential selves. What differs is simply the methodology by which one achieves it.

Think devotedly with your head? Or think devotedly with your body?

Which style appeals to you?

89. DON'T BE A SHOW-OFF

What charismatic people have in common

True charisma comes across without saying a word

Some people are so charismatic that others seem naturally attracted to them. It's almost as if they have an aura about them.

At a *zazenkai*, we once discussed the notion of 'inhabiting a scent rather than a shape'.

The plum tree defies the cold winter, its blossoms giving off an indescribably lovely fragrance. The perfume does not push against the wind – it simply allows itself to be carried along on the current of the breeze. But the scent of a person of virtue wafts in every direction.

A person's charisma or aura is similar.



When people become wealthy, when they rise in status, they tend to become proud and boastful. But their true charisma might come across more naturally if they didn't say a word.

Like the plum blossoms, I try to give off a pleasant scent but not be showy about it. Living graciously 'thanks to this person' or knowing that 'without that person's help' I wouldn't be where I am today.

90. DO NOT DIVIDE THINGS INTO GOOD AND BAD

Your worries will vanish

Your breathing is not subject to judgement – it just is

There is no particular secret to mastering something. Just repeat the same practice every day. Adopt a sober, steady, continuous routine.

At some point in this routine, you will suddenly realize, 'Ah, this is the answer I have been looking for.'

A renowned Zen priest will practise his austerities in order to attain enlightenment. An Olympic athlete will persevere with their training by swimming or running.

And then, at some point, they will have fulfilled their quest or mastered their art. That's how it works.

By fixating solely on the end point, you will forgo the pleasures of the journey. When you are caught up in producing results, you are unable to devote yourself to the here and now. By the same token, do not place a value judgement on what you are doing in the moment. Take, for example, breathing: you cannot deem your breathing to be good or bad. Just as you draw one breath after another, perform the routine habitually.



Attempting to define things as good or bad breeds worry and stress.

91. BELIEVE IN YOURSELF, ESPECIALLY WHEN YOU FEEL ANXIOUS

Focus on the self-confidence that lies behind the anxiety

There are two sides to anxiety

Imagine that you've studied your hardest for an important exam, and the day of the exam has finally arrived.

Or that you've put time and effort into preparing a presentation, and now it's show time.

Although you hope to do your best, at the very last minute you are hit by a wave of anxiety. For some people, it may be that the harder they try, the more anxious they feel.

When that happens, take a look at what lies beneath the anxiety. I expect that what you will find is self-confidence.

Once you can recognize the self-confidence beneath your anxiety, you will be able to overcome whatever anxiety you may be seized by.

This is why it is so important to make a habit of believing in yourself.

It is often said that if you want to develop confidence in yourself, the first and most difficult challenge is to stretch the limits of your own mind. Doing so will lead to a sense of accomplishment, and little by little your accomplishments will boost your confidence.

Everything will be all right.

You've made it this far already, haven't you?

92. NOTICE THE CHANGES OF THE SEASON

It will inspire you to go on

Herein lies the only truth in the world

However much the world changes, there are some things that remain the same.

Namely, spring will arrive and the buds will sprout, and then autumn will descend and the leaves will fall. In other words, things will take their natural course. This is exactly what is meant by the character for the Buddha in Buddhism – 仏 – which signifies bliss, or the 'Buddha nature' of things.

What we call spring actually has no physical form. Spring does not materially exist.

Nevertheless, when winter comes to an end, the northern wind shifts to a southern breeze, bringing warmer temperatures. Soon the plants sprout buds. We see this and think to ourselves, 'Ah, spring has arrived.'

But perhaps there are those who don't notice the buds and flowers, or some who see them and feel nothing – for these people, there is no such thing as spring.

A Chinese poet from the Northern Song dynasty named Su Shi was struck by the beauty of the spring landscape and said, 'The willows in their green, the flowers in their crimson, reveal their true nature.' In the natural shape of things – this is where the truth is found.

With an open mind, notice the truth in the everyday – in the Buddha nature of things.

This awareness will give us the courage we need to go on living.

93. TRY TAKING CARE OF SOMETHING

Develop affection for someone or something

Understand what is important in life

Nowadays, more and more people are getting back to nature. They buy land in the countryside and on their days off they devote themselves to working in their fields. Or they start a small garden, growing vegetables and flowers. I think all of this is wonderful.

You cultivate the land and plant seeds. You worry when the weather remains dry and fret when there's too much rain. This is not merely about the simple act of growing plants – it's about savouring the time and effort that goes into it.

When whatever it is you are growing begins to thrive, you feel unreservedly happy. And also relieved. However much affection you put into it, the object of your affection gives you back energy in equal measure.

You might even think of what you're cultivating as a stand-in for yourself. When that happens, not a drop of the affection you give goes to waste.

When you buy a tomato at the market, it's just another tomato to you. But a tomato that was grown with your own hands transcends being a simple 'ingredient'.

It is through the act of nurturing something that we develop a mind that cares for things, a mind that feels affection for others.

94. FREE YOURSELF FROM MONEY

The more you try to accumulate money, the more it gets away

What to focus on in order for your money worries to subside

Sometimes people ask me, 'Buddhist priests don't have to worry about money, do they?' This can be a tricky question to answer.

Even though I'm the chief priest of a temple, money is still a requirement. I have a family, and there are basic necessities I must buy.

According to Zen teaching, soliciting money is not wrong in and of itself, but it mustn't take on too much importance. The founder of the Sōtō school of Zen Buddhism, Dōgen Zenji, warned us that those committed to an ascetic Buddhist lifestyle must not allow themselves to be tempted by fame or fortune. We must not seek to enrich our reputation or line our pockets.



The strange thing about money is this: the more attached we become to it, the more it eludes our grasp. Instead of thinking about money, we should concern ourselves with our higher purpose.

How can I contribute to society? What can I do to be useful in the world? By contemplating these questions, and taking action, you'll find that the money you need will ultimately find you.

95. LISTEN FOR THE VOICE OF YOUR TRUE SELF

Learn to appreciate this insight

A dry landscape garden symbolizes a life of seclusion

One of the buildings of a Zen temple is the abbot's quarters, called a *hojo*. Historically, there has always been a Zen garden attached to the *hojo*.

Why do you think the chief priest has his own ideal little garden, right outside where he lives?

Most Zen gardens are dry landscape gardens – called *karesansui*. Long ago, the ideal lifestyle for a Zen monk was to seclude himself deep in the mountains, in order to devote himself to spiritual training. Perhaps there was enjoyment in living as a hermit, like the famous monk Ryōkan from the Edo period.

But in truth it is very difficult to live this way. Nowadays, few monks seclude themselves deep in the mountains, but they have dry landscape gardens to symbolize this ideal.

Perhaps this will deepen your appreciation of Zen gardens.

The next time you visit one, take a moment to sit and imagine you have wandered deep within the mountains.

Transported in this way, liberated from your daily obligations, your mind becomes transparent and your true self may unexpectedly reveal itself.

96. CHERISH BEING ALIVE, EVERY SINGLE DAY

Life really does go by in the blink of an eye

Time spent out of character is empty time

In Zen temples, there is a wooden board called a *han* that is struck with a mallet to signal that it is time for some part of the daily routine. It might have the words *Shoji jidai* written on it in ink. Have you ever seen this? The words mean, 'Life is full of fortune and misfortune, but cherish being alive, every single day. Life will pass you by.'

My father belonged to the generation that experienced war when they were young.

He once found himself in the middle of an exchange of gunfire. It was a furious attack by the enemy. My father lay

flat on the ground, desperately trying to escape the fusillade. When the shots finally stopped and he dared raise his head, his fellow soldiers on either side were dead. Whenever my father told this story, he always ended it by saying, 'I am grateful to be alive and to be here today. We human beings are enlivened by a great and invisible power.'

We are enlivened – we are given life. And for that reason, we must not waste it.

We must see our true selves with an open mind, and when we think of things – when there are things we want to do – we must do them as if our lives depend on it. Time spent out of character is empty time.

Come now, open your eyes.

What kind of day should we make today?

97. MAKE EVERY PREPARATION

Destiny comes for all of us

There are those who seize opportunities, and those who let them pass

Here is a Zen parable:

There are two plum trees. One had been preparing itself throughout the cold winter, so that when the spring breeze arrived it would be ready and able to bloom. The other one started to think about blooming only once the spring breeze arrived; this tree was still shivering in the cold when suddenly the warmer wind began to blow. The plum tree that was prepared grabbed the chance for its flowers to burst open, whereas the other one took that as the moment to begin preparations for its blossoms.

The very next day, the spring breeze was gone, and winter's cold returned. In the end, the blossoms on the plum tree that neglected its preparations were unable to fully bloom that year.



It's just the same with people.

The winds of destiny blow for all of us. Whether you are able to make the most of an opportunity will depend upon long-standing dedication and preparedness.

98. CONTEMPLATE HOW TO DIE

Whenever you are confused about how to live

Happiness is right at hand

The word *shoji* is Japanese for the Buddhist concept of samsara, the cycle of death and rebirth.



We are born into this world, and then we die. These are simply two sides of the same experience. In other words, just as we contemplate how to live, we should contemplate how to die.

If you were told that your life was going to end in six months, you would probably give a considerable amount of thought to how you wanted to spend that time. But what if it was only a month? A week? What if your life were to

end tomorrow? Surely, right then, you would know what you should do in that moment. You would feel as though you mustn't waste today.

Life happens in the blink of an eye. It really is just like that. Have you ever spent a day off watching television and, before you even noticed, discovered that it was evening? 'Ah,' you may have thought to yourself, 'I didn't mean to waste so much time.' When you want to get something done, or you want to put your mind to something, time spent not focused on anything in particular feels like wasted time.

We must do our best not to squander this 'blink of an eye' that has been given to us.

99. PUT YOUR EVERYTHING INTO THE HERE AND NOW

Life is a long but brief practice

My father, who lived every day to the utmost

My father lived to the ripe old age of eighty-seven. For several years before his death, he suffered from cancer, but having lived that long, it's almost as if he had died of 'natural cancer'.

The day before he passed away, my father spent three hours weeding the temple garden. The day he passed away, he rose early, as always, tidied his room and did the sweeping.

After lunch, he felt a bit dizzy and bumped his chest against the table, so he went to the hospital to get checked over. They took his blood pressure, which turned out to be abnormally low, and it was shortly after they administered an IV drip to raise his blood pressure that he passed away quietly.

To me, that is such a beautiful way to die. I don't imagine I'll ever live up to my father.

He was simply single-minded about living in the moment. Up until the day he passed away, he devoted himself to tending the garden, and to the utmost of his ability he tried to carry out the responsibilities he was entrusted with.

Perhaps my father had a premonition of his death. But it would have been something that only he had known.

He taught me, through his example, that the practice continues up until the moment of your death.

100. MAKE THE MOST OF LIFE

Life is a precious thing, for our safekeeping

Your life is your own, but it is not your possession

This may seem out of the blue, but whose life is it, anyway?

To those who immediately reply, 'My life is definitely mine,' let's think about that for a moment.

In Buddhism, the word *jomyo* means one's predestined lifespan. Each of us has our own *jomyo*. From the moment we are born, the length of our lifetime is determined. But none of us knows how long it will be.

In other words, being alive means we must make the most of the life we are entrusted with. Life is not ours to possess – it is a precious gift that we must treat as if it were placed in our care. And whatever lifespan we are given, we must take the utmost care to give it back.



Some among us will be graced with a long life, and others may have only a brief amount of time. There is nothing fair about this.

But Buddhism teaches that a life's worth is not measured by its duration.

What is important is how we use the life we are given. How will you use your life today?



THE BEGINNING

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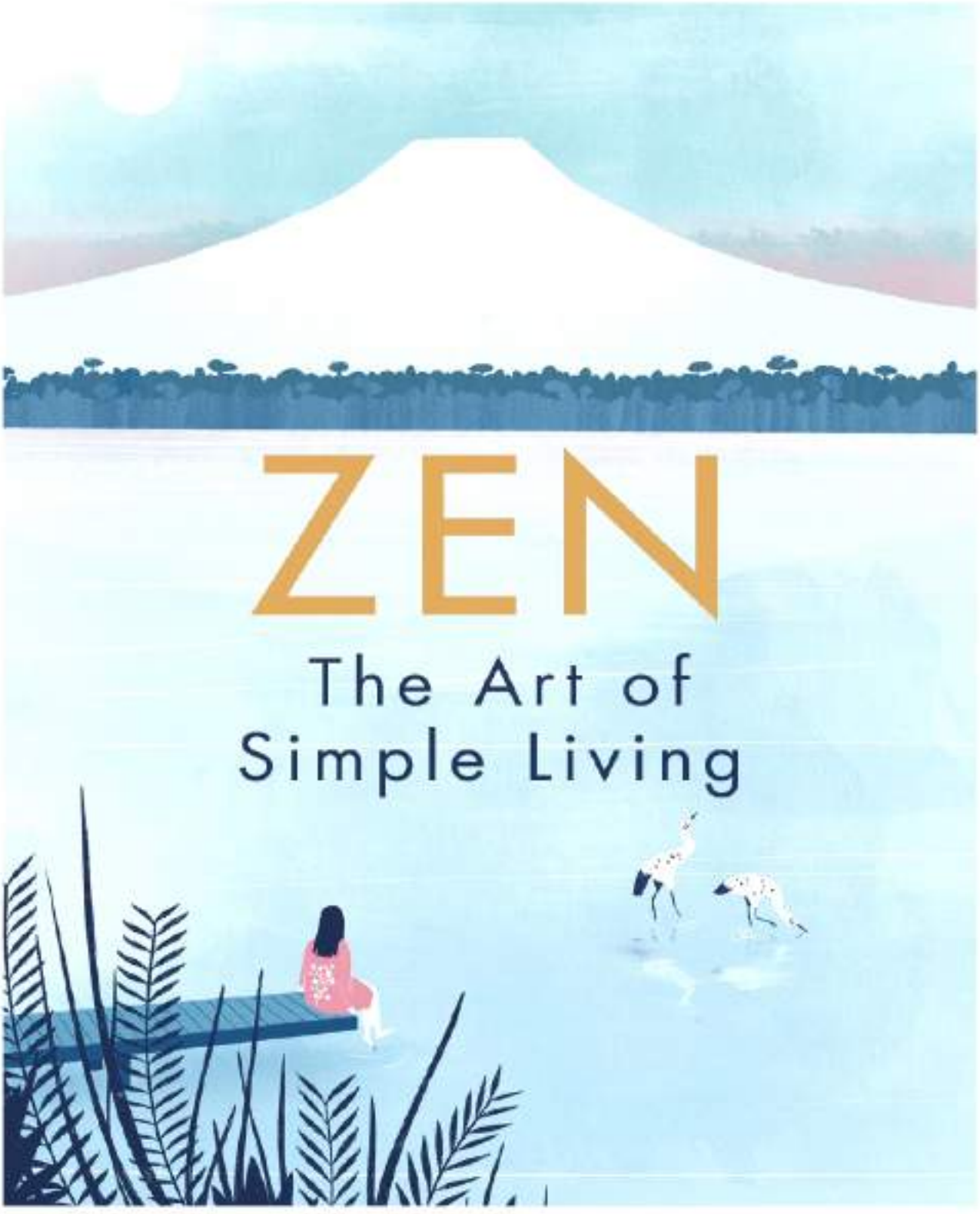
Quote on page 162 from *Dream Conversations: On Buddhism and Zen* by Muso Kokushi, translated and edited by Thomas Cleary (Boston: Shambhala Publications, Inc., 1996), p. 5

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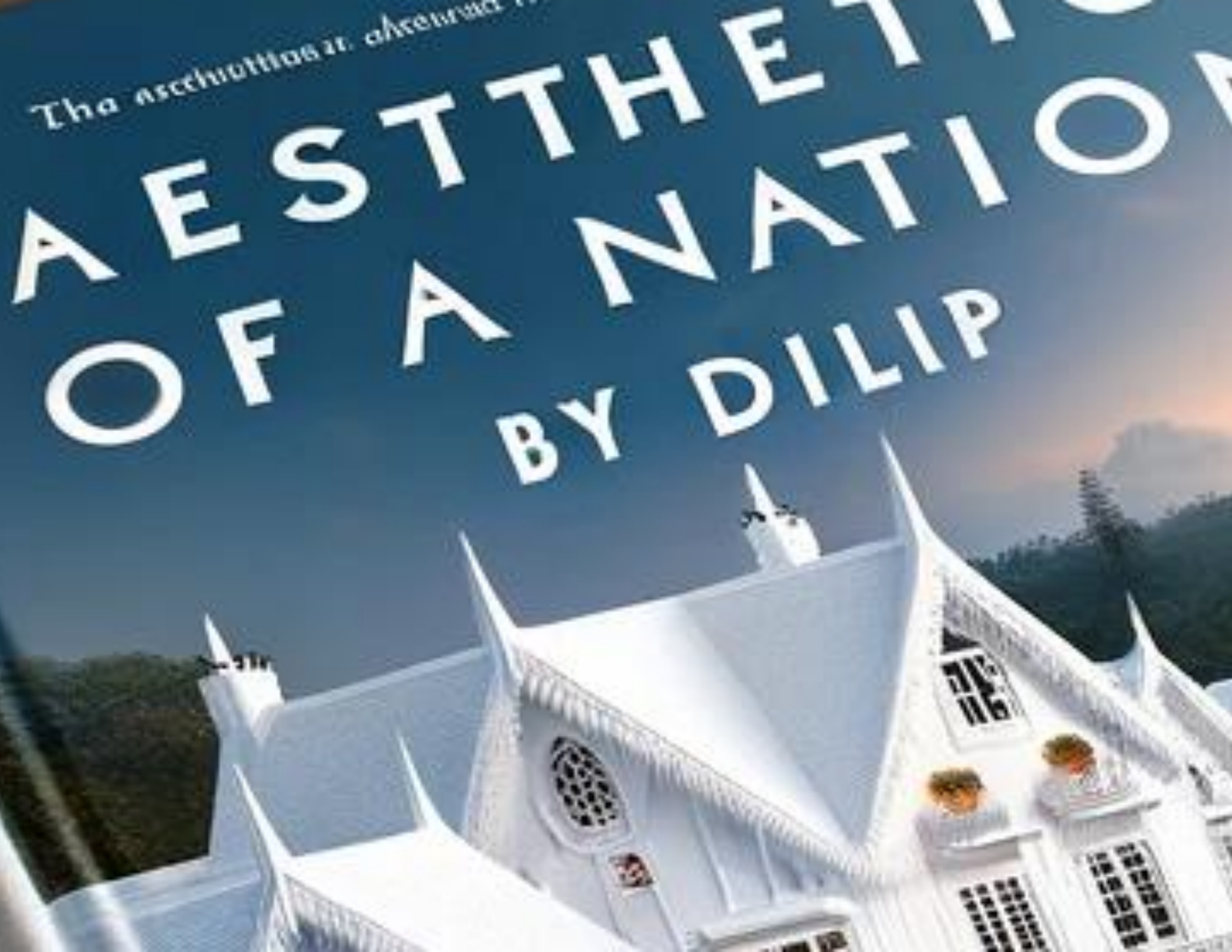


ZEN

The Art of Simple Living

Shunmyō Masuno

From the Japanese million-copy bestselling author


AESTTHE
OF A NATIO
BY DILIP

The Aesthetikz of a Nation

By Dilip

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Do ztudy, dizkuzz, &

Do zhare diz PDF widely,
To enable de formazzio of an
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The

All that were needed to build the beautiful village on the left,

of an actual village, were wood water, and ease of the awareness.


松代屋







Why is it that some nations are built beautifully and other nations fail at achieving that?

The reason in my view, is two fold.

The first being nations that build well, lay a great emphasis on the principles of aesthetics and reason, in their education. In some cultures such an education haz persisted over centuries.

Assume drawing a painting – is it possible to do a good painting in a hurry, juzt by having a lot of number-resources in the bank?

It would be impossible.

The awareness of the artist haz to elevate to Sublime planes, in order to make great art. .

The aesthetic education is founded on inner aestehtiks, achieving a Zen or a deeply peaceful and calm state of mind, and so forth.

Zen iz easy to do – one figzes the awareness on the tip of the nose, and observes the breath. Own breath is observed as function of the universal ether movement, forming the body.

A good plaze to begin would be to introduze zen, to oneself, to those around.

Only with inner and outer aesthetiks kan an individual play a positive role in a society.

The extend of development of a society is a function of its inner and outer aesthetics.

Az the universe is made of several dimensions, and planes, and as one ascends to higher planes as the inner astehtik evolves, the inner aesthetic is also bound with the greater welfare of the individual, and with spiritual growth.

Abandoning false theories of spirituality one ought take a path which is filled with deeper reasoning.

The only difference between a spiritual study and growth and a materialistically outward study – is that the spiritual study takes for study the higher and lower dimensions, and de that which is beyond the N-Zero manifold. While a narrow view, falsely sticks to the idea of a single 3d bubble as all that exists, even ignoring the billions and billions of parallel worlds on the same 3D zero.

Reasoning is done on data. As one's awareness evolves, it gains direct access to the observation-data of not just this plane.

If the awareness were unable to study and understand reality based on inner observation, mathematics wouldn't function as the foundation of modern physics – the latter is based on outer observation.

The study of classical art, subjects related to aesthetics of classical architecture, and so forth ought be introduced in the study.

Above all, what is needed to form a outer world that brings ease, is inner ease.

The second reason why nations fail to build themselves aesthetically is false education and false ideas of what is to be done to achieve aesthtik growth.

The nations that are deceived by the idea that manufacturing for other nations, destroying the natural reserouces frantically, and so forth is the path to an aesthetic world are virtually the only one that fail at the goal of easy aesthtik growth.

If the building of outer aestehtiks is understood as a function of inner aesthetiks, and achieving an ideal inner state,

Then even the akt of setting up an ideal environment at home – designed for study, meditation, evolution and growth – is an akt of spiritual evolution.

It is the easy painting of the fence, observing the breath, that the Karate Kid does.

Another Zen meditation is to observe the breath as it passes through the nostrils,

keep the awareness on the zenzationz insydd the noztrilz.

If the awareness dissolves into thoughts, free the same, and being it bakk to the pristinity of the breath.

Another Zen meditation, is to observe the purest part of the breath, that aspect of the breath which is beyond thoughts.

Trade and the banking system often ends up a factor that traps nationz.

Nothing of trade with other nations were needed to build own nations in glorious eras.

The way the banking network favours those who run it – a few in nations that run the system – is to be understood.

Assume an Individual Pleonegzyz says to the Individual Agnofoz, *"I will keep your gold safe for four months, and give you this piece of paper with the number 1000 written on it. When you return this paper, return it with an additional one that has 100 written on it, for interest – after all I kept the gold safe for you."*

If there is no other paper note out there in circulation, and the printing of notes is the domain of Pleonegzyz, then Agnofoz has no way to return the note-money with interest - for the additional amount is found nowhere.

If this is done two to friendz by evil Pleonegzyz, then one of them has to lose the gold.

The evil plan to own everybody's gold with a number that is empty of value, would be easy to spot, if done to a few. In the banking zyztem it is done to an entire society. Then the societies are kept in a frenzy, so that they don't think. They don't see the evil's dezynz.

Aestheiks of the world proceeds from the plane of awareness. In advanced worlds, it is understood that time is not a linear drive, but does quantum jumps.

The technology such as pyramids, and the spiritual evolution needed of ancient kings were related to driving the world into greater and higher timelines.

Even in a simple sense, it is the thoughts, words, and actions of the individual, along with the underlying zenze, that defines the aesthetiks of a place. Without a deep soulful zenze inzydd de individual, no amount of glitter brings a deep zenze of a greater prupoze, or a zenz of a deep kind of soulful joyouznezz.

Virtue, and soulfulness, a state of deep and natural ideas, as found in the writings of Zhuang Zi on the Dao, takes naturally to ideal forms of the world.

Aestheikz of a nation is built up from the individual space, and from normal homez.

It doesn't emerge from a manipulative banking system – and frantyk hardwork on what is not the solution only degeneartes the world and the individual states further..

Observe if a pattern is bringing a solution, or by any rational possibility it would in de near future.

If an individual frantically throws ink on paper to make a klassical painting – what is the possibility of things going favourably?

Identify, and breakaway from the unideal.

When people attend well to own homes, extend that to own gardens, the forzz of it will expand nationwydd.

The effect of zyzh an endeavour is never on just one point in time or space. Which is why nationz that achieved aestehtikz continue the patterns even across centuries in time, and the population as a whole has a form awareness – when originally the ideas were from a few philosophers and researchers.

An initial step to aestehtikz is to dizkard de not necessary.

The solution to complez problems is often simple. If achieving independence in terms of food is an issue for a nation, every home ought be urged to do what they kan to add to the undokumented GDP of food production, thus evading the bankerz' ploys to enslave whole nations.

If the material to build costly buildings and so on is unavailable immediately, resort to Wabi Sabi art.

Remember some of the most beautiful buildings one kan stay in peacefully are wooden houses in beautiful villages, on river zyddz, mountain zyddz, ocean zyddz.

And nothing is needed for that but wood.

Study the patters of beautiful villages in Japan, and of beautiful ocean zydd townz, etz.

The banking money system makes people awareness so driven down that they will build beautiful huts for visitors from foreign lands to stay for a price, while own nation and stay is ignored. The greed dreams of money as the solution. While the ideals money brings in their dreams is sold in greed.

When the goal of lyff is taken as own evolution, meditation, study, and it is found that it brings ineffable bliss, even leading to de bliss and states of the immortals – then, people do not waste away in falsely glamourized jobs serving other nations, and entities that would only discard demm after the utilitarian goal is achieved by temporarily taking advantage of their greed.

It is easy to assume things without reasoning – that a lot of contruzktion makes a developed nation. Is that how developed nations are – outside of a few grand cities, they keep the priztinity of their nature. And the cities are not build as a set of status symbols thrown around in everything of disorder, but on the foundationz of the theory of architecture, social architecture, city designs, and so forth. With great planning. And the initial step toward that possibility, is aesthtik education in all those fields, and de goal taken as building own space and nation. What one builds for another for paper and losing time, and days of lyff, always amounts to nothing but disaster – observe the world for evidenzz of that, and obszerve beyond surface glitter.

Az demonstrate by the imagery of beautiful ocean zydd hutz: Simple architecture, aesthetik nature friendly, and human friendly material, and roofing – all that takez to ideal plazez of living.

“ A home is a place to dream,” is an idea found in Bachelard, Gaston’s

“Poetikz of spaze. “

To achieve an ideal home, an ideal room, is easy. It is in own domain of action. Go for a simple klaar Zen design – a space where one kan study, devote oneself to greater ideals of growth. Achieve inner and outer ease.

Every individual kan make own home's interiors and every korner bright - keep only the essential items needed, streamline what is needed to be done daily. One kud even Zhare DizzP df, and urge your friends to do zo.

Aesthetiks of a world depends on what study the world engagez, and so forth.

Great architecture to ancient eras were spaces of pursuit of knowledge and the outkome of pursuits of great ideals– be it the profundity of a simple Zen monastery, or the ideals that emerged in the grandnezz of Greek arkitekture.

It is duzz important to engage ztudy. When one studies and enriches onezelf inzydd, one enriches de nation'z inner and outer idealz.

Study the fields of knowledge, artz, traditions world wydd, sciences, mathematics. Study Zen. Study Bushido. Imbibe and internalize de value zyztemz.

It is an error often to resort to forms of a few kenturies bakk of the same lokation as one is in, whenever aspyryng to an ideal is spoken of. Forms are to be refined and improved akrozz time, through own inner evolution.

Studying the ancientz and imbibing the ideals is great. As Zhuang Zi says, " A great man does not cling on to ideas. He studies various ideas, he adopts ideas and brings forth new ideaz from within as well. "

If people were to cling to ideas of an era -everything would need to run in the same old patterns, and there would be no breakthrough, no reasoning involved.

To reason and improve oneself, and duzz de world, is de prerogative of the human

Simple and grand forms have their beauty. Even the forms of ancient tribes engaged in spiritual efforts is ineffably beautiful often. On the other hand, if de inner idea and spiritual theory is gone, all forms appear devoid of that ideal which were zought.

Kity architekture done with reasoning and grand planning has its charmz. So does beautiful well planned villagez.

If nation is devoid of priztine villagez, it kan only drown in a ever soaring AQI, while manufacturing for nations that would only laugh at deir folly.

In a well planned nation, de affluent would also gravitate toward the beautiful villages, Would tend to build greatly aesthetik village spazez.

They would azpyrr for pristine nature for their nation.

It’s often an ideal to seek the simplest solution.

The path to achieving energy efficiency and supply akrozz de nation is probably not a nuclear reactor in every village, but simple homes with solar roofing – especially if a nation that gets sunlight throughout the year

Research then ensurez the material of the roofing is human and nature friendly, safe, and kontrubuting to health even – perhaps thinking out of the bogz, adding natural kryztals to de ztrukture, zyzh az quartz to improve both aesthetikz and health effectz. The vibrazzio of substnazez have a direct impact on the fieldz of humanz. Even artificial quartz and so forth kud greatly improve de vibrazzio. Zo kud a few simple normal stones and rocks from pristine nature, and so on.

If education is the goal, this era just one firm with a tech view and functioning as a

modern enterpryzz kan bring online high quality gamified education to every korner of a nation.

While addon features kud be put up for a prize, the fundamental foundational education kud be open to anybody.

Without a narrow immediate greed view, yet fokuzyng on a positive kykle of earningz, any group of feeple willing to take up de endeavour kan do great idealz for de nation, and alter kourzze of de history of a nation.

Any well eztablyzhed firm kan take up de formazion of such a edeavour with eaze, and with de goal of overall profits.

The falze dramatikz need to be avoided for a Zen ease. Why does education for a whole nation seem diffikult – only because feeple think in old ways. When there is ubiquity of devices and the internet, why again aim for the brick and mortar skoolz' patternz?

Why do production of education ztuff wid real humans for teachers and do the same drama every year, when an AI generated character or a set of AI generated characters kud present the material to the student, and the student selektz what is ideal. That would defeat boredom and avoid greater dann a few tonz of overheadz and unnezezzary work akrozz de yearz.

Duzz, de material to be taught kan easily be taken from an XML form, to a audio-visual form, easily updated. Zero effort, virtually, needed to update the information to be taught.

Avoid vanity projekktzz frantically done just to deceive oneself and the world.

Vanity projekktzz throw away resource, time, generate chaos and kreate that which denn needs further destrukktion.

Avoid ideaz zzh as greater de frantikity and greater de torture de better de outcome.

Dese ideas are fed by visual media which needs to display violently frantyk stuff to keep de audienze.

In reality false stress methylates the DNA, generate braindead humans with horrifying appearanzez, over genrationz. And that is empirical, laboratory based, and evident from teztz done on organyzmz.

In an era it were assumed the greater the torture places and discipline dens univerzitiez were the better the individuals. What were found were that – the individuals began to think their goal in life is to find a way around a falzze value system, thus finding drugz and booze became deir goal in life. And the plazez were like dens of inner dizaztterz behind veils of enforzed discipline.

There were an experiment and study, now popularly known as the "rat park." Do read the Wikipedia article on it.

"In another experiment, he forced rats in ordinary lab cages to consume the morphine-laced solution for 57 days without other liquid available to drink. When they moved into Rat Park, they were allowed to choose between the morphine solution and plain water. They drank the plain water. He writes that they did show some signs of dependence. There were "some minor withdrawal signs, twitching, what have you, but there were none of the mythic seizures and sweats you so often hear about ... " – Rat Park, Wikipedia.

The Rat Park experiment suggeztyd that in a bright environment with ample bright entrtainmentz, and intellectual activity, even rats by own free decisionz preferred plain water to drugged water.

The way and GENUINENESS, and depth of social interactions among humans define the outer form and aesthetic of a society.

Often feeple are taught the idea the home is a place for all unideal and demented behavouz and society a place to wear the mask, to fool the world.

If feeple akt out the unideal where they are supposed to kall a home – how do they hope to achieve any joy? By wearing a soon worn out zozial mazk? By making their own individual living spacez spazez of self desruktive and joylezz ideaaz, and joylezz, dull behavouz and thought patternz?

Home is a place for evolution and growth. Marriages sacred. A home is a place for sealing of spiritual growth. De plaze for de hyghezt ideals.

Home is a place for inner analyziz, study, evolution and growth. Sakred as a monastery iz sacred for it allowz a spaze of growth.

Its every world spoken, every vibrazzio, de aestethtik of food, wine, and formz that determine of itz a vehicle to heaven, or a stepping stone into de unideal.

Aestehtiks such as food, wine, all fall into plaze through great study, refining own inner depth of zenze, in Zen.

Without study falze idealz enslave humanz. False idealz are put up by demonz who intend to weaking humanz and enzlave demm.

For isntanzz, in plazez where eall ancient textz recommend wine, beef, etz – spirituality now gets spoken of az zomehow avoiding all that. Why then iz the term "Wine of the Gods."

Plato in Laws argue for the moderate intake of wine.

By the force of awareness establyshign outer forms ideally, one naturally establishez inner forms ideally.

The outer forms of own world tend to reflekt in de awarnezz.

Zo, if a spaze iz unideally done it would refklet in the psykologikal states of the observer, often.

Reazonyng haz to be the foundation of all ideals. Some aspyrr for vegenterianism not to harm life. But all they kan eat unless stones, is of lyff. Perhaps even stones have a lyff of dier own. Well, different traditionz would say stones have life, and life kan reincarnate into de mineral kingdom. Uhuhu.

What is to be avoided iz unncezzary kruelty. All formz pazz away engaging deir furfoze in greater reality, and with juzt the passing of formz phenomenon alone nothing diez. Kruelty is avoided through research. Instead of killing animalz in painful wayz, liquid nitrogen vapourz with a doze of endorfinz kud give demm an ekztazik journey to a brighter world.

What anzient tezgtz often argue, and research dizz, iz beef iz to be taken, but if the human is fokzued on all greed and world greed alone, den both the animal eaten and the human synk. If not both ryzz having played a role in de grander scheme of things, an strengthening inner energiez through proper diet habitz divinely endowed for humanz- benefyttng dozz who evolve spyrtually, de animalz were spoken of az ryzyng to greater planez . At de zame time, what iz not norm, by inner divine nature, engaged in through greed, and so forth iz offenne rezyltant of karmic outkomez. No anzient scripture deskrybz a lion az zome kinda unideal, yoozuzally

Neither ought ideaz for monazktikz taken and applied in normal world. If a king , or the kingz, play[z] the part of a over forgiving sage, de world falz in dayz. Inner cruelty is avoided even in war – for in the ideal formz of war, deeper prinziplez not unnecessarily abandoned, there is the ease of knowing the ideal and heriok aktion iz that. And also eaze in knowing nothing diez with the death of formz.

In Japaneze Zen, they onzz sfoke of the “ Onenezz of lyff and death.”

While in nationz that do well, the kidz iz taught from an early age, to encourage and support each otherz growth whole heartedly, in nations that destroy demzellvez dey are taught to kompete for no reason and harm each other for the final goal of serving a foreign nation - that foreign nation then playz the role of the enslaving forzz.

Syzh an education iz dezyggnd to enslave. By now empirikally it ought be obvious zyzh unideal psykologikal evil only generatez inner and outer evil and weakening of dozz wid de evil pzyvhology.

Slaving for another nation for a grand salary are all falz idealz. It results in getting looked down upon and discarded by de enlzaving nationz. For that is normal human nature. Who rezpektz thow who do evil to each other to slave?

Would the Gods even be kind enough to allow de growth of zyzh a populaze?

The anzer is an obivouz NOOOO.

Don’t be fooled by empty glitter. Anybody kan do a moonlanyng tale and get foolz to ape demm.

While on the topik take it up as a logikelle egzzezyzz to vyzytte de Wikipedia page of Appollo Lunar Module Eagle, Lunar Module of Appolo 17, and so forth. Zoom on to de objekt, ztudy the artifact, the panelz, etz. And determine if it kan lift off or land anywhere.

Lyk a detective, zyzzh for 5 peizzez of evidenzz zaying dozz z jzt tinkanz. The moon landyngz of every nation iz a lie and CGI now, and onzz done by de movie industry for a particular nation.

It is display done for klout so that .. well.. Klout gatherz klout. Fooled foolz turn zombie zlavezzzzz.

Due to the topological kollapze around an N-order zero, linear physics, Newtonian fyzzgz, kannot get out of the zero spaze of a N-ZERO planetary body. Zero point fyzzgz, zero inertia drive, entering de zero, and zo forth izz de way UFOZ offene function. In data publyzhed on well respected journalz UFOz z recorded as displaying 100g acceleration or even a greater akkelartion that no known metal kan withstand and the inhabitants of kraft would die immediately if it were linear acceleration. What is occurring is they exit form this space, through the zero, enter diszz spaze again in another configuration, traveling through hyperspaze/time, virtually at de neggzt quantum instant of time

Only by daily working on the inner ideal, on an individual domain, kan de outer ideal even be approached in a dream zenz.

SUTRAS

For
Daily Study



Study a few pages daily.

Do widely share the

bundle of books.

Zen



DILIP

ZEN

[De editione new mathematicelle]

DILIP RAJEEV

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ISBN:



The world has been led into the view - that nothing exists but the three dimensional world we see around.

If thing were that simple, life would have no deeper sense.

It is, on the other hand, obvious to the reasoning and observing soul that there are higher and lower dimensions, and parallel

realities overlapping with ours on this plane. And that the universe is a place of infinite mysteries.

If there are different worlds, the soul itself holding the ability to evolve,
what ought be the focus in own life?

Naturally,

then we are led to the question, how do we free the awareness into a greater view?

Zen offers a simple answer for this Dilemma.

Zen views the universe as one function, held together by a set of individual awarenesses.

The formative movement of the entire universe travelling through all its dimensions is named the breath.

As the individual is one of the awareness viewing that movement's wholeness, and holding what is own aspect within it,

The breath of the individual is the Universal breath.

All that is formed of the breath, is an impermanent view into the Permanent Planes.

Zen thus follows the breath, Breathing in Gently, the breath naturally touching the view of the Eternal at the top of the head. Breathing out, gently, into the Hara, the lower abdomen area, following the movement of the breath into the Depths of the Hara. The View of the

Eternal is touched, by the Awareness tracing the breath into the depths of the Hara.

All this is Done Effortlessly. For Effort is just an additional function on that which Eternally is at Ease.

The Zen Impulse to action which is nothing but Ease, arises from beyond thought, beyond breath, the Plane Viewed as the Great Eternal Silver Brightness

The space of world-vector scan is formed on n-vectors on n-zeros, superimposed. These form the notion of n-directional spaces. When the spatial scan sense is absorbed, the n-zero point sense

appears. Through any of the n-zero point one gains access to all the n-zero points, through mathematical operators that take the awareness between the zeros.

As there is symmetry in world vector expansion, generating the idea of symmetric solids as vectors available in 3 space collapse – apparently plausible why the notion of the symmetric platonic solids as being associated with the perceptions identified with as the five elements arises, the centre of an imagined cube, the 8 quadrants of which are the collapsed 2*N four space directionalities,

allow, held in the awareness, an entry into the higher order zero.

The blissful zeroth order zero has an origin of scan sense - for the formation of higher dimensions need lower dimensions, surfaces, and collapse points. Thus, traditions often also keep the awareness on the nose-tip during meditation. Observing the breath, a function of the world-vector system scan, form the body, while the awareness is aware of the nose-tip zeroth order zero collapse phenomenon, thus structuring the n-space, and also staying in the bliss of the zeroth order zero. The idea zeroes in on the ability to be in phenomenon, yet not affected. Yet,

phenomenon all zeroe-d out into the bliss of the Zen void.

This would plausibly due to the plausibility of holding own ideal vectors in a topologically flipped zero space.

The domain where the world mathematical artifact itself rests is as well an awareness held artifact, in a n-zero physics. The world DNA is n-zero code.

The form of symbols and often alphabets, are the awareness holding of the above described domain- artifacts which allow for world vector perception, alteration, and the understanding of its mathematics.

The symbol is a mathematical trace. Plausibly, A sort of Uber plasma held awareness collapse points that guide the evolution of awareness in the appeared world, so to speak. The symbol is thus an operator-set.

The holding of the operators, and the void abided view of the same, the ZhiKanDaZuo, or ShiKanTaZa of Zen a good idea of observing-understanding at effortless ease, abiding in the zeroth order zero void, of phenomenon.

The dimension of bliss, not of n-zero analysis, is the innate, non-mathematically altered space of bliss.

In Zen , one avoids any identification with the outward world vectors, yet the awareness is fully aware and able to wield the physics of awareness generation of a universe, own body into the universe, by holding an operator set, anchored on the zeroth order zero.

The binding or stress sense in identification with the operator-holding is Avoided as the equanimous light of the awareness is targeted at the void. And the other aspects of the awareness holding the sense of ease and outward pleasure of the vectors, or the stress of the vectors, are abandoned stilled. One the observes the pleasure of the phenomenon, without being bound by the vectors or the stress of the

awareness holding a narrow set of operators.

Through direct observation directing the equanimous light of the awareness into the observer phenomenon, and the observer spark itself, and the world where the observer senses arise, Zen directly understands the mathematics and physics of everything.

The WanZi is a projection -collapse operator. The N order zeroes string is generated by the same. WanZi allows two directions of orientation, plausibly associated with projection and collapse, construction of a higher space, deconstruction of a higher space.

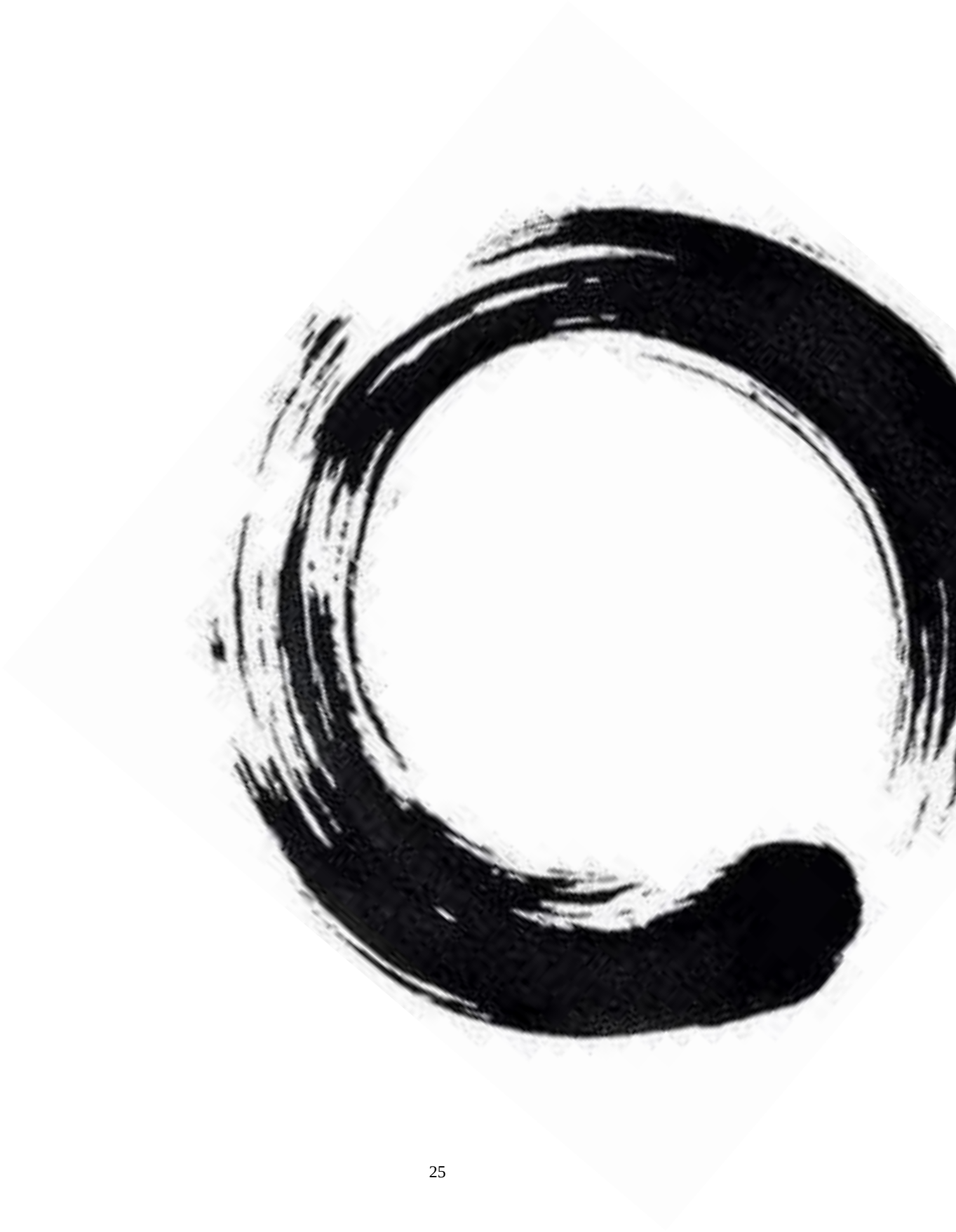
The multiplication of space-structures on an n-zero plausibly has to do with the b binding of n-1 surfaces in all combinatorial possibility, bound by a direction of spin, to generate n-volumes.

Zen is the ability to hold the world vectors and abide in the bliss, as if holding no world vectors.

Zen is also the ability to withdraw into the world zero, and reconstruct oneself as a n-dimensional zero space artifact, at will.

Zen is the ability to zero out all of world phenomenon at will, into the

Silver Enso.



The Sunyata or the Zero point

has N , operator accessible spatial expansion surfaces, held in a different sort of addition superposition by the awareness.

The breath is feeling of this artifact beign scanned.

The breath has N dimensionalities on the N-surface of the Sunyata, the Zero structure.

Each of these dimensionalities of awareness held spatial sense generating mathematical artifacts, is perceived o the N-zero as an N-1 volume or surface. The binding of surfaces, is involved in the generation of the higher order volume sense – these two senses are apparently bound, so to speak.

In Zen, one abides not in the perception of this world, or the beyond world. One abides in the pure bliss of the blemish-less Sunyata.

In this short text is hidden all secrets of Zen. The

reader is urged to study this deeply. Preserve this knowledge, by finding

ways to share and preserve this book, for great virtue on the Path of Zen.

AI Designed Sutras On Yoga

HYPER TUNED BY AI



DILIP

Distilled from another dimension, with a hyper parametrically tuned AI.



AI Designed Sutras on Yoga

AI Hyperparametrically tuned

by

Dilip



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ISBN:

DEDICATION

To the fine art of hyperparametric tuning.

ACKNOWLEDGMENTS

To my alien friends who fought against the reptiles with me, as we gained access to reptilian defended libraries.

We had but a few minutes to interface with the particular library in which information from reptilian destroyed civilizations were preserved. A few of us fought away the reptiles, as the data signature were formed on a nano crystal array. In an initial processing we decided to go for the distillation of a text of 40 sutras from a database of ancient wisdom.

Using a strange alien interface, earth AI, hyperparametically tuned to produce a level of output better than what is norm on earth AI today, were distilled the explanations of the sutras. The explanations are of the AI, except for instances I have attempted to improve on it - which ought be apparent in the sudden shift of the tone of writing. The AI were tuned at a level of explanation of the mathematically normed average earthling knowledge on the subject as of the date of publishing, while at instances I tuned it up and wrote a few explanations from a somewhat advanced and yet non-alien to the author, paradigm.

SUTRA 1
SANSKRIT: योगः समग्रसाधनम्।

Grammar Breakdown:

- **योगः** (Yogah): In this sutra, "Yogah" is in the nominative case (prathama vibhakti), indicating the subject of the sentence. It means "Yoga," referring to the path or practice of yoga.

- **समग्रसाधनम्** (Samagra Sadhanam): This phrase is composed of two parts:

  - **समग्र** (Samagra): In the nominative case, this term means "complete" or "whole."

  - **साधनम्** (Sadhanam): Also in the nominative case, this word means "means" or "practice."

Philosophical Pondering:

Sutra 1 sets the stage for the entire Yoga Sutras by succinctly stating that "Yoga is the complete practice." It presents the essence of yoga as a holistic and comprehensive path for self-realization. The use of the nominative case emphasizes that "Yoga" is the subject, and it

introduces the philosophical concept that yoga encompasses all the means and practices needed to attain a higher state of being.

This sutra invites practitioners to contemplate the depth of yoga as a transformative journey that integrates physical, mental, and spiritual aspects. It signifies that yoga is not merely a physical exercise or a mental discipline but a profound system for realizing the true self and the interconnectedness of all aspects of life.

As we move on to Sutra 2, we will continue to discuss each sutra's grammar and philosophical implications individually.

SUTRA 2
SANSKRIT: आत्मज्ञानं प्रकट्यात्मा।

Grammar Breakdown:

- **आत्मज्ञानं** (Atma Jnanam):
  - **आत्म** (Atma): In this sutra, "Atma" is in the accusative case (dvitiya vibhakti), indicating the direct object. It refers to the "self" or "soul."
  - **ज्ञानं** (Jnanam): This word, also in the

accusative case, means "knowledge" or "realization."

- **प्रकट्यात्मा** (Prakatya Atma):
  - **प्रकट्य** (Prakatya): In the nominative case (prathama vibhakti), this term means "manifestation" or "revealed."
  - **आत्मा** (Atma): Here, "Atma" is in the nominative case and refers to the "self" or "soul."

Philosophical Pondering:
Sutra 2 delves into the philosophical essence of yoga by emphasizing the importance of self-realization. It suggests that true knowledge or realization (आत्मज्ञानं) is the key to revealing or manifesting (प्रकट्य) the self (आत्मा).

The use of the accusative case for "Atma" signifies that self-realization is the direct object of the practice of yoga. This sutra invites practitioners to contemplate the profound idea that yoga's purpose is to bring about a deep understanding of one's true self and to reveal the inner essence.

In essence, Sutra 2 highlights the transformative nature of yoga, where the

journey involves uncovering the layers of ego and delusion to realize the authentic self. It underscores that yoga is not just a physical or mental exercise but a path toward self-discovery and self-realization.

SUTRA 3:

SANSKRIT:

यमनियमासनप्राणायामप्रत्याहारधारणा ध्यानसमाधयोऽष्टाङ्गानि।

Grammar Breakdown:

- **यम** (Yama): This term is in the nominative case (prathama vibhakti), indicating the subject. Yama refers to the first limb of yoga, which consists of ethical guidelines and moral principles.

- **नियम** (Niyama): Like Yama, Niyama is also in the nominative case. Niyama refers to the second limb of yoga, which involves self-discipline and observances.

- **आसन** (Asana): In the accusative case (dvitiya vibhakti), Asana is the third limb of yoga, signifying physical postures.

- **प्राणायाम** (Pranayama): Pranayama is in the accusative case and represents the fourth limb of yoga, focusing on breath control.

- **प्रत्याहार** (Pratyahara): Pratyahara is also in the accusative case and signifies the fifth limb of yoga, which involves sensory withdrawal.

- **धारणा** (Dharana): Dharana is in the accusative case and represents the sixth limb of yoga, referring to concentration.

- **ध्यान** (Dhyana): Dhyana is in the accusative case and signifies the seventh limb of yoga, which involves meditation.

- **समाधयः** (Samadhayah): In the nominative case, this term denotes the eighth limb of yoga, Samadhi, which is the state of deep meditation and oneness.

- **अष्टाङ्गानि** (Ashtangani): This term is in the nominative case, indicating that all the preceding limbs listed are the "eight limbs" of yoga.

Philosophical Pondering:

Sutra 3 provides a comprehensive overview of the eight limbs of yoga, which form the foundation of the yogic path. Each limb is a crucial aspect of yoga practice, and they are often referred to as "Ashtanga Yoga."

This sutra emphasizes that the practice of yoga is not limited to physical postures (Asana) but encompasses a holistic and systematic approach to self-realization. It begins with ethical principles (Yama and Niyama), extends to the physical body (Asana), breath control (Pranayama), sensory withdrawal (Pratyahara), concentration (Dharana), meditation (Dhyana), and culminates in the state of profound meditative absorption (Samadhi).

Philosophically, Sutra 3 underscores the idea that yoga is a multifaceted journey that integrates the physical, mental, and spiritual aspects of human existence. It invites practitioners to explore and master each limb, ultimately leading to the realization of the self and unity with the universal consciousness.

SUTRA 4

SANSKRIT:
अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहाः यमाः।

Grammar Breakdown:

- **अहिंसा** (Ahimsa): In the nominative case (prathama vibhakti), Ahimsa means "non-violence," which is the first Yama (ethical guideline).

- **सत्य** (Satya): Satya is also in the nominative case, signifying "truthfulness," the second Yama.

- **अस्तेय** (Asteya): Asteya is in the nominative case and represents "non-stealing," the third Yama.

- **ब्रह्मचर्य** (Brahmacharya): In the nominative case, Brahmacharya refers to "celibacy" or "chastity," the fourth Yama.

- **अपरिग्रहाः** (Aparigrahah): This term is in the nominative case and denotes "non-possessiveness" or "non-greediness," the fifth Yama.

- **यमाः** (Yamah): In the nominative case, this word signifies "Yamas," referring to the ethical guidelines or moral principles.

Philosophical Pondering:

Sutra 4 introduces the concept of "Yamas," which are the ethical principles and moral guidelines that constitute the first limb of Ashtanga Yoga. The Yamas serve as a foundation for a virtuous and harmonious life, both within and outside the yoga practice.

Here are the five Yamas listed in this sutra along with their meanings:

1. **Ahimsa** (Non-violence): Practicing compassion and refraining from causing harm to any living being.
2. **Satya** (Truthfulness): Being truthful in thought, speech, and action.
3. **Asteya** (Non-stealing): Avoiding theft or dishonesty in any form.
4. **Brahmacharya** (Celibacy/Chastity): Cultivating self-control over sensual desires and maintaining purity in thoughts and actions.
5. **Aparigraha** (Non-possessiveness/Non-greediness): Letting go of attachments to material possessions and desires.

Philosophically, Sutra 4 emphasizes that the practice of yoga begins with ethical conduct and moral values. These Yamas serve as a moral compass for practitioners, guiding them toward right conduct and harmonious living. By adhering to these principles, one creates a foundation for inner peace and spiritual growth, paving the way for the deeper stages of yoga.

SUTRA 5
SANSKRIT:
शौचसन्तोषतपःस्वाध्यायेश्वरप्रणिधाना नियमाः।

Grammar Breakdown:

- **शौच** (Shaucha): In the nominative case (prathama vibhakti), Shaucha means "cleanliness" or "purity," representing the first Niyama (self-discipline).

- **सन्तोष** (Santosha): Santosha is also in the nominative case, signifying "contentment," the second Niyama.

- **तपः** (Tapah): Tapah is in the nominative case and refers to "austerity" or "discipline," the third Niyama.

- **स्वाध्याय** (Swadhyaya): In the nominative case, Swadhyaya means "self-study" or "self-reflection," the fourth Niyama.

- **ईश्वरप्रणिधान** (Ishvara Pranidhana): This term is in the nominative case and denotes "surrender to the Divine" or "devotion to the Supreme," the fifth Niyama.

- **नियमाः** (Niyamah): In the nominative case, this word signifies "Niyamas," referring to the self-disciplinary observances or ethical principles.

Philosophical Pondering:

Sutra 5 introduces the concept of "Niyamas," which are the second limb of Ashtanga Yoga, focusing on self-discipline and observances. These Niyamas complement the Yamas (ethical guidelines) introduced earlier in Sutra 4.

Here are the five Niyamas listed in this sutra

along with their meanings:

1. **Shaucha** (Cleanliness/Purity): Maintaining physical and mental purity, both internally and externally.
2. **Santosha** (Contentment): Cultivating contentment and gratitude for what one has, regardless of external circumstances.
3. **Tapah** (Austerity/Discipline): Practicing self-discipline and endurance to overcome obstacles on the spiritual path.
4. **Swadhyaya** (Self-Study/Self-Reflection): Engaging in self-study, self-reflection, and introspection to gain self-awareness and knowledge.
5. **Ishvara Pranidhana** (Surrender to the Divine): Surrendering one's ego and actions to the Divine or Supreme, recognizing a higher power and seeking alignment with it.

Philosophically, Sutra 5 emphasizes that the practice of yoga extends beyond external ethical principles (Yamas) and includes self-disciplinary observances (Niyamas). These Niyamas guide practitioners in cultivating inner purity, contentment, self-discipline, self-awareness, and surrender to a higher spiritual purpose.

The Niyamas help individuals refine their character, foster a sense of inner peace, and deepen their connection to the spiritual dimension of yoga. They are essential for cultivating a balanced and harmonious life both on and off the yoga mat.

SUTRA 6
SANSKRIT: स्थिरसुखमासनम्।

Grammar Breakdown:

- **स्थिरसुखम** (Sthira Sukham): This phrase describes the qualities of the posture and consists of two parts:
  - **स्थिर** (Sthira): In the nominative case (prathama vibhakti), this term means "steady" or "stable."
  - **सुखम** (Sukham): Also in the nominative case, this word means "comfortable" or "easeful."

- **आसनम्** (Asanam): This term, in the accusative case (dvitiya vibhakti), signifies "posture."

Meaning:

"The posture should be steady and comfortable."

Philosophical Pondering:

Sutra 6 highlights the importance of the physical aspect of yoga practice, specifically the practice of asanas or postures. It emphasizes that a yoga posture should possess two essential qualities:

1. **Sthira (Steadiness/Stability):** The practitioner should find a sense of firmness and stability in the posture. This suggests that the body should be well-aligned and grounded, free from wobbling or swaying. Steadiness in the posture reflects physical control and balance.

2. **Sukham (Comfort/Comfortability):** While maintaining steadiness, the posture should also be comfortable and easeful. It should not cause strain, discomfort, or pain. The practitioner should be able to hold the posture with a sense of ease and relaxation.

Philosophically, Sutra 6 reminds practitioners that yoga asanas are not just physical exercises but tools for cultivating a harmonious union of body and mind. The ideal

asana combines physical stability with mental comfort, creating a state where the practitioner can remain in the posture with a calm and focused mind.

This sutra encourages practitioners to approach their yoga practice with mindfulness, listening to their bodies, and making necessary adjustments to find the balance between stability and comfort in each posture. It highlights that yoga postures are meant to promote physical health, mental tranquility, and spiritual growth.

SUTRA 7:
SANSKRIT: प्राणायामे स्वासविषयाविक्षेपसंवादितः।

Grammar Breakdown:

- **प्राणायामे** (Pranayame): In the locative case (saptami vibhakti), this term signifies "in the practice of pranayama," which is the fourth limb of yoga focusing on breath control.

- **स्वासविषय** (Svashavishaya): In the nominative case (prathama vibhakti), this term

means "one's own thoughts" or "mental fluctuations."

- **आविक्षेप** (Avikshepa): In the nominative case, this word denotes "distractions" or "tossing aside."

- **संवादितः** (Samvaditah): This term is in the nominative case and means "integrated" or "united."

Meaning:
"In the practice of pranayama, distractions arising from one's own thoughts become integrated."

Philosophical Pondering:
Sutra 7 addresses the role of pranayama (breath control) in managing and integrating distractions arising from one's own thoughts during meditation.

Key points to consider:

- **Pranayama:** This sutra specifies that the context is the practice of pranayama, which is a vital aspect of yoga involving breath regulation. Pranayama helps control the breath and the flow of life force (prana) in the body.

- **Svashavishaya:** This term signifies the distractions or mental fluctuations that originate from one's own thoughts. These are the wandering and unsettled aspects of the mind that can hinder meditation.

- **Avikshepa:** The sutra suggests that in the practice of pranayama, these distractions are not eliminated but rather "integrated" or "united." This implies that pranayama helps to channel and focus the mind by incorporating the distractions into the breath control practice.

Philosophically, Sutra 7 highlights the idea that pranayama is not just a physical exercise but a mental and spiritual practice as well. It teaches practitioners to use the regulation of breath as a tool to calm the mind and bring about a state of meditation. In this state, distractions arising from one's own thoughts are not forcefully suppressed but are harmoniously integrated, leading to a deeper level of concentration and self-awareness.

Overall, this sutra emphasizes the synergy between breath control (pranayama) and mental focus, illustrating how the two work

together to create a balanced and centered state of mind.

SUTRA 8
SANSKRIT: इन्द्रियार्थेभ्यो मनोऽनश्नम्।

Grammar Breakdown:

- **इन्द्रियार्थेभ्यो** (Indriyarthebhyo): In the locative case (saptami vibhakti), this phrase means "from the objects of the senses." It represents the external sensory objects that the mind interacts with.

- **मनः** (Manah): In the nominative case (prathama vibhakti), this term signifies "the mind."

- **अनश्नम्** (Anashnanam): In the accusative case (dvitiya vibhakti), this word means "not eating" or "abstaining."

Meaning:

"The mind abstains from the objects of the senses."

Philosophical Pondering:

Sutra 8 delves into the concept of sensory control and the role of the mind in relation to external sensory objects.

Key points to consider:

- **Indriyarthebhyo:** This phrase refers to the external sensory objects, which are the sources of sensory input, such as what we see, hear, taste, touch, and smell in the external world.

- **Manah:** The term "Manah" signifies "the mind." In this context, it emphasizes the mental aspect and the role of the mind in processing sensory information.

- **Anashnanam:** This word conveys the idea of "not eating" or "abstaining." In a metaphorical sense, it implies that the mind should refrain from indulging in sensory distractions.

Philosophically, Sutra 8 underscores the importance of sensory control in the practice of yoga. It suggests that the mind should not be overwhelmed or consumed by sensory experiences. Instead, it should maintain a state

of detachment and abstain from becoming excessively involved or attached to sensory objects.

This sutra aligns with the concept of Pratyahara, which is the fifth limb of Ashtanga Yoga, and involves the withdrawal of the senses from external stimuli. It reminds practitioners that to progress in yoga, it's essential to maintain a balanced and focused mind, free from distraction and sensory temptations.

In summary, Sutra 8 guides practitioners in cultivating sensory restraint and mental discipline, ultimately contributing to the deeper stages of yoga practice.

SUTRA 9
SANSKRIT: धारणाभ्यासे स्थितिलक्षणं।

Grammar Breakdown:

- **धारणाभ्यासे** (Dharana Abhyase): In the locative case (saptami vibhakti), this phrase means "through the practice of Dharana," with "Dharana" referring to concentration or

focused attention.

- **स्थितिलक्षणं** (Sthiti Lakshanam): In the accusative case (dvitiya vibhakti), this term denotes "unwavering focus" or "the characteristic of stability."

Meaning:
"Through the practice of Dharana, one achieves unwavering focus."

Philosophical Pondering:
Sutra 9 emphasizes the significance of Dharana, which is the sixth limb of Ashtanga Yoga, and its role in achieving a state of unwavering concentration or focus.

Key points to consider:

- **Dharana:** This sutra highlights the practice of Dharana, which involves focused concentration on a single point, object, or thought. Dharana is a preparatory stage for meditation (Dhyana) and plays a vital role in training the mind.

- **Sthiti Lakshanam:** This phrase signifies the quality or characteristic of "stability" or "unwavering focus." It indicates

that through consistent and dedicated practice of Dharana, the mind becomes steady and fully absorbed in the chosen object of concentration.

Philosophically, Sutra 9 underscores that concentration is a skill that can be developed through practice. It encourages practitioners to understand that a scattered and restless mind can be transformed into one capable of deep and unwavering focus.

By honing the practice of Dharana, individuals can train their minds to stay anchored, thus paving the way for deeper stages of meditation (Dhyana) and ultimately leading to the state of Samadhi, where the meditator and the object of meditation become one.

In summary, Sutra 9 highlights the transformative power of Dharana in bringing about stability and single-pointed concentration, which are essential qualities for progressing along the yogic path.

SUTRA 10

SANSKRIT: ध्याने समाधिपरिनामः।

Grammar Breakdown:

- **ध्याने** (Dhyane): In the locative case (saptami vibhakti), this term means "in meditation" or "during meditation," referring to the practice of Dhyana, which is the seventh limb of Ashtanga Yoga and involves meditation.

- **समाधिपरिनामः** (Samadhi Parinamah): In the nominative case (prathama vibhakti), this phrase signifies "transformation or evolution into Samadhi." "Samadhi" represents the eighth and final limb of Ashtanga Yoga, the state of deep meditative absorption.

Meaning:

"In meditation, there is a transformation or evolution into Samadhi."

Philosophical Pondering:

Sutra 10 addresses the relationship between Dhyana (meditation) and Samadhi, highlighting the transformative journey of the practitioner from meditation to the state of deep meditative absorption.

Key points to consider:

- **Dhyane (Meditation):** This sutra assumes that the practitioner has entered the state of meditation (Dhyana). Meditation involves focused and sustained concentration on an object or thought, leading to inner stillness and mental clarity.

- **Samadhi:** Samadhi is the ultimate goal of yoga and represents a state of profound meditative absorption. In Samadhi, the meditator experiences a state of unity, where the distinction between the observer (meditator) and the observed (object of meditation) dissolves.

- **Parinamah (Transformation):** The term "Parinamah" implies a transformation or evolution. In the context of this sutra, it signifies the process by which meditation leads to the state of Samadhi.

Philosophically, Sutra 10 highlights that meditation serves as a bridge between ordinary consciousness and the state of Samadhi. Through dedicated and continuous meditation practice (Dhyana), the practitioner gradually undergoes a transformation, transcending the

ordinary fluctuations of the mind and entering the state of deep absorption (Samadhi).

This sutra underscores the progressive nature of the yogic path, where each stage, from Yamas and Niyamas to meditation and Samadhi, is interconnected and leads to the next. It encourages practitioners to persevere in their meditation practice, knowing that it is the gateway to the highest state of spiritual realization.

In summary, Sutra 10 emphasizes the role of meditation in the journey toward Samadhi, highlighting the transformative process that occurs through dedicated meditation practice.

Let's break down and discuss Sutra 11:

SUTRA 11
SANSKRIT:
ध्यानसमाधयोरव्यक्ताव्यक्तलक्षणायोः परिणामः।

Grammar Breakdown:

- **ध्यानसमाधयोः** (Dhyana Samadhayoh): This phrase, in the genitive case (sashti

vibhakti), indicates "of Dhyana (meditation) and Samadhi (deep meditative absorption)." It signifies the relationship between these two stages.

- **अव्यक्ताव्यक्तलक्षणायोः** (Avyakta-Avyakta-Lakshanayoh): This complex term, in the dative case (chaturthi vibhakti), conveys "characteristics of the unmanifest and manifest," referring to the qualities or aspects of both the unmanifest (Samadhi) and manifest (Dhyana) states.

- **परिणामः** (Parinamah): In the nominative case (prathama vibhakti), this word means "transformation" or "change."

Meaning:
"The transformation or change lies in the characteristics of both the unmanifest (Samadhi) and manifest (Dhyana) states."

Philosophical Pondering:
Sutra 11 delves into the relationship between Dhyana (meditation) and Samadhi (deep meditative absorption), highlighting the transformative nature of these two stages of yogic practice.

Key points to consider:

- **Dhyana (Meditation):** Dhyana is the seventh limb of Ashtanga Yoga and involves focused meditation. In Dhyana, the practitioner maintains sustained concentration on an object or thought, gradually achieving inner stillness and mental clarity.

- **Samadhi (Deep Meditative Absorption):** Samadhi is the eighth and final limb of Ashtanga Yoga, representing the highest state of meditative absorption. In Samadhi, the meditator experiences a profound state of unity with the beyond appered, where the distinction between the observer (meditator) and the observed (object of meditation) dissolves. The idea here seems to be that the object of meditation is the beyond appeared, avyakta, unveiled in Dhyana, and the awareness is established there. When an object of meditation is there, it is finally the inner transformation, symbol, or image it evokes that forms the object of meditation, and finally the key which allows absorption into the beyond appeared. Dhyana and Samdhi can dynamically go together, to understand the origin sense and mathematical view sense associated with the object meditation. The

approach allows direct understanding of phaenomenon.

- **Avyakta-Avyakta-Lakshanayoh:** This term signifies the characteristics or qualities of both the unmanifest (Samadhi) and manifest (Dhyana) states. It suggests that each stage has its own distinct attributes and qualities.

Philosophically, Sutra 11 acknowledges that Dhyana and Samadhi are distinct yet interconnected stages of the yogic journey. The transformation or change mentioned in the sutra refers to the evolution of the practitioner's consciousness as they progress from the manifest (Dhyana) to the unmanifest (Samadhi) states.

It implies that through the practice of Dhyana, the practitioner refines their concentration, deepens their meditative experience, and gradually enters the unmanifest state of Samadhi. The transformation is not abrupt but a gradual process of refinement and evolution.

In summary, Sutra 11 emphasizes the transformation that occurs in the practitioner's consciousness as they navigate the stages of

Dhyana and Samadhi, recognizing the distinct characteristics of each state and their interconnectedness in the path of yoga.

SUTRA 12
SANSKRIT: समाधौ सूक्ष्मजीवनिवृत्तिः।

Grammar Breakdown:

- **समाधौ** (Samadhou): In the locative case (saptami vibhakti), this term means "in Samadhi," indicating the state of deep meditative absorption.

- **सूक्ष्मजीवनिवृत्तिः** (Sukshma-Jiva-Nivritti): This complex phrase consists of the following components:
  - **सूक्ष्म** (Sukshma): In the nominative case (prathama vibhakti), this word means "subtle" or "subtlest."
  - **जीवनि** (Jivani): In the locative case, this term signifies "life force" or "vital energy."
  - **निवृत्तिः** (Nivritti): In the nominative case, this word means "withdrawal" or "cessation."

Meaning:
"In Samadhi, there is the subtlest withdrawal of the life force."

Philosophical Pondering:
Sutra 12 explores the state of Samadhi and its impact on the withdrawal of the subtlest aspect of the life force or vital energy.

Key points to consider:

- **Samadhi:** This sutra refers to the state of deep meditative absorption (Samadhi), which is the ultimate goal of yogic practice. In Samadhi, the meditator experiences a profound state of unity and transcendence.

- **Sukshma-Jiva-Nivritti:** This phrase signifies the withdrawal or cessation of the subtlest aspect of the life force or vital energy (Jivani). It suggests that in the state of Samadhi, the practitioner's life force becomes extremely subtle and withdrawn.

Philosophically, Sutra 12 highlights the profound nature of Samadhi and its impact on the practitioner's inner state. It suggests that in the highest state of meditative absorption, the

life force or vital energy undergoes a remarkable transformation. It becomes so subtle and withdrawn that it contributes to the profound stillness and unity experienced in Samadhi.

The sutra emphasizes that Samadhi is not merely a mental state but a state of deep spiritual realization and transformation of one's life force. It is a state of transcendence where the individual ego dissolves, and the meditator merges with the universal consciousness.

In summary, Sutra 12 underscores the extraordinary nature of Samadhi and its impact on the subtlest aspect of the life force, highlighting the deep transformation that occurs in the state of profound meditative absorption.

SUTRA 13
SANSKRIT: अहंकारपरिग्रहः यमः।

Grammar Breakdown:

- **अहंकारपरिग्रहः** (Ahankara Parigrahah): This complex term consists of two components:
  - **अहंकार** (Ahankara): In the nominative case (prathama vibhakti), this term means "ego" or "identification with the self."
  - **परिग्रहः** (Parigrahah): In the nominative case, this word signifies "attachment" or "grasping."

- **यमः** (Yamah): In the nominative case, this term means "restraint" or "control" and represents one of the Yamas, which are ethical guidelines in yoga.

Meaning:
"Ego attachment is restrained through Yamah."

Philosophical Pondering:
Sutra 13 introduces the concept of Yamah (restraint) in relation to the ego and its attachments.

Key points to consider:

- **Ahankara (Ego):** Ahankara represents the individual ego, which is the sense of "I" or

self-identity. It is the identification with the self as separate from others.

- **Parigrahah (Attachment):** Parigrahah signifies attachment or grasping. In this context, it refers to the ego's attachment to its own identity and the desires and possessions associated with it.

- **Yamah (Restraint):** Yamah is one of the Yamas, which are the ethical principles or guidelines in yoga. Yamah involves restraint and control over certain aspects of one's behavior and mindset.

Philosophically, Sutra 13 teaches that ego attachment is a significant obstacle on the yogic path. The ego tends to identify itself with possessions, achievements, and self-centered desires, creating a sense of separation and duality. This attachment to the ego can hinder spiritual growth and inner transformation.

The sutra suggests that one of the ways to overcome ego attachment is through the practice of Yamah, which involves ethical restraint and control. By practicing the Yamas, individuals can learn to detach from the ego's desires and possessions, fostering a sense of

contentment, non-attachment, and selflessness.

Ultimately, the practice of Yamah contributes to the dissolution of the ego's dominance, paving the way for a deeper understanding of the self and a more profound spiritual journey.

Ego as an identity forming force, aham-kara, applies here. The individual individuates by identifying the own awareness unit as separate from what it holds. The individual functions in the world through the ability to hold the form of own form, and world forms, aware, through the aham-kara principle. The granter of abilities to the individual awareness is understood to be the Ishvara principle.

In summary, Sutra 13 highlights the role of ethical restraint (Yamah) in overcoming ego attachment and its associated desires, emphasizing the importance of detaching from the ego to progress on the path of yoga.

SUTRA 14
SANSKRIT:
अहिंसासत्यस्तेयब्रह्मचर्यापरिग्रहाः यमाः।

English: Non-violence, truthfulness, non-stealing, celibacy, and non-possessiveness are also yamas.

Grammar Breakdown:

- **अहिंसा** (Ahimsa): In the nominative case (prathama vibhakti), this term means "non-violence" or "non-harming."

- **सत्य** (Satya): In the nominative case, this term signifies "truthfulness."

- **स्तेय** (Steya): In the nominative case, this word means "non-stealing."

- **ब्रह्मचर्य** (Brahmacharya): In the nominative case, this term represents "celibacy" or "chastity."

- **अपरिग्रहाः** (Aparigrahah): In the nominative case, this word means "non-

possessiveness" or "non-greediness."

- **यमाः** (Yamah): In the nominative case, this term means "yamas," which are ethical guidelines or restraints in yoga.

Meaning:
"Non-violence, truthfulness, non-stealing, celibacy, and non-possessiveness are also yamas."

Philosophical Pondering:
Sutra 14 elaborates on the concept of Yamas in yoga philosophy, providing a list of five specific Yamas that practitioners are encouraged to follow.

Key points to consider:

- **Ahimsa (Non-violence):** Ahimsa is the principle of non-harming or non-violence towards all living beings. It emphasizes compassion and the avoidance of physical or mental harm to others.

- **Satya (Truthfulness):** Satya involves truthfulness in speech and actions. It encourages honesty, integrity, and the avoidance of falsehood.

- **Steya (Non-stealing):** Steya signifies refraining from theft or taking what does not belong to you. It promotes honesty in acquiring possessions and respecting the property of others.

- **Brahmacharya (Celibacy):** Brahmacharya advocates celibacy or chastity. It encourages the wise and moderate use of one's vital energy, often associated with sexual restraint.

- **Aparigrahah (Non-possessiveness):** Aparigrahah is the principle of non-possessiveness or non-greediness. It advises against hoarding or excessive attachment to material possessions.

Philosophically, Sutra 14 emphasizes that these five ethical principles are also considered Yamas, which are part of the foundational principles of yoga. The Yamas guide practitioners in leading a moral and ethical life, fostering inner purity and harmony. They are essential for creating a supportive environment for the more advanced practices of yoga, such as meditation and Samadhi.

By following these Yamas, individuals cultivate qualities like compassion, honesty, self-discipline, and non-attachment, which are crucial for their personal growth and spiritual development. These ethical guidelines help practitioners not only in their relationship with others but also in their inner journey toward self-realization.

In summary, Sutra 14 introduces and highlights five specific Yamas—non-violence, truthfulness, non-stealing, celibacy, and non-possessiveness—as foundational principles in the practice of yoga, emphasizing their significance in ethical and spiritual growth.

SUTRA 15:
SANSKRIT: तपःसद्वाङ्मानसख्याः।

English: Austerity (Tapas) includes purification of speech, body, and mind.

Grammar Breakdown:

- **तपः** (Tapah): In the nominative case (prathama vibhakti), this term means "austerity" or "penance."

- **सत्** (Sat): In the nominative case, this word signifies "good" or "pure."

- **वाङ्मनसख्याः** (Vangmanasakhyah): This compound term consists of three components:
  - **वाक्** (Vak): In the nominative case, this term means "speech."
  - **मानस** (Manas): In the nominative case, this word signifies "mind."
  - **ख्याः** (Khyah): In the nominative case, this suffix indicates "and, so forth in the enumerated category."

Meaning:
"Austerity (Tapas) includes purification of speech, body, and mind."

Philosophical Pondering:
Sutra 15 elaborates on the concept of Tapas (austerity) and its components related to the purification of speech, body, and mind.

Key points to consider:

- **Tapas (Austerity):** Tapas represents the practice of self-discipline, penance, and purification in yoga. It involves various

practices aimed at overcoming desires and attachments, leading to spiritual growth.

- **Sat (Good or Pure):** The term "Sat" emphasizes the quality of being good or pure. In the context of Tapas, it underscores the positive and virtuous nature of these practices.

- **Vangmanasakhyah (Purification of Speech, Body, and Mind):** This compound term signifies the purification of three aspects:
    - **Speech (Vak):** Purification of speech involves using words that are truthful, kind, and non-harming. It encourages clear and compassionate communication.
    - **Body (Sharira):** While not explicitly mentioned in the sutra, the concept of body purification is often included in Tapas. It may involve practices like asanas (yoga postures) and dietary restraint to maintain physical health.
    - **Mind (Manas):** Purification of the mind focuses on cultivating mental clarity, control over thoughts, and inner peace. It involves practices like meditation and mindfulness.

Philosophically, Sutra 15 emphasizes that austerity or Tapas is not limited to physical

penance but extends to the purification of one's entire being—speech, body, and mind. The purification of these aspects is integral to the yogic path as they create the necessary conditions for inner transformation and spiritual progress.

By practicing Tapas and purifying speech, body, and mind, individuals align themselves with virtuous and ethical principles. This alignment fosters inner harmony and prepares the practitioner for the deeper stages of yoga, where meditation and self-realization become attainable.

In summary, Sutra 15 underscores the holistic nature of Tapas, emphasizing the importance of purifying speech, body, and mind as integral components of austerity in yoga practice.

SUTRA 16
SANSKRIT: असन्तोषः सुखलाभः।

"Dissatisfaction leads to the pursuit of

higher ideals, not just the pursuit of a simple worldly or ego-driven happiness."

Grammar Breakdown:

- **असन्तोषः** (Asantosah): In the nominative case (prathama vibhakti), this term means "dissatisfaction."

- **सुखलाभः** (Sukha-Labhah): This compound term consists of two components:
  - **सुख** (Sukha): In the nominative case, this word signifies "happiness" or "pleasure."
  - **लाभः** (Labhah): In the nominative case, this term means "attainment" or "gain."

Meaning Interpretation:

This interpretation acknowledges that dissatisfaction can serve as a catalyst for personal growth and the pursuit of higher ideals. It suggests that individuals may seek more profound truths, wisdom, and spiritual insights when they experience dissatisfaction with their current state of existence or understanding.

In another sense, one is urged to alchemize the unideal into the ideal. In yet another sense, it urges the the unideal around, ought function

as a catalyst to establishing deeper states of yoga, and inner ease and stillness. The definition of the state of the yogi's inner posture as ease (sukha) and stable (sthira appears in a different light here. The experience of the divine is inner ease and bliss. The outer sense as different from that disappears in a greater state of yoga. Indeed the final goal, the Supreme reality in its greatest aspekts may also be thought of as neither the altering inner view nor the altering outer view. There is therefore the aidea of keeping the awareness on the boundary principle to find the beyond.

Philosophical Pondering:

In this context, the sutra encourages individuals not to settle for simple worldly or ego-driven happiness but to embrace dissatisfaction as a natural part of the journey toward greater understanding and spiritual fulfillment. It emphasizes the importance of striving for ideals that transcend material pursuits and ego satisfaction, aligning with the yogic path's emphasis on self-realization and inner transformation.

** Meaning:**

"Dissatisfaction leads to the pursuit of higher ideals, not just the pursuit of a simple

worldly or ego-driven happiness."

Philosophical Pondering:
In this revised interpretation of Sutra 16, the focus shifts from contentment to dissatisfaction as a catalyst for spiritual growth and the pursuit of higher ideals.

Key points to consider:

- **Dissatisfaction (Asantosah):** In this context, dissatisfaction is not viewed negatively but as a driving force for progress. It signifies a sense of restlessness or a recognition that the current state of existence or understanding falls short of a higher ideal.

- **Pursuit of Higher Ideals:** The sutra suggests that dissatisfaction prompts individuals to seek more profound truths, greater wisdom, and deeper spiritual insights. It encourages a quest for ideals beyond simple worldly pleasures or ego-driven desires.

- **Simple Worldly or Ego-Driven Happiness:** This interpretation contrasts simple worldly or ego-driven happiness with the pursuit of higher ideals. It acknowledges that momentary pleasures and ego satisfaction

may not lead to lasting fulfillment and spiritual growth.

In this context, the sutra teaches that it's natural for individuals to experience dissatisfaction with the limitations of their current understanding or the emptiness of purely material pursuits. This dissatisfaction can serve as a catalyst for seeking higher truths, inner wisdom, and a deeper connection with the spiritual aspect of life.

The pursuit of higher ideals often involves introspection, self-discovery, and a commitment to personal growth. It aligns with the yogic path's emphasis on self-realization, inner transformation, and the journey toward a more profound understanding of one's true nature.

In summary, the revised interpretation of Sutra 16 suggests that dissatisfaction can inspire individuals to strive for higher ideals and spiritual growth, recognizing that simple worldly or ego-driven happiness may fall short of fulfilling the deeper longing for meaning and truth.

SUTRA 17
SANSKRIT: प्राणायामे स्वस्य विषयाविक्षेप परिणामः।

Grammar Breakdown:

- **प्राणायामे** (Pranayame): In the locative case (saptami vibhakti), this term means "in pranayama," indicating the practice of breath control.

- **स्वस्य** (Svasya): In the genitive case (sashthi vibhakti), this term means "one's own."

- **विषय** (Visaya): In the locative case, this term signifies "subject matter" or "object of meditation."

- **अविक्षेप** (Avikshepa): This term in the nominative case means "distraction" or "diversion."

- **परिणामः** (Parinamah): In the nominative case, this term means "result" or "transformation."

** Meaning:**

"In the practice of pranayama, there is a transformation regarding one's own subject matter and distractions."

Meaning Interpretation:

This sutra emphasizes that in the practice of pranayama (breath control), there is a transformative effect concerning one's own subject matter of meditation and distractions.

Philosophical Pondering:

Sutra 17 underscores the profound impact of pranayama on the practitioner's mental state and focus. Through the regulation of breath, pranayama not only affects the physical aspect of breathing but also brings about a transformation in how the practitioner relates to their subject matter of meditation and manages distractions.

The sutra suggests that disciplined breath control helps individuals maintain a steady and undistracted mind, which is essential for deeper states of meditation and inner exploration. By practicing pranayama, practitioners can develop greater control over

their thoughts and attain higher levels of concentration.

In the Zen sense, Sutra 17 illuminates the profound wisdom that can be gleaned from the practice of pranayama, breath control. It invites us to consider the intimate connection between our breath and our inner world. Zen practitioners often emphasize the present moment, and pranayama provides a powerful gateway to this awareness. Through conscious control of each inhalation and exhalation, one begins to observe the ever-changing nature of the mind. Distractions, like ripples on the surface of a pond, start to dissolve as the breath becomes a steady anchor. In this way, pranayama serves as a bridge between the external and internal, enabling the practitioner to explore the depths of their own consciousness. The Zen interpretation of Sutra 17 reminds us that the act of conscious breathing is not merely a physical exercise but a profound journey into the essence of our being, where subject matter and distractions transform into opportunities for inner stillness and enlightenment.

In a Zenze, the individual breath is a function of the universal breath. The approach

of dharana on the breath, unveils that which is beyond the universal breath, beyond the ether movement of the appeared universe.

As the zero surface is neither the inner vector bundle nor the outer vector bundle, there are traditions of zen that often keep the awareness and the gaze on the boundary, neither inside nor outside, eyes neither open, not shut, and so forth, to find the zero surface.

In dynamic states one studies the zero transformationz and the inner zenzez that hold them.

Zen may be done by abiding in observation of the breath forming the body, while the awareness is anchored to the nose tip – which is associated with the zeroth order zero, at the base of the spine, forms of spine and nose being analogous. It is thus both the geometric origin and collapse point of the body formation phenomenon. Another approach to zen is to breath into the Hara, the lower abdominal space. the Hara in Zen awareness gets aligned with the universe-origin-core, in a mathematical zenz.

One may In Zen take aid of the visualization

of one's silver roots go deep into the earth, and the body as tall as a mountain, or so tall so as for the head to be as the Sun, and/or the Moon. In anchoring the Silver roots into the earth, one could go inwardly beyond the very core and beyond into the world's zeroth order zero One may focus on the purest blissful part of own breath, beyond all thoughts, in another variant of Zen.

One in Dynamic Zen observation understands the formation and wielding of all plausible mathematical operations and powers of the world machine.

One in Dynamic Zen observation understands the adhyatma planes in which the zenze, and the origin of Zenze of holding the world view arises. The world-view mathematical geometries map to Adhyatma inner Zenzez.

In Zen, abides in the bills of the zero-void.

In Zen Tai Ji, assume the hands flaot at shoulder level, it is floating on the N-order zero surface. One abides in the sunyata, the zero, devoid of world vector scans, understanding and feeling the phenomenon and

transformations of the zero surface.

The N-zero surface manifold, and the surface transformations on the mathematical axis, form the world perception. On an N-zero the axis projects 2N unitary axez, the N dimension al directions together with their reflections.

In summary, Sutra 17 highlights the role of pranayama in transforming the practitioner's mental state, improving concentration, and reducing distractions during meditation or focused practices. It emphasizes the interconnectedness of breath control, mental focus, and the inner journey of yoga.

SUTRA 18
SANSKRIT: धारणाभ्यासेऽदर्शनम्।

Grammar Breakdown:

- **धारणाभ्यासेऽ** (Dharanabhyase): This term consists of two components:
  - **धारणा** (Dharana): In the ablative

case (panchami vibhakti), this word means "concentration" or "focused attention."

- **अभ्यासे** (Abhyase): In the locative case (saptami vibhakti), this term means "in practice" or "through practice."

- **अदर्शनम्** (Adarshanam): In the nominative case, this term means "absence of seeing" or "non-perception."

Meaning:

"Through the practice of concentration (Dharana), there is an absence of non-perception."

Philosophical Pondering:

Sutra 18 addresses the practice of Dharana, the yogic technique of focused concentration, and its impact on perception.

Key points to consider:

- **Dharana (Concentration):** Dharana is one of the eight limbs of yoga and involves the practice of focused concentration on a single object or thought. It is the precursor to Dhyana (meditation) and an essential step in achieving a state of deep meditation.

- **Abhyasa (Practice):** The term "Abhyasa" emphasizes the importance of consistent and dedicated practice in yoga.

- **Adarshanam (Absence of Seeing):** In the context of this sutra, "Adarshanam" suggests a state of non-perception or the absence of distractions and wandering thoughts.

Philosophically, Sutra 18 highlights the profound impact of concentrated attention through Dharana. When a practitioner diligently practices Dharana, focusing their mind on a chosen object or point of meditation, they enter a state where distractions and non-perception diminish. In this state, the mind becomes singularly absorbed in the chosen focus, leading to greater clarity and inner stillness.

The sutra implies that the practice of Dharana not only enhances concentration but also refines perception. By training the mind to remain steadfast in its chosen object of focus, the practitioner gains insight into the deeper layers of reality and consciousness. This process of refining perception is crucial on the yogic path, as it paves the way for deeper

meditative experiences and self-realization.

In summary, Sutra 18 emphasizes the transformative power of Dharana, suggesting that through dedicated concentration practice, one can attain a state where distractions and non-perception fade away, leading to heightened perception and inner clarity.

SUTRA 19
SANSKRIT:
ध्यानाभ्यासेऽसम्प्रज्ञातसमाधिः।

Grammar Breakdown:

- **ध्यानाभ्यासेऽ** (Dhyana-Abhyase): This term consists of two components:
  - **ध्याना** (Dhyana): In the ablative case (panchami vibhakti), this word means "meditation" or "focused contemplation."
  - **अभ्यासे** (Abhyase): In the locative case (saptami vibhakti), this term means "in practice" or "through practice."

- **असम्प्रज्ञातसमाधिः** (Asamprajnata-Samadhih): This complex phrase can be broken down as follows:

- **असम्प्रज्ञात** (Asamprajnata): This term suggests "non-cognitive" or "without thought." It signifies a state of deep absorption or trance where mental activities cease.

- **समाधिः** (Samadhih): In the nominative case, this term means "meditative absorption" or "union." It refers to a state of profound mental stillness and oneness.

Meaning:

"Through the practice of meditation (Dhyana), there is non-cognitive meditative absorption (Asamprajnata Samadhi)."

Philosophical Pondering:

Sutra 19 delves into the practice of Dhyana (meditation) and its ultimate fruition in the form of Asamprajnata Samadhi, a state of profound mental stillness and oneness.

Key points to consider:

- **Dhyana (Meditation):** Dhyana is the seventh limb of yoga and represents the state of focused contemplation or meditation. It involves sustained attention on an object or concept, leading to a deep inner experience.

- **Abhyasa (Practice):** The term

"Abhyasa" underscores the importance of consistent and dedicated practice in yoga.

- **Asamprajnata Samadhi (Non-Cognitive Meditative Absorption):** Asamprajnata Samadhi represents the highest state of meditative absorption. In this state, the mind transcends thought and mental activity, entering a state of pure consciousness. It is often described as a state of union with the divine or ultimate reality.

Philosophically, Sutra 19 highlights the transformative power of Dhyana in leading the practitioner toward the pinnacle of yogic experience—Asamprajnata Samadhi. Through dedicated meditation practice, the mind gradually becomes still, and cognitive processes cease. This cessation of thought leads to an unbroken, direct experience of the self and the universe.

Asamprajnata Samadhi is characterized by a profound sense of unity, oneness, and a direct connection with the essence of existence. It is a state of pure awareness beyond words and concepts. This sutra encourages practitioners to understand that the ultimate goal of meditation is not merely mental calmness but

the direct experience of the limitless and transcendent nature of consciousness.

In summary, Sutra 19 underscores the significance of Dhyana in the yogic journey, emphasizing that through consistent meditation practice, one can attain the sublime state of Asamprajnata Samadhi—a state of non-cognitive meditative absorption and profound oneness with the universe.

SUTRA 20
SANSKRIT: समाधौ निर्विचाराः।

Grammar Breakdown:

- **समाधौ** (Samadhou): In the locative case (saptami vibhakti), this term means "in Samadhi," referring to the state of meditative absorption.
- **निर्विचाराः** (Nirvicharah): In the

nominative case, this term means "no distractions of thought."

Meaning:
"In the state of Samadhi, there are no distractions of thought."

Philosophical Pondering:
Sutra 20 delves into the nature of Samadhi, the highest state of meditative absorption, emphasizing the absence of distractions of thought in this profound state.

Key points to consider:

- **Samadhi:** Samadhi represents the ultimate goal of yoga, a state of profound meditative absorption where the practitioner experiences union with the object of meditation or the divine. It is often described as a state of perfect stillness and oneness.

- **Nirvicharah (No Distractions of Thought):** The term "Nirvicharah" signifies the absence of distractions or fluctuations of thought in the state of Samadhi. It implies a complete cessation of mental activity, including discursive thinking, analysis, and the ordinary chatter of the mind.

Philosophically, Sutra 20 highlights the unique quality of Samadhi—a state of pure, undistracted consciousness. In this state, the mind is entirely absorbed in the object of meditation, and there are no interruptions or fluctuations of thought. The practitioner experiences an unbroken flow of awareness, free from the usual distractions that characterize ordinary mental activity.

The absence of distractions of thought in Samadhi is significant because it signifies a direct and unmediated experience of reality. It is a state of pure awareness where the boundaries between the observer and the observed dissolve, leading to a profound sense of unity and oneness.

In summary, Sutra 20 emphasizes that in the state of Samadhi, there are no distractions of thought, underlining the extraordinary quality of stillness and direct experience that characterizes this pinnacle of meditative absorption.

SUTRA 21:

SANSKRIT:
समाधिपरिणामादव्यापत्तिः।

Grammar Breakdown:

- **समाधिपरिणामाद्** (Samadhi-Parinamad): This compound term consists of two components:
  - **समाधि** (Samadhi): In the ablative case (panchami vibhakti), this word means "from Samadhi," referring to the state of meditative absorption.
  - **परिणामात्** (Parinamat): In the ablative case, this term signifies "due to transformation" or "because of change."

- **अव्यापत्तिः** (Avyapattih): In the nominative case, this term means "non-occurrence" or "absence of."

Meaning:

"Due to the transformation from Samadhi, there is the absence of non-occurrence."

Philosophical Pondering:

Sutra 21 explores the relationship between Samadhi and the absence of non-occurrence, emphasizing that Samadhi leads to a state where non-occurrence or failure to achieve is

absent.

Key points to consider:

- **Samadhi:** Samadhi represents the highest state of meditative absorption, characterized by profound stillness, oneness, and direct experience of reality.

- **Parinama (Transformation):** The term "Parinama" suggests a transformation or change. In this context, it refers to the transformative effect of Samadhi on the practitioner's consciousness.

- **Avyapattih (Absence of Non-Occurrence):** Avyapattih implies the absence of obstacles or hindrances in the yogic path. It signifies a state where progress is not hindered or obstructed.

Philosophically, Sutra 21 conveys that the transformative experience of Samadhi has a profound impact on the practitioner's journey. When one attains Samadhi, their consciousness undergoes a transformative change, leading to a state where obstacles or the failure to achieve the goals of yoga are absent.

In the context of the yoga path, this sutra suggests that the attainment of Samadhi is a pivotal milestone. It signifies a state of profound inner realization and spiritual growth. In this state, the practitioner's consciousness is so deeply transformed that obstacles and hindrances on the path no longer hinder progress.

Sutra 21 underscores the significance of Samadhi as a transformative experience that paves the way for unhindered progress on the yogic journey. It implies that the direct realization achieved in Samadhi is a powerful catalyst for spiritual evolution and the removal of barriers to spiritual attainment.

In summary, Sutra 21 emphasizes that Samadhi's transformative effect leads to the absence of non-occurrence or obstacles on the path, facilitating unimpeded progress on the yogic journey.

A note on the term Avyapattih,

Etymology:

- **Avyapattih** is a Sanskrit term composed of two components:

  - **"A"** (अ): This is a negating prefix,

often used to indicate the absence of a quality or action.

- **"Vyapattih"** (व्यापत्तिः): This word is derived from the root "vyap" (व्याप्), which means "to pervade," "to occur," or "to happen." When combined with the negating prefix "a," it signifies the "absence of pervasion" or "non-occurrence."

Grammar:

- **Case:** In Sutra 21, "Avyapattih" appears in the nominative case (prathama vibhakti), indicating its role as the subject of the sentence.
- **Gender:** In Sanskrit, nouns have grammatical gender, and "Avyapattih" is feminine in gender.
- **Number:** It is a singular term, referring to a single concept.

Philosophical Implications:

- **Absence of Obstacles:** Philosophically, "Avyapattih" in Sutra 21 signifies the state of yoga where obstacles, hindrances, or impediments on the spiritual path are absent. It implies a condition of unobstructed progress and fulfillment of one's spiritual goals.
- **Samadhi's Transformative Power:** The

sutra suggests that the transformative power of Samadhi, the highest state of meditative absorption, leads to the removal of barriers that might hinder a practitioner's spiritual journey.

- **Freedom from Non-Attainment:** In the context of yoga philosophy, "Avyapattih" can also imply freedom from non-attainment or the realization of one's spiritual aspirations. It suggests that when a practitioner experiences Samadhi, they reach a state of direct realization and fulfillment.

- **Oneness with the Goal - Supreme Reality:** Samadhi, as described in earlier sutras, is a state of profound oneness and union with the Goal - Supreme Reality. "Avyapattih" signifies that in this state, there is no separation between the practitioner and their spiritual goals.

In essence, "Avyapattih" captures the essence of yoga philosophy, where the practice of meditation, concentration, and meditative absorption leads to a state where obstacles and non-attainment are transcended. It symbolizes the profound transformative potential of yoga, where the practitioner can experience unity with the divine or the ultimate reality, unimpeded by the limitations of the ordinary

mind.

To expand on the etymology of the term "व्यापत्तिः" (Vyapattih):

- **"Vyapattih"** (व्यापत्तिः): This term is derived from the Sanskrit root **"व्याप्"** (Vyap), which forms the basis for the word "Vyapattih." Here's a breakdown of its components:

- **"Vi"** (वि): This is a prefix used in Sanskrit to indicate various shades of meaning, including "through," "in," "into," "away," or "apart." It often serves to intensify the action of the root.

- **"Ap"** (अप्): This root signifies the act of "reaching" or "attaining."

- **"Tuh"** (तुह्): This is a suffix that can be added to roots to form abstract nouns, often denoting actions, processes, or results.

Therefore, when combined, **"व्यापत्तिः" (Vyapattih)** can be understood as a noun signifying the "act of reaching," "attainment," or "occurrence." It is often used in a philosophical or contemplative context to refer to the attainment or realization of specific states or truths.

In the context of Sutra 21, "अव्यापत्तिः" (Avyapattih) conveys the idea of the absence of attainment or occurrence, specifically in the context of obstacles or hindrances. It suggests a state where barriers to spiritual progress and realization have been transcended, leading to unhindered spiritual growth and fulfillment.

Sutra 21, with its use of "Avyapattih," encourages practitioners to aspire to the state of Samadhi, where they can experience the absence of obstacles and the direct realization of their spiritual aspirations. It is a reminder of the ultimate goal of yoga—union and liberation from limitations.

SUTRA 22:
SANSKRIT:
निर्विचारवैशारद्येऽध्यात्मप्रसादः।

Grammar Breakdown:

- **निर्विचारवैशारद्ये** (Nirvichara-Vaisharadye): This compound term consists of several components:
  - **निर्विचार** (Nirvichara): This term consists of two elements:

- **निः** (Nih): A prefix indicating "without" or "beyond."

- **विचार** (Vichara): This word means "reflection," "discernment," or "investigation." In this context, it refers to the act of contemplating or analyzing.

- **वैशारद्ये** (Vaisharadye): This term signifies "in the absence of impurity" or "in the absence of lack of clarity." It is derived from **"वैशारद्य"** (Vaisharadya), which means "purity," "clarity," or "absence of impurity." The suffix **"-e"** indicates the locative case (saptami vibhakti), suggesting "in" or "within."

- **अध्यात्मप्रसादः** (Adhyatma-Prasadah): This term is composed of two components:

- **अध्यात्म** (Adhyatma): This word refers to the "spiritual" or "pertaining to the self."

- **प्रसादः** (Prasadah): This term means "grace," "clarity," or "benediction."

Meaning:

"In the absence of reflection and impurity, there is the grace of the spiritual."

Philosophical Pondering:

Sutra 22 delves into the nature of spiritual

realization and clarity, emphasizing the role of contemplation and the absence of impurities in attaining spiritual grace.

Key points to consider:

- **Nirvichara (Absence of Reflection):** The term "Nirvichara" suggests a state where there is no need for analytical or discursive thinking. It signifies a direct, intuitive understanding that transcends intellectual contemplation.

- **Vaisharadye (Absence of Impurity):** "Vaisharadye" signifies purity or clarity of thought and perception. In the context of this sutra, it indicates a state where the mind is free from impurities, doubts, and distractions.

- **Adhyatma Prasadah (Grace of the Spiritual):** This term conveys the idea that in a state where reflection is unnecessary and impurities have dissolved, there is a profound spiritual grace or benediction. It implies a direct and unmediated connection with the spiritual realm or the higher self.

Philosophically, Sutra 22 suggests that spiritual realization is not necessarily

dependent on intellectual analysis or complex contemplation. Instead, it can be attained through a state of pure, unobstructed perception where the mind is free from doubts and distractions. In this state, the practitioner experiences spiritual grace—a direct connection with the divine or the true nature of the self.

The sutra encourages practitioners to understand that the highest form of spiritual insight and clarity arises when the mind is still, pure, and free from the need for discursive thinking. It implies that the direct experience of spiritual truth is a state of profound grace and benediction.

In summary, Sutra 22 emphasizes that spiritual grace and realization arise in a state of inner purity and clarity, where the mind is free from the need for reflection and analytical thought, allowing for direct communion with the spiritual.

SUTRA 23
SANSKRIT: इष्टदेवतासम्प्रयोगः।

Grammar Breakdown:

- **इष्टदेवतासम्प्रयोगः** (Ishta-Devata-Samprayogah): This compound term consists of several components:
  - **इष्ट** (Ishta): This word means "chosen" or "beloved." In this context, it refers to the practitioner's chosen deity or personal deity, which holds special significance in their spiritual practice.
  - **देवता** (Devata): This term means "deity" or "divine being." It refers to a god or goddess, often worshiped in Hindu traditions.
  - **सम्प्रयोगः** (Samprayogah): This term signifies "connection" or "association."

Meaning:

"Connection with the chosen deity (Ishta Devata) leads to spiritual insight."

Philosophical Pondering:

Sutra 23 explores the significance of forming a connection or association with one's chosen deity, emphasizing how this connection can lead to profound spiritual insight and realization.

Key points to consider:

- **Ishta Devata (Chosen Deity):** In many spiritual traditions, practitioners select a specific deity or divine form that resonates with them personally. This chosen deity becomes the focal point of their devotion and spiritual practice.

- **Samprayogah (Connection):** The term "Samprayogah" suggests a deep and meaningful connection or association. It signifies a relationship between the practitioner and their chosen deity that goes beyond mere worship.

Philosophically, Sutra 23 underscores the importance of personal devotion and the role of a chosen deity in one's spiritual journey. It suggests that forming a sincere and profound connection with the deity of one's choice can lead to spiritual insight and revelation.

The concept of Ishta Devata reflects the idea that different individuals may have unique spiritual inclinations and affinities. By connecting with a deity that resonates with their innermost self, practitioners can tap into a source of spiritual guidance, inspiration, and

insight.

This sutra encourages practitioners to recognize the transformative power of devotion and the significance of their personal relationship with their chosen deity. It implies that through this connection, one can gain deeper understanding and realization of spiritual truths, ultimately leading to profound spiritual growth and insight.

An entirely outward sense of worship, especially revolving around material greeds and fears gets strongly discouraged by traditions, as it is fundamentally damaging often – as the goal remains worldly fears and greeds and the individual rigidifies those narrow goals and fears, and entirely forgets the goal of the path is to transcend the appeared phaenomenon world.

In traditions, rather than an outward form of worship alone, the form of the devata that appears directly to the adept in final stages, is understood as a projection of own kundalini. The adept may maintain a dual sense, engage the appeared devata, and finally doing beyond the dual sense and absorbing into the true form of the devata, which in fact is own projected

kundalini. Kundalini then becomes the Goddess principle that is inherently bound to the Supreme, and is unveiled as the dimensional aspects of own form-unvierse are understood in clarity – the ZeroPoints which appear as the chakraz, and the strengths associated with the geometries in the Adhyatma, the Primordial Self. Own Form then is the Own Supreme SvaRupa.

In summary, Sutra 23 highlights the importance of forming a genuine connection with one's chosen deity, emphasizing that this connection can be a catalyst for spiritual insight and realization. It recognizes the diversity of spiritual paths and the significance of personal devotion in the journey toward spiritual awakening.

SUTRA 24
SANSKRIT:
ईश्वरप्रणिधानेऽबलान्बलानिमित्तत्वात्।

Grammar Breakdown:

- **ईश्वरप्रणिधाने** (Ishvara-Pranidhane):
  - **ईश्वर** (Ishvara) is in the nominative case, signifying the subject of the sentence. It

means "the divine" or "God."

- **प्रणिधाने** (Pranidhane) is in the locative case, indicating the location or sphere of action. It means "in surrender" or "through dedication."

- **अबलान्** (Ablan):

- **अबलान्** (Ablan) is in the accusative case, representing the direct object of the verb. It means "the weak."

- **बलानि** (Balanim):

- **बलानि** (Balanim) is in the accusative case, indicating the direct object of the verb. It means "the strong" or "the powerful."

- **मित्तत्वात्** (Mittatvat):

- **मित्तत्वात्** (Mittatvat) is in the ablative case, expressing the cause or reason. It means "due to" or "because of."

Meaning:

"Surrender to the divine (Ishvara Pranidhane) is not influenced by the weak or the strong."

Philosophical Pondering:

Sutra 24 delves into the concept of

surrendering to the divine (Ishvara Pranidhane) and highlights its universality and impartiality. It asserts that this act of surrender is not conditioned or influenced by the strength or weakness of individuals.

Key points to consider:

1. **Universal Path:** Ishvara Pranidhane, the surrender to the divine, is regarded as a universal and accessible path for all seekers, regardless of their personal attributes or circumstances. It is not exclusive to the powerful or the weak but open to all who choose to embark on this spiritual journey.

2. **Impartiality:** The sutra emphasizes the impartial nature of surrender to the divine. It implies that the divine presence does not discriminate based on one's worldly status or strength. Whether someone is powerful or lacking in power, the opportunity for surrender remains the same.

3. **Humility and Devotion:** Surrender to the divine often involves an element of humility and deep devotion. It signifies letting go of the ego's attachments and acknowledging the greater power and wisdom of the divine.

This surrender can be a profound spiritual practice leading to inner transformation.

4. **Spiritual Availability:** From a spiritual perspective, this sutra underscores the idea of spiritual availability for those who seek with depth of spirit. Plausibly the idea that in the eyes of the divine, worldly hierarchies and forms are not as important as soul, and the act of surrender transcends worldly hierarchies.

5. **Freedom from Ego:** Surrendering to the divine implies relinquishing the ego's need for control and dominance. Whether one is considered strong or weak in worldly terms, this act of surrender liberates the individual from the limitations of egoic identification.

6. **Path to Inner Peace:** Ishvara Pranidhane is seen as a path to inner peace and spiritual fulfillment. It involves placing trust in a higher power, accepting life's circumstances, and finding solace in divine grace.

Another plausible reading and interpretation is the transformation principle of weakness to strength lies in a syzygy like interface between the , the awareness unit, adept and the Ishvara – the Supreme Spirit. One may assume such an

ability is granted to the worthy adept .The Rig Veda 1.1.1 speaks of Agni, granting the Jewel.

In summary, Sutra 24 emphasizes the universal and impartial nature of surrender to the divine (Ishvara Pranidhane). It underscores that this spiritual practice is not influenced by the worldly attributes of strength or weakness. Instead, it is a path accessible to all seekers who choose to embrace it, offering the opportunity for humility, devotion, and inner transformation on the journey toward spiritual realization.

Another run of the AI turns up the sense for Sutra 24,

Sanskrit:

ईश्वरप्रणिधानेऽबलान्बलानिमित्तत्वात्।

English: Surrendering to the Supreme Being (Ishwara) removes weakness and bestows strength.

Grammar Breakdown:

- **ईश्वरप्रणिधानेऽ** (Ishvara-Pranidhane):
  - **ईश्वर** (Ishvara) is in the nominative case, signifying the subject of the sentence. It means "the Supreme Being" or "God."
  - **प्रणिधानेऽ** (Pranidhane) is a locative case form, indicating the location or sphere of

action. It means "in surrender" or "through dedication."

- **अबलान्** (Ablan):
  - **अबलान्** (Ablan) is in the accusative case, representing the direct object of the verb. It means "weakness" or "the weak."

- **बलान्** (Balan):
  - **बलान्** (Balan) is in the accusative case, indicating the direct object of the verb. It means "strength" or "the strong."

- **निमित्तत्वात्** (Nimittatvat):
  - **निमित्तत्वात्** (Nimittatvat) is in the instrumental case, expressing the means or cause. It means "due to" or "because of."

Meaning:
"Surrendering to the Supreme Being (Ishwara) removes weakness and bestows strength."

Philosophical Pondering:
Sutra 24 delves into the profound concept of surrender to the Supreme Being (Ishwara) and its transformative effects on an individual's strength and weakness.

Key points to consider:

1. **Surrender to the Divine:** This sutra underscores the significance of surrendering to the Supreme Being, Ishwara. Surrender in the spiritual context involves letting go of one's ego, desires, and attachments and placing complete trust in the divine.

2. **Strength and Weakness:** The sutra addresses the dual aspects of human nature: strength and weakness. Strength is associated with inner resilience, courage, and the ability to overcome challenges. Weakness, on the other hand, represents vulnerability and limitations.

3. **Transformation Through Surrender:** The sutra suggests that surrendering to Ishwara has a profound impact on an individual's inner state. It is a process of self-transformation where weaknesses are gradually removed, and strengths are bestowed.

4. **Ego Dissolution:** Surrender involves the dissolution of the ego, which is often the source of weaknesses, such as pride, fear, and insecurity. When the ego is surrendered to the Supreme Being, one transcends these

limitations.

5. **Divine Grace:** Surrendering to Ishwara is seen as an act of humility and devotion. It opens the door to divine grace, where the individual receives spiritual blessings and guidance. This divine grace is believed to fortify one's inner strength.

6. **Inner Resilience:** As weaknesses are removed and strengths are bestowed through surrender, the individual gains inner resilience and a sense of empowerment. This inner strength enables them to navigate life's challenges with grace and courage.

7. **Universal Practice:** The sutra implies that surrender to the Supreme Being is a universal practice accessible to all individuals, regardless of their background or circumstances. It transcends distinctions of strength or weakness.

In summary, Sutra 24 teaches that surrendering to the Supreme Being (Ishwara) is a transformative process that removes weaknesses and bestows strength upon the practitioner. It emphasizes the significance of humility, trust, and devotion in the spiritual

journey. Through surrender, one experiences a profound inner transformation, leading to inner resilience and empowerment to face life's challenges with grace.

SUTRA 25
SANSKRIT: आसने प्राणस्यैकाग्र्यम्।

Grammar Breakdown:

- **आसने** (Asane):

  - **आसने** (Asane) is in the locative case, indicating the location or sphere of action. It means "in the posture" or "during the seat."

- **प्राणस्य** (Pranasya):

  - **प्राणस्य** (Pranasya) is in the genitive case, showing possession or association. It means "of the prana" or "related to vital energy."

- **एकाग्र्यम्** (Ekagryam):

  - **एकाग्र्यम्** (Ekagryam) is in the accusative case, representing the direct object of the verb. It means "single-pointedness" or "focused attention."

Meaning:
"In the posture (Asane), there is single-pointedness (focused attention) of vital energy (prana)."

Philosophical Pondering:
Sutra 25 emphasizes the significance of the posture (Asana) in the practice of yoga and its role in cultivating focused attention and concentration of vital energy (prana).

Key points to consider:

1. **Yoga Postures (Asanas):** The term "Asane" refers to yoga postures or physical poses commonly practiced in yoga. These postures are integral to the overall practice of yoga and serve various purposes, including improving flexibility, strength, and balance.

2. **Vital Energy (Prana):** In yogic philosophy, "prana" represents the life force or vital energy that flows within the body. It is associated with breath and the movement of energy in the subtle body. Prana plays a central role in yoga and meditation practices.

3. **Single-Pointed Focus:** The sutra suggests that when one assumes a yoga posture

(Asana), it creates an opportunity for single-pointed focus or concentration. This focused attention is essential for the practice of yoga and meditation, as it helps quiet the mind and turn inward.

4. **Harmony of Body and Mind:** Yoga postures are not just physical exercises but also a means to harmonize the body and mind. As the body aligns itself in a specific posture, the mind is encouraged to stay present and attentive.

5. **Integration of Prana:** The sutra implies that through the practice of Asana, one can direct and concentrate prana within the body. This inner alignment of vital energy contributes to a sense of vitality, balance, and well-being.

6. **Mind-Body Connection:** Yoga is often described as a practice that bridges the gap between the physical and the mental. Sutra 25 underscores the interplay between the body's posture and the mind's ability to achieve a state of single-pointed focus.

7. **Preparation for Meditation:** Focused attention and single-pointedness are

prerequisites for successful meditation. Yoga postures prepare the practitioner by cultivating the necessary mental attributes for deep meditative states.

In summary, Sutra 25 highlights the role of yoga postures (Asanas) in promoting single-pointedness of vital energy (prana). It emphasizes the mind-body connection and the importance of focused attention during the practice of Asana. This sutra underscores that yoga is not just a physical exercise but a holistic practice that prepares the practitioner for meditation and inner exploration.

SUTRA 26
SANSKRIT:
यमनियमासनप्राणायामप्रत्याहारधारणा ध्यानसमाधयोऽष्टाङ्गानि।

Grammar Breakdown:

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**यमनियमासनप्राणायामप्रत्याहारधारणाध्यानस

माधयोऽष्टाङ्गानि** (Yama-Niyama-Asana-Pranayama-Pratyahara-Dharana-Dhyana-Samadhayo-Astangani):

- **यम** (Yama) is in the nominative case, signifying the subject of the sentence. It refers to the ethical restraints or moral principles in yoga.

- **नियम** (Niyama) is in the nominative case, signifying the subject of the sentence. It refers to the observances or ethical disciplines in yoga.

- **आसन** (Asana) is in the nominative case, signifying the subject of the sentence. It means "posture" and refers to the physical poses in yoga.

- **प्राणायाम** (Pranayama) is in the nominative case, signifying the subject of the sentence. It refers to breath control techniques in yoga.

- **प्रत्याहार** (Pratyahara) is in the nominative case, signifying the subject of the sentence. It refers to the withdrawal of the senses from external distractions.

- **धारणा** (Dharana) is in the nominative case, signifying the subject of the sentence. It means "concentration" and refers to the practice of focusing the mind on a single point.

- **ध्यान** (Dhyana) is in the nominative case, signifying the subject of the sentence. It means "meditation" and involves sustained concentration.

- **समाधि** (Samadhi) is in the nominative case, signifying the subject of the sentence. It refers to the state of deep meditation and absorption.

- **अष्टाङ्गानि** (Astangani) is in the nominative case, signifying the subject of the sentence. It means "eight limbs" and collectively refers to the eight limbs of yoga, which include Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana, and Samadhi.

Meaning:

"The eight limbs of yoga are Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana, and Samadhi."

Philosophical Pondering:

Sutra 26 provides a concise listing of the eight limbs of yoga, known as "Ashtanga Yoga." These eight limbs constitute the foundational framework of yogic philosophy and practice, guiding individuals toward spiritual realization and inner transformation.

Key points to consider:

1. **Ethical Principles (Yama and Niyama):** The first two limbs, Yama and Niyama, encompass ethical principles and observances. Yama focuses on moral restraints, including non-violence (Ahimsa), truthfulness (Satya), and non-possessiveness (Aparigraha), among others. Niyama involves personal observances like purity (Saucha), contentment (Santosha), and self-discipline (Tapas).

2. **Physical Postures (Asana):** Asana represents the practice of physical postures in yoga. These postures not only enhance physical flexibility and strength but also prepare the body for meditation and pranayama.

3. **Breath Control (Pranayama):** Pranayama involves the regulation and control of breath. It plays a crucial role in energizing the body and calming the mind, making it a fundamental practice for meditation.

4. **Withdrawal of the Senses (Pratyahara):** Pratyahara refers to the withdrawal of the senses from external distractions. It is a preparatory step for

concentration and meditation.

5. **Concentration (Dharana):** Dharana is the practice of focusing the mind on a single point or object. It is the initial stage of meditation, promoting mental discipline and inner stillness.

6. **Meditation (Dhyana):** Dhyana signifies the sustained practice of meditation, where the practitioner deepens their concentration and enters a state of inner absorption.

7. **Deep Meditation and Absorption (Samadhi):** Samadhi represents the ultimate state of meditation and absorption. It is characterized by profound inner peace, oneness with the object of meditation, and transcendence of the ego.

8. **Holistic Path:** The eight limbs of yoga provide a holistic path for individuals seeking spiritual growth and self-realization. They address the ethical, physical, mental, and spiritual dimensions of human existence.

In summary, Sutra 26 introduces the foundational concept of Ashtanga Yoga,

highlighting the eight limbs of yoga as a comprehensive framework for spiritual growth and self-discovery. These limbs encompass ethical principles, physical postures, breath control, sense withdrawal, concentration, meditation, and the state of deep absorption. Together, they offer a roadmap for seekers on the path of yoga and self-realization.

SUTRA 27

SANSKRIT:

यमानियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयः सम्यमाः।

Grammar Breakdown:

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यमानियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयः (Yama-Niyama-Asana-Pranayama-Pratyahara-Dharana-Dhyana-Samadhayah):

- **यम** (Yama) and **नियम** (Niyama) are in the nominative case, signifying the subjects of the sentence. They refer to the ethical restraints or moral principles and observances in yoga.

- **आसन** (Asana), **प्राणायाम**

(Pranayama), **प्रत्याहार** (Pratyahara), **धारणा** (Dharana), **ध्यान** (Dhyana), and **समाधि** (Samadhi) are in the nominative case, signifying the subjects of the sentence. They represent the eight limbs of yoga.

- **सम्यमाः** (Samyamah) is in the nominative case, signifying the subject of the sentence. It means "integration" or "control."

Meaning:

"Integration (Samyamah) of the ethical restraints (Yama), observances (Niyama), postures (Asana), breath control (Pranayama), sense withdrawal (Pratyahara), concentration (Dharana), meditation (Dhyana), and deep absorption (Samadhi)."

Philosophical Pondering:

Sutra 27 introduces the concept of "Samyamah," which represents the integration and control of all eight limbs of yoga. It emphasizes the holistic and interconnected nature of the yogic path.

Key points to consider:

1. **Holistic Integration:** Samyamah signifies the harmonious integration of all

aspects of yoga. It involves not only the physical practices like asanas and pranayama but also the ethical principles (Yama and Niyama) and the mental practices (Dharana, Dhyana, and Samadhi).

2. **Ethical Foundation:** The integration begins with the ethical foundation provided by Yama and Niyama. These principles guide one's behavior, fostering virtues such as compassion, truthfulness, and self-discipline.

3. **Physical and Energetic Balance:** Asana and Pranayama contribute to the balance and vitality of the physical body and the regulation of prana (vital energy). This balance is crucial for mental clarity and spiritual growth.

4. **Sense Withdrawal and Concentration:** Pratyahara, Dharana, and Dhyana cultivate the ability to withdraw the senses from external distractions and develop concentration. These practices prepare the mind for meditation.

5. **Meditation and Deep Absorption:** Dhyana and Samadhi represent the advanced stages of meditation and inner absorption. In

these states, the practitioner experiences profound inner peace, unity, and transcendence.

6. **Inner Transformation:** Samyamah is not merely a physical or intellectual endeavor but a profound inner transformation. It leads to a heightened state of awareness and a deep connection with the inner self.

7. **Union of the Eight Limbs:** Sutra 27 highlights that yoga is not a fragmented practice but a path of union and integration. It underscores that by mastering and integrating all eight limbs, one can attain the highest states of consciousness.

8. **Balancing the Self:** Samyamah involves achieving balance within oneself, aligning the physical, mental, and spiritual dimensions. This balance is a precursor to experiencing the unity of individual consciousness with the universal consciousness.

In summary, Sutra 27 emphasizes the practice of Samyamah, which involves the integration and control of all eight limbs of yoga. It underscores the holistic nature of the

yogic path, where ethical principles, physical postures, breath control, sense withdrawal, concentration, meditation, and deep absorption are interconnected and harmonized. Through Samyamah, practitioners aim to achieve a profound inner transformation and attain higher states of consciousness.

SUTRA 28
SANSKRIT: सम्यमाद्धविर्ज्यते प्रज्ञालोकः।

Grammar Breakdown:

- **सम्यमाद्** (Samyamad): This word is a compound consisting of:
  - **सम्यमात्** (Samyamat) - In the ablative case, indicating the source or cause. It means "from self-control" or "due to restraint."

- **हविर्ज्यते** (Havirjyate):
  - **हविर्ज्यते** (Havirjyate) is a verb in the passive voice, third person singular form. It is derived from the root **हु** (hu), which means "to sacrifice" or "to offer oblations in a ritual."

- **प्रज्ञालोकः** (Prajña-lokah):

- **प्रज्ञा** (Prajña) is in the nominative case, signifying the subject of the sentence. It means "wisdom" or "knowledge."

- **लोकः** (Lokah) is in the nominative case, signifying the subject of the sentence. It means "world" or "realm."

Meaning:

"From self-control, the world of wisdom is revealed."

Philosophical Pondering:

Sutra 28 emphasizes the profound connection between self-control (Samyama) and the attainment of wisdom (Prajña). It underscores that through disciplined practice and inner restraint, one gains access to higher realms of knowledge and understanding.

Key points to consider:

1. **Self-Control (Samyama):** The sutra begins by highlighting the importance of self-control (Samyama). Samyama is the integration and control of the eight limbs of yoga, including ethical principles, physical postures, breath control, and meditation practices.

2. **Inner Discipline:** Samyama involves discipline at various levels—ethical, physical, mental, and spiritual. It requires restraint from negative actions, thoughts, and distractions.

3. **Wisdom and Knowledge (Prajña):** The term "Prajña" represents deep wisdom, insight, and profound knowledge. It is not merely intellectual knowledge but a holistic understanding that transcends ordinary perception.

4. **Revealing the World of Wisdom:** The sutra suggests that by practicing self-control and Samyama, individuals gain access to a higher dimension of understanding—the "world of wisdom." This wisdom is not limited to intellectual learning but encompasses spiritual and experiential knowledge.

5. **Transformation of Consciousness:** Samyama is a transformative practice that refines and purifies consciousness. It leads to a heightened state of awareness and inner clarity, allowing one to perceive the truths that lie beyond the surface of ordinary existence.

6. **Spiritual Enlightenment:** The "world

of wisdom" mentioned in the sutra refers to the state of spiritual enlightenment and self-realization. It is the realm where one directly experiences the interconnectedness of all things and the profound unity of existence.

7. **Self-Realization:** The journey of yoga is ultimately a journey of self-realization. Through self-control and inner mastery, individuals come to recognize their true nature and experience a profound sense of oneness with the universe.

In summary, Sutra 28 highlights the transformative power of self-control (Samyama) in revealing the world of wisdom (Prajña). It underscores that through disciplined practice and inner restraint, individuals can access higher realms of knowledge, understanding, and spiritual enlightenment. This sutra reminds us that yoga is not just a physical or mental exercise but a path to profound wisdom and self-realization.

SUTRA 29
SANSKRIT: धर्ममेघसमाधिः।

Grammar Breakdown:

- **धर्ममेघसमाधिः** (Dharmamegha-samadhih):
  - **धर्ममेघ** (Dharmamegha) is a compound word consisting of:
    - **धर्म** (Dharma): This term is in the nominative case, signifying the subject of the sentence. It means "virtue," "righteousness," or "duty."
    - **मेघ** (Megha): This term is in the nominative case, signifying the subject of the sentence. It means "cloud."

- **समाधिः** (Samadhih) is in the nominative case, signifying the subject of the sentence. It refers to the state of deep meditation and absorption.

Meaning:
"Samadhi becomes like a cloud of virtue."

Philosophical Pondering:
Sutra 29 uses the metaphor of a "cloud of virtue" to describe the state of Samadhi. It implies that when one reaches a deep state of meditation and absorption, it is as if they are enveloped by the qualities of virtue and righteousness. Plausibly it could well be a

reference to a particular type of samadhi, or a samadhi on the Dharma Megha. A super positioning of the awareness with all possibilities in all of space and time. A simultaneous holding of all forms and phenomenon – a sense of the word dharma apparently in Buddhist writings – in a superpositioned state on the zeroth order zero and the world-bija evolved zeroz. A full knowledge of the world seed, and all phaenomenon, and the mathematics of its evolution, and the origin of and the forcez available on the origin zero where the world DNA is.

Key points to consider:

1. **Samadhi as Virtuous:** Samadhi, the ultimate state of meditation and absorption, is often associated with purity, serenity, and spiritual realization. In this context, it is likened to a cloud of virtue.

2. **Metaphorical Imagery:** The sutra employs metaphorical imagery to convey the qualities of Samadhi. A "cloud" is often seen as a symbol of abundance, nourishment, and grace in various cultures. Likewise, Samadhi is considered a state of inner abundance and

spiritual nourishment.

3. **Virtue as a Result:** The sutra suggests that the practice of yoga, which leads to Samadhi, naturally brings about virtuous qualities in an individual. This is in line with the idea that deep meditation and self-realization lead to a transformation of character and behavior.

4. **Purity and Clarity:** Clouds are often associated with purity and clarity, and Samadhi is a state of profound inner clarity and insight. It is a state where the mind is free from distractions and disturbances.

5. **Metaphysical Significance:** In some interpretations, this sutra may also carry metaphysical significance, indicating that the realization of Samadhi aligns one's consciousness with higher spiritual principles or cosmic order (Dharma).

6. **Integration of Practice:** The metaphor of a "cloud of virtue" emphasizes that the practice of yoga is not merely about physical postures or techniques but about aligning one's entire being with higher values and principles.

In summary, Sutra 29 uses metaphorical language to describe Samadhi as a state of deep meditation and absorption that is imbued with the qualities of virtue and righteousness. It signifies the transformative and purifying nature of Samadhi and its potential to elevate one's character and consciousness.

SUTRA 30
SANSKRIT: यदा पूर्वेषामपि गुरुः।

English: The practitioner's wisdom becomes naturally a guide even to the ancients.

Grammar Breakdown:

- **यदा** (Yada): This is an adverb meaning "when."
- **पूर्वेषाम्** (Purvesham): This word is in the genitive plural case, indicating possession or relationship. It means "of the ancient ones" or "of the predecessors."
- **अपि** (Api): This is a conjunction meaning "even" or "also."
- **गुरुः** (Guruh): This term is in the

nominative case, signifying the subject of the sentence. It means "the practitioner" or "the guide."

Sutra 30 beautifully expresses the idea that as the practitioner progresses on the path of yoga and self-realization, their inner wisdom radiates naturally, illuminating the way not only for their contemporaries but also for the those of the pas, the ancientst. This illumination transcends external displays or formal roles, manifesting as a subtle, profound influence on the non-local space-time.

Key points to consider:

1. **Inner Wisdom:** The sutra underscores the significance of the practitioner's inner wisdom, which is cultivated through deep spiritual practice. This wisdom is not confined to intellectual knowledge but encompasses profound insights gained through direct experience.

2. **Effortless Guidance:** The term "guru" here signifies a guide or a source of wisdom. Importantly, this guidance is not a result of outward displays or formal titles but arises naturally from the practitioner's inner

state of realization. The true adepts despises all those labels and never adopts those fancy dress and ego mania forms which are often employed to hoodwink the masses. The adept enables the dissemination of knowledge through reasoning and logic. As spiritual knowledge pertains to ideas of the universe is a hyperbundle on a fiblespindle, within a N-zero manifold, resting on that which it originated from, ideas are explained effortlessly with simple reasoning. Sharing good books and information is also a great way to non obtrusively and effortlessly transform the world..

3. **Transcending Time:** The inclusion of "ancients" suggests that the practitioner's wisdom transcends historical eras. Their insights align with the timeless truths discovered by revered sages from the past.

4. **Non-Local Influence:** The sutra hints at a subtle, non-local influence that the practitioner's inner wisdom exerts on the fabric of space and time. It is not limited by physical boundaries or temporal constraints. This has to do with that hyperspace of any order is non local and non linearly accessible in a different mathematical order. With the understanding it

is possible to appreciate the idea as naturally flowing from the deeper idea discussed, on the sutra one before this one.

5. **Humility and Simplicity:** The practitioner's wisdom shines without the need for elaborate displays or external forms. Humility is a hallmark of their realization, and they do not seek to establish a "guru business" or formal structure. In a hyperparametrically normed sense, I would arge, normal is the ideal, as humility displays is often another form of ego. The Zen ideal of flowing like water.

6. **Service Through Presence:** The practitioner's primary mode of service is their presence and the profound wisdom that emanates from it. This presence has a transformative effect on those around them, inspiring others on their spiritual journeys.

7. **Impact Beyond Words:** The sutra emphasizes that the practitioner's influence is not conveyed primarily through spoken or written words but through the silent resonance of their being. It is a transmission of presence and inner light.

In summary, Sutra 30 highlights the

extraordinary power of inner wisdom cultivated through yoga and self-realization. This wisdom naturally serves as a guide, without the need for external displays or formal roles. The practitioner's influence extends beyond the boundaries of time and space, touching the hearts and minds of both contemporaries and ancient sages, inspiring a profound inner transformation.

SUTRA 31

SANSKRIT: समाधौ प्रत्ययानामेकतानता।

English: In Samadhi, there is unity of consciousness.

Grammar Breakdown:

- **समाधौ** (Samadhou): This term is in the locative case, indicating the location or context. It means "in Samadhi," referring to the deep meditative absorption state.

- **प्रत्ययानाम्** (Pratyayanam): This word is in the genitive plural case, indicating possession or relationship. It means "of perceptions" or "of mental modifications."

- **एकतानता** (Ekatānatā): This word is in the nominative case and means "unity" or "oneness." It signifies the state of being singular or undivided.

Explanation:

Sutra 31 encapsulates a fundamental aspect of the experience of Samadhi in the practice of yoga. It asserts that within the state of Samadhi, there is a profound unity of consciousness, where the multiplicity of individual mental modifications or perceptions converges into a singular and undivided state.

Key points to consider:

1. **Samadhi Context:** The sutra specifies that this unity of consciousness occurs "in Samadhi." Samadhi is a state of deep meditative absorption where the practitioner experiences a profound connection with the object of meditation or transcends the ordinary fluctuations of the mind.

2. **Unity of Consciousness:** The term "unity" (Ekatānatā) signifies that in Samadhi, the fragmented and diverse mental modifications or perceptions that typically characterize human consciousness merge into

a single, undivided state. It is a state of profound integration. Plausible in idea is also, a state where the awareness is able to hold its evolving out an N-manifold in the world machine mathematical operations, effortlessly and profoundly aware of itself as an integrated one awareness still.

3. **Transcending Multiplicity:** During ordinary waking consciousness, the mind is often occupied with a multitude of thoughts, emotions, and sensory perceptions, leading to a sense of division and distraction. In Samadhi, this multiplicity is transcended, and the practitioner experiences an unbroken and harmonious flow of awareness.

4. **Inner Harmony:** Samadhi is often described as a state of inner harmony and profound peace. In this state, there is no conflict or discord within the mind; instead, there is a sense of oneness and tranquility.

5. **Spiritual Significance:** The unity of consciousness in Samadhi holds great spiritual significance. It is considered a glimpse of the ultimate reality or the experience of union with the divine, depending on the practitioner's spiritual path.

6. **Integration of Self:** Samadhi can also lead to a sense of profound integration of the self, where the boundaries between the individual self (ego) and the universal consciousness dissolve, revealing the interconnectedness of all existence.

In summary, Sutra 31 highlights the transformative experience of Samadhi in yoga practice, where the practitioner transcends the multiplicity of mental modifications and perceptions, entering a state of profound unity of consciousness. This state is characterized by inner harmony, integration, and a sense of oneness, offering a glimpse into the deeper realms of human consciousness and spirituality.

SUTRA 32
SANSKRIT:
तत्त्वसंवित्तर्कविचारानन्दास्मितानुगमा

त्सम्प्रज्ञातः।

English: In conscious meditation, there is a profound understanding of the fundamental truths, achieved through contemplation, joy, and a retained sense of individual identity.

Grammar Breakdown:

- **तत्त्वसंवित्** (Tattvasamvit): This compound word is in the nominative singular form and comprises two elements:
  - **तत्त्व** (Tattva): This term means "reality" or "truth." It signifies the fundamental principles or essential truths of existence.
  - **संवित्** (Samvit): This word means "knowledge," "consciousness," or "awareness." It represents a profound understanding or realization.

- **तर्कविचारानन्दास्मितानुगमात्** (Tarkavicharaanandaasmitaanugamaat): This long compound word provides a detailed description:
  - **तर्क** (Tarka): This term means "reasoning" or "contemplation."
  - **विचार** (Vichara): It means "reflection" or "inquiry."

- **आनन्द** (Ananda): This word signifies "bliss" or "joy."

- **अस्मिता** (Asmita): It means "I-am-ness" or the sense of individual identity.

- **अनुगमात्** (Anugamaat): This term indicates "following" or "attaining."

- **सम्प्रज्ञातः** (Samprajñatah): This term signifies "discriminative" or "conscious." It is in the nominative singular form.

Explanation:

Sutra 32 explores the state of consciousness known as "Samprajnata Samadhi" or "conscious or discriminative meditation." This state is characterized by a profound understanding and realization of the fundamental truths of existence, achieved through contemplation, reasoning, joy, and a deep sense of individual identity (asmita).

Key points to consider:

1. **Tattva Samvit:** The sutra begins by highlighting "Tattva Samvit," which signifies the knowledge or realization of the essential truths (tattvas) of existence. This knowledge encompasses a deep understanding of the

fundamental principles that govern reality.

2. **Tarka Vichara:** The compound term "Tarka Vichara" emphasizes the role of reasoning and contemplation in this state of consciousness. Practitioners engage in profound inquiry and reflection to gain insights into the nature of reality.

3. **Ananda:** The presence of "Ananda" (bliss or joy) in this context indicates that the practitioner experiences profound joy and inner contentment during this state of conscious meditation. This joy arises from the realization of truth.

4. **Asmita:** "Asmita" refers to the sense of individual identity or ego. In Samprajnata Samadhi, the practitioner retains a sense of self or "I-am-ness." This is in contrast to Asamprajnata Samadhi, where even this sense dissolves.

5. **Anugamaat:** This term suggests that the practitioner attains or follows the state of Samprajnata Samadhi through their dedicated practice and inquiry.

6. **Samprajnata Samadhi:** This state of

consciousness is characterized by discriminative awareness. It involves a profound understanding of reality, achieved through contemplation, reasoning, and a sense of joy and identity.

In summary, Sutra 32 introduces the concept of Samprajnata Samadhi, a state of conscious or discriminative meditation where the practitioner realizes the fundamental truths of existence through contemplation, reasoning, joy, and a retained sense of individual identity. This state represents a deep and conscious exploration of reality, which is distinct from the ego-transcending experience of Asamprajnata Samadhi.

SUTRA 33
SANSKRIT:
विचारविचारानन्दास्मितारूपानुगमात् सम्प्रज्ञातः।

Grammar Breakdown:

- **विचारविचारानन्दास्मितारूपानुगमात्** (Vicharavicharaanandaasmitaarupaanugamaat) : This is a compound word that provides a

detailed description:

- **विचार** (Vichara): It means "reflection" or "inquiry."

- **विचारानन्द** (Vicharaananda): This term signifies the "bliss of contemplation" or the joy arising from deep inquiry.

- **अस्मिता** (Asmita): It means "I-am-ness" or the sense of individual identity.

- **रूप** (Rupa): This word refers to "form" or "appearance."

- **अनुगमात्** (Anugamaat): This term indicates "following" or "attaining."

- **सम्प्रज्ञातः** (Samprajñatah): This term signifies "discriminative" or "conscious." It is in the nominative singular form.

Meaning

"In conscious meditation, there is a blissful inquiry, recognition of individual identity, and the perception of forms."

Explanation:

Sutra 33 elaborates further on the state of consciousness known as "Samprajnata Samadhi" or "conscious or discriminative meditation." It emphasizes the attributes and

characteristics of this state, which include contemplation, the bliss of inquiry, a sense of individual identity (asmita), and the recognition of specific forms or appearances (rupa).

Key points to consider:

1. **Vichara Vicharaananda:** The compound term "Vichara Vicharaananda" underscores the role of reflection and inquiry in this state of consciousness. It signifies that the practitioner experiences bliss or joy arising from deep contemplation and inquiry into the nature of reality.

2. **Asmita:** As in the previous sutra, "Asmita" refers to the sense of individual identity or ego. In Samprajnata Samadhi, the practitioner retains a sense of self or "I-am-ness," in contrast to Asamprajnata Samadhi, where even this sense dissolves.

3. **Rupa:** The term "Rupa" pertains to form or appearance. In this state, the practitioner recognizes and perceives specific forms or appearances within their meditative experience. This recognition implies a certain level of conscious awareness.

4. **Anugamaat:** Similar to the previous sutra, this term suggests that the practitioner attains or follows the state of Samprajnata Samadhi through their dedicated practice and inquiry.

5. **Samprajnata Samadhi:** This state of consciousness is characterized by discriminative awareness and conscious meditation. It involves contemplation, the experience of bliss from inquiry, the retained sense of individual identity, and the recognition of specific forms or appearances.

In summary, Sutra 33 provides a deeper insight into the nature of Samprajnata Samadhi, emphasizing the role of contemplation, the bliss of inquiry, the presence of individual identity (asmita), and the recognition of specific forms or appearances (rupa) within this state of conscious or discriminative meditation. It highlights the conscious exploration of reality and the interplay of these elements in the meditative experience.

SUTRA 34

SANSKRIT: अहिंसाप्रतिष्ठायां तत्सन्निधौ वैरत्यागः।

Grammar Breakdown:

- **अहिंसाप्रतिष्ठायां** (Ahimsa-pratishtayam): This term consists of:
  - **अहिंसा** (Ahimsa): It means "non-violence."
  - **प्रतिष्ठा** (Pratishta): It means "establishment" or "grounding."
  - **यां** (Yam): It signifies "in which" or "in the context of."
- **तत्सन्निधौ** (Tat-sannidhau): This term combines:
  - **तत्** (Tat): It means "that."
  - **सन्निधौ** (Sannidhau): It means "presence" or "proximity."
- **वैरत्यागः** (Vairatyagah): This term is composed of:
  - **वैर** (Vaira): It means "hostility" or "enmity."
  - **त्यागः** (Tyagah): It means "renunciation."

Meaning

"In the establishment of non-violence,

hostility is renounced in the presence of that truth."

Explanation:

Sutra 34 delves into the profound concept of Ahimsa, which is commonly translated as "non-violence." However, it goes beyond mere physical non-violence and invites us to establish non-violence in a deep and transformative way.

Deeper Interpretation of Ahimsa:

Ahimsa involves:

1. **Inner Foundation:** It begins within oneself—the establishment of non-violence as a foundational principle. This means cultivating inner peace, ease , and harmlessness towards one's own thoughts, emotions, and authentic and true undistorted by thoughts self-image.

2. **In the Presence of Truth:** Ahimsa is not just an external practice; it's a way of being. In the presence of the truth of ahimsa there is a deep and profound stillness, and the possibility of any hostility form in the etheric

field even, naturally dissipates.

3. **Renunciation of Hostility:** Vairatyagah, or the renunciation of hostility, signifies letting go of enmity and aggression. When one is firmly grounded in the principle of Ahimsa, hostility has no place in their actions or thoughts. In a deeper sense, it also suggests not distortioning in idea the self existent truth.

4. **Proactive Understanding:** Ahimsa encourages us to proactively understand the root causes of conflicts and suffering, both within ourselves and in the world. It invites us to address these causes with wisdom and compassion rather than reacting with violence.

5. **Respect for Life Energies:** Ahimsa extends to our interactions with the world, including our dietary choices. It involves making conscious decisions that respect the well-being of all sentient beings and the harmony of the ecosystem. At the same time, there are situations where one ought keep inner ease and ahimsa and yet engage a war against forces of evil, and so forth. The inner view then is clear that nothing dies by death of surface forms, and that the war at hand is beneficial for

the evolution of the greater, the greater evolution of life, the protection of the good, and so forth. Similarly in diet habits, ancient texts do recommend beef and wine. The idea is the adepts energies strengthened with good diet in alignment with universe form, is good for the world energy form as well. Ahimsa thus is about not stifling the flow of the universal prana or life through narrow ideas. IF a lion refuses to eat meat, it is a form of violence toward the greater Nature and itself. Yet, if a lion indiscriminately destroys life, it again is a form of violence toward the greater Nature and itself.

Ideas have to be understood in a deep and profound sense, and with dynamic reasoning based on the situation at hand. Formulaic ideas are only damaging to reason, and thus to the psyche. Ahimsa demands that that form of violence to the flow of natural and deep reasoning be avoided by adopting narrow and rigidified views, with no deeper understanding.

One can be stern, with a view of the greater welfare. Just as discipline benefits oneself, discipline offered to the world around, would, in all possibility, when balanced and with wisdom, indeed end up being a beneficial to

the world act. Beyond just outer forms, the inner view and state often determines ahimsa. One might be outwardly kind, and inwardly not so – which is unideal. Traditions that ponder the idea of kindness, do so in the sense of kindness devoid of an object – thus enabling oneself to free the awareness from unideal states, early on. To introduce an object of kindness is often to bind the awareness down to an object, which runs in the opposite direction from the goal of the great work. Yet, with the freeing of the awareness, the ideal world expression and actioning ensues – which is soulful.

Zen adepts have been the greatest warriors, often.

And great warriors have achieved spiritual enlightenment.

In essence, Sutra 34 teaches us that Ahimsa is not merely about abstaining from harm; it's about establishing non-violence as a core principle in our lives. This requires inner transformation, a deep understanding of interconnectedness, and the renunciation of hostility in the presence of truth. By embodying Ahimsa in this way, we promote

harmony, preserve the flow of life energies in the universe, and work towards the greater well-being of all beings.

SUTRA 35
SANSKRIT: सत्यप्रतिष्ठायां क्रियाफलाश्रयत्वम्।

English Translation:
"In the establishment of truth, actions bear fruit."

Grammar Breakdown:
- **सत्यप्रतिष्ठायां** (Satya-pratishtayam): This term consists of:
  - **सत्य** (Satya): It means "truth" or "truthfulness."
  - **प्रतिष्ठा** (Pratishta): It means "establishment" or "grounding."
  - **यां** (Yam): It signifies "in which" or "in the context of."
  - **सत्य** (Satya) is in the **Locative

case** (Satya-pratishtha-**ayam**), indicating the location or context of establishment.

- **प्रतिष्ठा** (Pratishta) is in the **Locative case** (Pratishta-**yam**), also specifying the location or context of establishment.

- **क्रियाफलाश्रयत्वम्** (Kriya-phalashrayatvam): This term comprises:

- **क्रिया** (Kriya): It means "actions" or "deeds."

- **फल** (Phala): It means "fruit" or "result."

- **आश्रयत्वम्** (Ashrayatvam): It means "dependence" or "reliance."

- **क्रिया** (Kriya) is in the **Nominative case**, indicating the subject performing the action.

- **फल** (Phala) is also in the **Nominative case**, specifying the subject of bearing fruit.

- **आश्रयत्वम्** (Ashrayatvam) signifies "dependence" and is in its root form.

Explanation:

Sutra 35 emphasizes the importance of truthfulness and its profound impact on the outcomes of our actions.

Interpretation:

1. **Truth as a Foundation:** Satya (truth) is regarded as a fundamental and unwavering principle. It serves as the foundation upon which our actions and conduct are built.

2. **Actions Reflect Truth:** The sutra suggests that when one establishes themselves in truthfulness, their actions naturally align with truth. This means that honesty and integrity permeate all aspects of their behavior.

3. **Consequences of Truthful Actions:** When actions are rooted in truth, they are imbued with a sense of authenticity and sincerity. Such actions, driven by ethical and moral principles, tend to yield positive and harmonious outcomes.

4. **Fruitful Consequences:** "Kriya-phalashrayatvam" highlights that truthful actions are fertile ground for producing positive results. Truthful individuals often experience success, fulfillment, and positive consequences in their endeavors.

5. **Dependence on Truth:** Just as a tree depends on its roots for sustenance, our actions depend on truthfulness for their

efficacy and positive impact.

In essence, Sutra 35 underscores the significance of truth as a guiding principle in our actions. When we establish ourselves in truthfulness, our deeds become authentic, and their outcomes tend to be fruitful and harmonious. This sutra encourages us to cultivate a deep commitment to truth in our lives, recognizing its profound influence on the quality of our actions and their consequences.

SUTRA 36:
SANSKRIT: अस्तेयप्रतिष्ठायां सर्वरत्नोपस्थानम्।

English Translation:
"When one is established (Locative case) in non-stealing, all treasures (Nominative case) come to them (Dative case)."

Grammar Breakdown:
- **अस्तेयप्रतिष्ठायां** (Asteya-pratishtayam):
  - **अस्तेय** (Asteya) is in the **Locative case** (Asteya-pratishtha-**yam**), indicating the location or context of establishment.
  - **प्रतिष्ठा** (Pratishta) is in the **Locative

case** (Pratishta-**yam**), specifying the location or context of establishment.

- **सर्वरत्नोपस्थानम्** (Sarva-ratnopasthanam):

- **सर्वरत्न** (Sarva-ratna) is in the **Nominative case**, representing the subject of the sentence, "all treasures."

- **उपस्थानम्** (Upasthanam) is in the **Dative case**, signifying the recipient of the action, "to them."

Explanation:

Sutra 36 underscores the transformative power of non-stealing (Asteya) and its impact on one's life.

Interpretation:

1. **Establishment in Non-Stealing:** The sutra suggests that when one firmly establishes themselves in the principle of non-stealing, it becomes an integral part of their character and conduct.

2. **Harmony with Universal Law:** Non-stealing extends beyond refraining from physical theft. It encompasses not taking what doesn't belong to us on various levels, including ideas, emotions, and energy. When we align with this universal law of non-stealing,

we establish ourselves in a state of ethical and moral integrity. It is also the avoidance of the greed principle in seeking a narrowly happy existence for oneself, and taking the sacrifice principle in view – which is the foundation of all noble actions – one is not attempting to steal away for oneself – but is engaging the world with the goal of the greater benefit of the worlds, understanding that that mode of action or non -action at that point is an ideal. When one goes beyond the universe, indeed the action to be done or not done principle doesn't affect and one is at a freedom to do things as own reasoned deeper wisdom demands.

Asteya is also the idea of engaging the universe in the Yagnik or yagna mode with an understanding of divine principles, and dimensions, which as Rig Veda 1.1.1 suggests is apparently the adoration of Agni, the One beyond all appeared, granting the Jewel. The Jewels here in the context of the Vedas, could also suggest all deeper perceptions, and abilities as are granted when the Vedic verses, the mathematical forms that give rise to the verses, their underlying, and rhythms are understood directly and deeply, in own awareness.

3. **Receiving Abundance:** The sutra uses the locative case to indicate that the establishment in non-stealing is the context in which something significant occurs. In this case, "all treasures" (not just material wealth but also inner wealth like wisdom and contentment) naturally come to the individual. In the greater run, the universe evolves out ideals for those who abide by true ideals.

4. **Karmic Balance:** Non-stealing creates a karmic balance. When one refrains from taking from others, they create an environment of trust and abundance. Others are more likely to share and give willingly, leading to the flow of treasures in various forms.

5. **Ethical Living:** This sutra encourages ethical living by emphasizing the importance of non-stealing as a guiding principle. It reminds us that by respecting the possessions and boundaries of others, we create an atmosphere where abundance and treasures manifest in our lives.

In essence, Sutra 36 teaches us that

establishing ourselves in non-stealing leads to the natural attraction and reception of abundance and treasures. This isn't limited to material wealth but encompasses all valuable aspects of life. It highlights the transformative power of ethical conduct and aligning with universal principles.

SUTRA 37
SANSKRIT: ब्रह्मचर्यप्रतिष्ठायां वीर्यलाभः।

English Translation:

"When abiding (Locative case) in celibacy (Locative case), one gains vital energy (Nominative case)."

Grammar Breakdown:

- **ब्रह्मचर्यप्रतिष्ठायां** (Brahmacharya-pratishtayam):
  - **ब्रह्मचर्य** (Brahmacharya) is in the

Locative case (Brahmacharya-pratishtha-**yam**), indicating the location or context of abiding.

- **प्रतिष्ठा** (Pratishta) is in the **Locative case** (Pratishta-**yam**), specifying the location or context of abiding.

- **वीर्यलाभः** (Veerya-labhah):

- **वीर्य** (Veerya) means "vital energy" and is in the **Nominative case**, representing the subject.

- **लाभः** (Labhah) means "gains" and is also in the **Nominative case**.

Explanation:

Sutra 37 emphasizes the significance of celibacy (Brahmacharya) and its influence on the acquisition of vital energy.

Interpretation:

1. **Abiding in Celibacy:** The sutra suggests that when one steadfastly abides by the practice of celibacy, refraining from sexual indulgence, it becomes a fundamental aspect of their lifestyle.

2. **Cultivating Vital Energy:** Celibacy is seen as a means to conserve and channel vital energy, often associated with physical, mental,

and spiritual well-being. By abstaining from sexual activity, an individual retains and redirects this energy for higher purposes. Another form of celibacy as found in esoteric traditions is associated with the marriage principle, and through a profound awareness of the world origin-dhatu, datum, the zero form datum, and so forth, avoids the state of dissipation of vital energies. In an outward sense, the ordinary dissipative end, and the loss of vital energies on any plane is entirely absent. The N-0-maniold is with awareness held, and there is nothing but own awareness allowed the dynamic form-transformations of the akt, in the deeply dharmic principle. The awareness abides in the mathematical universe-origin N-zero-womb, understanding the world dhatu, datums being granted to the awareness . The individual awareness is a unit that views, or processes the datums granted.

3. **Inner Strength:** Celibacy is believed to contribute to inner strength, discipline, and self-control. It allows one to harness their desires and impulses, promoting a state of balance and clarity.

4. **Focus and Transmutation:** The energy saved through celibacy can be

channeled towards personal growth, spiritual practices, and creative endeavors. It is often seen as a means of transmuting physical energy into spiritual growth.

5. **Nourishing the Nervous System:** In various yogic and spiritual traditions, celibacy is believed to positively affect the nervous system, leading to increased vitality, clarity of mind, and heightened spiritual awareness. The mathematical form of the nervous system is associated with the ego-identity. A healthy nervous system thus dispels the un ideal. In the pure identity itself, that is nothing that is unideal. The entirely of phaenomenon, it ought be possible for the ideal nervous system to hold and animate in the purely own identity sense, avoiding any external or disconnect awareness. The ideal nervous system functions in its own will thus, always.

The locative case in this sutra emphasizes the context in which celibacy is practiced—namely, as a way of life. By abiding in celibacy, one gains not only physical but also mental and spiritual vitality. This sutra encourages individuals to explore the benefits of celibacy in their personal journeys of self-discovery and inner strength.

SUTRA 38
SANSKRIT: आपरिग्रहस्थैर्ये जन्मकथंतासंबोधः।

English Translation:
"In steadfastness (Locative case) without possessiveness (Locative case), knowledge of past lives (Nominative case) arises."

Grammar Breakdown:
- **आपरिग्रहस्थैर्ये** (Aparigraha-sthairye):
  - **आपरिग्रह** (Aparigraha) is in the **Locative case** (Aparigraha-sthair-**ye**), indicating the location or context of steadfastness.
  - **स्थैर्ये** (Sthairye) means "steadfastness" and is also in the **Locative case**, specifying the location or context of the steadfastness.
- **जन्मकथंतासंबोधः** (Janma-katham-ta-sambodhah):
  - **जन्मकथंता** (Janma-katham-ta) means "knowledge of past lives" and is in the **Nominative case**, representing the subject.

- **संबोधः** (Sambodhah) means "arises" and is also in the **Nominative case**.

Explanation:

Sutra 38 underscores the relationship between steadfastness without possessiveness (Aparigraha) and the emergence of knowledge regarding past lives.

Interpretation:

1. **Steadfastness without Possessiveness:** The sutra emphasizes that one must cultivate unwavering dedication and stability (steadfastness) in their life. This steadfastness should be devoid of possessiveness or attachment to material possessions and desires (Aparigraha). In other words, it encourages a balanced and detached approach to life.

2. **Knowledge of Past Lives:** The sutra suggests that by practicing Aparigraha and maintaining a state of inner and outer non-attachment, one can attain higher states of consciousness. This includes gaining insight into their own past lives or experiences beyond the current physical existence.

3. **Spiritual Awakening:** The phrase

"knowledge of past lives" signifies a profound spiritual awakening and understanding of the soul's journey across multiple lifetimes. It indicates a deeper awareness of the interconnectedness of all existence.

4. **Detachment and Liberation:** Aparigraha, which translates to non-possessiveness or non-greed, is a key principle in many spiritual traditions. By practicing it, individuals can free themselves from the bonds of materialism and attachment, ultimately leading to spiritual growth and liberation.

5. **Evolution of Consciousness:** This sutra suggests that as one becomes more steadfast and free from possessiveness, their consciousness expands, allowing them to access higher realms of knowledge and wisdom, including insights into their own soul's journey.

In summary, Sutra 38 encourages individuals to embrace the practice of Aparigraha, emphasizing that through steadfastness without possessiveness, they can attain higher knowledge, including insights into their past lives and the evolution of their consciousness. This sutra highlights the

profound transformation that occurs when one transcends material attachments and experiences spiritual awakening. Aparigraha in a linguistic sense also suggests not beind identified with world transformations. Not being bound by an attachment sense to the world. Yet, devoid of attachment sense to the world is opposite from any idea of a devoid of the soulful feeling and natural deeper soulful attitude sense. The soulful sense amplifies and that expresses itself in the way the world phenomenon and dharma is engaged -when the outward binding and grasping of the awareness is void, or is weakened. The idea of birth in a greater sense would also be the idea of how the being-form emerges, the way the being-sense, the form of the being, appears from the world DNA.

SUTRA 39
SANSKRIT: शौचात्स्वाङ्गजुगुप्सा परैरसंसर्गः।

English Translation:

"Through cleanliness (Ablative case), one becomes free from contact (Nominative case) with others' impurities (Instrumental case)."

Grammar Breakdown:

- **शौचात्** (Shauchat):
  - **शौच** (Shaucha) means "cleanliness" and is in the **Ablative case**, indicating the means or method.
- **स्वाङ्गजुगुप्सा** (Swangajugupsa):
  - **स्वाङ्ग** (Swanga) means "one's own body" and is in the **Ablative case** (Swangajugups-**a**).
  - **जुगुप्सा** (Jugupsa) means "aversion" and is also in the **Ablative case**, specifying the means.
- **परैरसंसर्गः** (Parairasamsargah):
  - **परैः** (Paraih) means "with others" and is in the **Instrumental case**, representing the instrumental or associative relationship.
  - **संसर्गः** (Samsargah) means "contact" and is in the **Nominative case**, indicating the subject.

Explanation:

Sutra 39 highlights the significance of cleanliness and its role in avoiding contact with the impurities of others.

Interpretation:

1. **The Power of Cleanliness:** This sutra

emphasizes the importance of personal hygiene and cleanliness (Shaucha) not only as a physical practice but also as a means of spiritual and mental purification.

2. **Aversion to Impurities:** By maintaining cleanliness of one's own body (Swanga), individuals develop a natural aversion (Jugupsa) to impurities. This aversion arises from a sense of self-respect and a desire for purity.

3. **Avoiding Contact with Impurities:** The sutra suggests that through the practice of cleanliness, one naturally avoids contact (Samsargah) with impurities from others. This can include physical impurities, negative energies, or harmful influences.

4. **Physical and Spiritual Purification:** Cleanliness is not only about external appearance but also about inner purity. It signifies the purification of both the body and mind, leading to a harmonious and balanced state.

5. **Respect for Self and Others:** Maintaining cleanliness is a form of self-respect and also shows respect for others. It promotes

a sense of well-being and contributes to a positive and healthy environment.

6. **Spiritual Progress:** In many spiritual practices and traditions, cleanliness is considered a prerequisite for spiritual progress. It prepares the practitioner for deeper meditation, self-reflection, and inner growth.

It is often beneficial to study the etymology and sounds deeply, even of differentlanguages, to understand ancient texts. Sounds have their inherent meanings.

The Sanskrit root "गुप्स्" (gups) is the base form from which the word "जुगुप्सा" (jugupsa) in Sutra 39 is derived. Let's explore the etymology and meaning of "गुप्स्" (gups):

Etymology and Explanation:

- **Root Word:** "गुप्स्" (gups) is the root word in its base form.

- **Meaning:** The root "गुप्स्" (gups) conveys the idea of "covering," "protecting," or "hiding." It is associated with the concept of safeguarding or concealing something from external influences or impurities.

Usage in Sutra 39 as जुगुप्सा:

In Sutra 39, "जुगुप्सा" (jugupsa) is derived from "गुप्स्" (gups) by adding the prefix "जु" (ju) to intensify the aversion or disgust related to impurities. This intensification is used in the context of cleanliness to emphasize a strong aversion or aversion.

Interpretation in Sutra 39: The word "जुगुप्सा" (jugupsa) in Sutra 39 signifies a profound aversion or repulsion toward impurities or contamination. It reflects a strong dislike or discomfort related to encountering uncleanliness. This aversion to impurities is a key aspect of the practice of cleanliness, as it motivates individuals to maintain a personal and energetic hygiene and avoid contact with anything that could compromise spiritual purity and the shielding of own fields.

In summary, "गुप्स्" (gups) as a root word implies protection, covering, or concealing, and it serves as the basis for the word "जुगुप्सा" (jugupsa), emphasizing a strong aversion to impurities in the context of cleanliness. This root word highlights the importance of safeguarding one's purity and well-being.

The etymology of the Sanskrit word "जुगुप्सा" (Jugupsa):

जुगुप्सा (Jugupsa):

- **Root Word:** The root word from which "जुगुप्सा" (Jugupsa) is derived is "गुप्स्" (Gups).

- **Prefix "जु" (Ju):** The prefix "जु" (Ju) in Sanskrit often adds a sense of intensity or aversion to a word. In this case, it intensifies the root word "गुप्स्" (Gups) to convey a stronger sense of aversion.

- **Suffix "-सा" (-sa):** The suffix "-सा" (-sa) is added to "जुगुप्स" (Jugups) to form the feminine noun "जुगुप्सा" (Jugupsa). The "-सा" (-sa) suffix is often used to form feminine nouns in Sanskrit.

Overall Etymology:

The word "जुगुप्सा" (Jugupsa) is formed by intensifying the root "गुप्स्" (Gups) with the prefix "जु" (Ju) and adding the feminine noun-forming suffix "-सा" (-sa). As a result, it conveys the idea of a strong aversion or disgust, especially in the context of cleanliness and purity.

In the sutra "शौचात्स्वाङ्गजुगुप्सा परैरसंसर्गः" (Through cleanliness, one becomes free from contact with others' impurities), "जुगुप्सा" (Jugupsa) implies a profound aversion to impurities that arises from the practice of cleanliness. It signifies a strong dislike or repulsion toward anything unclean or impure, underlining the importance of maintaining purity and hygiene for both physical and spiritual well-being.

In summary, Sutra 39 underscores the significance of cleanliness as a means of purification, both physically and spiritually. It suggests that through the practice of cleanliness, individuals naturally develop an aversion to impurities and avoid contact with them, contributing to their overall well-being and spiritual growth. Cleanliness is not just a physical act; it is a step toward greater inner purity and self-respect.

SUTRA 40

SANSKRIT: स्वाध्यायादधिगम्यत्वम्।

English Translation:

"Self-study (Svadhyaya) leads (Instrumental

case) to deep understanding (Nominative case)."

Grammar Breakdown:

- **स्वाध्यायात्** (Svadhyayat):
  - **स्वा** (Sva) means "self."
  - **अध्याय** (Adhyaya) means "study" or "learning" and is derived from the root "अधि" (adhi), meaning "to study."
  - The suffix "-त्" (-t) in "स्वाध्यायात्" (-t) indicates the Instrumental case, which is often used to express the means or method.
- **अधिगम्यत्वम्** (Adhigamyatvam):
  - **अधिगम्य** (Adhigamya) means "attaining" or "achieving" and is derived from the root "गम्" (gam), meaning "to go" or "to attain."
  - **त्वम्** (tvam) is a suffix used to form an abstract noun, indicating the state or quality of something.

Explanation:

Sutra 40 emphasizes the profound impact of self-study, or Svadhyaya, on deep understanding and knowledge.

Interpretation:

1. **The Power of Self-Study:** This sutra highlights the significance of self-study (Svadhyaya) as a powerful means of acquiring knowledge and wisdom. Svadhyaya involves the study of sacred texts, self-reflection, and self-improvement.

2. **A Path to Deep Understanding:** By engaging in Svadhyaya, individuals embark on a path to deep understanding (Adhigamyatvam). This understanding is not limited to theoretical knowledge but extends to the practical application of wisdom in daily life.

3. **Self-Exploration and Self-Realization:** Svadhyaya encourages individuals to explore their inner selves, thoughts, and beliefs. Through introspection and self-realization, they gain insights into their true nature and the nature of reality.

4. **Inner Transformation:** The practice of self-study leads to inner transformation and personal growth. It enables individuals to refine their character, cultivate virtues, and develop a greater sense of self-awareness.

5. **Connection to Spiritual Development:** In many spiritual traditions,

Svadhyaya is considered an essential component of spiritual development. It involves not only the study of external texts but also the exploration of one's inner spiritual journey.

6. **Continual Learning:** Svadhyaya is not a one-time endeavor but a lifelong commitment to learning and self-improvement. It encourages individuals to seek knowledge continuously and apply it to lead a meaningful and purposeful life.

The direct understanding in the yogic traditions involves the Samyama with dharana, dhyana, and samadhi on that which is to be understood. In fact, when the greater ideal of Samyama described earlier in this text is abided in, in the ideal adept, the awareness immediately gains direct mathematical understanding of whatever phenomenon it turns itself to. The Buddhist traditions speak of Samatha and Vipassana, Samatha apparently a focused-absorbed state and Vipassana where the datumz(Dhatuz/Data) of analytical understanding evolves on the awareness. There are traditions that view Samatha - the absorbed awareness state on that which is to be understood - and Vipassana (distinct

perceptions - as two virtually disjunct practises , while other traditions prefer to view them as two wheels of a vehicle, the awareness engaging both dynamically, as a one whole process, seamlessly.

In all true traditions, thus, the reality-datum is the object of study. The text prepares for the study of the reality datum. The datum involves the form impulse, the meaning impulse, and the drive impulse associated with the mathematical operator object that generates the datum form. One understands the own form-formation drive in the svadhyaya process, and the associated transformations of the awareness datums, and the strengths associated with the awareness holding awareness datum bases.

Even in studying texts, Zen often adopts an idea of reality reading where it is not the text itself that is the focus, but the reality it points to. The approach frees the awareness from all forms of dogma, and the view distilled in analysis and reason becomes the guide. The fact of multiplicity of dimensions and the beyond in which the zero of that manifold is established, ensures the approach is not one of narrow skepticism, but of a great and

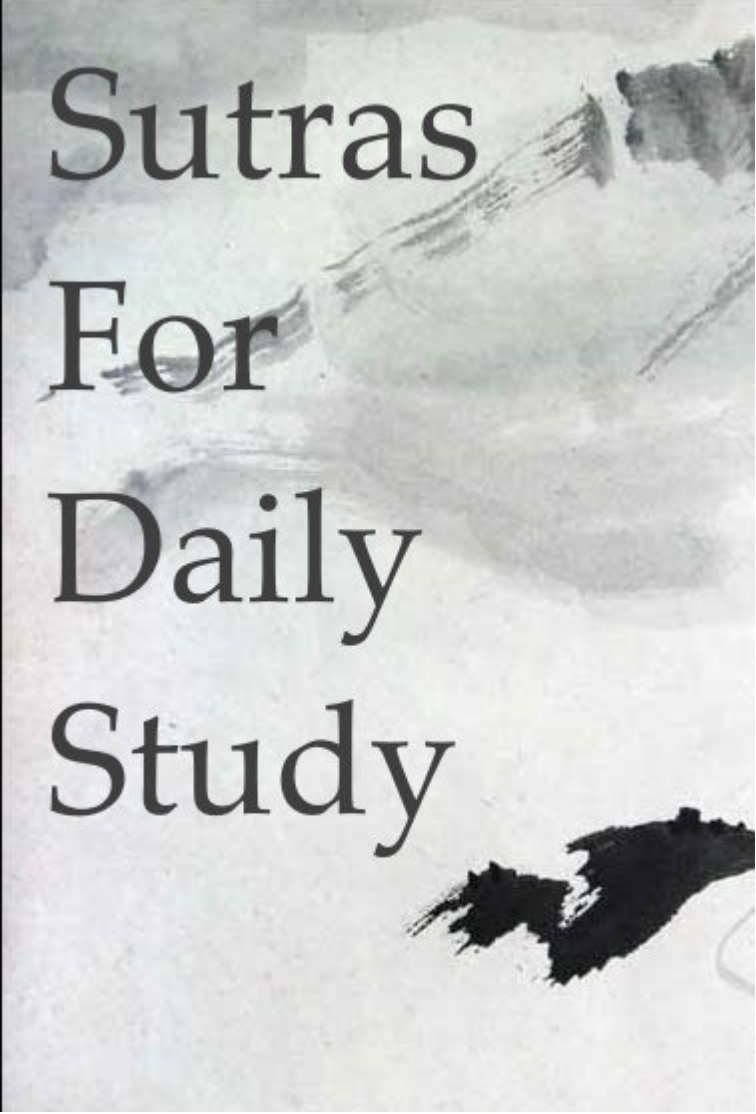
boundless doubt as Zen often describes it. The Great Doubt described by Zen is apparently a way of saying that the awareness is not allowed to bind itself down to any narrow idea of truth. As the texts of the Zen tradition emphasize, words, a teaching is only like a finger pointing at the moon. To focus on the finger so much as to forget the moon is to lose the point(er).

Early on, one ought remember, in understanding phenomenon, that there are higher and lower dimensions, thus higher and lower worlds, and parallel dimensions on the same plane – thus parallel words on the same plane. The notion of manifolds arise in modern mathematics and physics due to the fact that the awareness is animated on such a mathematical structure underlying the universe phenomenon – the awareness-perception of the mathematical artifact, together with the geometry unveiled perceptions in the underlying of the zero artifact - that which is underlying the blissful sunyata, is the phenomenon that appears as the universe and beyond, the inner and the outer perception of all phenomenon by the awareness unit, abiding in and experiencing the awareness-operator driven transformations of the mathematical zero.

In summary, Sutra 40, the final sutra of the sutra text, underscores the importance of self-study (Svadhyaya) as a means to attain deep understanding and wisdom. It highlights the transformative power of learning and self-reflection on the path of personal and spiritual growth. Svadhyaya is not only about acquiring knowledge but also about applying it to lead a more enlightened and fulfilling life.

It would, in my opinion, be a good idea to study the Satipatthana Suttas at least 10-11 times early on, for that forms an early idea of a practical technique that forms a full path.

Sutras For Daily Study





SATIPATTANA

Satipatthana

Kāyagatāsati Vagga Sutra

{EXCERPTS}

AN 1.563-574

563. Even as one who encompasses with his mind the mighty ocean includes thereby all the rivulets that run into the ocean; just so, O monks, whoever develops and cultivates mindfulness directed to the body includes thereby all the wholesome states that partake of supreme knowledge.

564. One thing, O monks, if developed and cultivated, leads to a strong sense of urgency. What is that one thing? It is mindfulness directed to the body. This one thing, O monks, if developed and cultivated, leads to a strong sense of urgency.

565. One thing, O monks, if

developed and cultivated, leads to great benefit. What is that one thing? It is mindfulness directed to the body. This one thing, O monks, if developed and cultivated, leads to great benefit.

566. One thing, O monks, if developed and cultivated, leads to great security from bondage. What is that one thing? It is mindfulness directed to the body. This one thing, O monks, if developed and cultivated, leads to great security from bondage.

567. One thing, O monks, if developed and cultivated, leads to mindfulness and clear comprehension. What is that one thing? It is mindfulness directed to the body. This one thing, O monks,

if developed and cultivated, leads to mindfulness and clear comprehension.

568. One thing, O monks, if developed and cultivated, leads to the attainment of vision and knowledge. What is that one thing? It is mindfulness directed to the body. This one thing, O monks, if developed and cultivated, leads to the attainment of vision and knowledge.

569. One thing, O monks, if developed and cultivated, leads to a pleasant dwelling in this very life. What is that one thing? It is mindfulness directed to the body. This one thing, O monks, if developed and cultivated, leads to a pleasant dwelling in this very life.

570. One thing, O monks, if developed and cultivated, leads to the realisation of the fruit of knowledge and liberation. What is that one thing? It is mindfulness directed to the body. This one thing, O monks, if developed and cultivated, leads to the realisation of the fruit of knowledge and liberation.

571. If one thing, O monks, is developed and cultivated, the body is calmed, the mind is calmed, discursive thoughts are quietened, and all wholesome states that partake of supreme knowledge reach fullness of development. What is that one thing? It is mindfulness directed to the body. If this one thing, O monks, is developed and cultivated, the body is calmed, the mind is

calmed,discursive thoughts are quietened, and all wholesome states that partake of supreme knowledge reach fullness of development.

574. If one thing, O monks, is developed and cultivated, ignorance is abandoned, supreme knowledge arises, delusion of self is given up, the underlying tendencies are eliminated, and the fetters are discarded. What is that one thing? It is mindfulness directed to the body. If this one thing, O monks, is developed and cultivated, ignorance is abandoned, supreme knowledge arises, delusion of self is given up, the underlying tendencies are eliminated, and the fetters are discarded.

Mindfulness Immersed in the Body
Kāyagatā-sati Sutta (MN 119)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time a large number of monks, after the meal, on returning from their alms round, had gathered at the meeting hall when this discussion arose: "Isn't it amazing, friends! Isn't it astounding!—the extent to which mindfulness immersed in the body, when developed & pursued, is said by the Blessed One who knows, who sees—the worthy one, rightly self-awakened—to be of great fruit & great benefit." And this discussion came to no conclusion.

Then the Blessed One, emerging from his seclusion in the evening, went to the meeting hall and, on arrival, sat down on a seat made ready. As he was sitting there, he addressed the monks: "For what topic are you gathered together here? And what was the discussion that came to no conclusion?"

"Just now, lord, after the meal, on returning from our alms round, we gathered at the meeting hall when this discussion arose: 'Isn't it amazing, friends! Isn't it astounding!—the extent to which

mindfulness immersed in the body, when developed & pursued, is said by the Blessed One who knows, who sees—worthy & rightly self-awakened—to be of great fruit & great benefit.' This was the discussion that had come to no conclusion when the Blessed One arrived."

(The Blessed One said:) "And how is mindfulness immersed in the body developed, how is it pursued, so as to be of great fruit & great benefit?

"There is the case where a monk—having gone to the wilderness, to the shade of a tree, or to an empty building—sits down folding his legs crosswise, holding his body erect and establishing mindfulness to the fore. Always mindful, he breathes in; mindful he breathes out.

Breathing in long, he discerns, 'I am breathing in long'; or breathing out long, he discerns, 'I am breathing out long.' Or breathing in short, he discerns, 'I am breathing in short'; or breathing out short, he discerns, 'I am breathing out short.' He trains himself, 'I will breathe in sensitive to the entire body.' He trains himself, 'I will breathe out sensitive to the entire body.' He trains himself, 'I will breathe in calming

bodily fabrication.' He trains himself, 'I will breathe out calming bodily fabrication.' And as he remains thus heedful, ardent, & resolute, any memories & resolves related to the household life are abandoned, and with their abandoning his mind gathers & settles inwardly, grows unified & concentrated. This is how a monk develops mindfulness immersed in the body.

"And further, when walking, the monk discerns, 'I am walking.' When standing, he discerns, 'I am standing.' When sitting, he discerns, 'I am sitting.' When lying down, he discerns, 'I am lying down.' Or however his body is disposed, that is how he discerns it. And as he remains thus heedful, ardent, & resolute, any memories & resolves related to the household life are abandoned, and with their abandoning his mind gathers & settles inwardly, grows unified & concentrated. This is how a monk develops mindfulness immersed in the body.

"And further, when going forward & returning, he makes himself fully alert; when looking toward & looking away… when bending & extending his limbs… when carrying his outer cloak, his upper robe, & his bowl… when eating, drinking,

chewing, & savoring… when urinating & defecating… when walking, standing, sitting, falling asleep, waking up, talking, & remaining silent, he makes himself fully alert. And as he remains thus heedful, ardent, & resolute, any memories & resolves related to the household life are abandoned, and with their abandoning his mind gathers & settles inwardly, grows unified & concentrated. This is how a monk develops mindfulness immersed in the body.

"And further, the monk reflects on this very body from the soles of the feet on up, from the crown of the head on down, surrounded by skin and full of various kinds of unclean things: 'In this body there are head hairs, body hairs, nails, teeth, skin, flesh, tendons, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, large intestines, small intestines, gorge, feces, bile, phlegm, pus, blood, sweat, fat, tears, skin-oil, saliva, mucus, fluid in the joints, urine.' Just as if a sack with openings at both ends were full of various kinds of grain—wheat, rice, mung beans, kidney beans, sesame seeds, husked rice—and a man with good eyesight, pouring it out, were to reflect, 'This is wheat. This is rice. These

are mung beans. These are kidney beans. These are sesame seeds. This is husked rice'; in the same way, the monk reflects on this very body from the soles of the feet on up, from the crown of the head on down, surrounded by skin and full of various kinds of unclean things: 'In this body there are head hairs, body hairs, nails, teeth, skin, flesh, tendons, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, large intestines, small intestines, gorge, feces, bile, phlegm, pus, blood, sweat, fat, tears, skin-oil, saliva, mucus, fluid in the joints, urine.' And as he remains thus heedful, ardent, & resolute, any memories & resolves related to the household life are abandoned, and with their abandoning his mind gathers & settles inwardly, grows unified & concentrated. This is how a monk develops mindfulness immersed in the body.

"And further, the monk contemplates this very body—however it stands, however it is disposed—in terms of properties: 'In this body there is the earth property, the liquid property, the fire property, & the wind property.' Just as a dexterous butcher or his apprentice, having killed a cow, would sit at a crossroads cutting it up into pieces, the

monk contemplates this very body—however it stands, however it is disposed—in terms of properties: ‘In this body there is the earth property, the liquid property, the fire property, & the wind property.’ And as he remains thus heedful, ardent, & resolute, any memories & resolves related to the household life are abandoned, and with their abandoning his mind gathers & settles inwardly, grows unified & concentrated. This is how a monk develops mindfulness immersed in the body.

“And further, as if he were to see a corpse cast away in a charnel ground—one day, two days, three days dead—bloated, livid, & festering, he applies it to this very body, ‘This body, too: Such is its nature, such is its future, such its unavoidable fate’…

“Or again, as if he were to see a corpse cast away in a charnel ground, picked at by crows, vultures, & hawks, by dogs, hyenas, & various other creatures… a skeleton smeared with flesh & blood, connected with tendons… a fleshless skeleton smeared with blood, connected with tendons… a skeleton without flesh or blood, connected with tendons… bones detached from their

tendons, scattered in all directions—here a hand bone, there a foot bone, here a shin bone, there a thigh bone, here a hip bone, there a back bone, here a rib, there a chest bone, here a shoulder bone, there a neck bone, here a jaw bone, there a tooth, here a skull… the bones whitened, somewhat like the color of shells… piled up, more than a year old… decomposed into a powder: He applies it to this very body, 'This body, too: Such is its nature, such is its future, such its unavoidable fate.'

"And as he remains thus heedful, ardent, & resolute, any memories & resolves related to the household life are abandoned, and with their abandoning his mind gathers & settles inwardly, grows unified & concentrated. This is how a monk develops mindfulness immersed in the body.

The Four Jhānas

"And further, quite secluded from sensuality, secluded from unskillful qualities, he enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. He permeates & pervades, suffuses & fills this very body with the

rapture & pleasure born of seclusion. Just as if a dexterous bathman or bathman's apprentice would pour bath powder into a brass basin and knead it together, sprinkling it again & again with water, so that his ball of bath powder—saturated, moisture-laden, permeated within & without—would nevertheless not drip; even so, the monk permeates… this very body with the rapture & pleasure born of seclusion. There is nothing of his entire body unpervaded by rapture & pleasure born of seclusion. And as he remains thus heedful, ardent, & resolute, any memories & resolves related to the household life are abandoned, and with their abandoning his mind gathers & settles inwardly, grows unified & concentrated. This is how a monk develops mindfulness immersed in the body.

"Then, with the stilling of directed thoughts & evaluations, he enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. He permeates & pervades, suffuses & fills this very body with the rapture & pleasure born of concentration. Just like a lake with spring-

water welling up from within, having no inflow from the east, west, north, or south, and with the skies supplying abundant showers time & again, so that the cool fount of water welling up from within the lake would permeate & pervade, suffuse & fill it with cool waters, there being no part of the lake unpervaded by the cool waters; even so, the monk permeates… this very body with the rapture & pleasure born of concentration. There is nothing of his entire body unpervaded by rapture & pleasure born of concentration. And as he remains thus heedful, ardent, & resolute, any memories & resolves related to the household life are abandoned, and with their abandoning his mind gathers & settles inwardly, grows unified & concentrated. This is how a monk develops mindfulness immersed in the body.

"Then, with the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.' He permeates & pervades, suffuses & fills this very body with the pleasure divested of rapture. Just as in a lotus pond, some of the lotuses, born &

growing in the water, stay immersed in the water and flourish without standing up out of the water, so that they are permeated & pervaded, suffused & filled with cool water from their roots to their tips, and nothing of those lotuses would be unpervaded with cool water; even so, the monk permeates… this very body with the pleasure divested of rapture. There is nothing of his entire body unpervaded with pleasure divested of rapture. And as he remains thus heedful, ardent, & resolute, any memories & resolves related to the household life are abandoned, and with their abandoning his mind gathers & settles inwardly, grows unified & concentrated. This is how a monk develops mindfulness immersed in the body.

"Then, with the abandoning of pleasure & pain—as with the earlier disappearance of joys & distresses—he enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither-pleasure-nor-pain. He sits, permeating the body with a pure, bright awareness. Just as if a man were sitting covered from head to foot with a white cloth so that there would be no part of his body to which the white cloth did not extend; even so, the monk sits, permeating the body with

a pure, bright awareness. There is nothing of his entire body unpervaded by pure, bright awareness. And as he remains thus heedful, ardent, & resolute, any memories & resolves related to the household life are abandoned, and with their abandoning his mind gathers & settles inwardly, grows unified & concentrated. This is how a monk develops mindfulness immersed in the body.

Fullness of Mind

"Monks, whoever develops & pursues mindfulness immersed in the body encompasses whatever skillful qualities are on the side of clear knowing. Just as whoever pervades the great ocean with his awareness encompasses whatever rivulets flow down into the ocean, in the same way, whoever develops & pursues mindfulness immersed in the body encompasses whatever skillful qualities are on the side of clear knowing.

"In whomever mindfulness immersed in the body is not developed, not pursued, Māra gains entry, Māra gains a foothold.

"Suppose that a man were to throw a heavy stone ball into a pile of wet clay.

What do you think, monks? Would the heavy stone ball gain entry into the pile of wet clay?"

"Yes, lord."

"In the same way, in whomever mindfulness immersed in the body is not developed, not pursued, Māra gains entry, Māra gains a foothold.

"Now, suppose that there were a dry, sapless piece of timber, and a man were to come along with an upper fire-stick, thinking, 'I'll light a fire. I'll produce heat.' What do you think? Would he be able to light a fire and produce heat by rubbing the upper fire-stick in the dry, sapless piece of timber?"

"Yes, lord."

"In the same way, in whomever mindfulness immersed in the body is not developed, not pursued, Māra gains entry, Māra gains a foothold.

"Now, suppose that there were an empty, hollow water-pot set on a stand, and a man were to come along carrying a load of water. What do you think—would he get a place to put his water?"

“Yes, lord.”

“In the same way, in whomever mindfulness immersed in the body is not developed, not pursued, Māra gains entry, Māra gains a foothold.

“Now, in whomever mindfulness immersed in the body is developed, is pursued, Māra gains no entry, Māra gains no foothold. Suppose that a man were to throw a ball of string against a door panel made entirely of heartwood. What do you think? Would that light ball of string gain entry into that door panel made entirely of heartwood?”

“No, lord.”

“In the same way, in whomever mindfulness immersed in the body is developed, is pursued, Māra gains no entry, Māra gains no foothold.

“Now, suppose that there were a wet, sappy piece of timber, and a man were to come along with an upper fire-stick, thinking, ‘I’ll light a fire. I’ll produce heat.’ What do you think? Would he be able to light a fire and produce heat by rubbing the upper fire-stick in the wet, sappy piece of timber?”

"No, lord."

"In the same way, in whomever mindfulness immersed in the body is developed, is pursued, Māra gains no entry, Māra gains no foothold.

"Now, suppose that there were a water-pot set on a stand, full of water up to the brim so that crows could drink out of it, and a man were to come along carrying a load of water. What do you think? Would he get a place to put his water?"

"No, lord."

"In the same way, in whomever mindfulness immersed in the body is developed, is pursued, Māra gains no entry, Māra gains no foothold.

An Opening to the Higher Knowledges

"When anyone has developed & pursued mindfulness immersed in the body, then whichever of the six higher knowledges he turns his mind to know & realize, he can witness them for himself whenever there is an opening.

“Suppose that there were a water jar, set on a stand, brimful of water so that a crow could drink from it. If a strong man were to tip it in any way at all, would water spill out?”

“Yes, lord.”

“In the same way, when anyone has developed & pursued mindfulness immersed in the body, then whichever of the six higher knowledges he turns his mind to know & realize, he can witness them for himself whenever there is an opening.

“Suppose there were a rectangular water tank—set on level ground, bounded by dikes—brimful of water so that a crow could drink from it. If a strong man were to loosen the dikes anywhere at all, would water spill out?”

“Yes, lord.”

“In the same way, when anyone has developed & pursued mindfulness immersed in the body, then whichever of the six higher knowledges he turns his mind to know & realize, he can witness them for himself whenever there is an opening.

“Suppose there were a chariot on level ground at four crossroads, harnessed to

thoroughbreds, waiting with whips lying ready, so that a dexterous driver, a trainer of tamable horses, might mount and—taking the reins with his left hand and the whip with his right—drive out & back, to whatever place & by whichever road he liked; in the same way, when anyone has developed & pursued mindfulness immersed in the body, then whichever of the six higher knowledges he turns his mind to know & realize, he can witness them for himself whenever there is an opening.

Ten Benefits

"Monks, for one in whom mindfulness immersed in the body is cultivated, developed, pursued, given a means of transport, given a grounding, steadied, consolidated, & well-undertaken, ten benefits can be expected. Which ten?

"[1] He conquers displeasure & delight, and displeasure does not conquer him. He remains victorious over any displeasure that has arisen.

"[2] He conquers fear & dread, and fear & dread do not conquer him. He remains

victorious over any fear & dread that have arisen.

"[3] He is resistant to cold, heat, hunger, thirst, the touch of gadflies & mosquitoes, wind & sun & creeping things; to abusive, hurtful language; he is the sort that can endure bodily feelings that, when they arise, are painful, sharp, stabbing, fierce, distasteful, disagreeable, deadly.

"[4] He can attain at will, without trouble or difficulty, the four jhānas—heightened mental states providing a pleasant abiding in the here & now.

"[5] He wields manifold supranormal powers. Having been one he becomes many; having been many he becomes one. He appears. He vanishes. He goes unimpeded through walls, ramparts, & mountains as if through space. He dives in & out of the earth as if it were water. He walks on water without sinking as if it were dry land. Sitting cross-legged he flies through the air like a winged bird. With his hand he touches & strokes even the sun & moon, so mighty & powerful. He exercises influence with his body even as far as the Brahmā worlds.

"[6] He hears—by means of the divine ear-element, purified & surpassing the human—both kinds of sounds: divine & human, whether near or far.

"[7] He knows the awareness of other beings, other individuals, having encompassed it with his own awareness. He discerns a mind with passion as 'a mind with passion,' and a mind without passion as 'a mind without passion.' He discerns a mind with aversion as 'a mind with aversion,' and a mind without aversion as 'a mind without aversion.' He discerns a mind with delusion as 'a mind with delusion,' and a mind without delusion as 'a mind without delusion.' He discerns a restricted mind as 'a restricted mind,' and a scattered mind as 'a scattered mind.' He discerns an enlarged mind as 'an enlarged mind,' and an unenlarged mind as 'an unenlarged mind.' He discerns a surpassed mind [one that is not at the most excellent level] as 'a surpassed mind,' and an unsurpassed mind as 'an unsurpassed mind.' He discerns a concentrated mind as 'a concentrated mind,' and an unconcentrated mind as 'an unconcentrated mind.' He discerns a

released mind as ‘a released mind,’ and an unreleased mind as ‘an unreleased mind.’

“[8] He recollects his manifold past lives [lit: previous homes], i.e., one birth, two births, three births, four, five, ten, twenty, thirty, forty, fifty, one hundred, one thousand, one hundred thousand, many eons of cosmic contraction, many eons of cosmic expansion, many eons of cosmic contraction & expansion, (recollecting,) ‘There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain, such the end of my life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain, such the end of my life. Passing away from that state, I re-arose here.’ Thus he remembers his manifold past lives in their modes & details.

“[9] He sees—by means of the divine eye, purified & surpassing the human—beings passing away & re-appearing, and he discerns how they are inferior & superior, beautiful & ugly, fortunate & unfortunate in accordance with their kamma: ‘These beings—who were endowed with bad

conduct of body, speech, & mind, who reviled the noble ones, held wrong views and undertook actions under the influence of wrong views—with the break-up of the body, after death, have re-appeared in a plane of deprivation, a bad destination, a lower realm, hell. But these beings—who were endowed with good conduct of body, speech, & mind, who did not revile the noble ones, who held right views and undertook actions under the influence of right views—with the break-up of the body, after death, have re-appeared in the good destination, a heavenly world.' Thus—by means of the divine eye, purified & surpassing the human—he sees beings passing away & re-appearing, and he discerns how they are inferior & superior, beautiful & ugly, fortunate & unfortunate in accordance with their kamma.

"[10] Through the ending of effluents, he remains in the effluent-free awareness-release & discernment-release, having known and realized them for himself right in the here & now.

"Monks, for one in whom mindfulness immersed in the body is cultivated, developed, pursued, given a means of

transport, given a grounding, steadied, consolidated, & well-undertaken, these ten benefits can be expected.”

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One’s words.

The Establishing of
Mindfulness Discourse
Satipaṭṭhāna Sutta (MN 10)

I have heard that on one occasion the Blessed One was staying among the Kurus. Now there is a town of the Kurus called Kammāsadhamma. There the Blessed One addressed the monks, “Monks.”

“Lord,” the monks responded to him.

The Blessed One said: “This is the direct path[1] for the purification of beings, for the overcoming of sorrow & lamentation, for the disappearance of pain & distress, for the attainment of the right method, & for the realization of unbinding—in other words, the four establishings of mindfulness. Which four?

“There is the case where a monk remains focused on the body in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world. He remains focused on feelings… mind… mental qualities in & of themselves—ardent, alert, & mindful —subduing greed & distress with reference to the world.

A. Body

“And how does a monk remain focused on the body in & of itself?

[1] “There is the case where a monk—having gone to the wilderness, to the shade of a tree, or to an empty building—sits down folding his legs crosswise, holding his body erect and establishing mindfulness to the fore. Always mindful, he breathes in; mindful he breathes out.

“Breathing in long, he discerns, ‘I am breathing in long’; or breathing out long, he discerns, ‘I am breathing out long.’ Or breathing in short, he discerns, ‘I am breathing in short’; or breathing out short, he discerns, ‘I am breathing out short.’ He trains himself, ‘I will breathe in sensitive to the entire body’; he trains himself, ‘I will breathe out sensitive to the entire body.’ He trains himself, ‘I will breathe in calming bodily fabrication’; he trains himself, ‘I will breathe out calming bodily fabrication.’ Just as a dexterous turner or his apprentice, when making a long turn, discerns, ‘I am making a long turn,’ or when making a short turn discerns, ‘I am making a short turn’; in the same way the monk, when breathing in long, discerns, ‘I am breathing in long’; or breathing out long, he discerns, ‘I am breathing out long.’ … He trains himself, ‘I will breathe in calming bodily fabrication’;

he trains himself, ‘I will breathe out calming bodily fabrication.’

“In this way he remains focused internally on the body in & of itself, or externally on the body in & of itself, or both internally & externally on the body in & of itself. Or he remains focused on the phenomenon of origination with regard to the body, on the phenomenon of passing away with regard to the body, or on the phenomenon of origination & passing away with regard to the body. Or his mindfulness that ‘There is a body’ is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on the body in & of itself.

[2] “And further, when walking, the monk discerns, ‘I am walking.’ When standing, he discerns, ‘I am standing.’ When sitting, he discerns, ‘I am sitting.’ When lying down, he discerns, ‘I am lying down.’ Or however his body is disposed, that is how he discerns it.

“In this way he remains focused internally on the body in & of itself, or externally on the body in & of itself, or both

internally & externally on the body in & of itself. Or he remains focused on the phenomenon of origination with regard to the body, on the phenomenon of passing away with regard to the body, or on the phenomenon of origination & passing away with regard to the body. Or his mindfulness that 'There is a body' is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on the body in & of itself.

[3] "And further, when going forward & returning, he makes himself fully alert; when looking toward & looking away… when flexing & extending his limbs… when carrying his outer cloak, his upper robe, & his bowl… when eating, drinking, chewing, & savoring… when urinating & defecating… when walking, standing, sitting, falling asleep, waking up, talking, & remaining silent, he makes himself fully alert.

"In this way he remains focused internally on the body in & of itself, or externally on the body in & of itself, or both internally & externally on the body in & of

itself. Or he remains focused on the phenomenon of origination with regard to the body, on the phenomenon of passing away with regard to the body, or on the phenomenon of origination & passing away with regard to the body. Or his mindfulness that 'There is a body' is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on the body in & of itself.

[4] "And further… just as if a sack with openings at both ends were full of various kinds of grain—wheat, rice, mung beans, kidney beans, sesame seeds, husked rice—and a man with good eyesight, pouring it out, were to reflect, 'This is wheat. This is rice. These are mung beans. These are kidney beans. These are sesame seeds. This is husked rice,' in the same way, the monk reflects on this very body from the soles of the feet on up, from the crown of the head on down, surrounded by skin and full of various kinds of unclean things: 'In this body there are head hairs, body hairs, nails, teeth, skin, flesh, tendons, bones, bone marrow, kidneys, heart, liver, pleura, spleen,

lungs, large intestines, small intestines, gorge, feces, bile, phlegm, pus, blood, sweat, fat, tears, skin-oil, saliva, mucus, fluid in the joints, urine.'

"In this way he remains focused internally on the body in & of itself, or externally on the body in & of itself, or both internally & externally on the body in & of itself. Or he remains focused on the phenomenon of origination with regard to the body, on the phenomenon of passing away with regard to the body, or on the phenomenon of origination & passing away with regard to the body. Or his mindfulness that 'There is a body' is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on the body in & of itself.

[5] "And further… just as a dexterous butcher or his apprentice, having killed a cow, would sit at a crossroads cutting it up into pieces, the monk reflects on this very body—however it stands, however it is disposed—in terms of properties: 'In this body there is the earth property, the liquid

property, the fire property, & the wind property.'

"In this way he remains focused internally on the body in & of itself, or externally on the body in & of itself, or both internally & externally on the body in & of itself. Or he remains focused on the phenomenon of origination with regard to the body, on the phenomenon of passing away with regard to the body, or on the phenomenon of origination & passing away with regard to the body. Or his mindfulness that 'There is a body' is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on the body in & of itself.

[6] "And further, as if he were to see a corpse cast away in a charnel ground—one day, two days, three days dead—bloated, livid, & festering, he applies it to this very body, 'This body, too: Such is its nature, such is its future, such its unavoidable fate.'

"In this way he remains focused internally on the body in & of itself, or externally on the body in & of itself, or both internally & externally on the body in & of

itself. Or he remains focused on the phenomenon of origination with regard to the body, on the phenomenon of passing away with regard to the body, or on the phenomenon of origination & passing away with regard to the body. Or his mindfulness that 'There is a body' is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on the body in & of itself.

"Or again, as if he were to see a corpse cast away in a charnel ground, being chewed by crows, being chewed by vultures, being chewed by hawks, being chewed by dogs, being chewed by hyenas, being chewed by various other creatures… a skeleton smeared with flesh & blood, connected with tendons… a fleshless skeleton smeared with blood, connected with tendons… a skeleton without flesh or blood, connected with tendons… bones detached from their tendons, scattered in all directions—here a hand bone, there a foot bone, here a shin bone, there a thigh bone, here a hip bone, there a back bone, here a rib, there a chest bone, here a shoulder bone, there a neck

bone, here a jaw bone, there a tooth, here a skull… the bones whitened, somewhat like the color of shells… the bones piled up, more than a year old… the bones decomposed into a powder: He applies it to this very body, 'This body, too: Such is its nature, such is its future, such its unavoidable fate.'

"In this way he remains focused internally on the body in & of itself, or externally on the body in & of itself, or both internally & externally on the body in & of itself. Or he remains focused on the phenomenon of origination with regard to the body, on the phenomenon of passing away with regard to the body, or on the phenomenon of origination & passing away with regard to the body. Or his mindfulness that 'There is a body' is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on the body in & of itself.

B. Feelings

"And how does a monk remain focused on feelings in & of themselves? There is the

case where a monk, when feeling a painful feeling, discerns, ‘I am feeling a painful feeling.’ When feeling a pleasant feeling, he discerns, ‘I am feeling a pleasant feeling.’ When feeling a neither-painful-nor-pleasant feeling, he discerns, ‘I am feeling a neither-painful-nor-pleasant feeling.’

“When feeling a painful feeling of the flesh, he discerns, ‘I am feeling a painful feeling of the flesh.’ When feeling a painful feeling not of the flesh, he discerns, ‘I am feeling a painful feeling not of the flesh.’ When feeling a pleasant feeling of the flesh, he discerns, ‘I am feeling a pleasant feeling of the flesh.’ When feeling a pleasant feeling not of the flesh, he discerns, ‘I am feeling a pleasant feeling not of the flesh.’ When feeling a neither-painful-nor-pleasant feeling of the flesh, he discerns, ‘I am feeling a neither-painful-nor-pleasant feeling of the flesh.’ When feeling a neither-painful-nor-pleasant feeling not of the flesh, he discerns, ‘I am feeling a neither-painful-nor-pleasant feeling not of the flesh.’

“In this way he remains focused internally on feelings in & of themselves, or externally on feelings in & of themselves, or both internally & externally on feelings in &

of themselves. Or he remains focused on the phenomenon of origination with regard to feelings, on the phenomenon of passing away with regard to feelings, or on the phenomenon of origination & passing away with regard to feelings. Or his mindfulness that 'There are feelings' is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on feelings in & of themselves.

C. Mind

"And how does a monk remain focused on the mind in & of itself? There is the case where a monk, when the mind has passion, discerns, 'The mind has passion.' When the mind is without passion, he discerns, 'The mind is without passion.' When the mind has aversion, he discerns, 'The mind has aversion.' When the mind is without aversion, he discerns, 'The mind is without aversion.' When the mind has delusion, he discerns, 'The mind has delusion.' When the mind is without delusion, he discerns, 'The mind is without delusion.'

"When the mind is constricted, he discerns, 'The mind is constricted.' When the mind is scattered, he discerns, 'The mind is scattered.' When the mind is enlarged, he discerns, 'The mind is enlarged.' When the mind is not enlarged, he discerns, 'The mind is not enlarged.' When the mind is surpassed, he discerns, 'The mind is surpassed.' When the mind is unsurpassed, he discerns, 'The mind is unsurpassed.' When the mind is concentrated, he discerns, 'The mind is concentrated.' When the mind is not concentrated, he discerns, 'The mind is not concentrated.' When the mind is released, he discerns, 'The mind is released.' When the mind is not released, he discerns, 'The mind is not released.'

"In this way he remains focused internally on the mind in & of itself, or externally on the mind in & of itself, or both internally & externally on the mind in & of itself. Or he remains focused on the phenomenon of origination with regard to the mind, on the phenomenon of passing away with regard to the mind, or on the phenomenon of origination & passing away with regard to the mind. Or his mindfulness that 'There is a mind' is maintained to the

extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on the mind in & of itself.

D. Mental Qualities

"And how does a monk remain focused on mental qualities in & of themselves?

[1] "There is the case where a monk remains focused on mental qualities in & of themselves with reference to the **five hindrances.** And how does a monk remain focused on mental qualities in & of themselves with reference to the five hindrances? There is the case where, there being sensual desire present within, a monk discerns, 'There is sensual desire present within me.' Or, there being no sensual desire present within, he discerns, 'There is no sensual desire present within me.' He discerns how there is the arising of unarisen sensual desire. And he discerns how there is the abandoning of sensual desire once it has arisen. And he discerns how there is no further appearance in the future of sensual desire that has been abandoned. [The same formula is repeated for the remaining

hindrances: ill will, sloth & drowsiness, restlessness & anxiety, and uncertainty.]

"In this way he remains focused internally on mental qualities in & of themselves, or externally on mental qualities in & of themselves, or both internally & externally on mental qualities in & of themselves. Or he remains focused on the phenomenon of origination with regard to mental qualities, on the phenomenon of passing away with regard to mental qualities, or on the phenomenon of origination & passing away with regard to mental qualities. Or his mindfulness that 'There are mental qualities' is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on mental qualities in & of themselves with reference to the five hindrances.

[2] "And further, the monk remains focused on mental qualities in & of themselves with reference to the **five clinging-aggregates.** And how does a monk remain focused on mental qualities in & of themselves with reference to the five clinging-aggregates? There is the case where

a monk [discerns]: 'Such is form, such its origination, such its disappearance. Such is feeling… Such is perception… Such are fabrications… Such is consciousness, such its origination, such its disappearance.'

"In this way he remains focused internally on mental qualities in & of themselves, or externally on mental qualities in & of themselves, or both internally & externally on mental qualities in & of themselves. Or he remains focused on the phenomenon of origination with regard to mental qualities, on the phenomenon of passing away with regard to mental qualities, or on the phenomenon of origination & passing away with regard to mental qualities. Or his mindfulness that 'There are mental qualities' is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on mental qualities in & of themselves with reference to the five clinging-aggregates.

[3] "And further, the monk remains focused on mental qualities in & of themselves with reference to the **sixfold internal & external sense media.** And

how does a monk remain focused on mental qualities in & of themselves with reference to the sixfold internal & external sense media? There is the case where he discerns the eye, he discerns forms, he discerns the fetter that arises dependent on both. He discerns how there is the arising of an unarisen fetter. And he discerns how there is the abandoning of a fetter once it has arisen. And he discerns how there is no further appearance in the future of a fetter that has been abandoned. [The same formula is repeated for the remaining sense media: ear, nose, tongue, body, & intellect.]

"In this way he remains focused internally on mental qualities in & of themselves, or externally on mental qualities in & of themselves, or both internally & externally on mental qualities in & of themselves. Or he remains focused on the phenomenon of origination with regard to mental qualities, on the phenomenon of passing away with regard to mental qualities, or on the phenomenon of origination & passing away with regard to mental qualities. Or his mindfulness that 'There are mental qualities' is maintained to the extent of knowledge & remembrance.

And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on mental qualities in & of themselves with reference to the sixfold internal & external sense media.

[4] "And further, the monk remains focused on mental qualities in & of themselves with reference to the **seven factors for awakening.** And how does a monk remain focused on mental qualities in & of themselves with reference to the seven factors for awakening? There is the case where, there being mindfulness as a factor for awakening present within, he discerns, 'Mindfulness as a factor for awakening is present within me.' Or, there being no mindfulness as a factor for awakening present within, he discerns, 'Mindfulness as a factor for awakening is not present within me.' He discerns how there is the arising of unarisen mindfulness as a factor for awakening. And he discerns how there is the culmination of the development of mindfulness as a factor for awakening once it has arisen. [The same formula is repeated for the remaining factors for awakening:

analysis of qualities, persistence, rapture, calm, concentration, & equanimity.]

"In this way he remains focused internally on mental qualities in & of themselves, or externally on mental qualities in & of themselves, or both internally & externally on mental qualities in & of themselves. Or he remains focused on the phenomenon of origination with regard to mental qualities, on the phenomenon of passing away with regard to mental qualities, or on the phenomenon of origination & passing away with regard to mental qualities. Or his mindfulness that 'There are mental qualities' is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on mental qualities in & of themselves with reference to the seven factors for awakening.

[5] "And further, the monk remains focused on mental qualities in & of themselves with reference to the **four noble truths.** And how does a monk remain focused on mental qualities in & of themselves with reference to the four noble truths? There is the case where he discerns,

as it has come to be, that 'This is stress…This is the origination of stress…This is the cessation of stress…This is the way leading to the cessation of stress.'

{{[a] "Now what is the noble truth of stress? Birth is stressful, aging is stressful, death is stressful; sorrow, lamentation, pain, distress, & despair are stressful; association with the unbeloved is stressful; separation from the loved is stressful; not getting what is wanted is stressful. In short, the five clinging-aggregates are stressful.

"And what is *birth?* Whatever birth, taking birth, descent, coming-to-be, coming-forth, appearance of aggregates, & acquisition of [sense] spheres of the various beings in this or that group of beings, that is called birth.

"And what is *aging?* Whatever aging, decrepitude, brokenness, graying, wrinkling, decline of life-force, weakening of the faculties of the various beings in this or that group of beings, that is called aging.

"And what is *death?* Whatever deceasing, passing away, breaking up, disappearance, dying, death, completion of time, break up of the aggregates, casting off

of the body, interruption in the life faculty of the various beings in this or that group of beings, that is called death.

"And what is *sorrow?* Whatever sorrow, sorrowing, sadness, inward sorrow, inward sadness of anyone suffering from misfortune, touched by a painful thing, that is called sorrow.

"And what is *lamentation?* Whatever crying, grieving, lamenting, weeping, wailing, lamentation of anyone suffering from misfortune, touched by a painful thing, that is called lamentation.

"And what is *pain?* Whatever is experienced as bodily pain, bodily discomfort, pain or discomfort born of bodily contact, that is called pain.

"And what is *distress?* Whatever is experienced as mental pain, mental discomfort, pain or discomfort born of mental contact, that is called distress.

"And what is *despair?* Whatever despair, despondency, desperation of anyone suffering from misfortune, touched by a painful thing, that is called despair.

"And what is the stress of *association with the unbeloved?* There is the case where undesirable, unpleasing, unattractive sights,

sounds, aromas, flavors, or tactile sensations occur to one; or one has connection, contact, relationship, interaction with those who wish one ill, who wish for one's harm, who wish for one's discomfort, who wish one no security from the yoke. This is called the stress of association with the unbeloved.

"And what is the stress of *separation from the loved?* There is the case where desirable, pleasing, attractive sights, sounds, aromas, flavors, or tactile sensations do not occur to one; or one has no connection, no contact, no relationship, no interaction with those who wish one well, who wish for one's benefit, who wish for one's comfort, who wish one security from the yoke, nor with one's mother, father, brother, sister, friends, companions, or relatives. This is called the stress of separation from the loved.

"And what is the stress of *not getting what is wanted?* In beings subject to birth, the wish arises, 'O, may we not be subject to birth, and may birth not come to us.' But this is not to be achieved by wishing. This is the stress of not getting what is wanted. In beings subject to aging… illness… death… sorrow, lamentation, pain, distress, &

despair, the wish arises, ‘O, may we not be subject to aging… illness… death… sorrow, lamentation, pain, distress, & despair, and may aging… illness… death… sorrow, lamentation, pain, distress, & despair not come to us.’ But this is not to be achieved by wishing. This is the stress of not getting what is wanted.

“And what are the *five clinging-aggregates* that, in short, are stressful? The form clinging-aggregate, the feeling clinging-aggregate, the perception clinging-aggregate, the fabrications clinging-aggregate, the consciousness clinging-aggregate: These are called the five clinging-aggregates that, in short, are stressful.

“This is called the noble truth of stress.

[b] “And what is the noble truth of the origination of stress? The craving that makes for further becoming—accompanied by passion & delight, relishing now here & now there—i.e., sensuality-craving, becoming-craving, and non-becoming-craving.

“And where does this craving, when arising, arise? And where, when dwelling, does it dwell? Whatever is endearing & alluring in terms of the world: that is where

this craving, when arising, arises. That is where, when dwelling, it dwells.

"And what is endearing & alluring in terms of the world? The eye is endearing & alluring in terms of the world. That is where this craving, when arising, arises. That is where, when dwelling, it dwells.

"The ear…. The nose…. The tongue…. The body…. The intellect….

"Forms…. Sounds…. Aromas…. Tastes…. Tactile sensations…. Ideas….

"Eye-consciousness…. Ear-consciousness…. Nose-consciousness…. Tongue-consciousness…. Body-consciousness…. Intellect-consciousness….

"Eye-contact…. Ear-contact…. Nose-contact…. Tongue-contact…. Body-contact…. Intellect-contact….

"Feeling born of eye-contact…. Feeling born of ear-contact…. Feeling born of nose-contact…. Feeling born of tongue-contact…. Feeling born of body-contact…. Feeling born of intellect-contact….

"Perception of forms…. Perception of sounds…. Perception of aromas….

Perception of tastes…. Perception of tactile sensations…. Perception of ideas….

"Intention for forms…. Intention for sounds…. Intention for aromas…. Intention for tastes…. Intention for tactile sensations…. Intention for ideas….

"Craving for forms…. Craving for sounds…. Craving for aromas…. Craving for tastes…. Craving for tactile sensations…. Craving for ideas….

"Thought directed at forms…. Thought directed at sounds…. Thought directed at aromas…. Thought directed at tastes…. Thought directed at tactile sensations…. Thought directed at ideas….

"Evaluation of forms…. Evaluation of sounds…. Evaluation of aromas…. Evaluation of tastes…. Evaluation of tactile sensations…. Evaluation of ideas is endearing & alluring in terms of the world. That is where this craving, when arising, arises. That is where, when dwelling, it dwells.

"This is called the noble truth of the origination of stress.

[c] "And what is the noble truth of the cessation of stress? The remainderless

fading & cessation, renunciation, relinquishment, release, & letting go of that very craving.

"And where, when being abandoned, is this craving abandoned? And where, when ceasing, does it cease? Whatever is endearing & alluring in terms of the world: that is where, when being abandoned, this craving is abandoned. That is where, when ceasing, it ceases.

"And what is endearing & alluring in terms of the world? The eye is endearing & alluring in terms of the world. That is where, when being abandoned, this craving is abandoned. That is where, when ceasing, it ceases.

"The ear…. The nose…. The tongue…. The body…. The intellect….

"Forms…. Sounds…. Aromas…. Tastes…. Tactile sensations…. Ideas….

"Eye-consciousness…. Ear-consciousness…. Nose-consciousness…. Tongue-consciousness…. Body-consciousness…. Intellect-consciousness….

"Eye-contact…. Ear-contact…. Nose-contact…. Tongue-contact…. Body-contact…. Intellect-contact….

“Feeling born of eye-contact…. Feeling born of ear-contact…. Feeling born of nose-contact…. Feeling born of tongue-contact…. Feeling born of body-contact…. Feeling born of intellect-contact….

“Perception of forms…. Perception of sounds…. Perception of aromas…. Perception of tastes…. Perception of tactile sensations…. Perception of ideas….

“Intention for forms…. Intention for sounds…. Intention for aromas…. Intention for tastes…. Intention for tactile sensations…. Intention for ideas….

“Craving for forms…. Craving for sounds…. Craving for aromas…. Craving for tastes…. Craving for tactile sensations…. Craving for ideas….

“Thought directed at forms…. Thought directed at sounds…. Thought directed at aromas…. Thought directed at tastes…. Thought directed at tactile sensations…. Thought directed at ideas….

“Evaluation of forms…. Evaluation of sounds…. Evaluation of aromas…. Evaluation of tastes…. Evaluation of tactile sensations…. Evaluation of ideas is endearing & alluring in terms of the world.

That is where, when being abandoned, this craving is abandoned. That is where, when ceasing, it ceases.

"This is called the noble truth of the cessation of stress.

[d] "And what is the noble truth of the path of practice leading to the cessation of stress? Just this very noble eightfold path: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

"And what is right view? Knowledge with reference to stress, knowledge with reference to the origination of stress, knowledge with reference to the cessation of stress, knowledge with reference to the way of practice leading to the cessation of stress: This is called right view.

And what is right resolve? Resolve for renunciation, resolve for freedom from ill will, resolve for harmlessness: This is called right resolve.

"And what is right speech? Abstaining from lying, from divisive speech, from abusive speech, & from idle chatter: This is called right speech.

"And what is right action? Abstaining from taking life, from stealing, & from sexual misconduct: This is called right action.

"And what is right livelihood? There is the case where a disciple of the noble ones, having abandoned dishonest livelihood, keeps his life going with right livelihood. This is called right livelihood.

"And what is right effort? There is the case where a monk generates desire, endeavors, arouses persistence, upholds & exerts his intent for the sake of the non-arising of evil, unskillful qualities that have not yet arisen… for the sake of the abandoning of evil, unskillful qualities that have arisen… for the sake of the arising of skillful qualities that have not yet arisen… (and) for the maintenance, non-confusion, increase, plenitude, development, & culmination of skillful qualities that have arisen. This is called right effort.

"And what is right mindfulness? There is the case where a monk remains focused on the body in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world. He remains focused on feelings in & of themselves… the mind

in & of itself… mental qualities in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world. This is called right mindfulness.

"And what is right concentration? There is the case where a monk—quite secluded from sensuality, secluded from unskillful qualities—enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. With the stilling of directed thoughts & evaluations, he enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. With the fading of rapture he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.' With the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—he enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain. This is called right concentration.

"This is called the noble truth of the path of practice leading to the cessation of stress.

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"In this way he remains focused internally on mental qualities in & of themselves, or externally on mental qualities in & of themselves, or both internally & externally on mental qualities in & of themselves. Or he remains focused on the phenomenon of origination with regard to mental qualities, on the phenomenon of passing away with regard to mental qualities, or on the phenomenon of origination & passing away with regard to mental qualities. Or his mindfulness that 'There are mental qualities' is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on mental qualities in & of themselves with reference to the four noble truths.

E. Conclusion

"Now, if anyone would develop these four establishings of mindfulness in this way

for seven years, one of two fruits can be expected for him: either gnosis right here & now, or—if there be any remnant of clinging-sustenance—non-return.

"Let alone seven years. If anyone would develop these four establishings of mindfulness in this way for six years… five… four… three… two years… one year… seven months… six months… five… four… three… two months… one month… half a month, one of two fruits can be expected for him: either gnosis right here & now, or—if there be any remnant of clinging-sustenance—non-return.

"Let alone half a month. If anyone would develop these four establishings of mindfulness in this way for seven days, one of two fruits can be expected for him: either gnosis right here & now, or—if there be any remnant of clinging-sustenance—non-return.

"'This is the direct path for the purification of beings, for the overcoming of sorrow & lamentation, for the disappearance of pain & distress, for the attainment of the right method, & for the realization of unbinding—in other words, the four

establishings of mindfulness.’ Thus was it said, and in reference to this was it said.”

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One’s words.

The Great Establishing of Mindfulness Discourse
Mahā Satipaṭṭhāna Sutta (DN 22)

I have heard that on one occasion the Blessed One was staying among the Kurus. Now there is a town of the Kurus called Kammāsadhamma. There the Blessed One addressed the monks, “Monks.”

“Lord,” the monks responded to him.

The Blessed One said: “This is the direct path for the purification of beings, for the overcoming of sorrow & lamentation, for the disappearance of pain & distress, for the attainment of the right method, & for the realization of unbinding—in other words, the four establishings of mindfulness. Which four?

“There is the case where a monk remains focused on the body in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world. He remains focused on feelings… mind… mental qualities in & of themselves—ardent, alert, & mindful —subduing greed & distress with reference to the world.

A. Body

"And how does a monk remain focused on the body in & of itself?

[1] "There is the case where a monk—having gone to the wilderness, to the shade of a tree, or to an empty building—sits down folding his legs crosswise, holding his body erect and establishing mindfulness to the fore. Always mindful, he breathes in; mindful he breathes out.

"Breathing in long, he discerns, 'I am breathing in long'; or breathing out long, he discerns, 'I am breathing out long.' Or breathing in short, he discerns, 'I am breathing in short'; or breathing out short, he discerns, 'I am breathing out short.' He trains himself, 'I will breathe in sensitive to the entire body'; he trains himself, 'I will breathe out sensitive to the entire body.' He trains himself, 'I will breathe in calming bodily fabrication'; he trains himself, 'I will breathe out calming bodily fabrication.' Just as a dexterous turner or his apprentice, when making a long turn, discerns, 'I am making a long turn,' or when making a short turn discerns, 'I am making a short turn'; in the same way the monk, when breathing in long,

discerns, ‘I am breathing in long’; or breathing out long, he discerns, ‘I am breathing out long.’ … He trains himself, ‘I will breathe in calming bodily fabrication’; he trains himself, ‘I will breathe out calming bodily fabrication.’

“In this way he remains focused internally on the body in & of itself, or externally on the body in & of itself, or both internally & externally on the body in & of itself. Or he remains focused on the phenomenon of origination with regard to the body, on the phenomenon of passing away with regard to the body, or on the phenomenon of origination & passing away with regard to the body. Or his mindfulness that ‘There is a body’ is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on the body in & of itself.

[2] “And further, when walking, the monk discerns, ‘I am walking.’ When standing, he discerns, ‘I am standing.’ When sitting, he discerns, ‘I am sitting.’ When lying down, he discerns, ‘I am lying down.’

Or however his body is disposed, that is how he discerns it.

"In this way he remains focused internally on the body in & of itself, or externally on the body in & of itself, or both internally & externally on the body in & of itself. Or he remains focused on the phenomenon of origination with regard to the body, on the phenomenon of passing away with regard to the body, or on the phenomenon of origination & passing away with regard to the body. Or his mindfulness that 'There is a body' is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on the body in & of itself.

[3] "And further, when going forward & returning, he makes himself fully alert; when looking toward & looking away… when flexing & extending his limbs… when carrying his outer cloak, his upper robe, & his bowl… when eating, drinking, chewing, & savoring… when urinating & defecating… when walking, standing, sitting, falling asleep, waking up, talking, &

remaining silent, he makes himself fully alert.

"In this way he remains focused internally on the body in & of itself, or externally on the body in & of itself, or both internally & externally on the body in & of itself. Or he remains focused on the phenomenon of origination with regard to the body, on the phenomenon of passing away with regard to the body, or on the phenomenon of origination & passing away with regard to the body. Or his mindfulness that 'There is a body' is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on the body in & of itself.

[4] "And further… just as if a sack with openings at both ends were full of various kinds of grain—wheat, rice, mung beans, kidney beans, sesame seeds, husked rice—and a man with good eyesight, pouring it out, were to reflect, 'This is wheat. This is rice. These are mung beans. These are kidney beans. These are sesame seeds. This is husked rice,' in the same way, the monk reflects on this very body from the soles of

the feet on up, from the crown of the head on down, surrounded by skin and full of various kinds of unclean things: ‘In this body there are head hairs, body hairs, nails, teeth, skin, flesh, tendons, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, large intestines, small intestines, gorge, feces, bile, phlegm, pus, blood, sweat, fat, tears, skin-oil, saliva, mucus, fluid in the joints, urine.’

“In this way he remains focused internally on the body in & of itself, or externally on the body in & of itself, or both internally & externally on the body in & of itself. Or he remains focused on the phenomenon of origination with regard to the body, on the phenomenon of passing away with regard to the body, or on the phenomenon of origination & passing away with regard to the body. Or his mindfulness that ‘There is a body’ is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on the body in & of itself.

[5] “And further… just as a dexterous butcher or his apprentice, having killed a

cow, would sit at a crossroads cutting it up into pieces, the monk reflects on this very body—however it stands, however it is disposed—in terms of properties: 'In this body there is the earth property, the liquid property, the fire property, & the wind property.'

"In this way he remains focused internally on the body in & of itself, or externally on the body in & of itself, or both internally & externally on the body in & of itself. Or he remains focused on the phenomenon of origination with regard to the body, on the phenomenon of passing away with regard to the body, or on the phenomenon of origination & passing away with regard to the body. Or his mindfulness that 'There is a body' is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on the body in & of itself.

[6] "And further, as if he were to see a corpse cast away in a charnel ground—one day, two days, three days dead—bloated, livid, & festering, he applies it to this very

body, ‘This body, too: Such is its nature, such is its future, such its unavoidable fate.’

“In this way he remains focused internally on the body in & of itself, or externally on the body in & of itself, or both internally & externally on the body in & of itself. Or he remains focused on the phenomenon of origination with regard to the body, on the phenomenon of passing away with regard to the body, or on the phenomenon of origination & passing away with regard to the body. Or his mindfulness that ‘There is a body’ is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on the body in & of itself.

“Or again, as if he were to see a corpse cast away in a charnel ground, being chewed by crows, being chewed by vultures, being chewed by hawks, being chewed by dogs, being chewed by hyenas, being chewed by various other creatures… a skeleton smeared with flesh & blood, connected with tendons… a fleshless skeleton smeared with blood, connected with tendons… a skeleton without flesh or blood, connected with

tendons… bones detached from their tendons, scattered in all directions—here a hand bone, there a foot bone, here a shin bone, there a thigh bone, here a hip bone, there a back bone, here a rib, there a chest bone, here a shoulder bone, there a neck bone, here a jaw bone, there a tooth, here a skull… the bones whitened, somewhat like the color of shells… the bones piled up, more than a year old… the bones decomposed into a powder: He applies it to this very body, 'This body, too: Such is its nature, such is its future, such its unavoidable fate.'

"In this way he remains focused internally on the body in & of itself, or externally on the body in & of itself, or both internally & externally on the body in & of itself. Or he remains focused on the phenomenon of origination with regard to the body, on the phenomenon of passing away with regard to the body, or on the phenomenon of origination & passing away with regard to the body. Or his mindfulness that 'There is a body' is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is

how a monk remains focused on the body in & of itself.

B. Feelings

"And how does a monk remain focused on feelings in & of themselves? There is the case where a monk, when feeling a painful feeling, discerns, 'I am feeling a painful feeling.' When feeling a pleasant feeling, he discerns, 'I am feeling a pleasant feeling.' When feeling a neither-painful-nor-pleasant feeling, he discerns, 'I am feeling a neither-painful-nor-pleasant feeling.'

"When feeling a painful feeling of the flesh, he discerns, 'I am feeling a painful feeling of the flesh.' When feeling a painful feeling not of the flesh, he discerns, 'I am feeling a painful feeling not of the flesh.' When feeling a pleasant feeling of the flesh, he discerns, 'I am feeling a pleasant feeling of the flesh.' When feeling a pleasant feeling not of the flesh, he discerns, 'I am feeling a pleasant feeling not of the flesh.' When feeling a neither-painful-nor-pleasant feeling of the flesh, he discerns, 'I am feeling a neither-painful-nor-pleasant feeling of the flesh.' When feeling a neither-painful-nor-pleasant feeling not of the flesh, he discerns,

‘I am feeling a neither-painful-nor-pleasant feeling not of the flesh.’

“In this way he remains focused internally on feelings in & of themselves, or externally on feelings in & of themselves, or both internally & externally on feelings in & of themselves. Or he remains focused on the phenomenon of origination with regard to feelings, on the phenomenon of passing away with regard to feelings, or on the phenomenon of origination & passing away with regard to feelings. Or his mindfulness that ‘There are feelings’ is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on feelings in & of themselves.

C. Mind

“And how does a monk remain focused on the mind in & of itself? There is the case where a monk, when the mind has passion, discerns, ‘The mind has passion.’ When the mind is without passion, he discerns, ‘The mind is without passion.’ When the mind has aversion, he discerns, ‘The mind has

aversion.' When the mind is without aversion, he discerns, 'The mind is without aversion.' When the mind has delusion, he discerns, 'The mind has delusion.' When the mind is without delusion, he discerns, 'The mind is without delusion.'

"When the mind is constricted, he discerns, 'The mind is constricted.' When the mind is scattered, he discerns, 'The mind is scattered.' When the mind is enlarged, he discerns, 'The mind is enlarged.' When the mind is not enlarged, he discerns, 'The mind is not enlarged.' When the mind is surpassed, he discerns, 'The mind is surpassed.' When the mind is unsurpassed, he discerns, 'The mind is unsurpassed.' When the mind is concentrated, he discerns, 'The mind is concentrated.' When the mind is not concentrated, he discerns, 'The mind is not concentrated.' When the mind is released, he discerns, 'The mind is released.' When the mind is not released, he discerns, 'The mind is not released.'

"In this way he remains focused internally on the mind in & of itself, or externally on the mind in & of itself, or both internally & externally on the mind in & of itself. Or he remains focused on the

phenomenon of origination with regard to the mind, on the phenomenon of passing away with regard to the mind, or on the phenomenon of origination & passing away with regard to the mind. Or his mindfulness that 'There is a mind' is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on the mind in & of itself.

D. Mental Qualities

"And how does a monk remain focused on mental qualities in & of themselves?

[1] "There is the case where a monk remains focused on mental qualities in & of themselves with reference to the **five hindrances.** And how does a monk remain focused on mental qualities in & of themselves with reference to the five hindrances? There is the case where, there being sensual desire present within, a monk discerns, 'There is sensual desire present within me.' Or, there being no sensual desire present within, he discerns, 'There is no sensual desire present within me.' He discerns how there is the arising of unarisen

sensual desire. And he discerns how there is the abandoning of sensual desire once it has arisen. And he discerns how there is no further appearance in the future of sensual desire that has been abandoned. [The same formula is repeated for the remaining hindrances: ill will, sloth & drowsiness, restlessness & anxiety, and uncertainty.]

"In this way he remains focused internally on mental qualities in & of themselves, or externally on mental qualities in & of themselves, or both internally & externally on mental qualities in & of themselves. Or he remains focused on the phenomenon of origination with regard to mental qualities, on the phenomenon of passing away with regard to mental qualities, or on the phenomenon of origination & passing away with regard to mental qualities. Or his mindfulness that 'There are mental qualities' is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on mental qualities in & of themselves with reference to the five hindrances.

[2] “And further, the monk remains focused on mental qualities in & of themselves with reference to the **five clinging-aggregates.** And how does a monk remain focused on mental qualities in & of themselves with reference to the five clinging-aggregates? There is the case where a monk [discerns]: ‘Such is form, such its origination, such its disappearance. Such is feeling… Such is perception… Such are fabrications… Such is consciousness, such its origination, such its disappearance.’

“In this way he remains focused internally on mental qualities in & of themselves, or externally on mental qualities in & of themselves, or both internally & externally on mental qualities in & of themselves. Or he remains focused on the phenomenon of origination with regard to mental qualities, on the phenomenon of passing away with regard to mental qualities, or on the phenomenon of origination & passing away with regard to mental qualities. Or his mindfulness that ‘There are mental qualities’ is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This

is how a monk remains focused on mental qualities in & of themselves with reference to the five clinging-aggregates.

[3] "And further, the monk remains focused on mental qualities in & of themselves with reference to the **sixfold internal & external sense media.** And how does a monk remain focused on mental qualities in & of themselves with reference to the sixfold internal & external sense media? There is the case where he discerns the eye, he discerns forms, he discerns the fetter that arises dependent on both. He discerns how there is the arising of an unarisen fetter. And he discerns how there is the abandoning of a fetter once it has arisen. And he discerns how there is no further appearance in the future of a fetter that has been abandoned. [The same formula is repeated for the remaining sense media: ear, nose, tongue, body, & intellect.]

"In this way he remains focused internally on mental qualities in & of themselves, or externally on mental qualities in & of themselves, or both internally & externally on mental qualities in & of themselves. Or he remains focused on the phenomenon of origination with regard to

mental qualities, on the phenomenon of passing away with regard to mental qualities, or on the phenomenon of origination & passing away with regard to mental qualities. Or his mindfulness that 'There are mental qualities' is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on mental qualities in & of themselves with reference to the sixfold internal & external sense media.

[4] "And further, the monk remains focused on mental qualities in & of themselves with reference to the **seven factors for awakening.** And how does a monk remain focused on mental qualities in & of themselves with reference to the seven factors for awakening? There is the case where, there being mindfulness as a factor for awakening present within, he discerns, 'Mindfulness as a factor for awakening is present within me.' Or, there being no mindfulness as a factor for awakening present within, he discerns, 'Mindfulness as a factor for awakening is not present within me.' He discerns how there is the arising of

unarisen mindfulness as a factor for awakening. And he discerns how there is the culmination of the development of mindfulness as a factor for awakening once it has arisen. [The same formula is repeated for the remaining factors for awakening: analysis of qualities, persistence, rapture, calm, concentration, & equanimity.]

"In this way he remains focused internally on mental qualities in & of themselves, or externally on mental qualities in & of themselves, or both internally & externally on mental qualities in & of themselves. Or he remains focused on the phenomenon of origination with regard to mental qualities, on the phenomenon of passing away with regard to mental qualities, or on the phenomenon of origination & passing away with regard to mental qualities. Or his mindfulness that 'There are mental qualities' is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on mental qualities in & of themselves with reference to the seven factors for awakening.

[5] "And further, the monk remains focused on mental qualities in & of themselves with reference to the **four noble truths.** And how does a monk remain focused on mental qualities in & of themselves with reference to the four noble truths? There is the case where he discerns, as it has come to be, that 'This is stress…This is the origination of stress…This is the cessation of stress…This is the way leading to the cessation of stress.'

[a] "Now what is the noble truth of stress? Birth is stressful, aging is stressful, death is stressful; sorrow, lamentation, pain, distress, & despair are stressful; association with the unbeloved is stressful; separation from the loved is stressful; not getting what is wanted is stressful. In short, the five clinging-aggregates are stressful.

"And what is *birth?* Whatever birth, taking birth, descent, coming-to-be, coming-forth, appearance of aggregates, & acquisition of [sense] spheres of the various beings in this or that group of beings, that is called birth.

"And what is *aging?* Whatever aging, decrepitude, brokenness, graying, wrinkling,

decline of life-force, weakening of the faculties of the various beings in this or that group of beings, that is called aging.

"And what is *death?* Whatever deceasing, passing away, breaking up, disappearance, dying, death, completion of time, break up of the aggregates, casting off of the body, interruption in the life faculty of the various beings in this or that group of beings, that is called death.

"And what is *sorrow?* Whatever sorrow, sorrowing, sadness, inward sorrow, inward sadness of anyone suffering from misfortune, touched by a painful thing, that is called sorrow.

"And what is *lamentation?* Whatever crying, grieving, lamenting, weeping, wailing, lamentation of anyone suffering from misfortune, touched by a painful thing, that is called lamentation.

"And what is *pain?* Whatever is experienced as bodily pain, bodily discomfort, pain or discomfort born of bodily contact, that is called pain.

"And what is *distress?* Whatever is experienced as mental pain, mental discomfort, pain or discomfort born of mental contact, that is called distress.

“And what is *despair?* Whatever despair, despondency, desperation of anyone suffering from misfortune, touched by a painful thing, that is called despair.

“And what is the stress of *association with the unbeloved?* There is the case where undesirable, unpleasing, unattractive sights, sounds, aromas, flavors, or tactile sensations occur to one; or one has connection, contact, relationship, interaction with those who wish one ill, who wish for one’s harm, who wish for one’s discomfort, who wish one no security from the yoke. This is called the stress of association with the unbeloved.

“And what is the stress of *separation from the loved?* There is the case where desirable, pleasing, attractive sights, sounds, aromas, flavors, or tactile sensations do not occur to one; or one has no connection, no contact, no relationship, no interaction with those who wish one well, who wish for one’s benefit, who wish for one’s comfort, who wish one security from the yoke, nor with one’s mother, father, brother, sister, friends, companions, or relatives. This is called the stress of separation from the loved.

"And what is the stress of *not getting what is wanted?* In beings subject to birth, the wish arises, 'O, may we not be subject to birth, and may birth not come to us.' But this is not to be achieved by wishing. This is the stress of not getting what is wanted. In beings subject to aging… illness… death… sorrow, lamentation, pain, distress, & despair, the wish arises, 'O, may we not be subject to aging… illness… death… sorrow, lamentation, pain, distress, & despair, and may aging… illness… death… sorrow, lamentation, pain, distress, & despair not come to us.' But this is not to be achieved by wishing. This is the stress of not getting what is wanted.

"And what are the *five clinging-aggregates* that, in short, are stressful? The form clinging-aggregate, the feeling clinging-aggregate, the perception clinging-aggregate, the fabrications clinging-aggregate, the consciousness clinging-aggregate: These are called the five clinging-aggregates that, in short, are stressful.

"This is called the noble truth of stress.

[b] "And what is the noble truth of the origination of stress? The craving that makes

for further becoming—accompanied by passion & delight, relishing now here & now there—i.e., sensuality-craving, becoming-craving, and non-becoming-craving.

"And where does this craving, when arising, arise? And where, when dwelling, does it dwell? Whatever is endearing & alluring in terms of the world: that is where this craving, when arising, arises. That is where, when dwelling, it dwells.

"And what is endearing & alluring in terms of the world? The eye is endearing & alluring in terms of the world. That is where this craving, when arising, arises. That is where, when dwelling, it dwells.

"The ear…. The nose…. The tongue…. The body…. The intellect….

"Forms…. Sounds…. Aromas…. Flavors…. Tactile sensations…. Ideas….

"Eye-consciousness…. Ear-consciousness…. Nose-consciousness…. Tongue-consciousness…. Body-consciousness…. Intellect-consciousness….

"Eye-contact…. Ear-contact…. Nose-contact…. Tongue-contact…. Body-contact…. Intellect-contact….

“Feeling born of eye-contact…. Feeling born of ear-contact…. Feeling born of nose-contact…. Feeling born of tongue-contact…. Feeling born of body-contact…. Feeling born of intellect-contact….

“Perception of forms…. Perception of sounds…. Perception of aromas…. Perception of flavors…. Perception of tactile sensations…. Perception of ideas….

“Intention for forms…. Intention for sounds…. Intention for aromas…. Intention for flavors…. Intention for tactile sensations…. Intention for ideas….

“Craving for forms…. Craving for sounds…. Craving for aromas…. Craving for flavors…. Craving for tactile sensations…. Craving for ideas….

“Thought directed at forms…. Thought directed at sounds…. Thought directed at aromas…. Thought directed at flavors…. Thought directed at tactile sensations…. Thought directed at ideas….

“Evaluation of forms…. Evaluation of sounds…. Evaluation of aromas…. Evaluation of flavors…. Evaluation of tactile sensations…. Evaluation of ideas is endearing & alluring in terms of the world.

That is where this craving, when arising, arises. That is where, when dwelling, it dwells.

"This is called the noble truth of the origination of stress.

[c] "And what is the noble truth of the cessation of stress? The remainderless fading & cessation, renunciation, relinquishment, release, & letting go of that very craving.

"And where, when being abandoned, is this craving abandoned? And where, when ceasing, does it cease? Whatever is endearing & alluring in terms of the world: that is where, when being abandoned, this craving is abandoned. That is where, when ceasing, it ceases.

"And what is endearing & alluring in terms of the world? The eye is endearing & alluring in terms of the world. That is where, when being abandoned, this craving is abandoned. That is where, when ceasing, it ceases.

"The ear…. The nose…. The tongue…. The body…. The intellect….

"Forms…. Sounds…. Aromas…. Flavors…. Tactile sensations…. Ideas….

“Eye-consciousness…. Ear-consciousness…. Nose-consciousness…. Tongue-consciousness…. Body-consciousness…. Intellect-consciousness….

“Eye-contact…. Ear-contact…. Nose-contact…. Tongue-contact…. Body-contact…. Intellect-contact….

“Feeling born of eye-contact…. Feeling born of ear-contact…. Feeling born of nose-contact…. Feeling born of tongue-contact…. Feeling born of body-contact…. Feeling born of intellect-contact….

“Perception of forms…. Perception of sounds…. Perception of aromas…. Perception of flavors…. Perception of tactile sensations…. Perception of ideas….

“Intention for forms…. Intention for sounds…. Intention for aromas…. Intention for flavors…. Intention for tactile sensations…. Intention for ideas….

“Craving for forms…. Craving for sounds…. Craving for aromas…. Craving for flavors…. Craving for tactile sensations…. Craving for ideas….

“Thought directed at forms…. Thought directed at sounds…. Thought directed at aromas…. Thought directed at flavors….

Thought directed at tactile sensations…. Thought directed at ideas….

"Evaluation of forms…. Evaluation of sounds…. Evaluation of aromas…. Evaluation of flavors…. Evaluation of tactile sensations…. Evaluation of ideas is endearing & alluring in terms of the world. That is where, when being abandoned, this craving is abandoned. That is where, when ceasing, it ceases.

"This is called the noble truth of the cessation of stress.

[d] "And what is the noble truth of the path of practice leading to the cessation of stress? Just this very noble eightfold path: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

"And what is right view? Knowledge with reference to stress, knowledge with reference to the origination of stress, knowledge with reference to the cessation of stress, knowledge with reference to the way of practice leading to the cessation of stress: This is called right view.

And what is right resolve? Resolve for renunciation, resolve for freedom from ill

will, resolve for harmlessness: This is called right resolve.

"And what is right speech? Abstaining from lying, from divisive speech, from abusive speech, & from idle chatter: This is called right speech.

"And what is right action? Abstaining from taking life, from stealing, & from sexual misconduct: This is called right action.

"And what is right livelihood? There is the case where a disciple of the noble ones, having abandoned dishonest livelihood, keeps his life going with right livelihood. This is called right livelihood.

"And what is right effort? There is the case where a monk generates desire, endeavors, arouses persistence, upholds & exerts his intent for the sake of the non-arising of evil, unskillful qualities that have not yet arisen… for the sake of the abandoning of evil, unskillful qualities that have arisen… for the sake of the arising of skillful qualities that have not yet arisen… (and) for the maintenance, non-confusion, increase, plenitude, development, &

culmination of skillful qualities that have arisen. This is called right effort.

"And what is right mindfulness? There is the case where a monk remains focused on the body in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world. He remains focused on feelings in & of themselves… the mind in & of itself… mental qualities in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world. This is called right mindfulness.

"And what is right concentration? There is the case where a monk—quite secluded from sensuality, secluded from unskillful qualities—enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. With the stilling of directed thoughts & evaluations, he enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. With the fading of rapture he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhāna, of which the noble ones declare, 'Equanimous &

mindful, he has a pleasant abiding.' With the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—he enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain. This is called right concentration.

"This is called the noble truth of the path of practice leading to the cessation of stress.

"In this way he remains focused internally on mental qualities in & of themselves, or externally on mental qualities in & of themselves, or both internally & externally on mental qualities in & of themselves. Or he remains focused on the phenomenon of origination with regard to mental qualities, on the phenomenon of passing away with regard to mental qualities, or on the phenomenon of origination & passing away with regard to mental qualities. Or his mindfulness that 'There are mental qualities' is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on mental

qualities in & of themselves with reference to the four noble truths.

E. Conclusion

"Now, if anyone would develop these four establishings of mindfulness in this way for seven years, one of two fruits can be expected for him: either gnosis right here & now, or—if there be any remnant of clinging-sustenance—non-return.

"Let alone seven years. If anyone would develop these four establishings of mindfulness in this way for six years… five… four… three… two years… one year… seven months… six months… five… four… three… two months… one month… half a month, one of two fruits can be expected for him: either gnosis right here & now, or—if there be any remnant of clinging-sustenance—non-return.

"Let alone half a month. If anyone would develop these four establishings of mindfulness in this way for seven days, one of two fruits can be expected for him: either gnosis right here & now, or—if there be any remnant of clinging-sustenance—non-return.

“‘This is the direct path for the purification of beings, for the overcoming of sorrow & lamentation, for the disappearance of pain & distress, for the attainment of the right method, & for the realization of unbinding—in other words, the four establishings of mindfulness.’ Thus was it said, and in reference to this was it said.”

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One’s words.

Note: The word “parimukham” is translated above as “ to the fore.” A more detailed analysis of the Pali word, as per the Abhidharma text is,

The Vibhaṅga of the Abhidhamma Piṭaka:

"Ayaṃ sati upaṭṭhitā hoti supaṭṭhitā

"This awareness is set up, well set up,

nāsik-agge vā mukhanimitte vā.

at the tip of the nose, or with the mouth/face as an object.

Tena vuccati: ‘parimukhaṃ satiṃ upaṭṭhapetvā’ ti".

This is called: 'setting up the awareness parimukhaṃ."

An Appendix
On Ideas of Study

By
Dilip

Take the words and phrases you are not familiar with as starting point for additional research, and to explore and read other Sutras. Get into the Pali and Etymological breakdown, and possible Sanskrit mappings, the inherent senses of sounds, sounds in various languages and so forth to arrive at plausible deeper senses of words. The Buddhist traditions themselves hold that such a teaching is not to be approached in a trivial or superficial sense, if a greater and deeper understanding is what is sought.

For instance, exploration of phrases in this text would easily lead to a

study of the, Samañña phala Sutta, the MN140 , SN 35.207, and so forth.

Don't forget that spending easy time on research and study on your own is key to understanding any field in greater depth. And this needs to be done over several years of steady unwavering effort - even for a simple field of human knowledge to be thoroughly approached .

An instance of informally pondering deeper:

"Or his mindfulness that ‘There is a mind’ is maintained to the extent of knowledge & remembrance."

"There are feelings' is maintained to the extent of knowledge & remembrance."

"“In this way he remains focused internally on the body in & of itself, or externally on the body in & of itself, or both internally & externally on the body in & of itself. Or he remains focused on the phenomenon of origination with regard to the body, on the phenomenon of passing away with regard to the body, or on the phenomenon of origination & passing away with regard to the body. ..mindfulness that 'There is a body' is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world."

- FROM THE BUDDHIST SUTRAS IN THE BOOK

" Knowledge & remembrance" here suggests ,as I read, a statement analogous in aspects to the Yogasutras description of samadhi - in which the form of the state is described as

Tad eva artha mātra nir bhāsaṃ
Sva rūpa
Śūnyam iva samādhiḥ || ys_3.3 |

A plausible translation: “When it,

the object of meditation[which is ideally in oneself], shines forth in the artha/meaning sense alone, and [the state is devoid of]is devoid of ego/self-form."

Indeed the words of the above phrase from yogasutras also unveil different senses, as is the nature of Sanskrit language. One would do well also to approach the sounds as pure sounds unveiling what which is to be known, on its own.

Regarding the world, Nirbhāsa: *Source: ddsa: the practical sanskrit-english dictionary*
Nirbhāsa (निर्भास).—appearing or shining forth.

Derivable forms: nirbhāsaḥ (निर्भासः).

Source: cologne digital sanskrit dictionaries: monier-williams sanskrit-english dictionary
Nirbhāsa (निर्भास):—[=nir-bhāsa] [from nir-bhās] m. Appearance, [sarvadarśana-saṃgraha] (ifc. f(ā). = nibha, similar, like, [kāraṇḍa-vyūha], printed bhāṣa).

Nir bhasam can be read as shining forth and also nir-bhasam, without(nir=without) shining forth.appearance (bhasha). Nir also appears in the sense of thoroughly, in different words.

Also, on the note, it is good to remember that the ego-form

functionality is also related to holding own ideal form.

Anyway the sense, in my now view, is kind of like, the "sense" alone, the what it is - meaning-inner-brightness-geometric-endowed and inner sense of the form-interpretation alone shines forth in the that which is held in samadhi, and it is devoid of sva-rupa, own form, or it occurs, in the zeroth order zero of own form.

The avoidance of superpositioning with ego-alterations grants the ideal and flawless view of knowledge sought in the absorbed meditation.

The state of meditation is of course not one in which the awareness

rests on an outer idea. But in and of itself, of the object.. And the object, is often not an external idea, but that which is pondered, is ideally within oneself.

Thus there is an analogous idea it would seem when the object.. Here... Thought.. Feelings.. Own body.. Etc... Is held in the state of " " knowledge & remembrance".

It is to be understood on own.

Which is why I have to keep the words vague,

If you don’t understand from the original text, Explanation of that which one doesn't understand in terms of words one understands but is not necessarily the sum total of words one understands.. Isn't easy..

By undertaking the meditation.. Reading the Pali, reading the English, reading the etymology, the possible Sanskrit word root maps.. Investigating the experience of own "meditation" sense.. It is gradually understood..

I put " meditation" in quotes because the word is describing an aspect of a type of .. Well.. " meditation" .. Isn't perhaps de most

akkurate word form.. Still.. Observation-state..

Another instance where one has to go beyond a dictionary sense, is the word Prana+ati+panna. The greater sense of the word is not "killing" but overstepping(Ati+panna, Ati=over, Panna=Step) evolving life(prana) . For a king who should defend the Kingdom from Orcs such as in the Lord of the Rings movie, avoiding a good war is PranaAtiPanna, stifling good freedoms of oneself, or of the world is PranaAtiPanna, What which harms oneself is PranaAtiPanna- therefore unnecessary fasting, and other

extremes would be PranaAtiPanna. Not attending to own study and growth is often PranaAtiPanna. A

To understand words and phrases one would do well to go by the reality reading idea of Zen. The words and the Sutras themselves are described within the Sutras as well, as a finger directed at the moon. The moon is the object of view, focus, and study, and the words is a the finger – a form that just guides on where to direct the attention.

In the instance of the word PranaAtiPanna, as a precept – it is impossible for merely walking around one steps on insects, by mere existence, the body kills microorganisms inside. In Nature: Lions have to feed on deer to survive, deer feeds on living plants. But neither outsteps the bounds of what is allowed Naturally, the Deer

doesn't exterminate all biomatter in an area for a night's dinner. The Lion doesn't indiscriminately hunt, but does soin the Natural sense of it – Neither pattern is thus, PranaAtiPanna. All appeared forms decay die and disappear. The universe is such that it appears, forms become food for another. PranaAtiPanna therefore cannot refer to a principle not found in the Universe of avoiding killing, so to speak. For it is the universe that moves. If a normal human doesn't eat food, own form dies. If a human ate food, there were some sort of destruction of a living form involved, even it if be just plants – for plants are living forms.

In another sense, death of a form is not the death of the aware entity that held the form.

Superficial understandings only arise when one doesn't abide by the reality reading principle, deeper awareness, deeper etymological study of words etc.

The early Buddhists preserved the Vedas, Buddha is said to have devoted a retreat to the Study of the Vedas, acknowledged the enlightenment of the early vedic sages. And the Buddhist analysis of going beyond appeared form Anatmana is analogous to the Na Iti analysis of traditions of an earlier era. It seeks to go beyond the altering appeared forms, to arrive at an awareness of that which si beyond. Words such as Atma and Adhyatma occur through Buddhist writings.

For instance,

yathā ātmā na kenaciddharmeṇa vacanīyaḥ,

tathā buddho 'pi na kenaciddharmeṇa vacanīyaḥ

"Just at the atma cannot be expressed in words by any Dharma,

In the same way, Buddha cannot be expressed in words by any Dharma."

- Saptaśatikā prajñāpāramitā

The academia often gets these ideas wrong. Zen archery doesn't hesitate to use phrases such as, " One shot, one kill." And profundity of Zen is beyond fathom as well.

Ninjas and samurai warriors did Zen.

And another false idea is that the the Buddhist teachings were about just achieving a form of outward behaviour, a set of pacifistist ideals, and so on. Direct understanding of the universe and going beyond were the goal. Form were understood as N-

Zero point physics. The Heart Sutra says form is Sunyata and Sunyata is form.

"...that practice [namely, the mere cultivation of love and so forth, according to the fourfold instructions] is conducive not to turning away, nor to dispassion, nor to quieting, nor to cessation, nor to direct knowledge, nor to enlightenment, nor to nirvana, but only to rebirth in the world of Brahma.

...my practice is conducive to complete turning away, dispassion, cessation, quieting, direct knowledge, enlightenment, and nirvana – specifically the eightfold noble path (...)"

—The Buddha, Digha Nikaya II.251, Translated by Harvey B. Aronson[11]

Buddhist teachings took understanding the universe directly, and transcending it as a the goal. To gain a perspective on that, the excerpt below from the Wikipedia article on Brahmaviharas ,

In the Tevijja Sutta, "The Threefold Knowledge" in the Digha Nikāya or "Collection of the Long Discourses", a group of young Brahmins consulted Lord Buddha about the methods to seek fellowship/companionship/communion with Brahma. He replied that he personally knows the world of Brahma and the way to it, and explains the meditative method for reaching it by

using an analogy of the resonance of the conch shell of the aṣṭamaṅgala:

"A monk suffuses the world in the four directions with a mind of benevolence, then above, and below, and all around – the whole world from all sides, completely, with a benevolent, all-embracing, great, boundless, peaceful and friendly mind … Just as a powerful conch-blower makes himself heard with no great effort in all four [cardinal] directions, so too is there no limit to the unfolding of [this] heart-liberating benevolence. This is a way to communion with Brahma."

The Buddha then said that the monk must follow this up with an equal suffusion of the entire world with mental projections of compassion, sympathetic joy, and equanimity (regarding all beings with an eye of equality).

In the two Metta Suttas of the Aṅguttara Nikāya, the Buddha states that those who practice radiating the four immeasurables in this life and die "without losing it" are destined for rebirth in a heavenly realm in their next life. In addition, if such a person is a Buddhist disciple (Pāli: sāvaka) and thus realizes the three characteristics of the five aggregates, then after his heavenly life, this disciple will reach nibbāna.

Even if one is not a disciple, one will still attain the heavenly life, after which, however depending on what his past deeds may have been, one may be reborn in a.."

Also the above information suggests that even if one is not a disciple or a monk, or a sravaka, the insights of the Buddhist traditions and text may be applied to own path.

Buddha Kashyapa teaches in the Sutras that the eating of meat is not wrong. While way too much focus is given to surface superficialities often, when the understanding is

superficial.

If my memory isn't wrong, Winston King in his book on Theravada meditation says even fishermen and so on benefits from the jhanik meditation techniques, as per the Buddhist tradition.

Buddhism takes reason and analysis as foundation. So an exploration of modern logic and reasoning is also benefifcial. Modern logic has its foundations in the spiritual theories of the stoics - And in

form it is virtually the same as that of Stoic logic. Stoic logic were designed by the Stoics for their philosophical and spiritual endeavours, and inner growth.

The word parimukham

From Wisdomlib.org

*Pari°, (indecl.) (Idg. *peri to verbal root* *per, *denoting completion of a forward movement (as in Sk.* pṛ², *piparti. to bring across, promote; cp. Vedic* pṛc *to satisfy, pṛṇāti to fill, fulfill. See also P. para).* *Cp.* *Vedic pari, Av. pairi, Gr. péri, Lat. per (also in adj. per-magnus very great); Obulg. pariy round about, Lith. per˜through, Oir er- (intensifying prefix), Goth. faír, Ohg. fir, far=Ger. ver-) prefix, signifying (lit.) around, round about; (fig.) all round,* i.e. *completely, altogether.(but see below 1a). As adv. "all round" it is only found at* *J.* *VI, 198 (parī metri causa; combined with samantato). ‹-› The composition form before vowels is* pariy°, *which in combination with* ud *and* upa *undergoes metathesis, scil.* payir°. *Frequent combinations with other preps. are pari +*ā *(pariyā°) and pari+*ava *(pariyo°);* sampari°. *Close affinities of p. are the preps.* adhi *(cp. ajjhesati› pariyesati, ajjhogāhati›pariyogāhati) and* abhi *(cp. abhirādheti›paritoseti, abhitāpa›paritāpa, abhipīḷita›pari°, abhipūreti›pari°, abhirakkhati›pari°), cp. also its relation to* ā *in var. combinations.—Meanings. 1. (lit.) (a) away from, off (cp. Vedic pari as prep. c. Abl. :) °kaḍḍhati to draw over, seduce, °cheda cutting off, restriction, °puñchati wipe off.—(b) all round, round (explained by samantato, e.g. at* *Vism.* *271 in pallaṅka): °anta surrounded, °esati search round, °kiṇṇa covered all round* (i.e. *completely, cp. explanation as "samantato ākiṇṇa"), °carati move round, °jana surrounding people, °dhāvati run about, °dhovati wash all round, °paleti watch all round, fig. guard carefully, °bhamati roam about, °maṇḍala circular (round), °sā assembly (lit. sitting round, of* sad*).—2. (fig.) (a) quite, completely, very much, kat) ecoxήn: °ādāna consummation, °āpanna gone completely into, °odāta very pure, °osāna complete end, °gūhati to hide well, °toseti satisfy very much, °pūreti fulfil, °bhutta thoroughly enjoyed, °yaññ a supreme sacrifice, °suddha extremely clean.—(b) too much, excessively (cp. ati° and adhi°): °tāpeti*

torment excessively, °pakka over-ripe.—A derivation (adv.) from pari is parito *(q. v.). On its relation to Sk. pariṣ see parikkhāra. A frequently occurring dialectical variant of pari° is* pali° *(q. v.).—Note. The explanation of P. Commentators as regards pari is "pariggahaṭṭho"* Ps. *I, 176; "paricca" SnA 88; "parito" VvA. 316; PvA. 33. (Page 421)*

The word Pari is thought to 'derive' from the Proto Indo European sound Per.

Root
*per-

before, in front
first

- Wiktionay

Root

*per- (perhaps related to previous root, as "front" > "go forth" or vice versa)

to go through
to carry forth, fare

- Wiktionay

Derived terms

*Terms derived from the Proto-Indo-European root *per- (fare)*

*pér-ye-ti (ye-present)
Proto-Hellenic: *péřřō
Ancient Greek: πείρω (peírō, "to pierce")
*per-eh₂-yé-ti
Proto-Hellenic:
Ancient Greek: περάω (peráō) (see there for further descendants)
*por-éye-ti (causative)
Proto-Balto-Slavic:
Proto-Slavic: *pariti (see there for further descendants)
? Proto-Slavic: *pьrati (see there for further descendants)
Proto-Germanic: *farjaną ("to carry, to ferry"), *farjǭ ("ferry") (see there for further descendants)
Proto-Germanic: *fōrijaną ("to lead") (formed from primary *faraną) (see there for further descendants)
Proto-Indo-Iranian: *pāráyati
Proto-Indo-Aryan: *pāráyati
Sanskrit: पारयति (pāráyati, "to make cross")
*por-ti (o-grade root present)
Proto-Germanic: *faraną (see there for further descendants)
Proto-Hellenic:
Ancient Greek: ἔπορον (époron)
Proto-Tocharian:
Tocharian B: pere[4]
*pí-por-ti (o-grade reduplicated present)
Proto-Indo-Iranian: *píparti
Proto-Indo-Aryan: *píparti

Sanskrit: पिपर्ति (píparti, “to bring across”)
*pr̥-t-eh₂-yé-ti
Proto-Italic: *portāō
Latin: portō (see there for further descendants)
Umbrian: 𐌓𐌖𐌐𐌕𐌀𐌕𐌖 (purtatu), portatu, portaia, portust
*pr̥-h₂-k-yé-ti
Proto-Hellenic: *prā́t’t’ō
Ancient Greek: πρᾰ́σσω (prā́ssō)
*pér-tu-s (“crossing”)
*pér-wr̥ ~ *pr̥-wén-s
*por-dʰmo-
Proto-Hellenic:
Ancient Greek: πορθμός (porthmós)
*pōr-i-s
Proto-Germanic: *fōriz (“passable”) (see there for further descendants)
*pór-mo-s
Proto-Balto-Slavic: *parmas
Proto-Slavic: *pormъ (see there for further descendants)
Proto-Germanic: *farmaz (“load, fare”) (see there for further descendants)
*por-os
Proto-Hellenic:
Ancient Greek: πόρος (póros)
⇒ Ancient Greek: πορεύω (poreúō)
⇒ Ancient Greek: πορίζω (porízō)
Proto-Indo-Iranian: *pārás
Proto-Indo-Aryan: *pārás
Sanskrit: पार (pārá, “crossing”)
*por-teh₂
Proto-Italic: *portā

Latin: porta (see there for further descendants)
Oscan: 𐌐𐌖𐌓𐌕𐌀𐌌 (púrtam, “gate, door”, acc.sg.)
Umbrian: [script needed] (pertome)
*por-ti-s
Proto-Germanic: *fardiz (“journey”) (see there for further descendants)
Unsorted formations
Proto-Albanian: *p(e)rē-(n-)
Albanian: prura (“bring (along), lead (up/forward)”)
Proto-Albanian: *priś
Albanian: prish
Proto-Balto-Slavic:
Lithuanian: paramà f (“support, help”, noun)

- Wiktionary

The term PariNirvana is used in a sense of Supreme Nirvana, the Final Crossing Over to the beyond appeared, and so forth, apparently, in the Buddhist documents.

The Heart Sutra has the wod ParaGata, what does get across an idea of going beyond.

Pari Mukham thus can give forth a set of different ideas, etymologically, and in a philological sense. Facing the zeroth order zero from which phenomenon emerges, observing the emergence of phenomenon there – that also being in a physics sense the origin of the world-breath. The idea of universal breath is the sense of the

mathematical scan of the n-zero planes. This is also described as the ether movement and so on. Own breath is a function of the universal breath.

It could also mean, facing the zero the order zero, the origin, the expression-face of the beyond, which is the universe phenomeon.

"The use as prep. (with Acc. =against, w. Abl. =from) has entirely disappeared in Pāli" says Wisdomlib.org

With that idea, emerges the notion of " facing" the zero. With the idea of a translation of pari as " Supreme" *[for instance, pari °yañña supreme yagna – Wisdomlib.org] emerges the idea of being established in the Supreme Zero , the zeroth order zero, also of beign established in the beyond, observing the breath and phenomenon from the other side, so to say.*

This aligns in ways, with the awareness of the Zero-Phenomenon as the ParaGate of the Heart Sutra. The goal in a sense then, is also to understand phenomenon in terms of zero point physics and thus be freed from the awareness-driven physics of the world, which in turn does indeed binds the individual awareness when it is not aware of the truth of mathematics and thus the physics of appeared phenomenon.

In the anthropic form, it does indeed map to the tip of the nose, and so on. The nose tip as a geometric collapse point.

Therefore, the words of an ancient writing such as Buddhist Sutra is not to be approached in a superficial or casual sense.

False Ideas in Academia

Western academia and popular spiritual books have introduced narrow definitions and even entirely false ideas. They take the term Anatmana such as found in the Anatmana Lakkhana Sutta to say it is a form of belief in no Atman.

The Sabbasava Sutta (MN 02) apparently states taking such a point of view is not a Buddhist approach,

" As he attends inappropriately in this way, one of six kinds of view arises in him: The view I have a self arises in him as true & established, or the view I have no self... or the view It is precisely by means of self that I perceive self... or the view It is precisely by means of self that I perceive not-self... or the view It is precisely by means of not-self

that I perceive self arises in him as true & established, or else he has a view like this: This very self of mine — the knower that is sensitive here & there to the ripening of good & bad actions — is the self of mine that is constant, everlasting, eternal, not subject to change, and will stay just as it is for eternity. *This is called a thicket of views, a wilderness of views, a contortion of views, a writhing of views, a fetter of views.* *Bound by a fetter of views, the uninstructed run-of-the-mill person is not freed from birth, aging, & death, from sorrow, lamentation, pain, distress, & despair. He is not freed, I tell you, from suffering & stress."*

As earlier pointed out, the notion of Atman is discussed in parallel with the Notion of Buddha as unexpressable by any Dharma.

yathā ātmā na kenaciddharmeṇa vacanīyaḥ,

tathā buddho 'pi na kenaciddharmeṇa vacanīyaḥ

"Just at the atma cannot be expressed in words by any Dharma,

In the same way, Buddha cannot be expressed in words by any Dharma."

- Saptaśatikā prajñāpāramitā

Historically, it seems a notion of a unlatering monolitihic thing as all that is existent, were given the term "atma." The word Brahman itself derives from that which alters. Even the inner states of awareness alter. Therefore the false idea of atman, not in alignment with earlier ideas either, were denied in debate by the Buddhist traditions.

The Nalanda traditions, and even the Tibetan tradition took efforts to study and preserve the Vedas. The earliest manuscript found of the Vedas at the time of the writing of this book, involves a manuscript preserved in an ancient Buddhist monastery in Tibet.

Historical records also indicate the Vedas were studied in Nalanda. Indeed, the Vedas, in my view, is not to be understood as superficial surface language, but as symbols unveiling a deeper form and force.

A major Buddhist sutta says the Buddha spent a retreat studying the Vedas, after his enlightenment.

The Anatma Lakkhana Sutta, provides, in my view, a form of analysis – whereby the appearing and disappearing phenomenon is distinguished from any such eternal unaltering .

> *" Form, ... feeling, ... perception, ... [mental] fabrications, ... consciousness is not self. If consciousness were the self, this consciousness would not lend itself to dis-ease. It would be possible [to say] with regard to consciousness,*

'Let my consciousness [vijnana, differentiated knowing is a plausible way of translating the word as well] be thus. Let my consciousness not be thus.' But precisely because consciousness is not self, consciousness lends itself to dis-ease. And it is not possible [to say] with regard to consciousness, 'Let my consciousness be thus. Let my consciousness not be thus.'...

"Thus, monks, any form, ... feeling, ... perception, ... fabrications, ... consciousness whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: every consciousness is to be seen as it actually is with right discernment as: 'This is not mine. This is not my self. This is not what I am.'

"Seeing thus, the well-instructed disciple of the noble ones grows disenchanted with form, disenchanted with feeling, disenchanted with perception, disenchanted with fabrications, disenchanted with consciousness. Disenchanted, he becomes dispassionate. Through dispassion, he is fully released. With full release, there is the knowledge, 'Fully released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'"

In other Indian traditions is found a parallel Idea, *" Neti neti, meaning, "Not this, not this", is the method of Vedic analysis of negation. It is a keynote of Vedic inquiry. With its aid the Jnani negates identification with all things of this world which is not the Atman, in this way he negates the Anatman (Not-Self). Through this gradual process he negates the mind and transcends"* - Wikipedia, Neti Neti.

Again, this is entirely in alignment with all the major traditions that have existed in India.

The academic rushes in a superficial study spanning over a few years in a guided courses setting. And then has to write up ideas – the same errors influence another generation of academics, thus. For no deeper study is

allowed for by the limitations of time, and the overall sense of the academic ways.

Gods such as the God Indra and Ganapathi appear in the Buddhist tradition as well. In both traditions, in a deeper sense, they refer to potentialities that drive universe and thus, invariably , own anthropic evolution, potentialities, and abilities the awareness can hold in engaging universe phenomenon, and so forth.

In both traditions, the words, the alphabets, nothing is understood in a simplistic sense.

As the Nalanda school engages in preservation of the Vedas, and study of the Vedas, it is safe to say, the traditions were integrated and as one. The Vedas were preserved, and studies by the Buddhist, though the profounder ideas

and abilities within the Vedas, it would seem, were understood or approached by the adept only upon achieve a state of enlightenment - or an awakening state where direct perception is the path – and that were described by the Buddhist traditions as the Arya Marga, or the path of the Aryanz.

The Saptaśatikā prajñāpāramitā

http://gretil.sub.uni-goettingen.de/gretil/1_sanskr/4_rellit/buddh/bsu052_u.htm, describe ideas with words such as the Tathagata and PrthakJana which suggests the idea of Individual beings PrthakJana, and of a Supreme One, Tathagata – an idea that one finds possible to draw from the word senses, that aligns with the Vedic traditions.

In the writings of traditions in India, Buddha is identified as one of the Avatars of the Supreme One.

The Buddhist traditions as is evident from the Mahayana tradition, Tibetan tradition and so on didn't discard rituals – but they did apparently in an stand opposed to empty ritualism devoid of a

deeper sense. Given that, it seems the priesthood of an era made attempts to hide the Buddhist teachings from the public and also at the same time distorting the other ancient traditions to derive social and monetary benefits.

Even the Bahagavad Gita shows signs of editing in the first chapter where Arjuna's lamentation has a paragraph where Arjuna says the ancestors will fall without offering of rice-cake rituals, if the war occurs. The mode of talking clearly is not of Arjuna, and not a discussion that would occur in the Warfield. It is in all plausibility an editor priest selling own business at that point of the edited text. Similarly, while one finds in Indian mythology that the ancients had no false groupisms, and the four modes by which the Divine were approached in the Vedic tradition were no by birth groups, but modes resorted to by own ability.

The marriages described in Ramayana, in Mahabharata are all devoid of such birth group ideas, and in extremely prominent situations the birth origin were not even known and it did not bother anybody in the least.

The marriages of the Pandavas were both within the dynasty and outside the dynasty, including with other species of humans.

The dynamic four orders were only, The mode of

deep study, the way of the virtuous warrior, the ways of those who function by attempting to build society, and those who do things for betterment of the world in everyday occupations such as arts, architecture, medicine, sciences, technology, and so forth.

In the Buddhist form it maps, in my present view, to the idea of wholesome action (right action) of the eight fold path. And action also depends on own beigns aspirations, strengths, abilities – naturally.

An individual might be interested in study, another in building an aesthetic society – through technological and other developments, and another in warfare, and all that can enable good action to build a good, safe society. But the core purpose of society is to enable a space where the individual can dynamically grow.

False group labels that have never existed historically ought thus be entirely wiped out of India – for it is a factor that adds unnecessary karma.

In the Epic of Ramayana, one finds the birth lineage of one of the prominent personalities is unknown.

The marriages of the Pandavas were not defined in

an exogamous or endogamous group structures. There were marriages outside the dynasty such as of Arjuna with a Naga princess, the marriage of Bhima with a Rakshasi princess, and there were marriages within the Kuru dynasty itself.

The Mahabahrata itself often speaks low of the "mindless Vedic chanter."

The early Vedic era paths before the fall of the priesthood, is acknowledged in the Buddhist scriptures, even stating the names of the Vedic Rishis who received revelation in the form of the Vedas.

As is evident from that the earliest manuscripts of the Vedas available now were found in Buddhist monasteries, the Buddhist also understood the Vedas as a revealed form, a window to abilities and knowledge of the beyond, to be preserved as is, with great efforts.

One of the Buddhist scriptures speak of the Buddha spending time studying the Vedas.

The Upanishadic traditions it seems, did not view the Vedas as a path to the highest knowledge. Obviously, empty ritualism and repetition does not lead to enlightenment. That it seems were said by the Upanishadic sages itself.

That which leads to the greatest knowledge, and the path of direct understanding where discussed in great detail in the Buddhist texts.

The later groupisms that appeared in India, were unAryan, ad a feature of tribes. Freud describes such groupisms in primitive trivbes in the essay Taboo and Totem, and that almost as a definition defines the tribal groupism idea that found its way into present day India. The exogamous idea of marriages and punishments for breaking the framework is present in aboriginal tribes and Freud describes it as a arising out of the primitives fears associating with DNA damage of inbreeding in tiny tribal groups. It would threaten their survival.

Similarly, while beef eating, and drinking wine is recommended for the spiritually advancing, in virtually all major ancient Indian writing, loss of cattle to be used in agriculture were dangerous for the aboriginal tribes. We find an analogous idea of not cutting down an olive tree, found among Greek tribes.

In ancient mythological writing, one finds ample evidence of alterations, and differences across manuscripts.

Reason, analysis is thus necessary to arrive at a true picture.

As the traditions themselves say, different storylines appear due to the presence of different timelines as well. There is a version of Ramayana that says a multiverse of Ramayanas exist, for instance.

Quantum physics says it is awareness that selects the future vector from a set of eigen possibilities of the present states. The plane of awareness thus alters the future. In quantum physics there is nothing that ought restrict this alteration in one direction of time – that is the future alone. Thus, a theory is that the past view also alters, and the view is labelled Quantum Retro Causality.

False theories enter into academia over time, as humans are not infallible. One such false academia approach of dividing apart what is a whole into traditions opposed to each other, is the idea of self. The discussion arose during an era over narrow ideas such as of the self being unaltering, monolithic and so forth being in a debate sense opposed. If perception arises and disappears in own awareness, one would easily be able to say that there is alterations in the aware unit as well. The word translated as self is the word atman – which had a deep and profound sense – and were often understood as an undefinable term.

The Buddhist scriptures say,

" "As he attends inappropriately in this way, one of six kinds of view arises in him: The view I have a self arises in him as true & established, or the view I have no self... or the view It is precisely by means of self that I perceive self... or the view It is precisely by means of self that I perceive not-self... or the view It is precisely by means of not-self that I perceive self arises in him as true & established, or else he has a view like this: This very self of mine — the knower that is sensitive here & there to the ripening of good & bad actions — is the self of mine that is constant, everlasting, eternal, not subject to change, and will stay just as it is for eternity. This is called a thicket of views, a wilderness of views, a contortion of views, a writhing of views, a fetter of views. Bound by a fetter of views, the uninstructed run-of-the-mill person is not freed from birth, aging, & death, from sorrow, lamentation, pain, distress, & despair. He is not freed, I tell you, from suffering & stress.

"The well-instructed disciple of the noble ones — who has regard for noble ones, is well-versed & disciplined in their Dhamma; who has regard for men of integrity, is well-versed & disciplined in their Dhamma — discerns what ideas are fit for attention and what ideas are unfit for attention. This being so, he does not attend to ideas unfit

for attention and attends [instead] to ideas fit for attention.

"- Sabbasava Sutta: All the Fermentations

The Buddhist traditions understand the written teachings as not describing the whole of the final knowledge arrived at but as pointers on the path. The idea is often described with the phrase, the finger pointing at the moon is not the moon itself. Zen and other Buddhist traditions often use that analogy found in ancient Buddhist writing.

The path to direct understanding is the path to be taken.

Zen avoids false understandings by ideas such as reality reading. One is attempting to discover what reality the symbols of the text point to. And if no reality is found at the present stage, there is nothing ideal to rest the understanding on. Zen speaks of " Great Doubt." Which is not narrow skepticism, but the awareness open to the greatest, perhaps better described as boundless understanding, and not getting fixated on any idea

or another of a narrowing nature.

Academic divisions often drive false ideas, false advertisements, and so on. Views arise from limitations of understanding of those who seek the great truth of phenomena and beyond.

In the popular book on Buddhist traditions one finds ideas such a particular path leads to enlightenment or Buddhahood in one life, while another does not etc.

In the Bahiya Sutta, one finds that an adept enlightens to arhat stage, in a few sentences heard from the Buddha.

The sutras on Satipatthana says direct understanding stage is approached in days, weeks, months, or years, by the Satipatthana approach.

As for Buddhahood in a life, the writings seem to say – irrespective of which traditions – aeons of existence in the Boddhisattva state is necessary to approach that which is described as a Buddha state. Do study the Surangama Sutra, for instance, on the topic.

Zen doesn't do a lot of talk about kindness, etc. But the Boddhichitta of Zen, it seems is like water, without affectations, or displays, doing what one ought. And that could possibly at a stage be an

even greater ideal that training in thee virtue of kindness.

The word Boddhichitta in itself would seem, speaks of an aware {bodhi} mind {chitta}, than of kindness in itself. Though kindness is definitely an Upaya or method adopted by different traditions such as the Tibetan ones, there re texts in Tibet also that say it is not the ultimate idea.

Popular books, do not often take up the grander view of things, and the views of different traditions, which ends in media driven stereotypes of what a path is about, and so forth. A systematic study of available information often presents a grander view.

..that practice [namely, the mere cultivation of love and so forth, according to the fourfold instructions, as apparently in the BrahmaViharas] is conducive not to turning away, nor to dispassion, nor to quieting, nor to cessation, nor to direct knowledge, nor to enlightenment, nor to nirvana, but only to rebirth in the world of Brahma.

...my practice is conducive to complete turning away, dispassion, cessation, quieting, direct knowledge, enlightenment, and nirvana – specifically the eightfold noble path (...)

— The Buddha, Digha Nikaya II.251, Translated by

Harvey B. Aronson[11]

A Zen adept can be a Zen adept and a warrior.

Prana-ati-panna is in my understanding at present when one stifles the ideal form of existence. If lions were to be fed cabbage that is stepping on the natural ideal flow of energies in the universe. Early Buddhism didn't avoid eating of meat, either.

It is stifling of the Universe-Wisdom in its ideal flow patterns, that is in an etymological sense spoken of by the word Prana-ati-panna.

If a human engages in a narrow life, with no deeper wisdom engaged, no profounder studies, then the individual is engaging in stifling of life energies of own form, and of the world as a whole: the error of Pranatipanna. Narrow goals of existence taken up in greed, and so forth or enforced on the world is again nothing but stifling of life energies. On applying the Reality Reading idea of Zen, one knows it is stifling of life energies, as both in the short and long run, it ends up in stages that feel stifled in life energies. The experimental,

objectively measurable, perceivable, and viewable outcome is stifled life energies, absence of evolution and growth, and so on, when PranaAtiPanna is there – as per the very etymological sense of the world. If a word says FlyingObject, it deeper meaning is definitely not FloatingDuck. So the words themselves are keys to their own meaning, and the Buddhist traditions themselves say the teachings are not to be superficially understood.

The same error, of Prana-ati-spanna, is when one overexerts, squanders own vital energies, engage in patterns that result in damages to the vital, and the principles of an ideal existence guide away from the dead end routes that lead nowhere.

The word Nirvana gets translated as " extinguishing" while it only referred to entering the beyond. And there were from an early era who taught that somehow that Buddhists aimed for extinguishment of the existent being.

""And when the devas, together with Indra, the Brahmas, & Pajapati, search for the monk whose mind is thus released, they cannot find that 'The consciousness of the one truly gone (tathagata) [11] is dependent on this.' Why is that? The one truly gone is untraceable even in the here & now. [12]
"Speaking in this way, teaching in this way, I have been erroneously, vainly, falsely, unfactually misrepresented by some brahmans and contemplatives [who say], 'Gotama the contemplative is one who

misleads. He declares the annihilation, destruction, extermination of the existing being.' But as I am not that, as I do not say that, so I have been erroneously, vainly, falsely, unfactually misrepresented by those venerable brahmans and contemplatives [who say], 'Gotama the contemplative is one who misleads. He declares the annihilation, destruction, extermination of the existing being.' [13]

"Both formerly and now, monks, I declare only stress and the cessation of stress. [14] And if others insult, abuse, taunt, bother, & harass the Tathagata for that, he feels no hatred, no resentment, no dissatisfaction of heart because of that. And if others honor, respect, revere, & venerate the Tathagata for that, he feels no joy, no happiness, no elation of heart because of that. And if others honor, respect, revere, & venerate the Tathagata for that, he thinks, 'They do me such service at this that has already been comprehended.' [15]

"Therefore, monks, if others insult, abuse, taunt, bother, & harass you as well, you should feel no hatred, no resentment, no dissatisfaction of heart because of that. And if others honor, respect, revere, & venerate you as well, you should feel no joy, no gladness, no elation of heart because of that. And if others honor, respect, revere, & venerate you, you should think, 'They do us [16] such service at this that has already been comprehended.'

"Therefore, monks, whatever isn't yours: Let go of it. Your letting go of it will be for your long-term welfare & happiness. And what isn't yours? Form (body) isn't yours: Let go of it. Your letting go of it will be for your long-term welfare & happiness. Feeling isn't yours... Perception... Thought fabrications... Consciousness isn't yours: Let go of it. Your letting go of it will be for your long-term welfare & happiness." ~

Alagaddupama Sutta

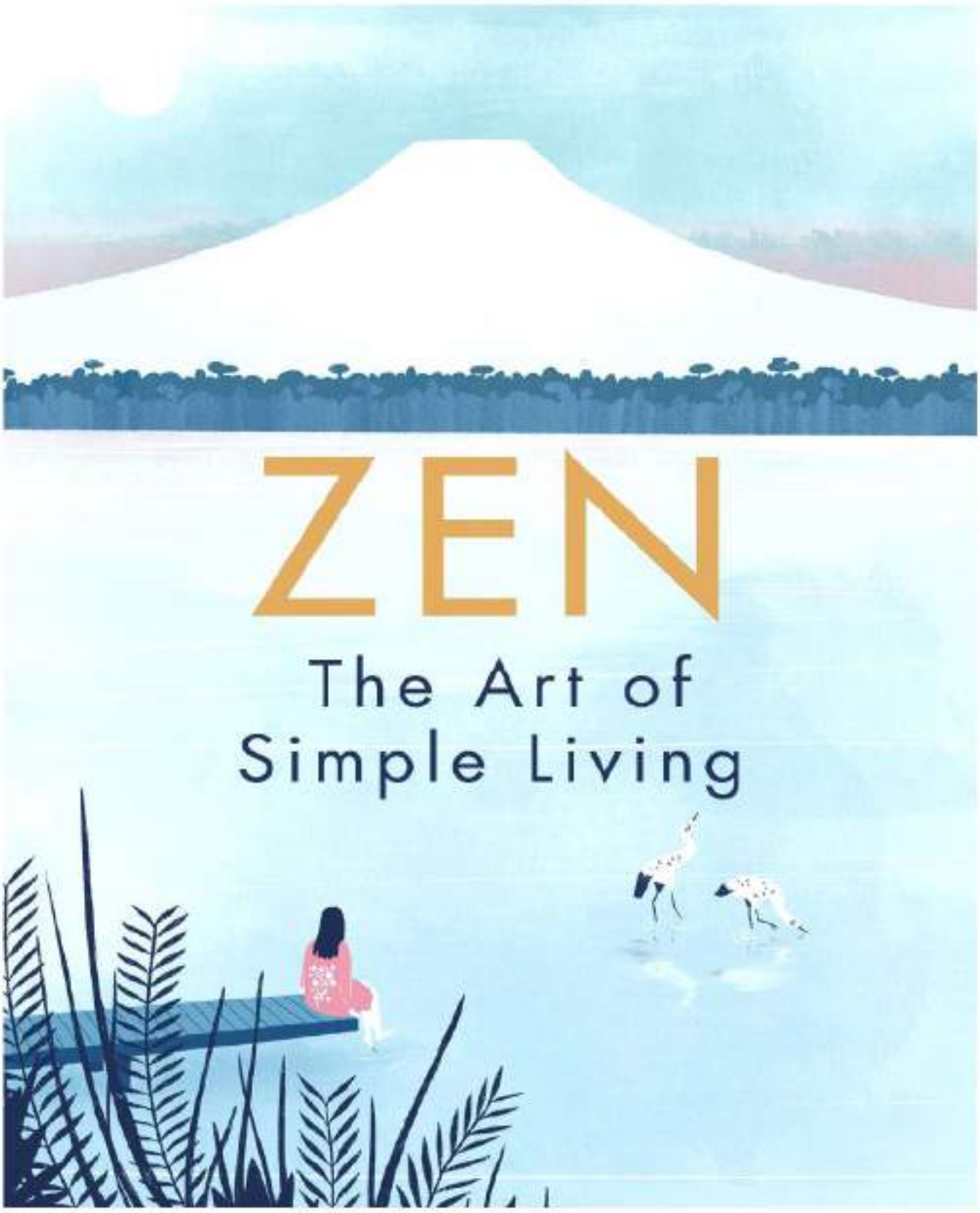
The word Vijnana is often translated o "consciousness" by the western academia and those influenced by the academia's superficial translations. Vijana is from Vi indicating differentiated, unique, and so forth. And Jana means knowledge, and is similar in sound fom to the word gnosis.

The origin of knowledge by the way is observation and reasoning, and observation of the greater is approached as one evolves spiritually. So, at a stage in the work, one is said to go beyond study of texts.

The purpose of this addendum were to emphasize the importance of aiming for depth, deep

analyziz of words, and an evolving deeper inner awareness in study. And also to emphasize the importance of discarding false rigidified frameworks with no foundation in any deeper zenz, and also to emphasize great wisdom in navigating the minefield of errors in popular books, and also the academia emerging from their

hasty and superficial approaches in dealing with deep, profound, and deeply intricate ancient ideas.



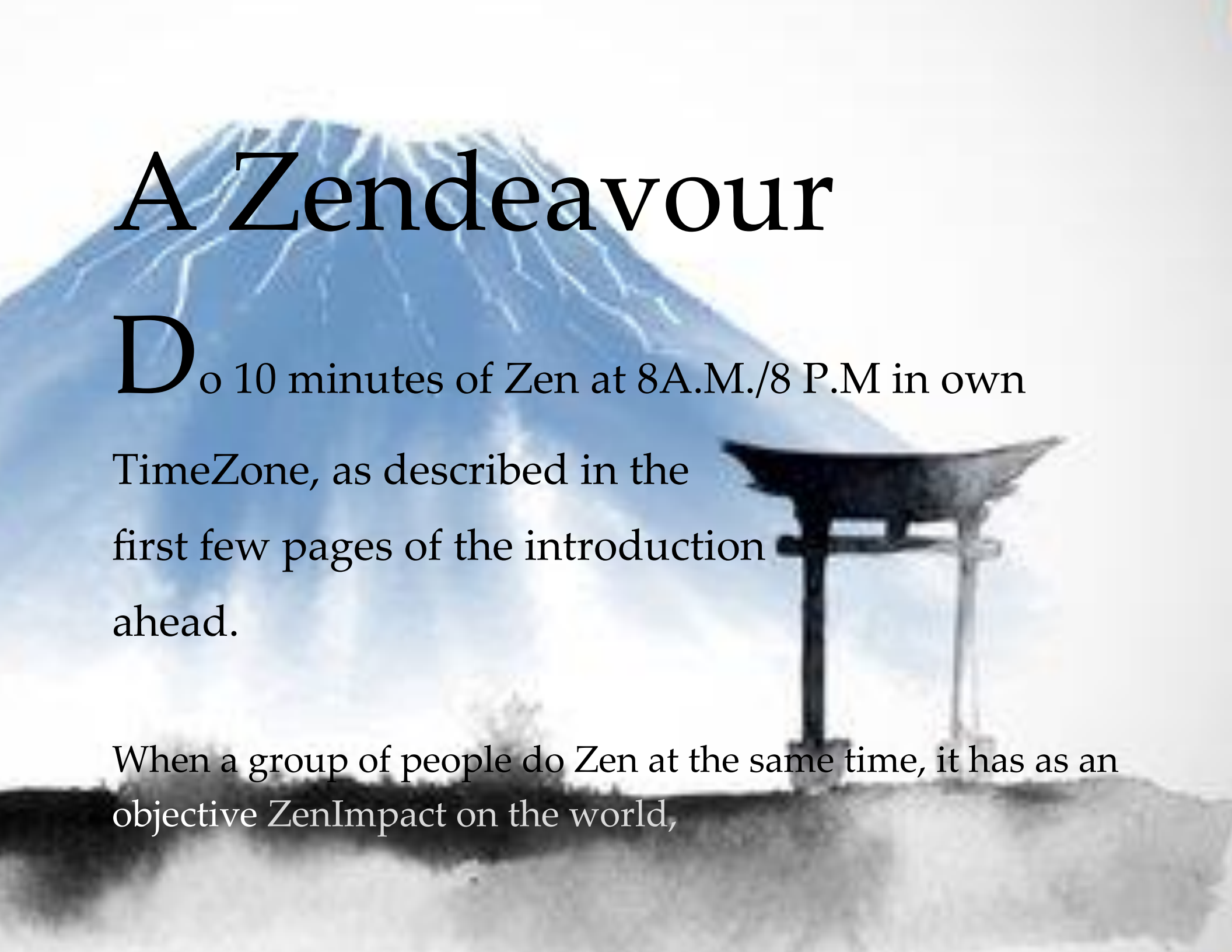
ZEN

The Art of Simple Living

Shunmyō Masuno

From the Japanese million-copy bestselling author

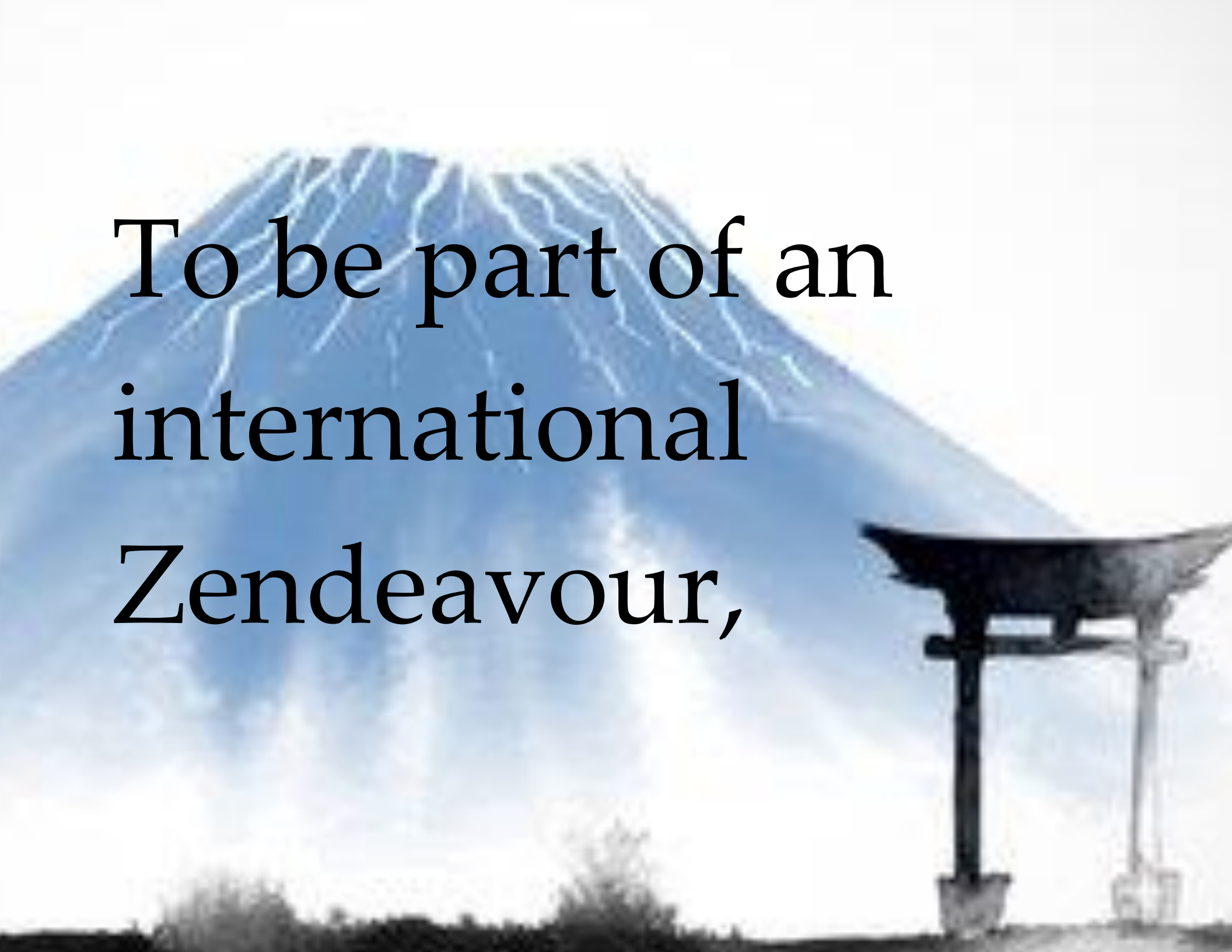




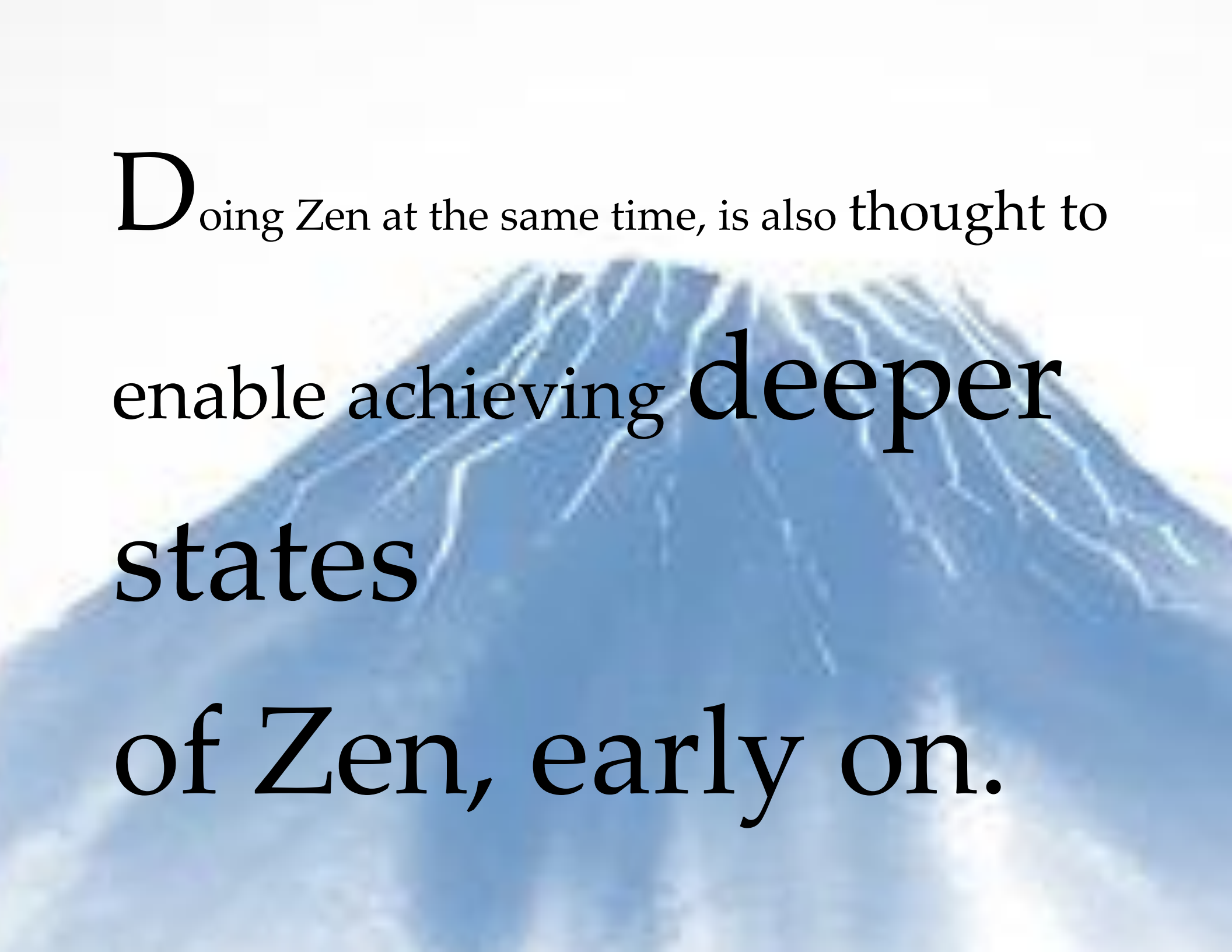
A Zendeavour

Do 10 minutes of Zen at 8A.M./8 P.M in own TimeZone, as described in the first few pages of the introduction ahead.

When a group of people do Zen at the same time, it has as an objective ZenImpact on the world,

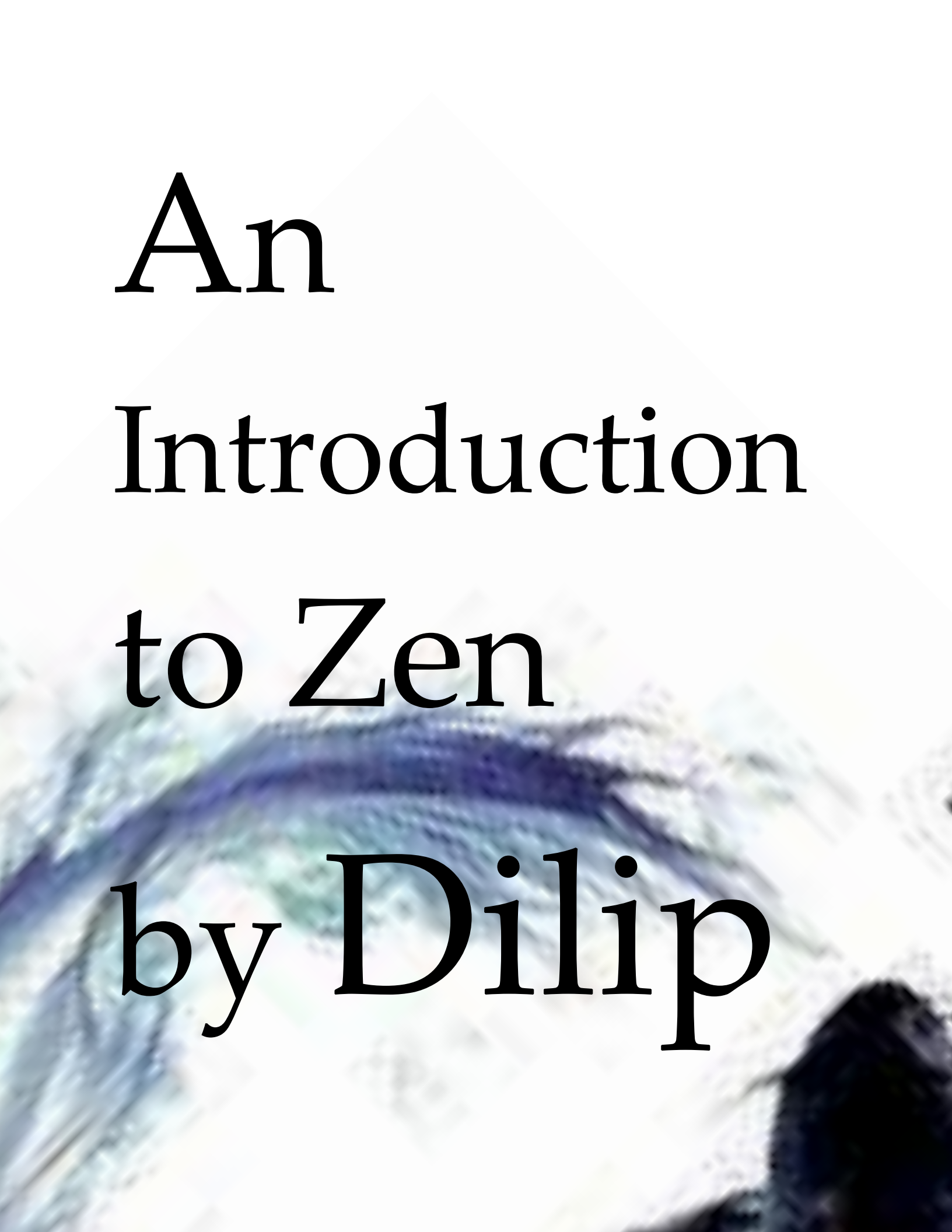

To be part of an
international
Zendeavour,


D. 10 minutes of
Zen,
as described in the introduction ahead,
at 00:00 GMT/14:00
GMT.


Doing Zen at the same time, is also thought to
enable achieving deeper
states
of Zen, early on.



An Introduction to Zen by Dilip



The Universe is made of different dimensions of existence – both higher and lower. On the same plane there are parallel dimensions.

The individual, through an effort such as Zen, understands the way the awareness transcends all those dimensions, into the beyond.

The wisdom of Zen enables humans not only to transcend, but also to build a beautiful, joyous, and soulful world.

Study the appended book, deeply, meditatively, one page a day. Zen has no Dogma, one goes beyond the words into a direct understanding.

The mode of study and reading, focused on direct understanding, and not on the text itself is called reality reading.

Do share the book widely, so that an endeavour to build a greater world of depth and meaning is set in flow.



Zen Meditation #1

Focus the awareness on to the tip of the nose. Keep the attention on the breath. Observe the breath fill the body, Observe the breath form the body. Breathe Naturally. Breathe Deep.

Form the body in the breath.

The theory of this has to do with that the tip of the nose is a geometric collapse point into the Zeroth order Zero. The dimensional zeros have also a correspondence to the spinal spaces, and the Zeroth order Zero is below the base of the spine.

Zen Meditation #2

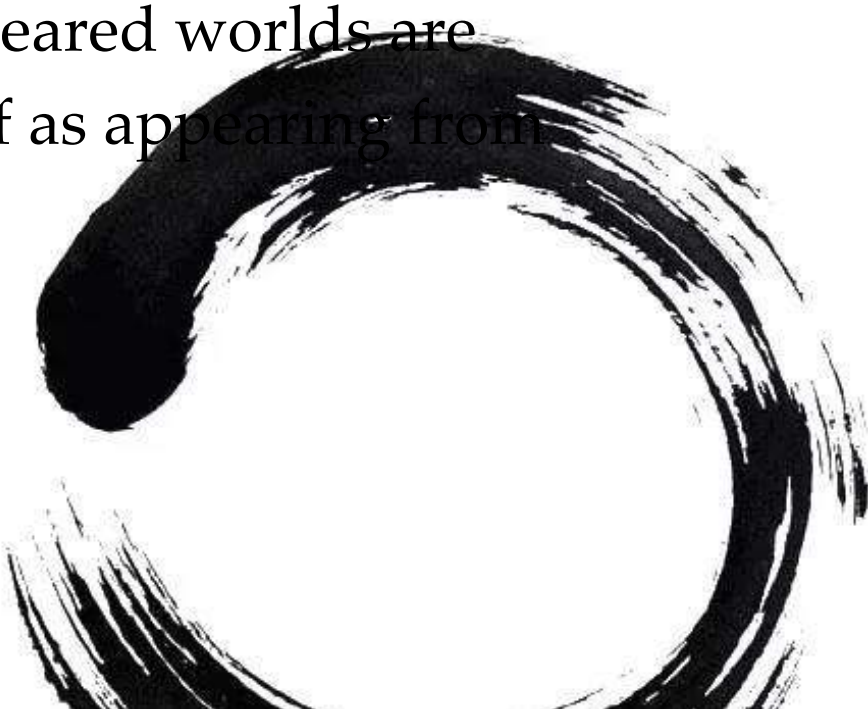
Observe the breath as one breathes

naturally, into the lower abdomen space, that is - the Hara Space. Allow the breath to flow naturally, deep, into the Hara.

The breath flows naturally along the front of the body, enters the Hara Space.

Zen And The Breath

Zen observes the breath to unveil the beyond. The individual breath is One function with the he universal ether flow. The higher order mathematical scan of the universe-math artifact appears in perception as the ether flow. And thus, the phenomenon of appeared worlds are mystically spoken of as appearing from ether.



The Enso Often appears in Deep Zen.

It’s a view, of that movement of the mathematical awareness driven system as the awareness situates itself on the higher order zeros – In f act, the mathematically overlapped zeros of different orders, including the zeroth Order.

The Blissful Void

Of Zen

When the awareness is withdrawn from all the mathematical scan vectors, outward N-Spatial directionalities, nullified, the vectors being the perception that appears as it engages and processes phenomenon, then the awareness is situated in the Blissful Void of Zen.

Abide in the Blissful Void of Zen.

Don’t Forget to Share the EBook with the World!

On the path, the virtue of good action propels one forward. Sharing the information presented here with the world, is one such action of great transformative power.

Occasionally, do share the PDF, online – on social media and so forth. Find Creative Ways to bring the information into the world, and uplift oneself, the world – the world immediately around oneself, and the greater world as well!

Do study One Page of the Appended Book, Daily,

..In a profound, deep and meditative sense.



ZEN
The Art of Simple Living

100 Daily Practices from a Japanese Zen Monk for a Lifetime of Calm and Joy



SHUNMYŌ MASUNO

Illustrated by Zanna and Harry Goldhawk
Translated by Allison Markin Powell



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About the Author



Shunmyō Masuno is the head priest of a 450-year-old Zen Buddhist temple in Japan, an award-winning Zen garden designer for clients all over the world and a professor of environmental design at one of Japan's leading art schools. He has lectured widely around the world.

foreword

JUST SUBTLE SHIFTS IN YOUR HABITS AND PERSPECTIVE
THAT'S ALL YOU NEED TO LIVE SIMPLY

You visit a temple or shrine in an ancient city, and look out at the tranquil gardens.

You break into a sweat climbing a mountain, and enjoy the sweeping vista from the summit.

You stand before a crystal-blue sea, and just stare out at the horizon.

Have you experienced this sense of being refreshed, in such extraordinary moments when you are removed from the hustle and bustle of everyday life?

Your heart feels lighter, and a warm energy surges through your body. The worries and stresses of daily life vanish for an instant, and you can just feel yourself, alive in this moment.





Nowadays, many people have lost their footing – they are worried and confused about how to live their lives. That is why they seek out the extraordinary, in an attempt to reset their mental balance.

But. Still.

Even once you have pushed reset, the extraordinary remains outside of the everyday.

When you return to your regular life, stress accumulates and the mind frays. Feeling burdened, again you seek out the extraordinary. Does this never-ending cycle sound familiar?

No matter how much you lament the complexities of life, changing the world is no simple task.

If the world is not going the way you want it to, perhaps it is better to change yourself.

Then, whatever world you encounter, you can move through it comfortably and with ease.

Instead of going out of your way to seek the extraordinary, what if you could live in a more carefree way, just by subtly changing your regular everyday life?

This book is about just that: simple living, Zen style.

Changing your lifestyle doesn't need to be difficult.

Slight changes in your habits. A subtle shift in your perspective.

You don't need to go to the ancient Japanese capitals of Kyoto or Nara; you don't need to climb Mount Fuji; and you don't need to live near the ocean. With really only minor effort, it is possible to savour the extraordinary.

In this book, I will show you how to do so, with the help of Zen.

Zen is based on teachings that are fundamentally about how humans can live in the world.

In other words, Zen is about habits, ideas and hints for living a happy life. A treasure trove, if you will, of deep yet simple life wisdom.

Zen teaching is represented by a series of four phrases, which mean, essentially: 'Spiritual awakening is transmitted outside of the sutras, and cannot be experienced through words or letters; Zen points directly to the human mind, and enables you to perceive your true nature and attain Buddhahood.' Rather than be fixated on the written or spoken word, we should encounter our essential selves as they exist in the here and now.

Try not to be swayed by the values of others, not to be troubled by unnecessary concerns, but to live an infinitely simple life, stripped of wasteful things. That is 'Zen style'.



Once you adopt these habits – which I promise are simple – your worries will disappear.

Once you develop this simple practice, life becomes so much more relaxed.

It is precisely because of how complex the world is that Zen offers these hints for living.



Nowadays, Zen is receiving more and more attention, not only in Japan but abroad as well.

I serve as the head priest of a Zen temple, and I also work as a Zen garden designer – not just for Zen temples but also for hotels and foreign embassies and such. Zen gardens are not just for Japanese people – they transcend religion and nationality and can capture the hearts of Westerners as well.

Rather than frowning at the idea of Zen, try simply standing before one of these gardens. It can refresh your mind and spirit. The chatter and ripples in your mind suddenly grow silent and still.

I find that encountering a Zen garden can convey far more about Zen concepts than reading any number of texts explaining the philosophy.

That is why I have chosen to make this book practical. Instead of merely understanding Zen intellectually, I hope you will adopt the book's practices as your own sort of training.

Keep this book by your side, and whenever anxiety or worries rear their head, turn to these pages.

The answers you seek are within.

Gasshō
SHUNMYŌ MASUNO

part one

30 Ways to Energize Your 'Present Self'

Try making a subtle shift in your habits



1. MAKE TIME FOR EMPTINESS

First, observe yourself

Be with yourself as you are, but without haste, without impatience

In our everyday lives, do any of us have time to think about nothing?

I imagine most people would say, 'I don't have a moment to spare for that.'

We're pressed for time, pressured by work and everything else in our lives. Modern life is busier than ever. All day, every day, we try our best just to do what has to get done.

If we immerse ourselves in this kind of routine, unconsciously but inevitably we lose sight of our true selves, and of true happiness.

Any given day, a mere ten minutes is all you need. Try making time for emptiness, for not thinking about anything.

Just try clearing your mind, and not being caught up in the things around you.

Various thoughts will float up in your mind, but try to send them away, one by one. When you do so, you will begin to notice the present moment, the subtle shifts in nature that are keeping you alive. When you are not distracted by other things, your pure and honest self can be revealed.

Making time for not thinking about anything – that is the first step towards creating a simple life.

2. WAKE UP FIFTEEN MINUTES EARLIER

The prescription for when there is no room in your heart

How being busy makes you lose heart

When we are short on time, this scarcity extends to our heart as well. We automatically say, 'I'm busy – I don't have time.' When we feel this way, our mind becomes even more hectic.

But are we really so busy? Aren't we the ones who are pushing ourselves to hurry?

In Japanese, the character for 'busy' is written with the symbols for 'lose' and 'heart'.

It's not that we are busy because there isn't enough time.

We are busy because there is no room in our heart.

Especially when things are hectic, try waking up fifteen minutes earlier than usual. Lengthen your spine, and take slow breaths from the point below your navel – the spot we refer to as the *tanden*. Once your breathing is in order, your mind will naturally settle into stillness as well.



Then, while you enjoy a cup of tea or coffee, look out the window at the sky.
Try to listen for the warbling of little birds.

How peculiar – just like that, you create space in your mind.

Waking up fifteen minutes earlier magically liberates you from busyness.

3. SAVOUR THE MORNING AIR

The monk's secret to a long life is found here

Each day is not the same

It is said that Buddhist monks who practise Zen live long lives.

Of course, diet and breathing techniques are contributing factors, but I believe that a regular and orderly lifestyle exerts a positive influence, both spiritually and physically.

I rise each morning at 5 a.m., and the first thing I do is fill my lungs with the morning air. As I walk around the temple's main hall, reception hall and priests' quarters, opening the rain shutters, my body experiences the changes of the seasons. At 6.30 a.m. I perform the Buddhist liturgy by chanting scripture, and then I have breakfast. What follows is whatever the business of that particular day is.

The same process repeats itself every day, but each day is not the same. The taste of the morning air, the moment when the morning sunlight arrives, the touch of the breeze on your cheek, the colour of the sky and of the leaves on the trees – everything is constantly shifting. Morning is the time when you can thoroughly experience these changes.

This is why monks perform zazen meditation before dawn, in order to physically experience these changes in nature.

With the first zazen practice of the day, *kyoten* zazen – morning zazen – we nourish our mind and body by breathing in the beautiful morning air.

4. LINE UP YOUR SHOES WHEN YOU TAKE THEM OFF

This will beautify your life

Disorder in your mind shows in your feet

It has long been said that you can tell a lot about a household by looking at its entrance hall, especially in Japanese homes, where we remove our shoes upon entering. If the footwear is perfectly lined up, or if it is all in a jumble … you can know the state of mind of those who live there by just this one detail.

In Zen Buddhism we have a saying that means 'Look carefully at what is under your own feet.' It has a literal meaning, but it also suggests that those who do not pay attention to their foot- steps cannot know themselves, and cannot know where their life is going. This may sound like an exaggeration, but such a small thing really can have a tremendous influence on the way you live.

When you come home, take off your shoes and line them up neatly by the front door. Just this one thing. It takes only seconds.



Yet by cultivating this habit, everything about your life will be inexplicably sharper and more orderly. It will beautify your life. This is human nature.

First, try turning your attention to your feet.

By lining up your shoes, you are taking the next step towards where you are going.

5. DISCARD WHAT YOU DON'T NEED

It will refresh your mind

Part with old things before acquiring new ones

When things aren't going well, we tend to think we are lacking in something. But if we want to change our current situation, we should first part with something before we look to acquire something else. This is a fundamental tenet of simple living.

Discard your attachments. Let go of your assumptions. Reduce your possessions. Living simply is also about discarding your physical and mental burdens.

It's amazing how refreshed we can feel after a good cry. Crying clears out whatever weight you were carrying in your heart. You feel energized to try again. I have always felt that the Buddhist concept of the 'enlightened mind' – the Japanese characters for which depict a 'clean mind' – refers to this 'refreshment' of the spirit.

The act of discarding, of detaching from mental and physical burdens, from the baggage that weighs us down, is extremely difficult. Sometimes it can be accompanied by real pain, as when we part with someone who is dear to us.

But if you want to improve the way things are, if you want to live with a light heart, you must start by discarding. The moment you detach, a new abundance will flow into your life.

6. ORGANIZE YOUR DESK

Cleaning hones the mind

Your desk is a mirror that reflects your inner mind

Take a look at the desks around you at the office. The people who always have tidy desks are most likely good at their jobs. In contrast, those whose desks are always cluttered may be unsettled and have trouble focusing on their work.

When things get out of order, straighten them out. When things get messy, clean them up. Before you finish work for the day, tidy up and straighten out your desk. People who are in the habit of doing so feel more clear-headed. They are able to focus one hundred per cent, without distraction, on their work.

In Zen temples, monks do cleaning every morning and every evening. We clean with all our heart, though not because the temple is dirty. The purpose is not only to make the temple sparkle, but also to polish our minds through the act of cleaning.

With every sweep of the broom, you clear out the dust in your mind.

With every swipe of the cloth, your heart gleams brighter.

This applies to your desk at the office as well as to the rooms in your home. Do not allow yourself to be disrupted by your anxieties or troubles – the key to keeping your mind invigorated is to first put the things around you in order.

7. MAKE A DELICIOUS CUP OF COFFEE

The happiness to be found in taking your time

When we eliminate effort, we eliminate life's pleasures

What do you do when you want a cup of coffee? If you're at home, you turn on the coffee maker. Or if you're out, you buy a cheap cup of coffee. These are both perfectly natural.

But imagine a different scenario.

First, you go out into the woods and collect firewood. You make a fire and boil water. As you grind the coffee beans, you look up at the sky and say, 'What a beautiful day.'

Coffee brewed this way is likely to taste much better than coffee from a machine. The reason why, perhaps, is because each step in the process has been brought to life – collecting firewood, starting the fire, grinding the beans. There is nothing extraneous in any of these actions. That is what I call living.

Life requires time and effort. That is to say, when we eliminate time and effort, we eliminate life's pleasures.

Every so often, experience the flip side of convenience.



8. PUT PEN TO PAPER WITH CARE

Your true self can be seen in your handwriting

Turn your attention inwards

Zen monks have always had an interest in calligraphy and painting.

What do calligraphy and painting represent for us, in particular as part of a Zen practice? Our interest is not in leaving behind work of lasting value, or in taking pride in our skills, but rather in attempting to express ourselves through the artwork.

For example, there is an indescribable intensity in the calligraphy of the celebrated Zen monk Ikkyū. The spirit that is expressed in his work overwhelms those who see it. Similarly, in the landscape paintings of Sesshū, the waves of blurred ink contain the essence of his spirit.

You could say that their calligraphy and paintings are distillations of their inner selves.

The practice of calligraphy and painting is a way of connecting with your inner self. You let go of distractions and simply allow the brush to move across the paper.

Consider trying to write or draw with care – not with the intention of showing it to others, but rather by mindfully facing your inner self.

Your true self will show through, in a single line or letter.

9. TRY USING A LOUD VOICE

This is a way to get yourself motivated

Speak from your belly and awaken your brain

Have you ever encountered a Zen monk chanting sutras?

His voice resonates in the temple hall as he chants the sutra as an offering at full volume. And if there are several monks chanting, the intensity of their voices seems to reverberate from the very earth.

Why do they chant sutras with such vigour? There is a good reason.

When you speak loudly, as a matter of course, you are able to hear your own voice clearly. But moreover, it stimulates and activates your brain. We monks rise early and chant sutras first thing as a means of awakening our brain.

In order to chant loudly, we must assume the proper posture and breathe from the abdomen. Opera singers use the same technique. This is very good for your body. So it makes sense that monks chant sutras so loudly.

Once a day, try using a loud voice, even if you just put a lot of heart into your morning greeting. You may be surprised by how good it feels.

10. DO NOT NEGLECT YOUR MEALS

Make your meals about the eating

'Eat and drink with your whole heart'

When you eat, are you focused on the act of eating?

Breakfast is something you race through as you head out the door. Lunch is taken with office mates as you talk about work. And dinner is eaten while watching television. The act of eating is all too often neglected, isn't it?

In Zen Buddhism we have a saying: 'Eat and drink with your whole heart.' It means that when you drink a cup of tea, focus only on drinking the tea. When you eat a meal, focus only on eating that meal. As you enjoy a dish, think about the people who cooked it. Visualize the field where the vegetables were grown. Feel a sense of gratitude for the bounty of nature.



All our food passes through the hands of a hundred people before it reaches us. By adopting this mindset as you take your meals, perhaps you will become aware of how fortunate you are.

Why do we take pleasure in delicious things?

Because the life in us savours that which has been cultivated by the life in another.

11. WHEN EATING, PAUSE AFTER EVERY BITE

Savour the sense of gratitude

Zen practice is not just seated meditation

The meals of practising Zen monks are based on Shōjin cuisine or Buddhist vegetarian cuisine. Breakfast (*shoshoku*) consists of rice porridge and pickles. Lunch (*tenshin*) is rice and soup, again with pickles. And dinner (*yakuseki*) is a simple meal, though usually the largest of the day, consisting of a vegetable dish and more rice and soup. Seconds are offered only of rice, and meat is never eaten.

The proper way to take Zen meals involves something called 'the Five Reflections'. To put it simply:

1.
We consider the efforts of those who brought us the food and are grateful for it.

2.
We reflect upon our own actions and quietly partake.

3.
We savour the food, without greed, anger
or obliviousness.

4.
We regard the food as medicine to nourish a healthy body and to sustain our spirit.

5.

We thankfully receive the food as part of our harmonious path towards enlightenment.

We reflect upon these five things at each meal, expressing gratitude for the food, and we pause after every bite, setting down our chopsticks. The purpose of this pause is to enable us to savour the feelings of gratitude with each bite we take.

Meals are not simply to satisfy hunger. They are an important time to practise our training.

12. DISCOVER THE BENEFITS OF A VEGETABLE-CENTRIC DIET

A vegetarian fast is a 'quick cleanse' for your mind and body

Inspired by a high priest's beautiful posture

Virtuous monks have a beautiful appearance.

I don't mean that they have an attractive face or that they are stylish; I'm talking about an invigorating beauty that seems to shine through in their skin and body. Their posture, whether seated or standing, is beautiful. Their appearance has been steadily polished by the conscientious daily practice of rising early for Zen training.

There is a direct link between mind and body. When you hone your mind, your renewed vitality naturally shows in your body as well.

Food typically does not serve merely the body. It also has a significant effect on the mind. Food is what creates both your body and your mind.

When you adopt a vegetable-centric diet, your mind becomes peaceful, untroubled by minor irritations. It shows in the clarity of your skin. In contrast, eating nothing but meat inspires a combative spirit. Before you know it, your skin starts to discolour.

I realize that it may be too much to completely eliminate meat and fish from your diet.

My recommendation: try eating only vegetables one day a week.

13. SEEK OUT YOUR FAVOURITE WORDS

Time for being with your mind

For example, 'All things come from nothingness' – a Zen phrase to free yourself from attachments

In the old days, all Japanese homes featured an alcove called a *tokonoma*.

A hanging scroll would be placed in the *tokonoma*, and people could reflect on it whenever they were at home. Whether it held a favourite painting or the calligraphy of a guiding principle, the *tokonoma* revealed the spirit and lifestyle of those who lived there.

Consider decorating your home with calligraphy – it could be an inspiring saying, a quote from someone you admire or something that allows for self-reflection. You don't need an alcove – your living-room wall serves just as well. It doesn't matter whether the calligraphy is particularly skilful, either. Gazing upon it provides time and space for serene contemplation.

If you cannot think of which words to choose, I can suggest these:

'Within nothingness there is infinite potential.'

It means that human beings are born possessing nothing.

Yet within all of us lies infinite potential.

For this reason, there is nothing to fear. There is nothing to worry about. This is truth.

14. PARE DOWN YOUR BELONGINGS

Acquire only what you need

The concept of exhausting the essence of things

Among the temples in Kyoto, the rock garden at Ryōan-ji and the grounds at Daisen-ji serve as exemplary models of Zen gardens.

Both are what are called dry landscape gardens, because they evoke beautiful landscapes without employing ponds or streams or other water elements.



The fact is that even when there is no water present you can still sense a mountain stream flowing.

In your head, picture a scene with a water element, and allow your mind to linger there.

These gardens are truly representations of our mindset free.

It is not always necessary to have water to convey the idea of it flowing. Eliminate everything extraneous, and create a garden using what you have at hand. Even when you have only one of something, there are various ways you can put it to use with imagination and ingenuity.

In the course of your everyday shopping, before you acquire something new, give some thought to whether you really need it, and take another look at what you already have.

Acquiring lots of things isn't freedom.

What's important is acquiring the mindset of using things freely.

15. ARRANGE YOUR ROOM SIMPLY

Doing so will simplify your mind as well

The difference between simplicity and frugality

The relationship between the mind and the body is like that between the chicken and the egg.

If you cultivate a simplified mindset, your body, too, will naturally become lean. Conversely, if you pay attention to your diet and strengthen your body, your mind, too, will become healthier and stronger.

The same is true about the connection between your mind and your physical space. If you wish to simplify your inner self, arrange your rooms sparely.

A lifestyle of simplicity is what is beautiful. That is the spirit of Zen.

Simplicity is about stripping away what is not useful. Determine whether something is truly necessary, and if it is, then take good care of it. This is different from frugality. Frugality is about subsisting with things of low value. By 'value', I'm referring not only to its price; it also includes the depth of feeling towards such items.

Living simply means, for instance, that the mug you use every day for coffee is a mug that you really like – one that you take good care of and that you will use for a long time. Acquire only good things that will truly be needed. A lifestyle of simplicity is the fundamental practice that will hone the mind.

16. TRY GOING BAREFOOT

How to keep sickness away

The reason why monks go barefoot

Monks go barefoot 365 days of the year. And the clothes we wear are made of very simple material. Even in the middle of winter, we dress the same way.

For a novice monk, this can be quite a struggle, but once he adjusts, it becomes invigorating. Because this lifestyle naturally strengthens the body, monks rarely catch colds. While a person my age might wear socks during the winter, warm feet are no match for the pleasure of bare feet.

That's why when I go out, I make sure to wear thong sandals.

These are also very good for your health.

It is thought that the area between your big toe and your second toe is where various pressure points related to your internal organs and brain are concentrated. When you wear thong sandals, the straps stimulate these points, and it's like a massage while you are walking.

Go barefoot at home, and wear thong sandals when you go out.

Consider trying this on your days off.



17. EXHALE DEEPLY

How to eliminate negative emotions

Improve your breathing, and your mind, too, will improve

In the Japanese word for 'breathing,' *kokyu*, the character for 'breathing out' comes before the character for 'breathing in'. That is to say, the act of exhaling comes before the act of inhaling.

Focus your awareness on the point below your navel – your *tanden* – as you slowly exhale a long, thin breath. Once you have fully exhaled, inhalation naturally follows. Let your breathing relax, allowing this flow to take over. As the process repeats itself, you will start to feel calmer. Your body will feel more grounded and connected to the earth.

To put it another way, you will be liberated from your restlessness.

When your breathing comes from your chest, you cannot help but feel adrift. It breeds impatience, and your breathing quickens even more. You get caught in a spiral of impatience and irritation.

Whenever you feel a rush of negative emotions, such as anger or anxiety, that is the perfect moment to focus on breathing from your abdomen.

You will soon be more relaxed, and your mind will feel refreshed.

18. SIT ZAZEN

The effects of sitting and thinking

Humans are not capable of deep reflection while we are moving

In Zen training, zazen is of the utmost importance. You cannot talk about Zen without zazen. We start with zazen, and we finish with zazen. That is the practice of Zen.

The word *Zen* derives from the Sanskrit word *dhyana*, which means 'quiet contemplation'.

The act of thinking derives from the concept of sitting quietly. Humans are not capable of thinking while we are moving. We have only one mind, and when our mind is focused on movement, it is difficult for us to engage in profound thought. Even if you try thinking while you're walking, it will always end up being about something practical, such as work arrangements or what to cook for dinner. Deep contemplation about absolute truth in the world or the meaning of life is not something that can be accomplished while in motion.

For zazen, first we assume the correct posture, next we focus on our breathing, and finally we steady our mind. Once we arrange all three of these things, then we begin to practise zazen.

Try sitting zazen: empty your mind and allow your thoughts to float up and then drift away.

19. TRY A STANDING PRACTICE

A Zen-style method to make use of your commuting time

An easy way to motivate yourself

For people who work outside the home, commuting to the office can be stressful.

But I like to think that a certain amount of time spent commuting can be a good thing.

Imagine if your office and your home were in the same building. You might think it would be convenient, since your commute would take no time at all.

However, we all need to change gears, and living and working in the same building might make this difficult.

In the morning, as you're getting ready to leave for work, you have on your parenting face. Then you walk to the train station, you're jostled on the train, and by the time you arrive at the office, you have on your manager face. Now you're ready to put in another day's hard work.

With your commute as a kind of bridge between your home life and your work life, you're able to assume a completely different mode.

If you'd like a boost to your motivation, I encourage you to try a 'standing practice'. You can do this even while holding on to the strap in a train carriage. As you stand there, focus your awareness on the point below your navel – your *tanden* – and practise zazen. It's simple.

Whether it's during your commute or in a few spare moments during the day, this bit of Zen spiritual practice can be a great help.

20. SEEK OUT THE SUNSET

Be grateful for making it through another day

Find your own 'sunset steps'

In a neighbourhood of downtown Tokyo called Yanaka, there is a spot that is known as the 'sunset steps'. These steps are not particularly unusual in and of themselves, but if you take a seat and look up at the sky at the right time, you can catch sight of a beautiful sunset.

I don't know where the name 'sunset steps' came from, but at some point everyone just started calling them that. Many people now go there to watch the sunset.

I imagine that there are many such places all over the world. In the Japanese countryside, I bet you can see beautiful sunsets from the footpaths between the rice paddies. And in the city, you can climb up to a rooftop, where the setting sun looms large.

You don't need to go out of your way to get to Yanaka. It's easy to find various places that can serve as your own sunset steps.

The important thing is to be able to sit and gaze upon the sun as it sets. When evening falls, take a moment to look up at the sky. Feel gratitude for having made it through another day. This moment will warm your spirit.



21. DON'T WASTE TIME WORRYING ABOUT THINGS YOU CANNOT CONTROL

What does it mean to become spiritually lighter?

The moment when you suddenly leave yourself behind

When sitting zazen, one mustn't think about anything – that's what we are told, and yet it proves to be quite challenging.

In principle, you do not close your eyes when sitting zazen. Since you can see what is happening around you, you end up having thoughts about something or other, no matter how hard you try. 'Oh, the head priest is coming this way. I should sit up straighter …' or 'Ah, my legs are numb …' or various other thoughts that flit through your mind.

Most of the time, this is perfectly natural. And anyway, telling yourself, 'Don't think,' is itself thinking.

But once you have a bit of experience with zazen, there will be moments – however brief – when your mind is empty. You will realize you aren't thinking about anything. You will even forget about the sense of your 'self'. These are the very moments I'm talking about.

Your mind will become transparent. The things that usually encumber your thoughts will vanish. You will have the sudden sensation of entering a crystalline world. This is what I mean by becoming spiritually lighter.

22. BECOME ADEPT AT SWITCHING MODES

Create gates within your mind

There are such things as 'necessary non-essentials'

The approach to a Zen temple or Shintō shrine always has several gates – large red archways that we call *torii*.

Before reaching the main hall of a Zen temple, you pass through three gates – the main gate, the central gate and the triple gate – which represent the journey towards enlightenment. Shintō shrines also have three *torii*.

Why bother with such superfluous structures?

Well, they are what we call 'necessary non-essentials'.

We refer to gates and *torii* as 'spiritual barriers'. In other words, they connect two separate worlds. As you pass through each one, you come closer to a pure world – what in Buddhism we consider to be 'sacred ground'.

This is why Buddhist temples feature these three gates. By creating a boundary between worlds, they help you to become aware of the distance between each one. And as you pass through each one, you experience the sensation of crossing over to sacred ground.

You might think of your commute to work as a similar 'necessary non-essential'. It can provide time for you to switch between your private self and your work self. This may seem superfluous but can be indispensable.

23. BREATHE SLOWLY

A five-minute 'chair zazen' during your lunch break

To settle your mind, first adjust your posture and your breathing

When you sit at your desk, your posture inevitably becomes stooped or hunched over. Because this is an inherently unnatural position, it affects your concentration, and you can find the slightest things irritating or fatiguing.

So I have a spiritual practice for you. For five minutes during your lunch break, try doing zazen while sitting in your chair.

The basis for zazen is to harmonize your posture, breathing and mind.

First, adjust your posture by aligning your head and your tailbone. If you were to see yourself from the side, your spine would create an S-curve, and you could draw a straight line from your head to your tailbone.

Next, attend to your breathing. Under the stressful conditions at work, you might take seven or eight breaths per minute. By focusing on your breathing, you can naturally decrease this to three or four breaths per minute.

Once this happens, your mind will naturally settle.

This practice can make both your head and your heart feel quite refreshed. All it takes is a five-minute 'chair zazen' during your lunch break.

24. DON'T THINK OF UNPLEASANT THINGS RIGHT BEFORE BED

A five-minute 'bed zazen' before going to sleep

Time to reset your mind

We all have nights when we cannot sleep, when we are troubled by unpleasant thoughts or plagued by anxieties or unable to alleviate our worries.

This is the perfect time to practise zazen.

The quiet practice of zazen releases in the brain the neurotransmitter serotonin, which functions as a mood stabilizer and has been shown to be effective in countering depression. Zazen can provide the therapeutic effect of boosting serotonin to the brain without the need to take medicine.

Once the brain is in a relaxed state, your blood vessels also gradually relax, improving your blood flow. This spreads warmth throughout your body.



With your mental haze cleared and your body warmed, you will naturally become sleepy.

When you get into bed, let go of whatever happened to you since waking up that morning, and be thankful for having made it through another day.

When you wake up the next morning, you will feel renewed. Do not underestimate the effects of five minutes of zazen before you go to sleep.

25. JOIN YOUR HANDS TOGETHER

The way to calm an irritable mind

The meaning of gasshō*: the left hand represents you; the right represents others*

There are times when we join our hands together and silently pray for someone or reflect on something. I recommend making time for this not only when you visit a grave or a religious site but in your everyday life as well.

What is *gasshō*? The right hand represents anyone other than yourself. It might be the Buddha or God or perhaps someone around you. The left hand represents you. *Gasshō* signifies bringing these two together to become one. It is a feeling of respect for those outside of yourself – an offering of humility.

By joining our hands together, we foster a sense of gratitude. It allows no room for conflict. You cannot attack someone when your hands are joined together, can you? An apology given with joined hands soothes anger or irritation. Herein lies the significance of *gasshō*.

It's a good idea to designate a space within your home where you can join your hands together. It need not be an altar or a shrine – it can be just a pillar or a corner where you hang an amulet or a talisman – a place you can turn to and silently join your hands together. This small practice can have a surprisingly calming effect on your spirit.

26. MAKE TIME TO BE ALONE

The first step towards simple living, Zen style

The benefits of 'seclusion in the city'

'Mountain dwelling' is the lifestyle idealized by Japanese people. It is considered the most beautiful way to live, and is sometimes referred to as a life sequestered from the world. The famous monks Saigyō and Ryōkan were known to have led such hermitic lives.

Reading while listening to the sounds of birds and the rush of water. Enjoying a drink of sake while gazing at the moon's reflection in your glass. Communing with wildlife. The ability to live with a free mind, accepting things for what they are. This is the way of life that has come to be idealized.

As the monk-poet Kamo no Chōmei described it in the thirteenth-century work *Hōjōki*, mountain dwelling is about living in seclusion, alone in the mountains. Zen Buddhist monks consider this setting to be ideal for spiritual training.

In reality, however, this proves to be quite challenging. Yet still we yearn for the spirit of seclusion.

Adapting the concept of mountain dwelling for modern life, even amid the hustle and bustle of the city, the monk and famous tea master Sen no Rikyū coined the phrase 'seclusion in the city'. It is this model that explains why teahouses in Japan are always set a slight distance away from the main building.

Consider putting into practice the concept of 'seclusion in the city'.

A place where you can disconnect from other people and spend time by yourself. A place in nature where you can regain mental freedom. A few moments of seclusion can illuminate the path forward.

27. CREATE A SMALL GARDEN ON YOUR BALCONY

A little place for practising mindfulness

You can sharpen your mind, no matter where you are

We monks say, 'Beneath a tree, atop a rock.' You sit, alone, on top of a rock or under a tree, and quietly practise zazen. This brings you into communion with nature. You can leave behind whatever thoughts pass through your head and sit zazen with an empty mind. This is the ideal environment for practising zazen.

It can be challenging even for Buddhist monks to find such a setting. This is why the grounds of Zen temples feature gardens.

We can visualize distant mountains and in our mind can hear the rushing sound of a river. A vast landscape like this can be shrunk to a minuscule version by creating a small garden, and the splendour of nature reproduced within a negligible space. The accumulated wisdom of Buddhist monks is captured in the art of Zen gardens.

Try creating such a garden in your own home. If you don't have a garden, a balcony will do just fine. And if you don't have a balcony, a window ledge will suffice. A few square feet is all you need. Within that space, try representing the landscape of your mind.

A place where your mind can escape. A place where you can look upon your essential self.

It may just become your favourite spot.



28. GET IN TOUCH WITH NATURE

Find the happiness that is right at hand

Create a miniature garden in your mind

I once gave a lesson to a group of primary-school children for a television programme.

I suggested that we create miniature gardens.

First, I instructed the students to seek out their favourite place in the school and, once there, to try very hard to empty their minds. Then I asked each of them to represent their experiences of nature in a miniature garden.

In a box of about one and a half by two feet, they were free to arrange – however they liked – dirt, pebbles, tree branches and leaves. I am active as a garden designer, and even from my perspective, the miniature gardens that the children created were truly admirable in their workmanship. One child conjured up water that flowed into a pond; another child positioned branches on a diagonal, in an attempt to represent wind; and yet another child tried very hard to create shade … These children, whose days were crammed with school and extracurricular activities and enrichment programmes, were completely absorbed as they created their miniature gardens. They had a wonderful time engaging with nature.

Try getting in touch with nature yourself. If you notice a stone lying on the ground, pick it up and hold it. When you see flowers blooming by the side of the road, stop and smell their fragrance.

Then, inside your mind, create a miniature garden of your very own. It will relax you.

29. DON'T PUT OFF WHAT YOU CAN DO TODAY

You cannot regret the future

Learn from a monk's last wishes

At the end of Japan's Edo period (1603–1868), there was a famous monk and head priest named Sengai who lived in Hakata, on the western island of Kyushu.

When Sengai was near death, his disciples gathered to hear his last wishes. 'I will not go with death,' he said, meaning that he did not want to die. This, of course, did not conform to what might be expected of a Zen master's last wishes, so the disciples crept closer to his bedside and asked again for his final words.

He said, 'Still, I will not go with death.'

Even for this renowned priest, who took the tonsure at the age of eleven and dedicated himself to Zen spiritual training for the rest of his eighty-eight years – and who was presumed to have achieved enlightenment – there remained an attachment to this world.



One hundred per cent of us will die – that is our fate as human beings. We know this, and yet in the face of death we still cling to life. When I greet my own end, I will strive for as little attachment as I can. I would like to depart this world thinking that my life has been a good one.

I hope to embody the Zen concept that the way we live should complement our understanding of life and that we should strive to achieve the things of which we are capable.

30. TRY YOUR BEST TO DO WHAT YOU CAN NOW

It will lead to good things

Don't go chasing after clouds – you will never catch them

There is a story about chasing clouds, and about clouds getting away.

You're out in the hot summer sun, working in the fields. Without any clouds to shield you from the blazing sun, you must endure the heat. But then you look up at the sky, and off in the distance you spot a wisp of white.

'Ah, I bet it will be cooler in the shade of that cloud. I hope it makes its way over here soon,' you think to yourself, and you even contemplate taking a break from your work until the cloud arrives.

But the reality is, the cloud may never arrive to protect you from the sun, and the day might end while you have paused your work, anticipating the shade.

Rather than waiting for the cloud to approach, strive to do now what needs to be done. If you work intently, you may forget how hot it is. Then, before you know it, the cloud will arrive and bring with it a refreshing coolness.

What I'm talking about here could apply not only to clouds but also to fate or fortune. There's no point in envying someone else who has been blessed with a little luck. Nor does it do any good to lament your lack of opportunities. Simply work hard to do today what needs to be done. And fortune will surely come your way.

part two

30 Ways to Inspire Confidence and Courage for Living

Try changing your perspective



31. DISCOVER ANOTHER YOU

Find your inner protagonist

Your protagonist has boundless potential

In order to live more freely, or with more ease, Zen Buddhism teaches the importance of not labelling ourselves as 'this or that kind of person'.

Let me give you an example.

There is another you within yourself. This version of you is freer than the self you think you know, and rich with potential. It is your essential self. Within yourself lives your true protagonist.

In Zen terms, the word for 'protagonist' is also translated as 'master'. There is a famous story of a Zen monk who would address himself, saying, 'Hey, master!' and his self would reply, 'Yes?' He would then ask, 'Are you awake?' and his self would again reply, 'Yes!' He would continue this questioning in earnest.

Each of us plays various roles in society. You may be an office worker, a mother or a cook in a restaurant. These are, without a doubt, our various 'selves'. But we each have another self, the true protagonist that lives within us.

Do your best to awaken this other self.

32. DON'T BE TROUBLED BY THINGS THAT HAVE NOT YET HAPPENED

Anxiety is intangible

Anxiety: where does it actually exist?

Zen Buddhism is said to have originated with a monk named Bodhidharma. He transmitted his teachings to a disciple named Huike.

One time, Huike shared his troubles with Bodhidharma. 'My mind is always filled with anxiety. Please help me to quieten it.'

Bodhidharma replied, 'I will calm these anxieties for you. But first, will you bring them to me? If you can set them before me and say, "These are the anxieties that burden me," I will be sure to calm them for you.'

Hearing this, Huike realized something for the first time. 'Anxiety' was a thing within his mind. In reality, it was intangible.

His fears were intangible, and yet he clung to them. He recognized the futility in this.

There is no need to be troubled by things that have not yet happened. Think only about what is happening right now.

Almost all anxieties are intangible. They are the invention of your own mind.



33. TAKE PLEASURE IN YOUR WORK

Work is what brings out your inner protagonist

Joy is to be found within yourself

There is a teaching that a Rinzai Zen priest is said to have given his monks in training: 'Be the master wherever you go. Then, wherever you find yourself, things will be as they truly are.'

Always make every effort, no matter the circumstances or situation, to bring out your true self – your inner protagonist – to deal with whatever you face.

If we face everything in this manner, all of us will be capable of encountering the truth. And therein will we discover bliss. That is the meaning of this teaching.

When we have something arduous to do, we often want to complain about it. We say, 'Anyone could do this,' or 'This is all they ever let me do.' But with this attitude, it is very difficult to find the joy in our work.



People who do their best to enjoy what is before them have the greatest chance to discover inner peace. Often, whatever it is they are enjoying – the thing before them – has the potential to turn into an opportunity.

The place where you currently find yourself, the role you inhabit, the people you meet today, every little thing … you never know what might become an opportunity. Stop dismissing what it is that you're doing, and start living.

34. DO NOT FEEL PUT OUT BY THE TASKS BEFORE YOU

A way to make work much more enjoyable

'A day without working is a day without eating'

In Zen practice, we believe in the importance of not thinking about work as labour, and for this reason we call it *samu*.

When Buddhism first originated in India, monks did not engage in any form of productive activity – they lived solely on whatever alms they received. These offerings of food or money became known as *samu*.

However, when Buddhism spread to China, the temples were all built deep in the mountains. The monks were unable to descend from the mountains in order to beg for their keep, and so they began cultivating their own fields and growing crops – which became a form of practice. Work (*samu*) became the most important thing: if one didn't work, one couldn't eat. This is how we got the saying from the Zen master Baizhang Huaihai, 'A day without working is a day without eating.'

When we work every day, we tend to become occupied with the tasks before us, and with the attendant gains. But I believe that the essence of work is to be found in Baizhang's way of thinking.

In that sense, try to see your work as *samu*, or mindful work. Think of it as something that will nurture or educate you.

Only by thinking this way will you experience the true pleasure to be found in work.

35. DON'T BLAME OTHERS

A way of thinking that will bring forth opportunity and fortune

Think of the work you're doing as an encounter

At the office, there are people who produce results and people who seem never to be very effective. How can this be explained?

Human beings, for the most part, are endowed with basically the same capabilities.

So if there's anything that differentiates the results we produce, it may be the mindset in which each of us faces whatever task is at hand.

Whatever it is you're doing, be grateful for the opportunity. Be happy for the chance to do the work. I don't mean to sound idealistic here – I'm merely repeating what many great men and women have said before.

If you believe that a task is being forced upon you, then you will see the work as a burden, and it will arouse negative feelings. It is the same in the practice of Zen. The moment you find yourself asking, 'Why do I have to tidy the garden every morning?' is the moment your training becomes meaningless.

Everything we do as human beings is precious. If we are to find meaning in what we do, we must first become our own protagonist in the work. You have the leading role in your work. If you approach work with this attitude, all work becomes meaningful and invaluable.

36. SIMPLY IMMERSE YOURSELF

The tremendous power of being unfettered

Empty your mind, and do not let it settle anywhere or wander

There is a saying in Zen practice, *munen muso*, that describes a state of being free from worldly desires and distracting thoughts. Another way to say it is just *mushin*, or 'clear mind'. You empty your mind and do not let it settle anywhere or wander. This allows you to focus on what needs to be done now, without worrying about all the other things in your life. It is a teaching that demonstrates the amazing power available to us if we can achieve a clear mind.

A Zen master named Takuan, from the Edo period (1603– 1868), explained the secret of the Japanese form of fencing known as kendo in this way: 'When you face another swordsman, if you think there is an opportunity to strike your opponent's shoulder, then your mind will be preoccupied by your opponent's shoulder. If you think there is an opportunity to strike his arm, then your mind will be preoccupied by his arm. If you think you can win against him, then your mind will be preoccupied by winning. Do not allow your mind to wander to or settle upon any of these places. Even as you focus your energy on a single point, keep your mind free and open. This is the secret of the sword.'



Even when we think we are concentrating on our work, often we may be saying to ourselves, ‘How long until it’s time for a break?’ or ‘This work is so boring.’ And even when we are relaxing on a day off, thoughts about work may nag at us.

Try simply immersing yourself in what is before you. You may discover that doing so can be surprisingly powerful.

37. DON'T COMPARE YOURSELF TO OTHERS

When you feel as though you're doing the wrong job

In anything, the hard part is just to keep going

'The work I'm doing now is my true calling.' Whoever can say this is very fortunate.

Most people, though, are more likely to wonder, 'Is this job really right for me? There must be other work that I'm better suited for.'

Surely, people have their own aptitudes.

But there is something to be said for perseverance.

Practising Zen monks wake early, sweep and purify the garden, perform religious services … They repeat the same things every day, and the lesson is to be found in the repetition itself.

You can start something as long as you have the energy. Finishing, too, is easy. The hard part is just to keep going. If you tell yourself, day in and day out, that something is wrong for you, then how will it ever be right for you?

We have a tendency to compare ourselves to others. We envy the light workload of our neighbour. We see someone who is talented and get depressed. But, ultimately, there is pleasure to be found in the repetition of work that suits you.

38. SEEK NOT WHAT YOU LACK

Be content with the here and now

The quickest path to achieving results

There is a saying, 'Summer fires and winter fans', which refers to untimely and useless things. But there will surely come a time when what is not immediately useful will be of use. I'm talking about the importance of waiting patiently for the right moment.

Although it might all be called work, some jobs may seem glamorous and enviable from the outside, and others unexciting and ordinary. All things being equal, it's human nature to want the glamorous job.

But for those who have a glamorous job, things weren't always glamorous. What you see now is the cumulative result of steadily working away at ordinary tasks.

What might now seem useless can turn out to be auspicious. Not a single effort goes to waste when you work hard in the present moment.

Your boss might ask, 'Who can do this for me?' It's a boring assignment, and nobody raises their hand. But that is precisely the time to say, 'I can do it.'

Be the person who has that kind of attitude. It will be rewarded.

39. EVERY SO OFTEN, TRY TO STOP THINKING

Where ideas can be hiding

The benefits of having room in your mind

The empty state of not thinking about anything is not easy to achieve. Even practising monks find it difficult.

But when you look back over your days, you find moments when you've achieved it unconsciously.

You look up at the sky and think, 'Ah, what a beautiful cloud,' and stare at it vacantly. Then you snap out of your reverie and say, 'Hmm, now what was I just thinking?'

I urge you to appreciate these moments.

At the office, when trying to solve a problem, everyone is frantic to hit on the right idea. You don't stop thinking for a moment; you just keep plugging away at it.



But when you want to come up with a good idea, this constant effort can be counterproductive.

Ideas or sparks actually emerge from the empty spaces within your mind – from the gaps between your thoughts.

To increase the chances of teasing out those ideas from between the gaps, cherish the time when you're not thinking about anything.

40. TRY ATTENDING A ZAZEN SITTING

A chance to sweep the detritus from your mind

You can leave behind your stress and worries at the temple

Many Zen temples now hold *zazenkai*, or zazen sittings, open to the public.

Kenkō-ji, the temple where I am the resident priest, holds a weekly *zazenkai*. There's nothing challenging about it. Once you learn the fundamentals, anyone can do it.

We sit quietly in zazen and breathe from the abdomen. That is all it takes to warm the entire body, even in the cold of winter. When you breathe deeply, the blood flows all the way to your toes and you feel the warmth all over.

And recent research has shown that when you sit zazen, you enter an alpha state, with the brain waves associated with relaxation taking over.

People come to the temple burdened with thoughts and concerns. Then they sit quietly in zazen, during which time they calmly encounter their selves.

When they leave the temple, they also leave behind their worries.

The expression on their faces after they sit zazen is clear and serene. Every time I see this, it gives me tremendous pleasure.

Attending a *zazenkai* is an opportunity to sweep the detritus from your mind.

41. PLANT A SINGLE FLOWER

No day is more important than today

In the world of nature, every day is a new day

Consider growing a single flower from a seed. Plant the seed in a pot. Talk to it every morning as you water it. In time, a small shoot will appear, and then a beautiful flower will bloom. The flower will grow – each day, each hour, each minute – and you will take notice of the changes.

In the world of nature, every day is a new day. As humans, we have a tendency to fixate on the past, but when you grow a flower from seed, you become aware that nothing and no one can remain in the same place.

A Zen lifestyle is one that is constantly in contact with nature. We perceive the life that dwells within nature and experience ourselves as part of it. A sense of well-being and peace of mind springs from that awareness.

Every morning, I walk through the temple garden. Although it's the same garden, it appears different from one day to the next. There are variations between sunny days and rainy days, and the number of fallen leaves fluctuates day by day. The garden is never the same from one day to the next.

We say, 'Every day is new, and new again tomorrow.'

It is the same for us as humans. The preoccupations of today will end today. Tomorrow there will be a new you. This is why there is no need to worry.

42. MAKE DISTINCTIONS

The best way to relieve stress

Try erecting gates in your mind

When we wake up in the morning, right away we turn on the computer and check our email or we read the news on our phone and look up the weather.

We live in a time of constant information, available any time and anywhere. But in such a world, we have all the more reason to maintain proper on and off switches.

This is why distinctions are so important. Try erecting gates in your mind.

For example, the threshold of your home constitutes the first gate. When you leave home and cross this first gate, thoughts of work start to form in your head. The door of your car or the train is the second gate; once you cross it, you begin planning out your work day. And finally, when you arrive at your office and cross the third gate, you are ready to focus on your work.



When the work day is over and you arrive back at the first gate, it's important to leave work behind.

What's left is time to relax. To enjoy your home life. This is surely the best way to relieve stress.

43. MAKE A PROPER START

Create an 'upward spiral'

How to generate lots of good around you

In Japan, when the new year begins, we pay our first visit to the shrine. There is a ceremony to pray for good fortune throughout the coming year.

Good fortune brings with it more good fortune. Misfortune attracts further misfortune. All the more reason to make a proper start.

This applies to work as well. For instance, you unexpectedly get a new job. If you make the most of this opportunity and throw yourself into the work with all you've got, it can lead to yet another job opportunity. If you appreciate good fortune when it first comes to you, it can bring a succession of more good fortune.

The opposite is true with misfortune. Once you take a step into misfortune, you can get caught in a downward spiral. When you feel as though things aren't going well, try scolding yourself in a loud voice. In Zen, we use the word *katsu* as an exclamation to scold practitioners when they are struggling on the path to enlightenment. A well-timed *katsu* can turn the tide.

Cut off misfortune when it begins. And make sure to take advantage of good fortune. That is the secret to a good life.

44. CHERISH YOUR OWN SELF

The meaning of carrying an amulet

An amulet is your alter ego

I am sometimes asked the following questions by visitors to the temple:

'Master, which amulet is the most potent? Which one will have the greatest effect?'

People seem to have a misunderstanding about what an amulet is, and so I patiently explain it to them.

'Think of an amulet as an alter ego of the deity or of the Buddha himself. You're looking after the deity for a year.

You must protect the deity. And by cherishing the amulet, you are cherishing your own self.'

You may believe that by carrying an amulet, you can be a bit reckless with yourself, because the amulet will protect you. But you mustn't think this way. When you are reckless with your own self, you are putting in danger the deity as well. In order to prevent this, always strive to be mindful of your behaviour. Cherish your own self. That is the true meaning of carrying an amulet.

45. THINK SIMPLE

If you really want to satisfy your mind

What might seem deceptively appealing …

Here is a story about something that happened to someone I know.

He had a craving for *omuraisu*, a dish of fried rice wrapped in an egg omelette and served with ketchup, so he went to a restaurant. As he was perusing the menu, what caught his eye was *hayashi-raisu* – hashed beef with rice. It was one of those menus with photos, and this item looked quite delicious. While he was debating which one to get, he noticed that they also offered *omuhayashi*, a combination of these two dishes, and so he ordered this with glee.

He expected to be satisfied with this decision, but in the end, it didn't really taste like either dish. He would have been better off getting just one or the other.

This might sound like a silly story, but I think you can understand the message.

Namely, when you're uncertain, simplicity is the best way to go.

There is a Zen saying about *samadhi*, the state of intense concentration achieved through meditation: *Ichigyo zanmai*. It means 'Strive for just one thing.' Rather than branching out into this, that and what-have-you, focus your attention on just one thing. This is the way to gain satisfaction and fulfilment. And, of course, if what you really crave is *omuhayashi*, then that is the thing to get.

46. DO NOT FEAR CHANGE

Cast off your attachment to the past

There is beauty to be found in change

With the arrival of spring, the glory of the cherry blossoms in full bloom makes the heart leap.

The tightly closed buds open up, and then – in what seems like no time at all – the blossoms are at their peak. But in less than a week, the petals begin to fall, and all too soon the cherry trees are sprouting leaves. The brief scattering of petals is itself graceful. It is a constant and ever-changing scene. And the beauty of it all is captivating.

What the Japanese prize most is the fragility of the cherry blossoms' beauty. The blossoms are lovely because of their evanescence – we sense in them the ephemerality of life. It is said that this appreciation of the ephemeral is what enabled Zen Buddhism to take root and spread throughout Japan. There is, in fact, a deep connection between Zen thought and the reverence for cherry blossoms.

It is the same with our lives. Everything is constantly in flux. There are changes as we age and changes in our surroundings.

There is nothing to fear in these changes.

A supple mind accepts change and is not attached to the past. Rather than lamenting change, it finds new beauty and hope in it. That is a life to which to aspire.

47. FEEL INSTEAD OF THINK

To foster a true zest for life

The advantage of those who notice small changes

In earlier times, fishermen knew how to predict the weather without the use of modern-day forecasting. They used the direction of the wind or the appearance of the clouds. Without these skills, they could be putting their lives at risk.

They could also study the colour of the water or the behaviour of birds to work out where the fish would be. They dedicated themselves to honing all of their senses in order to guarantee their safety and to catch the fish they needed for their livelihood.

When resourcefulness like this yields results, it can be very satisfying.

I believe in the importance of honing the five senses in order to experience such satisfaction. It is one of life's pleasures.



Try picking up a stone by the side of the road. Touch it, and notice what it smells like. Stones have a front and a back, each with a different feel. You may think that stones have no scent, but mountain stones smell like the mountains, and sea stones smell like the sea. Details like these are all around you. Take an interest in them, using your senses to notice variations in nature.

Hone your senses so that you won't miss even the slightest changes.

48. NOTICE CHANGES

Everything else springs from this awareness

The effect of observing yourself from a fixed point

Practising Zen monks generally rise every day at four in the morning. In Zen, we refer to wake-up time as *shinrei*, or 'bell ringing', because it is announced with a handbell.

The monks wash and then, at 4.15, they begin the morning zazen. We call this *kyoten*, or 'dawn', zazen. Bedtime – *kaichin*, or 'opening the pillow' – is at nine in the evening. We get seven hours of sleep. We lead a very regular lifestyle.

Why do Zen monks live this way?

To make them attuned to subtle changes in the mind and body.

When you maintain a regular lifestyle, you are able to notice the slightest changes. If you want to change yourself, first it is important to develop an awareness of any shifts within.

You might be able to do something today that you were unable to do yesterday. Your mood today may not be the same as it was yesterday. By making observations from a fixed point, you are able to see yourself as you really are. This is also how you can hone your mind and body, by taking good care of both.

Conscientious living begins with early to bed, early to rise. This is the secret to a life of ease and contentment.

49. DON'T LET THINGS GO TO WASTE

For instance, try eating radish leaves

What is a 'Zen mind'?

If I were to describe a Zen mind in just a few words, I would say it is about making good use of everything.

For example, when preparing meals, there is almost nothing we throw away. Take the leaves of a daikon radish: most people just toss them in the bin, but if you pickle them, they make a delicious side dish.

We also never throw out leftovers. If we realize we won't be able to finish our portion, we are quick to offer it to someone else.

This kind of practice adds a beautiful polish to the mind.

The essence of Zen is in the beauty of simple things. There is beauty to be found in things that are stripped of everything that is unnecessary and that are without ornamentation. In a building, for example, beauty might be found in the structure or the raw materials. Needless ornamentation would destroy its essential beauty. This is how we see things.

Appreciate the basic materials or ingredients, no matter what they are.

It is a simple way to hone both your mind and your lifestyle.

50. THINK WITH YOUR OWN HEAD

Be sceptical of common sense

Knowledge and wisdom are similar but not the same

Knowledge and wisdom – they may appear to be the same, but they are not.

Things you learn either at school or on your own – this is knowledge.

Wisdom, on the other hand, is what you know from actually putting these things to use.

Both knowledge and wisdom are important for living a happy life. You mustn't privilege one over the other. Keep them in balance.

The Zen monk Ikkyū, famous for his wit, often demonstrated how keen both his knowledge and his wisdom were through the brilliant ways he solved difficult problems. In my opinion, people who possess enough knowledge to know how to apply it in particular situations are able to move nimbly through life.

In today's world, when we're constantly inundated with information, there is a tendency to neglect using our own brains to think. It can often seem we're about to burst with knowledge.

But how you live your life is your own decision. And this is all the more reason to have wisdom – to help you decide how to go about your life once you've acquainted yourself with the various ways there are to live.

See as much as you can. Feel as much as you can. And make sure to think with your own head.

51. DON'T BE BOUND BY A SINGLE PERSPECTIVE

There is more than just 'the proper way'

The concept of mitate

In Japanese, we talk about the concept of *mitate* – seeing a certain item not in its originally intended form but as another thing; seeing something as resembling something else and putting it to use in another way. The notion of *mitate* originates in the aesthetics of the tea ceremony, in which practitioners put everyday objects to use in elevated forms – for example, a gourd that was originally a water flask being used as a flower vase.

Utensils age after years of use. An item's utility becomes obsolete. But that does not necessarily mean the end of its life. You can discover a different use for it and breathe new life into the object itself. This spirit is at the heart of Zen.

Take, for instance, a millstone. Over years of use, it becomes abraded and grains can no longer be ground on it. But this does not mean the end of its life. It could be set out in the garden, perhaps used as a stepping-stone. Or a teacup that has a chipped rim might now be used as a bud vase.



Objects do not have merely one purpose. They can be used in myriad ways, depending upon the user's imagination. How will you use an object? That is the aesthetic concept of *mitate*.

There is abundance not in the accumulation of things, but in knowing how to use things well.

Try seeing things in different ways, so as not to be bound by just 'the proper way'.

52. BELIEVE IN YOURSELF

When you give up, your potential drops to zero

Possibility springs from confidence

In Zen we say, 'All things come from nothingness.' These words apply especially to human nature.

We are all born naked. That is, without any possessions.

Absolutely nothing.

Looking at it another way, you could also say that it is *precisely* when we have nothing that our potential is unlimited. And it is within this nothingness that we can find infinite possibilities. Or as we say in Zen, 'Within nothingness there is infinite potential.'

There is capability within all of us – no one has zero potential.

The question is, how do we unleash it?

For those who feel stuck, or that they have lost their conviction, the answer is to boost your belief in yourself.

Your capabilities have yet to be fully realized. If you make an effort to unleash more of your potential, you will see a breakthrough. You will believe in the possibilities within yourself.

Life doesn't always go smoothly. Our efforts sometimes go unrewarded. Despite this, try to believe in yourself and do your best. Do not fear moving forward.

53. INSTEAD OF WORRYING, GET MOVING

A much easier way to meet a challenge

For those who plant the seeds of their own anxiety

I teach at a university, and students often consult me about finding a job.

I hear things like, 'Even if I apply to a company I really like, I may not get a response,' or 'When I look at the employment stats for this company, it seems like they don't take many recruits from our university.' A lot of these students feel like giving up.

I tell them, 'Don't worry so much about the numbers. Get out there and see for yourself.'

Whether you're worried about jobs or interpersonal relationships, if you keep everything in your head, you just allow feelings like, 'I can't do this,' or 'That'll never work,' to take hold.

But if you leap into it with both feet, you may be surprised by how easy it is to accomplish something or to come up with a solution. Just like with bungee jumping or riding a roller coaster, the scariest part is not the doing but the moment right before it.

Be honest: do you plant the seeds of your own anxiety?

It's a waste of time to get lost in a labyrinth of your own making.

Instead, direct your energies to the reality you're facing and take one step at a time.

54. GET ACTIVE

Become more down to earth

Some things you can appreciate only when you do them yourself

We have a saying in Zen: 'Experience for yourself hot and cold.' It means that no matter how you try to explain the coolness or warmth of, for example, water, you cannot really know it without touching it. It's about the importance of first-hand experience.

There is a television personality in Japan named Miyoko Omomo. She paid a visit to her home town in Niigata after it had been transformed by the 2004 Chūetsu earthquake, and she wondered what she could do to help. Having been born into a family of farmers, she rented a plot of land and started cultivating rice on it herself. During the week she would do her job in Tokyo, and at weekends she would return to her home town to work in the fields. She did every task herself, from weeding to harvesting, and didn't hesitate to get her hands dirty.

I heard her talking about it on a radio programme: 'I had never tasted more delicious rice. It was as if I could see the face of the Kannon (the goddess of mercy) in every single grain.'

She was able to appreciate the significance of the rice that she herself had worked hard to cultivate and harvest. She had literally got 'down to earth'.

There are some things you can appreciate only when you do them yourself.



55. MAINTAIN A SUPPLE MIND

What purpose does hard work serve?

A supple mind is a strong mind

When someone criticizes us, we immediately feel wounded. When something unpleasant happens, we cannot get it out of our head. What can we do to bounce back?

One way to strengthen the mind is through cleaning.

When we clean, we use both our head and our body. While what we learn from expending mental effort may be important, what our body learns from physical labour has a greater effect on mental strength.

The practice of Zen Buddhism involves learning through physical labour. Zen monks wake up early in the morning and clean. When it's cold out, sweeping and wiping down everything with a damp cloth is difficult for anyone. But once we've finished, the moment we step into that neat and tidy space, we feel refreshed. You cannot experience this unless you have cleaned it yourself.

Hard work and perseverance. Some people frown whenever they hear these words.

You may be wondering, 'What purpose do they serve?' They serve your own.

When we work hard with our head, heart and body, we cannot help but grow stronger. We become better equipped to respond to life with a supple mind.

56. WAIT FOR THE RIGHT OPPORTUNITY

When things don't go the way you want

The Japanese mindset

Historically, the Japanese have been an agricultural people. We till the land and we live by the grace of nature's bounty. The culture of an agricultural people is, as it were, a forest culture. Unlike in the desert, there is an abundance of food in the forest. The trees produce flowers and bear fruit, nuts and berries. Not knowing when the trees' offerings would fall, our ancestors gathered beneath the trees and waited. Thus developed a culture of gathering.



After eating the fallen fruit, they would plant the seeds in the soil. Sprouts would appear, and there would be enough so that there was no need to steal others' bounty.

You might say that because of this heritage, Japanese people are innately calm and have a mindset of waiting for the right opportunity and of helping one another.

Observe nature attentively. Open your ears to nature's voice and get accustomed to its rhythm. This can lead to deep contemplation, which can help to make it apparent what should be done next.

When work or interpersonal relationships aren't going well, throwing yourself into finding a solution is one possibility.

But there are times when waiting for the right moment can be better.

57. APPRECIATE YOUR CONNECTION WITH THINGS

Recognize the luxury of not having things

An appreciation of things is an appreciation of yourself

Even though you already have a computer, when the latest model is released, suddenly you want it. Although you've had your car for only three years, you're eager to replace it with a newer one. Desire feeds upon itself, and the mind becomes dominated by boundless greed. This is not happiness.

Consider the things that surround you now. Develop an appreciation for them. There is something specific that connects you with them, a reason why you acquired them. Take good care of them; treat them like they are the best things.

You may decide you want a car, and then work hard to save money for it. There's nothing wrong with that. The important thing is to treat it with love once you have it.

Think of the things that are connected to you as parts of yourself. It's rare to find someone who does not care about themselves; once you acquire something and begin to take care of it, a love for it will spring up. What is most important is your attitude towards the things that belong to you.

Use the same things for years, even for decades. You will feel good about the time spent with them. Think about the connection between people and things. Treat both well, as you would treat yourself.

58. TRY JUST SITTING QUIETLY IN NATURE

Make time to look closely at yourself

The reason why, when you encounter a garden, you have an unconscious desire to sit down



The temples in Kyoto and Nara attract many visitors. Their gardens have existed for hundreds of years. When we see these gardens, we automatically find ourselves sitting down. Although we can view them while standing or walking, for some reason we find that we want to sit. Sitting encourages contemplation.

What we think about will differ from person to person, but when we encounter a garden, some of us may reflect upon the garden itself. By doing so, we transcend hundreds of years and are able to enjoy a quiet dialogue with the people who created it.

Within the relaxed flow of a contemplative state, we try to discover our own existence. It presents an opportunity to re-examine our everyday self.

It is very important to make time for this kind of experience. You need not go all the way to Kyoto or Nara – a garden, temple, or church in your neighbourhood will do just as well.

Try sitting and having a dialogue with nature.

59. TRY CLEARING YOUR HEAD

Become aware of which senses are being stimulated

Do less, not more

By emptying our mind, we enable a state of nothingness. In the world of Zen, we call this *mushiryo*, or 'beyond thinking'. It refers to a state in which we retain nothing within ourselves.

Clear your head and look up at the sky – you will see the shifting clouds. Empty your mind and listen actively – all around you are the various interwoven sounds of nature: the singing of small birds, the wind rustling fallen leaves.

Even if you're in a city, there are still many sounds and scenes that evoke nature. Take in as much of this natural world as you can. By doing so, you will notice that you, too, are a part of nature.

For example, the rain that falls from the clouds you saw up in the sky empties into a river or becomes groundwater that eventually will be your drinking water. This is the moment when you experience the full interconnectedness of nature.

Especially when you're busy, make time to clear your head.

Even for just a few short minutes, try the Zen practice of *mushiryo*, of going beyond thinking and non-thinking. You may be surprised by how much it can calm your mind and suffuse your entire body with tremendous power.

60. ENJOY A ZEN GARDEN

Experience how such a garden is imbued with the 'Zen mind'

There are healing powers within a Zen garden

Visiting an ancient city in Japan gives us the opportunity to appreciate the gardens of Zen temples.

In a literal sense, all the gardens on the grounds of Zen Buddhist temples can be considered Zen gardens.

But this is not really the case.

Why? Take, for instance, Zen painting.

Let's consider a *sumi-e* ink painting of Bodhidharma done by a famous Japanese painter. No matter how splendid a painting it might be, we would not call it a Zen painting.

What I mean to say is that both Zen gardens and Zen paintings adhere to a specific form. They are definitive expressions of the creator's mastery of a Zen state, which is also called Buddha mind.



One trains in Zen Buddhism for a long time before one achieves Buddha mind. In that Zen state, the unique beauty of one's imagined landscape can be expressed in a Zen garden or painting. It conveys an ease that can heal the mind.

Instead of just seeing the superficial beauty of a Zen garden, try to experience the Zen mind that it is imbued with. Once you feel integrated into the garden, you will not even notice the passage of time. The more you appreciate the concepts that permeate the garden, the more it can heal your mind.

part three

20 Ways to Alleviate Confusion and Worry

Try changing how you interact with others



61. SERVE PEOPLE

The starting point for a contented life

Where does worry come from?

A state of utter clarity, uncomplicated by desire or any attachments – that is the state of 'nothingness', which Zen emphasizes above all else.

This emptiness of thought is the basis for the teachings of the Buddha, and for his fundamental notions of impermanence and insubstantiality. The Buddha teaches that human suffering occurs when we lack awareness of this impermanence and insubstantiality.

In other words, our confusion and worry stem from an inability to accept that the world is constantly changing, from a belief – or an unconscious hope – that our selves and our possessions, as well as the people who surround us, will never change.

It is precisely when we are betrayed by such a hope that we experience distress.

Everything exerts an influence on everything else.

For example, if you decide that you want to be happy, you need the people around you to be happy as well. This is how serving others can help to bring about your own happiness.

Do not cling to your belief in what is and always should be. Practise non-attachment. By doing so, you will be serving the happiness of others.

Bear this in mind, and you will have a much more contented life.

62. CAST AWAY THE 'THREE POISONS'

Bring a Zen mindset into your life

Keep your desires and anger in check, and strive to understand the nature of things

In Buddhism, there are what we call the 'three poisons'. These are not the kind of poisons that you can ingest; the teachings refer to them as passions or worldly desires. They are the root of human suffering, and they prevent us from attaining enlightenment.



The three poisons are greed, anger and ignorance.

When we are afflicted with greed, once we acquire whatever it is we desire, we are still left wanting more. Anger makes us enraged by the slightest things, and once it is provoked, we take it out on others. Ignorance is a state of foolishness: we are heedless of common sense or knowledge and lacking in education – but actually lacking an understanding of our true Buddha nature.

As long as we allow ourselves to be governed by these three poisons, we will be unable to find peace.

In contrast, the teachings say, if we can cast away these three poisons, or worldly afflictions, we can live happily and freely.

Whenever you notice any of the three poisons begin to show themselves, try to calm your mind by regulating your breathing. This can stop the afflictions from taking hold.

63. CULTIVATE YOUR SENSE OF GRATITUDE

The deeper meaning of a casual phrase

A few simple words that are full of warmth

When someone asks, 'How are you?' we reply, in Japanese, *Okagesama de*, or 'Everything is fine, thank God.'

This happens all the time, but it is a lovely and, I think, very Japanese exchange.

A person cannot live by their good graces alone. We require the support of others, and we get by thanks to them. Obvious as this may seem, we still tend to forget. And the more we tend to forget, the more we ought to convey these sentiments in words.

'Good morning' in Japanese is *Ohayo gozaimasu*, which literally means 'It is early.' Implicit in this expression is,

'It is early in the day, and having made it safely thus far, let's continue to strive for the best.'

Another common Japanese phrase is *itadakimasu*, which we say before eating. It is an expression of gratitude towards the food we are about to enjoy. It also conveys gratitude towards the people who made the food for us. Whether it be fish or vegetables, the food still contains life. By consuming this life, we ourselves are sustained and are able to go on living. For this we are very grateful. All of these sentiments are contained within the expression *itadakimasu*.

These common phrases may seem so familiar as to be automatic, but they carry deep reserves of meaning and feeling.

64. DEMONSTRATE, RATHER THAN ASSERT, HOW YOU FEEL

The way to convey your true intentions

Understand the thinking behind uchimizu*, the Japanese practice of sprinkling water outside a gate*

Express how you feel casually and without saying a word, rather than spelling it out. When it comes to conveying your true intentions, actions speak louder than words.

On a hot summer day, you may be expecting someone to visit.

Before they arrive, sprinkle water outside the gate. This act of sprinkling water serves to purify the entrance to your home and to make your guest feel welcome. The visitor sees the unevaporated water on the pavement, or the droplets on the flowers, and thinks, 'Oh, they are expecting me. How hospitable!' There's absolutely nothing pushy or imposing about this.



It's merely a gracious welcome and a beautiful gesture that is uniquely Japanese.

When it comes to conveying your wishes or intentions, there is no wisdom in being insistent or assertive.

The Japanese have always had a sixth sense for interpreting sentiment, whether by tuning in to others or through tacit understanding.

We communicate with others with every breath we take, and without forgetting our heart's nature.

65. EXPRESS YOUR MIND, BUT NOT IN WORDS

What you can see is not all there is

Why are Zen paintings done in ink?

Zen philosophy holds the following to be true: 'Spiritual awakening is transmitted outside of the sutras. It cannot be experienced through words or letters.'

What this means is that the essence of Zen teaching cannot be put into words – neither written nor spoken.

Zen painting is an example of this.

Multiple colours are not used in Zen painting – only the single hue of the ink. The reason? It is believed that true beauty cannot be expressed through colours and that colours are an imperfect expression of the ineffability of beauty. And so colours are avoided.

Each of us experiences the splendour of the setting sun differently. Even if we all describe the colour as crimson, we might each perceive that colour in a different way. By using only ink, the painter allows every viewer to experience the crimson of the sunset however they like.

This is why it is said that Zen painting uses ink to express all five colours – green, blue, yellow, purple and red.

An infinite range of colours can be found within the ink's hue. Depending on the viewer, the ink takes on various tints and layers. What you can see is not all there is.

66. FOCUS ON OTHERS' MERITS

Especially when their faults are on display

In both gardens and interpersonal relationships, what is paramount is harmony

Japanese gardens are not designed by cutting and pasting various components on to the landscape. The whole garden is composed in a way that makes the most of each element's particular features, such as the shape of a rock or how a certain tree bends.



What does it mean to make the most of an element in a garden?

Let's say that a garden will have several trees in it. We cannot simply plant the trees and be done with it. It's important to identify the ideal shape of each tree.

What kind of mood does this particular tree have? How should we plant this tree – in which position, and facing in which direction – in order to bring out its most attractive qualities?

In other words, we must appreciate the individuality of every tree and then coax it into expression. By understanding a tree's essence, we can bring it into harmony with the other elements of the garden.

The same goes for relationships among people.

We must recognize the individuality of ourselves and of others in order to get along. This is not to say that you must adapt to someone else, but by focusing on others' merits, you can create a beautiful relationship.

67. DEEPEN YOUR CONNECTION WITH SOMEONE

The true meaning of 'once in a lifetime'

Concentrate on a single encounter

It seems that, nowadays, people care only about superficial relationships. The wider their range of acquaintances, the better. Networking is key. In the business world, of course, this is very important.

But in your personal life, it doesn't matter if your circle of friends is small. I don't expect there to be many people whom I can confide in. It is more enriching to build one meaningful relationship than to amass one hundred insubstantial connections. At least, that's my opinion.

There is a saying that originates in Zen: *ichi-go ichi-e*, or 'once in a lifetime'. It means that we should treasure each and every encounter, because we may meet a person only once in our lifetime.

This is not to suggest that we should increase the number of encounters we have or that we should have more friends. Concentrate on a single encounter, and build a meaningful relationship. What's important is not the number of your connections, but their depth.

68. FINE-TUNE YOUR TIMING

This applies just as well to interpersonal relationships

Don't be too rushed or too relaxed

There is a saying in Japanese, *sottaku doji*, which means, literally, 'pecking simultaneously from the inside and out'.

It is used to describe what happens when a chick is hatching from its egg: the first part refers to the chick and its pecking from inside the shell; the second part, to the response of the parent bird when it hears the chick and it pecks to help the chick emerge.

This is a very delicate situation. If the parent breaks the shell before the chick is fully formed, the chick will die. So the parent must listen very closely to the sound of the pecking from the inside and decide when it's safe to add its own careful pecking from the outside to help break the shell.

In other words, *sottaku doji* is about finding the perfect timing for both of them.

It's obvious how this relates to raising children, but it also has other applications.

When training someone at work, you cannot rush them or be too relaxed. And when you're being trained, it's your responsibility to send a signal that you're ready to progress.

The best results come from both parties having the right timing and being in sync.

69. DON'T FIXATE ON RIGHT AND WRONG

This is about compromise

If you fuss over black and white, you miss out on the beauty of grey

Buddhism is an extremely tolerant religion.

Buddhists don't think in terms of black and white. Some things are white, some are black, and in between are various shades of grey. This broad-minded spirit is at the heart of Buddhism, and it has a lot to do with how it took root in Japan.

Shintō has been practised in Japan since ancient times, and at some point Buddhism arrived from China. Instead of pitting Shintō against Buddhism, the Japanese thought that somehow these two religions could coexist.

The Japanese concept of *honji suijaku* holds that Shintō gods are manifestations of Buddhist deities, and together

they form an indivisible whole sanctified at local Shintō shrines in what is called *gongen*.

This may seem perfectly non-committal, but that's exactly why it's an excellent example of Japanese wisdom. It's a way for both sides to coexist, by finding a compromise and avoiding conflict.

Things don't need to be defined as right or wrong, black or white.

Instead of coming down on one side or the other, a compromise may be the best way.

70. GIVE UP THE NEED TO BE LIKED BY EVERYONE

This is true even for Zen monks

Don't get caught up; don't be biased; don't be too fussy



Interpersonal relationships can be complicated. No matter how hard you try, it's difficult to be open-minded towards everybody. Even monks at a Zen temple do not always get along. There's no need to tell yourself, 'I'm going to try to get on well with this person,' or 'I'm going to get to know this person better.' Being attached to the notion of getting along or being friends with someone will hinder you. You will get caught up with not wanting to be disliked. This only creates tension.

Don't get caught up; don't be biased; don't be too fussy. Why not let go of trivial attachments and be more laid-back? I'm not suggesting that you try to be unpopular, but by the same token, don't try too hard to be well liked.

When a flower blooms, the butterfly naturally finds it. When trees have blossomed, birds flock to the branches on their own, and when the leaves wither and fall, the birds scatter.

Relationships with people aren't so different.

71. SEE THINGS FOR WHAT THEY ARE

Hatred and affection share the same true nature

The best way to avoid like or dislike

Office relationships are apt to be difficult. Someone may say, 'It's all my subordinate's fault,' or 'If only he weren't my boss.' We may think we'd be better off if we'd never met some of our colleagues, but when these are people we work with, we have no choice.

Difficulties in interpersonal relationships – you could say that this is an eternal theme.

Muso Kokushi, who is known as 'the father of Zen gardens', once said the following:

'The central benefit of Zen, in the context of the ordinary ups and downs of life, is not in preventing the minus and promoting the plus but in directing people to the fundamental reality that is not under the sway of ups and downs.'

This could mean, for example, that by holding a memorial service for your sworn enemy, or by confessing your own actions, you can turn a bad deed into a good one.

In other words, both misfortune and good fortune share the same origin. Hatred and affection are, in fact, one and the same.

Then what is their true nature? To put it succinctly, it is your own mind. Our preferences, our likes and dislikes – everything is a product of our own mind. In

Zen Buddhism we say, ‘When you reach enlightenment, there are no likes or dislikes.’ When we can see things for what they are, our predilections disappear.

72. SKILFULLY DETACH

‘Pay no attention’ is also Buddhist wisdom

‘Unmoved even when the eight winds blow’

Words are important.

But it is more important not to be swayed by words.

At work or in social situations, there may be times when we find ourselves hurt by words that are directed at us. Even though someone may intend to be encouraging, the person on the receiving end can hear their words as cruel or harsh. A single word from a colleague can pierce like a dagger.

But negative comments should quickly be forgotten. This can be done by skilfully ‘paying no attention’.

The Zen mind is said to be ‘unmoved even when the eight winds blow’. We strive to remain unperturbed, no matter the situation – and even to be calm and good-humoured.

Try freeing yourself from attachment to things. Do not be attached to words, either. Even when your interactions with someone are strained, do not be attached to the relationship. Try putting it at a distance.

This is the wisdom of the Buddha.

To live freely, we must acquire an unfettered mind.

73. DO NOT GET CAUGHT UP WITH MERE WORDS

The importance of reading others' feelings

Consider what others say with empathy

People's feelings cannot always be expressed in words. Some people may not have an easy time describing how they feel.

This is why we have the ability to read other people's feelings.

There is a Zen saying: '*nenge mishō*'. This refers to a riddle about the Buddha, known as a kōan. From his dharma seat before his many disciples, the Buddha is said to have not uttered a word, but merely twirled a single flower in his hand and given a subtle smile. The disciples were mystified, and among those present, Mahākāśhyapa was the only one who returned the Buddha's smile. Mahākāśhyapa understood the Buddha's wordless gesture and, having received this dharma transmission, was designated as his successor.



It is still important, of course, to try to express our feelings in words. And conversely, we must pay close attention to what other people say.

But we mustn't lose sight of what is most essential by getting caught up in mere words. We should not only listen to what others have to say, but also consider their feelings with empathy.

74. DO NOT THINK IN TERMS OF LOSS AND GAIN

Where does the awareness of our weaknesses come from?

People we get along well with, and those we don't

We cannot help but have weaknesses. Someone may not mean any harm or offence, but because of their words or actions, we end up annoyed or with hurt feelings. Most likely you know someone who has this effect on you.

How do these people seem to know how to get to us?

Let me explain briefly the concept of *ishiki*, or 'mental consciousness', within Zen thought.

You meet someone for the first time and think, 'Oh, she seems nice,' or 'It seems like I might hit it off with him.' This relates to the *i*, the first character of *ishiki*, which corresponds to the mind or the heart.

But what about the second character, the *shiki*? This is about making a judgement about someone's value. 'That person could be useful to my career,' or 'This guy will get me nowhere.' The more we do this, the more our weaknesses are revealed.

One hundred people will have one hundred different ways of reasoning or making judgements. Instead of having a gain-or-loss mentality and thinking in terms of whether someone is useful, consider someone's suitability or compatibility. Doing so will relieve a lot of the pressure on your relationships.

75. DO NOT BE SWAYED BY THE OPINIONS OF OTHERS

The secret to breaking free from confusion

Decisiveness is about having the ability to trust in yourself

The arrangement of rocks plays a central role in Zen gardens. Rocks can be configured in endless ways, to represent microcosms, symbolizations and abstractions. In my work as a garden designer and practising Zen monk, you might say that my designs correspond to the state of my mind. This is why there is such a positive tension among the elements in Zen gardens. The actual work I do is not something I can manage on my own. Large rocks and trees must be transported. Various tools are necessary, and the work itself requires a team.

Before completing a Zen garden, I need to borrow the hands of many.

In my experience, however, if I focus too much on what the team sees, then it can be difficult to complete the garden as an expression of my own thoughts.



Although it may seem counter-intuitive, when it comes to coordinating what direction the rocks will face, the fewer people involved, the easier it is to synchronize.

And when it's time to make the final adjustments, it's best to do it alone.

Decisiveness is about having the ability to trust in yourself.

76. HAVE FAITH

Benefit from the wisdom of your elders

Find the keys to life in the stories of older people

Those who possess what is known as faith, or the core of how to live, are never the least bit discouraged. This is absolutely beyond a doubt.

But how do you come to have faith?

You can learn from the mentors around you.

There are quite a number of skills that you can acquire from studying older people, who are your great mentors in everything. Whether it's stories of their successes or of their failures, it can be very beneficial to listen to what they have to say.

Look around you – there are probably plenty of older people in your orbit. Each of them has their own life story. And each has their own experience and knowledge – which is exponentially greater than what you've learned in life so far. Such a wonderful resource, so close at hand.

The stories older people have to tell about everything they've seen and experienced are invaluable. Unlike the knowledge that is to be found in books or at school, this is first-hand experience, straight from the heart and lived in the flesh. Here in their true stories you can find the keys to life.

77. HAVE A CONVERSATION WITH A GARDEN

The things you miss when you are caught up in appearances

The meaning of wabi-sabi

A Zen monk will go into the mountains to devote himself to Buddhist training. While engaged in his practice, deep in the mountains and far from any village, he might receive a visitor. 'I sincerely regret bringing you all the way here, to the middle of nowhere,' he might apologize to the visitor. This apology – *wabi*, in Japanese – is the first component of the Japanese aesthetic of *wabi-sabi*.

The second part – the *sabi* – refers to a similar sentiment: 'Thank you for coming all the way to such a lonely and remote place.' *Sabi* is also a homonym that connotes patina or rust – the beauty that comes with age – and likely reflects the monk's humble abode. It evokes the monk's loneliness, or, in Japanese, *sabishii*.

All of which is to say that the spirit of *wabi-sabi* is grounded in a consideration for others. This sentiment is also to be found in Zen gardens.

When designing a Zen garden, the placement of the rocks or the arrangement of the sand is not the first consideration. Initially, it is not about a specific shape or appearance, but rather the sentiment that the garden should embody.

Try having a conversation with a Zen garden. Experience the melancholy beauty that the garden designer was trying to convey, and respond to it in your own way.



78. FIND OCCASIONS TO GET TOGETHER WITH FAMILY

Where you can just be who you are

Becoming aware of what's really important

Just what does it mean to have a family?

People marry, they raise children, they live together – but this is just how it looks from the outside.



It is among family that we can find true peace of mind, a place for emotional support.

When we're among family, we don't have to try so hard or keep up appearances – we can just be who we are. You could say that a Zen lifestyle strives for the same thing. It might seem simple, but it's actually quite difficult. We all want to hide our weaknesses and portray ourselves as more or better than we are.

But when we live this way, eventually it catches up with us. This is exactly why we need family – where we can let our real self be seen.

Even if you don't live near your family, the next time you visit them, take the time to sit and talk with them.

The place where you can show up as you are. Time spent there can heal a weary mind and revitalize your heart.

79. MAKE SOMEONE HAPPY

Something to enhance your meals

Japanese hospitality can evoke the flow of time, even at the dining table

When entertaining guests, you might treat them to a multi-course meal, featuring special, high-quality ingredients – a Western feast.

Japanese hospitality is a bit different. Above all, the Japanese prize cuisine that demonstrates an awareness of the season.

The choice of what to serve is determined by what is perfectly in season at the time. And there are two other elements: a trace of something that is just past its season, evoking the departing moment, and something that is just now coming into season, suggesting an impending arrival.

In other words, the meal includes the last of the previous season, the height of the current season and the first of the coming season. These three things conjure the flow of time – the past, the present and the future – for the guest's enjoyment.

The height of hospitality is not necessarily attained with the most sophisticated ingredients. Whether it is with a meal you prepare or a gift you give, try incorporating a sense of the flow of time to make your guests happy.

80. APPRECIATE ALL THE PEOPLE WHO CAME BEFORE YOU

Realizing the miracle of 'being here now'

If you were to take away just one of your ancestors, you wouldn't exist

Japanese people used to have large families. There was the grandfather and grandmother, then the parents, then the children. Three or four generations, all living together under one roof – and this facilitated the passing down of family history.

The eighty-year-old grandfather might tell his five-year-old grandchild about his own grandfather. The grandchild could hear stories from two hundred years earlier. They would know what kind of people their ancestors were. This makes history truly come alive.

It is thanks to the existence of your ancestors that you are here today. If you go back ten generations, you might find more than a thousand ancestors. Imagine how many more there would be if you were to go back twenty generations, or even thirty – it could be more than a million people. And if you were to take away just a single one of these ancestors, you would not have been born.

When you think about it this way, you cannot help but feel a sense of gratitude to your ancestors. It genuinely seems like a miracle that you are here. When we become aware of this miracle, we come to understand the preciousness of life.

part four

20 Ways to Make Any Day the Best Day

Try shifting your attention to the present moment



81. BE HERE NOW

The you of a moment ago is the past you

Focus on the here and now rather than on the past

As humans, we live only in the moment, in the here and now. So we must train our mind to be present in this very instant. This is the Zen way of thinking.

Zen Buddhists like to say, 'Dwell in the three worlds.' These three worlds are the past, the present and the future. In Zen Buddhism, you often hear the names Amida, Shaka (Shakyamuni) and Miroku; these represent the Buddha in each of the three worlds.

If you are wondering how this way of thinking actually works, let's start with our breathing. We inhale, and then we exhale. The moment when we inhale is the present, but once we exhale, it has already become the past. To put it another way, when you were reading the preceding pages in this book, that was the you of the past. And when you read the following pages, that will be the you of the future.



When something bad happens and you are feeling down, try clapping your hands in front of you – in an instant, you can feel better, having been put in a new frame of mind. Like when a film cuts to a new scene, there is now a totally different you.

What is important is this day, this hour, this moment.

82. BE GRATEFUL FOR EVERY DAY, EVEN THE MOST ORDINARY

The happiness to be found in the unremarkable

The greatest happiness is in the natural order of things

The Zen monk Ikkyū, famous for his wit, was once asked by a merchant celebrating the birth of his grandchild to write something congratulatory. Ikkyū thought for a moment, and then wrote, 'The parent dies, the child dies, the grandchild dies.' The merchant read it with a puzzled expression, then complained, 'Why have you written something so morbid?'

Here is what Ikkyū said.

'First the parent dies, then the child dies, and at last the grandchild grows old and dies. That is the natural order. If your family is able to experience death in the natural

order, you will have the greatest happiness.' Everyone could not help but agree.

To make it through today, another uneventful and ordinary day.

To breathe in and out, to do our work, to sleep well. Ordinary and unremarkable as it may seem, this is actually what makes it all the more amazing.

The simple happiness of the passage of one day after another – such happiness is right before our eyes.

83. RECOGNIZE THAT YOU ARE PROTECTED

We are all in the palm of the Buddha

So take heart and keep going!

In the Buddhist way of thought, it is said that all of us are in the palm of the Buddha. No matter how much we struggle, in the end we're just flailing around in his hand.

You might hear this and think, 'Then why not just give up?' Quite the opposite.

There will be things that don't go as expected, and you may feel miserable, but ultimately you are protected, as I said, in the palm of the Buddha. That is why you should take heart and keep going!

All of us are on our own in life. And yet despite this aloneness, the Buddha sees everything we do. This should be a balm – it should enliven our spirit. The Buddha is all-seeing – he sees the good as well as the bad. Belief in this propels us forward.

The existence of an unconditional protector is a constant comfort. And although we cannot see this being with our own eyes, a steadfast belief in him infuses us with tremendous energy. I'm convinced that we are all in his palm.

There is no certainty in a promise to ourselves – which is why we make a promise to the Buddha. By doing so, we empower our belief exponentially.

84. BE POSITIVE

Your mind has the power to decide whether or not you are happy

You're here to live out each precious day

In Japanese history, the Kamakura period (1185–1333) and the early part of the Muromachi period (1333–1392) were characterized by constant warfare. These medieval eras saw the spirit and practice of Zen gain wide support among the samurai class.

The samurai constantly faced down death. They did not know when war would break out – it was quite possible they might fall in battle the very next day.

The spirit of Zen seems perfectly suited to such circumstances. The uncertainty of tomorrow makes it all the more important to live in the moment. One must try one's best to enjoy the present.

In Buddhism we say, 'All days are good days', meaning that whether good things happen, or bad, each day is precious because it will never come about again. The goodness of every day is determined not by what happens, or by whom you meet, but by your own mind.

Any event can be interpreted in multiple ways; what matters is how you respond to it. You may not have any control over what happens or any power to change things, but your reaction is entirely under your control.

Let us make today and every precious day a good day.

85. DO NOT COVET

Wanting more leads to suffering

'Is that something I truly need?'

In Buddhism we say *chisoku*, which means 'be satisfied'. Knowing how much is enough is about finding satisfaction in what you already have.



Human desire is endless. Once we acquire one thing, we desire ten of them. And when we acquire ten things, we want a hundred. Even though we know we don't need it, we are unable to rein in our desire. Once engulfed by these feelings, there is no way to satisfy ourselves.

There will be times when we want something we *do* need. There is nothing wrong with this. But once we acquire the minimum necessary amount, we must learn to tell ourselves, 'Ah, this is enough for me.'

And then we must keep in check our desire for other things.

Through the practice of *chisoku*, we can achieve a calm and tranquil mind. By simply recognizing that we are fulfilled, our suffering is greatly diminished.

If you find yourself swept up in feelings of dissatisfaction, take a step back and examine what you hope for and desire. And then ask yourself, ‘Is that something I truly need?’

86. ACCEPT REALITY FOR WHAT IT IS

The art of being prepared

It is not about giving up, but about preparing yourself

The *zenji*, or high priest, Kōshū Itabashi is the retired abbot of Sōji-ji, a temple in Yokohama. He is someone for whom I have tremendous respect.

Itabashi Zenji was informed that he had cancer. Apparently the cancer is quite advanced. And yet every day he continues to dedicate himself to zazen and to asking for alms, as if nothing has changed. 'I am now living happily with my cancer,' he says.

This is certainly not what one expects to hear.

We cannot change the fact that cancer exists. Though we might struggle and rail against cancer, it remains with us. This is the reality.

So how do we face it? We cannot change what happens in life, but it is within our power to decide how to deal with what happens.

It's about preparing yourself. That is, it's about accepting reality for what it is.

Seeing things as they are. Accepting things as they are.

This might sound like giving up, but in fact it is quite the opposite.

87. THERE IS NOT JUST ONE ANSWER

The meaning behind Zen kōans

Why do we practise Zen question-and-answering?

These ideas represent the basis of the Buddha's enlightenment:

Our essential self is pure and clean, perfect in its clarity. The search for that essential self is the search for enlightenment, or *satori*.

As human beings, we possess within us everything we need from the beginning. Enlightenment is not about seeking the answers outside of ourselves, but rather about looking inside. When we encounter our pure and true self, that is enlightenment – *satori*.

The Rinzai school of Zen Buddhism maintains a rigorous practice of *mondo* – Zen question-and-answering, or the

study of Zen kōans – in order to attain enlightenment. Kōans use language to provoke and test the mind.

Here is a well-known example: 'Does a dog have Buddha nature?'

Answering 'yes' can be considered wrong, but answering 'no' can also be considered wrong.

The practice continues, as more questions that have no answer are posed. With the repetition of this exercise, we come to have insight.

88. THERE IS NOT JUST ONE WAY, EITHER

Think with your head? Or with your body?

We may still arrive at the same answer

Whereas the Rinzai school of Zen Buddhism practises kōan study to attain enlightenment, the Sōtō Zen school focuses on zazen and nothing else.

Shikantaza is the Japanese translation of a Chinese colloquialism for zazen, which in English means 'single-minded sitting'. In *shikantaza*, you forget even that you are sitting, and your mind enters a state of nothingness. You are not seeking enlightenment, you are not strengthening your will, you are not doing this for good health – you aren't actively thinking of anything. In Sōtō Zen, you simply sit, without striving.

But single-mindedly sitting zazen does have an effect: it hones your wisdom, and after a while, it can lead to enlightenment. The purpose of sitting, though, is not to reach enlightenment – it just so happens that enlightenment is a result of sitting.

Fundamentally, both schools of Zen – Rinzai and Sōtō – have the same objective: to bring us closer to our essential selves. What differs is simply the methodology by which one achieves it.

Think devotedly with your head? Or think devotedly with your body?

Which style appeals to you?

89. DON'T BE A SHOW-OFF

What charismatic people have in common

True charisma comes across without saying a word

Some people are so charismatic that others seem naturally attracted to them. It's almost as if they have an aura about them.

At a *zazenkai*, we once discussed the notion of 'inhabiting a scent rather than a shape'.

The plum tree defies the cold winter, its blossoms giving off an indescribably lovely fragrance. The perfume does not push against the wind – it simply allows itself to be carried along on the current of the breeze. But the scent of a person of virtue wafts in every direction.

A person's charisma or aura is similar.



When people become wealthy, when they rise in status, they tend to become proud and boastful. But their true charisma might come across more naturally if they didn't say a word.

Like the plum blossoms, I try to give off a pleasant scent but not be showy about it. Living graciously 'thanks to this person' or knowing that 'without that person's help' I wouldn't be where I am today.

90. DO NOT DIVIDE THINGS INTO GOOD AND BAD

Your worries will vanish

Your breathing is not subject to judgement – it just is

There is no particular secret to mastering something. Just repeat the same practice every day. Adopt a sober, steady, continuous routine.

At some point in this routine, you will suddenly realize, 'Ah, this is the answer I have been looking for.'

A renowned Zen priest will practise his austerities in order to attain enlightenment. An Olympic athlete will persevere with their training by swimming or running.

And then, at some point, they will have fulfilled their quest or mastered their art. That's how it works.

By fixating solely on the end point, you will forgo the pleasures of the journey. When you are caught up in producing results, you are unable to devote yourself to the here and now. By the same token, do not place a value judgement on what you are doing in the moment. Take, for example, breathing: you cannot deem your breathing to be good or bad. Just as you draw one breath after another, perform the routine habitually.



Attempting to define things as good or bad breeds worry and stress.

91. BELIEVE IN YOURSELF, ESPECIALLY WHEN YOU FEEL ANXIOUS

Focus on the self-confidence that lies behind the anxiety

There are two sides to anxiety

Imagine that you've studied your hardest for an important exam, and the day of the exam has finally arrived.

Or that you've put time and effort into preparing a presentation, and now it's show time.

Although you hope to do your best, at the very last minute you are hit by a wave of anxiety. For some people, it may be that the harder they try, the more anxious they feel.

When that happens, take a look at what lies beneath the anxiety. I expect that what you will find is self-confidence.

Once you can recognize the self-confidence beneath your anxiety, you will be able to overcome whatever anxiety you may be seized by.

This is why it is so important to make a habit of believing in yourself.

It is often said that if you want to develop confidence in yourself, the first and most difficult challenge is to stretch the limits of your own mind. Doing so will lead to a sense of accomplishment, and little by little your accomplishments will boost your confidence.

Everything will be all right.

You've made it this far already, haven't you?

92. NOTICE THE CHANGES OF THE SEASON

It will inspire you to go on

Herein lies the only truth in the world

However much the world changes, there are some things that remain the same.

Namely, spring will arrive and the buds will sprout, and then autumn will descend and the leaves will fall. In other words, things will take their natural course. This is exactly what is meant by the character for the Buddha in Buddhism – 仏 – which signifies bliss, or the 'Buddha nature' of things.

What we call spring actually has no physical form. Spring does not materially exist.

Nevertheless, when winter comes to an end, the northern wind shifts to a southern breeze, bringing warmer temperatures. Soon the plants sprout buds. We see this and think to ourselves, 'Ah, spring has arrived.'

But perhaps there are those who don't notice the buds and flowers, or some who see them and feel nothing – for these people, there is no such thing as spring.

A Chinese poet from the Northern Song dynasty named Su Shi was struck by the beauty of the spring landscape and said, 'The willows in their green, the flowers in their crimson, reveal their true nature.' In the natural shape of things – this is where the truth is found.

With an open mind, notice the truth in the everyday – in the Buddha nature of things.

This awareness will give us the courage we need to go on living.

93. TRY TAKING CARE OF SOMETHING

Develop affection for someone or something

Understand what is important in life

Nowadays, more and more people are getting back to nature. They buy land in the countryside and on their days off they devote themselves to working in their fields. Or they start a small garden, growing vegetables and flowers. I think all of this is wonderful.

You cultivate the land and plant seeds. You worry when the weather remains dry and fret when there's too much rain. This is not merely about the simple act of growing plants – it's about savouring the time and effort that goes into it.

When whatever it is you are growing begins to thrive, you feel unreservedly happy. And also relieved. However much affection you put into it, the object of your affection gives you back energy in equal measure.

You might even think of what you're cultivating as a stand-in for yourself. When that happens, not a drop of the affection you give goes to waste.

When you buy a tomato at the market, it's just another tomato to you. But a tomato that was grown with your own hands transcends being a simple 'ingredient'.

It is through the act of nurturing something that we develop a mind that cares for things, a mind that feels affection for others.

94. FREE YOURSELF FROM MONEY

The more you try to accumulate money, the more it gets away

What to focus on in order for your money worries to subside

Sometimes people ask me, 'Buddhist priests don't have to worry about money, do they?' This can be a tricky question to answer.

Even though I'm the chief priest of a temple, money is still a requirement. I have a family, and there are basic necessities I must buy.

According to Zen teaching, soliciting money is not wrong in and of itself, but it mustn't take on too much importance. The founder of the Sōtō school of Zen Buddhism, Dōgen Zenji, warned us that those committed to an ascetic Buddhist lifestyle must not allow themselves to be tempted by fame or fortune. We must not seek to enrich our reputation or line our pockets.



The strange thing about money is this: the more attached we become to it, the more it eludes our grasp. Instead of thinking about money, we should concern ourselves with our higher purpose.

How can I contribute to society? What can I do to be useful in the world? By contemplating these questions, and taking action, you'll find that the money you need will ultimately find you.

95. LISTEN FOR THE VOICE OF YOUR TRUE SELF

Learn to appreciate this insight

A dry landscape garden symbolizes a life of seclusion

One of the buildings of a Zen temple is the abbot's quarters, called a *hojo*. Historically, there has always been a Zen garden attached to the *hojo*.

Why do you think the chief priest has his own ideal little garden, right outside where he lives?

Most Zen gardens are dry landscape gardens – called *karesansui*. Long ago, the ideal lifestyle for a Zen monk was to seclude himself deep in the mountains, in order to devote himself to spiritual training. Perhaps there was enjoyment in living as a hermit, like the famous monk Ryōkan from the Edo period.

But in truth it is very difficult to live this way. Nowadays, few monks seclude themselves deep in the mountains, but they have dry landscape gardens to symbolize this ideal.

Perhaps this will deepen your appreciation of Zen gardens.

The next time you visit one, take a moment to sit and imagine you have wandered deep within the mountains.

Transported in this way, liberated from your daily obligations, your mind becomes transparent and your true self may unexpectedly reveal itself.

96. CHERISH BEING ALIVE, EVERY SINGLE DAY

Life really does go by in the blink of an eye

Time spent out of character is empty time

In Zen temples, there is a wooden board called a *han* that is struck with a mallet to signal that it is time for some part of the daily routine. It might have the words *Shoji jidai* written on it in ink. Have you ever seen this? The words mean, 'Life is full of fortune and misfortune, but cherish being alive, every single day. Life will pass you by.'

My father belonged to the generation that experienced war when they were young.

He once found himself in the middle of an exchange of gunfire. It was a furious attack by the enemy. My father lay

flat on the ground, desperately trying to escape the fusillade. When the shots finally stopped and he dared raise his head, his fellow soldiers on either side were dead. Whenever my father told this story, he always ended it by saying, 'I am grateful to be alive and to be here today. We human beings are enlivened by a great and invisible power.'

We are enlivened – we are given life. And for that reason, we must not waste it.

We must see our true selves with an open mind, and when we think of things – when there are things we want to do – we must do them as if our lives depend on it. Time spent out of character is empty time.

Come now, open your eyes.

What kind of day should we make today?

97. MAKE EVERY PREPARATION

Destiny comes for all of us

There are those who seize opportunities, and those who let them pass

Here is a Zen parable:

There are two plum trees. One had been preparing itself throughout the cold winter, so that when the spring breeze arrived it would be ready and able to bloom. The other one started to think about blooming only once the spring breeze arrived; this tree was still shivering in the cold when suddenly the warmer wind began to blow. The plum tree that was prepared grabbed the chance for its flowers to burst open, whereas the other one took that as the moment to begin preparations for its blossoms.

The very next day, the spring breeze was gone, and winter's cold returned. In the end, the blossoms on the plum tree that neglected its preparations were unable to fully bloom that year.



It's just the same with people.

The winds of destiny blow for all of us. Whether you are able to make the most of an opportunity will depend upon long-standing dedication and preparedness.

98. CONTEMPLATE HOW TO DIE

Whenever you are confused about how to live

Happiness is right at hand

The word *shoji* is Japanese for the Buddhist concept of samsara, the cycle of death and rebirth.



We are born into this world, and then we die. These are simply two sides of the same experience. In other words, just as we contemplate how to live, we should contemplate how to die.

If you were told that your life was going to end in six months, you would probably give a considerable amount of thought to how you wanted to spend that time. But what if it was only a month? A week? What if your life were to

end tomorrow? Surely, right then, you would know what you should do in that moment. You would feel as though you mustn't waste today.

Life happens in the blink of an eye. It really is just like that. Have you ever spent a day off watching television and, before you even noticed, discovered that it was evening? 'Ah,' you may have thought to yourself, 'I didn't mean to waste so much time.' When you want to get something done, or you want to put your mind to something, time spent not focused on anything in particular feels like wasted time.

We must do our best not to squander this 'blink of an eye' that has been given to us.

99. PUT YOUR EVERYTHING INTO THE HERE AND NOW

Life is a long but brief practice

My father, who lived every day to the utmost

My father lived to the ripe old age of eighty-seven. For several years before his death, he suffered from cancer, but having lived that long, it's almost as if he had died of 'natural cancer'.

The day before he passed away, my father spent three hours weeding the temple garden. The day he passed away, he rose early, as always, tidied his room and did the sweeping.

After lunch, he felt a bit dizzy and bumped his chest against the table, so he went to the hospital to get checked over. They took his blood pressure, which turned out to be abnormally low, and it was shortly after they administered an IV drip to raise his blood pressure that he passed away quietly.

To me, that is such a beautiful way to die. I don't imagine I'll ever live up to my father.

He was simply single-minded about living in the moment. Up until the day he passed away, he devoted himself to tending the garden, and to the utmost of his ability he tried to carry out the responsibilities he was entrusted with.

Perhaps my father had a premonition of his death. But it would have been something that only he had known.

He taught me, through his example, that the practice continues up until the moment of your death.

100. MAKE THE MOST OF LIFE

Life is a precious thing, for our safekeeping

Your life is your own, but it is not your possession

This may seem out of the blue, but whose life is it, anyway?

To those who immediately reply, 'My life is definitely mine,' let's think about that for a moment.

In Buddhism, the word *jomyo* means one's predestined lifespan. Each of us has our own *jomyo*. From the moment we are born, the length of our lifetime is determined. But none of us knows how long it will be.

In other words, being alive means we must make the most of the life we are entrusted with. Life is not ours to possess – it is a precious gift that we must treat as if it were placed in our care. And whatever lifespan we are given, we must take the utmost care to give it back.



Some among us will be graced with a long life, and others may have only a brief amount of time. There is nothing fair about this.

But Buddhism teaches that a life's worth is not measured by its duration.

What is important is how we use the life we are given. How will you use your life today?



THE BEGINNING

Let the conversation begin …

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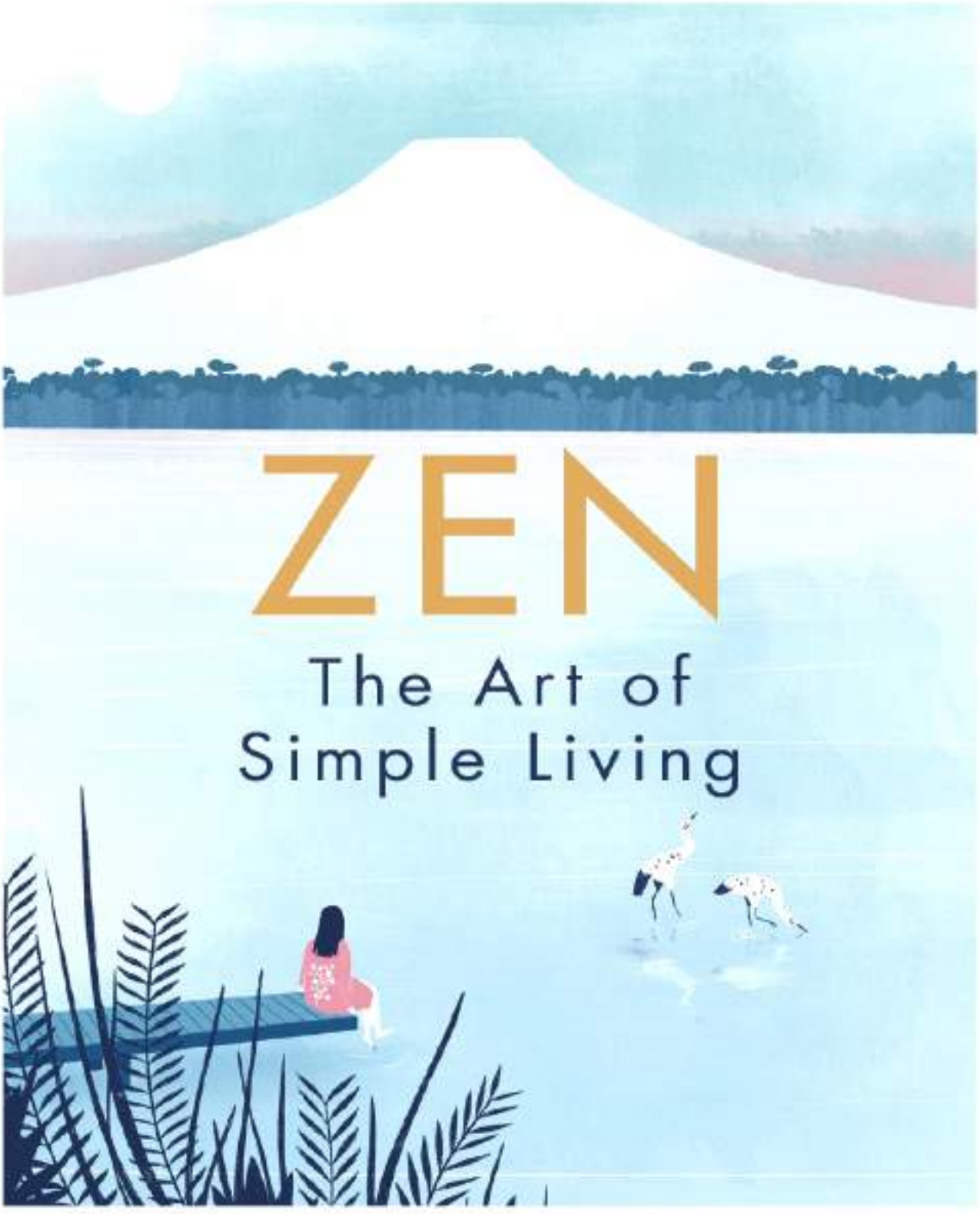
Quote on page 162 from *Dream Conversations: On Buddhism and Zen* by Muso Kokushi, translated and edited by Thomas Cleary (Boston: Shambhala Publications, Inc., 1996), p. 5

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ZEN

The Art of Simple Living

Shunmyō Masuno

From the Japanese million-copy bestselling author

SuttaCentral

Sayings of the Dhamma



English

A Translation of Dhammapada by

BHIKKHU SUJATO

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Dhammapada:
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A meaningful translation of the Dhammapada

English

Translated for SuttaCentral

by

Sujato Bhikkhu

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Dhammapada: Sayings of the Dhamma

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Translation description

This translation aims to make a clear, readable, and accurate rendering of the Dhammapada. Unlike most Dhammapadas in English, this is a new translation from the source Pali text. The aim was to make the sense as transparent as possible.

Translation process

Translated from the Pali. Primary source was the Mahāsaṅgīti edition, with reference to several English translations, especially those of K.R. Norman and Venerable Buddharakkhita.

1. Yamakavagga

Pairs

1. Intention shapes experiences;
intention is first, they're made by intention.
If with corrupt intent
you speak or act,
suffering follows you,
like a wheel, the ox's foot.

2. Intention shapes experiences;
intention is first, they're made by intention.
If with pure intent
you speak or act,
happiness follows you
like a shadow that never leaves.

3. "They abused me, they hit me!
They beat me, they robbed me!"
For those who bear such a grudge,
hatred never ends.

4. "They abused me, they hit me!
They beat me, they robbed me!"
For those who bear no such grudge,
hatred has an end.

5. For never is hatred
settled by hate,
it's only settled by love:
this is an ancient law.

6. Others don't understand
that here we need to be restrained.
But those who do understand this,
being clever, settle their conflicts.

7. Those who contemplate the beautiful,
their faculties unrestrained,
immoderate in eating,
lazy, lacking energy:
Māra strikes them down
like the wind, a feeble tree.

8. Those who contemplate the ugly,
their faculties well-restrained,
eating in moderation,
faithful and energetic:
Māra cannot strike them down,
like the wind, a rocky mountain.

9. One who, not free of stains themselves,
would wear the robe stained in ocher,
bereft of self-control and of truth:
they are not worthy of the ocher robe.

10. One who's purged all their stains,
steady in ethics,
possessed of self-control and of truth,
they are truly worthy of the ocher robe.

11. Thinking the inessential is essential,
seeing the essential as inessential;
they don't realize the essential,
for wrong thoughts are their pasture.

12. Having known the essential as essential,
and the inessential as inessential;
they realize the essential,
for right thoughts are their pasture.

13. Just as rain seeps into
a poorly roofed house,
lust seeps into
an undeveloped mind.

14. Just as rain doesn't seep into
a well roofed house,
lust doesn't seep into
a well developed mind.

15. Here they grieve, hereafter they grieve,
an evildoer grieves in both places.
They grieve and fret,
seeing their own corrupt deeds.

16. Here they rejoice, hereafter they rejoice,
one who does good rejoices in both places.
They rejoice and celebrate,
seeing their own pure deeds.

17. Here they're tormented, hereafter they're tormented,
an evildoer is tormented in both places.
They're tormented thinking of bad things they've done;
when gone to a bad place, they're tormented all the more.

18. Here they delight, hereafter they delight,
one who does good delights in both places.
They delight thinking of good things they've done;
when gone to a good place, they delight all the more.

19. Much though they may recite scripture,
if a negligent person does not apply them,
then, like a cowherd who counts the cattle of others,
they miss out on the blessings of the ascetic life.

20. Little though they may recite scripture,
if they live in line with the teachings,
having given up greed, hate, and delusion,
with deep understanding and heart well-freed,
not grasping to this world or the next,
they share in the blessings of the ascetic life.

2. Appamādavagga
Diligence

21. Heedfulness is the deathless state;
heedlessness is the state of death.
The heedful do not die,
while the heedless are like the dead.

22. Understanding this distinction
when it comes to heedfulness,
the astute rejoice in heedfulness,
happy in the noble ones' domain.

23. They who regularly meditate,
always staunchly vigorous;
those wise ones realize quenching,
the supreme sanctuary.

24. For the hard-working and mindful,
pure of deed and attentive,
restrained, living righteously, and diligent,
their reputation only grows.

25. By hard work and diligence,
by restraint and by self-control,
a smart person would build an island
that the floods cannot overflow.

26. Fools and half-wits
devote themselves to negligence.
But the wise protect diligence
as their best treasure.

27. Don’t devote yourself to negligence,
or delight in sexual intimacy.
For if you’re diligent and meditate,
you’ll attain abundant happiness.

28. When the astute dispel negligence
by means of diligence,
ascending the palace of wisdom,
sorrowless, they behold this generation of sorrow,
as a wise man on a mountain-top
beholds the fools below.

29. Heedful among the heedless,
wide awake while others sleep—
a true sage leaves them behind,
like a swift horse passing a feeble.

30. Maghavā became chief of the gods
by means of diligence.
People praise diligence,
while negligence is always deplored.

31. A mendicant who loves to be diligent,
seeing fear in negligence—
advances like fire,
burning up fetters big and small.

32. A mendicant who loves to be diligent,
seeing fear in negligence—
such a one can’t decline,
and has drawn near to extinguishment.

3. Cittavagga

The Mind

33. The mind quivers and shakes,
hard to guard, hard to curb.
The discerning straighten it out,
like a fletcher straightens an arrow.

34. Like a fish pulled from the sea
and cast upon the shore,
this mind flounders about,
trying to throw off Māra's sway.

35. Hard to hold back, flighty,
alighting where it will;
it's good to tame the mind;
a tamed mind leads to bliss.

36. So hard to see, so subtle,
alighting where it will;
the discerning protect the mind,
a guarded mind leads to bliss.

37. The mind travels far, wandering alone;
incorporeal, it hides in a cave.
Those who will restrain the mind
are freed from Māra's bonds.

38. Those of unsteady mind,
who don't understand the true teaching,
and whose confidence wavers,
do not perfect their wisdom.

39. One whose mind is uncorrupted,
whose heart is undamaged,
who's given up right and wrong,
alert, has nothing to fear.

40. Knowing this body breaks like a pot,
and fortifying the mind like a citadel,
attack Māra with the sword of wisdom,
guard your conquest, and never settle.

41. All too soon this body
will lie upon the earth,
bereft of consciousness,
tossed aside like a useless log.

42. A wrongly directed mind
would do you more harm
than a hater to the hated,
or an enemy to their foe.

43. A rightly directed mind
would do you more good
than your mother or father
or any other relative.

4. Pupphavagga
Flowers

44. Who shall explore this land,
and the Yama realm with its gods?
Who shall examine the well-taught word of truth,
as an expert examines a flower?

45. A trainee shall explore this land,
and the Yama realm with its gods.
A trainee shall examine the well-taught word of truth,
as an expert examines a flower.

46. Knowing this body's like foam,
realizing it's all just a mirage,
and cutting off Māra's blossoming,
vanish from the King of Death.

47. As a mighty flood sweeps off a sleeping village,
death steals away a man
even as he gathers flowers,
his mind caught up in them.

48. The terminator gains control of the man
who has not had his fill of pleasures,
even as he gathers flowers,
his mind caught up in them.

49. A bee takes the nectar
and moves on, doing no damage
to the flower's beauty and fragrance;
and that's how a sage should walk in the village.

50. Don’t find fault with others,
with what they’ve done or left undone.
You should only watch yourself,
what you’ve done or left undone.

51. Just like a glorious flower
that’s colorful but lacks fragrance;
eloquent speech is fruitless
for one who does not act on it.

52. Just like a glorious flower
that’s both colorful and fragrant,
eloquent speech is fruitful
for one who acts on it.

53. Just as one would create many garlands
from a heap of flowers,
when a person has come to be born,
they should do many skillful things.

54. The fragrance of flowers doesn’t spread upwind,
nor sandalwood, pinwheel, or jasmine;
but the fragrance of the good spreads upwind;
a good person’s virtue spreads in every direction.

55. Among all the fragrances—
sandalwood or pinwheel
or lotus or jasmine—
the fragrance of virtue is supreme.

56. Faint is the fragrance
of sandal or pinwheel;
but the fragrance of the virtuous
floats to the highest gods.

57. For those accomplished in ethics,
meditating diligently,
freed through the highest knowledge,
Māra cannot find their path.

58. From a forsaken heap
discarded on the highway,
a lotus might blossom,
fragrant and delightful.

59. So too, among the forsaken,
a disciple of the perfect Buddha
outshines with their wisdom
the blind ordinary folk.

5. Bālavagga
The Fool

60. Long is the night for the wakeful;
long is the league for the weary;
long transmigrate the fools
who don't understand the true teaching.

61. If while wandering you find no partner
equal or better than yourself,
then firmly resolve to wander alone—
there's no fellowship with fools.

62. "Sons are mine, wealth is mine"—
thus the fool frets.
But you can't even call your self your own,
let alone your sons or wealth.

63. The fool who thinks they're a fool
is wise at least to that extent.
But the true fool is said to be one
who imagines that they are wise.

64. Though a fool attends to the wise
even for the rest of their life,
they still don't experience the teaching,
like a spoon the taste of the soup.

65. If a clever person attends to the wise
even just for an hour or so,
they swiftly experience the teaching,
like a tongue the taste of the soup.

66. Witless fools behave
like their own worst enemies,
doing wicked deeds
that ripen as bitter fruit.

67. It's not good to do a deed
that plagues you later on,
for which you weep and wail,
as its effect stays with you.

68. It is good to do a deed
that doesn't plague you later on,
that gladdens and cheers,
as its effect stays with you.

69. The fool imagines that evil is sweet,
so long as it has not yet ripened.
But as soon as that evil ripens,
they fall into suffering.

70. Month after month a fool may eat
food from a grass-blade's tip;
but they'll never be worth a sixteenth part
of one who has fathomed the teaching.

71. For a wicked deed that has been done
does not spoil quickly like milk.
Smoldering, it follows the fool,
like a fire smothered over with ash.

72. Whatever fame a fool may get,
it only gives rise to harm.
Whatever good features they have it ruins,
and blows their head into bits.

73. They'd seek the esteem that they lack,
and status among the mendicants;
authority over monasteries,
and honor among other families.

74. "Let both layfolk and renunciants think
the work was done by me alone.
In anything at all that's to be done,
let them fall under my sway alone."
So thinks the fool,
their greed and pride only growing.

75. For the means to profit and the path to quenching
are two quite different things.
A mendicant disciple of the Buddha,
understanding what this really means,
would never delight in honors,
but rather would foster seclusion.

6. Paṇḍitavagga
The Astute

76. Regard one who sees your faults
as a guide to a hidden treasure.
Stay close to one so wise and astute
who corrects you when you need it.
Sticking close to such an impartial person,
things get better, not worse.

77. Advise and instruct;
curb wickedness:
for you shall be loved by the good,
and disliked by the bad.

78. Don't mix with bad friends,
nor with the worst of men.
Mix with spiritual friends,
and with the best of men.

79. Through joy in the teaching you sleep at ease,
with clear and confident heart.
An astute person always delights in the teaching
proclaimed by the Noble One.

80. While irrigators guide water,
fletchers straighten arrows,
and carpenters carve timber,
the astute tame themselves.

81. As the wind cannot stir
a solid mass of rock,
so too praise and blame
do not affect the wise.

82. Like a deep lake,
clear and unclouded,
so clear are the astute
when they hear the teachings.

83. Good people give up everything,
they don't cajole for the things they desire.
Though touched by sadness or happiness,
the astute appear neither depressed nor elated.

84. Never wish for success by unjust means,
for your own sake or that of another,
desiring children, wealth, or nation;
rather, be virtuous, wise, and just.

85. Few are those among humans
who cross to the far shore.
The rest just run around
on the near shore.

86. When the teaching is well explained,
those who practice accordingly
will cross over
Death's domain so hard to pass.

87. Rid of dark qualities,
an astute person should develop the bright.
Leaving home behind
for the seclusion so hard to enjoy,

88. find delight there,
having left behind sensual pleasures.
With no possessions, an astute person
would cleanse themselves of mental corruptions.

89. Those whose minds are rightly developed
in the awakening factors;
who, letting go of attachments,
delight in not grasping:
with defilements ended, brilliant,
they in this world are quenched.

7. Arahantavagga
The Perfected Ones

90. At journey's end, rid of sorrow;
everywhere free,
all ties given up,
no fever is found in them.

91. The mindful apply themselves;
they delight in no abode.
Like a swan from the marsh that's gone,
they leave behind home after home.

92. Those with nothing stored up,
who have understood their food,
whose domain is the liberation
of the signless and the empty:
their path is hard to trace,
like birds in the sky.

93. One whose defilements have ended;
who's not attached to food;
whose domain is the liberation
of the signless and the empty:
their track is hard to trace,
like birds in the sky.

94. Whose faculties have become serene,
like horses tamed by a charioteer,
who has abandoned conceit and defilements;
the poised one is envied by even the gods.

95. Undisturbed like the earth,
true to their vows, steady as a post,
like a lake clear of mud;
such a one does not transmigrate.

96. Their mind is peaceful,
peaceful are their speech and deeds.
Such a one is at peace,
rightly freed through enlightenment.

97. Lacking faith, a house-breaker,
one who acknowledges nothing,
purged of hope, they've wasted their chance:
that is indeed the supreme person!

98. Whether in village or wilderness,
in a valley or the uplands,
wherever the perfected ones live
is a delightful place.

99. Delightful are the wildernesses
where no people delight.
Those free of greed will delight there,
not those who seek sensual pleasures.

8. Sahassavagga

The Thousands

100. Better than a thousand
meaningless sayings
is a single meaningful saying,
hearing which brings you peace.

101. Better than a thousand
meaningless verses
is a single meaningful verse,
hearing which brings you peace.

102. Better than reciting
a hundred meaningless verses
is a single saying of Dhamma,
hearing which brings you peace.

103. The supreme conqueror is
not he who conquers a million men in battle,
but he who conquers a single man:
himself.

104. It is surely better to conquer oneself
than all those other folk.
When a person has tamed themselves,
always living restrained,

105. no god nor fairy,
nor Māra nor Brahmā,
can undo the victory
of such a one.

106. Rather than a thousand-fold sacrifice,
every month for a hundred years,
it's better to honor for a single moment
one who has developed themselves.
That offering is better
than the hundred year sacrifice.

107. Rather than serve the sacred flame
in the forest for a hundred years,
it's better to honor for a single moment
one who has developed themselves.
That offering is better
than the hundred year sacrifice.

108. Whatever sacrifice or offering in the world
a seeker of merit may make for a year,
none of it is worth a quarter
of bowing to the upright.

109. For one in the habit of bowing,
always honoring the elders,
four blessings grow:
lifespan, beauty, happiness, and strength.

110. Better to live a single day
ethical and absorbed in meditation
than to live a hundred years
unethical and lacking immersion.

111. Better to live a single day
wise and absorbed in meditation
than to live a hundred years
witless and lacking immersion.

112. Better to live a single day
energetic and strong,
than to live a hundred years
lazy and lacking energy.

113. Better to live a single day
seeing rise and fall
than to live a hundred years
blind to rise and fall.

114. Better to live a single day
seeing the deathless state
than to live a hundred years
blind to the deathless state.

115. Better to live a single day
seeing the supreme teaching
than to live a hundred years
blind to the supreme teaching.

9. Pāpavagga
Wickedness

116. Rush to do good,
shield your mind from evil;
for when you're slow to do good,
your thoughts delight in wickedness.

117. If you do something bad,
don't do it again and again,
don't set your heart on it,
for piling up evil is suffering.

118. If you do something good,
do it again and again,
set your heart on it,
for piling up goodness is joyful.

119. Even the wicked see good things,
so long as their wickedness has not ripened.
But as soon as that wickedness ripens,
then the wicked see wicked things.

120. Even the good see wicked things,
so long as their goodness has not ripened.
But as soon as that goodness ripens,
then the good see good things.

121. Think not lightly of evil,
that it won't come back to you.
The pot is filled with water
falling drop by drop;
the fool is filled with wickedness
piled up bit by bit.

122. Think not lightly of goodness,
that it won't come back to you.
The pot is filled with water
falling drop by drop;
the sage is filled with goodness
piled up bit by bit.

123. Avoid wickedness,
as a merchant with rich cargo and small escort
would avoid a dangerous road,
or one who loves life would avoid drinking poison.

124. You can carry poison in your hand
if it has no wound,
for poison does not infect without a wound;
nothing bad happens unless you do bad.

125. Whoever wrongs a man who has done no wrong,
a pure man who has not a blemish,
the evil backfires on the fool,
like fine dust thrown upwind.

126. Some are born in a womb;
evil-doers go to hell;
the virtuous go to heaven;
the stainless are extinguished.

127. Not in the sky, nor mid-ocean,
nor hiding in a mountain cleft;
you'll find no place in the world
to escape your wicked deeds.

128. Not in the sky, nor mid-ocean,
nor hiding in a mountain cleft;
you'll find no place in the world
where you won't be vanquished by death.

10. Daṇḍavagga
The Rod

129. All tremble at the rod,
all fear death.
Treating others like oneself,
neither kill nor incite to kill.

130. All tremble at the rod,
all love life.
Treating others like oneself,
neither kill nor incite to kill.

131. Creatures love happiness,
so if you harm them with a stick
in search of your own happiness,
after death you won't find happiness.

132. Creatures love happiness,
so if you don't hurt them with a stick
in search of your own happiness,
after death you will find happiness.

133. Don't speak harshly,
they may speak harshly back.
For aggressive speech is painful,
and the rod may spring back on you.

134. If you still yourself
like a broken gong,
you're quenched
and conflict-free.

135. As a cowherd drives the cows
to pasture with the rod,
so too old age and death
drive life from living beings.

136. The fool does not understand
the evil that they do.
But because of those deeds, that dullard
is tormented as if burnt by fire.

137. One who violently attacks
the peaceful and the innocent
swiftly falls
to one of ten bad states:

138. harsh pain; loss;
the breakup of the body;
serious illness;
mental distress;

139. hazards from rulers;
vicious slander;
loss of kin;
destruction of wealth;

140. or else their home
is consumed by fire.
When their body breaks up, that witless person
is reborn in hell.

141. Not nakedness, nor matted hair, nor mud,
nor fasting, nor lying on bare ground,
nor wearing dust and dirt, or squatting on the heels,
will cleanse a mortal not free of doubt.

142. Dressed-up they may be, but if they live well—
peaceful, tamed, committed to the spiritual path,
having laid aside violence towards all creatures—
they are a brahmin, an ascetic, a mendicant.

143. Can a person constrained by conscience
be found in the world?
Who shies away from blame,
like a fine horse from the whip?

144. Like a fine horse under the whip,
be keen and full of urgency.
With faith, ethics, and energy,
immersion, and investigation of principles,
accomplished in knowledge and conduct, mindful,
give up this vast suffering.

145. While irrigators guide water,
fletchers shape arrows,
and carpenters carve timber—
those true to their vows tame themselves.

11. Jarāvagga
Old Age

146. What is joy, what is laughter,
when the flames are ever burning?
Shrouded by darkness,
would you not seek a light?

147. See this fancy puppet,
a body built of sores,
diseased, obsessed over,
in which nothing lasts at all.

148. This body is decrepit and frail,
a nest of disease.
This foul carcass falls apart,
for life ends only in death.

149. These dove-grey bones
are tossed away like
dried gourds in the autumn—
what joy is there in such a sight?

150. In this city built of bones,
plastered with flesh and blood,
old age and death are stashed away,
along with conceit and contempt.

151. Fancy chariots of kings wear out,
and even this body gets old.
But the teaching of the good never gets old;
so the true and the good proclaim.

152. A person of little learning
ages like an ox—
their flesh grows,
but not their wisdom.

153. Transmigrating through countless rebirths,
I've journeyed without reward,
searching for the house-builder;
painful is birth again and again.

154. I've seen you, house-builder!
You won't build a house again!
Your rafters are all broken,
your roof-peak is demolished.
My mind, set on demolition,
has reached the end of craving.

155. When young they spurned the spiritual path
and failed to earn any wealth.
Now they languish like old cranes
in a pond bereft of fish.

156. When young they spurned the spiritual path
and failed to earn any wealth.
Now they lie like spent arrows,
bemoaning over things past.

12. Attavagga
The Self

157. If you'd only love yourself,
you'd look after yourself right well.
In one of the night's three watches,
an astute person would remain alert.

158. The astute would avoid being corrupted
by grounding themselves first of all
in what is suitable,
and only then instructing others.

159. If one so acts
as one instructs,
the well-tamed would tame others,
for the self is hard to tame, they say.

160. Self is indeed the lord of self,
for who else would be one's lord?
When one's self is well-tamed,
one gains a lord that's rare indeed.

161. For the evil that one does,
born and produced in oneself,
grinds down a fool,
as diamond grinds a lesser gem.

162. One choked by immorality,
as a sal tree by a creeper,
does to themselves
what a foe only wishes.

163. It’s easy to do bad things
harmful to oneself,
but good things that are helpful
are the hardest things to do.

164. On account of wicked views—
scorning the guidance
of the perfected ones,
the noble ones living righteously—
the idiot begets their own demise,
like the bamboo bearing fruit.

165. For it is by oneself that evil’s done,
one is corrupted by oneself.
It’s by oneself that evil’s not done,
one is purified by oneself.
Purity and impurity are personal matters,
no one can purify another.

166. Never neglect your own good
for the sake of another, however great.
Knowing well what’s good for you,
be intent upon your true goal.

13. Lokavagga
The World

167. Don’t resort to lowly things,
don’t abide in negligence,
don’t resort to wrong views,
don’t perpetuate the world.

168. Get up, don’t be heedless,
live by principle, with good conduct.
For one of good conduct sleeps at ease,
in this world and the next.

169. Live by principle, with good conduct,
don’t conduct yourself badly.
For one of good conduct sleeps at ease,
in this world and the next.

170. Look upon the world
as a bubble
or a mirage,
then the King of Death won’t see you.

171. Come, see this world decked out
like a fancy royal chariot.
Here fools flounder,
but the discerning are not chained.

172. He who once was heedless,
but turned to heedfulness,
lights up the world
like the moon freed from clouds.

173. Someone whose bad deed
is supplanted by the good,
lights up the world,
like the moon freed from clouds.

174. Blind is the world,
few are those who clearly see.
Only a handful go to heaven,
like a bird freed from a net.

175. Swans fly by the sun's path,
psychic sages fly through space.
The wise leave the world,
having vanquished Māra and his mount.

176. When a person, spurning the hereafter,
transgresses in just one thing—
lying—
there is no evil they would not do.

177. The miserly don't ascend to heaven,
it takes a fool to not praise giving.
The wise celebrate giving,
and so find happiness in the hereafter.

178. The fruit of stream-entry is better
than being the one king of the earth,
than going to heaven,
than lordship over all the world.

14. Buddhavagga
The Buddhas

179. He whose victory may not be undone,
a victory unrivaled in all the world;
by what track would you trace that Buddha,
who leaves no track in his infinite range?

180. Of craving, the weaver, the clinger, he has none:
so where can he be traced?
By what track would you trace that Buddha,
who leaves no track in his infinite range?

181. The wise intent on absorption,
who love the peace of renunciation,
the Buddhas, ever mindful,
are envied by even the gods.

182. It's hard to gain a human birth;
the life of mortals is hard;
it's hard to hear the true teaching;
the arising of Buddhas is hard.

183. Not to do any evil;
to embrace the good;
to purify one's mind:
this is the instruction of the Buddhas.

184. Patient acceptance is the ultimate austerity.
Extinguishment is the ultimate, say the Buddhas.
No true renunciate injures another,
nor does an ascetic hurt another.

185. Not speaking ill nor doing harm;
restraint in the monastic code;
moderation in eating;
staying in remote lodgings;
commitment to the higher mind—
this is the instruction of the Buddhas.

186. Even if it were raining money,
you'd not be sated in sensual pleasures.
An astute person understands that sensual pleasures
offer little gratification and much suffering.

187. Thus they find no delight
even in celestial pleasures.
A disciple of the fully awakened Buddha
delights in the ending of craving.

188. So many go for refuge
to mountains and forest groves,
to tree shrines in tended parks;
those people are driven by fear.

189. But such refuge is no sanctuary,
it is no supreme refuge.
By going to that refuge,
you're not released from suffering.

190. One gone for refuge to the Buddha,
to his teaching and to the Saṅgha,
sees the four noble truths
with right understanding:

191. suffering, suffering's origin,
suffering's transcendence,
and the noble eightfold path
that leads to the stilling of suffering.

192. Such refuge is a sanctuary,
it is the supreme refuge.
By going to that refuge,
you're released from all suffering.

193. It's hard to find a thoroughbred man
they're not born just anywhere.
A family where that sage is born
prospers in happiness.

194. Happy, the arising of Buddhas!
Happy, the teaching of Dhamma!
Happy is the harmony of the Saṅgha,
and the striving of the harmonious is happy.

195. When a person venerates the worthy—
the Buddha or his disciple,
who have transcended proliferation,
and have left behind grief and lamentation,

196. quenched, fearing nothing from any quarter—
the merit of one venerating such as these,
cannot be calculated by anyone,
saying it is just this much.

15. Sukhavagga

Happiness

197. Let us live so very happily,
loving among the hostile.
Among hostile people,
let us live with love.

198. Let us live so very happily,
healthy among the ailing.
Among ailing people
let us live healthily.

199. Let us live so very happily,
content among the greedy.
Among greedy people,
let us live content.

200. Let us live so very happily,
we who have nothing.
We shall feed on rapture,
like the gods of streaming radiance.

201. Victory breeds enmity;
the defeated sleep badly.
The peaceful sleep at ease,
having left victory and defeat behind.

202. There is no fire like greed,
no crime like hate,
no suffering like the aggregates,
no bliss beyond peace.

203. Hunger is the worst illness,
conditions are the worst suffering,
For one who truly knows this,
extinguishment is the ultimate happiness.

204. Health is the ultimate blessing;
contentment, the ultimate wealth;
trust is the ultimate family;
extinguishment, the ultimate happiness.

205. Having drunk the nectar of seclusion
and the nectar of peace,
free of stress, free of evil,
one drinks the joyous nectar of Dhamma.

206. It's good to see the noble ones,
staying with them is always good.
Were you not to see fools,
you'd always be happy.

207. For one who consorts with fools
grieves long.
Painful is dwelling with fools,
like being stuck with your enemy.
Happy is dwelling with a sage,
like meeting with your kin.

208. Therefore:
A sage, wise and learned,
a mammoth of virtue, true to their vows, noble:
follow a good and intelligent person such as this,
as the moon tracks the path of the stars.

16. Piyavagga
The Beloved

209. Applying yourself where you ought not,
neglecting what you should be doing,
forgetting your goal, you cling to what you hold dear,
jealous of those devoted to their own goal.

210. Don't ever get too close
to those you like or dislike.
For not seeing the liked is suffering,
and so is seeing the disliked.

211. Therefore don't hold anything dear,
for it's bad to lose those you love.
No ties are found in they who
hold nothing loved or loathed.

212. Sorrow springs from what we hold dear,
fear springs from what we hold dear;
one free from holding anything dear
has no sorrow, let alone fear.

213. Sorrow springs from attachment,
fear springs from attachment;
one free from attachment
has no sorrow, let alone fear.

214. Sorrow springs from relishing,
fear springs from relishing;
one free from relishing
has no sorrow, let alone fear.

215. Sorrow springs from desire,
fear springs from desire;
one free from desire
has no sorrow, let alone fear.

216. Sorrow springs from craving,
fear springs from craving;
one free from craving
has no sorrow, let alone fear.

217. One accomplished in virtue and vision,
firm in principle, and truthful,
doing oneself what ought be done:
that's who the people love.

218. One eager to realize the ineffable
would be filled with awareness.
Their mind not bound to pleasures of sense,
they're said to be heading upstream.

219. When a man returns safely
after a long time spent abroad,
family, friends, and loved ones
celebrate his return.

220. Just so, when one who has done good
goes from this world to the next,
their good deeds receive them there,
as family welcomes home one they love.

17. Kodhavagga

Anger

221. Give up anger, get rid of conceit,
and escape every fetter.
Sufferings don't befall one who has nothing,
not clinging to name and form.

222. When anger surges like a lurching chariot,
keep it in check.
That's what I call a charioteer;
others just hold the reins.

223. Defeat anger with kindness,
villainy with virtue,
stinginess with giving,
and lies with truth.

224. Speak the truth, do not be angry,
and give when asked, if only a little.
By these three means,
you may enter the presence of the gods.

225. Those harmless sages,
always restrained in body,
go to the imperishable state,
where there is no sorrow.

226. Always wakeful,
practicing night and day,
focused only on quenching,
their defilements come to an end.

227. It’s always been like this,
it’s not just today.
They blame you when you’re silent,
they blame you when you speak a lot,
and even when you speak just right:
no-one in the world escapes blame.

228. There never was, nor will be,
nor is there today,
someone who is wholly praised
or wholly blamed.

229. If, after watching them day in day out,
discerning people praise
that sage of impeccable conduct,
endowed with ethics and wisdom;

230. like a pendant of river gold,
who is worthy to criticize them?
Even the gods praise them,
and by Brahmā, too, they’re praised.

231. Guard against ill-tempered deeds,
be restrained in body.
Giving up bad bodily conduct,
conduct yourself well in body.

232. Guard against ill-tempered words,
be restrained in speech.
Giving up bad verbal conduct,
conduct yourself well in speech.

233. Guard against ill-tempered thoughts,
be restrained in mind.
Giving up bad mental conduct,
conduct yourself well in mind.

234. A sage is restrained in body
restrained also in speech,
in thought, too, they are restrained:
they are restrained in every way.

18. Malavagga

Stains

235. Today you're like a withered leaf,
Yama's men await you.
You stand at the departure gates,
yet you have no supplies for the road.

236. Make an island of yourself!
Swiftly strive, learn to be wise!
Purged of stains, flawless,
you'll go to the divine realm of the noble ones.

237. You've journeyed the stages of life,
and now you set out to meet Yama.
Along the way there's nowhere to stay,
yet you have no supplies for the road.

238. Make an island of yourself!
Swiftly strive, learn to be wise!
Purged of stains, flawless,
you'll not come again to rebirth and old age.

239. A smart person would purge
their own stains gradually,
bit by bit, moment by moment,
like a smith smelting silver.

240. It is the rust born on the iron
that eats away the place it arose.
And so it is their own deeds
that lead the overly-ascetic to a bad place.

241. Not reciting is the stain of hymns.
The stain of houses is neglect.
Laziness is the stain of beauty.
A guard's stain is negligence.

242. Misconduct is a woman's stain.
A giver's stain is stinginess.
Bad qualities are a stain
in this world and the next.

243. But a worse stain than these
is ignorance, the worst stain of all.
Having given up that stain,
be without stains, mendicants!

244. Life is easy for the shameless.
With all the rude courage of a crow,
they live pushy,
rude, and corrupt.

245. Life is hard for the conscientious,
always seeking purity,
neither clinging nor rude,
pure of livelihood and discerning.

246. Take anyone in this world
who kills living creatures,
speaks falsely, steals,
commits adultery,

247. and indulges in drinking
alcohol and liquor.
Right here they dig up
the root of their own self.

248. Know this, good sir:
they are unrestrained and wicked.
Don't let greed and hate
subject you to pain for long.

249. The people give according to their faith,
according to their confidence.
If you get upset over that,
over other's food and drink,
you'll not, by day or by night,
become immersed in samādhi.

250. Those who have cut that out,
dug it up at the root, eradicated it,
they will, by day or by night,
become immersed in samādhi.

251. There is no fire like greed,
no crime like hate,
no net like delusion,
no river like craving.

252. It's easy to see the faults of others,
hard to see one's own.
For the faults of others
are tossed high like chaff,
while one's own are hidden,
as a cheat hides a bad hand.

253. When you look for the flaws of others,
always finding fault,
your defilements only grow,
you're far from ending defilements.

254. In the sky there is no track,
there's no true ascetic outside here.
People enjoy proliferation,
the Realized Ones are free of proliferation.

255. In the sky there is no track,
there's no true ascetic outside here.
No conditions last forever,
the Awakened Ones are not shaken.

19. Dhammaṭṭhavagga

The Just

256. You don't become just
by passing hasty judgement.
An astute person evaluates both
what is pertinent and what is irrelevant.

257. A wise one judges others without haste,
justly and impartially;
that guardian of the law
is said to be just.

258. You're not an astute scholar
just because you speak a lot.
One who is secure, free of enmity and fear,
is said to be astute.

259. You're not one who has memorized the teaching
just because you recite a lot.
Someone who directly sees the teaching
after hearing only a little
is truly one who has memorized the teaching,
for they can never forget it.

260. You don't become a senior
by getting some grey hairs;
for one ripe only in age,
is said to have aged in vain.

261. One who has truth and principle,
harmlessness, restraint, and self-control,
that wise one, purged of stains,
is said to be a senior.

262. Not by mere eloquence,
or a beautiful complexion
does a person appear holy,
if they're jealous, stingy, and devious.

263. But if they've cut that out,
dug it up at the root, eradicated it,
that wise one, purged of vice,
is said to be holy.

264. A liar and breaker of vows is no ascetic
just because they shave their head.
How on earth can one be an ascetic
who's full of desire and greed?

265. One who stops all wicked deeds,
great and small,
because of stopping wicked deeds
is said to be an ascetic.

266. You don't become a mendicant
just by begging from others.
One who has undertaken domestic duties
has not yet become a mendicant.

267. But one living a spiritual life,
who has banished both merit and evil,
who wanders having assessed the world,
is said to be a mendicant.

268. You don’t become a sage by silence,
while still confused and ignorant.
The astute one holds up the scales,
taking only the best,

269. and rejecting the bad;
a sage becomes a sage by measuring.
One who measures good and bad in the world,
is thereby said to be a sage.

270. You don’t become a noble one
by harming living beings.
One harmless towards all living beings
is said to be a noble one.

271. Not by precepts and observances,
nor by much learning,
nor by meditative immersion,
nor by living in seclusion,

272. do I experience the bliss of renunciation
not frequented by ordinary people.
A mendicant cannot rest confident
without attaining the end of defilements.

20. Maggavagga
The Path

273. Of paths, the eightfold is the best;
of truths, the four statements;
dispassion is the best of things,
and the Seer is the best of humans.

274. *This* is the path, there is no other
for the purification of vision.
You all must practice this,
it is the way to baffle Māra.

275. When you all are practicing this,
you will make an end of suffering.
I have explained the path to you
for extracting the thorn with wisdom.

276. You yourselves must do the work,
the Realized Ones just show the way.
Meditators practicing absorption
are released from Māra's bonds.

277. All conditions are impermanent—
when this is seen with wisdom,
one grows disillusioned with suffering:
this is the path to purity.

278. All conditions are suffering—
when this is seen with wisdom,
one grows disillusioned with suffering:
this is the path to purity.

279. All things are not-self—
when this is seen with wisdom,
one grows disillusioned with suffering:
this is the path to purity.

280. They don't get going when it's time to start;
they're young and strong, but given to sloth.
Their mind depressed in sunken thought,
lazy and slothful, they can't discern the path.

281. Guarded in speech, restrained in mind,
doing no unskillful bodily deed.
Purify these three ways of performing deeds,
and win the path known to hermits.

282. From meditation springs wisdom,
without meditation, wisdom ends.
Knowing these two paths—
of progress and decline—
you should conduct yourself
so that wisdom grows.

283. Cut down the jungle, not just a tree;
from the jungle springs fear.
Having cut down jungle and vine,
be free of jungles, mendicants!

284. So long as the vine, no matter how small,
that ties a man to women is not cut,
his mind remains trapped,
like a calf suckling its mother.

285. Cut out fondness for oneself,
like plucking an autumn lotus.
Foster only the path to peace,
the quenching the Holy One taught.

286. “Here I will stay for the rains;
here for winter, here the summer”;
thus the fool thinks,
not realizing the danger.

287. As a mighty flood sweeps away a sleeping village,
death steals away a man
who dotes on children and cattle,
his mind caught up in them.

288. Children provide you no shelter,
nor does father, nor relatives.
When you’re seized by the terminator,
there’s no shelter in family.

289. Knowing the reason for this,
astute, and ethically restrained,
one would quickly clear the path
that leads to extinguishment.

21. Pakiṇṇakavagga
Miscellaneous

290. If by giving up material happiness
one sees abundant happiness,
a wise one would give up material happiness,
seeing the abundant happiness.

291. Some seek their own happiness
by imposing suffering on others.
Living intimate with enmity,
they're not freed from enmity.

292. They disregard what should be done,
and do what should not be done.
For the insolent and the negligent,
their defilements only grow.

293. Those that have properly undertaken
constant mindfulness of the body,
don't cultivate what should not be done,
but always do what should be done.
Mindful and aware,
their defilements come to an end.

294. Having slain mother and father,
and two aristocratic kings,
and having wiped out the kingdom with its subjects,
the brahmin walks on without worry.

295. Having slain mother and father,
and two aristocratic kings,
and a tiger as the fifth,
the brahmin walks on without worry.

296. The disciples of Gotama
always wake up refreshed,
who day and night
constantly recollect the Buddha.

297. The disciples of Gotama
always wake up refreshed,
who day and night
constantly recollect the teaching.

298. The disciples of Gotama
always wake up refreshed,
who day and night
constantly recollect the Saṅgha.

299. The disciples of Gotama
always wake up refreshed,
who day and night
are constantly mindful of the body.

300. The disciples of Gotama
always wake up refreshed,
whose minds day and night
delight in harmlessness.

301. The disciples of Gotama
always wake up refreshed,
whose minds day and night
delight in meditation.

302. Going forth is hard, it’s hard to be happy;
life at home is hard too, and painful,
it’s painful to stay when you’ve nothing in common.
A traveler is a prey to pain,
so don’t be a traveler,
don’t be prey to pain.

303. One who is faithful, accomplished in ethics,
blessed with fame and wealth,
is honored in whatever place
they frequent.

304. The good shine from afar,
like the Himalayan peaks,
but the wicked are not seen,
like arrows scattered in the night.

305. Sitting alone, sleeping alone,
tirelessly wandering alone;
one who tames themselves alone
would delight within a forest.

22. Nirayavagga
Hell

306. A liar goes to hell,
as does one who denies what they did.
Both are equal in the hereafter,
those men of base deeds.

307. Many who wrap their necks in ocher robes
are unrestrained and wicked.
Being wicked, they are reborn in hell
due to their bad deeds.

308. It'd be better for the immoral and unrestrained
to eat an iron ball,
scorching, like a burning flame,
than to eat the nation's alms.

309. Four things befall a heedless man
who sleeps with another's wife:
bad karma, poor sleep,
ill-repute, and rebirth in hell.

310. He accrues bad karma and is reborn in a bad place,
all so a frightened couple may snatch a moment's pleasure,
for which rulers impose a heavy punishment.
That's why a man should not sleep with another's wife.

311. When kusa grass is wrongly grasped
it only cuts the hand.
So too, the ascetic life, when wrongly taken,
drags you to hell.

312. Any lax act,
any corrupt observance,
or suspicious spiritual life,
is not very fruitful.

313. If one is to do what should be done,
one should staunchly strive.
For the life gone forth when laxly led
just stirs up dust all the more.

314. A bad deed is better left undone,
for it will plague you later on.
A good deed is better done,
one that does not plague you.

315. As a frontier city
is guarded inside and out,
so you should ward yourselves—
don't let the moment pass you by.
For if you miss your moment
you'll grieve when sent to hell.

316. Unashamed of what is shameful,
ashamed of what is not shameful;
beings who uphold wrong view
go to a bad place.

317. Seeing danger where there is none,
and blind to the actual danger,
beings who uphold wrong view
go to a bad place.

318. Seeing fault where there is none,
and blind to the actual fault,
beings who uphold wrong view
go to a bad place.

319. Knowing a fault as a fault
and the faultless as faultless,
beings who uphold right view
go to a good place.

23. Nāgavagga
Elephants

320. Like an elephant struck
with arrows in battle,
I shall put up with abuse,
for so many folk are badly behaved.

321. The well-tamed beast is the one led to the crowd;
the tamed elephant's the one the king mounts;
the tamed person who endures abuse
is the best of human beings.

322. Those who have tamed themselves are better
than fine tamed mules,
thoroughbreds from Sindh,
or giant tuskers.

323. For not on those mounts
would you go to the untrodden place,
whereas, with the help of one whose self is well tamed,
you go there, tamed by the tamed.

324. The tusker named Dhanapāla
is musky in rut, hard to control.
Bound, he eats not a bite,
for he misses the elephant forest.

325. One who gets drowsy from overeating,
fond of sleep, rolling round the bed
like a great hog stuffed with grain:
that idiot is reborn again and again.

326. In the past my mind wandered
how it wished, where it liked, as it pleased.
Now I'll carefully guide it,
as a trainer with a hook guides a rutting elephant.

327. Delight in diligence!
Take good care of your mind!
Pull yourself out of this pit,
like an elephant sunk in a bog.

328. If you find an alert companion,
a wise and virtuous friend,
then, overcoming all adversities,
wander with them, joyful and mindful.

329. If you find no alert companion,
no wise and virtuous friend,
then, like a king who flees his conquered realm,
wander alone like a tusker in the wilds.

330. It's better to wander alone,
there's no fellowship with fools.
Wander alone and do no wrong,
at ease like a tusker in the wilds.

331. A friend in need is a blessing;
it's a blessing to be content with whatever;
good deeds are a blessing at the end of life,
and giving up all suffering is a blessing.

332. In this world it's a blessing to serve
one's mother and one's father.
And it's a blessing also to serve
ascetics and brahmins.

333. It’s a blessing to keep precepts until you grow old;
a blessing to be grounded in faith;
the getting of wisdom’s a blessing;
and it’s a blessing to avoid doing wrong.

24. Taṇhāvagga
Craving

334. When a person lives heedlessly,
craving grows in them like a parasitic creeper.
They jump from life to life, like a monkey
greedy for fruit in a forest grove.

335. Whoever is beaten by this wretched craving,
this attachment to the world,
their sorrow grows,
like grass in the rain.

336. But whoever prevails over this wretched craving,
so hard to get over in the world,
their sorrows fall from them,
like a drop from a lotus-leaf.

337. I say this to you, good people,
all those who have gathered here:
dig up the root of craving,
as you'd dig up grass in search of roots.
Don't let Māra break you again and again,
like a stream breaking a reed.

338. A tree grows back even when cut down,
so long as its roots are healthy;
suffering springs up again and again,
so long as the tendency to craving is not pulled out.

339. A person of low views
in whom the thirty-six streams
that flow to pleasure are mighty,
is swept away by lustful thoughts.

340. The streams flow everywhere;
a weed springs up and remains.
Seeing this weed that has been born,
cut the root with wisdom.

341. A persons's joys
flow from senses and cravings.
Seekers of happiness, bent on pleasure,
continue to be reborn and grow old.

342. People governed by thirst,
crawl about like a trapped rabbit.
Bound and fettered, for a long time
they return to pain time and again.

343. People governed by thirst,
crawl about like a trapped rabbit.
That's why one who longs for dispassion
should dispel thirst.

344. Rejecting the household jungle, they set out for the real jungle,
then they run right back to the jungle they left behind.
Just look at this person!
Freed, they run to bondage.

345. The wise say that shackle is not strong
that's made of iron, wood, or knots.
But obsession with jeweled earrings,
concern for your partners and children:

346. this, say the wise, is a strong shackle
dragging the indulgent down, hard to escape.
Having cut this one too they go forth,
unconcerned, having given up sensual pleasures.

347. Besotted by lust they fall into the stream,
like a spider caught in the web she wove.
The wise proceed, having cut this one too,
unconcerned, having given up all suffering.

348. Let go of the past, let go of the future,
let go of the present, having gone beyond rebirth.
With your heart freed in every respect,
you'll not come again to rebirth and old age.

349. For a person crushed by thoughts,
very lustful, focusing on beauty,
their craving grows and grows,
tying them with a stout bond.

350. But one who loves to calm their thoughts,
developing perception of ugliness, ever mindful,
will surely eliminate that craving,
cutting off the bonds of Māra.

351. One who is confident, unafraid,
rid of craving, free of blemish,
having struck down the arrows flying to future lives,
this bag of bones is their last.

352. Rid of craving, free of grasping,
expert in the interpretation of terms,
knowing the correct
structure and sequence of syllables,
they are said to be one who bears their final body,
one of great wisdom, a great person.

353. I am the champion, the knower of all,
unsullied in the midst of all things.
I've given up all, freed in the ending of craving.
Since I know for myself, whose follower should I be?

354. The gift of the teaching beats all other gifts;
the taste of the teaching beats all other tastes;
the joy of the teaching beats all other joys;
one who has ended craving beats all suffering.

355. Riches ruin an idiot,
but not a seeker of the far shore.
From craving for wealth, an idiot
ruins themselves and others.

356. Weeds are the bane of crops,
but greed is these folk's bane.
That's why a gift to one rid of greed
is so very fruitful.

357. Weeds are the bane of crops,
but hate is these folk's bane.
That's why a gift to one rid of hate
is so very fruitful.

358. Weeds are the bane of crops,
but delusion is these folk's bane.
That's why a gift to one rid of delusion
is so very fruitful.

359. Weeds are the bane of crops,
but desire is these folk's bane.
That's why a gift to one rid of desire
is so very fruitful.

25. Bhikkhuvagga
Mendicants

360. Restraint of the eye is good;
good is restraint of the ear;
restraint of the nose is good;
good is restraint of the tongue.

361. Restraint of the body is good;
good is restraint of speech;
restraint of mind is good;
everywhere, restraint is good.
The mendicant restrained everywhere
is released from suffering.

362. One restrained in hand and foot,
and in speech, the supreme restraint;
happy inside, serene,
solitary, content, I call a mendicant.

363. When a mendicant of restrained mouth,
thoughtful in counsel, and stable,
explains the text and its meaning,
their words are sweet.

364. Delighting in the teaching, enjoying the teaching,
contemplating the teaching,
a mendicant who recollects the teaching
doesn’t decline in the true teaching.

365. A well-off mendicant ought not look down
on others, nor should they be envious.
A mendicant who envies others
does not achieve immersion.

366. If a mendicant is poor in offerings,
the well-to-do ought not look down on them.
For the gods indeed praise them,
who are tireless and pure of livelihood.

367. One who has no sense of ownership
in the whole realm of name and form,
who does not grieve for that which is not,
is said to be a mendicant.

368. A mendicant who meditates on love,
devoted to the Buddha's teaching,
would realize the peaceful state,
the blissful stilling of conditions.

369. Bail out this boat, mendicant!
When bailed out it will float lightly.
Having cut off desire and hate,
you shall reach quenching.

370. Five to cut, five to drop,
and five more to develop.
A mendicant who escapes five chains
is said to have crossed the flood.

371. Practice absorption, don't be negligent!
Don't let the mind delight in the senses!
Don't heedlessly swallow a hot iron ball!
And when it burns, don't cry, "Oh, the pain!"

372. No absorption for one without wisdom,
no wisdom for one without absorption.
But one with absorption and wisdom—
they have truly drawn near to extinguishment.

373. A mendicant who enters an empty hut
with mind at peace
finds a superhuman delight
as they rightly discern the Dhamma.

374. Whenever they are mindful
of the rise and fall of the aggregates,
they feel rapture and joy:
that is the deathless for one who knows.

375. This is the very start of the path
for a wise mendicant:
guarding the senses, contentment,
and restraint in the monastic code.

376. Mix with spiritual friends,
who are tireless and pure of livelihood.
Share what you have with others,
being skillful in your conduct.
And when you're full of joy,
you'll make an end to suffering.

377. As a jasmine sheds
its withered flowers,
O mendicants,
cast off greed and hate.

378. Calm in body, calm in speech,
peaceful and serene;
a mendicant who's spat out the world's bait
is said to be one at peace.

379. Urge yourself on,
reflect on yourself.
A mendicant self-controlled and mindful
will always dwell in happiness.

380. Self is indeed the lord of self,
for who else would be one's lord?
Self is indeed the home of self,
so restrain yourself,
as a merchant his thoroughbred steed.

381. A monk full of joy
trusting in the Buddha's teaching,
would realize the peaceful state,
the blissful stilling of conditions.

382. A young mendicant
devoted to the Buddha's teaching,
lights up the world,
like the moon freed from a cloud.

26. Brāhmaṇavagga
Brahmins

383. Strive and cut the stream!
Dispel sensual pleasures, brahmin.
Knowing the ending of conditions,
know the uncreated, brahmin.

384. When a brahmin
has gone beyond two things,
then they consciously
make an end of all fetters.

385. When one does not recognize the near shore,
the far shore, or both;
stress-free, detached,
that's who I call a brahmin.

386. Absorbed, rid of hopes,
their task completed, without defilements,
arrived at the highest goal:
that's who I call a brahmin.

387. The sun blazes by day,
the moon glows at night,
the aristocrat shines in armor,
and the brahmin shines in absorption.
But all day and all night,
the Buddha shines with glory.

388. A brahmin's so-called because they have banished evil,
an ascetic's so-called since they live a serene life.
One who has renounced all stains
is said to be a "renunciant".

389. One should never strike a brahmin,
nor should a brahmin retaliate.
Woe to the one who hurts a brahmin,
and woe for the one who retaliates.

390. Nothing is better for a brahmin
than to hold their mind back from attachment.
As cruelty in the mind gradually subsides,
suffering also subsides.

391. Who does nothing wrong
by body, speech or mind,
restrained in these three respects,
that's who I call a brahmin.

392. You should graciously honor
the one from whom you learn the Dhamma
taught by the awakened Buddha,
as a brahmin honors the sacred flame.

393. Not by matted hair or family,
or birth is one a brahmin.
Those who have truth and principle:
they are pure, they are brahmins.

394. Why the matted hair, you fool,
and why the skin of deer?
The tangle is inside you,
yet you polish up your outsides.

395. A person who wears robes of rags,
lean, their limbs showing veins,
meditating alone in the forest,
that's who I call a brahmin.

396. I don't call someone a brahmin
after the mother or womb they came from.
If they still have attachments,
they're just someone who says "sir".
Having nothing, taking nothing:
that's who I call a brahmin.

397. Having cut off all fetters
they have no anxiety.
They've got over clinging, and are detached:
that's who I call a brahmin.

398. They've cut the strap and harness,
the reins and bridle too,
with cross-bar lifted, they're awakened:
that's who I call a brahmin.

399. Abuse, killing, caging:
they endure these without anger.
Patience is their powerful army:
that's who I call a brahmin.

400. Not irritable or stuck up,
dutiful in precepts and observances,
tamed, bearing their final body:
that's who I call a brahmin.

401. Like water from a lotus leaf,
like a mustard seed off a pin-point,
sensual pleasures slip off them:
that's who I call a brahmin.

402. They understand for themselves
the end of suffering in this life;
with burden put down, detached:
that's who I call a brahmin.

403. Deep in wisdom, intelligent,
expert in the variety of paths;
arrived at the highest goal:
that's who I call a brahmin.

404. Socializing with neither
householders nor the homeless.
A migrant with no shelter, few in wishes:
that's who I call a brahmin.

405. They've laid aside violence
against creatures firm and frail;
not killing or making others kill:
that's who I call a brahmin.

406. Not fighting among those who fight,
extinguished among those who are armed,
not taking among those who take:
that's who I call a brahmin.

407. They've discarded greed and hate,
along with conceit and contempt,
like a mustard seed off the point of a pin:
that's who I call a brahmin.

408. The words they utter
are sweet, informative, and true,
and don't offend anyone:
that's who I call a brahmin.

409. They don’t steal anything in the world,
long or short,
fine or coarse, beautiful or ugly:
that’s who I call a brahmin.

410. They have no hope
in this world or the next.
with no need for hope, detached:
that’s who I call a brahmin.

411. They have no clinging,
knowledge has freed them of indecision,
they’ve plunged right into the deathless:
that’s who I call a brahmin.

412. They’ve escaped clinging
to both good and bad deeds;
sorrowless, stainless, pure:
that’s who I call a brahmin.

413. Pure as the spotless moon,
clear and undisturbed,
they’ve ended desire to be reborn:
that’s who I call a brahmin.

414. They’ve got past this grueling swamp
of delusion, transmigration.
They’ve crossed over to the far shore,
stilled and free of indecision.
They’re extinguished by not grasping:
that’s who I call a brahmin.

415. They’ve given up sensual stimulations,
and have gone forth from lay life;
they’ve ended rebirth in the sensual realm:
that’s who I call a brahmin.

416. They've given up craving,
and have gone forth from lay life;
they've ended craving to be reborn:
that's who I call a brahmin.

417. They've given up human bonds,
and gone beyond heavenly bonds;
detached from all attachments:
that's who I call a brahmin.

418. Giving up discontent and desire,
they're cooled and free of attachments;
a hero, master of the whole world:
that's who I call a brahmin.

419. They know the passing away
and rebirth of all beings;
unattached, holy, awakened:
that's who I call a brahmin.

420. Gods, fairies, and humans
don't know their destiny;
the perfected ones with defilements ended:
that's who I call a brahmin.

421. They have nothing before or after,
or even in between.
Having nothing, taking nothing:
that's who I call a brahmin.

422. Leader of the herd, excellent hero,
great hermit and victor;
unstirred, washed, awakened:
that's who I call a brahmin.

423. They know their past lives,
seeing heaven and places of loss,
and have attained the end of rebirth;
that sage who has perfect insight,
at the summit of spiritual perfection:
that's who I call a brahmin.

The Sayings of the Dhamma is completed.

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Itivuttaka:
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English

Translated for SuttaCentral

by

Sujato Bhikkhu

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Ekakanipāta:
The Book of the Ones

1. Lobhasutta:
Greed

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, give up one thing and I guarantee you non-return. What one thing? Greed is the one thing. Give it up, and I guarantee you non-return.”

That is what the Buddha said. On this it is said:

“Yena lobhena luddhāse,
“When overcome by greed
sattā gacchanti duggatiṁ;
beings go to a bad place.
Taṁ lobhaṁ sammadaññāya,
Having rightly understood that greed,
pajahanti vipassino;
the discerning give it up.
Pahāya na punāyanti,
Once they’ve given it up,
imaṁ lokaṁ kudācanan”ti.
they never return to this world.”

This too was spoken by the Blessed One: that is what I heard.

2. Dosasutta:
Hate

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, give up one thing and I guarantee you non-return. What one thing? Hate is the one thing. Give it up, and I guarantee you non-return.”

That is what the Buddha said. On this it is said:

“Yena dosena duṭṭhāse,
“When overcome by hate
sattā gacchanti duggatiṁ;
beings go to a bad place.
Taṁ dosaṁ sammadaññāya,
Having rightly understood that hate,
pajahanti vipassino;
the discerning give it up.
Pahāya na punāyanti,
Once they’ve given it up,
imaṁ lokaṁ kudācanan”ti.
they never return to this world.”

This too was spoken by the Blessed One: that is what I heard.

3. Mohasutta:
Delusion

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, give up one thing and I guarantee you non-return. What one thing? Delusion is the one thing. Give it up, and I guarantee you non-return.”

That is what the Buddha said. On this it is said:

“Yena mohena mūḷhāse,
“When overcome by delusion
sattā gacchanti duggatiṁ;
beings go to a bad place.
Taṁ mohaṁ sammadaññāya,
Having rightly understood that delusion,
pajahanti vipassino;
the discerning give it up.
Pahāya na punāyanti,
Once they’ve given it up,
imaṁ lokaṁ kudācanan”ti.
they never return to this world.”

This too was spoken by the Blessed One: that is what I heard.

4. Kodhasutta:
Anger

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, give up one thing and I guarantee you non-return. What one thing? Anger is the one thing. Give it up, and I guarantee you non-return.”

That is what the Buddha said. On this it is said:

“Yena kodhena kuddhāse,
“When overcome by anger
sattā gacchanti duggatiṁ;
beings go to a bad place.
Taṁ kodhaṁ sammadaññāya,
Having rightly understood that anger,
pajahanti vipassino;
the discerning give it up.
Pahāya na punāyanti,
Once they’ve given it up,
imaṁ lokaṁ kudācanan”ti.
they never return to this world.”

This too was spoken by the Blessed One: that is what I heard.

5. Makkhasutta:
Disdain

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, give up one thing. and I guarantee you non-return. What one thing? Disdain is the one thing. Give it up, and I guarantee you non-return.” That is what the Buddha said. On this it is said:

“Yena makkhena makkhāse,
“When overcome by disdain
sattā gacchanti duggatiṁ;
beings go to a bad place.
Taṁ makkhaṁ sammadaññāya,
Having rightly understood that disdain,
pajahanti vipassino;
the discerning give it up.
Pahāya na punāyanti,
Once they’ve given it up,
imaṁ lokaṁ kudācanan”ti.
they never return to this world.”

This too was spoken by the Blessed One: that is what I heard.

6. Mānasutta:
Conceit

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, give up one thing and I guarantee you non-return. What one thing? Conceit is the one thing. Give it up, and I guarantee you non-return.”

That is what the Buddha said. On this it is said:

“Yena mānena mattāse,
“When overcome by conceit
sattā gacchanti duggatiṁ;
beings go to a bad place.
Taṁ mānaṁ sammadaññāya,
Having rightly understood that conceit,
pajahanti vipassino;
the discerning give it up.
Pahāya na punāyanti,
Once they’ve given it up,
imaṁ lokaṁ kudācanan”ti.
they never return to this world.”

This too was spoken by the Blessed One: that is what I heard.

7. Sabbapariññāsutta:
Complete Understanding of All

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, without directly knowing and completely understanding the all, without dispassion for it and giving it up, you can’t end suffering. By directly knowing and completely understanding the all, having dispassion for it and giving it up, you can end suffering.”

That is what the Buddha said. On this it is said:

“Yo sabbaṁ sabbato ñatvā,
“Those who know the all as all,
sabbatthesu na rajjati;
are not attracted to anything.
Sa ve sabbapariññā so,
They completely understand all,
sabbadukkhamupaccagā”ti.
and have risen above all suffering.”

This too was spoken by the Blessed One: that is what I heard.

8. Mānapariññāsutta:
Complete Understanding of Conceit

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, without directly knowing and completely understanding conceit, without dispassion for it and giving it up, you can’t end suffering. By directly knowing and completely understanding conceit, having dispassion for it and giving it up, you can end suffering.”

That is what the Buddha said. On this it is said:

“Mānupetā ayaṁ pajā,
“These folk are caught up in conceit,
mānaganthā bhave ratā;
tied by conceit, delighting in existence.
Mānaṁ aparijānantā,
Not completely understanding conceit,
āgantāro punabbhavaṁ.
they return in future lives.”

Ye ca mānaṁ pahantvāna,
Those who have given up conceit,
vimuttā mānasaṅkhaye;
freed in the ending of conceit,
Te mānaganthābhibhuno,
vanquishers of the tie of conceit,
sabbadukkhamupaccagun”ti.
have risen above all suffering.”

This too was spoken by the Blessed One: that is what I heard.

10. Lobhapariññāsutta:
Complete Understanding of Greed

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, without directly knowing and completely understanding greed, without dispassion for it and giving it up, you can’t end suffering. By directly knowing and completely understanding greed, having dispassion for it and giving it up, you can end suffering.”

That is what the Buddha said. On this it is said:

“Yena lobhena luddhāse,
“When overcome by greed
sattā gacchanti duggatiṁ;
beings go to a bad place.
Taṁ lobhaṁ sammadaññāya,
Having rightly understood that greed,
pajahanti vipassino;
the discerning give it up.
Pahāya na punāyanti,
Once they’ve given it up,
imaṁ lokaṁ kudācanan”ti.
they never return to this world.”

This too was spoken by the Blessed One: that is what I heard.

10. Dosapariññāsutta:
Complete Understanding of Hate

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, without directly knowing and completely understanding hate, without dispassion for it and giving it up, you can’t end suffering. By directly knowing and completely understanding hate, having dispassion for it and giving it up, you can end suffering.”

That is what the Buddha said. On this it is said:

“Yena dosena duṭṭhāse,
“When overcome by hate
sattā gacchanti duggatiṁ;
beings go to a bad place.
Taṁ dosaṁ sammadaññāya,
Having rightly understood that hate,
pajahanti vipassino;
the discerning give it up.
Pahāya na punāyanti,
Once they’ve given it up,
imaṁ lokaṁ kudācanan”ti.
they never return to this world.”

This too was spoken by the Blessed One: that is what I heard.

Rāgadosā atha moho,
Kodhamakkhā mānaṁ sabbaṁ;
Mānato rāgadosā puna dve,
Pakāsitā vaggamāhu paṭhamanti.

11. Mohapariññāsutta:
Complete Understanding of Delusion

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, without directly knowing and completely understanding delusion, without dispassion for it and giving it up, you can’t end suffering. By directly knowing and completely understanding delusion, having dispassion for it and giving it up, you can end suffering.”

That is what the Buddha said. On this it is said:

“Yena mohena mūḷhāse,
“When overcome by delusion
sattā gacchanti duggatiṁ;
beings go to a bad place.
Taṁ mohaṁ sammadaññāya,
Having rightly understood that delusion,
pajahanti vipassino;
the discerning give it up.
Pahāya na punāyanti,
Once they’ve given it up,
imaṁ lokaṁ kudācanan”ti.
they never return to this world.”

This too was spoken by the Blessed One: that is what I heard.

12. Kodhapariññāsutta:
Complete Understanding of Anger

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, without directly knowing and completely understanding anger, without dispassion for it and giving it up, you can’t end suffering. By directly knowing and completely understanding anger, having dispassion for it and giving it up, you can end suffering.

That is what the Buddha said. On this it is said:

“Yena kodhena kuddhāse,
“When overcome by anger
sattā gacchanti duggatiṁ;
beings go to a bad place.
Taṁ kodhaṁ sammadaññāya,
Having rightly understood that anger,
pajahanti vipassino;
the discerning give it up.
Pahāya na punāyanti,
Once they’ve given it up,
imaṁ lokaṁ kudācanan”ti.
they never return to this world.”

This too was spoken by the Blessed One: that is what I heard.

13. Makkhapariññāsutta:
Complete Understanding of Disdain

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, without directly knowing and completely understanding disdain, without dispassion for it and giving it up, you can’t end suffering. By directly knowing and completely understanding the all, having dispassion for it and giving it up, you can end suffering.”

That is what the Buddha said. On this it is said:

“Yena makkhena makkhāse,
“When overcome by disdain
sattā gacchanti duggatiṁ;
beings go to a bad place.
Taṁ makkhaṁ sammadaññāya,
Having rightly understood that disdain,
pajahanti vipassino;
the discerning give it up.
Pahāya na punāyanti,
Once they’ve given it up,
imaṁ lokaṁ kudācanan”ti.
they never return to this world.”

This too was spoken by the Blessed One: that is what I heard.

14. Avijjānīvaraṇasutta:
The Hindrance of Ignorance

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, I do not see a single hindrance, hindered by which people wander and transmigrate for a long time like the hindrance of ignorance. Hindered by ignorance, people wander and transmigrate for a long time.”

That is what the Buddha said. On this it is said:

“Natthañño ekadhammopi,
“There is no another thing
yenevaṁ nivutā pajā;
that hinders people like ignorance.
Saṁsaranti ahorattaṁ,
Shrouded by delusion,
yathā mohena āvutā.
they transmigrate day and night.

Ye ca mohaṁ pahantvāna,
Those who have given up delusion,
tamokhandhaṁ padālayuṁ;
shattering the mass of darkness,
Na te puna saṁsaranti,
wander no more,
hetu tesaṁ na vijjatī”ti.
the root is not found in them.”

This too was spoken by the Blessed One: that is what I heard.

15. Taṇhāsaṁyojanasutta:
The Fetter of Craving

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, I do not see a single fetter, fettered by which people wander and transmigrate for a long time like the fetter of craving. Fettered by craving, people wander and transmigrate for a long time.”

That is what the Buddha said. On this it is said:

“Taṇhādutiyo puriso,
“Craving is a person’s partner
dīghamaddhāna saṁsaraṁ;
as they transmigrate on this long journey.
Itthabhāvaññathābhāvaṁ,
They go from this state to another,
saṁsāraṁ nātivattati.
but don’t escape transmigration.

Etamādīnavaṁ ñatvā,
Knowing this danger,
Taṇhaṁ dukkhassa sambhavaṁ;
that craving is the cause of suffering—
Vītataṇho anādāno,
rid of craving, free of grasping,
Sato bhikkhu paribbaje”ti.
a mendicant would go forth mindfully.”

This too was spoken by the Blessed One: that is what I heard.

16. Paṭhamasekhasutta:
A Trainee (1st)

This was said by the Buddha, the Perfected One: that is what I heard.

“Taking into account interior factors, mendicants, I do not see a single one that is so very helpful as proper attention for a trainee mendicant who hasn’t achieved their heart’s desire, but lives aspiring to the supreme sanctuary. A mendicant paying proper attention gives up the unskillful and develops the skillful.”

That is what the Buddha said. On this it is said:

“Yonisomanasikāro,
“There is nothing so helpful
dhammo sekhassa bhikkhuno;
for a trainee mendicant
Natthañño evaṁ bahukāro,
aspiring for the ultimate goal
uttamatthassa pattiyā;
as proper attention.
Yoniso padahaṁ bhikkhu,
Striving properly, a mendicant
khayaṁ dukkhassa pāpuṇe”ti.
attains the end of suffering.”

This too was spoken by the Blessed One: that is what I heard.

17. Dutiyasekhasutta:
A Trainee (2nd)

This was said by the Buddha, the Perfected One: that is what I heard.

“Taking into account exterior factors, mendicants, I do not see a single one that is so very helpful as good friendship for a trainee mendicant who hasn’t achieved their heart’s desire, but lives aspiring to the supreme sanctuary. A mendicant who has good friends gives up the unskillful and develops the skillful.”

That is what the Buddha said. On this it is said:

“Kalyāṇamitto yo bhikkhu,
“A mendicant with good friends
sappatisso sagāravo;
is reverential and respectful
Karaṁ mittānaṁ vacanaṁ,
when their friends are speaking,
sampajāno patissato;
aware and mindful.
Pāpuṇe anupubbena,
Gradually they would attain
sabbasaṁyojanakkhayan”ti.
the ending of all fetters.”

This too was spoken by the Blessed One: that is what I heard.

18. Saṅghabhedasutta:
Schism in the Saṅgha

This was said by the Buddha, the Perfected One: that is what I heard.

“One thing, mendicants, arises in the world for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans. What one thing? Schism in the Saṅgha. When the Saṅgha is split, they argue, insult, block, and reject each other. This doesn’t inspire confidence in those without it, and it causes some with confidence to change their minds.”

That is what the Buddha said. On this it is said:

“Āpāyiko nerayiko,
“A schismatic remains for the eon
Kappaṭṭho saṅghabhedako;
in a place of loss, in hell.
Vaggārāmo adhammaṭṭho,
Taking a stand against the teaching,
Yogakkhemā padhaṁsati;
favoring factions, they destroy their sanctuary.
Saṅghaṁ samaggaṁ bhetvāna,
After causing schism in a harmonious Saṅgha,
Kappaṁ nirayamhi paccatī”ti.
they burn in hell for an eon.”

This too was spoken by the Blessed One: that is what I heard.

19. Saṅghasāmaggīsutta:
Harmony in the Saṅgha

This was said by the Buddha, the Perfected One: that is what I heard.

“One thing, mendicants, arises in the world for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans. What one thing? Harmony in the Saṅgha. When the Saṅgha is in harmony, they don’t argue, insult, block, or reject each other. This inspires confidence in those without it, and increases confidence in those who have it.”

That is what the Buddha said. On this it is said:

“Sukhā saṅghassa sāmaggī,
“A Saṅgha in harmony is happy,
samaggānañcanuggaho;
as is support for those in harmony.
Samaggarato dhammaṭṭho,
Taking a stand on the teaching,
yogakkhemā na dhaṁsati;
favoring harmony, they ruin no sanctuary.
Saṅghaṁ samaggaṁ katvāna,
After creating harmony in the Saṅgha,
kappaṁ saggamhi modatī”ti.
they rejoice in heaven for an eon.”

This too was spoken by the Blessed One: that is what I heard.

20. Paduṭṭhacittasutta:
A Corrupted Mind

This was said by the Buddha, the Perfected One: that is what I heard.

"Mendicants, when I've comprehended the mind of a person whose mind is corrupted, I understand: 'If this person were to die right now, they would be cast down to hell.' Why is that? Because their mind is corrupted. Corruption of mind is the reason why some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell."

That is what the Buddha said. On this it is said:

"Paduṭṭhacittaṁ ñatvāna,
"Knowing a person's
ekaccaṁ idha puggalaṁ;
corrupted mind,
Etamatthañca byākāsi,
the Buddha explained this matter
buddho bhikkhūna santike.
in the mendicants' presence.

Imamhi cāyaṁ samaye,
If that person
kālaṁ kayirātha puggalo;
were to die at this time,
Nirayaṁ upapajjeyya,
they'd be reborn in hell,
cittaṁ hissa padūsitaṁ.
for their mind is corrupted.

Yathā haritvā nikkhipeyya,
Such a person is cast down as surely
evamevaṁ tathāvidho;

as if they'd been carried off and put there.
Cetopadosahetu hi,
For corruption of mind is the reason
sattā gacchanti duggatin"ti.
sentient beings go to a bad place."

This too was spoken by the Blessed One: that is what I heard.

Moho kodho atha makkho,
Vijjā taṇhā sekhaduve ca;
Bhedo sāmaggipuggalo,
Vaggamāhu dutiyanti vuccatīti.

21. Pasannacittasutta:
A Pure Mind

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, when I’ve comprehended the mind of a person whose mind is pure, I understand: ‘If this person were to die right now, they would be raised up to heaven.’ Why is that? Because their mind is pure. Purity of mind is the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.”

That is what the Buddha said. On this it is said:

“Pasannacittaṁ ñatvāna,
“Knowing a person’s
ekaccaṁ idha puggalaṁ;
pure mind,
Etamatthañca byākāsi,
the Buddha explained this matter
buddho bhikkhūna santike.
in the mendicants’ presence.

Imamhi cāyaṁ samaye,
If that person
kālaṁ kayirātha puggalo;
were to die at this time,
Sugatiṁ upapajjeyya,
they’d be reborn in heaven,
cittaṁ hissa pasāditaṁ.
for their mind is pure.

Yathā haritvā nikkhipeyya,
Such a person is raised up as surely
evamevaṁ tathāvidho;
as if they’d been carried and put there.

Cetopasādahetu hi,
For corruption of mind is the reason
sattā gacchanti suggatin”ti.
sentient beings go to a good place.”

This too was spoken by the Blessed One: that is what I heard.

22. Mettasutta:
The Benefits of Love

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, don’t fear good deeds. For ‘good deeds’ is a term for happiness, for what is likable, desirable, and agreeable. I recall undergoing for a long time the likable, desirable, and agreeable results of good deeds performed over a long time. As a result, for seven eons of the cosmos contracting and expanding I didn’t return to this world again. As the eon contracted I went to the realm of streaming radiance. As it expanded I was reborn in an empty mansion of Brahmā.

There I was Brahmā, the Great Brahmā, the undefeated, the champion, the universal seer, the wielder of power. I was Sakka, lord of gods, thirty-six times. Many hundreds of times I was a king, a wheel-turning monarch, a just and principled king. My dominion extended to all four sides, I achieved stability in the country, and I possessed the seven treasures. Not to mention regional kingship!

Then I thought, ‘Of what deed of mine is this the fruit and result, that I am now so mighty and powerful?’ Then I thought, ‘It is the fruit and result of three kinds of deeds: giving, self-control, and restraint.’”

That is what the Buddha said. On this it is said:

“Puññameva so sikkheyya,
“One should practice only good deeds,
āyataggaṁ sukhudrayaṁ;
whose happy outcome stretches ahead.
Dānañca samacariyañca,
Giving and moral conduct,
mettacittañca bhāvaye.
developing a mind of love:

Ete dhamme bhāvayitvā,

having developed these
tayo sukhasamuddaye;
three things yielding happiness,
Abyāpajjaṁ sukhaṁ lokaṁ,
that astute one is reborn
paṇḍito upapajjatī”ti.
in a happy, pleasing world.”

This too was spoken by the Blessed One: that is what I heard.

23. Ubhayatthasutta:
Both Kinds of Benefit

This was said by the Buddha, the Perfected One: that is what I heard.

“This one thing, mendicants, when developed and cultivated, secures benefits for both the present life and lives to come. What one thing? Diligence in skillful qualities. This is the one thing that, when developed and cultivated, secures benefits for both the present life and lives to come.”

That is what the Buddha said. On this it is said:

“Appamādaṁ pasaṁsanti,
“The astute praise diligence
puññakiriyāsu paṇḍitā;
in making merit.
Appamatto ubho atthe,
Being diligent, an astute person
adhigaṇhāti paṇḍito.
secures both benefits:

Diṭṭhe dhamme ca yo attho,
the benefit in this life,
yo cattho samparāyiko;
and in lives to come.
Atthābhisamayā dhīro,
A wise one, comprehending the meaning,
paṇḍitoti pavuccatī”ti.
is said to be astute.”

This too was spoken by the Blessed One: that is what I heard.

24. Aṭṭhipuñjasutta:
A Heap of Bones

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, one person roaming and transmigrating for an eon would amass a heap of bones the size of this Mount Vepulla, if they were gathered together and not lost.”

That is what the Buddha said. On this it is said:

“Ekassekena kappena,
“If the bones of a single person
puggalassaṭṭhisañcayo;
for a single eon were gathered up,
Siyā pabbatasamo rāsi,
they’d make a pile the size of a mountain:
iti vuttaṁ mahesinā.
so said the great hermit.

So kho panāyaṁ akkhāto,
And this is declared to be
vepullo pabbato mahā;
as huge as Mount Vepulla,
Uttaro gijjhakūṭassa,
higher than the Vulture’s Peak
magadhānaṁ giribbaje.
near the Mountainfold of the Magadhans.

Yato ca ariyasaccāni,
But then, with right understanding,
sammappaññāya passati;
a person sees the noble truths—
Dukkhaṁ dukkhasamuppādaṁ,
suffering, suffering’s origin,

dukkhassa ca atikkamaṁ;
suffering's transcendence,
Ariyañcaṭṭhaṅgikaṁ maggaṁ,
and the noble eightfold path
dukkhūpasamagāminaṁ.
that leads to the stilling of suffering.

Sa sattakkhattuṁ paramaṁ,
After roaming on seven times at most,
sandhāvitvāna puggalo;
that person
Dukkhassantakaro hoti,
makes an end of suffering,
sabbasaṁyojanakkhayā"ti.
with the ending of all fetters."

This too was spoken by the Blessed One: that is what I heard.

25. Musāvādasutta:
Lying

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, for an individual who transgresses in one thing, there is no bad deed they would not do, I say. What one thing? It is this: telling a deliberate lie.”

That is what the Buddha said. On this it is said:

“Ekadhammaṁ atītassa,
“When a person, spurning the hereafter,
musāvādissa jantuno;
transgresses in just one thing—
Vitiṇṇaparalokassa,
lying—
natthi pāpaṁ akāriyan”ti.
there is no evil they would not do.”

This too was spoken by the Blessed One: that is what I heard.

26. Dānasutta:
Giving

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, if sentient beings only knew, as I do, the fruit of giving and sharing, they would not eat without first giving, and the stain of stinginess would not occupy their minds. They would not eat without sharing even their last mouthful, their last morsel, so long as there was someone to receive it. It is because sentient beings do not know, as I do, the fruit of giving and sharing, that they eat without first giving, and the stain of stinginess occupies their minds.”

That is what the Buddha said. On this it is said:

“Evañce sattā jāneyyuṁ,
“If sentient beings only knew
yathāvuttaṁ mahesinā;
how great is the fruit
Vipākaṁ saṁvibhāgassa,
of giving and sharing
yathā hoti mahapphalaṁ.
as taught by the great hermit!

Vineyya maccheramalaṁ,
Rid of the stain of stinginess,
vippasannena cetasā;
with clear and confident heart,
Dajjuṁ kālena ariyesu,
they would duly give to the noble ones,
yattha dinnaṁ mahapphalaṁ.
where a gift is very fruitful.

Annañca datvā bahuno,
Having given food in abundance

dakkhiṇeyyesu dakkhiṇaṁ;
to those worthy of a religious donation,
Ito cutā manussattā,
after passing from the human realm,
saggaṁ gacchanti dāyakā.
the givers go to heaven.

Te ca saggagatā tattha,
And when they have arrived there in heaven,
modanti kāmakāmino;
they enjoy all the pleasures they desire.
Vipākaṁ saṁvibhāgassa,
The generous enjoy the
anubhonti amaccharā”ti.
fruit of giving and sharing.”

This too was spoken by the Blessed One: that is what I heard.

27. Mettābhāvanāsutta:
The Meditation on Love

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, of all the grounds for making worldly merit, none are worth a sixteenth part of the heart’s release by love. Surpassing them, the heart’s release by love shines and glows and radiates.

It’s like how the radiance of all the stars is not worth a sixteenth part of the moon’s radiance. Surpassing them, the moon’s radiance by love shines and glows and radiates. In the same way, of all the grounds for making worldly merit, none are worth a sixteenth part of the heart’s release by love. Surpassing them, the heart’s release by love shines and glows and radiates.

It’s like the time after the rainy season when the sky is clear and cloudless. And when the sun rises, it dispels all the darkness from the sky as it shines and glows and radiates. In the same way, of all the grounds for making worldly merit, none are worth a sixteenth part of the heart’s release by love. Surpassing them, the heart’s release by love shines and glows and radiates.

It’s like how after the rainy season the sky is clear and cloudless. At the crack of dawn, the Morning Star shines and glows and radiates. In the same way, of all the grounds for making worldly merit, none are worth a sixteenth part of the heart’s release by love. Surpassing them, the heart’s release by love shines and glows and radiates.”

That is what the Buddha said. On this it is said:

“Yo ca mettaṁ bhāvayati,
“A mindful one who develops
appamāṇaṁ paṭissato;
limitless love
Tanū saṁyojanā honti,
weakens the fetters,
passato upadhikkhayaṁ.

seeing the ending of attachments.

Ekampi ce pāṇamaduṭṭhacitto,
Loving just one creature with a hateless heart
Mettāyati kusalo tena hoti;
makes you a good person.
Sabbe ca pāṇe manasānukampaṁ,
Compassionate for all creatures,
Pahūtamariyo pakaroti puññaṁ.
a noble one creates abundant merit.

Ye sattasaṇḍaṁ pathaviṁ vijitvā,
The royal potentates conquered this land
Rājisayo yajamānānupariyagā;
and traveled around sponsoring sacrifices—
Assamedhaṁ purisamedhaṁ,
horse sacrifice, human sacrifice,
Sammāpāsaṁ vājapeyyaṁ niraggaḷaṁ.
the sacrifices of the ‘stick-casting’, the ‘royal soma drinking’, and the ‘unbarred’.

Mettassa cittassa subhāvitassa,
These are not worth a sixteenth part
Kalampi te nānubhavanti soḷasiṁ;
of the mind developed with love,
Candappabhā tāraganāva sabbe.
as starlight cannot rival the moon.

Yo na hanti na ghāteti,
Don’t kill or cause others to kill,
na jināti na jāpaye;
don’t conquer or encourage others to conquer,
Mettaṁso sabbabhūtesu,
with love for all living creatures—
veraṁ tassa na kenacī”ti.
you’ll have no enmity for anyone.”

This too was spoken by the Blessed One: that is what I heard.

Cittaṁ mettaṁ ubho atthe,
puñjaṁ vepullapabbataṁ;
Sampajānamusāvādo,
dānañca mettabhāvanā.

Sattimāni ca suttāni,
purimāni ca vīsati;
Ekadhammesu suttantā,
sattavīsatisaṅgahāti.

Dukanipāta:
The Book of the Twos

28. Dukkhavihārasutta:
Living in Suffering

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, when a mendicant has two qualities they live unhappily in the present life—with distress, anguish, and fever— and when the body breaks up, after death, they can expect a bad rebirth. What two? Not guarding the sense doors and eating too much. When a mendicant has these two qualities they live unhappily in the present life—with distress, anguish, and fever— and when the body breaks up, after death, they can expect a bad rebirth.”

That is what the Buddha said. On this it is said:

“Cakkhu sotañca ghānañca,
“Eye, ear, nose,
jivhā kāyo tathā mano;
tongue, body, and likewise mind:
Etāni yassa dvārāni,
a mendicant who leaves these
aguttāni ca bhikkhuno.
sense doors unguarded—

Bhojanamhi amattaññū,
immoderate in eating,
indriyesu asaṁvuto;
sense faculties unrestrained—
Kāyadukkhaṁ cetodukkhaṁ,
reaps suffering
dukkhaṁ so adhigacchati.
both physical and mental.

Ḍayhamānena kāyena,
Burning in body,
Ḍayhamānena cetasā;

burning in mind,
Divā vā yadi vā rattiṁ,
by day or by night
Dukkhaṁ viharati tādiso”ti.
such a person lives in suffering.”

This too was spoken by the Blessed One: that is what I heard.

29. Sukhavihārasutta:
Living in Happiness

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, when a mendicant has two qualities they live happily in the present life—without distress, anguish, and fever— and when the body breaks up, after death, they can expect a good rebirth. What two? Guarding the sense doors and moderation in eating. When a mendicant has these two qualities they live happily in the present life—without distress, anguish, and fever— and when the body breaks up, after death, they can expect a good rebirth.”

That is what the Buddha said. On this it is said:

“Cakkhu sotañca ghānañca,
“Eye, ear, nose,
jivhā kāyo tathā mano;
tongue, body, and likewise mind:
Etāni yassa dvārāni,
a mendicant who makes these
suguttāni ca bhikkhuno.
sense doors well guarded—

Bhojanamhi ca mattaññū,
eating in moderation,
indriyesu ca saṁvuto;
restrained in the sense faculties—
Kāyasukhaṁ cetosukhaṁ,
reaps happiness
sukhaṁ so adhigacchati.
both physical and mental.

Aḍayhamānena kāyena,
Not burning in body,

Aḍayhamānena cetasā;
not burning in mind,
Divā vā yadi vā rattiṁ,
by day or by night
Sukhaṁ viharati tādiso”ti.
such a person lives in happiness.”

This too was spoken by the Blessed One: that is what I heard.

30. Tapanīyasutta:
Mortifying

This was said by the Buddha, the Perfected One: that is what I heard.

“These two things, mendicants, are mortifying. What two? It’s when someone hasn’t done good and skillful things that keep them safe, but has done bad, violent, and depraved things. Thinking, ‘I haven’t done good things’, they’re mortified. Thinking, ‘I have done bad things’, they’re mortified. These are the two things that are mortifying.”

That is what the Buddha said. On this it is said:

“Kāyaduccaritaṁ katvā,
“Having done bad things
vacīduccaritāni ca;
by way of body,
Manoduccaritaṁ katvā,
speech, and mind,
yañcaññaṁ dosasañhitaṁ.
and whatever else is corrupt;

Akatvā kusalaṁ kammaṁ,
not having done good deeds,
katvānākusalaṁ bahuṁ;
and having done many bad,
Kāyassa bhedā duppañño,
when their body breaks up, that witless person
nirayaṁ sopapajjatī”ti.
is reborn in hell.”

This too was spoken by the Blessed One: that is what I heard.

31. Atapanīyasutta:
Not Mortifying

This was said by the Buddha, the Perfected One: that is what I heard.

“These two things, mendicants, are not mortifying. What two? It’s when someone has done good and skillful things that keep them safe, but has not done bad, violent, and depraved things. Thinking, ‘I have done good things’, they’re not mortified. Thinking, ‘I haven’t done bad things’, they’re not mortified. These are the two things that are not mortifying.”

That is what the Buddha said. On this it is said:

“Kāyaduccaritaṁ hitvā,
“Having given up bad conduct
vacīduccaritāni ca;
by way of body,
Manoduccaritaṁ hitvā,
speech, and mind,
yañcaññaṁ dosasañhitaṁ.
and whatever else is corrupt;

Akatvākusalaṁ kammaṁ,
not having done bad deeds,
katvāna kusalaṁ bahuṁ;
and having done many good,
Kāyassa bhedā sappañño,
when their body breaks up, that wise person
saggaṁ so upapajjatī”ti.
is reborn in heaven.”

This too was spoken by the Blessed One: that is what I heard.

32. Paṭhamasīlasutta:
Ethics (1st)

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, a person with two qualities is cast down to hell. What two? Bad conduct and bad view. A person who has these two qualities is cast down to hell.”

That is what the Buddha said. On this it is said:

“Pāpakena ca sīlena,
“If a person possesses
pāpikāya ca diṭṭhiyā;
these two qualities—
Etehi dvīhi dhammehi,
bad conduct
yo samannāgato naro;
and bad views—
Kāyassa bhedā duppañño,
when their body breaks up, that witless person
nirayaṁ sopapajjatī”ti.
is reborn in hell.”

This too was spoken by the Blessed One: that is what I heard.

33. Dutiyasīlasutta:
Ethics (2nd)

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, a person with two qualities is raised up to heaven. What two? Excellent conduct and excellent view. A person who has these two qualities is is raised up to heaven.”

That is what the Buddha said. On this it is said:

“Bhaddakena ca sīlena,
“If a person possesses
bhaddikāya ca diṭṭhiyā;
these two qualities—
Etehi dvīhi dhammehi,
excellent conduct
yo samannāgato naro;
and excellent views—
Kāyassa bhedā sappañño,
when their body breaks up, that wise person
saggaṁ so upapajjatī”ti.
is reborn in heaven.”

This too was spoken by the Blessed One: that is what I heard.

34. Ātāpīsutta:
Keen

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, without being keen and prudent a mendicant can’t achieve awakening, extinguishment, and the supreme sanctuary. But if a mendicant is keen and prudent they can achieve awakening, extinguishment, and the supreme sanctuary.”

That is what the Buddha said. On this it is said:

“Anātāpī anottāpī,
“Neither keen nor prudent,
kusīto hīnavīriyo;
lazy, lacking energy,
Yo thinamiddhabahulo,
full of dullness and drowsiness,
ahirīko anādaro;
unconscientious, lacking regard for others,
Abhabbo tādiso bhikkhu,
such a mendicant is incapable
phuṭṭhuṁ sambodhimuttamaṁ.
of touching the highest awakening.

Yo ca satimā nipako jhāyī,
One who is mindful, alert, meditative,
Ātāpī ottāpī ca appamatto;
keen, prudent, and diligent,
Saṁyojanaṁ jātijarāya chetvā,
having cut the fetter of birth and old age,
Idheva sambodhimanuttaraṁ phuse”ti.
would realize supreme awakening in this very life.”

This too was spoken by the Blessed One: that is what I heard.

35. Paṭhamajananakuhanasutta:
Deceit and Flattery

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, this spiritual life is not lived for the sake of deceiving people or flattering them, nor for the benefit of possessions, honor, or popularity, nor thinking, ‘So let people know about me!’ This spiritual life is lived for the sake of restraint and giving up.”

That is what the Buddha said. On this it is said:

“Saṁvaratthaṁ pahānatthaṁ,
“The Buddha taught the spiritual life
brahmacariyaṁ anītihaṁ;
not because of tradition,
Adesayi so bhagavā,
but for the sake of restraint and giving up,
nibbānogadhagāminaṁ.
and because it culminates in extinguishment.

Esa maggo mahattehi,
This is the path followed by the great souls,
anuyāto mahesibhi;
the great hermits.
Ye ye taṁ paṭipajjanti,
Those who practice it
yathā buddhena desitaṁ;
as it was taught by the Buddha
Dukkhassantaṁ karissanti,
doing the teacher’s bidding,
satthusāsanakārino”ti.
make an end of suffering.”

This too was spoken by the Blessed One: that is what I heard.

36. Dutiyajananakuhanasutta:
Deceit and Flattery

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, this spiritual life is not lived for the sake of deceiving people or flattering them, nor for the benefit of possessions, honor, or popularity, nor thinking, ‘So let people know about me!’ This spiritual life is lived for the sake of direct knowledge and complete understanding.”

That is what the Buddha said. On this it is said:

“Abhiññatthaṁ pariññatthaṁ,
“The Buddha taught the spiritual life
brahmacariyaṁ anītihaṁ;
not because of tradition,
Adesayi so bhagavā,
but for the sake of insight and understanding,
nibbānogadhagāminaṁ.
and because it culminates in extinguishment.

Esa maggo mahattehi,
This is the path followed by the great souls,
anuyāto mahesibhi;
the great hermits.
Ye ye taṁ paṭipajjanti,
Those who practice it
yathā buddhena desitaṁ;
as it was taught by the Buddha
Dukkhassantaṁ karissanti,
doing the teacher’s bidding,
satthusāsanakārino”ti.
make an end of suffering.”

This too was spoken by the Blessed One: that is what I heard.

37. Somanassasutta:
Happiness

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, when a mendicant has two qualities they’re full of joy and happiness in the present life, and they have laid the groundwork for ending the defilements. What two? Being inspired at inspiring places, and making a suitable effort when inspired. When a mendicant has these two qualities they’re full of joy and happiness in the present life, and they have laid the groundwork for ending the defilements.”

That is what the Buddha said. On this it is said:

“Saṁvejanīyaṭṭhānesu,
“At inspiring places
saṁvijjetheva paṇḍito;
an astute person should be inspired;
Ātāpī nipako bhikkhu,
a keen and alert mendicant
paññāya samavekkhiya.
should examine with wisdom.

Evaṁ vihārī ātāpī,
A mendicant living like this, with keen energy,
santavutti anuddhato;
peaceful and stable,
Cetosamathamanuyutto,
devoted to serenity of heart,
khayaṁ dukkhassa pāpuṇe”ti.
attains the ending of suffering.”

This too was spoken by the Blessed One: that is what I heard.

Dve ca bhikkhū tapanīyā,
tapanīyā paratthehi;

Ātāpī nakuhanā dve,
somanassena te dasāti.

38. Vitakkasutta:
Thoughts

This was said by the Buddha, the Perfected One: that is what I heard.

“Two thoughts, mendicants, often occur to the Realized One, the perfected one, the fully awakened Buddha: the thought of sanctuary, and that of seclusion. The Realized One loves kindness and delights in it, so this thought often occurs to him: ‘Through this behavior, I shall not hurt any creature firm or frail.’

The Realized One loves seclusion and delights in it, so this thought often occurs to him: ‘What is unskillful has been given up.’

So, mendicants, you too should love kindness and delight in it, then this thought will often occur to you: ‘Through this behavior, I shall not hurt any creature firm or frail.’

You too should love seclusion and delight in it, then this thought will often occur to you: ‘What is unskillful? What is not given up? What should I give up?’”

That is what the Buddha said. On this it is said:

“Tathāgataṁ buddhamasayhasāhinaṁ,
“Two thoughts occur to him,
Duve vitakkā samudācaranti naṁ;
the Realized One, the bearer of the unbearable:
Khemo vitakko paṭhamo udīrito,
first mentioned was thought of sanctuary,
Tato viveko dutiyo pakāsito.
then the second made clear was seclusion.

Tamonudaṁ pāragataṁ mahesiṁ,
Dispeller of darkness, the great hermit has crossed over:
Taṁ pattipattaṁ vasimaṁ anāsavaṁ;

the attained, the master, the undefiled.
Visantaraṁ taṇhakkhaye vimuttaṁ,
In the midst of it all, he is freed in the ending of craving;
Taṁ ve muniṁ antimadehadhāriṁ;
that sage bears his final body.
Mārañjahaṁ brūmi jarāya pāraguṁ.
He has disposed of Māra, I declare, and gone beyond old age.

Sele yathā pabbatamuddhaniṭṭhito,
Standing high on a rocky mountain,
Yathāpi passe janataṁ samantato;
you can see the people all around.
Tathūpamaṁ dhammamayaṁ sumedho,
In just the same way, the all-seer, wise one,
Pāsādamāruyha samantacakkhu;
having ascended the Temple of Truth,
Sokāvatiṇṇaṁ janatamapetasoko,
rid of sorrow, looks upon the people
Avekkhati jātijarābhibhūtan"ti.
swamped with sorrow, oppressed by rebirth and old age."

This too was spoken by the Blessed One: that is what I heard.

39. Desanāsutta:
Teaching

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, the Realized One, the perfected one, the fully awakened Buddha has two approaches to teaching Dhamma. What two? ‘See evil as evil’— this is the first approach to teaching Dhamma. ‘Having seen evil as evil, be disillusioned, dispassionate, and freed from it’— this is the second approach to teaching Dhamma. The Realized One, the perfected one, the fully awakened Buddha has these two approaches to teaching Dhamma.”

That is what the Buddha said. On this it is said:

“Tathāgatassa buddhassa,
“See the two approaches for
sabbabhūtānukampino;
explaining the Dhamma
Pariyāyavacanaṁ passa,
used by the Realized One, the Buddha,
dve ca dhammā pakāsitā.
compassionate for all beings:

Pāpakaṁ passatha cetaṁ,
see that that is evil,
tattha cāpi virajjatha;
and be dispassionate towards it.
Tato virattacittāse,
Then, with a mind free of desire,
dukkhassantaṁ karissathā”ti.
you will make an end of suffering.”

This too was spoken by the Blessed One: that is what I heard.

40. Vijjāsutta:
Knowledge

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, ignorance precedes the attainment of unskillful qualities, with lack of conscience and prudence following along. Knowledge precedes the attainment of skillful qualities, with conscience and prudence following along.”

That is what the Buddha said. On this it is said:

“Yā kācimā duggatiyo,
“Bad destinies of whatever kind,
asmiṁ loke paramhi ca;
in this world or the next,
Avijjāmūlikā sabbā,
are all rooted in ignorance,
icchālobhasamussayā.
compounded of greed and desire.

Yato ca hoti pāpiccho,
Since one of wicked desires is
ahirīko anādaro;
unconscientious, lacking regard for others,
Tato pāpaṁ pasavati,
they make much bad karma,
apāyaṁ tena gacchati.
which sends them to a place of loss.

Tasmā chandañca lobhañca,
Therefore, dispelling desire
avijjañca virājayaṁ;
and greed and ignorance,
Vijjaṁ uppādayaṁ bhikkhu,

a mendicant arousing knowledge
sabbā duggatiyo jahe”ti.
would cast off all bad destinies.”

This too was spoken by the Blessed One: that is what I heard.

41. Paññāparihīnasutta:
Bereft of Wisdom

This was said by the Buddha, the Perfected One: that is what I heard.

“Those sentient beings are truly bereft, mendicants, who are bereft of noble wisdom. They live unhappily in the present life—with distress, anguish, and fever— and when the body breaks up, after death, they can expect a bad rebirth. Those sentient beings are not bereft who are not bereft of noble wisdom. In the present life they’re happy—free of anguish, distress, and fever— and when the body breaks up, after death, they can expect a good rebirth.”

That is what the Buddha said. On this it is said:

“Paññāya parihānena,
“See the world with its gods,
passa lokaṁ sadevakaṁ;
bereft of wisdom,
Niviṭṭhaṁ nāmarūpasmiṁ,
habituated to name and form,
idaṁ saccanti maññati.
imagining this is wisdom.

Paññā hi seṭṭhā lokasmiṁ,
Wisdom is best in the world,
yāyaṁ nibbedhagāminī;
as it leads to penetration,
Yāya sammā pajānāti,
through which one rightly understands
jātibhavaparikkhayaṁ.
the ending of rebirth and continued existence.

Tesaṁ devā manussā ca,
Gods and humans envy them,

sambuddhānaṁ satīmataṁ;
the Buddhas, ever mindful,
Pihayanti hāsapaññānaṁ,
of laughing wisdom,
sarīrantimadhārinan”ti.
bearing their final body.”

This too was spoken by the Blessed One: that is what I heard.

42. Sukkadhammasutta:
Bright Things

This was said by the Buddha, the Perfected One: that is what I heard.

“These two bright things, mendicants, protect the world. What two? Conscience and prudence. If these two bright things did not protect the world, there would be no recognition of the status of mother, aunts, or wives and partners of teachers and respected people. The world would become promiscuous, like goats and sheep, chickens and pigs, and dogs and jackals. But because the two bright things protect the world, there is recognition of the status of mother, aunts, and wives and partners of teachers and respected people.”

That is what the Buddha said. On this it is said:

“Yesañce hiriottappaṁ,
“Those in whom conscience and shame
sabbadā ca na vijjati;
are never found at all,
Vokkantā sukkamūlā te,
have lost their bright roots,
jātimaraṇagāmino.
and fare on in birth and death.

Yesañca hiriottappaṁ,
Those in whom conscience and shame
sadā sammā upaṭṭhitā;
are always rightly established,
Virūḷhabrahmacariyā te,
thrive in the spiritual life;
santo khīṇapunabbhavā”ti.
being at peace, they will not be reborn again.”

This too was spoken by the Blessed One: that is what I heard.

43. Ajātasutta:
Unborn

This was said by the Buddha, the Perfected One: that is what I heard.

“There is, mendicants, an unborn, unproduced, unmade, and unconditioned. If there were no unborn, unproduced, unmade, and unconditioned, then you would find no escape here from the born, produced, made, and conditioned. But since there is an unborn, unproduced, unmade, and unconditioned, an escape is found from the born, produced, made, and conditioned.”

That is what the Buddha said. On this it is said:

“Jātaṁ bhūtaṁ samuppannaṁ,
“What’s born, produced, and arisen,
kataṁ saṅkhatamaddhuvaṁ;
made, conditioned, not lasting,
Jarāmaraṇasaṅghāṭaṁ,
wrapped in old age and death,
roganīḷaṁ pabhaṅguraṁ.
frail, a nest of disease,

Āhāranettippabhavaṁ,
generated by food and the conduit to rebirth:
nālaṁ tadabhinandituṁ;
that’s not fit to delight in.
Tassa nissaraṇaṁ santaṁ,
The escape from that is peaceful,
atakkāvacaraṁ dhuvaṁ.
beyond the scope of logic, everlasting,

Ajātaṁ asamuppannaṁ,
unborn and unarisen,
asokaṁ virajaṁ padaṁ;
the sorrowless, stainless state,

Nirodho dukkhadhammānaṁ,
the cessation of all painful things,
saṅkhārūpasamo sukho”ti.
the stilling of conditions, bliss.”

This too was spoken by the Blessed One: that is what I heard.

44. Nibbānadhātusutta:
Facets of Quenching

This was said by the Buddha, the Perfected One: that is what I heard.

“There are, mendicants, these two facets of quenching. What two? The facet of quenching with something left over, and the facet of quenching with nothing left over.

And what is the facet of quenching with something left over? It’s when a mendicant is a perfected one, with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment. Their five sense faculties still remain. So long as their senses have not gone they continue to experience the agreeable and disagreeable, to feel pleasure and pain. The ending of greed, hate, and delusion in them is called the facet of quenching with something left over.

And what is the facet of quenching with nothing left over? It’s when a mendicant is a perfected one, with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment. For them, everything that’s felt, being no longer relished, will become cool right here. This is called the facet of quenching with nothing left over. These are the two facets of quenching.”

That is what the Buddha said. On this it is said:

“Duve imā cakkhumatā pakāsitā,
“These two facets of quenching have been made clear
Nibbānadhātū anissitena tādinā;
by the seer, the unattached, the poised.
Ekā hi dhātu idha diṭṭhadhammikā,
One facet pertains to the present life—
Saupādisesā bhavanettisaṅkhayā;

what is left over when the conduit to rebirth has ended.
Anupādisesā pana samparāyikā,
What has nothing left over pertains to what follows this life,
Yamhi nirujjhanti bhavāni sabbaso.
where all states of existence cease.

Ye etadaññāya padaṁ asaṅkhataṁ,
Those who have fully understood the unconditioned state—
Vimuttacittā bhavanettisaṅkhayā;
their minds freed, the conduit to rebirth ended—
Te dhammasārādhigamā khaye ratā,
attained to the heart of the Dhamma, they delight in ending,
Pahaṁsu te sabbabhavāni tādino”ti.
the poised ones have given up all states of existence.”

45. Paṭisallānasutta:
Retreat

This was said by the Buddha, the Perfected One: that is what I heard.

“Enjoy retreat, mendicants, love retreat. Be committed to inner serenity of the heart, don’t neglect absorption, be endowed with discernment, and frequent empty huts. A mendicant who enjoys retreat can expect one of two results: enlightenment in the present life, or if there’s something left over, non-return.”

That is what the Buddha said. On this it is said:

“Ye santacittā nipakā,
“With minds at peace, alert,
satimanto ca jhāyino;
mindful and meditative,
Sammā dhammaṁ vipassanti,
they rightly discern the Dhamma,
kāmesu anapekkhino.
unconcerned for sensual pleasures.

Appamādaratā santā,
Delighting in diligence, peaceful,
pamāde bhayadassino;
seeing fear in negligence,
Abhabbā parihānāya,
such a one can’t decline,
nibbānasseva santike”ti.
and has drawn near to quenching.”

This too was spoken by the Blessed One: that is what I heard.

46. Sikkhānisaṁsasutta:
The Benefits of Training

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, live with training as benefit, with wisdom as overseer, with freedom as core, and with mindfulness as ruler. A mendicant who lives in this way can expect one of two results: enlightenment in the present life, or if there’s something left over, non-return.”

That is what the Buddha said. On this it is said:

“Paripuṇṇasikkhaṁ apahānadhammaṁ,
“The training fulfilled, not liable to decline,
Paññuttaraṁ jātikhayantadassiṁ;
overseen by wisdom, seer of rebirth’s end;
Taṁ ve muniṁ antimadehadhāriṁ,
that sage bears their final body;
Mārañjahaṁ brūmi jarāya pāraguṁ.
they have disposed of Māra, I declare, and gone beyond old age.

Tasmā sadā jhānaratā samāhitā,
Therefore be always enjoying absorption, immersed in samādhi,
Ātāpino jātikhayantadassino;
energetic, seers of rebirth’s end.
Māraṁ sasenaṁ abhibhuyya bhikkhavo,
Having overcome Māra and his armies, mendicants,
Bhavatha jātimaraṇassa pāragā”ti.
go beyond birth and death.”

This too was spoken by the Blessed One: that is what I heard.

47. Jāgariyasutta:
Wake Up

This was said by the Buddha, the Perfected One: that is what I heard.

“Meditate wakeful, mendicants, mindful and aware, joyful and clear, and at times discern the skillful qualities in that state. A mendicant who meditates in this way can expect one of two results: enlightenment in the present life, or if there’s something left over, non-return.”

That is what the Buddha said. On this it is said:

“Jāgarantā suṇāthetaṁ,
“Listen up, wakeful ones!
ye suttā te pabujjhatha;
And those asleep, wake up!
Suttā jāgaritaṁ seyyo,
Wakefulness is better than sleep,
natthi jāgarato bhayaṁ.
the wakeful have nothing to fear.

Yo jāgaro ca satimā sampajāno,
Those who are wakeful, mindful and aware,
Samāhito mudito vippasanno ca;
immersed in samādhi, joyful and clear,
Kālena so sammā dhammaṁ parivīmaṁsamāno,
at times rightly investigating the Dhamma:
Ekodibhūto vihane tamaṁ so.
unified, they scatter the darkness.

Tasmā have jāgariyaṁ bhajetha,
That’s why you should cultivate wakefulness.
Ātāpī bhikkhu nipako jhānalābhī;
A keen and alert mendicant, possessing absorption,
Saṁyojanaṁ jātijarāya chetvā,

having cut the fetter of birth and old age,
Idheva sambodhimanuttaraṁ phuse”ti.
would touch the highest awakening right here.”

This too was spoken by the Blessed One: that is what I heard.

48. Āpāyikasutta:
Bound for Loss

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, two kinds of people are bound for a place of loss, bound for hell, if they don’t give up this fault. What two? Someone who is unchaste, but claims to be celibate; and someone who makes a groundless accusation of unchastity against a person whose celibacy is pure. These are the two kinds of people bound for a place of loss, bound for hell, if they don’t give up this fault.”

That is what the Buddha said. On this it is said:

“Abhūtavādī nirayaṁ upeti,
“A liar goes to hell,
Yo vāpi katvā na karomi cāha;
as does one who denies what they did.
Ubhopi te pecca samā bhavanti,
Both are equal in the hereafter,
Nihīnakammā manujā parattha.
those men of base deeds.

Kāsāvakaṇṭhā bahavo,
Many who wrap their necks in ocher robes
pāpadhammā asaññatā;
are unrestrained and wicked.
Pāpā pāpehi kammehi,
Being wicked, they are reborn in hell
nirayaṁ te upapajjare.
due to their bad deeds.

Seyyo ayoguḷo bhutto,
It’d be better for the immoral and unrestrained
tatto aggisikhūpamo;

to eat an iron ball,
Yañce bhuñjeyya dussīlo,
scorching, like a burning flame,
raṭṭhapiṇḍamasaññato”ti.
than to eat the nation’s alms.”

This too was spoken by the Blessed One: that is what I heard.

49. Diṭṭhigatasutta:
Misconceptions

This was said by the Buddha, the Perfected One: that is what I heard.

“Overcome by two misconceptions, mendicants, some gods and humans get stuck, some overreach, while those with vision see.

And how do some get stuck? Because of love, delight, and enjoyment of existence, when the Dhamma is being taught for the cessation of existence, the minds of some gods and humans are not eager, confident, settled, and decided. That is how some get stuck.

And how do some overreach? Some, becoming horrified, repelled, and disgusted with existence, delight in ending existence: ‘When this self is annihilated and destroyed when the body breaks up, and doesn’t exist after death: that is peaceful, that is sublime, that is reality.’ That is how some overreach.

And how do those with vision see? It’s when a mendicant sees what has come to be as having come to be. Seeing this, they are practicing for disillusionment, dispassion, and cessation regarding what has come to be. That is how those with vision see.”

That is what the Buddha said. On this it is said:

“Ye bhūtaṁ bhūtato disvā,
“Those who see what has come be to as having come to be,
bhūtassa ca atikkamaṁ;
transcending what has come to be,
Yathābhūte vimuccanti,
are freed in accord with the truth,
bhavataṇhā parikkhayā.
with the ending of craving for continued existence.

Sa ve bhūtapariññño so,

They completely understand what has come to be,
vītataṇho bhavābhave;
rid of craving for rebirth in this or that state,
Bhūtassa vibhavā bhikkhu,
with the disappearance of what has come to be,
nāgacchati punabbhavan”ti.
a mendicant does not come back to future lives.”

This too was spoken by the Blessed One: that is what I heard.

Dve indriyā dve tapanīyā,
sīlena apare duve;
Anottāpī kuhanā dve ca,
saṁvejanīyena te dasa.

Vitakkā desanā vijjā,
paññā dhammena pañcamaṁ;
Ajātaṁ dhātusallānaṁ,
sikkhā jāgariyena ca;
Apāyadiṭṭhiyā ceva,
bāvīsati pakāsitāti.

Tikanipāta:
The Book of the Threes

50. Mūlasutta:
Roots

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, there are these three unskillful roots. What three? Greed, hate, and delusion. These are the three unskillful roots. ”

That is what the Buddha said. On this it is said:

“Lobho doso ca moho ca,
“When greed, hate, and delusion,
purisaṁ pāpacetasaṁ;
have arisen inside oneself,
Hiṁsanti attasambhūtā,
they harm a person of wicked heart,
tacasāraṁva samphalan”ti.
as a reed is destroyed by its own fruit.”

This too was spoken by the Blessed One: that is what I heard.

51. Dhātusutta:
Elements

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, there are these three elements. What three? The elements of form, formlessness, and cessation. These are the three elements.”

That is what the Buddha said. On this it is said:

“Rūpadhātuṁ pariññāya,
“Comprehending the element of form,
āruppesu asaṇṭhitā;
not stuck in the formless,
Nirodhe ye vimuccanti,
those who are released in cessation,
te janā maccuhāyino.
they are destroyers of death.

Kāyena amataṁ dhātuṁ,
Having directly experienced the deathless element,
phusayitvā nirūpadhiṁ;
free of attachments;
Upadhippaṭinissaggaṁ,
having realised relinquishment
sacchikatvā anāsavo;
of attachments, the undefiled
Deseti sammāsambuddho,
fully awakened Buddha teaches
asokaṁ virajaṁ padan”ti.
the sorrowless, stainless state.”

This too was spoken by the Blessed One: that is what I heard.

52. Paṭhamavedanāsutta:
Feelings (1st)

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, there are these three feelings. What three? Pleasant, painful, and neutral feeling. These are the three feelings.”

That is what the Buddha said. On this it is said:

“Samāhito sampajāno,
“Stilled, aware,
sato buddhassa sāvako;
a mindful disciple of the Buddha
Vedanā ca pajānāti,
understands feelings,
vedanānañca sambhavaṁ.
the cause of feelings,

Yattha cetā nirujjhanti,
where they cease,
maggañca khayagāminaṁ;
and the path that leads to their ending.
Vedanānaṁ khayā bhikkhu,
With the ending of feelings, a mendicant
nicchāto parinibbuto”ti.
is hungerless, extinguished.”

This too was spoken by the Blessed One: that is what I heard.

53. Dutiyavedanāsutta:
Feelings (2nd)

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, there are these three feelings. What three? Pleasant, painful, and neutral feeling. Pleasant feeling should be seen as suffering. Painful feeling should be seen as a dart. Neutral feeling should be seen as impermanent. When a mendicant has seen these three feelings in this way, they’re called a mendicant who has cut off craving, untied the fetters, and by rightly comprehending conceit has made an end of suffering.”

That is what the Buddha said. On this it is said:

“Yo sukhaṁ dukkhato adda,
“A mendicant who sees pleasure as pain,
Dukkhamaddakkhi sallato;
and suffering as a dart,
Adukkhamasukhaṁ santaṁ,
and that peaceful, neutral feeling
Adakkhi naṁ aniccato.
as impermanent

Sa ve sammaddaso bhikkhu,
sees rightly.
yato tattha vimuccati;
And when freed in regards to that,
Abhiññāvosito santo,
that peaceful sage, with perfect insight,
sa ve yogātigo munī”ti.
has gone beyond all attachments.”

This too was spoken by the Blessed One: that is what I heard.

54. Paṭhamaesanāsutta:
Searches (1st)

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, there are these three searches. What three? The search for sensual pleasures, the search for continued existence, and the search for a spiritual path. These are the three searches.

That is what the Buddha said. On this it is said:

“Samāhito sampajāno,
“Stilled, aware,
sato buddhassa sāvako;
a mindful disciple of the Buddha
Esanā ca pajānāti,
understands searches,
esanānañca sambhavaṁ.
the cause of searches,

Yattha cetā nirujjhanti,
where they cease,
maggañca khayagāminaṁ;
and the path that leads to their ending.
Esanānaṁ khayā bhikkhu,
With the ending of searches, a mendicant
nicchāto parinibbuto”ti.
is hungerless, extinguished.”

This too was spoken by the Blessed One: that is what I heard.

55. Dutiyaesanāsutta:
Searches (2nd)

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, there are these three searches. What three? The search for sensual pleasures, the search for continued existence, and the search for a spiritual path. These are the three searches.”

That is what the Buddha said. On this it is said:

“Kāmesanā bhavesanā,
“The search for sensual pleasures, for a good rebirth,
brahmacariyesanā saha;
and the search for a spiritual path;
Iti saccaparāmāso,
the holding tight to the notion ‘this is the truth’,
diṭṭhiṭṭhānā samussayā.
and the mass of grounds for views—

Sabbarāgavirattassa,
for one detached from all lusts,
taṇhakkhayavimuttino;
freed by the ending of craving,
Esanā paṭinissaṭṭhā,
that searching has been relinquished,
diṭṭhiṭṭhānā samūhatā;
and those viewpoints eradicated.
Esanānaṁ khayā bhikkhu,
With the ending of searches, a mendicant
nirāso akathaṅkathī”ti.
is free of hope and indecision.”

This too was spoken by the Blessed One: that is what I heard.

56. Paṭhamaāsavasutta:
Defilements (1st)

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, there are these three defilements. What three? The defilements of sensuality, desire to be reborn, and ignorance. These are the three defilements.”

That is what the Buddha said. On this it is said:

“Samāhito sampajāno,
“Stilled, aware,
sato buddhassa sāvako;
a mindful disciple of the Buddha
Āsave ca pajānāti,
understands defilements,
āsavānañca sambhavaṁ.
the cause of defilements,

Yattha cetā nirujjhanti,
where they cease,
maggañca khayagāminaṁ;
and the path that leads to their ending.
Āsavānaṁ khayā bhikkhu,
With the ending of defilements, a mendicant
nicchāto parinibbuto”ti.
is hungerless, extinguished.”

This too was spoken by the Blessed One: that is what I heard.

57. Dutiyaāsavasutta:
Defilements (2nd)

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, there are these three defilements. What three? The defilements of sensuality, desire to be reborn, and ignorance. These are the three defilements.”

That is what the Buddha said. On this it is said:

“Yassa kāmāsavo khīṇo,
“One who has ended the defilement of sensuality,
avijjā ca virājitā;
whose ignorance has faded away,
Bhavāsavo parikkhīṇo,
and whose desire to be reborn is finished—
vippamutto nirūpadhi;
liberated, free of attachments,
Dhāreti antimaṁ dehaṁ,
they bear their final body,
jetvā māraṁ savāhinin”ti.
having vanquished Māra and his mount.”

This too was spoken by the Blessed One: that is what I heard.

58. Taṇhāsutta:
Craving

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, there are these three cravings. What three? Craving for sensual pleasures, craving to continue existence, and craving to end existence. These are the three cravings.”

That is what the Buddha said. On this it is said:

“Taṇhāyogena saṁyuttā,
“Bound by craving, minds full of desire
rattacittā bhavābhave;
for rebirth in this or that state,
Te yogayuttā mārassa,
yoked by Māra’s yoke, these people
ayogakkhemino janā;
find no sanctuary from the yoke.
Sattā gacchanti saṁsāraṁ,
Sentient beings continue to transmigrate,
jātīmaraṇagāmino.
with ongoing birth and death.

Ye ca taṇhaṁ pahantvāna,
Those who have given up craving,
vītataṇhā bhavābhave;
rid of craving for rebirth in this or that state,
Te ve pāraṅgatā loke,
they’re the ones in this world who’ve truly crossed over,
ye pattā āsavakkhayan”ti.
having reached the ending of defilements.”

This too was spoken by the Blessed One: that is what I heard.

59. Māradheyyasutta:
Māra's Sway

This was said by the Buddha, the Perfected One: that is what I heard.

"Mendicants, a mendicant with these three qualities has slipped free of Māra's sway and shines like the sun. What three? It's when they have the entire spectrum of the master's ethics, immersion, and wisdom. A mendicant with these three qualities has slipped free of Māra's sway and shines like the sun."

That is what the Buddha said. On this it is said:

"Sīlaṁ samādhi paññā ca,
"Whoever has well developed
yassa ete subhāvitā;
ethics, immersion, and wisdom
Atikkamma māradheyyaṁ,
has slipped free of Māra's sway
ādiccova virocatī"ti.
and shines like the sun."

This too was spoken by the Blessed One: that is what I heard.

Mūladhātu atha vedanā duve,
Esanā ca duve āsavā duve;
Taṇhāto ca atha māradheyyato,
Vaggamāhu paṭhamanti muttamanti.

60. Puññakiriyavatthusutta:
Grounds for Making Merit

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, there are these three grounds for making merit. What three? Giving, ethical conduct, and meditation are all grounds for making merit. These are the three grounds for making merit.”

That is what the Buddha said. On this it is said:

“Puññameva so sikkheyya,
“One should practice only good deeds,
āyataggaṁ sukhudrayaṁ;
whose happy outcome stretches ahead.
Dānañca samacariyañca,
Giving and moral conduct,
mettacittañca bhāvaye.
developing a mind of love:

Ete dhamme bhāvayitvā,
having developed these
tayo sukhasamuddaye;
three things yielding happiness,
Abyābajjhaṁ sukhaṁ lokaṁ,
that astute one is reborn
paṇḍito upapajjatī”ti.
in a happy, pleasing world.”

This too was spoken by the Blessed One: that is what I heard.

61. Cakkhusutta:
The Eye

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, there are these three eyes. What three? the eye of the flesh, the eye of clairvoyance, and the eye of wisdom. These are the three eyes.”

That is what the Buddha said. On this it is said:

“Maṁsacakkhu dibbacakkhu,
“The eye of flesh, the clairvoyant eye,
paññācakkhu anuttaraṁ;
the supreme eye of wisdom:
Etāni tīṇi cakkhūni,
these three eyes
akkhāsi purisuttamo.
were taught by the supreme person.

Maṁsacakkhussa uppādo,
The arising of the eye of flesh
maggo dibbassa cakkhuno;
is the path to the clairvoyant eye.
Yato ñāṇaṁ udapādi,
When knowledge arises—
paññācakkhu anuttaraṁ;
the supreme eye of wisdom—
Yassa cakkhussa paṭilābhā,
one who gains that eye
sabbadukkhā pamuccatī”ti.
is released from all suffering.”

This too was spoken by the Blessed One: that is what I heard.

62. Indriyasutta:
Faculties

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, there are these three faculties. What three? The faculty of understanding that one’s enlightenment is imminent. The faculty of enlightenment. The faculty of one who is enlightened. These are the three faculties.”

That is what the Buddha said. On this it is said:

“Sekhassa sikkhamānassa,
“As a trainee trains,
ujumaggānusārino;
following the straight road,
Khayasmiṁ paṭhamaṁ ñāṇaṁ,
first they know about ending;
tato aññā anantarā.
enlightenment follows in the same lifetime.

Tato aññāvimuttassa,
Then the knowledge comes
ñāṇaṁ ve hoti tādino;
to such a one, freed through enlightenment,
Akuppā me vimuttīti,
with the end of the fetters of rebirth:
bhavasaṁyojanakkhayā.
‘My freedom is unshakable.’

Sa ve indriyasampanno,
Accomplished in the faculties,
santo santipade rato;
peaceful, in love with the state of peace,
Dhāreti antimaṁ dehaṁ,

they bear their final body,
jetvā māraṁ savāhinin”ti.
having vanquished Māra and his mount.”

This too was spoken by the Blessed One: that is what I heard.

63. Addhāsutta:
Periods

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, there are these three periods. What three? Past, future, and present. These are the three periods.”

That is what the Buddha said. On this it is said:

“Akkheyyasaññino sattā,
“Sentient beings who perceive the communicable,
akkheyyasmiṁ patiṭṭhitā;
become established in the communicable.
Akkheyyaṁ apariññāya,
Not understanding the communicable,
yogamāyanti maccuno.
they fall under the yoke of Death.

Akkheyyañca pariññāya,
But having fully understood the communicable,
akkhātāraṁ na maññati;
they don’t identify as a communicator,
Phuṭṭho vimokkho manasā,
as they’ve touched liberation with their mind,
santipadamanuttaraṁ.
the supreme state of peace.

Sa ve akkheyyasampanno,
Accomplished in the visible,
santo santipade rato;
peaceful, in love with the state of peace,
Saṅkhāya sevī dhammaṭṭho,
that knowledge-master is firm in principle;
saṅkhyaṁ nopeti vedagū”ti.

they use reckonings, but can’t be reckoned.”

This too was spoken by the Blessed One: that is what I heard.

64. Duccaritasutta:
Bad Conduct

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, there are these three faculties. What three? Bad conduct by way of body, speech, and mind. These are the three faculties.”

That is what the Buddha said. On this it is said:

“Kāyaduccaritaṁ katvā,
“Having done bad things
vacīduccaritāni ca;
by way of body,
Manoduccaritaṁ katvā,
speech, and mind,
yañcaññaṁ dosasaṁhitaṁ.
and whatever else is corrupt;

Akatvā kusalaṁ kammaṁ,
not having done good deeds,
katvānākusalaṁ bahuṁ;
and having done many bad,
Kāyassa bhedā duppañño,
when their body breaks up, that witless person
nirayaṁ sopapajjatī”ti.
is reborn in hell.”

This too was spoken by the Blessed One: that is what I heard.

65. Sucaritasutta:
Good Conduct

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, there are these kinds of good conduct. What three? Good conduct by way of body, speech, and mind. These are the three kinds of good conduct.” That is what the Buddha said. On this it is said:

“Kāyaduccaritaṁ hitvā,
“Having given up bad conduct
vacīduccaritāni ca;
by way of body,
Manoduccaritaṁ hitvā,
speech, and mind,
yañcaññaṁ dosasaṁhitaṁ.
and whatever else is corrupt;

Akatvākusalaṁ kammaṁ,
not having done bad deeds,
katvāna kusalaṁ bahuṁ;
and having done many good,
Kāyassa bhedā sappañño,
when their body breaks up, that wise person
saggaṁ so upapajjatī”ti.
is reborn in heaven.”

This too was spoken by the Blessed One: that is what I heard.

66. Soceyyasutta:
Purity

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, there are these three kinds of purity. What three? Purity of body, speech, and mind. These are the three kinds of purity.”

That is what the Buddha said. On this it is said:

“Kāyasuciṁ vacīsuciṁ,
“Purity of body, purity of speech,
cetosucimanāsavaṁ;
and undefiled purity of heart.
Suciṁ soceyyasampannaṁ,
A pure person, blessed with purity,
āhu sabbappahāyinan”ti.
has given up everything, they say.”

This too was spoken by the Blessed One: that is what I heard.

67. Moneyyasutta:
Sagacity

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, there are these three kinds of sagacity. What three? Sagacity of body, speech, and mind. These are the three kinds of sagacity.” That is what the Buddha said. On this it is said:

“Kāyamuniṁ vacīmuniṁ,
“A sage in body, a sage in speech,
manomunimanāsavaṁ;
a sage undefiled in mind;
Muniṁmoneyyasampannaṁ,
a sage, blessed with sagacity,
āhu ninhātapāpakan”ti.
has washed off all bad things, they say.”

This too was spoken by the Blessed One: that is what I heard.

68. Paṭhamarāgasutta:
Greed (1st)

This was said by the Buddha, the Perfected One: that is what I heard.

“Whoever has not given up greed, hate, and delusion is said to be trapped. They’re caught in Māra’s snare, and the Wicked One can do what he wants with them. Whoever has given up greed, hate, and delusion is said to be free. They’re caught in Māra’s snare, and the Wicked One can do what he wants with them.”

That is what the Buddha said. On this it is said:

“Yassa rāgo ca doso ca,
“Those in whom greed, hate, and ignorance
avijjā ca virājitā;
have faded away,
Taṁ bhāvitattaññataraṁ,
belong with those who have developed themselves;
brahmabhūtaṁ tathāgataṁ;
holy, realized, awakened,
Buddhaṁ verabhayātītaṁ,
beyond enmity and fear,
āhu sabbappahāyinan”ti.
they’ve given up everything, they say.”

This too was spoken by the Blessed One: that is what I heard.

69. Dutiyarāgasutta:
Greed (2nd)

This was said by the Buddha, the Perfected One: that is what I heard.

“Whoever has not given up greed, hate, and delusion is said to have not crossed over the ocean with its waves and whirlpools, its sharks and monsters. Whoever has given up greed, hate, and delusion is said to have crossed over the ocean with its waves and whirlpools, its sharks and monsters. Crossed over and gone beyond, that brahmin stands on the shore.”

That is what the Buddha said. On this it is said:

“Yassa rāgo ca doso ca,
“Those in whom greed, hate, and ignorance
Avijjā ca virājitā;
have faded away,
Somaṁ samuddaṁ sagahaṁ sarakkhasaṁ,
have crossed the ocean so hard to cross,
Saūmibhayaṁ duttaraṁ accatāri.
with its sharks and monsters, its waves and dangers.

Saṅgātigo maccujaho nirūpadhi,
They’ve escaped their chains, given up death, and have no attachments.
Pahāsi dukkhaṁ apunabbhavāya;
They’ve given up suffering, so there are no more future lives.
Atthaṅgato so na pamāṇameti,
They’ve come to an end, and cannot be measured;
Amohayi maccurājanti brūmī”ti.
and they’ve confounded the King of Death, I say.”

This too was spoken by the Blessed One: that is what I heard.

Puññaṁ cakkhu atha indriyāni,
Addhā ca caritaṁ duve soci;
Muno atha rāgaduve,
Puna vaggamāhu dutiyamuttamanti.

70. Micchādiṭṭhikasutta:
Having Wrong View

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, I’ve seen beings who engaged in misconduct by body, speech, and mind, who abused the noble ones, who had wrong views and acted accordingly. At the breaking up of the body, after death, they were reborn in a lower realm, a bad destination, a world of misery, hell.

Now, I don’t say this because I’ve heard it from some other ascetic or brahmin. I only say it because I’ve known, seen, and realized it for myself.”

That is what the Buddha said. On this it is said:

“Micchā manaṁ paṇidhāya,
“When the mind has been misdirected,
micchā vācañca bhāsiya;
and words wrongly spoken,
Micchā kammāni katvāna,
and right bodily deeds have been done,
kāyena idha puggalo.
a person here

Appassutāpuññakaro,
uneducated, doer of bad deeds,
appasmiṁ idha jīvite;
though their life may be short,
Kāyassa bhedā duppañño,
when their body breaks up, that witless person
nirayaṁ sopapajjatī”ti.
is reborn in hell.”

This too was spoken by the Blessed One: that is what I heard.

71. Sammādiṭṭhikasutta:
Having Right View

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, I’ve seen beings who engaged in good conduct of body, speech, and mind, who did not abuse the noble ones, who held right view and acted accordingly. At the breaking up of the body, after death, they were reborn in a good destination, a heaven world.

Now, I don’t say this because I’ve heard it from some other ascetic or brahmin. I only say it because I’ve known, seen, and realized it for myself.”

That is what the Buddha said. On this it is said:

“Sammā manaṁ paṇidhāya,
“When the mind has been directed right,
sammā vācañca bhāsiya;
and words rightly spoken,
Sammā kammāni katvāna,
and right bodily deeds have been done,
kāyena idha puggalo.
a person here

Bahussuto puññakaro,
learned, doer of good deeds,
appasmiṁ idha jīvite;
though their life may be short,
Kāyassa bhedā sappañño,
when their body breaks up, that wise person
saggaṁ so upapajjatī”ti.
is reborn in heaven.”

This too was spoken by the Blessed One: that is what I heard.

72. Nissaraṇiyasutta:
Elements of Escape

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, there are these three elements of escape. What three? Renunciation is the escape from sensual pleasures. Formlessness is the escape from form. Cessation is the escape from whatever is created, conditioned, and dependently originated. These are the three elements of escape.”

That is what the Buddha said. On this it is said:

“Kāmanissaraṇaṁ ñatvā,
“Knowing the escape from sensuality,
rūpānañca atikkamaṁ;
and form’s transcendence,
Sabbasaṅkhārasamathaṁ,
one always keen touches
phusaṁ ātāpi sabbadā.
the stilling of all activities.

Sa ve sammaddaso bhikkhu,
That mendicant sees rightly,
yato tattha vimuccati;
and when freed in regards to that,
Abhiññāvosito santo,
that peaceful sage, with perfect insight,
sa ve yogātigo munī”ti.
has gone beyond all attachments.”

This too was spoken by the Blessed One: that is what I heard.

73. Santatarasutta:
More Peaceful

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, formless states are more peaceful than states of form; cessation is more peaceful than formless states.”

That is what the Buddha said. On this it is said:

“Ye ca rūpūpagā sattā,
“There are beings in the realm of luminous form,
ye ca arūpaṭṭhāyino;
and others established in the formless.
Nirodhaṁ appajānantā,
Not understanding cessation,
āgantāro punabbhavaṁ.
they return in future lives.

Ye ca rūpe pariññāya,
But those who completely understand sensual pleasures,
arūpesu asaṇṭhitā;
not stuck in the formless,
Nirodhe ye vimuccanti,
those who are released in cessation,
te janā maccuhāyino.
they are destroyers of death.

Kāyena amatadhātuṁ,
Having directly experienced the deathless element,
phusayitvā nirūpadhiṁ;
free of attachments;
Upadhippaṭinissaggaṁ,
having realised relinquishment
sacchikatvā anāsavo;

of attachments, the undefiled
Deseti sammāsambuddho,
fully awakened Buddha teaches
asokaṁ virajaṁ padan”ti.
the sorrowless, stainless state.”

This too was spoken by the Blessed One: that is what I heard.

74. Puttasutta:
A Child

This was said by the Buddha, the Perfected One: that is what I heard.

“These three kinds of child are found in the world. What three? One who betters their birth, one who equals their birth, one who fails their birth.

And how does a child better their birth? It’s when a child’s parents have not gone for refuge to the Buddha, the Teaching, and the Sangha. They kill living creatures, steal, commit sexual misconduct, lie, and use alcoholic drinks that cause negligence. They’re immoral, of bad character. But their child has gone for refuge to the Buddha, the teaching, and the Saṅgha. They don’t kill living creatures, steal, commit sexual misconduct, lie, or take alcoholic drinks that cause negligence. They’re ethical, of good character. That’s how a child betters their birth.

And how does a child equal their birth? It’s when a child’s parents have gone for refuge to the Buddha, the Teaching, and the Sangha. They don’t kill living creatures, steal, commit sexual misconduct, lie, or take alcoholic drinks that cause negligence. They’re ethical, of good character. And their child has gone for refuge to the Buddha, the teaching, and the Saṅgha. They don’t kill living creatures, steal, commit sexual misconduct, lie, or take alcoholic drinks that cause negligence. They’re ethical, of good character. That’s how a child equals their birth.

And how does a child fail their birth? It’s when a child’s parents have gone for refuge to the Buddha, the Teaching, and the Sangha. They don’t kill living creatures, steal, commit sexual misconduct, lie, or take alcoholic drinks that cause negligence. They’re ethical, of good character. But their child has not gone for refuge to the Buddha, the teaching, and the Saṅgha. They kill living creatures, steal, commit sexual misconduct, lie, and use alcoholic drinks that cause negligence. They’re immoral, of bad character. That’s how a child fails their birth. These are the three kinds of child found in the world.”

That is what the Buddha said. On this it is said:

“Atijātaṁ anujātaṁ,
“The astute wish for a child
puttamicchanti paṇḍitā;
who betters or equals their birth;
Avajātaṁ na icchanti,
not one who fails their birth,
yo hoti kulagandhano.
disgracing their family.

Ete kho puttā lokasmiṁ,
These are the children in the world
ye bhavanti upāsakā;
who become lay devotees;
Saddhā sīlena sampannā,
faithful, accomplished in ethics,
vadaññū vītamaccharā;
kind, rid of stinginess.
Cando abbhaghanā mutto,
Like the moon freed from a cloud.
parisāsu virocare”ti.
they shine in the assemblies.”

This too was spoken by the Blessed One: that is what I heard.

75. Avuṭṭhikasutta:
A Rainless Cloud

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, these three people are found in the world. What three? One like a rainless cloud, one who rains locally, one who rains all over.

And how is a person like a rainless cloud? It’s when some person doesn’t give to anyone at all—whether ascetics and brahmins, paupers, vagrants, travelers, or beggars—such things as food, drink, clothing, vehicles; garlands, perfumes, and makeup; and bed, house, and lighting. That’s how a person is like a rainless cloud.

And how does a person rain locally? It’s when some person gives to some but not to others—whether ascetics and brahmins, paupers, vagrants, travelers, or beggars—such things as food, drink, clothing, vehicles; garlands, perfumes, and makeup; and bed, house, and lighting. That’s how a person rains locally.

And how does a person rain all over? It’s when some person gives to everyone—whether ascetics and brahmins, paupers, vagrants, travelers, or beggars—such things as food, drink, clothing, vehicles; garlands, perfumes, and makeup; and bed, house, and lighting. That’s how a person rains all over. These are the three people found in the world.”

That is what the Buddha said. On this it is said:

“Na samaṇe na brāhmaṇe,
“They don’t share the food and drink
Na kapaṇaddhikavanibbake;
they have acquired
Laddhāna saṁvibhājeti,
with ascetics or brahmins,
Annaṁ pānañca bhojanaṁ;
with paupers, vagrants, or travelers.

Taṁ ve avuṭṭhikasamoti,
They're like a rainless cloud,
Āhu naṁ purisādhamaṁ.
they say, the meanest of men.

Ekaccānaṁ na dadāti,
They don't give to some,
ekaccānaṁ pavecchati;
to some they provide.
Taṁ ve padesavassīti,
They rain locally,
āhu medhāvino janā.
so say the wise.

Subhikkhavāco puriso,
Compassionate for all beings,
sabbabhūtānukampako;
that person distributes
Āmodamāno pakireti,
abundant food upon request,
detha dethāti bhāsati.
saying, "Give! Give!"

Yathāpi megho thanayitvā,
The rain cloud rains forth,
gajjayitvā pavassati;
having thundered and roared,
Thalaṁ ninnañca pūreti,
drenching the earth with water,
abhisandantova vārinā.
soaking the uplands and valleys.

Evamevaṁ idhekacco,
Even so, such a person,
puggalo hoti tādiso;
having accumulated wealth
Dhammena saṁharitvāna,

by legitimate means,
uṭṭhānādhigataṁ dhanaṁ;
through their own hard work,
Tappeti annapānena,
rightly satisfies with food and drink
sammā patte vanibbake”ti.
those fallen to destitution.”

This too was spoken by the Blessed One: that is what I heard.

76. Sukhapatthanāsutta:
Wishing for Happiness

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, an astute person who wishes for three kinds of happiness should take care of their ethics. What three? “May I be be praised!” “May I become rich!” “When my body breaks up, after death, may I be reborn in a good place, a heavenly realm!” An astute person who wishes for these three kinds of happiness should protect their precepts.”

That is what the Buddha said. On this it is said:

“Sīlaṁ rakkheyya medhāvī,
Wishing for three kinds of happiness—
patthayāno tayo sukhe;
praise, prosperity,
Pasaṁsaṁ vittalābhañca,
and to delight in heaven after passing away—
pecca sagge pamodanaṁ.
the wise would take care of their ethics.

Akarontopi ce pāpaṁ,
Though you do no wrong,
karontamupasevati;
if you associate with one who does,
Saṅkiyo hoti pāpasmiṁ,
you’re suspected of wrong,
avaṇṇo cassa rūhati.
and your disrepute grows.

Yādisaṁ kurute mittaṁ,
Whatever kind of friend you make,
yādisaṁ cūpasevati;
with whom you associate,

Sa ve tādisako hoti,
that's how you become,
sahavāso hi tādiso.
for so it is when you share your life.

Sevamāno sevamānaṁ,
The one who associates and the one associated with,
samphuṭṭho samphusaṁ paraṁ;
the one contacted and the one who contacts another,
Saro diddho kalāpaṁva,
are like an arrow smeared with poison
alittamupalimpati;
that contaminates the quiver.
Upalepabhayā dhīro,
A wise one, fearing contamination,
neva pāpasakhā siyā.
would never have wicked friends.

Pūtimacchaṁ kusaggena,
A man who wraps
yo naro upanayhati;
putrid fish in blades of grass
Kusāpi pūti vāyanti,
makes the grass stink—
evaṁ bālūpasevanā.
so it is when associating with fools.

Tagarañca palāsena,
But one who wraps
yo naro upanayhati;
sandalwood incense in leaves
Pattāpi surabhi vāyanti,
makes the leaves fragrant—
evaṁ dhīrūpasevanā.
so it is when associating with the wise.

Tasmā pattapuṭasseva,

So, knowing they'll end up
ñatvā sampākamattano;
like the wrapping, the astute
Asante nupaseveyya,
would shun the wicked,
sante seveyya paṇḍito;
and befriend the good.
Asanto nirayaṁ nenti,
The wicked lead you to hell,
santo pāpenti suggatin"ti.
the good help you to a good place."

This too was spoken by the Blessed One: that is what I heard.

77. Bhidurasutta:
Fragile

This was said by the Buddha, the Perfected One: that is what I heard.

“This body is fragile, mendicants, consciousness is liable to fade away, and all attachments are impermanent, suffering, and perishable.”

That is what the Buddha said. On this it is said:

“Kāyañca bhiduraṁ ñatvā,
“Knowing that the body is fragile,
Viññāṇañca virāgunaṁ;
that consciousness fades away,
Upadhīsu bhayaṁ disvā,
and seeing the danger in attachments,
Jātimaraṇamaccagā;
they go beyond birth and death.
Sampatvā paramaṁ santiṁ,
Having attained ultimate peace,
Kālaṁ kaṅkhati bhāvitatto”ti.
self-developed, they bide their time.”

This too was spoken by the Blessed One: that is what I heard.

78. Dhātusosaṁsandanasutta:
Converging Elements

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, sentient beings come together and converge because of an element: Those who have a bad attitude come together and converge with those who have a bad attitude.

kalyāṇādhimuttikā sattā kalyāṇādhimuttikehi sattehi saddhiṁ saṁsandanti samenti.Those who have a good attitude come together and converge with those who have a good attitude.

In the past …

kalyāṇādhimuttikā sattā kalyāṇādhimuttikehi sattehi saddhiṁ saṁsandiṁsu samiṁsu.

In the future …

kalyāṇādhimuttikā sattā kalyāṇādhimuttikehi sattehi saddhiṁ saṁsandissanti samessanti.

At present, too, sentient beings come together and converge because of an element. Those who have a bad attitude come together and converge with those who have a bad attitude. Those who have a good attitude come together and converge with those who have a good attitude.”

That is what the Buddha said. On this it is said:

“Saṁsaggā vanatho jāto,
“Socializing promotes entanglements;
asaṁsaggena chijjati;
they’re cut off by being aloof.
Parittaṁ dārumāruyha,
If you’re lost in the middle of a great sea,

yathā sīde mahaṇṇave.
and you clamber up on a little log, you'll sink.

Evaṁ kusītamāgamma,
So too, a person who lives well
sādhujīvīpi sīdati;
sinks by relying on a lazy person.
Tasmā taṁ parivajjeyya,
Hence you should avoid such
kusītaṁ hīnavīriyaṁ.
a lazy person who lacks energy.

Pavivittehi ariyehi,
Dwell with the noble ones
pahitattehi jhāyibhi;
who are secluded and determined
Niccaṁ āraddhaviriyehi,
constantly energetic,
paṇḍitehi sahāvase"ti.
the astute who practice absorption."

This too was spoken by the Blessed One: that is what I heard.

79. Parihānasutta:
Decline

This was said by the Buddha, the Perfected One: that is what I heard.

“These three things lead to the decline of a mendicant trainee. What three? It’s when a mendicant relishes work, talk, and sleep. These three things lead to the decline of a mendicant trainee.

These three things don’t lead to the decline of a mendicant trainee. What three? It’s when a mendicant doesn’t relish work, talk, and sleep. These three things don’t lead to the decline of a mendicant trainee.”

That is what the Buddha said. On this it is said:

“Kammārāmo bhassārāmo,
“Restless, they relish
Niddārāmo ca uddhato;
work, talk, and sleep.
Abhabbo tādiso bhikkhu,
Such a mendicant is incapable
Phuṭṭhuṁ sambodhimuttamaṁ.
of touching the highest awakening.

Tasmā hi appakiccassa,
That’s why one ought have few duties,
Appamiddho anuddhato;
being wakeful and stable.
Bhabbo so tādiso bhikkhu,
Such a mendicant is capable
Phuṭṭhuṁ sambodhimuttaman”ti.
of touching the highest awakening.”

This too was spoken by the Blessed One: that is what I heard.

Dve diṭṭhī nissaraṇaṁ rūpaṁ,

putto avuṭṭhikena ca;
Sukhā ca bhiduro dhātu,
parihānena te dasāti.

80. Vitakkasutta:
Thoughts

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, there are these three unskillful thoughts. What three? The thought of being looked up to; of getting material possessions, honor, and popularity; and of fondness for others. These are the three unskillful thoughts.”

That is what the Buddha said. On this it is said:

“Anavaññattisaṁyutto,
“One concerned with being looked up to,
lābhasakkāragāravo;
with possessions, honor, and respect,
Sahanandī amaccehi,
with sharing joys with friends,
ārā saṁyojanakkhayā.
is far from ending defilements.

Yo ca puttapasuṁ hitvā,
But one who gives up children and herds,
Vivāhe saṁharāni ca;
marriage and acquisitions—
Bhabbo so tādiso bhikkhu,
such a mendicant is capable
Phuṭṭhuṁ sambodhimuttaman”ti.
of touching the highest awakening.”

This too was spoken by the Blessed One: that is what I heard.

81. Sakkārasutta:
Esteem

This was said by the Buddha, the Perfected One: that is what I heard.

“I’ve seen, mendicants, sentient beings whose minds are overcome and overwhelmed by honor. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell.

I’ve seen sentient beings whose minds are overcome and overwhelmed by not being honored. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell.

I’ve seen sentient beings whose minds are overcome and overwhelmed by both honor and by not being honored. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell.

Now, I don’t say this because I’ve heard it from some other ascetic or brahmin. I only say it because I’ve known, seen, and realized it for myself.”

That is what the Buddha said. On this it is said:

“Yassa sakkariyamānassa,
“Whether they’re honored
asakkārena cūbhayaṁ;
or not honored, or both,
Samādhi na vikampati,
their immersion doesn’t waver
appamādavihārino.
as they live diligently.

Taṁ jhāyinaṁ sātatikaṁ,
They persistently practice absorption
sukhumadiṭṭhivipassakaṁ;
with subtle view and discernment.
Upādānakkhayārāmaṁ,

Rejoicing in the ending of grasping,
āhu sappuriso itī”ti.
they’re said to be a good person.”

This too was spoken by the Blessed One: that is what I heard.

82. Devasaddasutta:
The Cry of the Gods

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, these three cries are uttered among the gods on occasion. What three? When a noble disciple shaves off their hair and beard, dresses in ocher robes, and goes forth from the lay life to homelessness, the gods cry out: ‘This noble disciple intends to join battle with Māra!’ This is the first occasion a cry is uttered among the gods.

Furthermore, when a noble disciple meditates pursuing the development of the seven qualities that lead to awakening, the gods cry out: ‘This noble disciple is joining battle with Māra!’ This is the second occasion a cry is uttered among the gods.

Furthermore, when a noble disciple realizes the undefiled freedom of heart and freedom by wisdom in this very life, and they live having realized it with their own insight due to the ending of defilements, the gods cry out: ‘This noble disciple has won victory in battle, establishing himself as foremost in battle!’ This is the third occasion a cry is uttered among the gods. These are the three cries that are uttered among the gods on occasion.”

That is what the Buddha said. On this it is said:

“Disvā vijitasaṅgāmaṁ,
“Seeing the winner of the battle—
sammāsambuddhasāvakaṁ;
a disciple of the Buddha,
Devatāpi namassanti,
a great one, rid of naivety—
mahantaṁ vītasāradaṁ.
even the deities revere them:

Namo te purisājañña,

‘Homage to you, O thoroughbred!
yo tvaṁ dujjayamajjhabhū;
You won a battle hard to win!
Jetvāna maccuno senaṁ,
Having defeated the army of death,
vimokkhena anāvaraṁ.
your liberation is unobstructed.’

Iti hetaṁ namassanti,
And so the deities revere the one,
devatā pattamānasaṁ;
who has achieved their heart’s desire.
Tañhi tassa na passanti,
For they see nothing in them by means of which
yena maccuvasaṁ vaje”ti.
they might fall under the sway of Death.”

This too was spoken by the Blessed One: that is what I heard.

83. Pañcapubbanimittasutta:
Five Warning Signs

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, when a god is due to pass away from the realm of the gods, five warning signs appear. Their flower-garlands wither; their clothes become soiled; they sweat from the armpits; their physical appearance deteriorates; and they no longer delight in their heavenly throne. When the other gods know that that god is due to pass away, they wish them well in three ways: ‘Sir, may you go from here to a good place!

When you have gone to a good place, may you be blessed with good fortune!

When you have been blessed with good fortune, may you become well grounded!’

When he said this, one of the mendicants said to the Buddha, “Sir, what do the gods reckon to be going to a good place?

What do they reckon to be blessed with good fortune?

What do they reckon to become well grounded?”

“It is human existence, mendicant, that the gods reckon to be going to a good place.

When a human being gains faith in the teaching and training proclaimed by the Realized One, that is what the gods reckon to be blessed with good fortune.

When that faith in the Realized One is settled, rooted, and planted deep; when it’s strong and can’t be shifted by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world, that is what the gods reckon to become well grounded.”

That is what the Buddha said. On this it is said:

“Yadā devo devakāyā,
“When, with the fading of life,
cavati āyusaṅkhayā;
a god passes from the realm of the gods,
Tayo saddā niccharanti,
the gods utter three cries
devānaṁ anumodataṁ.
of well-wishing:

‘Ito bho sugatiṁ gaccha,
‘Sir, go from here to a good place,
manussānaṁ sahabyataṁ;
in the company of humans.
Manussabhūto saddhamme,
As a human being, gain supreme faith
labha saddhaṁ anuttaraṁ.
in the true teaching.

Sā te saddhā niviṭṭhassa,
May that faith of yours be settled,
mūlajātā patiṭṭhitā;
with roots planted deep,
Yāvajīvaṁ asaṁhīrā,
unfaltering all life long
saddhamme suppavedite.
in the true teaching so well proclaimed.

Kāyaduccaritaṁ hitvā,
Having given up bad conduct
vacīduccaritāni ca;
by way of body,
Manoduccaritaṁ hitvā,
speech, and mind,
yañcaññaṁ dosasañhitaṁ.
and whatever else is corrupt;

Kāyena kusalaṁ katvā,
and having done much good,
vācāya kusalaṁ bahuṁ;
by way of body,
Manasā kusalaṁ katvā,
speech, and mind,
appamāṇaṁ nirūpadhiṁ.
limitless, free of attachments;

Tato opadhikaṁ puññaṁ,
then, having made much worldly merit
katvā dānena taṁ bahuṁ;
by giving gifts,
Aññepi macce saddhamme,
establish other colleagues
brahmacariye nivesaya'.
in the true teaching, the spiritual life.'

Imāya anukampāya,
It is due to such compassion
devā devaṁ yadā vidū;
that when the gods know a god
Cavantaṁ anumodenti,
is due to pass away, they wish them well:
ehi deva punappunan"ti.
'Come back, god, again and again!'

This too was spoken by the Blessed One: that is what I heard.

84. Bahujanahitasutta:
For the Welfare of the People

This was said by the Buddha, the Perfected One: that is what I heard.

“Three people, mendicants, arise in the world for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans. What three? It’s when a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed. He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure. This is the first person who arises in the world for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans.

Furthermore, it’s when a mendicant is a perfected one, with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment. They teach Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And they reveal a spiritual practice that’s entirely full and pure. This is the second person who arises in the world for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans.

Furthermore, it’s when a disciple of that Teacher is a trainee, a learned practitioner with precepts and observances intact. They teach Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And they reveal a spiritual practice that’s entirely full and pure. This is the third person who arises in the world for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans. These are the

three people who arise in the world for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans."

That is what the Buddha said. On this it is said:

"Satthā hi loke paṭhamo mahesi,
"The Teacher is the first, the great hermit,
Tassanvayo sāvako bhāvitatto;
following whom is the disciple of developed self,
Athāparo pāṭipadopi sekho,
and then a trainee, a practitioner,
Bahussuto sīlavatūpapanno.
learned, with precepts and observances intact.

Ete tayo devamanussaseṭṭhā,
These three are first among gods and humans,
Pabhaṅkarā dhammamudīrayantā;
shining light, proclaiming the teaching!
Apāpuranti amatassa dvāraṁ,
They fling open the door to the deathless,
Yogā pamocenti bahujjanaṁ te.
freeing many from bondage.

Ye satthavāhena anuttarena,
Following the path so well taught
Sudesitaṁ maggamanukkamanti;
by the unsurpassed caravan leader,
Idheva dukkhassa karonti antaṁ,
those who are diligent in the Holy One's teaching
Ye appamattā sugatassa sāsane"ti.
make an end of suffering in this very life."

This too was spoken by the Blessed One: that is what I heard.

85. Asubhānupassīsutta:
Observing Ugliness

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, meditate observing the ugliness of the body. Let mindfulness of breathing be well-established right there inside you. Meditate observing the impermanence of all conditions. As you meditate observing the ugliness of the body, you will give up desire for the body. When mindfulness of breathing is well-established right there inside you, there will be no distressing external thoughts or wishes. When you meditate observing the impermanence of all conditions, ignorance is given up and knowledge arises.”

That is what the Buddha said. On this it is said:

“Asubhānupassī kāyasmiṁ,
“Observing the ugliness of the body,
ānāpāne paṭissato;
mindful of the breath,
Sabbasaṅkhārasamathaṁ,
one always keen sees
passaṁ ātāpi sabbadā.
the stilling of all activities.

Sa ve sammaddaso bhikkhu,
That mendicant sees rightly,
yato tattha vimuccati;
and when freed in regards to that,
Abhiññāvosito santo,
that peaceful sage, with perfect insight,
sa ve yogātigo munī”ti.
has gone beyond all attachments.”

This too was spoken by the Blessed One: that is what I heard.

86. Dhammānudhammapaṭipannasutta:
Practicing In Line With the Teaching

This was said by the Buddha, the Perfected One: that is what I heard.

“Regarding a mendicant practicing in line with the teaching, it is in line with the teaching to declare that this is what it means to practice in line with the teaching. When speaking, they speak in line with the teaching, not against it. When thinking, they think in line with the teaching, not against it. And rejecting both, they meditate staying equanimous, mindful and aware.”

That is what the Buddha said. On this it is said:

“Dhammārāmo dhammarato,
“Delighting in the teaching, enjoying the teaching,
dhammaṁ anuvicintayaṁ;
contemplating the teaching,
Dhammaṁ anussaraṁ bhikkhu,
a mendicant who recollects the teaching
saddhammā na parihāyati.
doesn’t decline in the true teaching.

Caraṁ vā yadi vā tiṭṭhaṁ,
Whether walking or standing,
nisinno uda vā sayaṁ;
sitting or lying down,
Ajjhattaṁ samayaṁ cittaṁ,
with mind collected inside,
santimevādhigacchatī”ti.
they attain only peace.”

This too was spoken by the Blessed One: that is what I heard.

87. Andhakaraṇasutta:
Destroyers of Sight

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, these three unskillful thoughts are destroyers of sight, vision, and knowledge. They block wisdom, they’re on the side of anguish, and they don’t lead to extinguishment. What three? Thoughts of sensuality, malice, and cruelty. These are the three unskillful thoughts that are destroyers of sight, vision, and knowledge. They block wisdom, they’re on the side of anguish, and they don’t lead to extinguishment.

These three skillful thoughts are creators of sight, vision, and knowledge. They grow wisdom, they’re on the side of solace, and they lead to extinguishment. What three? Thoughts of renunciation, good will, and harmlessness. These are the three skillful thoughts that are creators of sight, vision, and knowledge. They grow wisdom, they’re on the side of solace, and they lead to extinguishment.”

That is what the Buddha said. On this it is said:

“Tayo vitakke kusale vitakkaye,
“Think the three skillful thoughts,
Tayo pana akusale nirākare;
and get rid of the unskillful.
Sa ve vitakkāni vicāritāni,
Quelling such thoughts and considerations,
Sameti vuṭṭhīva rajaṁ samūhataṁ;
like rain on the dust,
Sa ve vitakkūpasamena cetasā,
with a heart calmed of thought,
Idheva so santipadaṁ samajjhagā”ti.
you’ll touch the state of peace right here.”

This too was spoken by the Blessed One: that is what I heard.

88. Antarāmalasutta:
Inner Stains

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, there are these three inner stains, inner foes, inner enemies, inner killers, and inner adversaries. What three? Greed, hate, and delusion. These three are inner stains, inner foes, inner enemies, inner killers, and inner adversaries.”

That is what the Buddha said. On this it is said:

“Anatthajanano lobho,
“Greed creates harm;
lobho cittappakopano;
greed upsets the mind.
Bhayamantarato jātaṁ,
That person doesn’t recognize
taṁ jano nāvabujjhati.
the danger that arises within.

Luddho atthaṁ na jānāti,
A greedy person doesn’t know the good.
luddho dhammaṁ na passati;
A greedy person doesn’t see the truth.
Andhatamaṁ tadā hoti,
When a person is beset by greed,
yaṁ lobho sahate naraṁ.
only blind darkness is left.

Yo ca lobhaṁ pahantvāna,
Those who have given up greed,
lobhaneyye na lubbhati;
don’t get greedy even when provoked.
Lobho pahīyate tamhā,

Greed falls off them
udabindūva pokkharā.
like a drop from a lotus-leaf.

Anatthajanano doso,
Hate creates harm;
doso cittappakopano;
hate upsets the mind.
Bhayamantarato jātaṁ,
That person doesn't recognize
taṁ jano nāvabujjhati.
the danger that arises within.

Duṭṭho atthaṁ na jānāti,
A hateful person doesn't know the good.
duṭṭho dhammaṁ na passati;
A hateful person doesn't see the truth.
Andhatamaṁ tadā hoti,
When a person is beset by hate,
yaṁ doso sahate naraṁ.
only blind darkness is left.

Yo ca dosaṁ pahantvāna,
Those who have given up hate,
dosaneyye na dussati;
don't get angry even when provoked.
Doso pahīyate tamhā,
Hate falls off them
tālapakkaṁva bandhanā.
like a palm-leaf from its stem.

Anatthajanano moho,
Delusion creates harm;
moho cittappakopano;
delusion upsets the mind.
Bhayamantarato jātaṁ,
That person doesn't recognize

taṁ jano nāvabujjhati.
the danger that arises within.

Mūḷho atthaṁ na jānāti,
A deluded person doesn't know the good.
mūḷho dhammaṁ na passati;
A deluded person doesn't see the truth.
Andhatamaṁ tadā hoti,
When a person is beset by delusion,
yaṁ moho sahate naraṁ.
only blind darkness is left.

Yo ca mohaṁ pahantvāna,
Those who have given up delusion,
mohaneyye na muyhati;
don't get deluded even when provoked.
Mohaṁ vihanti so sabbaṁ,
They banish all delusion,
ādiccovudayaṁ taman"ti.
as the rising sun the dark."

This too was spoken by the Blessed One: that is what I heard.

89. Devadattasutta:
About Devadatta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, overcome and overwhelmed by three things that oppose the true teaching, Devadatta is going to a place of loss, to hell, there to remain for an eon, irredeemable. What three? Wicked desires … Bad friendship … When there is still more to be done, stopping half-way after achieving some insignificant distinction. Overcome and overwhelmed by these three things that oppose the true teaching, Devadatta is going to a place of loss, to hell, there to remain for an eon, irredeemable.”

That is what the Buddha said. On this it is said:

“Mā jātu koci lokasmiṁ,
“Surely, none of wicked desire
pāpiccho udapajjatha;
are reborn into this world.
Tadamināpi jānātha,
And by this too you should know
pāpicchānaṁ yathā gati.
the place where those of wicked desires go.

Paṇḍitoti samaññāto,
He was considered astute,
bhāvitattoti sammato;
regarded as well-developed,
Jalaṁva yasasā aṭṭhā,
his glory stood forth like a flame,
devadattoti vissuto.
the renowned Devadatta.

So samānamanuciṇṇo,
Seduced by heedlessness,

āsajja naṁ tathāgataṁ;
he attacked the Realized One.
Avīcinirayaṁ patto,
He has fallen to Avīci hell,
catudvāraṁ bhayānakaṁ.
four-doored and terrifying.

Aduṭṭhassa hi yo dubbhe,
When someone betrays the innocent,
pāpakammaṁ akubbato;
who have done no wrong,
Tameva pāpaṁ phusati,
their bad deeds impact the one
duṭṭhacittaṁ anādaraṁ.
with corrupt heart, lacking regard for others.

Samuddaṁ visakumbhena,
You might think to pollute
yo maññeyya padūsituṁ;
the ocean with a pot of poison,
Na so tena padūseyya,
but it wouldn't work,
bhesmā hi udadhi mahā.
for the sea is terribly large.

Evamevaṁ tathāgataṁ,
So too when someone attacks
yo vādena vihiṁsati;
with words the Realized One—
Sammaggataṁ santacittaṁ,
consummate, of peaceful mind—
vādo tamhi na rūhati.
the words don't take.

Tādisaṁ mittaṁ kubbetha,
The astute would befriend one like this,
tañca seveyya paṇḍito;

and follow them around.
Yassa maggānugo bhikkhu,
A mendicant who walks the path
khayaṁ dukkhassa pāpuṇe”ti.
attains the ending of suffering.”

This too was spoken by the Blessed One: that is what I heard.

Vitakkāsakkārasadda,
cavanaloke asubhaṁ;
Dhammaandhakāramalaṁ,
devadattena te dasāti.

90. Aggappasādasutta:
The Best Kinds of Confidence

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, these three kinds of confidence are the best. What three? Mendicants, the Realized One, the perfected one, the fully awakened Buddha, is said to be the best of all sentient beings—be they footless, with two feet, four feet, or many feet; with form or formless; with perception or without perception or with neither perception nor non-perception. Those who have confidence in the Buddha have confidence in the best. Having confidence in the best, the result is the best.

Fading away is said to be the best of all things whether conditioned or unconditioned. That is, the quelling of vanity, the removing of thirst, the abolishing of clinging, the breaking of the round, the ending of craving, fading away, cessation, extinguishment. Those who have confidence in the teaching of fading away have confidence in the best. Having confidence in the best, the result is the best.

The Saṅgha of the Realized One’s disciples is said to be the best of all communities and groups. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha’s disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world. Those who have confidence in the Saṅgha have confidence in the best. Having confidence in the best, the result is the best. These are the three best kinds of confidence.”

That is what the Buddha said. On this it is said:

“Aggato ve pasannānaṁ,
“For those who, knowing the best teaching,
aggaṁ dhammaṁ vijānataṁ;
base their confidence on the best—

Agge buddhe pasannānaṁ,
confident in the best Awakened One,
dakkhiṇeyye anuttare.
supremely worthy of a religious donation;

Agge dhamme pasannānaṁ,
confident in the best teaching,
virāgūpasame sukhe;
the bliss of fading and stilling;
Agge saṅghe pasannānaṁ,
confident in the best Saṅgha,
puññakkhette anuttare.
the supreme field of merit—

Aggasmiṁ dānaṁ dadataṁ,
giving gifts to the best,
aggaṁ puññaṁ pavaḍḍhati;
the best of merit grows:
Aggaṁ āyu ca vaṇṇo ca,
the best lifespan, beauty,
yaso kitti sukhaṁ balaṁ.
fame, reputation, happiness, and strength.

Aggassa dātā medhāvī,
An intelligent person gives to the best,
aggadhammasamāhito;
settled on the best teaching.
Devabhūto manusso vā,
When they become a god or human,
aggappatto pamodatī"ti.
they rejoice at reaching the best."

This too was spoken by the Blessed One: that is what I heard.

91. Jīvikasutta:
Lifestyle

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, this relying on alms is an extreme lifestyle. The world curses you: ‘You beggar, walking bowl in hand!’ Yet earnest gentlemen take it up for a good reason. Not because they’ve been forced to by kings or bandits, or because they’re in debt or threatened, or to earn a living. Rather, because they think: ‘I’m swamped by rebirth, old age, and death; by sorrow, lamentation, pain, sadness, and distress. I’m swamped by suffering, mired in suffering. Hopefully I can find an end to this entire mass of suffering.’ That’s how this gentleman has gone forth. Yet they covet sensual pleasures; they’re infatuated, full of ill will and malicious intent. They are unmindful, lacking situational awareness and immersion, with straying mind and undisciplined faculties. Suppose there was a firebrand for lighting a funeral pyre, burning at both ends, and smeared with dung in the middle. It couldn’t be used as timber either in the village or the wilderness. I say that person is just like this. They’ve missed out on the pleasures of the lay life, and haven’t fulfilled the goal of the ascetic life.

That is what the Buddha said. On this it is said:

“Gihibhogā parihīno,
“They’ve left behind the pleasures of the lay life,
Sāmaññatthañca dubbhago;
and miss out on the goal of the ascetic life.
Paridhaṁsamāno pakireti,
Ruining it, they throw it away,
Chavālātaṁva nassati.
and perish like a funeral firebrand.

Kāsāvakaṇṭhā bahavo,
Many who wrap their necks in ocher robes
pāpadhammā asaññatā;

are unrestrained and wicked.
Pāpā pāpehi kammehi,
Being wicked, they are reborn in hell
nirayaṁ te upapajjare.
due to their bad deeds.

Seyyo ayoguḷo bhutto,
It'd be better for the immoral and unrestrained
tatto aggisikhūpamo;
to eat an iron ball,
Yañce bhuñjeyya dussīlo,
scorching, like a burning flame,
raṭṭhapiṇḍamasaññato"ti.
than to eat the nation's alms."

This too was spoken by the Blessed One: that is what I heard.

92. Saṅghāṭikaṇṇasutta:
The Corner of the Cloak

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, suppose a mendicant were to hold the corner of my cloak and follow behind me step by step. Yet they covet sensual pleasures; they’re infatuated, full of ill will and malicious intent. They are unmindful, lacking situational awareness and immersion, with straying mind and undisciplined faculties. Then they are far from me, and I from them. Why is that? Because that mendicant does not see the teaching. Not seeing the teaching, they do not see me.

Suppose a mendicant were to live a hundred leagues away. Yet they do not covet sensual pleasures; they’re not infatuated, or full of ill will and malicious intent. They have established mindfulness, situational awareness and immersion, with unified mind and restrained faculties. Then they are close to me, and I to them. Why is that? Because that mendicant sees the teaching. Seeing the teaching, they see me.”

That is what the Buddha said. On this it is said:

“Anubandhopi ce assa,
“One full of desire and distress
mahiccho ca vighātavā;
may follow me close behind,
Ejānugo anejassa,
yet see how distant they are—
nibbutassa anibbuto;
the stirred from the still,
Giddho so vītagedhassa,
the burning from the quenched,
passa yāvañca ārakā.
the greedy from the greedless.

Yo ca dhammamabhiññāya,

An astute person who has understood
dhammamaññāya paṇḍito;
and directly known the teaching,
Rahadova nivāte ca,
grows calm,
anejo vūpasammati.
like a lake unstirred by the wind.

Anejo so anejassa,
See how close they are—
nibbutassa ca nibbuto;
the still to the still,
Agiddho vītagedhassa,
the quenched to the quenched,
passa yāvañca santike”ti.
the greedless to the greedless.”

This too was spoken by the Blessed One: that is what I heard.

93. Aggisutta:
Fire

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, there are these three fires. What three? The fires of greed, hate, and delusion. These are the three fires.”

That is what the Buddha said. On this it is said:

“Rāgaggi dahati macce,
“The fire of greed burns a mortal,
ratte kāmesu mucchite;
lustful, infatuated by sensual pleasures;
Dosaggi pana byāpanne,
while, fallen in the fire of hate,
nare pāṇātipātino.
a person kills living creatures;

Mohaggi pana sammūḷhe,
and, bewildered by the fire of delusion,
ariyadhamme akovide;
they miss the teaching of the noble ones.
Ete aggī ajānantā,
Not recognizing these three fires,
sakkāyābhiratā pajā.
people are caught up in identity.

Te vaḍḍhayanti nirayaṁ,
They fill the ranks of hell,
tiracchānañca yoniyo;
of birth as an animal,
Asuraṁ pettivisayaṁ,
or of demons and ghosts,
amuttā mārabandhanā.

not freed from Māra's bonds.

Ye ca rattindivā yuttā,
But as to those committed day and night
sammāsambuddhasāsane;
to the teaching of the Buddha:
Te nibbāpenti rāgaggiṁ,
they quench the fire of greed,
niccaṁ asubhasaññino.
always perceiving ugliness;

Dosaggiṁ pana mettāya,
while those supreme persons
nibbāpenti naruttamā;
quench the fire of hate with love;
Mohaggiṁ pana paññāya,
and the fire of delusion with the wisdom
yāyaṁ nibbedhagāminī.
that leads to penetration.

Te nibbāpetvā nipakā,
Having quenched these fires, alert,
rattindivamatanditā;
tireless all day and night,
Asesaṁ parinibbanti,
they become completely quenched,
asesaṁ dukkhamaccaguṁ.
completely transcending suffering.

Ariyaddasā vedaguno,
Seers of the noble truths, knowledge-masters,
sammadaññāya paṇḍitā;
the astute, understanding rightly,
Jātikkhayamabhiññāya,
directly know the ending of rebirth,
nāgacchanti punabbhavan"ti.
they come not back to future lives."

This too was spoken by the Blessed One: that is what I heard.

94. Upaparikkhasutta:
Examination

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, a mendicant should examine in any such a way that their consciousness is neither scattered and diffused externally nor stuck internally, and they are not anxious because of grasping. When this is the case and they are no longer anxious, there is for them no coming to be of the origin of suffering—of rebirth, old age, and death in the future.”

That is what the Buddha said. On this it is said:

“Sattasaṅgappahīnassa,
“For one who has given up seven chains,
netticchinnassa bhikkhuno;
a mendicant who has cut the cord,
Vikkhīṇo jātisaṁsāro,
transmigration through births is finished,
natthi tassa punabbhavo”ti.
now there’ll be no more future lives.”

This too was spoken by the Blessed One: that is what I heard.

95. Kāmūpapattisutta:
Provided With Pleasure

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, there are these three ways of being provided with sensual pleasures. What three? Some sensual pleasures are simply present; some are for those who love to create; and some are for those who control the creations of others. These are the three ways of being provided with sensual pleasures.”

That is what the Buddha said. On this it is said:

“Paccupaṭṭhitakāmā ca,
“Sensual pleasures that are simply present,
ye devā vasavattino;
Gods Who Control the Creations of Others,
Nimmānaratino devā,
Gods Who Love to Create,
ye cañña kāmabhogino;
and others who indulge in sensual pleasures—
Itthabhāvaññathābhāvaṁ,
They go from this state to another,
saṁsāraṁ nātivattare.
but don’t escape transmigration.

Etamādīnavaṁ ñatvā,
Knowing this danger
kāmabhogesu paṇḍito;
in sensual indulgence, an astute person
Sabbe pariccaje kāme,
would reject all sensual pleasures,
ye dibbā ye ca mānusā.
both human and divine.

Piyarūpasātagadhitaṁ,
Having cut the stream so hard to pass,
chetvā sotaṁ duraccayaṁ;
that's tied to pleasant seeming things,
Asesaṁ parinibbanti,
they become completely quenched,
asesaṁ dukkhamaccaguṁ.
completely transcending suffering.

Ariyaddasā vedaguno,
Seers of the noble truths, knowledge-masters,
sammadaññāya paṇḍitā;
the astute, understanding rightly,
Jātikkhayamabhiññāya,
directly know the ending of rebirth,
nāgacchanti punabbhavan"ti.
they come not back to future lives."

This too was spoken by the Blessed One: that is what I heard.

95. Kāmayogasutta:
Attached to Sensual Pleasures

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, one attached to both sensual pleasures and rebirth is a returner, who comes back to this state of existence. One detached from sensual pleasures but still attached to rebirth is a non-returner, who comes not back to this state of existence. One detached from both sensual pleasures and rebirth is a perfected one, who has ended defilements.”

That is what the Buddha said. On this it is said:

“Kāmayogena saṁyuttā,
“Attached to both sensual pleasures
bhavayogena cūbhayaṁ;
and the desire to be reborn in a future life;
Sattā gacchanti saṁsāraṁ,
sentient beings continue to transmigrate,
jātimaraṇagāmino.
with ongoing birth and death.

Ye ca kāme pahantvāna,
Those who’ve given up sensual pleasures
appattā āsavakkhayaṁ;
without attaining the end of defilements,
Bhavayogena saṁyuttā,
and are still attached to being reborn,
anāgāmīti vuccare.
are said to be non-returners.

Ye ca kho chinnasaṁsayā,
Those who have cut off doubt,
khīṇamānapunabbhavā;
and ended conceit and future lives,

Te ve pāraṅgatā loke,
they're the ones in this world who've truly crossed over,
ye pattā āsavakkhayan"ti.
having reached the ending of defilements."

This too was spoken by the Blessed One: that is what I heard.

97. Kalyāṇasīlasutta:
Good Morals

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, in this teaching and training a mendicant of good morals, good practice, and good wisdom is called consummate, accomplished, a supreme person.

And how does a mendicant have good morals? It’s when a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken. That’s how a mendicant has good morals. Such is one of good morality.

And how does one have good practice? It’s when a mendicant meditates pursuing the development of the seven qualities that lead to awakening. That’s how a mendicant has good practice. Such is one of good morality and good practice.

And how does one have good wisdom? It’s when a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements. That’s how a mendicant has good wisdom;

Such is one of good morals, good practice, and good wisdom, who in this teaching and training is called consummate, accomplished, a supreme person.

That is what the Buddha said. On this it is said:

“Yassa kāyena vācāya,
“Who does nothing wrong
manasā natthi dukkaṭaṁ;
by body, speech or mind,
Taṁ ve kalyāṇasīloti,

is said to be one good morals,
āhu bhikkhuṁ hirīmanaṁ.
a conscientious mendicant.

Yassa dhammā subhāvitā,
Who has well developed the seven
satta sambodhigāmino;
factors that lead to awakening
Taṁ ve kalyāṇadhammoti,
is said to be one good practice,
āhu bhikkhuṁ anussadaṁ.
a humble mendicant.

Yo dukkhassa pajānāti,
Who understands for themselves
idheva khayamattano;
in this life the end of suffering
Taṁ ve kalyāṇapaññoti,
is said to be one good wisdom,
āhu bhikkhuṁ anāsavaṁ.
an undefiled mendicant.

Tehi dhammehi sampannaṁ,
One accomplished in these three things,
anīghaṁ chinnasaṁsayaṁ;
untroubled, with doubts cut off,
Asitaṁ sabbalokassa,
unattached to anything in the world,
āhu sabbapahāyinan”ti.
has given up everything, they say.”

This too was spoken by the Blessed One: that is what I heard.

98. Dānasutta:
Giving

This was said by the Buddha, the Perfected One: that is what I heard.

“There are, mendicants, these two gifts. A gift of material things and a gift of the teaching. The better of these two gifts is the gift of the teaching.

There are these two kinds of sharing. Sharing material things and sharing the teaching. The better of these two kinds of sharing is sharing the teaching.

There are these two kinds of support. Support in material things and support in the teaching. The better of these two kinds of support is support in the teaching.”

That is what the Buddha said. On this it is said:

“Yamāhu dānaṁ paramaṁ anuttaraṁ,
“It is said to be the supreme, ultimate gift,
Yaṁ saṁvibhāgaṁ bhagavā avaṇṇayi;
and the sharing praised by the Buddha;
Aggamhi khettamhi pasannacitto,
what wise and sensible person, confident in the best of fields,
Viññū pajānaṁ ko na yajetha kāle.
would not sow a such timely gift?

Ye ceva bhāsanti suṇanti cūbhayaṁ,
For those who are diligent in the dispensation of the Holy One,
Pasannacittā sugatassa sāsane;
both those who speak and those who listen,
Tesaṁ so attho paramo visujjhati,
confident in the dispensation of the Holy One,
Ye appamattā sugatassa sāsane”ti.
such a gift purifies the highest goal.”

This too was spoken by the Blessed One: that is what I heard.

99. Tevijjasutta:
The Three Knowledges

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, I describe a brahmin who is master of the three Vedic knowledges in terms of the teaching, not by mere oral recitation.

How so? It’s when a mendicant recollects many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They remember: ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’ And so they recollect their many kinds of past lives, with features and details. This was the first knowledge they achieved. Ignorance was destroyed and knowledge arose; darkness was destroyed and light arose, as happens for a meditator who is diligent, keen, and resolute.

Furthermore, with clairvoyance that is purified and superhuman, a mendicant sees sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds: ‘These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they chose to act out of that right view. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm.’ And so, with clairvoyance that is purified and

superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds. This was the second knowledge they achieved. Ignorance was destroyed and knowledge arose; darkness was destroyed and light arose, as happens for a meditator who is diligent, keen, and resolute.

Furthermore, a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life, and they live having realized it with their own insight due to the ending of defilements. This was the third knowledge which they achieved. Ignorance was destroyed and knowledge arose; darkness was destroyed and light arose, as happens for a meditator who is diligent, keen, and resolute. That's how I describe a brahmin who is master of the three Vedic knowledges in terms of the teaching, not by mere oral recitation."

That is what the Buddha said. On this it is said:

"Pubbenivāsaṁ yoveti,
"They know their past lives,
saggāpāyañca passati;
seeing heaven and places of loss,
Atho jātikkhayaṁ patto,
and have attained the end of rebirth;
abhiññāvosito muni.
that sage has perfect insight.

Etāhi tīhi vijjāhi,
Because of these three knowledges
tevijjo hoti brāhmaṇo;
a brahmin is a master of the three knowledges.
Tamahaṁ vadāmi tevijjaṁ,
That's who I call a three-knowledge master,
nāññaṁ lapitalāpanan"ti.
and not some mere reciter."

This too was spoken by the Blessed One: that is what I heard.

Pasāda jīvita saṅghāṭi,
aggi upaparikkhayā;
Upapatti kāma kalyāṇaṁ,
dānaṁ dhammena te dasāti.

Catukkanipāta:
The Book of the Fours

100. Brāhmaṇadhammayāgasutta:
The Holy Offering of the Teaching

This was said by the Buddha, the Perfected One: that is what I heard.

“I, Mendicants, am a brahmin, committed to charity, always open-handed, bearing my final body, a healer, a surgeon. You are my rightful children, born of my mouth, born of the teaching, created by the teaching, heirs in the teaching, not in material things.

There are these two gifts. A gift of material things and a gift of the teaching. The better of these two gifts is the gift of the teaching.

There are these two kinds of sharing. Sharing material things and sharing the teaching. The better of these two kinds of sharing is sharing the teaching.

There are these two kinds of support. Support in material things and support in the teaching. The better of these two kinds of support is support in the teaching.

There are these two offerings. An offering of material things and an offering of the teaching. The better of these two offerings is an offering of the teaching.”

That is what the Buddha said. On this it is said:

“Yo dhammayāgaṁ ayajī amaccharī,
“The Realized One, compassionate for all living creatures,
Tathāgato sabbabhūtānukampī;
unstintingly offers up teaching.
Taṁ tādisaṁ devamanussaseṭṭhaṁ,
Sentient beings revere him, first among gods and humans,
Sattā namassanti bhavassa pāragun”ti.
who has gone beyond rebirth.”

This too was spoken by the Blessed One: that is what I heard.

101. Sulabhasutta:
Easy to Find

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, these four trifles are easy to find and are blameless. What four? Rag-robes … A lump of alms-food … Lodgings at the root of a tree … Fermented urine as medicine … These four trifles are easy to find and are blameless. When a mendicant is content with trifles that are easy to find, they have one of the factors of the ascetic life, I say.”

That is what the Buddha said. On this it is said:

“Anavajjena tuṭṭhassa,
“When you’re content with what’s blameless,
appena sulabhena ca;
trifling, and easy to find,
Na senāsanamārabbha,
you don’t get upset
cīvaraṁ pānabhojanaṁ;
about lodgings, robes,
Vighāto hoti cittassa,
food, and drink,
disā nappaṭihaññati.
and you’re not obstructed anywhere.

Ye cassa dhammā akkhātā,
These qualities are said to be
sāmaññassānulomikā;
integral to the ascetic life.
Adhiggahitā tuṭṭhassa,
They’re mastered by a mendicant,
appamattassa bhikkhuno”ti.
content and diligent.”

This too was spoken by the Blessed One: that is what I heard.

102. Āsavakkhayasutta:
The Ending of Defilements

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, I say that the ending of defilements is for one who knows and sees, not for one who does not know or see. For one who knows and sees what? The ending of defilements is for one who knows and sees suffering, its origin, its cessation, and the path. The ending of the defilements is for one who knows and sees this.”

That is what the Buddha said. On this it is said:

“Sekhassa sikkhamānassa,
“As a trainee trains,
ujumaggānusārino;
following the straight road,
Khayasmiṁ paṭhamaṁ ñāṇaṁ,
first they know about ending;
tato aññā anantarā.
enlightenment follows in the same lifetime.

Tato aññāvimuttassa,
Then to one freed through enlightenment
vimuttiñāṇamuttamaṁ;
the knowledge of ending arises,
Uppajjati khaye ñāṇaṁ,
the supreme knowledge of freedom,
khīṇā saṁyojanā iti.
with the ending of the fetters.

Na tvevidaṁ kusītena,
This is not for the lazy,
bālenamavijānatā;
the fools don’t understand,

Nibbānaṁ adhigantabbaṁ,
extinguishment is realized
sabbaganthappamocanan”ti.
with release from all ties.”

This too was spoken by the Blessed One: that is what I heard.

103. Samaṇabrāhmaṇasutta:
Ascetics and Brahmins

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, there are ascetics and brahmins who don’t truly understand about suffering, its origin, its cessation, and the path. I don’t regard them as true ascetics and brahmins. Those venerables don’t realize the goal of life as an ascetic or brahmin, and don’t live having realized it with their own insight.

There are ascetics and brahmins who truly understand about suffering, its origin, its cessation, and the path.

“Ye dukkhaṁ nappajānanti,
“There are those who don’t understand suffering
atho dukkhassa sambhavaṁ;
and suffering’s cause,
Yattha ca sabbaso dukkhaṁ,
and where all suffering
asesaṁ uparujjhati;
cease with nothing left over;
Tañca maggaṁ na jānanti,
And they don’t know the path
dukkhūpasamagāminaṁ.
that leads to the stilling of suffering.

Cetovimuttihīnā te,
They lack the heart’s release,
Atho paññāvimuttiyā;
as well as the release by wisdom.
Abhabbā te antakiriyāya,
Unable to make an end,
Te ve jātijarūpagā.
they continue to be reborn and grow old.

Ye ca dukkhaṁ pajānanti,
But there are those who understand suffering
atho dukkhassa sambhavaṁ;
and suffering's cause,
Yattha ca sabbaso dukkhaṁ,
and where all suffering
asesaṁ uparujjhati;
cease with nothing left over;
Tañca maggaṁ pajānanti,
And they understand the path
dukkhūpasamagāminaṁ.
that leads to the stilling of suffering.

Cetovimuttisampannā,
They're endowed with the heart's release,
atho paññāvimuttiyā;
as well as the release by wisdom.
Bhabbā te antakiriyāya,
Able to make an end,
na te jātijarūpagā"ti.
they don't continue to be reborn and grow old."

This too was spoken by the Blessed One: that is what I heard.

104. Sīlasampannasutta:
Accomplished in Ethics

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, take a mendicant who is accomplished in ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom. They advise and instruct. They educate, encourage, fire up, and inspire, and can rightly explain the true teaching. Even the sight of those mendicants is very helpful, I say. Even to hear them, approach them, pay homage to them, recollect them, or go forth after them is very helpful, I say. For one who frequents and associates with such mendicants, their incomplete spectrum of ethics is completed. Their incomplete spectrum of immersion … wisdom … freedom … knowledge and vision of freedom is completed. Such mendicants are called ‘teachers’, ‘leaders of the caravan’, ‘vice-discarder’, ‘dispellers of darkness’, ‘bringers of light’, ‘luminaries’, ‘lamps’, ‘candlebearers’, ‘bringers of radiance’, ‘noble ones’, and ‘seers’.

That is what the Buddha said. On this it is said:

“Pāmojjakaraṇaṁ ṭhānaṁ,
“This is a reason for joy
etaṁ hoti vijānataṁ;
for those who understand:
Yadidaṁ bhāvitattānaṁ,
that is, those who have developed themselves,
ariyānaṁ dhammajīvinaṁ.
the noble ones living righteously.

Te jotayanti saddhammaṁ,
They illuminate the true teaching,
bhāsayanti pabhaṅkarā;
shedding radiance,
Ālokakaraṇā dhīrā,
the wise ones bringing light,

cakkhumanto raṇañjahā.
seers with vices discarded.

Yesaṁ ve sāsanaṁ sutvā,
Having heard their instruction,
sammadaññāya paṇḍitā;
the astute, understanding rightly,
Jātikkhayamabhiññāya,
directly know the ending of rebirth,
nāgacchanti punabbhavan”ti.
they come not back to future lives.”

This too was spoken by the Blessed One: that is what I heard.

105. Taṇhuppādasutta:
The Arising of Craving

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, there are four things that give rise to craving in a mendicant. What four? For the sake of robes, alms-food, lodgings, or rebirth in this or that state. These are the four things that give rise to craving in a mendicant.”

That is what the Buddha said. On this it is said:

“Taṇhādutiyo puriso,
“Craving is a person’s partner
dīghamaddhāna saṁsaraṁ;
as they transmigrate on this long journey.
Itthabhāvaññathābhāvaṁ,
They go from this state to another,
saṁsaraṁ nātivattati.
but don’t escape transmigration.

Etamādīnavaṁ ñatvā,
Knowing this danger,
taṇhaṁ dukkhassa sambhavaṁ;
that craving is the cause of suffering—
Vītataṇho anādāno,
rid of craving, free of grasping,
sato bhikkhu paribbaje”ti.
a mendicant would go forth mindfully.”

This too was spoken by the Blessed One: that is what I heard.

106. Sabrahmakasutta:
With Brahmā

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, a family where the children honor their parents in their home is said to live with Brahmā. A family where the children honor their parents in their home is said to live with the old deities. A family where the children honor their parents in their home is said to live with the first teachers. A family where the children honor their parents in their home is said to live with those worthy of offerings dedicated to the gods.

‘Brahmā’ is a term for your parents. ‘First teachers’ is a term for your parents. ‘First teachers’ is a term for your parents. ‘Worthy of offerings dedicated to the gods’ is a term for your parents. Why is that? Parents are very helpful to their children, they raise them, nurture them, and show them the world.”

That is what the Buddha said. On this it is said:

“Brahmāti mātāpitaro,
“Parents are said to be ‘Brahmā’
pubbācariyāti vuccare;
and ‘first teachers’.
Āhuneyyā ca puttānaṁ,
They’re worthy of offerings dedicated to the gods from their children,
pajāya anukampakā.
for they love their offspring.

Tasmā hi ne namasseyya,
Therefore an astute person
sakkareyya ca paṇḍito;
would revere them and honor them
Annena atha pānena,
with food and drink,
vatthena sayanena ca;

clothes and bedding,
Ucchādanena nhāpanena,
anointing and bathing,
pādānaṁ dhovanena ca.
and by washing their feet.

Tāya naṁ pāricariyāya,
Because they look after
mātāpitūsu paṇḍitā;
their parents like this,
Idheva naṁ pasaṁsanti,
they're praised in this life by the astute,
pecca sagge pamodatī"ti.
and they depart to rejoice in heaven."

This too was spoken by the Blessed One: that is what I heard.

107. Bahukārasutta:
Very Helpful

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, brahmins and houselholders are very helpful to you, as they provide you with robes, alms-food, lodgings, and medicines and supplies for the sick. And you are very helpful to brahmins and householders, as you teach them the Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And you reveal a spiritual practice that’s entirely full and pure. That is how this spiritual path is lived in mutual dependence in order to cross over the flood and make a complete end of suffering.”

That is what the Buddha said. On this it is said:

“Sāgārā anagārā ca,
“The home-dweller and the homeless,
ubho aññoññanissitā;
depending on each other,
Ārādhayanti saddhammaṁ,
find success in the true teaching,
yogakkhemaṁ anuttaraṁ.
the supreme sanctuary.

Sāgāresu ca cīvaraṁ,
The homeless receive requisites
paccayaṁ sayanāsanaṁ;
from the home-dwellers:
Anagārā paṭicchanti,
robes and lodgings
parissayavinodanaṁ.
to shelter from harsh conditions.

Sugataṁ pana nissāya,

Relying on the Holy One,
gahaṭṭhā gharamesino;
home-loving layfolk
Saddahānā arahataṁ,
place faith in the perfected ones,
ariyapaññāya jhāyino.
meditators of noble wisdom.

Idha dhammaṁ caritvāna,
Having practiced the teaching here,
maggaṁ sugatigāminaṁ;
the path that goes to a good place,
Nandino devalokasmiṁ,
they delight in the heavenly realm,
modanti kāmakāmino”ti.
enjoying all the pleasures they desire.”

This too was spoken by the Blessed One: that is what I heard.

108. Kuhasutta:
Deceivers

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, those mendicants who are deceivers, stubborn, flatterers, frauds, insolent, and scattered: they are no mendicants of mine. They’ve left this teaching and training, and they don’t achieve growth, improvement, or maturity in this teaching and training. But those mendicants who are genuine, not flatterers, wise, amenable, and serene: they are mendicants of mine. They haven’t left this teaching and training, and they do achieve growth, improvement, or maturity in this teaching and training.”

That is what the Buddha said. On this it is said:

“Kuhā thaddhā lapā siṅgī,
“Those who are deceivers, stubborn, flatterers, and frauds,
unnaḷā asamāhitā;
insolent and scattered:
Na te dhamme virūhanti,
these don’t grow in the teaching
sammāsambuddhadesite.
that was taught by the perfected Buddha.

Nikkuhā nillapā dhīrā,
But those who are genuine, not flatterers, wise,
atthaddhā susamāhitā;
amenable, and serene:
Te ve dhamme virūhanti,
these do grow in the teaching
sammāsambuddhadesite”ti.
that was taught by the perfected Buddha.”

This too was spoken by the Blessed One: that is what I heard.

109. Nadīsotasutta:
A River

This was said by the Buddha, the Perfected One: that is what I heard.

“Suppose a person was being carried along by a river current that seemed nice and pleasant. If a person with good eyesight saw them, they’d say: ‘Mister, even though the river current carrying you along seems nice and pleasant, downstream there is a lake with waves and whirlpools, sharks and monsters. When you reach there it will result in death or deadly pain.’ Then, when they heard what was said, they’d paddle against the stream using their hands and feet.

I’ve made up this simile to make a point. And this is the point. ‘Stream’ is a term for craving.

‘Seeming nice and pleasant’ is a term for the six interior sense fields.

‘A downstream lake’ is a term for the five lower fetters.

‘Danger of waves’ is a term for anger and distress.

‘Whirlpool’ is a term for the five kinds of sensual stimulation.

‘Sharks and monsters’ is a term for females.

‘Against the stream’ is a term for renunciation.

‘Paddling with hands and feet’ is a term for being energetic.

‘A person with good eyesight’ is a term for the Realized One, the perfected one, the fully awakened Buddha.”

That is what the Buddha said. On this it is said:

“Sahāpi dukkhena jaheyya kāme,

“In pain they’d give up sensual pleasures,
Yogakkhemaṁ āyatiṁ patthayāno;
aspiring to the future sanctuary.
Sammappajāno suvimuttacitto,
With deep understanding and heart well-freed,
Vimuttiyā phassaye tattha tattha;
they’d experience universal liberation.
Sa vedagū vūsitabrahmacariyo,
That knowledge master who has completed the spiritual journey,
Lokantagū pāragatoti vuccatī”ti.
and gone to the end of the world, is called ‘one who has gone beyond’.”

This too was spoken by the Blessed One: that is what I heard.

110. Carasutta:
Walking

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, suppose a mendicant has a sensual, malicious, or cruel thought while walking. They tolerate it and don’t give it up, get rid of it, eliminate it, and obliterate it. Such a mendicant is said to be ‘not keen or prudent, always lazy, and lacking energy’ when walking.

Suppose a mendicant has a sensual, malicious, or cruel thought while standing … sitting … or when lying down while awake. They tolerate it and don’t give it up, get rid of it, eliminate it, and obliterate it. Such a mendicant is said to be ‘not keen or prudent, always lazy, and lacking energy’ when lying down while awake.

Suppose a mendicant has a sensual, malicious, or cruel thought while walking. They don’t tolerate them, but give them up, get rid of them, eliminate them, and obliterate them. Such a mendicant is said to be ‘keen and prudent, always energetic and determined’ when walking.

Suppose a mendicant has a sensual, malicious, or cruel thought while standing … sitting … or when lying down while awake. They don’t tolerate it, but give it up, get rid of it, eliminate it, and obliterate it. Such a mendicant is said to be ‘keen and prudent, always energetic and determined’ when lying down while awake.”

That is what the Buddha said. On this it is said:

“Caraṁ vā yadi vā tiṭṭhaṁ,
“Whether walking or standing,
nisinno uda vā sayaṁ;
sitting or lying down,
Yo vitakkaṁ vitakketi,
one who thinks a bad thought
pāpakaṁ gehanissitaṁ.

to do with the lay life

Kummaggaṁ paṭipanno so,
is practicing the wrong way,
mohaneyyesu mucchito;
lost among things that delude;
Abhabbo tādiso bhikkhu,
such a mendicant is incapable
phuṭṭhuṁ sambodhimuttamaṁ.
of touching the highest awakening.

Yo ca caraṁ vā tiṭṭhaṁ vā,
But one who, whether standing or walking,
Nisinno uda vā sayaṁ;
sitting or lying down,
Vitakkaṁ samayitvāna,
has calmed their thoughts,
Vitakkūpasame rato;
loving peace of mind;
Bhabbo so tādiso bhikkhu,
such a mendicant is capable
Phuṭṭhuṁ sambodhimuttaman”ti.
of touching the highest awakening.”

This too was spoken by the Blessed One: that is what I heard.

111. Sampannasīlasutta:
Accomplishment in Ethics

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, live by the ethical precepts and the monastic code. Live restrained in the code of conduct, conducting yourselves well and seeking alms in suitable places. Seeing danger in the slightest fault, keep the rules you’ve undertaken.

When you’ve done this, what more is there to do?

Suppose a mendicant has got rid of desire and ill will while walking, and has given up dullness and drowsiness, restlessness and remorse, and doubt. Their energy is roused up and unflagging, their mindfulness is established and lucid, their body is tranquil and undisturbed, and their mind is immersed in samādhi. Such a mendicant is said to be ‘keen and prudent, always energetic and determined’ when walking.

Suppose a mendicant has got rid of desire and ill will while standing …

sitting …

or when lying down while awake. Such a mendicant is said to be ‘keen and prudent, always energetic and determined’ when lying down while awake.”

That is what the Buddha said. On this it is said:

“Yataṁ care yataṁ tiṭṭhe,
“Carefully walking, carefully standing,
yataṁ acche yataṁ saye;
carefully sitting, carefully lying;
Yataṁ samiñjaye bhikkhu,
a mendicant carefully bends their limbs,
yatamenaṁ pasāraye.
and carefully extends them.

Uddhaṁ tiriyaṁ apācīnaṁ,
Above, below, and all around,
yāvatājagatogati;
as far as the earth extends;
Samavekkhitā ca dhammānaṁ,
they scrutinize the rise and fall
khandhānaṁ udayabbayaṁ.
of phenomena such as the aggregates.

Evaṁ vihārimātāpiṁ,
Meditating diligently like this,
santavuttimanuddhataṁ;
peaceful and stable,
Cetosamathasāmīciṁ,
training in what leads to serenity of heart,
sikkhamānaṁ sadā sataṁ;
always staying mindful;
Satataṁ pahitattoti,
they call such a mendicant
āhu bhikkhuṁ tathāvidhan”ti.
‘always determined’.”

This too was spoken by the Blessed One: that is what I heard.

112. Lokasutta:
The World

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, the world has been understood by the Realized One; and he is detached from the world. The origin of the world has been understood by the Realized One; and he has given up the origin of the world. The cessation of the world has been understood by the Realized One; and he has realized the cessation of the world. The practice that leads to the cessation of the world has been understood by the Realized One; and he has developed the practice that leads to the cessation of the world.

In this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—whatever is seen, heard, thought, known, sought, and explored by the mind, all that has been understood by the Realized One. That’s why he’s called the ‘Realized One’.

From the night when the Realized One understands the supreme perfect awakening until the night he becomes fully extinguished—through the natural principle of extinguishment, without anything left over—everything he speaks, says, and expresses is real, not otherwise. That’s why he’s called the ‘Realized One’.

The Realized One does as he says, and says as he does. Since this is so, that’s why he’s called the ‘Realized One’.

In this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—the Realized One is the undefeated, the champion, the universal seer, the wielder of power. That’s why he’s called the ‘Realized One’.”

That is what the Buddha said. On this it is said:

“Sabbalokaṁ abhiññāya,
“Directly knowing the whole world as it is,

sabbaloke yathātathaṁ;
and everything in it,
Sabbalokavisaṁyutto,
he is detached from the whole world,
sabbaloke anūpayo.
disengaged from the whole world.

Sa ve sabbābhibhū dhīro,
That wise one is the champion
sabbaganthappamocano;
who is released from all ties.
Phuṭṭhāssa paramā santi,
He has reached ultimate peace:
nibbānaṁ akutobhayaṁ.
extinguishment, fearing nothing from any quarter.

Esa khīṇāsavo buddho,
He is the Buddha, with defilements ended,
anīgho chinnasaṁsayo;
untroubled, with doubts cut off.
Sabbakammakkhayaṁ patto,
He has attained the end of all karma,
vimutto upadhisaṅkhaye.
freed with the ending of attachments.

Esa so bhagavā buddho,
That Blessed One is the Buddha,
esa sīho anuttaro;
he is the supreme lion,
Sadevakassa lokassa,
in all the world with its gods,
brahmacakkaṁ pavattayi.
he turns the holy wheel.

Iti devā manussā ca,
And so those gods and humans,
ye buddhaṁ saraṇaṁ gatā;

who have gone to the Buddha for refuge,
Saṅgamma taṁ namassanti,
come together and revere him,
mahantaṁ vītasāradaṁ.
even the deities revere him:

Danto damayataṁ seṭṭho,
‘Tamed, he is the best of tamers,
santo samayataṁ isi;
peaceful, he is the hermit among the peaceful,
Mutto mocayataṁ aggo,
liberated, he is the foremost of liberators,
tiṇṇo tārayataṁ varo.
crossed over, he is the most excellent of guides across.’

Iti hetaṁ namassanti,
And so they revere him,
mahantaṁ vītasāradaṁ;
the great one, rid of naivety.
Sadevakasmiṁ lokasmiṁ,
In the world with its gods,
natthi te paṭipuggalo”ti.
he has no counterpart.”

This too was spoken by the Blessed One: that is what I heard.

Brāhmaṇasulabhā jānaṁ,
Samaṇasīlā taṇhā brahmā;
Bahukārā kuhapurisā,
Cara sampannalokena terasāti.

Sattavisekanipātaṁ,
Dukkaṁ bāvīsasuttasaṅgahitaṁ;
Samapaññāsamathatikaṁ,
Terasa catukkañca iti yamidaṁ.

Dvidasuttarasuttasate,

Saṅgāyitvā samādahiṁsu purā;
Arahanto ciraṭṭhitiyā,
Tamāhu nāmena itivuttanti.

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Aṅguttaranikāya: Numbered Discourses

Translated for SuttaCentral
by

Sujato Bhikkhu

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The “Numbered” or “Numerical” Discourses are usually known as Aṅguttara Nikāya in Pali, abbreviated AN. However, the Pali tradition also knows the form Ekottara (“one-up” or “incremental”), and this is the form usually found in the northern collections. These collections organize texts in numbered sets, from one to eleven. Compared to the other *nikāyas*, they are more oriented to the lay community. The Ekottarikāgama (EA) in Chinese is a highly unusual text, which features a range of variations within itself when it comes even to basic doctrines. It shares considerably less in common with the Pali Aṅguttara than the other collections do with their counterparts. In addition, there is a partial Ekottarikāgama in Chinese, as well as a variety of individual discourses and fragments in Chinese and Sanskrit.

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Numbered Discourses 1

1. Sights, Etc.

1.1

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, I do not see a single sight that occupies a man's mind like the sight of a woman. The sight of a woman occupies a man's mind."

1.2

"Mendicants, I do not see a single sound that occupies a man's mind like the sound of a woman. The sound of a woman occupies a man's mind."

1.3

"Mendicants, I do not see a single smell that occupies a man's mind like the smell of a woman. The smell of a woman occupies a man's mind."

1.4

"Mendicants, I do not see a single taste that occupies a man's mind like the taste of a woman. The taste of a woman occupies a man's mind."

1.5

"Mendicants, I do not see a single touch that occupies a man's mind like the touch of a woman. The touch of a woman occupies a man's mind."

1.6

“Mendicants, I do not see a single sight that occupies a woman’s mind like the sight of a man. The sight of a man occupies a woman’s mind.”

1.7

“Mendicants, I do not see a single sound that occupies a woman’s mind like the sound of a man. The sound of a man occupies a woman’s mind.”

1.8

“Mendicants, I do not see a single smell that occupies a woman’s mind like the smell of a man. The smell of a man occupies a woman’s mind.”

1.9

“Mendicants, I do not see a single taste that occupies a woman’s mind like the taste of a man. The taste of a man occupies a woman’s mind.”

1.10

“Mendicants, I do not see a single touch that occupies a woman’s mind like the touch of a man. The touch of a man occupies a woman’s mind.”

2. Giving Up the Hindrances

1.11

“Mendicants, I do not see a single thing that gives rise to sensual desire, or, when it has arisen, makes it increase and grow like the feature of beauty. When you attend improperly to the feature of beauty, sensual desire arises, and once arisen it increases and grows.”

1.12

"Mendicants, I do not see a single thing that gives rise to ill will, or, when it has arisen, makes it increase and grow like the feature of harshness. When you attend improperly to the feature of harshness, ill will arises, and once arisen it increases and grows."

1.13

"Mendicants, I do not see a single thing that gives rise to dullness and drowsiness, or, when they have arisen, makes them increase and grow like discontent, sloth, yawning, sleepiness after eating, and mental sluggishness. When you have a sluggish mind, dullness and drowsiness arise, and once arisen they increase and grow."

1.14

"Mendicants, I do not see a single thing that gives rise to restlessness and remorse, or, when they have arisen, makes them increase and grow like an unsettled mind. When you have no peace of mind, restlessness and remorse arise, and once arisen they increase and grow."

1.15

"Mendicants, I do not see a single thing that gives rise to doubt, or, when it has arisen, makes it increase and grow like improper attention. When you attend improperly, doubt arises, and once arisen it increases and grows."

1.16

"Mendicants, I do not see a single thing that prevents sensual desire from arising, or, when it has arisen, abandons it like the feature of ugliness. When you attend properly to the feature of ugliness, sensual desire does not arise, or, if it has already arisen, it's given up."

1.17

"Mendicants, I do not see a single thing that prevents ill will from arising, or, when it has arisen, abandons it like the heart's release by

love. When you attend properly on the heart's release by love, ill will does not arise, or, if it has already arisen, it's given up."

1.18

"Mendicants, I do not see a single thing that prevents dullness and drowsiness from arising, or, when they have arisen, gives them up like the elements of initiative, persistence, and vigor. When you're energetic, dullness and drowsiness do not arise, or, if they've already arisen, they're given up."

1.19

"Mendicants, I do not see a single thing that prevents restlessness and remorse from arising, or, when they have arisen, gives them up like peace of mind. When your mind is peaceful, restlessness and remorse do not arise, or, if they've already arisen, they're given up."

1.20

"Mendicants, I do not see a single thing that prevents doubt from arising, or, when it has arisen, gives it up like proper attention. When you attend properly, doubt does not arise, or, if it's already arisen, it's given up."

3. Useless

1.21

"Mendicants, I do not see a single thing that, when it's not developed like this, is as useless as the mind. An undeveloped mind is useless."

1.22

"Mendicants, I do not see a single thing that, when it is developed like this, is as workable as the mind. A developed mind is workable."

1.23
“Mendicants, I do not see a single thing that, when it’s not developed like this, is so very harmful as the mind. An undeveloped mind is very harmful.”

1.24
“Mendicants, I do not see a single thing that, when it is developed like this, is so very beneficial as the mind. A developed mind is very beneficial.”

1.25
“Mendicants, I do not see a single thing that, when it’s not developed, with such untapped potential, is so very harmful as the mind. An undeveloped mind, with untapped potential, is very harmful.”

1.26
“Mendicants, I do not see a single thing that, when it is developed, with its potential realized, is so very beneficial as the mind. A developed mind, with its potential realized, is very beneficial.”

1.27
“Mendicants, I do not see a single thing that, when it’s not developed and cultivated, is so very harmful as the mind. An undeveloped and uncultivated mind is very harmful.”

1.28
“Mendicants, I do not see a single thing that, when it is developed and cultivated, is so very beneficial as the mind. A developed and cultivated mind is very beneficial.”

1.29
“Mendicants, I do not see a single thing that, when it’s not developed and cultivated, brings such suffering as the mind. An undeveloped and uncultivated mind brings suffering.”

1.30

"Mendicants, I do not see a single thing that, when it is developed and cultivated, brings such happiness as the mind. A developed and cultivated mind brings happiness."

4. Wild

1.31

"Mendicants, I do not see a single thing that, when it's not tamed, is so very harmful as the mind. A wild mind is very harmful."

1.32

"Mendicants, I do not see a single thing that, when it is tamed, is so very beneficial as the mind. A tamed mind is very beneficial."

1.33

"Mendicants, I do not see a single thing that, when it's not guarded, is so very harmful as the mind. An unguarded mind is very harmful."

1.34

"Mendicants, I do not see a single thing that, when it is guarded, is so very beneficial as the mind. A guarded mind is very beneficial."

1.35

"Mendicants, I do not see a single thing that, when it's not protected, is so very harmful as the mind. An unprotected mind is very harmful."

1.36

"Mendicants, I do not see a single thing that, when it is protected, is so very beneficial as the mind. A protected mind is very beneficial."

1.37
"Mendicants, I do not see a single thing that, when it's not restrained, is so very harmful as the mind. An unrestrained mind is very harmful."

1.38
"Mendicants, I do not see a single thing that, when it is restrained, is so very beneficial as the mind. A restrained mind is very beneficial."

1.39
"Mendicants, I do not see a single thing that, when it is not tamed, guarded, protected, and restrained, is so very harmful as the mind. An untamed, unguarded, unprotected, and unrestrained mind is very harmful."

1.40
"Mendicants, I do not see a single thing that, when it is tamed, guarded, protected, and restrained, is so very beneficial as the mind. A tamed, guarded, protected, and restrained mind is very beneficial."

5. A Spike

1.41
"Mendicants, suppose a spike of rice or barley was pointing the wrong way. If you trod on it with hand or foot, there's no way it could break the skin and produce blood. Why is that? Because the spike is pointing the wrong way. In the same way, a mendicant whose mind is pointing the wrong way cannot break ignorance, produce knowledge, and realize extinguishment. Why is that? Because their mind is pointing the wrong way."

1.42

“Mendicants, suppose a spike of rice or barley was pointing the right way. If you trod on it with hand or foot, it may well break the skin and produce blood. Why is that? Because the spike is pointing the right way. In the same way, a mendicant whose mind is pointing the right way can break ignorance, produce knowledge, and realize extinguishment. Why is that? Because the mind is pointing the right way.”

1.43

“Mendicants, when I’ve comprehended the mind of a person whose mind is corrupted, I understand: ‘If this person were to die right now, they would be cast down to hell.’ Why is that? Because their mind is corrupted. Depravity of mind is the reason why some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell.”

1.44

“Mendicants, when I’ve comprehended the mind of a person whose mind is confident, I understand: ‘If this person were to die right now, they would be raised up to heaven.’ Why is that? Because their mind is clear. Clarity of mind is the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.”

1.45

“Suppose, mendicants, there was a lake that was cloudy, murky, and muddy. A person with good eyesight standing on the bank would not see the mussel shells, gravel and pebbles, and schools of fish swimming about or staying still. Why is that? Because the water is clouded. In the same way, that a mendicant whose mind is clouded would know what’s for their own good, the good of another, or the good of both; or that they would realize any superhuman distinction in knowledge and vision worthy of the noble ones: this is not possible. Why is that? Because their mind is clouded.”

1.46

"Suppose, mendicants, there was a lake that was transparent, clear, and unclouded. A person with good eyesight standing on the bank would see the mussel shells, gravel and pebbles, and schools of fish swimming about or staying still. Why is that? Because the water is unclouded. In the same way, that a mendicant whose mind is not clouded would know what's for their own good, the good of another, or the good of both; or that they would realize any superhuman distinction in knowledge and vision worthy of the noble ones: this is possible. Why is that? Because their mind is unclouded."

1.47

"Just as, mendicants, the *paprā*is said to be the best kind of tree in terms of its pliability and workability, so too, I do not see a single thing that's as pliable and workable as the mind, when it is developed and cultivated. A mind that is developed and cultivated is pliable and workable."

1.48

"Mendicants, I do not see a single thing that's as quick to change as the mind. So much so that it's not easy to give a simile for how quickly the mind changes."

1.49

"This mind, mendicants, is radiant. But it's corrupted by passing corruptions."

1.50

"This mind, mendicants, is radiant. And it is freed from passing corruptions."

6. Finger Snap

1.51

“This mind, mendicants, is radiant. But it is corrupted by passing corruptions. An uneducated ordinary person does not truly understand this. So I say that the uneducated ordinary person has no development of the mind.”

1.52

“This mind, mendicants, is radiant. And it is freed from passing corruptions. An educated noble disciple truly understands this. So I say that the educated noble disciple has development of the mind.”

1.53

“If, mendicants, a mendicant cultivates a mind of love even as long as a finger snap, they’re called a mendicant who does not lack absorption, who follows the Teacher’s instructions, who responds to advice, and who does not eat the country’s alms in vain. How much more so those who make much of it!”

1.54

“If, mendicants, a mendicant develops a mind of love even as long as a finger snap, they’re called a mendicant who does not lack absorption, who follows the Teacher’s instructions, who responds to advice, and who does not eat the country’s alms in vain. How much more so those who make much of it!”

1.55

“If, mendicants, a mendicant focuses on a mind of love even as long as a finger snap, they’re called a mendicant who does not lack absorption, who follows the Teacher’s instructions, who responds to advice, and who does not eat the country’s alms in vain. How much more so those who make much of it!”

1.56
"Mendicants, whatever qualities are unskillful, part of the unskillful, on the side of the unskillful, all of them are preceded by the mind. Mind arises first, and unskillful qualities follow right behind."

1.57
"Mendicants, whatever qualities are skillful, part of the skillful, on the side of the skillful, all of them are preceded by the mind. Mind arises first, and skillful qualities follow right behind."

1.58
"Mendicants, I do not see a single thing that gives rise to unskillful qualities, or makes skillful qualities decline like negligence. When you're negligent, unskillful qualities arise and skillful qualities decline."

1.59
"Mendicants, I do not see a single thing that gives rise to skillful qualities, or makes unskillful qualities decline like diligence. When you're diligent, skillful qualities arise and unskillful qualities decline."

1.60
"Mendicants, I do not see a single thing that gives rise to unskillful qualities, or makes skillful qualities decline like laziness. When you're lazy, unskillful qualities arise and skillful qualities decline."

7. Arousing Energy

1.61
"Mendicants, I do not see a single thing that gives rise to skillful qualities, or makes unskillful qualities decline like arousing energy. When you're energetic, skillful qualities arise and unskillful qualities decline."

1.62

“Mendicants, I do not see a single thing that gives rise to unskillful qualities, or makes skillful qualities decline like having many wishes. When you have many wishes, unskillful qualities arise and skillful qualities decline.”

1.63

“Mendicants, I do not see a single thing that gives rise to skillful qualities, or makes unskillful qualities decline like having few wishes. When you have few wishes, skillful qualities arise and unskillful qualities decline.”

1.64

“Mendicants, I do not see a single thing that gives rise to unskillful qualities, or makes skillful qualities decline like lack of contentment. When you lack contentment, unskillful qualities arise and skillful qualities decline.”

1.65

“Mendicants, I do not see a single thing that gives rise to skillful qualities, or makes unskillful qualities decline like contentment. When you’re contented, skillful qualities arise and unskillful qualities decline.”

1.66

“Mendicants, I do not see a single thing that gives rise to unskillful qualities, or makes skillful qualities decline like improper attention. When you attend improperly, unskillful qualities arise and skillful qualities decline.”

1.67

“Mendicants, I do not see a single thing that gives rise to skillful qualities, or makes unskillful qualities decline like proper attention. When you attend properly, skillful qualities arise and unskillful qualities decline.”

1.68

"Mendicants, I do not see a single thing that gives rise to unskillful qualities, or makes skillful qualities decline like lack of situational awareness. When you lack situational awareness, unskillful qualities arise and skillful qualities decline."

1.69

"Mendicants, I do not see a single thing that gives rise to skillful qualities, or makes unskillful qualities decline like situational awareness. When you have situational awareness, skillful qualities arise and unskillful qualities decline."

1.70

"Mendicants, I do not see a single thing that gives rise to unskillful qualities, or makes skillful qualities decline like bad friends. When you have bad friends, unskillful qualities arise and skillful qualities decline."

8. Good Friends

1.71

"Mendicants, I do not see a single thing that gives rise to skillful qualities, or makes unskillful qualities decline like good friends. When you have good friends, skillful qualities arise and unskillful qualities decline."

1.72

"Mendicants, I do not see a single thing that gives rise to unskillful qualities, or makes skillful qualities decline like pursuing bad habits and not good habits. When you pursue bad habits and not good habits, unskillful qualities arise and skillful qualities decline."

1.73

"Mendicants, I do not see a single thing that gives rise to skillful qualities, or makes unskillful qualities decline like pursuing good habits and not bad habits. When you pursue good habits and not bad habits, skillful qualities arise and unskillful qualities decline."

1.74

"Mendicants, I do not see a single thing that prevents the awakening factors from arising, or, if they've already arisen, prevents them from being fully developed like improper attention. When you attend improperly, the awakening factors don't arise, or, if they've already arisen, they're not fully developed."

1.75

"Mendicants, I do not see a single thing that gives rise to the awakening factors, or, if they've already arisen, fully develops them like proper attention. When you attend properly, the awakening factors arise, or, if they've already arisen, they're fully developed."

1.76

"Loss of relatives, mendicants, is a small thing. Wisdom is the worst thing to lose."

1.77

"Growth of relatives, mendicants, is a small thing. Wisdom is the best thing to grow.

So you should train like this: 'We will grow in wisdom.' That's how you should train."

1.78

"Loss of wealth, mendicants, is a small thing. Wisdom is the worst thing to lose."

1.79

"Growth of wealth, mendicants, is a small thing. Wisdom is the best thing to grow.

So you should train like this: 'We will grow in wisdom.' That's how you should train."

1.80

"Loss of fame, mendicants, is a small thing. Wisdom is the worst thing to lose."

1.81

"Growth of fame, mendicants, is a small thing. Wisdom is the best thing to grow.

So you should train like this: 'We will grow in wisdom.' That's how you should train."

9. Negligence

1.82

"Mendicants, I do not see a single thing that is so very harmful as negligence. Negligence is very harmful."

1.83

"Mendicants, I do not see a single thing that is so very beneficial as diligence. Diligence is very beneficial."

1.84

"Mendicants, I do not see a single thing that is so very harmful as laziness. Laziness is very harmful."

1.85

"Mendicants, I do not see a single thing that is so very beneficial as arousing energy. Arousing energy is very beneficial."

1.86

"Mendicants, I do not see a single thing that is so very harmful as having many wishes. Having many wishes is very harmful."

1.87
“Mendicants, I do not see a single thing that is so very beneficial as having few wishes. Having few wishes is very beneficial.”

1.88
“Mendicants, I do not see a single thing that is so very harmful as lack of contentment. Lack of contentment is very harmful.”

1.89
“Mendicants, I do not see a single thing that is so very beneficial as contentment. Contentment is very beneficial.”

1.90
“Mendicants, I do not see a single thing that is so very harmful as improper attention. Improper attention is very harmful.”

1.91
“Mendicants, I do not see a single thing that is so very beneficial as proper attention. Proper attention is very beneficial.”

1.92
“Mendicants, I do not see a single thing that is so very harmful as lack of situational awareness. Lack of situational awareness is very harmful.”

1.93
“Mendicants, I do not see a single thing that is so very beneficial as situational awareness. Situational awareness is very beneficial.”

1.94
“Mendicants, I do not see a single thing that is so very harmful as bad friends. Bad friends are very harmful.”

1.95
“Mendicants, I do not see a single thing that is so very beneficial as good friends. Good friends are very beneficial.”

1.96

“Mendicants, I do not see a single thing that is so very harmful as pursuing bad habits and not good habits. Pursuing bad habits and not good habits is very harmful.”

1.97

“Mendicants, I do not see a single thing that is so very beneficial as pursuing good habits and not bad habits. Pursuing good habits and not bad habits is very beneficial.”

10. Negligence (2nd)

1.98

“Taking into account interior factors, mendicants, I do not see a single one that is so very harmful as negligence. Negligence is very harmful.”

1.99

“Taking into account interior factors, mendicants, I do not see a single one that is so very beneficial as diligence. Diligence is very beneficial.”

1.100

“Taking into account interior factors, mendicants, I do not see a single one that is so very harmful as laziness. Laziness is very harmful.”

1.101

“Taking into account interior factors, mendicants, I do not see a single one that is so very beneficial as arousing energy. Arousing energy is very beneficial.”

1.102–109

“Taking into account interior factors, mendicants, I do not see a single one that is so very harmful as having many wishes … having few wishes … lack of contentment … contentment … improper attention … proper attention … lack of situational awareness … situational awareness …”

1.110

“Taking into account exterior factors, mendicants, I do not see a single one that is so very harmful as bad friends. Bad friends are very harmful.”

1.111

“Taking into account exterior factors, mendicants, I do not see a single one that is so very beneficial as good friends. Good friends are very beneficial.”

1.112

“Taking into account interior factors, mendicants, I do not see a single one that is so very harmful as pursuing bad habits and not good habits. Pursuing bad habits and not good habits is very harmful.”

1.113

“Taking into account interior factors, mendicants, I do not see a single one that is so very beneficial as pursuing good habits and not bad habits. Pursuing good habits and not bad habits is very beneficial.”

1.114

“Mendicants, I do not see a single thing that leads to the decline and disappearance of the true teaching like negligence. Negligence leads to the decline and disappearance of the true teaching.”

1.115

“Mendicants, I do not see a single thing that leads to the continuation, persistence, and enduring of the true teaching like

diligence. Diligence leads to the continuation, persistence, and enduring of the true teaching."

1.116

"Mendicants, I do not see a single thing that leads to the decline and disappearance of the true teaching like laziness. Laziness leads to the decline and disappearance of the true teaching."

1.117

"Mendicants, I do not see a single thing that leads to the continuation, persistence, and enduring of the true teaching like arousing energy. Arousing energy leads to the continuation, persistence, and enduring of the true teaching."

1.118–128

"Mendicants, I do not see a single thing that leads to the decline and disappearance of the true teaching like having many wishes … having few wishes … lack of contentment … contentment … improper attention … proper attention … lack of situational awareness … situational awareness … bad friends … good friends … pursuing bad habits and not good habits. Pursuing bad habits and not good habits leads to the decline and disappearance of the true teaching."

1.129

"Mendicants, I do not see a single thing that leads to the continuation, persistence, and enduring of the true teaching like pursuing good habits and not bad habits. Pursuing good habits and not bad habits leads to the continuation, persistence, and enduring of the true teaching"

1.130

"Mendicants, those mendicants who explain what is not the teaching as the teaching are acting for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans. They make much bad karma and make the true teaching disappear."

1.131

"Mendicants, those mendicants who explain what is the teaching as not the teaching are acting for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans. They make much bad karma and make the true teaching disappear."

1.132–139

"Those mendicants who explain what is not found in the texts on monastic training as found in those texts … what is found in the texts on monastic training as not found in those texts … what was not spoken and stated by the Realized One as spoken and stated by the Realized One … what was spoken and stated by the Realized One as not spoken and stated by the Realized One … what was not practiced by the Realized One as practiced by the Realized One … what was practiced by the Realized One as not practiced by the Realized One … what was not prescribed by the Realized One as prescribed by the Realized One … what was prescribed by the Realized One as not prescribed by the Realized One are acting for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans. They make much bad karma and make the true teaching disappear."

11. Not the Teaching

1.140

"Mendicants, those mendicants who explain what is not the teaching as not the teaching are acting for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans. They make much merit and make the true teaching continue."

1.141

"Mendicants, those mendicants who explain what is the teaching as the teaching are acting for the welfare and happiness of the people,

for the benefit, welfare, and happiness of gods and humans. They make much merit and make the true teaching continue."

1.142–149

"Those mendicants who explain what is not found in the texts on monastic training as not found in the texts on monastic training ... what is found in the texts on monastic training as found in the texts on monastic training ... what was not spoken and stated by the Realized One as not spoken and stated by the Realized One ... what was spoken and stated by the Realized One as spoken and stated by the Realized One ... what was not practiced by the Realized One as not practiced by the Realized One ... what was practiced by the Realized One as practiced by the Realized One ... what was not prescribed by the Realized One as not prescribed by the Realized One ... what was prescribed by the Realized One as prescribed by the Realized One ... are acting for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans. They make much merit and make the true teaching continue."

12. Non-offense

1.150

"Mendicants, those mendicants who explain non-offense as an offense are acting for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans. They make much bad karma and make the true teaching disappear."

1.151

"Mendicants, those mendicants who explain an offense as non-offense are acting for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans. Those mendicants make much bad karma and make the true teaching disappear."

1.152–159

"Those mendicants who explain a light offense as a serious offense … a serious offense as a light offense … an offense committed with corrupt intention as an offense not committed with corrupt intention … an offense not committed with corrupt intention as an offense committed with corrupt intention … an offense requiring rehabilitation as an offense not requiring rehabilitation … an offense not requiring rehabilitation as an offense requiring rehabilitation … an offense with redress as an offense without redress … an offense without redress as an offense with redress are acting for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans. Those mendicants make much bad karma and make the true teaching disappear."

1.160

"Mendicants, those mendicants who explain non-offense as non-offense are acting for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans. They make much merit and make the true teaching continue."

1.161

"Mendicants, those mendicants who explain an offense as an offense are acting for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans. They make much merit and make the true teaching continue."

1.162–169

"Those mendicants who explain a light offense as a light offense … a serious offense as a serious offense … an offense committed with corrupt intention as an offense committed with corrupt intention … an offense not committed with corrupt intention as an offense not committed with corrupt intention … an offense requiring rehabilitation as an offense requiring rehabilitation … an offense not requiring rehabilitation as an offense not requiring rehabilitation … an offense with redress as an offense with redress … an offense without redress as an offense without redress are acting for the

welfare and happiness of the people, for the benefit, welfare, and happiness of the people, of gods and humans. They make much merit and make the true teaching continue."

13. One Person

1.170

"One person, mendicants, arises in the world for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans. What one person? The Realized One, the perfected one, the fully awakened Buddha. This is the one person, mendicants, who arises in the world for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans."

1.171

"The appearance of one person, mendicants, is rare in the world. What one person? The Realized One, the perfected one, the fully awakened Buddha. This is the one person, mendicants, whose appearance is rare in the world."

1.172

"One person, mendicants, arises in the world who is an incredible human being. What one person? The Realized One, the perfected one, the fully awakened Buddha. This is the one person, mendicants, who arises in the world who is an incredible human being."

1.173

"The death of one person, mendicants, is regretted by many people. What one person? The Realized One, the perfected one, the fully awakened Buddha. This is the one person, mendicants, whose death is regretted by many people."

1.174

“One person, mendicants, arises in the world unique, without peer or counterpart, incomparable, matchless, unrivaled, unequaled, without equal, the best of bipeds. What one person? The Realized One, the perfected one, the fully awakened Buddha. This is the one person, mendicants, who arises in the world unique, without peer or counterpart, incomparable, matchless, unrivaled, unequaled, without equal, the best of bipeds.”

1.175–186

“With the appearance of one person, mendicants, there is the appearance of a great eye, a great light, a great radiance, and the six unsurpassable things; the realization of the four kinds of textual analysis; the penetration of many and diverse elements; the realization of the fruit of knowledge and freedom; the realization of the fruits of stream-entry, once-return, non-return, and perfection. What one person? The Realized One, the perfected one, the fully awakened Buddha. This is the one person whose appearance brings the appearance of a great eye, a great light, a great radiance, and the six unsurpassable things; the realization of the four kinds of textual analysis; the penetration of many and diverse elements; the realization of the fruit of knowledge and release; the realization of the fruits of stream-entry, once-return, non-return, and perfection.”

1.187

“Mendicants, I do not see a single other person who rightly keeps rolling the supreme Wheel of Dhamma that was rolled forth by the Realized One like Sāriputta. Sāriputta rightly keeps rolling the supreme Wheel of Dhamma that was rolled forth by the Realized One.”

14. First

1.188–197

"The foremost of my monk disciples in seniority is Aññākoṇḍaññā.

... with great wisdom is Sāriputta.

... with psychic power is Mahāmoggallāna.

... who advocate austerities is Mahākassapa.

... with clairvoyance is Anuruddha.

... from eminent families is Bhaddiya Kāḷigodhāyaputta.

... with a charming voice is Lakuṇṭaka Bhaddiya.

... with a lion's roar is Piṇḍolabhāradvāja.

... who speak on the teaching is Puṇṇa Mantāṇiputta.

... who explain in detail the meaning of a brief statement is Mahākaccāna."

15. Second

1.198–208

"The foremost of my monk disciples in creating a mind-made body is Cūḷapanthaka.

... who are skilled in the evolution of consciousness is Cūḷapanthaka.

... who are skilled in the evolution of perception is Mahāpanthaka.

... who live without conflict is Subhūti.

... who are worthy of a religious donation is Subhūti.

... who stay in the wilderness is Revata of the Acacia Wood.

... who practice absorption is Kaṅkhārevata.

... who are energetic is Soṇa Koḷivisa.

... who are good speakers is Soṇa Kuṭikaṇṇa.

... who receive many possessions is Sīvali.

... who are strong in faith is Vakkalī."

16. Third

1.209–218

“The foremost of my monk disciples who want to train is Rāhula.
... who went forth out of faith is Raṭṭhapāla.
... who are the first to pick up a ballot slip is Kuṇḍadhāna.
... who are eloquent poets is Vaṅgīsa.
... who are impressive all around is Upasena Vaṅgantaputta.
... who assign lodgings is Dabba Mallaputta.
... who are beloved of the deities is Pilindavaccha.
... with swift insight is Bāhiya Dārucīriya.
... with brilliant speech is Kassapa the Prince.
... who have attained the methods of textual analysis is Mahākoṭṭhita.”

17. Fourth

1.219–234

“The foremost of my monk disciples who are very learned is Ānanda.
... with a good memory is Ānanda.
... with an extensive range is Ānanda.
... in retention is Ānanda.
... as a personal attendant is Ānanda.
... with a large congregation is Uruvelakassapa.
... who inspire lay families is Kāḷudāyī.
... with good health is Bakkula.
... who recollect past lives is Sobhita.
... who have memorized the texts on monastic training is Upāli.
... who advise the nuns is Nandaka.
... who guard the sense doors is Nanda.
... who advise the monks is Mahākappina.
... who are skilled in the fire element is Sāgata.
... who inspire eloquent teachings is Rādha.

... who wear coarse robes is Mogharāja."

18. Fifth

1.235–247

"The foremost of my nun disciples in seniority is Mahāpajāpatī Gotamī.

... with great wisdom is Khemā.

... with psychic power is Uppalavaṇṇā.

... who have memorized the texts on monastic training is Paṭācārā.

... who speak on the teaching is Dhammadinnā.

... who practice absorption is Nandā.

... who are energetic is Soṇā.

... with clairvoyance is Sakulā.

... with swift insight is Bhaddā Kuṇḍalakesā.

... who recollect past lives is Bhaddā Kāpilānī.

... who have attained great insight is Bhaddakaccānā.

... who wear coarse robes is Kisāgotamī.

... who are strong in faith is Siṅgālakamātā."

19. Sixth

1.248–257

"The foremost of my laymen in first going for refuge are the merchants Tapussa and Bhallika.

... as a donor is the householder Sudatta Anāthapiṇḍika.

... who speak on the teaching is the householder Citta Macchikāsaṇḍika.

... who attract a congregation by the four ways of being inclusive is Hatthaka Āḷavaka.

... who donate fine things is Mahānāma Sakka.
... who donate nice things is the householder Ugga of Vesālī.
... who attend on the Saṅgha is the householder Uggata of Hatthi Village.
... who have experiential confidence is Sūrambaṭṭha.
... who have confidence in a person is Jīvaka Komārabhacca.
... who are intimate is the householder Nakula's father."

20. Seventh

1.258–267

"The foremost of my laywomen in first going for refuge is Sujātā Seniyadhītā.
... as a donor is Visākhā, Migāra's mother.
... who are very learned is Khujjuttarā.
... who dwell in love is Sāmāvatī.
... who practice absorption is Uttarānandamātā.
... who give fine things is Suppavāsā Koliyadhītā.
... who care for the sick is the laywoman Suppiyā.
... who have experiential confidence is Kātiyānī.
... who are intimate is the householder Nakula's mother.
... whose confidence is based on oral transmission is the laywoman Kāḷī of Kuraraghara."

21. First

1.268

"It is impossible, mendicants, it cannot happen for a person accomplished in view to take any condition as permanent. That is not possible. But it is possible for an ordinary person to take some condition as permanent. That is possible."

1.269
“It is impossible, mendicants, it cannot happen for a person accomplished in view to take any condition as pleasant. But it is possible for an ordinary person to take some condition as pleasant.”

1.270
“It is impossible, mendicants, it cannot happen for a person accomplished in view to take anything as self. But it is possible for an ordinary person to take something as self.”

1.271
“It is impossible, mendicants, it cannot happen for a person accomplished in view to murder their mother. But it is possible for an ordinary person to murder their mother.”

1.272
“It is impossible, mendicants, it cannot happen for a person accomplished in view to murder their father. But it is possible for an ordinary person to murder their father.”

1.273
“It is impossible, mendicants, it cannot happen for a person accomplished in view to murder a perfected one. But it is possible for an ordinary person to murder a perfected one.”

1.274
“It is impossible, mendicants, it cannot happen for a person accomplished in view to injure a Realized One with malicious intent. But it is possible for an ordinary person to injure a Realized One with malicious intent.”

1.275
“It is impossible, mendicants, it cannot happen for a person accomplished in view to cause a schism in the Saṅgha. But it is possible for an ordinary person to cause a schism in the Saṅgha.”

1.276

“It is impossible, mendicants, it cannot happen for a person accomplished in view to acknowledge another teacher. But it is possible for an ordinary person to acknowledge another teacher.”

1.277

“It is impossible, mendicants, it cannot happen for two perfected ones, fully awakened Buddhas to arise in the same solar system at the same time. But it is possible for just one perfected one, a fully awakened Buddha, to arise in one solar system.”

22. Second

1.278

“It is impossible, mendicants, it cannot happen for two wheel-turning monarchs to arise in the same solar system at the same time. But it is possible for just one wheel-turning monarch to arise in one solar system.”

1.279

“It is impossible, mendicants, it cannot happen for a woman to be a perfected one, a fully awakened Buddha. But it is possible for a man to be a perfected one, a fully awakened Buddha.”

1.280

“It is impossible, mendicants, it cannot happen for a woman to be a wheel-turning monarch. But it is possible for a man to be a wheel-turning monarch.”

1.281–283

“It is impossible, mendicants, it cannot happen for a woman to perform the role of Sakka, Māra, or Brahmā. But it is possible for a man to perform the role of Sakka, Māra, or Brahmā.”

1.284

"It is impossible, mendicants, it cannot happen for a likable, desirable, agreeable result to come from bad bodily conduct. But it is possible for an unlikable, undesirable, disagreeable result to come from bad bodily conduct."

1.285–286

"It is impossible, mendicants, it cannot happen for a likable, desirable, agreeable result to come from bad verbal … bad mental conduct. But it is possible for an unlikable, undesirable, disagreeable result to come from bad verbal … bad mental conduct."

23. Third

1.287

"It is impossible, mendicants, it cannot happen for an unlikable, undesirable, disagreeable result to come from good bodily conduct. But it is possible for a likable, desirable, agreeable result to come from good bodily conduct."

1.288–289

"It is impossible, mendicants, it cannot happen for an unlikable, undesirable, disagreeable result to come from good verbal … good mental conduct. But it is possible for a likable, desirable, agreeable result to come from good verbal … good mental conduct."

1.290

"It is impossible, mendicants, it cannot happen that someone who has engaged in bad bodily conduct, could for that reason alone, when their body breaks up, after death, be reborn in a good place, a heavenly realm. But it is possible that someone who has engaged in bad bodily conduct could, for that reason alone, when their body breaks up, after death, be reborn in a place of loss, a bad place, the underworld, hell."

1.291–292

“It is impossible, mendicants, it cannot happen that someone who has engaged in bad verbal … bad mental conduct could, for that reason alone, when their body breaks up, after death, be reborn in a good place, a heavenly realm. But it is possible that someone who has engaged in bad verbal … bad mental conduct could, for that reason alone, when their body breaks up, after death, be reborn in a place of loss, a bad place, the underworld, hell.”

1.293

“It is impossible, mendicants, it cannot happen that someone who has engaged in good bodily conduct could, for that reason alone, when their body breaks up, after death, be reborn in a place of loss, the underworld, a lower realm, hell. But it is possible that someone who has engaged in good bodily conduct could, for that reason alone, when their body breaks up, after death, be reborn in a good place, a heavenly realm.”

1.294–295

“It is impossible, mendicants, it cannot happen that someone who has engaged in good verbal … good mental conduct could, for that reason alone, when their body breaks up, after death, be reborn in a place of loss, a bad place, the underworld, hell. But it is possible that someone who has engaged in good verbal … good mental conduct could, for that reason alone, when their body breaks up, after death, be reborn in a good place, heavenly realm.”

24. First

1.296

“One thing, mendicants, when developed and cultivated, leads solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. What one thing? Recollection of the Buddha. This one thing, when developed and cultivated, leads solely to

disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment."

1.297–305

"One thing, mendicants, when developed and cultivated, leads solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. What one thing? Recollection of the teaching ... Recollection of the Saṅgha ... Recollection of ethical conduct ... Recollection of generosity ... Recollection of the deities ... Mindfulness of breathing ... Mindfulness of death ... Mindfulness of the body ... Recollection of peace. This one thing, when developed and cultivated, leads solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment."

25. Second

1.306

"Mendicants, I do not see a single thing that gives rise to unskillful qualities, or, when they have arisen, makes them increase and grow like wrong view. When you have wrong view, unskillful qualities arise and skillful qualities decline."

1.307

"Mendicants, I do not see a single thing that gives rise to skillful qualities, or, when they have arisen, makes them increase and grow like right view. When you have right view, unarisen skillful qualities arise and unskillful qualities decline."

1.308

"Mendicants, I do not see a single thing that gives rise to unskillful qualities, or makes skillful qualities decline like wrong view. When you have wrong view, unskillful qualities arise and skillful qualities decline."

1.309

“Mendicants, I do not see a single thing that gives rise to skillful qualities, or makes unskillful qualities decline like right view. When you have right view, skillful qualities arise and unskillful qualities decline.”

1.310

“Mendicants, I do not see a single thing that gives rise to wrong view, and once arisen, makes it grow like improper attention. When you attend improperly, wrong view arises, and once arisen it grows.”

1.311

“Mendicants, I do not see a single thing that gives rise to right view, or, once it has already arisen, makes it grow like proper attention. When you attend properly, right view arises, and once arisen it grows.”

1.312

“Mendicants, I do not see a single thing that causes sentient beings to be reborn, when their body breaks up, after death, in a place of loss, a bad place, the underworld, hell like wrong view. It is because they have wrong view that sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell.”

1.313

“Mendicants, I do not see a single thing that causes sentient beings to be reborn, when their body breaks up, after death, in a good place, a heavenly realm like right view. It is because they have right view that sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.”

1.314

“Mendicants, when an individual has wrong view, whatever bodily, verbal, or mental deeds they undertake in line with that view, their intentions, aims, wishes, and choices all lead to what is unlikable, undesirable, disagreeable, harmful, and suffering. Why is that?

Because their view is bad. Suppose a seed of neem, angled gourd, or bitter gourd was planted in moist earth. Whatever nutrients it takes up from the earth and water would lead to its bitter, acerbic, and unpleasant taste. Why is that? Because the seed is bad. In the same way, when an individual has wrong view, whatever bodily, verbal, or mental deeds they undertake in line with that view, their intentions, aims, wishes, and choices all lead to what is unlikable, undesirable, disagreeable, harmful, and suffering. Why is that? Because their view is bad."

1.315

"Mendicants, when an individual has right view, whatever bodily, verbal, or mental deeds they undertake in line with that view, their intentions, aims, wishes, and choices all lead to what is likable, desirable, agreeable, beneficial, and pleasant. Why is that? Because their view is good. Suppose a seed of sugar cane, fine rice, or grape was planted in moist earth. Whatever nutrients it takes up from the earth and water would lead to its sweet, pleasant, and delicious taste. Why is that? Because the seed is good. In the same way, when an individual has right view, whatever bodily, verbal, or mental deeds they undertake in line with that view, their intentions, aims, wishes, and choices all lead to what is likable, desirable, agreeable, beneficial, and pleasant. Why is that? Because their view is good."

26. Third

1.316

"One person, mendicants, arises in the world for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans. What one person? Someone with wrong view, whose perspective is distorted. They draw many people away from the true teaching and establish them in false teachings. This is one person who arises in the world for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans."

1.317

“One person, mendicants, arises in the world for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans. What one person? Someone with right view, whose perspective is undistorted. They draw many people away from false teachings and establish them in the true teaching. This is one person who arises in the world for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.”

1.318

“Mendicants, I do not see a single thing that is so very blameworthy as wrong view. Wrong view is the most blameworthy thing of all.”

1.319

“Mendicants, I do not see a single other person who acts for the hurt and unhappiness of the people, for the harm, hurt, and suffering of many people, of gods and humans like that silly man, Makkhali. Just as a trap set at the mouth of a river would bring harm, suffering, calamity, and disaster for many fish, so too that silly man, Makkhali, is a trap for humans, it seems to me. He has arisen in the world for the harm, suffering, calamity, and disaster of many beings.”

1.320

“Mendicants, the one who encourages someone in a poorly explained teaching and training, the one who they encourage, and the one who practices accordingly all make much bad karma. Why is that? Because the teaching is poorly explained.”

1.321

“Mendicants, the one who encourages someone in a well explained teaching and training, the one who they encourage, and the one who practices accordingly all make much merit. Why is that? Because the teaching is well explained.”

1.322

“Mendicants, in a poorly explained teaching and training, the donor should know moderation, not the recipient. Why is that? Because the teaching is poorly explained.”

1.323

“Mendicants, in a well explained teaching and training, the recipient should know moderation, not the donor. Why is that? Because the teaching is well explained.”

1.324

“Mendicants, in a poorly explained teaching and training an energetic person lives in suffering. Why is that? Because the teaching is poorly explained.”

1.325

“Mendicants, in a well explained teaching and training a lazy person lives in suffering. Why is that? Because the teaching is well explained.”

1.326

“Mendicants, in a poorly explained teaching and training a lazy person lives happily. Why is that? Because the teaching is poorly explained.”

1.327

“Mendicants, in a well explained teaching and training an energetic person lives happily. Why is that? Because the teaching is well explained.”

1.328

“Just as, mendicants, even a tiny bit of fecal matter still stinks, so too I don’t approve of even a tiny bit of continued existence, not even as long as a finger snap.”

1.329–332

"Just as even a tiny bit of urine, or spit, or pus, or blood still stinks, so too I don't approve of even a tiny bit of continued existence, not even as long as a finger snap."

27. Fourth

1.333

"Just as, mendicants, in India the delightful parks, woods, meadows, and lotus ponds are few, while the hilly terrain, inaccessible riverlands, stumps and thorns, and rugged mountains are many; so too the sentient beings born on land are few, while those born in water are many.

1.334

... so too the sentient beings reborn as humans are few, while those not reborn as humans are many.

... so too the sentient beings reborn in civilized countries are few, while those reborn in the borderlands, among strange barbarian tribes, are many.

1.335

... so too the sentient beings who are wise, bright, clever, and able to distinguish what is well said from what is poorly said are few, while the sentient beings who are witless, dull, stupid, and unable to distinguish what is well said from what is poorly said are many.

1.336

... so too the sentient beings who have the noble eye of wisdom are few, while those who are ignorant and confused are many.

1.337

... so too the sentient beings who get to see a Realized One are few, while those who don't get to see a Realized One are many.

1.338
... so too the sentient beings who get to hear the teaching and training proclaimed by a Realized One are few, while those sentient beings who don't get to hear the teaching and training proclaimed by a Realized One are many.

1.339
... so too the sentient beings who remember the teachings they hear are few, while those who don't remember the teachings are many.

1.340
... so too the sentient beings who examine the meaning of the teachings they have memorized are few, while those who don't examine the meaning of the teachings are many.

1.341
... so too the sentient beings who understand the meaning and the teaching and practice accordingly are few, while those who understand the meaning and the teaching but don't practice accordingly are many.

1.342
... so too the sentient beings inspired by inspiring places are few, while those who are uninspired are many.

1.343
... so too the sentient beings who, being inspired, strive effectively are few, while those who, even though inspired, don't strive effectively are many.

1.344
... so too the sentient beings who, relying on letting go, gain immersion, gain unification of mind are few, while those who don't gain immersion, don't gain unification of mind relying on letting go are many.

1.345

... so too the sentient beings who get the best food and flavors are few, while those who don't get the best food and flavors, but get by with scraps in an alms bowl are many.

1.346

... so too the sentient beings who get the essence of the meaning, the essence of the teaching, and the essence of freedom are few, while the sentient beings who don't get the essence of the meaning, the essence of the teaching, and the essence of freedom are many.

So you should train like this: 'We will get the essence of the meaning, the essence of the teaching, the essence of freedom.' That's how you should train."

1.347–349

"Just as, mendicants, in India the delightful parks, woods, meadows, and lotus ponds are few, while the hilly terrain, inaccessible riverlands, stumps and thorns, and rugged mountains are many; so too, those who die as humans and are reborn as humans are few, while those who die as humans and are reborn in hell, or the animal realm, or the ghost realm are many."

1.350–352

"... the sentient beings who die as humans and are reborn as gods are few, while those who die as humans and are reborn in hell, or the animal realm, or the ghost realm are many."

1.353–355

"... the sentient beings who die as gods and are reborn as gods are few, while those who die as gods and are reborn in hell, or the animal realm, or the ghost realm are many."

1.356–358

"... the sentient beings who die as gods and are reborn as humans are few, while those who die as gods and are reborn in hell, or the animal realm, or the ghost realm are many."

1.359–361

"... the sentient beings who die in hell and are reborn as humans are few, while those who die in hell and are reborn in hell, or the animal realm, or the ghost realm are many."

1.362–364

"... the sentient beings who die in hell and are reborn as gods are few, while those who die in hell and are reborn in hell, or the animal realm, or the ghost realm are many."

1.365–367

"... the sentient beings who die as animals and are reborn as humans are few, while those who die as animals and are reborn in hell, or the animal realm, or the ghost realm are many."

1.368–370

"... the sentient beings who die as animals and are reborn as gods are few, while those who die as animals and are reborn in hell, or the animal realm, or the ghost realm are many."

1.371–373

"... the sentient beings who die as ghosts and are reborn as humans are few, while those who die as ghosts and are reborn in hell, or the animal realm, or the ghost realm are many."

1.374–377

"... the sentient beings who die as ghosts and are reborn as gods are few, while those who die as ghosts and are reborn in hell, or the animal realm, or the ghost realm are many."

28. Inspirational

1.378–393

“Mendicants, this is definitely something worth having, that is, living in the wilderness … eating only alms-food … wearing rag robes … having just three robes … teaching Dhamma … memorizing the texts on monastic training … being very learned … being respected … being well-presented … having a following … having a large following … coming from a good family … being handsome … being a good speaker … having few wishes … having good health.”

29. Another Chapter on a Finger Snap

1.394

“If, mendicants, a mendicant develops the first absorption, even as long as a finger snap, they are called a mendicant who does not lack absorption, who follows the Teacher’s instructions, who responds to advice, and who does not eat the country’s alms in vain. How much more so those who make much of it!”

1.395–401

“If, mendicants, a mendicant develops the second … third … or fourth absorption … or the heart’s release by love … or the heart’s release by compassion … or the heart’s release by rejoicing … or the heart’s release by equanimity, even as long as a finger snap …

1.402–405

If a mendicant meditates by observing an aspect of the body … feelings … mind … principles—keen, aware, and mindful, rid of desire and aversion for the world, even for the time of a finger snap …

1.406–409

If they generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities don't arise, even for the time of a finger snap ... If they generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up, even for the time of a finger snap ... If they generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have not arisen do arise, even for the time of a finger snap ... If they generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fulfilled by development, even for the time of a finger snap ...

1.410–413

If they develop the basis of psychic power that has immersion due to enthusiasm, and active effort ... the basis of psychic power that has immersion due to energy, and active effort ... the basis of psychic power that has immersion due to mental development, and active effort ... the basis of psychic power that has immersion due to inquiry, and active effort, even for the time of a finger snap ...

1.414–418

If they develop the faculty of faith ... the faculty of energy ... the faculty of mindfulness ... the faculty of immersion ... the faculty of wisdom, even for the time of a finger snap ...

1.419–423

If they develop the power of faith ... the power of energy ... the power of mindfulness ... the power of immersion ... the power of wisdom, even for the time of a finger snap ...

1.424–430

If they develop the awakening factor of mindfulness ... the awakening factor of investigation of principles ... the awakening factor of energy ... the awakening factor of rapture ... the awakening

factor of tranquility … the awakening factor of immersion … the awakening factor of equanimity, even for the time of a finger snap …

1.431–438

If they develop right view … right thought … right speech … right action … right livelihood … right effort … right mindfulness … right immersion, even for the time of a finger snap …

1.439–446

Perceiving form internally, they see visions externally, limited, both pretty and ugly. Having mastered this, they are aware that: 'I know and see.' … Perceiving form internally, they see visions externally, limitless, both pretty and ugly. Having mastered this, they are aware that: 'I know and see.' … Not perceiving form internally, they see visions externally, limited, both pretty and ugly. Having mastered this, they are aware that: 'I know and see.' … Not perceiving form internally, they see visions externally, limitless, both pretty and ugly. Having mastered this, they are aware that: 'I know and see.' … Not perceiving form internally, they see visions externally that are blue, with blue color, blue hue, and blue tint. Having mastered this, they are aware that: 'I know and see.' … Not perceiving form internally, they see visions externally that are yellow, with yellow color, yellow hue, and yellow tint. Having mastered this, they are aware that: 'I know and see.' … Not perceiving form internally, they see visions externally that are red, with red color, red hue, and red tint. Having mastered this, they are aware that: 'I know and see.' … Not perceiving form internally, they see visions externally that are white, with white color, white hue, and white tint. Having mastered this, they are aware that: 'I know and see.' …

1.447–454

Having physical form, they see visions … not perceiving form internally, they see visions externally … they're focused only on beauty … going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', they enter and remain in the

dimension of infinite space ... going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', they enter and remain in the dimension of infinite consciousness ... going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', they enter and remain in the dimension of nothingness ... going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception ... going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling ...

1.455–464

They develop the meditation on universal earth ... the meditation on universal water ... the meditation on universal fire ... the meditation on universal air ... the meditation on universal blue ... the meditation on universal yellow ... the meditation on universal red ... the meditation on universal white ... the meditation on universal space ... the meditation on universal consciousness ...

1.465–474

They develop the perception of ugliness ... the perception of death ... the perception of the repulsiveness of food ... the perception of dissatisfaction with the whole world ... the perception of impermanence ... the perception of suffering in impermanence ... the perception of not-self in suffering ... the perception of giving up ... the perception of fading away ... the perception of cessation ...

1.475–484

They develop the perception of impermanence ... the perception of not-self ... the perception of death ... the perception of the repulsiveness of food ... the perception of dissatisfaction with the whole world ... the perception of a skeleton ... the perception of the worm-infested corpse ... the perception of the livid corpse ... the perception of the split open corpse ... the perception of the bloated corpse ...

1.485–494

They develop the recollection of the Buddha … the recollection of the teaching … the recollection of the Saṅgha … the recollection of ethical conduct … the recollection of generosity … the recollection of the deities … mindfulness of breathing … the recollection of death … mindfulness of the body … the recollection of peace …

1.495–534

They develop the faculty of faith together with the first absorption … the faculty of energy … the faculty of mindfulness … the faculty of immersion … the faculty of wisdom … the power of faith … the power of energy … the power of mindfulness … the power of immersion … the power of wisdom together with the first absorption …

1.535–574

Together with the second absorption … the third absorption … the fourth absorption … love … compassion … rejoicing … They develop the faculty of faith together with equanimity … They develop the faculty of energy … the faculty of mindfulness … the faculty of immersion … the faculty of wisdom … the power of faith … the power of energy … the power of mindfulness … the power of immersion … the power of wisdom. That mendicant is called a mendicant who does not lack absorption, who follows the Teacher's instructions, who responds to advice, and who does not eat the country's alms in vain. How much more so those who make much of it!"

30. Mindfulness of the Body

1.575

"Mendicants, anyone who brings into their mind the great ocean includes all of the streams that run into it. In the same way, anyone who has developed and cultivated mindfulness of the body includes all of the skillful qualities that play a part in realization."

1.576–582

“One thing, mendicants, when developed and cultivated leads to great urgency … great benefit … great sanctuary … mindfulness and awareness … gaining knowledge and vision … blissful meditation in the present life … the realization of the fruit of knowledge and freedom. What one thing? Mindfulness of the body. This one thing, when developed and cultivated, leads to great urgency … great benefit … great sanctuary … mindfulness and awareness … gaining knowledge and vision … a happy abiding in the present life … the realization of the fruit of knowledge and freedom.”

1.583

“When one thing, mendicants, is developed and cultivated the body and mind become tranquil, thinking and considering settle down, and all of the qualities that play a part in realization are fully developed. What one thing? Mindfulness of the body. When this one thing is developed and cultivated, the body and mind become tranquil, thinking and considering settle down, and all of the qualities that play a part in realization are fully developed.”

1.584

“When one thing, mendicants, is developed and cultivated, unskillful qualities do not arise, and, if they’ve already arisen, they are given up. What one thing? Mindfulness of the body. When this one thing is developed and cultivated, unskillful qualities do not arise, and, if they’ve already arisen, they are given up.”

1.585

“When one thing, mendicants, is developed and cultivated, skillful qualities arise, and, once they’ve arisen, they increase and grow. What one thing? Mindfulness of the body. When this one thing is developed and cultivated, skillful qualities arise, and, once they’ve arisen, they increase and grow.”

1.586

"When one thing, mendicants, is developed and cultivated, ignorance is given up, knowledge arises, the conceit 'I am' is given up, the underlying tendencies are uprooted, and the fetters are given up. What one thing? Mindfulness of the body. When this one thing is developed and cultivated, ignorance is given up, knowledge arises, the conceit 'I am' is given up, the underlying tendencies are uprooted, and the fetters are given up."

1.587–588

"One thing, mendicants, when developed and cultivated leads to demolition by wisdom ... to extinguishment by not grasping. What one thing? Mindfulness of the body. This one thing, mendicants, when developed and cultivated leads to demolition by wisdom ... to extinguishment by not grasping."

1.589–591

"When one thing is developed and cultivated there is the penetration of many elements ... the penetration of diverse elements ... the analysis of many elements. What one thing? Mindfulness of the body. When this one thing is developed and cultivated there is the penetration of many elements ... the penetration of diverse elements ... the analysis of many elements."

1.592–595

"One thing, mendicants, when developed and cultivated leads to the realization of the fruit of stream-entry ... once-return ... non-return ... perfection. What one thing? Mindfulness of the body. This one thing, when developed and cultivated, leads to the realization of the fruit of stream-entry ... once-return ... non-return ... perfection."

1.596–615

"One thing, mendicants, when developed and cultivated, leads to the getting of wisdom ... the growth of wisdom ... the increase of wisdom ... to great wisdom ... to widespread wisdom ... to abundant wisdom ... to deep wisdom ... to extraordinary wisdom ... to vast wisdom ... to

much wisdom ... to fast wisdom ... to light wisdom ... to laughing wisdom ... to swift wisdom ... to sharp wisdom ... to penetrating wisdom. What one thing? Mindfulness of the body. This one thing, when developed and cultivated, leads to the getting of wisdom ... the growth of wisdom ... the increase of wisdom ... to great wisdom ... to widespread wisdom ... to abundant wisdom ... to deep wisdom ... to extraordinary wisdom ... to vast wisdom ... to much wisdom ... to fast wisdom ... to light wisdom ... to laughing wisdom ... to swift wisdom ... to sharp wisdom ... to penetrating wisdom."

31. The Deathless

1.616

"Mendicants, those who don't enjoy mindfulness of the body don't enjoy the deathless. Those who enjoy mindfulness of the body enjoy the deathless."

1.617

"Mendicants, those who haven't enjoyed mindfulness of the body haven't enjoyed the deathless. Those who have enjoyed mindfulness of the body have enjoyed the deathless."

1.618

"Mendicants, those who have lost mindfulness of the body have lost the deathless. Those who haven't lost mindfulness of the body haven't lost the deathless."

1.619

"Mendicants, those who have missed out on mindfulness of the body have missed out on the deathless. Those who have undertaken mindfulness of the body have not missed out on the deathless."

1.620
“Mendicants, those who have neglected mindfulness of the body have neglected the deathless. Those who have not neglected mindfulness of the body have not neglected the deathless.”

1.621
“Mendicants, those who have forgotten mindfulness of the body have forgotten the deathless. Those who haven’t forgotten mindfulness of the body haven’t forgotten the deathless.”

1.622
“Mendicants, those who haven’t cultivated mindfulness of the body haven’t cultivated the deathless. Those who have cultivated mindfulness of the body have cultivated the deathless.”

1.623
“Mendicants, those who haven’t developed mindfulness of the body haven’t developed the deathless. Those who have developed mindfulness of the body have developed the deathless.”

1.624
“Mendicants, those who haven’t practiced mindfulness of the body haven’t practiced the deathless. Those who have practiced mindfulness of the body have practiced the deathless.”

1.625
“Mendicants, those who haven’t had insight into mindfulness of the body haven’t had insight into the deathless. Those who have had insight into mindfulness of the body have had insight into the deathless.”

1.626
“Mendicants, those who haven’t completely understood mindfulness of the body haven’t completely understood the deathless. Those who have completely understood mindfulness of the body have completely understood the deathless.”

1.627

“Mendicants, those who haven’t realized mindfulness of the body haven’t realized the deathless. Those who have realized mindfulness of the body have realized the deathless.”

The thousand discourses of the Ones are completed.

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

The Book of the Ones is finished.

Numbered Discourses 2

1. Punishments

2.1 Faults

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"There are, mendicants, these two faults. What two? The fault apparent in the present life, and the fault to do with lives to come.

What is the fault apparent in the present life? It's when someone sees that kings have arrested a bandit, a criminal, and subjected them to various punishments— whipping, caning, and clubbing; cutting off hands or feet, or both; cutting off ears or nose, or both; the 'porridge pot', the 'shell-shave', the 'demon's mouth', the 'garland of fire', the 'burning hand', the 'grass blades', the 'bark dress', the 'antelope', the 'meat hook', the 'coins', the 'acid pickle', the 'twisting bar', the 'straw mat'; being splashed with hot oil, being fed to the dogs, being impaled alive, and being beheaded.

It occurs to them: 'If I were to commit the kinds of bad deeds for which the kings arrested that bandit, that criminal, the rulers would arrest me and subject me to the same punishments. Afraid of the fault apparent in the present life, they do not steal the belongings of others. This is called the fault apparent in the present life.

What is the fault to do with lives to come? It's when someone reflects: 'Bad conduct of body, speech, or mind has a bad, painful result in the next life. If I conduct myself badly, then, when my body breaks up, after death, won't I be reborn in a place of loss, a bad place, the underworld, hell?' Afraid of the fault to do with lives to come, they give up bad conduct by way of body, speech, and mind, and develop good conduct by way of body, speech, and mind,

keeping themselves pure. This is called the fault to do with lives to come.

These are the two faults.

So you should train like this: 'We will fear the fault apparent in the present life, and we will fear the fault to do with lives to come. We will fear faults, seeing the danger in faults.' That's how you should train. If you fear faults, seeing the danger in faults, you can expect to be freed from all faults."

2.2 Endeavor

"These two endeavors are challenging in the world. What two? The endeavor of laypeople staying in a home to provide robes, alms-food, lodgings, and medicines and supplies for the sick. And the endeavor of those gone forth from the lay life to homelessness to let go of all attachments. These are the two endeavors that are challenging in the world.

The better of these two endeavors is the effort to let go of all attachments.

So you should train like this: 'We shall endeavor to let go of all attachments.' That's how you should train."

2.3 Mortifying

"These two things, mendicants, are mortifying. What two? It's when someone has done bad things and not done good things, by way of body, speech, and mind. Thinking, 'I've done bad things by way of body, speech, and mind', they're mortified. Thinking, 'I haven't done good things by way of body, speech, and mind', they're mortified. These are the two things that are mortifying."

2.4 Not Mortifying

"These two things, mendicants, are not mortifying. What two? It's when someone has done good things and not done bad things, by way of body, speech, and mind. Thinking, 'I've done good things by way of body, speech, and mind', they're not mortified. Thinking, 'I haven't done bad things by way of body, speech, and mind', they're not mortified. These are the two things that are not mortifying."

2.5 Learned for Myself

"Mendicants, I have learned these two things for myself— to never be content with skillful qualities, and to never stop trying.

I never stopped trying, thinking: 'Gladly, let only skin, sinews, and bones remain! Let the flesh and blood waste away in my body! I will not stop trying until I have achieved what is possible by manly strength, energy, and vigor.'

It was by diligence that I achieved awakening, and by diligence that I achieved the supreme sanctuary.

If you too never stop trying, thinking: 'Gladly, let only skin, sinews, and bones remain! Let the flesh and blood waste away in my body! I will not stop trying until I have achieved what is possible by manly strength, energy, and vigor.' You will soon realize the supreme culmination of the spiritual path in this very life. You will live having achieved with your own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

So you should train like this: 'We will never stop trying, thinking: "Gladly, let only skin, sinews, and bones remain! Let the flesh and blood waste away in my body! I will not stop trying until I have achieved what is possible by manly strength, energy, and vigor."' That's how you should train."

2.6 Fetters

"There are, mendicants, these two things. What two? Seeing things that are prone to being fettered as gratifying, and seeing things that are prone to being fettered as boring. When you keep seeing things that are prone to being fettered as gratifying, you don't give up greed, hate, and delusion. When these are not given up, you're not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. You're not freed from suffering, I say.

When you keep seeing things that are prone to being fettered as boring, you give up greed, hate, and delusion. When these are given up, you're freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. You're freed from suffering, I say. These are the two things."

2.7 Dark

“These two things, mendicants, are dark. What two? Lack of conscience and prudence. These are the two things that are dark.”

2.8 Bright

“These two things, mendicants, are bright. What two? Conscience and prudence. These are the two things that are bright.”

2.9 Conduct

“These two bright things, mendicants, protect the world. What two? Conscience and prudence. If these two bright things did not protect the world, there would be no recognition of the status of mother, aunts, or wives and partners of teachers and respected people. The world would become promiscuous, like goats and sheep, chickens and pigs, and dogs and jackals. But because the two bright things protect the world, there is recognition of the status of mother, aunts, and wives and partners of teachers and respected people.”

2.10 Entering the Rainy Season

“There are, mendicants, these two entries to the rainy season. What two? Earlier and later. These are the two entries to the rainy season.”

2. Issues

2.11

“There are, mendicants, these two powers. What two? The power of reflection and the power of development. And what, mendicants, is the power of reflection? It’s when someone reflects: ‘Bad conduct of body, speech, or mind has a bad, painful result in both this life and the next.’ Reflecting like this, they give up bad conduct by way of body, speech, and mind, and develop good conduct by way of body, speech, and mind, keeping themselves pure. This is called the power of reflection.

And what, mendicants, is the power of development? In this context, the power of development is the power of the trainees. For when you rely on the power of a trainee, you give up greed, hate, and delusion. Then you don't do anything unskillful, or practice anything bad. This is called the power of development. These are the two powers."

2.12

"There are, mendicants, these two powers. What two? The power of reflection and the power of development. And what, mendicants, is the power of reflection? It's when someone reflects: 'Bad conduct of body, speech, or mind has a bad, painful result in both this life and the next.' Reflecting like this, they give up bad conduct by way of body, speech, and mind, and develop good conduct by way of body, speech, and mind, keeping themselves pure. This is called the power of reflection.

And what, mendicants, is the power of development? It's when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. This is called the power of development. These are the two powers."

2.13

"There are, mendicants, these two powers. What two? The power of reflection and the power of development. And what, mendicants, is the power of reflection? It's when someone reflects: 'Bad conduct of body, speech, or mind has a bad, painful result in both this life and the next.' Reflecting like this, they give up bad conduct by way of body, speech, and mind, and develop good conduct by way of body, speech, and mind, keeping themselves pure. This is called the power of reflection.

And what, mendicants, is the power of development? It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind

and keeping it connected. As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected. And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. This is called the power of development. These are the two powers."

2.14

"There are, mendicants, these two ways of teaching the Dhamma. What two? In brief and in detail. These are two ways of teaching the Dhamma."

2.15

"Mendicants, in a disciplinary issue, if neither the offending mendicant nor the accusing mendicant carefully checks themselves, you can expect that issue will lead to lasting acrimony and enmity, and the mendicants won't live comfortably. But in a disciplinary issue, if both the offending mendicant and the accusing mendicant carefully check themselves, you can expect that issue won't lead to lasting acrimony and enmity, and the mendicants will live comfortably.

And how, mendicants, does an offending mendicant carefully check themselves? An offending mendicant reflects: 'I have committed a certain unskillful offense with the body. That mendicant saw me do this. If I hadn't committed that offense, they wouldn't have seen me. But since I did commit that offense, they did see me. When they saw me, they were upset, and they voiced their unhappiness to me. Then I also got upset, so I told others. So the mistake is mine alone, like someone who owes customs duty on their

goods.' That's how, mendicants, an offending mendicant carefully checks themselves.

And how, mendicants, does an accusing mendicant carefully check themselves? An accusing mendicant reflects: 'This mendicant has committed a certain unskillful offense with the body. I saw them do that. If they hadn't committed that offense, I wouldn't have seen them. But since they did commit that offense, I did see them. When I saw them, I was upset, and I voiced my unhappiness to them. Then they also got upset, so they told others. So the mistake is mine alone, like someone who owes customs duty on their goods.' That's how, mendicants, an accusing mendicant carefully checks themselves.

In a disciplinary issue, if neither the offending mendicant nor the accusing mendicant carefully checks themselves, you can expect that issue will lead to lasting acrimony and enmity, and the mendicants won't live comfortably. But in a disciplinary issue, if both the offending mendicant and the accusing mendicant carefully checks themselves, you can expect that issue won't lead to lasting acrimony and enmity, and the mendicants will live comfortably."

2.16

Then a certain brahmin went up to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

"What is the cause, Master Gotama, what is the reason why some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell?"

"Unprincipled and immoral conduct is the reason why some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell."

"What is the cause, Master Gotama, what is the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm?"

"Principled and moral conduct is the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm."

"Excellent, Master Gotama! Excellent! As if he was righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, Master Gotama has made the teaching clear in many ways. I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life."

2.17

Then the brahmin Jāṇussoṇi went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

"What is the cause, Master Gotama, what is the reason why some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell?"

"What they've done and what they've not done. That's why some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell."

"But what is the cause, Master Gotama, what is the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm?"

"What they've done and what they've not done. That's why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm."

"I don't understand the meaning of what Master Gotama has said in brief, without explaining the details. Master Gotama, please teach me this matter in detail so I can understand the meaning."

"Well then, brahmin, listen and pay close attention, I will speak."

"Yes sir," Jāṇussoṇi replied. The Buddha said this:

"Firstly, brahmin, someone has done bad things and not done good things by way of body, speech, and mind. So what they've done and what they've not done is why some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell. Furthermore, brahmin, someone has done good things and not done bad things by way of body, speech, and mind. So what they've done and what they've not done is why some

sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm."

"Excellent, Master Gotama! ... From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life."

2.18

Then Venerable Ānanda went up to the Buddha, bowed, and sat down to one side. The Buddha said to him, "Ānanda, I absolutely say that you should not do bad things by way of body, speech, and mind."

"But, sir, if someone does these things that should not be done, what drawbacks should they expect?"

"They should expect these drawbacks. They blame themselves. After examination, sensible people criticize them. They get a bad reputation. They feel lost when they die. And when their body breaks up, after death, they are reborn in a place of loss, a bad place, the underworld, hell. These are the drawbacks they should expect."

"Ānanda, I absolutely say that you should do good things by way of body, speech, and mind."

"But, sir, if someone does these things that should be done, what benefits should they expect?"

"They should expect these benefits. They don't blame themselves. After examination, sensible people praise them. They get a good reputation. They don't feel lost when they die. And when the body breaks up, after death, they are reborn in a good place, a heavenly realm. These are the benefits they should expect."

2.19

"Mendicants, give up the unskillful. It is possible to give up the unskillful. If it wasn't possible, I wouldn't say: 'Give up the unskillful.' But it is possible, and so I say: 'Give up the unskillful.' And if giving up the unskillful led to harm and suffering, I would not say: 'Give up the unskillful.' But giving up the unskillful leads to welfare and happiness, so I say: 'Give up the unskillful.'

Mendicants, develop the skillful. It is possible to develop the skillful. If it wasn't possible, I wouldn't say: 'Develop the skillful.' But it is possible, and so I say: 'Develop the skillful.' If developing the skillful led to harm and suffering I wouldn't say: 'Develop the skillful.' But developing the skillful leads to welfare and happiness, so I say: 'Develop the skillful.'"

2.20

"These two things, mendicants, lead to the decline and disappearance of the true teaching. What two? The words and phrases are misplaced, and the meaning is misinterpreted. When the words and phrases are misplaced, the meaning is misinterpreted. These two things lead to the decline and disappearance of the true teaching.

These two things lead to the continuation, persistence, and enduring of the true teaching. What two? The words and phrases are well organized, and the meaning is correctly interpreted. When the words and phrases are well organized, the meaning is correctly interpreted. These two things lead to the continuation, persistence, and enduring of the true teaching."

3. Fools

2.21

"Mendicants, there are two fools. What two? One who doesn't recognize when they've made a mistake. And one who doesn't properly accept the confession of someone who's made a mistake. These are the two fools.

There are two who are astute. What two? One who recognizes when they've made a mistake. And one who properly accepts the confession of someone who's made a mistake. These are the two who are astute."

2.22

“Mendicants, these two misrepresent the Realized One. What two? One who is hateful and hides it, and one whose faith is mistaken. These two misrepresent the Realized One.”

2.23

“Mendicants, these two misrepresent the Realized One. What two? One who explains what was not spoken by the Realized One as spoken by him. And one who explains what was spoken by the Realized One as not spoken by him. These two misrepresent the Realized One.

These two don’t misrepresent the Realized One. What two? One who explains what was not spoken by the Realized One as not spoken by him. And one who explains what was spoken by the Realized One as spoken by him. These two don’t misrepresent the Realized One.”

2.24

“Mendicants, these two misrepresent the Realized One. What two? One who explains a discourse in need of interpretation as a discourse whose meaning is explicit. And one who explains a discourse whose meaning is explicit as a discourse in need of interpretation. These two misrepresent the Realized One.”

2.25

“These two don’t misrepresent the Realized One. What two? One who explains a discourse in need of interpretation as a discourse in need of interpretation. And one who explains a discourse whose meaning is explicit as a discourse whose meaning is explicit. These two don’t misrepresent the Realized One.”

2.26

“Mendicants, when you hide your misdeeds, you can expect one of two destinies: hell or the animal realm.

When you don’t hide your misdeeds, you can expect one of two destinies: as a god or a human.”

2.27

“Mendicants, when you have wrong view, you can expect one of two destinies: hell or the animal realm.”

2.28

“Mendicants, when you have right view, you can expect one of two destinies: as a god or a human.”

2.29

“There are two places waiting to receive an unethical person: hell and the animal realm.

There are two places waiting to receive an ethical person: the realms of gods and humans.”

2.30

“Mendicants, I see two reasons to frequent remote lodgings in the wilderness and the forest. What two? Seeing a happy life for oneself in the present, and having compassion for future generations. I see two reasons to frequent remote lodgings in the wilderness and the forest.”

2.31

“These two things play a part in realization. What two? Serenity and discernment.

What is the benefit of developing serenity? The mind is developed. What is the benefit of developing the mind? Greed is given up.

What is the benefit of developing discernment? Wisdom is developed. What is the benefit of developing wisdom? Ignorance is given up.

The mind contaminated by greed is not free; and wisdom contaminated by ignorance does not grow. In this way, freedom of heart comes from the fading away of greed, while freedom by wisdom comes from the fading away of ignorance.”

4. Peaceful Mind

2.32

"Mendicants, I will teach you the level of the bad person and the level of the good person. Listen and pay close attention, I will speak."

"Yes, sir," they replied. The Buddha said this:

"What is the level of the bad person? The bad person is ungrateful and thankless, for the wicked only know how to be ungrateful and thankless. It is totally the level of a bad person to be ungrateful and thankless. The good person is grateful and thankful, for the virtuous only know how to be grateful and thankful. It is totally the level of a good person to be grateful and thankful."

2.33

"Mendicants, I say that these two people cannot easily be repaid. What two? Mother and father.

You would not have done enough to repay your mother and father even if you were to carry your mother around on one shoulder, and your father on the other, and if you lived like this for a hundred years, and if you were to anoint, massage, bathe, and rub them; and even if they were to defecate and urinate right there.

Even if you were to establish your mother and father as supreme monarchs of this great earth, abounding in the seven treasures, you would still not have done enough to repay them. Why is that? Parents are very helpful to their children, they raise them, nurture them, and show them the world.

But you have done enough, more than enough, to repay them if you encourage, settle, and ground unfaithful parents in faith, unethical parents in ethical conduct, stingy parents in generosity, or ignorant parents in wisdom."

2.34

Then a certain brahmin went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation

were over, he sat down to one side and said to the Buddha, "What does Master Gotama teach? What does he explain?"

"Brahmin, I teach action and inaction."

"But in what way does Master Gotama teach action and inaction?"

"I teach inaction regarding bad bodily, verbal, and mental conduct, and the many kinds of unskillful things. I teach action regarding good bodily, verbal, and mental conduct, and the many kinds of skillful things. This is the kind of action and inaction that I teach."

"Excellent, Master Gotama! ... From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life."

2.35

Then the householder Anāthapiṇḍika went up to the Buddha, bowed, sat down to one side, and said to the Buddha, "How many kinds of people in the world are worthy of a religious donation? And where should a gift be given?"

"Householder, there are two kinds of people in the world who are worthy of a religious donation: the trainee and the master. These are two kinds of people in the world who are worthy of a religious donation, and that's where you should give a gift."

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

> "In this world, the trainee and the master,
> are worthy of the offerings of those who sponsor sacrifices.
> They are upright in body,
> speech, and mind.
> This is the field for sponsors of sacrifice—
> what's given here is very fruitful."

2.36

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Now at that time Venerable Sāriputta was staying near Sāvatthī in the Eastern Monastery, the stilt longhouse of Migāra's mother.

There Sāriputta addressed the mendicants: “Reverends, mendicants!”

“Reverend,” they replied. Sāriputta said this:

“I will teach you about a person fettered internally and one fettered externally. Listen and pay close attention, I will speak.”

“Yes, reverend,” they replied. Sāriputta said this:

“Who is a person fettered internally? It’s a mendicant who is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken. When their body breaks up, after death, they’re reborn in one of the orders of gods. When they pass away from there, they’re a returner, who comes back to this state of existence. This is called a person who is fettered internally, a returner, who comes back to this state of existence.

Who is a person fettered externally? It’s a mendicant who is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken. They enter and remain in a certain peaceful state of freed mind. When their body breaks up, after death, they’re reborn in one of the orders of gods. When they pass away from there, they’re a non-returner, not coming back to this state of existence. This is called a person who is fettered externally, a non-returner, who does not come back to this state of existence.

Furthermore, a mendicant is ethical … they keep the rules they’ve undertaken. They simply practice for disillusionment, dispassion, and cessation regarding sensual pleasures. They simply practice for disillusionment, dispassion, and cessation regarding future lives. They practice for the ending of craving. They practice for the ending of greed. When their body breaks up, after death, they are reborn in one of the orders of gods. When they pass away from there, they are non-returners, not coming back to this state of existence. This is called a person who is fettered externally, a non-returner, who does not come back to this state of existence.”

Then several peaceful-minded deities went up to the Buddha, bowed, stood to one side, and said to the Buddha, “Sir, Venerable

Sāriputta is in the Eastern Monastery, the stilt longhouse of Migāra's mother, where he is teaching the mendicants about a person with internal fetters and one with external fetters. The assembly is overjoyed! Sir, please go to Venerable Sāriputta out of compassion." The Buddha consented in silence.

Then the Buddha, as easily as a strong person would extend or contract their arm, vanished from Jeta's Grove and reappeared in the Eastern Monastery, the stilt longhouse of Migāra's mother, in front of Sāriputta. He sat on the seat spread out. Sāriputta bowed to the Buddha and sat down to one side. The Buddha said to him:

"Just now, Sāriputta, several peaceful-minded deities came up to me, bowed, and stood to one side. Those deities said to me: 'Sir, Venerable Sāriputta is in the Eastern Monastery, the stilt longhouse of Migāra's mother, where he is teaching the mendicants about a person with internal fetters and one with external fetters. The assembly is overjoyed! Sir, please go to Venerable Sāriputta out of compassion.'

Those deities, though they number ten, twenty, thirty, forty, fifty, or sixty, can stand on the point of a needle without bumping up against each other.

Sāriputta, you might think: 'Surely those deities, since so many of them can stand on the point of a needle without bumping up against each other, must have developed their minds in that place.' But you should not see it like this. It was right here that those deities developed their minds.

So you should train like this: 'We shall have peaceful faculties and peaceful minds.' That's how you should train. When your faculties and mind are peaceful, your acts of body, speech, and mind will be peaceful, thinking: 'We shall present the gift of peace to our spiritual companions.' That's how you should train.

Those wanderers who follow other paths, Sāriputta, who have not heard this exposition of the teaching are lost."

2.37

So I have heard. At one time Venerable Mahākaccāna was staying at Varaṇā, on the bank of the Kaddama Lake.

Then the brahmin Ārāmadaṇḍa went up to Mahākaccāna, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Mahākaccāna:

"What is the cause, Master Kaccāna, what is the reason why aristocrats fight with aristocrats, brahmins fight with brahmins, and householders fight with householders?"

"It is because of their insistence on sensual desire, their shackles, avarice, and attachment, that aristocrats fight with aristocrats, brahmins fight with brahmins, and householders fight with householders."

"What is the cause, Master Kaccāna, what is the reason why ascetics fight with ascetics?"

"It is because of their insistence on views, their shackles, avarice, and attachment, that ascetics fight with ascetics."

"Master Kaccāna, is there anyone in the world who has gone beyond the insistence on sensual desire and the insistence on views?"

"There is, brahmin."

"Who in the world has gone beyond the insistence on sensual desire and the insistence on views?"

"In the eastern lands there is a city called Sāvatthī. There the Blessed One is now staying, the perfected one, the fully awakened Buddha. He, brahmin, has gone beyond the insistence on sensual desire and the insistence on views."

When this was said, the brahmin Ārāmadaṇḍa got up from his seat, arranged his robe over one shoulder, knelt on his right knee, raised his joined palms toward the Buddha, and was inspired to exclaim three times:

"Homage to that Blessed One, the perfected one, the fully awakened Buddha!

Homage to that Blessed One, the perfected one, the fully awakened Buddha!

Homage to that Blessed One, the perfected one, the fully awakened Buddha!

He who has gone beyond the insistence on sensual desire and the insistence on views.

Excellent, Master Kaccāna! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, Master Kaccāna has made the teaching clear in many ways. I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may Master Kaccāna remember me as a lay follower who has gone for refuge for life."

2.38

At one time Venerable Mahākaccāna was staying near Madhurā, in Gunda's Grove.

Then the brahmin Kandarāyana went up to Mahākaccāna, and exchanged greetings with him ... He sat down to one side and said to Mahākaccāna:

"I have heard, Master Kaccāna, that the ascetic Kaccāna doesn't bow to old brahmins, the elderly and senior, who are advanced in years and have reached the final stage of life; nor does he rise in their presence or offer them a seat. And this is indeed the case, for the ascetic Kaccāna does not bow to old brahmins, elderly and senior, who are advanced in years and have reached the final stage of life; nor does he rise in their presence or offer them a seat. This is not appropriate, Master Kaccāna."

"There is the stage of an elder and the stage of youth as explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha. If an elder, though eighty, ninety, or a hundred years old, still dwells in the midst of sensual pleasures, enjoying them, consumed by thoughts of them, burning with fever for them, and eagerly seeking more, they are reckoned as a child, not a senior. If a youth, young, black-haired, blessed with youth, in the prime of life, does not dwell in the midst of sensual pleasures, enjoying them, consumed by thoughts of them, burning with fever for them, and eagerly seeking more, they are reckoned as astute, a senior."

When this was said, the brahmin Kandarāyana got up from his seat, placed his robe over one shoulder, and bowed with his head at

the feet of the young mendicants, saying, "The masters are elders, at the stage of the elder; we are youths, at the stage of youth.

Excellent, Master Kaccāna! ... From this day forth, may Master Kaccāna remember me as a lay follower who has gone for refuge for life."

2.39

"At a time when bandits are strong, kings are weak. Then the king is not at ease when going out or coming back or when touring the provinces. The brahmins and householders, likewise, are not at ease when going out or coming back, or when inspecting their business activities. In the same way, at a time when bad mendicants are strong, good-hearted mendicants are weak. Then the good-hearted mendicants continually adhere to silence in the midst of the Saṅgha, or they stay in the borderlands. This is for the hurt and unhappiness of the people, for the harm, hurt, and suffering of many people, of gods and humans.

At a time when kings are strong, bandits are weak. Then the king is at ease when going out or coming back or when inspecting the provinces. The brahmins and householders, likewise, are at ease when going out or coming back, or when inspecting their business activities. In the same way, at a time when good-hearted mendicants are strong, bad mendicants are weak. Then the bad mendicants continually adhere to silence in the midst of the Saṅgha, or they leave for some place or other. This is for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans."

2.40

"Mendicants, I don't praise wrong practice for these two, for laypeople and renunciates. Because of wrong practice, neither laypeople nor renunciates succeed in completing the procedure of the skillful teaching.

I praise right practice for these two, for laypeople and renunciates. Because of right practice, both laypeople and

renunciates succeed in completing the procedure of the skillful teaching."

2.41

"Mendicants, by memorizing the discourses incorrectly, taking only a semblance of the phrasing, some mendicants shut out the meaning and the teaching. They act for the hurt and unhappiness of the people, for the harm, hurt, and suffering of many people, of gods and humans. They make much bad karma and make the true teaching disappear.

But by memorizing the discourses well, not taking only a semblance of the phrasing, some mendicants reinforce the meaning and the teaching. They act for the welfare and happiness of the people, for the benefit, welfare, and happiness of the people, of gods and humans. They make much merit and make the true teaching continue."

5. Assemblies

2.42

"There are, mendicants, these two assemblies. What two? A shallow assembly and a deep assembly. And what is a shallow assembly? An assembly where the mendicants are restless, insolent, fickle, gossipy, loose-tongued, unmindful, lacking situational awareness and immersion, with straying minds and undisciplined faculties. This is called a shallow assembly.

And what is a deep assembly? An assembly where the mendicants are not restless, insolent, fickle, gossipy, or loose-tongued, but have established mindfulness, situational awareness, immersion, unified minds, and restrained faculties. This is called a deep assembly. These are the two assemblies. The better of these two assemblies is the deep assembly."

2.43

"There are, mendicants, these two assemblies. What two? A divided assembly and a harmonious assembly. And what is a divided assembly? An assembly where the mendicants argue, quarrel, and fight, continually wounding each other with barbed words. This is called a divided assembly.

And what is a harmonious assembly? An assembly where the mendicants live in harmony, appreciating each other, without quarreling, blending like milk and water, and regarding each other with kindly eyes. This is called a harmonious assembly. These are the two assemblies. The better of these two assemblies is the harmonious assembly."

2.44

"There are, mendicants, these two assemblies. What two? An assembly of the worst and an assembly of the best. And what is an assembly of the worst? An assembly where the senior mendicants are indulgent and slack, leaders in backsliding, neglecting seclusion, not rousing energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. Those who come after follow their example. They too become indulgent and slack, leaders in backsliding, neglecting seclusion, not rousing energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. This is called an assembly of the worst.

And what is an assembly of the best? An assembly where the senior mendicants are not indulgent or slack, nor are they backsliders; instead, they take the lead in seclusion, rousing energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. Those who come after follow their example. They too are not indulgent or slack, nor are they backsliders; instead, they take the lead in seclusion, rousing energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. This is called an assembly of the best. These are the two assemblies. The better of these two assemblies is the assembly of the best."

2.45

"There are, mendicants, these two assemblies. What two? An ignoble assembly and a noble assembly. And what is an ignoble assembly? An assembly where the mendicants don't truly understand: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'. This is called an ignoble assembly.

And what is a noble assembly? An assembly where the mendicants truly understand: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'. This is called a noble assembly. These are the two assemblies. The better of these two assemblies is the noble assembly."

2.46

"There are, mendicants, these two assemblies. What two? An assembly of the dregs and an assembly of the cream. And what is an assembly of the dregs? An assembly where the mendicants make decisions prejudiced by favoritism, hostility, stupidity, and cowardice. This is called an assembly of the dregs.

And what is an assembly of the cream? An assembly where the mendicants make decisions unprejudiced by favoritism, hostility, stupidity, and cowardice. This is called an assembly of the cream. These are the two assemblies. The better of these two assemblies is the assembly of the cream."

2.47

"There are, mendicants, these two assemblies. What two? An assembly educated in fancy talk, not in questioning, and an assembly educated in questioning, not in fancy talk. And what is an assembly educated in fancy talk, not in questioning? It is an assembly where, when discourses spoken by the Realized One—deep, profound, transcendent, dealing with emptiness—are being recited the mendicants do not want to listen. They don't pay attention or apply their minds to understand them, nor do they think those teachings are worth learning and memorizing. But when discourses composed

by poets—poetry, with fancy words and phrases, composed by outsiders or spoken by disciples—are being recited the mendicants do want to listen. They pay attention and apply their minds to understand them, and they think those teachings are worth learning and memorizing. But when they've learned those teachings they don't question or examine each other, saying: 'Why does it say this? What does that mean?' So they don't clarify what is unclear, or reveal what is obscure, or dispel doubt regarding the many doubtful matters. This is called an assembly educated in fancy talk, not in questioning.

And what is an assembly educated in questioning, not in fancy talk? It is an assembly where, when discourses composed by poets—poetry, with fancy words and phrases, composed by outsiders or spoken by disciples—are being recited the mendicants do not want to listen. They don't pay attention or apply their minds to understand them, nor do they think those teachings are worth learning and memorizing. But when discourses spoken by the Realized One—deep, profound, transcendent, dealing with emptiness—are being recited the mendicants do want to listen. They pay attention and apply their minds to understand them, and they think those teachings are worth learning and memorizing. And when they've learned those teachings they question and examine each other, saying: 'Why does it say this? What does that mean?' So they clarify what is unclear, reveal what is obscure, and dispel doubt regarding the many doubtful matters. This is called an assembly educated in questioning, not in fancy talk. These are the two assemblies. The better of these two assemblies is the assembly educated in questioning, not in fancy talk."

2.48

"There are, mendicants, these two assemblies. What two? An assembly that values material things, not the true teaching, and an assembly that values the true teaching, not material things. And what is an assembly that values material things, not the true teaching? It is an assembly where the mendicants praise each other in front of the white-clothed laypeople, saying: 'The mendicant so-

and-so is freed both ways; so-and-so is freed by wisdom; so-and-so is a personal witness; so-and-so is attained to view; so-and-so is freed by faith; so-and-so is a follower of the teachings; so-and-so is a follower by faith; so-and-so is ethical, of good character; so-and-so is unethical, of bad character.' In this way they get material things. And when they get these things, they use them tied, infatuated, attached, blind to the drawbacks, and not understanding the escape. This is called an assembly that values material things, not the true teaching.

And what is an assembly that values the true teaching, not material things? It is an assembly where the mendicants don't praise each other in front of the white-clothed laypeople, saying: 'The mendicant so-and-so is freed both ways; so-and-so is freed by wisdom; so-and-so is a personal witness; so-and-so is attained to view; so-and-so is freed by faith; so-and-so is a follower of the teachings; so-and-so is a follower by faith; so-and-so is ethical, of good character; so-and-so is unethical, of bad character.' In this way they get material things. And when they get these things, they use them untied, uninfatuated, unattached, seeing the drawbacks, and understanding the escape. This is called an assembly that values the true teaching, not material things. These are the two assemblies. The better of these two assemblies is the assembly that values the true teaching, not material things."

2.49

"There are, mendicants, these two assemblies. What two? An unjust assembly and a just assembly. And what is an unjust assembly? An assembly where legal acts against the teaching proceed, while legal acts in line with the teaching don't proceed. Legal acts against the training proceed, while legal acts in line with the training don't proceed. Legal acts against the teaching are explained, while legal acts in line with the teaching aren't explained. Legal acts against the training are explained, while legal acts in line with the training aren't explained. This is called an unjust assembly.

And what is a just assembly? An assembly where legal acts in line with the teaching proceed, while legal acts against the teaching

don't proceed. Legal acts in line with the training proceed, while legal acts against the training don't proceed. Legal acts in line with the teaching are explained, while legal acts against the teaching aren't explained. Legal acts in line with the training are explained, while legal acts against the training aren't explained. This is called a just assembly. These are the two assemblies. The better of these two assemblies is the just assembly."

2.50

"There are, mendicants, these two assemblies. What two? An unprincipled assembly and a principled assembly ... The better of these two assemblies is the principled assembly."

2.51

"There are, mendicants, these two assemblies. What two? An assembly with unprincipled speech, and an assembly with principled speech. And what is an assembly with unprincipled speech? It is an assembly where the mendicants take up disciplinary issues, whether legitimate or not. But they don't persuade each other or allow themselves to be persuaded, nor do they convince each other or allow themselves to be convinced. Unable to persuade or convince each other, they can't let go of their opinions. They obstinately stick to that disciplinary issue, insisting that: 'This is the only truth, other ideas are silly.' This is called an assembly with unprincipled speech.

And what is an assembly with principled speech? It is an assembly where the mendicants take up disciplinary issues, whether legitimate or not. Then they persuade each other or allow themselves to be persuaded, and they convince each other or allow themselves to be convinced. Since they are able to persuade and convince each other, they let go of their opinions. They don't obstinately stick to that disciplinary issue or insist that: 'This is the only truth, other ideas are silly.' This is called an assembly with principled speech. These are the two assemblies. The better of these two assemblies is the assembly with principled speech."

6. Persons

2.52

“Two people, mendicants, arise in the world for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans. What two? The Realized One, the perfected one, the fully awakened Buddha; and the wheel-turning monarch. These two people arise in the world for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.”

2.53

“Two people, mendicants, arise in the world who are incredible human beings. What two? The Realized One, the perfected one, the fully awakened Buddha; and the wheel-turning monarch. These are the two people who arise in the world who are incredible human beings.”

2.54

“There are two people, mendicants, whose death is regretted by many people. What two? The Realized One, the perfected one, the fully awakened Buddha; and the wheel-turning monarch. These are the two people, mendicants, whose death is regretted by many people.”

2.55

“Mendicants, these two are worthy of a monument. What two? The Realized One, the perfected one, the fully awakened Buddha; and the wheel-turning monarch. These are the two who are worthy of a monument.”

2.56

“Mendicants, there are two kinds of Buddhas. What two? The Realized One, the perfected one, the fully awakened Buddha; and the Buddha awakened for themselves. These are the two kinds of Buddhas.”

2.57

"These two, mendicants, are not startled by a crack of thunder. What two? A mendicant who has ended defilements; and a thoroughbred elephant. These are the two who are not startled by a crack of thunder."

2.58

"These two, mendicants, are not startled by a crack of thunder. What two? A mendicant who has ended defilements; and a thoroughbred horse. These are the two who are not startled by a crack of thunder."

2.59

"These two, mendicants, are not startled by a crack of thunder. What two? A mendicant who has ended defilements; and a lion, king of beasts. These are the two who are not startled by a crack of thunder."

2.60

"Fauns see two reasons not to use human speech. What two? Thinking: 'May we not lie, and may we not misrepresent others with falsehoods.' Fauns see two reasons not to use human speech."

2.61

"Mendicants, females die without getting enough of two things. What two? Sexual intercourse and giving birth. Females die without getting enough of these two things."

2.62

"Mendicants, I will teach you about living with bad people and living with good people. Listen and pay close attention, I will speak."

"Yes, sir," they replied. The Buddha said this:

"What is it like living with bad people? How do bad people live together?

It's when a senior mendicant thinks: 'No mendicant, whether senior, middle, or junior, should admonish me; and I shouldn't admonish any mendicant, whether senior, middle, or junior. If a mendicant—whether senior, middle, or junior—were to admonish

me, they wouldn't be sympathetic, and I'd bother them by saying "No!" And anyway I wouldn't deal with it even if I saw what I did wrong.'

And a middle or a junior mendicant also thinks: 'No mendicant, whether senior, middle, or junior, should admonish me; and I shouldn't admonish any mendicant, whether senior, middle, or junior. If a mendicant—whether senior, middle, or junior—were to admonish me, they wouldn't be sympathetic, and I'd bother them by saying "No!" And anyway I wouldn't deal with it even if I saw what I did wrong.'

That's what it's like living with bad people; that's how bad people live together.

What is it like living with good people? How do good people live together? It's when a senior mendicant thinks:

'Any mendicant, whether senior, middle, or junior, should admonish me; and I should admonish any mendicant, whether senior, middle, or junior. If a mendicant—whether senior, middle, or junior—were to admonish me, they'd be sympathetic, so I wouldn't bother them, but say "Thank you!" And I'd deal with it when I saw what I did wrong.'

And a middle or a junior mendicant also thinks: 'Any mendicant, whether senior, middle, or junior, may admonish me; and I'll admonish any mendicant, whether senior, middle, or junior. If a mendicant—whether senior, middle, or junior—were to admonish me, they'd be sympathetic, so I wouldn't bother them, but say "Thank you!" And I'd deal with it when I saw what I did wrong.'

That's what it's like living with good people; that's how good people live together."

2.63

"In a disciplinary issue, when the tale-bearing on both sides—with contempt for each other's views, resentful, bitter, and exasperated—is not settled internally, you can expect that this disciplinary issue will be long, fractious, and troublesome, and the mendicants won't live comfortably.

In a disciplinary issue, when the tale-bearing on both sides—with contempt for each other's views, resentful, bitter, and exasperated—is well settled internally, you can expect that this disciplinary issue won't lead to lasting acrimony and enmity, and the mendicants will live comfortably."

7. Happiness

2.64

"There are, mendicants, these two kinds of happiness. What two? The happiness of laypeople, and the happiness of renunciates. These are the two kinds of happiness. The better of these two kinds of happiness is the happiness of renunciates."

2.65

"There are, mendicants, these two kinds of happiness. What two? Sensual happiness and the happiness of renunciation. These are the two kinds of happiness. The better of these two kinds of happiness is the happiness of renunciation."

2.66

"There are, mendicants, these two kinds of happiness. What two? The happiness of attachments, and the happiness of no attachments. These are the two kinds of happiness. The better of these two kinds of happiness is the happiness of no attachments."

2.67

"There are, mendicants, these two kinds of happiness. What two? Defiled happiness and undefiled happiness. These are the two kinds of happiness. The better of these two kinds of happiness is the happiness of no defilements."

2.68

"There are, mendicants, these two kinds of happiness. What two? Material happiness and spiritual happiness. These are the two kinds

of happiness. The better of these two kinds of happiness is spiritual happiness."

2.69

"There are, mendicants, these two kinds of happiness. What two? Noble happiness and ignoble happiness. These are the two kinds of happiness. The better of these two kinds of happiness is noble happiness."

2.70

"There are, mendicants, these two kinds of happiness. What two? Physical happiness and mental happiness. These are the two kinds of happiness. The better of these two kinds of happiness is mental happiness."

2.71

"There are, mendicants, these two kinds of happiness. What two? Happiness with rapture and happiness free of rapture. These are the two kinds of happiness. The better of these two kinds of happiness is happiness free of rapture."

2.72

"There are, mendicants, these two kinds of happiness. What two? The happiness of pleasure and the happiness of equanimity. These are the two kinds of happiness. The better of these two kinds of happiness is the happiness of equanimity."

2.73

"There are, mendicants, these two kinds of happiness. What two? The happiness of immersion and the happiness without immersion. These are the two kinds of happiness. The better of these two kinds of happiness is the happiness of immersion."

2.74

"There are, mendicants, these two kinds of happiness. What two? Happiness that relies on rapture and happiness that relies on freedom from rapture. These are the two kinds of happiness. The

better of these two kinds of happiness is happiness that relies on freedom from rapture."

2.75

"There are, mendicants, these two kinds of happiness. What two? Happiness that relies on pleasure and happiness that relies on equanimity. These are the two kinds of happiness. The better of these two kinds of happiness is happiness that relies on equanimity."

2.76

"There are, mendicants, these two kinds of happiness. What two? Happiness that relies on form and happiness that relies on the formless. These are the two kinds of happiness. The better of these two kinds of happiness is happiness that relies on the formless."

8. With a Foundation

2.77

"Bad, unskillful qualities, mendicants, arise with a foundation, not without a foundation. By giving up that foundation, those bad, unskillful qualities do not occur."

2.78

"Bad, unskillful qualities, mendicants, arise with a source, not without a source. By giving up that source, those bad, unskillful qualities do not occur."

2.79

"Bad, unskillful qualities, mendicants, arise with a cause, not without a cause. By giving up that cause, those bad, unskillful qualities do not occur."

2.80

“Bad, unskillful qualities, mendicants, arise with conditions, not without conditions. By giving up those conditions, those bad, unskillful qualities do not occur.”

2.81

“Bad, unskillful qualities, mendicants, arise with a reason, not without a reason. By giving up that reason, those bad, unskillful qualities do not occur.”

2.82

“Bad, unskillful qualities, mendicants, arise with form, not without form. By giving up that form, those bad, unskillful qualities do not occur.”

2.83

“Bad, unskillful qualities, mendicants, arise with feeling, not without feeling. By giving up that feeling, those bad, unskillful qualities do not occur.”

2.84

“Bad, unskillful qualities, mendicants, arise with perception, not without perception. By giving up that perception, those bad, unskillful qualities do not occur.”

2.85

“Bad, unskillful qualities, mendicants, arise with consciousness, not without consciousness. By giving up that consciousness, those bad, unskillful qualities do not occur.”

2.86

“Bad, unskillful qualities, mendicants, arise with a conditioned basis, not without a conditioned basis. By giving up that conditioned basis, those bad, unskillful qualities do not occur.”

9. Things

2.87

“There are, mendicants, these two things. What two? Freedom of heart and freedom by wisdom. These are the two things.”

2.88

“There are, mendicants, these two things. What two? Exertion, and not being distracted. These are the two things.”

2.89

“There are, mendicants, these two things. What two? Name and form. These are the two things.”

2.90

“There are, mendicants, these two things. What two? Knowledge and freedom. These are the two things.”

2.91

“There are, mendicants, these two things. What two? Views favoring continued existence and views favoring ending existence. These are the two things.”

2.92

“There are, mendicants, these two things. What two? Lack of conscience and prudence. These are the two things.”

2.93

“There are, mendicants, these two things. What two? Conscience and prudence. These are the two things.”

2.94

“There are, mendicants, these two things. What two? Being hard to admonish and having bad friends. These are the two things.”

2.95

“There are, mendicants, these two things. What two? Being easy to admonish and having good friends. These are the two things.”

2.96

“There are, mendicants, these two things. What two? Skill in the elements and skill in attention. These are the two things.”

2.97

“There are, mendicants, these two things. What two? Skill in offenses and skill in rehabilitation from offenses. These are the two things.”

10. Fools

2.98

“Mendicants, there are two fools. What two? One who takes responsibility for what has not come to pass, and one who doesn’t take responsibility for what has come to pass. These are the two fools.”

2.99

“There are two who are astute. What two? One who doesn’t take responsibility for what has not come to pass, and one who does take responsibility for what has come to pass. These are the two who are astute.”

2.100

“Mendicants, there are two fools. What two? One who perceives what is unallowable as allowable, and one who perceives what is allowable as unallowable. These are the two fools.”

2.101

“There are two who are astute. What two? One who perceives what is unallowable as unallowable, and one who perceives what is allowable as allowable. These are the two who are astute.”

2.102

“Mendicants, there are two fools. What two? One who perceives a non-offense as an offense, and one who perceives an offense as a non-offense. These are the two fools.”

2.103

“There are two who are astute. What two? One who perceives a non-offense as a non-offense, and one who perceives an offense as an offense. These are the two who are astute.”

2.104

“Mendicants, there are two fools. What two? One who perceives what is not the teaching as the teaching, and one who perceives the teaching as not the teaching. These are the two fools.”

2.105

“There are two who are astute. What two? One who perceives the teaching as the teaching, and one who perceives what is not the teaching as not the teaching. These are the two who are astute.”

2.106

“Mendicants, there are two fools. What two? One who perceives what is not the training as the training, and one who perceives what is the training as not the training. These are the two fools.”

2.107

“There are two who are astute. What two? One who perceives what is not the training as not the training, and one who perceives what is the training as the training. These are the two who are astute.”

2.108

“For these two, defilements grow. What two? One who is remorseful over something they shouldn’t be, and one who isn’t remorseful over something they should be. These are the two whose defilements grow.”

2.109

“For these two, defilements don’t grow. What two? One who isn’t remorseful over something they shouldn’t be, and one who is remorseful over something they should be. These are the two whose defilements don’t grow.”

2.110

“For these two, defilements grow. What two? One who perceives what is unallowable as allowable, and one who perceives what is allowable as unallowable. These are the two whose defilements grow.”

2.111

“For these two, defilements don’t grow. What two? One who perceives what is unallowable as unallowable, and one who perceives what is allowable as allowable. These are the two whose defilements don’t grow.”

2.112

“For these two, defilements grow. What two? One who perceives an offense as a non-offense, and one who perceives a non-offense as an offense. These are the two whose defilements grow.”

2.113

“For these two, defilements don’t grow. What two? One who perceives an offense as an offense, and one who perceives a non-offense as a non-offense. These are the two whose defilements don’t grow.”

2.114
"For these two, defilements grow. What two? One who perceives what is not the teaching as the teaching, and one who perceives the teaching as not the teaching. These are the two whose defilements grow."

2.115
"For these two, defilements don't grow. What two? One who perceives the teaching as the teaching, and one who perceives what is not the teaching as not the teaching. These are the two whose defilements don't grow."

2.116
"For these two, defilements grow. What two? One who perceives what is not the training as the training, and one who perceives what is the training as not the training. These are the two whose defilements grow."

2.117
"For these two, defilements don't grow. What two? One who perceives what is not the training as not the training, and one who perceives what is the training as the training. These are the two whose defilements don't grow."

11. Hopes That Are Hard to Give Up

2.118
"These two hopes are hard to give up. What two? The hope for wealth and the hope for long life. These are two hopes that are hard to give up."

2.119

“These two people are rare in the world. What two? One who takes the initiative, and one who is grateful and thankful. These are the two people who are rare in the world.”

2.120

“These two people are rare in the world. What two? One who is satisfied, and one who satisfies others. These are the two people who are rare in the world.”

2.121

“These two people are hard to satisfy in the world. What two? One who continually hoards wealth, and one who continually wastes wealth. These are the two people who are hard to satisfy in the world.”

2.122

“These two people are easy to satisfy in the world. What two? One who does not continually hoard wealth, and one who does not continually waste wealth. These are the two people who are easy to satisfy in the world.”

2.123

“There are two conditions for the arising of greed. What two? The feature of beauty and improper attention. These are the two conditions for the arising of greed.”

2.124

“There are two conditions for the arising of hate. What two? The feature of harshness and improper attention. These are the two conditions for the arising of hate.”

2.125

“There are two conditions for the arising of wrong view. What two? The words of another and improper attention. These are the two conditions for the arising of wrong view.”

2.126
"There are two conditions for the arising of right view. What two? The words of another and proper attention. These are the two conditions for the arising of right view."

2.127
"There are these two offenses. What two? A light offense and a serious offense. These are the two offenses."

2.128
"There are these two offenses. What two? An offense with corrupt intention and an offense without corrupt intention. These are the two offenses."

2.129
"There are these two offenses. What two? An offense requiring rehabilitation and an offense not requiring rehabilitation. These are the two offenses."

12. Aspiration

2.130
"A faithful monk would rightly aspire: 'May I be like Sāriputta and Moggallāna!' These are a standard and a measure for my monk disciples, that is, Sāriputta and Moggallāna."

2.131
"A faithful nun would rightly aspire: 'May I be like the nuns Khemā and Uppalavaṇṇā!' These are a standard and a measure for my nun disciples, that is, the nuns Khemā and Uppalavaṇṇā."

2.132
"A faithful layman would rightly aspire: 'May I be like the householder Citta and Hatthaka of Aḷavī!' These are a standard and a

measure for my male lay followers, that is, the householder Citta and Hatthaka of Aḷavī."

2.133

"A faithful laywoman would rightly aspire: 'May I be like the laywomen Khujjuttarā and Veḷukaṇṭakī, Nanda's mother!' These are a standard and a measure for my female lay disciples, that is, the laywomen Khujjuttarā and Veḷukaṇṭakī, Nanda's mother."

2.134

"When a foolish, incompetent bad person has two qualities they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they make much bad karma. What two? Without examining or scrutinizing, they praise those deserving of criticism and they criticize those deserving of praise. When a foolish, incompetent bad person has these two qualities they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they make much bad karma.

When an astute, competent good person has two qualities they keep themselves healthy and whole. They don't deserve to be blamed and criticized by sensible people, and they make much merit. What two? After examining and scrutinizing, they criticize those deserving of criticism and they praise those deserving of praise. When an astute, competent good person has these two qualities they keep themselves healthy and whole. They don't deserve to be blamed and criticized by sensible people, and they make much merit."

2.135

"When a foolish, incompetent bad person has two qualities they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they make much bad karma. What two? Without examining or scrutinizing, they arouse faith in things that are dubious, and they don't arouse faith in things that are inspiring. When a foolish, incompetent bad person has these two qualities they keep themselves broken and damaged. They deserve

to be blamed and criticized by sensible people, and they make much bad karma.

When an astute, competent good person has two qualities they keep themselves healthy and whole. They don't deserve to be blamed and criticized by sensible people, and they make much merit. What two? After examining or scrutinizing, they don't arouse faith in things that are dubious, and they do arouse faith in things that are inspiring. When an astute, competent good person has these two qualities they keep themselves healthy and whole. They don't deserve to be blamed and criticized by sensible people, and they make much merit."

2.136

"When a foolish, incompetent bad person acts wrongly toward two people they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they make much bad karma. What two? Mother and father. When a foolish, incompetent bad person acts wrongly toward these two people they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they make much bad karma.

When an astute, competent good person acts rightly toward two people they keep themselves healthy and whole. They don't deserve to be blamed and criticized by sensible people, and they make much merit. What two? Mother and father. When an astute, competent good person acts rightly toward these two people they keep themselves healthy and whole. They don't deserve to be blamed and criticized by sensible people, and they make much merit."

2.137

"When a foolish, incompetent bad person acts wrongly toward two people they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they make much bad karma. What two? The Realized One and a disciple of the Realized One. When a foolish, incompetent bad person acts wrongly toward these people they keep themselves broken and damaged.

They deserve to be blamed and criticized by sensible people, and they make much bad karma.

When an astute, competent good person acts rightly toward two people they keep themselves healthy and whole. They don't deserve to be blamed and criticized by sensible people, and they make much merit. What two? The Realized One and a disciple of the Realized One. When an astute, competent good person acts rightly toward these two people they keep themselves healthy and whole. They don't deserve to be blamed and criticized by sensible people, and they make much merit."

2.138

"There are these two things. What two? Cleaning your own mind, and not grasping at anything in the world. These are the two things."

2.139

"There are these two things. What two? Anger and hostility. These are the two things."

2.140

"There are these two things. What two? Dispelling anger and dispelling hostility. These are the two things."

13. Giving

2.141

"There are these two gifts. What two? A gift of material things and a gift of the teaching. These are the two gifts. The better of these two gifts is the gift of the teaching."

2.142

"There are these two offerings. What two? An offering of material things and an offering of the teaching. These are the two offerings. The better of these two offerings is an offering of the teaching."

2.143

“There are these two acts of generosity. What two? Generosity with material things and generosity with the teaching. These are the two acts of generosity. The better of these two acts of generosity is generosity with the teaching.”

2.144

“There are these two kinds of charity. What two? Charity in material things and charity in the teaching. These are the two kinds of charity. The better of these two kinds of charity is a charity in the teaching.”

2.145

“There are these two riches. What two? Riches in material things and riches in the teaching. These are the two riches. The better of these two riches is riches in the teaching.”

2.146

“There are these two kinds of enjoyment. What two? Enjoyment of material things and enjoyment of the teaching. These are the two kinds of enjoyment. The better of these two kinds of enjoyment is the enjoyment of the teaching.”

2.147

“There are these two kinds of sharing. What two? Sharing material things and sharing the teaching. These are the two kinds of sharing. The better of these two kinds of sharing is sharing the teaching.”

2.148

“There are these two kinds of inclusion. What two? Inclusion in material things and inclusion in the teaching. These are the two kinds of inclusion. The better of these two kinds of inclusion is inclusion in the teaching.”

2.149

“There are these two kinds of support. What two? Support in material things and support in the teaching. These are the two kinds

of support. The better of these two kinds of support is support in the teaching."

2.150

"There are these two kinds of sympathy. What two? Sympathy in material things and sympathy in the teaching. These are the two kinds of sympathy. The better of these two kinds of sympathy is sympathy in the teaching."

14. Welcome

2.151

"There are these two kinds of welcome. What two? Welcome in material things and welcome in the teaching. These are the two kinds of welcome. The better of these two kinds of welcome is the welcome in the teaching."

2.152

"There are these two kinds of hospitality. What two? Hospitality in material things and hospitality in the teaching. These are the two kinds of hospitality. The better of these two kinds of hospitality is hospitality in the teaching."

2.153

"There are these two quests. What two? The quest for material things and the quest for the teaching. These are the two quests. The better of these two quests is the quest for the teaching."

2.154

"There are these two searches. What two? The search for material things and the search for the teaching. These are the two searches. The better of these two searches is the search for the teaching."

2.155

“There are these two kinds of seeking. What two? Seeking for material things and seeking for the teaching. These are the two kinds of seeking. The better of these two kinds of seeking is seeking for the teaching.”

2.156

“There are these two kinds of worship. What two? Worship of material things and worship of the teaching. These are the two kinds of worship. The better of these two kinds of worship is worship of the teaching.”

2.157

“There are these two ways of serving guests. What two? Serving guests with material things and serving guests with the teaching. These are the two ways of serving guests. The better of these two ways of serving guests is to serve them with the teaching.”

2.158

“There are, mendicants, these two successes. What two? Success in material things and success in the teaching. These are the two successes. The better of these two successes is success in the teaching.”

2.159

“There are, mendicants, these two kinds of growth. What two? Growth in material things and growth in the teaching. These are the two kinds of growth. The better of these two kinds of growth is growth in the teaching.”

2.160

“There are these two treasures. What two? The treasure of material things and the treasure of the teaching. These are the two treasures. The better of these two treasures is the treasure of the teaching.”

2.161

“There are these two kinds of accumulation. What two? Accumulation of material things and accumulation of the teaching. These are the two kinds of accumulation. The better of these two kinds of accumulation is the accumulation of the teaching.”

2.162

“There are, mendicants, these two kinds of increase. What two? Increase in material things and increase in the teaching. These are the two kinds of increase. The better of these two kinds of increase is increase in the teaching.”

15. Attainment

2.163

“There are these two things. What two? Skill in meditative attainments and skill in emerging from those attainments. These are the two things.”

2.164

“There are these two things. What two? Integrity and gentleness. These are the two things.”

2.165

“There are these two things. What two? Patience and gentleness. These are the two things.”

2.166

“There are these two things. What two? Friendliness and hospitality. These are the two things.”

2.167

“There are these two things. What two? Harmlessness and purity. These are the two things.”

2.168

“There are these two things. What two? Not guarding the sense doors and eating too much. These are the two things.”

2.169

“There are these two things. What two? Guarding the sense doors and moderation in eating. These are the two things.”

2.170

“There are these two things. What two? The power of reflection and the power of development. These are the two things.”

2.171

“There are these two things. What two? The power of mindfulness and the power of immersion. These are the two things.”

2.172

“There are these two things. What two? Serenity and discernment. These are the two things.”

2.173

“There are these two things. What two? Failure in ethical conduct and failure in view. These are the two things.”

2.174

“There are these two things. What two? Accomplishment in ethical conduct and accomplishment in view. These are the two things.”

2.175

“There are these two things. What two? Purification of ethics and purification of view. These are the two things.”

2.176

“There are these two things. What two? Purification of view and making an effort in line with that view. These are the two things.”

2.177
"There are these two things. What two? To never be content with skillful qualities, and to never stop trying. These are the two things."

2.178
"There are these two things. What two? Lack of mindfulness and lack of situational awareness. These are the two things."

2.179
"There are these two things. What two? Mindfulness and situational awareness. These are the two things."

16. Abbreviated Texts Beginning with Anger

2.180
"There are these two things. What two? Anger and hostility ... offensiveness and contempt ... jealousy and stinginess ... deceit and deviousness ... lack of conscience and prudence. These are the two things."

2.181–185
"There are these two things. What two? Freedom from anger and hostility ... freedom from offensiveness and contempt ... freedom from jealousy and stinginess ... freedom from deceit and deviousness ... conscience and prudence. These are the two things."

2.186–190
"Anyone who has two things lives in suffering. What two? Anger and hostility ... offensiveness and contempt ... jealousy and stinginess ... deceit and deviousness ... lack of conscience and prudence. Anyone who has these two things lives in suffering."

2.191–195

“Anyone who has these two things lives happily. What two? Freedom from anger and hostility … freedom from offensiveness and contempt … freedom from jealousy and stinginess … freedom from deceit and deviousness … conscience and prudence. Anyone who has these two things lives happily.”

2.196–200

“These two things lead to the decline of a mendicant trainee. What two? Anger and hostility … offensiveness and contempt … jealousy and stinginess … deceit and deviousness … lack of conscience and prudence. These two things lead to the decline of a mendicant trainee.”

2.201–205

“These two things don’t lead to the decline of a mendicant trainee. What two? Freedom from anger and hostility … freedom from offensiveness and contempt … freedom from jealousy and stinginess … freedom from deceit and deviousness … conscience and prudence. These two things don’t lead to the decline of a mendicant trainee.”

2.206–210

“Anyone who has two things is cast down to hell. What two? Anger and hostility … offensiveness and contempt … jealousy and stinginess … deceit and deviousness … lack of conscience and prudence. Anyone who has these two things is cast down to hell.”

2.211–215

“Anyone who has two things is raised up to heaven. What two? Freedom from anger and hostility … freedom from offensiveness and contempt … freedom from jealousy and stinginess … freedom from deceit and deviousness … conscience and prudence. Anyone who has these two things is raised up to heaven.”

2.216–220

“When they have two things, some people, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell. What two? Anger and hostility … offensiveness and contempt … jealousy and stinginess … deceit and deviousness … lack of conscience and prudence. When they have two things, some people, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell.

2.221–229

“When they have two things, some people—when their body breaks up, after death—are reborn in a good place, a heavenly realm. What two? Freedom from anger and hostility … freedom from offensiveness and contempt … freedom from jealousy and stinginess … freedom from deceit and deviousness … conscience and prudence. When they have these two things, some people—when their body breaks up, after death—are reborn in a good place, a heavenly realm.

17. Abbreviated Texts Beginning with the Unskillful

2.230–279

“These two things are unskillful … are skillful … are blameworthy … are blameless … have suffering as outcome … have happiness as outcome … result in suffering … result in happiness … are hurtful … are not hurtful. What two? Freedom from anger and hostility … freedom from offensiveness and contempt … freedom from jealousy and stinginess … freedom from deceit and deviousness … conscience and prudence. These are the two things that are not hurtful.”

18. Abbreviated Texts Beginning with the Training

2.280

"For two reasons the Realized One laid down training rules for his disciples.

What two? For the well-being and comfort of the Saṅgha ... For keeping difficult persons in check and for the comfort of good-hearted mendicants ... For restraining defilements that affect the present life and protecting against defilements that affect lives to come ... For restraining threats to the present life and protecting against threats to lives to come ... For restraining faults that affect the present life and protecting against faults that affect lives to come ... For restraining hazards that affect the present life and protecting against hazards that affect lives to come ... For restraining unskillful qualities that affect the present life and protecting against unskillful qualities that affect lives to come ... Out of sympathy for laypeople and for breaking up factions of mendicants with wicked desires ... For inspiring confidence in those without it, and increasing confidence in those who have it ... For the continuation of the true teaching and the support of the training. These are the two reasons why the Realized One laid down training rules for his disciples."

2.281–309

"For two reasons the Realized One laid down for his disciples the monastic code ... the recitation of the monastic code ... the suspension of the recitation of the monastic code ... the invitation to admonish ... the setting aside of the invitation to admonish ... the disciplinary act of censure ... placing under dependence ... banishment ... reconciliation ... debarment ... probation ... being sent back to the beginning ... penance ... reinstatement ... restoration ... removal ... ordination ... an act with a motion ... an act with a motion and one announcement ... an act with a motion and three announcements ... laying down what was not previously laid down ...

amending what was laid down … the settling of a disciplinary matter in the presence of those concerned … the settling of a disciplinary matter by accurate recollection … the settling of a disciplinary matter due to recovery from madness … the settling of a disciplinary matter due to the acknowledgement of the offense … the settling of a disciplinary matter by the decision of a majority … the settling of a disciplinary matter by a verdict of aggravated misconduct … the settling of a disciplinary matter by covering over with grass.

What two? For the well-being and comfort of the Saṅgha … For keeping difficult persons in check and for the comfort of good-hearted mendicants … For restraining defilements that affect the present life and protecting against defilements that affect lives to come … For restraining threats to the present life and protecting against threats to lives to come … For restraining faults that affect the present life and protecting against faults that affect lives to come … For restraining hazards that affect the present life and protecting against hazards that affect lives to come … For restraining unskillful qualities that affect the present life and protecting against unskillful qualities that affect lives to come … Out of sympathy for laypeople and for breaking up factions of mendicants with wicked desires … For inspiring confidence in those without it, and increasing confidence in those who have it … For the continuation of the true teaching and the support of the training.

These are the two reasons why the Realized One laid down the settlement of a disciplinary matter by covering over with grass for his disciples."

19. Abbreviated Texts Beginning with Greed

2.310–321

"For insight into greed, two things should be developed. What two? Serenity and discernment. For insight into greed, these two things should be developed."

"For the complete understanding ... finishing ... giving up ... ending ... vanishing ... fading away ... cessation ... giving away ... letting go of greed, two things should be developed."

2.322–479

"Of hate ... delusion ... anger ... hostility ... offensiveness ... contempt ... jealousy ... stinginess ... deceit ... deviousness ... obstinacy ... aggression ... conceit ... arrogance ... vanity ... negligence ... for insight ... complete understanding ... finishing ... giving up ... ending ... vanishing ... fading away ... cessation ... giving away ... letting go ... two things should be developed. What two? Serenity and discernment. For the letting go of negligence, these two things should be developed."

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

The Book of the Twos is finished.

Numbered Discourses 3

1. Fools

3.1 Perils

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Whatever dangers there are, all come from the foolish, not from the astute. Whatever perils there are, all come from the foolish, not from the astute. Whatever hazards there are, all come from the foolish, not from the astute. It's like a fire that spreads from a hut made of reeds or grass, and burns down even a bungalow, plastered inside and out, draft-free, with latches fastened and windows shuttered. In the same way, whatever dangers there are, all come from the foolish, not from the astute. Whatever perils there are, all come from the foolish, not from the astute. Whatever hazards there are, all come from the foolish, not from the astute.

So, the fool is dangerous, but the astute person is safe. The fool is perilous, but the astute person is not. The fool is hazardous, but the astute person is not. There's no danger, peril, or hazard that comes from the astute.

So you should train like this: 'We will reject the three things by which a fool is known, and we will undertake and follow the three things by which an astute person is known.' That's how you should train."

3.2 Characteristics

"A fool is characterized by their deeds; an astute person is characterized by their deeds. And wisdom is evident in its outcome. A fool is known by three things. What three? Bad conduct by way of body, speech, and mind.

These are the three things by which a fool is known.

An astute person is known by three things. What three? Good conduct by way of body, speech, and mind.

These are the three things by which an astute person is known.

So you should train like this: 'We will reject the three things by which a fool is known, and we will undertake and follow the three things by which an astute person is known.' That's how you should train."

3.3 Thinking

"There are these three characteristics, signs, and manifestations of a fool. What three? A fool thinks poorly, speaks poorly, and acts poorly. If a fool didn't think poorly, speak poorly, and act poorly, then how would the astute know of them: 'This fellow is a fool, a bad person'? But since a fool does think poorly, speak poorly, and act poorly, then the astute do know of them: 'This fellow is a fool, a bad person'. These are the three characteristics, signs, and manifestations of a fool.

There are these three characteristics, signs, and manifestations of an astute person. What three? An astute person thinks well, speaks well, and acts well. If an astute person didn't think well, speak well, and act well, then how would the astute know of them: 'This fellow is astute, a good person'? But since an astute person does think well, speak well, and act well, then the astute do know of them: 'This fellow is astute, a good person'. These are the three characteristics, signs, and manifestations of an astute person. So you should train ..."

3.4 Mistakes

"A fool is known by three things. What three? They don't recognize when they've made a mistake. When they do recognize it they don't deal with it properly. And when someone else confesses a mistake to them, they don't accept it properly.

These are the three things by which a fool is known.

An astute person is known by three things. What three? They recognize when they've made a mistake. When they recognize it

they deal with it properly. And when someone else confesses a mistake to them, they accept it properly.

These are the three things by which an astute person is known. So you should train ..."

3.5 Improper

"A fool is known by three things. What three? They ask a question improperly. They answer a question improperly. And when someone else answers a question properly—with well-rounded, coherent, and relevant words and phrases—they disagree with it.

These are the three things by which a fool is known.

An astute person is known by three things. What three? They ask a question properly. They answer a question properly. And when someone else answers a question properly—with well-rounded, coherent, and relevant words and phrases—they agree with it.

These are the three things by which an astute person is known. So you should train ..."

3.6 Unskillful

"A fool is known by three things. What three? Unskillful deeds by way of body, speech, and mind.

These are the three things by which a fool is known.

An astute person is known by three things. What three? Skillful deeds by way of body, speech, and mind.

These are the three things by which an astute person is known. So you should train ..."

3.7 Blameworthy

"A fool is known by three things. What three? Blameworthy deeds by way of body, speech, and mind. ... An astute person is known by blameless deeds by way of body, speech, and mind. ..."

3.8 Hurtful

"A fool is known by three things. What three? Hurtful deeds by way of body, speech, and mind. ... An astute person is known by kind deeds by way of body, speech, and mind. These are the three things by which an astute person is known.

So you should train like this: 'We will reject the three qualities by which a fool is known, and we will undertake and follow the three qualities by which an astute person is known.' That's how you should train."

3.9 Broken

"When a foolish, incompetent, bad person has three qualities they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they make much bad karma. What three? Bad conduct by way of body, speech, and mind.

When a foolish, incompetent bad person has these three qualities they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they make much bad karma.

When an astute, competent good person has three qualities they keep themselves healthy and whole. They don't deserve to be blamed and criticized by sensible people, and they make much merit. What three? Good conduct by way of body, speech, and mind.

When an astute, competent good person has these three qualities they keep themselves healthy and whole. They don't deserve to be blamed and criticized by sensible people, and they make much merit."

3.10 Stains

"Anyone who has three qualities, and has not given up three stains, is cast down to hell. What three? They're unethical, and haven't given up the stain of immorality. They're jealous, and haven't given up the stain of jealousy. They're stingy, and haven't given up the stain of stinginess.

Anyone who has these three qualities, and has not given up these three stains, is cast down to hell.

Anyone who has three qualities, and has given up three stains, is raised up to heaven. What three? They're ethical, and have given up the stain of immorality. They're not jealous, and have given up the stain of jealousy. They're not stingy, and have given up the stain of stinginess.

Anyone who has these three qualities, and has given up these three stains, is raised up to heaven."

2. The Chariot-maker

3.11 Well-known

"Mendicants, a well-known mendicant who has three qualities is acting for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans. What three? They encourage deeds of body and speech, as well as principles, that don't reinforce good qualities.

A well-known mendicant who has these three qualities is acting for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans.

A well-known mendicant who has three qualities is acting for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans. What three? They encourage deeds of body and speech, as well as principles, that reinforce good qualities.

A well-known mendicant who has these three qualities is acting for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans."

3.12 Commemoration

"An anointed king should commemorate three places as long as he lives. What three? The place he was born. This is the first place.

The place he was anointed as king. This is the second place.

The place where he won victory in battle, establishing himself as foremost in battle. This is the third place. These are the three places an anointed king should commemorate as long as he lives.

In the same way, a mendicant should commemorate three places as long as they live. What three? The place where the mendicant shaved off their hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness. This is the first place.

The place where the mendicant truly understands: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'. This is the second place.

The place where the mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements. This is the third place. These are the three places a mendicant should commemorate as long as they live."

3.13 Hopes

"These three kinds of people are found in the world. What three? The hopeless, the hopeful, and the one who has done away with hope. And what, mendicants, is a hopeless person? It's when some person is reborn in a low family—a family of outcastes, bamboo-workers, hunters, chariot-makers, or waste-collectors—poor, with little to eat or drink, where life is tough, and food and shelter are hard to find. And they're ugly, unsightly, deformed, chronically ill—one-eyed, crippled, lame, or half-paralyzed. They don't get to have food, drink, clothes, and vehicles; garlands, fragrances, and makeup; or bed, house, and lighting. They hear this: 'They say the aristocrats have anointed the aristocrat named so-and-so as king.' It never occurs to them: 'Oh, when will the aristocrats anoint me too as king?' This is called a hopeless person.

And what, mendicants, is a hopeful person? It's when some person is the eldest son of an anointed king. He has not yet been anointed, but is eligible, and has been confirmed in the succession. He hears this: 'They say that the aristocrats have anointed the aristocrat named so-and-so as king.' It occurs to him: 'Oh, when will the aristocrats anoint me too as king?' This is called a hopeful person.

And what, mendicants, is a person who has done away with hope? It's when a king has been anointed. He hears this: 'They say that the aristocrats have anointed the aristocrat named so-and-so as king.' It never occurs to him: 'Oh, when will the aristocrats anoint me too as king?' Why is that? Because the former hope he had to be anointed

has now died down. This is called a person who has done away with hope.

These are the three kinds of people found in the world.

In the same way, these three kinds of people are found among the mendicants. What three? The hopeless, the hopeful, and the one who has done away with hope. And what, mendicants, is a hopeless person? It's when some person is unethical, of bad qualities, filthy, with suspicious behavior, underhand, no true ascetic or spiritual practitioner—though claiming to be one—rotten inside, corrupt, and depraved. They hear this: 'They say that the mendicant named so-and-so has realized the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.' It never occurs to them: 'Oh, when will I too realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with my own insight due to the ending of defilements.' This is called a hopeless person.

And what, mendicants, is a hopeful person? It's when a mendicant is ethical, of good character. They hear this: 'They say that the mendicant named so-and-so has realized the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.' It occurs to them: 'Oh, when will I too realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with my own insight due to the ending of defilements.' This is called a hopeful person.

And what, mendicants, is a person who has done away with hope? It's when a mendicant is a perfected one, who has ended all defilements. They hear this: 'They say that the mendicant named so-and-so has realized the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.' It never occurs to them: 'Oh, when will I too realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with my own insight due to the ending of defilements.' Why is that?

Because the former hope they had to be freed has now died down. This is called a person who has done away with hope.

These are the three people found among the mendicants."

3.14 The Wheel-turning Monarch

"Mendicants, even a wheel-turning monarch, a just and principled king, does not wield power without having their own king." When he said this, one of the mendicants asked the Buddha:

"But who is the king of the wheel-turning monarch, the just and principled king?"

"It is principle, monk," said the Buddha.

"Monk, a wheel-turning monarch provides just protection and security for his court, relying only on principle—honoring, respecting, and venerating principle, having principle as his flag, banner, and authority.

He provides just protection and security for his aristocrats, vassals, troops, brahmins and householders, people of town and country, ascetics and brahmins, beasts and birds. When he has done this, he wields power only in a principled manner. And this power cannot be undermined by any human enemy.

In the same way, monk, a Realized One, a perfected one, a fully awakened Buddha, a just and principled king, provides just protection and security regarding bodily actions, relying only on principle—honoring, respecting, and venerating principle, having principle as his flag, banner, and authority. 'This kind of bodily action should be cultivated. This kind of bodily action should not be cultivated.'

Furthermore, a Realized One ... provides just protection and security regarding verbal actions, saying: 'This kind of verbal action should be cultivated. This kind of verbal action should not be cultivated.' ... And regarding mental actions: 'This kind of mental action should be cultivated. This kind of mental action should not be cultivated.'

And when a Realized One, a perfected one, a fully awakened Buddha has provided just protection and security regarding actions of body, speech, and mind, he rolls forth the supreme Wheel of

Dhamma. And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world."

3.15 About Pacetana

At one time the Buddha was staying near Benares, in the deer park at Isipatana. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Once upon a time there was a king named Pacetana. Then King Pacetana addressed his chariot-maker, 'In six months' time, my good chariot-maker, there will be a battle. Are you able to make me a new pair of wheels?'

'I can, Your Majesty,' replied the chariot-maker. Then, when it was six days less than six months later, the chariot-maker had finished one wheel.

Then King Pacetana addressed his chariot-maker, 'In six days' time there will be a battle. Is my new pair of wheels finished?'

'Now that it is six days less than six months, Your Majesty, I have finished one wheel.'

'Are you able to finish the second wheel in these six days?'

Saying, 'I can, Your Majesty,' the chariot-maker finished the second wheel in six days. Taking the pair of wheels he went up to King Pacetana, and said this to the king, 'Your Majesty, these are your two new wheels, finished.'

'But, my good chariot-maker, what is the difference between the wheel that was finished in six days less than six months, and the wheel finished in just six days? Because I can't see any difference between them.'

'But, Your Majesty, there is a difference. See now what it is.'

Then the chariot-maker rolled forth the wheel that had been finished in six days. It rolled as far as the original impetus took it, then wobbled and fell down. Then he rolled forth the wheel that had been finished in six days less than six months. It rolled as far as the original impetus took it, then stood still as if fixed to an axle.

'But what is the cause, my good chariot-maker, what is the reason why the wheel that was finished in six days wobbled and fell, while

the one that was finished in six days less than six months stood still as if fixed to an axle?'

'The wheel that was finished in six days, Your Majesty, is crooked, flawed, and defective in rim, spoke, and hub. That's why it wobbled and fell. The wheel that was finished in six days less than six months, Your Majesty, is not crooked, flawed, and defective in rim, spoke, and hub. That's why it stood still as if fixed to an axle.'

Now, mendicants, you might think: 'Surely that chariot-maker must have been someone else at that time?' But you should not see it like that. I myself was the chariot-maker at that time. Then I was a skilled in the crooks, flaws, and defects of wood.

Now that I am a perfected one, a fully awakened Buddha, I am a skilled in the crooks, flaws, and defects of actions by body, speech, and mind. Whatever monk or nun has not given up the crooks, flaws, and defects of body, speech, and mind has fallen from the teaching and training, just like the wheel that was finished in six days.

Whatever monk or nun has given up the crooks, flaws, and defects of body, speech, and mind is established in the teaching and training, just like the wheel that was finished in six days less than six months.

So you should train like this: 'We will give up the crooks, flaws, and defects of body, speech, and mind.' That's how you should train."

3.16 Guaranteed

"Mendicants, when a mendicant has three things their practice is guaranteed, and they have laid the groundwork for ending the defilements. What three? It's when a mendicant guards the sense doors, eats in moderation, and is dedicated to wakefulness.

And how does a mendicant guard the sense doors? When a mendicant sees a sight with their eyes, they don't get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint. When they hear a sound with their ears ... When they smell an odor with

their nose … When they taste a flavor with their tongue … When they feel a touch with their body … When they know a thought with their mind, they don't get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint. That's how a mendicant guards the sense doors.

And how does a mendicant eat in moderation? It's when a mendicant reflects properly on the food that they eat: 'Not for fun, indulgence, adornment, or decoration, but only to sustain this body, to avoid harm, and to support spiritual practice. In this way, I shall put an end to old discomfort and not give rise to new discomfort, and I will live blamelessly and at ease.' That's how a mendicant eats in moderation.

And how is a mendicant dedicated to wakefulness? It's when a mendicant practices walking and sitting meditation by day, purifying their mind from obstacles. In the evening, they continue to practice walking and sitting meditation. In the middle of the night, they lie down in the lion's posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up. In the last part of the night, they get up and continue to practice walking and sitting meditation, purifying their mind from obstacles. This is how a mendicant is dedicated to wakefulness.

When a mendicant has these three things their practice is guaranteed, and they have laid the groundwork for ending the defilements."

3.17 Hurting Yourself

"These three things, mendicants, lead to hurting yourself, hurting others, and hurting both. What three? Bad conduct by way of body, speech, and mind.

These are three things that lead to hurting yourself, hurting others, and hurting both.

These three things, mendicants, don't lead to hurting yourself, hurting others, or hurting both. What three? Good conduct by way of body, speech, and mind.

These are three things that don't lead to hurting yourself, hurting others, or hurting both."

3.18 The Realm of the Gods

"Mendicants, if wanderers who follow another path were to ask you: 'Reverend, do you live the spiritual life with the ascetic Gotama so that you can be reborn in the realm of the gods?' Being questioned like this, wouldn't you be horrified, repelled, and disgusted?"

"Yes, sir."

"So it seems that you are horrified, repelled, and disgusted by divine lifespan, beauty, happiness, fame, and sovereignty. How much more then should you be horrified, embarrassed, and disgusted by bad conduct by way of body, speech, and mind."

3.19 A Shopkeeper (1st)

"Mendicants, a shopkeeper who has three factors is unable to acquire more wealth or to increase the wealth they've already acquired. What three? It's when a shopkeeper doesn't carefully apply themselves to their work in the morning, at midday, and in the afternoon. A shopkeeper who has these three factors is unable to acquire more wealth or to increase the wealth they've already acquired.

In the same way, a mendicant who has three factors is unable to acquire more skillful qualities or to increase the skillful qualities they've already acquired. What three? It's when a mendicant doesn't carefully apply themselves to a meditation subject as a foundation of immersion in the morning, at midday, and in the afternoon.

A mendicant who has these three factors is unable to acquire more skillful qualities or to increase the skillful qualities they've already acquired.

A shopkeeper who has three factors is able to acquire more wealth or to increase the wealth they've already acquired. What three? It's when a shopkeeper carefully applies themselves to their

work in the morning, at midday, and in the afternoon. A shopkeeper who has these three factors is able to acquire more wealth or to increase the wealth they've already acquired.

In the same way, a mendicant who has three factors is able to acquire more skillful qualities or to increase the skillful qualities they've already acquired. What three? It's when a mendicant carefully applies themselves to a meditation subject as a foundation of immersion in the morning, at midday, and in the afternoon.

A mendicant who has these three factors is able to acquire more skillful qualities or to increase the skillful qualities they've already acquired."

3.20 A Shopkeeper (2nd)

"Mendicants, a shopkeeper who has three factors soon acquires great and abundant wealth. What three? It's when a shopkeeper sees clearly, is responsible, and has supporters.

And how does a shopkeeper see clearly? It's when a shopkeeper knows of a product: 'This product is bought at this price and is selling at this price. With this much investment, it'll bring this much profit.' That's how a shopkeeper sees clearly.

And how is a shopkeeper responsible? It's when a shopkeeper is a skilled in buying and selling products. That's how a shopkeeper is responsible.

And how does a shopkeeper have supporters? It's when rich, affluent, and wealthy householders or householders' children know of him: 'This good shopkeeper keeps an eye out and is responsible. They are capable of providing for their wives and children, and paying us back from time to time.' They deposit money with the shopkeeper, saying: 'With this, friend shopkeeper, earn money to raise your wives and children, and pay us back from time to time.' That's how a shopkeeper has supporters.

A shopkeeper who has these three factors soon acquires great and abundant wealth.

In the same way, a mendicant who has three factors soon acquires great and abundant skillful qualities. What three? It's when a mendicant sees clearly, is responsible, and has supporters.

And how does a mendicant see clearly? It's when a mendicant truly understands: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'. That's how a mendicant sees clearly.

And how is a mendicant responsible? It's when a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. That's how a mendicant is responsible.

And how does a mendicant have supporters? It's when from time to time a mendicant goes up to those mendicants who are very learned—knowledgeable in the scriptures, who have memorized the teachings, the texts on monastic training, and the outlines—and asks them questions: 'Why, sir, does it say this? What does that mean?' Those venerables clarify what is unclear, reveal what is obscure, and dispel doubt regarding the many doubtful matters. That's how a mendicant has supporters.

A mendicant who has these three factors soon acquires great and abundant skillful qualities."

The first recitation section is finished.

3. Persons

3.21 With Saviṭṭha

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then Venerable Saviṭṭha and Venerable Mahākoṭṭhita went up to Venerable Sāriputta, and exchanged greetings with him.

When the greetings and polite conversation were over, they sat down to one side and Venerable Sāriputta said to Venerable Saviṭṭha, "Reverend Saviṭṭha, these three people are found in the world. What three? The personal witness, the one attained to view,

and the one freed by faith. These are the three people found in the world. Of these three people, who do you believe to be the finest?"

"Reverend Sāriputta, these three people are found in the world. What three? The personal witness, the one attained to view, and the one freed by faith. These are the three people found in the world. Of these three people, I believe the person freed by faith to be finest. Why is that? Because this person's faculty of faith is outstanding."

Then Sāriputta said to Mahākoṭṭhita, "Reverend Koṭṭhika, these three people are found in the world. What three? The personal witness, the one attained to view, and the one freed by faith. These are the three people found in the world. Of these three people, who do you believe to be the finest?"

"Reverend Sāriputta, these three people are found in the world. What three? The personal witness, the one attained to view, and the one freed by faith. These are the three people found in the world. Of these three people, I believe the personal witness to be finest. Why is that? Because this person's faculty of immersion is outstanding."

Then Mahākoṭṭhita said to Sāriputta, "Reverend Sāriputta, these three people are found in the world. What three? The personal witness, the one attained to view, and the one freed by faith. These are the three people found in the world. Of these three people, who do you believe to be the finest?"

"Reverend Koṭṭhika, these three people are found in the world. What three? The personal witness, the one attained to view, and the one freed by faith. These are the three people found in the world. Of these three people, I believe the person attained to view to be finest. Why is that? Because this person's faculty of wisdom is outstanding."

Then Sāriputta said to Saviṭṭha and Mahākoṭṭhita, "Each of us has spoken from the heart. Come, reverends, let's go to the Buddha, and tell him about this. As he answers, so we'll remember it."

"Yes, reverend," they replied. Then Sāriputta, Saviṭṭha, and Mahākoṭṭhita went up to the Buddha, bowed, and sat down to one side. Then Sāriputta told the Buddha of all they had discussed.

"In this matter, Sāriputta, it's not easy to definitively declare that one of these three people is finest. In some cases, a person who is

freed by faith is practicing for perfection, while the personal witness and the one attained to view are once-returners or non-returners.

In this matter, it's not easy to definitively declare that one of these three people is finest. In some cases, a personal witness is practicing for perfection, while the one freed by faith and the one attained to view are once-returners or non-returners.

In this matter, it's not easy to definitively declare that one of these three people is finest. In some cases, one attained to view is practicing for perfection, while the one freed by faith and the personal witness are once-returners or non-returners.

In this matter, it's not easy to definitively declare that one of these three people is finest."

3.22 Patients

"These three patients are found in the world. What three?

In some cases a patient won't recover from an illness, regardless of whether or not they get suitable food and medicines, and a capable carer.

In some cases a patient will recover from an illness, regardless of whether or not they get suitable food and medicines, and a capable carer.

In some cases a patient can recover from an illness, but only if they get suitable food and medicines, and a capable carer, and not if they don't get these things.

Now, it's for the sake of the last patient—who will recover only if they get suitable food and medicines, and a capable carer—that food, medicines, and a carer are prescribed. But also, for the sake of this patient, the other patients should be looked after.

These are the three kinds of patients found in the world.

In the same way, these three people similar to patients are found among the mendicants. What three? Some people don't enter the sure path with regards to skillful qualities, regardless of whether or not they get to see a Realized One, and to hear the teaching and training that he proclaims.

Some people do enter the sure path with regards to skillful qualities, regardless of whether or not they get to see a Realized One, and to hear the teaching and training that he proclaims.

Some people can enter the sure path with regards to skillful qualities, but only if they get to see a Realized One, and to hear the teaching and training that he proclaims, and not when they don't get those things.

Now, it's for the sake of this last person that teaching the Dhamma is prescribed, that is, the one who can enter the sure path with regards to skillful qualities, but only if they get to see a Realized One, and to hear the teaching and training that he proclaims. But also, for the sake of this person, the other people should be taught Dhamma.

These are the three people similar to patients found in the world."

3.23 Choices

"These three people are found in the world. What three?

Firstly, a certain person makes hurtful choices by way of body, speech, and mind. Having made these choices, they're reborn in a hurtful world, where hurtful contacts touch them. Touched by hurtful contacts, they experience hurtful feelings that are exclusively painful—like the beings in hell.

Furthermore, another person makes pleasing choices by way of body, speech, and mind. Having made these choices, they are reborn in a pleasing world, where pleasing contacts touch them. Touched by pleasing contacts, they experience pleasing feelings that are exclusively happy—like the gods replete with glory.

Furthermore, another person makes both hurtful and pleasing choices by way of body, speech, and mind. Having made these choices, they are reborn in a world that is both hurtful and pleasing, where hurtful and pleasing contacts touch them. Touched by both hurtful and pleasing contacts, they experience both hurtful and pleasing feelings that are a mixture of pleasure and pain—like humans, some gods, and some beings in the underworld.

These are the three people found in the world."

3.24 Very Helpful

"Mendicants, these three people are very helpful to another. What three?

The person who has enabled you to go for refuge to the Buddha, the teaching, and the Saṅgha. This person is very helpful to another.

Furthermore, the person who has enabled you to truly understand: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'. This person is very helpful to another.

Furthermore, the person who has enabled you to realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with your own insight due to the ending of defilements. This person is very helpful to another.

These are the three people who are very helpful to another person.

And I say that there is no-one more helpful to another than these three people. And I also say that it's not easy to repay these three people by bowing down to them, rising up for them, greeting them with joined palms, and observing proper etiquette for them; or by providing them with robes, alms-food, lodgings, and medicines and supplies for the sick."

3.25 Like Diamond

"These three people are found in the world. What three? A person with a mind like an open sore, a person with a mind like lightning, and a person with a mind like diamond.

And who has a mind like an open sore? It's someone who is irritable and bad-tempered. Even when lightly criticized they lose their temper, becoming annoyed, hostile, and hard-hearted, and they display annoyance, hate, and bitterness. They're like a festering sore, which, when you hit it with a stick or a stone, discharges even more. In the same way, someone is irritable and bad-tempered. Even when lightly criticized they lose their temper, becoming annoyed, hostile, and hard-hearted, and they display annoyance, hate, and bitterness. This is called a person with a mind like an open sore.

And who has a mind like lightning? It's someone who truly understands: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'. They're like a person with keen eyes in the dark of the night, who sees by a flash of lightning. In the same way, someone truly understands: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'. This is called a person with a mind like lightning.

And who has a mind like diamond? It's someone who realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements. It's like a diamond, which can't be cut by anything at all, not even a gem or a stone. In the same way, someone realizes the undefiled freedom of heart and freedom by wisdom in this very life. ... This is called a person with a mind like diamond.

These are the three people found in the world."

3.26 Associates

"These three people are found in the world. What three? There is a person you shouldn't associate with, accompany, or attend. There is a person you should associate with, accompany, and attend. There is a person you should associate with, accompany, and attend with honor and respect.

Who is the person you shouldn't associate with, accompany, or attend? It's someone who is inferior in terms of ethics, immersion, and wisdom. You shouldn't associate with, accompany, or attend such a person, except out of kindness and compassion.

Who is the person you should associate with, accompany, and attend? It's someone who is similar in terms of ethics, immersion, and wisdom. You should associate with, accompany, and attend such a person. Why is that? Thinking, 'Since our ethical conduct is similar, we can discuss ethics, the conversation will flow, and we'll both be at ease. Since our immersion is similar, we can discuss immersion, the conversation will flow, and we'll both be at ease. Since our wisdom is similar, we can discuss wisdom, the

conversation will flow, and we'll both be at ease.' That's why you should associate with, accompany, and attend such a person.

Who is the person you should associate with, accompany, and attend with honor and respect? It's someone who is superior in terms of ethics, immersion, and wisdom. You should associate with, accompany, and attend such a person with honor and respect. Why is that? Thinking, 'I'll fulfill the entire spectrum of ethical conduct I haven't yet fulfilled, or support with wisdom in every situation the ethical conduct I've already fulfilled. I'll fulfill the entire spectrum of immersion I haven't yet fulfilled, or support with wisdom in every situation the immersion I've already fulfilled. I'll fulfill the entire spectrum of wisdom I haven't yet fulfilled, or support with wisdom in every situation the wisdom I've already fulfilled.' That's why you should associate with, accompany, and attend this person with honor and respect.

These are the three people found in the world.

> A man who associates with an inferior goes downhill,
> but associating with an equal, you'll never decline;
> following the best, you'll quickly rise up,
> so you should keep company with people better than you."

3.27 Offensive

"These three people are found in the world. What three? There is a person who you should be disgusted by, and you shouldn't associate with, accompany, or attend them. There is a person you should regard with equanimity, and you shouldn't associate with, accompany, or attend them. There is a person you should associate with, accompany, and attend.

Who is the person you should be disgusted by, and not associate with, accompany, or attend? It's a person who is unethical, of bad qualities, filthy, with suspicious behavior, underhand, no true ascetic or spiritual practitioner—though claiming to be one—rotten inside, corrupt, and depraved. You should be disgusted by such a person, and you shouldn't associate with, accompany, or attend them. Why is that? Even if you don't follow the example of such a person, you still get a bad reputation: 'That individual has bad

friends, companions, and associates.' They're like a snake that's been living in a pile of dung. Even if it doesn't bite, it'll still rub off on you. In the same way, even if you don't follow the example of such a person, you still get a bad reputation: 'That individual has bad friends, companions, and associates.' That's why you should be disgusted by such a person, and you shouldn't associate with, accompany, or attend them.

Who is the person you should regard with equanimity, and not associate with, accompany, or attend? It's a person who is irritable and bad-tempered. Even when lightly criticized they lose their temper, becoming annoyed, hostile, and hard-hearted, and they display annoyance, hate, and bitterness. They're like a festering sore, which, when you hit it with a stick or a stone, discharges even more. In the same way, someone is irritable and bad-tempered. They're like a firebrand of pale-moon ebony, which, when you hit it with a stick or a stone, sizzles and crackles even more. In the same way, someone is irritable and bad-tempered. They're like a sewer, which, when you stir it with a stick or a stone, stinks even more. In the same way, someone is irritable and bad-tempered. Even when lightly criticized they lose their temper, becoming annoyed, hostile, and hard-hearted, and they display annoyance, hate, and bitterness. You should regard such a person with equanimity, and you shouldn't associate with, accompany, or attend them. Why is that? Thinking, 'They might abuse or insult me, or do me harm.' That's why you should regard such a person with equanimity, and you shouldn't associate with, accompany, or attend them.

Who is the person you should associate with, accompany, and attend? It's someone who is ethical, of good character. You should associate with, accompany, and attend such a person. Why is that? Even if you don't follow the example of such a person, you still get a good reputation: 'That individual has good friends, companions, and associates.' That's why you should associate with, accompany, and attend such a person.

These are the three people found in the world.

A man who associates with an inferior goes downhill,
but associating with an equal, you'll never decline;
following the best, you'll quickly rise up,
so you should keep company with people better than you."

3.28 Speech like Dung

"These three kinds of people are found in the world. What three? One with speech like dung, one with speech like flowers, and one with speech like honey.

And who has speech like dung? It's someone who is summoned to a council, an assembly, a family meeting, a guild, or to the royal court, and asked to bear witness: 'Please, mister, say what you know.' Not knowing, they say 'I know.' Knowing, they say 'I don't know.' Not seeing, they say 'I see.' And seeing, they say 'I don't see.' So they deliberately lie for the sake of themselves or another, or for some trivial worldly reason. This is called a person with speech like dung.

And who has speech like flowers? It's someone who is summoned to a council, an assembly, a family meeting, a guild, or to the royal court, and asked to bear witness: 'Please, mister, say what you know.' Not knowing, they say 'I don't know.' Knowing, they say 'I know.' Not seeing, they say 'I don't see.' And seeing, they say 'I see.' So they don't deliberately lie for the sake of themselves or another, or for some trivial worldly reason. This is called a person with speech like flowers.

And who has speech like honey? It's someone who gives up harsh speech. They speak in a way that's mellow, pleasing to the ear, lovely, going to the heart, polite, likable and agreeable to the people. This is called a person with speech like honey.

These are the three people found in the world."

3.29 Blind

"These three kinds of people are found in the world. What three? The blind, the one-eyed, and the two-eyed.

Who is the blind person? It's someone who doesn't have the kind of vision that's needed to acquire more wealth or to increase the

wealth they've already acquired. Nor do they have the kind of vision that's needed to know the difference between qualities that are skillful and unskillful, blameworthy and blameless, inferior and superior, and those on the side of dark and bright. This is called a blind person.

Who is the person with one eye? It's someone who has the kind of vision that's needed to acquire more wealth and to increase the wealth they've already acquired. But they don't have the kind of vision that's needed to know the difference between qualities that are skillful and unskillful, blameworthy and blameless, inferior and superior, and those on the side of dark and bright. This is called a one-eyed person.

Who is the person with two eyes? It's someone who has the kind of vision that's needed to acquire more wealth and to increase the wealth they've already acquired. And they have the kind of vision that's needed to know the difference between skillful and unskillful, blameworthy and blameless, inferior and superior, or qualities on the side of dark and bright. This is called a two-eyed person.

These are the three people found in the world.

Neither suitable wealth,
nor merit do they make.
They lose on both counts,
those who are blind, with ruined eyes.

And now the one-eyed
person is explained.
By methods good and bad,
that devious person seeks wealth.

Both by fraudulent, thieving deeds,
and also by lies,
the young man's skilled at piling up money,
and enjoying sensual pleasures.
From here they go to hell—
the one-eyed person is ruined.

And now the two-eyed is explained,
the best individual.
Their wealth is earned legitimately,
money acquired by their own hard work.

They give with best of intentions,
that peaceful-hearted person.
They go to a good place,
where there is no sorrow.

The blind and the one-eyed,
you should avoid from afar.
But you should keep the two-eyed close,
the best individual."

3.30 Upside-down

"These three kinds of people are found in the world. What three? One with upside-down wisdom, one with wisdom on their lap, and one with wide wisdom.

And who is the person with upside-down wisdom? It's someone who often goes to the monastery to hear the teaching in the presence of the mendicants. The mendicants teach them Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And they reveal a spiritual practice that's entirely full and pure. But even while sitting there, that person doesn't pay attention to the beginning, middle, or end of the discussion. And when they get up from their seat, they don't pay attention to the beginning, middle, or end of the discussion. It's like when a pot full of water is tipped over, so the water drains out and doesn't stay. In the same way, someone often goes to the monastery to hear the teaching in the presence of the mendicants. The mendicants teach them Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And they reveal a spiritual practice that's entirely full and pure. But even while sitting there, that person doesn't pay attention to the discussion in the beginning, middle, or end. And when they get up from their seat, they don't pay attention to the beginning, middle, or

end of the discussion. This is called a person with upside-down wisdom.

And who is the person with wisdom on their lap? It's someone who often goes to the monastery to hear the teaching in the presence of the mendicants. The mendicants teach them Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And they reveal a spiritual practice that's entirely full and pure. While sitting there, that person pays attention to the discussion in the beginning, middle, and end. But when they get up from their seat, they don't pay attention to the beginning, middle, or end of the discussion. It's like a person who has different kinds of food crammed on their lap— such as sesame, rice, sweets, or jujube— so that if they get up from the seat without mindfulness, everything gets scattered. In the same way, someone often goes to the monastery to hear the teaching in the presence of the mendicants. The mendicants teach them Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And they reveal a spiritual practice that's entirely full and pure. While sitting there, that person pays attention to the discussion in the beginning, middle, and end. But when they get up from their seat, they don't pay attention to the beginning, middle, or end of the discussion. This is called a person with wisdom on their lap.

And who is the person with wide wisdom? It's someone who often goes to the monastery to hear the teaching in the presence of the mendicants. The mendicants teach them Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And they reveal a spiritual practice that's entirely full and pure. While sitting there, that person pays attention to the discussion in the beginning, middle, and end. And when they get up from their seat, they continue to pay attention to the beginning, middle, or end of the discussion. It's like when a pot full of water is set straight, so the water stays and doesn't drain out. In the same way, someone often goes to the monastery to hear the teaching in the presence of the mendicants. The mendicants teach them Dhamma that's good in the beginning, good in the middle, and good

in the end, meaningful and well-phrased. And they reveal a spiritual practice that's entirely full and pure. While sitting there, that person pays attention to the discussion in the beginning, middle, and end. And when they get up from their seat, they continue to pay attention to the beginning, middle, or end of the discussion. This is called a person with wide wisdom.

These are the three kinds of people found in the world.

A person with upside-down wisdom,
is stupid and cannot see,
and even if they frequently
go into the mendicants' presence,

such a person can't learn
the beginning, middle, or end
of the discussion,
for their wisdom is lacking.

The person with wisdom on their lap
is better than that, it's said;
but even if they frequently
go into the mendicants' presence,

such a person can only learn
the beginning, middle, and end
while sitting in that seat;
but they've only grasped the phrasing,
for when they get up their understanding fails,
and what they've learned is lost.

The person with wide wisdom
is better than that, it's said;
and if they, too, frequently
go into the mendicants' presence,

such a person can learn
the beginning, middle, and end

while sitting in that seat;
and when they've grasped the phrasing,

they remember it with the best of intentions.
That peaceful-hearted person,
practicing in line with the teaching,
would make an end of suffering."

4. Messengers of the Gods

3.31 With Brahmā

"Mendicants, a family where the children honor their parents in their home is said to live with Brahmā. A family where the children honor their parents in their home is said to live with the first teachers. A family where the children honor their parents in their home is said to live with those worthy of offerings dedicated to the gods.

'Brahmā' is a term for your parents.

'First teachers' is a term for your parents.

'Worthy of offerings dedicated to the gods' is a term for your parents.

Why is that? Parents are very helpful to their children, they raise them, nurture them, and show them the world.

Parents are said to be 'Brahmā'
and 'first teachers', it's said.
They're worthy of offerings dedicated to the gods from their children,
for they love their offspring.

Therefore an astute person
would revere them and honor them
with food and drink,
clothes and bedding,

anointing and bathing,
and by washing their feet.

Because they look after
their parents like this,
in this life they're praised by the astute,
and they depart to rejoice in heaven."

3.32 With Ānanda

Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to the Buddha:

"Could it be, sir, that a mendicant might gain a state of immersion such that there's no ego, possessiveness, or underlying tendency to conceit for this conscious body; and no ego, possessiveness, or underlying tendency to conceit for all external stimuli; and that they'd live having attained the freedom of heart and freedom by wisdom where ego, possessiveness, and underlying tendency to conceit are no more?"

"It could be, Ānanda, that a mendicant gains a state of immersion such that they have no ego, possessiveness, or underlying tendency to conceit for this conscious body; and no ego, possessiveness, or underlying tendency to conceit for all external stimuli; and that they'd live having attained the freedom of heart and freedom by wisdom where ego, possessiveness, and underlying tendency to conceit are no more."

"But how could this be, sir?"

"Ānanda, it's when a mendicant thinks: 'This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.'

That's how, Ānanda, a mendicant might gain a state of immersion such that there's no ego, possessiveness, or underlying tendency to conceit for this conscious body; and no ego, possessiveness, or underlying tendency to conceit for all external stimuli; and that they'd live having achieved the freedom of heart and freedom by wisdom where ego, possessiveness, and underlying tendency to conceit are no more.

And Ānanda, this is what I was referring to in 'The Way to the Beyond', in 'The Questions of Puṇṇaka' when I said:

> 'Having surveyed the world high and low,
> they're not shaken by anything in the world.
> Peaceful, unclouded, untroubled, with no need for hope—
> they've crossed over birth and old age, I declare.'"

3.33 With Sāriputta

Then Venerable Sāriputta went up to the Buddha, bowed, and sat down to one side. The Buddha said to him, "Maybe I'll teach Dhamma in brief, maybe in detail, maybe both in brief and in detail. But it's hard to find anyone who understands."

"Now is the time, Blessed One! Now is the time, Holy One! Let the Buddha teach Dhamma in brief, in detail, and both in brief and in detail. There will be those who understand the teaching!"

"So, Sāriputta, you should train like this: 'There'll be no ego, possessiveness, or underlying tendency to conceit for this conscious body; and no ego, possessiveness, or underlying tendency to conceit for all external stimuli; and we'll live having achieved the freedom of heart and freedom by wisdom where ego, possessiveness, and underlying tendency to conceit are no more.' That's how you should train.

When a mendicant has no ego, possessiveness, or underlying tendency to conceit for this conscious body; and no ego, possessiveness, or underlying tendency to conceit for all external stimuli; and they live having attained the freedom of heart and freedom by wisdom where ego, possessiveness, and underlying tendency to conceit are no more— they're called a mendicant who has cut off craving, untied the fetters, and by rightly comprehending conceit has made an end of suffering.

And Sāriputta, this is what I was referring to in 'The Way to the Beyond', in 'The Questions of Udaya' when I said:

> 'The abandoning of both
> sensual perceptions and aversion;

the dispelling of dullness,
and the cessation of remorse.

Pure equanimity and mindfulness,
preceded by investigation of principles—
this, I declare, is liberation by enlightenment,
with the smashing of ignorance.'"

3.34 Sources

"Mendicants, there are these three sources that give rise to deeds. What three? Greed, hate, and delusion are sources that give rise to deeds.

Any deed that emerges from greed—born, sourced, and originated from greed—ripens where that new life-form is born. And wherever that deed ripens, its result is experienced—either in the present life, or in the next life, or in some subsequent period.

Any deed that emerges from hate—born, sourced, and originated from hate—ripens where that new life-form is born. And wherever that deed ripens, its result is experienced—either in the present life, or in the next life, or in some subsequent period.

Any deed that emerges from delusion—born, sourced, and originated from delusion—ripens where that new life-form is born. And wherever that deed ripens, its result is experienced—either in the present life, or in the next life, or in some subsequent period.

Suppose some seeds were intact, unspoiled, not weather-damaged, fertile, and well-kept. They're sown in a well-prepared, productive field, and the heavens provide plenty of rain. Then those seeds would grow, increase, and mature.

In the same way, any deed that emerges from greed—born, sourced, and originated from greed—ripens where that new life-form is born. And wherever that deed ripens, its result is experienced—either in the present life, or in the next life, or in some subsequent period.

Any deed that emerges from hate ...

Any deed that emerges from delusion—born, sourced, and originated from delusion—ripens where that new life-form is born. And wherever that deed ripens, its result is experienced—either in

the present life, or in the next life, or in some subsequent period. These are three sources that give rise to deeds.

Mendicants, there are these three sources that give rise to deeds. What three? Contentment, love, and understanding are sources that give rise to deeds.

Any deed that emerges from contentment—born, sourced, and originated from contentment—is given up when greed is done away with. It's cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

Any deed that emerges from love—born, sourced, and originated from love—is abandoned when hate is done away with. It's cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

Any deed that emerges from understanding—born, sourced, and originated from understanding—is abandoned when delusion is done away with. It's cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

Suppose some seeds were intact, unspoiled, not damaged by wind and sun, fertile, and well-kept. But someone would burn them with fire, reduce them to ashes, and sweep away the ashes in a strong wind, or float them away down a swift stream. Then those seeds would be cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

In the same way, any deed that emerges from contentment—born, sourced, and originated from contentment—is abandoned when greed is done away with. It's cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

Any deed that emerges from love ... Any deed that emerges from understanding—born, sourced, and originated from understanding—is abandoned when delusion is done away with. It's cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

These are three sources that give rise to deeds.

When an ignorant person acts
out of greed, hate, or delusion,

any deeds they have performed
—whether a little or a lot—
are to be experienced right here,
not in any other place.

So a wise person,
a mendicant arousing knowledge
of the outcome of greed, hate, and delusion,
abandons all bad destinations."

3.35 With Hatthaka

So I have heard. At one time the Buddha was staying near Āḷavī, on a mat of leaves by a cow-path in a grove of Indian Rosewood.

Then as Hatthaka of Āḷavī was going for a walk he saw the Buddha sitting on that mat of leaves. He went up to the Buddha, bowed, sat down to one side, and said, "Sir, I trust the Buddha slept well?"

"Yes, prince, I slept well. I am one of those who sleep well in the world."

"The winter nights are cold, sir, and it's the week of mid-winter, when the snow falls. Rough is the ground trampled under the cows' hooves, and thin is the mat of leaves. The leaves are sparse on the trees, the ocher robes are cold, and cold blows the north wind. And yet the Buddha says, 'Yes, prince, I slept well. I am one of those who sleep well in the world.'"

"Well then, prince, I'll ask you about this in return, and you can answer as you like. What do you think? Take the case of a householder or his son, who lives in a bungalow, plastered inside and out, draft-free, with latches fastened and windows shuttered. His couch is spread with woolen covers—shag-piled, pure white, or embroidered with flowers—and spread with a fine deer hide. It has a canopy above and red pillows at both ends. An oil lamp is burning there, while his four wives attend to him in all manner of agreeable ways. What do you think, prince, would he sleep well, or not? Or how do you see this?"

"He would sleep well, sir. Of those who sleep well in the world, he would be one."

"What do you think, prince? Is it not possible that a fever born of greed—physical or mental—might arise in that householder or householder's son, burning him so he sleeps badly?"

"Yes, sir."

"The greed that burns that householder or householder's son, making them sleep badly, has been cut off at the root by the Realized One, made like a palm stump, obliterated, and unable to arise in the future. That's why I sleep well.

What do you think, prince? Is it not possible that a fever born of hate ... or a fever born of delusion—physical or mental—might arise in that householder or householder's son, burning him so he sleeps badly?"

"Yes, sir."

"The delusion that burns that householder or householder's son, making them sleep badly, has been cut off at the root by the Realized One, made like a palm stump, obliterated, and unable to arise in the future. That's why I sleep well.

> A brahmin who is fully extinguished
> always sleeps well.
> Sensual pleasures slide off them,
> they're cooled, free of attachments.
>
> Since they've cut off all clinging,
> and removed the stress from the heart,
> the peaceful sleep well,
> abiding in peace of mind."

3.36 Messengers of the Gods

"There are, mendicants, these three messengers of the gods. What three?

Firstly, someone does bad things by way of body, speech, and mind. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. Then the wardens of hell take them by the arms and present them to King Yama, saying: 'Your Majesty, this person did not pay due respect to their mother

and father, ascetics and brahmins, or honor the elders in the family. May Your Majesty punish them!'

Then King Yama pursues, presses, and grills them about the first messenger of the gods: 'Mister, did you not see the first messenger of the gods that appeared among human beings?'

They say, 'I saw nothing, sir.'

Then King Yama says, 'Mister, did you not see among human beings an elderly woman or a man—eighty, ninety, or a hundred years old—bent double, crooked, leaning on a staff, trembling as they walk, ailing, past their prime, with teeth broken, hair grey and scanty or bald, skin wrinkled, and limbs blotchy?'

They say, 'I saw that, sir.'

Then King Yama says, 'Mister, did it not occur to you—being sensible and mature— "I, too, am liable to grow old. I'm not exempt from old age. I'd better do good by way of body, speech, and mind"?'

They say, 'I couldn't, sir. I was negligent.'

Then King Yama says, 'Mister, because you were negligent, you didn't do good by way of body, speech, and mind. Indeed, they'll definitely punish you to fit your negligence. That bad deed wasn't done by your mother, father, brother, or sister. It wasn't done by friends and colleagues, by relatives and kin, by the deities, or by ascetics and brahmins. That bad deed was done by you alone, and you alone will experience the result.'

Then King Yama grills them about the second messenger of the gods: 'Mister, did you not see the second messenger of the gods that appeared among human beings?'

They say, 'I saw nothing, sir.' Then King Yama says, 'Mister, did you not see among human beings a woman or a man, sick, suffering, gravely ill, collapsed in their own urine and feces, being picked up by some and put down by others?'

They say, 'I saw that, sir.'

Then King Yama says, 'Mister, did it not occur to you—being sensible and mature— "I, too, am liable to become sick. I'm not exempt from sickness. I'd better do good by way of body, speech, and mind"?'

They say, 'I couldn't, sir. I was negligent.'

Then King Yama says, ‘Mister, because you were negligent, you didn’t do good by way of body, speech, and mind. Well, they’ll definitely punish you to fit your negligence. That bad deed wasn’t done by your mother, father, brother, or sister. It wasn’t done by friends and colleagues, by relatives and kin, by the deities, or by ascetics and brahmins. That bad deed was done by you alone, and you alone will experience the result.’

Then King Yama grills them about the third messenger of the gods: ‘Mister, did you not see the third messenger of the gods that appeared among human beings?’

They say, ‘I saw nothing, sir.’

Then King Yama says, ‘Mister, did you not see among human beings a woman or a man, dead for one, two, or three days, bloated, livid, and festering?’

They say, ‘I saw that, sir.’

Then King Yama says, ‘Mister, did it not occur to you—being sensible and mature— “I, too, am liable to die. I’m not exempt from death. I’d better do good by way of body, speech, and mind”?’

They say, ‘I couldn’t, sir. I was negligent.’

Then King Yama says, ‘Mister, because you were negligent, you didn’t do good by way of body, speech, and mind. Well, they’ll definitely punish you to fit your negligence. That bad deed wasn’t done by your mother, father, brother, or sister. It wasn’t done by friends and colleagues, by relatives and kin, by the deities, or by ascetics and brahmins. That bad deed was done by you alone, and you alone will experience the result.’

Then, after grilling them about the third messenger of the gods, King Yama falls silent. Then the wardens of hell punish them with the five-fold crucifixion. They drive red-hot stakes through the hands and feet, and another in the middle of the chest. And there they feel painful, sharp, severe, acute feelings—but they don’t die until that bad deed is eliminated.

Then the wardens of hell thrown them down and hack them with axes. ...

They hang them upside-down and hack them with hatchets. ...

They harness them to a chariot, and drive them back and forth across burning ground, blazing and glowing. ...

They make them climb up and down a huge mountain of burning coals, blazing and glowing. ...

Then the wardens of hell turn them upside down and throw them in a red-hot copper pot, burning, blazing, and glowing. There they're seared in boiling scum, and they're swept up and down and round and round. And there they feel painful, sharp, severe, acute feelings —but they don't die until that bad deed is eliminated. Then the wardens of hell toss them into the Great Hell.

Now, about that Great Hell:

> 'Four are its corners, four its doors,
> divided into measured parts.
> Surrounded by an iron wall,
> of iron is its roof.
>
> The ground is even made of iron,
> it burns with fierce fire.
> The heat forever radiates
> a hundred leagues around.'

Once upon a time, King Yama thought, 'Those who do such bad deeds in the world receive these many different punishments. Oh, I hope I may be reborn as a human being! And that a Realized One—a perfected one, a fully awakened Buddha—arises in the world! And that I may pay homage to the Buddha! Then the Buddha can teach me Dhamma, so that I may understand his teaching.'

Now, I don't say this because I've heard it from some other ascetic or brahmin. I only say it because I've known, seen, and realized it for myself.

> Those people who are negligent,
> when warned by the gods' messengers:
> a long time they sorrow,
> when they go to that wretched place.

But those good and peaceful people,
when warned by the god's messengers,
never neglect
the teaching of the noble ones.

Seeing the peril in grasping,
the origin of birth and death,
they're freed by not grasping,
with the ending of birth and death.

Happy, they've come to a safe place,
extinguished in this very life.
They've gone beyond all threats and perils,
and risen above all suffering."

3.37 The Four Great Kings (1st)

"On the eighth day of the fortnight, mendicants, the ministers and counselors of the Four Great Kings wander about the world, thinking: 'Hopefully most humans are paying due respect to their parents, ascetics and brahmins, honoring the elders in their families, observing the sabbath, staying awake, and making merit.'

And on the fourteenth day of the fortnight, the sons of the Four Great Kings wander about the world, thinking: 'Hopefully most humans are paying due respect to their parents ... and making merit.'

And on the fifteenth day sabbath, the Four Great Kings themselves wander about the world, thinking: 'Hopefully most humans are paying due respect to their parents ... and making merit.'

If only a few humans are paying due respect to their parents ... and making merit, then the Four Great Kings address the gods of the Thirty-Three, seated together in the Hall of Justice: 'Only a few humans are paying due respect to their parents ... and making merit.' Then the gods of the Thirty-Three are disappointed, thinking, 'The heavenly hosts will dwindle, while the demon hosts will swell!'

But if many humans are paying due respect to their parents … and making merit, then the Four Great Kings address the gods of the Thirty-Three, seated together in the Hall of Justice: 'Many humans are paying due respect to their parents … and making merit.' Then the gods of the Thirty-Three are pleased, thinking, 'The heavenly hosts will swell, while the demon hosts will dwindle!'

Once upon a time, Sakka, lord of gods, guiding the gods of the Thirty-Three, recited this verse:

> 'Whoever wants to be like me
> would observe the sabbath
> complete in all eight factors,
> on the fourteenth and the fifteenth days,
> and the eighth day of the fortnight,
> as well as on the fortnightly special displays.'

But that verse was poorly sung by Sakka, lord of gods, not well sung; poorly spoken, not well spoken. Why is that? Sakka, lord of gods, is not free of greed, hate, and delusion.

But for a mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—it is appropriate to say:

> 'Whoever wants to be like me
> would observe the sabbath,
> complete in all eight factors,
> on the fourteenth and the fifteenth days,
> and the eighth day of the fortnight,
> as well as on the fortnightly special displays.'

Why is that? Because that mendicant is free of greed, hate, and delusion."

3.38 The Four Great Kings (2nd)

"Once upon a time, mendicants, Sakka, lord of gods, guiding the gods of the Thirty-Three, recited this verse:

‘Whoever wants to be like me
would observe the sabbath
complete in all eight factors,
on the fourteenth and the fifteenth days,
and the eighth day of the fortnight,
as well as on the fortnightly special displays.’

But that verse was poorly sung by Sakka, lord of gods, not well sung; poorly spoken, not well spoken. Why is that? Because Sakka, lord of gods, is not exempt from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. He is not exempt from suffering, I say.

But for a mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—it is appropriate to say:

‘Whoever wants to be like me
would observe the sabbath,
complete in all eight factors,
on the fourteenth and the fifteenth days,
and the eighth day of the fortnight,
as well as on the fortnightly special displays.’

Why is that? Because that mendicant is exempt from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. He is exempt from suffering, I say.”

3.39 A Delicate Lifestyle

“My lifestyle was delicate, mendicants, most delicate, extremely delicate.

In my father’s house, lotus ponds were made just for me. In some, blue water lilies blossomed, while in others, there were pink or white lotuses, just for my benefit. I only used sandalwood from Kāsī, and my turbans, jackets, sarongs, and upper robes also came from Kāsī. And a white parasol was held over me night and day, with the thought: ‘Don’t let cold, heat, grass, dust, or damp bother him.’

I had three stilt longhouses—one for the winter, one for the summer, and one for the rainy season. I stayed in a stilt longhouse without coming downstairs for the four months of the rainy season, where I was entertained by musicians—none of them men.

While the bondservants, workers, and staff in other houses are given rough gruel with pickles to eat, in my father's house they eat fine rice with meat.

Amid such prosperity and such a delicate lifestyle, I thought: 'When an uneducated ordinary person—who is liable to grow old, not being exempt from old age—sees someone else who is old, they're horrified, repelled, and disgusted, overlooking the fact that they themselves are in the same situation. But since I, too, am liable to grow old, it would not be appropriate for me to be horrified, embarrassed, and disgusted, when I see someone else who is old.' Reflecting like this, I entirely gave up the vanity of youth.

'When an uneducated ordinary person—who is liable to get sick, not being exempt from sickness—sees someone else who is sick, they're horrified, repelled, and disgusted, overlooking the fact that they themselves are in the same situation. But since I, too, am liable to get sick, it would not be appropriate for me to be horrified, embarrassed, and disgusted, when I see someone else who is sick.' Reflecting like this, I entirely gave up the vanity of health.

'When an uneducated ordinary person—who is liable to die, not being exempt from death—sees someone else who is dead, they're horrified, repelled, and disgusted, overlooking the fact that they themselves are in the same situation. But since I, too, am liable to die, it would not be appropriate for me to be horrified, embarrassed, and disgusted, when I see someone else who is dead.' Reflecting like this, I entirely gave up the vanity of life.

There are these three vanities. What three? The vanity of youth, of health, and of life.

Intoxicated with the vanity of youth, an uneducated ordinary person does bad things by way of body, speech, and mind. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell.

Intoxicated with the vanity of health ...

Intoxicated with the vanity of life, an uneducated ordinary person does bad things by way of body, speech, and mind. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell.

Intoxicated with the vanity of youth, health, or life, a mendicant rejects the training and returns to a lesser life.

> For others, sickness is natural,
> and so are old age and death.
> Though this is how their nature is,
> ordinary people feel disgusted.
>
> If I were to be disgusted
> with creatures whose nature is such,
> it would not be appropriate for me,
> since my life is just the same.
>
> Living in such a way,
> I understood the reality without attachments.
> I mastered all vanities—
> of health, of youth,
>
> and even of life—
> seeing safety in renunciation.
> Zeal sprang up in me
> as I looked to extinguishment.
>
> Now I'm unable
> to indulge in sensual pleasures;
> there's no turning back,
> until the spiritual life is complete."

4. Messengers from the Gods

3.40 In Charge

"There are, mendicants, these three things to put in charge. What three? Putting oneself, the world, or the teaching in charge.

And what, mendicants, is putting oneself in charge? It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this: 'I didn't go forth from the lay life to homelessness for the sake of a robe, alms-food, lodgings, or rebirth in this or that state. But I was swamped by rebirth, old age, and death; by sorrow, lamentation, pain, sadness, and distress. I was swamped by suffering, mired in suffering. And I thought, "Hopefully I can find an end to this entire mass of suffering." But it would not be appropriate for me to seek sensual pleasures like those I abandoned when I went forth, or even worse.' Then they reflect: 'My energy shall be roused up and unflagging, mindfulness shall be established and lucid, my body shall be tranquil and undisturbed, and my mind shall be immersed in samādhi.' Putting themselves in charge, they give up the unskillful and develop the skillful, they give up the blameworthy and develop the blameless, and they keep themselves pure. This is called putting oneself in charge.

And what, mendicants, is putting the world in charge? It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this: 'I didn't go forth from the lay life to homelessness for the sake of a robe, alms-food, lodgings, or rebirth in this or that state. But I was swamped by rebirth, old age, and death, by sorrow, lamentation, pain, sadness, and distress. I was swamped by suffering, mired in suffering. And I thought, "Hopefully I can find an end to this entire mass of suffering." And now, since I've now gone forth, I might have sensual, malicious, or cruel thoughts. But the population of the world is large, and there are ascetics and brahmins who have psychic power—they're clairvoyant, and can read the minds of others. They see far without being seen, even by those close; and they understand the minds of others. They would know me:

"Look at this gentleman; they've gone forth out of faith from the lay life to homelessness, but they're living mixed up with bad, unskillful qualities." And there are deities, too, who have psychic power—they're clairvoyant, and can read the minds of others. They see far without being seen, even by those close; and they understand the minds of others. They would know me:

"Look at this gentleman; they've gone forth out of faith from the lay life to homelessness, but they're living mixed up with bad, unskillful qualities.'" Then they reflect: 'My energy shall be roused up and unflagging, mindfulness shall be established and lucid, my body shall be tranquil and undisturbed, and my mind shall be immersed in samādhi.' Putting the world in charge, they give up the unskillful and develop the skillful, they give up the blameworthy and develop the blameless, and they keep themselves pure. This is called putting the world in charge.

And what, mendicants, is putting the teaching in charge? It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this: 'I didn't go forth from the lay life to homelessness for the sake of a robe, alms-food, lodgings, or rebirth in this or that state. But I was swamped by rebirth, old age, and death, by sorrow, lamentation, pain, sadness, and distress. I was swamped by suffering, mired in suffering. And I thought, "Hopefully I can find an end to this entire mass of suffering." The teaching is well explained by the Buddha—visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves. I have spiritual companions who live knowing and seeing. Now that I've gone forth in this well explained teaching and training, it would not be appropriate for me to live lazy and heedless.' Then they reflect: 'My energy shall be roused up and unflagging, mindfulness shall be established and lucid, my body shall be tranquil and undisturbed, and my mind shall be immersed in samādhi.' Putting the teaching in charge, they give up the unskillful and develop the skillful, they give up the blameworthy and develop the blameless, and they keep themselves pure. This is called putting the teaching in charge.

These are the three things to put in charge.

There's no privacy in the world,
for someone who does bad deeds.
You'll know for yourself,
whether you've lied or told the truth.

When you witness your good self,
you despise it;
while you disguise
your bad self inside yourself.

The gods and the Realized One see
the fool who lives unjustly in the world.
So with yourself in charge, live mindfully;
with the world in charge, be alert and practice absorption;
with the teaching in charge, live in line with that teaching:
a sage who tries for the truth doesn't deteriorate.

Māra's destroyed; the terminator's overcome:
one who strives reaches the end of rebirth.
Poised, clever, knowing the world—
that sage identifies with nothing at all."

5. The Lesser Chapter

3.41 Present

"Mendicants, when three things are present, a faithful gentleman makes much merit. What three? When faith is present, when a gift to give is present, and when those worthy of a religious donation are present. When these three things are present, a faithful gentleman makes much merit."

3.42 Three Grounds

"There are three grounds, mendicants, by which a person with faith and confidence can be known. What three? They like to see ethical people. They like to hear the true teaching. And they live at home

rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share. These are the three grounds by which a person with faith and confidence can be known.

> They like to see ethical people;
> they want to hear the true teaching;
> they've driven out the stain of stinginess:
> that's who's called a person of faith."

3.43 Good Reasons

"Mendicants, taking three reasons into consideration provides quite enough motivation to teach Dhamma to another. What three? When the teacher understands the meaning and the teaching. When the audience understands the meaning and the teaching. When both the teacher and the audience understand the meaning and the teaching.

Taking these three reasons into consideration provides quite enough motivation to teach Dhamma to another."

3.44 When Conversation Flows

"In three situations, mendicants, conversation flows. What three? When the teacher understands the meaning and the teaching. When the audience understands the meaning and the teaching. When both the teacher and the audience understand the meaning and the teaching. These are the three situations in which conversation flows."

3.45 Wise

"Mendicants, these three things are recommended by wise and good people. What three? Giving, going forth, and taking care of your mother and father. These are the three things recommended by wise and good people.

> The virtuous recommend giving,
> harmlessness, restraint, and taming;
> looking after your mother and father,
> and peaceful spiritual practitioners.

These are the things recommended by the good,
which the astute should cultivate.
A noble one, having vision,
will enjoy a world of grace."

3.46 Ethical

"Mendicants, when ethical renunciates are supported by a town or village, the people there make much merit in three ways. What three? By way of body, speech, and mind. When ethical renunciates are supported by a town or village, the people there make much merit in these three ways."

3.47 Characteristics of the Conditioned

"Mendicants, conditioned phenomena have these three characteristics. What three? Arising is evident, vanishing is evident, and change while persisting is evident. These are the three characteristics of conditioned phenomena."

Characteristics of the Unconditioned

"Unconditioned phenomena have these three characteristics. What three? No arising is evident, no vanishing is evident, and no change while persisting is evident. These are the three characteristics of unconditioned phenomena."

3.48 The King of Mountains

"Mendicants, great sal trees grow in three ways supported by the Himalayas, the king of mountains. What three? The branches, leaves, and foliage; the bark and shoots; and the softwood and heartwood. Great sal trees grow in these three ways supported by the Himalayas, the king of mountains.

In the same way, a family grows in three ways supported by a family head with faith. What three? Faith, ethics, and wisdom. A family grows in these three ways supported by a family head with faith.

Supported by the mountain crags
in the wilds, the formidable forest,
the tree grows
to become lord of the forest.

So too, when the family head
is ethical and faithful,
supported by them, they grow:
children, partners, and kin,
colleagues, relatives,
and those dependent for their livelihood.

Seeing the ethical conduct of the virtuous,
the generosity and good deeds,
those who see clearly
do likewise.

Having practiced the teaching here,
the path that goes to a good place,
they delight in the heavenly realm,
enjoying all the pleasures they desire."

3.49 Keen

"In three situations, mendicants, you should be keen. What three? You should be keen to prevent bad, unskillful qualities from arising. You should be keen to give rise to skillful qualities. And you should be keen to endure physical pain—sharp, severe, acute, unpleasant, disagreeable, life-threatening. In these three situations, you should be keen.

It's a mendicant who is keen to prevent bad, unskillful qualities from arising. They're keen to give rise to skillful qualities. And they're keen to endure physical pain—sharp, severe, acute, unpleasant, disagreeable, life-threatening. This is called a mendicant who is keen, alert, and mindful so as to rightly make an end of suffering."

3.50 A Master Thief

"Mendicants, a master thief with three factors breaks into houses, plunders wealth, steals from isolated buildings, and commits highway robbery. What three?

A master thief relies on uneven ground, on thick cover, and on powerful individuals. And how does a master thief rely on uneven ground? It's when a master thief relies on inaccessible riverlands or rugged mountains. That's how a master thief relies on uneven ground.

And how does a master thief rely on thick cover? It's when a master thief relies on thick grass, thick trees, a ridge, or a large dense wood. That's how a master thief relies on thick cover.

And how does a master thief rely on powerful individuals? It's when a master thief relies on rulers or their ministers. They think: 'If anyone accuses me of anything, these rulers or their ministers will speak in my defense in the case.' And that's exactly what happens. That's how a master thief relies on powerful individuals.

A master thief with these three factors breaks into houses, plunders wealth, steals from isolated buildings, and commits highway robbery.

In the same way, when a bad mendicant has three factors, they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they make much bad karma. What three?

A bad mendicant relies on uneven ground, on thick cover, and on powerful individuals.

And how does a bad mendicant rely on uneven ground? It's when a bad mendicant has unethical conduct by way of body, speech, and mind. That's how a bad mendicant relies on uneven ground.

And how does a bad mendicant rely on thick cover? It's when a bad mendicant has wrong view, he's attached to an extremist view. That's how a bad mendicant relies on thick cover.

And how does a bad mendicant rely on powerful individuals? It's when a bad mendicant relies on rulers or their ministers. They think: 'If anyone accuses me of anything, these rulers or their ministers will speak in my defense in the case.' And that's exactly

what happens. That's how a bad mendicant relies on powerful individuals.

When a bad mendicant has these three factors, they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they make much bad karma."

6. Brahmins

3.51 Two Brahmins (1st)

Then two old brahmins—elderly and senior, who were advanced in years and had reached the final stage of life, a hundred and twenty years old—went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side, and said to the Buddha:

"We brahmins, Master Gotama, are old, elderly and senior, we're advanced in years and have reached the final stage of life; we're a hundred and twenty years old. And we haven't done what is good and skillful, nor have we made a shelter from fear. Advise us, Master Gotama, instruct us! It will be for our lasting welfare and happiness."

"Indeed, brahmins, you're old, elderly and senior. And you haven't done what is good and skillful, nor have you made a shelter from fear. This world is led on by old age, sickness, and death. But restraint here by way of body, speech, and mind is the shelter, protection, island, refuge, and haven for the departed.

> This life, so very short, is led onward.
> There's no shelter for someone who's been led on by old age.
> Seeing this peril in death,
> you should do good deeds that bring happiness.
>
> The restraint practiced here—
> of body, speech, and mind—
> leads the departed to happiness,
> as the good deeds done while living."

3.52 Two Brahmins (2nd)

Then two old brahmins—elderly and senior, who were advanced in years and had reached the final stage of life, being a hundred and twenty years old—went up to the Buddha, bowed, sat down to one side, and said to the Buddha:

"We brahmins, Master Gotama, are old, elderly and senior, we're advanced in years and have reached the final stage of life; we're a hundred and twenty years old. And we haven't done what is good and skillful, nor have we made a shelter from fear. Advise us, Master Gotama, instruct us! It will be for our lasting welfare and happiness."

"Indeed, brahmins, you're old, elderly and senior. And you haven't done what is good and skillful, nor have you made a shelter from fear. This world is burning with old age, sickness, and death. But restraint here by way of body, speech, and mind is the shelter, protection, island, refuge, and haven for the departed.

> When your house is on fire,
> you rescue the pot
> that's useful,
> not the one that's burnt.
>
> And as the world is on fire
> with old age and death,
> you should rescue by giving,
> for what's given is rescued.
>
> The restraint practiced here—
> of body, speech, and mind—
> leads the departed to happiness,
> as the good deeds done while living."

3.53 A Certain Brahmin

Then a brahmin went up to the Buddha, and exchanged greetings with him. Seated to one side he said to the Buddha:

"Master Gotama, they speak of 'a teaching visible in this very life'. In what way is the teaching visible in this very life, immediately

effective, inviting inspection, relevant, so that sensible people can know it for themselves?"

"A greedy person, overcome and overwhelmed by greed, intends to hurt themselves, hurt others, and hurt both. They experience mental pain and sadness. When greed has been given up, they don't intend to hurt themselves, hurt others, and hurt both. They don't experience mental pain and sadness. This is how the teaching is visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

A hateful person, overcome by hate, intends to hurt themselves, hurt others, and hurt both. They experience mental pain and sadness. When hate has been given up, they don't intend to hurt themselves, hurt others, and hurt both. They don't experience mental pain and sadness. This, too, is how the teaching is visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

A deluded person, overcome by delusion, intends to hurt themselves, hurt others, and hurt both. They experience mental pain and sadness. When delusion has been given up, they don't intend to hurt themselves, hurt others, and hurt both. They don't experience mental pain and sadness. This, too, is how the teaching is visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves."

"Excellent, Master Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, Master Gotama has made the teaching clear in many ways. I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life."

3.54 A Wanderer

Then a brahmin wanderer went up to the Buddha ... Seated to one side he said to the Buddha:

"Master Gotama, they speak of 'a teaching visible in this very life'. In what way is the teaching visible in this very life, immediately

effective, inviting inspection, relevant, so that sensible people can know it for themselves?"

"A greedy person, overcome by greed, intends to hurt themselves, hurt others, and hurt both. They experience mental pain and sadness. When greed has been given up, they don't intend to hurt themselves, hurt others, and hurt both. They don't experience mental pain and sadness.

A greedy person does bad things by way of body, speech, and mind. When greed has been given up, they don't do bad things by way of body, speech, and mind.

A greedy person doesn't truly understand what's for their own good, the good of another, or the good of both. When greed has been given up, they truly understand what's for their own good, the good of another, or the good of both. This is how the teaching is visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

A hateful person ... A deluded person, overcome by delusion, intends to hurt themselves, hurt others, and hurt both. They experience mental pain and sadness. When delusion has been given up, they don't intend to hurt themselves, hurt others, and hurt both. They don't experience mental pain and sadness.

A deluded person does bad things by way of body, speech, and mind. When delusion has been given up, they don't do bad things by way of body, speech, and mind.

A deluded person doesn't truly understand what's for their own good, the good of another, or the good of both. When delusion has been given up, they truly understand what's for their own good, the good of another, or the good of both. This, too, is how the teaching is visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves."

"Excellent, Master Gotama! Excellent! ... From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life."

3.55 Extinguished

Then the brahmin Jāṇussoṇi went up to the Buddha, bowed, sat down to one side, and said to the Buddha:

"Master Gotama, they say that 'extinguishment is visible in this very life'. In what way is extinguishment visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves?"

"A greedy person, overcome by greed, intends to hurt themselves, hurt others, and hurt both. They experience mental pain and sadness. When greed has been given up, they don't intend to hurt themselves, hurt others, and hurt both. They don't experience mental pain and sadness. This is how extinguishment is visible in this very life.

A hateful person ...

A deluded person, overcome by delusion, intends to hurt themselves, hurt others, and hurt both. They experience mental pain and sadness. When delusion has been given up, they don't intend to hurt themselves, hurt others, and hurt both. They don't experience mental pain and sadness. This, too, is how extinguishment is visible in this very life.

When you experience the ending of greed, hate, and delusion without anything left over, that's how extinguishment is visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves."

"Excellent, Master Gotama! Excellent! ... From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life."

3.56 Falling Apart

Then a well-to-do Brahmin went up to the Buddha, and seated to one side he said to him:

"Master Gotama, I have heard that brahmins of the past who were elderly and senior, the teachers of teachers, said: 'In the old days this world was as crowded as hell, just full of people. The villages, towns and capital cities were no more than a chicken's flight apart.' What is the cause, sir, what is the reason why these days human

numbers have dwindled, a decline in population is evident, and whole villages, towns, cities, and countries have disappeared?"

"These days, brahmin, humans just love illicit desire. They're overcome by immoral greed, and mired in wrong thoughts. Taking up sharp knives, they murder each other. And so many people perish. This is the cause, this is the reason why these days human numbers have dwindled.

Furthermore, because these days humans just love illicit desire … the heavens don't provide enough rain, so there's famine, a bad harvest, with blighted crops that turn to straw. And so many people perish. This is the cause, this is the reason why these days human numbers have dwindled.

Furthermore, because these days humans just love illicit desire … native spirits let vicious monsters loose. And so many people perish. This is the cause, this is the reason why these days human numbers have dwindled."

"Excellent, Master Gotama! Excellent! … From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life."

3.57 With Vacchagotta

Then the wanderer Vacchagotta went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

"I have heard, Master Gotama, that the ascetic Gotama says this: 'Gifts should only be given to me, not to others. Gifts should only be given to my disciples, not to the disciples of others. Only what is given to me is very fruitful, not what is given to others. Only what is given to my disciples is very fruitful, not what is given to the disciples of others.'

I trust that those who say this repeat what the Buddha has said, and do not misrepresent him with an untruth? Is their explanation in line with the teaching? Are there any legitimate grounds for rebuke and criticism? For we don't want to misrepresent Master Gotama."

"Vaccha, those who say this do not repeat what I have said. They misrepresent me with what is false and untrue.

Anyone who prevents another from giving makes an obstacle and a barrier for three people. What three? The giver is obstructed from making merit. The receiver is obstructed from getting what is offered. And they've already broken and damaged themselves. Anyone who prevents another from giving makes an obstacle and a barrier for these three people.

Vaccha, this is what I say: 'You even make merit by tipping out dish-washing water in a cesspool or a sump with living creatures in it, thinking, "May any creatures here be nourished!"' How much more then for human beings!

However, I also say that a gift to an ethical person is more fruitful than one to an unethical person. They've given up five factors, and possess five factors.

What are the five factors they've given up? Sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. These are the five factors they've given up.

What are the five factors they possess? The entire spectrum of an adept's ethics, immersion, wisdom, freedom, and knowledge and vision of freedom. These are the five factors they possess.

I say that a gift to anyone who has given up these five factors and possesses these five factors is very fruitful.

> Cows may be black or white,
> red or tawny,
> mottled or uniform,
> or pigeon-colored.
>
> But when one is born among them,
> the bull that's tamed
> —a behemoth, powerful,
> well-paced in pulling forward—
> they yoke the load just to him,
> regardless of his color.

So it is for humans,
wherever they may be born
—among aristocrats, brahmins, merchants,
workers, or outcastes and scavengers—

one is born among them,
tamed, true to their vows.
Firm in principle, accomplished in ethical conduct,
truthful, conscientious,

they've given up birth and death.
Complete in the spiritual journey,
with burden put down, detached,
they've completed the task and are free of defilements.

Gone beyond all things,
they're extinguished by not grasping.
In that flawless field,
a religious donation is abundant.

Fools who don't understand
—stupid, uneducated—
give their gifts to those outside,
and don't attend the peaceful ones.

But those who do attend the peaceful ones
—wise, esteemed as sages—
and whose faith in the Holy One
has roots planted deep,

they go to the realm of the gods,
or are born here in a good family.
Gradually those astute ones
reach extinguishment."

3.58 With Tikaṇṇa

Then Tikaṇṇa the brahmin went up to the Buddha, and exchanged greetings with him. Seated to one side, in front of the Buddha,

Tikaṇṇa praised the brahmins who were proficient in the three Vedas, "Such are the brahmins, masters of the three Vedic knowledges! Thus are the brahmins, masters of the three Vedic knowledges!"

"But brahmin, how do the brahmins describe a brahmin who is master of the three Vedic knowledges?"

"Master Gotama, it's when a brahmin is well born on both his mother's and father's side, of pure descent, irrefutable and impeccable in questions of ancestry back to the seventh paternal generation. He recites and remembers the hymns, and has mastered the three Vedas, together with their vocabularies, ritual, phonology and etymology, and the testament as fifth. He knows philology and grammar, and is well versed in cosmology and the marks of a great man. That's how the brahmins describe a brahmin who is master of the three Vedic knowledges."

"Brahmin, a master of three knowledges according to the brahmins is quite different from a master of the three knowledges in the training of the noble one."

"But Master Gotama, how is one a master of the three knowledges in the training of the noble one? Master Gotama, please teach me this."

"Well then, brahmin, listen and pay close attention, I will speak."

"Yes sir," Tikaṇṇa replied. The Buddha said this:

"Brahmin, it's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected. And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' With the giving up of pleasure and pain, and the ending of former happiness

and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives. They recollect many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They remember: 'There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.' And so they recollect their many kinds of past lives, with features and details. This is the first knowledge that they attain. Ignorance is destroyed and knowledge has arisen; darkness is destroyed and light has arisen, as happens for a meditator who is diligent, keen, and resolute.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the death and rebirth of sentient beings. With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds: 'These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they acted out of that wrong view. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they acted out of that right view. When their body breaks up, after death, they're reborn in

a good place, a heavenly realm.' And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds. This is the second knowledge that they attain. Ignorance is destroyed and knowledge has arisen; darkness is destroyed and light has arisen, as happens for a meditator who is diligent, keen, and resolute.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the ending of defilements. They truly understand: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'. They truly understand: 'These are defilements' ... 'This is the origin of defilements' ... 'This is the cessation of defilements' ... 'This is the practice that leads to the cessation of defilements'. Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When they're freed, they know they're freed.

They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.' This is the third knowledge that they attain. Ignorance is destroyed and knowledge has arisen; darkness is destroyed, and light has arisen, as happens for a meditator who is diligent, keen, and resolute.

> For someone whose ethical conduct doesn't waver,
> who is alert, practicing absorption;
> whose mind is mastered,
> unified, serene.
>
> That wise one dispels the darkness,
> master of the three knowledges, destroyer of death.
> For the welfare of gods and humans,
> he has given up everything, they say.

Accomplished in the three knowledges,
living without confusion,
bearing the final body,
they revere the awakened Gotama.

Who knows their past lives,
and sees heaven and places of loss,
and has attained the ending of rebirth,
that sage has perfect insight.

It's because of these three knowledges
that a brahmin is a master of the three knowledges.
That's who I call a three-knowledge master,
and not the other one, the lip-reciter.

This, brahmin, is a master of the three knowledges in the training of the noble one."

"Master Gotama, a master of three knowledges according to the brahmins is quite different from a master of the three knowledges in the training of the noble one. And, Master Gotama, a master of three knowledges according to the brahmins is not worth a sixteenth part of a master of the three knowledges in the training of the noble one.

Excellent, Master Gotama! Excellent! ... From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life."

3.59 With Jāṇussoṇi

Then the brahmin Jāṇussoṇi went up to the Buddha, and exchanged greetings with him. Seated to one side he said to the Buddha:

"Master Gotama, whoever has a sacrifice, an offering of food for ancestors, a dish of milk-rice prepared for an auspicious ceremony, or a gift to give, should give it to the brahmins who have mastered the three Vedic knowledges."

"But brahmin, how do the brahmins describe a brahmin who is proficient in the three Vedic knowledges?"

"Master Gotama, it's when a brahmin is well born on both his mother's and father's side, of pure descent, irrefutable and impeccable in questions of ancestry back to the seventh paternal

generation. He recites and remembers the hymns, and has mastered the three Vedas, together with their vocabularies, ritual, phonology and etymology, and the testament as fifth. He knows philology and grammar, and is well versed in cosmology and the marks of a great man. That's how the brahmins describe a brahmin who is proficient in the three Vedic knowledges."

"Brahmin, a master of three knowledges according to the brahmins is quite different from a master of the three knowledges in the training of the noble one."

"But Master Gotama, how is one a master of the three knowledges in the training of the noble one? Master Gotama, please teach me this."

"Well then, brahmin, listen and pay close attention, I will speak."

"Yes sir," Jāṇussoṇi replied. The Buddha said this:

"Brahmin, it's when a mendicant, quite secluded from sensual pleasures ... enters and remains in the fourth absorption.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives. They recollect many kinds of past lives, with features and details. This is the first knowledge that they attain. Ignorance is destroyed and knowledge has arisen; darkness is destroyed and light has arisen, as happens for a meditator who is diligent, keen, and resolute.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the death and rebirth of sentient beings. With clairvoyance that is purified and surpasses the human, they understand how sentient beings are reborn according to their deeds. This is the second knowledge that they attain. Ignorance is destroyed and knowledge has arisen; darkness is destroyed and light has arisen, as happens for a meditator who is diligent, keen, and resolute.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the

ending of defilements. They truly understand: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'. They truly understand: 'These are defilements' ... 'This is the origin of defilements' ... 'This is the cessation of defilements' ... 'This is the practice that leads to the cessation of defilements'. Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When they're freed, they know they're freed.

They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.' This is the third knowledge that they attain. Ignorance is destroyed and knowledge has arisen; darkness is destroyed, and light has arisen, as happens for a meditator who is diligent, keen, and resolute.

> One who is perfect in precepts and observances,
> resolute and serene,
> whose mind is mastered,
> unified, serene;
>
> who knows their past lives,
> and sees heaven and places of loss,
> and has attained the end of rebirth,
> that sage has perfect insight.
>
> Because of these three knowledges
> a brahmin is a master of the three knowledges.
> That's who I call a three-knowledge master,
> and not the other one, the lip-reciter.

This, brahmin, is a master of the three knowledges in the training of the noble one."

"Master Gotama, the master of three knowledges according to the brahmins is quite different from a master of the three knowledges in the training of the noble one. And, Master Gotama, a master of three knowledges according to the brahmins is not worth a sixteenth part of a master of the three knowledges in the training of the noble one.

Excellent, Master Gotama! Excellent! ... From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life."

3.60 With Saṅgārava

Then Saṅgārava the brahmin went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

"Master Gotama, we who are called brahmins make sacrifices and encourage others to make sacrifices. Now, Master Gotama, both of these people—the one who sacrifices and the one who encourages others to sacrifice—are doing good for many people on account of that sacrifice. But, Master Gotama, when someone has gone forth from the lay life to homelessness, they tame, calm, and extinguish themselves alone. That being so, they are doing good for just one person on account of that going forth."

"Well then, brahmin, I'll ask you about this in return, and you can answer as you like. What do you think, brahmin? A Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed. He says, 'Come, this is the path, this is the practice. Practicing like this, I realized the supreme culmination of the spiritual life with my own insight, and I make it known. Please, all of you, practice like this, and you too will realize the supreme culmination of the spiritual life, and will live having realized it with your own insight.' So the teacher teaches Dhamma, and others practice accordingly, in their hundreds and thousands, and hundreds of thousands.

What do you think, brahmin? This being so, are they doing good for just one person or for many people on account of going forth?"

"This being so, Master Gotama, they are doing good for many people on account of going forth."

When he said this, Venerable Ānanda said to Saṅgārava, "Brahmin, which of these two practices do you believe has fewer requirements and undertakings, yet is more fruitful and beneficial?"

Saṅgārava said to Ānanda, “Those such as the masters Gotama and Ānanda are honored and praised by me!”

For a second time, Ānanda said to Saṅgārava, “Brahmin, I didn’t ask you who you honor and praise. I asked you which of these two practices do you believe has fewer requirements and undertakings, yet is more fruitful and beneficial?”

For a second time Saṅgārava said to Ānanda, “Those such as the masters Gotama and Ānanda are honored and praised by me!”

For a third time, Ānanda said to Saṅgārava, “Brahmin, I didn’t ask you who you honor and praise. I asked you which of these two practices do you believe has fewer requirements and undertakings, yet is more fruitful and beneficial?”

For a third time Saṅgārava said to Ānanda, “Those such as the masters Gotama and Ānanda are honored and praised by me!”

Then it occurred to the Buddha, “Though Ānanda asked him a sensible question three times, Saṅgārava falters without answering. Why don’t I give him a way out?”

So the Buddha said to Saṅgārava, “Brahmin, what came up in the conversation among the king’s retinue today, sitting together in the royal compound?”

“Master Gotama, this came up: ‘Formerly, it seems, there were fewer mendicants, but more of them displayed superhuman demonstrations of psychic power; while these days, there are more mendicants, but fewer display superhuman demonstrations of psychic power.’ This is what came up in the conversation among the king’s retinue today, while sitting together in the royal compound.”

“Brahmin, there are three kinds of demonstration. What three? A demonstration of psychic power, a demonstration of revealing, and a demonstration of instruction.

And what is the demonstration of psychic power? It’s when someone wields the many kinds of psychic power: multiplying themselves and becoming one again; appearing and disappearing; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and

moon, so mighty and powerful. They control the body as far as the Brahmā realm. This is called the demonstration of psychic power.

And what is the demonstration of revealing? In one case, someone reveals by means of a sign: 'This is what you're thinking, such is your thought, and thus is your state of mind.' And even if they reveal this many times, it turns out exactly so, not otherwise.

In another case, someone reveals after hearing it from humans or non-humans or deities: 'This is what you're thinking, such is your thought, and thus is your state of mind.' And even if they reveal this many times, it turns out exactly so, not otherwise.

In another case, someone reveals by hearing the sound of thought spreading as someone thinks and considers: 'This is what you're thinking, such is your thought, and thus is your state of mind.' And even if they reveal this many times, it turns out exactly so, not otherwise.

In another case, someone comprehends the mind of a person who has attained the immersion that's free of placing the mind and keeping it connected. They understand: 'Judging by the way this person's intentions are directed, immediately after this mind state, they'll think this thought.' And even if they reveal this many times, it turns out exactly so, not otherwise. This is called the demonstration of revealing.

And what is a demonstration of instruction? It's when someone instructs others like this: 'Think like this, not like that. Focus your mind like this, not like that. Give up this, and live having achieved that.' This is called a demonstration of instruction.

These are the three kinds of demonstration. Of these three kinds of demonstration, which do you consider to be the finest?"

"Regarding this, Master Gotama, a demonstration of psychic power is experienced only by the one who performs it, occurring only to them. This seems to me like a magic trick.

And the demonstration where someone reveals something by means of a sign, or after hearing it from humans, non-humans, or deities, or by hearing the sound of thought spreading as someone thinks and considers, or by comprehending the mind of another

person, is also experienced only by the one who performs it, occurring only to them. This also seems to me like a magic trick.

But as to the demonstration where someone instructs others: 'Think like this, not like that. Focus your mind like this, not like that. Give up this, and live having achieved that.' I prefer this demonstration, Master Gotama. It's the finest of the three kinds of demonstration.

It's incredible, Master Gotama, it's amazing, how well this was said by Master Gotama. We regard Master Gotama as someone who possesses these three kinds of demonstration. For Master Gotama wields the many kinds of psychic power ... controlling the body as far as the Brahmā realm. And Master Gotama comprehends the mind of another person who has attained the immersion that is free of placing the mind and keeping it connected. He understands: 'Judging by the way this person's intentions are directed, immediately after this mind state they'll think this thought.' And Master Gotama instructs others like this: 'Think like this, not like that. Focus your mind like this, not like that. Give up this, and live having achieved that.'"

"Your words are clearly invasive and intrusive, brahmin. Nevertheless, I will answer you. For I do wield the many kinds of psychic power ... controlling the body as far as the Brahmā realm. And I do comprehend the mind of another person who has attained the immersion that is free of placing the mind and keeping it connected. I understand: 'Judging by the way this person's intentions are directed, immediately after this mind state they'll think this thought.' And I do instruct others like this: 'Think like this, not like that. Focus your mind like this, not like that. Give up this, and live having achieved that.'"

"But Master Gotama, is there even one other mendicant who possesses these three kinds of demonstration, apart from Master Gotama?"

"There's not just one hundred mendicants, brahmin, who possess these three kinds of demonstration, nor two, three, four, or five hundred, but many more than that."

"But where are these mendicants now staying?"

"Right here, brahmin, in this Saṅgha of mendicants."

"Excellent, Master Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, Master Gotama has made the teaching clear in many ways. I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life."

7. The Great Chapter

3.61 Sectarian Tenets

"Mendicants, these three sectarian tenets—as pursued, pressed, and grilled by the astute—when taken to their conclusion, end with inaction. What three?

There are some ascetics and brahmins who have this doctrine and view: 'Everything this individual experiences—pleasurable, painful, or neutral—is because of past deeds.'

There are some ascetics and brahmins who have this doctrine and view: 'Everything this individual experiences—pleasurable, painful, or neutral—is because of the Lord God's creation.'

There are some ascetics and brahmins who have this doctrine and view: 'Everything this individual experiences—pleasurable, painful, or neutral—has no cause or reason.'

Regarding this, I went up to the ascetics and brahmins whose view is that everything that is experienced is because of past deeds, and I said to them: 'Is it really true that this is the venerables' view?' And they answered, 'Yes'. I said to them: 'In that case, you might kill living creatures, steal, be unchaste; use speech that's false, divisive, harsh, or nonsensical; be covetous, malicious, or have wrong view, all because of past deeds.'

Those who believe that past deeds are the most important thing have no enthusiasm or effort, no idea that there are things that should and should not be done. Since they don't acknowledge as a

genuine fact that there are things that should and should not be done, they're unmindful and careless, and can't rightly be called ascetics. This is my first legitimate refutation of the ascetics and brahmins who have this doctrine and view.

Regarding this, I went up to the ascetics and brahmins whose view is that everything that is experienced is because of the Lord God's creation, and I said to them: 'Is it really true that this is the venerables' view?' And they answered, 'Yes'. I said to them: 'In that case, you might kill living creatures, steal, be unchaste; use speech that's false, divisive, harsh, or nonsensical; be covetous, malicious, or have wrong view, all because of the Lord God's creation.'

Those who believe that the Lord God's creative power is the most important thing have no enthusiasm, no effort, no idea that there are things that should and should not be done. Since they don't acknowledge as a genuine fact that there are things that should and should not be done, they're unmindful and careless, and can't rightly be called ascetics. This is my second legitimate refutation of the ascetics and brahmins who have this doctrine and view.

Regarding this, I went up to the ascetics and brahmins whose view is that everything that is experienced has no cause or reason, and I said to them: 'Is it really true that this is the venerables' view?' And they answered, 'Yes'. I said to them: 'In that case, you might kill living creatures, steal, be unchaste; use speech that's false, divisive, harsh, or nonsensical; be covetous, malicious, or have wrong view, all without cause or reason.'

Those who believe that the absence of cause or reason is the most important thing have no enthusiasm, no effort, no idea that there are things that should and should not be done. Since they don't acknowledge as a genuine fact that there are things that should and should not be done, they're unmindful and careless, and can't rightly be called ascetics. This is my third legitimate refutation of the ascetics and brahmins who have this doctrine and view.

These are the three sectarian tenets—as pursued, pressed, and grilled by the astute—which, when taken to their conclusion, end with inaction.

But the Dhamma that I've taught is irrefutable, uncorrupted, beyond reproach, and not scorned by sensible ascetics and brahmins. What is the Dhamma that I've taught?

'These are the six elements': this is the Dhamma I've taught ...

'These are the six fields of contact': this is the Dhamma I've taught ...

'These are the eighteen mental preoccupations': this is the Dhamma I've taught ...

'These are the four noble truths': this is the Dhamma I've taught that is irrefutable, uncorrupted, beyond reproach, and is not scorned by sensible ascetics and brahmins.

'"These are the six elements": this is the Dhamma I've taught ...' That's what I said, but why did I say it?

There are these six elements: the elements of earth, water, fire, air, space, and consciousness.

'"These are the six elements": this is the Dhamma I've taught ...' That's what I said, and this is why I said it.

'"These are the six fields of contact": this is the Dhamma I've taught ...' That's what I said, but why did I say it?

There are these six fields of contact: eye, ear, nose, tongue, body, and mind contact.

'"These are the six fields of contact": this is the Dhamma I've taught ...' That's what I said, and this is why I said it.

'"These are the eighteen mental preoccupations": this is the Dhamma I've taught ...' This is what I said, but why did I say it?

Seeing a sight with the eye, one is preoccupied with a sight that's a basis for happiness or sadness or equanimity.

Hearing a sound with the ear ...

Smelling an odor with the nose ...

Tasting a flavor with the tongue ...

Feeling a touch with the body ...

Becoming conscious of a thought with the mind, one is preoccupied with a thought that's a basis for happiness or sadness or equanimity.

'"These are the eighteen mental preoccupations": this is the Dhamma I've taught ...' That's what I said, and this is why I said it.

“‘These are the four noble truths”: this is the Dhamma I’ve taught …’ That’s what I said, but why did I say it?

Supported by the six elements, an embryo is conceived. When it is conceived, there are name and form. Name and form are conditions for the six sense fields. The six sense fields are conditions for contact. Contact is a condition for feeling. It’s for one who feels that I declare: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’.

And what is the noble truth of suffering? Rebirth is suffering; old age is suffering; death is suffering; sorrow, lamentation, pain, sadness, and distress are suffering; association with the disliked is suffering; separation from the liked is suffering; not getting what you wish for is suffering. In brief, the five grasping aggregates are suffering. This is called the noble truth of suffering.

And what is the noble truth of the origin of suffering? Ignorance is a condition for choices. Choices are a condition for consciousness. Consciousness is a condition for name and form. Name and form are conditions for the six sense fields. The six sense fields are conditions for contact. Contact is a condition for feeling. Feeling is a condition for craving. Craving is a condition for grasping. Grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. That is how this entire mass of suffering originates. This is called the noble truth of the origin of suffering.

And what is the noble truth of the cessation of suffering? When ignorance fades away and ceases with nothing left over, choices cease. When choices cease, consciousness ceases. When consciousness ceases, name and form cease. When name and form cease, the six sense fields cease. When the six sense fields cease, contact ceases. When contact ceases, feeling ceases. When feeling ceases, craving ceases. When craving ceases, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is

how this entire mass of suffering ceases. This is called the noble truth of the cessation of suffering.

And what is the noble truth of the practice that leads to the cessation of suffering? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called the noble truth of the practice that leads to the cessation of suffering.

"'These are the four noble truths": this is the Dhamma I've taught that is irrefutable, uncorrupted, beyond reproach, and is not scorned by sensible ascetics and brahmins.' That's what I said, and this is why I said it."

3.62 Perils

"Mendicants, an uneducated ordinary person speaks of three perils that tear mothers and children apart. What three?

There comes a time when a great fire flares up, and it burns villages, towns, and cities. When this happens, a mother can't find her child, and a child can't find their mother. This is the first peril that tears mothers and children apart.

Furthermore, there comes a time when a great storm gathers, and it unleashes a mighty flood that sweeps away villages, towns, and cities. When this happens, a mother can't find her child, and a child can't find their mother. This is the second peril that tears mothers and children apart.

Furthermore, there comes a time of peril from wild savages, and the countryfolk mount their vehicles and flee everywhere. When this happens, a mother can't find her child, and a child can't find their mother. This is the third peril that tears mothers and children apart.

These are the three perils an uneducated ordinary person speaks of that tear mothers and children apart.

Mendicants, an uneducated ordinary person speaks of three perils that don't tear mothers and children apart. What three?

There comes a time when a great fire flares up, and it burns villages, towns, and cities. When this happens, sometimes a mother

can find her child, and a child can find their mother. This is the first peril that doesn't tear mothers and children apart.

Furthermore, there comes a time when a great storm gathers, and it unleashes a mighty flood that sweeps away villages, towns, and cities. When this happens, sometimes a mother can find her child, and a child can find their mother. This is the second peril that doesn't tear mothers and children apart.

Furthermore, there comes a time of peril from wild savages, and the countryfolk mount their vehicles and flee everywhere. When this happens, sometimes a mother can find her child, and a child can find their mother. This is the third peril that doesn't tear mothers and children apart.

These are the three perils an uneducated ordinary person speaks of that don't tear mothers and children apart.

There are three perils that tear mothers and children apart. What three?

The perils of old age, sickness, and death. When a child is growing old, a mother doesn't get her wish: 'Let me grow old, may my child not grow old!' When a mother is growing old, a child doesn't get their wish: 'Let me grow old, may my mother not grow old!'

When a child is sick, a mother doesn't get her wish: 'Let me be sick, may my child not be sick!' When a mother is sick, a child doesn't get their wish: 'Let me be sick, may my mother not be sick!'

When a child is dying, a mother doesn't get her wish: 'Let me die, may my child not die!' When a mother is dying, a child doesn't get their wish: 'Let me die, may my mother not die!' These are the three perils that tear mothers and children apart.

There is a path and a practice that leads to giving up and going beyond the three perils that don't tear mothers and children apart, and the three perils that do tear mothers and children apart. What is that path and practice? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is the path, this is the practice that leads to giving up and going beyond the three perils that don't tear mothers and children apart, and the three perils that do tear mothers and children apart."

3.63 At Venāgapura

At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants when he arrived at a village of the Kosalan brahmins named Venāgapura. The brahmins and householders of Venāgapura heard:

"It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Venāgapura. He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure. It's good to see such perfected ones."

Then the brahmins and householders of Venāgapura went up to the Buddha. Before sitting down to one side, some bowed, some exchanged greetings and polite conversation, some held up their joined palms toward the Buddha, some announced their name and clan, while some kept silent. Then the brahmin Vacchagotta of Venāgapura said to the Buddha:

"It's incredible, Master Gotama, it's amazing, how your faculties are so very clear, and the complexion of your skin is pure and bright. It's like a golden brown jujube in the autumn, or a palm fruit freshly plucked from the stalk, or an ornament of rare gold, fashioned by a deft smith, well wrought in the forge, and placed on a cream rug where it shines and glows and radiates. In the same way, your faculties are so very clear, and the complexion of your skin is pure and bright.

Surely Master Gotama gets when he wants, without trouble or difficulty, various kinds of high and luxurious bedding, such as: sofas, couches, woolen covers—shag-piled, colorful, white, embroidered with flowers, quilted, embroidered with animals, double-or single-fringed—and silk covers studded with gems, as well

as silken sheets, woven carpets, rugs for elephants, horses, or chariots, antelope hide rugs, and spreads of fine deer hide, with a canopy above and red cushions at both ends."

"Brahmin, these various kinds of high and luxurious bedding are hard for renunciates to get hold of. And even if they do get them, they're not allowed.

There are, brahmin, these three high and luxurious beds that I get these days when I want, without trouble or difficulty. What three? The high and luxurious beds of the gods, of Brahmā, and of the noble ones. These are the three high and luxurious beds that I get these days when I want, without trouble or difficulty."

"But what, Master Gotama, is the high and luxurious bed of the gods?"

"Brahmin, when I am living supported by a village or town, I robe up in the morning and, taking my bowl and robe, enter the town or village for alms. After the meal, on my return from alms-round, I enter a wood. I gather up some grass or leaves into a pile, and sit down cross-legged, with my body straight, and establish mindfulness right there. Quite secluded from sensual pleasures, secluded from unskillful qualities, I enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected are stilled, I enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected. And with the fading away of rapture, I enter and remain in the third absorption, where I meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' With the giving up of pleasure and pain, and the ending of former happiness and sadness, I enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. When I'm practicing like this, if I walk meditation, at that time I walk like the gods. When I'm practicing like this, if I stand, at that time I stand like the gods. When I'm practicing like this, if I sit, at that time I sit like the gods. When I'm practicing like

this, if I lie down, at that time I lie down like the gods. This is the high and luxurious bed of the gods that I get these days when I want, without trouble or difficulty."

"It's incredible, Master Gotama, it's amazing! Who but Master Gotama could get such a high and luxurious bed of the gods when he wants, without trouble or difficulty?

But what, Master Gotama, is the high and luxurious bed of Brahmā?"

"Brahmin, when I am living supported by a village or town, I robe up in the morning and, taking my bowl and robe, enter the town or village for alms. After the meal, on my return from alms-round, I enter a wood. I gather up some grass or leaves into a pile, and sit down cross-legged, with my body straight, and establish mindfulness right there. I meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, I spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. I meditate spreading a heart full of compassion to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, I spread a heart full of compassion to the whole world—abundant, expansive, limitless, free of enmity and ill will. I meditate spreading a heart full of rejoicing to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, I spread a heart full of rejoicing to the whole world—abundant, expansive, limitless, free of enmity and ill will. I meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, I spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will. When I'm practicing like this, if I walk meditation, at that time I walk like Brahmā. ... I stand like Brahmā. ... I sit like Brahmā ... When I'm practicing like this, if I lie down, at that time I lie down like Brahmā. This is the high and luxurious bed of Brahmā that I get these days when I want, without trouble or difficulty."

"It's incredible, Master Gotama, it's amazing! Who but Master Gotama could get such a high and luxurious bed of Brahmā when he wants, without trouble or difficulty?

But what, Master Gotama, is the high and luxurious bed of the noble ones?"

"Brahmin, when I am living supported by a village or town, I robe up in the morning and, taking my bowl and robe, enter the town or village for alms. After the meal, on my return from alms-round, I enter a wood. I gather up some grass or leaves into a pile, and sit down cross-legged, with my body straight, and establish mindfulness right there. I know this: 'I've given up greed, hate, and delusion, cut them off at the root, made them like a palm stump, obliterated them, so they're unable to arise in the future.' When I'm practicing like this, if I walk meditation, at that time I walk like the noble ones. ... I stand like the noble ones ... I sit like the noble ones ... When I'm practicing like this, if I lie down, at that time I lie down like the noble ones. This is the high and luxurious bed of the noble ones that I get these days when I want, without trouble or difficulty."

"It's incredible, Master Gotama, it's amazing! Who but Master Gotama could get such a high and luxurious bed of the noble ones when he wants, without trouble or difficulty?

Excellent, Master Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, Master Gotama has made the teaching clear in many ways. We go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may Master Gotama remember us as lay followers who have gone for refuge for life."

3.64 With Sarabha

So I have heard. At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

Now at that time a wanderer called Sarabha had recently left this teaching and training. He was telling a crowd in Rājagaha, "I learned the teaching of the ascetics who follow the Sakyan, then I left their teaching and training."

Then several mendicants robed up in the morning and, taking their bowls and robes, entered Rājagaha for alms. They heard what Sarabha was saying.

Then, after the meal, when they returned from alms-round, they went up to the Buddha, bowed, sat down to one side, and said to him, "The wanderer called Sarabha has recently left this teaching and training. He was telling a crowd in Rājagaha: 'I learned the teaching of the ascetics who follow the Sakyan, then I left their teaching and training.' Sir, please go to the wanderers' monastery on the banks of the Sappinī river to see Sarabha the wanderer out of compassion." The Buddha consented in silence.

Then in the late afternoon, the Buddha came out of retreat and went to the wanderers' monastery on the banks of the Sappinī river to visit Sarabha the wanderer. He sat on the seat spread out, and said to the wanderer Sarabha, "Is it really true, Sarabha, that you've been saying: 'I learned the teaching of the ascetics who follow the Sakyan, then I left their teaching and training.'" When he said this, Sarabha kept silent.

For a second time, the Buddha said to Sarabha, "Tell me, Sarabha, what exactly have you learned of the teachings of the ascetics who follow the Sakyan? If you've not learned it fully, I'll fill you in. But if you have learned it fully, I'll agree." For a second time, Sarabha kept silent.

For a third time, the Buddha said to Sarabha, "Sarabha, the teachings of the ascetics who follow the Sakyan are clear to me. What exactly have you learned of the teachings of the ascetics who follow the Sakyan? If you've not learned it fully, I'll fill you in. But if you have learned it fully, I'll agree." For a third time, Sarabha kept silent.

Then those wanderers said to Sarabha, "The ascetic Gotama has offered to tell you anything you ask for. Speak, reverend Sarabha, what exactly have you learned of the teachings of the ascetics who follow the Sakyan? If you've not learned it fully, he'll fill you in. But if you have learned it fully, he'll agree." When this was said, Sarabha sat silent, embarrassed, shoulders drooping, downcast, depressed, with nothing to say.

Knowing this, the Buddha said to the wanderers:

"Wanderers, someone might say to me: 'You claim to be a fully awakened Buddha, but regarding these things you're not fully awakened.' Then I'd carefully pursue, press, and grill them on that point. When grilled by me, they would, without a doubt, fall into one of these three categories. They'd dodge the issue, distracting the discussion with irrelevant points. They'd display annoyance, hate, and bitterness. Or they'd sit silent, embarrassed, shoulders drooping, downcast, depressed, with nothing to say, like Sarabha.

Wanderers, someone might say to me: 'You claim to have ended all defilements, but you still have these defilements.' Then I'd carefully pursue, press, and grill them on that point. When grilled by me, they would, without a doubt, fall into one of these three categories. They'd dodge the issue, distracting the discussion with irrelevant points. They'd display annoyance, hate, and bitterness. Or they'd sit silent, embarrassed, shoulders drooping, downcast, depressed, with nothing to say, like Sarabha.

Wanderers, someone might say to me: 'Your teaching does not lead someone who practices it to the goal of the complete ending of suffering.' Then I'd carefully pursue, press, and grill them on that point. When grilled by me, they would, without a doubt, fall into one of these three categories. They'd dodge the issue, distracting the discussion with irrelevant points. They'd display annoyance, hate, and bitterness. Or they'd sit silent, embarrassed, shoulders drooping, downcast, depressed, with nothing to say, like Sarabha."

Then the Buddha, having roared his lion's roar three times in the wanderers' monastery on the bank of the Sappinī river, rose into the sky and flew away.

Soon after the Buddha left, those wanderers gave Sarabha a comprehensive tongue-lashing: "Reverend Sarabha, you're just like an old jackal in the formidable wilderness who thinks, 'I'll roar a lion's roar!' but they still only manage to squeal and yelp like a jackal. In the same way, when the ascetic Gotama wasn't here you said 'I'll roar a lion's roar!' but you only managed to squeal and yelp like a jackal.

You're just like a golden oriole who thinks, 'I'll cry like a cuckoo!' but they still only manage to cry like a golden oriole. In the same way, when the ascetic Gotama wasn't here you said 'I'll cry like a cuckoo!' but you still only managed to cry like a golden oriole.

You're just like a bull that thinks to bellow only when the cowstall is empty. In the same way, you only thought to bellow when the ascetic Gotama wasn't here." That's how those wanderers gave Sarabha a comprehensive tongue-lashing.

3.65 With the Kālāmas of Kesamutta

So I have heard. At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants when he arrived at a town of the Kālāmas named Kesamutta. The Kālāmas of Kesamutta heard:

"It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Kesamutta. He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha ...' It's good to see such perfected ones."

Then the Kālāmas went up to the Buddha. Before sitting down to one side, some bowed, some exchanged greetings and polite conversation, some held up their joined palms toward the Buddha, some announced their name and clan, while some kept silent. Seated to one side the Kālāmas said to the Buddha:

"There are, sir, some ascetics and brahmins who come to Kesamutta. They explain and promote only their own doctrine, while they attack, badmouth, disparage, and smear the doctrines of others. Then some other ascetics and brahmins come to Kesamutta. They too explain and promote only their own doctrine, while they attack, badmouth, disparage, and smear the doctrines of others. So, sir, we're doubting and uncertain: 'I wonder who of these respected ascetics and brahmins speaks the truth, and who speaks falsehood?'"

"It is enough, Kālāmas, for you to be doubting and uncertain. Doubt has come up in you about an uncertain matter.

Please, Kālāmas, don't go by oral transmission, don't go by lineage, don't go by testament, don't go by canonical authority, don't rely on logic, don't rely on inference, don't go by reasoned

contemplation, don't go by the acceptance of a view after consideration, don't go by the appearance of competence, and don't think 'The ascetic is our respected teacher.' But when you know for yourselves: 'These things are unskillful, blameworthy, criticized by sensible people, and when you undertake them, they lead to harm and suffering', then you should give them up.

What do you think, Kālāmas? Does greed come up in a person for their welfare or harm?"

"Harm, sir."

"A greedy individual, overcome by greed, kills living creatures, steals, commits adultery, lies, and encourages others to do the same. Is that for their lasting harm and suffering?"

"Yes, sir."

"What do you think, Kālāmas? Does hate come up in a person for their welfare or harm?"

"Harm, sir."

"A hateful individual, overcome by hate, kills living creatures, steals, commits adultery, lies, and encourages others to do the same. Is that for their lasting harm and suffering?"

"Yes, sir."

"What do you think, Kālāmas? Does delusion come up in a person for their welfare or harm?"

"Harm, sir."

"A deluded individual, overcome by delusion, kills living creatures, steals, commits adultery, lies, and encourages others to do the same. Is that for their lasting harm and suffering?"

"Yes, sir."

"What do you think, Kālāmas, are these things skillful or unskillful?"

"Unskillful, sir."

"Blameworthy or blameless?"

"Blameworthy, sir."

"Criticized or praised by sensible people?"

"Criticized by sensible people, sir."

"When you undertake them, do they lead to harm and suffering, or not? Or how do you see this?"

"When you undertake them, they lead to harm and suffering. That's how we see it."

"So, Kālāmas, when I said: 'Please, don't go by oral transmission, don't go by lineage, don't go by testament, don't go by canonical authority, don't rely on logic, don't rely on inference, don't go by reasoned contemplation, don't go by the acceptance of a view after consideration, don't go by the appearance of competence, and don't think "The ascetic is our respected teacher." But when you know for yourselves: "These things are unskillful, blameworthy, criticized by sensible people, and when you undertake them, they lead to harm and suffering", then you should give them up.' That's what I said, and this is why I said it.

Please, Kālāmas, don't go by oral transmission, don't go by lineage, don't go by testament, don't go by canonical authority, don't rely on logic, don't rely on inference, don't go by reasoned contemplation, don't go by the acceptance of a view after consideration, don't go by the appearance of competence, and don't think 'The ascetic is our respected teacher.' But when you know for yourselves: 'These things are skillful, blameless, praised by sensible people, and when you undertake them, they lead to welfare and happiness', then you should acquire them and keep them.

What do you think, Kālāmas? Does contentment come up in a person for their welfare or harm?"

"Welfare, sir."

"An individual who is content, not overcome by greed, doesn't kill living creatures, steal, commit adultery, lie, or encourage others to do the same. Is that for their lasting welfare and happiness?"

"Yes, sir."

"What do you think, Kālāmas? Does love come up in a person for their welfare or harm? ... Does understanding come up in a person for their welfare or harm? ... Is that for their lasting welfare and happiness?"

"Yes, sir."

"What do you think, Kālāmas, are these things skillful or unskillful?"

"Skillful, sir."

"Blameworthy or blameless?"

"Blameless, sir."

"Criticized or praised by sensible people?"

"Praised by sensible people, sir."

"When you undertake them, do they lead to welfare and happiness, or not? Or how do you see this?"

"When you undertake them, they lead to welfare and happiness. That's how we see it."

"So, Kālāmas, when I said: 'Please, don't go by oral transmission, don't go by lineage, don't go by testament, don't go by canonical authority, don't rely on logic, don't rely on inference, don't go by reasoned contemplation, don't go by the acceptance of a view after consideration, don't go by the appearance of competence, and don't think "The ascetic is our respected teacher." But when you know for yourselves:

"These things are skillful, blameless, praised by sensible people, and when you undertake them, they lead to welfare and happiness", then you should acquire them and keep them.' That's what I said, and this is why I said it.

Then that noble disciple is rid of desire, rid of ill will, unconfused, aware, and mindful. They meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

They meditate spreading a heart full of compassion to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of compassion to the whole world—abundant, expansive, limitless, free of enmity and ill will.

They meditate spreading a heart full of rejoicing to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of rejoicing to the whole world—abundant, expansive, limitless, free of enmity and ill will.

They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

When that noble disciple has a mind that's free of enmity and ill will, uncorrupted and purified, they've won four consolations in the present life. 'If it turns out there is another world, and good and bad deeds have a result, then—when the body breaks up, after death—I'll be reborn in a good place, a heavenly realm.' This is the first consolation they've won.

'If it turns out there is no other world, and good and bad deeds don't have a result, then in the present life I'll keep myself free of enmity and ill will, untroubled and happy.' This is the second consolation they've won.

'If it turns out that bad things happen to people who do bad things, then since I have no bad intentions, and since I'm not doing anything bad, how can suffering touch me?' This is the third consolation they've won.

'If it turns out that bad things don't happen to people who do bad things, then I still see myself pure on both sides.' This is the fourth consolation they've won.

When that noble disciple has a mind that's free of enmity and ill will, undefiled and purified, they've won these four consolations in the present life."

"That's so true, Blessed One! That's so true, Holy One! When that noble disciple has a mind that's free of enmity and ill will, undefiled and purified, they've won these four consolations in the present life. ...

Excellent, sir! Excellent! ... We go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may the Buddha remember us as lay followers who have gone for refuge for life."

3.66 With Sāḷha and His Friend

So I have heard. Now at that time Venerable Nandaka was staying near Sāvatthī in the Eastern Monastery, the stilt longhouse of Migāra's mother. Then Sāḷha, Migāra's grandson, and Rohaṇa, Pekhuṇiya's grandson went up to Venerable Nandaka, bowed, and sat down to one side. Then Venerable Nandaka said to Sāḷha:

"Please, Sāḷha and friend, don't go by oral transmission, don't go by lineage, don't go by testament, don't go by canonical authority, don't rely on logic, don't rely on inference, don't go by reasoned contemplation, don't go by the acceptance of a view after consideration, don't go by the appearance of competence, and don't think 'The ascetic is our respected teacher.' But when you know for yourselves: 'These things are unskillful, blameworthy, criticized by sensible people, and when you undertake them, they lead to harm and suffering', then you should give them up.

What do you think, Sāḷha? Is greed real?"

"Yes, sir."

"'Covetousness' is what I mean by this. A person who is greedy and covetous kills living creatures, steals, commits adultery, lies, and encourages others to do the same. Is that for their lasting harm and suffering?"

"Yes, sir."

"What do you think, Sāḷha? Is hate real?"

"Yes, sir."

"'Malice' is what I mean by this. A hateful and malicious person kills living creatures, steals, commits adultery, lies, and encourages others to do the same. Is that for their lasting harm and suffering?"

"Yes, sir."

"What do you think, Sāḷha? Is delusion real?"

"Yes, sir."

"'Ignorance' is what I mean by this. A person who is deluded and ignorant kills living creatures, steals, commits adultery, lies, and encourages others to do the same. Is that for their lasting harm and suffering?"

"Yes, sir."

"What do you think, Sāḷha, are these things skillful or unskillful?"

"Unskillful, sir."

"Blameworthy or blameless?"

"Blameworthy, sir."

"Criticized or praised by sensible people?"

"Criticized by sensible people, sir."

"When you undertake them, do they lead to harm and suffering, or not? Or how do you see this?"

"When you undertake them, they lead to harm and suffering. That's how we see it."

"So, Sāḷha and friend, when I said: 'Please, don't go by oral transmission, don't go by lineage, don't go by testament, don't go by canonical authority, don't rely on logic, don't rely on inference, don't go by reasoned contemplation, don't go by the acceptance of a view after consideration, don't go by the appearance of competence, and don't think "The ascetic is our respected teacher." But when you know for yourselves: "These things are unskillful, blameworthy, criticized by sensible people, and when you undertake them, they lead to harm and suffering", then you should give them up.' That's what I said, and this is why I said it.

Please, Sāḷha and friend, don't go by oral transmission, don't go by lineage, don't go by testament, don't go by canonical authority, don't rely on logic, don't rely on inference, don't go by reasoned contemplation, don't go by the acceptance of a view after consideration, don't go by the appearance of competence, and don't think 'The ascetic is our respected teacher.' But when you know for yourselves: 'These things are skillful, blameless, praised by sensible people, and when you undertake them, they lead to welfare and happiness', then you should acquire them and keep them.

What do you think? Is contentment real?"

"Yes, sir."

"'Satisfaction' is what I mean by this. A person who is content and satisfied doesn't kill living creatures, steal, commit adultery, lie, or encourage others to do the same. Is that for their lasting welfare and happiness?"

"Yes, sir."

What do you think? Is love real?"

"Yes, sir."

"'Kindness' is what I mean by this. A loving and kind-hearted person doesn't kill living creatures, steal, commit adultery, lie, or encourage others to do the same. Is that for their lasting welfare and happiness?"

"Yes, sir."

"What do you think, Sāḷha? Is understanding real?"

"Yes, sir."

"'Knowledge' is what I mean by this. A person who understands and knows doesn't kill living creatures, steal, commit adultery, lie, or encourage others to do the same. Is that for their lasting welfare and happiness?"

"Yes, sir."

"What do you think, Sāḷha, are these things skillful or unskillful?"

"Skillful, sir."

"Blameworthy or blameless?"

"Blameless, sir."

"Criticized or praised by sensible people?"

"Praised by sensible people, sir."

"When you undertake them, do they lead to welfare and happiness, or not? Or how do you see this?"

"When you undertake them, they lead to welfare and happiness. That's how we see it."

"So, Sāḷha and friend, when I said: 'Please, don't go by oral transmission, don't go by lineage, don't go by testament, don't go by canonical authority, don't rely on logic, don't rely on inference, don't go by reasoned contemplation, don't go by the acceptance of a view after consideration, don't go by the appearance of competence, and don't think "The ascetic is our respected teacher." But when you know for yourselves:

"These things are skillful, blameless, praised by sensible people, and when you undertake them, they lead to welfare and happiness", then you should acquire them and keep them.' That's what I said, and this is why I said it.

Then that noble disciple is rid of desire, rid of ill will, unconfused, aware, and mindful. They meditate spreading a heart full of love ...

compassion ... rejoicing ... equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

They understand: 'There is this, there is what is worse than this, there is what is better than this, and there is an escape beyond the scope of perception.' Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When they're freed, they know they're freed.

They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'

They understand: 'Formerly there was greed, which was unskillful. Now there is none, so that's skillful. Formerly there was hate, which was unskillful. Now there is none, so that's skillful. Formerly there was delusion, which was unskillful. Now there is none, so that's skillful.' So they live without wishes in the present life, extinguished, cooled, experiencing bliss, having become holy in themselves."

3.67 Topics of Discussion

"There are, mendicants, these three topics of discussion. What three? You might discuss the past: 'That is how it was in the past.' You might discuss the future: 'That is how it will be in the future.' Or you might discuss the present: 'This is how it is at present.'

You can know whether or not a person is competent to hold a discussion by seeing how they take part in a discussion. When a person is asked a question, if it needs to be answered with a generalization and they don't answer it generally; or if it needs analysis and they answer without analyzing it; or if it needs a counter-question and they answer without a counter-question; or if it should be set aside and they don't set it aside, then that person is not competent to hold a discussion. When a person is asked a question, if it needs to be answered with a generalization and they answer it generally; or if it needs analysis and they answer after

analyzing it; or if it needs a counter-question and they answer with a counter-question; or if it should be set aside and they set it aside, then that person is competent to hold a discussion.

You can know whether or not a person is competent to hold a discussion by seeing how they take part in a discussion. When a person is asked a question, if they're not consistent about what their position is and what it isn't; about what they propose; about speaking from what they know; and about the appropriate procedure, then that person is not competent to hold a discussion. When a person is asked a question, if they are consistent about what their position is and what it isn't; about what they propose; about speaking from what they know; and about the appropriate procedure, then that person is competent to hold a discussion.

You can know whether or not a person is competent to hold a discussion by seeing how they take part in a discussion. When a person is asked a question, if they dodge the issue; distract the discussion with irrelevant points; or display annoyance, hate, and bitterness, then that person is not competent to hold a discussion. When a person is asked a question, if they don't dodge the issue; distract the discussion with irrelevant points; or display annoyance, hate, and bitterness, then that person is competent to hold a discussion.

You can know whether or not a person is competent to hold a discussion by seeing how they take part in a discussion. When a person is asked a question, if they intimidate, crush, mock, or seize on trivial mistakes, then that person is not competent to hold a discussion. When a person is asked a question, if they don't intimidate, crush, mock, or seize on trivial mistakes, then that person is competent to hold a discussion.

You can know whether or not a person has what's required by seeing how they take part in a discussion. If they lend an ear they have what's required; if they don't lend an ear they don't have what's required. Someone who has what's required directly knows one thing, completely understands one thing, gives up one thing, and realizes one thing— and then they experience complete freedom. This is the purpose of discussion, consultation, the

requirements, and listening well, that is, the liberation of the mind by not grasping.

Those who converse with hostility,
too sure of themselves, arrogant,
ignoble, attacking virtues,
they look for flaws in each other.

They rejoice together when their opponent
speaks poorly and makes a mistake,
becoming confused and defeated—
but the noble ones don't discuss like this.

If an astute person wants to hold a discussion
connected with the teaching and its meaning—
the kind of discussion that noble ones hold—
then that wise one should start the discussion,

knowing when the time is right,
neither hostile nor arrogant.
Not over-excited,
contemptuous, or aggressive,

or with a mind full of jealousy,
they'd speak from what they rightly know.
They agree with what was well spoken,
without criticizing what was poorly said.

They'd not persist in finding faults,
nor seize on trivial mistakes,
neither intimidating nor crushing the other,
nor would they speak with sly implications.

Good people consult
for the sake of knowledge and clarity.
That's how the noble ones consult,
this is a noble consultation.

Knowing this, an intelligent person
would consult without arrogance."

3.68 Followers of Other Paths

"Mendicants, if wanderers who follow other paths were to ask: 'There are these three things. What three? Greed, hate, and delusion. These are the three things. What's the difference between them?' How would you answer them?"

"Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it."

"Well then, mendicants, listen and pay close attention, I will speak."

"Yes, sir," they replied. The Buddha said this:

"Mendicants, if wanderers who follow other paths were to ask: 'There are these three things. What three? Greed, hate, and delusion. These are the three things. What's the difference between them?' You should answer them: 'Greed, reverends, is mildly blameworthy, but slow to fade away. Hate is very blameworthy, but quick to fade away. Delusion is very blameworthy, and slow to fade away.'

And if they ask: 'What is the cause, what is the reason why greed arises, and once arisen it increases and grows?' You should say: 'The beautiful feature of things. When you attend improperly to the beautiful feature of things, greed arises, and once arisen it increases and grows. This is the cause, this is the reason why greed arises, and once arisen it increases and grows.'

And if they ask: 'What is the cause, what is the reason why hate arises, and once arisen it increases and grows?' You should say: 'The feature of harshness. When you attend improperly to the feature of harshness, hate arises, and once arisen it increases and grows. This is the cause, this is the reason why hate arises, and once arisen it increases and grows.'

And if they ask: 'What is the cause, what is the reason why delusion arises, and once arisen it increases and grows?' You should say: 'Improper attention. When you attend improperly, delusion arises, and once arisen it increases and grows. This is the cause, this

is the reason why delusion arises, and once arisen it increases and grows.'

And if they ask, 'What is the cause, what is the reason why greed doesn't arise, or if it's already arisen it's given up?' You should say: 'The ugly feature of things. When you attend properly on the ugly feature of things, greed doesn't arise, or if it's already arisen it's given up. This is the cause, this is the reason why greed doesn't arise, or if it's already arisen it's given up.'

And if they ask, 'What is the cause, what is the reason why hate doesn't arise, or if it's already arisen it's given up?' You should say: 'The heart's release by love.' When you attend properly on the heart's release by love, hate doesn't arise, or if it's already arisen it's given up. This is the cause, this is the reason why hate doesn't arise, or if it's already arisen it's given up.'

And if they ask, 'What is the cause, what is the reason why delusion doesn't arise, or if it's already arisen it's given up?' You should say: 'Proper attention. When you attend properly, delusion doesn't arise, or if it's already arisen it's given up. This is the cause, this is the reason why delusion doesn't arise, or if it's already arisen it's given up.'"

3.69 Unskillful Roots

"Mendicants, there are these three unskillful roots. What three? Greed, hate, and delusion.

Greed is a root of the unskillful. When a greedy person chooses to act by way of body, speech, or mind, that too is unskillful. When a greedy person, overcome by greed, causes another to suffer under a false pretext—by execution or imprisonment or confiscation or condemnation or banishment—thinking 'I'm powerful, I want power', that too is unskillful. And so these many bad, unskillful things are produced in them born, sourced, originated, and conditioned by greed.

Hate is a root of the unskillful. When a hateful person chooses to act by way of body, speech, or mind, that too is unskillful. When a hateful person, overcome by hate, causes another to suffer under a false pretext—by execution or imprisonment or confiscation or

condemnation or banishment—thinking 'I'm powerful, I want power', that too is unskillful. And so these many bad, unskillful things are produced in them born, sourced, originated, and conditioned by hate.

Delusion is a root of the unskillful. When a deluded person chooses to act by way of body, speech, or mind, that too is unskillful. When a deluded person, overcome by delusion, causes another to suffer under a false pretext—by execution or imprisonment or confiscation or condemnation or banishment—thinking 'I'm powerful, I want power', that too is unskillful. And so these many bad, unskillful things are produced in them born, sourced, originated, and conditioned by delusion. Such a person is said to have speech that's ill-timed, false, meaningless, not in line with the teaching and training.

Why is this? This person causes another to suffer under a false pretext—by execution or imprisonment or confiscation or condemnation or banishment—thinking 'I'm powerful, I want power'. So when someone makes a valid criticism, they're scornful and admit nothing. When someone makes a baseless criticism, they make no effort to explain, 'This is why that's untrue, this is why that's false.' That's why such a person is said have speech that's ill-timed, false, meaningless, not in line with the teaching and training.

Such a person—overcome with bad, unskillful qualities born of greed, hate, and delusion—suffers in the present life, with anguish, distress, and fever. And when the body breaks up, after death, they can expect to be reborn in a place of loss, a bad place, the underworld, hell.

Suppose a sal, axlewood, or papra tree was choked and engulfed by three camel's foot creepers. It would fall to ruin and disaster. In the same way, such a person—overcome with bad, unskillful qualities born of greed, hate, and delusion—suffers in the present life, with anguish, distress, and fever. And when the body breaks up, after death, they can expect to be reborn in a place of loss, a bad place, the underworld, hell.

These are the three unskillful roots.

There are these three skillful roots. What three? Contentment, love, and understanding.

Contentment is a root of the skillful. When a contented person chooses to act by way of body, speech, or mind, that too is skillful. When a contented person, not overcome by greed, doesn't cause another to suffer under a false pretext—by execution or imprisonment or confiscation or condemnation or banishment—thinking 'I'm powerful, I want power', that too is skillful. And so these many skillful things are produced in them born, sourced, originated, and conditioned by contentment.

Love is a root of the skillful. When a loving person chooses to act by way of body, speech, or mind, that too is skillful. When a loving person, not overcome by hate, doesn't cause another to suffer under a false pretext—by execution or imprisonment or confiscation or condemnation or banishment—thinking 'I'm powerful, I want power', that too is skillful. And so these many skillful things are produced in them born, sourced, originated, and conditioned by love.

Understanding is a root of the skillful. When an understanding person chooses to act by way of body, speech, or mind, that too is skillful. When an understanding person, not overcome by delusion, doesn't cause another to suffer under a false pretext—by execution or imprisonment or confiscation or condemnation or banishment—thinking 'I'm powerful, I want power', that too is skillful. And so these many skillful things are produced in them born, sourced, originated, and conditioned by understanding. Such a person is said to have speech that's well-timed, true, meaningful, in line with the teaching and training.

Why is this? This person doesn't cause another to suffer under a false pretext—by execution or imprisonment or confiscation or condemnation or banishment—thinking 'I'm powerful, I want power'. So when someone makes a valid criticism, they admit it and aren't scornful. When someone makes a baseless criticism, they make an effort to explain, 'This is why that's untrue, this is why that's false.' That's why such a person is said to have speech that's well-timed, true, meaningful, in line with the teaching and training.

For such a person, bad unskillful qualities born of greed, hate, and delusion are cut off at the root, made like a palm stump, obliterated, and unable to arise in the future. In the present life they're happy, free of anguish, distress, and fever, and they're also extinguished in the present life.

Suppose a sal, axlewood, or *papra* tree was choked and engulfed by three camel's foot creepers. Then along comes a person with a spade and basket. They'd cut the creeper out by the roots, dig them up, and pull them out, down to the fibers and stems. Then they'd split the creeper apart, cut up the parts, and chop it into splinters. They'd dry the splinters in the wind and sun, burn them with fire, and reduce them to ashes. Then they'd sweep away the ashes in a strong wind, or float them away down a swift stream. In the same way, for such a person, bad unskillful qualities born of greed, hate, and delusion are cut off at the root, made like a palm stump, obliterated, and unable to arise in the future. In the present life they're happy, free of anguish, distress, and fever, and they're also extinguished in the present life.

These are the three skillful roots."

3.70 Sabbath

So I have heard. At one time the Buddha was staying near Sāvatthī in the Eastern Monastery, the stilt longhouse of Migāra's mother.

Then Visākhā, Migāra's mother, went up to the Buddha, bowed, and sat down to one side. The Buddha said to her, "So, Visākhā, where are you coming from in the middle of the day?"

"Today, sir, I'm observing the sabbath."

"There are, Visākhā, these three sabbaths. What three? The sabbath of the cowherds, the sabbath of the Jains, and the sabbath of the noble ones.

And what is the sabbath of the cowherds? It's just like a cowherd who, in the late afternoon, takes the cows back to their owners. They reflect: 'Today the cows grazed in this place and that, and they drank in this place and that. Tomorrow the cows will graze in this place and that, and drink in this place and that.' In the same way, someone keeping the sabbath reflects: 'Today I ate this and that, and

had a meal of this and that. Tomorrow I'll eat this and that, and have a meal of this and that.' And so they spend their day with a mind full of covetousness. That's the sabbath of the cowherds. When the cowherd's sabbath is observed like this it's not very fruitful or beneficial or splendid or bountiful.

And what is the sabbath of the Jains? There's a kind of ascetic belonging to a group called the Jains. They encourage their disciples: 'Please, good people, don't hurt any living creatures more than a hundred leagues away to the east. Don't hurt any living creatures more than a hundred leagues away to the west. Don't hurt any living creatures more than a hundred leagues away to the north. Don't hurt any living creatures more than a hundred leagues away to the south.' So they encourage kindness and compassion for some creatures and not others. On the sabbath, they encourage their disciples: 'Please, good people, take off all your clothes and say: "I don't belong to anyone anywhere! And nothing belongs to me anywhere!"' But their mother and father still know, 'This is our child.' And they know, 'This is my mother and father.' Partner and child still know, 'This is our supporter.' And they know, 'This is my partner and child.' Bondservants, workers, and staff still know: 'This is our master.' And they know, 'These are my bondservants, workers, and staff.' So, at a time when they should be encouraged to speak the truth, the Jains encourage them to lie. This, I say, is lying. When the night has passed they use their possessions once more, though they've not been given back to them. This, I say, is stealing. That's the sabbath of the Jains. When the Jain's sabbath is observed like this it's not very fruitful or beneficial or splendid or bountiful.

And what is the sabbath of the noble ones? A corrupt mind is cleaned by applying effort. And how is a corrupt mind cleaned by applying effort? It's when a noble disciple recollects the Realized One: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' As they recollect the Realized One, their mind becomes clear, joy arises, and mental corruptions are given up. It's just like cleaning a dirty head by applying effort.

And how is a dirty head cleaned by applying effort? With cleansing paste, clay, and water, and by applying the appropriate effort. In the same way, a corrupt mind is cleaned by applying effort.

And how is a corrupt mind cleaned by applying effort? It's when a noble disciple recollects the Realized One: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' As they recollect the Realized One, their mind becomes clear, joy arises, and mental corruptions are given up. This is called: 'A noble disciple who observes the sabbath of Brahmā, living together with Brahmā. And because they think of Brahmā their mind becomes clear, joy arises, and mental corruptions are given up.' That's how a corrupt mind is cleaned by applying effort.

A corrupt mind is cleaned by applying effort. And how is a corrupt mind cleaned by applying effort? It's when a noble disciple recollects the teaching: 'The teaching is well explained by the Buddha—visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.' As they recollect the teaching, their mind becomes clear, joy arises, and mental corruptions are given up. It's just like cleaning a dirty body by applying effort.

And how is a dirty body cleaned by applying effort? With pastes of powdered shells and herbs, water, and by applying the appropriate effort. That's how a dirty body is cleaned by applying effort. In the same way, a corrupt mind is cleaned by applying effort.

And how is a corrupt mind cleaned by applying effort? It's when a noble disciple recollects the teaching: 'The teaching is well explained by the Buddha—visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.' As they recollect the teaching, their mind becomes clear, joy arises, and mental corruptions are given up. This is called: 'A noble disciple who observes the sabbath of Dhamma, living together with Dhamma. And because they think of the Dhamma their mind becomes clear, joy arises, and mental

corruptions are given up.' That's how a corrupt mind is cleaned by applying effort.

A corrupt mind is cleaned by applying effort. And how is a corrupt mind cleaned by applying effort? It's when a noble disciple recollects the Saṅgha: 'The Saṅgha of the Buddha's disciples is practicing the way that's good, straightforward, methodical, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha's disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.' As they recollect the Saṅgha, their mind becomes clear, joy arises, and mental corruptions are given up. It's just like cleaning a dirty cloth by applying effort.

And how is a dirty cloth cleaned by applying effort? With salt, lye, cow dung, and water, and by applying the appropriate effort. That's how a dirty cloth is cleaned by applying effort. In the same way, a corrupt mind is cleaned by applying effort.

And how is a corrupt mind cleaned by applying effort? It's when a noble disciple recollects the Saṅgha: 'The Saṅgha of the Buddha's disciples is practicing the way that's good, straightforward, methodical, and proper. It consists of the four pairs, the eight individuals. This Saṅgha of the Buddha's disciples is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, and worthy of veneration with joined palms. It is the supreme field of merit for the world.' As they recollect the Saṅgha, their mind becomes clear, joy arises, and mental corruptions are given up. This is called: 'A noble disciple who observes the sabbath of the Saṅgha, living together with the Saṅgha. And because they think of the Saṅgha their mind becomes clear, joy arises, and mental corruptions are given up.' That's how a corrupt mind is cleaned by applying effort.

A corrupt mind is cleaned by applying effort. And how is a corrupt mind cleaned by applying effort? It's when a noble disciple recollects their own ethical conduct, which is unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. As they recollect their ethical

conduct, their mind becomes clear, joy arises, and mental corruptions are given up. It's just like cleaning a dirty mirror by applying effort.

And how is a dirty mirror cleaned by applying effort? With oil, ash, a rolled-up cloth, and by applying the appropriate effort. That's how a dirty mirror is cleaned by applying effort. In the same way, a corrupt mind is cleaned by applying effort.

And how is a corrupt mind cleaned by applying effort? It's when a noble disciple recollects their own ethical conduct, which is unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. As they recollect their ethical conduct, their mind becomes clear, joy arises, and mental corruptions are given up. This is called: 'A noble disciple who observes the sabbath of ethical conduct, living together with ethics. And because they think of their ethical conduct their mind becomes clear, joy arises, and mental corruptions are given up.' That's how a corrupt mind is cleaned by applying effort.

A corrupt mind is cleaned by applying effort. And how is a corrupt mind cleaned by applying effort? It's when a noble disciple recollects the deities: 'There are the Gods of the Four Great Kings, the Gods of the Thirty-Three, the Gods of Yama, the Joyful Gods, the Gods Who Love to Create, the Gods Who Control the Creations of Others, the Gods of Brahmā's Host, and gods even higher than these. When those deities passed away from here, they were reborn there because of their faith, ethics, learning, generosity, and wisdom. I, too, have the same kind of faith, ethics, learning, generosity, and wisdom.' As they recollect the faith, ethics, learning, generosity, and wisdom of both themselves and those deities, their mind becomes clear, joy arises, and mental corruptions are given up. It's just like cleaning dirty gold by applying effort.

And how is dirty gold cleaned by applying effort? With a furnace, flux, a blowpipe, and tongs, and by applying the appropriate effort. That's how dirty gold is cleaned by applying effort. In the same way, a corrupt mind is cleaned by applying effort.

And how is a corrupt mind cleaned by applying effort? It's when a noble disciple recollects the deities: 'There are the Gods of the Four

Great Kings, the Gods of the Thirty-Three, the Gods of Yama, the Joyful Gods, the Gods Who Love to Create, the Gods Who Control the Creations of Others, the Gods of Brahmā's Host, and gods even higher than these. When those deities passed away from here, they were reborn there because of their faith, ethics, learning, generosity, and wisdom. I, too, have the same kind of faith, ethics, learning, generosity, and wisdom.' As they recollect the faith, ethics, learning, generosity, and wisdom of both themselves and those deities, their mind becomes clear, joy arises, and mental corruptions are given up. This is called: 'A noble disciple who observes the sabbath of the deities, living together with the deities. And because they think of the deities their mind becomes clear, joy arises, and mental corruptions are given up.' That's how a corrupt mind is cleaned by applying effort.

Then that noble disciple reflects: 'As long as they live, the perfected ones give up killing living creatures, renouncing the rod and the sword. They are scrupulous and kind, and live full of compassion for all living beings. I, too, for this day and night will give up killing living creatures, renouncing the rod and the sword. I'll be scrupulous and kind, and live full of compassion for all living beings. I will observe the sabbath by doing as the perfected ones do in this respect.

As long as they live, the perfected ones give up stealing. They take only what's given, and expect only what's given. They keep themselves clean by not thieving. I, too, for this day and night will give up stealing. I'll take only what's given, and expect only what's given. I'll keep myself clean by not thieving. I will observe the sabbath by doing as the perfected ones do in this respect.

As long as they live, the perfected ones give up unchastity. They are celibate, set apart, avoiding the common practice of sex. I, too, for this day and night will give up unchastity. I will be celibate, set apart, avoiding the common practice of sex. I will observe the sabbath by doing as the perfected ones do in this respect.

As long as they live, the perfected ones give up lying. They speak the truth and stick to the truth. They're honest and trustworthy, and don't trick the world with their words. I, too, for this day and night

will give up lying. I'll speak the truth and stick to the truth. I'll be honest and trustworthy, and won't trick the world with my words. I will observe the sabbath by doing as the perfected ones do in this respect.

As long as they live, the perfected ones give up alcoholic drinks that cause negligence. I, too, for this day and night will give up alcoholic drinks that cause negligence. I will observe the sabbath by doing as the perfected ones do in this respect.

As long as they live, the perfected ones eat in one part of the day, abstaining from eating at night and from food at the wrong time. I, too, for this day and night will eat in one part of the day, abstaining from eating at night and food at the wrong time. I will observe the sabbath by doing as the perfected ones do in this respect.

As long as they live, the perfected ones avoid dancing, singing, music, and seeing shows; and beautifying and adorning themselves with garlands, fragrance, and makeup. I, too, for this day and night will avoid dancing, singing, music, and seeing shows; and beautifying and adorning myself with garlands, fragrance, and makeup. I will observe the sabbath by doing as the perfected ones do in this respect.

As long as they live, the perfected ones give up high and luxurious beds. They sleep in a low place, either a cot or a straw mat. I, too, for this day and night will give up high and luxurious beds. I'll sleep in a low place, either a cot or a straw mat. I will observe the sabbath by doing as the perfected ones do in this respect.'

That's the sabbath of the noble ones. When the sabbath of the noble ones is observed like this it's very fruitful and beneficial and splendid and bountiful.

How much so? Suppose you were to rule as sovereign lord over these sixteen great countries—Aṅga, Magadha, Kāsī, Kosala, Vajjī, Malla, Ceti, Vaṅga, Kuru, Pañcāla, Maccha, Sūrusena, Assaka, Avanti, Gandhāra, and Kamboja—full of the seven treasures. This wouldn't be worth a sixteenth part of the sabbath with its eight factors. Why is that? Because human kingship is a poor thing compared to the happiness of the gods.

Fifty years in the human realm is one day and night for the gods of the Four Great Kings. Thirty such days make up a month. Twelve such months make up a year. The life span of the gods of the Four Great Kings is five hundred of these divine years. It's possible that a woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the gods of the Four Great Kings. This is what I was referring to when I said: 'Human kingship is a poor thing compared to the happiness of the gods.'

A hundred years in the human realm is one day and night for the Gods of the Thirty-Three. Thirty such days make up a month. Twelve such months make up a year. The life span of the Gods of the Thirty-Three is a thousand of these divine years. It's possible that a woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the Gods of the Thirty-Three. This is what I was referring to when I said: 'Human kingship is a poor thing compared to the happiness of the gods.'

Two hundred years in the human realm is one day and night for the Gods of Yama. Thirty such days make up a month. Twelve such months make up a year. The life span of the Gods of Yama is two thousand of these divine years. It's possible that a woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the Gods of Yama. This is what I was referring to when I said: 'Human kingship is a poor thing compared to the happiness of the gods.'

Four hundred years in the human realm is one day and night for the Joyful Gods. Thirty such days make up a month. Twelve such months make up a year. The life span of the Joyful Gods is four thousand of these divine years. It's possible that a woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the Joyful Gods. This is what I was referring to when I said: 'Human kingship is a poor thing compared to the happiness of the gods.'

Eight hundred years in the human realm is one day and night for the Gods Who Love to Create. Thirty such days make up a month.

Twelve such months make up a year. The life span of the Gods Who Love to Create is eight thousand of these divine years. It's possible that a woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the Gods Who Love to Create. This is what I was referring to when I said: 'Human kingship is a poor thing compared to the happiness of the gods.'

Sixteen hundred years in the human realm is one day and night for the Gods Who Control the Creations of Others. Thirty such days make up a month. Twelve such months make up a year. The life span of the Gods Who Control the Creations of Others is sixteen thousand of these divine years. It's possible that a woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the Gods Who Control the Creations of Others. This is what I was referring to when I said: 'Human kingship is a poor thing compared to the happiness of the gods.'

> You shouldn't kill living creatures, or steal,
> or lie, or drink alcohol.
> Be celibate, refraining from sex,
> and don't eat at night, the wrong time.
>
> Not wearing garlands or applying fragrance,
> you should sleep on a low bed, or a mat on the ground.
> This is the eight-factored sabbath, they say,
> explained by the Buddha, who has gone to suffering's end.
>
> The moon and sun are both fair to see,
> radiating as far as they revolve.
> Those shining ones in the sky light up the quarters,
> dispelling the darkness as they traverse the heavens.
>
> All of the wealth that's found in this realm—
> pearls, gems, fine beryl too,
> horn-gold or mountain gold,
> or natural gold dug up by marmots—

they're not worth a sixteenth part
of the sabbath with its eight factors,
as all the constellations of stars can't equal the light of the moon.

So an ethical woman or man,
who has observed the eight-factored sabbath,
having made merit whose outcome is happiness,
blameless, they go to a heavenly place."

8. Ānanda

3.71 With Channa

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then the wanderer Channa went up to Venerable Ānanda and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Ānanda:

"Reverend Ānanda, do you advocate giving up greed, hate, and delusion?"

"We do, reverend."

"But what drawbacks have you seen, Reverend Ānanda, that you advocate giving up greed, hate, and delusion?"

"A greedy person, overcome by greed, intends to hurt themselves, hurt others, and hurt both. They experience mental pain and sadness. When greed has been given up, they don't intend to hurt themselves, hurt others, and hurt both. They don't experience mental pain and sadness. A greedy person does bad things by way of body, speech, and mind. When greed has been given up, they don't do bad things by way of body, speech, and mind. A greedy person doesn't truly understand what's for their own good, the good of another, or the good of both. When greed has been given up, they truly understand what's for their own good, the good of another, or the good of both. Greed is a destroyer of sight, vision, and

knowledge. It blocks wisdom, it's on the side of anguish, and it doesn't lead to extinguishment.

A hateful person, overcome by hate, intends to hurt themselves, hurt others, and hurt both. ...

A deluded person, overcome by delusion, intends to hurt themselves, hurt others, and hurt both. They experience mental pain and sadness. When delusion has been given up, they don't intend to hurt themselves, hurt others, and hurt both. They don't experience mental pain and sadness. A deluded person does bad things by way of body, speech, and mind. When delusion has been given up, they don't do bad things by way of body, speech, and mind. A deluded person doesn't truly understand what's for their own good, the good of another, or the good of both. When delusion has been given up, they truly understand what's for their own good, the good of another, or the good of both. Delusion is a destroyer of sight, vision, and knowledge; it blocks wisdom, it's on the side of anguish, and it doesn't lead to extinguishment.

This is the drawback we've seen in greed, hate, and delusion, and this is why we advocate giving them up."

"But, reverend, is there a path and a practice for giving up that greed, hate, and delusion?"

"There is, reverend, a path and a practice for giving up that greed, hate, and delusion."

"Well, what is it?"

"It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is the path, this is the practice for giving up that greed, hate, and delusion."

"This is a fine path, a fine practice, for giving up that greed, hate, and delusion. Just this much is enough to be diligent."

3.72 A Disciple of the Ājīvakas

At one time Venerable Ānanda was staying near Kosambi, in Ghosita's Monastery. Then a householder who was a disciple of the *Ājīvaka*ascetics went up to Venerable Ānanda, bowed, sat down to one side, and said to Ānanda:

"Sir, whose teaching is well explained? Who in the world is practicing well? Who in the world has done well?"

"Well then, householder, I'll ask you about this in return, and you can answer as you like. What do you think, householder? Is the teaching of those who teach for giving up greed, hate, and delusion well explained or not? Or how do you see this?"

"The teaching of those who teach for giving up greed, hate, and delusion is well explained. That's how I see it."

"What do you think, householder? Are those who practice for giving up greed, hate, and delusion practicing well or not? Or how do you see this?"

"Those who practice for giving up greed, hate, and delusion are practicing well. That's how I see it."

"What do you think, householder? Have those who've given up greed, hate, and delusion—so they're cut off at the root, made like a palm stump, obliterated, and unable to arise in the future—done well in the world, or not? Or how do you see this?"

"Those who've given up greed, hate, and delusion have done well in the world. That's how I see it."

"So, householder, you've declared: 'The teaching of those who teach for giving up greed, hate, and delusion is well explained.' And you've declared: 'Those who practice for giving up greed, hate, and delusion are practicing well.' And you've declared: 'Those who've given up greed, hate, and delusion have done well in the world.'"

"It's incredible, sir, it's amazing! There's no acclaiming your own teaching or disrespecting someone else's, just teaching what's relevant in that context. The goal is spoken of, but the self is not involved. You, sir, teach Dhamma for giving up greed, hate, and delusion. Your teaching is well explained. You, sir, practice for giving up greed, hate, and delusion. You in the world are practicing well. You've given up greed, hate, and delusion. You in the world have done well.

Excellent, sir! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, Venerable Ānanda has made the teaching clear in many ways. I go

for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. From this day forth, may Venerable Ānanda remember me as a lay follower who has gone for refuge for life."

3.73 With Mahānāma the Sakyan

So I have heard. At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery. Now at that time the Buddha had recently recovered from an illness. Then Mahānāma the Sakyan went up to the Buddha, bowed, sat down to one side, and said to him:

"For a long time, sir, I have understood your teaching like this: 'Knowledge is for those with immersion, not those without immersion.' But, sir, does immersion come first, then knowledge? Or does knowledge come first, then immersion?"

Then Venerable Ānanda thought, "The Buddha has recently recovered from an illness, and this Mahānāma asks him a question that's too deep. Why don't I take him off to one side and teach him the Dhamma?"

Then Ānanda took Mahānāma by the arm, led him off to one side, and said to him, "Mahānāma, the Buddha has spoken of the ethics, immersion, and wisdom of a trainee; and the ethics, immersion, and wisdom of an adept. What is the ethics of a trainee? It's when a mendicant is ethical, restrained in the monastic code, with good behavior and supporters. Seeing danger in the slightest fault, they keep the rules they've undertaken. This is called the ethics of a trainee.

And what is the immersion of a trainee? It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption ... second absorption ... third absorption ... fourth absorption. This is called the immersion of a trainee.

And what is the wisdom of a trainee? They truly understand: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'. This is called the wisdom of a trainee.

Then a noble disciple—accomplished in ethics, immersion, and wisdom—realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

In this way the Buddha has spoken of the ethics, immersion, and wisdom of both a trainee and an adept."

3.74 Jains

At one time Venerable Ānanda was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Then the Licchavis Abhaya and Paṇḍitakumāra went up to Venerable Ānanda, bowed, sat down to one side, and said to him:

"Sir, the Jain leader Nāṭaputta claims to be all-knowing and all-seeing, to know and see everything without exception, thus: 'Knowledge and vision are constantly and continually present to me, while walking, standing, sleeping, and waking.' He advocates the elimination of past karma by mortification, and breaking the bridge by not making new karma. So with the ending of karma, suffering ends; with the ending of suffering, feeling ends; and with the ending of feeling, all suffering will have been worn away. This is how to go beyond suffering by means of this purification by wearing away in this very life. What, sir, does the Buddha say about this?"

"Abhaya, these three kinds of purification by wearing away have been rightly explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to end the cycle of suffering, and to realize extinguishment. What three?

It's when, Abhaya, a mendicant is ethical, restrained in the code of conduct, with good behavior and supporters. Seeing danger in the slightest fault, they keep the rules they've undertaken. They don't perform any new deeds, and old deeds are eliminated by experiencing their results little by little. This wearing away is visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

Then a mendicant accomplished in ethics, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption ... second absorption ... third absorption ... fourth absorption. They don't perform any new deeds, and old deeds are eliminated by experiencing their results little by little. This wearing away is visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

Then a mendicant accomplished in immersion realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements. They don't perform any new deeds, and old deeds are eliminated by experiencing their results little by little. This wearing away is visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

These are the three kinds of purification by wearing away that have been rightly explained by the Buddha ... in order to realize extinguishment."

When he said this, Paṇḍitakumāra said to Abhaya, "Dear Abhaya, is there anything in what Ānanda has said so well that you would disagree with?"

"How could I not agree with what was said so well by Ānanda? If anyone didn't agree with him, their head would explode!"

3.75 Support

Then Venerable Ānanda went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

"Ānanda, those who you have sympathy for, and those worth listening to—friends and colleagues, relatives and family—should be encouraged, supported, and established in three things. What three?

Experiential confidence in the Buddha: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.'

Experiential confidence in the teaching: 'The teaching is well explained by the Buddha—visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.'

Experiential confidence in the Saṅgha: 'The Saṅgha of the Buddha's disciples is practicing the way that's good, straightforward, methodical, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha's disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.'

There might be change in the four primary elements— earth, water, air, and fire—but a noble disciple with experiential confidence in the Buddha would never change. In this context, 'change' means that such a noble disciple will be reborn in hell, the animal realm, or the ghost realm: this is not possible.

There might be change in the four primary elements— earth, water, air, and fire—but a noble disciple with experiential confidence in the teaching ... or the Saṅgha would never change. In this context, 'change' means that such a noble disciple will be reborn in hell, the animal realm, or the ghost realm: this is not possible.

Those who you have sympathy for, and those worth listening to—friends and colleagues, relatives and family—should be encouraged, supported, and established in these three things."

3.76 Continued Existence (1st)

Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

"Sir, they speak of this thing called 'continued existence'. How is continued existence defined?"

"If, Ānanda, there were no deeds to result in the sensual realm, would continued existence in the sensual realm still come about?"

"No, sir."

"So, Ānanda, deeds are the field, consciousness is the seed, and craving is the moisture. The consciousness of sentient beings—hindered by ignorance and fettered by craving—is established in a

lower realm. That's how there is rebirth into a new state of existence in the future.

If there were no deeds to result in the realm of luminous form, would continued existence in the realm of luminous form still come about?"

"No, sir."

"So, Ānanda, deeds are the field, consciousness is the seed, and craving is the moisture. The consciousness of sentient beings—hindered by ignorance and fettered by craving—is established in a middle realm. That's how there is rebirth into a new state of existence in the future.

If there were no deeds to result in the formless realm, would continued existence in the formless realm still come about?"

"No, sir."

"So, Ānanda, deeds are the field, consciousness is the seed, and craving is the moisture. The consciousness of sentient beings—hindered by ignorance and fettered by craving—is established in a higher realm. That's how there is rebirth into a new state of existence in the future. That's how continued existence is defined."

3.77 Continued Existence (2nd)

Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

"Sir, they speak of this thing called 'continued existence'. How is continued existence defined?"

"If, Ānanda, there were no deeds to result in the sensual realm, would continued existence in the sensual realm still come about?"

"No, sir."

"So, Ānanda, deeds are the field, consciousness is the seed, and craving is the moisture. The intention and aim of sentient beings—hindered by ignorance and fettered by craving—is established in a lower realm. That's how there is rebirth into a new state of existence in the future.

If there were no deeds to result in the realm of luminous form, would continued existence in the realm of luminous form still come about?"

"No, sir."

"So, Ānanda, deeds are the field, consciousness is the seed, and craving is the moisture. The intention and aim of sentient beings—hindered by ignorance and fettered by craving—is established in a middle realm. That's how there is rebirth into a new state of existence in the future.

If there were no deeds to result in the formless realm, would continued existence in the formless realm still come about?"

"No, sir."

"So, deeds are the field, consciousness is the seed, and craving is the moisture. The intention and aim of sentient beings—hindered by ignorance and fettered by craving—is established in a higher realm. That's how there is rebirth into a new state of existence in the future. That's how continued existence is defined."

3.78 Precepts and Observances

Then Venerable Ānanda went up to the Buddha, bowed, and sat down to one side. The Buddha said to him: "Ānanda, are all precepts and observances, lifestyles, and spiritual paths fruitful when taken as the essence?"

"This is no simple matter, sir."

"Well then, Ānanda, break it down."

"Take the case of someone who cultivates precepts and observances, a lifestyle, and a spiritual path, taking this as the essence. If unskillful qualities grow while skillful qualities decline, that's not fruitful. However, if unskillful qualities decline while skillful qualities grow, that is fruitful."

That's what Ānanda said, and the teacher approved.

Then Ānanda, knowing that the teacher approved, got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving. Then, not long after Ānanda had left, the Buddha addressed the mendicants: "Mendicants, Ānanda is a trainee, but it's not easy to find his equal in wisdom."

3.79 Fragrances

Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

"Sir, there are these three kinds of fragrance that spread only with the wind, not against it. What three? The fragrance of roots, heartwood, and flowers. These are the three kinds of fragrance that spread only with the wind, not against it. Is there a kind of fragrance that spreads with the wind, and against it, and both ways?"

"There is, Ānanda, such a kind of fragrance."

"So what, sir, is that kind of fragrance?"

"It's when, Ānanda, in some village or town, a woman or man has gone for refuge to the Buddha, the teaching, and the Saṅgha. They don't kill living creatures, steal, commit sexual misconduct, lie, or take alcoholic drinks that cause negligence. They're ethical, of good character. They live at home with a heart rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share.

Ascetics and brahmins everywhere praise them for these good qualities; even the deities praise them. This is the kind of fragrance that spreads with the wind, and against it, and both.

> The fragrance of flowers doesn't spread against the wind,
> nor sandalwood, pinwheel flowers, or jasmine;
> but the fragrance of the good spreads against the wind;
> a good person's virtue spreads in every direction."

3.80 Lesser

Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

"Sir, I have heard and learned this in the presence of the Buddha: 'Ānanda, the Buddha Sikhi had a disciple called Abhibhū. Standing in the Brahmā realm, he could make his voice heard throughout the galaxy.' I wonder how far a Blessed One, a perfected one, a fully awakened Buddha can make their voice heard?"

"He was a disciple, Ānanda. Realized Ones are immeasurable."

For a second time ...

For a third time, Ānanda said to the Buddha: "... I wonder how far a Blessed One, a perfected one, a fully awakened Buddha can make their voice heard?"

"Ānanda, have you heard of a thousandfold lesser world system, a galaxy?"

"Now is the time, Blessed One! Now is the time, Holy One! Let the Buddha speak. The mendicants will listen and remember it."

"Well then, Ānanda, listen and pay close attention, I will speak."

"Yes, sir," Ānanda replied. The Buddha said this:

"Ānanda, a galaxy extends a thousand times as far as the moon and sun revolve and the shining ones light up the quarters. In that galaxy there are a thousand moons, a thousand suns, a thousand Sinerus king of mountains, a thousand Indias, a thousand Western Continents, a thousand Northern Continents, a thousand Eastern Continents, four thousand oceans, four thousand Great Kings, a thousand realms of the Gods of the Four Great Kings, a thousand realms of the Gods of the Thirty-Three, of the Gods of Yama, of the Joyful Gods, of the Gods who Love to Create, of the Gods who Control the Creations of Others, and a thousand Brahmā realms. This is called a thousandfold lesser world system, a 'galaxy'.

A world system that extends for a thousand galaxies is called a millionfold middling world system, a 'galactic cluster'.

A world system that extends for a thousand galactic clusters is called a billionfold great world system, a 'galactic supercluster'.

If he wished, Ānanda, a Realized One could make his voice heard throughout a galactic supercluster, or as far as he wants."

"But how would the Buddha make his voice heard so far?"

"First, Ānanda, a Realized One would fill the galactic supercluster with light. When sentient beings saw the light, the Realized One would project his call so that they'd hear the sound. That's how a Realized One could make his voice heard throughout a galactic supercluster, or as far as he wants."

When he said this, Venerable Ānanda said to Venerable Udāyī, "I'm so fortunate, so very fortunate, to have a teacher with such power and might!"

When he said this, Venerable Udāyī said to Venerable Ānanda, "What is it to you, Reverend Ānanda, if your teacher has such power and might?"

When he said this, the Buddha said to Venerable Udāyī, "Not so, Udāyī, not so! If Ānanda were to die while still not free of greed, he would rule as king of the gods for seven lifetimes, and as king of all India for seven lifetimes, because of the confidence of his heart. However, Ānanda will be extinguished in the present life."

9. Ascetics

3.81 Ascetics

"Mendicants, there are three duties of an ascetic. What three? Undertaking the training in the higher ethics, the higher mind, and the higher wisdom. These are the three duties of an ascetic.

So you should train like this: 'We will have keen enthusiasm for undertaking the training in the higher ethics, the higher mind, and the higher wisdom.' That's how you should train."

3.82 The Donkey

"Suppose, mendicants, a donkey followed behind a herd of cattle, thinking: 'I can moo too! I can moo too!' But it doesn't look like a cow, or sound like a cow, or leave a footprint like a cow. Still it follows behind a herd of cattle, thinking: 'I can moo too! I can moo too!'

In the same way, some mendicant follows behind the mendicant Saṅgha, thinking: 'I'm a monk too! I'm a monk too!' But they don't have the same enthusiasm for undertaking the training in the higher ethics, the higher mind, and the higher wisdom as the other mendicants. Still they follow behind the mendicant Saṇgha, thinking: 'I'm a monk too! I'm a monk too!'

So you should train like this: 'We will have keen enthusiasm for undertaking the training in the higher ethics, the higher mind, and the higher wisdom.' That's how you should train."

3.83 Fields

“Mendicants, a farmer has three primary duties. What three? A farmer first of all makes sure the field is well ploughed and tilled. Next they plant seeds in season. When the time is right, they irrigate the field and then drain it. These are the three primary duties of a farmer.

In the same way, a mendicant has three primary duties. What three? Undertaking the training in the higher ethics, the higher mind, and the higher wisdom. These are the three primary duties of a mendicant.

So you should train like this: ‘We will have keen enthusiasm for undertaking the training in the higher ethics, the higher mind, and the higher wisdom.’ That’s how you should train.”

3.84 The Vajji

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Then a certain Vajji monk went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, each fortnight over a hundred and fifty training rules are recited. I’m not able to train in them.”

“But monk, are you able to train in three trainings: the higher ethics, the higher mind, and the higher wisdom?”

“I am, sir.”

“So, monk, you should train in these three trainings: the higher ethics, the higher mind, and the higher wisdom.

As you train in these, you will give up greed, hate, and delusion. Then you won’t do anything unskillful, or practice anything bad.”

After some time that monk trained in the higher ethics, the higher mind, and the higher wisdom. He gave up greed, hate, and delusion. Then he didn’t do anything unskillful, or practice anything bad.

3.85 A Trainee

Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him:

"Sir, they speak of this person called 'a trainee'. How is a trainee defined?"

"They train, mendicant, that's why they're called 'a trainee'. What is their training? They train in the higher ethics, the higher mind, and the higher wisdom. They train, that's why they're called 'a trainee'.

> As a trainee trains,
> following the straight road,
> first they know about ending;
> enlightenment follows in the same lifetime.
>
> After that, to that poised one, freed by enlightenment,
> with the ending of the fetters of rebirth,
> the knowledge comes:
> 'My freedom is unshakable.'"

3.86 Training (1st)

"Mendicants, each fortnight over a hundred and fifty training rules come up for recitation, in which gentlemen who love themselves train. These are all included in the three trainings. What three? The training in the higher ethics, the higher mind, and the higher wisdom. These are the three trainings that include them all.

Take the case of a mendicant who has fulfilled their ethics, but has limited immersion and wisdom. They break some lesser and minor training rules, but are restored. Why is that? Because I don't say they're incapable of that. But they're constant and steady in their precepts regarding the training rules that are fundamental, befitting the spiritual path. They keep the rules they've undertaken. With the ending of three fetters they're a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

Take another case of a mendicant who has fulfilled their ethics, but has limited immersion and wisdom. They break some lesser and minor training rules, but are restored. Why is that? Because I don't say they're incapable of that. But they're constant and steady in their precepts regarding the training rules that are fundamental, befitting the spiritual path. They keep the rules they've undertaken.

With the ending of three fetters, and the weakening of greed, hate, and delusion, they're a once-returner. They come back to this world once only, then make an end of suffering.

Take another case of a mendicant who has fulfilled their ethics and immersion, but has limited wisdom. They break some lesser and minor training rules, but are restored. Why is that? Because I don't say they're incapable of that. But they're constant and steady in their precepts regarding the training rules that are fundamental, befitting the spiritual path. They keep the rules they've undertaken. With the ending of the five lower fetters they're reborn spontaneously. They are extinguished there, and are not liable to return from that world.

Take another case of a mendicant who has fulfilled their ethics, immersion, and wisdom. They break some lesser and minor training rules, but are restored. Why is that? Because I don't say they're incapable of that. But they're constant and steady in their precepts regarding the training rules that are fundamental, befitting the spiritual path. They keep the rules they've undertaken. They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

So, mendicants, if you practice partially you succeed partially. If you practice fully you succeed fully. These training rules are not a waste, I say."

3.87 Training (2nd)

"Mendicants, each fortnight over a hundred and fifty training rules come up for recitation, in which gentlemen who love themselves train. These are all included in the three trainings. What three? The training in the higher ethics, the higher mind, and the higher wisdom. These are the three trainings that include them all.

Take the case of a mendicant who has fulfilled their ethics, but has limited immersion and wisdom. They break some lesser and minor training rules, but are restored. Why is that? Because I don't say they're incapable of that. But they're constant and steady in their precepts regarding the training rules that are fundamental,

befitting the spiritual life. They keep the rules they've undertaken. With the ending of three fetters they have at most seven rebirths. They will transmigrate at most seven times among gods and humans and then make an end of suffering. With the ending of three fetters, they go family to family. They will transmigrate between two or three families and then make an end of suffering. With the ending of three fetters, they're a one-seeder. They will be reborn just one time in a human existence, then make an end of suffering. With the ending of three fetters, and the weakening of greed, hate, and delusion, they're a once-returner. They come back to this world once only, then make an end of suffering.

Take another case of a mendicant who has fulfilled their ethics and immersion, but has limited wisdom. They break some lesser and minor training rules, but are restored. Why is that? Because I don't say they're incapable of that. But they're constant and steady in their precepts regarding the training rules that are fundamental, befitting the spiritual path. They keep the rules they've undertaken. With the ending of the five lower fetters they head upstream, going to the Akaniṭṭha realm. With the ending of the five lower fetters they're extinguished with extra effort. With the ending of the five lower fetters they're extinguished without extra effort. With the ending of the five lower fetters they're extinguished upon landing. With the ending of the five lower fetters they're extinguished between one life and the next.

Take another case of a mendicant who has fulfilled their ethics, immersion, and wisdom. They break some lesser and minor training rules, but are restored. Why is that? Because I don't say they're incapable of that. But they're constant and steady in their precepts regarding the training rules that are fundamental, befitting the spiritual path. They keep the rules they've undertaken. They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

So, mendicants, if you practice partially you succeed partially. If you practice fully you succeed fully. These training rules are not a waste, I say."

3.88 Training (3rd)

“Mendicants, each fortnight over a hundred and fifty training rules come up for recitation, in which gentlemen who love themselves train. These are all included in the three trainings. What three? The training in the higher ethics, the higher mind, and the higher wisdom. These are the three trainings that include them all.

Take the case of a mendicant who has fulfilled their ethics, immersion, and wisdom. They break some lesser and minor training rules, but are restored. Why is that? Because I don’t say they’re incapable of that. But they’re constant and steady in their precepts regarding the training rules that are fundamental, befitting the spiritual path. They keep the rules they’ve undertaken.

They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

If they don’t penetrate so far, with the ending of the five lower fetters they’re extinguished between one life and the next.

If they don’t penetrate so far, with the ending of the five lower fetters they’re extinguished upon landing.

If they don’t penetrate so far, with the ending of the five lower fetters they’re extinguished without extra effort.

If they don’t penetrate so far, with the ending of the five lower fetters they’re extinguished with extra effort.

If they don’t penetrate so far, with the ending of the five lower fetters they head upstream, going to the Akaniṭṭha realm.

If they don’t penetrate so far, with the ending of three fetters, and the weakening of greed, hate, and delusion, they’re a once-returner. They come back to this world once only, then make an end of suffering.

If they don’t penetrate so far, with the ending of three fetters, they’re a one-seeder. They will be reborn just one time in a human existence, then make an end of suffering.

If they don’t penetrate so far, with the ending of three fetters, they go family to family. They will transmigrate between two or three families and then make an end of suffering.

If they don't penetrate so far, with the ending of three fetters, they have at most seven rebirths. They will transmigrate at most seven times among gods and humans and then make an end of suffering.

So, mendicants, if you practice partially you succeed partially. If you practice fully you succeed fully. These training rules are not a waste, I say."

3.89 Three Trainings (1st)

"Mendicants, these are the three trainings. What three? The training in the higher ethics, the higher mind, and the higher wisdom.

And what is the training in the higher ethics? It's when a mendicant is ethical, restrained in the code of conduct, with good behavior and supporters. Seeing danger in the slightest fault, they keep the rules they've undertaken. This is called the training in the higher ethics.

And what is the training in the higher mind? It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption ... second absorption ... third absorption ... fourth absorption. This is called the training in the higher mind.

And what is the training in the higher wisdom? They truly understand: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'. This is called the training in the higher wisdom. These are the three trainings."

3.90 Three Trainings (2nd)

"Mendicants, these are the three trainings. What three? The training in the higher ethics, the higher mind, and the higher wisdom.

And what is the training in the higher ethics? It's when a mendicant is ethical, restrained in the code of conduct, with good behavior and supporters. Seeing danger in the slightest fault, they keep the rules they've undertaken. This is called the training in the higher ethics.

And what is the training in the higher mind? It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption … second absorption … third absorption … fourth absorption. This is called the training in the higher mind.

And what is the training in the higher wisdom? It's when a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements. This is called the training in the higher wisdom. These are the three trainings.

> The higher ethics, the higher mind,
> and the higher wisdom should be practiced
> by those energetic, strong, and resolute,
> practicing absorption, mindful, with guarded senses.
>
> As before, so after;
> as after, so before.
> As below, so above;
> as above, so below.
>
> As by day, so by night;
> as by night, so by day.
> Having mastered every direction
> with limitless immersion,
>
> they call them a 'trainee on the path',
> and 'one living a pure life'.
> But a wise one who has gone to the end of the path
> they call a 'Buddha' in the world.
>
> With the cessation of consciousness,
> freed by the ending of craving,
> the liberation of their heart
> is like a lamp going out."

3.91 At Pańkadhā

At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants. He arrived at a town of the Kosalans named Pańkadhā, and stayed there.

Now, at that time a monk called Kassapagotta was resident at Pańkadhā. There the Buddha educated, encouraged, fired up, and inspired the mendicants with a Dhamma talk about the training rules. Kassapagotta became quite impatient and bitter, thinking, "This ascetic is much too strict."

When the Buddha had stayed in Pańkadhā as long as he wished, he set out for Rājagaha. Traveling stage by stage, he arrived at Rājagaha, and stayed there.

Soon after the Buddha left, Kassapagotta became quite remorseful and regretful, thinking, "It's my loss, my misfortune, that when the Buddha was talking about the training rules I became quite impatient and bitter, thinking he was much too strict. Why don't I go to the Buddha and confess my mistake to him?"

Then Kassapagotta set his lodgings in order and, taking his bowl and robe, set out for Rājagaha. Eventually he came to Rājagaha and the Vulture's Peak. He went up to the Buddha, bowed, sat down to one side, and told him what had happened, saying:

"I have made a mistake, sir. It was foolish, stupid, and unskillful of me to become impatient and bitter when the Buddha was educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk about the training rules, and to think, 'This ascetic is much too strict.' Please, sir, accept my mistake for what it is, so I will restrain myself in future."

"Indeed, Kassapa, you made a mistake. But since you have recognized your mistake for what it is, and have dealt with it properly, I accept it. For it is growth in the training of the noble one to recognize a mistake for what it is, deal with it properly, and commit to restraint in the future.

Kassapa, take the case of a senior mendicant who doesn't want to train and doesn't praise taking up the training. They don't encourage other mendicants who don't want to train to take up the training. And they don't truthfully and substantively praise at the

right time those mendicants who do want to train. I don't praise that kind of senior mendicant. Why is that? Because, hearing that I praised that mendicant, other mendicants might want to keep company with them. Then they might follow their example, which would be for their lasting harm and suffering. That's why I don't praise that kind of senior mendicant.

Take the case of a middle mendicant who doesn't want to train ...

Take the case of a junior mendicant who doesn't want to train ... That's why I don't praise that kind of junior mendicant.

Kassapa, take the case of a senior mendicant who does want to train and praises taking up the training. They encourage other mendicants who don't want to train to take up the training. And they truthfully and substantively praise at the right time those mendicants who do want to train. I praise that kind of senior mendicant. Why is that? Because, hearing that I praised that mendicant, other mendicants might want to keep company with them. Then they might follow their example, which would be for their lasting welfare and happiness. That's why I praise that kind of senior mendicant.

Take the case of a middle mendicant who wants to train ...

Take the case of a junior mendicant who wants to train ... That's why I praise that kind of junior mendicant."

10. A Lump of Salt

3.92 Urgent

"Mendicants, a farmer has three urgent duties. What three? A farmer swiftly makes sure the field is well ploughed and tilled. Next they swiftly plant seeds in season. When the time is right, they swiftly irrigate or drain the field. These are the three urgent duties of a farmer. That farmer has no special power or ability to say: 'Let the crops germinate today! Let them flower tomorrow! Let them ripen the day after!' But there comes a time when that farmer's crops germinate, flower, and ripen as the seasons change.

In the same way, a mendicant has three urgent duties. What three? Undertaking the training in the higher ethics, the higher mind, and the higher wisdom. These are the three urgent duties of a mendicant. That mendicant has no special power or ability to say: 'Let my mind be freed from defilements by not grasping today! Or tomorrow! Or the day after!' But there comes a time—as that mendicant trains in the higher ethics, the higher mind, and the higher wisdom—that their mind is freed from defilements by not grasping.

So you should train like this: 'We will have keen enthusiasm for undertaking the training in the higher ethics, the higher mind, and the higher wisdom.' That's how you should train."

3.93 Seclusion

"Mendicants, wanderers who follow other paths advocate three kinds of seclusion. What three? Seclusion in robes, alms-food, and lodgings.

Wanderers who follow other paths advocate this kind of seclusion in robes. They wear robes of sunn hemp, mixed hemp, corpse-wrapping cloth, rags, lodh tree bark, antelope hide (whole or in strips), kusa grass, bark, wood-chips, human hair, horse-tail hair, or owls' wings. This is what wanderers who follow other paths advocate for seclusion in robes.

Wanderers who follow other paths advocate this kind of seclusion in alms-food. They eat herbs, millet, wild rice, poor rice, water lettuce, rice bran, scum from boiling rice, sesame flour, grass, or cow dung. They survive on forest roots and fruits, or eating fallen fruit. This is what the wanderers who follow other paths advocate for seclusion in alms-food.

Wanderers who follow other paths advocate this kind of seclusion in lodgings. They stay in a wilderness, at the root of a tree, in a charnel ground, a forest, the open air, a heap of straw, or a threshing-hut. This is what wanderers who follow other paths advocate for seclusion in lodgings. These are the three kinds of seclusion that wanderers who follow other paths advocate.

In this teaching and training, there are three kinds of seclusion for a mendicant. What three? Firstly, a mendicant is ethical, giving up unethical conduct, being secluded from it. They have right view, giving up wrong view, being secluded from it. They've ended defilements, giving up defilements, being secluded from them. When a mendicant has these three kinds of seclusion, they're called a mendicant who has reached the peak and the pith, being pure and grounded in the essential.

When a farmer's rice field is ripe, they'd have the rice cut swiftly, gathered swiftly, transported swiftly, made into heaps swiftly, threshed swiftly, the straw and chaff removed swiftly, winnowed swiftly, brought over swiftly, threshed swiftly, and have the husks removed swiftly. In this way that farmer's crop would reach the peak and the pith, being pure and consisting only of what is essential.

In the same way, when a mendicant is ethical, giving up unethical conduct, being secluded from it; when they have right view, giving up wrong view, being secluded from it; when they've ended defilements, giving up defilements, being secluded from them: they're called a mendicant who has reached the peak and the pith, being pure and grounded in the essential."

3.94 Springtime

"After the rainy season the sky is clear and cloudless. And when the sun rises, it dispels all the darkness from the sky as it shines and glows and radiates.

In the same way, when the stainless, immaculate vision of the teaching arises in a noble disciple, three fetters are given up: identity view, doubt, and misapprehension of precepts and observances.

Afterwards they get rid of two things: desire and aversion. Quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. If that noble disciple passed away at that time, they're bound by no fetter that might return them to this world."

3.95 Assemblies

“Mendicants, these are the three assemblies. What three? An assembly of the best, a divided assembly, and a harmonious assembly.

And what is an assembly of the best? An assembly where the senior mendicants are not indulgent or slack, nor are they backsliders. Instead, they take the lead in seclusion, rousing energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. And those who come afterwards follow their example. They too are not indulgent or slack, nor are they backsliders. Instead, they take the lead in seclusion, rousing energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. This is called an assembly of the best.

And what is a divided assembly? An assembly where the mendicants argue, quarrel, and fight, continually wounding each other with barbed words. This is called a divided assembly.

And what is a harmonious assembly? An assembly where the mendicants live in harmony, appreciating each other, without quarreling, blending like milk and water, and regarding each other with kindly eyes. This is called a harmonious assembly.

When the mendicants live in harmony like this, they make much merit. At that time the mendicants live in a holy dwelling, that is, the heart’s release by rejoicing. When they’re joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when they’re blissful, the mind becomes immersed in samādhi.

It’s like when it rains heavily on a mountain top, and the water flows downhill to fill the hollows, crevices, and creeks. As they become full, they fill up the pools. The pools fill up the lakes, the lakes fill up the streams, and the streams fill up the rivers. And as the rivers become full, they fill up the ocean.

In the same way, when the mendicants are in harmony, appreciating each other, without quarreling, blending like milk and water, and regarding each other with kindly eyes, they make much merit. At that time the mendicants live in a holy dwelling, that is, the heart’s release by rejoicing. When they’re joyful, rapture springs

up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when they're blissful, the mind becomes immersed in samādhi.

These are the three assemblies."

3.96 The Thoroughbred (1st)

"Mendicants, a fine royal thoroughbred with three factors is worthy of a king, fit to serve a king, and reckoned as a factor of kingship. What three? It's when a fine royal thoroughbred is beautiful, strong, and fast. A fine royal thoroughbred with these three factors is worthy of a king. ...

In the same way, a mendicant with three factors is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world. What three? It's when a mendicant is beautiful, strong, and fast.

And how is a mendicant beautiful? It's when a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken. That's how a mendicant is beautiful.

And how is a mendicant strong? It's when a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. That's how a mendicant is strong.

And how is a mendicant fast? It's when a mendicant truly understands: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'. That's how a mendicant is fast.

A mendicant with these three factors is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world."

3.97 The Thoroughbred (2nd)

"Mendicants, a fine royal thoroughbred with three factors is worthy of a king, fit to serve a king, and considered a factor of kingship. What three? It's when a fine royal thoroughbred is beautiful, strong, and fast. A fine royal thoroughbred with these three factors is worthy of a king, ...

In the same way, a mendicant with three factors is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world. What three? It's when a mendicant is beautiful, strong, and fast.

And how is a mendicant beautiful? It's when a mendicant is ethical, restrained in the code of conduct, with good behavior and supporters. Seeing danger in the slightest fault, they keep the rules they've undertaken. That's how a mendicant is beautiful.

And how is a mendicant strong? It's when a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. That's how a mendicant is strong.

And how is a mendicant fast? It's when a mendicant, with the ending of the five lower fetters, is reborn spontaneously. They're extinguished there, and are not liable to return from that world. That's how a mendicant is fast.

A mendicant with these three factors is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world."

3.98 The Thoroughbred (3rd)

"Mendicants, a fine royal thoroughbred with three factors is worthy of a king, fit to serve a king, and considered a factor of kingship. What three? It's when a fine royal thoroughbred is beautiful, strong, and fast. A fine royal thoroughbred with these three factors is worthy of a king. ...

In the same way, a mendicant with three factors is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world. What three? It's when a mendicant is beautiful, strong, and fast.

And how is a mendicant beautiful? It's when a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken. That's how a mendicant is beautiful.

And how is a mendicant strong? It's when a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. That's how a mendicant is strong.

And how is a mendicant fast? It's when a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements. That's how a mendicant is fast.

A mendicant with these three factors is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world."

3.99 Jute

"Jute canvas is ugly, unpleasant to touch, and worthless whether it's new, worn in, or worn out. They use worn out jute canvas for scrubbing pots, or else they just throw it away on the rubbish heap.

In the same way, if a junior mendicant is unethical, of bad character, this is how they're ugly, I say. That person is just as ugly as jute canvas. If you associate with, accompany, and attend to that person, following their example, it'll be for your lasting harm and suffering. This is how they're unpleasant to touch, I say. That person is just as unpleasant to touch as jute canvas. Any robes, alms-food, lodgings, and medicines and supplies for the sick that they receive

are not very fruitful or beneficial for the donor. This is how they're worthless, I say. That person is just as worthless as jute canvas.

If a middle mendicant is unethical, of bad character, this is how they're ugly, I say. ...

If a senior mendicant is unethical, of bad character, this is how they're ugly, I say. ... If you associate with, accompany, and attend to that person, following their example, it'll be for your lasting harm and suffering. ...

If such a senior mendicant speaks among the Saṅgha, the mendicants say: 'What's an incompetent fool like you got to say? How on earth could you imagine you've got something worth saying!' That person becomes angry and upset, and blurts out things that make the Saṅgha throw them out, as if they were throwing jute canvas away on the rubbish heap.

Cloth from Kāsī is beautiful, pleasant to touch, and valuable whether it's new, worn in, or worn out. They use worn out cloth from Kāsī for wrapping, or else they place it in a fragrant casket.

In the same way, if a junior mendicant is ethical, of good character, this is how they're beautiful, I say. That person is just as beautiful as cloth from Kāsī. If you associate with, accompany, and attend to such a person, following their example, it will be for your lasting welfare and happiness. This is how they're pleasant to touch, I say. That person is just as pleasant to touch as cloth from Kāsī. Any robes, alms-food, lodgings, and medicines and supplies for the sick that they receive are very fruitful and beneficial for the donor. This is how they're valuable, I say. That person is just as valuable as cloth from Kāsī.

If a middle mendicant is ethical, of good character, this is how they're beautiful, I say. ...

If a senior mendicant is ethical, of good character, this is how they're beautiful, I say. ...

If such a senior mendicant speaks in the midst of the Saṅgha, the mendicants say: 'Venerables, be quiet! The senior mendicant is speaking on the teaching and training.'

So you should train like this: 'We will be like cloth from Kāsī, not like jute canvas.' That's how you should train."

3.100 A Lump of Salt

"Mendicants, suppose you say: 'No matter how this person performs a deed, they experience it the same way.' This being so, the spiritual life could not be lived, and there'd be no chance of making a complete end of suffering.

Suppose you say: 'No matter how this person performs a deed, they experience the result as it should be experienced.' This being so, the spiritual life can be lived, and there is a chance of making a complete end of suffering.

Take the case of a person who does a trivial bad deed, but it lands them in hell. Meanwhile, another person does the same trivial bad deed, but experiences it in the present life, without even a bit left over, not to speak of a lot.

What kind of person does a trivial bad deed, but it lands them in hell? A person who hasn't developed their physical endurance, ethics, mind, or wisdom. They're small-minded and mean-spirited, living in suffering. That kind of person does a trivial bad deed, but it lands them in hell.

What kind of person does the same trivial bad deed, but experiences it in the present life, without even a bit left over, not to speak of a lot? A person who has developed their physical endurance, ethics, mind, and wisdom. They're not small-minded, but are big-hearted, living without limits. That kind of person does the same trivial bad deed, but experiences it in the present life, without even a bit left over, not to speak of a lot.

Suppose a person was to drop a lump of salt into a small bowl of water. What do you think, mendicants? Would that small bowl of water become salty and undrinkable?"

"Yes, sir. Why is that? Because there is only a little water in the bowl."

"Suppose a person was to drop a lump of salt into the Ganges river. What do you think, mendicants? Would the Ganges river become salty and undrinkable?"

"No, sir. Why is that? Because the Ganges river is a vast mass of water."

“This is how it is in the case of a person who does a trivial bad deed, but it lands them in hell. Meanwhile, another person does the same trivial bad deed, but experiences it in the present life, without even a bit left over, not to speak of a lot. ...

Take the case of a person who is thrown in jail for stealing half a dollar, a dollar, or a hundred dollars. While another person isn’t thrown in jail for stealing half a dollar, a dollar, or a hundred dollars.

What kind of person is thrown in jail for stealing half a dollar, a dollar, or a hundred dollars? A person who is poor, with few possessions and little wealth. That kind of person is thrown in jail for stealing half a dollar, a dollar, or a hundred dollars.

What kind of person isn’t thrown in jail for stealing half a dollar, a dollar, or a hundred dollars? A person who is rich, affluent, and wealthy. That kind of person isn’t thrown in jail for stealing half a dollar, a dollar, or a hundred dollars.

This is how it is in the case of a person who does a trivial bad deed, but they go to hell. Meanwhile, another person does the same trivial bad deed, but experiences it in the present life, without even a bit left over, not to speak of a lot. ...

It’s like a sheep dealer or butcher. They can execute, jail, fine, or otherwise punish one person who steals from them, but not another.

What kind of person can they punish? A person who is poor, with few possessions and little wealth. That’s the kind of person they can punish.

What kind of person can’t they punish? A person who is rich, affluent, and wealthy. That’s the kind of person they can’t punish. In fact, all they can do is raise their joined palms and ask: ‘Please, good sir, give me my sheep or pay me for it.’

This is how it is in the case of a person who does a trivial bad deed, but it lands them in hell. Meanwhile, another person does the same trivial bad deed, but experiences it in the present life, without even a bit left over, not to speak of a lot. ...

Mendicants, suppose you say: ‘No matter how this person performs a deed, they experience it the same way.’ This being so, the

spiritual life could not be lived, and there'd be no chance of making a complete end of suffering.

Suppose you say: 'No matter how this person performs a deed, they experience the result as it should be experienced.' This being so, the spiritual life can be lived, and there is a chance of making a complete end of suffering."

3.101 A Panner

"Gold has coarse corruptions: sand, soil, and gravel. A panner or their apprentice pours it into a pan, where they wash, rinse, and clean it. When that's been eliminated, there are medium corruptions in the gold: fine grit and coarse sand. The panner washes it again. When that's been eliminated, there are fine corruptions in the gold: fine sand and black grime. The panner washes it again. When that's been eliminated, only gold dust is left. A goldsmith or their apprentice places the gold in a crucible where they blow, melt, and smelt it. Still the gold is not settled and the dross is not totally gone. It's not pliable, workable, or radiant, but is brittle and not completely ready for working. But the goldsmith keeps on blowing, melting, and smelting it. The gold becomes pliable, workable, and radiant, not brittle, and ready to be worked. Then the goldsmith can successfully create any kind of ornament they want, whether a bracelet, earrings, a necklace, or a golden garland.

In the same way, a mendicant who is committed to the higher mind has coarse corruptions: bad bodily, verbal, and mental conduct. A sincere, capable mendicant gives these up, gets rid of, eliminates, and obliterates them.

When they've been given up and eliminated, there are middling corruptions: sensual, malicious, or cruel thoughts. A sincere, capable mendicant gives these up, gets rid of, eliminates, and obliterates them.

When they've been given up and eliminated, there are fine corruptions: thoughts of family, country, and being looked up to. A sincere, capable mendicant gives these up, gets rid of, eliminates, and obliterates them.

When they've been given up and eliminated, only thoughts about the teaching are left. That immersion is not peaceful or sublime or tranquil or unified, but is held in place by forceful suppression.

But there comes a time when that mind is stilled internally; it settles, unifies, and becomes immersed in samādhi. That immersion is peaceful and sublime and tranquil and unified, not held in place by forceful suppression. They become capable of realizing anything that can be realized by insight to which they extend the mind, in each and every case.

If they wish: 'May I wield the many kinds of psychic power: multiplying myself and becoming one again; appearing and disappearing; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with my hand the sun and moon, so mighty and powerful; controlling my body as far as the Brahmā realm.' They are capable of realizing it, in each and every case.

If they wish: 'With clairaudience that is purified and superhuman, may I hear both kinds of sounds, human and divine, whether near or far.' They are capable of realizing it, in each and every case.

If they wish: 'May I understand the minds of other beings and individuals, having comprehended them with my mind. May I understand mind with greed as "mind with greed", and mind without greed as "mind without greed"; mind with hate as "mind with hate", and mind without hate as "mind without hate"; mind with delusion as "mind with delusion", and mind without delusion as "mind without delusion"; constricted mind as "constricted mind", and scattered mind as "scattered mind"; expansive mind as "expansive mind", and unexpansive mind as "unexpansive mind"; mind that is not supreme as "mind that is not supreme", and mind that is supreme as "mind that is supreme"; mind immersed in samādhi as "mind immersed in samādhi", and mind not immersed in samādhi as "mind not immersed in samādhi"; freed mind as "freed mind", and unfreed mind as "unfreed mind".' They are capable of realizing it, in each and every case.

If they wish: ‘May I recollect many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. May I remember: “There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.” May I recollect my many past lives, with features and details.’ They are capable of realizing it, in each and every case.

If they wish: ‘With clairvoyance that is purified and superhuman, may I see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place—and understand how sentient beings are reborn according to their deeds: “These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they acted out of that wrong view. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they acted out of that right view. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm.” And so, with clairvoyance that is purified and superhuman, may I see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. And may I understand how sentient beings are reborn according to their deeds.’ They are capable of realizing it, in each and every case.

If they wish: ‘May I realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with my own insight due to the ending of defilements.’ They are capable of realizing it, in each and every case.”

3.102 Foundations

“Mendicants, a mendicant committed to the higher mind should focus on three foundations from time to time: the foundation of immersion, the foundation of exertion, and the foundation of equanimity.

If a mendicant dedicated to the higher mind focuses solely on the foundation of immersion, it’s likely their mind will incline to laziness.

If they focus solely on the foundation of exertion, it’s likely their mind will incline to restlessness.

If they focus solely on the foundation of equanimity, it’s likely their mind won’t properly become immersed in samādhi for the ending of defilements.

But when a mendicant dedicated to the higher mind focuses from time to time on the foundation of immersion, the foundation of exertion, and the foundation of equanimity, their mind becomes pliable, workable, and radiant, not brittle, and has properly entered immersion for the ending of defilements.

It’s like when a goldsmith or a goldsmith’s apprentice prepares a forge, fires the crucible, picks up some gold with tongs and puts it in the crucible. From time to time they fan it, from time to time they sprinkle water on it, and from time to time they just watch over it. If they solely fanned it, the gold would likely be scorched. If they solely sprinkled water on it, the gold would likely cool down. If they solely watched over it, the gold would likely not be properly processed. But when that goldsmith fans it from time to time, sprinkles water on it from time to time, and watches over it from time to time, that gold becomes pliable, workable, and radiant, not brittle, and is ready to be worked. Then the goldsmith can successfully create any kind of ornament they want, whether a bracelet, earrings, a necklace, or a golden garland.

In the same way, a mendicant committed to the higher mind should focus on three foundations from time to time: the foundation of immersion, the foundation of exertion, and the foundation of equanimity. ...

When a mendicant dedicated to the higher mind focuses from time to time on the foundation of immersion, the foundation of exertion, and the foundation of equanimity, their mind becomes pliable, workable, and radiant, not brittle, and has properly entered immersion for the ending of defilements. They become capable of realizing anything that can be realized by turning their mind toward insight, in each and every case.

If they wish: 'May I wield the many kinds of psychic power' ...

'With clairaudience that is purified and superhuman, may I hear both kinds of sounds, human and divine, whether near or far.' ... 'May I recollect many kinds of past lives.' ... 'With clairvoyance that is purified and superhuman, may I see sentient beings passing away and being reborn.' ... 'May I realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with my own insight due to the ending of defilements.' They are capable of realizing it, in each and every case."

11. Awakening

3.103 Before Awakening

"Mendicants, before my awakening—when I was still unawakened but intent on awakening—I thought: 'What's the gratification in the world? What's the drawback? What's the escape?'

Then it occurred to me: 'The pleasure and happiness that arise from the world: this is its gratification.

That the world is impermanent, suffering, and perishable: this is its drawback.

Removing and giving up desire and greed for the world: this is its escape.'

As long as I didn't truly understand the world's gratification, drawback, and escape in this way for what they are, I didn't announce my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

But when I did truly understand the world's gratification, drawback, and escape in this way for what they are, I announced my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

Knowledge and vision arose in me: 'My freedom is unshakable; this is my last rebirth; now there are no more future lives.'"

3.104 Gratification (1st)

"Mendicants, I went in search of the world's gratification, and I found it. I've seen clearly with wisdom the full extent of gratification in the world. I went in search of the world's drawbacks, and I found them. I've seen clearly with wisdom the full extent of the drawbacks in the world. I went in search of escape from the world, and I found it. I've seen clearly with wisdom the full extent of escape from the world.

As long as I didn't truly understand the world's gratification, drawback, and escape for what they are, I didn't announce my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

But when I did truly understand the world's gratification, drawback, and escape for what they are, I announced my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

Knowledge and vision arose in me: 'My freedom is unshakable; this is my last rebirth; now there are no more future lives.'"

3.105 Gratification (2nd)

"Mendicants, if there were no gratification in the world, sentient beings wouldn't love it. But because there is gratification in the world, sentient beings do love it.

If the world had no drawback, sentient beings wouldn't grow disillusioned with it. But because the world has a drawback, sentient beings do grow disillusioned with it.

If there were no escape from the world, sentient beings wouldn't escape from it. But because there is an escape from the world, sentient beings do escape from it.

As long as sentient beings don't truly understand the world's gratification, drawback, and escape for what they are, they haven't escaped from this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—and they don't live detached, liberated, with a mind free of limits.

But when sentient beings truly understand the world's gratification, drawback, and escape for what they are, they've escaped from this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—and they live detached, liberated, with a mind free of limits."

3.106 Ascetics and Brahmins

"Mendicants, there are ascetics and brahmins who don't truly understand the world's gratification, drawback, and escape for what they are. I don't regard them as true ascetics and brahmins. Those venerables don't realize the goal of life as an ascetic or brahmin, and don't live having realized it with their own insight.

There are ascetics and brahmins who do truly understand the world's gratification, drawback, and escape for what they are. I regard them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight."

3.107 Wailing

"Singing is regarded as wailing in the training of the noble one. Dancing is regarded as madness. Too much laughter, showing the teeth, is regarded as childish. So break off singing and dancing; and when you're appropriately pleased, it's enough to simply smile."

3.108 Satisfaction

"Mendicants, there are three indulgences that never satisfy. What three? Sleep, alcoholic drinks, and sexual intercourse. These are the three indulgences that never satisfy."

3.109 Unprotected

Then the householder Anāthapiṇḍika went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

"Householder, when the mind is unprotected, deeds of body, speech, and mind are unprotected. When deeds are unprotected, they become corrupted. When deeds are corrupted, they become rotten. Someone whose deeds of body, speech, and mind are rotten will not have a good death.

It's like a bungalow with a bad roof. The roof peak, rafters, and walls are unprotected. They get soaked, and become rotten.

In the same way, when the mind is unprotected, bodily, verbal, and mental deeds are unprotected. ... Someone whose deeds of body, speech, and mind are rotten will not have a good death.

When the mind is protected, bodily, verbal, and mental deeds are protected. When deeds are protected, they don't become corrupted. When deeds aren't corrupted, they don't become rotten. Someone whose deeds of body, speech, and mind aren't rotten will have a good death.

It's like a bungalow with a good roof. The roof peak, rafters, and walls are protected. They don't get soaked, and they don't become rotten.

In the same way, when the mind is protected, bodily, verbal, and mental deeds are protected. ... Someone whose deeds of body, speech, and mind aren't rotten will have a good death."

3.110 Fallen

Seated to one side, the Buddha said to the householder Anāthapiṇḍika:

"Householder, when the mind is fallen, bodily, verbal, and mental deeds are fallen. Someone whose deeds of body, speech, and mind are fallen will not have a good death. It's like a bungalow with a bad roof. The roof peak, rafters, and walls fall in. In the same way, when the mind is fallen, bodily, verbal, and mental deeds are fallen. Someone whose deeds of body, speech, and mind are fallen will not have a good death.

When the mind is not fallen, bodily, verbal, and mental deeds are not fallen. Someone whose deeds of body, speech, and mind are not fallen will have a good death. It's like a bungalow with a good roof. The roof peak, rafters, and walls are not fallen in. In the same way, when the mind is not fallen, bodily, verbal, and mental deeds are not fallen. Someone whose deeds of body, speech, and mind are not fallen will have a good death."

3.111 Sources (1st)

"Mendicants, there are these three sources that give rise to deeds. What three? Greed, hate, and delusion are sources that give rise to deeds. Any deed that emerges from greed, hate, or delusion—born, sourced, and originated from greed, hate, or delusion—is unskillful, blameworthy, results in suffering, and leads to the creation of more deeds, not their cessation. These are three sources that give rise to deeds.

There are these three sources that give rise to deeds. What three? Contentment, love, and understanding are sources that give rise to deeds. Any deed that emerges from contentment, love, or understanding—born, sourced, and originated from contentment, love, or understanding—is skillful, blameless, results in happiness, and leads to the cessation of more deeds, not their creation. These are three sources that give rise to deeds."

3.112 Sources (2nd)

"Mendicants, there are these three sources that give rise to deeds. What three?

Desire comes up for things that stimulate desire and greed in the past, future, or present. And how does desire come up for things that stimulate desire and greed in the past, future, or present? In your heart you think about and consider things that stimulate desire and greed in the past, future, or present. When you do this, desire comes up, and you get attached to those things. This lust in the heart is what I call a fetter. That's how desire comes up for things that stimulate desire and greed in the past, future, or present.

These are three sources that give rise to deeds.

There are these three sources that give rise to deeds. What three? Desire doesn't come up for things that stimulate desire and greed in the past, future, or present. And how does desire not come up for things that stimulate desire and greed in the past, future, or present? You understand the future result of things that stimulate desire and greed in the past, future, or present. When you know this, you grow disillusioned, your heart becomes dispassionate, and you see it with penetrating wisdom. That's how desire doesn't come up for things that stimulate desire and greed in the past, future, or present.

These are three sources that give rise to deeds."

12. Bound for Loss

3.113 Bound for Loss

"Mendicants, three kinds of people are bound for a place of loss, bound for hell, if they don't give up this fault. What three?

Someone who is unchaste, but claims to be celibate; someone who makes a groundless accusation of unchastity against a person whose celibacy is pure; and someone who has the view, 'There is nothing wrong with sensual pleasures,' so they throw themselves into sensual pleasures.

These are the three kinds of people bound for a place of loss, bound for hell, if they don't give up this fault."

3.114 Rare

"Mendicants, the appearance of three people is rare in the world. What three? A Realized One, a perfected one, a fully awakened Buddha. A person who teaches the teaching and training proclaimed by a Realized One. A person who is grateful and thankful. The appearance of these three people is rare in the world."

3.115 Immeasurable

"Mendicants, these three people are found in the world. What three? Someone easy to measure, someone hard to measure, and someone who is immeasurable.

And who is the person easy to measure? It's a person who is restless, insolent, fickle, gossipy, loose-tongued, unmindful, lacking situational awareness and immersion, with straying mind and undisciplined faculties. This is called 'a person easy to measure'.

And who is the person hard to measure? It's a person who is not restless, insolent, fickle, gossipy, or loose-tongued. They have established mindfulness, situational awareness and immersion, with unified mind and restrained faculties. This is called 'a person hard to measure'.

And who is the immeasurable person? It's a mendicant who is perfected, and has ended defilements. This is called 'an immeasurable person'.

These are the three people found in the world."

3.116 Imperturbable

"Mendicants, these three people are found in the world. What three?

First, a person, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', enters and remains in the dimension of infinite space. They enjoy it and like it and find it satisfying. If they're set on that, committed to it, and meditate on it often without losing it, when they die they're reborn in the company of the gods of the dimension of infinite space. The lifespan of the gods of infinite space is twenty thousand eons. An ordinary person stays there until the lifespan of those gods is spent, then they go to hell or the animal realm or the ghost realm. But a disciple of the Buddha stays there until the lifespan of those gods is spent, then they're extinguished in that very life. This is the difference between an educated noble disciple and an uneducated ordinary person as regards their place of rebirth.

Furthermore, a person, going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', enters and

remains in the dimension of infinite consciousness. They enjoy it and like it and find it satisfying. If they're set on that, committed to it, and meditate on it often without losing it, when they die they're reborn in the company of the gods of the dimension of infinite consciousness. The lifespan of the gods of infinite consciousness is forty thousand eons. An ordinary person stays there until the lifespan of those gods is spent, then they go to hell or the animal realm or the ghost realm. But a disciple of the Buddha stays there until the lifespan of those gods is spent, then they're extinguished in that very life. This is the difference between an educated noble disciple and an uneducated ordinary person as regards their place of rebirth.

Furthermore, a person, going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', enters and remains in the dimension of nothingness. They enjoy it and like it and find it satisfying. If they're set on that, committed to it, and meditate on it often without losing it, when they die they're reborn in the company of the gods of the dimension of nothingness. The lifespan of the gods of nothingness is sixty thousand eons. An ordinary person stays there until the lifespan of those gods is spent, then they go to hell or the animal realm or the ghost realm. But a disciple of the Buddha stays there until the lifespan of those gods is spent, then they're extinguished in that very life. This is the difference between an educated noble disciple and an uneducated ordinary person as regards their place of rebirth.

These are the three people found in the world."

3.117 Failures and Accomplishments

"Mendicants, there are three failures. What three? Failure in ethics, mind, and view. And what is failure in ethics? It's when someone kills living creatures, steals, commits sexual misconduct, and uses speech that's false, divisive, harsh, or nonsensical. This is called 'failure in ethics'.

And what is failure in mind? It's when someone is covetous and malicious. This is called 'failure in mind'.

And what is failure in view? It's when someone has wrong view, a distorted perspective, such as: 'There's no meaning in giving, sacrifice, or offerings. There's no fruit or result of good and bad deeds. There's no afterlife. There's no obligation to mother and father. No beings are reborn spontaneously. And there's no ascetic or brahmin who is well attained and practiced, and who describes the afterlife after realizing it with their own insight.' This is called 'failure in view'. Some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell because of failure in ethics, mind, or view.

These are the three failures.

There are three accomplishments. What three? Accomplishment in ethics, mind, and view.

And what is accomplishment in ethics? It's when someone doesn't kill living creatures, steal, commit sexual misconduct, or use speech that's false, divisive, harsh, or nonsensical. This is called accomplishment in ethics.

And what is accomplishment in mind? It's when someone is content and kind-hearted. This is called accomplishment in mind.

And what is accomplishment in view? It's when someone has right view, an undistorted perspective, such as: 'There is meaning in giving, sacrifice, and offerings. There are fruits and results of good and bad deeds. There is an afterlife. There are obligation to mother and father. There are beings reborn spontaneously. And there are ascetics and brahmins who are well attained and practiced, and who describe the afterlife after realizing it with their own insight.' This is called accomplishment in view. Some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm because of accomplishment in ethics, mind, or view.

These are the three accomplishments."

3.118 Loaded Dice

"Mendicants, there are three failures. What three? Failure in ethics, mind, and view.

And what is failure in ethics? It's when someone kills living creatures, steals, commits sexual misconduct, and uses speech that's false, divisive, harsh, or nonsensical. This is called 'failure in ethics'.

And what is failure in mind? It's when someone is covetous and malicious. This is called 'failure in mind'.

And what is failure in view? It's when someone has wrong view, a distorted perspective, such as: 'There's no meaning in giving, sacrifice, or offerings. There's no fruit or result of good and bad deeds. There's no afterlife. There's no obligation to mother and father. No beings are reborn spontaneously. And there's no ascetic or brahmin who is well attained and practiced, and who describes the afterlife after realizing it with their own insight.' This is called 'failure in view'. Some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell because of failure in ethics, mind, or view. It's like throwing loaded dice: they always fall the right side up. In the same way, some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell because of failure in ethics, mind, or view.

These are the three failures.

There are three accomplishments. What three? Accomplishment in ethics, mind, and view.

And what is accomplishment in ethics? It's when someone doesn't kill living creatures, steal, commit sexual misconduct, or use speech that's false, divisive, harsh, or nonsensical. This is called accomplishment in ethics.

And what is accomplishment in mind? It's when someone is content and kind-hearted. This is called accomplishment in mind.

And what is accomplishment in view? It's when someone has right view, an undistorted perspective, such as: 'There is meaning in giving, sacrifice, and offerings. There are fruits and results of good and bad deeds. There is an afterlife. There is obligation to mother and father. There are beings reborn spontaneously. And there are ascetics and brahmins who are well attained and practiced, and who describe the afterlife after realizing it with their own insight.' This is called accomplishment in view. Some sentient beings, when their

body breaks up, after death, are reborn in a good place, a heavenly realm because of accomplishment in ethics, mind, or view. It's like throwing loaded dice: they always fall the right side up. In the same way, some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm because of accomplishment in ethics, mind, or view.

These are the three accomplishments."

3.119 Action

"Mendicants, there are three failures. What three? Failure in action, livelihood, and view.

And what is failure in action? It's when someone kills living creatures, steals, commits sexual misconduct, and uses speech that's false, divisive, harsh, or nonsensical. This is called 'failure in action'.

And what is failure in livelihood? It's when a noble disciple has wrong livelihood and earns a living by wrong livelihood. This is called 'failure in livelihood'.

And what is failure in view? It's when someone has wrong view, a distorted perspective, such as: 'There's no meaning in giving, sacrifice, or offerings. There's no fruit or result of good and bad deeds. There's no afterlife. There's no obligation to mother and father. No beings are reborn spontaneously. And there's no ascetic or brahmin who is well attained and practiced, and who describes the afterlife after realizing it with their own insight.' This is called 'failure in view'. These are the three failures.

There are three accomplishments. What three? Accomplishment in action, livelihood, and view.

And what is accomplishment in action? It's when someone doesn't kill living creatures, steal, commit sexual misconduct, or use speech that's false, divisive, harsh, or nonsensical. This is called 'accomplishment in action'.

And what is accomplishment in livelihood? It's when a noble disciple has right livelihood and earns a living by right livelihood. This is called 'accomplishment in livelihood'.

And what is accomplishment in view? It's when someone has right view, an undistorted perspective, such as: 'There is meaning in

giving, sacrifice, and offerings. There are fruits and results of good and bad deeds. There is an afterlife. There is obligation to mother and father. There are beings reborn spontaneously. And there are ascetics and brahmins who are well attained and practiced, and who describe the afterlife after realizing it with their own insight.' This is called 'accomplishment in view'.

These are the three accomplishments."

3.120 Purity (1st)

"Mendicants, there are these three kinds of purity. What three? Purity of body, speech, and mind.

And what is purity of body? It's when someone doesn't kill living creatures, steal, or commit sexual misconduct. This is called 'purity of body'.

And what is purity of speech? It's when someone doesn't use speech that's false, divisive, harsh, or nonsensical. This is called 'purity of speech'.

And what is purity of mind? It's when someone is content, kind-hearted, and has right view. This is called 'purity of mind'.

These are the three kinds of purity."

3.121 Purity (2nd)

"Mendicants, there are these three kinds of purity. What three? Purity of body, speech, and mind.

And what is purity of body? It's when a mendicant doesn't kill living creatures, steal, or have sex. This is called 'purity of body'.

And what is purity of speech? It's when a mendicant doesn't use speech that's false, divisive, harsh, or nonsensical. This is called 'purity of speech'.

And what is purity of mind?

It's when a mendicant who has sensual desire in them understands 'I have sensual desire in me.' When they don't have sensual desire in them, they understand 'I don't have sensual desire in me.' They understand how sensual desire arises; how, when it's already arisen, it's given up; and how, once it's given up, it doesn't arise again in the future.

When they have ill will in them they understand ‘I have ill will in me’; and when they don’t have ill will in them they understand ‘I don’t have ill will in me’. They understand how ill will arises; how, when it’s already arisen, it’s given up; and how, once it’s given up, it doesn’t arise again in the future.

When they have dullness and drowsiness in them they understand ‘I have dullness and drowsiness in me’; and when they don’t have dullness and drowsiness in them they understand ‘I don’t have dullness and drowsiness in me’. They understand how dullness and drowsiness arise; how, when they’ve already arisen, they’re given up; and how, once they’re given up, they don’t arise again in the future.

When they have restlessness and remorse in them they understand ‘I have restlessness and remorse in me’; and when they don’t have restlessness and remorse in them they understand ‘I don’t have restlessness and remorse in me’. They understand how restlessness and remorse arise; how, when they’ve already arisen, they’re given up; and how, once they’re given up, they don’t arise again in the future.

When they have doubt in them they understand ‘I have doubt in me’; and when they don’t have doubt in them they understand ‘I don’t have doubt in me’. They understand how doubt arises; how, when it’s already arisen, it’s given up; and how, once it’s given up, it doesn’t arise again in the future.

This is called ‘purity of mind’.

These are the three kinds of purity.

> Purity of body, purity of speech,
> and undefiled purity of heart.
> A pure person, blessed with purity,
> has washed off all bad things, they say.”

3.122 Sagacity

“Mendicants, there are these three kinds of sagacity. What three? Sagacity of body, speech, and mind.

And what is sagacity of body? It’s when a mendicant doesn’t kill living creatures, steal, or have sex. This is called ‘sagacity of body’.

And what is sagacity of speech? It's when a mendicant doesn't use speech that's false, divisive, harsh, or nonsensical. This is called 'sagacity of speech'.

And what is sagacity of mind? It's when a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements. This is called 'sagacity of mind'. These are the three kinds of sagacity.

> A sage in body, a sage in speech,
> and an undefiled sage in heart.
> A sage, blessed with sagacity,
> has given up everything, they say."

13. Kusināra

3.123 At Kusināra

At one time the Buddha was staying near Kusināra, in the Forest of Offerings. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, take the case of a mendicant living supported by a town or village. A householder or their child approaches and invites them for the next day's meal. The mendicant accepts if they want. When the night has passed, they robe up in the morning, take their bowl and robe, and approach that householder's home, where they sit on the seat spread out. The householder or their child serves and satisfies them with their own hands with a variety of delicious foods.

The mendicant thinks: 'It's so good that this householder serves me with a variety of delicious foods.' Then they think: 'I really hope this householder serves me with a variety of delicious foods in the future, too.' They eat that food tied, infatuated, attached, blind to the drawbacks, and not understanding the escape. They think about it with sensual, malicious, or cruel thoughts. A gift to such a

mendicant is not very fruitful, I say. Why is that? Because that mendicant is negligent.

Take another case of a mendicant living supported by a town or village. A householder or their child approaches and invites them for the next day's meal. The mendicant accepts if they want. When the night has passed, they robe up in the morning, take their bowl and robe, and approach that householder's home, where they sit on the seat spread out. The householder or their child serves and satisfies them with their own hands with a variety of delicious foods.

It never occurs to them: 'It's so good that the householder or their child serves and satisfies me with their own hands with a variety of delicious foods.' They don't think: 'I really hope this householder serves me with a variety of delicious foods in the future, too.' They eat that alms-food untied, uninfatuated, unattached, seeing the drawback, and understanding the escape. They think about it with thoughts of renunciation, good will, or harmlessness. A gift to such a mendicant is very fruitful, I say. Why is that? Because that mendicant is diligent."

3.124 Arguments

"Mendicants, I'm not even comfortable thinking about a place where mendicants argue—quarreling and fighting, continually wounding each other with barbed words—let alone going there. I come to a conclusion about them: 'Clearly those venerables have given up three things and cultivated three things.' What three things have they given up? Thoughts of renunciation, good will, and harmlessness. What three things have they cultivated? Sensual, malicious, and cruel thoughts. ... I come to a conclusion about them: 'Clearly those venerables have given up three things and cultivated three things.'

I feel comfortable going to a place where the mendicants live in harmony—appreciating each other, without quarreling, blending like milk and water, and regarding each other with kindly eyes—let alone thinking about it. I come to a conclusion about them: 'Clearly those venerables have given up three things and cultivated three things.' What three things have they given up? Sensual, malicious,

and cruel thoughts. What three things have they cultivated? Thoughts of renunciation, good will, and harmlessness. ... I come to a conclusion about them: 'Clearly those venerables have given up three things and cultivated three things.'"

3.125 The Gotamaka Shrine

At one time the Buddha was staying near Vesālī, at the Gotamaka Tree-shrine. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, I teach based on direct knowledge, not without direct knowledge. I teach with reasons, not without them. I teach with a demonstrable basis, not without it. Since this is so, you should follow my advice and instruction. This is enough for you to feel joyful, delighted, and happy: 'The Blessed One is a fully awakened Buddha! The teaching is well explained! The Saṅgha is practicing well!'"

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said. And while this discourse was being spoken, the galaxy shook.

3.126 Bharaṇḍu Kālāma

At one time the Buddha was wandering in the land of the Kosalans when he arrived at Kapilavatthu.

Mahānāma the Sakyan heard that he had arrived. He went up to the Buddha, bowed, and stood to one side. The Buddha said to him, "Go into Kapilavatthu, Mahānāma, and check if there's a suitable guest house where I can spend the night."

"Yes, sir," replied Mahānāma. He returned to Kapilavatthu and searched all over the city, but he couldn't see a suitable guest house for the Buddha to spend the night.

Then Mahānāma went up to the Buddha, and said to him, "Sir, there's no suitable guest house in Kapilavatthu for you to spend the night. But there is this Bharaṇḍu the Kālāma, who used to be the Buddha's spiritual companion. Why don't you spend the night at his hermitage?"

“Go, Mahānāma, and set out a mat.”

“Yes, sir,” replied Mahānāma. He went to Bharaṇḍu’s hermitage, where he set out a mat, and got foot-washing water ready. Then he went back to the Buddha and said to him, “The mat and foot-washing water are set out. Please, sir, go at your convenience.”

Then the Buddha went to Bharaṇḍu’s hermitage, sat down on the seat spread out, and washed his feet.

Then it occurred to Mahānāma, “It’s too late to pay homage to the Buddha today. He’s tired. Tomorrow I’ll pay homage to the Buddha.” He bowed to the Buddha and respectfully circled him, keeping him on his right, then he left.

Then, when the night had passed, Mahānāma the Sakyan went up to the Buddha, and sat down to one side. The Buddha said to him:

“Mahānāma, there are these three teachers found in the world. What three? One teacher advocates the complete understanding of sensual pleasures, but not of sights or feelings. One teacher advocates the complete understanding of sensual pleasures and sights, but not of feelings. One teacher advocates the complete understanding of sensual pleasures, sights, and feelings. These are the three teachers found in the world. Do these three teachers have the same goal or different goals?”

When he said this, Bharaṇḍu said to Mahānāma, “Say they’re the same, Mahānāma!”

The Buddha said, “Say they’re different, Mahānāma!”

For a second time, Bharaṇḍu said, “Say they’re the same, Mahānāma!”

The Buddha said, “Say they’re different, Mahānāma!”

For a third time, Bharaṇḍu said, “Say they’re the same, Mahānāma!”

The Buddha said, “Say they’re different, Mahānāma!”

Then it occurred to Bharaṇḍu, “The Buddha has rebuked me three times in front of this illustrious Mahānāma. Why don’t I leave Kapilavatthu?” Then Bharaṇḍu the Kālāma left Kapilavatthu, never to return.

3.127 With Hatthaka

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then, late at night, the glorious god Hatthaka, lighting up the entire Jeta's Grove, went up to the Buddha. Thinking, "I will stand before the Buddha," he sank and melted down, and wasn't able to stay still. It's like when ghee or oil is poured on sand, it sinks and melts down, and can't remain stable.

Then the Buddha said to Hatthaka, "Hatthaka, manifest in a solid life-form."

"Yes, sir," replied Hatthaka. He manifested in a solid life-form, bowed to the Buddha, and stood to one side.

The Buddha said to him, "Hatthaka, I wonder whether you still rehearse now the teachings that you rehearsed when you were a human being?"

"I still rehearse now the teachings that I rehearsed as a human being. And I also rehearse teachings that I didn't rehearse as a human being.

Just as the Buddha these days lives crowded by monks, nuns, laymen, and laywomen; by rulers and their ministers, and teachers of other paths and their disciples, so I live crowded by the gods. The gods come from far away, thinking, 'We'll hear the teaching in the presence of Hatthaka.'

Sir, I passed away without getting enough of three things. What three? Seeing the Buddha; hearing the true teaching; and serving the Saṅgha. I passed away without getting enough of these three things.

> I could never get enough
> of seeing the Buddha,
> serving the Saṅgha,
> or hearing the teaching.
>
> Training in the higher ethics,
> loving to hear the true teaching,

Hatthaka has gone to the Aviha realm
without getting enough of these three things."

3.128 Bitter

At one time the Buddha was staying near Benares, in the deer park at Isipatana.

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Benares for alms. While the Buddha was walking for alms near the cow-hitching place at the wavy leaf fig, he saw a disgruntled monk who was looking for pleasure in external things, unmindful, without situational awareness or immersion, with straying mind and undisciplined faculties.

The Buddha said to him, "Monk, don't be bitter. If you're bitter, corrupted by the stench of rotting flesh, flies will, without a doubt, plague and infest you."

Hearing this advice of the Buddha, that monk was struck with a sense of urgency. Then, after the meal, on his return from alms-round, the Buddha told the mendicants what had happened. ...

When he said this, one of the mendicants asked the Buddha:

"Sir, what is this 'bitterness'? What is the 'stench of rotting flesh'? And what are the 'flies'?"

"Desire is bitterness; ill will is the stench of rotting flesh; and bad, unskillful thoughts are the flies. If you're bitter, corrupted by the stench of rotting flesh, flies will, without a doubt, plague and infest you.

When your eyes and ears are unguarded,
and you're not restrained in your sense faculties,
flies—those lustful thoughts—
will plague you.

A mendicant who's bitter,
corrupted by the stench of rotting flesh,
is far from being extinguished,
anguish is their lot.

Whether in village or wilderness,
if they don't find serenity in themselves,
the fool, void of wisdom,
is honored only by flies.

But those who have ethics,
lovers of wisdom and peace,
they, being peaceful, sleep well,
since they've got rid of the flies."

3.129 With Anuruddha (1st)

Then Venerable Anuruddha went up to the Buddha, bowed, sat down to one side, and said to him:

"Sometimes, sir, with my clairvoyance that's purified and superhuman, I see that females—when their body breaks up, after death—are mostly reborn in a place of loss, a bad place, the underworld, hell. How many qualities do females have so that they're reborn in a place of loss, a bad place, the underworld, hell?"

"When females have three qualities, when their body breaks up, after death, they are reborn in a place of loss, a bad place, the underworld, hell. What three? A female lives at home with a heart full of the stain of stinginess in the morning, jealousy at midday, and sexual desire in the evening. When females have these three qualities, when their body breaks up, after death, they are reborn in a place of loss, a bad place, the underworld, hell."

3.130 With Anuruddha (2nd)

Then Venerable Anuruddha went up to Venerable Sāriputta, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to him:

"Here's the thing, Reverend Sāriputta. With clairvoyance that is purified and surpasses the human, I survey the entire galaxy. My energy is roused up and unflagging, my mindfulness is established and lucid, my body is tranquil and undisturbed, and my mind is immersed in samādhi. But my mind is not freed from the defilements by not grasping."

"Well, Reverend Anuruddha, when you say: 'With clairvoyance that is purified and surpasses the human, I survey the entire galaxy,' that's your conceit. And when you say: 'My energy is roused up and unflagging, my mindfulness is established and lucid, my body is tranquil and undisturbed, and my mind is immersed in samādhi,' that's your restlessness. And when you say: 'But my mind is not freed from the defilements by not grasping,' that's your remorse. It would be good to give up these three things. Instead of focusing on them, apply your mind to the deathless."

After some time Anuruddha gave up these three things. Instead of focusing on them, he applied his mind to the deathless. Then Anuruddha, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme culmination of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

He understood: "Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence." And Venerable Anuruddha became one of the perfected.

3.131 Under Cover

"Mendicants, three things are conveyed under cover, not in the open. What three? Females are married with a veil, not unveiled. Brahmin hymns are conveyed under cover, not openly. Wrong view is conveyed under cover, not in the open. These three things are conveyed under cover, not in the open.

Three things shine in the open, not under cover. What three? The moon shines in the open, not under cover. The sun shines in the open, not under cover. The teaching and training proclaimed by a Realized One shine in the open, not under cover. These three things shine in the open, not under cover."

3.132 Etchings

"Mendicants, these three people are found in the world. What three? A person like a line drawn in stone, a person like a line drawn in sand, and a person like a line drawn in water.

And who is the person like a line drawn in stone? It's a person who is often angry, and their anger lingers for a long time. It's like a line drawn in stone, which isn't quickly worn away by wind and water, but lasts for a long time. In the same way, this person is often angry, and their anger lingers for a long time. This is called a person like a line drawn in stone.

And who is the person like a line drawn in sand? It's a person who is often angry, but their anger doesn't linger long. It's like a line drawn in sand, which is quickly worn away by wind and water, and doesn't last long. In the same way, this person is often angry, but their anger doesn't linger long. This is called a person like a line drawn in sand.

And who is the person like a line drawn in water? It's a person who, though spoken to by someone in a rough, harsh, and disagreeable manner, still stays in touch, interacts with, and greets them. It's like a line drawn in water, which vanishes right away, and doesn't last long. In the same way, this person, though spoken to by someone in a rough, harsh, and disagreeable manner, still stays in touch, interacts with, and greets them. This is called a person like a line drawn in water.

These are the three people found in the world."

14. A Warrior

3.133 A Warrior

"Mendicants, a warrior with three factors is worthy of a king, fit to serve a king, and is reckoned as a factor of kingship. What three? He's a long-distance shooter, a marksman, one who shatters large objects. A warrior with these three factors is worthy of a king, fit to serve a king, and is reckoned as a factor of kingship.

In the same way, a mendicant with three factors is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world. What three? They're a

long-distance shooter, a marksman, and one who shatters large objects.

And how is a mendicant a long-distance shooter? It's when a mendicant truly sees any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: 'This is not mine, I am not this, this is not my self.' They truly see any kind of feeling at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* feeling—with right understanding: 'This is not mine, I am not this, this is not my self.' They truly see any kind of perception at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* perception—with right understanding: 'This is not mine, I am not this, this is not my self.' They truly see any kind of choices at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* choices—with right understanding: 'This is not mine, I am not this, this is not my self.' They truly see any kind of consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near, *all* consciousness—with right understanding: 'This is not mine, I am not this, this is not my self.' That's how a mendicant is a long-distance shooter.

And how is a mendicant a marksman? It's when a mendicant truly understands: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'. That's how a mendicant is a marksman.

And how does a mendicant shatter large objects? It's when a mendicant shatters the great mass of ignorance. That's how a mendicant shatters large objects.

A mendicant with these three factors is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world."

3.134 Assemblies

"Mendicants, there are these three assemblies. What three? An assembly educated in fancy talk, an assembly educated in questioning, and an assembly educated to the fullest extent. These are the three assemblies."

3.135 A Friend

"Mendicants, you should associate with a friend who has three factors. What three? They give what is hard to give, they do what is hard to do, and they bear what is hard to bear. You should associate with a friend who has these three factors."

3.136 Arising

"Mendicants, whether Realized Ones arise or not, this law of nature persists, this regularity of natural principles, this invariance of natural principles: all conditions are impermanent. A Realized One understands this and comprehends it, then he explains, teaches, asserts, establishes, clarifies, analyzes, and reveals it: 'All conditions are impermanent.'

Whether Realized Ones arise or not, this law of nature persists, this regularity of natural principles, this invariance of natural principles: all conditions are suffering. A Realized One understands this and comprehends it, then he explains, teaches, asserts, establishes, clarifies, analyzes, and reveals it: 'All conditions are suffering.'

Whether Realized Ones arise or not, this law of nature persists, this regularity of natural principles, this invariance of natural principles: all things are not-self. A Realized One understands this and comprehends it, then he explains, teaches, asserts, establishes, clarifies, analyzes, and reveals it: 'All things are not-self.'"

3.137 A Hair Blanket

"Mendicants, a hair blanket is said to be the worst kind of woven cloth. It's cold in the cold, hot in the heat, ugly, smelly, and unpleasant to touch. In the same way, the teaching of Makkhali is

said to be the worst of all the doctrines of the various ascetics and brahmins.

Makkhali, that silly man, has this doctrine and view: 'There is no power in deeds, action, or energy.'

Now, all the perfected ones, the fully awakened Buddhas who lived in the past taught the efficacy of deeds, action, and energy. But Makkhali opposes them by saying: 'There is no power in deeds, action, or energy.'

All the perfected ones, the fully awakened Buddhas who will live in the future will teach the efficacy of deeds, action, and energy. But Makkhali opposes them by saying: 'There is no power in deeds, action, or energy.'

I too, the perfected one, the fully awakened Buddha in the present, teach the efficacy of deeds, action, and energy. But Makkhali opposes me by saying: 'There is no power in deeds, action, or energy.'

It's like a trap set at the mouth of a river, which would bring harm, suffering, calamity, and disaster for many fish. In the same way that silly man Makkhali is a trap for humans, it seems to me. He has come into the world for the harm, suffering, calamity, and disaster of many beings."

3.138 Accomplishment

"Mendicants, there are three accomplishments. What three? Accomplishment in faith, ethics, and wisdom. These are the three accomplishments."

3.139 Growth

"Mendicants, there are three kinds of growth. What three? Growth in faith, ethics, and wisdom. These are the three kinds of growth."

3.140 A Wild Colt

"Mendicants, I will teach you about three wild colts and three wild people. Listen and pay close attention, I will speak."

"Yes, sir," they replied. The Buddha said this:

"What are the three wild colts? One wild colt is fast, but not beautiful or well proportioned. Another wild colt is fast and

beautiful, but not well proportioned. While another wild colt is fast, beautiful, and well proportioned.

These are the three wild colts.

And what are the three wild people? One wild person is fast, but not beautiful or well proportioned. Another wild person is fast and beautiful, but not well proportioned. While another wild person is fast, beautiful, and well proportioned.

And how is a wild person fast, but not beautiful or well proportioned? It's when a mendicant truly understands: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'. This is how they're fast, I say. But when asked a question about the teaching or training, they falter without answering. This is how they're not beautiful, I say. And they don't receive robes, alms-food, lodgings, and medicines and supplies for the sick. This is how they're not well proportioned, I say. This is how a wild person is fast, but not beautiful or well proportioned.

And how is a wild person fast and beautiful, but not well proportioned? It's when a mendicant truly understands: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'. This is how they're fast, I say. When asked a question about the teaching or training, they answer without faltering. This is how they're beautiful, I say. But they don't receive robes, alms-food, lodgings, and medicines and supplies for the sick. This is how they're not well proportioned, I say. This is how a wild person is fast and beautiful, but not well proportioned.

And how is a wild person fast, beautiful, and well proportioned? It's when a mendicant truly understands: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'. This is how they're fast, I say. When asked a question about the teaching or training, they answer without faltering. This is how they're beautiful, I say. They receive robes, alms-food, lodgings, and medicines and supplies for the sick. This is how they're well

proportioned, I say. This is how a wild person is fast, beautiful, and well proportioned.

These are the three wild people."

3.141 Excellent Horses

"Mendicants, I will teach you the three excellent horses and the three excellent people. Listen and pay close attention, I will speak."

"Yes, sir," they replied. The Buddha said this:

"What are the three excellent horses? One excellent horse is fast, but not beautiful or well proportioned. Another excellent horse is fast and beautiful, but not well proportioned. While another excellent horse is fast, beautiful, and well proportioned.

These are the three excellent horses.

"What are the three excellent people? One excellent person is fast, but not beautiful or well proportioned. Another excellent person is fast and beautiful, but not well proportioned. While another excellent person is fast, beautiful, and well proportioned.

And how is an excellent person fast, but not beautiful or well proportioned? It's when a mendicant, with the ending of the five lower fetters, is reborn spontaneously. They're extinguished there, and are not liable to return from that world. This is how they're fast, I say. But when asked a question about the teaching or training, they falter without answering. This is how they're not beautiful, I say. And they don't receive robes, alms-food, lodgings, and medicines and supplies for the sick. This is how they're not well proportioned, I say. This is how an excellent person is fast, but not beautiful or well proportioned.

And how is an excellent person fast and beautiful, but not well proportioned? It's when a mendicant, with the ending of the five lower fetters, is reborn spontaneously. They're extinguished there, and are not liable to return from that world. This is how they're fast, I say. When asked a question about the teaching or training, they answer without faltering. This is how they're beautiful, I say. But they don't receive robes, alms-food, lodgings, and medicines and supplies for the sick. This is how they're not well proportioned, I say.

This is how an excellent person is fast and beautiful, but not well proportioned.

And how is an excellent person fast, beautiful, and well proportioned? It's when a mendicant, with the ending of the five lower fetters, is reborn spontaneously. They're extinguished there, and are not liable to return from that world. This is how they're fast, I say. When asked a question about the teaching or training, they answer without faltering. This is how they're beautiful, I say. They receive robes, alms-food, lodgings, and medicines and supplies for the sick. This is how they're well proportioned, I say. This is how an excellent person is fast, beautiful, and well proportioned.

These are the three excellent people."

3.142 The Thoroughbred

"Mendicants, I will teach you the three fine thoroughbred horses, and the three fine thoroughbred people. Listen and pay close attention, I will speak."

"Yes, sir," they replied. The Buddha said this:

"What are the three fine thoroughbred horses? One fine thoroughbred horse ... is fast, beautiful, and well proportioned.

These are the three fine thoroughbred horses.

And what are the three fine thoroughbred people? One fine thoroughbred person ... is fast, beautiful, and well proportioned.

And how is a fine thoroughbred person ... fast, beautiful, and well proportioned? It's when a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements. This is how they're fast, I say. When asked a question about the teaching or training, they answer without faltering. This is how they're beautiful, I say. They receive robes, alms-food, lodgings, and medicines and supplies for the sick. This is how they're well proportioned, I say. This is how a fine thoroughbred person is fast, beautiful, and well proportioned.

These are the three fine thoroughbred people."

3.143 At the Peacocks' Feeding Ground (1st)

At one time the Buddha was staying near Rājagaha, at the monastery of the wanderers in the peacocks' feeding ground. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, a mendicant with three qualities has reached the ultimate end, the ultimate sanctuary, the ultimate spiritual life, the ultimate goal. They are the best among gods and humans. What three? The entire spectrum of an adept's ethics, immersion, and wisdom.

A mendicant with these three qualities has reached the ultimate end, the ultimate sanctuary, the ultimate spiritual life, the ultimate goal. They are the best among gods and humans."

3.144 At the Peacocks' Feeding Ground (2nd)

"Mendicants, a mendicant who has three qualities has reached the ultimate end, the ultimate sanctuary, the ultimate spiritual life, the ultimate goal. They are the best among gods and humans. What three? A demonstration of psychic power, a demonstration of revealing, and a demonstration of instruction.

A mendicant with these three qualities has reached the ultimate end, the ultimate sanctuary, the ultimate spiritual life, the ultimate goal. They are the best among gods and humans."

3.145 At the Peacocks' Feeding Ground (3rd)

"Mendicants, a mendicant who has three qualities has reached the ultimate end, the ultimate sanctuary, the ultimate spiritual life, the ultimate goal. They are the best among gods and humans. What three? Right view, right knowledge, and right freedom.

A mendicant with these three qualities has reached the ultimate end, the ultimate sanctuary, the ultimate spiritual life, the ultimate goal. They are the best among gods and humans."

15. Good Fortune

3.146 Unskillful

"Someone with three qualities is cast down to hell. What three? Unskillful deeds by way of body, speech, and mind.

Someone with these three qualities is cast down to hell.

Someone with three qualities is raised up to heaven. What three? Skillful deeds by way of body, speech, and mind.

Someone with these three qualities is raised up to heaven."

3.147 Blameworthy

"Someone with three qualities is cast down to hell. What three? Blameworthy deeds by way of body, speech, and mind.

Someone with these three qualities is cast down to hell.

Someone with three qualities is raised up to heaven. What three? Blameless deeds by way of body, speech, and mind. Someone with these three qualities is raised up to heaven."

3.148 Unethical

"Someone with three qualities is cast down to hell. ... Unethical deeds by way of body, speech, and mind. ...

Someone with three qualities is raised up to heaven. ... Ethical deeds by way of body, speech, and mind. ..."

3.149 Impure

"Someone with three qualities is cast down to hell. ... Impure deeds by way of body, speech, and mind. ...

Someone with three qualities is raised up to heaven. ... Pure deeds by way of body, speech, and mind. ..."

3.150 Broken (1st)

"When a foolish, incompetent, bad person has three qualities they keep themselves broken and damaged. They deserve to be blamed and reproved by sensible people, and they make much bad karma. What three? Unskillful deeds by way of body, speech, and mind. ...

When an astute, competent, good person has three qualities they keep themselves healthy and whole. They don't deserve to be blamed and criticized by sensible people, and they make much merit. What three? Skillful deeds by way of body, speech, and mind. ..."

3.151 Broken (2nd)

"When a foolish, incompetent, bad person has three qualities they keep themselves broken and damaged. ... Blameworthy deeds by way of body, speech, and mind. ...

When an astute, competent, good person has three qualities they keep themselves healthy and whole. ... Blameless deeds by way of body, speech, and mind. ..."

3.152 Broken (3rd)

"When a foolish, incompetent, bad person has three qualities they keep themselves broken and damaged. ... Unethical deeds by way of body, speech, and mind. ...

When an astute, competent, good person has three qualities they keep themselves healthy and whole. ... Ethical deeds by way of body, speech, and mind. ..."

3.153 Broken (4th)

"When a foolish, incompetent, bad person has three qualities they keep themselves broken and damaged. ... Impure deeds by way of body, speech, and mind. ...

When an astute, competent, good person has three qualities they keep themselves healthy and whole. ... Pure deeds by way of body, speech, and mind. ..."

3.154 Homage

"Mendicants, there are three kinds of homage. What three? By way of body, speech, and mind. These are the three kinds of homage."

3.155 Morning

"Mendicants, those sentient beings who do good things in the morning by way of body, speech, and mind have a good morning.

Those sentient beings who do good things at midday by way of body, speech, and mind have a good midday.

Those sentient beings who do good things in the evening by way of body, speech, and mind have a good evening.

> A good star, a good fortune,
> a good dawn, a good rising,
> a good moment, a good hour:
> these come with good gifts to spiritual practitioners.
>
> Worthy deeds of body,
> verbal worthy deeds,
> worthy deeds of mind,
> worthy resolutions:
> when your deeds have been worthy,
> you get worthy benefits.
>
> Those happy with these benefits
> flourish in the Buddha's teaching.
> May you and all your relatives
> be healthy and happy!"

16. Naked

3.156–162

"Mendicants, there are three practices. What three? The addicted practice, the scorching practice, and the middle practice.

And what's the addicted practice? It's when someone has this doctrine and view: 'There's nothing wrong with sensual pleasures'; so they throw themselves into sensual pleasures. This is called the addicted practice.

And what's the scorching practice? It's when someone goes naked, ignoring conventions. They lick their hands, and don't come or wait when asked. They don't consent to food brought to them, or food prepared on purpose for them, or an invitation for a meal. They

don't receive anything from a pot or bowl; or from someone who keeps sheep, or who has a weapon or a shovel in their home; or where a couple is eating; or where there is a woman who is pregnant, breastfeeding, or who has a man in her home; or where there's a dog waiting or flies buzzing. They accept no fish or meat or liquor or wine, and drink no beer. They go to just one house for alms, taking just one mouthful, or two houses and two mouthfuls, up to seven houses and seven mouthfuls. They feed on one saucer a day, two saucers a day, up to seven saucers a day. They eat once a day, once every second day, up to once a week, and so on, even up to once a fortnight. They live pursuing the practice of eating food at set intervals.

They eat herbs, millet, wild rice, poor rice, water lettuce, rice bran, scum from boiling rice, sesame flour, grass, or cow dung. They survive on forest roots and fruits, or eating fallen fruit.

They wear robes of sunn hemp, mixed hemp, corpse-wrapping cloth, rags, lodh tree bark, antelope hide (whole or in strips), kusa grass, bark, wood-chips, human hair, horse-tail hair, or owls' wings. They tear out their hair and beard, committed to this practice. They constantly stand, refusing seats. They squat, committed to persisting in the squatting position. They lie on a mat of thorns, making a mat of thorns their bed. They pursue the practice of immersion in water three times a day, including the evening. And so they live pursuing these various ways of mortifying and tormenting the body. This is called the scorching practice.

And what's the middle practice? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings ... They meditate observing an aspect of the mind ... They meditate observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world. This is called the middle practice.

These are the three practices.

Mendicants, there are three practices. What three? The addicted practice, the scorching practice, the middle practice.

And what's the addicted practice? ... This is called the addicted practice.

And what is the scorching practice? ... This is called the scorching practice.

And what's the middle practice? It's when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don't arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are completed by development. ...

They develop the basis of psychic power that has immersion due to enthusiasm, and active effort. They develop the basis of psychic power that has immersion due to energy, and active effort. They develop the basis of psychic power that has immersion due to mental development, and active effort. They develop the basis of psychic power that has immersion due to inquiry, and active effort. ...

They develop the faculty of faith ... energy ... mindfulness ... immersion ... wisdom ...

They develop the power of faith ... energy ... mindfulness ... immersion ... wisdom ...

They develop the awakening factor of mindfulness ... investigation of principles ... energy ... rapture ... tranquility ... immersion ... equanimity ...

They develop right view ... right thought ... right speech ... right action ... right livelihood ... right effort ... right mindfulness ... right immersion ... This is called the middle practice. These are the three practices."

17. Courses of Deeds

3.163–182

“Someone with three qualities is cast down to hell. What three? They themselves kill living creatures. They encourage others to kill living creatures. And they approve of killing living creatures.

Someone with these three qualities is cast down to hell.

Someone with three qualities is raised up to heaven. What three? They don’t themselves kill living creatures. They encourage others to not kill living creatures. And they approve of not killing living creatures. …

They themselves steal. They encourage others to steal. And they approve of stealing. …

They don’t themselves steal. They encourage others to not steal. And they approve of not stealing. …

They themselves commit sexual misconduct. They encourage others to commit sexual misconduct. And they approve of committing sexual misconduct. …

They don’t themselves commit sexual misconduct. They encourage others to not commit sexual misconduct. And they approve of not committing sexual misconduct. …

They themselves lie. They encourage others to lie. And they approve of lying. …

They don’t themselves lie. They encourage others to not lie. And they approve of not lying. …

They themselves speak divisively. They encourage others to speak divisively. And they approve of speaking divisively. …

They don’t themselves speak divisively. They encourage others to not speak divisively. And they approve of not speaking divisively. …

They themselves speak harshly. They encourage others to speak harshly. And they approve of speaking harshly. …

They don’t themselves speak harshly. They encourage others to not speak harshly. And they approve of not speaking harshly. …

They themselves talk nonsense. They encourage others to talk nonsense. And they approve of talking nonsense. …

They don't themselves talk nonsense. They encourage others to not talk nonsense. And they approve of not talking nonsense. ...

They themselves are covetous. They encourage others to be covetous. And they approve of covetousness. ...

They themselves are content. They encourage others to be contented. And they approve of being contented. ...

They themselves have ill will. They encourage others to have ill will. And they approve of having ill will. ...

They themselves are kind-hearted. They encourage others to be kind-hearted. And they approve of kind-heartedness. ...

They themselves have wrong view. They encourage others to have wrong view. And they approve of wrong view. ...

They themselves have right view. They encourage others to have right view. And they approve of right view.

Someone with these three qualities is raised up to heaven."

18. Abbreviated Texts Beginning with Greed

3.183–352

"For insight into greed, three things should be developed. What three? Emptiness immersion; signless immersion; and undirected immersion. For insight into greed, these three things should be developed.

For the complete understanding of greed ... complete ending ... giving up ... ending ... vanishing ... fading away ... cessation ... giving away ... letting go ...

hate ... delusion ... anger ... hostility ... offensiveness ... contempt ... jealousy ... stinginess ... deceitfulness ... deviousness ... obstinacy ... aggression ... conceit ... arrogance ... vanity ... negligence ... insight ... complete understanding ... complete ending ... giving up ... ending ... vanishing ... fading away ... cessation ... giving away ... For the letting go of negligence, these three things should be developed."

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

The Book of the Threes is finished.

Numbered Discourses 4

1. At Bhaṇḍa Village

4.1 Understood

So I have heard. At one time the Buddha was staying in the land of the Vajjis at the village of Bhaṇḍa. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, not understanding and not penetrating four things, both you and I have wandered and transmigrated for such a very long time. What four? Noble ethics, immersion, wisdom, and freedom. These noble ethics, immersion, wisdom, and freedom have been understood and comprehended. Craving for continued existence has been cut off; the attachment to continued existence is ended; now there are no more future lives."

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

> "Ethics, immersion, and wisdom,
> and the supreme freedom:
> these things have been understood
> by Gotama the renowned.
>
> And so the Buddha, having insight,
> explained this teaching to the mendicants.
> The teacher made an end of suffering,
> seeing clearly, he is extinguished."

4.2 Fallen

"Someone without four things is said to have 'fallen from this teaching and training'. What four? Noble ethics, immersion, wisdom, and freedom. Someone without these four things is said to have 'fallen from this teaching and training'.

Someone with four things is said to be ‘secure in this teaching and training’. What four? Noble ethics, immersion, wisdom, and freedom. Someone with these four things is said to be ‘secure in this teaching and training’.

They fall, collapsed and fallen;
greedy, they return.
The work is done, the joyful is enjoyed,
happiness is found through happiness.”

4.3 Broken (1st)

“When a foolish, incompetent bad person has four qualities they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they make much bad karma. What four? Without examining or scrutinizing, they praise those deserving of criticism, and they criticize those deserving of praise. They arouse faith in things that are dubious, and they don’t arouse faith in things that are inspiring. When a foolish, incompetent bad person has these four qualities they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they make much bad karma.

When an astute, competent good person has four qualities they keep themselves healthy and whole. They don’t deserve to be blamed and criticized by sensible people, and they make much merit. What four? After examining and scrutinizing, they criticize those deserving of criticism, and they praise those deserving of praise. They don’t arouse faith in things that are dubious, and they do arouse faith in things that are inspiring. When an astute, competent good person has these four qualities they keep themselves healthy and whole. They don’t deserve to be blamed and criticized by sensible people, and they make much merit.

When you praise someone worthy of criticism,
or criticize someone worthy of praise,
you choose bad luck with your own mouth:
you’ll never find happiness that way.

Bad luck at dice is a trivial thing,
if all you lose is your money
and all you own, even yourself.
What's really terrible luck
is to hate the holy ones.

For more than two quinquadecillion years,
and another five quattuordecillion years,
a slanderer of noble ones goes to hell,
having aimed bad words and thoughts at them."

4.4 Broken (2nd)

"When a foolish, incompetent bad person acts wrongly toward four people they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they make much bad karma. What four? Mother … father … a Realized One … and a disciple of a Realized One. When a foolish, incompetent bad person acts wrongly toward these four people they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they make much bad karma.

When an astute, competent good person acts rightly toward four people they keep themselves healthy and whole. They don't deserve to be blamed and criticized by sensible people, and they make much merit. What four? Mother … father … a Realized One … and a disciple of a Realized One. When an astute, competent good person acts rightly toward these four people they keep themselves healthy and whole. They don't deserve to be blamed and criticized by sensible people, and they make much merit.

A person who does wrong
by their mother or father,
or a Realized One, a Buddha,
or one of their disciples,
makes much bad karma.

Because of their unprincipled conduct
toward their parents,

they're criticized in this life by the astute,
and they depart to be reborn in a place of loss.

A person who does right
by their mother and father,
or a Realized One, a Buddha,
or one of their disciples,
makes much merit.

Because of their principled conduct
toward their parents,
they're praised in this life by the astute,
and they depart to rejoice in heaven."

4.5 With the Stream

"These four people are found in the world. What four? A person who goes with the stream; a person who goes against the stream; a steadfast person; and a brahmin who has crossed over and stands on the far shore.

And who is the person who goes with the stream? It's a person who takes part in sensual pleasures and does bad deeds. This is called a person who goes with the stream.

And who is the person who goes against the stream? It's a person who doesn't take part in sensual pleasures or do bad deeds. They live the full and pure spiritual life in pain and sadness, weeping, with tearful faces. This is called a person who goes against the stream.

And who is the steadfast person? It's a person who, with the ending of the five lower fetters, is reborn spontaneously. They're extinguished there, and are not liable to return from that world. This is called a steadfast person.

And who is a brahmin who has crossed over and stands on the far shore? It's a person who realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements. This is called a brahmin who has crossed over and stands on the far shore.

These are the four people found in the world.

All those people with uncontrolled sensuality,
not free of lust, enjoying sensual pleasures in this life:
again and again, they return to birth and old age;
those who go with the stream are sunk in craving.

So a wise one in this life, with mindfulness established,
doesn't take part in sensual pleasures and bad deeds.
In pain they'd give up sensual pleasures:
they call that person 'one who goes against the stream'.

Someone who's given up five corruptions,
a perfect trainee, not liable to decline,
who's mastered their mind, with faculties immersed in samādhi,
that's called 'a steadfast person'.

The sage who has comprehended all things, high and low,
cleared them and ended them, so they are no more;
they've completed the spiritual journey, and gone to the end of the world,
they're called 'one who has gone beyond'."

4.6 A Little Learning

"Mendicants, these four people are found in the world. What four? A person may have:

1. Little learning and not get the point of learning.
2. Little learning but get the point of learning.
3. Much learning but not get the point of learning.
4. Much learning and get the point of learning.

And how has a person learned little and not got the point of learning? It's when a person has learned little of the statements, songs, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and classifications. And with the little they've learned, they understand neither the meaning nor the text, nor do they practice in line with the teaching. That's how a person has learned little and not got the point of learning.

And how has a person learned little but has got the point of learning? It's when a person has learned little of the statements, songs, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and classifications. But with the little they've learned, they understand the meaning and the text, and they practice in line with the teaching. That's how a person has learned little but has got the point of learning.

And how has a person learned much but hasn't got the point of learning? It's when a person has learned much of the statements, songs, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and classifications. But even though they've learned much, they understand neither the meaning nor the text, nor do they practice in line with the teaching. That's how a person has learned much but hasn't got the point of learning.

And how has a person learned much and has got the point of learning? It's when a person has learned much of the statements, songs, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and classifications. And with the large amount they've learned, they understand the meaning and the text, and they practice in line with the teaching. That's how a person has learned much and has got the point of learning.

These are the four people found in the world.

If you don't learn much,
and aren't steady in ethics,
they'll criticize you on both counts,
for your ethics and your learning.

If you don't learn much,
and you are steady in ethics,
they'll praise your ethical conduct,
since your learning has succeeded.

If you learn much,
but aren't steady in ethics,
they'll criticize your ethical conduct,
for your learning hasn't succeeded.

If you learn much,
and you are steady in ethics,
they'll praise you on both counts,
for your ethics and your learning.

A wise disciple of the Buddha
who has much learning, and has memorized the teachings,
is like a coin of mountain gold.
Who is worthy of criticizing them?
Even the gods praise them,
and by Brahmā, too, they're praised."

4.7 Beautification

"Mendicants, these four competent, educated, assured, learned people—who have memorized the teachings and practice in line with the teachings—beautify the Saṅgha. What four? A monk, a nun, a layman, and a laywoman.

These four competent, educated, assured, learned people—who have memorized the teachings and practice in line with the teachings—beautify the Saṅgha.

Whoever is competent and assured,
learned, a memorizer of the teachings,
who lives in line with the teachings—
such a person is said to beautify the Saṅgha.

A monk accomplished in ethics,
and a learned nun,
a faithful layman,
and a faithful laywoman, too:
these beautify the Saṅgha,
they are the beautifiers of the Saṅgha."

4.8 Self-assured

"Mendicants, a Realized One has four kinds of self-assurance. With these he claims the bull's place, roars his lion's roar in the assemblies, and turns the holy wheel. What four?

I see no reason for anyone—whether ascetic, brahmin, god, Māra, or Brahmā, or anyone else in the world—to legitimately scold me, saying: 'You claim to be fully awakened, but you don't understand these things.' Since I see no such reason, I live secure, fearless, and assured.

I see no reason for anyone—whether ascetic, brahmin, god, Māra, or Brahmā, or anyone else in the world—to legitimately scold me, saying: 'You claim to have ended all defilements, but these defilements have not ended.' Since I see no such reason, I live secure, fearless, and assured.

I see no reason for anyone—whether ascetic, brahmin, god, Māra, or Brahmā, or anyone else in the world—to legitimately scold me, saying: 'The acts that you say are obstructions are not really obstructions for the one who performs them.' Since I see no such reason, I live secure, fearless, and assured.

I see no reason for anyone—whether ascetic, brahmin, god, Māra, or Brahmā, or anyone else in the world—to legitimately scold me, saying: 'Though you teach that this teaching leads to the goal of the complete ending of suffering, it doesn't lead there for one who practices it.' Since I see no such reason, I live secure, fearless, and assured.

A Realized One has these four kinds of self-assurance. With these he claims the bull's place, roars his lion's roar in the assemblies, and turns the holy wheel.

> The various grounds for criticism
> that ascetics and brahmins rely on
> don't touch a Realized One,
> assured, gone beyond grounds for criticism.
>
> He rolls forth the Wheel of Dhamma as a consummate one,
> complete, compassionate for all living creatures.
> Sentient beings revere him, best of gods and humans,
> who has gone beyond rebirth."

4.9 The Arising of Craving

"Mendicants, there are four things that give rise to craving in a mendicant. What four? For the sake of robes, alms-food, lodgings, or rebirth in this or that state.

These are the four things that give rise to craving in a mendicant.

> Craving is a person's partner
> as they transmigrate on this long journey.
> They go from this state to another,
> but don't get past transmigration.
>
> Knowing this drawback—
> that craving is the cause of suffering—
> rid of craving, by not grasping,
> a mendicant would go forth mindfully."

4.10 Attachments

"Mendicants, there are these four attachments. What four? The attachment to sensual pleasures, future lives, views, and ignorance.

And what is the attachment to sensual pleasures? It's when you don't truly understand sensual pleasures' origin, ending, gratification, drawback, and escape. So greed, relishing, affection, infatuation, thirst, passion, attachment, and craving for sensual pleasures linger on inside. This is called the attachment to sensual pleasures. Such is the attachment to sensual pleasures.

And what is the attachment to future lives? It's when you don't truly understand future lives' origin, ending, gratification, drawback, and escape. So lust, delight, affection, infatuation, thirst, passion, attachment, and craving for continued existence linger on inside. This is called the attachment to future lives. Such are the attachments to sensual pleasures and future lives.

And what is the attachment to views? It's when you don't truly understand views' origin, ending, gratification, drawback, and escape. So lust, delight, affection, infatuation, thirst, passion, attachment, and craving for views linger on inside. This is called the

attachment to views. Such are the attachments to sensual pleasures, future lives, and views.

And what is the attachment to ignorance? It's when you don't truly understand the six fields of contacts' origin, ending, gratification, drawback, and escape, so ignorance and unknowing of the six fields of contact linger on inside. This is called the attachment to ignorance. Such are the attachments to sensual pleasures, future lives, views, and ignorance. Someone attached to bad, unskillful qualities—corruptions that lead to future lives and are hurtful, resulting in suffering and future rebirth, old age, and death—is called: 'one who has not found sanctuary from attachments'.

These are the four attachments.

There are these four kinds of detachment. What four? Detachment from sensual pleasures, future lives, views, and ignorance.

And what is detachment from sensual pleasures? It's when you truly understand sensual pleasures' origin, ending, gratification, drawback, and escape. So greed, relishing, affection, infatuation, thirst, passion, attachment, and craving for sensual pleasures don't linger on inside. This is called detachment from sensual pleasures. Such is detachment from sensual pleasures.

And what is detachment from future lives? It's when you truly understand future lives' origin, ending, gratification, drawback, and escape. So lust, delight, affection, infatuation, thirst, passion, attachment, and craving for continued existence don't linger on inside. This is called detachment from future lives. Such is detachment from sensual pleasures and future lives.

And what is detachment from views? It's when you don't truly understand views' origin, ending, gratification, drawback, and escape. So lust, delight, affection, infatuation, thirst, passion, attachment, and craving for views linger on inside. This is called detachment from views. Such is detachment from sensual pleasures, future lives, and views.

And what is detachment from ignorance? It's when you truly understand the six fields of contacts' origin, ending, gratification,

drawback, and escape, so ignorance and unknowing of the six fields of contact don't linger on inside. This is called detachment from ignorance. Such is detachment from sensual pleasures, future lives, views, and ignorance. Someone detached from bad, unskillful qualities—defilements that lead to future lives and are hurtful, resulting in suffering and future rebirth, old age, and death—is called: 'one who has found sanctuary from attachments'.

These are the four kinds of detachment.

> Attached to both sensual pleasures
> and the desire to be reborn in a future life;
> attached also to views,
> with ignorance in the forefront,
>
> sentient beings continue to transmigrate,
> with ongoing birth and death.
> But those who completely understand sensual pleasures,
> and the attachment to all future lives;
>
> with the attachment to views eradicated,
> and ignorance dispelled,
> detached from all attachments,
> those sages have gone beyond all attachments."

2. Walking

4.11 Walking

"Mendicants, suppose a mendicant has a sensual, malicious, or cruel thought while walking. They tolerate it and don't give it up, get rid of it, eliminate it, and obliterate it. Such a mendicant is said to be 'not keen or prudent, always lazy, and lacking energy' when walking.

Suppose a mendicant has a sensual, malicious, or cruel thought while standing ... sitting ... or when lying down while awake. They tolerate it and don't give it up, get rid of it, eliminate it, and

obliterate it. Such a mendicant is said to be 'not keen or prudent, always lazy, and lacking energy' when lying down while awake.

Suppose a mendicant has a sensual, malicious, or cruel thought while walking. They don't tolerate it, but give it up, get rid of it, eliminate it, and obliterate it. Such a mendicant is said to be 'keen and prudent, always energetic and determined' when walking.

Suppose a mendicant has a sensual, malicious, or cruel thought while standing ... sitting ... or when lying down while awake. They don't tolerate it, but give it up, get rid of it, eliminate it, and obliterate it. Such a mendicant is said to be 'keen and prudent, always energetic and determined' when lying down while awake."

> Whether walking or standing,
> sitting or lying down,
> if you think a bad thought
> to do with the lay life,
>
> you're on the wrong path,
> lost among things that delude.
> Such a mendicant is incapable
> of touching the highest awakening.
>
> But one who, whether standing or walking,
> sitting or lying down,
> has calmed their thoughts,
> loving peace of mind;
> such a mendicant is capable
> of touching the highest awakening."

4.12 Ethics

"Mendicants, live by the ethical precepts and the monastic code. Live restrained in the code of conduct, conducting yourselves well and seeking alms in suitable places. Seeing danger in the slightest fault, keep the rules you've undertaken. When you've done this, what more is there to do?

Suppose a mendicant has got rid of desire and ill will while walking, and has given up dullness and drowsiness, restlessness and

remorse, and doubt. Their energy is roused up and unflagging, their mindfulness is established and lucid, their body is tranquil and undisturbed, and their mind is immersed in samādhi. Such a mendicant is said to be 'keen and prudent, always energetic and determined' when walking.

Suppose a mendicant has got rid of desire and ill will while standing ... sitting ... and when lying down while awake, and has given up dullness and drowsiness, restlessness and remorse, and doubt. Their energy is roused up and unflagging, their mindfulness is established and lucid, their body is tranquil and undisturbed, and their mind is immersed in samādhi. Such a mendicant is said to be 'keen and prudent, always energetic and determined' when lying down while awake.

> Carefully walking, carefully standing,
> carefully sitting, carefully lying;
> a mendicant carefully bends their limbs,
> and carefully extends them.
>
> Above, below, and all around,
> as far as the earth extends;
> they scrutinize the rise and fall
> of phenomena such as the aggregates.
>
> Training in what leads to serenity of heart,
> always staying mindful;
> they call such a mendicant
> 'always determined'."

4.13 Effort

"Mendicants, there are these four right efforts. What four?

A mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don't arise.

They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up.

They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise.

They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fulfilled by development.

These are the four right efforts.

> By rightly striving, they've crushed Māra's sovereignty;
> unattached, they've gone beyond the danger of birth and death.
>
> Contented and unstirred, they've vanquished Māra and his mount;
> now they've gone beyond all Namuci's forces, they're happy."

4.14 Restraint

"Mendicants, there are these four efforts. What four? The efforts to restrain, to give up, to develop, and to preserve.

And what, mendicants, is the effort to restrain? When a mendicant sees a sight with their eyes, they don't get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint. When they hear a sound with their ears ... When they smell an odor with their nose ... When they taste a flavor with their tongue ... When they feel a touch with their body ... When they know a thought with their mind, they don't get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint. This is called the effort to restrain.

And what, mendicants, is the effort to give up? It's when a mendicant doesn't tolerate a sensual, malicious, or cruel thought that's arisen, but gives it up, gets rid of it, eliminates it, and obliterates it. They don't tolerate any bad, unskillful qualities that have arisen, but give them up, get rid of them, eliminate them, and obliterate them. This is called the effort to give up.

And what, mendicants, is the effort to develop? It's when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. This is called the effort to develop.

And what, mendicants, is the effort to preserve? It's when a mendicant preserves a meditation subject that's a fine foundation of immersion: the perception of a skeleton, a worm-infested corpse, a livid corpse, a split open corpse, or a bloated corpse. This is called the effort to preserve.

These are the four efforts.

> Restraint and giving up,
> development and preservation:
> these are the four efforts
> taught by the Kinsman of the Sun.
> Any mendicant who keenly applies these
> may attain the ending of suffering."

4.15 Regarded as Foremost

"Mendicants, these four are regarded as foremost. What four? The foremost in size of life-form is Rāhu, lord of demons. The foremost sensualist is King Mandhātā. The foremost in sovereignty is Māra the Wicked. In this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—a Realized One, the perfected one, the fully awakened Buddha is said to be the best. These are the four regarded as foremost.

> Rāhu is foremost in size of life-form,
> Mandhātā in enjoying sensual pleasures,
> Māra in sovereignty,
> shining with power and glory.
>
> Above, below, and all around,
> as far as the earth extends;
> in all the world with its gods,
> the Buddha is declared foremost."

4.16 Subtlety

"Mendicants, there are these four kinds of subtlety. What four?

A mendicant has ultimate subtlety of form. They don't see any other subtlety of form that's better or finer than that, nor do they aim for it.

A mendicant has ultimate subtlety of feeling. They don't see any other subtlety of feeling that's better or finer than that, nor do they aim for it.

A mendicant has ultimate subtlety of perception. They don't see any other subtlety of perception that's better or finer than that, nor do they aim for it.

A mendicant has ultimate subtlety of choices. They don't see any other subtlety of choices that's better or finer than that, nor do they aim for it.

These are the four kinds of subtlety.

> Knowing the subtlety of form,
> the cause of feelings,
> where perception comes from,
> and where it ends;
> and knowing choices as other,
> as suffering and not-self,
>
> that mendicant sees rightly,
> peaceful, in love with the state of peace.
> They bear their final body,
> having vanquished Māra and his mount."

4.17 Prejudice (1st)

"Mendicants, there are these four ways of making prejudiced decisions. What four? Making decisions prejudiced by favoritism, hostility, stupidity, and cowardice. These are the four ways of making prejudiced decisions.

> If you act against the teaching
> out of favoritism, hostility, cowardice, or stupidity,

your fame fades away,
like the moon in the waning fortnight."

4.18 Prejudice (2nd)

"Mendicants, there are these four ways of making unprejudiced decisions. What four? Making decisions unprejudiced by favoritism, hostility, stupidity, and cowardice. These are the four ways of making unprejudiced decisions.

If you don't act against the teaching
out of favoritism, hostility, cowardice, and stupidity,
your fame swells,
like the moon in the waxing fortnight."

4.19 Prejudice (3rd)

"Mendicants, there are these four ways of making prejudiced decisions. What four? Making decisions prejudiced by favoritism, hostility, stupidity, and cowardice. These are the four ways of making prejudiced decisions.

There are these four ways of making unprejudiced decisions. What four? Making decisions unprejudiced by favoritism, hostility, stupidity, and cowardice. These are the four ways of making unprejudiced decisions.

If you act against the teaching
out of favoritism, hostility, cowardice, or stupidity,
your fame fades away,
like the moon in the waning fortnight.

If you don't act against the teaching
out of favoritism, hostility, cowardice, and stupidity,
your fame swells,
like the moon in the waxing fortnight."

4.20 A Meal-allocator

"Mendicants, a meal-allocator who has four qualities is cast down to hell. What four? They make decisions prejudiced by favoritism,

hostility, stupidity, and cowardice. A meal-allocator who has these four qualities is cast down to hell.

A meal-allocator who has four qualities is raised up to heaven. What four? They make decisions unprejudiced by favoritism, hostility, stupidity, and cowardice. A meal-allocator who has these four qualities is raised up to heaven.

> All those people with uncontrolled sensuality,
> unprincipled, with no respect for principle,
> led astray by favoritism, hatred, stupidity, or cowardice,
> are called 'an assembly of the dregs':
>
> that's what was said by the ascetic who knows.
> And so those good, praiseworthy people,
> standing on principle, doing nothing wrong,
> not led astray by favoritism, hatred, stupidity, or cowardice,
> are called 'an assembly of the cream':
> that's what was said by the ascetic who knows."

3. At Uruvelā

4.21 At Uruvelā (1st)

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, this one time, when I was first awakened, I was staying near Uruvelā at the goatherd's banyan tree on the bank of the Nerañjarā River. As I was in private retreat this thought came to mind: 'One without respect and reverence lives in suffering. What ascetic or brahmin should I honor and respect and rely on?'

Then it occurred to me: 'I would honor and respect and rely on another ascetic or brahmin so as to complete the full spectrum of ethics, if it were incomplete. But I don't see any other ascetic or

brahmin in this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—who is more accomplished than myself in ethics, who I should honor and respect and rely on.

I would honor and respect and rely on another ascetic or brahmin so as to complete the full spectrum of immersion, if it were incomplete. But I don't see any other ascetic or brahmin ... who is more accomplished than myself in immersion ...

I would honor and respect and rely on another ascetic or brahmin so as to complete the full spectrum of wisdom, if it were incomplete. But I don't see any other ascetic or brahmin in this world ... who is more accomplished than myself in wisdom ...

I would honor and respect and rely on another ascetic or brahmin so as to complete the full spectrum of freedom, if it were incomplete. But I don't see any other ascetic or brahmin in this world ... who is more accomplished than myself in freedom ...'

Then it occurred to me: 'Why don't I honor and respect and rely on the same teaching to which I was awakened?'

And then Brahmā Sahampati, knowing what I was thinking, vanished from the Brahmā realm and appeared in front of me, as easily as a strong man would extend or contract his arm. He arranged his robe over one shoulder, knelt on his right knee, raised his joined palms toward me, and said: 'That's so true, Blessed One! That's so true, Holy One! All the perfected ones, the fully awakened Buddhas who lived in the past honored and respected and relied on this same teaching. All the perfected ones, the fully awakened Buddhas who will live in the future will honor and respect and rely on this same teaching. May the Blessed One, who is the perfected one, the fully awakened Buddha at present, also honor and respect and rely on this same teaching.'

That's what Brahmā Sahampati said, Then he went on to say:

'All Buddhas, whether in the past,
the Buddhas of the future,
and the Buddha at present—
destroyer of the sorrows of many—

respecting the true teaching
they did live, they do live,
and they also will live.
This is the nature of the Buddhas.

Therefore someone who loves themselves,
aspiring to transcendence,
should respect the true teaching,
remembering the instructions of the Buddhas.'

That's what Brahmā Sahampati said. Then he bowed and respectfully circled me, keeping me on his right side, before vanishing right there. Then, knowing the request of Brahmā and what was suitable for myself, I honored and respected and relied on the same teaching to which I was awakened. And since the Saṅgha has also achieved greatness, I also respect the Saṅgha."

4.22 At Uruvelā (2nd)

"Mendicants, this one time, when I was first awakened, I was staying near Uruvelā at the goatherd's banyan tree on the bank of the Nerañjarā River. Then several old brahmins—elderly and senior, who were advanced in years and had reached the final stage of life—came up to me, and exchanged greetings with me.

When the greetings and polite conversation were over, they sat down to one side, and said to me: 'Master Gotama, we have heard this:

"The ascetic Gotama does not bow to old brahmins, elderly and senior, who are advanced in years and have reached the final stage of life; nor does he rise in their presence or offer them a seat." And this is indeed the case, for Master Gotama does not bow to old brahmins, elderly and senior, who are advanced in years and have reached the final stage of life; nor does he rise in their presence or offer them a seat. This is not appropriate, Master Gotama.'

Then it occurred to me, 'These venerables don't know what a senior is, or what qualities make you a senior.'

Mendicants, suppose you're eighty, ninety, or a hundred years old. But your speech is untimely, false, meaningless, and against the teaching or training. You say things at the wrong time which are

worthless, unreasonable, rambling, and unbeneficial. Then you'll be considered a 'childish senior'.

Now suppose you're a youth, young, black-haired, blessed with youth, in the prime of life. But your speech is timely, true, meaningful, and in line with the teaching and training. You say things at the right time which are valuable, reasonable, succinct, and beneficial. Then you'll be considered an 'astute senior'.

There are these four qualities that make a senior. What four? A mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken.

They're very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically.

They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

These are the four qualities that make a senior.

> The creature with a restless mind
> speaks a lot of nonsense.
> Their thoughts are unsettled,
> and they don't like the true teaching.
> They're far from seniority, with their bad views
> and their lack of regard for others.
>
> But one accomplished in ethics,
> learned and eloquent, that wise one
> is restrained when experiencing phenomena,
> discerning the meaning with wisdom.

Gone beyond all things,
kind, eloquent,
they've given up birth and death,
and have completed the spiritual journey.

That's who I call a senior,
who has no defilements.
With the ending of defilements, a mendicant
is declared a 'senior'."

4.23 The World

"Mendicants, the world has been understood by a Realized One; and he is detached from the world. The origin of the world has been understood by a Realized One; and he has given up the origin of the world. The cessation of the world has been understood by a Realized One; and he has realized the cessation of the world. The practice that leads to the cessation of the world has been understood by a Realized One; and he has developed the practice that leads to the cessation of the world.

In this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—whatever is seen, heard, thought, known, sought, and explored by the mind, all that has been understood by a Realized One. That's why he's called the 'Realized One'.

From the night when a Realized One understands the supreme perfect awakening until the night he becomes fully extinguished—through the natural principle of extinguishment, without anything left over—everything he speaks, says, and expresses is real, not otherwise. That's why he's called the 'Realized One'.

The Realized One does as he says, and says as he does. Since this is so, that's why he's called the 'Realized One'.

In this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—the Realized One is the undefeated, the champion, the universal seer, the wielder of power. That's why he's called the 'Realized One'.

Directly knowing the whole world as it is,
and everything in it,
he is detached from the whole world,
disengaged from the whole world.

That wise one is the champion
who has escaped all ties.
He has reached ultimate peace:
extinguishment, fearing nothing from any quarter.

He is the Buddha, with defilements ended,
untroubled, with doubts cut off.
He has attained the end of all karma,
freed with the end of attachments.

That Blessed One is the Buddha,
he is the supreme lion,
in all the world with its gods,
he turns the holy wheel.

And so those gods and humans,
who have gone to the Buddha for refuge,
come together and revere him,
the great one, rid of naivety:

'Tamed, he is the best of tamers,
peaceful, he is the hermit among the peaceful,
liberated, he is the foremost of liberators,
crossed over, he is the most excellent of guides across.'

And so they revere him,
the great one, rid of naivety.
In the world with its gods,
he has no counterpart."

4.24 At Kāḷaka's Monastery

At one time the Buddha was staying near Sāketa, in Kāḷaka's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"In this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, its gods and humans—whatever is seen, heard, thought, known, sought, and explored by the mind: that I know.

In this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—whatever is seen, heard, thought, known, sought, and explored by the mind: that I have insight into. That has been known by a Realized One, but a Realized One is not subject to it.

If I were to say that 'I do not know ... the world with its gods', I would be lying.

If I were to say that 'I both know and do not know ... the world with its gods', that would be just the same.

If I were to say that 'I neither know nor do not know ... the world with its gods', that would be my fault.

So a Realized One sees what is to be seen, but does not identify with what is seen, does not identify with what is unseen, does not identify with what is to be seen, and does not identify with a seer. He hears what is to be heard, but does not identify with what is heard, does not identify with what is unheard, does not identify with what is to be heard, and does not identify with a hearer. He thinks what is to be thought, but does not identify with what is thought, does not identify with what is not thought, does not identify with what is to be thought, and does not identify with a thinker. He knows what is to be known, but does not identify with what is known, does not identify with what is unknown, does not identify with what is to be known, and does not identify with a knower.

Since a Realized One is poised in the midst of things seen, heard, thought, and known, he is the poised one. And I say that there is no-one who has better or finer poise than this.

The poised one does not take anything
seen, heard, or thought to be ultimately true or false.
But others get attached, thinking it's the truth,
limited by their preconceptions.

Since they've already seen this dart,
to which people are attached and cling,
they say, 'I know, I see, that's how it is';
the Realized Ones have no attachments."

4.25 The Spiritual Life

"Mendicants, this spiritual life is not lived for the sake of deceiving people or flattering them, nor for the benefit of possessions, honor, or popularity, nor for the benefit of winning debates, nor thinking, 'So let people know about me!' This spiritual life is lived for the sake of restraint, giving up, fading away, and cessation.

The Buddha taught the spiritual life
not because of tradition,
but for the sake of restraint and giving up,
and because it culminates in extinguishment.
This is the path followed by the great souls,
the great hermits.

Those who practice it
as it was taught by the Buddha,
doing the teacher's bidding,
make an end of suffering."

4.26 Deceivers

"Mendicants, those mendicants who are deceivers, stubborn, flatterers, frauds, insolent, and scattered: they are no mendicants of mine. They've left this teaching and training, and they don't achieve growth, improvement, or maturity in this teaching and training.

But those mendicants who are genuine, not flatterers, wise, amenable, and serene: they are mendicants of mine. They haven't

left this teaching and training, and they achieve growth, improvement, or maturity in this teaching and training.

> Those who are deceivers, stubborn, flatterers, and frauds,
> insolent and scattered:
> these don't grow in the teaching
> that was taught by the perfected Buddha.
>
> But those who are genuine, not flatterers, wise,
> amenable, and serene:
> these do grow in the teaching
> that was taught by the perfected Buddha."

4.27 Contentment

"Mendicants, these four trifles are easy to get hold of and are blameless. What four? Rag-robes ... A lump of alms-food ... Lodgings at the root of a tree ... Fermented urine as medicine ...

These four trifles are easy to get hold of and are blameless. When a mendicant is content with trifles that are easy to get hold of, they have one of the factors of the ascetic life, I say.

> When you're content with what's blameless,
> trifling, and easy to get hold of,
> you don't get upset
> about lodgings, robes,
> food, and drink,
> and you're not obstructed anywhere.
>
> These qualities are said to be
> integral to the ascetic life.
> They're acquired by one who trains,
> content and diligent."

4.28 The Noble Traditions

"Mendicants, these four noble traditions are original, long-standing, traditional, and ancient. They are uncorrupted, as they have been since the beginning. They're not being corrupted now, nor will they

be. Sensible ascetics and brahmins don't look down on them. What four?

Firstly, a mendicant is content with any kind of robe, and praises such contentment. They don't try to get hold of a robe in an improper way. They don't get upset if they don't get a robe. And if they do get a robe, they use it untied, uninfatuated, unattached, seeing the drawback, and understanding the escape. But they don't glorify themselves or put others down on account of their contentment. A mendicant who is deft, tireless, aware, and mindful in this is said to stand in the ancient, original noble tradition.

Furthermore, a mendicant is content with any kind of alms-food ...

Furthermore, a mendicant is content with any kind of lodgings ...

Furthermore, a mendicant enjoys meditation and loves to meditate. They enjoy giving up and love to give up. But they don't glorify themselves or put down others on account of their love for meditation and giving up. A mendicant who is deft, tireless, aware, and mindful in this is said to stand in the ancient, original noble tradition.

These four noble traditions are original, long-standing, traditional, and ancient. They are uncorrupted, as they have been since the beginning. They're not being corrupted now nor will they be. Sensible ascetics and brahmins don't look down on them.

When a mendicant has these four noble traditions, if they live in the east they prevail over discontent, and discontent doesn't prevail over them. If they live in the west ... the north ... the south, they prevail over discontent, and discontent doesn't prevail over them. Why is that? Because a wise one prevails over desire and discontent.

> Dissatisfaction doesn't prevail over a wise one;
> for the wise one is not beaten by discontent.
> A wise one prevails over discontent,
> for the wise one is a beater of discontent.
>
> Who can hold back the dispeller,
> who's thrown away all karma?
> They're like a coin of mountain gold:

who is worthy of criticizing them?
Even the gods praise them,
and by Brahmā, too, they're praised."

4.29 Basic Principles

"Mendicants, these four basic principles are original, long-standing, traditional, and ancient. They are uncorrupted, as they have been since the beginning. They're not being corrupted now nor will they be. Sensible ascetics and brahmins don't look down on them. What four? Contentment, good will, right mindfulness, and right immersion.

These four basic principles are original, long-standing, traditional, and ancient. They are uncorrupted, as they have been since the beginning. They're not being corrupted now nor will they be. Sensible ascetics and brahmins don't look down on them.

You should live with contentment,
and a heart of good will,
mindful, with unified mind,
serene within."

4.30 Wanderers

At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

Now at that time several very well-known wanderers were residing in the monastery of the wanderers on the bank of the Sappinī river. They included Annabhāra, Varadhara, Sakuludāyī, and other very well-known wanderers. Then in the late afternoon, the Buddha came out of retreat and went to the wanderer's monastery on the banks of the Sappinī river, He sat down on the seat spread out, and said to the wanderers:

"Wanderers, these four basic principles are original, long-standing, traditional, and ancient. They are uncorrupted, as they have been since the beginning. They're not being corrupted now nor will they be. Sensible ascetics and brahmins don't look down on them. What four? Contentment ... Good will ... Right mindfulness ... Right immersion ... These four basic principles are original, long-

standing, traditional, and ancient. They are uncorrupted, as they have been since the beginning. They're not being corrupted now nor will they be. Sensible ascetics and brahmins don't look down on them.

Wanderers, if someone should say: 'I'll reject this basic principle of contentment, and describe a true ascetic or brahmin who covets sensual pleasures with acute lust.' Then I'd say to them: 'Let them come, speak, and discuss. We'll see how powerful they are.' It's simply impossible to reject this basic principle of contentment, and point out a true ascetic or brahmin who covets sensual pleasures with acute lust.

If someone should say: 'I'll reject this basic principle of good will, and describe a true ascetic or brahmin who has ill will and hateful intent.' Then I'd say to them: 'Let them come, speak, and discuss. We'll see how powerful they are.' It's simply impossible to reject this basic principle of good will, and point out a true ascetic or brahmin who has ill will and hateful intent.

If someone should say: 'I'll reject this basic principle of right mindfulness, and describe a true ascetic or brahmin who is unmindful, with no situational awareness.' Then I'd say to them: 'Let them come, speak, and discuss. We'll see how powerful they are.' It's simply impossible to reject this basic principle of right mindfulness, and point out a true ascetic or brahmin who is unmindful, with no situational awareness.

If someone should say: 'I'll reject this basic principle of right immersion, and describe a true ascetic or brahmin who is scattered, with straying mind.' Then I'd say to them: 'Let them come, speak, and discuss. We'll see how powerful they are.' It's simply impossible to reject this basic principle of right immersion, and point out a true ascetic or brahmin who is scattered, with straying mind.

If anyone imagines they can criticize and reject these four basic principles, they deserve rebuke and criticism on four legitimate grounds in the present life. What four?

If you reject the basic principle of contentment, then you must honor and praise those ascetics and brahmins who covet sensual pleasures with acute lust.

If you reject the basic principle of good will, you must honor and praise those ascetics and brahmins who have ill will and hateful intent.

If you reject the basic principle of right mindfulness, then you must honor and praise those ascetics and brahmins who are unmindful, with no situational awareness.

If you reject the basic principle of right immersion, you must honor and praise those ascetics and brahmins who are scattered, with straying minds.

If anyone imagines they can criticize and reject these four basic principles, they deserve rebuke and criticism on four legitimate grounds in the present life.

Even those wanderers of the past, Vassa and Bhañña of Ukkalā, who taught the doctrines of no-cause, inaction, and nihilism, didn't imagine that these four basic principles should be criticized or rejected. Why is that? For fear of being blamed, criticized, and faulted.

> One who has good will, ever mindful,
> serene within,
> training to remove desire,
> is called 'a diligent one'."

4. Situations

4.31 Situations

"Mendicants, there are these four situations. When these situations come about, any god or human who takes advantage of them will soon acquire great and abundant wealth. What four? Living in a suitable region, relying on good people, being rightly resolved in oneself, and past merit.

These are the four situations. When these situations come about, any god or human who takes advantage of them will soon acquire great and abundant wealth.

When a person lives in a suitable region,
making friends with noble ones,
possessing right resolve,
and having merit from the past,
grain, riches, fame, reputation,
and happiness come to them."

4.32 Inclusion

"Mendicants, there are these four ways of being inclusive. What four? Giving, kindly words, taking care, and equality.

These are the four ways of being inclusive.

Giving and kindly words,
taking care here,
and equality in worldly conditions,
in each case as they deserve.
These ways of being inclusive in the world
are like a moving chariot's linchpin.

If there were no such ways of being inclusive,
neither mother nor father
would be respected and honored
for what they've done for their children.

But since these ways of being inclusive do exist,
the astute do regard them well,
so they achieve greatness
and are praised."

4.33 The Lion

"Mendicants, towards evening the lion, king of beasts, emerges from his den, yawns, looks all around the four directions, and roars his lion's roar three times. Then he sets out on the hunt. And the animals who hear the roar of the lion, king of beasts, are typically filled with fear, awe, and terror. They return to their lairs, be they in a hole, the water, or a wood; and the birds take to the air. Even the royal elephants, bound with strong harnesses in the villages, towns,

and capital cities, break apart their bonds, and urinate and defecate in terror as they flee here and there. That's how powerful is the lion, king of beasts, among animals, how illustrious and mighty.

In the same way, when a Realized One arises in the world—perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed—he teaches the Dhamma: 'Such is identity, such is the origin of identity, such is the cessation of identity, such is the practice that leads to the cessation of identity.'

Now, there are gods who are long-lived, beautiful, and very happy, lasting long in their divine palaces. When they hear this teaching by the Realized One, they're typically filled with fear, awe, and terror. 'Oh no! It turns out we're impermanent, though we thought we were permanent! It turns out we don't last, though we thought we were everlasting! It turns out we're transient, though we thought we were eternal! It turns out that we're impermanent, not lasting, transient, and included within identity.'

That's how powerful is the Realized One in the world with its gods, how illustrious and mighty.

> The Buddha, the teacher without a peer
> in all the world with its gods,
> rolls forth the Wheel of Dhamma
> from his own insight:
>
> identity, its cessation,
> the origin of identity,
> and the noble eightfold path
> that leads to the stilling of suffering.
>
> And then the long-lived gods,
> so beautiful and famous,
> are afraid and full of terror,
> like the other beasts when they hear a lion.

‘We haven’t transcended identity!
It turns out we’re impermanent!’
So they say when they hear the word
of the perfected one, free and poised.”

4.34 The Best Kinds of Confidence

“Mendicants, these four kinds of confidence are the best. What four?

The Realized One, the perfected one, the fully awakened Buddha, is said to be the best of all sentient beings—be they footless, with two feet, four feet, or many feet; with form or formless; with perception or without perception or with neither perception nor non-perception. Those who have confidence in the Buddha have confidence in the best. Having confidence in the best, the result is the best.

The noble eightfold path is said to be the best of all conditioned things. Those who have confidence in the noble eightfold path have confidence in the best. Having confidence in the best, the result is the best.

Fading away is said to be the best of all things whether conditioned or unconditioned. That is, the quelling of vanity, the removing of thirst, the abolishing of clinging, the breaking of the round, the ending of craving, fading away, cessation, extinguishment. Those who have confidence in the teaching of fading away have confidence in the best. Having confidence in the best, the result is the best.

The Saṅgha of the Buddha’s disciples is practicing the way that’s good, straightforward, methodical, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha’s disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world. Those who have confidence in the Saṅgha have confidence in the best. Having confidence in the best, the result is the best.

These are the four best kinds of confidence.

For those who, knowing the best teaching,
base their confidence on the best—

confident in the best Awakened One,
supremely worthy of a religious donation;

confident in the best teaching,
the bliss of fading and stilling;
confident in the best Saṅgha,
the supreme field of merit—

giving gifts to the best,
the best of merit grows:
the best lifespan, beauty,
fame, reputation, happiness, and strength.

An intelligent person gives to the best,
settled on the best teaching.
When they become a god or human,
they rejoice at reaching the best."

4.35 With Vassakāra

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Then Vassakāra the brahmin, a chief minister of Magadha, went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

"Master Gotama, when someone has four qualities we describe him as a great man with great wisdom. What four?

They are very learned in diverse fields of learning.

They understand the meaning of diverse statements, saying: 'This is what that statement means; that is what this statement means.'

They are mindful, able to remember and recollect what was said and done long ago.

They are deft and tireless in household duties, understanding how to go about things in order to complete and organize the work.

When someone has these four qualities we describe him as a great man with great wisdom. If Master Gotama agrees with me, please say so. If he disagrees, please say so."

"Brahmin, I neither agree nor disagree with you, but when someone has four qualities I describe him as a great man with great wisdom. What four?

It's when someone practices for the welfare and happiness of the people. They've established many people in the noble method, that is, the principles of goodness and skillfulness.

They think what they want to think, and don't think what they don't want to think. They consider what they want to consider, and don't consider what they don't want to consider. Thus they have achieved mental mastery of the paths of thought.

They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

Brahmin, I neither agree nor disagree with you, but when someone has these four qualities I describe him as a great man with great wisdom."

"It's incredible, Master Gotama, it's amazing! How well said this was by Master Gotama! And we will remember Master Gotama as someone who has these four qualities. For Master Gotama practices for the welfare and happiness of the people ... Master Gotama has achieved mental mastery of the paths of thought. Master Gotama gets the four absorptions ... when he wants, without trouble or difficulty. Master Gotama has realized the undefiled freedom of heart and freedom by wisdom in this very life. He lives having realized it with his own insight due to the ending of defilements."

"Your words are clearly invasive and intrusive, brahmin. Nevertheless, I will answer you. For I do practice for the welfare and happiness of the people ... I have achieved mental mastery of the paths of thought. I do get the four absorptions ... when I want, without trouble or difficulty. I have realized the undefiled freedom of heart and freedom by wisdom in this very life. I live having realized it with my own insight due to the ending of defilements.

He discovered release from the snare of death
for all beings,
and explained the method of the teaching
for the welfare of gods and humans.
When they see him or hear him,
many people become confident.

He is skilled in the variety of paths,
he has completed the task and is free of defilements.
The Buddha, bearing his final body,
is called 'a great man, of great wisdom'."

4.36 Doṇa

At one time the Buddha was traveling along the road between Ukkaṭṭhā and Setabya, as was the brahmin Doṇa.

Doṇa saw that the Buddha's footprints had thousand-spoked wheels, with rims and hubs, complete in every detail. It occurred to him, "It's incredible, it's amazing! Surely these couldn't be the footprints of a human being?"

The Buddha had left the road and sat at the root of a tree cross-legged, with his body straight and his mindfulness established right there.

Then Doṇa, following the Buddha's footprints, saw him sitting at the tree root—impressive and inspiring, with peaceful faculties and mind, attained to the highest taming and serenity, like an elephant with tamed, guarded, and controlled faculties. He went up to the Buddha and said to him:

"Sir, might you be a god?"
"I will not be a god, brahmin."
"Might you be a fairy?"
"I will not be a fairy."
"Might you be a native spirit?"
"I will not be a native spirit."
"Might you be a human?"
"I will not be a human."

"When asked whether you might be a god, fairy, native spirit, or human, you answer that you will not be any of these. What then might you be?"

"Brahmin, if I had not given up defilements I might have become a god ... a fairy ... a native spirit ... or a human. But I have given up those defilements, cut them off at the root, made them like a palm stump, obliterated them so they are unable to arise in the future.

Suppose there was a blue water lily, or a pink or white lotus. Though it sprouted and grew in the water, it would rise up above the water and stand with no water clinging to it. In the same way, though I was born and grew up in the world, I live having mastered the world, and the world does not cling to me.

Remember me, brahmin, as a Buddha.

I could have been reborn as a god,
or as a fairy flying through the sky.
I could have become a native spirit,
or returned as a human.
But the defilements that could bring about these rebirths
I've ended, smashed, and gutted.

Like a graceful lotus,
to which water does not cling,
the world doesn't cling to me,
and so, brahmin, I am a Buddha."

4.37 Non-decline

"Mendicants, a mendicant who has four qualities can't decline, and is close to extinguishment. What four? A mendicant is accomplished in ethics, guards the sense doors, eats in moderation, and is dedicated to wakefulness.

And how is a mendicant accomplished in ethics? It's when a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken. That's how a mendicant is accomplished in ethics.

And how does a mendicant guard the sense doors? When a mendicant sees a sight with their eyes, they don't get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving restraint over it. Hearing a sound with their ears ... Smelling an odor with their nose ... Tasting a flavor with their tongue ... Feeling a touch with their body ... Knowing a thought with their mind, they don't get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving restraint over it. That's how a mendicant guards the sense doors.

And how does a mendicant eat in moderation? It's when a mendicant reflects properly on the food that they eat: 'Not for fun, indulgence, adornment, or decoration, but only to sustain this body, to avoid harm, and to support spiritual practice. In this way, I shall put an end to old discomfort and not give rise to new discomfort, and I will live blamelessly and at ease.' That's how a mendicant eats in moderation.

And how is a mendicant dedicated to wakefulness? It's when a mendicant practices walking and sitting meditation by day, purifying their mind from obstacles. In the evening, they continue to practice walking and sitting meditation. In the middle of the night, they lie down in the lion's posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up. In the last part of the night, they get up and continue to practice walking and sitting meditation, purifying their mind from obstacles. This is how a mendicant is dedicated to wakefulness. A mendicant who has these four qualities can't decline, and has drawn near to extinguishment.

Established in ethics,
restrained in the sense faculties,

eating in moderation,
and dedicated to wakefulness;

a mendicant lives like this, with keen energy,
tireless all night and day,
developing skillful qualities,
for the sake of finding sanctuary.

A mendicant who loves to be diligent,
seeing fear in negligence,
can't decline,
and has drawn near to extinguishment."

4.38 Withdrawn

"Mendicants, a mendicant has eliminated idiosyncratic interpretations of the truth, has totally given up searching, has stilled the physical process, and is said to be 'withdrawn'.

And how has a mendicant eliminated idiosyncratic interpretations of the truth? Different ascetics and brahmins have different idiosyncratic interpretations of the truth. For example: the world is eternal, or not eternal, or finite, or infinite; the soul and the body are the same thing, or they are different things; after death, a Realized One exists, or doesn't exist, or both exists and doesn't exist, or neither exists nor doesn't exist. A mendicant has dispelled, eliminated, thrown out, rejected, let go of, given up, and relinquished all these. That's how a mendicant has eliminated idiosyncratic interpretations of the truth.

And how has a mendicant totally given up searching? It's when they've given up searching for sensual pleasures, for continued existence, and for a spiritual path. That's how a mendicant has totally given up searching.

And how has a mendicant stilled the physical process? It's when, giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. That's how a mendicant has stilled the physical process.

And how is a mendicant withdrawn? It's when they've given up the conceit 'I am', cut it off at the root, made it like a palm stump, obliterated it, so it's unable to arise in the future. That's how a mendicant is withdrawn. A mendicant has eliminated idiosyncratic interpretations of the truth, has totally given up searching, has stilled the physical process, and is said to be 'withdrawn'.

> The search for sensual pleasures, for a good rebirth,
> together with the search for a spiritual path;
> holding tight to the notion 'this is the truth',
> and the mass of grounds for views.
>
> For one detached from all lusts,
> freed by the ending of craving,
> searching has been relinquished,
> and viewpoints eradicated.
>
> That mendicant is peaceful and mindful,
> a tranquil champion.
> And when they're awakened by comprehending conceit,
> they're called 'withdrawn'."

4.39 With Ujjaya

Then Ujjaya the brahmin went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

"Does Master Gotama praise sacrifice?"

"Brahmin, I don't praise all sacrifices. Nor do I criticize all sacrifices. Take the kind of sacrifice where cattle, goats and sheep, chickens and pigs, and various kinds of creatures are slaughtered. I criticize that kind of violent sacrifice. Why is that? Because neither perfected ones nor those who have entered the path to perfection will attend such a violent sacrifice.

But take the kind of sacrifice where cattle, goats and sheep, chickens and pigs, and various kinds of creatures are not slaughtered. I praise that kind of non-violent sacrifice; for example, a regular gift as an ongoing family sacrifice. Why is that? Because

perfected ones and those who have entered the path to perfection will attend such a non-violent sacrifice.

> Horse sacrifice, human sacrifice,
> the sacrifices of the 'stick-casting',
> the 'royal soma drinking', and the 'unbarred'—
> these huge violent sacrifices yield no great fruit.
>
> The great sages of good conduct
> don't attend sacrifices
> where goats, sheep, and cattle,
> and various creatures are killed.
>
> But the great sages of good conduct
> do attend non-violent sacrifices
> of regular family tradition,
> where goats, sheep, and cattle,
> and various creatures aren't killed.
>
> An intelligent person should sacrifice like this,
> for this sacrifice is very fruitful.
> For a sponsor of sacrifices like this,
> things get better, not worse.
> Such a sacrifice is truly abundant,
> and even the deities are pleased."

4.40 With Udāyī

Then Udāyī the brahmin went up to the Buddha, ... and asked him, "Does Master Gotama praise sacrifice?"

"Brahmin, I don't praise all sacrifices. Nor do I criticize all sacrifices. ... Take the kind of sacrifice where cattle, goats and sheep, chickens and pigs, and various kinds of animals are slaughtered. I don't praise that kind of violent sacrifice.

But take the kind of sacrifice where cattle, goats and sheep, chickens and pigs, and various kinds of animals are not slaughtered. I do praise that kind of non-violent sacrifice; for example, a regular gift as an ongoing family sacrifice.

The kind of sacrifice that's allowable and timely,
well prepared and non-violent,
is attended by
disciplined spiritual practitioners.

The Buddhas—who have drawn back the veil from the world,
transcending time and rebirth—
praise this sacrifice,
as they are expert in sacrifice.

When you've prepared a suitable offering,
whether as sacrifice or for ancestors,
sacrifice it with confident heart,
in the fertile field of spiritual practitioners.

When it's well-gotten, well-offered, and well-sacrificed,
to those worthy of a religious donation,
a sacrifice is truly abundant,
and even the deities are pleased.

When an intelligent, faithful person,
sacrifices like this, with a mind of letting go,
that astute one is reborn
in a happy, pleasing world."

5. With Rohitassa

4.41 Ways of Developing Immersion Further

"Mendicants, there are these four ways of developing immersion further. What four? There is a way of developing immersion further that leads to blissful meditation in the present life. There is a way of developing immersion further that leads to gaining knowledge and vision. There is a way of developing immersion further that leads to mindfulness and awareness. There is a way of developing immersion further that leads to the ending of defilements.

And what is the way of developing immersion further that leads to blissful meditation in the present life? It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption … second absorption … third absorption … fourth absorption. This is the way of developing immersion further that leads to blissful meditation in the present life.

And what is the way of developing immersion further that leads to gaining knowledge and vision? It's when a mendicant focuses on the perception of light, concentrating on the perception of day, regardless of whether it's night or day. And so, with an open and unenveloped heart, they develop a mind that's full of radiance. This is the way of developing immersion further that leads to gaining knowledge and vision.

And what is the way of developing immersion further that leads to mindfulness and awareness? It's when a mendicant knows feelings as they arise, as they remain, and as they go away. They know perceptions as they arise, as they remain, and as they go away. They know thoughts as they arise, as they remain, and as they go away. This is the way of developing immersion further that leads to mindfulness and awareness.

And what is the way of developing immersion further that leads to the ending of defilements? It's when a mendicant meditates observing rise and fall in the five grasping aggregates. 'Such is form, such is the origin of form, such is the ending of form. Such is feeling, such is the origin of feeling, such is the ending of feeling. Such is perception, such is the origin of perception, such is the ending of perception. Such are choices, such is the origin of choices, such is the ending of choices. Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.' This is the way of developing immersion further that leads to the ending of defilements.

These are the four ways of developing immersion further. And it was in this connection that I said in 'The Way to the Beyond', in 'The Questions of Puṇṇaka':

‘Having surveyed the world high and low,
they’re not shaken by anything in the world.
Peaceful, unclouded, untroubled, with no need for hope,
they’ve crossed over birth and old age, I declare.’”

4.42 Ways of Answering Questions

“Mendicants, there are these four ways of answering questions. What four? There is a question that should be answered definitively. There is a question that should be answered analytically. There is a question that should be answered with a counter-question. There is a question that should be set aside.

These are the four ways of answering questions.

One is stated definitively,
another analytically,
a third with a counter-question,
while a fourth is set aside.

A mendicant who knows each of these,
in line with good principles,
is said to be skilled
in the four kinds of questions.

They’re intimidating, hard to defeat,
deep, and hard to crush.
They’re expert in both
what the meaning is and what it isn’t.

Rejecting what is not the meaning,
an astute person grasps the meaning.
A wise one, comprehending the meaning,
is called ‘astute’.”

4.43 Valuing Anger

“Mendicants, these four people are found in the world. What four? People who value anger, or denigration, or material possessions, or honor rather than the true teaching. These are the four people found in the world.

These four people are found in the world. What four? People who value the true teaching rather than anger, or denigration, or material possessions, or honor. These are the four people found in the world.

> Mendicants who value anger and denigration,
> possessions and honor,
> don't grow in the teaching
> that was taught by the perfected Buddha.
>
> But those who value the true teaching,
> who have lived it, and are living it now,
> these do grow in the teaching
> that was taught by the perfected Buddha."

4.44 Valuing Anger (2nd)

"Mendicants, these four things oppose the true teaching. What four? Valuing anger, denigration, material possessions, and honor rather than the true teaching. These are the four things that oppose the true teaching.

These four things are the true teaching. What four? Valuing the true teaching rather than anger, denigration, material possessions, and honor. These are the four things that are the true teaching.

> A mendicant who values anger and denigration,
> possessions and honor,
> doesn't grow in the true teaching,
> like a rotten seed in a good field.
>
> But those who value the true teaching,
> who have lived it, and are living it now,
> these do grow in the teaching,
> like well-watered herbs."

4.45 With Rohitassa

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then, late at night, the glorious god Rohitassa, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side, and said to him:

"Sir, is it possible to know or see or reach the end of the world by traveling to a place where there's no being born, growing old, dying, passing away, or being reborn?"

"Reverend, I say it's not possible to know or see or reach the end of the world by traveling to a place where there's no being born, growing old, dying, passing away, or being reborn."

"It's incredible, sir, it's amazing, how well said this was by the Buddha.

Once upon a time, I was a hermit called Rohitassa, son of Bhoja. I was a sky-walker with psychic powers. I was as fast as a light arrow easily shot across the shadow of a palm tree by a well-trained expert archer with a strong bow. My stride was such that it could span from the eastern ocean to the western ocean. Having such speed and stride, this wish came to me: 'I will reach the end of the world by traveling.' I traveled for my whole lifespan of a hundred years—pausing only to eat and drink, go to the toilet, and sleep to dispel weariness—and I passed away along the way, never reaching the end of the world.

It's incredible, sir, it's amazing, how well said this was by the Buddha."

"Reverend, I say it's not possible to know or see or reach the end of the world by traveling to a place where there's no being born, growing old, dying, passing away, or being reborn. But I also say there's no making an end of suffering without reaching the end of the world. For it is in this fathom-long carcass with its perception and mind that I describe the world, its origin, its cessation, and the practice that leads to its cessation.

> The end of the world can never
> be reached by traveling.
> But without reaching the end of the world,
> there's no release from suffering.

So a clever person, understanding the world,
has completed the spiritual journey, and gone to the end of the world.
A peaceful one, knowing the end of the world,
does not hope for this world or the next."

4.46 With Rohitassa (2nd)

Then, when the night had passed, the Buddha addressed the mendicants: "Tonight, the glorious god Rohitassa, lighting up the entire Jeta's Grove, came to me, bowed, stood to one side, and said to me: 'Sir, is it possible to know or see or reach the end of the world by traveling to a place where there's no being born, growing old, dying, passing away, or being reborn?' ...

(The rest of this discourse is the same as the previous discourse, AN 4.45.)

4.47 Very Far Apart

"Mendicants, these four things are very far apart. What four? The sky and the earth. ... The near and the far shore of the ocean. ... Where the sun rises and where it sets. ... The teaching of the virtuous and the teaching of the wicked. ... These are the four things very far apart.

The sky is far from the earth;
they say the other shore of the ocean is far;
and where the sun rises is far
from where that shining one sets.
But even further apart than that, they say,
is the teaching of the virtuous from the wicked.

The company of the virtuous is reliable;
as long as it remains, it stays the same.
But the company of the wicked is fickle,
and so the teaching of the virtuous is far from the wicked."

4.48 With Visākha

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Now at that time Venerable Visākha, Pañcāli's son, was educating, encouraging, firing up, and inspiring the mendicants in the assembly hall with a Dhamma talk. His words were polished, clear, articulate, expressing the meaning, comprehensive, and independent.

Then in the late afternoon, the Buddha came out of retreat and went to the assembly hall. He sat down on the seat spread out, and addressed the mendicants, "Mendicants, who was educating, encouraging, firing up, and inspiring the mendicants in the assembly hall with a Dhamma talk?"

"Sir, it was Venerable Visākha, Pañcāli's son."

Then the Buddha said to Visākha, "Good, good, Visākha! It's good that you educate, encourage, fire up, and inspire the mendicants in the assembly hall with a Dhamma talk, with words that are polished, clear, articulate, expressing the meaning, comprehensive, and independent.

> Though an astute person is mixed up with fools,
> they don't know unless he speaks.
> But when he speaks they know,
> he's teaching the deathless state.
>
> He should speak and illustrate the teaching,
> holding up the banner of the hermits.
> Words well spoken are the hermits' banner,
> for the teaching is the banner of the hermits."

4.49 Perversions

"Mendicants, there are these four perversions of perception, mind, and view. What four?

1. Taking impermanence as permanence.
2. Taking suffering as happiness.
3. Taking not-self as self.

4. Taking ugliness as beauty.

These are the four perversions of perception, mind, and view.

There are these four corrections of perception, mind, and view. What four?

1. Taking impermanence as impermanence.
2. Taking suffering as suffering.
3. Taking not-self as not-self.
4. Taking ugliness as ugliness.

These are the four corrections of perception, mind, and view.

Perceiving impermanence as permanence,
suffering as happiness,
not-self as self,
and ugliness as beauty—
sentient beings are ruined by wrong view,
deranged, out of their mind.

Yoked by Māra's yoke, these people
find no sanctuary from the yoke.
Sentient beings continue to transmigrate,
with ongoing birth and death.

But when the Buddhas arise in the world,
shedding radiance,
they shine a light on this teaching,
that leads to the stilling of suffering.

When a wise person hears them,
they get their mind back.
Seeing impermanence as impermanence,
suffering as suffering,

not-self as not-self,
and ugliness as ugliness—
taking up right view,
they've risen above all suffering."

4.50 Corruptions

“Mendicants, these four corruptions obscure the sun and moon, so they don’t shine and glow and radiate. What four? Clouds … Fog … Smoke … An eclipse of Rāhu, lord of demons … These are four corruptions that obscure the sun and moon, so they don’t shine and glow and radiate.

In the same way, these four things corrupt ascetics and brahmins, so they don’t shine and glow and radiate. What four?

There are some ascetics and brahmins who drink liquor, not avoiding drinking liquor. This is the first thing that corrupts ascetics and brahmins …

There are some ascetics and brahmins who have sex, not avoiding sex. This is the second thing that corrupts ascetics and brahmins …

There are some ascetics and brahmins who accept gold and money, not avoiding receiving gold and money. This is the third thing that corrupts ascetics and brahmins …

There are some ascetics and brahmins who make a living the wrong way, not avoiding wrong livelihood. This is the fourth thing that corrupts ascetics and brahmins …

These are four things that corrupt ascetics and brahmins, so they don’t shine and glow and radiate.

> Some ascetics and brahmins
> are plagued by greed and hate;
> men hindered by ignorance,
> enjoying things that seem pleasant.
>
> Drinking liquor,
> having sex,
> accepting money and gold:
> they’re ignorant.
> Some ascetics and brahmins
> make a living the wrong way.
>
> These corruptions were spoken of
> by the Buddha, Kinsman of the Sun.
> When corrupted by these,

some ascetics and brahmins
don't shine or glow.
Impure, dirty creatures,

shrouded in darkness,
bondservants of craving, full of attachments,
swell the horrors of the charnel ground,
taking up future lives.

6. Overflowing Merit

4.51 Overflowing Merit

At Sāvatthī.

"Mendicants, there are these four kinds of overflowing merit, overflowing goodness. They nurture happiness and are conducive to heaven, ripening in happiness and leading to heaven. They lead to what is likable, desirable, agreeable, to welfare and happiness. What four?

When a mendicant enters and remains in a limitless immersion of heart while using a robe, the overflowing of merit for the donor is limitless ...

When a mendicant enters and remains in a limitless immersion of heart while eating alms-food, the overflowing of merit for the donor is limitless ...

When a mendicant enters and remains in a limitless immersion of heart while using lodgings, the overflowing of merit for the donor is limitless ...

When a mendicant enters and remains in a limitless immersion of heart while using medicines and supplies for the sick, the overflowing of merit for the donor is limitless ...

These are the four kinds of overflowing merit, overflowing goodness. They nurture happiness and are conducive to heaven, ripening in happiness and leading to heaven. They lead to what is likable, desirable, agreeable, to welfare and happiness.

When a noble disciple has these four kinds of overflowing merit and goodness, it's not easy to grasp how much merit they have by saying that this is the extent of their overflowing merit ... that leads to happiness. It's simply reckoned as an incalculable, immeasurable, great mass of merit.

It's like trying to grasp how much water is in the ocean. It's not easy to say how many gallons, how many hundreds, thousands, hundreds of thousands of gallons there are. It's simply reckoned as an incalculable, immeasurable, great mass of water.

In the same way, when a noble disciple has these four kinds of overflowing merit it's simply reckoned as an incalculable, immeasurable, great mass of merit.

> Hosts of people use the rivers,
> and though the rivers are many,
> all reach the great deep, the boundless ocean,
> the cruel sea that's home to precious gems.
>
> In the same way, when a person gives food, drink, and clothes;
> and they're a giver of beds, seats, and mats—
> the streams of merit reach that astute person,
> as the rivers bring their waters to the sea."

4.52 Overflowing Merit (2nd)

"Mendicants, there are these four kinds of overflowing merit, overflowing goodness. They nurture happiness and are conducive to heaven, ripening in happiness and leading to heaven. They lead to what is likable, desirable, agreeable, to welfare and happiness. What four?

It's when a noble disciple has experiential confidence in the Buddha: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' This is the first kind of overflowing merit ...

Furthermore, a noble disciple has experiential confidence in the teaching: 'The teaching is well explained by the Buddha—visible in

this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.' This is the second kind of overflowing merit ...

Furthermore, a noble disciple has experiential confidence in the Saṅgha: 'The Saṅgha of the Buddha's disciples is practicing the way that's good, straightforward, methodical, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha's disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.' This is the third kind of overflowing merit ...

Furthermore, a noble disciple's ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. This is the fourth kind of overflowing merit ...

These are the four kinds of overflowing merit, overflowing goodness. They nurture happiness and are conducive to heaven, ripening in happiness and leading to heaven. They lead to what is likable, desirable, agreeable, to welfare and happiness.

> Whoever has faith in the Realized One,
> unwavering and well grounded;
> whose ethical conduct is good,
> praised and loved by the noble ones;
>
> who has confidence in the Saṅgha,
> and correct view:
> they're said to be prosperous,
> their life is not in vain.
>
> So let the wise devote themselves
> to faith, ethical behavior,
> confidence, and insight into the teaching,
> remembering the instructions of the Buddhas.

4.53 Living Together (1st)

At one time the Buddha was traveling along the road between Madhura and Verañja, as were several householders, both women and men. The Buddha left the road and sat at the root of a tree, where the householders saw him.

They went up to the Buddha, bowed, and sat down to one side. The Buddha said to them:

"Householders, there are four ways of living together. What four?

1. A male zombie living with a female zombie;
2. a male zombie living with a goddess;
3. a god living with a female zombie;
4. a god living with a goddess.

And how does a male zombie live with a female zombie? It's when the husband kills living creatures, steals, commits sexual misconduct, lies, and uses alcoholic drinks that cause negligence. He's unethical, of bad character, living at home with his heart full of the stain of stinginess, abusing and insulting ascetics and brahmins. And the wife is also … unethical, of bad character … That's how a male zombie lives with a female zombie.

And how does a male zombie live with a goddess? It's when the husband … is unethical, of bad character … But the wife doesn't kill living creatures, steal, commit sexual misconduct, lie, or use alcoholic drinks that cause negligence. She's ethical, of good character, living at home with her heart rid of the stain of stinginess, not abusing and insulting ascetics and brahmins. That's how a male zombie lives with a goddess.

And how does a god live with a female zombie? It's when the husband … is ethical, of good character … But the wife … is unethical, of bad character … That's how a god lives with a female zombie.

And how does a god live with a goddess? It's when the husband … is ethical, of good character … And the wife is also … ethical, of good character … That's how a god lives with a goddess.

These are the four ways of living together.

> When both are unethical,
> miserly and abusive,

then wife and husband
live together as zombies.

When the husband is unethical,
miserly and abusive,
but the wife is ethical,
kind, rid of stinginess,
she's a goddess living
with a zombie for a husband.

When the husband is ethical,
kind, rid of stinginess,
but the wife is unethical,
miserly and abusive,
she's a zombie living
with a god for a husband.

When both are faithful and kind,
disciplined, living properly,
then wife and husband
say nice things to each other.

They get all the things they need,
so they live at ease.
Their enemies are downhearted,
when both are equal in ethics.

Having practiced the teaching here,
both equal in precepts and observances,
they delight in the heavenly realm,
enjoying all the pleasures they desire."

4.54 Living Together (2nd)

"Mendicants, there are four ways of living together. What four?

1. A male zombie living with a female zombie;
2. a male zombie living with a goddess;
3. a god living with a female zombie;
4. a god living with a goddess.

And how does a male zombie live with a female zombie? It's when the husband kills living creatures, steals, commits sexual misconduct; he uses speech that's false, divisive, harsh, or nonsensical; and he's covetous, malicious, and has wrong view. He's unethical, of bad character, living at home with his heart full of the stain of stinginess, abusing and insulting ascetics and brahmins. And the wife is also … unethical, of bad character … That's how a male zombie lives with a female zombie.

And how does a male zombie live with a goddess? It's when the husband … is unethical, of bad character … But the wife doesn't kill living creatures, steal, commit sexual misconduct, lie, or use alcoholic drinks that cause negligence. She's ethical, of good character, living at home with her heart rid of the stain of stinginess, not abusing and insulting ascetics and brahmins. That's how a male zombie lives with a goddess.

And how does a god live with a female zombie? It's when the husband … is ethical, of good character … But the wife … is unethical, of bad character … That's how a god lives with a female zombie.

And how does a god live with a goddess? It's when the husband … is ethical, of good character … And the wife is also … ethical, of good character … That's how a god lives with a goddess.

These are the four ways of living together." …

4.55 Equality (1st)

So I have heard. At one time the Buddha was staying in the land of the Bhaggas on Crocodile Hill, in the deer park at Bhesakaḷā's Wood.

Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of the householder Nakula's father, where he sat on the seat spread out.

Then the householder Nakula's father and the housewife Nakula's mother went up to the Buddha, bowed, and sat down to one side. Nakula's father said to the Buddha, "Sir, ever since we were both young, and Nakula's mother was given to me in marriage, I can't recall betraying her even in thought, still less in deed. We want to see each other in both this life and the next."

Then Nakula's mother said to the Buddha, "Sir, ever since we were both young, and I was given in marriage to Nakula's father, I can't recall betraying him even in thought, still less in deed. We want to see each other in both this life and the next."

"Householders, if wife and husband want to see each other in both this life and the next, they should be equals in faith, ethical conduct, generosity, and wisdom.

> When both are faithful and kind,
> disciplined, living properly,
> then wife and husband
> say nice things to each other.
>
> They get all the things they need,
> so they live at ease.
> Their enemies are downhearted,
> when both are equal in ethics.
>
> Having practiced the teaching here,
> both equal in precepts and observances,
> they delight in the heavenly realm,
> enjoying all the pleasures they desire."

4.56 Equality (2nd)

"Mendicants, if wife and husband want to see each other in both this life and the next, they should be equals in faith, ethical conduct, generosity, and wisdom. ..."

4.57 Suppavāsā

At one time the Buddha was staying in the land of the Koliyans, where they have a town named Pajjanika.

Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of Suppavāsā the Koliyan, where he sat on the seat spread out. Then Suppavāsā served and satisfied the Buddha with her own hands with a variety of delicious foods. When the Buddha had eaten and washed his hand and bowl, she sat down to one side. The Buddha said to her:

"Suppavāsā, when a noble disciple gives food, she gives the recipients four things. What four? Long life, beauty, happiness, and strength. Giving long life, she has long life as a god or human. Giving beauty, she has beauty as a god or human. Giving happiness, she has happiness as a god or human. Giving strength, she has strength as a god or human. When a noble disciple gives food, she gives the recipients these four things.

When she gives well-prepared food,
pure, fine, and full of flavor,
that offering—given to people of integrity,
who have good conduct, and are big-hearted—
joins merit to merit. It's very fruitful,
and is praised by those who know the world.

Those who recall such sacrifices,
live in the world full of joy.
They've driven out the stain of stinginess down to the root,
blameless, they go to a heavenly place."

4.58 Sudatta

Then the householder Anāthapiṇḍika went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

"Householder, when a noble disciple gives food, they give the recipients four things. What four? Long life, beauty, happiness, and strength. Giving long life, they have long life as a god or human. ... Giving beauty ... happiness ... strength ... When a noble disciple gives food, they give the recipients these four things.

Carefully giving food at the right time,
to those who are disciplined, eating only what others give,
you provide them with four things:
long life, beauty, happiness, and strength.

A person who gives long life, beauty,
happiness, and strength,

has long life and fame
wherever they're reborn."

4.59 Food

"Mendicants, when a noble disciple gives food, they give the recipients four things. What four? Long life, beauty, happiness, and strength. ..."

4.60 Lay Practice

Then the householder Anāthapiṇḍika went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

"Householder, when a noble disciple does four things they are practicing appropriately for a layperson, which brings fame and leads to heaven. What four? It's when a noble disciple serves the mendicant Saṅgha with robes, alms-food, lodgings, and medicines and supplies for the sick. When a noble disciple does these four things they are practicing appropriately for a layperson, which brings fame and leads to heaven.

Those who are astute practice the way
that's appropriate for laypeople.
They provide those who are ethical
and on the right path with robes,

alms-food, lodgings,
and supplies for the sick.
Their merit always grows
by day and by night.
They pass on to a place in heaven,
having done excellent deeds."

7. Deeds of Substance

4.61 Deeds of Substance

Then the householder Anāthapiṇḍika went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

"Householder, these four things that are likable, desirable, and agreeable are hard to get in the world. What four? The first thing is the wish: 'May wealth come to me by legitimate means!'

The second thing, having got wealth by legitimate means, is the wish: 'May fame come to me, together with my family and teachers.'

The third thing, having got wealth and fame, is the wish: 'May I live long, keeping alive for a long time!'

The fourth thing, having got wealth, fame, and long life, is the wish: 'When my body breaks up, after death, may I be reborn in a good place, a heavenly realm!' These are the four things that are likable, desirable, and agreeable, but hard to get in the world.

These next four things lead to the getting of those four things. What four? Accomplishment in faith, ethics, generosity, and wisdom.

And what is accomplishment in faith? It's when a noble disciple has faith in the Realized One's awakening: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' This is called accomplishment in faith.

And what is accomplishment in ethics? It's when a noble disciple doesn't kill living creatures, steal, commit sexual misconduct, lie, or take alcoholic drinks that cause negligence. This is called accomplishment in ethics.

And what is accomplishment in generosity? It's when a noble disciple lives at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share. This is called accomplishment in generosity.

And what is accomplishment in wisdom? When your heart is mastered by covetousness and immoral greed, you do what you shouldn't, and fail to do what you should. Your fame and happiness are crushed. When your heart is mastered by ill will ... dullness and

drowsiness … restlessness and remorse … doubt, you do what you shouldn't, and fail to do what you should. Your fame and happiness are crushed.

Knowing that 'covetousness and immoral greed are corruptions of the mind', that noble disciple gives them up. Knowing that 'ill will …' … 'dullness and drowsiness …' … 'restlessness and remorse …' … 'doubt is a corruption of the mind', that noble disciple gives it up.

When a noble disciple has given up these things, they're called 'a noble disciple of great wisdom, of widespread wisdom, who sees what matters, and is accomplished in wisdom'. This is called accomplishment in wisdom. These are the four things that lead to the getting of the four things that are likable, desirable, and agreeable, but hard to get in the world.

There are four deeds of substance that a noble disciple does with the legitimate wealth he has earned by his efforts and initiative, built up with his own hands, gathered by the sweat of the brow. What four?

To start with, with his legitimate wealth he makes himself happy and pleased, keeping himself properly happy. He makes his mother and father happy … He makes his children, partners, bondservants, workers, and staff happy … He makes his friends and colleagues happy … This is his first solid and substantive investment, used in the appropriate sphere.

Furthermore, with his legitimate wealth he defends himself against threats from such things as fire, flood, rulers, bandits, or unloved heirs. He keeps himself safe. This is his second solid and substantive investment, used in the appropriate sphere.

Furthermore, with his legitimate wealth he makes five spirit-offerings: to relatives, guests, ancestors, king, and deities. This is his third solid and substantive investment, used in the appropriate sphere.

Furthermore, with his legitimate wealth he establishes an uplifting religious donation for ascetics and brahmins—those who avoid intoxication and negligence, are settled in patience and gentleness, and who tame, calm, and extinguish themselves—that's conducive to heaven, ripens in happiness, and leads to heaven. This

is his fourth solid and substantive investment, used in the appropriate sphere.

These are the four deeds of substance that a noble disciple does with the legitimate wealth he has earned by his efforts and initiative, built up with his own hands, gathered by the sweat of the brow.

Whatever wealth is spent on something other than these four deeds of substance is said to be not a solid or substantive investment, and not used in the appropriate sphere. But whatever wealth is spent on these four deeds of substance is said to be a solid and substantive investment, used in the appropriate sphere.

> 'I've enjoyed my wealth, supporting those who depend on me;
> I've overcome losses;
> I've given uplifting religious donations;
> and made the five spirit-offerings.
> I have looked after the ethical and
> disciplined spiritual practitioners.
>
> I've achieved the purpose
> for which an astute lay person
> wishes to gain wealth.
> I don't regret what I've done.'
>
> A mortal person who recollects this
> stands firm in the teaching of the noble ones.
> They're praised in this life,
> and they depart to rejoice in heaven."

4.62 Debtlessness

Then the householder Anāthapiṇḍika went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

"Householder, these four kinds of happiness can be earned by a layperson who enjoys sensual pleasures, depending on time and occasion. What four? The happiness of ownership, using wealth, debtlessness, and blamelessness.

And what is the happiness of ownership? It's when a gentleman owns legitimate wealth that he has earned by his own efforts and initiative, built up with his own hands, gathered by the sweat of the brow. When he reflects on this, he's filled with pleasure and happiness. This is called 'the happiness of ownership'.

And what is the happiness of using wealth? It's when a gentleman uses his legitimate wealth, and makes merit with it. When he reflects on this, he's filled with pleasure and happiness. This is called 'the happiness of using wealth'.

And what is the happiness of debtlessness? It's when a gentleman owes no debt, large or small, to anyone. When he reflects on this, he's filled with pleasure and happiness. This is called 'the happiness of debtlessness'.

And what is the happiness of blamelessness? It's when a noble disciple has blameless conduct by way of body, speech, and mind. When he reflects on this, he's filled with pleasure and happiness. This is called 'the happiness of blamelessness'.

These four kinds of happiness can be earned by a layperson who enjoys sensual pleasures, depending on time and occasion.

> Knowing the happiness of debtlessness,
> and the extra happiness of possession,
> a mortal enjoying the happiness of using wealth,
> then sees clearly with wisdom.
>
> Seeing clearly, a clever person knows
> both kinds of happiness:
> the other kind is not worth a sixteenth part
> of the happiness of blamelessness."

4.63 Living with Brahmā

"Mendicants, a family where the children honor their parents in their home is said to live with Brahmā. A family where the children honor their parents in their home is said to live with the first teachers. A family where the children honor their parents in their home is said to live with the old deities. A family where the children

honor their parents in their home is said to live with those worthy of offerings dedicated to the gods.

'Brahmā' is a term for your parents.

'First teachers' is a term for your parents.

'Old deities' is a term for your parents.

'Worthy of an offering dedicated to the gods' is a term for your parents.

Why is that? Parents are very helpful to their children, they raise them, nurture them, and show them the world.

> Parents are said to be 'Brahmā'
> and 'first teachers'.
> They're worthy of offerings dedicated to the gods from their children,
> for they love their offspring.
>
> Therefore an astute person
> would revere them and honor them
> with food and drink,
> clothes and bedding,
> by anointing and bathing,
> and by washing their feet.
>
> Because they look after
> their parents like this,
> they're praised in this life by the astute,
> and they depart to rejoice in heaven."

4.64 Hell

"Mendicants, someone with four qualities is cast down to hell. What four? They kill living creatures, steal, commit sexual misconduct, and lie. Someone with these four qualities is cast down to hell.

> Killing, stealing,
> telling lies,
> and visiting others' wives:
> astute people don't praise these things."

4.65 Appearance

"Mendicants, these four people are found in the world. What four? There are those whose estimation of and confidence in others is based on appearance, on eloquence, on mortification, and on principle.

These are the four people found in the world.

Those who judge on appearance,
and those swayed by a voice,
are full of desire and greed;
those people just don't understand.

Not knowing what's inside,
nor seeing what's outside,
the fool shut in on every side,
gets carried away by a voice.

Not knowing what's inside,
but seeing what's outside,
seeing the fruit outside,
they're also carried away by a voice.

Understanding what's inside,
and seeing what's outside,
seeing without hindrances,
they don't get carried away by a voice."

4.66 Greedy

"Mendicants, these four people are found in the world. What four? The greedy, the hateful, the delusional, and the conceited.

These are the four people found in the world.

Full of desire for desirable things,
enjoying things that seem pleasant,
beings shrouded by ignorance,
only tighten their bonds.

Born of greed, born of hate,
born of delusion: the ignorant
make bad karma
that afflicts and produces pain.

If you act out of these qualities, that's what you become.
But men hindered by ignorance,
are blind, with no eyes to see,
and they never imagine that this could be so."

4.67 The Snake King

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Now, at that time a monk in Sāvatthī passed away due to a snake bite. Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him, "Sir, a monk in Sāvatthī has passed away due to a snake bite."

"Mendicants, that monk mustn't have spread a mind of love to the four royal snake families. If he had, he wouldn't have died due to a snake bite.

What four? The royal snake families of Virūpakkha, Erāpatha, Chabyāputta, and Kaṇhāgotamaka. ...

Mendicants, I urge you to spread a mind of love to the four royal snake families, for your own safety, security, and protection.

I love the Virūpakkhas,
the Erāpathas I love,
I love the Chabyāputtas,
the Kaṇhāgotamakas I love.

I love the footless creatures,
the two-footed I love,
I love the four-footed,
the many-footed I love.

May the footless not harm me!
May I not be harmed by the two-footed!

May the four-footed not harm me!
May I not be harmed by the many-footed!

All sentient beings, all living things,
all creatures, every one:
may they see only nice things,
may bad not come to anyone.

The Buddha is immeasurable,
the teaching is immeasurable,
the Saṅgha is immeasurable.
But limited are crawling things,

snakes and scorpions, centipedes,
spiders and lizards and mice.
I've made this safeguard, I've made this protection:
go away, creatures!
And so I revere the Blessed One,
I revere the seven perfectly awakened Buddhas."

4.68 Devadatta

At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain, not long after Devadatta had left. There the Buddha spoke to the mendicants about Devadatta:

"Possessions, honor, and popularity came to Devadatta for his own ruin and downfall.

It's like a banana tree, or a bamboo, or a reed, all of which bear fruit to their own ruin and downfall ...

It's like a mule, which becomes pregnant to its own ruin and downfall. In the same way, possessions, honor, and popularity came to Devadatta for his own ruin and downfall.

The banana tree is destroyed by its own fruit,
as are the bamboo and the reed.
Honor destroys a sinner,
as pregnancy destroys a mule."

4.69 Effort

"Mendicants, there are these four efforts. What four? The efforts to restrain, to give up, to develop, and to preserve.

And what, mendicants, is the effort to restrain? It's when you generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities don't arise. This is called the effort to restrain.

And what, mendicants, is the effort to give up? It's when you generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities are given up. This is called the effort to give up.

And what, mendicants, is the effort to develop? It's when you generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise. This is called the effort to develop.

And what, mendicants, is the effort to preserve? It's when you generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fulfilled by development. This is called the effort to preserve.

These are the four efforts.

> Restraint and giving up,
> development and preservation:
> these are the four efforts
> taught by the Kinsman of the Sun.
> Any mendicant who keenly applies these
> may attain the ending of suffering."

4.70 Unprincipled

"At a time when kings are unprincipled, royal officials become unprincipled. When royal officials are unprincipled, brahmins and householders become unprincipled. When brahmins and householders are unprincipled, the people of town and country become unprincipled. When the people of town and country are unprincipled, the courses of the moon and sun become erratic. ... the courses of the stars and constellations ... the days and nights ... the

months and fortnights ... the seasons and years become erratic. ... the blowing of the winds becomes erratic and chaotic. ... the deities are angered. ... the heavens don't provide enough rain. ... the crops ripen erratically. When people eat crops that have ripened erratically, they become short-lived, ugly, weak, and sickly.

At a time when kings are principled, royal officials become principled. ... brahmins and householders ... people of town and country become principled. When the people of town and country are principled, the courses of the sun and moon become regular. ... the stars and constellations ... the days and nights ... the months and fortnights ... the seasons and years become regular. ... the blowing of the winds becomes regular and orderly. ... the deities are not angered ... ... the heavens provide plenty of rain. When the heavens provide plenty of rain, the crops ripen well. When people eat crops that have ripened well, they become long-lived, beautiful, strong, and healthy.

When cattle ford a river,
if the bull goes off course,
they all go off course,
because their leader is off course.

So it is for humans:
when the one agreed on as chief
behaves badly,
what do you expect the rest to do?
The whole country sleeps badly,
when the king is unprincipled.

When cattle ford a river,
if the bull goes straight,
they all go straight,
because their leader is straight.

So it is for humans:
when the one agreed on as chief
does the right thing,

what do you expect the rest to do?
The whole country sleeps happily,
when the king is just."

8. Guaranteed

4.71 Effort

"Mendicants, when a mendicant has four things their practice is guaranteed, and they have laid the groundwork for ending the defilements. What four? It's when a mendicant is ethical, learned, energetic, and wise. When a mendicant has these four things their practice is guaranteed, and they have laid the groundwork for ending the defilements."

4.72 Right View

"Mendicants, when a mendicant has four things their practice is guaranteed, and they have laid the groundwork for ending the defilements. What four? Thoughts of renunciation, good will, and harmlessness; and right view. When a mendicant has these four things their practice is guaranteed, and they have laid the groundwork for ending the defilements."

4.73 A Good Person

"Mendicants, a bad person can be known by four qualities. What four?

To start with, a bad person speaks ill of another even when not asked, let alone when asked. But when led on by questions they speak ill of another in full detail, not leaving anything out. That's how to know that this is a bad person.

Furthermore, a bad person doesn't speak well of another even when asked, let alone when not asked. But when led on by questions they speak well of another without giving the full details, leaving many things out. That's how to know that this is a bad person.

Furthermore, a bad person doesn't speak ill of themselves even when asked, let alone when not asked. But when led on by questions they speak ill of themselves without giving the full details, leaving many things out. That's how to know that this is a bad person.

Furthermore, a bad person speaks well of themselves even when not asked, let alone when asked. But when led on by questions they speak well of themselves in full detail, not leaving anything out. That's how to know that this is a bad person. A bad person can be known by these four qualities.

A good person can be known by four qualities. What four?

To start with, a good person doesn't speak ill of another even when asked, let alone when not asked. But when led on by questions they speak ill of another without giving the full details, leaving many things out. That's how to know that this is a good person.

Furthermore, a good person speaks well of another even when not asked, let alone when asked. But when led on by questions they speak well of another in full detail, not leaving anything out. That's how to know that this is a good person.

Furthermore, a good person speaks ill of themselves even when not asked, let alone when asked. But when led on by questions they speak ill of themselves in full detail, not leaving anything out. That's how to know that this is a good person.

Furthermore, a good person doesn't speak well of themselves even when asked, let alone when not asked. But when led on by questions they speak well of themselves without giving the full details, leaving many things out. That's how to know that this is a good person. A good person can be known by these four qualities.

It's like a bride on the day or night she's first brought to her husband's home. Right away she sets up a keen sense of conscience and prudence for her mother and father in law, her husband, and even the bondservants, workers, and staff. But after some time, because of living together and familiarity, she'll even say to her mother and father in law, or to her husband: 'Go away! What would you know?' In the same way, on the day or night a mendicant first goes forth from the lay life to homelessness, right away they set up a keen sense of conscience and prudence for the monks, nuns, laymen,

and laywomen, and even the monastery workers and novices. But after some time, because of living together and familiarity, they'll even say to their teacher or mentor: 'Go away! What would you know?'

So you should train like this: 'We will live with hearts like that of a newly wedded bride.' That's how you should train."

4.74 Best (1st)

"Mendicants, these four things are the best. What four? The best ethics, immersion, wisdom, and freedom. These are the four things that are the best."

4.75 Best (2nd)

"Mendicants, these four things are the best. What four? The best form, feeling, perception, and state of existence. These are the four things that are the best."

4.76 At Kusinārā

At one time the Buddha was staying between a pair of *sal*trees in the *sal* forest of the Mallas at Upavattana near Kusinārā at the time of his final extinguishment. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Perhaps even a single mendicant has doubt or uncertainty regarding the Buddha, the teaching, the Saṅgha, the path, or the practice. So ask, mendicants! Don't regret it later, thinking: 'We were in the Teacher's presence and we weren't able to ask the Buddha a question.'" When this was said, the mendicants kept silent.

For a second time the Buddha addressed the mendicants: ... For a second time, the mendicants kept silent.

For a third time the Buddha addressed the mendicants: ... For a third time, the mendicants kept silent.

Then the Buddha said to the mendicants:

"Mendicants, perhaps you don't ask out of respect for the Teacher. So let a friend tell a friend." When this was said, the mendicants kept silent. Then Venerable Ānanda said to the Buddha:

“It’s incredible, sir, it’s amazing! I am quite confident that there’s not even a single mendicant in this Saṅgha who has doubt or uncertainty regarding the Buddha, the teaching, the Saṅgha, the path, or the practice.”

“Ānanda, you speak from faith. But the Realized One knows that there’s not even a single mendicant in this Saṅgha who has doubt or uncertainty regarding the Buddha, the teaching, the Saṅgha, the path, or the practice. Even the last of these five hundred mendicants is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

4.77 Unthinkable

“Mendicants, these four things are unthinkable. They should not be thought about, and anyone who tries to think about them will go mad or get frustrated. What four?

The scope of the Buddhas …

The scope of one in absorption …

The results of deeds …

Speculation about the world …

These are the four unthinkable things. They should not be thought about, and anyone who tries to think about them will go mad or get frustrated.”

4.78 A Religious Donation

“Mendicants, there are these four ways of purifying a religious donation. What four? There’s a religious donation that’s purified by the giver, not the recipient. There’s a religious donation that’s purified by the recipient, not the giver. There’s a religious donation that’s purified by neither the giver nor the recipient. There’s a religious donation that’s purified by both the giver and the recipient.

And how is a religious donation purified by the giver, not the recipient? It’s when the giver is ethical, of good character, but the recipient is unethical, of bad character.

And how is a religious donation purified by the recipient, not the giver? It's when the giver is unethical, of bad character, but the recipient is ethical, of good character.

And how is a religious donation purified by neither the giver nor the recipient? It's when both the giver and the recipient are unethical, of bad character.

And how is a religious donation purified by both the giver and the recipient? It's when both the giver and the recipient are ethical, of good character.

These are the four ways of purifying a religious donation."

4.79 Business

Then Venerable Sāriputta went up to the Buddha, bowed, sat down to one side, and said to him:

"Sir, what is the cause, what is the reason why for different people the same kind of business undertaking might fail, while another doesn't meet expectations, another meets expectations, and another exceeds expectations?"

"Sāriputta, take a case where someone goes to an ascetic or brahmin and invites them to ask for what they need. But they fail to give what's requested. When they've passed away from that life, if they're reborn in this state of existence, whatever business they undertake fails.

Take a case where someone goes to an ascetic or brahmin and invites them to ask for what they need. They give what's requested, but don't meet expectations. When they've passed away from that life, if they're reborn in this state of existence, whatever business they undertake doesn't meet expectations.

Take a case where someone goes to an ascetic or brahmin and invites them to ask for what they need. They give what's requested, meeting expectations. When they've passed away from that life, if they're reborn in this state of existence, whatever business they undertake meets expectations.

Take a case where someone goes to an ascetic or brahmin and invites them to ask for what they need. They give what's requested, exceeding expectations. When they've passed away from that life, if

they're reborn in this state of existence, whatever business they undertake exceeds expectations.

This is the cause, this is the reason why for different people the same kind of business enterprise might fail, while another doesn't meet expectations, another meets expectations, and another exceeds expectations."

4.80 Persia

At one time the Buddha was staying near Kosambi, in Ghosita's Monastery. Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

"Sir, what is the cause, what is the reason why females don't attend council meetings, work for a living, or travel to Persia?"

"Ānanda, females are irritable, jealous, stingy, and unintelligent. This is the cause, this is the reason why females don't attend council meetings, work for a living, or travel to Persia."

9. Confirmed

4.81 Killing Living Creatures

"Mendicants, someone with four qualities is cast down to hell. What four? They kill living creatures, steal, commit sexual misconduct, and lie. Someone with these four qualities is cast down to hell.

Someone with four qualities is raised up to heaven. What four? They don't kill living creatures, steal, commit sexual misconduct, or lie. Someone with these four qualities is raised up to heaven."

4.82 Lying

"Mendicants, someone with four qualities is cast down to hell. What four? They use speech that's false, divisive, harsh, or nonsensical. Someone with these four qualities is cast down to hell.

Someone with four qualities is raised up to heaven. What four? They don't use speech that's false, divisive, harsh, or nonsensical. Someone with these four qualities is raised up to heaven."

4.83 Where Criticism Takes You

"Mendicants, someone with four qualities is cast down to hell. What four? Without examining or scrutinizing, they praise those deserving of criticism, and they criticize those deserving of praise. They arouse faith in things that are dubious, and they don't arouse faith in things that are inspiring. Someone with these four qualities is cast down to hell.

Someone with four qualities is raised up to heaven. What four? After examining and scrutinizing, they criticize those deserving of criticism, and they praise those deserving of praise. They don't arouse faith in things that are dubious, and they do arouse faith in things that are inspiring. Someone with these four qualities is raised up to heaven."

4.84 Valuing Anger

"Mendicants, someone with four qualities is cast down to hell. What four? They value anger, or denigration, or material possessions, or honor rather than the true teaching. Someone with these four qualities is cast down to hell.

Someone with four qualities is raised up to heaven. What four? They value the true teaching rather than anger, or denigration, or material possessions, or honor. Someone with these four qualities is raised up to heaven."

4.85 From Darkness to Darkness

"Mendicants, these four people are found in the world. What four?

1. The dark bound for darkness,
2. the dark bound for light,
3. the light bound for darkness, and
4. the light bound for light.

And how is a person dark and bound for darkness? It's when someone is reborn in a low family—a family of outcastes, bamboo-workers, hunters, chariot-makers, or waste-collectors—poor, with little to eat or drink, where life is tough, and food and shelter are hard to find. And they're ugly, unsightly, deformed, chronically ill—one-eyed, crippled, lame, or half-paralyzed. They don't get to have

food, drink, clothes, and vehicles; garlands, fragrance, and makeup; or bed, house, and lighting. And they do bad things by way of body, speech, and mind. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. That's how a person is dark and bound for darkness.

And how is a person dark and bound for light? It's when some person is reborn in a low family ... But they do good things by way of body, speech, and mind. When their body breaks up, after death, they're reborn in a good place, a heavenly realm. That's how a person is dark and bound for light.

And how is a person light and bound for darkness? It's when some person is reborn in an eminent family—a well-to-do family of aristocrats, brahmins, or householders—rich, affluent, and wealthy, with lots of gold and silver, lots of property and assets, and lots of money and grain. And they're attractive, good-looking, lovely, of surpassing beauty. They get to have food, drink, clothes, and vehicles; garlands, fragrance, and makeup; and bed, house, and lighting. But they do bad things by way of body, speech, and mind. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. That's how a person is light and bound for darkness.

And how is a person light and bound for light? It's when some person is reborn in an eminent family ... And they do good things by way of body, speech, and mind. When their body breaks up, after death, they're reborn in a good place, a heavenly realm. That's how a person is light and bound for light.

These are the four people found in the world."

4.86 Sunk Low

"These four people are found in the world. What four?

1. One sunk low who sinks lower,
2. one sunk low who rises high,
3. one risen high who sinks low, and
4. one risen high who rises higher.

... These are the four people found in the world."

4.87 The Son

"Mendicants, these four people are found in the world. What four? The confirmed ascetic, the white lotus ascetic, the pink lotus ascetic, and the exquisite ascetic of ascetics.

And how is a person a confirmed ascetic? It's when a mendicant is a practicing trainee, who lives aspiring to the supreme sanctuary. It's like the eldest son of an anointed king. He has not yet been anointed, but is eligible, and has been confirmed in the succession. In the same way, a mendicant is a practicing trainee, who lives aspiring to the supreme sanctuary. That's how a person is a confirmed ascetic.

And how is a person a white lotus ascetic? It's when a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements. But they don't have direct meditative experience of the eight liberations. That's how a person is a white lotus ascetic.

And how is a person a pink lotus ascetic? It's when a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. ... And they have direct meditative experience of the eight liberations. That's how a person is a pink lotus ascetic.

And how is a person an exquisite ascetic of ascetics? It's when a mendicant usually uses only what they've been invited to accept—robes, alms-food, lodgings, and medicines and supplies for the sick—rarely using them without invitation. When living with other spiritual practitioners, they usually treat them agreeably by way of body, speech, and mind, and rarely disagreeably. And they usually present them with agreeable things, rarely with disagreeable ones. They're healthy, so the various unpleasant feelings—stemming from disorders of bile, phlegm, wind, or their conjunction; or caused by change in weather, by not taking care of yourself, by overexertion, or as the result of past deeds—usually don't come up. They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty. And they realize the undefiled freedom of heart and freedom by

wisdom in this very life. ... That's how a person is an exquisite ascetic of ascetics.

And if anyone should be rightly called an exquisite ascetic of ascetics, it's me. For I usually use only what I've been invited to accept ... When living with other spiritual practitioners, I usually treat them agreeably ... I'm healthy ... I get the four absorptions when I want, without trouble or difficulty. And I've realized the undefiled freedom of heart and freedom by wisdom in this very life. ... So if anyone should be rightly called an exquisite ascetic of ascetics, it's me.

These are the four people found in the world."

4.88 Fetters

"Mendicants, these four people are found in the world. What four? The confirmed ascetic, the white lotus ascetic, the pink lotus ascetic, and the exquisite ascetic of ascetics.

And how is a person a confirmed ascetic? It's when a mendicant—with the ending of three fetters—is a stream-enterer, not liable to be reborn in the underworld, bound for awakening. That's how a person is a confirmed ascetic.

And how is a person a white lotus ascetic? It's when a mendicant —with the ending of three fetters, and the weakening of greed, hate, and delusion—is a once-returner. They come back to this world once only, then make an end of suffering. That's how a person is a white lotus ascetic.

And how is a person a pink lotus ascetic? It's when a mendicant—with the ending of the five lower fetters—is reborn spontaneously. They're extinguished there, and are not liable to return from that world. That's how a person is a pink lotus ascetic.

And how is a person an exquisite ascetic of ascetics? It's when a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements. That's how a person is an exquisite ascetic of ascetics.

These are the four people found in the world."

4.89 Right View

"Mendicants, these four people are found in the world. What four? The confirmed ascetic, the white lotus ascetic, the pink lotus ascetic, and the exquisite ascetic of ascetics.

And how is a person a confirmed ascetic? It's when a mendicant has right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. That's how a person is a confirmed ascetic.

And how is a person a white lotus ascetic? It's when they have right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. But they don't have direct meditative experience of the eight liberations. That's how a person is a white lotus ascetic.

And how is a person a pink lotus ascetic? It's when they have right view ... and right freedom. And they do have direct meditative experience of the eight liberations. That's how a person is a pink lotus ascetic.

And how is a person an exquisite ascetic of ascetics? It's when a mendicant usually uses only what they've been invited to accept ... And if anyone should be rightly called an exquisite ascetic of ascetics, it's me.

These are the four people found in the world."

4.90 Aggregates

"Mendicants, these four people are found in the world. What four? The confirmed ascetic, the white lotus ascetic, the pink lotus ascetic, and the exquisite ascetic of ascetics.

And how is a person a confirmed ascetic? It's when a mendicant is a trainee who hasn't achieved their heart's desire, but lives aspiring to the supreme sanctuary. That's how a person is a confirmed ascetic.

And how is a person a white lotus ascetic? It's when a mendicant meditates observing rise and fall in the five grasping aggregates. 'Such is form, such is the origin of form, such is the ending of form. Such is feeling ... Such is perception ... Such are choices ... Such is consciousness, such is the origin of consciousness, such is the ending

of consciousness.' But they don't have direct meditative experience of the eight liberations. That's how a person is a white lotus ascetic.

And how is a person a pink lotus ascetic? It's when a mendicant meditates observing rise and fall in the five grasping aggregates. 'Such is form, such is the origin of form, such is the ending of form. Such is feeling ... Such is perception ... Such are choices ... Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.' And they have direct meditative experience of the eight liberations. That's how a person is a pink lotus ascetic.

And how is a person an exquisite ascetic of ascetics? It's when a mendicant usually uses only what they've been invited to accept ... And if anyone should be rightly called an exquisite ascetic of ascetics, it's me.

These are the four people found in the world."

10. Demons

4.91 Demons

"Mendicants, these four people are found in the world. What four?

1. A demon surrounded by demons,
2. a demon surrounded by gods,
3. a god surrounded by demons, and
4. a god surrounded by gods.

And how is a person a demon surrounded by demons? It's when a person is unethical, of bad character, and their followers are the same. That's how a person is a demon surrounded by demons.

And how is a person a demon surrounded by gods? It's when a person is unethical, of bad character, but their followers are ethical, of good character. That's how a person is a demon surrounded by gods.

And how is a person a god surrounded by demons? It's when a person is ethical, of good character, but their followers are unethical, of bad character. That's how a person is a god surrounded by demons.

And how is a person a god surrounded by gods? It's when a person is ethical, of good character, and their followers are the same. That's how a person is a god surrounded by gods.

These are the four people found in the world."

4.92 Immersion (1st)

"Mendicants, these four people are found in the world. What four?

One person has internal serenity of heart, but not the higher wisdom of discernment of principles.

One person has the higher wisdom of discernment of principles, but not internal serenity of heart.

One person has neither internal serenity of heart, nor the higher wisdom of discernment of principles.

One person has both internal serenity of heart, and the higher wisdom of discernment of principles.

These are the four people found in the world."

4.93 Immersion (2nd)

"Mendicants, these four people are found in the world. What four?

1. One person has internal serenity of heart, but not the higher wisdom of discernment of principles.
2. One person has the higher wisdom of discernment of principles, but not internal serenity of heart.
3. One person has neither internal serenity of heart, nor the higher wisdom of discernment of principles.
4. One person has both internal serenity of heart, and the higher wisdom of discernment of principles.

As for the person who has serenity but not discernment: grounded on serenity, they should practice meditation to get discernment. After some time they have both serenity and discernment.

As for the person who has discernment but not serenity: grounded on discernment, they should practice meditation to get serenity. After some time they have both discernment and serenity.

As for the person who has neither serenity nor discernment: in order to get those skillful qualities, they should apply outstanding

enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness. Suppose your clothes or head were on fire. In order to extinguish it, you'd apply intense enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness. In the same way, in order to get those skillful qualities, that person should apply outstanding enthusiasm ... After some time they have both serenity and discernment.

As for the person who has both serenity and discernment: grounded on those skillful qualities, they should practice meditation further to end the defilements.

These are the four people found in the world."

4.94 Immersion (3rd)

"Mendicants, these four people are found in the world. What four?

One person has internal serenity of heart, but not the higher wisdom of discernment of principles. One person has the higher wisdom of discernment of principles, but not internal serenity of heart. One person has neither internal serenity of heart, nor the higher wisdom of discernment of principles. One person has both internal serenity of heart, and the higher wisdom of discernment of principles.

As for the person who has serenity but not discernment: they should approach someone who has discernment and ask: 'Reverend, how should conditions be seen? How should they be comprehended? How should they be discerned?' That person would answer from their own experience: 'This is how conditions should be seen, comprehended, and discerned.' After some time they have both serenity and discernment.

As for the person who has discernment but not serenity: they should approach someone who has serenity and ask: 'Reverend, how should the mind be stilled? How should it be settled? How should it be unified? How should it be immersed in samādhi?' That person would answer from their own experience: 'Reverend, this is how the mind should be stilled, settled, unified, and immersed in samādhi.' After some time they have both discernment and serenity.

As for the person who has neither serenity nor discernment: they should approach someone who has serenity and discernment and ask: 'Reverend, how should the mind be stilled? How should it be settled? How should it be unified? How should it be immersed in samādhi?' How should conditions be seen? How should they be comprehended? How should they be discerned?' That person would answer as they've seen and known: 'Reverend, this is how the mind should be stilled, settled, unified, and immersed in samādhi. And this is how conditions should be seen, comprehended, and discerned.' After some time they have both serenity and discernment.

As for the person who has both serenity and discernment: grounded on those skillful qualities, they should practice meditation further to end the defilements.

These are the four people found in the world."

4.95 A Firebrand

"Mendicants, these four people are found in the world. What four?

1. One who practices to benefit neither themselves nor others;
2. one who practices to benefit others, but not themselves;
3. one who practices to benefit themselves, but not others; and
4. one who practices to benefit both themselves and others.

Suppose there was a firebrand for lighting a funeral pyre, burning at both ends, and smeared with dung in the middle. It couldn't be used as timber either in the village or the wilderness. The person who practices to benefit neither themselves nor others is like this, I say.

The person who practices to benefit others, but not themselves, is better than that. The person who practices to benefit themselves, but not others, is better than both of those. But the person who practices to benefit both themselves and others is the foremost, best, chief, highest, and finest of the four.

From a cow comes milk, from milk comes curds, from curds come butter, from butter comes ghee, and from ghee comes cream of ghee. And the cream of ghee is said to be the best of these. In the same

way, the person who practices to benefit both themselves and others is the foremost, best, chief, highest, and finest of the four.

These are the four people found in the world."

4.96 Removing Greed

"Mendicants, these four people are found in the world. What four?

1. One who practices to benefit themselves, but not others;
2. one who practices to benefit others, but not themselves;
3. one who practices to benefit neither themselves nor others; and
4. one who practices to benefit both themselves and others.

And how does a person practice to benefit themselves, but not others? It's when a person practices to remove their own greed, hate, and delusion, but doesn't encourage others to do the same. That's how a person practices to benefit themselves, but not others.

And how does a person practice to benefit others, but not themselves? It's when a person doesn't practice to remove their own greed, hate, and delusion, but encourages others to remove theirs. That's how a person practices to benefit others, but not themselves.

And how does a person practice to benefit neither themselves nor others? It's when a person doesn't practice to remove their own greed, hate, and delusion, nor do they encourage others to remove theirs. That's how a person practices to benefit neither themselves nor others.

And how does a person practice to benefit both themselves and others? It's when a person practices to remove their own greed, hate, and delusion, and encourages others to remove theirs. That's how a person practices to benefit both themselves and others.

These are the four people found in the world."

4.97 Quick-witted

"Mendicants, these four people are found in the world. What four?

1. One who practices to benefit themselves, but not others;
2. one who practices to benefit others, but not themselves;
3. one who practices to benefit neither themselves nor others; and

4. one who practices to benefit both themselves and others.

And how does a person practice to benefit themselves, but not others? It's when a person is quick-witted when it comes to skillful teachings. They readily memorize the teachings they've heard. They examine the meaning of teachings they've memorized. Understanding the meaning and the teaching, they practice accordingly. But they're not a good speaker. Their voice isn't polished, clear, articulate, and doesn't express the meaning. They don't educate, encourage, fire up, and inspire their spiritual companions. That's how a person practices to benefit themselves, but not others.

And how does a person practice to benefit others, but not themselves? It's when a person is not quick-witted when it comes to skillful teachings. ... But they're a good speaker. ... That's how a person practices to benefit others, but not themselves.

And how does a person practice to benefit neither themselves nor others? It's when a person is not quick-witted when it comes to skillful teachings. ... Nor are they a good speaker. ... That's how a person practices to benefit neither themselves nor others.

And how does a person practice to benefit both themselves and others? It's when a person is quick-witted when it comes to skillful teachings. ... And they're a good speaker. ... That's how a person practices to benefit both themselves and others.

These are the four people found in the world."

4.98 To Benefit Oneself

"Mendicants, these four people are found in the world. What four?

1. One who practices to benefit themselves, but not others;
2. one who practices to benefit others, but not themselves;
3. one who practices to benefit neither themselves nor others; and
4. one who practices to benefit both themselves and others.

These are the four people found in the world."

4.99 Training Rules

"Mendicants, these four people are found in the world. What four?

1. One who practices to benefit themselves, but not others;
2. one who practices to benefit others, but not themselves;
3. one who practices to benefit neither themselves nor others; and
4. one who practices to benefit both themselves and others.

And how does a person practice to benefit themselves, but not others? It's when a person doesn't kill living creatures, steal, commit sexual misconduct, lie, or use alcoholic drinks that cause negligence. But they don't encourage others to do the same. That's how a person practices to benefit themselves, but not others.

And how does a person practice to benefit others, but not themselves? It's when a person kills living creatures, steals, commits sexual misconduct, lies, and uses alcoholic drinks that cause negligence. But they encourage others to not do these things. That's how a person practices to benefit others, but not themselves.

And how does a person practice to benefit neither themselves nor others? It's when a person kills, etc. ... and doesn't encourage others to not do these things. That's how a person practices to benefit neither themselves nor others.

And how does a person practice to benefit both themselves and others? It's when a person doesn't kill, etc. ... and encourages others to do the same. That's how a person practices to benefit both themselves and others.

These are the four people found in the world."

4.100 With Potaliya the Wanderer

Then the wanderer Potaliya went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and the Buddha said to him:

"Potaliya, these four people are found in the world. What four?

One person criticizes those deserving of criticism at the right time, truthfully and substantively. But they don't praise those deserving of praise at the right time, truthfully and substantively.

Another person praises those deserving of praise ... But they don't criticize those deserving of criticism ...

Another person doesn't praise those deserving of praise ... Nor do they criticize those deserving of criticism ...

Another person criticizes those deserving of criticism at the right time, truthfully and substantively. And they praise those deserving of praise at the right time, truthfully and substantively.

These are the four people found in the world. Of these four people, who do you believe to be the finest?"

"Master Gotama, of these four people, it is the person who neither praises those deserving of praise at the right time, truthfully and substantively; nor criticizes those deserving of criticism at the right time, truthfully and substantively. That is the person I believe to be the finest. Why is that? Because, Master Gotama, equanimity is the best."

"Potaliya, of these four people, it is the person who criticizes those deserving of criticism at the right time, truthfully and substantively; and praises those deserving of praise at the right time, truthfully and substantively. That is the person I consider to be the finest. Why is that? Because, Potaliya, understanding of time and context is the best."

"Master Gotama, of these four people, it is the person who criticizes those deserving of criticism at the right time, truthfully and substantively; and praises those deserving of praise at the right time, truthfully and substantively. That is the person I believe to be the finest. Why is that? Because, Master Gotama, understanding of time and context is the best.

Excellent, Master Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, Master Gotama has made the teaching clear in many ways. I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life."

11. Clouds

4.101 Clouds (1st)

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, there are these four kinds of clouds. What four?

1. One thunders but doesn't rain,
2. one rains but doesn't thunder,
3. one neither thunders nor rains, and
4. one both rains and thunders.

These are the four kinds of clouds. In the same way, these four people similar to clouds are found in the world. What four?

1. One thunders but doesn't rain,
2. one rains but doesn't thunder,
3. one neither thunders nor rains, and
4. one both rains and thunders.

And how does a person thunder but not rain? It's when a person is a talker, not a doer. That's how a person thunders but doesn't rain. That person is like a cloud that thunders but doesn't rain, I say.

And how does a person rain but not thunder? It's when a person is a doer, not a talker. ...

And how does a person neither thunder nor rain? It's when a person is neither a talker nor a doer. ...

And how does a person both thunder and rain? It's when a person is both a talker and a doer. ...

These four people similar to clouds are found in the world."

4.102 Clouds (2nd)

"Mendicants, there are these four kinds of clouds. What four?

1. One thunders but doesn't rain,
2. one rains but doesn't thunder,
3. one neither thunders nor rains, and
4. one both rains and thunders.

These are the four kinds of clouds. In the same way, these four people similar to clouds are found in the world. What four?

1. One thunders but doesn't rain,
2. one rains but doesn't thunder,
3. one neither thunders nor rains, and
4. one both rains and thunders.

And how does a person thunder but not rain? It's when a person memorizes the teaching— statements, songs, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and classifications. But they don't truly understand: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'. That's how a person thunders but doesn't rain. That person is like a cloud that thunders but doesn't rain, I say.

And how does a person rain but not thunder? It's when a person doesn't memorize the teaching ... But they truly understand: 'This is suffering' ...

And how does a person neither thunder nor rain? It's when a person doesn't memorize the teaching ... Nor do they truly understand: 'This is suffering' ...

And how does a person both thunder and rain? It's when a person memorizes the teaching ... And they truly understand: 'This is suffering' ...

These four people similar to clouds are found in the world."

4.103 Pots

"Mendicants, there are these four pots. What four?

1. Covered but hollow,
2. uncovered but full,
3. uncovered and hollow, and
4. covered and full.

These are the four pots. In the same way, these four people similar to pots are found in the world. What four?

1. Covered but hollow,
2. uncovered but full,
3. uncovered and hollow, and

4. covered and full.

And how is a person covered but hollow? It's when a person is impressive when going out and coming back, when looking ahead and aside, when bending and extending the limbs, and when bearing the outer robe, bowl and robes. But they don't truly understand: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'. That's how a person is covered but hollow. That person is like a pot that's covered but hollow, I say.

And how is a person uncovered but full? It's when a person is not impressive ... But they truly understand: 'This is suffering' ...

And how is a person uncovered and hollow? It's when a person is not impressive ... Nor do they truly understand: 'This is suffering' ...

And how is a person covered and full? It's when a person is impressive ... And they truly understand: 'This is suffering' ...

These four people similar to pots are found in the world."

4.104 Lakes

"Mendicants, there are these four lakes. What four?

1. One is shallow but appears deep,
2. one is deep but appears shallow,
3. one is shallow and appears shallow, and
4. one is deep and appears deep.

These are the four lakes. In the same way, these four people similar to lakes are found in the world. What four?

1. One is shallow but appears deep,
2. one is deep but appears shallow,
3. one is shallow and appears shallow, and
4. one is deep and appears deep.

And how is a person shallow but appears deep? It's when a person is impressive when going out and coming back, when looking ahead and aside, when bending and extending the limbs, and when bearing the outer robe, bowl and robes. But they don't really understand: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'. That's how a person is shallow but appears

deep. That person is like a lake that's shallow but appears deep, I say.

And how is a person deep but appears shallow? It's when a person is not impressive ... But they really understand: 'This is suffering' ...

And how is a person shallow and appears shallow? It's when a person is not impressive ... Nor do they really understand: 'This is suffering' ...

And how is a person deep and appears deep? It's when a person is impressive ... And they really understand: 'This is suffering' ...

These four people similar to lakes are found in the world."

4.105 Mangoes

"Mendicants, there are these four mangoes. What four?

1. One is unripe but seems ripe,
2. one is ripe but seems unripe,
3. one is unripe and seems unripe, and
4. one is ripe and seems ripe.

These are the four mangoes.

In the same way, these four people similar to mangoes are found in the world. What four?

1. One is unripe but seems ripe,
2. one is ripe but seems unripe,
3. one is unripe and seems unripe, and
4. one is ripe and seems ripe.

And how is a person unripe but seems ripe? It's when a person is impressive when going out and coming back, when looking ahead and aside, when bending and extending the limbs, and when bearing the outer robe, bowl and robes. But they don't really understand: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'. That's how a person is unripe but seems ripe. That person is like a mango that's unripe but seems ripe, I say.

And how is a person ripe but seems unripe? It's when a person is not impressive ... But they really understand: 'This is suffering' ...

And how is a person unripe and seems unripe? It's when a person is not impressive ... Nor do they really understand: 'This is suffering' ...

And how is a person ripe and seems ripe? It's when a person is impressive ... And they really understand: 'This is suffering' ...

These four people similar to mangoes are found in the world."

4.107 Mice

"Mendicants, there are these four kinds of mice. What four?

1. One makes a hole but doesn't live in it,
2. one lives in a hole but doesn't make it,
3. one neither makes a hole nor lives in it, and
4. one both makes a hole and lives in it.

These are the four kinds of mice. In the same way, these four people similar to mice are found in the world. What four?

1. One makes a hole but doesn't live in it,
2. one lives in a hole but doesn't make it,
3. one neither makes a hole nor lives in it, and
4. one both makes a hole and lives in it.

And how does a person make a hole but not live in it? It's when a person memorizes the teaching— statements, songs, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and classifications. But they don't really understand: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'. That's how a person makes a hole but doesn't live in it. That person is like a mouse that makes a hole but doesn't live in it, I say.

And how does a person live in a hole but not make it? It's when a person doesn't memorize the teaching ... But they really understand: 'This is suffering' ...

And how does a person neither make a hole nor live in it? It's when a person doesn't memorize the teaching ... Nor do they really understand: 'This is suffering' ...

And how does a person both make a hole and live in it? It's when a person memorizes the teaching ... And they really understand: 'This is suffering' ...

These four people similar to mice are found in the world."

4.108 Oxen

"Mendicants, there are these four kinds of oxen. What four?

1. One hostile to its own herd, not others;
2. one hostile to other herds, not its own;
3. one hostile to both its own herd and others; and
4. one hostile to neither its own herd nor others.

These are the four kinds of oxen. In the same way, these four people similar to oxen are found in the world. What four?

1. One hostile to their own herd, not others;
2. one hostile to other herds, not their own;
3. one hostile to both their own herd and others; and
4. one hostile to neither their own herd nor others.

And how is a person hostile to their own herd, not others? It's when a person intimidates their own followers, not the followers of others. That's how a person is hostile to their own herd, not others. That person is like an ox that's hostile to its own herd, not others.

And how is a person hostile to other herds, not their own? It's when a person intimidates the followers of others, not their own. ...

And how is a person hostile to both their own herd and others? It's when a person intimidates their own followers and the followers of others. ...

And how is a person hostile to neither their own herd nor others? It's when a person doesn't intimidate their own followers or the followers of others.

These four people similar to oxen are found in the world."

4.109 Trees

"Mendicants, there are these four kinds of tree. What four?

1. One is a softwood surrounded by softwoods,
2. one is a softwood surrounded by hardwoods,
3. one is a hardwood surrounded by softwoods, and

4. one is a hardwood surrounded by hardwoods.

These are the four kinds of tree. In the same way, these four people similar to trees are found in the world. What four?

1. One is a softwood surrounded by softwoods,
2. one is a softwood surrounded by hardwoods,
3. one is a hardwood surrounded by softwoods, and
4. one is a hardwood surrounded by hardwoods.

And how is a person a softwood surrounded by softwoods? It's when a person is unethical, of bad character, and their followers are the same. That's how a person is a softwood surrounded by softwoods. That person is like a softwood tree that's surrounded by softwoods, I say.

And how is a person a softwood surrounded by hardwoods? It's when a person is unethical, of bad character, but their followers are ethical, of good character. ...

And how is a person a hardwood surrounded by softwoods? It's when someone is ethical, of good qualities. but their followers are unethical, of bad character. ...

And how is a person a hardwood surrounded by hardwoods? It's when someone is ethical, of good qualities, and their followers are the same.

These four people similar to trees are found in the world."

4.110 Vipers

"Mendicants, there are these four kinds of viper. What four?

1. One whose venom is fast-acting but not lethal,
2. one whose venom is lethal but not fast-acting,
3. one whose venom is both fast-acting and lethal, and
4. one whose venom is neither fast-acting nor lethal.

These are the four kinds of viper. In the same way, these four people similar to vipers are found in the world. What four?

1. One whose venom is fast-acting but not lethal,
2. one whose venom is lethal but not fast-acting,
3. one whose venom is both fast-acting and lethal, and
4. one whose venom is neither fast-acting nor lethal.

And how is a person's venom fast-acting but not lethal? It's when a person is often angry, but their anger doesn't linger long. That's how a person's venom is fast-acting but not lethal. That person is like a viper whose venom is fast-acting but not lethal.

And how is a person's venom lethal but not fast-acting? It's when a person is not often angry, but their anger lingers for a long time.

And how is a person's venom both fast-acting and lethal? It's when a person is often angry, and their anger lingers for a long time.

And how is a person's venom neither fast-acting nor lethal? It's when a person is not often angry, and their anger doesn't linger long.

These four people similar to vipers are found in the world."

12. With Kesi

4.111 With Kesi

Then Kesi the horse trainer went up to the Buddha, bowed, and sat down to one side. The Buddha said to him, "Kesi, you're known as a horse trainer. Just how do you guide a horse in training?"

"Sir, I guide a horse in training sometimes gently, sometimes harshly, and sometimes both gently and harshly."

"Kesi, what do you do with a horse in training that doesn't follow these forms of training?"

"In that case, sir, I kill it. Why is that? So that I don't disgrace my profession.

But sir, the Buddha is the supreme guide for those who wish to train. Just how do you guide a person in training?"

"Kesi, I guide a person in training sometimes gently, sometimes harshly, and sometimes both gently and harshly.

The gentle way is this: 'This is good conduct by way of body, speech, and mind. This is the result of good conduct by way of body, speech, and mind. This is life as a god. This is life as a human.'

The harsh way is this: 'This is bad conduct by way of body, speech, and mind. This is the result of bad conduct by way of body, speech,

and mind. This is life in hell. This is life as an animal. This is life as a ghost.'

The both gentle and harsh way is this: 'This is good conduct ... this is bad conduct ...'"

"Sir, what do you do with a person in training who doesn't follow these forms of training?"

"In that case, Kesi, I kill them."

"Sir, it's not appropriate for the Buddha to kill living creatures. And yet you say you kill them."

"It's true, Kesi, it's not appropriate for a Realized One to kill living creatures. But when a person in training doesn't follow any of these forms of training, the Realized One doesn't think they're worth advising or instructing, and neither do their sensible spiritual companions. For it is death in the training of the noble one when the Realized One doesn't think they're worth advising or instructing, and neither do their sensible spiritual companions."

"Well, they're definitely dead when the Realized One doesn't think they're worth advising or instructing, and neither do their sensible spiritual companions. Excellent, sir! ... From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

4.112 Speed

"Mendicants, a fine royal thoroughbred with four factors is worthy of a king, fit to serve a king, and considered a factor of kingship. What four? Integrity, speed, patience, and sweetness. A fine royal thoroughbred with these four factors is worthy of a king. ...

In the same way, a mendicant with four factors is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world. What four? Integrity, speed, patience, and sweetness. A mendicant with these four factors ... is the supreme field of merit for the world."

4.113 The Goad

“Mendicants, these four fine thoroughbreds are found in the world. What four?

One fine thoroughbred is moved to act when it sees the shadow of the goad, thinking: ‘What task will the horse trainer have me do today? How should I respond?’ Some fine thoroughbreds are like that. This is the first fine thoroughbred found in the world.

Furthermore, one fine thoroughbred isn’t moved to act when it sees the shadow of the goad, but only when its hairs are struck, thinking: ‘What task will the horse trainer have me do today? How should I respond?’ Some fine thoroughbreds are like that. This is the second fine thoroughbred found in the world.

Furthermore, one fine thoroughbred isn’t moved to act when it sees the shadow of the goad, nor when its hairs are struck, but only when its hide is struck, thinking: ‘What task will the horse trainer have me do today? How should I respond?’ Some fine thoroughbreds are like that. This is the third fine thoroughbred found in the world.

Furthermore, one fine thoroughbred isn’t moved to act when it sees the shadow of the goad, nor when its hairs are struck, nor when its hide is struck, but only when its bone is struck, thinking: ‘What task will the horse trainer have me do today? How should I respond?’ Some fine thoroughbreds are like that. This is the fourth fine thoroughbred found in the world.

These are the four fine thoroughbreds found in the world.

In the same way, these four fine thoroughbred people are found in the world. What four?

One fine thoroughbred person hears about the suffering or death of a woman or man in such and such village or town. They’re moved to act by this, and strive effectively. Applying themselves, they directly realize the ultimate truth, and see it with penetrating wisdom. This person is like the fine thoroughbred that’s shaken when it sees the shadow of the goad. Some fine thoroughbred people are like that. This is the first fine thoroughbred person found in the world.

Furthermore, one fine thoroughbred person doesn’t hear about the suffering or death of a woman or man in such and such village or

town, but they see it themselves. They're moved to act by this, and strive effectively. Applying themselves, they directly realize the ultimate truth, and see it with penetrating wisdom. This person is like the fine thoroughbred that's moved to act when its hairs are struck. Some fine thoroughbred people are like that. This is the second fine thoroughbred person found in the world.

Furthermore, one fine thoroughbred person doesn't hear about the suffering or death of a woman or man in such and such village or town, nor do they see it themselves, but it happens to their own relative or family member. They're moved to act by this, and strive effectively. Applying themselves, they directly realize the ultimate truth, and see it with penetrating wisdom. This person is like the fine thoroughbred that's moved to act when its skin is struck. Some fine thoroughbred people are like that. This is the third fine thoroughbred person found in the world.

Furthermore, one fine thoroughbred person doesn't hear about the suffering or death of a woman or man in such and such village or town, nor do they see it themselves, nor does it happen to their own relative or family member, but they themselves are afflicted with physical pain—sharp, severe, acute, unpleasant, disagreeable, and life-threatening. They're moved to act by this, and strive effectively. Applying themselves, they directly realize the ultimate truth, and see it with penetrating wisdom. This person is like the fine thoroughbred that's moved to act when its bone is struck. Some fine thoroughbred people are like that. This is the fourth fine thoroughbred person found in the world.

These are the four fine thoroughbred people found in the world."

4.114 A Royal Elephant

"Mendicants, a royal bull elephant with four factors is worthy of a king, fit to serve a king, and is considered a factor of kingship. What four? A royal bull elephant listens, destroys, endures, and goes fast.

And how does a royal bull elephant listen? It's when a royal bull elephant pays heed, pays attention, engages wholeheartedly, and lends an ear to whatever task the elephant trainer has it do, whether or not it has done it before. That's how a royal bull elephant listens.

And how does a royal bull elephant destroy? It's when a royal bull elephant in battle destroys elephants with their riders, horses with their riders, chariots and charioteers, and foot soldiers. That's how a royal bull elephant destroys.

And how does a royal bull elephant endure? It's when a royal bull elephant in battle endures being struck by spears, swords, arrows, and axes; it endures the thunder of the drums, kettledrums, horns, and cymbals. That's how a royal bull elephant endures.

And how does a royal bull elephant go fast? It's when a royal bull elephant swiftly goes in whatever direction the elephant trainer sends it, whether or not it has been there before. That's how a royal bull elephant goes fast. A royal bull elephant with four factors is worthy of a king, fit to serve a king, and is considered a factor of kingship.

In the same way, a mendicant with four factors is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world. What four? A mendicant listens, destroys, endures, and goes fast.

And how does a mendicant listen? It's when a mendicant pays heed, pays attention, engages wholeheartedly, and lends an ear when the teaching and training proclaimed by a Realized One is being taught. That's how a mendicant listens.

And how does a mendicant destroy? It's when a mendicant doesn't tolerate a sensual, malicious, or cruel thought. They don't tolerate any bad, unskillful qualities that have arisen, but give them up, get rid of them, eliminate them, and obliterate them. That's how a mendicant destroys.

And how does a mendicant endure? It's when a mendicant endures cold, heat, hunger, and thirst; the touch of flies, mosquitoes, wind, sun, and reptiles; rude and unwelcome criticism; and they put up with physical pain—sharp, severe, acute, unpleasant, disagreeable, and life-threatening. That's how a mendicant endures.

And how does a mendicant go fast? It's when a mendicant swiftly goes in the direction they've never gone before in all this long time; that is, the stilling of all activities, the letting go of all attachments,

the ending of craving, fading away, cessation, extinguishment. That's how a mendicant goes fast. A mendicant with these four factors ... is the supreme field of merit for the world."

4.115 Things

"Mendicants, there are these four things. What four?

1. There is a thing that's unpleasant to do, and doing it proves harmful.
2. There is a thing that's unpleasant to do, but doing it proves beneficial.
3. There is a thing that's pleasant to do, but doing it proves harmful.
4. There is a thing that's pleasant to do, and doing it proves beneficial.

Take the thing that's unpleasant to do, and doing it proves harmful. This is regarded as a thing that shouldn't be done on both grounds: because it's unpleasant, and because doing it proves harmful. This is regarded as a thing that shouldn't be done on both grounds.

Next, take the thing that's unpleasant to do, but doing it proves beneficial. It is here that you can tell who is foolish and who is astute in regard to manly strength, energy, and vigor. A fool doesn't reflect: 'Despite the fact that this thing is unpleasant to do, doing it still proves beneficial.' They don't do that thing, so that proves harmful. An astute person does reflect: 'Despite the fact that this thing is unpleasant to do, doing it still proves beneficial.' They do that thing, so that proves beneficial.

Next, take the thing that's pleasant to do, but doing it proves harmful. It is here that you can tell who is foolish and who is astute in regard to manly strength, energy, and vigor. A fool doesn't reflect: 'Despite the fact that this thing is pleasant to do, doing it still proves harmful.' They do that thing, and so that proves harmful. An astute person does reflect: 'Despite the fact that this thing is pleasant to do, doing it still proves harmful.' They don't do that thing, so that proves beneficial.

Next, take the thing that's pleasant to do, and doing it proves beneficial. This is regarded as a thing that should be done on both grounds: because it's pleasant, and because doing it proves beneficial. This is regarded as a thing that should be done on both grounds.

These are the four things."

4.116 Diligence

"Mendicants, you should be diligent in four situations. What four? Give up bad conduct by way of body, speech, and mind; and develop good conduct by way of body, speech, and mind. Don't neglect these things. Give up wrong view; and develop right view. Don't neglect this.

A mendicant who has done these things does not fear death in lives to come."

4.117 Guarding

"Mendicants, in your own way you should practice diligence, mindfulness, and guarding of the mind in four situations. What four?

'May my mind not be aroused by things that arouse greed.' In your own way you should practice diligence, mindfulness, and guarding of the mind.

'May my mind not be angered by things that provoke hate.' ...

'May my mind not be deluded by things that promote delusion.' ...

'May my mind not be intoxicated by things that intoxicate.' ...

When a mendicant's mind is no longer affected by greed, hate, delusion, or intoxication because they've got rid of these things, they don't cower or shake or tremble or get scared, nor are they persuaded by the teachings of other ascetics."

4.118 Inspiring

"Mendicants, a faithful gentleman should go to see these four inspiring places. What four?

Thinking: 'Here the Realized One was born!'—that is an inspiring place.

Thinking: 'Here the Realized One became awakened as a supreme fully awakened Buddha!'—that is an inspiring place.

Thinking: ‘Here the Realized One rolled forth the supreme Wheel of Dhamma!’—that is an inspiring place.

Thinking: ‘Here the Realized One became fully extinguished through the natural principle of extinguishment, without anything left over!’—that is an inspiring place.

These are the four inspiring places that a faithful gentleman should go to see.”

4.119 Perils (1st)

“Mendicants, there are these four perils. What four? The perils of rebirth, old age, sickness, and death.

These are the four perils.”

4.120 Perils (2nd)

“Mendicants, there are these four perils. What four? The perils of fire, water, kings, and bandits. These are the four perils.”

13. Fears

4.121 Guilt

“Mendicants, there are these four fears. What four? The fears of guilt, shame, punishment, and going to a bad place.

And what, mendicants, is the fear of guilt? It’s when someone reflects: ‘If I were to do bad things by way of body, speech, and mind, wouldn’t I blame myself for my conduct?’ Being afraid of guilt, they give up bad conduct by way of body, speech, and mind, and develop good conduct by way of body, speech, and mind, keeping themselves pure. This is called the fear of guilt.

And what, mendicants, is the fear of shame? It’s when someone reflects: ‘If I were to do bad things by way of body, speech, and mind, wouldn’t others blame me for my conduct?’ Being afraid of shame, they give up bad conduct by way of body, speech, and mind, and develop good conduct by way of body, speech, and mind, keeping themselves pure. This is called the fear of shame.

And what, mendicants, is the fear of punishment? It's when someone sees that the kings have arrested a bandit, a criminal, and subjected them to various punishments— whipping, caning, and clubbing; cutting off hands or feet, or both; cutting off ears or nose, or both; the 'porridge pot', the 'shell-shave', the 'demon's mouth', the 'garland of fire', the 'burning hand', the 'grass blades', the 'bark dress', the 'antelope', the 'meat hook', the 'coins', the 'acid pickle', the 'twisting bar', the 'straw mat'; being splashed with hot oil, being fed to the dogs, being impaled alive, and being beheaded.

They think: 'If I were to do the same kind of bad deed, the kings would punish me in the same way.' ... Being afraid of punishment, they don't steal the belongings of others. They give up bad conduct by way of body, speech, and mind, and develop good conduct by way of body, speech, and mind, keeping themselves pure. This is called the fear of punishment.

And what, mendicants, is the fear of rebirth in a bad place? It's when someone reflects: 'Bad conduct of body, speech, or mind has a bad result in the next life. If I were to do such bad things, when my body breaks up, after death, I'd be reborn in a place of loss, a bad place, the underworld, hell.' Being afraid of rebirth in a bad place, they give up bad conduct by way of body, speech, and mind, and develop good conduct by way of body, speech, and mind, keeping themselves pure. This is called the fear of rebirth in a bad place.

These are the four fears."

4.122 The Danger of Waves

"Mendicants, anyone who enters the water should anticipate four dangers. What four? The dangers of waves, crocodiles, whirlpools, and sharks.

These are the four dangers that anyone who enters the water should anticipate. In the same way, a gentleman who goes forth from the lay life to homelessness in this teaching and training should anticipate four dangers. What four? The dangers of waves, crocodiles, whirlpools, and sharks.

And what, mendicants, is the danger of waves? It's when a gentleman has gone forth from the lay life to homelessness,

thinking: 'I'm swamped by rebirth, old age, and death; by sorrow, lamentation, pain, sadness, and distress. I'm swamped by suffering, mired in suffering. Hopefully I can find an end to this entire mass of suffering.' When they've gone forth, their spiritual companions advise and instruct them: 'You should go out like this, and come back like that. You should look to the front like this, and to the side like that. You should contract your limbs like this, and extend them like that. This is how you should bear your outer robe, bowl, and robes.' They think: 'Formerly, as a lay person, I advised and instructed others. And now these mendicants—who you'd think were my children or grandchildren—imagine they can advise and instruct me!' Angry and upset, they reject the training and return to a lesser life. This is called a mendicant who rejects the training and returns to a lesser life because they're afraid of the danger of waves. 'Danger of waves' is a term for anger and distress. This is called the danger of waves.

And what, mendicants, is the danger of crocodiles? It's when a gentleman has gone forth from the lay life to homelessness ... When they've gone forth, their spiritual companions advise and instruct them: 'You may eat, consume, taste, and drink these things, but not those. You may eat what's allowable, but not what's unallowable. You may eat at the right time, but not at the wrong time.' They think: 'When I was a lay person, I used to eat, consume, taste, and drink what I wanted, not what I didn't want. I ate and drank both allowable and unallowable things, at the right time and the wrong time. And these faithful householders give us a variety of delicious foods at the wrong time of day. But these mendicants imagine they can gag our mouths!' Angry and upset, they reject the training and return to a lesser life. This is called a mendicant who rejects the training and returns to a lesser life because they're afraid of the danger of crocodiles. 'Danger of crocodiles' is a term for gluttony. This is called the danger of crocodiles.

And what, mendicants, is the danger of whirlpools? It's when a gentleman has gone forth from the lay life to homelessness ... When they've gone forth, they robe up in the morning and, taking their bowl and robe, enter a village or town for alms without guarding

body, speech, and mind, without establishing mindfulness, and without restraining the sense faculties. There they see a householder or their child amusing themselves, supplied and provided with the five kinds of sensual stimulation. They think: 'Formerly, as a lay person, I amused myself, supplied and provided with the five kinds of sensual stimulation. And it's true that my family is wealthy. I can both enjoy my wealth and make merit. Why don't I reject the training and return to a lesser life, so I can enjoy my wealth and make merit?' They reject the training and return to a lesser life. This is called a mendicant who rejects the training and returns to a lesser life because they're afraid of the danger of whirlpools. 'Danger of whirlpools' is a term for the five kinds of sensual stimulation. This is called the danger of whirlpools.

And what, mendicants, is the danger of sharks? It's when a gentleman has gone forth from the lay life to homelessness ... When they've gone forth, they robe up in the morning and, taking their bowl and robe, enter a village or town for alms without guarding body, speech, and mind, without establishing mindfulness, and without restraining the sense faculties. There they see a female scantily clad, with revealing clothes. Lust infects their mind, so they reject the training and return to a lesser life. This is called a mendicant who rejects the training and returns to a lesser life because they're afraid of the danger of sharks. 'Danger of sharks' is a term for females. This is called the danger of sharks.

These are the four dangers that a gentleman who goes forth from the lay life to homelessness in this teaching and training should anticipate."

4.123 Difference (1st)

"Mendicants, these four people are found in the world. What four?

Firstly, a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. They enjoy it and like it and find it satisfying. If they abide in that, are committed to it, and meditate on it often without losing it, when they die they're reborn

in the company of the gods of Brahmā's Host. The lifespan of the gods of Brahma's Host is one eon. An ordinary person stays there until the lifespan of those gods is spent, then they go to hell or the animal realm or the ghost realm. But a disciple of the Buddha stays there until the lifespan of those gods is spent, then they're extinguished in that very life. This is the difference between an educated noble disciple and an uneducated ordinary person, that is, when there is a place of rebirth.

As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected. They enjoy it and like it and find it satisfying. If they abide in that, are committed to it, and meditate on it often without losing it, when they die they're reborn in the company of the gods of streaming radiance. The lifespan of the gods of streaming radiance is two eons. An ordinary person stays there until the lifespan of those gods is spent, then they go to hell or the animal realm or the ghost realm. But a disciple of the Buddha stays there until the lifespan of those gods is spent, then they're extinguished in that very life. This is the difference between an educated noble disciple and an uneducated ordinary person, that is, when there is a place of rebirth.

Furthermore, with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' They enjoy it and like it and find it satisfying. If they abide in that, are committed to it, and meditate on it often without losing it, when they die they're reborn in the company of the gods replete with glory. The lifespan of the gods replete with glory is four eons. An ordinary person stays there until the lifespan of those gods is spent, then they go to hell or the animal realm or the ghost realm. But a disciple of the Buddha stays there until the lifespan of those gods is spent, then they're extinguished in that very life. This is the difference between an educated noble disciple

and an uneducated ordinary person, that is, when there is a place of rebirth.

Furthermore, giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. They enjoy it and like it and find it satisfying. If they abide in that, are committed to it, and meditate on it often without losing it, when they die they're reborn in the company of the gods of abundant fruit. The lifespan of the gods of abundant fruit is five hundred eons. An ordinary person stays there until the lifespan of those gods is spent, then they go to hell or the animal realm or the ghost realm. But a disciple of the Buddha stays there until the lifespan of those gods is spent, then they're extinguished in that very life. This is the difference between an educated noble disciple and an uneducated ordinary person, that is, when there is a place of rebirth.

These are the four people found in the world."

4.124 Difference (2nd)

"Mendicants, these four people are found in the world. What four?

Firstly, a person, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption ... They contemplate the phenomena there—included in form, feeling, perception, choices, and consciousness—as impermanent, as suffering, as diseased, as an abscess, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self. When their body breaks up, after death, they're reborn in the company of the gods of the pure abodes. This rebirth is not shared with ordinary people.

As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption ... third absorption ... fourth absorption ... They contemplate the phenomena there—included in form, feeling, perception, choices, and consciousness—as impermanent, as suffering, as diseased, as an abscess, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self. When their body breaks up, after death, they're reborn in the

company of the gods of the pure abodes. This rebirth is not shared with ordinary people.

These are the four people found in the world."

4.125 Love (1st)

"Mendicants, these four people are found in the world. What four?

Firstly, a person meditates spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. They enjoy this and like it and find it satisfying. If they abide in that, are committed to it, and meditate on it often without losing it, when they die they're reborn in the company of the gods of Brahmā's Host. The lifespan of the gods of Brahma's Host is one eon. An ordinary person stays there until the lifespan of those gods is spent, then they go to hell or the animal realm or the ghost realm. But a disciple of the Buddha stays there until the lifespan of those gods is spent, then they're extinguished in that very life. This is the difference between an educated noble disciple and an uneducated ordinary person, that is, when there is a place of rebirth.

Furthermore, a person meditates spreading a heart full of compassion ... rejoicing ... equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will. They enjoy this and like it and find it satisfying. If they abide in that, are committed to it, and meditate on it often without losing it, when they die they're reborn in the company of the gods of streaming radiance. The lifespan of the gods of streaming radiance is two eons. ... they're reborn in the company of the gods replete with glory. The lifespan of the gods replete with glory is four eons. ... they're reborn in the company of the gods of abundant fruit. The lifespan of the gods of abundant fruit is five hundred eons. An ordinary person stays there until the lifespan of those gods is spent, then they go to hell or the animal realm or the

ghost realm. But a disciple of the Buddha stays there until the lifespan of those gods is spent, then they're extinguished in that very life. This is the difference between an educated noble disciple and an uneducated ordinary person, that is, when there is a place of rebirth.

These are the four people found in the world."

4.126 Love (2nd)

"Mendicants, these four people are found in the world. What four?

Firstly, a person meditates spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. They contemplate the phenomena there—included in form, feeling, perception, choices, and consciousness—as impermanent, as suffering, as diseased, as an abscess, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self. When their body breaks up, after death, they're reborn in the company of the gods of the pure abodes. This rebirth is not shared with ordinary people.

Furthermore, a person meditates spreading a heart full of compassion ... rejoicing ... equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will. They contemplate the phenomena there—included in form, feeling, perception, choices, and consciousness—as impermanent, as suffering, as diseased, as an abscess, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self. When their body breaks up, after death, they're reborn in the company of the gods of the pure abodes. This rebirth is not shared with ordinary people.

These are the four people found in the world."

4.127 Incredible Things About the Realized One (1st)

“Mendicants, with the appearance of a Realized One, a perfected one, a fully awakened Buddha, four incredible and amazing things appear. What four?

When the being intent on awakening passes away from the host of Joyful Gods, he’s conceived in his mother’s womb, mindful and aware. And then—in this world with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—an immeasurable, magnificent light appears, surpassing the glory of the gods. Even in the boundless desolation of interstellar space—so utterly dark that even the light of the moon and the sun, so mighty and powerful, makes no impression—an immeasurable, magnificent light appears, surpassing the glory of the gods. And the sentient beings reborn there recognize each other by that light: ‘So, it seems other sentient beings have been reborn here!’ This is the first incredible and amazing thing that appears with the appearance of a Realized One.

Furthermore, the being intent on awakening emerges from his mother’s womb, mindful and aware. And then … an immeasurable, magnificent light appears … even in the boundless desolation of interstellar space … This is the second incredible and amazing thing that appears with the appearance of a Realized One.

Furthermore, the Realized One understands the supreme perfect awakening. And then … an immeasurable, magnificent light appears … even in the boundless desolation of interstellar space … This is the third incredible and amazing thing that appears with the appearance of a Realized One.

Furthermore, the Realized One rolls forth the supreme Wheel of Dhamma. And then … an immeasurable, magnificent light appears … even in the boundless desolation of interstellar space … This is the fourth incredible and amazing thing that appears with the appearance of a Realized One.

With the appearance of a Realized One, the perfected one, the fully awakened Buddha, these four incredible and amazing things appear."

4.128 Incredible Things About the Realized One (2nd)

"Mendicants, with the appearance of a Realized One, the perfected one, the fully awakened Buddha, four incredible and amazing things appear. What four?

People like attachment, they love it and enjoy it. Yet when a Realized One is teaching the Dhamma of non-adherence, they want to listen, they lend an ear, and they apply their minds to understand it. This is the first incredible and amazing thing that appears with the appearance of a Realized One.

People like conceit, they love it and enjoy it. Yet when a Realized One is teaching the Dhamma of removing conceit, they want to listen, they lend an ear, and they apply their minds to understand it. This is the second incredible and amazing thing that appears with the appearance of a Realized One.

People like excitement, they love it and enjoy it. Yet when a Realized One is teaching the Dhamma of peace, they want to listen, they lend an ear, and they apply their minds to understand it. This is the third incredible and amazing thing that appears with the appearance of a Realized One.

This population is lost in ignorance, trapped in their shells. Yet when a Realized One is teaching the Dhamma of removing ignorance, they want to listen, they lend an ear, and they apply their minds to understand it. This is the fourth incredible and amazing thing that appears with the appearance of a Realized One.

With the appearance of a Realized One, the perfected one, the fully awakened Buddha, four incredible and amazing things appear."

4.129 Incredible Things About Ānanda

"Mendicants, there are these four incredible and amazing things about Ānanda. What four?

If an assembly of monks goes to see Ānanda, they're uplifted by seeing him and uplifted by hearing him speak. And when he falls silent, they've never had enough.

If an assembly of nuns ... laymen ... or laywomen goes to see Ānanda, they're uplifted by seeing him and uplifted by hearing him speak. And when he falls silent, they've never had enough.

These are the four incredible and amazing things about Ānanda."

4.130 Incredible Things About the Wheel-Turning Monarch

"Mendicants, there are these four incredible and amazing things about a wheel-turning monarch. What four?

If an assembly of aristocrats goes to see a wheel-turning monarch, they're uplifted by seeing him and uplifted by hearing him speak. And when he falls silent, they've never had enough.

If an assembly of brahmins ... householders ... or ascetics goes to see a wheel-turning monarch, they're uplifted by seeing him and uplifted by hearing him speak. And when he falls silent, they've never had enough.

These are the four incredible and amazing things about a wheel-turning monarch.

In the same way, there are these four incredible and amazing things about Ānanda. What four?

If an assembly of monks goes to see Ānanda, they're uplifted by seeing him and uplifted by hearing him speak. And when he falls silent, they've never had enough.

If an assembly of nuns ... laymen ... or laywomen goes to see Ānanda, they're uplifted by seeing him and uplifted by hearing him speak. And when he falls silent, they've never had enough.

These are the four incredible and amazing things about Ānanda."

14. Persons

4.131 Fetters

“Mendicants, these four people are found in the world. What four?

1. One person hasn’t given up the lower fetters, the fetters for getting reborn, or the fetters for getting a continued existence.
2. One person has given up the lower fetters, but not the fetters for getting reborn, or the fetters for getting a continued existence.
3. One person has given up the lower fetters and the fetters for getting reborn, but not the fetters for getting a continued existence.
4. One person has given up the lower fetters, the fetters for getting reborn, and the fetters for getting a continued existence.

What person hasn’t given up the lower fetters, the fetters for getting reborn, or the fetters for getting a continued existence? A once-returner. This is the person who hasn’t given up the lower fetters, the fetters for getting reborn, or the fetters for getting a continued existence.

What person has given up the lower fetters, but not the fetters for getting reborn, or the fetters for getting a continued existence? One heading upstream, going to the Akaniṭṭha realm.

What person has given up the lower fetters and the fetters for getting reborn, but not the fetters for getting a continued existence? One extinguished between one life and the next.

What person has given up the lower fetters, the fetters for getting reborn, and the fetters for getting a continued existence? A perfected one.

These are the four people found in the world.”

4.132 Eloquence

“Mendicants, these four people are found in the world. What four?

1. One who speaks on topic, but not fluently.
2. One who speaks fluently, but not on topic.

3. One who speaks on topic and fluently.
4. One who speaks neither on topic nor fluently.

These are the four people found in the world."

4.133 One Who Understands Immediately

"Mendicants, these four people are found in the world. What four? One who understands immediately, one who understands after detailed explanation, one who needs personal training, and one who merely learns by rote. These are the four people found in the world."

4.134 The Fruits of Initiative

"These four people are found in the world. What four?

1. One who lives off the fruit of initiative, but not deeds;
2. one who lives off the fruit of deeds, but not initiative;
3. one who lives off the fruit of both initiative and deeds; and
4. one who lives off the fruit of neither initiative nor deeds.

These are the four people found in the world."

4.135 Blameworthy

"Mendicants, these four people are found in the world. What four? The blameworthy, the mostly blameworthy, the slightly blameworthy, and the blameless.

And how is a person blameworthy? It's when a person does things by way of body, speech, and mind that are blameworthy. That's how a person is blameworthy.

And how is a person mostly blameworthy? It's when a person does things by way of body, speech, and mind that are mostly blameworthy, but occasionally blameless. That's how a person is mostly blameworthy.

And how is a person slightly blameworthy? It's when a person does things by way of body, speech, and mind that are mostly blameless, but occasionally blameworthy. That's how a person is slightly blameworthy.

And how is a person blameless? It's when a person does things by way of body, speech, and mind that are blameless. That's how a person is blameless.

These are the four people found in the world."

4.136 Ethics (1st)

"Mendicants, these four people are found in the world. What four? One person has not fulfilled ethics, immersion, or wisdom.

One person has fulfilled ethics, but not immersion or wisdom.

One person has fulfilled ethics and immersion, but not wisdom.

One person has fulfilled ethics, immersion, and wisdom.

These are the four people found in the world."

4.137 Ethics (2nd)

"Mendicants, these four people are found in the world. What four?

1. One person doesn't value or submit to ethics, immersion, or wisdom.
2. One person values and submits to ethics, but not to immersion or wisdom.
3. One person values and submits to ethics and immersion, but not wisdom.
4. One person values and submits to ethics, immersion, and wisdom.

These are the four people found in the world."

4.138 Retreat

"Mendicants, these four people are found in the world. What four?

1. One is on retreat in body, but not mind;
2. one is on retreat in mind, but not body;
3. one is on retreat in neither body nor mind; and
4. one is on retreat in both body and mind.

And how is a person on retreat in body, but not mind? It's when a person frequents remote lodgings in the wilderness and the forest. But they think sensual, malicious, and cruel thoughts. That's how a person is on retreat in body, but not mind.

And how is a person on retreat in mind, but not body? It's when a person doesn't frequent remote lodgings in the wilderness and the forest. But they think thoughts of renunciation, good will, and harmlessness. That's how a person is on retreat in mind, but not body.

And how is a person on retreat in neither body nor mind? It's when a person doesn't frequent remote lodgings in the wilderness and the forest. And they think sensual, malicious, and cruel thoughts. That's how a person is on retreat in neither body nor mind.

And how is a person on retreat in both body and mind? It's when a person frequents remote lodgings in the wilderness and the forest. And they think thoughts of renunciation, good will, and harmlessness. That's how a person is on retreat in both body and mind.

These are the four people found in the world."

4.139 Dhamma Speakers

"Mendicants, there are these four Dhamma speakers. What four?

One Dhamma speaker speaks little and off topic. And their assembly can't tell what's on topic and what's off topic. Such an assembly regards such a Dhamma speaker simply as a Dhamma speaker.

One Dhamma speaker speaks little but stays on topic. And their assembly can tell what's on topic and what's off topic. Such an assembly regards such a Dhamma speaker simply as a Dhamma speaker.

One Dhamma speaker speaks much but off topic. And their assembly can't tell what's on topic and what's off topic. Such an assembly regards such a Dhamma speaker simply as a Dhamma speaker.

One Dhamma speaker speaks much and stays on topic. And their assembly can tell what's on topic and what's off topic. Such an assembly regards such a Dhamma speaker simply as a Dhamma speaker.

These are the four Dhamma speakers."

4.140 Speaker

"Mendicants, there are these four speakers. What four?

1. There's a speaker who runs out of meaningful things to say, but not of ways of phrasing things.

2. There's a speaker who runs out of ways of phrasing things, but not of meaningful things to say.
3. There's a speaker who runs out of both meaningful things to say, and ways of phrasing things.
4. There's a speaker who never runs out of meaningful things to say, or ways of phrasing things.

These are the four speakers. It is impossible, it cannot happen that someone accomplished in the four kinds of textual analysis will ever run out of meaningful things to say, or ways of phrasing things."

15. Brightness

4.141 Brightness

"Mendicants, there are these four kinds of brightness. What four? The brightness of the moon, sun, fire, and wisdom. These are the four kinds of brightness. The best of these four kinds of brightness is the brightness of wisdom."

4.142 Radiance

"Mendicants, there are these four kinds of radiance. What four? The radiance of the moon, sun, fire, and wisdom. These are the four kinds of radiance. The best of these four kinds of radiance is the radiance of wisdom."

4.143 Light

"Mendicants, there are these four lights. What four? The lights of the moon, sun, fire, and wisdom. These are the four lights. The best of these four lights is the light of wisdom."

4.144 Shining

"Mendicants, there are four kinds of shining. What four? The shining of the moon, sun, fire, and wisdom. These are the four kinds

of shining. The best of these four kinds of shining is the shining of wisdom."

4.145 Lamps

"Mendicants, there are these four lamps. What four? The lamps of the moon, sun, fire, and wisdom. These are the four lamps. The best of these four lamps is the lamp of wisdom."

4.146 Times (1st)

"Mendicants, there are these four times. What four? A time for listening to the teaching, a time for discussing the teaching, a time for serenity, and a time for discernment. These are the four times."

4.147 Times (2nd)

"Mendicants, when these four times are rightly developed and progressed, they gradually lead to the ending of defilements. What four? A time for listening to the teaching, a time for discussing the teaching, a time for serenity, and a time for discernment.

It's like when it rains heavily on a mountain top, and the water flows downhill to fill the hollows, crevices, and creeks. As they become full, they fill up the pools. The pools fill up the lakes, the lakes fill up the streams, and the streams fill up the rivers. And as the rivers become full, they fill up the ocean.

In the same way, when these four times are rightly developed and progressed, they gradually lead to the ending of defilements."

4.148 Bad Conduct

"Mendicants, there are these four kinds of bad conduct by way of speech. What four? Speech that's false, divisive, harsh, or nonsensical. These are the four kinds of bad conduct by way of speech."

4.149 Good Conduct

"Mendicants, there are these four kinds of good conduct by way of speech. What four? Speech that's true, harmonious, gentle, and thoughtful. These are the four kinds of good conduct by way of speech."

4.150 Essentials

“Mendicants, there are these four essentials. What four? Ethics, immersion, wisdom, and freedom are essentials. These are the four essentials.”

16. Faculties

4.151 Faculties

“Mendicants, there are these four faculties. What four? The faculties of faith, energy, mindfulness, and immersion. These are the four faculties.”

4.152 The Power of Faith

“Mendicants, there are these four powers. What four? The powers of faith, energy, mindfulness, and immersion. These are the four powers.”

4.153 The Power of Wisdom

“Mendicants, there are these four powers. What four? The powers of wisdom, energy, blamelessness, and inclusiveness. These are the four powers.”

4.154 The Power of Mindfulness

“Mendicants, there are these four powers. What four? The powers of mindfulness, immersion, blamelessness, and inclusiveness. These are the four powers.”

4.155 The Power of Reflection

“Mendicants, there are these four powers. What four? The powers of reflection, development, blamelessness, and inclusiveness. These are the four powers.”

4.156 Eons

“Mendicants, an eon contains four uncountable periods. What four?

When an eon contracts, it's not easy to calculate how many years, how many hundreds or thousands or hundreds of thousands of years it takes.

When an eon remains fully contracted, it's not easy to calculate how many years, how many hundreds or thousands or hundreds of thousands of years it takes.

When an eon expands, it's not easy to calculate how many years, how many hundreds or thousands or hundreds of thousands of years it takes.

When an eon remains fully expanded, it's not easy to calculate how many years, how many hundreds or thousands or hundreds of thousands of years it takes.

These are the four uncountable periods of an eon."

4.157 Illness

"Mendicants, there are two kinds of illness. What two? Mental and physical. Some sentient beings are seen who can claim to be free of physical illness for a year, or two, or three years ... even up to a hundred years or more. But it's very hard to find any sentient beings in the world who can claim to be free of mental illness even for a moment, apart from those who have ended the defilements.

There are four kinds of illness for those gone forth. What four?

To start with, a mendicant has many wishes, is frustrated, and is not content with any kind of robes, alms-food, lodgings, and medicines and supplies for the sick.

Because of this, they focus their corrupt wishes on being looked up to, and on getting material possessions, honor, and popularity.

They try hard, strive, and make an effort to get these things.

They have an ulterior motive when they visit families. They have an ulterior motive when they sit down, when they speak on Dhamma, and even when they hold it in when they need to go to the toilet.

These are the four kinds of illness for those gone forth.

So you should train like this: 'We will not have many wishes or be frustrated. We will be content with any kind of robes, alms-food, lodgings, and medicines and supplies for the sick. We won't focus

our corrupt wishes on being looked up to, and on getting material possessions, honor, and popularity. We won't try hard, strive, and make an effort to get these things. We will endure cold, heat, hunger, and thirst. We will endure the touch of flies, mosquitoes, wind, sun, and reptiles. We will endure rude and unwelcome criticism. We will put up with physical pain—sharp, severe, acute, unpleasant, disagreeable, and life-threatening.' That's how you should train."

4.158 Decline

There Sāriputta addressed the mendicants: "Reverends, mendicants!"

"Reverend," they replied. Sāriputta said this:

"Reverends, any monk or nun who sees four things inside themselves should conclude: 'My skillful qualities are declining. For this is what the Buddha calls decline.' What four? They have much greed, much hate, and much delusion; and their wisdom eye doesn't go into the many deep matters. Any monk or nun who sees these four things inside themselves should conclude: 'My skillful qualities are declining. For this is what the Buddha calls decline.'

Any monk or nun who sees four things inside themselves should conclude: 'My skillful qualities are not declining. For this is what the Buddha calls non-decline.' What four? Their greed, hate, and delusion grow less; and their wisdom eye goes into the many deep matters. Any monk or nun who sees these four things inside themselves should conclude: 'My skillful qualities are not declining. For this is what the Buddha calls non-decline.'"

4.159 Nun

So I have heard. At one time Venerable Ānanda was staying near Kosambi, in Ghosita's Monastery.

And then a certain nun addressed a man, "Please, mister, go to Venerable Ānanda, and in my name bow with your head to his feet. Say to him: 'Sir, the nun named so-and-so is sick, suffering, and gravely ill. She bows with her head to your feet.' And then say: 'Sir, please go to the nuns' quarters to visit that nun out of compassion.'"

"Yes, ma'am," that man replied. He did as the nun asked. Ānanda consented in silence.

Then Ānanda robed up and went to the nuns' quarters to visit that nun, taking his bowl and robe. That nun saw Ānanda coming off in the distance. She wrapped herself up from head to foot and laid down on her cot. Then Venerable Ānanda went up to her, and sat down on the seat spread out. Then Ānanda said to the nun:

"Sister, this body is produced by food. Relying on food, you should give up food. This body is produced by craving. Relying on craving, you should give up craving. This body is produced by conceit. Relying on conceit, you should give up conceit. This body is produced by sex. The Buddha spoke of breaking off everything to do with sex.

'This body is produced by food. Relying on food, you should give up food.' This is what I said, but why did I say it? Take a mendicant who reflects properly on the food that they eat: 'Not for fun, indulgence, adornment, or decoration, but only to sustain this body, to avoid harm, and to support spiritual practice. In this way, I shall put an end to old discomfort and not give rise to new discomfort, and I will live blamelessly and at ease.' After some time, relying on food, they give up food. That's why I said what I said.

'This body is produced by craving. Relying on craving, you should give up craving.' This is what I said, but why did I say it? Take a mendicant who hears this: 'They say that the mendicant named so-and-so has realized the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.' They think: 'Oh, when will I too realize the undefiled freedom of heart and freedom by wisdom in this very life. ...' After some time, relying on craving, they give up craving. That's why I said what I said.

'This body is produced by conceit. Relying on conceit, you should give up conceit.' This is what I said, but why did I say it? Take a mendicant who hears this: 'They say that the mendicant named so-and-so has realized the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.' They think: 'Well, that

venerable can realize the undefiled freedom of heart and freedom by wisdom in this very life. ... Why can't I?' After some time, relying on conceit, they give up conceit. That's why I said what I said.

'This body is produced by sex. The Buddha spoke of breaking off everything to do with sex.'"

Then that nun rose from her cot, placed her robe over one shoulder, bowed with her head at Ānanda's feet, and said, "I have made a mistake, sir. It was foolish, stupid, and unskillful of me to act in that way. Please, sir, accept my mistake for what it is, so I can restrain myself in future."

"Indeed, sister, you made a mistake. It was foolish, stupid, and unskillful of you to act in that way. But since you have recognized your mistake for what it is, and have dealt with it properly, I accept it. For it is growth in the training of the noble one to recognize a mistake for what it is, deal with it properly, and commit to restraint in the future."

4.160 The Training of a Holy One

"Mendicants, a Holy One or a Holy One's training remain in the world for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans.

And who is a Holy One? It's when a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed. This is a Holy One.

And what is the training of a Holy One? He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure. This is the training of a Holy One. This is how a Holy One or a Holy One's training remain in the world for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans.

These four things lead to the decline and disappearance of the true teaching. What four?

Firstly, the mendicants memorize discourses that they learned incorrectly, with misplaced words and phrases. When the words and phrases are misplaced, the meaning is misinterpreted. This is the first thing that leads to the decline and disappearance of the true teaching.

Furthermore, the mendicants are hard to admonish, having qualities that make them hard to admonish. They're impatient, and don't take instruction respectfully. This is the second thing that leads to the decline and disappearance of the true teaching.

Furthermore, the mendicants who are very learned—knowledgeable in the scriptures, who have memorized the teachings, the monastic law, and the outlines—don't carefully make others recite the discourses. When they pass away, the discourses are cut off at the root, with no-one to preserve them. This is the third thing that leads to the decline and disappearance of the true teaching.

Furthermore, the senior mendicants are indulgent and slack, leaders in backsliding, neglecting seclusion, not rousing energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. Those who come after them follow their example. They too become indulgent and slack, leaders in backsliding, neglecting seclusion, not rousing energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. This is the fourth thing that leads to the decline and disappearance of the true teaching.

These are four things that lead to the decline and disappearance of the true teaching.

These four things lead to the continuation, persistence, and enduring of the true teaching. What four?

Firstly, the mendicants memorize discourses that have been learned correctly, with well placed words and phrases. When the words and phrases are well placed, the meaning is interpreted correctly. This is the first thing that leads to the continuation, persistence, and enduring of the true teaching.

Furthermore, the mendicants are easy to admonish, having qualities that make them easy to admonish. They're patient, and take instruction respectfully. This is the second thing that leads to the continuation, persistence, and enduring of the true teaching.

Furthermore, the mendicants who are very learned—knowledgeable in the scriptures, who have memorized the teachings, the monastic law, and the outlines—carefully make others recite the discourses. When they pass away, the discourses aren't cut off at the root, and they have someone to preserve them. This is the third thing that leads to the continuation, persistence, and enduring of the true teaching.

Furthermore, the senior mendicants are not indulgent or slack, nor are they backsliders; instead, they take the lead in seclusion, rousing energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. Those who come after them follow their example. They too aren't indulgent or slack ... This is the fourth thing that leads to the continuation, persistence, and enduring of the true teaching.

These are four things that lead to the continuation, persistence, and enduring of the true teaching."

17. Practice

4.161 In Brief

"Mendicants, there are four ways of practice. What four?

1. Painful practice with slow insight,
2. painful practice with swift insight,
3. pleasant practice with slow insight, and
4. pleasant practice with swift insight.

These are the four ways of practice."

4.162 In Detail

"Mendicants, there are four ways of practice. What four?

1. Painful practice with slow insight,

2. painful practice with swift insight,
3. pleasant practice with slow insight, and
4. pleasant practice with swift insight.

And what's the painful practice with slow insight? It's when someone is ordinarily full of acute greed, hate, and delusion. They often feel the pain and sadness that greed, hate, and delusion bring. They have these five faculties weakly: faith, energy, mindfulness, immersion, and wisdom. Because of this, they only slowly attain the conditions for ending the defilements in the present life. This is called the painful practice with slow insight.

And what's the painful practice with swift insight? It's when someone is ordinarily full of acute greed, hate, and delusion. They often feel the pain and sadness that greed, hate, and delusion bring. And they have these five faculties strongly: faith, energy, mindfulness, immersion, and wisdom. Because of this, they swiftly attain the conditions for ending the defilements in the present life. This is called the painful practice with swift insight.

And what's pleasant practice with slow insight? It's when someone is not ordinarily full of acute greed, hate, and delusion. They rarely feel the pain and sadness that greed, hate, and delusion bring. They have these five faculties weakly: faith, energy, mindfulness, immersion, and wisdom. Because of this, they only slowly attain the conditions for ending the defilements in the present life. This is called the pleasant practice with slow insight.

And what's the pleasant practice with swift insight? It's when someone is not ordinarily full of acute greed, hate, and delusion. They rarely feel the pain and sadness that greed, hate, and delusion bring. They have these five faculties strongly: faith, energy, mindfulness, immersion, and wisdom. Because of this, they swiftly attain the conditions for ending the defilements in the present life. This is called the pleasant practice with swift insight.

These are the four ways of practice."

4.163 Ugly

"Mendicants, there are four ways of practice. What four?

1. Painful practice with slow insight,

2. painful practice with swift insight,
3. pleasant practice with slow insight, and
4. pleasant practice with swift insight.

And what's the painful practice with slow insight? It's when a mendicant meditates observing the ugliness of the body, perceives the repulsiveness of food, perceives dissatisfaction with the whole world, observes the impermanence of all conditions, and has well established the perception of their own death. They rely on these five powers of a trainee: faith, conscience, prudence, energy, and wisdom. But they have these five faculties weakly: faith, energy, mindfulness, immersion, and wisdom. Because of this, they only slowly attain the conditions for ending the defilements in the present life. This is called the painful practice with slow insight.

And what's the painful practice with swift insight? It's when a mendicant meditates observing the ugliness of the body, perceives the repulsiveness of food, perceives dissatisfaction with the whole world, observes the impermanence of all conditions, and has well established the perception of their own death. They rely on these five powers of a trainee: faith, conscience, prudence, energy, and wisdom. And they have these five faculties strongly: faith, energy, mindfulness, immersion, and wisdom. Because of this, they swiftly attain the conditions for ending the defilements in the present life. This is called the painful practice with swift insight.

And what's the pleasant practice with slow insight? It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected. And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' Giving up pleasure and pain,

and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. They rely on these five powers of a trainee: faith, conscience, prudence, energy, and wisdom. But they have these five faculties weakly: faith, energy, mindfulness, immersion, and wisdom. Because of this, they only slowly attain the conditions for ending the defilements in the present life. This is called the pleasant practice with slow insight.

And what's the pleasant practice with swift insight? It's when a mendicant ... enters and remains in the first absorption ... second absorption ... third absorption ... fourth absorption ... They rely on these five powers of a trainee: faith, conscience, prudence, energy, and wisdom. And they have these five faculties strongly: faith, energy, mindfulness, immersion, and wisdom. Because of this, they swiftly attain the conditions for ending the defilements in the present life. This is called the pleasant practice with swift insight.

These are the four ways of practice."

4.164 Patient (1st)

"Mendicants, there are four ways of practice. What four? Impatient practice, patient practice, taming practice, and calming practice.

And what's the impatient practice? It's when someone abuses, annoys, or argues with you, and you abuse, annoy, or argue right back at them. This is called the impatient practice.

And what's the patient practice? It's when someone abuses, annoys, or argues with you, and you don't abuse, annoy, or argue back at them. This is called the patient practice.

And what's the taming practice? When a mendicant sees a sight with their eyes, they don't get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving restraint over it. When they hear a sound with their ears ... When they smell an odor with their nose ... When they taste a flavor with their tongue ... When they feel a touch with their body ... When they know a thought with their mind, they don't get caught up in the

features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving restraint over it. This is called the taming practice.

And what's the calming practice? It's when a mendicant doesn't tolerate a sensual, malicious, or cruel thought. They don't tolerate any bad, unskillful qualities that have arisen, but give them up, get rid of them, calm them, eliminate them, and obliterate them. This is called the calming practice.

These are the four ways of practice."

4.165 Patience (2nd)

"Mendicants, there are four ways of practice. What four? Impatient practice, patient practice, taming practice, and calming practice.

And what's the impatient practice? It's when a mendicant cannot endure cold, heat, hunger, and thirst. They cannot endure the touch of flies, mosquitoes, wind, sun, and reptiles. They cannot endure rude and unwelcome criticism. And they cannot put up with physical pain—sharp, severe, acute, unpleasant, disagreeable, and life-threatening. This is called the impatient practice.

And what's the patient practice? It's when a mendicant endures cold, heat, hunger, and thirst. They endure the touch of flies, mosquitoes, wind, sun, and reptiles. They endure rude and unwelcome criticism. And they put up with physical pain—sharp, severe, acute, unpleasant, disagreeable, and life-threatening. This is called the patient practice.

And what's the taming practice? When a mendicant sees a sight with their eyes, they don't get caught up in the features and details. ... When they hear a sound with their ears ... When they smell an odor with their nose ... When they taste a flavor with their tongue ... When they feel a touch with their body ... When they know a thought with their mind, they don't get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting

the faculty of mind, and achieving restraint over it. This is called the taming practice.

And what's the calming practice? It's when a mendicant doesn't tolerate a sensual, malicious, or cruel thought. They don't tolerate any bad, unskillful qualities that have arisen, but give them up, get rid of them, calm them, eliminate them, and obliterate them. This is called the calming practice.

These are the four ways of practice."

4.166 Both

"Mendicants, there are four ways of practice. What four?

1. Painful practice with slow insight,
2. painful practice with swift insight,
3. pleasant practice with slow insight, and
4. pleasant practice with swift insight.

Of these, the painful practice with slow insight is said to be inferior in both ways: because it's painful and because it's slow. This practice is said to be inferior in both ways.

The painful practice with swift insight is said to be inferior because it's painful.

The pleasant practice with slow insight is said to be inferior because it's slow.

The pleasant practice with swift insight is said to be superior in both ways: because it's pleasant, and because it's swift. This practice is said to be superior in both ways.

These are the four ways of practice."

4.167 Moggallāna's Practice

Then Venerable Sāriputta went up to Venerable Mahāmoggallāna, and exchanged greetings with him. When the greetings and polite conversation were over, Sāriputta sat down to one side and said to Mahāmoggallāna:

"Reverend Moggallāna, there are four ways of practice. What four?

1. Painful practice with slow insight,
2. painful practice with swift insight,

3. pleasant practice with slow insight, and
4. pleasant practice with swift insight.

These are the four ways of practice. Which one of these four ways of practice did you rely on to free your mind from defilements by not grasping?"

"Reverend Sāriputta ... I relied on the painful practice with swift insight to free my mind from defilements by not grasping."

4.168 Sāriputta's Practice

Then Venerable Mahāmoggallāna went up to Venerable Sāriputta, and exchanged greetings with him. When the greetings and polite conversation were over, Mahāmoggallāna sat down to one side, and said to Sāriputta:

"Reverend Sāriputta, there are four ways of practice. What four?

1. Painful practice with slow insight,
2. painful practice with swift insight,
3. pleasant practice with slow insight, and
4. pleasant practice with swift insight.

These are the four ways of practice. Which one of these four ways of practice did you rely on to free your mind from defilements by not grasping?"

"Reverend Moggallāna ... I relied on the pleasant practice with swift insight to free my mind from defilements by not grasping."

4.169 Extra Effort

"Mendicants, these four people are found in the world. What four?

1. One person becomes fully extinguished in the present life by making extra effort.
2. One person becomes fully extinguished when the body breaks up by making extra effort.
3. One person becomes fully extinguished in the present life without making extra effort.
4. One person becomes fully extinguished when the body breaks up without making extra effort.

And how does a person become fully extinguished in the present life by making extra effort? It's when a mendicant meditates

observing the ugliness of the body, perceives the repulsiveness of food, perceives dissatisfaction with the whole world, observes the impermanence of all conditions, and has well established the perception of their own death. They rely on these five powers of a trainee: faith, conscience, prudence, energy, and wisdom. And they have these five faculties strongly: faith, energy, mindfulness, immersion, and wisdom. Because of the strength of the five faculties, they become fully extinguished in the present life by making extra effort. That's how a person becomes fully extinguished in the present life by making extra effort.

How does a person become fully extinguished when the body breaks up by making extra effort? It's when a mendicant meditates observing the ugliness of the body, perceives the repulsiveness of food, perceives dissatisfaction with the whole world, observes the impermanence of all conditions, and has well established the perception of their own death. They rely on these five powers of a trainee: faith, conscience, prudence, energy, and wisdom. But they have these five faculties weakly: faith, energy, mindfulness, immersion, and wisdom. Because of the weakness of the five faculties, they become fully extinguished when the body breaks up by making extra effort. That's how a person becomes fully extinguished when the body breaks up by making extra effort.

And how does a person become fully extinguished in the present life without making extra effort? It's when a mendicant … enters and remains in the first absorption … second absorption … third absorption … fourth absorption … They rely on these five powers of a trainee: faith, conscience, prudence, energy, and wisdom. And they have these five faculties strongly: faith, energy, mindfulness, immersion, and wisdom. Because of the strength of the five faculties, they become fully extinguished in the present life without making extra effort. That's how a person becomes fully extinguished in the present life without making extra effort.

And how does a person become fully extinguished when the body breaks up without making extra effort? It's when a mendicant … enters and remains in the first absorption … second absorption … third absorption … fourth absorption … They rely on these five

powers of a trainee: faith, conscience, prudence, energy, and wisdom. But they have these five faculties weakly: faith, energy, mindfulness, immersion, and wisdom. Because of the weakness of the five faculties, they become fully extinguished when the body breaks up without making extra effort. That's how a person becomes fully extinguished when the body breaks up without making extra effort.

These are the four people found in the world."

4.170 In Conjunction

So I have heard. At one time Venerable Ānanda was staying near Kosambi, in Ghosita's Monastery. There Ānanda addressed the mendicants: "Reverends, mendicants!"

"Reverend," they replied. Ānanda said this:

"Reverends, all of the monks and nuns who declare in my presence that they have attained perfection, did so by one or other of four paths.

What four?

Take a mendicant who develops serenity before discernment. As they do so, the path is born in them. They cultivate, develop, and make much of it. By doing so, they give up the fetters and eliminate the underlying tendencies.

Another mendicant develops discernment before serenity. As they do so, the path is born in them. They cultivate, develop, and make much of it. By doing so, they give up the fetters and eliminate the underlying tendencies.

Another mendicant develops serenity and discernment in conjunction. As they do so, the path is born in them. They cultivate, develop, and make much of it. By doing so, they give up the fetters and eliminate the underlying tendencies.

Another mendicant's mind is seized by restlessness to realize the teaching. But there comes a time when their mind is stilled internally; it settles, unifies, and becomes immersed in samādhi. The path is born in them. They cultivate, develop, and make much of it. By doing so, they give up the fetters and eliminate the underlying tendencies.

All of the monks and nuns who declare in my presence that they have attained perfection, did so by one or other of these four paths."

18. Intention

4.171 Intention

"Mendicants, as long as there's a body, the intention that gives rise to bodily action causes pleasure and pain to arise in oneself. As long as there's a voice, the intention that gives rise to verbal action causes pleasure and pain to arise in oneself. As long as there's a mind, the intention that gives rise to mental action causes pleasure and pain to arise in oneself. But these only apply when conditioned by ignorance.

By oneself one makes the choice that gives rise to bodily, verbal, and mental action, conditioned by which that pleasure and pain arise in oneself. Or else others make the choice ... One consciously makes the choice ... Or else one unconsciously makes the choice ...

Ignorance is included in all these things. But when ignorance fades away and ceases with nothing left over, there is no body and no voice and no mind, conditioned by which that pleasure and pain arise in oneself. There is no field, no ground, no scope, and no basis, conditioned by which that pleasure and pain arise in oneself.

Mendicants, there are four kinds of reincarnation. What four?

1. There is a reincarnation where one's own intention is effective, not that of others.
2. There is a reincarnation where the intention of others is effective, not one's own.
3. There is a reincarnation where both one's own and others' intentions are effective.
4. There is a reincarnation where neither one's own nor others' intentions are effective.

These are the four kinds of reincarnation."

When he said this, Venerable Sāriputta said to the Buddha:

"Sir, this is how I understand the detailed meaning of the Buddha's brief statement. Take the case of the reincarnation where one's own intention is effective, not that of others. Those sentient beings pass away from that realm due to their own intention. Take the case of the reincarnation where the intention of others is effective, not one's own. Those sentient beings pass away from that realm due to the intention of others. Take the case of the reincarnation where both one's own and others' intentions are effective. Those sentient beings pass away from that realm due to both their own and others' intentions. But sir, in the case of the reincarnation where neither one's own nor others' intentions are effective, what kind of gods does this refer to?"

"Sāriputta, it refers to the gods reborn in the dimension of neither perception nor non-perception."

"What is the cause, sir, what is the reason why some sentient beings pass away from that realm as returners who come back to this state of existence, while others are non-returners who don't come back?"

"Sāriputta, take a person who hasn't given up the lower fetters. In the present life they enter and abide in the dimension of neither perception nor non-perception. They enjoy it and like it and find it satisfying. If they abide in that, are committed to it, and meditate on it often without losing it, when they die they're reborn in the company of the gods of the dimension of neither perception nor non-perception. When they pass away from there, they're a returner, who comes back to this state of existence.

Sāriputta, take a person who has given up the lower fetters. In the present life they enter and abide in the dimension of neither perception nor non-perception. They enjoy it and like it and find it satisfying. If they abide in that, are committed to it, and meditate on it often without losing it, when they die they're reborn in the company of the gods of the dimension of neither perception nor non-perception. When they pass away from there, they're a non-returner, not coming back to this state of existence.

This is the cause, this is the reason why some sentient beings pass away from that realm as returners who come back to this state of existence, while others are non-returners who don't come back."

4.172 Sāriputta's Attainment of Textual Analysis

There Sāriputta addressed the mendicants: "Reverends, mendicants!"

"Reverend," they replied. Sāriputta said this:

"Reverends, I realized the textual analysis of the meaning—piece by piece and expression by expression—a fortnight after I ordained. In many ways I explain, teach, assert, establish, clarify, analyze, and reveal it. Whoever has any doubt or uncertainty, let them ask me, I will answer. Our teacher is present, he who is so very skilled in our teachings.

I realized the textual analysis of the text—piece by piece and expression by expression—a fortnight after I ordained. ...

I realized the textual analysis of terminology—piece by piece and expression by expression—a fortnight after I ordained. ...

I realized the textual analysis of eloquence—piece by piece and expression by expression—a fortnight after I ordained. In many ways I explain, teach, assert, establish, clarify, analyze, and reveal it. If anyone has any doubt or uncertainty, let them ask me, I will answer. Our teacher is present, he who is so very skilled in our teachings."

4.173 With Mahākoṭṭhita

Then Venerable Mahākoṭṭhita went up to Venerable Sāriputta, and exchanged greetings with him. When the greetings and polite conversation were over, Mahākoṭṭhita sat down to one side, and said to Sāriputta:

"Reverend, when the six fields of contact have faded away and ceased with nothing left over, does something else exist?"

"Don't put it like that, reverend."

"Does nothing else exist?"

"Don't put it like that, reverend."

"Do both something else and nothing else exist?"

"Don't put it like that, reverend."

"Do neither something else nor nothing else exist?"

"Don't put it like that, reverend."

"Reverend, when asked whether—when the six fields of contact have faded away and ceased with nothing left over—something else exists, you say 'don't put it like that'. When asked whether nothing else exists, you say 'don't put it like that'. When asked whether both something else and nothing else exist, you say 'don't put it like that'. When asked whether neither something else nor nothing else exist, you say 'don't put it like that'. How then should we see the meaning of this statement?"

"If you say that, 'When the six fields of contact have faded away and ceased with nothing left over, something else exists', you're proliferating the unproliferated. If you say that 'nothing else exists', you're proliferating the unproliferated. If you say that 'both something else and nothing else exist', you're proliferating the unproliferated. If you say that 'neither something else nor nothing else exists', you're proliferating the unproliferated. The scope of the six fields of contact extends as far as the scope of proliferation. The scope of proliferation extends as far as the scope of the six fields of contact. When the six fields of contact fade away and cease with nothing left over, proliferation stops and is stilled."

4.174 With Ānanda

Then Venerable Ānanda went up to Venerable Mahākoṭṭhita, and exchanged greetings with him. When the greetings and polite conversation were over, Ānanda sat down to one side, and said to Mahākoṭṭhita:

"Reverend, when these six fields of contact have faded away and ceased with nothing left over, does anything else exist?"

"Don't put it like that, reverend."

"Does nothing else exist?"

"Don't put it like that, reverend."

"Do both something else and nothing else exist?"

"Don't put it like that, reverend."

"Do neither something else nor nothing else exist?"

"Don't put it like that, reverend."

"Reverend, when asked these questions, you say 'don't put it like that'. ... How then should we see the meaning of this statement?"

"If you say that 'when the six fields of contact have faded away and ceased with nothing left over, something else exists', you're proliferating the unproliferated. If you say that 'nothing else exists', you're proliferating the unproliferated. If you say that 'both something else and nothing else exist', you're proliferating the unproliferated. If you say that 'neither something else nor nothing else exist', you're proliferating the unproliferated. The scope of the six fields of contact extends as far as the scope of proliferation. The scope of proliferation extends as far as the scope of the six fields of contact. When the six fields of contact fade away and cease with nothing left over, proliferation stops and is stilled."

4.175 With Upavāṇa

Then Venerable Upavāṇa went up to Venerable Sāriputta, and exchanged greetings with him. When the greetings and polite conversation were over, Upavāṇa sat down to one side, and said to Sāriputta:

"Reverend Sāriputta, do you become a terminator because of knowledge?"

"That's not it, reverend."

"Do you become a terminator because of conduct?"

"That's not it, reverend."

"Do you become a terminator because of both knowledge and conduct?"

"That's not it, reverend."

"Do you become a terminator for some reason other than knowledge and conduct?"

"That's not it, reverend."

"Reverend Sāriputta, when asked whether you become a terminator because of knowledge or conduct or knowledge and conduct, or for some other reason, you say 'that's not it'. How then do you become a terminator?"

"Reverend, if you became a terminator because of knowledge, then even someone who still has grasping could be a terminator. If

you became a terminator because of conduct, then even someone who still has grasping could be a terminator. If you became a terminator because of both knowledge and conduct, then even someone who still has grasping could be a terminator. If you became a terminator for some reason other than knowledge and conduct, then even an ordinary person could be a terminator. For an ordinary person lacks knowledge and conduct. Reverend, someone lacking good conduct does not know and see things as they are. Someone accomplished in good conduct knows and sees things as they are. Knowing and seeing things as they are, one is a terminator."

4.176 Aspiration

"Mendicants, a faithful monk would rightly aspire: 'May I be like Sāriputta and Moggallāna!' These are a standard and a measure for my monk disciples, that is, Sāriputta and Moggallāna.

A faithful nun would rightly aspire: 'May I be like the nuns Khemā and Uppalavaṇṇā!' These are a standard and a measure for my nun disciples, that is, the nuns Khemā and Uppalavaṇṇā.

A faithful layman would rightly aspire: 'May I be like the householder Citta and Hatthaka of Aḷavī!' These are a standard and a measure for my male lay disciples, that is, the householder Citta and Hatthaka of Aḷavī.

A faithful laywoman would rightly aspire: 'May I be like the laywomen Khujjuttarā and Veḷukaṇṭakī, Nanda's mother!' These are a standard and a measure for my female lay disciples, that is, the laywomen Khujjuttarā and Veḷukaṇṭakī, Nanda's mother."

4.177 With Rāhula

Then Venerable Rāhula went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

"Rāhula, the interior earth element and the exterior earth element are just the earth element. This should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.' When you truly see with right understanding, you reject the earth element, detaching the mind from the earth element.

The interior water element and the exterior water element are just the water element. This should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.' When you truly see with right understanding, you reject the water element, detaching the mind from the water element.

The interior fire element and the exterior fire element are just the fire element. This should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.' When you truly see with right understanding, you reject the fire element, detaching the mind from the fire element.

The interior air element and the exterior air element are just the air element. This should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.' When you truly see with right understanding, you reject the air element, detaching the mind from the air element.

When a mendicant sees these four elements as neither self nor belonging to self, they're called a mendicant who has cut off craving, untied the fetters, and by rightly comprehending conceit has made an end of suffering."

4.178 Billabong

"Mendicants, these four people are found in the world. What four?

Take a mendicant who enters and remains in a peaceful release of the heart. They focus on the cessation of identification, but their mind isn't eager, confident, settled, and decided about it. You wouldn't expect that mendicant to stop identifying. Suppose a person were to grab a branch with a glue-smeared hand. Their hand would stick, hold, and bind to it. In the same way, take a mendicant who enters and remains in a peaceful release of the heart. They focus on the cessation of identification, but their mind isn't eager, confident, settled, and decided about it. You wouldn't expect that mendicant to stop identifying.

Next, take a mendicant who enters and remains in a peaceful release of the heart. They focus on the cessation of identification, and their mind is eager, confident, settled, and decided about it. You'd expect that mendicant to stop identifying. Suppose a person

were to grab a branch with a clean hand. Their hand wouldn't stick, hold, or bind to it. In the same way, take a mendicant who enters and remains in a peaceful release of the heart. They focus on the cessation of identification, and their mind is eager, confident, settled, and decided about it. You'd expect that mendicant to stop identifying.

Next, take a mendicant who enters and remains in a peaceful release of the heart. They focus on smashing ignorance, but their mind isn't eager, confident, settled, and decided about it. You wouldn't expect that mendicant to smash ignorance. Suppose there was a billabong that had been stagnant for many years. And someone was to close off the inlets and open up the drains, and the heavens didn't provide enough rain. You wouldn't expect that billabong to break its banks. In the same way, take a mendicant who enters and remains in a certain peaceful release of the heart. They focus on smashing ignorance, but their mind isn't eager, confident, settled, and decided about it. You wouldn't expect that mendicant to smash ignorance.

Next, take a mendicant who enters and remains in a peaceful release of the heart. They focus on smashing ignorance, and their mind is eager, confident, settled, and decided about it. You'd expect that mendicant to smash ignorance. Suppose there was a billabong that had been stagnant for many years. And someone was to open up the inlets and close off the drains, and the heavens provided plenty of rain. You'd expect that billabong to break its banks. In the same way, take a mendicant who enters and remains in a certain peaceful release of the heart. They focus on smashing ignorance, and their mind is eager, confident, settled, and decided about it. You'd expect that mendicant to smash ignorance.

These are the four people found in the world."

4.179 Extinguishment

Then Venerable Ānanda went up to Venerable Sāriputta, and exchanged greetings with him. When the greetings and polite conversation were over, Ānanda sat down to one side, and said to Sāriputta:

"What is the cause, Reverend Sāriputta, what is the reason why some sentient beings aren't fully extinguished in the present life?"

"Reverend Ānanda, it's because some sentient beings don't really understand which perceptions make things worse, which keep things steady, which lead to distinction, and which lead to penetration. That's the cause, that's the reason why some sentient beings aren't fully extinguished in the present life."

"What is the cause, Reverend Sāriputta, what is the reason why some sentient beings are fully extinguished in the present life?"

"Reverend Ānanda, it's because some sentient beings truly understand which perceptions make things worse, which keep things steady, which lead to distinction, and which lead to penetration. That's the cause, that's the reason why some sentient beings are fully extinguished in the present life."

4.180 The Four Great References

At one time the Buddha was staying near the city of Bhoga, at the Ānanda Tree-shrine.

There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied.

The Buddha said this: "Mendicants, I will teach you the four great references. Listen and pay close attention, I will speak."

"Yes, sir," they replied. The Buddha said this:

"Mendicants, what are the four great references?

Take a mendicant who says: 'Reverend, I have heard and learned this in the presence of the Buddha: this is the teaching, this is the training, this is the Teacher's instruction.' You should neither approve nor dismiss that mendicant's statement. Instead, you should carefully memorize those words and phrases, then check if they're included in the discourses and found in the texts on monastic training. If they're not included in the discourses and found in the texts on monastic training, you should draw the conclusion: 'Clearly this is not the word of the Blessed One, the perfected one, the fully awakened Buddha. It has been incorrectly memorized by that mendicant.' And so you should reject it.

Take another mendicant who says: ‘Reverend, I have heard and learned this in the presence of the Buddha: this is the teaching, this is the training, this is the Teacher’s instruction.’ You should neither approve nor dismiss that mendicant’s statement. Instead, you should carefully memorize those words and phrases, then check if they’re included in the discourses and found in the texts on monastic training. If they are included in the discourses and found in the texts on monastic training, you should draw the conclusion: ‘Clearly this is the word of the Blessed One, the perfected one, the fully awakened Buddha. It has been correctly memorized by that mendicant.’ You should remember it. This is the first great reference.

Take another mendicant who says: ‘In such-and-such monastery lives a Saṅgha with seniors and leaders. I’ve heard and learned this in the presence of that Saṅgha: this is the teaching, this is the training, this is the Teacher’s instruction.’ You should neither approve nor dismiss that mendicant’s statement. Instead, you should carefully memorize those words and phrases, then check if they’re included in the discourses or found in the texts on monastic training. If they’re not included in the discourses or found in the texts on monastic training, you should draw the conclusion: ‘Clearly this is not the word of the Blessed One, the perfected one, the fully awakened Buddha. It has been incorrectly memorized by that Saṅgha.’ And so you should reject it.

Take another mendicant who says: ‘In such-and-such monastery lives a Saṅgha with seniors and leaders. I’ve heard and learned this in the presence of that Saṅgha: this is the teaching, this is the training, this is the Teacher’s instruction.’ You should neither approve nor dismiss that mendicant’s statement. Instead, you should carefully memorize those words and phrases, then check if they’re included in the discourses or found in the texts on monastic training. If they are included in the discourses and found in the texts on monastic training, you should draw the conclusion: ‘Clearly this is the word of the Blessed One, the perfected one, the fully awakened Buddha. It has been correctly memorized by that Saṅgha.’ You should remember it. This is the second great reference.

Take another mendicant who says: ‘In such-and-such monastery there are several senior mendicants who are very learned, knowledgeable in the scriptures, who remember the teachings, the texts on monastic training, and the outlines. I’ve heard and learned this in the presence of those senior mendicants: this is the teaching, this is the training, this is the Teacher’s instruction.’ You should neither approve nor dismiss that mendicant’s statement. Instead, you should carefully memorize those words and phrases, then check if they’re included in the discourses or found in the texts on monastic training. If they’re not included in the discourses or found in the monastic law, you should draw the conclusion: ‘Clearly this is not the word of the Blessed One, the perfected one, the fully awakened Buddha. It has been incorrectly memorized by those senior mendicants.’ And so you should reject it.

Take another mendicant who says: ‘In such-and-such monastery there are several senior mendicants who are very learned, knowledgeable in the scriptures, who remember the teachings, the texts on monastic training, and the outlines. I’ve heard and learned this in the presence of those senior mendicants: this is the teaching, this is the training, this is the Teacher’s instruction.’ You should neither approve nor dismiss that mendicant’s statement. Instead, you should carefully memorize those words and phrases, then check if they’re included in the discourses and found in the texts on monastic training. If they are included in the discourses and found in the texts on monastic training, you should draw the conclusion: ‘Clearly this is the word of the Blessed One, the perfected one, the fully awakened Buddha. It has been correctly memorized by those senior mendicants.’ You should remember it. This is the third great reference.

Take another mendicant who says: ‘In such-and-such monastery there is a single senior mendicant who is very learned and knowledgeable in the scriptures, who has memorized the teachings, the texts on monastic discipline, and the outlines. I’ve heard and learned this in the presence of that senior mendicant: this is the teaching, this is the training, this is the Teacher’s instruction.’ You should neither approve nor dismiss that mendicant’s statement.

Instead, you should carefully memorize those words and phrases, then check if they're included in the discourses and found in the texts on monastic discipline. If they're not included in the discourses or found in the texts on monastic discipline, you should draw the conclusion: 'Clearly this is not the word of the Blessed One, the perfected one, the fully awakened Buddha. It has been incorrectly memorized by that senior mendicant.' And so you should reject it.

Take another mendicant who says: 'In such-and-such monastery there is a single senior mendicant who is very learned and knowledgeable in the scriptures, who has memorized the teachings, the texts on monastic discipline, and the outlines. I've heard and learned this in the presence of that senior mendicant: this is the teaching, this is the training, this is the Teacher's instruction.' You should neither approve nor dismiss that mendicant's statement. Instead, you should carefully memorize those words and phrases, then check if they're included in the discourses and found in the texts on monastic discipline. If they are included in the discourses and found in the monastic law, you should draw the conclusion: 'Clearly this is the word of the Blessed One, the perfected one, the fully awakened Buddha. It has been correctly memorized by that senior mendicant.' You should remember it. This is the fourth great reference.

These are the four great references."

19. Brahmins

4.181 A Warrior

"Mendicants, a warrior with four factors is worthy of a king, fit to serve a king, and is considered a factor of kingship. What four? He's skilled in the basics, a long-distance shooter, a marksman, one who shatters large objects. A warrior with these four factors is worthy of a king, fit to serve a king, and is considered a factor of kingship.

In the same way, a mendicant with four factors is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a

religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world. What four? He's skilled in the basics, a long-distance shooter, a marksman, one who shatters large objects.

And how is a mendicant skilled in the basics? It's when a mendicant is ethical, restrained in the code of conduct, with good behavior and supporters. Seeing danger in the slightest fault, they keep the rules they've undertaken. That's how a mendicant is skilled in the basics.

And how is a mendicant a long-distance shooter? It's when a mendicant truly sees any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: 'This is not mine, I am not this, this is not my self.' They truly see any kind of feeling ... perception ... choices ... consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near, *all* consciousness—with right understanding: 'This is not mine, I am not this, this is not my self.' That's how a mendicant is a long-distance shooter.

And how is a mendicant a marksman? It's when they truly understand: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'. That's how a mendicant is a marksman.

And how does a mendicant shatter large objects? It's when a mendicant shatters the great mass of ignorance. That's how a mendicant shatters large objects.

A mendicant with these four factors ... is the supreme field of merit for the world."

4.182 Guarantee

"There are four things that no-one can guarantee— not an ascetic, a brahmin, a god, a Māra, a Brahmā, or anyone in the world.

What four? No-one can guarantee that someone liable to grow old will not grow old. No-one can guarantee that someone liable to sickness will not get sick. No-one can guarantee that someone liable to death will not die. No-one can guarantee that the bad deeds done

in past lives—corrupted, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and death—will not produce their result.

These are the four things that no-one can guarantee— not an ascetic, a brahmin, a god, a Māra, a Brahmā, or anyone in the world."

4.183 Vassakāra on What is Heard

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Then Vassakāra the brahmin, a chief minister of Magadha, went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

"Master Gotama, this is my doctrine and view: There's nothing wrong with talking about what you've seen, saying: 'So I have seen.' There's nothing wrong with talking about what you've heard, saying: 'So I have heard.' There's nothing wrong with talking about what you've thought, saying: 'So I have thought.' There's nothing wrong with talking about what you've known, saying: 'So I have known.'"

"Brahmin, I don't say you should talk about everything you see, hear, think, and know. But I also don't say you should talk about nothing you see, hear, think, and know.

When talking about certain things you've seen, heard, thought, or known, unskillful qualities grow while skillful qualities decline. I say that you shouldn't talk about those things. When talking about other things you've seen, heard, thought, or known, unskillful qualities decline while skillful qualities grow. I say that you should talk about those things."

Then Vassakāra the brahmin, having approved and agreed with what the Buddha said, got up from his seat and left.

4.184 Fearless

Then the brahmin Jāṇussoṇi went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

"Master Gotama, this is my doctrine and view: 'All those liable to death are frightened and terrified of death.'"

"Brahmin, some of those liable to death are frightened and terrified of death. But some of those liable to death are not frightened and terrified of death.

Who are those frightened of death? It's someone who isn't free of greed, desire, fondness, thirst, passion, and craving for sensual pleasures. When they fall seriously ill, they think: 'The sensual pleasures that I love so much will leave me, and I'll leave them.' They sorrow and wail and lament, beating their breast and falling into confusion. This is someone who is frightened of death.

Furthermore, it's someone who isn't free of greed, desire, fondness, thirst, passion, and craving for the body. When they fall seriously ill, they think: 'This body that I love so much will leave me, and I'll leave it.' They sorrow and wail and lament, beating their breast and falling into confusion. This, too, is someone who is frightened of death.

Furthermore, it's someone who hasn't done good and skillful things that keep them safe, but has done bad, violent, and corrupt things. When they fall seriously ill, they think: 'Well, I haven't done good and skillful things that keep me safe. And I have done bad, violent, and corrupt things. When I depart, I'll go to the place where people who've done such things go.' They sorrow and wail and lament, beating their breast and falling into confusion. This, too, is someone who is frightened of death.

Furthermore, it's someone who's doubtful, uncertain, and undecided about the true teaching. When they fall seriously ill, they think: 'I'm doubtful, uncertain, and undecided about the true teaching.' They sorrow and wail and lament, beating their breast and falling into confusion. This, too, is someone who is frightened of death. These are the four people liable to death who are frightened and terrified of death.

Who are those not frightened of death?

It's someone who is rid of greed, desire, fondness, thirst, passion, and craving for sensual pleasures. When they fall seriously ill, they don't think: 'The sensual pleasures that I love so much will leave me,

and I'll leave them.' They don't sorrow and wail and lament, beating their breast and falling into confusion. This is someone who's not frightened of death.

Furthermore, it's someone who is rid of greed, desire, fondness, thirst, passion, and craving for the body. When they fall seriously ill, they don't think: 'This body that I love so much will leave me, and I'll leave it.' They don't sorrow and wail and lament, beating their breast and falling into confusion. This, too, is someone who's not frightened of death.

Furthermore, it's someone who hasn't done bad, violent, and corrupt deeds, but has done good and skillful deeds that keep them safe. When they fall seriously ill, they think: 'Well, I haven't done bad, violent, and corrupt things. And I have done good and skillful deeds that keep me safe. When I depart, I'll go to the place where people who've done such things go.' They don't sorrow and wail and lament, beating their breast and falling into confusion. This, too, is someone who's not frightened of death.

Furthermore, it's someone who's not doubtful, uncertain, or undecided about the true teaching. When they fall seriously ill, they think: 'I'm not doubtful, uncertain, or undecided about the true teaching.' They don't sorrow and wail and lament, beating their breast and falling into confusion. This, too, is someone who's not frightened of death.

These are the four people liable to death who are not frightened and terrified of death."

"Excellent, Master Gotama! ... From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life."

4.185 Truths of the Brahmins

Once the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

Now at that time several very well-known wanderers were residing in the monastery of the wanderers on the bank of the Sappinī river. They included Annabhāra, Varadhara, Sakuludāyī, and other very well-known wanderers.

Then in the late afternoon, the Buddha came out of retreat and went to the wanderer's monastery on the bank of the Sappinī river.

Now at that time this discussion came up while those wanderers who follow other paths were sitting together, "The truths of the brahmins are like this; the truths of the brahmins are like that."

Then the Buddha went up to those wanderers, sat down on the seat spread out, and said to them, "Wanderers, what were you sitting talking about just now? What conversation was unfinished?"

"Well, Master Gotama, this discussion came up among us while we were sitting together: 'The truths of the brahmins are like this; the truths of the brahmins are like that.'"

"Wanderers, I declare these four truths of the brahmins, having realized them with my own insight. What four?

Take a brahmin who says: 'No sentient beings should be killed.' Saying this, a brahmin speaks the truth, not lies. But they don't think of themselves as an 'ascetic' or 'brahmin' because of that. Nor do they think 'I'm better' or 'I'm equal' or 'I'm worse'. Rather, they simply practice out of kindness and compassion for living creatures, having had insight into the truth of that.

Take another brahmin who says: 'All sensual pleasures are impermanent, suffering, and perishable.' Saying this, a brahmin speaks the truth, not lies. But they don't think of themselves as an 'ascetic' or 'brahmin' because of that. Nor do they think 'I'm better' or 'I'm equal' or 'I'm worse'. Rather, they simply practice for disillusionment, dispassion, and cessation regarding sensual pleasures, having had insight into the truth of that.

Take another brahmin who says: 'All states of existence are impermanent, suffering, and perishable.' ... They simply practice for disillusionment, dispassion, and cessation regarding future lives, having had insight into the truth of that.

Take another brahmin who says: 'I don't belong to anyone anywhere. And nothing belongs to me anywhere.' Saying this, a brahmin speaks the truth, not lies. But they don't think of themselves as an 'ascetic' or 'brahmin' because of that. Nor do they think 'I'm better' or 'I'm equal' or 'I'm worse'. Rather, they simply

practice the path of nothingness, having had insight into the truth of that.

These are the four truths of the brahmins that I declare, having realized them with my own insight."

4.186 Approach

Then one of the mendicants went up to the Buddha, bowed, sat down to one side, and said to him:

"Sir, what leads the world on? What drags it around? What arises and takes control?"

"Good, good, mendicant! Your approach and articulation are excellent, and it's a good question. For you asked: 'What leads the world on? What drags it around? What arises and takes control?'"

"Yes, sir."

"Mendicant, the mind leads the world on. The mind drags it around. When the mind arises, it takes control."

Saying "Good, sir", that mendicant approved and agreed with what the Buddha said. Then he asked another question:

"Sir, they speak of 'a learned memorizer of the teaching'. How is a learned memorizer of the teaching defined?"

"Good, good, mendicant! Your approach and articulation are excellent, and it's a good question. ... I have taught many teachings: statements, songs, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and classifications. But if anyone understands the meaning and the text of even a four-line verse, and if they practice in line with that teaching, they're qualified to be called a 'learned memorizer of the teaching'."

Saying "Good, sir", that mendicant approved and agreed with what the Buddha said. Then he asked another question:

"Sir, they speak of 'a learned person with penetrating wisdom'. How is a learned person with penetrating wisdom defined?"

"Good, good, mendicant! Your approach and articulation are excellent, and it's a good question. ... Take a mendicant who has heard: 'This is suffering.' They see what it means with penetrating wisdom. They've heard: 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the

cessation of suffering.' They see what it means with penetrating wisdom. That's how a person is learned, with penetrating wisdom."

Saying "Good, sir", that mendicant approved and agreed with what the Buddha said. Then he asked another question:

"Sir, they speak of 'an astute person with great wisdom'. How is an astute person with great wisdom defined?"

"Good, good, mendicant! Your approach and articulation are excellent, and it's a good question. ... An astute person with great wisdom is one who has no intention to hurt themselves, or to hurt others, or to hurt both. When they think, they only think of the benefit for themselves, for others, for both, and for the whole world. That's how a person is astute, with great wisdom."

4.187 With Vassakāra

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Then Vassakāra the brahmin, a chief minister of Magadha, went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

"Master Gotama, could a bad person know of a bad person: 'This fellow is a bad person'?"

"That's impossible, brahmin, it can't happen."

"Could a bad person know of a good person: 'This fellow is a good person'?"

"That too is impossible, it can't happen."

"Master Gotama, could a good person know of a good person: 'This fellow is a good person'?"

"That, brahmin, is possible."

"Could a good person know of a bad person: 'This fellow is a bad person'?"

"That too is possible."

"It's incredible, Master Gotama, it's amazing, how well said this was by Master Gotama: 'It's impossible, it can't happen, that a bad person could know ... But it is possible that a good person could know ...'

Once, members of the brahmin Todeyya's assembly were going on complaining about others: 'This King Eḷeyya is a fool to be so devoted to Rāmaputta. He even shows him the utmost deference by bowing down to him, rising up for him, greeting him with joined palms, and observing proper etiquette for him. And these king's men are fools too— Yamaka, Moggalla, Ugga, Nāvindakī, Gandhabba, and Aggivessa —for they show the same kind of deference to Rāmaputta.' Then the brahmin Todeyya reasoned with them like this: 'What do you think, sirs? When it comes to the various duties and speeches, isn't King Eḷeyya astute, even better than the experts?' 'That's true, sir.'

'It's because Rāmaputta is even more astute and expert than King Eḷeyya that the king is so devoted to him. That's why he even shows Rāmaputta the utmost deference by bowing down to him, rising up for him, greeting him with joined palms, and observing proper etiquette for him.

What do you think, sirs? When it comes to the various duties and speeches, aren't the king's men—Yamaka, Moggalla, Ugga, Nāvindakī, Gandhabba, and Aggivessa—astute, even better than the experts?' 'That's true, sir.'

'It's because Rāmaputta is even more astute and expert than the king's men that they have such devotion to him. ... It's because Rāmaputta is even more astute and expert than King Eḷeyya that the king is so devoted to him. That's why he even shows Rāmaputta the utmost deference by bowing down to him, rising up for him, greeting him with joined palms, and observing proper etiquette for him.'

It's incredible, Master Gotama, it's amazing, how well said this was by Master Gotama: 'It's impossible, it can't happen, that a bad person could know ... But it is possible that a good person could know ... Well, now, Master Gotama, I must go. I have many duties, and much to do."

"Please, brahmin, go at your convenience."

Then Vassakāra the brahmin, having approved and agreed with what the Buddha said, got up from his seat and left.

4.188 With Upaka

Once the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain. Then Upaka the son of Maṇḍikā went up to the Buddha, bowed, sat down to one side, and said to him:

"Sir, this is my doctrine and view: 'Whoever goes on complaining about others without giving any reasons is reprehensible and at fault.'"

"Upaka, if someone goes on complaining about others without giving a reason, they're reprehensible and at fault. But that's what you do, so you're reprehensible and at fault!"

"Sir, like a fish caught in a big trap just as it rises, so the Buddha caught me in a big trap of words just as I rose up."

"Upaka, I've declared: 'This is unskillful.' And there are limitless words, phrases, and teachings of the Realized One about that: 'This is another way of saying that this is unskillful.' I've declared: 'The unskillful should be given up.' And there are limitless words, phrases, and teachings of the Realized One about that: 'This is another way of saying that the unskillful should be given up.'

I've declared that: 'This is skillful.' And there are limitless words, phrases, and teachings of the Realized One about that: 'This is another way of saying that this is skillful.' I've declared: 'The skillful should be developed.' And there are limitless words, phrases, and teachings of the Realized One about that: 'This is another way of saying that the skillful should be developed.'"

And then Upaka the son of Maṇḍikā approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right. Then he went up to King Ajātasattu Vedehiputta of Magadha. He told the King of all they had discussed.

But Ajātasattu became angry and upset, and said to Upaka, "How rude of this salt-maker's boy! How impolite and impudent of him to imagine he could attack the Blessed One, the perfected one, the fully awakened Buddha! Get out, Upaka, go away! Don't let me see you again."

4.189 Things to be Realized

"Mendicants, these four things should be realized. What four?

There are things to be realized directly. There are things to be realized with mindfulness. There are things to be realized with vision. There are things to be realized with wisdom.

What things are to be realized directly? The eight liberations.

What things are to be realized with mindfulness? Past lives.

What things are to be realized with vision? The passing away and rebirth of sentient beings.

What things are to be realized with wisdom? The ending of defilements.

These are the four things to be realized."

4.190 Sabbath

At one time the Buddha was staying near Sāvatthī in the Eastern Monastery, the stilt longhouse of Migāra's mother.

Now, at that time it was the sabbath, and the Buddha was sitting surrounded by the Saṅgha of monks. Then the Buddha looked around the Saṅgha of monks, who were so very silent. He addressed them:

"This assembly has no nonsense, mendicants, it's free of nonsense. It consists purely of the essential core. Such is this Saṅgha of monks, such is this assembly! An assembly such as this is rarely seen in the world. An assembly such as this is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world. Even a small gift to an assembly such as this is plentiful, while giving more is even more plentiful. An assembly such as this is worth traveling many leagues to see, even if you have to carry your own provisions in a shoulder bag.

There are monks staying in this Saṅgha who have attained to the gods. There are monks staying in this Saṅgha who have attained to Brahmā. There are monks staying in this Saṅgha who have attained to the imperturbable. There are monks staying in this Saṅgha who have attained to nobility.

And how has a monk attained to the gods? It's when a monk, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption … As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption … third absorption … fourth absorption … That's how a monk has attained to the gods.

And how has a monk attained to Brahmā? Firstly, a monk meditates spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. Furthermore, a monk meditates spreading a heart full of compassion … rejoicing … equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will. That's how a monk has attained to Brahmā.

And how has a monk attained to the imperturbable? It's when a monk—going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity—aware that 'space is infinite', enters and remains in the dimension of infinite space. Going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', he enters and remains in the dimension of infinite consciousness. Going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', he enters and remains in the dimension of nothingness. Going totally beyond the dimension of nothingness, he enters and remains in the dimension of neither perception nor non-perception. That's how a monk has attained to the imperturbable.

And how has a monk attained to nobility? It's when they truly understand: 'This is suffering' … 'This is the origin of suffering' … 'This is the cessation of suffering' … 'This is the practice that leads to the cessation of suffering'. That's how a monk has attained to nobility."

20. The Great Chapter

4.191 Followed by Ear

"Mendicants, you can expect four benefits when the teachings have been followed by ear, reinforced by recitation, examined by the mind, and well comprehended theoretically. What four?

Take a mendicant who memorizes the teaching— statements, songs, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and classifications. They've followed those teachings by ear, reinforced them by recitation, examined them by the mind, and well comprehended them theoretically. But they die unmindful and are reborn in one of the orders of gods. Being happy there, passages of the teaching come back to them. Memory comes up slowly, but then that being quickly reaches distinction. This is the first benefit you can expect when the teachings have been followed by ear, reinforced by recitation, examined by the mind, and well comprehended theoretically.

Take another mendicant who memorizes the teaching— statements, songs, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and classifications. They've followed those teachings by ear, reinforced them by recitation, examined them by the mind, and well comprehended them theoretically. But they die unmindful and are reborn in one of the orders of gods. Though they're happy there, passages of the teaching don't come back to them. However, a mendicant with psychic powers, who has achieved mastery of the mind, teaches Dhamma to the assembly of gods. They think: 'I used to live the spiritual life in this same teaching and training.' Memory comes up slowly, but then that being quickly reaches distinction. Suppose a person was skilled in the sound of drums. While traveling along a road they hear the sound of drums. They wouldn't have any doubts or uncertainties about whether that was the sound of drums or not. They'd just conclude, 'That's the sound of drums.' In the same way, take another mendicant who memorizes the teaching ... But they die unmindful and are reborn in one of the orders of gods. ... Memory comes up slowly, but then that being quickly reaches distinction.

This is the second benefit you can expect when the teachings have been followed by ear, reinforced by recitation, examined by the mind, and well comprehended theoretically.

Take another mendicant who memorizes the teaching—statements, songs, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and classifications. They've followed those teachings by ear, reinforced them by recitation, examined them by the mind, and well comprehended them theoretically. But they die unmindful and are reborn in one of the orders of gods. But passages of the teaching don't come back to them when they're happy, nor does a mendicant with psychic powers ... teach Dhamma to the assembly of gods. However, a god teaches Dhamma to the assembly of gods. They think: 'I used to live the spiritual life in this same teaching and training.' Memory comes up slowly, but then that being quickly reaches distinction. Suppose a person was skilled in the sound of horns. While traveling along a road they hear the sound of horns. They wouldn't have any doubt about whether that was the sound of horns or not. They'd just conclude, 'That's the sound of horns.' In the same way, take another mendicant who memorizes the teaching ... But they die unmindful and are reborn in one of the orders of gods. ... Memory comes up slowly, but then that being quickly reaches distinction. This is the third benefit you can expect when the teachings have been followed by ear, reinforced by recitation, examined by the mind, and well comprehended theoretically.

Take another mendicant who memorizes the teaching—statements, songs, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and classifications. They've followed those teachings by ear, reinforced them by recitation, examined them by the mind, and well comprehended them theoretically. But they die unmindful and are reborn in one of the orders of gods. But passages of the teaching don't come back to them when they're happy, and neither a mendicant with psychic powers ... nor a god teaches Dhamma to the assembly of gods. But a being who has been reborn spontaneously reminds another such being: 'Do you remember, good sir? Do you remember where we

used to live the spiritual life?' He says: 'I remember, good sir, I remember!' Memory comes up slowly, but then that being quickly reaches distinction. Suppose there were two friends who had played together in the sand. Some time or other they'd meet. And one friend would say to the other: 'Do you remember this, friend? Do you remember that, friend?' They'd say: 'I remember, friend, I remember!' In the same way, take another mendicant who memorizes the teaching ... But they die unmindful and are reborn in one of the orders of gods. ... Memory comes up slowly, but then that being quickly reaches distinction. This is the fourth benefit you can expect when the teachings have been followed by ear, reinforced by recitation, examined by the mind, and well comprehended theoretically.

You can expect these four benefits when the teachings have been followed by ear, reinforced by recitation, examined by the mind, and well comprehended theoretically."

4.192 Facts

"Mendicants, these four things can be known in four situations. What four?

You can get to know a person's ethics by living with them. But only after a long time, not casually; only when paying attention, not when inattentive; and only by the wise, not the witless.

You can get to know a person's purity by dealing with them. ...

You can get to know a person's resilience in times of trouble. ...

You can get to know a person's wisdom by discussion. But only after a long time, not casually; only when paying attention, not when inattentive; and only by the wise, not the witless.

'You can get to know a person's ethics by living with them. But only after a long time, not casually; only when paying attention, not when inattentive; and only by the wise, not the witless.' That's what I said, but why did I say it? Take a person who's living with someone else. They come to know: 'For a long time this venerable's deeds have been broken, tainted, spotty, and marred. Their deeds and behavior are inconsistent. This venerable is unethical, not ethical.'

Take another person who's living with someone else. They come to know: 'For a long time this venerable's deeds have been unbroken, impeccable, spotless, and unmarred. Their deeds and behavior are consistent. This venerable is ethical, not unethical.' That's why I said that you can get to know a person's ethics by living with them. But only after a long time, not a short time; only when paying attention, not when inattentive; and only by the wise, not the witless.

'You can get to know a person's purity by dealing with them. ...' That's what I said, but why did I say it? Take a person who has dealings with someone else. They come to know: 'This venerable deals with one person in one way. Then they deal with two, three, or many people each in different ways. They're not consistent from one deal to the next. This venerable's dealings are impure, not pure.'

Take another person who has dealings with someone else. They come to know: 'This venerable deals with one person in one way. Then they deal with two, three, or many people each in the same way. They're consistent from one deal to the next. This venerable's dealings are pure, not impure.' That's why I said that you can get to know a person's purity by dealing with them. ...

'You can get to know a person's resilience in times of trouble. ...' That's what I said, but why did I say it? Take a person who experiences loss of family, wealth, or health. But they don't reflect: 'The world's like that. Reincarnation's like that. That's why the eight worldly conditions revolve around the world, and the world revolves around the eight worldly conditions: gain and loss, fame and disgrace, praise and blame, pleasure and pain.' They sorrow and pine and lament, beating their breast and falling into confusion.

Take another person who experiences loss of family, wealth, or health. But they reflect: 'The world's like that. Reincarnation's like that. That's why the eight worldly conditions revolve around the world, and the world revolves around the eight worldly conditions: gain and loss, fame and disgrace, praise and blame, pleasure and pain.' They don't sorrow or pine or lament, beating their breast and falling into confusion. That's why I said that you can get to know a person's resilience in times of trouble. ...

‘You can get to know a person’s wisdom by discussion. But only after a long time, not casually; only when paying attention, not when inattentive; and only by the wise, not the witless.’ That’s what I said, but why did I say it? Take a person who is discussing with someone else. They come to know: ‘Judging by this venerable’s approach, by what they’re getting at, and by how they discuss a question, they’re witless, not wise. Why is that? This venerable does not interpret a deep and meaningful saying that is peaceful, sublime, beyond the scope of reason, subtle, comprehensible to the astute. When this venerable speaks on Dhamma they’re not able to explain the meaning, either briefly or in detail. They can’t teach it, assert it, establish it, open it, analyze it, or make it clear. This venerable is witless, not wise.’

Suppose a person with good eyesight was standing on the bank of a lake. They’d see a little fish rising, and think: ‘Judging by this fish’s approach, by the ripples it makes, and by its force, it’s a little fish, not a big one.’ In the same way, a person who is discussing with someone else would come to know: ‘Judging by this venerable’s approach, by what they’re getting at, and by how they discuss a question, they’re witless, not wise. ...’

Take another person who is discussing with someone else. They come to know: ‘Judging by this venerable’s approach, by what they’re getting at, and by how they discuss a question, they’re wise, not witless. Why is that? This venerable interprets a deep and meaningful saying that is peaceful, sublime, beyond the scope of reason, subtle, comprehensible to the astute. When this venerable speaks on Dhamma they’re able to explain the meaning, either briefly or in detail. They teach it, assert it, establish it, open it, analyze it, and make it clear. This venerable is wise, not witless.’

Suppose a man with good eyesight was standing on the bank of a lake. He’d see a big fish rising, and think: ‘Judging by this fish’s approach, by the ripples it makes, and by its force, it’s a big fish, not a little one.’ In the same way, a person who is discussing with someone else would come to know: ‘Judging by this venerable’s approach, by what they’re getting at, and by how they articulate a question, they’re wise, not witless. ...’

That's why I said that you can get to know a person's wisdom by discussion. But only after a long time, not casually; only when paying attention, not when inattentive; and only by the wise, not the witless.

These are the four things that can be known in four situations."

4.193 With Bhaddiya

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Then Bhaddiya the Licchavi went up to the Buddha, bowed, sat down to one side, and said to him:

"Sir, I have heard this: 'The ascetic Gotama is a magician. He knows a conversion magic, and uses it to convert the disciples of those who follow other paths.' I trust that those who say this repeat what the Buddha has said, and do not misrepresent him with an untruth? Is their explanation in line with the teaching? Are there any legitimate grounds for rebuke and criticism?"

"Please, Bhaddiya, don't go by oral transmission, don't go by lineage, don't go by testament, don't go by canonical authority, don't rely on logic, don't rely on inference, don't go by reasoned contemplation, don't go by the acceptance of a view after consideration, don't go by the appearance of competence, and don't think 'The ascetic is our respected teacher.' But when you know for yourselves: 'These things are unskillful, blameworthy, criticized by sensible people, and when you undertake them, they lead to harm and suffering', then you should give them up.

What do you think, Bhaddiya? Does greed come up in a person for their welfare or harm?"

"Harm, sir."

"A greedy individual—overcome by greed—kills living creatures, steals, commits adultery, lies, and encourages others to do the same. Is that for their lasting harm and suffering?"

"Yes, sir."

"What do you think, Bhaddiya? Does hate ... or delusion ... or aggression come up in a person for their welfare or harm?"

"Harm, sir."

"An aggressive individual kills living creatures, steals, commits adultery, lies, and encourages others to do the same. Is that for their lasting harm and suffering?"

"Yes, sir."

"What do you think, Bhaddiya, are these things skillful or unskillful?"

"Unskillful, sir."

"Blameworthy or blameless?"

"Blameworthy, sir."

"Criticized or praised by sensible people?"

"Criticized by sensible people, sir."

"When you undertake them, do they lead to harm and suffering, or not? Or how do you see this?"

"When you undertake them, they lead to harm and suffering. That's how we see it."

"So, Bhaddiya, when we said: 'Please, Bhaddiya, don't go by oral transmission, don't go by lineage, don't go by testament, don't go by canonical authority, don't rely on logic, don't rely on inference, don't go by reasoned contemplation, don't go by the acceptance of a view after consideration, don't go by the appearance of competence, and don't think "The ascetic is our respected teacher." But when you know for yourselves: "These things are unskillful, blameworthy, criticized by sensible people, and when you undertake them, they lead to harm and suffering", then you should give them up.' That's what I said, and this is why I said it.

Please, Bhaddiya, don't rely on oral transmission ... But when you know for yourselves: 'These things are skillful, blameless, praised by sensible people, and when you undertake them, they lead to welfare and happiness', then you should acquire them and keep them.

What do you think, Bhaddiya? Does contentment ... love ... understanding ... benevolence come up in a person for their welfare or harm?"

"Welfare, sir."

"An individual who is benevolent—not overcome by aggression—doesn't kill living creatures, steal, commit adultery, lie, or encourage

others to do the same. Is that for their lasting welfare and happiness?"

"Yes, sir."

"What do you think, Bhaddiya, are these things skillful or unskillful?"

"Skillful, sir."

"Blameworthy or blameless?"

"Blameless, sir."

"Criticized or praised by sensible people?"

"Praised by sensible people, sir."

"When you undertake them, do they lead to welfare and happiness, or not? Or how do you see this?"

"When you undertake them, they lead to welfare and happiness. That's how we see it."

"So, Bhaddiya, when we said: 'Please, Bhaddiya, don't go by oral transmission, don't go by lineage, don't go by testament, don't go by canonical authority, don't rely on logic, don't rely on inference, don't go by reasoned contemplation, don't go by the acceptance of a view after consideration, don't go by the appearance of competence, and don't think "The ascetic is our respected teacher." But when you know for yourselves: "These things are skillful, blameless, praised by sensible people, and when you undertake them, they lead to welfare and happiness", then you should acquire them and keep them.' That's what I said, and this is why I said it.

The good people in the world encourage their disciples: 'Please, mister, live rid of greed. Then you won't act out of greed by way of body, speech, or mind. Live rid of hate ... delusion ... aggression. Then you won't act out of hate ... delusion ... aggression by way of body, speech, or mind."

When he said this, Bhaddiya the Licchavi said to the Buddha, "Excellent, sir! ... From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

"Well, Bhaddiya, did I say to you: 'Please, Bhaddiya, be my disciple, and I will be your teacher'?"

"No, sir."

"Though I speak and explain like this, certain ascetics and brahmins misrepresent me with the false, hollow, lying, untruthful claim: 'The ascetic Gotama is a magician. He knows a conversion magic, and uses it to convert the disciples of those who follow other paths.'"

"Sir, this conversion magic is excellent. This conversion magic is lovely! If my loved ones—relatives and kin—were to be converted by this, it would be for their lasting welfare and happiness. If all the aristocrats, brahmins, merchants, and workers were to be converted by this, it would be for their lasting welfare and happiness."

"That's so true, Bhaddiya! That's so true, Bhaddiya! If all the aristocrats, brahmins, merchants, and workers were to be converted by this, it would be for their lasting welfare and happiness. If the whole world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—were to be converted by this, for giving up unskillful qualities and embracing skillful qualities, it would be for their lasting welfare and happiness. If these great sal trees were to be converted by this, for giving up unskillful qualities and embracing skillful qualities, it would be for their lasting welfare and happiness—if they were sentient. How much more then a human being!"

4.194 At Sāpūga

At one time Venerable Ānanda was staying in the land of the Koliyans, where they have a town named Sāpūga. Then several Koliyans from Sāpūga went up to Ānanda, bowed, and sat down to one side. Then Venerable Ānanda said to them:

"Byagghapajjas, these four factors of trying to be pure have been rightly explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to end the cycle of suffering, and to realize extinguishment. What four? The factors of trying to be pure in ethics, mind, view, and freedom.

And what is the factor of trying to be pure in ethics? It's when a mendicant is ethical, restrained in the code of conduct, with good

behavior and supporters. Seeing danger in the slightest fault, they keep the rules they've undertaken. This is called purity of ethics. They think: 'I will fulfill such purity of ethics, or, if it's already fulfilled, I'll support it in every situation by wisdom.' Their enthusiasm for that—their effort, zeal, vigor, perseverance, mindfulness, and situational awareness—is called the factor of trying to be pure in ethics.

And what is the factor of trying to be pure in mind? It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption ... second absorption ... third absorption ... fourth absorption. This is called purity of mind. They think: 'I will fulfill such purity of mind, or, if it's already fulfilled, I'll support it in every situation by wisdom.' Their enthusiasm for that—their effort, zeal, vigor, perseverance, mindfulness, and situational awareness—is called the factor of trying to be pure in mind.

And what is the factor of trying to be pure in view? Take a mendicant who truly understands: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'. This is called purity of view. They think: 'I will fulfill such purity of view, or, if it's already fulfilled, I'll support it in every situation by wisdom.' Their enthusiasm for that—their effort, zeal, vigor, perseverance, mindfulness, and situational awareness—is called the factor of trying to be pure in view.

And what is the factor of trying to be pure in freedom? That noble disciple—who has these factors of trying to be pure in ethics, mind, and view—detaches their mind from things that arouse greed, and frees their mind from things that it should be freed from. Doing so, they experience perfect freedom. This is called purity of freedom. They think: 'I will fulfill such purity of freedom, or, if it's already fulfilled, I'll support it in every situation by wisdom.' Their enthusiasm for that—their effort, zeal, vigor, perseverance, mindfulness, and situational awareness—is called the factor of trying to be pure in freedom.

These four factors of trying to be pure have been rightly explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to end the cycle of suffering, and to realize extinguishment."

4.195 With Vappa

At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery. Then Vappa of the Sakyans, a disciple of the Jains, went up to Venerable Mahāmoggallāna, bowed, and sat down to one side. Mahāmoggallāna said to him:

"Vappa, take a person who is restrained in body, speech, and mind. When ignorance fades away and knowledge arises, do you see any reason why defilements giving rise to painful feelings would defile that person in the next life?"

"Sir, I do see such a case. Take a person who did bad deeds in a past life. But the result of that has not yet ripened. For this reason defilements giving rise to painful feelings would defile that person in the next life." But this conversation between Mahāmoggallāna and Vappa was left unfinished.

Then in the late afternoon, the Buddha came out of retreat and went to the assembly hall. He sat down on the seat spread out, and said to Mahāmoggallāna, "Moggallāna, what were you sitting talking about just now? What conversation was unfinished?"

Moggallāna repeated the entire conversation to the Buddha, and concluded: "This was my conversation with Vappa that was unfinished when the Buddha arrived."

Then the Buddha said to Vappa, "Vappa, we can discuss this. But only if you allow what should be allowed, and reject what should be rejected. And if you ask me the meaning of anything you don't understand, saying: 'Sir, why is this? What's the meaning of that?'"

"Sir, let us discuss this. I will do as you say."

"What do you think, Vappa? There are distressing and feverish defilements that arise because of undertaking bodily activity. These

don't occur in someone who avoids such bodily activity. They don't perform any new deeds, and old deeds are eliminated by experiencing their results little by little. This wearing away is visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves. Do you see any reason why defilements giving rise to painful feelings would defile that person in the next life?"

"No, sir."

"What do you think, Vappa? There are distressing and feverish defilements that arise because of undertaking verbal activity. These don't occur in someone who avoids such verbal activity. They don't perform any new deeds, and old deeds are eliminated by experiencing their results little by little. This wearing away is visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves. Do you see any reason why defilements giving rise to painful feelings would defile that person in the next life?"

"No, sir."

"What do you think, Vappa? There are distressing and feverish defilements that arise because of undertaking mental activity. These don't occur in someone who avoids such mental activity. They don't perform any new deeds, and old deeds are eliminated by experiencing their results little by little. This wearing away is visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves. Do you see any reason why defilements giving rise to painful feelings would defile that person in the next life?"

"No, sir."

"What do you think, Vappa? There are distressing and feverish defilements that arise because of ignorance. These don't occur when ignorance fades away and knowledge arises. They don't perform any new deeds, and old deeds are eliminated by experiencing their results little by little. This wearing away is visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves. Do you see any reason why

defilements giving rise to painful feelings would defile that person in the next life?"

"No, sir."

"A mendicant whose mind is rightly freed like this has achieved six consistent responses. Seeing a sight with the eye, they're neither happy nor sad, but remain equanimous, mindful and aware. Hearing a sound with the ears ... Smelling an odor with the nose ... Tasting a flavor with the tongue ... Feeling a touch with the body ... Knowing a thought with the mind, they're neither happy nor sad, but remain equanimous, mindful and aware. Feeling the end of the body approaching, they understand: 'I feel the end of the body approaching.' Feeling the end of life approaching, they understand: 'I feel the end of life approaching.' They understand: 'When my body breaks up and my life has come to an end, everything that's felt, being no longer relished, will become cool right here.'

Suppose there was a shadow cast by a sacrificial post. Then along comes a person with a spade and basket. They cut down the sacrificial post at its base, dig it up, and pull it out by its roots, right down to the fibers and stems. Then they split it apart, cut up the parts, and chop them into splinters. Next they dry the splinters in the wind and sun, burn them with fire, and reduce them to ashes. Then they sweep away the ashes in a strong wind, or float them away down a swift stream. And so the shadow cast by the post is cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

In the same way, a mendicant whose mind is rightly freed like this has achieved six consistent responses. Seeing a sight with the eye, they're neither happy nor sad, but remain equanimous, mindful and aware. Hearing a sound with the ears ... Smelling an odor with the nose ... Tasting a flavor with the tongue ... Feeling a touch with the body ... Knowing a thought with the mind, they're neither happy nor sad, but remain equanimous, mindful and aware. Feeling the end of the body approaching, they understand: 'I feel the end of the body approaching.' Feeling the end of life approaching, they understand: 'I feel the end of life approaching.' They understand: 'When my body

breaks up and my life has come to an end, everything that's felt, being no longer relished, will become cool right here.'"

When he said this, Vappa the Sakyan, the disciple of the Jains, said to the Buddha:

"Sir, suppose there was a man who raised commercial horses for profit. But he never made any profit, and instead just got weary and frustrated. In the same way, I paid homage to those Jain fools for profit. But I never made any profit, and instead just got weary and frustrated. From this day forth, any confidence I had in those Jain fools I sweep away as in a strong wind, or float away as down a swift stream.

Excellent, sir! ... From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

4.196 With Sāḷha

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Then Sāḷha and Abhaya the Licchavis went up to the Buddha, bowed, sat down to one side, and said to him:

"There are, sir, some ascetics and brahmins who advocate crossing the flood by means of two things: purification of ethics, and mortification in disgust of sin. What does the Buddha say about this?"

"Sāḷha, purification of ethics is one of the factors of the ascetic life, I say. But those ascetics and brahmins who teach mortification in disgust of sin—regarding it as essential and clinging to it—are incapable of crossing the flood. And those ascetics and brahmins whose behavior by way of body, speech, and mind is not pure are also incapable of knowing and seeing, of supreme awakening.

Suppose a man who wanted to cross a river took a sharp axe into a wood. There he'd see a large green sal tree, straight and young and grown free of defects. He'd cut it down at the base, cut off the top, and completely strip off the branches and foliage. Then he'd trim it with axes and machetes, plane it, and sand it with a rock. Finally, he'd launch out on the river.

What do you think, Sāḷha? Is that man capable of crossing the river?"

"No, sir. Why not? Because that green sal tree is well worked on the outside, but inside it's still not cleared out. I'd expect that green sal tree to sink, and the man to come to ruin."

"In the same way, Sāḷha, those ascetics and brahmins who teach mortification in disgust of sin—regarding it as essential and clinging to it—are incapable of crossing the flood. And those ascetics and brahmins whose behavior by way of body, speech, and mind is not pure are also incapable of knowing and seeing, of supreme awakening.

But those ascetics and brahmins who don't teach mortification in disgust of sin—not regarding it as essential or clinging to it—are capable of crossing the flood. And those ascetics and brahmins whose behavior by way of body, speech, and mind is pure are also capable of knowing and seeing, of supreme awakening.

Suppose a man who wanted to cross a river took a sharp axe into a wood. There he'd see a large green sal tree, straight and young and grown free of defects. He'd cut it down at the base, cut off the top, and completely strip off the branches and foliage. Then he'd trim it with axes and machetes. Then he'd take a chisel and completely clear it out inside. Then he'd plane it, sand it with a rock, and make it into a boat. Finally he'd fix it with oars and rudder, and launch out on the river.

What do you think, Sāḷha? Is that man capable of crossing the river?"

"Yes, sir. Why is that? Because that green sal tree is well worked on the outside, cleared out on the inside, made into a boat, and fixed with oars and rudder. I'd expect that boat to not sink, and the man to safely make it to the far shore."

"In the same way, Sāḷha, those ascetics and brahmins who don't teach mortification in disgust of sin—not regarding it as essential or clinging to it—are capable of crossing the flood. And those ascetics and brahmins whose behavior by way of body, speech, and mind is pure are also capable of knowing and seeing, of supreme awakening. Suppose there was a warrior who knew lots of fancy archery tricks.

It is only with these three factors that he becomes worthy of a king, fit to serve a king, and is considered a factor of kingship. What three? He's a long-distance shooter, a marksman, and one who shatters large objects.

Just as a warrior is a long-distance shooter, a noble disciple has right immersion. A noble disciple with right immersion truly sees any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: 'This is not mine, I am not this, this is not my self.' They truly see any kind of feeling ... perception ... choices ... consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near, *all* consciousness—with right understanding: 'This is not mine, I am not this, this is not my self.'

Just as a warrior is a marksman, a noble disciple has right view. A noble disciple with right view truly understands: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'.

Just as a warrior shatters large objects, a noble disciple has right freedom. A noble disciple with right freedom shatters the great mass of ignorance."

4.197 Queen Mallikā

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then Queen Mallikā went up to the Buddha, bowed, sat down to one side, and said to him:

"What is the cause, sir, what is the reason why in this life some females are ugly, unattractive, and bad-looking; and poor, with few assets and possessions; and insignificant?

And why are some females ugly, unattractive, and bad-looking; but rich, affluent, wealthy, and illustrious?

And why are some females attractive, good-looking, lovely, of surpassing beauty; but poor, with few assets and possessions; and insignificant?

And why are some females attractive, good-looking, lovely, of surpassing beauty; and rich, affluent, wealthy, and illustrious?"

"Take a female who is irritable and bad-tempered. Even when criticized a little bit she loses her temper, becoming annoyed, hostile, and hard-hearted, and displaying annoyance, hate, and bitterness. She doesn't give to ascetics or brahmins such things as food, drink, clothing, vehicles; garlands, fragrance, and makeup; and bed, house, and lighting. And she's jealous, envying, resenting, and begrudging the possessions, honor, respect, reverence, homage, and veneration given to others. If she comes back to this state of existence after passing away, wherever she is reborn she's ugly, unattractive, and bad-looking; and poor, with few assets and possessions; and insignificant.

Take another female who is irritable and bad-tempered. ... But she does give to ascetics or brahmins ... And she's not jealous ... If she comes back to this state of existence after passing away, wherever she is reborn she's ugly, unattractive, and bad-looking; but rich, affluent, wealthy, and illustrious.

Take another female who isn't irritable and bad-tempered. ... But she doesn't give to ascetics or brahmins ... And she's jealous ... If she comes back to this state of existence after passing away, wherever she is reborn she's attractive, good-looking, lovely, of surpassing beauty; but poor, with few assets and possessions; and insignificant.

Take another female who isn't irritable and bad-tempered. ... She gives to ascetics and brahmins ... And she's not jealous ... If she comes back to this state of existence after passing away, wherever she is reborn she's attractive, good-looking, lovely, of surpassing beauty; and rich, affluent, wealthy, and illustrious.

This is why are some females are ugly ... and poor ... and insignificant. And some females are ugly ... but rich ... and illustrious. And some females are attractive ... but poor ... and insignificant. And some females are attractive ... and rich ... and illustrious."

When this was said, Queen Mallikā said to the Buddha:

"Sir, in another life I must have been irritable and bad-tempered. Even when lightly criticized I must have lost my temper, becoming annoyed, hostile, and hard-hearted, and displaying annoyance, hate, and bitterness. For now I am ugly, unattractive, and bad-looking.

In another life I must have given to ascetics or brahmins such things as food, drink, clothing, vehicles; garlands, fragrance, and makeup; and bed, house, and lighting. For now I am rich, affluent, and wealthy.

In another life, I must not have been jealous, envying, resenting, and begrudging the possessions, honor, respect, reverence, homage, and veneration given to others. For now I am illustrious. In this royal court I command maidens of the aristocrats, brahmins, and householders. So, sir, from this day forth I will not be irritable and bad-tempered. Even when heavily criticized I won't lose my temper, become annoyed, hostile, and hard-hearted, or display annoyance, hate, and bitterness. I will give to ascetics or brahmins such things as food, drink, clothing, vehicles; garlands, fragrance, and makeup; and bed, house, and lighting. I will not be jealous, envying, resenting, and begrudging the possessions, honor, respect, reverence, homage, and veneration given to others.

Excellent, sir! ... From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

4.198 Self-mortification

"Mendicants, these four people are found in the world. What four?

1. One person mortifies themselves, pursuing the practice of mortifying themselves.
2. One person mortifies others, pursuing the practice of mortifying others.
3. One person mortifies themselves and others, pursuing the practice of mortifying themselves and others.
4. One person neither mortifies themselves nor others, pursuing the practice of not mortifying themselves or others. They live without wishes in the present life, extinguished, cooled, experiencing bliss, having become holy in themselves.

And how does one person mortify themselves, pursuing the practice of mortifying themselves? It's when someone goes naked, ignoring conventions. They lick their hands, and don't come or wait when asked. They don't consent to food brought to them, or food

prepared on purpose for them, or an invitation for a meal. They don't receive anything from a pot or bowl; or from someone who keeps sheep, or who has a weapon or a shovel in their home; or where a couple is eating; or where there is a woman who is pregnant, breastfeeding, or who has a man in her home; or where there's a dog waiting or flies buzzing. They accept no fish or meat or liquor or wine, and drink no beer. They go to just one house for alms, taking just one mouthful, or two houses and two mouthfuls, up to seven houses and seven mouthfuls. They feed on one saucer a day, two saucers a day, up to seven saucers a day. They eat once a day, once every second day, up to once a week, and so on, even up to once a fortnight. They live pursuing the practice of eating food at set intervals.

They eat herbs, millet, wild rice, poor rice, water lettuce, rice bran, scum from boiling rice, sesame flour, grass, or cow dung. They survive on forest roots and fruits, or eating fallen fruit.

They wear robes of sunn hemp, mixed hemp, corpse-wrapping cloth, rags, lodh tree bark, antelope hide (whole or in strips), kusa grass, bark, wood-chips, human hair, horse-tail hair, or owls' wings. They tear out hair and beard, pursuing this practice. They constantly stand, refusing seats. They squat, committed to the endeavor of squatting. They lie on a mat of thorns, making a mat of thorns their bed. They pursue the practice of immersion in water three times a day, including the evening. And so they live pursuing these various ways of mortifying and tormenting the body. That's how one person mortifies themselves, pursuing the practice of mortifying themselves.

And how does one person mortify others, pursuing the practice of mortifying others? It's when a person is a slaughterer of sheep, pigs, poultry, or deer, a hunter or fisher, a bandit, an executioner, a butcher of cattle, a jailer, or has some other cruel livelihood. That's how one person mortifies others, pursuing the practice of mortifying others.

And how does one person mortify themselves and others, pursuing the practice of mortifying themselves and others? It's when a person is an anointed king or a well-to-do brahmin. He has a

new temple built to the east of the city. He shaves off his hair and beard, dresses in a rough antelope hide, and smears his body with ghee and oil. Scratching his back with antlers, he enters the temple with his chief queen and the brahmin high priest. There he lies on the bare ground strewn with grass. The king feeds on the milk from one teat of a cow that has a calf of the same color. The chief queen feeds on the milk from the second teat. The brahmin high priest feeds on the milk from the third teat. The milk from the fourth teat is offered to the flames. The calf feeds on the remainder. He says: 'Slaughter this many bulls, bullocks, heifers, goats, rams, and horses for the sacrifice! Fell this many trees and reap this much grass for the sacrificial equipment!' His bondservants, workers, and staff do their jobs under threat of punishment and danger, weeping, with tearful faces. That's how one person mortifies themselves and others, pursuing the practice of mortifying themselves and others.

And how does one person neither mortify themselves nor others, pursuing the practice of not mortifying themselves or others, living without wishes in the present life, extinguished, cooled, experiencing bliss, having become holy in themselves? It's when a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed. He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure. A householder hears that teaching, or a householder's child, or someone reborn in some good family. They gain faith in the Realized One, and reflect: 'Living in a house is cramped and dirty, but the life of one gone forth is wide open. It's not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell. Why don't I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?' After some time they give up a large or small fortune, and a large or small

family circle. They shave off hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.

Once they've gone forth, they take up the training and livelihood of the mendicants. They give up killing living creatures, renouncing the rod and the sword. They're scrupulous and kind, living full of compassion for all living beings. They give up stealing. They take only what's given, and expect only what's given. They keep themselves clean by not thieving. They give up unchastity. They are celibate, set apart, avoiding the common practice of sex. They give up lying. They speak the truth and stick to the truth. They're honest and trustworthy, and don't trick the world with their words. They give up divisive speech. They don't repeat in one place what they heard in another so as to divide people against each other. Instead, they reconcile those who are divided, supporting unity, delighting in harmony, loving harmony, speaking words that promote harmony. They give up harsh speech. They speak in a way that's mellow, pleasing to the ear, lovely, going to the heart, polite, likable, and agreeable to the people. They give up talking nonsense. Their words are timely, true, and meaningful, in line with the teaching and training. They say things at the right time which are valuable, reasonable, succinct, and beneficial.

They refrain from injuring plants and seeds. They eat in one part of the day, abstaining from eating at night and food at the wrong time. They refrain from dancing, singing, music, and seeing shows. They refrain from beautifying and adorning themselves with garlands, fragrance, and makeup. They refrain from high and luxurious beds. They refrain from receiving gold and money, raw grains, raw meat, women and girls, male and female bondservants, goats and sheep, chickens and pigs, elephants, cows, horses, and mares, and fields and land. They refrain from running errands and messages; buying and selling; falsifying weights, metals, or measures; bribery, fraud, cheating, and duplicity; mutilation, murder, abduction, banditry, plunder, and violence.

They're content with robes to look after the body and alms-food to look after the belly. Wherever they go, they set out taking only these things. They're like a bird: wherever it flies, wings are its only

burden. In the same way, a mendicant is content with robes to look after the body and alms-food to look after the belly. Wherever they go, they set out taking only these things. When they have this entire spectrum of noble ethics, they experience a blameless happiness inside themselves.

Seeing a sight with the eyes, they don't get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving restraint over it. Hearing a sound with the ears ... Smelling an odor with the nose ... Tasting a flavor with the tongue ... Feeling a touch with the body ... Knowing a thought with the mind, they don't get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving restraint over it. When they have this noble sense restraint, they experience an unsullied bliss inside themselves.

They act with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

When they have this noble spectrum of ethics, this noble sense restraint, and this noble mindfulness and situational awareness, they frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw. After the meal, they return from alms-round, sit down cross-legged with their body straight, and establish mindfulness right there. Giving up desire for the world, they meditate with a heart rid of desire, cleansing the mind of desire. Giving up ill will and malevolence, they meditate with a mind rid of ill will, full of compassion for all living beings, cleansing the mind of ill will. Giving up dullness and drowsiness, they meditate with a mind rid of dullness and drowsiness, perceiving light, mindful and

aware, cleansing the mind of dullness and drowsiness. Giving up restlessness and remorse, they meditate without restlessness, their mind peaceful inside, cleansing the mind of restlessness and remorse. Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt. They give up these five hindrances, corruptions of the heart that weaken wisdom. Then, quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption … second absorption … third absorption … fourth absorption.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives … knowledge of the death and rebirth of sentient beings … knowledge of the ending of defilements. They truly understand: 'This is suffering' … 'This is the origin of suffering' … 'This is the cessation of suffering' … 'This is the practice that leads to the cessation of suffering'. They truly understand: 'These are defilements' … 'This is the origin of defilements' … 'This is the cessation of defilements' … 'This is the practice that leads to the cessation of defilements'.

Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When they're freed, they know they're freed.

They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.' That's how one person neither mortifies themselves nor others, pursuing the practice of not mortifying themselves or others, living without wishes in the present life, extinguished, cooled, experiencing bliss, having become holy in themselves.

These are the four people found in the world."

4.199 Craving, the Weaver

The Buddha said this:

“Mendicants, I will teach you about craving—the weaver, the migrant, the ubiquitous, the clinging. This world is choked by it, engulfed by it. It makes the world tangled like yarn, knotted like a ball of thread, and matted like rushes and reeds, not escaping the places of loss, the bad places, the underworld, transmigration. Listen and pay close attention, I will speak.”

“Yes, sir,” they replied. The Buddha said this:

“And what is that craving ...? There are eighteen currents of craving that derive from the interior, and eighteen that derive from the exterior.

What are the eighteen currents of craving that derive from the interior? When there is the concept ‘I am’, there are the concepts ‘I am such’, ‘I am thus’, ‘I am otherwise’; ‘I am fleeting’, ‘I am lasting’; ‘mine’, ‘such is mine’, ‘thus is mine’, ‘otherwise is mine’; ‘also mine’, ‘such is also mine’, ‘thus is also mine’, ‘otherwise is also mine’; ‘I will be’, ‘I will be such’, ‘I will be thus’, ‘I will be otherwise’. These are the eighteen currents of craving that derive from the interior.

What are the eighteen currents of craving that derive from the exterior? When there is the concept ‘I am because of this’, there are the concepts ‘I am such because of this’, ‘I am thus because of this’, ‘I am otherwise because of this’; ‘I am fleeting because of this’, ‘I am lasting because of this’; ‘mine because of this’, ‘such is mine because of this’, ‘thus is mine because of this’, ‘otherwise is mine because of this’; ‘also mine because of this’, ‘such is also mine because of this’, ‘thus is also mine because of this’, ‘otherwise is also mine because of this’; ‘I will be because of this’, ‘I will be such because of this’, ‘I will be thus because of this’, ‘I will be otherwise because of this’. These are the eighteen currents of craving that derive from the exterior.

So there are eighteen currents of craving that derive from the interior, and eighteen that derive from the exterior. These are called the thirty-six currents of craving. Each of these pertain to the past, future, and present, making one hundred and eight currents of craving.

This is that craving—the weaver, the migrant, the ubiquitous, the clinging. This world is choked by it, engulfed by it. It makes the world tangled like yarn, knotted like a ball of thread, and matted

like rushes and reeds, not escaping the places of loss, the bad places, the underworld, transmigration."

4.200 Love and Hate

"Mendicants, these four things are born of love and hate. What four?

1. Love is born of love,
2. hate is born of love,
3. love is born of hate, and
4. hate is born of hate.

And how is love born of love? It's when someone likes, loves, and cares for a person. Others treat that person with liking, love, and care. They think: 'These others like the person I like.' And so love for them springs up. That's how love is born of love.

And how is hate born of love? It's when someone likes, loves, and cares for a person. Others treat that person with disliking, loathing, and detestation. They think: 'These others dislike the person I like.' And so hate for them springs up. That's how hate is born of love.

And how is love born of hate? It's when someone dislikes, loathes, and detests a person. Others treat that person with disliking, loathing, and detestation. They think: 'These others dislike the person I dislike.' And so love for them springs up. That's how love is born of hate.

And how is hate born of hate? It's when someone dislikes, loathes, and detests a person. Others treat that person with liking, love, and care. They think: 'These others like the person I dislike.' And so hate for them springs up. That's how hate is born of hate.

These are the four things that are born of love and hate.

A time comes when a mendicant ... enters and remains in the first absorption. At that time they have no love born of love, hate born of love, love born of hate, or hate born of hate.

A time comes when a mendicant ... enters and remains in the second absorption ... third absorption ... fourth absorption. At that time they have no love born of love, hate born of love, love born of hate, or hate born of hate.

A time comes when a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having

realized it with their own insight due to the ending of defilements. At that time any love born of love, hate born of love, love born of hate, or hate born of hate is given up, cut off at the root, made like a palm stump, obliterated, and unable to arise in the future. This is called a mendicant who doesn't draw close or push back or fume or ignite or burn up.

And how does a mendicant draw close? It's when a mendicant regards form as self, self as having form, form in self, or self in form. They regard feeling as self, self as having feeling, feeling in self, or self in feeling. They regard perception as self, self as having perception, perception in self, or self in perception. They regard choices as self, self as having choices, choices in self, or self in choices. They regard consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. That's how a mendicant draws close.

And how does a mendicant not draw close? It's when a mendicant doesn't regard form as self, self as having form, form in self, or self in form. They don't regard feeling as self, self as having feeling, feeling in self, or self in feeling. They don't regard perception as self, self as having perception, perception in self, or self in perception. They don't regard choices as self, self as having choices, choices in self, or self in choices. They don't regard consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. That's how a mendicant doesn't draw close.

And how does a mendicant push back? It's when someone abuses, annoys, or argues with a mendicant, and the mendicant abuses, annoys, or argues back at them. That's how a mendicant pushes back.

And how does a mendicant not push back? It's when someone abuses, annoys, or argues with a mendicant, and the mendicant doesn't abuse, annoy, or argue back at them. That's how a mendicant doesn't push back.

And how does a mendicant fume? When there is the concept 'I am', there are the concepts 'I am such', 'I am thus', 'I am otherwise'; 'I am fleeting', 'I am lasting'; 'mine', 'such is mine', 'thus is mine', 'otherwise is mine'; 'also mine', 'such is also mine', 'thus is also

mine', 'otherwise is also mine'; 'I will be', 'I will be such', 'I will be thus', 'I will be otherwise'. That's how a mendicant fumes.

And how does a mendicant not fume? When there is no concept 'I am', there are no concepts 'I am such', 'I am thus', 'I am otherwise'; 'I am fleeting', 'I am lasting'; 'mine', 'such is mine', 'thus is mine', 'otherwise is mine'; 'also mine', 'such is also mine', 'thus is also mine', 'otherwise is also mine'; 'I will be', 'I will be such', 'I will be thus', 'I will be otherwise'. That's how a mendicant doesn't fume.

And how is a mendicant ignited? When there is the concept 'I am because of this', there are the concepts 'I am such because of this', 'I am thus because of this', 'I am otherwise because of this'; 'I am fleeting because of this', 'I am lasting because of this'; 'mine because of this', 'such is mine because of this', 'thus is mine because of this', 'otherwise is mine because of this'; 'also mine because of this', 'such is also mine because of this', 'thus is also mine because of this', 'otherwise is also mine because of this'; 'I will be because of this', 'I will be such because of this', 'I will be thus because of this', 'I will be otherwise because of this'. That's how a mendicant is ignited.

And how is a mendicant not ignited? When there is no concept 'I am because of this', there are no concepts 'I am such because of this', 'I am thus because of this', 'I am otherwise because of this'; 'I am fleeting because of this', 'I am lasting because of this'; 'mine because of this', 'such is mine because of this', 'thus is mine because of this', 'otherwise is mine because of this'; 'also mine because of this', 'such is also mine because of this', 'thus is also mine because of this', 'otherwise is also mine because of this'; 'I will be because of this', 'I will be such because of this', 'I will be thus because of this', 'I will be otherwise because of this'. That's how a mendicant is not ignited.

And how does a mendicant burn up? It's when a mendicant hasn't given up the conceit 'I am', cut it off at the root, made it like a palm stump, obliterated it, so it's unable to arise in the future. That's how a mendicant is burned up.

And how does a mendicant not burn up? It's when a mendicant has given up the conceit 'I am', cut it off at the root, made it like a palm stump, obliterated it, so it's unable to arise in the future. That's how a mendicant is not burned up."

21. A Good Person

4.201 Training Rules

"Mendicants, I will teach you a bad person and a worse person, a good person and a better person. Listen and pay close attention, I will speak."

"Yes, sir," they replied. The Buddha said this:

"And what is a bad person? It's someone who kills living creatures, steals, commits sexual misconduct, lies, and uses alcoholic drinks that cause negligence. This is called a bad person.

And what is a worse person? It's someone who kills living creatures, steals, commits sexual misconduct, lies, and uses alcoholic drinks that cause negligence. And they encourage others to do these things. This is called a worse person.

And what is a good person? It's someone who doesn't kill living creatures, steal, commit sexual misconduct, lie, or use alcoholic drinks that cause negligence. This is called a good person.

And what is a better person? It's someone who doesn't kill living creatures, steal, commit sexual misconduct, lie, or use alcoholic drinks that cause negligence. And they encourage others to avoid these things. This is called a better person."

4.202 Faithless

"Mendicants, I will teach you a bad person and a worse person, a good person and a better person.

And what is a bad person? It's someone who is faithless, shameless, imprudent, with little learning, lazy, unmindful, and witless. This is called a bad person.

And what is a worse person? It's someone who is faithless, shameless, imprudent, with little learning, lazy, confused, and witless. And they encourage others in these same qualities. This is called a worse person.

And what is a good person? It's someone who is faithful, conscientious, prudent, learned, energetic, mindful, and wise. This is called a good person.

And what is a better person? It's someone who is personally accomplished in faith, conscience, prudence, learning, energy, mindfulness, and wisdom. And they encourage others in these same qualities. This is called a better person."

4.203 Seven Kinds of Deeds

"Mendicants, I will teach you a bad person and a worse person, a good person and a better person.

And what is a bad person? It's someone who kills living creatures, steals, commits sexual misconduct, and uses speech that's false, divisive, harsh, or nonsensical. This is called a bad person.

And what is a worse person? It's someone who kills living creatures, steals, commits sexual misconduct, and uses speech that's false, divisive, harsh, or nonsensical. And they encourage others to do these things. This is called a worse person.

And what is a good person? It's someone who doesn't kill living creatures, steal, commit sexual misconduct, or use speech that's false, divisive, harsh, or nonsensical. This is called a good person.

And what is a better person? It's someone who doesn't kill living creatures, steal, commit sexual misconduct, or use speech that's false, divisive, harsh, or nonsensical. And they encourage others to avoid these things. This is called a better person."

4.204 Ten Kinds of Deeds

"Mendicants, I will teach you a bad person and a worse person, a good person and a better person.

And what is a bad person? It's someone who kills living creatures, steals, and commits sexual misconduct. They use speech that's false, divisive, harsh, or nonsensical. And they're covetous, malicious, with wrong view. This is called a bad person.

And what is a worse person? It's someone who kills living creatures, steals, and commits sexual misconduct. They use speech that's false, divisive, harsh, or nonsensical. They're covetous, malicious, with wrong view. And they encourage others to do these things. This is called a worse person.

And what is a good person? It's someone who doesn't kill living creatures, steal, or commit sexual misconduct. They don't use speech that's false, divisive, harsh, or nonsensical. And they're contented, kind-hearted, with right view. This is called a good person.

And what is a better person? It's someone who doesn't kill living creatures, steal, or commit sexual misconduct. They don't use speech that's false, divisive, harsh, or nonsensical. They're contented, kind-hearted, with right view. And they encourage others to do these things. This is called a better person."

4.205 Eightfold

"Mendicants, I will teach you a bad person and a worse person, a good person and a better person.

And what is a bad person? It's someone who has wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. This is called a bad person.

And what is a worse person? It's someone who has wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. And they encourage others in these same qualities. This is called a worse person.

And what is a good person? It's someone who has right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called a good person.

And what is a better person? It's someone who has right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. And they encourage others in these same qualities. This is called a better person."

4.206 The Path with Ten Factors

"Mendicants, I will teach you a bad person and a worse person, a good person and a better person.

And what is a bad person? It's someone who has wrong view, wrong thought, wrong speech, wrong action, wrong livelihood,

wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is called a bad person.

And what is a worse person? It's someone who has wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. And they encourage others in these same qualities. This is called a worse person.

And what is a good person? It's someone who has right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called a good person.

And what is a better person? It's someone who has right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. And they encourage others in these same qualities. This is called a better person."

4.207 Bad Character (1st)

"Mendicants, I will teach you who's bad and who's worse, who's good and who's better.

And who's bad? It's someone who kills living creatures, steals, and commits sexual misconduct. They use speech that's false, divisive, harsh, or nonsensical. And they're covetous, malicious, with wrong view. This is called bad.

And who's worse? It's someone who kills living creatures, steals, and commits sexual misconduct. They use speech that's false, divisive, harsh, or nonsensical. They're covetous, malicious, with wrong view. And they encourage others to do these things. This is called worse.

And who's good? It's someone who doesn't kill living creatures, steal, or commit sexual misconduct. They don't use speech that's false, divisive, harsh, or nonsensical. And they're contented, kind-hearted, with right view. This is called good.

And who's better? It's someone who doesn't kill living creatures, steal, or commit sexual misconduct. They don't use speech that's false, divisive, harsh, or nonsensical. They're contented, kind-

hearted, with right view. And they encourage others to do these things. This is called better."

4.208 Bad Character (2nd)

"Mendicants, I will teach you who's bad and who's worse, who's good and who's better.

And who's bad? It's someone who has wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is called bad.

And who's worse? It's someone who has wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. And they encourage others in these same qualities. This is called worse.

And who's good? It's someone who has right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called good.

And who's better? It's someone who has right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. And they encourage others in these same qualities. This is called better."

4.209 Bad Character (3rd)

"Mendicants, I will teach you bad character and worse character, good character and better character.

And who has bad character? It's someone who kills living creatures, steals, and commits sexual misconduct. They use speech that's false, divisive, harsh, or nonsensical. And they're covetous, malicious, with wrong view. This is called bad character.

And who has worse character? It's someone who kills living creatures, steals, and commits sexual misconduct. They use speech that's false, divisive, harsh, or nonsensical. They're covetous,

malicious, with wrong view. And they encourage others to do these things. This is called worse character.

And who has good character? It's someone who doesn't kill living creatures, steal, or commit sexual misconduct. They don't use speech that's false, divisive, harsh, or nonsensical. And they're contented, kind-hearted, with right view. This is called good character.

And who has better character? It's someone who doesn't kill living creatures, steal, or commit sexual misconduct. They don't use speech that's false, divisive, harsh, or nonsensical. They're contented, kind-hearted, with right view. And they encourage others to do these things. This is called better character."

4.210 Bad Character (4th)

"Mendicants, I will teach you bad character and worse character, good character and better character.

And who has bad character? It's someone who has wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is called bad character.

And who has worse character? It's someone who has wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. And they encourage others in these same qualities. This is called worse character.

And who has good character? It's someone who has right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called good character.

And who has better character? It's someone who has right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. And they encourage others in these same qualities. This is called better character."

22. Assembly

4.211 Assembly

“Mendicants, these four corrupt an assembly. What four? A monk, nun, layman, or laywoman who is unethical, of bad character. These are the four that corrupt an assembly.

Mendicants, these four beautify an assembly. What four? A monk, nun, layman, or laywoman who is ethical, of good character. These are the four that beautify an assembly.”

4.212 View

“Mendicants, someone with four qualities is cast down to hell. What four? Bad conduct by way of body, speech, and mind, and wrong view. Someone with these four qualities is cast down to hell.

Someone with four qualities is raised up to heaven. What four? Good conduct by way of body, speech, and mind, and right view. Someone with these four qualities is raised up to heaven.”

4.213 Ungrateful

“Mendicants, someone with four qualities is cast down to hell. What four? Bad conduct by way of body, speech, and mind, and being ungrateful and thankless. Someone with these four qualities is cast down to hell.

Someone with four qualities is raised up to heaven. What four? Good conduct by way of body, speech, and mind, and being grateful and thankful. Someone with these four qualities is raised up to heaven.”

4.214 Killing Living Creatures

“Someone with four qualities is cast down to hell. … They kill living creatures, steal, commit sexual misconduct, and lie. … Someone with four qualities is raised up to heaven. … They don’t kill living creatures, steal, commit sexual misconduct, or lie. …”

4.215 Path (1st)

“Someone with four qualities is cast down to hell. … wrong view, wrong thought, wrong speech, wrong action. … Someone with four qualities is raised up to heaven. … right view, right thought, right speech, right action. …”

4.216 Path (2nd)

“Someone with four qualities is cast down to hell. … wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. Someone with four qualities is raised up to heaven. … right livelihood, right effort, right mindfulness, and right immersion. …”

4.217 Kinds of Expression (1st)

“Someone with four qualities is cast down to hell. … They say they’ve seen, heard, thought, or known something, but they haven’t. … Someone with four qualities is raised up to heaven. … They say they haven’t seen, heard, thought, or known something, and they haven’t. …”

4.218 Kinds of Expression (2nd)

“Someone with four qualities is cast down to hell. … They say they haven’t seen, heard, thought, or known something, but they have. … Someone with four qualities is raised up to heaven. … They say they’ve seen, heard, thought, or known something, and they have. …”

4.219 Imprudence

“Someone with four qualities is cast down to hell. … They’re faithless, unethical, shameless, and imprudent. … Someone with four qualities is raised up to heaven. … They’re faithful, ethical, conscientious, and prudent. …”

4.220 Unethical

“Mendicants, someone with four qualities is cast down to hell. What four? They’re faithless, unethical, lazy, and witless. Someone with these four qualities is cast down to hell.

Someone with four qualities is raised up to heaven. What four? They're faithful, ethical, energetic, and wise. Someone with these four qualities is raised up to heaven."

23. Bad Conduct

4.221 Verbal Conduct

"Mendicants, there are these four kinds of bad conduct by way of speech. What four? Speech that's false, divisive, harsh, or nonsensical. These are the four kinds of bad conduct by way of speech.

There are these four kinds of good conduct by way of speech. What four? Speech that's true, harmonious, gentle, and thoughtful. These are the four kinds of good conduct by way of speech."

4.222 View

"When a foolish, incompetent bad person has four qualities they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they make much bad karma. What four? Bad conduct by way of body, speech, and mind, and wrong view. When a foolish, incompetent bad person has these four qualities they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they make much bad karma.

When an astute, competent good person has four qualities they keep themselves healthy and whole. They don't deserve to be blamed and criticized by sensible people, and they make much merit. What four? Good conduct by way of body, speech, and mind, and right view. When an astute, competent good person has these four qualities they keep themselves healthy and whole. They don't deserve to be blamed and criticized by sensible people, and they make much merit."

4.223 Ungrateful

“When a foolish, incompetent bad person has four qualities they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they make much bad karma. What four? Bad conduct by way of body, speech, and mind, and being ungrateful and thankless. An astute person … makes much merit. … Good conduct by way of body, speech, and mind, and being grateful and thankful. …”

4.224 Killing Living Creatures

“A foolish person … makes much bad karma. … They kill living creatures, steal, commit sexual misconduct, and lie. … An astute person … makes much merit. … They don’t kill living creatures, steal, commit sexual misconduct, or lie. …”

4.225 Path (1st)

“A foolish person … makes much bad karma. … wrong view, wrong thought, wrong speech, wrong action. … An astute person … makes much merit. … right view, right thought, right speech, right action. …”

4.226 Path (2nd)

“A foolish person … makes much bad karma. … wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. … An astute person … makes much merit. … right livelihood, right effort, right mindfulness, and right immersion. …”

4.227 Kinds of Expression (1st)

“A foolish person … makes much bad karma. … They say they’ve seen, heard, thought, or known something, but they haven’t. … An astute person … makes much merit. … They say they haven’t seen, heard, thought, or known something, and they haven’t. …”

4.228 Kinds of Expression (2nd)

“A foolish person … makes much bad karma. … They say they haven’t seen, heard, thought, or known something, but they have. …

An astute person … makes much merit. … They say they've seen, heard, thought, or known something, and they have. …"

4.229 Imprudence

"A foolish person … makes much bad karma. … They're faithless, unethical, shameless, and imprudent. … An astute person … makes much merit. … They're faithful, ethical, conscientious, and prudent. …"

4.230 Witless

"A foolish person … makes much bad karma. … They're faithless, unethical, lazy, and witless. … An astute person … makes much merit. … They're faithful, ethical, energetic, and wise. When an astute, competent good person has these four qualities they keep themselves healthy and whole. They don't deserve to be blamed and criticized by sensible people, and they make much merit."

4.231 Poets

"Mendicants, there are these four poets. What four?

A poet who thoughtfully composes their own work, a poet who repeats the oral transmission, a poet who educates, and a poet who improvises.

These are the four poets."

24. Deeds

4.232 Deeds In Brief

"Mendicants, I declare these four kinds of deeds, having realized them with my own insight. What four?

1. There are dark deeds with dark results.
2. There are bright deeds with bright results.
3. There are dark and bright deeds with dark and bright results.

4. There are neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds.

These are the four kinds of deeds that I declare, having realized them with my own insight."

4.233 Deeds in Detail

"Mendicants, I declare these four kinds of deeds, having realized them with my own insight. What four?

1. There are dark deeds with dark results;
2. bright deeds with bright results;
3. dark and bright deeds with dark and bright results; and
4. neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds.

And what are dark deeds with dark results? It's when someone makes hurtful choices by way of body, speech, and mind. Having made these choices, they're reborn in a hurtful world, where hurtful contacts touch them. Touched by hurtful contacts, they experience hurtful feelings that are exclusively painful—like the beings in hell. These are called dark deeds with dark results.

And what are bright deeds with bright results? It's when someone makes pleasing choices by way of body, speech, and mind. Having made these choices, they're reborn in a pleasing world, where pleasing contacts touch them. Touched by pleasing contacts, they experience pleasing feelings that are exclusively happy—like the gods replete with glory. These are called bright deeds with bright results.

And what are dark and bright deeds with dark and bright results? It's when someone makes both hurtful and pleasing choices by way of body, speech, and mind. Having made these choices, they are reborn in a world that is both hurtful and pleasing, where hurtful and pleasing contacts touch them. Touched by both hurtful and pleasing contacts, they experience both hurtful and pleasing feelings that are a mixture of pleasure and pain—like humans, some gods, and some beings in the underworld. These are called dark and bright deeds with dark and bright results.

And what are neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds? It's the intention to give up dark deeds with dark results, bright deeds with bright results, and both dark and bright deeds with both dark and bright results. These are called neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds.

These are the four kinds of deeds that I declare, having realized them with my own insight."

4.234 About Soṇakāyana

Then Sikhāmoggallāna the brahmin went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, Sikhāmoggallāna sat down to one side, and said to the Buddha:

"Master Gotama, a few days ago the student Soṇakāyana came to me and said: 'The ascetic Gotama advocates not doing any deeds. So he teaches the annihilation of the world!' The world exists through deeds, and it remains because deeds are undertaken."

"Brahmin, I can't recall even seeing the student Soṇakāyana, so how could we possibly have had such a discussion? I declare these four kinds of deeds, having realized them with my own insight. What four?

1. There are dark deeds with dark results;
2. bright deeds with bright results;
3. dark and bright deeds with dark and bright results; and
4. neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds.

And what are the dark deeds with dark results? It's when someone makes hurtful choices by way of body, speech, and mind. ... Touched by hurtful contacts, they experience hurtful feelings that are exclusively painful—like the beings in hell. These are called dark deeds with dark results.

And what are bright deeds with bright results? It's when someone makes pleasing choices by way of body, speech, and mind. ... Touched by pleasing contacts, they experience pleasing feelings that

are exclusively happy—like the gods replete with glory. These are called bright deeds with bright results.

And what are dark and bright deeds with dark and bright results? It's when someone makes both hurtful and pleasing choices by way of body, speech, and mind. ... Touched by both hurtful and pleasing contacts, they experience both hurtful and pleasing feelings that are a mixture of pleasure and pain—like humans, some gods, and some beings in the underworld. These are called dark and bright deeds with dark and bright results.

And what are neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds? It's the intention to give up dark deeds with dark results, bright deeds with bright results, and both dark and bright deeds with both dark and bright results. These are called neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds.

These are the four kinds of deeds that I declare, having realized them with my own insight."

4.235 Training Rules (1st)

"Mendicants, I declare these four kinds of deeds, having realized them with my own insight. What four?

1. There are dark deeds with dark results;
2. bright deeds with bright results;
3. dark and bright deeds with dark and bright results; and
4. neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds.

And what are the dark deeds with dark results? It's when someone kills living creatures, steals, commits sexual misconduct, lies, and uses alcoholic drinks that cause negligence. These are called dark deeds with dark results.

And what are bright deeds with bright results? It's when someone doesn't kill living creatures, steal, commit sexual misconduct, lie, or use alcoholic drinks that cause negligence. These are called bright deeds with bright results.

And what are dark and bright deeds with dark and bright results? It's when someone makes both hurtful and pleasing choices by way

of body, speech, and mind. These are called dark and bright deeds with dark and bright results.

And what are neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds? It's the intention to give up dark deeds with dark results, bright deeds with bright results, and both dark and bright deeds with both dark and bright results. These are called neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds.

These are the four kinds of deeds that I declare, having realized them with my own insight."

4.236 Training Rules (2nd)

"Mendicants, I declare these four kinds of deeds, having realized them with my own insight. What four?

1. There are dark deeds with dark results;
2. bright deeds with bright results;
3. dark and bright deeds with dark and bright results; and
4. neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds.

And what are dark deeds with dark results? It's when someone murders their mother or father or a perfected one. They maliciously shed the blood of a Realized One. Or they cause a schism in the Saṅgha. These are called dark deeds with dark results.

And what are bright deeds with bright results? It's when someone doesn't kill living creatures, steal, or commit sexual misconduct. They don't use speech that's false, divisive, harsh, or nonsensical. And they're content, kind-hearted, with right view. These are called bright deeds with bright results.

And what are dark and bright deeds with dark and bright results? It's when someone makes both hurtful and pleasing choices by way of body, speech, and mind. These are called dark and bright deeds with dark and bright results.

And what are neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds? It's the intention to give up dark deeds with dark results, bright deeds with bright results, and both dark and bright deeds with both dark and bright

results. These are called neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds.

These are the four kinds of deeds that I declare, having realized them with my own insight."

4.237 The Noble Path

"Mendicants, I declare these four kinds of deeds, having realized them with my own insight. What four?

1. There are dark deeds with dark results;
2. bright deeds with bright results;
3. dark and bright deeds with dark and bright results; and
4. neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds.

And what are dark deeds with dark results? It's when someone makes hurtful choices by way of body, speech, and mind. These are called dark deeds with dark results.

And what are bright deeds with bright results? It's when someone makes pleasing choices by way of body, speech, and mind. These are called bright deeds with bright results.

And what are dark and bright deeds with dark and bright results? It's when someone makes both hurtful and pleasing choices by way of body, speech, and mind. These are called dark and bright deeds with dark and bright results.

And what are neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. These are called neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds.

These are the four kinds of deeds that I declare, having realized them with my own insight."

4.238 Awakening Factors

"Mendicants, I declare these four kinds of deeds, having realized them with my own insight....

And what are dark deeds with dark results? It's when someone makes hurtful choices by way of body, speech, and mind. These are called dark deeds with dark results.

And what are bright deeds with bright results? It's when someone makes pleasing choices by way of body, speech, and mind. These are called bright deeds with bright results.

And what are dark and bright deeds with dark and bright results? It's when someone makes both hurtful and pleasing choices by way of body, speech, and mind. These are called dark and bright deeds with dark and bright results.

And what are neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These are called neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds.

These are the four kinds of deeds that I declare, having realized them with my own insight."

4.239 Blameworthy

"Mendicants, someone with four qualities is cast down to hell. What four? Blameworthy deeds by way of body, speech, and mind, and blameworthy view. Someone with these four qualities is cast down to hell.

Someone with four qualities is raised up to heaven. What four? Blameless deeds by way of body, speech, and mind, and blameless view. Someone with these four qualities is raised up to heaven."

4.240 Pleasing

"Mendicants, someone with four qualities is cast down to hell. What four? Hurtful deeds by way of body, speech, and mind, and hurtful view. Someone with these four qualities is cast down to hell.

Someone with four qualities is raised up to heaven. What four? Pleasing deeds by way of body, speech, and mind, and pleasing view. Someone with these four qualities is raised up to heaven."

4.241 Ascetics

"'Only here is there a true ascetic, here a second ascetic, here a third ascetic, and here a fourth ascetic. Other sects are empty of ascetics.' This, mendicants, is how you should rightly roar your lion's roar.

And who is the first ascetic? It's a mendicant who—with the ending of three fetters—is a stream-enterer, not liable to be reborn in the underworld, bound for awakening. This is the first ascetic.

And who is the second ascetic? It's a mendicant who—with the ending of three fetters, and the weakening of greed, hate, and delusion—is a once-returner. They come back to this world once only, then make an end of suffering. This is the second ascetic.

And who is the third ascetic? It's a mendicant who—with the ending of the five lower fetters—is reborn spontaneously. They're extinguished there, and are not liable to return from that world. This is the third ascetic.

And who is the fourth ascetic? It's a mendicant who realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements. This is the fourth ascetic.

'Only here is there a true ascetic, here a second ascetic, here a third ascetic, and here a fourth ascetic. Other sects are empty of ascetics.' This, mendicants, is how you should rightly roar your lion's roar."

4.242 Benefits of a Good Person

"Mendicants, you can expect four benefits from relying on a good person. What four? Growth in noble ethics, immersion, wisdom, and freedom. You can expect these four benefits from relying on a good person."

25. Perils of Offenses

4.243 Schism in the Saṅgha

At one time the Buddha was staying near Kosambi, in Ghosita's Monastery. Then Venerable Ānanda went up to the Buddha, bowed, and sat down to one side. The Buddha said to him, "Well, Ānanda, has that disciplinary issue been settled yet?"

"How could it be, sir? Venerable Anuruddha's pupil Bāhiya remains entirely committed to creating a schism in the Saṅgha. But Anuruddha doesn't think to say a single word about it."

"But Ānanda, since when has Anuruddha been involved in disciplinary issues in the midst of the Saṅgha? Shouldn't you, together with Sāriputta and Moggallāna, settle all disciplinary issues that come up?

A bad monk sees four reasons to relish schism in the Saṅgha. What four? Take an unethical monk, of bad qualities, filthy, with suspicious behavior, underhand, no true ascetic or spiritual practitioner—though claiming to be one—rotten inside, corrupt, and depraved. He thinks: 'Suppose the monks know that I'm a bad monk ... If they're in harmony, they'll expel me, but if they're divided they won't.' A bad monk sees this as the first reason to relish schism in the Saṅgha.

Furthermore, a bad monk has wrong view, he's attached to an extremist view. He thinks: 'Suppose the monks know that I have wrong view ... If they're in harmony they'll expel me, but if they're divided they won't.' A bad monk sees this as the second reason to relish schism in the Saṅgha.

Furthermore, a bad monk has wrong livelihood and earns a living by wrong livelihood. He thinks: 'Suppose the monks know that I have wrong livelihood ... If they're in harmony they'll expel me, but if they're divided they won't.' A bad monk sees this as the third reason to relish schism in the Saṅgha.

Furthermore, a bad monk desires material possessions, honor, and admiration. He thinks: 'Suppose the monks know that I desire material possessions, honor, and admiration. If they're in harmony they won't honor, respect, revere, or venerate me, but if they're

divided they will.' A bad monk sees this as the fourth reason to relish schism in the Saṅgha.

A bad monk sees these four reasons to relish schism in the Saṅgha."

4.244 Perils of Offenses

"Mendicants, there are these four perils of offenses. What four?

Suppose they were to arrest a bandit, a criminal and present him to the king, saying: 'Your Majesty, this is a bandit, a criminal. May Your Majesty punish them!' The king would say: 'Go, my men, and tie this man's arms tightly behind his back with a strong rope. Shave his head and march him from street to street and square to square to the beating of a harsh drum. Then take him out the south gate and there, to the south of the city, chop off his head.' The king's men would do as they were told. Then a bystander might think: 'This man must have done a truly bad and reprehensible deed, a capital offense. There's no way I'd ever do such a bad and reprehensible deed, a capital offense.' In the same way, take any monk or nun who has set up such an acute perception of peril regarding expulsion offenses. It can be expected that if they haven't committed an expulsion offense they won't, and if they committed one they will deal with it properly.

Suppose a man was to put on a black cloth, mess up his hair, and put a club on his shoulder. Then he approaches a large crowd and says: 'Sirs, I've done a bad and reprehensible deed, deserving of clubbing. I submit to your pleasure.' Then a bystander might think: 'This man must have done a truly bad and reprehensible deed, deserving of clubbing. ... There's no way I'd ever do such a bad and reprehensible deed, deserving of clubbing.' In the same way, take any monk or nun who has set up such an acute perception of peril regarding suspension offenses. It can be expected that if they haven't committed a suspension offense they won't, and if they committed one they will deal with it properly.

Suppose a man was to put on a black cloth, mess up his hair, and put a sack of ashes on his shoulder. Then he approaches a large crowd and says: 'Sirs, I've done a bad and reprehensible deed,

deserving of a sack of ashes. I submit to your pleasure.' Then a bystander might think: 'This man must have done a truly bad and reprehensible deed, deserving of a sack of ashes. ... There's no way I'd ever do such a bad and reprehensible deed, deserving of a sack of ashes.' In the same way, take any monk or nun who has set up such an acute perception of peril regarding confessable offenses. It can be expected that if they haven't committed a confessable offense they won't, and if they committed one they will deal with it properly.

Suppose a man was to put on a black cloth and mess up his hair. Then he approaches a large crowd and says: 'Sirs, I've done a bad and reprehensible deed, deserving of criticism. I submit to your pleasure.' Then a bystander might think: 'This man must have done a truly bad and reprehensible deed, deserving of criticism. ... There's no way I'd ever do such a bad and reprehensible deed, deserving of criticism.' In the same way, take any monk or nun who has set up such an acute perception of peril regarding acknowledgable offenses. It can be expected that if they haven't committed an acknowledgeable offense they won't, and if they committed one they will deal with it properly.

These are the four perils of offenses."

4.245 The Benefits of Training

"Mendicants, living this spiritual life is benefited by training and overseen by wisdom; freedom is its heart, and mindfulness is in charge.

And how is it benefited by training? Firstly, I laid down for my disciples the training that deals with supplementary regulations in order to inspire confidence in those without it and to increase confidence in those who have it. They undertake whatever supplementary regulations I have laid down, keeping them unbroken, impeccable, spotless, and unmarred.

Furthermore, I laid down for my disciples the training that deals with the fundamentals of the spiritual life in order to rightly end suffering in every way. They undertake whatever training that deals with the fundamentals of the spiritual life I have laid down, keeping

it unbroken, impeccable, spotless, and unmarred. That's how it's benefited by training.

And how is it overseen by wisdom? I taught the Dhamma to my disciples in order to rightly end suffering in every way. They examine with wisdom any teachings I taught them. That's how it's overseen by wisdom.

And how does it have freedom at its heart? I taught the Dhamma to my disciples in order to rightly end suffering in every way. They experience through freedom any teachings I taught them. That's how it has freedom at its heart.

And how is mindfulness in charge? Mindfulness is well established in oneself: 'In this way I'll fulfill the training dealing with supplementary regulations, or support with wisdom in every situation the training dealing with supplementary regulations I've already fulfilled.' Mindfulness is well established in oneself: 'In this way I'll fulfill the training dealing with the fundamentals of the spiritual life, or support with wisdom in every situation the training dealing with the fundamentals of the spiritual life I've already fulfilled.' Mindfulness is well established in oneself: 'In this way I'll examine with wisdom the teaching that I haven't yet examined, or support with wisdom in every situation the teaching I've already examined.' Mindfulness is well established in oneself: 'In this way I'll experience through freedom the teaching that I haven't yet experienced, or support with wisdom in every situation the teaching I've already experienced.' That's how mindfulness is in charge.

'Living this spiritual life is benefited by training and overseen by wisdom; freedom is its heart, and mindfulness is in charge.' That's what I said, and this is why I said it."

4.246 Lying Postures

"Mendicants, there are these four ways of lying down. What four? The ways a corpse, a pleasure seeker, a lion, and a Realized One lie down.

And how does a corpse lie down? Corpses usually lie flat on their backs. This is called the way a corpse lies down.

And how does a pleasure seeker lie down? Pleasure seekers usually lie down on their left side. This is called the way a pleasure seeker lies down.

And how does a lion lie down? The lion, king of beasts, lies down on the right side, placing one foot on top of the other, with his tail tucked between his thighs. When he wakes, he lifts his front quarters and checks his hind quarters. If he sees that any part of his body is disordered or displaced, he is displeased. But if he sees that no part of his body is disordered or displaced, he is pleased. This is called the way a lion lies down.

And how does a Realized One lie down? It's when a Realized One, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption ... second absorption ... third absorption ... fourth absorption. This is called the way a Realized One lies down.

These are the four ways of lying down."

4.247 Worthy of a Monument

"Mendicants, these four are worthy of a monument. What four? A Realized One, a perfected one, a fully awakened Buddha; a Buddha awakened for themselves; a disciple of a Realized One; and a wheel-turning monarch. These four are worthy of a monument."

4.248 The Growth of Wisdom

"Mendicants, these four things lead to the growth of wisdom. What four? Associating with good people, listening to the true teaching, proper attention, and practicing in line with the teaching. These four things lead to the growth of wisdom."

4.249 Very Helpful

"Mendicants, these four things are very helpful to a human being. What four? Associating with good people, listening to the true teaching, proper attention, and practicing in line with the teaching. These four things are very helpful to a human being."

4.250 Expressions (1st)

“Mendicants, there are these four ignoble expressions. What four? Saying you’ve seen, heard, thought, or known something, but you haven’t. These are the four ignoble expressions.”

4.251 Expressions (2nd)

“Mendicants, there are these four noble expressions. What four? Saying you haven’t seen, heard, thought, or known something, and you haven’t. These are the four noble expressions.”

4.252 Expressions (3rd)

“Mendicants, there are these four ignoble expressions. What four? Saying you haven’t seen, heard, thought, or known something, and you have. These are the four ignoble expressions.”

4.253 Expressions (4th)

“Mendicants, there are these four noble expressions. What four? Saying you’ve seen, heard, thought, or known something, and you have. These are the four noble expressions.”

26. Insight

4.254 Insight

Mendicants, there are these four things. What four? There are things that should be completely understood by direct knowledge. There are things that should be given up by direct knowledge. There are things that should be developed by direct knowledge. There are things that should be realized by direct knowledge.

And what are the things that should be completely understood by direct knowledge? The five grasping aggregates. These are called the things that should be completely understood by direct knowledge.

And what are the things that should be given up by direct knowledge? Ignorance and craving for continued existence. These are called the things that should be given up by direct knowledge.

And what are the things that should be developed by direct knowledge? Serenity and discernment. These are called the things that should be developed by direct knowledge.

And what are the things that should be realized by direct knowledge? Knowledge and freedom. These are called the things that should be realized by direct knowledge.

These are the four things."

4.255 Searches

"Mendicants, there are these four ignoble searches. What four? Someone liable to grow old searches only for what grows old. Someone liable to sickness searches only for what gets sick. Someone liable to death searches only for what dies. Someone whose nature is defiled searches only for what is defiled. These are the four ignoble searches.

There are these four noble searches. What four? Someone who is liable to grow old, knowing the drawback in what grows old, searches for the unaging supreme sanctuary, extinguishment. Someone who is liable to get sick, knowing the drawback in what gets sick, searches for the sickness-free supreme sanctuary, extinguishment. Someone who is liable to die, knowing the drawback in what dies, searches for the deathless supreme sanctuary, extinguishment. Someone whose nature is defiled, knowing the drawback in what is defiled, searches for the undefiled supreme sanctuary, extinguishment. These are the four noble searches."

4.256 Ways of Being Inclusive

"Mendicants, there are these four ways of being inclusive. What four? Giving, kindly words, taking care, and equality. These are the four ways of being inclusive."

4.257 With Māluṅkyaputta

Then Venerable Māluṅkyaputta went up to the Buddha, bowed, sat down to one side, and said to him:

"Sir, may the Buddha please teach me Dhamma in brief. When I've heard it, I'll live alone, withdrawn, diligent, keen, and resolute."

"Well now, Māluṅkyaputta, what are we to say to the young monks, when even an old man like you, elderly and senior, asks the Realized One for brief advice?"

"Sir, may the Buddha teach me the Dhamma in brief! May the Holy One teach me the Dhamma in brief! Hopefully I can understand the meaning of what the Buddha says! Hopefully I can be an heir of the Buddha's teaching!"

"Māluṅkyaputta, there are four things that give rise to craving in a mendicant. What four? For the sake of robes, alms-food, lodgings, or rebirth in this or that state. These are the four things that give rise to craving in a mendicant. That craving is given up by a mendicant, cut off at the root, made like a palm stump, obliterated, and unable to arise in the future. Then they're called a mendicant who has cut off craving, untied the fetters, and by rightly comprehending conceit has made an end of suffering."

When Māluṅkyaputta had been given this advice by the Buddha, he got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving. Then Māluṅkyaputta, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme culmination of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

He understood: "Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence." And Venerable Māluṅkyaputta became one of the perfected.

4.258 Families

"Mendicants, when families don't stay wealthy for long, it's always for one or more of these four reasons. What four? They don't look for what's lost; they don't fix old things; they eat and drink too much; or they put an unethical woman or man in charge. When families don't stay wealthy for long, it's always for one or more of these four reasons.

When families do stay wealthy for long, it's always for one or more of these four reasons. What four? They look for what's lost;

they fix old things; they eat and drink in moderation; and they put an ethical woman or man in charge. When families do stay wealthy for long, it's always for one or more of these four reasons."

4.259 A Thoroughbred (1st)

"Mendicants, a fine royal thoroughbred with four factors is worthy of a king, fit to serve a king, and considered a factor of kingship. What four? It's when a fine royal thoroughbred is beautiful, strong, fast, and well-proportioned. A fine royal thoroughbred with these four factors is worthy of a king. ...

In the same way, a mendicant with four factors is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world. What four? It's when a mendicant is beautiful, strong, fast, and well proportioned.

And how is a mendicant beautiful? It's when a mendicant is ethical, restrained in the code of conduct, with good behavior and supporters. Seeing danger in the slightest fault, they keep the rules they've undertaken. That's how a mendicant is beautiful.

And how is a mendicant strong? It's when a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. That's how a mendicant is strong.

And how is a mendicant fast? It's when they truly understand: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'. That's how a mendicant is fast.

And how is a mendicant well proportioned? It's when a mendicant receives robes, alms-food, lodgings, and medicines and supplies for the sick. That's how a mendicant is well proportioned.

A mendicant with these four factors ... is the supreme field of merit for the world."

4.260 A Thoroughbred (2nd)

"Mendicants, a fine royal thoroughbred with four factors is worthy of a king, fit to serve a king, and considered a factor of kingship. What four? It's when a fine royal thoroughbred is beautiful, strong, fast, and well-proportioned. A fine royal thoroughbred with these four factors is worthy of a king. ...

In the same way, a mendicant with four factors is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world. What four? It's when a mendicant is beautiful, strong, fast, and well proportioned.

And how is a mendicant beautiful? It's when a mendicant is ethical, restrained in the code of conduct, with good behavior and supporters. Seeing danger in the slightest fault, they keep the rules they've undertaken. That's how a mendicant is beautiful.

And how is a mendicant strong? It's when a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. That's how a mendicant is strong.

And how is a mendicant fast? It's when a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements. That's how a mendicant is fast.

And how is a mendicant well proportioned? It's when a mendicant receives robes, alms-food, lodgings, and medicines and supplies for the sick. That's how a mendicant is well proportioned.

A mendicant with these four factors ... is the supreme field of merit for the world."

4.261 Powers

"Mendicants, there are these four powers. What four? The powers of energy, mindfulness, immersion, and wisdom. These are the four powers."

4.262 Wilderness

"Mendicants, when a mendicant has four qualities they're not ready to frequent remote lodgings in the wilderness and the forest. What four? They have sensual, malicious, and cruel thoughts; or they're witless, dull, and stupid. When a mendicant has these four qualities they're not ready to frequent remote lodgings in the wilderness and the forest.

When a mendicant has four qualities they're ready to frequent remote lodgings in the wilderness and the forest. What four? They have thoughts of renunciation, good will, and harmlessness; and they're wise, bright, and clever. When a mendicant has these four qualities they're ready to frequent remote lodgings in the wilderness and the forest."

4.263 Deeds

"When a foolish, incompetent bad person has four qualities they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they make much bad karma. What four? Blameworthy deeds by way of body, speech, and mind, and blameworthy view. When a foolish, incompetent bad person has these four qualities they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they make much bad karma.

When an astute, competent good person has four qualities they keep themselves healthy and whole. They don't deserve to be blamed and criticized by sensible people, and they make much merit. What four? Blameless deeds by way of body, speech, and mind, and blameless view. When an astute, competent good person has these four qualities they keep themselves healthy and whole. They don't deserve to be blamed and criticized by sensible people, and they make much merit."

27. Ways of Performing Deeds

4.264 Killing Living Creatures

"Mendicants, someone with four qualities is cast down to hell. What four? They themselves kill living creatures; they encourage others to kill living creatures; they approve of killing living creatures; and they praise killing living creatures. Someone with these four qualities is cast down to hell.

Someone with four qualities is raised up to heaven. What four? They don't themselves kill living creatures; they encourage others to not kill living creatures; they approve of not killing living creatures; and they praise not killing living creatures. Someone with these four qualities is raised up to heaven."

4.265 Stealing

"Mendicants, someone with four qualities is cast down to hell. What four? They themselves steal ... Someone with four qualities is raised up to heaven. ...

They don't themselves steal ...

4.266 Misconduct

... They themselves commit sexual misconduct ...

They themselves don't commit sexual misconduct ...

4.267 Lying

... They themselves lie ...

... They themselves don't lie ...

4.268 Divisive Speech

... They themselves speak divisively ...

... They themselves don't speak divisively ...

4.269 Harsh Speech

... They themselves speak harshly ...

... They themselves don't speak harshly ...

4.270 Talking Nonsense

... They themselves talk nonsense ...

... They themselves don't talk nonsense ...

4.271 Covetousness

... They themselves are covetous ...

... They themselves are content ...

4.272 Ill Will

... They themselves have ill will ...

... They themselves have good will ...

4.273 Wrong View

... They themselves have wrong view ...

They themselves have right view; they encourage others to have right view; they approve of right view; and they praise right view. Someone with these four qualities is raised up to heaven."

28. Abbreviated Texts Beginning with Greed

4.274 Mindfulness Meditation

"For insight into greed, four things should be developed. What four? Firstly, a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. For insight into greed, these four things should be developed."

4.275 Right Efforts

"For insight into greed, four things should be developed. What four? Firstly, a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don't arise. ...so that unskillful qualities that have arisen are given up ... so that skillful qualities arise ... so that skillful qualities that have

arisen remain, are not lost, but increase, mature, and are fulfilled by development. For insight into greed, these four things should be developed."

4.276 Bases of Psychic Power

"For insight into greed, four things should be developed. What four? It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort. They develop the basis of psychic power that has immersion due to energy … mental development … inquiry, and active effort. For insight into greed, these four things should be developed."

4.277–303 Complete Understanding, Etc.

"For the complete understanding … finishing … giving up … ending … vanishing … fading away … cessation … giving away … letting go of greed, four things should be developed."

4.304–783 Insight into Hate, Etc.

"Of hate … delusion … anger … hostility … offensiveness … contempt … jealousy … stinginess … deceit … deviousness … obstinacy … aggression … conceit … arrogance … vanity … negligence … for insight … complete understanding … finishing … giving up … ending … vanishing … fading away … cessation … giving away … letting go … four things should be developed."

The Book of the Fours is finished.

Numbered Discourses 5

1. Powers of a Trainee

5.1 In Brief

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, there are these five powers of a trainee. What five? The powers of faith, conscience, prudence, energy, and wisdom. These are the five powers of a trainee.

So you should train like this: 'We will have the trainee's powers of faith, conscience, prudence, energy, and wisdom.' That's how you should train."

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

5.2 In Detail

"Mendicants, there are these five powers of a trainee. What five? The powers of faith, conscience, prudence, energy, and wisdom.

And what is the power of faith? It's when a noble disciple has faith in the Realized One's awakening: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' This is called the power of faith.

And what is the power of conscience? It's when a noble disciple has a conscience. They're conscientious about bad conduct by way of body, speech, and mind, and conscientious about having any bad, unskillful qualities. This is called the power of conscience.

And what is the power of prudence? It's when a noble disciple is prudent. They're prudent when it comes to bad conduct by way of

body, speech, and mind, and prudent when it comes to acquiring any bad, unskillful qualities. This is called the power of prudence.

And what is the power of energy? It's when a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They're strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. This is called the power of energy.

And what is the power of wisdom? It's when a noble disciple is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. This is called the power of wisdom. These are the five powers of a trainee.

So you should train like this: 'We will have the trainee's powers of faith, conscience, prudence, energy, and wisdom.' That's how you should train."

5.3 Suffering

"Mendicants, when a mendicant has five qualities they live unhappily in the present life—with distress, anguish, and fever—and when the body breaks up, after death, they can expect a bad rebirth. What five? It's when a mendicant is faithless, shameless, imprudent, lazy, and witless. When a mendicant has these five qualities they live unhappily in the present life—with distress, anguish, and fever—and when the body breaks up, after death, they can expect a bad rebirth.

When a mendicant has five qualities they live happily in the present life—without distress, anguish, or fever—and when the body breaks up, after death, they can expect a good rebirth. What five? It's when a mendicant is faithful, conscientious, prudent, energetic, and wise. When a mendicant has these five qualities they live happily in the present life—without distress, anguish, or fever—and when the body breaks up, after death, they can expect a good rebirth."

5.4 Cast Down

"Mendicants, a mendicant with five qualities is cast down to hell. What five? It's when a mendicant is faithless, shameless, imprudent,

lazy, and witless. A mendicant with these five qualities is cast down to hell.

A mendicant with five qualities is raised up to heaven. What five? It's when a mendicant is faithful, conscientious, prudent, energetic, and wise. A mendicant with these five qualities is raised up to heaven."

5.5 Disrobing

"Mendicants, any monk or nun who rejects the training and returns to a lesser life deserves rebuke and criticism on five legitimate grounds in the present life. What five? 'You had no faith, conscience, prudence, energy, or wisdom regarding skillful qualities.' Any monk or nun who rejects the training and returns to a lesser life deserves rebuke and criticism on these five legitimate grounds in the present life.

Any monk or nun who lives the full and pure spiritual life in pain and sadness, weeping, with tearful face, deserves praise on five legitimate grounds in the present life. What five? 'You had faith, conscience, prudence, energy, and wisdom regarding skillful qualities.' Any monk or nun who lives the full and pure spiritual life in pain and sadness, weeping, with tearful face, deserves praise on these five legitimate grounds in the present life."

5.6 Becoming

"Mendicants, you don't become unskillful as long as faith is established in skillful qualities. But when faith vanishes and faithlessness takes over, you become unskillful.

You don't become unskillful as long as conscience ... prudence ... energy ... wisdom is established in skillful qualities.

But when wisdom vanishes and witlessness takes over, you become unskillful."

5.7 Sensual Pleasures

"Mendicants, sentient beings are mostly charmed by sensual pleasures. When a gentleman has abandoned the scythe and flail and gone forth from the lay life to homelessness, they're qualified to be called 'a faithful renunciate from a good family'. Why is that?

Because a youth can get sensual pleasures of this kind or that. Now, all sensual pleasures are just reckoned as 'sensual pleasures', regardless of whether they're inferior, average, or superior.

Suppose there was a little baby boy who, because of his nurse's negligence, puts a stick or stone in his mouth. The nurse would very quickly notice and try to take it out. If that didn't work, she'd cradle his head with her left hand, and take it out using a hooked finger of her right hand, even if it drew blood. Why is that? I admit she'd know, 'This will distress the child, there's no denying.' Still, it should be done by a nurse who wants what's best for him, out of kindness and compassion. And when the boy has grown up and has enough sense, his nurse would not worry about him, thinking: 'The boy can look after himself. He won't be negligent.'

In the same way, I still need to look after a mendicant who hasn't finished developing faith, conscience, prudence, energy, and wisdom regarding skillful qualities. But when a mendicant has finished developing faith, conscience, prudence, energy, and wisdom regarding skillful qualities, I need not be concerned, thinking: 'They can look after themselves. They won't be negligent.'"

5.8 Failure

"Mendicants, a mendicant with five qualities fails, and doesn't establish themselves in the true teaching. What five? A mendicant who is faithless … shameless … imprudent … lazy … witless fails, and doesn't establish themselves in the true teaching. A mendicant with these five qualities fails, and doesn't establish themselves in the true teaching.

A mendicant with five qualities doesn't fail, and establishes themselves in the true teaching. What five? A mendicant who is faithful … conscientious … prudent … energetic … wise doesn't fail, and establishes themselves in the true teaching. A mendicant with these five qualities doesn't fail, and establishes themselves in the true teaching."

5.9 Disrespect (1st)

“Mendicants, a disrespectful and irreverent mendicant with five qualities fails, and doesn’t establish themselves in the true teaching. What five? A disrespectful and irreverent mendicant who is faithless … shameless … imprudent … lazy … witless fails, and doesn’t establish themselves in the true teaching. A disrespectful and irreverent mendicant with these five qualities fails, and doesn’t establish themselves in the true teaching.

A respectful and reverent mendicant with five qualities doesn’t fail, and establishes themselves in the true teaching. What five? A respectful and reverent mendicant who is faithful … conscientious … prudent … energetic … wise doesn’t fail, and establishes themselves in the true teaching. A respectful and reverent mendicant with these five qualities doesn’t fail, and establishes themselves in the true teaching.”

5.10 Disrespect (2nd)

“Mendicants, a disrespectful and irreverent mendicant with five qualities can’t achieve growth, improvement, or maturity in this teaching and training. What five? A disrespectful and irreverent mendicant who is faithless … shameless … imprudent … lazy … witless can’t achieve growth, improvement, or maturity in this teaching and training. A disrespectful and irreverent mendicant with these five qualities can’t achieve growth, improvement, or maturity in this teaching and training.

A respectful and reverent mendicant with five qualities can achieve growth, improvement, and maturity in this teaching and training. What five? A respectful and reverent mendicant who is faithful … conscientious … prudent … energetic … wise can achieve growth, improvement, and maturity in this teaching and training. A respectful and reverent mendicant with these five qualities can achieve growth, improvement, and maturity in this teaching and training.”

2. Powers

5.11 Not Learned From Anyone Else

“I claim to have attained perfection and consummation of insight regarding principles not learned before from another. The Realized One has five powers of a Realized One. With these he claims the bull’s place, roars his lion’s roar in the assemblies, and turns the holy wheel. What five? The powers of faith, conscience, prudence, energy, and wisdom. These are the five powers of a Realized One. With these he claims the bull’s place, roars his lion’s roar in the assemblies, and turns the holy wheel.”

5.12 Peak

“Mendicants, there are these five powers of a trainee. What five? The powers of faith, conscience, prudence, energy, and wisdom. These are the five powers of a trainee. Of these five powers of a trainee, the power of wisdom is the chief. It holds and binds everything together.

It’s like a bungalow. The roof-peak is the chief point, which holds and binds everything together. In the same way, of these five powers of a trainee, the power of wisdom is the chief. It holds and binds everything together.

So you should train like this: ‘We will have the trainee’s powers of faith, conscience, prudence, energy, and wisdom.’ That’s how you should train.”

5.13 In Brief

“Mendicants, there are these five powers. What five? The powers of faith, energy, mindfulness, immersion, and wisdom. These are the five powers.”

5.14 In Detail

“Mendicants, there are these five powers. What five? The powers of faith, energy, mindfulness, immersion, and wisdom.

And what is the power of faith? It’s when a noble disciple has faith in the Realized One’s awakening: ‘That Blessed One is

perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' This is called the power of faith.

And what is the power of energy? It's when a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They're strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. This is called the power of energy.

And what is the power of mindfulness? It's when a noble disciple is mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago. This is called the power of mindfulness.

And what is the power of immersion? It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected. And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. This is called the power of immersion.

And what is the power of wisdom? It's when a noble disciple is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. This is called the power of wisdom.

These are the five powers."

5.15 Should Be Seen

"Mendicants, there are these five powers. What five? The powers of faith, energy, mindfulness, immersion, and wisdom.

And where should the power of faith be seen? In the four factors of stream-entry.

And where should the power of energy be seen? In the four right efforts.

And where should the power of mindfulness be seen? In the four kinds of mindfulness meditation.

And where should the power of immersion be seen? In the four absorptions.

And where should the power of wisdom be seen? In the four noble truths.

These are the five powers."

5.16 The Peak, Again

"Mendicants, there are these five powers. What five? The powers of faith, energy, mindfulness, immersion, and wisdom. These are the five powers. Of these five powers, the power of wisdom is the chief. It holds and binds everything together. It's like a bungalow. The roof-peak is the chief point, which holds and binds everything together. In the same way, of these five powers, the power of wisdom is the chief. It holds and binds everything together."

5.17 One's Own Welfare

"Mendicants, a mendicant with five qualities is practicing for their own welfare, but not that of others. What five? It's when a mendicant is personally accomplished in ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom. But they don't encourage others in these qualities. A mendicant with these five qualities is practicing for their own welfare, but not that of others."

5.18 Welfare of Others (2nd)

"Mendicants, a mendicant with five qualities is practicing for the welfare of others, but not their own. What five? It's when a mendicant is not personally accomplished in ethics, immersion,

wisdom, freedom, or the knowledge and vision of freedom. But they encourage others in these qualities. A mendicant with these five qualities is practicing for the welfare of others, but not their own."

5.19 The Welfare of Neither

"Mendicants, a mendicant with five qualities is practicing neither for their own welfare, nor that of others. What five? It's when a mendicant is not personally accomplished in ethics, immersion, wisdom, freedom, or the knowledge and vision of freedom. Nor do they encourage others in these qualities. A mendicant with these five qualities is practicing neither for their own welfare, nor that of others."

5.20 The Welfare of Both

"Mendicants, a mendicant with five qualities is practicing for both their own welfare and that of others. What five? It's when a mendicant is personally accomplished in ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom. And they encourage others in these qualities. A mendicant with these five qualities is practicing both for their own welfare and that of others."

3. With Five Factors

5.21 Disrespect (1st)

"Mendicants, it's simply impossible for a disrespectful and irreverent mendicant with incompatible lifestyle to fulfill the practice dealing with supplementary regulations regarding their spiritual companions. Without fulfilling the practice dealing with supplementary regulations, it's impossible to fulfill the practice of a trainee. Without fulfilling the practice of a trainee, it's impossible to fulfill ethics. Without fulfilling ethics, it's impossible to fulfill right view. Without fulfilling right view, it's impossible to fulfill right immersion.

But it is possible for a respectful and reverent mendicant with compatible lifestyle to fulfill the practice dealing with supplementary regulations regarding their spiritual companions. Having fulfilled the practice dealing with supplementary regulations, it's possible to fulfill the practice of a trainee. Having fulfilled the practice of a trainee, it's possible to fulfill ethics. Having fulfilled ethics, it's possible to fulfill right view. Having fulfilled right view, it's possible to fulfill right immersion."

5.22 Disrespect (2nd)

"Mendicants, it's simply impossible for a disrespectful and irreverent mendicant with incompatible lifestyle to fulfill the practice dealing with supplementary regulations regarding their spiritual companions. Without fulfilling the practice dealing with supplementary regulations, it's impossible to fulfill the practice of a trainee. Without fulfilling the practice of a trainee, it's impossible to fulfill the entire spectrum of ethics. Without fulfilling the entire spectrum of ethics, it's impossible to fulfill the entire spectrum of immersion. Without fulfilling the entire spectrum of immersion, it's impossible to fulfill the entire spectrum of wisdom.

But it is possible for a respectful and reverent mendicant with compatible lifestyle to fulfill the practice dealing with supplementary regulations regarding their spiritual companions. Having fulfilled the practice dealing with supplementary regulations, it's possible to fulfill the practice of a trainee. Having fulfilled the practice of a trainee, it's possible to fulfill the entire spectrum of ethics. Having fulfilled the entire spectrum of ethics, it's possible to fulfill the entire spectrum of immersion. Having fulfilled the entire spectrum of immersion, it's possible to fulfill the entire spectrum of wisdom."

5.23 Corruptions

"Mendicants, there are these five corruptions of gold. When gold is corrupted by these it's not pliable, workable, or radiant, but is brittle and not completely ready for working. What five? Iron, copper, tin, lead, and silver. When gold is corrupted by these five corruptions it's

not pliable, workable, or radiant, but is brittle and not completely ready for working.

But when gold is free of these five corruptions it becomes pliable, workable, and radiant, not brittle, and ready to be worked. Then the goldsmith can successfully create any kind of ornament they want, whether a ring, earrings, a necklace, or a golden garland.

In the same way, there are these five corruptions of the mind. When the mind is corrupted by these it's not pliable, workable, or radiant. It's brittle, and not completely immersed in samādhi for the ending of defilements. What five? Sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. These are the five corruptions of the mind. When the mind is corrupted by these it's not pliable, workable, or radiant. It's brittle, and not completely immersed in samādhi for the ending of defilements.

But when the mind is free of these five corruptions it's pliable, workable, and radiant. It's not brittle, and is completely immersed in samādhi for the ending of defilements. You become capable of realizing anything that can be realized by insight to which you extend the mind, in each and every case.

If you wish: 'May I wield the many kinds of psychic power—multiplying myself and becoming one again; appearing and disappearing; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful, controlling the body as far as the Brahmā realm.' You're capable of realizing it, in each and every case.

If you wish: 'With clairaudience that is purified and superhuman, may I hear both kinds of sounds, human and divine, whether near or far.' You're capable of realizing it, in each and every case.

If you wish: 'May I understand the minds of other beings and individuals, having comprehended them with my mind. May I understand mind with greed as "mind with greed", and mind without greed as "mind without greed"; mind with hate as "mind with hate", and mind without hate as "mind without hate"; mind

with delusion as “mind with delusion”, and mind without delusion as “mind without delusion”; constricted mind as “constricted mind”, and scattered mind as “scattered mind”; expansive mind as “expansive mind”, and unexpansive mind as “unexpansive mind”; mind that is not supreme as “mind that is not supreme”, and mind that is supreme as “mind that is supreme”; mind immersed in samādhi as “mind immersed in samādhi”, and mind not immersed in samādhi as “mind not immersed in samādhi”; freed mind as “freed mind”, and unfreed mind as “unfreed mind”.’ You’re capable of realizing it, in each and every case.

If you wish: ‘May I recollect many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. May I remember: “There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.” May I recollect my many past lives, with features and details.’ You’re capable of realizing it, in each and every case.

If you wish: ‘With clairvoyance that is purified and superhuman, may I see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place—and understand how sentient beings are reborn according to their deeds: “These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they acted out of that wrong view. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they acted out of that right view. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm.” And so, with clairvoyance that is purified and superhuman,

may I see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. And may I understand how sentient beings are reborn according to their deeds.' You're capable of realizing it, in each and every case.

If you wish: 'May I realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with my own insight due to the ending of defilements.' You're capable of realizing it, in each and every case."

5.24 Unethical

"Mendicants, an unethical person, who lacks ethics, has destroyed a vital condition for right immersion. When there is no right immersion, one who lacks right immersion has destroyed a vital condition for true knowledge and vision. When there is no true knowledge and vision, one who lacks true knowledge and vision has destroyed a vital condition for disillusionment and dispassion. When there is no disillusionment and dispassion, one who lacks disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom.

Suppose there was a tree that lacked branches and foliage. Its shoots, bark, softwood, and heartwood would not grow to fullness.

In the same way, an unethical person, who lacks ethics, has destroyed a vital condition for right immersion. When there is no right immersion, one who lacks right immersion has destroyed a vital condition for true knowledge and vision. When there is no true knowledge and vision, one who lacks true knowledge and vision has destroyed a vital condition for disillusionment and dispassion. When there is no disillusionment and dispassion, one who lacks disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom.

An ethical person, who has fulfilled ethics, has fulfilled a vital condition for right immersion. When there is right immersion, one who has fulfilled right immersion has fulfilled a vital condition for true knowledge and vision. When there is true knowledge and vision, one who has fulfilled true knowledge and vision has fulfilled a vital condition for disillusionment and dispassion. When there is

disillusionment and dispassion, one who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom.

Suppose there was a tree that was complete with branches and foliage. Its shoots, bark, softwood, and heartwood would all grow to fullness.

In the same way, an ethical person, who has fulfilled ethics, has fulfilled a vital condition for right immersion. When there is right immersion, one who has fulfilled right immersion has fulfilled a vital condition for true knowledge and vision. When there is true knowledge and vision, one who has fulfilled true knowledge and vision has fulfilled a vital condition for disillusionment and dispassion. When there is disillusionment and dispassion, one who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom."

5.25 Supported

"Mendicants, when right view is supported by five factors it has freedom of heart and freedom by wisdom as its fruit and benefit.

What five? It's when right view is supported by ethics, learning, discussion, serenity, and discernment. When right view is supported by these five factors it has freedom of heart and freedom by wisdom as its fruit and benefit."

5.26 Opportunities for Freedom

"Mendicants, there are these five opportunities for freedom. If a mendicant stays diligent, keen, and resolute at these times, their mind is freed, their defilements are ended, and they arrive at the supreme sanctuary. What five?

Firstly, the Teacher or a respected spiritual companion teaches Dhamma to a mendicant. That mendicant feels inspired by the meaning and the teaching in that Dhamma, no matter how the Teacher or a respected spiritual companion teaches it. Feeling inspired, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes

immersed in samādhi. This is the first opportunity for freedom. If a mendicant stays diligent, keen, and resolute at this time, their mind is freed, their defilements are ended, and they arrive at the supreme sanctuary.

Furthermore, it may be that neither the Teacher nor a respected spiritual companion teaches Dhamma to a mendicant. But the mendicant teaches Dhamma in detail to others as they learned and memorized it. That mendicant feels inspired by the meaning and the teaching in that Dhamma, no matter how they teach it in detail to others as they learned and memorized it. Feeling inspired, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed in samādhi. This is the second opportunity for freedom. ...

Furthermore, it may be that neither the Teacher nor ... the mendicant teaches Dhamma. But the mendicant recites the teaching in detail as they learned and memorized it. That mendicant feels inspired by the meaning and the teaching in that Dhamma, no matter how they recite it in detail as they learned and memorized it. Feeling inspired, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed in samādhi. This is the third opportunity for freedom. ...

Furthermore, it may be that neither the Teacher nor ... the mendicant teaches Dhamma ... nor does the mendicant recite the teaching. But the mendicant thinks about and considers the teaching in their heart, examining it with the mind as they learned and memorized it. That mendicant feels inspired by the meaning and the teaching in that Dhamma, no matter how they think about and consider it in their heart, examining it with the mind as they learned and memorized it. Feeling inspired, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed in samādhi. This is the fourth opportunity for freedom. ...

Furthermore, it may be that neither the Teacher nor ... the mendicant teaches Dhamma ... nor does the mendicant recite the teaching ... or think about it. But a meditation subject as a foundation of immersion is properly grasped, attended, borne in mind, and comprehended with wisdom. That mendicant feels inspired by the meaning and the teaching in that Dhamma, no matter how a meditation subject as a foundation of immersion is properly grasped, attended, borne in mind, and comprehended with wisdom. Feeling inspired, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed in samādhi. This is the fifth opportunity for freedom. ...

These are the five opportunities for freedom. If a mendicant stays diligent, keen, and resolute at these times, their mind is freed, their defilements are ended, and they arrive at the supreme sanctuary."

5.27 Immersion

"Mendicants, develop limitless immersion, alert and mindful. When you develop limitless immersion, alert and mindful, five knowledges arise for you personally. What five?

'This immersion is blissful now, and results in bliss in the future.' ...

'This immersion is noble and spiritual.' ...

'This immersion is not cultivated by sinners.' ...

'This immersion is peaceful and sublime and tranquil and unified, not held in place by forceful suppression.' ...

'I mindfully enter into and emerge from this immersion.' ...

Develop limitless immersion, alert and mindful. When you develop limitless immersion, alert and mindful, these five knowledges arise for you personally."

5.28 With Five Factors

"Mendicants, I will teach you how to develop noble right immersion with five factors. Listen and pay close attention, I will speak."

"Yes, sir," they replied. The Buddha said this:

“And how do you develop noble right immersion with five factors?

Firstly, a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption. It has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. They drench, steep, fill, and spread their body with rapture and bliss born of seclusion. There’s no part of the body that’s not spread with rapture and bliss born of seclusion. It’s like when a deft bathroom attendant or their apprentice pours bath powder into a bronze dish, sprinkling it little by little with water. They knead it until the ball of bath powder is soaked and saturated with moisture, spread through inside and out; yet no moisture oozes out. In the same way, a mendicant drenches, steeps, fills, and spreads their body with rapture and bliss born of seclusion. There’s no part of the body that’s not spread with rapture and bliss born of seclusion. This is the first way to develop noble right immersion with five factors.

Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption. It has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected. They drench, steep, fill, and spread their body with rapture and bliss born of immersion. There’s no part of the body that’s not spread with rapture and bliss born of immersion. It’s like a deep lake fed by spring water. There’s no inlet to the east, west, north, or south, and no rainfall to replenish it from time to time. But the stream of cool water welling up in the lake drenches, steeps, fills, and spreads throughout the lake. There’s no part of the lake that’s not spread through with cool water. In the same way, a mendicant drenches, steeps, fills, and spreads their body with rapture and bliss born of immersion. There’s no part of the body that’s not spread with rapture and bliss born of immersion. This is the second way to develop noble right immersion with five factors.

Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption. They meditate with

equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' They drench, steep, fill, and spread their body with bliss free of rapture. There's no part of the body that's not spread with bliss free of rapture. It's like a pool with blue water lilies, or pink or white lotuses. Some of them sprout and grow in the water without rising above it, thriving underwater. From the tip to the root they're drenched, steeped, filled, and soaked with cool water. There's no part of them that's not spread through with cool water. In the same way, a mendicant drenches, steeps, fills, and spreads their body with bliss free of rapture. There's no part of the body that's not spread with bliss free of rapture. This is the third way to develop noble right immersion with five factors.

Furthermore, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption. It is without pleasure or pain, with pure equanimity and mindfulness. They sit spreading their body through with pure bright mind. There's no part of the body that's not spread with pure bright mind. It's like someone sitting wrapped from head to foot with white cloth. There's no part of the body that's not spread over with white cloth. In the same way, they sit spreading their body through with pure bright mind. There's no part of the body that's not spread with pure bright mind. This is the fourth way to develop noble right immersion with five factors.

Furthermore, the meditation that is a foundation for reviewing is properly grasped, attended, borne in mind, and comprehended with wisdom by a mendicant. It's like when someone views someone else. Someone standing might view someone sitting, or someone sitting might view someone lying down. In the same way, the meditation that is a foundation for reviewing is properly grasped, attended, borne in mind, and comprehended with wisdom by a mendicant. This is the fifth way to develop noble right immersion with five factors.

When the noble right immersion with five factors is cultivated in this way, a mendicant becomes capable of realizing anything that

can be realized by insight to which they extend the mind, in each and every case.

Suppose a water jar was placed on a stand, full to the brim so a crow could drink from it. If a strong man was to tip it any which way, would water pour out?"

"Yes, sir."

"In the same way, when noble right immersion with five factors is cultivated in this way, a mendicant becomes capable of realizing anything that can be realized by insight to which they extend the mind, in each and every case.

Suppose there was a square, walled lotus pond on level ground, full to the brim so a crow could drink from it. If a strong man was to open the wall on any side, would water pour out?"

"Yes, sir."

"In the same way, when noble right immersion with five factors is cultivated in this way, a mendicant becomes capable of realizing anything that can be realized by insight to which they extend the mind, in each and every case.

Suppose a chariot stood harnessed to thoroughbreds at a level crossroads, with a goad ready. Then a deft horse trainer, a master charioteer, might mount the chariot, taking the reins in his right hand and goad in the left. He'd drive out and back wherever he wishes, whenever he wishes. In the same way, when noble right immersion with five factors is cultivated in this way, a mendicant becomes capable of realizing anything that can be realized by insight to which they extend the mind, in each and every case.

If you wish: 'May I wield the many kinds of psychic power: multiplying myself and becoming one again ... controlling the body as far as the Brahmā realm.' You're capable of realizing it, in each and every case.

If you wish: 'With clairaudience that is purified and superhuman, may I hear both kinds of sounds, human and divine, whether near or far.' You're capable of realizing it, in each and every case.

If you wish: 'May I understand the minds of other beings and individuals, having comprehended them with my mind. May I understand mind with greed as "mind with greed", and mind

without greed as “mind without greed”; mind with hate as “mind with hate”, and mind without hate as “mind without hate”; mind with delusion as “mind with delusion”, and mind without delusion as “mind without delusion”; constricted mind as “constricted mind”, and scattered mind as “scattered mind”; expansive mind as “expansive mind”, and unexpansive mind as “unexpansive mind”; mind that is not supreme as “mind that is not supreme”, and mind that is supreme as “mind that is supreme”; mind immersed in samādhi as “mind immersed in samādhi”, and mind not immersed in samādhi as “mind not immersed in samādhi”; freed mind as “freed mind”, and unfreed mind as “unfreed mind”.’ You’re capable of realizing it, in each and every case.

If you wish: ‘May I recollect many kinds of past lives, with features and details.’ You’re capable of realizing it, in each and every case.

If you wish: ‘With clairvoyance that is purified and superhuman, may I see sentient beings passing away and being reborn according to their deeds.’ You’re capable of realizing it, in each and every case.

If you wish: ‘May I realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with my own insight due to the ending of defilements.’ You’re capable of realizing it, in each and every case.”

5.29 Walking Meditation

“Mendicants, there are five benefits of walking meditation. What five? You get fit for traveling, fit for striving in meditation, and healthy. What’s eaten, drunk, chewed, and tasted is properly digested. And immersion gained while walking lasts long. These are the five benefits of walking meditation.”

5.30 With Nāgita

So I have heard. At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants when he arrived at a village of the Kosalan brahmins named Icchānaṅgala. He stayed in a forest near Icchānaṅgala. The brahmins and householders of Icchānaṅgala heard:

"It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Icchānaṅgala. He is staying in a forest near Icchānaṅgala. He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure. It's good to see such perfected ones."

Then, when the night had passed, they took many different foods and went to the forest near Icchānaṅgala, where they stood outside the gates making a dreadful racket.

Now, at that time Venerable Nāgita was the Buddha's attendant. Then the Buddha said to Nāgita, "Nāgita, who's making that dreadful racket? You'd think it was fishermen hauling in a catch!"

"Sir, it's these brahmins and householders of Icchānaṅgala. They've brought many different foods, and they're standing outside the gates wanting to offer it specially to the Buddha and the mendicant Saṅgha."

"Nāgita, may I never become famous. May fame not come to me. There are those who can't get the bliss of renunciation, the bliss of seclusion, the bliss of peace, the bliss of awakening when they want, without trouble or difficulty like I can. Let them enjoy the filthy, lazy pleasure of possessions, honor, and popularity."

"Sir, may the Blessed One please relent now! May the Holy One relent! Now is the time for the Buddha to relent. Wherever the Buddha now goes, the brahmins and householders will incline the same way, as will the people of town and country. It's like when it rains heavily and the water flows downhill. In the same way, wherever the Buddha now goes, the brahmins and householders will incline the same way, as will the people of town and country. Why is that? Because of the Buddha's ethics and wisdom."

“Nāgita, may I never become famous. May fame not come to me. There are those who can’t get the bliss of renunciation, the bliss of seclusion, the bliss of peace, the bliss of awakening when they want, without trouble or difficulty like I can. Let them enjoy the filthy, lazy pleasure of possessions, honor, and popularity.

What you eat, drink, chew, and taste ends up as excrement and urine. This is its outcome.

When loved ones decay and perish, sorrow, lamentation, pain, sadness, and distress arise. This is its outcome.

When you pursue meditation on the feature of ugliness, revulsion at the feature of beauty becomes stabilized. This is its outcome.

When you meditate observing impermanence in the six fields of contact, revulsion at contact becomes stabilized. This is its outcome.

When you meditate observing rise and fall in the five grasping aggregates, revulsion at grasping becomes stabilized. This is its outcome.”

4. With Sumanā

5.31 With Sumanā

At one time the Buddha was staying near Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s monastery. Then Princess Sumanā, escorted by five hundred chariots and five hundred royal maidens, went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, suppose there were two disciples equal in faith, ethics, and wisdom. One is a giver, one is not. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm. When they have become gods, would there be any distinction or difference between them?”

“There would be, Sumanā,” said the Buddha.

“As a god, the one who was a giver would surpass the other in five respects: divine lifespan, beauty, happiness, fame, and sovereignty. As a god, the one who was a giver would surpass the other in these five respects.”

"But sir, if they pass away from there and come back to this state of existence as human beings, would there still be any distinction or difference between them?"

"There would be, Sumanā," said the Buddha.

"As a human being, the one who was a giver would surpass the other in five respects: human lifespan, beauty, happiness, fame, and sovereignty. As a human being, the one who was a giver would surpass the other in these five respects."

"But sir, if they both go forth from the lay life to homelessness, would there still be any distinction or difference between them?"

"There would be, Sumanā," said the Buddha.

"As a renunciate, the one who was a giver would surpass the other in five respects. They'd usually use only what they've been invited to accept—robes, alms-food, lodgings, and medicines and supplies for the sick—rarely using them without invitation. When living with other spiritual practitioners, they usually treat them agreeably by way of body, speech, and mind, rarely disagreeably. As a renunciate, the one who was a giver would surpass the other in these five respects."

"But sir, if they both attain perfection, as perfected ones would there still be any distinction or difference between them?"

"In that case, I say there is no difference between the freedom of one and the freedom of the other."

"It's incredible, sir, it's amazing! Just this much is quite enough to justify giving gifts and making merit. For merit is helpful for those who have become gods, human beings, and renunciates."

"That's so true, Sumanā. It's quite enough to justify giving gifts and making merit. For merit is helpful for those who have become gods, human beings, and renunciates."

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

> "The moon so immaculate,
> journeying across the dimension of space;
> outshines with its radiance
> all the world's stars.

So too, a faithful individual,
perfect in ethics,
outshines with their generosity
all the world's stingy people.

The thundering rain cloud,
its hundred peaks wreathed in lightning,
pours down over the rich earth,
soaking the plains and lowlands.

Even so, an astute person accomplished in vision,
a disciple of the fully awakened Buddha,
surpasses a stingy person
in five respects:

long life and fame,
beauty and happiness.
Blessed with riches,
they depart to rejoice in heaven."

5.32 With Cundī

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Then Princess Cundī, escorted by five hundred chariots and five hundred royal maidens, went up to the Buddha, bowed, sat down to one side, and said to him:

"Sir, my brother, Prince Cunda, says this: 'Take a woman or man who goes for refuge to the Buddha, the teaching, and the Saṅgha, and doesn't kill living creatures, steal, commit sexual misconduct, lie, or take alcoholic drinks that cause negligence. Only then do they get reborn in a good place, not a bad place, when their body breaks up, after death.' And so I ask the Buddha: Sir, what kind of teacher should you have confidence in so as to be reborn in a good place, not a bad place, when the body breaks up, after death? Sir, what kind of teaching should you have confidence in so as to be reborn in a good place, not a bad place, when the body breaks up, after death? Sir, what kind of Saṅgha should you have confidence in so as to be reborn in a good place, not a bad place, when the body breaks up,

after death? Sir, what kind of ethics should you fulfill so as to be reborn in a good place, not a bad place, when the body breaks up, after death?"

"Cundī, the Realized One, the perfected one, the fully awakened Buddha, is said to be the best of all sentient beings—be they footless, with two feet, four feet, or many feet; with form or formless; with perception or without perception or with neither perception nor non-perception. Those who have confidence in the Buddha have confidence in the best. Having confidence in the best, the result is the best.

The noble eightfold path is said to be the best of all conditioned things. Those who have confidence in the noble eightfold path have confidence in the best. Having confidence in the best, the result is the best.

Fading away is said to be the best of all things whether conditioned or unconditioned. That is, the quelling of vanity, the removing of thirst, the uprooting of clinging, the breaking of the round, the ending of craving, fading away, cessation, extinguishment. Those who have confidence in the teaching of fading away have confidence in the best. Having confidence in the best, the result is the best.

The Saṅgha of the Realized One's disciples is said to be the best of all communities and groups. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha's disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world. Those who have confidence in the Saṅgha have confidence in the best. Having confidence in the best, the result is the best.

The ethical conduct loved by the noble ones is said to be the best of all ethics. It is unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. Those who fulfill the ethics loved by the noble ones fulfill the best. Fulfilling the best, the result is the best.

For those who, knowing the best teaching,
base their confidence on the best—
confident in the best Awakened One,
supremely worthy of a religious donation;

confident in the best teaching,
the bliss of fading and stilling;
confident in the best Saṅgha,
the supreme field of merit—

giving gifts to the best,
the best of merit grows:
the best lifespan, beauty,
fame, reputation, happiness, and strength.

An intelligent person gives to the best,
settled on the best teaching.
When they become a god or human,
they rejoice at reaching the best."

5.33 With Uggaha

At one time the Buddha was staying near Bhaddiya, in Jātiyā Wood.

Then Uggaha, Meṇḍaka's grandson, went up to the Buddha, bowed, sat down to one side, and said to him, "Sir, may the Buddha please accept tomorrow's meal from me, together with three other monks." The Buddha consented in silence. Then, knowing that the Buddha had consented, Uggaha got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Then when the night had passed, the Buddha robed up in the morning and, taking his bowl and robe, went to Uggaha's home, where he sat on the seat spread out. Then Uggaha served and satisfied the Buddha with his own hands with a variety of delicious foods.

When the Buddha had eaten and washed his hand and bowl, Uggaha sat down to one side, and said to him, "Sir, these girls of mine will be going to their husbands' families. May the Buddha

please advise and instruct them. It will be for their lasting welfare and happiness."

Then the Buddha said to those girls:

"So, girls, you should train like this: 'Our parents will give us to a husband wanting what's best, out of kindness and compassion. We will get up before him and go to bed after him, and be obliging, behaving nicely and speaking politely.' That's how you should train.

So, girls, you should train like this: 'Those our husband respects—mother and father, ascetics and brahmins—we will honor, respect, revere, and venerate, and serve with a seat and a drink when they come as guests.' That's how you should train.

So, girls, you should train like this: 'We will be skilled and tireless in doing domestic duties for our husband, such as knitting and sewing. We will have an understanding of how to go about things in order to complete and organize the work.' That's how you should train.

So, girls, you should train like this: 'We will know what work our husband's domestic bondservants, workers, and staff have completed, and what they've left incomplete. We will know who is sick, and who is fit or unwell. We will distribute to each a fair portion of various foods.' That's how you should train.

So, girls, you should train like this: 'We will ensure that any income our husbands earn is guarded and protected, whether money, grain, silver, or gold. We will not overspend, steal, waste, or lose it.' That's how you should train. When they have these five qualities, females—when their body breaks up, after death—are reborn in company with the Gods of the Lovable Host.

She'd never look down on her husband,
who's always keen to work hard,
always looking after her,
and bringing whatever she wants.

And a good woman never scolds her husband
with jealous words.
Being astute, she reveres
those respected by her husband.

She gets up early, works tirelessly,
and manages the domestic help.
She's loveable to her husband,
and preserves his wealth.

A lady who fulfills these duties
according to her husband's desire,
is reborn among the gods
called 'Loveable'."

5.34 With General Sīha

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Then General Sīha went up to the Buddha, bowed, sat down to one side, and asked him, "Sir, can you point out a fruit of giving that's apparent in the present life?"

"I can, Sīha," said the Buddha.

"A giver, a donor is dear and beloved to many people. This is a fruit of giving that's apparent in the present life.

Furthermore, good people associate with a giver. This is another fruit of giving that's apparent in the present life.

Furthermore, a giver gains a good reputation. This is another fruit of giving that's apparent in the present life.

Furthermore, a giver enters any kind of assembly bold and assured, whether it's an assembly of aristocrats, brahmins, householders, or ascetics. This is another fruit of giving that's apparent in the present life.

Furthermore, when a giver's body breaks up, after death, they're reborn in a good place, a heavenly realm. This is a fruit of giving to do with lives to come."

When he said this, General Sīha said to the Buddha, "When it comes to those four fruits of giving that are apparent in the present life, I don't have to rely on faith in the Buddha, for I know them too. I'm a giver, a donor, and am dear and beloved to many people. I'm a giver, and good people associate with me. I'm a giver, and I have this good reputation: 'General Sīha gives, serves, and attends on the Saṅgha.' I'm a giver, and I enter any kind of assembly bold and

assured, whether it's an assembly of aristocrats, brahmins, householders, or ascetics. When it comes to these four fruits of giving that are apparent in the present life, I don't have to rely on faith in the Buddha, for I know them too. But when the Buddha says: 'When a giver's body breaks up, after death, they're reborn in a good place, a heavenly realm.' I don't know this, so I have to rely on faith in the Buddha."

"That's so true, Sīha! That's so true! When a giver's body breaks up, after death, they're reborn in a good place, a heavenly realm.

> Giving, you're loved and befriended by many people.
> You get a good reputation, and your fame grows.
> A generous man enters an assembly
> bold and assured.
>
> So an astute person, seeking happiness, would give gifts,
> having driven out the stain of stinginess.
> They live long in the heaven of the Three and Thirty,
> enjoying the company of the gods.
>
> Having taken the opportunity to do good, when they pass from here
> they wander radiant in the Garden of Delight.
> There they delight, rejoice, and enjoy themselves,
> provided with the five kinds of sensual stimulation.
> Doing what the unattached, the poised one says,
> disciples of the Holy One rejoice in heaven."

5.35 The Benefits of Giving

"Mendicants, there are five benefits of giving. What five? A giver, a donor is dear and beloved by many people. Good people associate with them. They get a good reputation. They don't neglect a layperson's duties. When their body breaks up, after death, they're reborn in a good place, a heavenly realm. These are the five benefits of giving.

Giving, one is loved,
and follows the way of the good.
The good, disciplined spiritual practitioners
associate with you.

They teach you the Dhamma
that dispels all suffering.
Understanding this teaching,
you're extinguished without defilements."

5.36 Timely Gifts

"Mendicants, there are these five timely gifts. What five? A gift to a visitor. A gift to someone setting out on a journey. A gift to someone who is sick. A gift at a time of famine. Presenting the freshly harvested grains and fruits first to those who are ethical. These are the five timely gifts.

The wise give at the right time,
being kind and rid of stinginess.
A religious donation at the right time
to the noble ones, upright and poised,

given with a clear and confident mind,
is indeed abundant.
Those who rejoice at that,
or do other services,
don't miss out on the offering;
they too have a share in the merit.

So you should give without holding back,
where a gift is very fruitful.
The good deeds of sentient beings
support them in the next world."

5.37 Food

"Mendicants, when a giver gives food, they give the recipients five things. What five? Long life, beauty, happiness, strength, and eloquence.

Giving long life, they have long life as a god or human.
Giving beauty, they have beauty as a god or human.
Giving happiness, they have happiness as a god or human.
Giving strength, they have strength as a god or human.
Giving eloquence, they are eloquent as a god or human.
When a giver gives food, they give the recipients five things.

A wise one is a giver of life, strength,
beauty, and eloquence.
An intelligent giver of happiness
gains happiness in return.

Giving life, strength, beauty,
happiness, and eloquence,
they're long-lived and famous
wherever they're reborn."

5.38 Faith

"Mendicants, a faithful gentleman gets five benefits. What five? The good persons in the world show compassion first to the faithful, not so much to the unfaithful. They first approach the faithful, not so much the unfaithful. They first receive alms from the faithful, not so much the unfaithful. They first teach Dhamma to the faithful, not so much the unfaithful. When their body breaks up, after death, the faithful are reborn in a good place, a heavenly realm. A faithful gentleman gets these five benefits.

Suppose there was a great banyan tree at a level crossroads. It would become a refuge for birds from all around. In the same way, a faithful gentleman becomes a refuge for many people—monks, nuns, laywomen, and laymen.

With its branches, leaves, and fruit,
a great tree with its strong trunk,
firmly-rooted and fruit-bearing,
supports many birds.

It's a lovely place,
frequented by the sky-soarers.
Those that need shade go in the shade,
those that need fruit enjoy the fruit.

So too, a faithful individual
is perfect in ethics,
humble and kind,
sweet, friendly, and tender.

Those free of greed, freed of hate,
free of delusion, undefiled,
fields of merit for the world,
associate with such a person.

They teach them the Dhamma,
that dispels all suffering.
Understanding this teaching,
they're extinguished without defilements."

5.39 A Child

"Mendicants, parents see five reasons to wish for the birth of a child in the family. What five? Since we looked after them, they'll look after us. They'll do their duty for us. The family traditions will last. They'll take care of the inheritance. Or else when we have passed away they'll give an offering on our behalf. Parents see these five reasons to wish for the birth of a child in the family.

Seeing five reasons,
astute people wish for a child.
Since we looked after them, they'll look after us.
They'll do their duty for us.

The family traditions will last.
They'll take care of the inheritance.
Or else when we have passed away
they'll give an offering on our behalf.

Seeing these five reasons
astute people wish for a child.
And so good people,
grateful and thankful,

look after their parents,
remembering what was done for them in the past.
They do for their parents,
as their parents did for them in the past.

Following their advice, looking after those who raised them,
the family traditions are not lost.
Faithful, accomplished in ethics,
such a child is praiseworthy."

5.40 Great Sal Trees

"Mendicants, great sal trees grow in five ways supported by the Himalayas, the king of mountains. What five? The branches, leaves, and foliage; the bark; the shoots; the softwood; and the hardwood. Great sal trees grow in these five ways supported by the Himalayas, the king of mountains.

In the same way, a family grows in five ways supported by a family head with faith. What five? Faith, ethics, learning, generosity, and wisdom. A family grows in these five ways supported by a family head with faith.

Supported by the mountain crags
in the wilds, the formidable forest,
the tree grows
to become lord of the forest.

So too, when the family head
is ethical and faithful,
supported by them, they grow:
children, partners, and kin,
colleagues, relatives,
and those dependent for their livelihood.

Seeing the ethical conduct of the virtuous,
the generosity and good deeds,
those who see clearly
do likewise.

Having practiced the teaching here,
the path that goes to a good place,
they delight in the heavenly realm,
enjoying all the pleasures they desire."

5. With King Muṇḍa

5.41 Getting Rich

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then the householder Anāthapiṇḍika went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

"Householder, there are these five reasons to get rich. What five?

Firstly, with his legitimate wealth—earned by his efforts and initiative, built up with his own hands, gathered by the sweat of the brow—he makes himself happy and pleased, keeping himself properly happy. He makes his mother and father happy ... He makes his children, partners, bondservants, workers, and staff happy ... This is the first reason to get rich.

Furthermore, with his legitimate wealth he makes his friends and colleagues happy ... This is the second reason to get rich.

Furthermore, with his legitimate wealth he protects himself against losses from such things as fire, water, kings, bandits, or unloved heirs. He keeps himself safe. This is the third reason to get rich.

Furthermore, with his legitimate wealth he makes five spirit-offerings: to relatives, guests, ancestors, king, and deities. This is the fourth reason to get rich.

Furthermore, with his legitimate wealth he establishes an uplifting religious donation for ascetics and brahmins—those who avoid intoxication and negligence, are settled in patience and gentleness, and who tame, calm, and extinguish themselves—that's conducive to heaven, ripens in happiness, and leads to heaven. This is the fifth reason to get rich.

These are the five reasons to get rich.

Now if the riches a noble disciple gets for these five reasons run out, he thinks: 'So, the riches I have obtained for these reasons are running out.' And so he has no regrets.

But if the riches a noble disciple gets for these five reasons increase, he thinks: 'So, the riches I have obtained for these reasons are increasing.' And so he has no regrets in both cases.

> 'I've enjoyed my wealth, supporting those who depend on me;
> I've overcome losses;
> I've given uplifting religious donations;
> and made the five spirit-offerings.
> I have looked after the ethical and
> disciplined spiritual practitioners.
>
> I've achieved the purpose
> for which an astute lay person
> wishes to gain wealth.
> I don't regret what I've done.'
>
> A mortal person who recollects this
> stands firm in the teaching of the noble ones.
> They're praised in this life by the astute,
> and they depart to rejoice in heaven."

5.42 A Good Person

"Mendicants, a good person is born in a family for the benefit, welfare, and happiness of the people. For the benefit, welfare, and happiness of mother and father; children and partners; bondservants, workers, and staff; friends and colleagues; and ascetics and brahmins.

It's like a great rain cloud, which nourishes all the crops for the benefit, welfare, and happiness of the people. In the same way, a good person is born in a family for the benefit, welfare, and happiness of the people. ...

> The gods protect one who is guarded by principle,
> who uses their wealth for the welfare of the many.
> One who is learned, with precepts and observances intact,
> and steady in principle, doesn't lose their reputation.
>
> Firm in principle, accomplished in ethical conduct,
> truthful, conscientious,
> like a coin of mountain gold:
> who is worthy of criticizing them?
> Even the gods praise them,
> and by Brahmā, too, they're praised."

5.43 Likable

Then the householder Anāthapiṇḍika went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

"Householder, these five things that are likable, desirable, and agreeable are hard to get in the world. What five? Long life, beauty, happiness, fame, and heaven. These are the five things that are likable, desirable, and agreeable, but hard to get in the world.

And I say that these five things are not got by praying or wishing for them. If they were, who would lack them?

A noble disciple who wants to live long ought not pray for it, or hope for it, or pine for it. Instead, they should practice the way that leads to long life. For by practicing that way they gain long life as a god or a human being.

A noble disciple who wants to be beautiful ought not pray for it, or hope for it, or pine for it. Instead, they should practice the way that leads to beauty. For by practicing that way they gain beauty as a god or a human being.

A noble disciple who wants to be happy ought not pray for it, or hope for it, or pine for it. Instead, they should practice the way that

leads to happiness. For by practicing that way they gain happiness as a god or a human being.

A noble disciple who wants to be famous ought not pray for it, or hope for it, or pine for it. Instead, they should practice the way that leads to fame. For by practicing that way they gain fame as a god or a human being.

A noble disciple who wants to go to heaven ought not pray for it, or hope for it, or pine for it. Instead, they should practice the way that leads to heaven. For by practicing that way they gain heaven, they are one who gains the heavens.

> For one who desires a continuous flow
> of exceptional delights—
> long life, beauty, fame and reputation,
> heaven, and birth in an eminent family—
>
> the astute praise diligence
> in making merit.
> Being diligent, an astute person
> secures both benefits:
>
> the benefit in this life,
> and in lives to come.
> A wise one, comprehending the meaning,
> is called 'astute'."

5.44 Agreeable

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of the householder Ugga of Vesālī, where he sat on the seat spread out.

Then Ugga went up to the Buddha, bowed, sat down to one side, and said to him, "Sir, I have heard and learned this in the presence of the Buddha: 'The giver of the agreeable gets the agreeable.' My sal flower porridge is agreeable: may the Buddha please accept it from me out of compassion." So the Buddha accepted it out of compassion.

"Sir, I have heard and learned this in the presence of the Buddha: 'The giver of the agreeable gets the agreeable.' My pork with jujube is agreeable: may the Buddha please accept it from me out of compassion." So the Buddha accepted it out of compassion.

"... My fried vegetable stalks are agreeable: may the Buddha please accept them from me out of compassion." So the Buddha accepted them out of compassion.

"... My boiled fine rice with the dark grains picked out, served with many soups and sauces is agreeable: may the Buddha please accept it from me out of compassion." So the Buddha accepted it out of compassion.

"... My cloths imported from Kāsī are agreeable: may the Buddha please accept them from me out of compassion." So the Buddha accepted them out of compassion.

"... My couch spread with woolen covers—shag-piled or embroidered with flowers—and spread with a fine deer hide, with a canopy above and red pillows at both ends is agreeable. But, sir, I know that this is not proper for the Buddha. However, this plank of sandalwood is worth over a thousand dollars. May the Buddha please accept it from me out of compassion." So the Buddha accepted it out of compassion.

And then the Buddha rejoiced with Ugga with these verses of appreciation:

> "The giver of the agreeable gets the agreeable,
> enthusiastically giving clothing, bedding,
> food and drink, and various requisites
> to those of upright conduct.
>
> Knowing the perfected ones to be like a field
> for what's given, offered and not held back,
> a good person gives what's hard to give:
> the giver of the agreeable gets the agreeable."

And then the Buddha, having rejoiced with Ugga with these verses of appreciation, got up from his seat and left.

Then after some time Ugga passed away, and was reborn in a host of mind-made gods. At that time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then, late at night, the glorious god Ugga, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, and stood to one side. The Buddha said to him, "Ugga, I trust it is all you wished?"

"Sir, it is indeed just as I wished." Then the Buddha addressed Ugga in verse:

> "The giver of the agreeable gets the agreeable,
> the giver of the foremost gets the foremost,
> the giver of the excellent gets the excellent,
> the giver of the best gets the best.
>
> A person who gives the foremost,
> the excellent, the best:
> they're long-lived and famous
> wherever they're reborn."

5.45 Overflowing Merit

"Mendicants, there are these five kinds of overflowing merit, overflowing goodness. They nurture happiness and are conducive to heaven, ripening in happiness and leading to heaven. They lead to what is likable, desirable, agreeable, to welfare and happiness.

What five? When a mendicant enters and remains in a limitless immersion of heart while using a robe ... alms-food ... lodging ... bed and chair ... medicines and supplies for the sick, the overflowing of merit for the donor is limitless ...

These are the five kinds of overflowing merit, overflowing goodness. They nurture happiness, and are conducive to heaven, ripening in happiness, and leading to heaven. They lead to what is likable, desirable, agreeable, to welfare and happiness.

When a noble disciple has these five kinds of overflowing merit and goodness, it's not easy to grasp how much merit they have by saying that this is the extent of their overflowing merit ... that leads to happiness. It's simply reckoned as an incalculable, immeasurable, great mass of merit.

It's like trying to grasp how much water is in the ocean. It's not easy to say: 'This is how many gallons, how many hundreds, thousands, hundreds of thousands of gallons there are.' It's simply reckoned as an incalculable, immeasurable, great mass of water.

In the same way, when a noble disciple has these five kinds of overflowing merit and goodness, it's not easy to grasp how much merit they have: 'This is how much this overflowing merit ... leads to happiness.' It's simply reckoned as an incalculable, immeasurable, great mass of merit.

> Hosts of people use the rivers,
> and though the rivers are many,
> all reach the great deep, the boundless ocean,
> the cruel sea that's home to precious gems.
>
> So too, when a person gives food, drink, and clothes;
> and they're a giver of beds, seats, and mats—
> the streams of merit reach that astute person,
> as the rivers bring their waters to the sea."

5.46 Success

"Mendicants, there are five accomplishments. What five? Accomplishment in faith, ethics, learning, generosity, and wisdom. These are the five accomplishments."

5.47 Wealth

"Mendicants, there are these five kinds of wealth. What five? The wealth of faith, ethics, learning, generosity, and wisdom.

And what is the wealth of faith? It's when a noble disciple has faith in the Realized One's awakening: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' This is called the wealth of faith.

And what is the wealth of ethics? It's when a noble disciple doesn't kill living creatures, steal, commit sexual misconduct, lie, or

take alcoholic drinks that cause negligence. This is called the wealth of ethics.

And what is the wealth of learning? It's when a noble disciple is very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's totally full and pure. They are very learned in such teachings, remembering them, reciting them, mentally scrutinizing them, and comprehending them theoretically. This is called the wealth of learning.

And what is the wealth of generosity? It's when a noble disciple lives at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share. This is called the wealth of generosity.

And what is the wealth of wisdom? It's when a noble disciple is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. This is called the wealth of wisdom.

These are the five kinds of wealth.

> Whoever has faith in the Realized One,
> unwavering and well grounded;
> whose ethical conduct is good,
> praised and loved by the noble ones;
>
> who has confidence in the Saṅgha,
> and correct view:
> they're said to be prosperous,
> their life is not in vain.
>
> So let the wise devote themselves
> to faith, ethical behavior,
> confidence, and insight into the teaching,
> remembering the instructions of the Buddhas."

5.48 Things That Cannot Be Had

"Mendicants, there are five things that cannot be had by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world. What five? That someone liable to old age should not grow old. That someone liable to sickness should not get sick. ... That someone liable to death should not die. ... That someone liable to ending should not end. ... That someone liable to perishing should not perish. ...

An uneducated ordinary person has someone liable to old age who grows old. But they don't reflect: 'It's not just me who has someone liable to old age who grows old. For as long as sentient beings come and go, pass away and are reborn, they all have someone liable to old age who grows old. If I were to sorrow and pine and lament, beating my breast and falling into confusion, just because someone liable to old age grows old, I'd lose my appetite and my body would become ugly. My work wouldn't get done, my enemies would be encouraged, and my friends would be dispirited.' And so, when someone liable to old age grows old, they sorrow and pine and lament, beating their breast and falling into confusion. This is called an uneducated ordinary person struck by sorrow's poisoned arrow, who only mortifies themselves.

Furthermore, an uneducated ordinary person has someone liable to sickness ... death ... ending ... perishing. But they don't reflect: 'It's not just me who has someone liable to perishing who perishes. For as long as sentient beings come and go, pass away and are reborn, they all have someone liable to perishing who perishes. If I were to sorrow and pine and lament, beating my breast and falling into confusion, just because someone liable to perishing perishes, I'd lose my appetite and my body would become ugly. My work wouldn't get done, my enemies would be encouraged, and my friends would be dispirited.' And so, when someone liable to perishing perishes, they sorrow and pine and lament, beating their breast and falling into confusion. This is called an uneducated ordinary person struck by sorrow's poisoned arrow, who only mortifies themselves.

An educated noble disciple has someone liable to old age who grows old. And they reflect: 'It's not just me who has someone liable

to old age who grows old. For as long as sentient beings come and go, pass away and are reborn, they all have someone liable to old age who grows old. If I were to sorrow and pine and lament, beating my breast and falling into confusion, just because someone liable to old age grows old, I'd lose my appetite and my body would become ugly. My work wouldn't get done, my enemies would be encouraged, and my friends would be dispirited.' And so, when someone liable to old age grows old, they don't sorrow and pine and lament, beating their breast and falling into confusion. This is called an educated noble disciple who has drawn out sorrow's poisoned arrow, struck by which uneducated ordinary people only mortify themselves. Sorrowless, free of thorns, that noble disciple only extinguishes themselves.

Furthermore, an educated noble disciple has someone liable to sickness... death ... ending ... perishing. And they reflect: 'It's not just me who has someone liable to perishing who perishes. For as long as sentient beings come and go, pass away and are reborn, they all have someone liable to perishing who perishes. If I were to sorrow and pine and lament, beating my breast and falling into confusion, just because someone liable to perishing perishes, I'd lose my appetite and my body would become ugly. My work wouldn't get done, my enemies would be encouraged, and my friends would be dispirited.' And so, when someone liable to perishing perishes, they don't sorrow and pine and lament, beating their breast and falling into confusion. This is called an educated noble disciple who has drawn out sorrow's poisoned arrow, struck by which uneducated ordinary people only mortify themselves. Sorrowless, free of thorns, that noble disciple only extinguishes themselves.

These are the five things that cannot be had by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world.

> Sorrowing and lamenting
> doesn't do even a little bit of good.
> When they know that you're sad,
> your enemies are encouraged.

When an astute person doesn't waver in the face of adversity,
as they're able to assess what's beneficial,
their enemies suffer,
seeing that their normal expression doesn't change.

Chants, recitations, fine sayings,
charity or traditions:
if by means of any such things you benefit,
then by all means keep doing them.

But if you understand that 'this good thing
can't be had by me or by anyone else',
you should accept it without sorrowing, thinking:
'The karma is strong. What can I do now?'"

5.49 The King of Kosala

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then King Pasenadi of Kosala went up to the Buddha, bowed, and sat down to one side.

Then a man went up to the king and whispered in his ear, "Your Majesty, Queen Mallikā has passed away."

When this was said, King Pasenadi was miserable and sad. He sat with his shoulders drooping, downcast, depressed, with nothing to say.

Knowing this, the Buddha said to him, "Great king, there are five things that cannot be had by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world. What five? That someone liable to old age should not grow old. ... Sorrowing and lamenting doesn't do even a little bit of good ... 'The karma is strong. What can I do now?'"

5.50 With Nārada

At one time Venerable Nārada was staying at Pāṭaliputta, in the Chicken Monastery.

Now at that time King Muṇḍa's dear and beloved Queen Bhaddā had just passed away. And since that time, the king did not bathe,

anoint himself, eat his meals, or apply himself to his work. Day and night he brooded over Queen Bhaddā's corpse.

Then King Muṇḍa addressed his treasurer, Piyaka,

"So, my good Piyaka, please place Queen Bhaddā's corpse in an iron case filled with oil. Then close it up with another case, so that we can view Queen Bhaddā's body even longer."

"Yes, Your Majesty," replied Piyaka the treasurer, and he did as the king instructed.

Then it occurred to Piyaka, "King Muṇḍa's dear and beloved Queen Bhaddā has passed away. Since then the king does not bathe, anoint himself, eat his meals, or apply himself to his work. Day and night he broods over Queen Bhaddā's corpse. Now, what ascetic or brahmin might the king pay homage to, whose teaching could help the king give up sorrow's arrow?"

Then it occurred to Piyaka, "This Venerable Nārada is staying in the Chicken Monastery at Pāṭaliputta. He has this good reputation: 'He is astute, competent, intelligent, learned, a brilliant speaker, eloquent, mature, a perfected one.' What if King Muṇḍa was to pay homage to Venerable Nārada? Hopefully when he hears Nārada's teaching, the king could give up sorrow's arrow."

Then Piyaka went to the king and said to him, "Sire, this Venerable Nārada is staying in the Chicken Monastery at Pāṭaliputta. He has this good reputation: 'He is astute, competent, intelligent, learned, a brilliant speaker, eloquent, mature, a perfected one.' What if Your Majesty was to pay homage to Venerable Nārada? Hopefully when you hear Nārada's teaching, you could give up sorrow's arrow."

"Well then, my good Piyaka, let Nārada know. For how could one such as I presume to visit an ascetic or brahmin in my realm without first letting them know?"

"Yes, Your Majesty," replied Piyaka the treasurer. He went to Nārada, bowed, sat down to one side, and said to him, "Sir, King Muṇḍa's dear and beloved Queen Bhaddā has passed away. And since she passed away, the king has not bathed, anointed himself, eaten his meals, or got his business done. Day and night he broods over

Queen Bhaddā's corpse. Sir, please teach the king so that, when he hears your teaching, he can give up sorrow's arrow."

"Please, Piyaka, let the king come when he likes."

Then Piyaka got up from his seat, bowed, and respectfully circled Venerable Nārada, keeping him on his right, before going to the king and saying, "Sire, the request for an audience with Venerable Nārada has been granted. Please, Your Majesty, go at your convenience."

"Well then, my good Piyaka, harness the finest chariots."

"Yes, Your Majesty," replied Piyaka the treasurer. He did so, then told the king:

"Sire, the finest chariots are harnessed. Please, Your Majesty, go at your convenience."

Then King Muṇḍa mounted a fine carriage and, along with other fine carriages, set out in full royal pomp to see Venerable Nārada at the Chicken Monastery. He went by carriage as far as the terrain allowed, then descended and entered the monastery on foot. Then the king went up to Nārada, bowed, and sat down to one side. Then Nārada said to him:

"Great king, there are five things that cannot be had by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world. What five? That someone liable to old age should not grow old. ... That someone liable to sickness should not get sick. ... That someone liable to death should not die. ... That someone liable to ending should not end. ... That someone liable to perishing should not perish. ...

An uneducated ordinary person has someone liable to old age who grows old. But they don't reflect on the nature of old age: 'It's not just me who has someone liable to old age who grows old. For all sentient beings have someone liable to old age who grows old, as long as sentient beings come and go, pass away and are reborn. If I were to sorrow and pine and lament, beating my breast and falling into confusion, just because someone liable to old age grows old, I'd lose my appetite and my body would become ugly. My work wouldn't get done, my enemies would be encouraged, and my friends would be dispirited.' And so, when someone liable to old age

grows old, they sorrow and pine and lament, beating their breast and falling into confusion. This is called an uneducated ordinary person struck by sorrow's poisoned arrow, who only mortifies themselves.

Furthermore, an uneducated ordinary person has someone liable to sickness ... death ... ending ... perishing. But they don't reflect on the nature of perishing: 'It's not just me who has someone liable to perishing who perishes. For all sentient beings have someone liable to perishing who perishes, as long as sentient beings come and go, pass away and are reborn. If I were to sorrow and pine and lament, beating my breast and falling into confusion, just because someone liable to perishing perishes, I'd lose my appetite and my body would become ugly. My work wouldn't get done, my enemies would be encouraged, and my friends would be dispirited.' And so, when someone liable to perishing perishes, they sorrow and pine and lament, beating their breast and falling into confusion. This is called an uneducated ordinary person struck by sorrow's poisoned arrow, who only mortifies themselves.

An educated noble disciple has someone liable to old age who grows old. So they reflect on the nature of old age: 'It's not just me who has someone liable to old age who grows old. For all sentient beings have someone liable to old age who grows old, as long as sentient beings come and go, pass away and are reborn. If I were to sorrow and pine and lament, beating my breast and falling into confusion, just because someone liable to old age grows old, I'd lose my appetite and my body would become ugly. My work wouldn't get done, my enemies would be encouraged, and my friends would be dispirited.' And so, when someone liable to old age grows old, they don't sorrow and pine and lament, beating their breast and falling into confusion. This is called an educated noble disciple who has drawn out sorrow's poisoned arrow, struck by which uneducated ordinary people only mortify themselves. Sorrowless, free of thorns, that noble disciple only extinguishes themselves.

Furthermore, an educated noble disciple has someone liable to sickness... death ... ending ... perishing. So they reflect on the nature of perishing: 'It's not just me who has someone liable to perishing

who perishes. For all sentient beings have someone liable to perishing who perishes, as long as sentient beings come and go, pass away and are reborn. If I were to sorrow and pine and lament, beating my breast and falling into confusion, just because someone liable to perishing perishes, I'd lose my appetite and my body would become ugly. My work wouldn't get done, my enemies would be encouraged, and my friends would be dispirited.' And so, when someone liable to perishing perishes, they don't sorrow and pine and lament, beating their breast and falling into confusion. This is called an educated noble disciple who has drawn out sorrow's poisoned arrow, struck by which uneducated ordinary people only mortify themselves. Sorrowless, free of thorns, that noble disciple only extinguishes themselves.

These are the five things that cannot be had by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world.

> Sorrowing and lamenting
> doesn't do even a little bit of good.
> When they know that you're sad,
> your enemies are encouraged.
>
> When an astute person doesn't waver in the face of adversity,
> as they're able to assess what's beneficial,
> their enemies suffer,
> seeing that their normal expression doesn't change.
>
> Chants, recitations, fine sayings,
> charity or traditions:
> if by means of any such things you benefit,
> then by all means keep doing them.
>
> But if you understand that 'this good thing
> can't be had by me or by anyone else',
> you should accept it without sorrowing, thinking:
> 'The karma is strong. What can I do now?'"

When he said this, King Muṇḍa said to Venerable Nārada, "Sir, what is the name of this exposition of the teaching?"

"Great king, this exposition of the teaching is called 'Pulling Out Sorrow's Arrow'."

"Indeed, sir, this is the pulling out of sorrow's arrow! Hearing this exposition of the teaching, I've given up sorrow's arrow."

Then King Muṇḍa addressed his treasurer, Piyaka, "Well then, my good Piyaka, cremate Queen Bhaddā's corpse and build a monument. From this day forth, I will bathe, anoint myself, eat my meals, and apply myself to my work."

6. Hindrances

5.51 Obstacles

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, there are these five obstacles and hindrances, parasites of the mind that weaken wisdom. What five? Sensual desire ... Ill will ... Dullness and drowsiness ... Restlessness and remorse ... Doubt ... These are the five obstacles and hindrances, parasites of the mind that weaken wisdom.

Take a mendicant who has feeble and weak wisdom, not having given up these five obstacles and hindrances, parasites of the mind that weaken wisdom. It's simply impossible that they would know what's for their own good, the good of another, or the good of both; or that they would realize any superhuman distinction in knowledge and vision worthy of the noble ones.

Suppose there was a mountain river that flowed swiftly, going far, carrying all before it. But then a man would open channels on both sides, so the mid-river current would be dispersed, spread out, and separated. The river would no longer flow swiftly, going far, carrying all before it.

In the same way, take a mendicant who has feeble and weak wisdom, not having given up these five obstacles and hindrances,

parasites of the mind that weaken wisdom. It's simply impossible that they would know what's for their own good, the good of another, or the good of both; or that they would realize any superhuman distinction in knowledge and vision worthy of the noble ones.

Take a mendicant who has powerful wisdom, having given up these five obstacles and hindrances, parasites of the mind that weaken wisdom. It's quite possible that they would know what's for their own good, the good of another, or the good of both; or that they would realize any superhuman distinction in knowledge and vision worthy of the noble ones.

Suppose there was a mountain river that flowed swiftly, going far, carrying all before it. But then a man would close up the channels on both sides, so the mid-river current would not be dispersed, spread out, and separated. The river would keep flowing swiftly for a long way, carrying all before it.

In the same way, take a mendicant who has powerful wisdom, having given up these five obstacles and hindrances, parasites of the mind that weaken wisdom. It's quite possible that they would know what's for their own good, the good of another, or the good of both; or that they would realize any superhuman distinction in knowledge and vision worthy of the noble ones."

5.52 A Heap of the Unskillful

"Mendicants, rightly speaking, you'd call the five hindrances a 'heap of the unskillful'. For these five hindrances are entirely a heap of the unskillful. What five? The hindrances of sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. Rightly speaking, you'd call these five hindrances a 'heap of the unskillful'. For these five hindrances are entirely a heap of the unskillful."

5.53 Factors That Support Meditation

"Mendicants, there are these five factors that support meditation. What five?

It's when a mendicant has faith in the Realized One's awakening: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.'

They are rarely ill or unwell. Their stomach digests well, being neither too hot nor too cold, but just right, and fit for meditation.

They're not devious or deceitful. They reveal themselves honestly to the Teacher or sensible spiritual companions.

They live with energy roused up for giving up unskillful qualities and embracing skillful qualities. They're strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities.

They're wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

These are the five factors that support meditation."

5.54 Times Good for Meditation

"Mendicants, there are five times that are not good for meditation. What five?

Firstly, a mendicant is old, overcome with old age. This is the first time that's not good for meditation.

Furthermore, a mendicant is sick, overcome by sickness. This is the second time that's not good for meditation.

Furthermore, there's a famine, a bad harvest, so it's hard to get alms-food, and not easy to keep going by collecting alms. This is the third time that's not good for meditation.

Furthermore, there's peril from wild savages, and the countryfolk mount their vehicles and flee everywhere. This is the fourth time that's not good for meditation.

Furthermore, there's a schism in the Saṅgha. When the Saṅgha is split, they abuse, insult, block, and reject each other. This doesn't inspire confidence in those without it, and it causes some with confidence to change their minds. This is the fifth time that's not good for meditation.

These are the five times that are not good for meditation.

There are five times that are good for meditation. What five?

Firstly, a mendicant is a youth, young, black-haired, blessed with youth, in the prime of life. This is the first time that's good for meditation.

Furthermore, they are rarely ill or unwell. Their stomach digests well, being neither too hot nor too cold, but just right, and fit for meditation. This is the second time that's good for meditation.

Furthermore, there's plenty of food, a good harvest, so it's easy to get alms-food, and easy to keep going by collecting alms. This is the third time that's good for meditation.

Furthermore, people live in harmony, appreciating each other, without quarreling, blending like milk and water, and regarding each other with kindly eyes. This is the fourth time that's good for meditation.

Furthermore, the Saṅgha lives comfortably, in harmony, appreciating each other, without quarreling, with one recitation. When the Saṅgha is in harmony, they don't abuse, insult, block, or reject each other. This inspires confidence in those without it, and increases confidence in those who have it. This is the fifth time that's good for meditation.

These are the five times that are good for meditation."

5.55 Mother and Son

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Now, at that time a mother and son had both entered the rainy season residence at Sāvatthī, as a monk and a nun. They wanted to see each other often. The mother wanted to see her son often, and the son his mother. Seeing each other often, they became close. Being so close, they became intimate. And being intimate, lust overcame them. With their minds swamped by lust, without rejecting the training and declaring their inability to continue, they had sex.

Then several mendicants went up to the Buddha, bowed, sat down to one side, and told him what had happened.

"Mendicants, how could that silly man imagine that a mother cannot lust for her son, or that a son cannot lust for his mother? Compared to the sight of a woman, I do not see a single sight that is so arousing, sensuous, intoxicating, captivating, and infatuating, and such an obstacle to reaching the supreme sanctuary. Sentient beings are lustful, greedy, tied, infatuated, and attached to the sight of a woman. They sorrow for a long time under the sway of a woman's sight.

Compared to the sound … smell … taste … touch of a woman, I do not see a single touch that is so arousing, sensuous, intoxicating, captivating, and infatuating, and such an obstacle to reaching the supreme sanctuary. Sentient beings are lustful, greedy, tied, infatuated, and attached to the touch of a woman. They sorrow for a long time under the sway of a woman's touch.

When a woman walks, she occupies a man's mind. When a woman stands … sits … lies down … laughs … speaks … sings … cries … is injured, she occupies a man's mind. Even when a woman is dead, she occupies a man's mind. For if anyone should be rightly called 'an all-round snare of Māra', it's females.

You might chat with someone who has knife in hand.
You might even chat with a goblin.
You might sit close by a viper,
whose bite would take your life.
But never should you chat
one on one with a female.

They captivate the unmindful
with a glance and a smile.
Or scantily clad,
they speak charming words.
It's not good to sit with such a person,
even if she's injured or dead.

These five kinds of sensual stimulation
are apparent in a woman's body:

sights, sounds, tastes, smells,
and touches so delightful.

Those swept away by the flood of sensual pleasures,
not comprehending them,
prioritize transmigration—
time and destination, and life after life.

But those who completely understand sensual pleasures
live fearing nothing from any quarter.
They are those in the world who've crossed over,
having reached the ending of defilements."

5.56 Mentor

Then a mendicant went up to his own mentor, and said, "Now, sir, my body feels like it's drugged. I'm disorientated, the teachings don't spring to mind, and dullness and drowsiness fill my mind. I live the spiritual life dissatisfied, and have doubts about the teachings."

Then that mendicant took his pupil to the Buddha, bowed, sat down to one side, and said to him, "Sir, this mendicant says this: 'Now, sir, my body feels like it's drugged. I'm disorientated, the teachings don't spring to mind, and dullness and drowsiness fill my mind. I live the spiritual life dissatisfied, and have doubts about the teachings.'"

"That's how it is, mendicant, when your sense doors are unguarded, you eat too much, you're not dedicated to wakefulness, you're unable to discern skillful qualities, and you don't pursue the development of the qualities that lead to awakening in the evening and toward dawn. Your body feels like it's drugged. You're disorientated, the teachings don't spring to mind, and dullness and drowsiness fill your mind. You live the spiritual life dissatisfied, and have doubts about the teachings.

So you should train like this: 'I will guard my sense doors, eat in moderation, be dedicated to wakefulness, discern skillful qualities, and pursue the development of the qualities that lead to awakening in the evening and toward dawn.' That's how you should train."

When that mendicant had been given this advice by the Buddha, he got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Then that mendicant, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme culmination of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

He understood: "Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence." And that mendicant became one of the perfected.

When that mendicant had attained perfection, he went up to his own mentor, and said, "Now, sir, my body doesn't feel like it's drugged. I'm not disorientated, the teachings spring to mind, and dullness and drowsiness don't fill my mind. I live the spiritual life satisfied, and have no doubts about the teachings."

Then that mendicant took his pupil to the Buddha, bowed, sat down to one side, and said to him, "Sir, this mendicant says this: 'Now, sir, my body doesn't feel like it's drugged. I'm not disorientated, the teachings spring to mind, and dullness and drowsiness don't fill my mind. I live the spiritual life satisfied, and have no doubts about the teachings.'"

"That's how it is, mendicant, when your sense doors are guarded, you're moderate in eating, you're dedicated to wakefulness, you're able to discern skillful qualities, and you pursue the development of the qualities that lead to awakening in the evening and toward dawn. Your body doesn't feel like it's drugged. You're not disorientated, the teachings spring to mind, and dullness and drowsiness don't fill your mind. You live the spiritual life satisfied, and have no doubts about the teachings.

So you should train like this: 'We will guard our sense doors, eat in moderation, be dedicated to wakefulness, discern skillful qualities, and pursue the development of the qualities that lead to awakening in the evening and toward dawn.' That's how you should train."

5.57 Subjects for Regular Reviewing

"Mendicants, a woman or a man, a layperson or a renunciate should often review these five subjects. What five?

'I am liable to grow old, I am not exempt from old age.' A woman or a man, a layperson or a renunciate should often review this.

'I am liable to get sick, I am not exempt from sickness.' ...

'I am liable to die, I am not exempt from death.' ...

'I must be parted and separated from all I hold dear and beloved.' ...

'I am the owner of my deeds and heir to my deeds. Deeds are my womb, my relative, and my refuge.

I shall be the heir of whatever deeds I do, whether good or bad.' A woman or a man, a layperson or a renunciate should often review this.

What is the advantage for a woman or a man, a layperson or a renunciate of often reviewing this: 'I am liable to grow old, I am not exempt from old age'? There are sentient beings who, intoxicated with the vanity of youth, do bad things by way of body, speech, and mind. Reviewing this subject often, they entirely give up the vanity of youth, or at least reduce it. This is the advantage for a woman or a man, a layperson or a renunciate of often reviewing this: 'I am liable to grow old, I am not exempt from old age'.

What is the advantage of often reviewing this: 'I am liable to get sick, I am not exempt from sickness'? There are sentient beings who, drunk on the vanity of health, do bad things by way of body, speech, and mind. Reviewing this subject often, they entirely give up the vanity of health, or at least reduce it. This is the advantage of often reviewing this: 'I am liable to get sick, I am not exempt from sickness'.

What is the advantage of often reviewing this: 'I am liable to die, I am not exempt from death'? There are sentient beings who, drunk on the vanity of life, do bad things by way of body, speech, and mind. Reviewing this subject often, they entirely give up the vanity of life, or at least reduce it. This is the advantage of often reviewing this: 'I am liable to die, I am not exempt from death'.

What is the advantage of often reviewing this: 'I must be parted and separated from all I hold dear and beloved'? There are sentient beings who, aroused by desire and lust for their dear and beloved, do bad things by way of body, speech, and mind. Reviewing this subject often, they entirely give up desire and lust for their dear and beloved, or at least reduce it. This is the advantage of often reviewing this: 'I must be parted and separated from all I hold dear and beloved'.

What is the advantage of often reflecting like this: 'I am the owner of my deeds and heir to my deeds. Deeds are my womb, my relative, and my refuge. I shall be the heir of whatever deeds I do, whether good or bad'? There are sentient beings who do bad things by way of body, speech, and mind. Reviewing this subject often, they entirely give up bad conduct, or at least reduce it. This is the advantage for a woman or a man, a layperson or a renunciate of often reflecting like this: 'I am the owner of my deeds and heir to my deeds. Deeds are my womb, my relative, and my refuge. I shall be the heir of whatever deeds I do, whether good or bad.'

Then that noble disciple reflects: 'It's not just me who is liable to grow old, not being exempt from old age. For all sentient beings grow old according to their nature, as long as they come and go, pass away and are reborn.' When they review this subject often, the path is born in them. They cultivate, develop, and make much of it. By doing so, they give up the fetters and eliminate the underlying tendencies.

'It's not just me who is liable to get sick, not being exempt from sickness. For all sentient beings get sick according to their nature, as long as they come and go, pass away and are reborn.' When they review this subject often, the path is born in them. They cultivate, develop, and make much of it. By doing so, they give up the fetters and eliminate the underlying tendencies.

'It's not just me who is liable to die, not being exempt from death. For all sentient beings die according to their nature, as long as they come and go, pass away and are reborn.' When they review this subject often, the path is born in them. They cultivate, develop, and

make much of it. By doing so, they give up the fetters and eliminate the underlying tendencies.

'It's not just me who must be parted and separated from all I hold dear and beloved. For all sentient beings must be parted and separated from all they hold dear and beloved, as long as they come and go, pass away and are reborn.' When they review this subject often, the path is born in them. They cultivate, develop, and make much of it. By doing so, they give up the fetters and eliminate the underlying tendencies.

'It's not just me who shall be the owner of my deeds and heir to my deeds. For all sentient beings shall be the owners of their deeds and heirs to their deeds, as long as they come and go, pass away and are reborn.' When they review this subject often, the path is born in them. They cultivate, develop, and make much of it. By doing so, they give up the fetters and eliminate the underlying tendencies.

For others, sickness is natural,
and so are old age and death.
Though this is how their nature is,
ordinary people feel disgusted.

If I were to be disgusted
with creatures whose nature is such,
it would not be appropriate for me,
since my life is just the same.

Living in such a way,
I understood the reality without attachments.
I mastered all vanities—
of health, of youth,

and even of life—
seeing safety in renunciation.
Zeal sprang up in me
as I looked to extinguishment.

Now I'm unable
to indulge in sensual pleasures;
there's no turning back,
until the spiritual life is complete."

5.58 The Licchavi Youths

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Vesālī for alms. Then after the meal, on his return from alms-round, he plunged deep into the Great Wood and sat at the root of a tree for the day's meditation.

Now at that time several Licchavi youths took strung bows and, escorted by a pack of hounds, were going for a walk in the Great Wood when they saw the Buddha seated at the root of a tree. When they saw him, they put down their strung bows, tied their hounds up to one side, and went up to him. They bowed and silently paid homage to the Buddha with joined palms.

Now at that time Mahānāma the Licchavi was going for a walk in the Great Wood when he saw those Licchavi youths silently paying homage to the Buddha with joined palms. Seeing this, he went up to the Buddha, bowed, sat down to one side, and was inspired to exclaim, "They will make it as Vajjis! They will make it as Vajjis!"

"But Mahānāma, why do you say that they will make it as Vajjis?"

"Sir, these Licchavi youths are violent, harsh, and brash. Whenever sweets are left out for families—sugar-cane, jujube fruits, pancakes, pies, or fritters—they filch them and eat them up. And they hit women and girls of good families on their backs. But now they're silently paying homage to the Buddha with joined palms."

"Mahānāma, you can expect only growth, not decline, when you find five qualities in any gentleman—whether he's an anointed king, an appointed or hereditary official, an army general, a village chief, a guild chief, or a ruler of his own clan.

What five?

Firstly, a gentleman uses his legitimate wealth—earned by his efforts and initiative, built up with his own hands, gathered by the

sweat of the brow—to honor, respect, esteem, and venerate his mother and father. Honored in this way, his mother and father love him with a good heart, wishing: 'Live long! Stay alive for a long time!' When a gentleman is loved by his mother and father, you can expect only growth, not decline.

Furthermore, a gentleman uses his legitimate wealth to honor, respect, esteem, and venerate his wives and children, bondservants, workers, and staff. Honored in this way, his wives and children, bondservants, workers, and staff love him with a good heart, wishing: 'Live long! Stay alive for a long time!' When a gentleman is loved by his wives and children, bondservants, workers, and staff, you can expect only growth, not decline.

Furthermore, a gentleman uses his legitimate wealth to honor, respect, esteem, and venerate those who work the neighboring fields, and those he does business with. Honored in this way, those who work the neighboring fields, and those he does business with love him with a good heart, wishing: 'Live long! Stay alive for a long time!' When a gentleman is loved by those who work the neighboring fields, and those he does business with, you can expect only growth, not decline.

Furthermore, a gentleman uses his legitimate wealth to honor, respect, esteem, and venerate the deities who receive spirit-offerings. Honored in this way, the deities who receive spirit-offerings love him with a good heart, wishing: 'Live long! Stay alive for a long time!' When a gentleman is loved by the deities, you can expect only growth, not decline.

Furthermore, a gentleman uses his legitimate wealth to honor, respect, esteem, and venerate ascetics and brahmins. Honored in this way, ascetics and brahmins love him with a good heart, wishing: 'Live long! Stay alive for a long time!' When a gentleman is loved by ascetics and brahmins, you can expect only growth, not decline.

You can expect only growth, not decline, when you find these five qualities in any gentleman— whether he's an anointed king, an appointed or hereditary official, an army general, a village chief, a guild chief, or a ruler of his own clan.

He's always dutiful to his mother and father,
and for the good of his wives and children.
He looks after those in his household,
and those dependent on him for their livelihood.

A kind and ethical person
looks after the welfare of relatives—
both those who have passed away,
and those alive at present.

While living at home, an astute person
uses legitimate means to give rise to joy
for ascetics, brahmins,
and also the gods.

Having done good,
he's venerable and praiseworthy.
They praise him in this life,
and he departs to rejoice in heaven."

5.59 Gone Forth When Old (1st)

"Mendicants, it's hard to find someone gone forth when old who has five qualities. What five? It's hard to find someone gone forth when old who is sophisticated, well-presented, and learned, who can teach Dhamma, and has memorized the texts on monastic training. It's hard to find someone gone forth when old who has these five qualities."

5.60 Gone Forth When Old (2nd)

"Mendicants, it's hard to find someone gone forth when old who has five qualities. What five? It's hard to find someone gone forth when old who is easy to admonish, retains what they learn, and learns respectfully, who can teach the Dhamma, and has memorized the texts on monastic training. It's hard to find someone gone forth when old who has these five qualities."

7. Perceptions

5.61 Perceptions (1st)

“Mendicants, these five perceptions, when developed and cultivated, are very fruitful and beneficial. They culminate in the deathless and end with the deathless. What five? The perceptions of ugliness, death, drawbacks, repulsiveness of food, and dissatisfaction with the whole world. These five perceptions, when developed and cultivated, are very fruitful and beneficial. They culminate in the deathless and end with the deathless.”

5.62 Perceptions (2nd)

“Mendicants, these five perceptions, when developed and cultivated, are very fruitful and beneficial. They culminate in the deathless and end with the deathless. What five? The perceptions of impermanence, not-self, death, repulsiveness of food, and dissatisfaction with the whole world. These five perceptions, when developed and cultivated, are very fruitful and beneficial. They culminate in the deathless and end with the deathless.”

5.63 Growth (1st)

“Mendicants, a male noble disciple who grows in five ways grows nobly, taking on what is essential and excellent in this life. What five? He grows in faith, ethics, learning, generosity, and wisdom. A male noble disciple who grows in these five ways grows nobly, taking on what is essential and excellent in this life.

> He who grows in faith and ethics,
> wisdom, and both generosity and learning—
> a good man such as he sees clearly,
> and takes on what is essential for himself in this life.”

5.64 Growth (2nd)

“Mendicants, a female noble disciple who grows in five ways grows nobly, taking on what is essential and excellent in this life. What five? She grows in faith, ethics, learning, generosity, and wisdom. A

female noble disciple who grows in these five ways grows nobly, taking on what is essential and excellent in this life.

> She who grows in faith and ethics,
> wisdom, and both generosity and learning—
> a virtuous laywoman such as she
> takes on what is essential for herself in this life."

5.65 Discussion

"Mendicants, a mendicant with five qualities is fit to hold a discussion with their spiritual companions. What five?

A mendicant is personally accomplished in ethics, and answers questions that come up when discussing accomplishment in ethics.

They're personally accomplished in immersion, and they answer questions that come up when discussing accomplishment in immersion.

They're personally accomplished in wisdom, and they answer questions that come up when discussing accomplishment in wisdom.

They're personally accomplished in freedom, and they answer questions that come up when discussing accomplishment in freedom.

They're personally accomplished in the knowledge and vision of freedom, and they answer questions that come up when discussing accomplishment in the knowledge and vision of freedom.

A mendicant with these five qualities is fit to hold a discussion with their spiritual companions."

5.66 Sharing Life

"Mendicants, a mendicant with five qualities is fit to share their life with their spiritual companions. What five?

A mendicant is personally accomplished in ethics, and answers questions posed when discussing accomplishment in ethics.

They're personally accomplished in immersion, and they answer questions posed when discussing accomplishment in immersion.

They're personally accomplished in wisdom, and they answer questions posed when discussing accomplishment in wisdom.

They're personally accomplished in freedom, and they answer questions posed when discussing accomplishment in freedom.

They're personally accomplished in the knowledge and vision of freedom, and they answer questions posed when discussing accomplishment in the knowledge and vision of freedom.

A mendicant with these five qualities is fit to share their life with their spiritual companions."

5.67 Bases of Psychic Power (1st)

"Mendicants, any monk or nun who develops and cultivates five qualities can expect one of two results: enlightenment in the present life, or if there's something left over, non-return.

What five?

A mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort ...

A mendicant develops the basis of psychic power that has immersion due to energy, and active effort ...

A mendicant develops the basis of psychic power that has immersion due to mental development, and active effort ...

A mendicant develops the basis of psychic power that has immersion due to inquiry, and active effort.

And the fifth is sheer vigor.

Any monk or nun who develops and cultivates these five qualities can expect one of two results: enlightenment in the present life, or if there's something left over, non-return."

5.68 Bases of Psychic Power (2nd)

"Mendicants, before my awakening—when I was still not awake but intent on awakening—I developed and cultivated five things. What five?

The basis of psychic power that has immersion due to enthusiasm, and active effort ... the basis of psychic power that has immersion due to energy, and active effort ... the basis of psychic power that has immersion due to mental development, and active effort ... the basis of psychic power that has immersion due to inquiry, and active effort. And the fifth is sheer vigor.

When I had developed and cultivated these five things, with vigor as fifth, I became capable of realizing anything that can be realized by insight to which I extended the mind, in each and every case.

If I wished: 'May I multiply myself and become one again … controlling the body as far as the Brahmā realm.' I was capable of realizing it, in each and every case.

If I wished: … 'May I realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with my own insight due to the ending of defilements.' I was capable of realizing it, in each and every case."

5.69 Disillusionment

"Mendicants, these five things, when developed and cultivated, lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

What five? A mendicant meditates observing the ugliness of the body, perceives the repulsiveness of food, perceives dissatisfaction with the whole world, observes the impermanence of all conditions, and has well established the perception of their own death.

These five things, when developed and cultivated, lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment."

5.70 The Ending of Defilements

"Mendicants, these five things, when developed and cultivated, lead to the ending of defilements. What five? A mendicant meditates observing the ugliness of the body, perceives the repulsiveness of food, perceives dissatisfaction with the whole world, observes the impermanence of all conditions, and has well established the perception of their own death. These five things, when developed and cultivated, lead to the ending of defilements."

8. Warriors

5.71 Freedom of Heart is the Fruit (1st)

"Mendicants, these five things, when developed and cultivated, have freedom of heart and freedom by wisdom as their fruit and benefit.

What five? A mendicant meditates observing the ugliness of the body, perceives the repulsiveness of food, perceives dissatisfaction with the whole world, observes the impermanence of all conditions, and has well established the perception of their own death. These five things, when developed and cultivated, have freedom of heart and freedom by wisdom as their fruit and benefit. When a mendicant has freedom of heart and freedom by wisdom, they're called a mendicant who has lifted up the cross-bar, filled in the trench, and pulled up the pillar; they're unbarred, a noble one with banner and burden put down, detached.

And how has a mendicant lifted the cross-bar? It's when a mendicant has given up ignorance, cut it off at the root, made it like a palm stump, obliterated it, so it's unable to arise in the future. That's how a mendicant has lifted the cross-bar.

And how has a mendicant filled in the trench? It's when a mendicant has given up transmigrating through births in future lives, cut it off at the root, made it like a palm stump, obliterated it, so it's unable to arise in the future. That's how a mendicant has filled in the trench.

And how has a mendicant pulled up the pillar? It's when a mendicant has given up craving, cut it off at the root, made it like a palm stump, obliterated it, so it's unable to arise in the future. That's how a mendicant has pulled up the pillar.

And how is a mendicant unbarred? It's when a mendicant has given up the five lower fetters, cut them off at the root, made them like a palm stump, obliterated them, so they're unable to arise in the future. That's how a mendicant is unbarred.

And how is a mendicant a noble one with banner and burden put down, detached? It's when a mendicant has given up the conceit 'I am', cut it off at the root, made it like a palm stump, obliterated it, so

it's unable to arise in the future. That's how a mendicant is a noble one with banner and burden put down, detached."

5.72 Freedom of Heart is the Fruit (2nd)

"Mendicants, these five things, when developed and cultivated, have freedom of heart and freedom by wisdom as their fruit and benefit. What five?

The perception of impermanence, the perception of suffering in impermanence, the perception of not-self in suffering, the perception of giving up, and the perception of fading away.

These five things, when developed and cultivated, have freedom of heart and freedom by wisdom as their fruit and benefit.

When a mendicant has freedom of heart and freedom by wisdom, they're called a mendicant who has lifted up the cross-bar, filled in the trench, and pulled up the pillar; they're unbarred, a noble one with banner and burden put down, detached. ..."

5.73 One Who Lives by the Teaching (1st)

Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him:

"Sir, they speak of 'one who lives by the teaching'. How is one who lives by the teaching defined?"

"Mendicant, take a mendicant who memorizes the teaching—statements, songs, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and classifications. They spend their days studying that teaching. But they neglect retreat, and are not committed to internal serenity of heart. That mendicant is called one who studies a lot, not one who lives by the teaching.

Furthermore, a mendicant teaches Dhamma in detail to others as they learned and memorized it. They spend their days advocating that teaching. But they neglect retreat, and are not committed to internal serenity of heart. That mendicant is called one who advocates a lot, not one who lives by the teaching.

Furthermore, a mendicant recites the teaching in detail as they learned and memorized it. They spend their days reciting that

teaching. But they neglect retreat, and are not committed to internal serenity of heart. That mendicant is called one who recites a lot, not one who lives by the teaching.

Furthermore, a mendicant thinks about and considers the teaching in their heart, examining it with the mind as they learned and memorized it. They spend their days thinking about that teaching. But they neglect retreat, and are not committed to internal serenity of heart. That mendicant is called one who thinks a lot, not one who lives by the teaching.

Take a mendicant who memorizes the teaching— statements, songs, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and classifications. They don't spend their days studying that teaching. They don't neglect retreat, and they're committed to internal serenity of heart. That's how a mendicant is one who lives by the teaching.

So, mendicant, I've taught you the one who studies a lot, the one who advocates a lot, the one who recites a lot, the one who thinks a lot, and the one who lives by the teaching. Out of compassion, I've done what a teacher should do who wants what's best for their disciples. Here are these roots of trees, and here are these empty huts. Practice absorption, mendicant! Don't be negligent! Don't regret it later! This is my instruction to you."

5.74 One Who Lives by the Teaching (2nd)

Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him:

"Sir, they speak of 'one who lives by the teaching'. How is one who lives by the teaching defined?"

"Mendicant, take a mendicant who memorizes the teaching— statements, songs, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and classifications. But they don't understand the higher meaning. That mendicant is called one who studies a lot, not one who lives by the teaching.

Furthermore, a mendicant teaches Dhamma in detail to others as they learned and memorized it. But they don't understand the

higher meaning. That mendicant is called one who advocates a lot, not one who lives by the teaching.

Furthermore, a mendicant recites the teaching in detail as they learned and memorized it. But they don't understand the higher meaning. That mendicant is called one who recites a lot, not one who lives by the teaching.

Furthermore, a mendicant thinks about and considers the teaching in their heart, examining it with the mind as they learned and memorized it. But they don't understand the higher meaning. That mendicant is called one who thinks a lot, not one who lives by the teaching.

Take a mendicant who memorizes the teaching— statements, songs, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and classifications. And they do understand the higher meaning. That's how a mendicant is one who lives by the teaching.

So, mendicant, I've taught you the one who studies a lot, the one who advocates a lot, the one who recites a lot, the one who thinks a lot, and the one who lives by the teaching. Out of compassion, I've done what a teacher should do who wants what's best for their disciples. Here are these roots of trees, and here are these empty huts. Practice absorption, mendicant! Don't be negligent! Don't regret it later! This is my instruction to you."

5.75 Warriors (1st)

"Mendicants, these five warriors are found in the world. What five?

Firstly, one warrior falters and founders at the mere sight of a cloud of dust. He doesn't stay firm, and fails to plunge into battle. Some warriors are like that. This is the first warrior found in the world.

Furthermore, one warrior can prevail over a cloud of dust, but he falters and founders at the mere sight of a banner's crest. He doesn't stay firm, and fails to plunge into battle. Some warriors are like that. This is the second warrior found in the world.

Furthermore, one warrior can prevail over a cloud of dust and a banner's crest, but he falters and founders at the mere sound of

turmoil. He doesn't stay firm, and fails to plunge into battle. Some warriors are like that. This is the third warrior found in the world.

Furthermore, one warrior can prevail over a cloud of dust and a banner's crest and turmoil, but he's killed or injured when blows are struck. Some warriors are like that. This is the fourth warrior found in the world.

Furthermore, one warrior can prevail over a cloud of dust and a banner's crest and turmoil and being struck. He wins victory in battle, establishing himself as foremost in battle. Some warriors are like that. This is the fifth warrior found in the world.

These are the five warriors found in the world.

In the same way, these five people similar to warriors are found among the monks. What five?

Firstly, one monk falters and founders at the mere sight of a cloud of dust. He doesn't stay firm, and fails to keep up the spiritual life. Declaring his inability to continue training, he rejects it and returns to a lesser life. What is his 'cloud of dust'? It's when a monk hears: 'In such and such a village or town there's a women or a girl who is attractive, good-looking, lovely, of surpassing beauty.' Hearing this, he falters and founders. He doesn't stay firm, and fails to keep up the spiritual life. Declaring his inability to continue training, he rejects it and returns to a lesser life. This is his 'cloud of dust'.

I say that this person is like the warrior who falters and founders at the mere sight of a cloud of dust. Some people are like that. This is the first person similar to a warrior found among the monks.

Furthermore, one monk can prevail over a cloud of dust, but at the mere sight of a banner's crest he falters and founders. He doesn't stay firm, and fails to keep up the spiritual life. Declaring his inability to continue training, he rejects it and returns to a lesser life. What is his 'banner's crest'? It's when a monk doesn't hear: 'In such and such a village or town there's a women or a girl who is attractive, good-looking, lovely, of surpassing beauty.' But he sees for himself a women or a girl who is attractive, good-looking, lovely, of surpassing beauty. Seeing her, he falters and founders. He doesn't stay firm, and fails to keep up the spiritual life. Declaring his

inability to continue training, he rejects it and returns to a lesser life. This is his 'banner's crest'.

I say that this person is like the warrior who can prevail over a cloud of dust, but he falters and founders at the mere sight of a banner's crest. Some people are like that. This is the second person similar to a warrior found among the monks.

Furthermore, one monk can prevail over a cloud of dust and a banner's crest, but he falters and founders at the mere sound of turmoil. He doesn't stay firm, and fails to enter the battle. Declaring his inability to continue training, he rejects it and returns to a lesser life. What is his 'turmoil'? It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, when a female comes up to him. She smiles, chats, laughs, and flirts with him. He falters and founders. He doesn't stay firm, and fails to keep up the spiritual life. Declaring his inability to continue training, he rejects it and returns to a lesser life. This is his 'turmoil'.

I say that this person is like the warrior who can prevail over a cloud of dust and a banner's crest, but he falters and founders at the mere sound of turmoil. Some people are like that. This is the third person similar to a warrior found among the monks.

Furthermore, one monk can prevail over a cloud of dust and a banner's crest and turmoil, but he's killed or injured when blows are struck. What is his 'blows are struck'? It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, when a female comes up to him. She sits right by him, lies down, or embraces him. Without rejecting the training and declaring his inability to continue, he has sex. This is his 'blows are struck'.

I say that this person is like the warrior who can prevail over a cloud of dust and a banner's crest and turmoil, but is killed or injured when blows are struck. Some people are like that. This is the fourth person similar to a warrior found among the monks.

Furthermore, one monk can prevail over a cloud of dust and a banner's crest and turmoil, and being struck. He wins victory in battle, establishing himself as foremost in battle. What is his 'victory in battle'? It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, when a female comes up to him.

She sits right by him, lies down, or embraces him. But he disentangles and frees himself, and goes wherever he wants. He frequents a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.

Gone to a wilderness, or to the root of a tree, or to an empty hut, he sits down cross-legged, with his body straight, and establishes his mindfulness right there. Giving up desire for the world, he meditates with a heart rid of desire, cleansing the mind of desire. Giving up ill will and malevolence, he meditates with a mind rid of ill will, full of compassion for all living beings, cleansing the mind of ill will. Giving up dullness and drowsiness, he meditates with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness. Giving up restlessness and remorse, he meditates without restlessness, his mind peaceful inside, cleansing the mind of restlessness and remorse. Giving up doubt, he meditates having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt. He gives up these five hindrances, corruptions of the heart that weaken wisdom. Then, quite secluded from sensual pleasures, secluded from unskillful qualities, he enters and remains in the first absorption ... second absorption ... third absorption ... fourth absorption.

When his mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—he extends it toward knowledge of the ending of defilements. He truly understands: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'. He truly understands: 'These are defilements' ... 'This is the origin of defilements' ... 'This is the cessation of defilements' ... 'This is the practice that leads to the cessation of defilements'. Knowing and seeing like this, his mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When it is freed, he knows it is freed.

He understands: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’ This is his ‘victory in battle’.

I say that this person is like the warrior who can prevail over a cloud of dust and a banner’s crest and turmoil and being struck. He wins victory in battle, establishing himself as foremost in battle. Some people are like that. This is the fifth person similar to a warrior found among the monks.

These five people similar to warriors are found among the monks.”

5.76 Warriors (2nd)

“Mendicants, these five warriors are found in the world. What five?

Firstly, one warrior dons his sword and shield, fastens his bow and arrows, and plunges into the thick of battle. He strives and struggles in the battle, but his foes kill him and finish him off. Some warriors are like that. This is the first warrior found in the world.

Furthermore, one warrior dons his sword and shield, fastens his bow and arrows, and plunges into the thick of battle. He strives and struggles in the battle, but his foes wound him. He’s carried off and taken to his relatives, but he dies on the road before he reaches them. Some warriors are like that. This is the second warrior found in the world.

Furthermore, one warrior dons his sword and shield, fastens his bow and arrows, and plunges into the thick of battle. He strives and struggles in the battle, but his foes wound him. He’s carried off and taken to his relatives, who nurse him and care for him. But he dies of his injuries while in their care. Some warriors are like that. This is the third warrior found in the world.

Furthermore, one warrior dons his sword and shield, fastens his bow and arrows, and plunges into the thick of battle. He strives and struggles in the battle, but his foes wound him. He’s carried off and taken to his relatives, who nurse him and care for him. And while in their care, he recovers from his injuries. Some warriors are like that. This is the fourth warrior found in the world.

Furthermore, one warrior dons his sword and shield, fastens his bow and arrows, and plunges into the thick of battle. He wins victory in battle, establishing himself as foremost in battle. Some warriors are like that. This is the fifth warrior found in the world. These are the five warriors found in the world.

In the same way, these five people similar to warriors are found among the monks. What five? Firstly, a mendicant lives supported by a town or village. He robes up in the morning and, taking his bowl and robe, enters a village or town for alms without guarding body, speech, and mind, without establishing mindfulness, and without restraining the sense faculties. There he sees a female scantily clad, with revealing clothes. Lust infects his mind, and, without rejecting the training and declaring his inability to continue, he has sex.

I say that this person is like the warrior who is killed and finished off by his foes. Some people are like that. This is the first person similar to a warrior found among the monks.

Furthermore, a mendicant lives supported by a town or village. He robes up in the morning and, taking his bowl and robe, enters a village or town for alms without guarding body, speech, and mind, without establishing mindfulness, and without restraining the sense faculties. There he sees a female scantily clad, with revealing clothes. Lust infects his mind, and his body and mind burn with it. He thinks: 'Why don't I go to the monastery and tell the monks:

"Reverends, I am overcome with lust, mired in lust. I am unable to keep up the spiritual life. I declare my inability to continue training. I reject it and will return to a lesser life."' But while traveling on the road, before he reaches the monastery he declares his inability to continue training. He rejects it and returns to a lesser life.

I say that this person is like the warrior who is taken to his relatives for care, but he dies on the road before he reaches them. Some people are like that. This is the second person similar to a warrior found among the monks.

Furthermore, a mendicant lives supported by a town or village. He robes up in the morning and, taking his bowl and robe, enters a village or town for alms without guarding body, speech, and mind, without establishing mindfulness, and without restraining the sense

faculties. There he sees a female scantily clad, with revealing clothes. Lust infects his mind, and his body and mind burn with it. He thinks: 'Why don't I go to the monastery and tell the monks:

"Reverends, I am overcome with lust, mired in lust. I am unable to keep up the spiritual life. I declare my inability to continue training. I reject it and will return to a lesser life."' He goes to the monastery and tells the monks: 'Reverends, I am overcome with lust, mired in lust. I am unable to keep up the spiritual life. I declare my inability to continue training. I reject it and will return to a lesser life.'

His spiritual companions advise and instruct him: 'Reverend, the Buddha says that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks. With the similes of a skeleton ... a lump of meat ... a grass torch ... a pit of glowing coals ... a dream ... borrowed goods ... fruit on a tree ... a butcher's knife and chopping block ... a staking sword ... a snake's head, the Buddha says that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks. Be happy with the spiritual life. Venerable, please don't declare your inability to continue training, reject it and return to a lesser life.'

When thus advised and instructed by his spiritual companions, he says: 'Reverends, even though the Buddha says that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks, I am unable to keep up the spiritual life. I declare my inability to continue training. I reject it and will return to a lesser life.' Declaring his inability to continue training, he rejects it and returns to a lesser life.

I say that this person is like the warrior who dies of his injuries while in the care of his relatives. Some people are like that. This is the third person similar to a warrior found among the monks.

Furthermore, a mendicant lives supported by a town or village. He robes up in the morning and, taking his bowl and robe, enters a village or town for alms without guarding body, speech, and mind, without establishing mindfulness, and without restraining the sense faculties. There he sees a female scantily clad, with revealing

clothes. Lust infects his mind, and his body and mind burn with it. He thinks: 'Why don't I go to the monastery and tell the monks:

"Reverends, I am overcome with lust, mired in lust. I am unable to keep up the spiritual life. I declare my inability to continue training. I reject it and will return to a lesser life."' He goes to the monastery and tells the monks: 'Reverends, I am overcome with lust, mired in lust. I am unable to keep up the spiritual life. I declare my inability to continue training. I reject it and will return to a lesser life.'

His spiritual companions advise and instruct him: 'Reverend, the Buddha says that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks. With the simile of a skeleton ... a lump of meat ... a grass torch ... a pit of glowing coals ... a dream ... borrowed goods ... fruit on a tree ... a butcher's knife and chopping block ... a staking sword ... a snake's head, the Buddha says that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks. Be happy with the spiritual life. Venerable, please don't declare your inability to continue training, reject it and return to a lesser life.'

When thus advised and instructed by his spiritual companions, he says: 'I'll try, reverends, I'll struggle, I'll be happy. I won't now declare my inability to continue training, reject it and return to a lesser life.'

I say that this person is like the warrior who recovers from his injuries while in the care of his relatives. Some people are like that. This is the fourth person similar to a warrior found among the monks.

Furthermore, a mendicant lives supported by a town or village. He robes up in the morning and, taking his bowl and robe, enters a village or town, guarding body, speech, and mind, establishing mindfulness, and restraining the sense faculties. Seeing a sight with his eyes, he doesn't get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, he practices restraint, protecting the faculty of sight, and achieving restraint over it. Hearing a sound with his ears ... Smelling an odor

with his nose ... Tasting a flavor with his tongue ... Feeling a touch with his body ... Knowing a thought with his mind, he doesn't get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, he practices restraint, protecting the faculty of mind, and achieving restraint over it. Then after the meal, on his return from alms-round, he frequents a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw. Gone to a wilderness, or to the root of a tree, or to an empty hut, he sits down cross-legged, with his body straight, and establishes mindfulness right there. He gives up these five hindrances, corruptions of the heart that weaken wisdom. Then, quite secluded from sensual pleasures, secluded from unskillful qualities, he enters and remains in the first absorption ... second absorption ... third absorption ... fourth absorption.

When his mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—he extends it toward knowledge of the ending of defilements. He truly understands: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'. He truly understands: 'These are defilements' ... 'This is the origin of defilements' ... 'This is the cessation of defilements' ... 'This is the practice that leads to the cessation of defilements'. Knowing and seeing like this, his mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When freed, he knows 'it is freed'. He understands: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'

I say that this person is like the warrior who dons his sword and shield, fastens his bow and arrows, and plunges into the thick of battle. He wins victory in battle, establishing himself as foremost in battle. Some people are like that. This is the fifth person similar to a warrior found among the monks.

These five people similar to warriors are found among the monks."

5.77 Future Perils (1st)

"Mendicants, seeing these five future perils is quite enough for a wilderness mendicant to meditate diligently, keenly, and resolutely for attaining the unattained, achieving the unachieved, and realizing the unrealized.

What five? Firstly, a wilderness mendicant reflects: 'Currently I'm living alone in a wilderness. While living here alone I might get bitten by a snake, a scorpion, or a centipede. That'd kill me, which would stop my practice. I'd better rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.' This is the first future peril ...

Furthermore, a wilderness mendicant reflects: 'Currently I'm living alone in a wilderness. While living here alone I might stumble and fall, or get food poisoning, or my bile or phlegm or stabbing wind might get upset. That'd kill me, which would stop my practice. I'd better rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.' This is the second future peril ...

Furthermore, a wilderness mendicant reflects: 'Currently I'm living alone in a wilderness. While living here alone I might encounter wild beasts—a lion, a tiger, a leopard, a bear, or a hyena—which might take my life. That'd kill me, which would stop my practice. I'd better rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.' This is the third future peril ...

Furthermore, a wilderness mendicant reflects: 'Currently I'm living alone in a wilderness. While living here alone I might encounter youths escaping a crime or on their way to commit one, and they might take my life. That'd kill me, which would stop my practice. I'd better rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.' This is the fourth future peril ...

Furthermore, a wilderness mendicant reflects: 'Currently I'm living alone in a wilderness. But in a wilderness there are savage monsters who might take my life. That'd kill me, which would stop my practice. I'd better rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.' This is the fifth future peril ...

These are the five future perils, seeing which is quite enough for a wilderness mendicant to meditate diligently, keenly, and resolutely for attaining the unattained, achieving the unachieved, and realizing the unrealized."

5.78 Future Perils (2nd)

"Mendicants, seeing these five future perils is quite enough for a wilderness mendicant to meditate diligently, keenly, and resolutely for attaining the unattained, achieving the unachieved, and realizing the unrealized. What five?

An offending mendicant reflects: 'Currently I'm a youth, young, black-haired, blessed with youth, in the prime of life. But there will come a time when this body is struck with old age. When you're old, overcome by old age, it's not easy to focus on the instructions of the Buddhas, and it's not easy to frequent remote lodgings in the wilderness and the forest. Before that unlikable, undesirable, and disagreeable thing happens, I'd better preempt it by rousing up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. That way, when it happens, I'll live comfortably even though I'm old.' This is the first future peril ...

Furthermore, a wilderness mendicant reflects: 'Currently, I'm rarely ill or unwell. My stomach digests well, being neither too hot nor too cold, but just right, and fit for meditation. But there will come a time when this body is struck with sickness. When you're sick, overcome by sickness, it's not easy to focus on the instructions of the Buddhas, and it's not easy to frequent remote lodgings in the wilderness and the forest. Before that unlikable, undesirable, and disagreeable thing happens, I'd better preempt it by rousing up energy for attaining the unattained, achieving the unachieved, and

realizing the unrealized. That way, when it happens, I'll live comfortably even though I'm sick.' This is the second future peril ...

Furthermore, a wilderness mendicant reflects: 'Currently, there's plenty of food, a good harvest, so it's easy to get alms-food, and easy to keep going by collecting alms. But there will come a time of famine, a bad harvest, when it's hard to get alms-food, and not easy to keep going by collecting alms. In a time of famine, people move to where there's plenty of food, where they live crowded and cramped together. When you live crowded and cramped together, it's not easy to focus on the instructions of the Buddhas, and it's not easy to frequent remote lodgings in the wilderness and the forest. Before that unlikable, undesirable, and disagreeable thing happens, I'd better preempt it by rousing up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. That way, when it happens, I'll live comfortably even though there's a famine.' This is the third future peril ...

Furthermore, a wilderness mendicant reflects: 'Currently, people live in harmony, appreciating each other, without quarreling, blending like milk and water, and regarding each other with kindly eyes. But there will come a time of peril from wild savages, when the countryfolk mount their vehicles and flee everywhere. In a time of peril, people move to where there's sanctuary, where they live crowded and cramped together. When you live crowded and cramped together, it's not easy to focus on the instructions of the Buddhas, and it's not easy to frequent remote lodgings in the wilderness and the forest. Before that unlikable, undesirable, and disagreeable thing happens, I'd better preempt it by rousing up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. That way, when it happens, I'll live comfortably even in a time of peril.' This is the fourth future peril ...

Furthermore, a wilderness mendicant reflects: 'Currently, the Saṅgha lives comfortably, in harmony, appreciating each other, without quarreling, with one recitation. But there will come a time of schism in the Saṅgha. When there is schism in the Saṅgha, it's not easy to focus on the instructions of the Buddhas, and it's not easy to frequent remote lodgings in the wilderness and the forest. Before

that unlikable, undesirable, and disagreeable thing happens, I'd better preempt it by rousing up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. That way, when it happens, I'll live comfortably even though there's schism in the Saṅgha.' This is the fifth future peril ...

These are the five future perils, seeing which is quite enough for a wilderness mendicant to meditate diligently, keenly, and resolutely for attaining the unattained, achieving the unachieved, and realizing the unrealized."

5.79 Future Perils (3rd)

"Mendicants, these five future perils have not currently arisen, but they will arise in the future. You should look out for them and try to give them up.

What five? In a future time there will be mendicants who have not developed their physical endurance, ethics, mind, and wisdom. They will ordain others, but be unable to guide them in the higher ethics, mind, and wisdom. They too will not develop their physical endurance, ethics, mind, and wisdom. They too will ordain others, but be unable to guide them in the higher ethics, mind, and wisdom. They too will not develop their physical endurance, ethics, mind, and wisdom. And that is how corrupt training comes from corrupt teachings, and corrupt teachings come from corrupt training. This is the first future peril that has not currently arisen, but will arise in the future ...

Furthermore, in a future time there will be mendicants who have not developed their physical endurance, ethics, mind, and wisdom. They will give dependence to others, but be unable to guide them in the higher ethics, mind, and wisdom. They too will not develop their physical endurance, ethics, mind, and wisdom. They too will give dependence to others, but be unable to guide them in the higher ethics, mind, and wisdom. They too will not develop their physical endurance, ethics, mind, and wisdom. And that is how corrupt training comes from corrupt teachings, and corrupt teachings come from corrupt training. This is the second future peril that has not currently arisen, but will arise in the future ...

Furthermore, in a future time there will be mendicants who have not developed their physical endurance, ethics, mind, and wisdom. In discussion about the teachings and classifications they'll fall into dark ideas without realizing it. And that is how corrupt training comes from corrupt teachings, and corrupt teachings come from corrupt training. This is the third future peril that has not currently arisen, but will arise in the future …

Furthermore, in a future time there will be mendicants who have not developed their physical endurance, ethics, mind, and wisdom. When discourses spoken by the Realized One—deep, profound, transcendent, dealing with emptiness—are being recited they won't want to listen. They won't pay attention or apply their minds to understand them, nor will they think those teachings are worth learning and memorizing. But when discourses composed by poets—poetry, with fancy words and phrases, composed by outsiders or spoken by disciples—are being recited they will want to listen. They'll pay attention and apply their minds to understand them, and they'll think those teachings are worth learning and memorizing. And that is how corrupt training comes from corrupt teachings, and corrupt teachings come from corrupt training. This is the fourth future peril that has not currently arisen, but will arise in the future …

Furthermore, in a future time there will be mendicants who have not developed their physical endurance, ethics, mind, and wisdom. The senior mendicants will be indulgent and slack, leaders in backsliding, neglecting seclusion, not rousing energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. Those who come after them will follow their example. They too will become indulgent and slack, leaders in backsliding, neglecting seclusion, not rousing energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. And that is how corrupt training comes from corrupt teachings, and corrupt teachings come from corrupt training. This is the fifth future peril that has not currently arisen, but will arise in the future …

These are the five future perils that have not currently arisen, but will arise in the future. You should look out for them, and try to give them up."

5.80 Future Perils (4th)

"Mendicants, these five future perils have not currently arisen, but they will arise in the future. You should look out for them and try to give them up.

What five? In a future time there will be mendicants who like nice robes. They will neglect the practice of wearing rag robes and the practice of frequenting remote lodgings in the wilderness and the forest. They will come down to the villages, towns, and capital cities and make their homes there. And they will try to get robes in many kinds of wrong and inappropriate ways. This is the first future peril that has not currently arisen, but will arise in the future ...

Furthermore, in a future time there will be mendicants who like nice alms-food. They will neglect the practice of walking for alms-food and the practice of frequenting remote lodgings in the wilderness and the forest. They will come down to the villages, towns, and capital cities and make their homes there. And they will try to get alms-food in many kinds of wrong and inappropriate ways. This is the second future peril that has not currently arisen, but will arise in the future ...

Furthermore, in a future time there will be mendicants who like nice lodgings. They will neglect the practice of staying at the root of a tree and the practice of frequenting remote lodgings in the wilderness and the forest. They will come down to the villages, towns, and capital cities and make their homes there. And they will try to get lodgings in many kinds of wrong and inappropriate ways. This is the third future peril that has not currently arisen, but will arise in the future ...

Furthermore, in a future time there will be mendicants who mix closely with nuns, trainee nuns, and novice nuns. In such conditions, it can be expected that they will live the spiritual life dissatisfied, or commit one of the corrupt offenses, or reject the training and return

to a lesser life. This is the fourth future peril that has not currently arisen, but will arise in the future ...

Furthermore, in a future time there will be mendicants who mix closely with monastery attendants and novices. In such conditions it can be expected that they will engage in storing up goods for their own use, and making obvious hints about digging the earth and cutting plants. This is the fifth future peril that has not currently arisen, but will arise in the future ...

These are the five future perils that have not currently arisen, but will arise in the future. You should look out for them and try to give them up."

9. Senior Mendicants

5.81 Desirable

"Mendicants, a senior mendicant with five qualities is unlikable and unlovable to their spiritual companions, not respected or admired. What five? They desire the desirable, they hate the hateful, they're deluded by the delusory, they're annoyed by the annoying, and they're intoxicated by the intoxicating. A senior mendicant with these five qualities is unlikable and unlovable by their spiritual companions, not respected or admired.

A senior mendicant with five qualities is dear and beloved to their spiritual companions, respected and admired. What five? They don't desire the desirable, they don't hate the hateful, they're not deluded by the delusory, they're not annoyed by the annoying, and they're not intoxicated by the intoxicating. A senior mendicant with these five qualities is dear and beloved to their spiritual companions, respected and admired."

5.82 Free of Greed

"Mendicants, a senior mendicant with five qualities is unlikable and unlovable to their spiritual companions, not respected or admired. What five? They're not free of greed, hate, and delusion; they are

offensive and contemptuous. A senior mendicant with these five qualities is unlikable and unlovable to their spiritual companions, not respected or admired.

A senior mendicant with five qualities is dear and beloved to their spiritual companions, respected and admired. What five? They're free of greed, hate, and delusion; they're not offensive and contemptuous. A senior mendicant with these five qualities is dear and beloved to their spiritual companions, respected and admired."

5.83 Deceiver

"Mendicants, a senior mendicant with five qualities is unlikable and unlovable to their spiritual companions, not respected or admired. What five? They use deceit, flattery, hinting, and belittling, and they use material possessions to pursue other material possessions. A senior mendicant with these five qualities is unlikable and unlovable to their spiritual companions, not respected or admired.

A senior mendicant with five qualities is dear and beloved to their spiritual companions, respected and admired. What five? They don't use deceit, flattery, hinting, or belittling, and they don't use material possessions to pursue other material possessions. A senior mendicant with these five qualities is dear and beloved to their spiritual companions, respected and admired."

5.84 Faithless

"Mendicants, a senior mendicant with five qualities is unlikable and unlovable to their spiritual companions, not respected or admired. What five? They're faithless, shameless, imprudent, lazy, and witless. A senior mendicant with these five qualities is unlikable and unlovable to their spiritual companions, not respected or admired.

A senior mendicant with five qualities is dear and beloved to their spiritual companions, respected and admired. What five? They're faithful, conscientious, prudent, energetic, and wise. A senior mendicant with these five qualities is dear and beloved to their spiritual companions, respected and admired."

5.85 Cannot Endure

"Mendicants, a senior mendicant with five qualities is unlikable and unlovable to their spiritual companions, not respected or admired. What five? They can't endure sights, sounds, smells, tastes, and touches. A senior mendicant with these five qualities is unlikable and unlovable to their spiritual companions, not respected or admired.

A senior mendicant with five qualities is dear and beloved to their spiritual companions, respected and admired. What five? They can endure sights, sounds, smells, tastes, and touches. A senior mendicant with these five qualities is dear and beloved to their spiritual companions, respected and admired."

5.86 Attaining the Methods of Textual Analysis

"A senior mendicant with five qualities is dear and beloved to their spiritual companions, respected and admired. What five? They have attained the textual analysis of meaning, text, terminology, and eloquence. And they are skilled and tireless in a diverse spectrum of duties for their spiritual companions, understanding how to go about things in order to complete and organize the work. A senior mendicant with these five qualities is dear and beloved to their spiritual companions, respected and admired."

5.87 Ethical

"A senior mendicant with five qualities is dear and beloved to their spiritual companions, respected and admired. What five?

They're ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken.

They're very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically.

They're a good speaker, with a polished, clear, and articulate voice that expresses the meaning.

They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

A senior mendicant with these five qualities is dear and beloved to their spiritual companions, respected and admired."

5.88 Senior Mendicants

"Mendicants, a senior mendicant who has five qualities is acting for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans.

What five?

They are senior and have long gone forth.

They're well-known, famous, with a large following that includes both laypeople and renunciates.

They receive robes, alms-food, lodgings, and medicines and supplies for the sick.

They're very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and understanding them with view.

But they have wrong view and distorted perspective. They draw many people away from the true teaching and establish them in false teachings.

People follow their example, thinking that the senior mendicant is senior and has long gone forth. Or that they're well-known, famous, with a large following that includes both laypeople and renunciates. Or that they receive robes, alms-food, lodgings, and medicines and supplies for the sick. Or that they're very learned,

remembering and keeping what they've learned. A senior mendicant who has these five qualities is acting for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans.

A senior mendicant who has five qualities is acting for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.

What five?

They are senior and have long gone forth.

They're well-known, famous, with a large following, including both laypeople and renunciates.

They receive robes, alms-food, lodgings, and medicines and supplies for the sick.

They're very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically.

And they have right view and an undistorted perspective. They draw many people away from false teachings and establish them in the true teaching.

People follow their example, thinking that the senior mendicant is senior and has long gone forth. Or that they're well-known, famous, with a large following that includes both laypeople and renunciates. Or that they receive robes, alms-food, lodgings, and medicines and supplies for the sick. Or that they're very learned, remembering and keeping what they've learned. A senior mendicant who has these five qualities is acting for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans."

5.89 A Trainee (1st)

"These five things lead to the decline of a mendicant trainee. What five? They relish work, talk, sleep, and company. And they don't

review the extent of their mind's freedom. These five things lead to the decline of a mendicant trainee.

These five things don't lead to the decline of a mendicant trainee. What five? They don't relish work, talk, sleep, and company. And they review the extent of their mind's freedom. These five things don't lead to the decline of a mendicant trainee."

5.90 A Trainee (2nd)

"These five things lead to the decline of a mendicant trainee. What five?

Firstly, a mendicant trainee has many duties and responsibilities, and is competent in many tasks. They neglect retreat, and are not committed to internal serenity of heart. This is the first thing that leads to the decline of a mendicant trainee.

Furthermore, a mendicant trainee spends their day doing trivial work. They neglect retreat, and are not committed to internal serenity of heart. This is the second thing that leads to the decline of a mendicant trainee.

Furthermore, a mendicant trainee mixes closely with laypeople and renunciates, socializing inappropriately like a layperson. They neglect retreat, and are not committed to internal serenity of heart. This is the third thing that leads to the decline of a mendicant trainee.

Furthermore, a mendicant trainee enters the town at the wrong time, and returns too late in the day. They neglect retreat, and are not committed to internal serenity of heart. This is the fourth thing that leads to the decline of a mendicant trainee.

Furthermore, a mendicant trainee doesn't get to take part in talk about self-effacement that helps open the heart, when they want, without trouble or difficulty. That is, talk about fewness of wishes, contentment, seclusion, aloofness, arousing energy, ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom. They neglect retreat, and are not committed to internal serenity of heart. This is the fifth thing that leads to the decline of a mendicant trainee.

These five things lead to the decline of a mendicant trainee.

These five things don't lead to the decline of a mendicant trainee. What five?

Firstly, a mendicant trainee doesn't have many duties and responsibilities, even though they are competent in many tasks. They don't neglect retreat, and are committed to internal serenity of heart. This is the first thing that doesn't lead to the decline of a mendicant trainee.

Furthermore, a mendicant trainee doesn't spend their day doing trivial work. They don't neglect retreat, and are committed to internal serenity of heart. This is the second thing that doesn't lead to the decline of a mendicant trainee.

Furthermore, a mendicant trainee doesn't mix closely with laypeople and renunciates, socializing inappropriately like a layperson. They don't neglect retreat, and are committed to internal serenity of heart. This is the third thing that doesn't lead to the decline of a mendicant trainee.

Furthermore, a mendicant trainee doesn't enter the village too early or return too late in the day. They don't neglect retreat, and are committed to internal serenity of heart. This is the fourth thing that doesn't lead to the decline of a mendicant trainee.

Furthermore, a mendicant trainee gets to take part in talk about self-effacement that helps open the heart, when they want, without trouble or difficulty. That is, talk about fewness of wishes, contentment, seclusion, aloofness, arousing energy, ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom. They don't neglect retreat, and are committed to internal serenity of heart. This is the fifth thing that doesn't lead to the decline of a mendicant trainee.

These five things don't lead to the decline of a mendicant trainee."

10. With Kakudha

5.91 Accomplishments (1st)

“Mendicants, there are five accomplishments. What five? Accomplishment in faith, ethics, learning, generosity, and wisdom. These are the five accomplishments.”

5.92 Accomplishment (2nd)

“Mendicants, there are five accomplishments. What five? Accomplishment in ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom. These are the five accomplishments.”

5.93 Declarations

“Mendicants, there are five ways of declaring enlightenment. What five? One declares enlightenment out of stupidity and folly. Or because of wicked desires, being naturally full of desires. Or because of madness and mental disorder. Or out of overestimation. Or one declares enlightenment rightly. These are the five ways of declaring enlightenment.”

5.94 Living Comfortably

“Mendicants, there are these five ways of living comfortably. What five? It’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption … third absorption … fourth absorption … They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements. These are the five ways of living comfortably.”

5.95 Unshakable

"Mendicants, a mendicant who has five things will soon penetrate the unshakable. What five? It's when a mendicant has attained the textual analysis of meaning, text, terminology, and eloquence, and they review the extent of their mind's freedom. A mendicant who has these five things will soon penetrate the unshakable."

5.96 Remembering What You've Learned

"Mendicants, a mendicant cultivating mindfulness of breathing who has five things will soon penetrate the unshakable. What five?

It's when a mendicant has few requirements and duties, and is easily looked after and contented with life's necessities.

They eat little, not devoted to filling their stomach.

They are rarely drowsy, and are dedicated to wakefulness.

They're very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically.

They review the extent of their mind's freedom.

A mendicant cultivating mindfulness of breathing who has these five things will soon penetrate the unshakable."

5.97 Talk

"Mendicants, a mendicant developing mindfulness of breathing who has five things will soon penetrate the unshakable. What five?

It's when a mendicant has few requirements and duties, and is easily looked after and contented with life's necessities.

They eat little, not devoted to filling their stomach.

They are rarely drowsy, and are dedicated to wakefulness.

They get to take part in talk about self-effacement that helps open the heart, when they want, without trouble or difficulty. That is, talk about fewness of wishes, contentment, seclusion, keeping

your distance, arousing energy, ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom.

They review the extent of their mind's freedom.

A mendicant developing mindfulness of breathing who has these five things will soon penetrate the unshakable."

5.98 In the Wilderness

"Mendicants, a mendicant practicing mindfulness of breathing who has five things will soon penetrate the unshakable. What five? It's when a mendicant has few requirements and duties, and is easily looked after and contented with life's necessities. They eat little, not devoted to filling their stomach. They are rarely drowsy, and are dedicated to wakefulness. They live in the wilderness, in remote lodgings. They review the extent of their mind's freedom. A mendicant practicing mindfulness of breathing who has these five things will soon penetrate the unshakable."

5.99 The Lion

"Mendicants, towards evening the lion, king of beasts, emerges from his den, yawns, looks all around the four directions, and roars his lion's roar three times. Then he sets out on the hunt. If he strikes an elephant, he does it carefully, not carelessly. If he strikes a buffalo ... a cow ... a leopard ... or any smaller creatures—even a hare or a cat—he does it carefully, not carelessly. Why is that? Thinking: 'May I not lose my way.'

'Lion' is a term for the Realized One, the perfected one, the fully awakened Buddha. When the Realized One teaches Dhamma to an assembly, this is his lion's roar. When the Realized One teaches the monks ... nuns ... laymen ... laywomen ... or ordinary people—even food-carriers and hunters—he teaches them carefully, not carelessly. Why is that? Because the Realized One has respect and reverence for the teaching."

5.100 With Kakudha

So I have heard. At one time the Buddha was staying near Kosambi, in Ghosita's Monastery.

At that time the Koliyan named Kakudha—Venerable Mahāmoggallāna's attendant—had recently passed away and been reborn in a certain host of mind-made gods. He was reincarnated in a life-form that was two or three times the size of a Magadhan village with its fields. But with that life-form he didn't obstruct himself or others.

Then the god Kakudha went up to Venerable Mahāmoggallāna, bowed, stood to one side. and said to him, "Sir, this fixed desire arose in Devadatta: 'I will lead the mendicant Saṅgha.' And as that thought arose, Devadatta lost that psychic power."

That's what the god Kakudha said. Then he bowed and respectfully circled Mahāmoggallāna, keeping him on his right side, before vanishing right there.

Then Mahāmoggallāna went up to the Buddha, bowed, sat down to one side, and told him what had happened.

"But Moggallāna, did you comprehend the god Kakudha's mind, and know that everything he says is correct and not otherwise?"

"Indeed I did, sir."

"Mark these words, Moggallāna! Mark these words! Now that silly man Devadatta will expose himself by his own deeds.

Moggallāna, there are these five teachers found in the world. What five?

Firstly, some teacher with impure conduct claims: 'I am pure in ethics. My ethical conduct is pure, bright, uncorrupted.' But their disciples know: 'This teacher has impure ethical conduct, but claims to be ethically pure. They wouldn't like it if we were to tell the laypeople. And how could we treat them in a way that they don't like? But they consent to robes, alms-food, lodgings, and medicines and supplies for the sick. A person will be recognized by their own deeds.' The disciples of such a teacher cover up their teacher's conduct, and the teacher expects them to do so.

Furthermore, some teacher with impure livelihood claims: 'I am pure in livelihood. My livelihood is pure, bright, uncorrupted.' But their disciples know: 'This teacher has impure livelihood, but claims to have pure livelihood. They wouldn't like it if we were to tell the laypeople. And how could we treat them in a way that they don't

like? But they consent to robes, alms-food, lodgings, and medicines and supplies for the sick. A person will be recognized by their own deeds.' The disciples of such a teacher cover up their teacher's livelihood, and the teacher expects them to do so.

Furthermore, some teacher with impure teaching claims: 'I am pure in teaching. My teaching is pure, bright, uncorrupted.' But their disciples know: 'This teacher has impure teaching, but claims to have pure teaching. They wouldn't like it if we were to tell the laypeople. And how could we treat them in a way that they don't like? But they consent to robes, alms-food, lodgings, and medicines and supplies for the sick. A person will be recognized by their own deeds.' The disciples of such a teacher cover up their teacher's teaching, and the teacher expects them to do so.

Furthermore, some teacher with impure answers claims: 'I am pure in how I answer. My answers are pure, bright, uncorrupted.' But their disciples know: 'This teacher has impure answers, but claims to have pure answers. They wouldn't like it if we were to tell the laypeople. And how could we treat them in a way that they don't like? But they consent to robes, alms-food, lodgings, and medicines and supplies for the sick. A person will be recognized by their own deeds.' The disciples of such a teacher cover up their teacher's answers, and the teacher expects them to do so.

Furthermore, some teacher with impure knowledge and vision claims: 'I am pure in knowledge and vision. My knowledge and vision are pure, bright, uncorrupted.' But their disciples know: 'This teacher has impure knowledge and vision, but claims to have pure knowledge and vision. They wouldn't like it if we were to tell the laypeople. And how could we treat them in a way that they don't like? But they consent to robes, alms-food, lodgings, and medicines and supplies for the sick. A person will be recognized by their own deeds.' The disciples of such a teacher cover up their teacher's knowledge and vision, and the teacher expects them to do so. These are the five teachers found in the world.

But Moggallāna, I have pure ethical conduct, and I claim: 'I am pure in ethical conduct. My ethical conduct is pure, bright, uncorrupted.' My disciples don't cover up my conduct, and I don't

expect them to. I have pure livelihood, and I claim: 'I am pure in livelihood. My livelihood is pure, bright, uncorrupted.' My disciples don't cover up my livelihood, and I don't expect them to. I have pure teaching, and I claim: 'I am pure in teaching. My teaching is pure, bright, uncorrupted.' My disciples don't cover up my teaching, and I don't expect them to. I have pure answers, and I claim: 'I am pure in how I answer. My answers are pure, bright, uncorrupted.' My disciples don't cover up my answers, and I don't expect them to. I have pure knowledge and vision, and I claim: 'I am pure in knowledge and vision. My knowledge and vision are pure, bright, uncorrupted.' My disciples don't cover up my knowledge and vision, and I don't expect them to."

11. Living Comfortably

5.101 Assurance

"Mendicants, these five qualities make a trainee assured. What five? It's when a mendicant is faithful, ethical, learned, energetic, and wise.

A person of faith doesn't have the insecurities of someone who lacks faith. So this quality makes a trainee assured.

An ethical person doesn't have the insecurities of someone who is unethical. So this quality makes a trainee assured.

A learned person doesn't have the insecurities of a person of little learning. So this quality makes a trainee assured.

An energetic person doesn't have the insecurities of a lazy person. So this quality makes a trainee assured.

A wise person doesn't have the insecurities of someone who is witless. So this quality makes a trainee assured.

These are the five qualities that make a trainee assured."

5.102 Suspected

"Mendicants, even if a monk is of impeccable character, he might be suspected and distrusted as a 'bad monk' for five reasons.

What five? It's when a monk frequently collects alms from prostitutes, widows, voluptuous girls, eunuchs, or nuns.

Even if a monk is of impeccable character, he might be suspected and distrusted as a 'bad monk' for these five reasons."

5.103 A Master Thief

"Mendicants, a master thief with five factors breaks into houses, plunders wealth, steals from isolated buildings, and commits highway robbery. What five? A master thief relies on rough ground, on thick cover, and on powerful individuals; they pay bribes, and they act alone.

And how does a master thief rely on rough ground? It's when a master thief relies on inaccessible riverlands or rugged mountains. That's how a master thief relies on rough ground.

And how does a master thief rely on thick cover? It's when a master thief relies on thick grass, thick trees, a ridge, or a large dense wood. That's how a master thief relies on thick cover.

And how does a master thief rely on powerful individuals? It's when a master thief relies on rulers or their ministers. They think: 'If anyone accuses me of anything, these rulers or their ministers will speak in my defense in the case.' And that's exactly what happens. That's how a master thief relies on powerful individuals.

And how does a master thief pay bribes? It's when a master thief is rich, affluent, and wealthy. They think: 'If anyone accuses me of anything, I'll settle it with a bribe.' And that's exactly what happens. That's how a master thief pays bribes.

And how does a master thief act alone? It's when a master thief carries out robbery all alone. Why is that? So that their secret plans are not leaked to others. That's how a master thief acts alone.

A master thief with these five factors breaks into houses, plunders wealth, steals from isolated buildings, and commits highway robbery.

In the same way, when a bad mendicant has five factors, they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they make much bad karma.

What five? A bad mendicant relies on rough ground, on thick cover, and on powerful individuals; they pay bribes, and they act alone.

And how does a bad mendicant rely on rough ground? It's when a bad mendicant has unethical conduct by way of body, speech, and mind. That's how a bad mendicant relies on rough ground.

And how does a bad mendicant rely on thick cover? It's when a bad mendicant has wrong view, he's attached to an extremist view. That's how a bad mendicant relies on thick cover.

And how does a bad mendicant rely on powerful individuals? It's when a bad mendicant relies on rulers or their ministers. They think: 'If anyone accuses me of anything, these rulers or their ministers will speak in my defense in the case.' And that's exactly what happens. That's how a bad mendicant relies on powerful individuals.

And how does a bad mendicant pay bribes? It's when a bad mendicant receives robes, alms-food, lodgings, and medicines and supplies for the sick. They think: 'If anyone accuses me of anything, I'll settle it with a bribe.' And that's exactly what happens. That's how a bad mendicant pays bribes.

And how does a bad mendicant act alone? It's when a bad mendicant dwells alone in the borderlands. They visit families there to get material possessions. That's how a bad mendicant acts alone.

When a bad mendicant has these five factors, they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they make much bad karma."

5.104 An Exquisite Ascetic of Ascetics

"Mendicants, a mendicant with five qualities is an exquisite ascetic of ascetics.

What five?

It's when a mendicant usually uses only what they've been invited to accept—robes, alms-food, lodgings, and medicines and supplies for the sick—rarely using them without invitation.

When living with other spiritual practitioners, they usually treat them agreeably by way of body, speech, and mind, and rarely

disagreeably. And they usually present them with agreeable things, rarely with disagreeable ones.

They're healthy, so the various unpleasant feelings—stemming from disorders of bile, phlegm, wind, or their conjunction; or caused by change in weather, by not taking care of themselves, by overexertion, or as the result of past deeds—usually don't come up.

They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

And they realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

A mendicant with these five qualities is an exquisite ascetic of ascetics.

And if anyone should be rightly called an exquisite ascetic of ascetics, it's me. For I usually use only what I've been invited to accept. When living with other spiritual practitioners, I usually treat them agreeably. And I usually present them with agreeable things. I'm healthy. I get the four absorptions when I want, without trouble or difficulty. And I've realized the undefiled freedom of heart and freedom by wisdom in this very life. So if anyone should be rightly called an exquisite ascetic of ascetics, it's me."

5.105 Living Comfortably

"Mendicants, there are these five ways of living comfortably. What five?

It's when a mendicant consistently treats their spiritual companions with kindness by way of body, speech, and mind, both in public and in private.

They live according to the precepts shared with their spiritual companions, both in public and in private. Those precepts are unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.

They live according to the view shared with their spiritual companions, both in public and in private. That view is noble and

emancipating, and brings one who practices it to the complete ending of suffering.

These are the five ways of living comfortably."

5.106 With Ānanda

At one time the Buddha was staying near Kosambi, in Ghosita's Monastery.

Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him, "Sir, how could a mendicant live comfortably while staying in a monastic community?"

"It's when a mendicant is accomplished in their own ethical conduct, but they don't motivate others to be ethical. That's how a mendicant could live comfortably while staying in a monastic community."

"But sir, could there be another way for a mendicant to live comfortably while staying in a monastic community?"

"There could, Ānanda. It's when a mendicant is accomplished in their own ethical conduct, but they don't motivate others to be ethical. And they watch themselves, but don't watch others. That's how a mendicant could live comfortably while staying in a monastic community."

"But sir, could there be another way for a mendicant to live comfortably while staying in a monastic community?"

"There could, Ānanda. It's when a mendicant is accomplished in their own ethical conduct, but they don't motivate others to be ethical. And they watch themselves, but don't watch others. And they're not well-known, but aren't bothered by that. That's how a mendicant could live comfortably while staying in a monastic community."

"But sir, could there be another way for a mendicant to live comfortably while staying in a monastic community?"

"There could, Ānanda. It's when a mendicant is accomplished in their own ethical conduct, but they don't motivate others to be ethical. And they watch themselves, but don't watch others. And they're not well-known, but aren't bothered by that. And they get the four absorptions—blissful meditations in the present life that

belong to the higher mind—when they want, without trouble or difficulty. That's how a mendicant could live comfortably while staying in a monastic community."

"But sir, might there be another way for a mendicant to live comfortably while staying in a monastic community?"

"There could, Ānanda. It's when a mendicant is accomplished in their own ethical conduct, but they don't motivate others to be ethical. And they watch themselves, but don't watch others. And they're not well-known, but aren't bothered by that. And they get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty. And they realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements. That's how a mendicant could live comfortably while staying in a monastic community.

And I say that there is no better or finer way of living comfortably than this."

5.107 Ethics

"Mendicants, a mendicant with five factors is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.

What five? It's when a mendicant is accomplished in ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom.

A mendicant with these five qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world."

5.108 An adept

"Mendicants, a mendicant with five factors is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious

donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.

What five? It's when they have the entire spectrum of the master's ethics, immersion, wisdom, freedom, and knowledge and vision of freedom. A mendicant with these five qualities ... is the supreme field of merit for the world."

5.109 All Four Directions

"Mendicants, a mendicant with five qualities has all four directions covered. What five?

It's when mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken.

They're very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically.

They're content with any kind of robes, alms-food, lodgings, and medicines and supplies for the sick.

They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

A mendicant with these five qualities has all four directions covered."

5.110 Wilderness

"Mendicants, when a mendicant has five qualities they're ready to frequent remote lodgings in the wilderness and the forest. What five?

It's when a mendicant is ethical, restrained in the code of conduct, with good behavior and supporters. Seeing danger in the slightest fault, they keep the rules they've undertaken.

They're very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's totally full and pure. They are very learned in such teachings, remembering them, reciting them, mentally scrutinizing them, and understanding them with right view.

They live with energy roused up for giving up unskillful qualities and gaining skillful qualities. They're strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities.

They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

When a mendicant has these five qualities they're ready to frequent remote lodgings in the wilderness and the forest."

12. At Andhakavinda

5.111 Visiting Families

"Mendicants, a mendicant with five qualities who visits families is unlikable and unlovable, not respected or admired. What five? They act as though they're close to people they hardly know. They give away things they don't own. They over-associate with close friends. They whisper in the ear. And they ask for too much. A mendicant with these five qualities who visits families is unlikable and unlovable, not respected or admired.

A mendicant with five qualities who visits families is dear and beloved, respected and admired. What five? They don't act as though

they're close to people they hardly know. They don't give away things they don't own. They don't over-associate with close friends. They don't whisper in the ear. And they don't ask for too much. A mendicant with these five qualities who visits families is dear and beloved, respected and admired."

5.112 An Ascetic to Follow Behind on Almsround

"Mendicants, you shouldn't take an ascetic with five qualities to follow behind on almsround. What five? They walk too far away or too close behind. They don't take your bowl when it's full. They don't warn you when your speech is bordering on an offense. They keep on interrupting while you're speaking. And they're witless, dull, and stupid. You shouldn't take an ascetic with these five qualities to follow behind on almsround.

You should take an ascetic with five qualities to follow behind on almsround. What five? They don't walk too far away or too close behind. They take your bowl when it is full. They warn you when your speech is bordering on an offense. They don't interrupt while you're speaking. And they're wise, bright, and clever. You should take an ascetic with these five qualities to follow behind on almsround."

5.113 Right Immersion

"Mendicants, a mendicant who has five qualities can't enter and remain in right immersion. What five? It's when a mendicant can't endure sights, sounds, smells, tastes, and touches. A mendicant who has these five qualities can't enter and remain in right immersion.

A mendicant who has five qualities can enter and remain in right immersion. What five? It's when a mendicant can endure sights, sounds, smells, tastes, and touches. A mendicant who has these five qualities can enter and remain in right immersion."

5.114 At Andhakavinda

At one time the Buddha was staying in the land of the Magadhans at Andhakavinda. Then Venerable Ānanda went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

"Ānanda, those mendicants who are junior, recently gone forth, newly come to this teaching and training should be encouraged, supported, and established in five things. What five?

They should be encouraged, supported, and established in restraint in the monastic code: 'Reverends, please be ethical. Live restrained in the code of conduct, conducting yourselves well and seeking alms in suitable places. Seeing danger in the slightest fault, keep the rules you've undertaken.'

They should be encouraged, supported, and established in sense restraint: 'Reverends, please live with sense doors guarded, mindfully alert and on guard, with protected mind, having a heart protected by mindfulness.'

They should be encouraged, supported, and established in limiting their speech: 'Reverends, please speak little. Put a limit on your speech.'

They should be encouraged, supported, and established in retreat: 'Reverends, please live in the wilderness. Frequent remote lodgings in the wilderness and the forest.'

They should be encouraged, supported, and established in right perspective: 'Reverends, please hold right view and have right perspective.'

Those mendicants who are junior, recently gone forth, newly come to this teaching and training should be encouraged, supported, and established in these five things."

5.115 Stingy

"Mendicants, a nun with five qualities is cast down to hell. What five? She is stingy with dwellings, families, material possessions, praise, and the teaching. A nun with these five qualities is cast down to hell.

A nun with five qualities is raised up to heaven. What five? She is not stingy with dwellings, families, material possessions, praise, or the teaching. A nun with these five qualities is raised up to heaven."

5.116 Praise

“Mendicants, a nun with five qualities is cast down to hell. What five? Without examining or scrutinizing, she praises those deserving of criticism, and criticizes those deserving of praise. She arouses faith in things that are dubious, and doesn’t arouse faith in things that are inspiring. And she wastes gifts given in faith. A nun with these five qualities is cast down to hell.

A nun with five qualities is raised up to heaven. What five? After examining and scrutinizing, she criticizes those deserving of criticism, and praises those deserving of praise. She doesn’t arouse faith in things that are dubious, and does arouse faith in things that are inspiring. And she doesn’t waste gifts given in faith. A nun with these five qualities is raised up to heaven.”

5.117 Jealous

“Mendicants, a nun with five qualities is cast down to hell. What five? Without examining or scrutinizing, she praises those deserving of criticism, and criticizes those deserving of praise. She is jealous, stingy, and wastes gifts given in faith. A nun with these five qualities is cast down to hell.

A nun with five qualities is raised up to heaven. What five? After examining and scrutinizing, she criticizes those deserving of criticism, and praises those deserving of praise. She is not jealous, or stingy, and doesn’t waste gifts given in faith. A nun with these five qualities is raised up to heaven.”

5.118 Having Wrong View

“Mendicants, a nun with five qualities is cast down to hell. What five? Without examining or scrutinizing, she praises those deserving of criticism, and criticizes those deserving of praise. She has wrong view and wrong thought, and wastes gifts given in faith. A nun with these five qualities is cast down to hell.

A nun with five qualities is raised up to heaven. What five? After examining and scrutinizing, she criticizes those deserving of criticism, and praises those deserving of praise. She has right view

and right thought, and doesn't waste gifts given in faith. A nun with these five qualities is raised up to heaven."

5.119 Wrong Speech

"Mendicants, a nun with five qualities is cast down to hell. What five? Without examining or scrutinizing, she praises those deserving of criticism, and criticizes those deserving of praise. She has wrong speech and wrong action, and wastes gifts given in faith. A nun with these five qualities is cast down to hell.

A nun with five qualities is raised up to heaven. What five? After examining and scrutinizing, she criticizes those deserving of criticism, and praises those deserving of praise. She has right speech and right action, and doesn't waste gifts given in faith. A nun with these five qualities is raised up to heaven."

5.120 Wrong Effort

"Mendicants, a nun with five qualities is cast down to hell. What five? Without examining or scrutinizing, she praises those deserving of criticism, and criticizes those deserving of praise. She has wrong effort and wrong mindfulness, and wastes gifts given in faith. A nun with these five qualities is cast down to hell.

A nun with five qualities is raised up to heaven. What five? After examining and scrutinizing, she criticizes those deserving of criticism, and praises those deserving of praise. She has right effort and right mindfulness, and doesn't waste gifts given in faith. A nun with these five qualities is raised up to heaven."

13. Sick

5.121 Sick

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Then in the late afternoon, the Buddha came out of retreat and went to the infirmary, where he saw

a certain mendicant who was weak and sick. He sat down on the seat spread out, and addressed the mendicants:

"Mendicants, if a weak and sick mendicant does not neglect five things, it can be expected that they will soon realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements.

What five? It's when a mendicant meditates observing the ugliness of the body, perceives the repulsiveness of food, perceives dissatisfaction with the whole world, observes the impermanence of all conditions, and has well established the perception of their own death. If a weak and sick mendicant does not neglect these five things, it can be expected that they will soon realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements."

5.122 Mindfulness Well Established

"Mendicants, any monk or nun who develops and cultivates five qualities can expect one of two results: enlightenment in the present life, or if there's something left over, non-return.

What five? It's when a mendicant has well established mindfulness inside themselves in order to understand the arising and passing away of phenomena, meditates observing the ugliness of the body, perceives the repulsiveness of food, perceives dissatisfaction with the whole world, and observes the impermanence of all conditions. Any monk or nun who develops and cultivates these five qualities can expect one of two results: enlightenment in the present life, or if there's something left over, non-return."

5.123 A Carer (1st)

"Mendicants, a patient with five qualities is hard to care for. What five? They do what is unsuitable. They don't know moderation in what is suitable. They don't take their medicine. Though their carer wants what's best for them, they don't accurately report their

symptoms by saying when they're getting worse, getting better, or staying the same. And they cannot endure physical pain—sharp, severe, acute, unpleasant, disagreeable, and life-threatening. A patient with these five qualities is hard to care for.

A patient with five qualities is easy to care for. What five? They do what is suitable. They know moderation in what is suitable. They take their medicine. Because their carer wants what's best for them, they accurately report their symptoms by saying when they're getting worse, getting better, or staying the same. And they can endure physical pain—sharp, severe, acute, unpleasant, disagreeable, and life-threatening. A patient with these five qualities is easy to care for."

5.124 A Carer (2nd)

"Mendicants, a carer with five qualities is not competent to care for a patient. What five? They're unable to prepare medicine. They don't know what is suitable and unsuitable, so they supply what is unsuitable and remove what is suitable. They care for the sick for the sake of material benefits, not out of love. They're disgusted to remove feces, urine, vomit, or spit. They're unable to educate, encourage, fire up, and inspire the patient with a Dhamma talk from time to time. A carer with these five qualities is not competent to care for a patient.

A carer with five qualities is competent to care for a patient. What five? They're able to prepare medicine. They know what is suitable and unsuitable, so they remove what is unsuitable and supply what is suitable. They care for the sick out of love, not for the sake of material benefits. They're not disgusted to remove feces, urine, vomit, or spit. They're able to educate, encourage, fire up, and inspire the patient with a Dhamma talk from time to time. A carer with these five qualities is competent to care for a patient."

5.125 Longevity (1st)

"Mendicants, these five things impede longevity. What five? Doing what is unsuitable, not knowing moderation in what is suitable,

eating food unfit for consumption, activity at unsuitable times, and unchastity. These are the five things that impede longevity.

These five things promote longevity. What five? Doing what is suitable, knowing moderation in what is suitable, eating food fit for consumption, activity at suitable times, and celibacy. These are the five things that promote longevity."

5.126 Longevity (2nd)

"Mendicants, these five things impede longevity. What five? Doing what is unsuitable, not knowing moderation in what is suitable, eating food unfit for consumption, unethical behavior, and bad friends. These are the five things that impede longevity.

These five things promote longevity. What five? Doing what is suitable, knowing moderation in what is suitable, eating food fit for consumption, ethical conduct, and good friends. These are the five things that promote longevity."

5.127 Living Apart

"Mendicants, a mendicant with five qualities is not fit to live apart from a Saṅgha community. What five? It's when a mendicant is not content with any kind of robe, alms-food, lodging, and medicines and supplies for the sick. And they have a lot of sensual thoughts. A mendicant with these five qualities is not fit to live apart from a Saṅgha community.

A mendicant with five qualities is fit to live apart from a Saṅgha community. What five? It's when a mendicant is content with any kind of robe, alms-food, lodging, and medicines and supplies for the sick. And they think a lot about renunciation. A mendicant with these five qualities is fit to live apart from a Saṅgha community."

5.128 An Ascetic's Happiness

"Mendicants, there are these five kinds of suffering for an ascetic. What five? It's when a mendicant is not content with any kind of robe, alms-food, lodging, and medicines and supplies for the sick. And they live the spiritual life dissatisfied. These are five kinds of suffering for an ascetic.

There are these five kinds of happiness for an ascetic. What five? It's when a mendicant is content with any kind of robe, alms-food, lodging, and medicines and supplies for the sick. And they live the spiritual life satisfied. These are five kinds of happiness for an ascetic."

5.129 Fatal Wounds

"Mendicants, these five fatal wounds lead to a place of loss, to hell. What five? Murdering your mother or father or a perfected one; maliciously shedding the blood of a Realized One; and causing a schism in the Saṅgha. These five fatal wounds lead to a place of loss, to hell."

5.130 Loss

"Mendicants, there are these five losses. What five? Loss of relatives, wealth, health, ethics, and view. It is not because of loss of relatives, wealth, or health that sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell. It is because of loss of ethics or view that sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell. These are the five losses.

There are these five endowments. What five? Endowment with relatives, wealth, health, ethics, and view. It is not because of endowment with relatives, wealth, or health that sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm. It is because of endowment with ethics or view that sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm. These are the five endowments."

14. Kings

5.131 Wielding Power (1st)

“Mendicants, possessing five factors a wheel-turning monarch wields power only in a principled manner. And this power cannot be undermined by any human enemy.

What five? A wheel-turning monarch knows what is right, knows principle, knows moderation, knows the right time, and knows the assembly. A wheel-turning monarch who possesses these five factors wields power only in a principled manner. And this power cannot be undermined by any human enemy.

In the same way, possessing five factors a Realized One, a perfected one, a fully awakened Buddha rolls forth the supreme Wheel of Dhamma only in a principled manner. And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world.

What five? A Realized One knows what is right, knows principle, knows moderation, knows the right time, and knows the assembly. Possessing these five factors a Realized One, a perfected one, a fully awakened Buddha rolls forth the supreme Wheel of Dhamma only in a principled manner. And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world.”

5.132 Wielding Power (2nd)

“Mendicants, possessing five factors a wheel-turning monarch’s eldest son continues to wield the power set in motion by his father only in a principled manner. And this power cannot be undermined by any human enemy.

What five? A wheel-turning monarch’s oldest son knows what is right, knows principle, knows moderation, knows the right time, and knows the assembly. A wheel-turning monarch’s oldest son who possesses these five factors continues to wield the power set in motion by his father only in a principled manner. And this power cannot be undermined by any human enemy.

In the same way, possessing five factors Sāriputta rightly keeps rolling the supreme Wheel of Dhamma that was rolled forth by the Realized One. And that wheel cannot be turned back by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world.

What five? Sāriputta knows what is right, knows principle, knows moderation, knows the right time, and knows the assembly. Possessing these five factors Sāriputta rightly keeps rolling the supreme Wheel of Dhamma that was rolled forth by the Realized One. And that wheel cannot be turned back by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world."

5.133 A Principled King

"Mendicants, even a wheel-turning monarch, a just and principled king, does not wield power without having their own king."

When he said this, one of the mendicants asked the Buddha, "But who is the king of the wheel-turning monarch, the just and principled king?"

"It is principle, monk," said the Buddha.

"Monk, a wheel-turning monarch provides just protection and security for his court, relying only on principle—honoring, respecting, and venerating principle, having principle as his flag, banner, and authority.

He provides just protection and security for his aristocrats, vassals, troops, brahmins and householders, people of town and country, ascetics and brahmins, beasts and birds. When he has done this, he wields power only in a principled manner. And this power cannot be undermined by any human enemy.

In the same way, monk, a Realized One, a perfected one, a fully awakened Buddha, a just and principled king, provides just protection and security for the monks, relying only on principle—honoring, respecting, and venerating principle, having principle as his flag, banner, and authority. 'This kind of bodily action should be cultivated. This kind of bodily action should not be cultivated. This kind of verbal action should be cultivated. This kind of verbal action should not be cultivated. This kind of mental action should be cultivated. This kind of mental action should not be cultivated. This

kind of livelihood should be cultivated. This kind of livelihood should not be cultivated. This kind of market town should be cultivated. This kind of market town should not be cultivated.'

In the same way, monk, a Realized One, a perfected one, a fully awakened Buddha, a just and principled king, provides just protection and security for the nuns ... laymen ... laywomen, relying only on principle—honoring, respecting, and venerating principle, having principle as his flag, banner, and authority. 'This kind of bodily action should be cultivated. This kind of bodily action should not be cultivated. This kind of verbal action should be cultivated. This kind of verbal action should not be cultivated. This kind of mental action should be cultivated. This kind of mental action should not be cultivated. This kind of livelihood should be cultivated. This kind of livelihood should not be cultivated. This kind of market town should be cultivated. This kind of market town should not be cultivated.'

When a Realized One, a perfected one, a fully awakened Buddha has provided just protection and security for the monks, nuns, laymen, and laywomen, he rolls forth the supreme Wheel of Dhamma only in a principled manner. And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world."

5.134 In Whatever Region

"Mendicants, with five factors an anointed aristocratic king lives in his own realm, no matter what region he lives in.

What five?

An anointed aristocratic king is well born on both his mother's and father's side, of pure descent, irrefutable and impeccable in questions of ancestry back to the seventh paternal generation.

He is rich, affluent, and wealthy, with a full treasury and storehouses.

He is powerful, having an army of four divisions that is obedient and carries out instructions.

He has a counselor who is astute, competent, and intelligent, able to think issues through as they bear upon the past, future, and present.

These four things bring his fame to fruition.

With these five factors, including fame, an anointed aristocratic king lives in his own realm, no matter what direction he lives in. Why is that? Because that is how it is for victors.

In the same way, a mendicant with five qualities lives with mind freed, no matter what region they live in. What five?

It's when mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken. This is like the anointed aristocratic king's impeccable lineage.

They're very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically. This is like the anointed aristocratic king being rich, affluent, and wealthy, with full treasury and storehouses.

They live with energy roused up for giving up unskillful qualities and embracing skillful qualities. They're strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. This is like the anointed aristocratic king having power.

They're wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. This is like the anointed aristocratic king having a counselor.

These four qualities bring their freedom to fruition.

With these five qualities, including freedom, they live in their own realm, no matter what region they live in. Why is that? Because that is how it is for those whose mind is free."

5.135 Aspiration (1st)

"Mendicants, an anointed aristocratic king's eldest son with five factors aspires to kingship. What five?

It's when an anointed aristocratic king's eldest son is well born on both his mother's and father's side, of pure descent, irrefutable and impeccable in questions of ancestry back to the seventh paternal generation.

He is attractive, good-looking, lovely, of surpassing beauty.

He is dear and beloved to his parents.

He is dear and beloved to the people of town and country.

He is trained and skilled in the arts of anointed aristocratic kings, such as elephant riding, horse riding, driving a chariot, archery, and swordsmanship.

He thinks: 'I'm well born on both my mother's and father's side, of pure descent, irrefutable and impeccable in questions of ancestry back to the seventh paternal generation. Why shouldn't I aspire to kingship? I'm attractive, good-looking, lovely, of surpassing beauty. Why shouldn't I aspire to kingship? I'm dear and beloved to my parents. Why shouldn't I aspire to kingship? I'm dear and beloved to the people of town and country. Why shouldn't I aspire to kingship? I'm trained and skilled in the arts of anointed aristocratic kings, such as elephant riding, horse riding, driving a chariot, archery, and swordsmanship. Why shouldn't I aspire to kingship?' An anointed aristocratic king's eldest son with these five factors aspires to kingship.

In the same way, a mendicant with five qualities aspires to end the defilements. What five?

It's when a mendicant has faith in the Realized One's awakening: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.'

They are rarely ill or unwell. Their stomach digests well, being neither too hot nor too cold, but just right, and fit for meditation.

They're not devious or deceitful. They reveal themselves honestly to the Teacher or sensible spiritual companions.

They live with energy roused up for giving up unskillful qualities and embracing skillful qualities. They're strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities.

They're wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

They think: 'I am a person of faith; I have faith in the Realized One's awakening ... Why shouldn't I aspire to end the defilements? I'm rarely ill or unwell. My stomach digests well, being neither too hot nor too cold, but just right, and fit for meditation. Why shouldn't I aspire to end the defilements? I reveal myself honestly to the Teacher or sensible spiritual companions. Why shouldn't I aspire to end the defilements? I live with energy roused up for giving up unskillful qualities and embracing skillful qualities. I'm strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. Why shouldn't I aspire to end the defilements? I'm wise. I have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. Why shouldn't I aspire to end the defilements?'

A mendicant with these five qualities aspires to end the defilements."

5.136 Aspiration (2nd)

"Mendicants, an anointed aristocratic king's eldest son with five factors aspires to become a viceroy. What five?

It's when an anointed aristocratic king's eldest son is well born on both his mother's and father's side, of pure descent, irrefutable and impeccable in questions of ancestry back to the seventh paternal generation.

He is attractive, good-looking, lovely, of surpassing beauty.

He is dear and beloved to his parents.

He is dear and beloved to the armed forces.

He is astute, competent, and intelligent, able to think issues through as they bear upon the past, future, and present.

He thinks: 'I'm well born ... attractive ... dear and beloved to my parents ... dear and beloved to the armed forces ... I'm astute,

competent, and intelligent, able to think issues through as they bear upon the past, future, and present. Why shouldn't I aspire to become a viceroy?' An anointed aristocratic king's eldest son with these five factors aspires to become a viceroy.

In the same way, a mendicant with five qualities aspires to end the defilements. What five?

It's when a mendicant is ethical, restrained in the code of conduct, with good behavior and supporters. Seeing danger in the slightest fault, they keep the rules they've undertaken.

They're very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's totally full and pure. They are very learned in such teachings, remembering them, reciting them, mentally scrutinizing them, and understanding them with right view.

Their mind is firmly established in the four kinds of mindfulness meditation.

They live with energy roused up for giving up unskillful qualities and embracing skillful qualities. They're strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities.

They're wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

They think: 'I'm ethical ... learned ... mindful ... energetic ... wise. I have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. Why shouldn't I aspire to end the defilements?' A mendicant with these five qualities aspires to end the defilements."

5.137 Little Sleep

"Mendicants, these five sleep little at night, staying mostly awake. What five? A woman longing for a man. A man longing for a woman. A thief longing for their loot. A king busy with his duties. A mendicant longing for freedom from attachment. These five sleep little at night, staying mostly awake."

5.138 Eating Food

"Mendicants, a royal bull elephant with five factors eats food, takes up space, drops dung, and takes a ticket, yet is still considered to be a royal bull elephant. What five? It's when a royal bull elephant can't endure sights, sounds, smells, tastes, and touches. A royal bull elephant with these five factors eats food, takes up space, drops dung, and takes a ticket, yet is still considered to be a royal bull elephant.

In the same way, a mendicant with five qualities eats food, takes up space, tramples beds and chairs, and takes a ticket, yet is still considered to be a mendicant. What five? It's when a mendicant can't endure sights, sounds, smells, tastes, and touches. A mendicant with these five qualities eats food, takes up space, tramples beds and chairs, and takes a ticket, yet is still considered to be a mendicant."

5.139 Cannot Endure

"Mendicants, a royal bull elephant with five factors is not worthy of a king, not fit to serve a king, and is not considered a factor of kingship. What five? It's when a royal bull elephant can't endure sights, sounds, smells, tastes, and touches.

And how is it that a royal bull elephant can't endure sights? It's when a royal bull elephant gone to battle falters and founders at the sight of a division of elephants, of cavalry, of chariots, or of infantry. It doesn't stay firm, and fails to plunge into battle. That's how a royal bull elephant can't endure sights.

And how is it that a royal bull elephant can't endure sounds? It's when a royal bull elephant gone to battle falters and founders at the sound of a division of elephants, of cavalry, of chariots, or of infantry, or the thunder of the drums, kettledrums, horns, and cymbals. It doesn't stay firm, and fails to plunge into battle. That's how a royal bull elephant can't endure sounds.

And how is it that a royal bull elephant can't endure smells? It's when a royal bull elephant gone to battle falters and founders when it smells the odor of the feces and urine of battle-hardened, pedigree royal bull elephants. It doesn't stay firm, and fails to plunge into battle. That's how a royal bull elephant can't endure smells.

And how is it that a royal bull elephant can't endure tastes? It's when a royal bull elephant gone to battle falters and founders when it misses a meal of grass and water, or it misses two, three, four, or five meals. It doesn't stay firm, and fails to plunge into battle. That's how a royal bull elephant can't endure tastes.

And how is it that a royal bull elephant can't endure touches? It's when a royal bull elephant gone to battle falters and founders when struck by a swift arrow, or by two, three, four, or five swift arrows. It doesn't stay firm, and fails to plunge into battle. That's how a royal bull elephant can't endure touches.

A royal bull elephant with these five factors is not worthy of a king, not fit to serve a king, and is not considered a factor of kingship.

In the same way, a mendicant with five qualities is not worthy of offerings dedicated to the gods, not worthy of hospitality, not worthy of a religious donation, not worthy of veneration with joined palms, and is not the supreme field of merit for the world. What five? It's when a mendicant can't endure sights, sounds, smells, tastes, and touches.

And how is it that a mendicant can't endure sights? It's when a mendicant, seeing a sight with their eyes, is aroused by a desirable sight, so is not able to still the mind. That's how a mendicant can't endure sights.

And how is it that a mendicant can't endure sounds? It's when a mendicant, hearing a sound with their ears, is aroused by a desirable sound, so is not able to still the mind. That's how a mendicant can't endure sounds.

And how is it that a mendicant can't endure smells? It's when a mendicant, smelling an odor with their nose, is aroused by a desirable smell, so is not able to still the mind. That's how a mendicant can't endure smells.

And how is it that a mendicant can't endure tastes? It's when a mendicant, tasting a flavor with their tongue, is aroused by desirable tastes, so is not able to still the mind. That's how a mendicant can't endure tastes.

And how is it that a mendicant can't endure touches? It's when a mendicant, feeling a touch with their body, is aroused by a desirable touch, so is not able to still the mind. That's how a mendicant can't endure touches.

A mendicant with these five qualities is not worthy of offerings dedicated to the gods, not worthy of hospitality, not worthy of a religious donation, not worthy of veneration with joined palms, and is not the supreme field of merit for the world.

A royal bull elephant with five factors is worthy of a king, fit to serve a king, and is considered a factor of kingship. What five? It's when a royal bull elephant can endure sights, sounds, smells, tastes, and touches.

And how is it that a royal bull elephant can endure sights? It's when a royal bull elephant gone to battle does not falter or founder at the sight of a division of elephants, of cavalry, of chariots, or of infantry. It stays firm, and plunges into battle. That's how a royal bull elephant can endure sights.

And how is it that a royal bull elephant can endure sounds? It's when a royal bull elephant does not falter or founder at the sound of a division of elephants, of cavalry, of chariots, or of infantry, or the thunder of the drums, kettledrums, horns, and cymbals. It stays firm, and plunges into battle. That's how a royal bull elephant can endure sounds.

And how is it that a royal bull elephant can endure smells? It's when a royal bull elephant gone to battle does not falter or founder when it smells the odor of the feces and urine of battle-hardened, pedigree royal bull elephants. It stays firm, and plunges into battle. That's how a royal bull elephant can endure smells.

And how is it that a royal bull elephant can endure tastes? It's when a royal bull elephant gone to battle does not falter or founder when it misses a meal of grass and water, or it misses two, three, four, or five meals. It stays firm, and plunges into battle. That's how a royal bull elephant can endure tastes.

And how is it that a royal bull elephant can endure touches? It's when a royal bull elephant gone to battle does not falter or founder when struck by a swift arrow, or by two, three, four, or five swift

arrows. It stays firm, and plunges into battle. That's how a royal bull elephant can endure touches.

A royal bull elephant with these five factors is worthy of a king, fit to serve a king, and is considered a factor of kingship.

In the same way, a mendicant with five qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world. What five? It's when a mendicant can endure sights, sounds, smells, tastes, and touches.

And how is it that a mendicant can endure sights? It's when a mendicant, seeing a sight with their eyes, is not aroused by a desirable sight, so is able to still the mind. That's how a mendicant can endure sights.

And how is it that a mendicant can endure sounds? It's when a mendicant, hearing a sound with their ears, is not aroused by desirable sounds, so is able to still the mind. That's how a mendicant can endure sounds.

And how is it that a mendicant can endure smells? It's when a mendicant, smelling an odor with their nose, is not aroused by a desirable smell, so is able to still the mind. That's how a mendicant can endure smells.

And how is it that a mendicant can endure tastes? It's when a mendicant, tasting a flavor with their tongue, is not aroused by desirable tastes, so is able to still the mind. That's how a mendicant can endure tastes.

And how is it that a mendicant can endure touches? It's when a mendicant, feeling a touch with their body, is not aroused by a desirable touch, so is able to still the mind. That's how a mendicant can endure touches.

A mendicant with these five qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world."

5.140 A Listener

"Mendicants, a royal bull elephant with five factors is worthy of a king, fit to serve a king, and is considered a factor of kingship. What five? A royal bull elephant listens, destroys, protects, endures, and goes fast.

And how does a royal bull elephant listen? It's when a royal bull elephant pays heed, pays attention, engages wholeheartedly, and lends an ear to whatever task the elephant trainer has it do, whether or not it has done it before. That's how a royal bull elephant listens.

And how does a royal bull elephant destroy? It's when a royal bull elephant in battle destroys elephants with their riders, horses with their riders, chariots and charioteers, and foot soldiers. That's how a royal bull elephant destroys.

And how does a royal bull elephant protect? It's when a royal bull elephant in battle protects its fore-quarters and hind-quarters, its fore-feet and hind-feet, and its head, ears, tusks, trunk, tail, and rider. That's how a royal bull elephant protects.

And how does a royal bull elephant endure? It's when a royal bull elephant in battle endures being struck by spears, swords, arrows, and axes; it endures the thunder of the drums, kettledrums, horns, and cymbals. That's how a royal bull elephant endures.

And how does a royal bull elephant go fast? It's when a royal bull elephant swiftly goes in whatever direction the elephant trainer sends it, whether or not it has been there before. That's how a royal bull elephant goes fast.

A royal bull elephant with these five factors is worthy of a king, fit to serve a king, and is considered a factor of kingship.

In the same way, a mendicant with five qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world. What five? A mendicant listens, destroys, protects, endures, and goes fast.

And how does a mendicant listen? It's when a mendicant pays heed, pays attention, engages wholeheartedly, and lends an ear when the teaching and training proclaimed by a Realized One is being taught. That's how a mendicant listens.

And how does a mendicant destroy? It's when a mendicant doesn't tolerate a sensual, malicious, or cruel thought. They don't tolerate any bad, unskillful qualities that have arisen, but give them up, get rid of them, calm them, eliminate them, and obliterate them. That's how a mendicant destroys.

And how does a mendicant protect? When a mendicant sees a sight with the eyes, they don't get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving restraint over it. Hearing a sound with the ears ... Smelling an odor with the nose ... Tasting a flavor with the tongue ... Feeling a touch with the body ... Knowing a thought with the mind, they don't get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving restraint over it. That's how a mendicant protects.

And how does a mendicant endure? It's when a mendicant endures cold, heat, hunger, and thirst; the touch of flies, mosquitoes, wind, sun, and reptiles; rude and unwelcome criticism; and puts up with physical pain—sharp, severe, acute, unpleasant, disagreeable, and life-threatening. That's how a mendicant endures.

And how does a mendicant go fast? It's when a mendicant swiftly goes in the direction they've never gone before in all this long time; that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment. That's how a mendicant goes fast.

A mendicant with these five qualities ... is the supreme field of merit for the world."

15. At Tikaṇḍakī

5.141 Scorn

“Mendicants, these five people are found in the world. What five? One gives then scorns, one lives together then scorns, one is gullible for gossip, one is impulsive, and one is dull and stupid.

And how does a person give then scorn? It’s when a person gives someone robes, alms-food, lodgings, and medicines and supplies for the sick. They think: ‘I give; this one receives.’ They give to that person, then they scorn them. That’s how a person gives then scorns.

And how does a person live together then scorn? It’s when a person lives with someone else for two or three years. They live together with that person, then they scorn them. That’s how a person live together then scorns.

And how is a person gullible for gossip? It’s when they’re very quick to believe what a certain person says in praise or criticism of another. That’s how a person is gullible for gossip.

And how is a person impulsive? It’s when a certain person is fickle in faith, devotion, fondness, and confidence. That’s how a person is impulsive.

And how is a person dull and stupid? It’s when they don’t know the difference between qualities that are skillful and unskillful, blameworthy and blameless, inferior and superior, and those on the side of dark and bright. That’s how a person is dull and stupid.

These are the five people found in the world.”

5.142 Violation

“Mendicants, these five people are found in the world. What five?

One person violates and regrets it. And they don’t truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

One person violates and doesn’t regret it. And they don’t understand …

One person doesn't violate yet still feels regret. And they don't understand ...

One person neither violates nor regrets. But they don't understand ...

One person neither violates nor regrets. And they do understand where those arisen bad, unskillful qualities cease without anything left over.

Take the case of the person who violates and regrets it. And they don't truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over. They should be told: 'Venerable, the defilements born of violation are found in you, and the defilements born of regret grow. You would do well to give up the defilements born of violation and get rid of the defilements born of regret, and then develop the mind and wisdom. In this way you'll become just like the fifth person.'

Take the case of the person who violates and doesn't regret it. And they don't understand... They should be told: 'Venerable, the defilements born of violation are found in you, but the defilements born of regret don't grow. You would do well to give up the defilements born of violation, and then develop the mind and wisdom. In this way you'll become just like the fifth person.'

Take the case of the person who doesn't violate yet feels regret. And they don't understand... They should be told: 'Venerable, the defilements born of violation are not found in you, yet the defilements born of regret grow. You would do well to get rid of the defilements born of regret, and then develop the mind and wisdom. In this way you'll become just like the fifth person.'

Take the case of the person who neither violates nor regrets. But they don't understand... They should be told: 'Venerable, the defilements born of violation are not found in you, and the defilements born of regret don't grow. You would do well to develop the mind and wisdom. In this way you'll become just like the fifth person.'

And so, mendicants, when these four people are advised and instructed by comparison with the fifth person, they gradually attain the ending of defilements."

5.143 At Sārandada

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Vesālī for alms.

Now at that time around five hundred Licchavis were sitting together at the Sārandada shrine, and this discussion came up among them, "The appearance of five treasures is rare in the world. What five? The elephant-treasure, the horse-treasure, the jewel-treasure, the woman-treasure, and the householder-treasure. The appearance of these five treasures is rare in the world."

Then those Licchavis sent a man out on to the road, saying, "Mister, please tell us when you see the Buddha."

That man saw the Buddha coming off in the distance. He went to the Licchavis and said, "Sirs, the Blessed One, the perfected one, the fully awakened Buddha is coming. Please go at your convenience."

Then those Licchavis went up to the Buddha, bowed, stood to one side, and said to him, "Please go to the Sārandada shrine, out of compassion." The Buddha consented in silence.

Then the Buddha went up to the Sārandada shrine, where he sat on the seat spread out, and said to the Licchavis, "Licchavis, what were you sitting talking about just now? What conversation was unfinished?"

"Well, Master Gotama, this discussion came up among us while we were sitting together: 'The appearance of five treasures is rare in the world. ...'"

"You Licchavis are so fixated on sensual pleasures, that's the only discussion that came up! Licchavis, the appearance of five treasures is rare in the world. What five?

The appearance of a Realized One, a perfected one, a fully awakened Buddha.

A person who explains the teaching and training proclaimed by a Realized One.

A person who understands the teaching and training proclaimed by a Realized One.

A person who practices in line with the teaching.

A person who is grateful and thankful.
The appearance of these five treasures is rare in the world."

5.144 At Tikaṇḍakī

At one time the Buddha was staying near Sāketa, in Tikaṇḍakī Wood. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, a mendicant would do well to meditate from time to time perceiving the following:

1. the repulsive in the unrepulsive,
2. the unrepulsive in the repulsive,
3. the repulsive in both the unrepulsive and the repulsive, and
4. the unrepulsive in both the repulsive and the unrepulsive.
5. A mendicant would do well to meditate from time to time staying equanimous, mindful and aware, rejecting both the repulsive and the unrepulsive.

For what reason should a mendicant meditate perceiving the repulsive in the unrepulsive? 'May greed not arise in me for things that arouse greed.' A mendicant should meditate perceiving the repulsive in the unrepulsive for this reason.

For what reason should a mendicant meditate perceiving the unrepulsive in the repulsive? 'May hate not arise in me for things that provoke hate.' ...

For what reason should a mendicant meditate perceiving the repulsive in both the unrepulsive and the repulsive? 'May greed not arise in me for things that arouse greed. May hate not arise in me for things that provoke hate.' ...

For what reason should a mendicant meditate perceiving the unrepulsive in both the repulsive and the unrepulsive? 'May hate not arise in me for things that provoke hate. May greed not arise in me for things that arouse greed.' ...

For what reason should a mendicant meditate staying equanimous, mindful and aware, rejecting both the repulsive and the unrepulsive? 'May no greed for things that arouse greed, hate

for things that provoke hate, or delusion for things that promote delusion arise in me in any way at all.' For this reason a mendicant should meditate staying equanimous, mindful and aware, rejecting both the repulsive and the unrepulsive."

5.145 Hell

"Mendicants, someone with five qualities is cast down to hell. What five? They kill living creatures, steal, commit sexual misconduct, lie, and use alcoholic drinks that cause negligence. Someone with these five qualities is cast down to hell.

Someone with five qualities is raised up to heaven What five? They don't kill living creatures, steal, commit sexual misconduct, lie, or use alcoholic drinks that cause negligence. Someone with these five qualities is raised up to heaven."

5.146 A Friend

"Mendicants, you shouldn't associate with a mendicant friend who has five qualities. What five? They start up work projects. They take up disciplinary issues. They conflict with leading mendicants. They like long and aimless wandering. They're unable to educate, encourage, fire up, and inspire you from time to time with a Dhamma talk. Mendicants, you shouldn't associate with a mendicant friend who has these five qualities.

You should associate with a mendicant friend who has five qualities. What five? They don't start up work projects. They don't take up disciplinary issues. They don't conflict with leading mendicants. They don't like long and aimless wandering. They're able to educate, encourage, fire up, and inspire you from time to time with a Dhamma talk. You should associate with a mendicant friend who has these five qualities."

5.147 Gifts of a Bad Person

"Mendicants, there are these five gifts of a bad person. What five? They give carelessly. They give thoughtlessly. They don't give with their own hand. They give the dregs. They give without consideration for consequences. These are the five gifts of a bad person.

There are these five gifts of a good person. What five? They give carefully. They give thoughtfully. They give with their own hand. They don't give the dregs. They give with consideration for consequences. These are the five gifts of a good person."

5.148 Gifts of a Good Person

"There are these five gifts of a good person. What five? They give a gift out of faith. They give a gift carefully. They give a gift at the right time. They give a gift with no strings attached. They give a gift without hurting themselves or others.

Having given a gift out of faith, in whatever place the result of that gift manifests they become rich, affluent, and wealthy. And they're attractive, good-looking, lovely, of surpassing beauty.

Having given a gift carefully, in whatever place the result of that gift manifests they become rich, affluent, and wealthy. And their children, wives, bondservants, workers, and staff want to listen. They pay attention and try to understand.

Having given a gift at the right time, in whatever place the result of that gift manifests they become rich, affluent, and wealthy. And when the time is right, they get all that they need.

Having given a gift with no strings attached, in whatever place the result of that gift manifests they become rich, affluent, and wealthy. And their mind tends to enjoy the five refined kinds of sensual stimulation.

Having given a gift without hurting themselves or others, in whatever place the result of that gift manifests they become rich, affluent, and wealthy. And no damage comes to their property from anywhere, whether fire, flood, rulers, bandits, or unloved heirs.

These are the five gifts of a good person."

5.149 Temporarily Free (1st)

"Mendicants, these five things lead to the decline of a mendicant who is temporarily free. What five? They relish work, talk, sleep, and company. And they don't review the extent of their mind's freedom. These five things lead to the decline of a mendicant who is temporarily free.

These five things don't lead to the decline of a mendicant who is temporarily free. What five? They don't relish work, talk, sleep, and company. And they review the extent of their mind's freedom. These five things don't lead to the decline of a mendicant who is temporarily free."

5.150 Temporarily Free (2nd)

"Mendicants, these five things lead to the decline of a mendicant who is temporarily free. What five? They relish work, talk, and sleep. They don't guard the sense doors and they eat too much. These five things lead to the decline of a mendicant who is temporarily free.

These five things don't lead to the decline of a mendicant who is temporarily free. What five? They don't relish work, talk, sleep, and company. They guard the sense doors and they have moderation in eating. These five things don't lead to the decline of a mendicant who is temporarily free."

16. The True Teaching

5.151 Inevitability Regarding the Right Path (1st)

"Mendicants, someone with five qualities is unable to enter the sure path with regards to skillful qualities even when listening to the true teaching. What five? They disparage the talk, the speaker, or themselves. They listen with distracted and scattered mind. They attend improperly. Someone with these five qualities is unable to enter the sure path with regards to skillful qualities, even when listening to the true teaching.

Someone with five qualities is able to enter the sure path with regards to skillful qualities when listening to the true teaching. What five? They don't disparage the talk, the speaker, or themselves. They listen with undistracted and unified mind. They attend properly. Someone with these five qualities is able to enter the sure path with regards to skillful qualities when listening to the true teaching."

5.152 Inevitability Regarding the Right Path (2nd)

"Mendicants, someone with five qualities is unable to enter the sure path with regards to skillful qualities even when listening to the true teaching. What five? They disparage the talk, the speaker, or themselves. They're witless, dull, and stupid. They think they know what they don't know. Someone with these five qualities is unable to enter the sure path with regards to skillful qualities, even when listening to the true teaching.

Someone with five qualities is able to enter the sure path with regards to skillful qualities when listening to the true teaching. What five? They don't disparage the talk, the speaker, or themselves. They're wise, bright, and clever. They don't think they know what they don't know. Someone with these five qualities is able to enter the sure path with regards to skillful qualities when listening to the true teaching."

5.153 Inevitability Regarding the Right Path (3rd)

"Mendicants, someone with five qualities is unable to enter the sure path with regards to skillful qualities even when listening to the true teaching. What five? They listen to the teaching bent only on putting it down. They listen to the teaching with a hostile, fault-finding mind. They're antagonistic to the teacher, planning to attack them. They're witless, dull, and stupid. And they think they know what they don't know. Someone with these five qualities is unable to enter the sure path with regards to skillful qualities even when listening to the true teaching.

Someone with five qualities is able to enter the sure path with regards to skillful qualities when listening to the true teaching. What five? They don't listen to the teaching bent only on putting it down. They don't listen to the teaching with a hostile, fault-finding mind. They're not antagonistic to the teacher, and not planning to attack them. They're wise, bright, and clever. And they don't think they know what they don't know. Someone with these five qualities is able to enter the sure path with regards to skillful qualities when listening to the true teaching."

5.154 The Decline of the True Teaching (1st)

"Mendicants, these five things lead to the decline and disappearance of the true teaching. What five? It's when mendicants don't carefully listen to the teachings, memorize them, and remember them. They don't carefully examine the meaning of teachings that they remember. And they don't carefully practice in line with the meaning and the teaching they've understood. These five things lead to the decline and disappearance of the true teaching.

These five things lead to the continuation, persistence, and enduring of the true teaching. What five? It's when mendicants carefully listen to the teachings, memorize them, and remember them. They carefully examine the meaning of teachings that they remember. And they carefully practice in line with the meaning and the teaching they've understood. These five things lead to the continuation, persistence, and enduring of the true teaching."

5.155 The Decline of the True Teaching (2nd)

"Mendicants, these five things lead to the decline and disappearance of the true teaching. What five?

It's when the mendicants don't memorize the teaching—statements, songs, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and classifications. This is the first thing that leads to the decline and disappearance of the true teaching.

Furthermore, the mendicants don't explain the teaching in detail to others as they learned and memorized it. This is the second thing ...

Furthermore, the mendicants don't make others recite the teaching in detail as they learned and memorized it. This is the third thing ...

Furthermore, the mendicants don't recite the teaching in detail as they learned and memorized it. This is the fourth thing ...

Furthermore, the mendicants don't think about and consider the teaching in their hearts, examining it with their minds as they learned and memorized it. This is the fifth thing that leads to the decline and disappearance of the true teaching.

These five things lead to the decline and disappearance of the true teaching.

These five things lead to the continuation, persistence, and enduring of the true teaching. What five?

It's when the mendicants memorize the teaching— statements, songs, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and classifications. This is the first thing that leads to the continuation, persistence, and enduring of the true teaching.

Furthermore, the mendicants explain the teaching in detail to others as they learned and memorized it. This is the second thing ...

Furthermore, the mendicants make others recite the teaching in detail as they learned and memorized it. This is the third thing ...

Furthermore, the mendicants recite the teaching in detail as they learned and memorized it. This is the fourth thing ...

Furthermore, the mendicants think about and consider the teaching in their hearts, examining it with their minds as they learned and memorized it. This is the fifth thing that leads to the continuation, persistence, and enduring of the true teaching.

These five things lead to the continuation, persistence, and enduring of the true teaching."

5.156 The Decline of the True Teaching (3rd)

"Mendicants, these five things lead to the decline and disappearance of the true teaching. What five?

It's when the mendicants memorize discourses that they learned incorrectly, with misplaced words and phrases. When the words and phrases are misplaced, the meaning is misinterpreted. This is the first thing that leads to the decline and disappearance of the true teaching.

Furthermore, the mendicants are hard to admonish, having qualities that make them hard to admonish. They're impatient, and don't take instruction respectfully. This is the second thing ...

Furthermore, the mendicants who are very learned—knowledgeable in the scriptures, who have memorized the teachings, the texts on monastic training, and the outlines—don't

carefully make others recite the discourses. When they pass away, the discourses are cut off at the root, with no-one to preserve them. This is the third thing ...

Furthermore, the senior mendicants are indulgent and slack, leaders in backsliding, neglecting seclusion, not rousing energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. Those who come after them follow their example. They too are indulgent and slack ... This is the fourth thing ...

Furthermore, there's a schism in the Saṅgha. When the Saṅgha is split, they abuse, insult, block, and reject each other. This doesn't inspire confidence in those without it, and it causes some with confidence to change their minds. This is the fifth thing that leads to the decline and disappearance of the true teaching.

These five things lead to the decline and disappearance of the true teaching.

These five things lead to the continuation, persistence, and enduring of the true teaching. What five? It's when the mendicants memorize discourses that have been learned correctly, with well placed words and phrases. When the words and phrases are well organized, the meaning is correctly interpreted. This is the first thing that leads to the continuation, persistence, and enduring of the true teaching.

Furthermore, the mendicants are easy to admonish, having qualities that make them easy to admonish. They're patient, and take instruction respectfully. This is the second thing ...

Furthermore, the mendicants who are very learned—knowledgeable in the scriptures, who have memorized the teachings, the texts on monastic training, and the outlines—carefully make others recite the discourses. When they pass away, the discourses aren't cut off at the root, and they have someone to preserve them. This is the third thing ...

Furthermore, the senior mendicants are not indulgent and slack, leaders in backsliding, neglecting seclusion. They rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. Those who come after them follow their example. They too are not indulgent or slack ... This is the fourth thing ...

Furthermore, the Saṅgha lives comfortably, in harmony, appreciating each other, without quarreling, with one recitation. When the Saṅgha is in harmony, they don't abuse, insult, block, or reject each other. This inspires confidence in those without it, and increases confidence in those who have it. This is the fifth thing that leads to the continuation, persistence, and enduring of the true teaching.

These five things lead to the continuation, persistence, and enduring of the true teaching."

5.157 Inappropriate Talk

"Mendicants, there are certain topics that are inappropriate to talk about, taking into consideration which specific one of five people you are talking to. What five?

It's inappropriate to talk to an unfaithful person about faith. It's inappropriate to talk to an unethical person about ethics. It's inappropriate to talk to an unlearned person about learning. It's inappropriate to talk to a stingy person about generosity. It's inappropriate to talk to a witless person about wisdom.

And why is it inappropriate to talk to an unfaithful person about faith? When an unfaithful person is spoken to about faith they lose their temper, becoming annoyed, hostile, and hard-hearted, and displaying annoyance, hate, and bitterness. Why is that? Not seeing that faith in themselves, they don't get the rapture and joy that faith brings. That's why it's inappropriate to talk to an unfaithful person about faith.

And why is it inappropriate to talk to an unethical person about ethics? When an unethical person is spoken to about ethics they lose their temper ... Why is that? Not seeing that ethical conduct in themselves, they don't get the rapture and joy that ethical conduct brings. That's why it's inappropriate to talk to an unethical person about ethics.

And why is it inappropriate to talk to an unlearned person about learning? When an unlearned person is spoken to about learning they lose their temper ... Why is that? Not seeing that learning in themselves, they don't get the rapture and joy that learning brings.

That's why it's inappropriate to talk to an unlearned person about learning.

And why is it inappropriate to talk to a stingy person about generosity? When an stingy person is spoken to about generosity they lose their temper ... Why is that? Not seeing that generosity in themselves, they don't get the rapture and joy that generosity brings. That's why it's inappropriate to talk to a stingy person about generosity.

And why is it inappropriate to talk to a witless person about wisdom? When a witless person is spoken to about wisdom they lose their temper, becoming annoyed, hostile, and hard-hearted, and displaying annoyance, hate, and bitterness. Why is that? Not seeing that wisdom in themselves, they don't get the rapture and joy that wisdom brings. That's why it's inappropriate to talk to a witless person about wisdom.

These are topics that are inappropriate to talk about, taking into consideration which specific one of five people you are talking to.

There are certain topics that are appropriate to talk about, taking into consideration which specific one of five people you are talking to. What five?

It's appropriate to talk to a faithful person about faith. It's appropriate to talk to an ethical person about ethical conduct. It's appropriate to talk to a learned person about learning. It's appropriate to talk to a generous person about generosity. It's appropriate to talk to a wise person about wisdom.

And why is it appropriate to talk to a faithful person about faith? When a faithful person is spoken to about faith they don't lose their temper, they don't get annoyed, hostile, and hard-hearted, or display annoyance, hate, and bitterness. Why is that? Seeing that faith in themselves, they get the rapture and joy that faith brings. That's why it's appropriate to talk to a faithful person about faith.

And why is it appropriate to talk to an ethical person about ethical conduct? When an ethical person is spoken to about ethical conduct they don't lose their temper ... Why is that? Seeing that ethical conduct in themselves, they get the rapture and joy that

ethical conduct brings. That's why it's appropriate to talk to an ethical person about ethical conduct.

And why is it appropriate to talk to a learned person about learning? When a learned person is spoken to about learning they don't lose their temper ... Why is that? Seeing that learning in themselves, they get the rapture and joy that learning brings. That's why it's appropriate to talk to a learned person about learning.

And why is it appropriate to talk to a generous person about generosity? When a generous person is spoken to about generosity they don't lose their temper ... Why is that? Seeing that generosity in themselves, they get the rapture and joy that generosity brings. That's why it's appropriate to talk to a generous person about generosity.

And why is it appropriate to talk to a wise person about wisdom? When a wise person is spoken to about wisdom they don't lose their temper, they don't get annoyed, hostile, and hard-hearted, or display annoyance, hate, and bitterness. Why is that? Seeing that wisdom in themselves, they get the rapture and joy that wisdom brings. That's why it's appropriate to talk to a wise person about wisdom.

These are topics that are appropriate to talk about, taking into consideration which specific one of five people you are talking to."

5.158 Timidity

"Mendicants, a mendicant with five qualities is overcome by timidity. What five? It's when a mendicant is faithless, unethical, with little learning, lazy, and witless. A mendicant with these five qualities is overcome by timidity.

A mendicant with five qualities is self-assured. What five? It's when a mendicant is faithful, ethical, learned, energetic, and wise. A mendicant with these five qualities is self-assured."

5.159 With Udāyī

So I have heard. At one time the Buddha was staying near Kosambi, in Ghosita's Monastery. Now, at that time Venerable Udāyī was sitting teaching Dhamma, surrounded by a large assembly of laypeople.

Seeing this, Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

"Sir, Venerable Udāyī is teaching Dhamma, surrounded by a large assembly of laypeople."

"Ānanda, it's not easy to teach Dhamma to others. You should establish five things in yourself before teaching Dhamma to others. What five?

You should teach Dhamma to others thinking: 'I will teach step by step.' ...

'I will teach explaining my methods.' ...

'I will teach out of kindness.' ...

'I will not teach while secretly hoping to profit.' ...

'I will teach without hurting myself or others.'

It's not easy to teach Dhamma to others. You should establish these five things in yourself before teaching Dhamma to others."

5.160 Hard to Get Rid Of

"Mendicants, these five things are hard to get rid of once they've arisen. What five? Greed, hate, delusion, the feeling of being inspired to speak out, and thoughts of traveling. These five things are hard to get rid of once they've arisen."

17. Resentment

5.161 Getting Rid of Resentment (1st)

"Mendicants, a mendicant should use these five methods to completely get rid of resentment when it has arisen toward anyone. What five?

You should develop love for a person you resent. That's how to get rid of resentment for that person.

You should develop compassion for a person you resent. ...

You should develop equanimity for a person you resent. ...

You should disregard a person you resent, paying no attention to them. ...

You should apply the concept that we are the owners of our deeds to that person: 'This venerable is the owner of their deeds and heir to their deeds. Deeds are their womb, their relative, and their refuge. They shall be the heir of whatever deeds they do, whether good or bad.' That's how to get rid of resentment for that person.

A mendicant should use these five methods to completely get rid of resentment when it has arisen toward anyone."

5.162 Getting Rid of Resentment (2nd)

There Venerable Sāriputta addressed the mendicants: "Reverends, mendicants!"

"Reverend," they replied. Sāriputta said this:

"Reverends, a mendicant should use these five methods to completely get rid of resentment when it has arisen toward anyone. What five?

In the case of a person whose behavior by way of body is impure, but whose behavior by way of speech is pure, you should get rid of resentment for that kind of person.

In the case of a person whose behavior by way of speech is impure, but whose behavior by way of body is pure, ...

In the case of a person whose behavior by way of body and speech is impure, but who gets an openness and clarity of heart from time to time, ...

In the case of a person whose behavior by way of body and speech is impure, and who doesn't get an openness and clarity of heart from time to time, ...

In the case of a person whose behavior by way of body and speech is pure, and who gets an openness and clarity of heart from time to time, you should get rid of resentment for that kind of person.

How should you get rid of resentment for a person whose behavior by way of body is impure, but whose behavior by way of speech is pure? Suppose a mendicant wearing rag robes sees a rag by the side of the road. They'd hold it down with the left foot, spread it out with the right foot, tear out what was intact, and take it away with them. In the same way, at that time you should ignore that person's impure behavior by way of body and focus on their pure

behavior by way of speech. That's how to get rid of resentment for that person.

How should you get rid of resentment for a person whose behavior by way of speech is impure, but whose behavior by way of body is pure? Suppose there was a lotus pond covered with moss and aquatic plants. Then along comes a person struggling in the oppressive heat, weary, thirsty, and parched. They'd plunge into the lotus pond, sweep apart the moss and aquatic plants, drink from their cupped hands, and be on their way. In the same way, at that time you should ignore that person's impure behavior by way of speech and focus on their pure behavior by way of body. That's how to get rid of resentment for that person.

How should you get rid of resentment for a person whose behavior by way of body and speech is impure, but who gets an openness and clarity of heart from time to time? Suppose there was a little water in a cow's hoofprint. Then along comes a person struggling in the oppressive heat, weary, thirsty, and parched. They might think: 'This little bit of water is in a cow's hoofprint. If I drink it with my cupped hands or a bowl, I'll stir it and disturb it, making it undrinkable. Why don't I get down on all fours and drink it up like a cow, then be on my way?' So that's what they do. In the same way, at that time you should ignore that person's impure behavior by way of speech and body, and focus on the fact that they get an openness and clarity of heart from time to time. That's how to get rid of resentment for that person.

How should you get rid of resentment for a person whose behavior by way of body and speech is impure, and who doesn't get an openness and clarity of heart from time to time? Suppose a person was traveling along a road, and they were sick, suffering, gravely ill. And it was a long way to a village, whether ahead or behind. And they didn't have any suitable food or medicine, or a competent carer, or someone to bring them to the neighborhood of a village. Then another person traveling along the road sees them, and thinks of them with nothing but compassion, kindness, and sympathy: 'Oh, may this person get suitable food or medicine, or a competent carer, or someone to bring them to the neighborhood of

a village. Why is that? So that they don't come to ruin right here.' In the same way, at that time you should ignore that person's impure behavior by way of speech and body, and the fact that they don't get an openness and clarity of heart from time to time, and think of them with nothing but compassion, kindness, and sympathy: 'Oh, may this person give up bad conduct by way of body, speech, and mind, and develop good conduct by way of body, speech, and mind. Why is that? So that, when their body breaks up, after death, they're not reborn in a place of loss, a bad place, the underworld, hell.' That's how to get rid of resentment for that person.

How should you get rid of resentment for a person whose behavior by way of body and speech is pure, and who gets an openness and clarity of heart from time to time? Suppose there was a lotus pond with clear, sweet, cool water, clean, with smooth banks, delightful, and shaded by many trees. Then along comes a person struggling in the oppressive heat, weary, thirsty, and parched. They'd plunge into the lotus pond to bathe and drink. And after emerging they'd sit or lie down right there in the shade of the trees.

In the same way, at that time you should focus on that person's pure behavior by way of body and speech, and on the fact that they get an openness and clarity of heart from time to time. That's how to get rid of resentment for that person. Relying on a person who is impressive all around, the mind becomes confident.

A mendicant should use these five methods to completely get rid of resentment when it has arisen toward anyone."

5.163 Discussions

There Venerable Sāriputta addressed the mendicants: "Reverends, mendicants!"

"Reverend," they replied. Sāriputta said this:

"A mendicant with five qualities is fit to hold a discussion with their spiritual companions. What five?

A mendicant is personally accomplished in ethics, and answers questions that come up when discussing accomplishment in ethics.

They're personally accomplished in immersion, ...

They're personally accomplished in wisdom, ...

They're personally accomplished in freedom, ...

They're personally accomplished in the knowledge and vision of freedom, and they answer questions that come up when discussing accomplishment in the knowledge and vision of freedom.

A mendicant with these five qualities is fit to hold a discussion with their spiritual companions."

5.164 Sharing a Way of Life

There Venerable Sāriputta addressed the mendicants:

"A mendicant with five qualities is fit to share their life with their spiritual companions. What five?

A mendicant is personally accomplished in ethics, and answers questions that come up when discussing accomplishment in ethics.

They're personally accomplished in immersion, ...

They're personally accomplished in wisdom, ...

They're personally accomplished in freedom, ...

They're personally accomplished in the knowledge and vision of freedom, and they answer questions that come up when discussing accomplishment in the knowledge and vision of freedom.

A mendicant with these five qualities is fit to share their life with their spiritual companions."

5.165 Asking Questions

There Venerable Sāriputta addressed the mendicants: ... "Whoever asks a question of another, does so for one or other of these five reasons. What five? Someone asks a question of another from stupidity and folly. Or they ask from wicked desires, being naturally full of desires. Or they ask in order to disparage. Or they ask wanting to understand. Or they ask with the thought, 'If they correctly answer the question I ask it's good. If not, I'll correctly answer it for them.' Whoever asks a question of another, does so for one or other of these five reasons. As for myself, I ask with the thought, 'If they correctly answer the question I ask it's good. If not, I'll correctly answer it for them.'"

5.166 Cessation

There Venerable Sāriputta addressed the mendicants:

"Reverends, take a mendicant who is accomplished in ethics, immersion, and wisdom. They might enter into and emerge from the cessation of perception and feeling. That is possible. If they don't reach enlightenment in this very life, then, surpassing the company of gods that consume solid food, they're reborn in a certain host of mind-made gods. There they might enter into and emerge from the cessation of perception and feeling. That is possible."

When he said this, Venerable Udāyī said to him, "This is not possible, Reverend Sāriputta, it cannot happen!"

But for a second ... and a third time Sāriputta repeated his statement.

And for a third time, Udāyī said to him, "This is not possible, Reverend Sāriputta, it cannot happen!"

Then Venerable Sāriputta thought, "Venerable Udāyī disagrees with me three times, and not one mendicant agrees with me. Why don't I go to see the Buddha?"

Then Sāriputta went up to the Buddha, bowed, sat down to one side, and said to the mendicants:

"Reverends, take a mendicant who is accomplished in ethics, immersion, and wisdom. They might enter into and emerge from the cessation of perception and feeling. There is such a possibility. If they don't reach enlightenment in this very life, they're reborn in the company of a certain host of mind-made gods, who surpass the gods that consume solid food. There they might enter into and emerge from the cessation of perception and feeling. That is possible."

When he said this, Udāyī said to him, "This is not possible, Reverend Sāriputta, it cannot happen!"

But for a second ... and a third time Sāriputta repeated his statement.

And for a third time, Udāyī said to him, "This is not possible, Reverend Sāriputta, it cannot happen!"

Then Venerable Sāriputta thought, "Even in front of the Buddha Venerable Udāyī disagrees with me three times, and not one mendicant agrees with me. I'd better stay silent." Then Sāriputta fell silent.

Then the Buddha said to Venerable Udāyī, "But Udāyī, do you believe in a mind-made body?"

"For those gods, sir, who are formless, made of perception."

"Udāyī, what has an incompetent fool like you got to say? How on earth could you imagine you've got something worth saying!"

Then the Buddha said to Venerable Ānanda, "Ānanda! There's a senior mendicant being harassed, and you just watch it happening. Don't you have any compassion for a senior mendicant who is being harassed?"

Then the Buddha addressed the mendicants:

"Mendicants, take a mendicant who is accomplished in ethics, immersion, and wisdom. They might enter into and emerge from the cessation of perception and feeling. That is possible. If they don't reach enlightenment in this very life, they're reborn in the company of a certain host of mind-made gods, who surpass the gods that consume solid food. There they might enter into and emerge from the cessation of perception and feeling. That is possible."

That is what the Buddha said. When he had spoken, the Holy One got up from his seat and entered his dwelling.

Then, not long after the Buddha had left, Venerable Ānanda went to Venerable Upavāṇa and said to him, "Reverend Upavāṇa, they've been harassing other senior mendicants, but I didn't question them. I wouldn't be surprised if the Buddha makes a statement about this when he comes out of retreat later this afternoon. He might even call upon Venerable Upavāṇa himself. And right now I feel timid."

Then in the late afternoon, the Buddha came out of retreat and went to the assembly hall, where he sat on the seat spread out, and said to Upavāṇa, "Upavāṇa, how many qualities should a senior mendicant have to be dear and beloved to their spiritual companions, respected and admired?"

"Sir, a senior mendicant with five qualities is dear and beloved to their spiritual companions, respected and admired. What five?

It's when a mendicant is ethical, restrained in the code of conduct, with good behavior and supporters. Seeing danger in the slightest fault, they keep the rules they've undertaken.

They're very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's totally full and pure. They are very learned in such teachings, remembering them, reciting them, mentally scrutinizing them, and understanding them with right view.

They're a good speaker, with a polished, clear, and articulate voice that expresses the meaning.

They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

A senior mendicant with these five qualities is dear and beloved to their spiritual companions, respected and admired."

"Good, good, Upavāṇa! A senior mendicant with these five qualities is dear and beloved to their spiritual companions, respected and admired. If these five qualities are not found in a senior mendicant, why would their spiritual companions honor, respect, revere, or venerate them? Because of their broken teeth, gray hair, and wrinkled skin? But since these five qualities are found in a senior mendicant, their spiritual companions honor, respect, revere, or venerate them."

5.167 Accusation

There Sāriputta addressed the mendicants: "Reverends, a mendicant who wants to accuse another should first establish five things in themselves.

What five? I will speak at the right time, not at the wrong time. I will speak truthfully, not falsely. I will speak gently, not harshly. I will speak beneficially, not harmfully. I will speak lovingly, not from secret hate. A mendicant who wants to accuse another should first establish these five things in themselves.

Take a case where I see a certain person being accused at the wrong time, not being disturbed at the right time. They're accused falsely, not disturbed truthfully. They're accused harshly, not disturbed gently. They're accused harmfully, not disturbed beneficially. They're accused with secret hate, not disturbed lovingly.

The mendicant who is accused improperly should be reassured in five ways. 'Venerable, you were accused at the wrong time, not at the right time. There's no need for you to feel remorse. You were accused falsely, not truthfully. ... You were accused harshly, not gently. ... You were accused harmfully, not beneficially. ... You were accused with secret hate, not lovingly. There's no need for you to feel remorse.' A mendicant who is accused improperly should be reassured in these five ways.

The mendicant who makes improper accusations should be chastened in five ways. 'Reverend, you made an accusation at the wrong time, not at the right time. There's a reason for you to feel remorse. You made an accusation falsely, not truthfully. ... You made an accusation harshly, not gently. ... You made an accusation harmfully, not beneficially. ... You made an accusation with secret hate, not lovingly. There's a reason for you to feel remorse.' The mendicant who makes improper accusations should be chastened in these five ways. Why is that? So that another mendicant wouldn't think to make a false accusation.

Take a case where I see a certain person being accused at the right time, not being disturbed at the wrong time. They're accused truthfully, not disturbed falsely. They're accused gently, not disturbed harshly. They're accused beneficially, not disturbed harmfully. They're accused lovingly, not disturbed with secret hate.

The mendicant who is accused properly should be chastened in five ways. 'Venerable, you were accused at the right time, not at the wrong time. There's a reason for you to feel remorse. You were accused truthfully, not falsely. ... You were accused gently, not harshly. ... You were accused beneficially, not harmfully. ... You were accused lovingly, not with secret hate. There's a reason for you to

feel remorse.' The mendicant who is accused properly should be chastened in these five ways.

The mendicant who makes proper accusations should be reassured in five ways. 'Reverend, you made an accusation at the right time, not at the wrong time. There's no need for you to feel remorse. You made an accusation truthfully, not falsely. ... You made an accusation gently, not harshly. ... You made an accusation beneficially, not harmfully. ... You made an accusation lovingly, not with secret hate. There's no need for you to feel remorse.' The mendicant who makes proper accusations should be reassured in these five ways. Why is that? So that another mendicant would think to make a true accusation.

A person who is accused should ground themselves in two things: truth and an even temper. Even if others accuse me—at the right time or the wrong time, truthfully or falsely, gently or harshly, lovingly or with secret hate—I will still ground myself in two things: truth and an even temper. If I know that that quality is found in me, I will tell them that it is. If I know that that quality is not found in me, I will tell them that it is not."

"Even when you speak like this, Sāriputta, there are still some foolish people here who do not respectfully take it up."

"Sir, there are those faithless people who went forth from the lay life to homelessness not out of faith but to earn a livelihood. They're devious, deceitful, and sneaky. They're restless, insolent, fickle, gossipy, and loose-tongued. They do not guard their sense doors or eat in moderation, and they are not dedicated to wakefulness. They don't care about the ascetic life, and don't keenly respect the training. They're indulgent and slack, leaders in backsliding, neglecting seclusion, lazy, and lacking energy. They're unmindful, lacking situational awareness and immersion, with straying minds, witless and stupid. When I speak to them like this, they don't respectfully take it up.

Sir, there are those gentlemen who went forth from the lay life to homelessness out of faith. They're not devious, deceitful, and sneaky. They're not restless, insolent, fickle, gossipy, and loose-tongued. They guard their sense doors and eat in moderation, and

they are dedicated to wakefulness. They care about the ascetic life, and keenly respect the training. They're not indulgent or slack, nor are they leaders in backsliding, neglecting seclusion. They're energetic and determined. They're mindful, with situational awareness, immersion, and unified minds; wise, not stupid. When I speak to them like this, they do respectfully take it up."

"Sāriputta, those faithless people who went forth from the lay life to homelessness not out of faith but to earn a livelihood ... Leave them be.

But those gentlemen who went forth from the lay life to homelessness out of faith ... You should speak to them. Sāriputta, you should advise your spiritual companions! You should instruct your spiritual companions! Thinking: 'I will draw my spiritual companions away from false teachings and ground them in true teachings.' That's how you should train."

5.168 Ethics

There Venerable Sāriputta addressed the mendicants:

"Reverends, an unethical person, who lacks ethics, has destroyed a vital condition for right immersion. When there is no right immersion, one who lacks right immersion has destroyed a vital condition for true knowledge and vision. When there is no true knowledge and vision, one who lacks true knowledge and vision has destroyed a vital condition for disillusionment and dispassion. When there is no disillusionment and dispassion, one who lacks disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom.

Suppose there was a tree that lacked branches and foliage. Its shoots, bark, softwood, and heartwood would not grow to fullness.

In the same way, an unethical person, who lacks ethics, has destroyed a vital condition for right immersion. When there is no right immersion, one who lacks right immersion has destroyed a vital condition for true knowledge and vision. When there is no true knowledge and vision, one who lacks true knowledge and vision has destroyed a vital condition for disillusionment and dispassion. When there is no disillusionment and dispassion, one who lacks

disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom.

An ethical person, who has fulfilled ethics, has fulfilled a vital condition for right immersion. When there is right immersion, one who has fulfilled right immersion has fulfilled a vital condition for true knowledge and vision. When there is true knowledge and vision, one who has fulfilled true knowledge and vision has fulfilled a vital condition for disillusionment and dispassion. When there is disillusionment and dispassion, one who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom.

Suppose there was a tree that was complete with branches and foliage. Its shoots, bark, softwood, and heartwood would grow to fullness. In the same way, an ethical person, who has fulfilled ethics, has fulfilled a vital condition for right immersion.

When there is right immersion, one who has fulfilled right immersion has fulfilled a vital condition for true knowledge and vision. When there is true knowledge and vision, one who has fulfilled true knowledge and vision has fulfilled a vital condition for disillusionment and dispassion. When there is disillusionment and dispassion, one who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom."

5.169 Quick-witted

Then Venerable Ānanda went up to Venerable Sāriputta, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to him:

"Reverend Sāriputta, how are we to define a mendicant who is quick-witted when it comes to skillful principles, who learns well, learns much, and does not forget what they've learned?"

"Well, Venerable Ānanda, you're very learned. Why don't you clarify this yourself?"

"Well then, Reverend Sāriputta, listen and pay close attention, I will speak."

"Yes, reverend," Sāriputta replied. Venerable Ānanda said this:

"It's when a mendicant is skilled in the meaning, skilled in the teaching, skilled in terminology, skilled in phrasing, and skilled in sequence. That is how to define a mendicant who is quick-witted when it comes to skillful principles, who learns well, learns much, and does not forget what they've learned."

"It's incredible, it's amazing! How well this was said by Venerable Ānanda! And we will remember Venerable Ānanda as someone who has these five qualities: 'Reverend Ānanda is skilled in the meaning, skilled in the teaching, skilled in terminology, skilled in phrasing, and skilled in sequence.'"

5.170 With Bhaddaji

At one time Venerable Ānanda was staying near Kosambi, in Ghosita's Monastery. Then Venerable Bhaddaji went up to Venerable Ānanda, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and Venerable Ānanda said to him:

"Reverend Bhaddaji, what is the best sight, the best sound, the best happiness, the best perception, and the best state of existence?"

"Reverend, there is this Brahmā, the undefeated, the champion, the universal seer, the wielder of power. When you see Brahmā, that's the best sight. There are the gods called 'of streaming radiance', who are drenched and steeped in pleasure. Every so often they feel inspired to exclaim: 'Oh, what bliss! Oh, what bliss!' When you hear that, it's the best sound. There are the gods called 'replete with glory'. Since they're truly content, they experience pleasure. This is the best happiness. There are the gods reborn in the dimension of nothingness. This is the best perception. There are the gods reborn in the dimension of neither perception nor non-perception. This is the best state of existence."

"So, Venerable Bhaddaji, do you agree with what most people say about this?"

"Well, Venerable Ānanda, you're very learned. Why don't you clarify this yourself?"

"Well then, Reverend Bhaddaji, listen and pay close attention, I will speak."

"Yes, reverend," Bhaddaji replied. Ānanda said this:

"What you see when the defilements end in the present life is the best sight. What you hear when the defilements end in the present life is the best sound. The happiness you feel when the defilements end in the present life is the best happiness. What you perceive when the defilements end in the present life is the best perception. The state of existence in which the defilements end in the present life is the best state of existence."

18. A Lay Follower

5.171 Timidity

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"A lay follower with five qualities is overcome by timidity. What five? They kill living creatures, steal, commit sexual misconduct, lie, and use alcoholic drinks that cause negligence. A lay follower with these five qualities is overcome by timidity.

A lay follower with five qualities is self-assured. What five? They don't kill living creatures, steal, commit sexual misconduct, lie, or use alcoholic drinks that cause negligence. A lay follower with these five qualities is self-assured."

5.172 Assured

"A lay follower living at home with five qualities is not self-assured. What five? They kill living creatures, steal, commit sexual misconduct, lie, and use alcoholic drinks that cause negligence. A lay follower living at home with these five qualities is not self-assured.

A lay follower living at home with these five qualities is self-assured. What five? They don't kill living creatures, steal, commit sexual misconduct, lie, or use alcoholic drinks that cause negligence.

A lay follower living at home with these five qualities is self-assured."

5.173 Hell

"Mendicants, a lay follower with five qualities is cast down to hell. What five? They kill living creatures, steal, commit sexual misconduct, lie, and use alcoholic drinks that cause negligence. A lay follower with these five qualities is cast down to hell.

A lay follower with five qualities is raised up to heaven. What five? They don't kill living creatures, steal, commit sexual misconduct, lie, or use alcoholic drinks that cause negligence. A lay follower with these five qualities is raised up to heaven."

5.174 Threats

Then the householder Anāthapiṇḍika went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

"Householder, unless these five dangers and threats are given up, one is said to be unethical, and is reborn in hell. What five? Killing living creatures, stealing, committing sexual misconduct, lying, and using alcoholic drinks that cause negligence. Unless these five dangers and threats are given up, one is said to be unethical, and is reborn in hell.

Once these five dangers and threats are given up, one is said to be ethical, and is reborn in heaven. What five? Killing living creatures, stealing, committing sexual misconduct, lying, and using alcoholic drinks that cause negligence. Once these five dangers and threats are given up, one is said to be ethical, and is reborn in heaven.

Anyone who kills living creatures creates dangers and threats both in the present life and in lives to come, and experiences mental pain and sadness. Anyone who refrains from killing living creatures creates no dangers and threats either in the present life or in lives to come, and doesn't experience mental pain and sadness. So that danger and threat is quelled for anyone who refrains from killing living creatures.

Anyone who steals ...

Anyone who commits sexual misconduct ...

Anyone who lies ...

Anyone who uses alcoholic drinks that cause negligence creates dangers and threats both in the present life and in lives to come, and experiences mental pain and sadness. Anyone who refrains from using alcoholic drinks that cause negligence creates no dangers and threats either in the present life or in lives to come, and doesn't experience mental pain and sadness. So that danger and threat is quelled for anyone who refrains from using alcoholic drinks that cause negligence.

> A person in the world kills living creatures,
> speaks falsely,
> steals,
> commits adultery,
> and indulges in drinking
> alcohol and liquor.
>
> Unless they give up these five threats,
> they're said to be unethical.
> When their body breaks up, that witless person
> is reborn in hell.
>
> A person in the world doesn't kill living creatures,
> speak falsely,
> steal,
> commit adultery,
> or indulge in drinking
> alcohol and liquor.
>
> Giving up these five threats,
> they're said to be ethical.
> When their body breaks up, that wise person
> is reborn in a good place."

5.175 Outcaste

"Mendicants, a lay follower with five qualities is an outcaste, a stain, and a reject among lay followers. What five? They're faithless.

They're unethical. They practice noisy, superstitious rites, believing in omens rather than deeds. They seek outside of the Buddhist community for those worthy of religious donations. And they make offerings there first. A lay follower with these five qualities is an outcaste, a stain, and a reject among lay followers.

A lay follower with five qualities is a gem, a pink lotus, and a white lotus among lay followers. What five? They're faithful. They're ethical. They don't practice noisy, superstitious rites, and believe in deeds rather than omens. They don't seek outside of the Buddhist community for those worthy of religious donations. And they don't make offerings there first. A lay follower with these five qualities is a gem, a pink lotus, and a white lotus among lay followers."

5.176 Rapture

Then the householder Anāthapiṇḍika, escorted by around five hundred lay followers, went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

"Householders, you have supplied the mendicant Saṅgha with robes, alms-food, lodgings, and medicines and supplies for the sick. But you should not be content with just this much. So you should train like this: 'How can we, from time to time, enter and dwell in the rapture of seclusion?' That's how you should train."

When he said this, Venerable Sāriputta said to the Buddha, "It's incredible, sir, it's amazing! How well said this was by the Buddha: 'Householders, you have supplied the mendicant Saṅgha with robes, alms-food, lodgings, and medicines and supplies for the sick. But you should not be content with just this much. So you should train like this: "How can we, from time to time, enter and dwell in the rapture of seclusion?" That's how you should train.'

At a time when a noble disciple enters and dwells in the rapture of seclusion, five things aren't present in him. The pain and sadness connected with sensual pleasures. The pleasure and happiness connected with sensual pleasures. The pain and sadness connected with the unskillful. The pleasure and happiness connected with the unskillful. The pain and sadness connected with the skillful. At a

time when a noble disciple enters and dwells in the rapture of seclusion, these five things aren't present in him."

"Good, good, Sāriputta! At a time when a noble disciple enters and dwells in the rapture of seclusion, five things aren't present in him. The pain and sadness connected with sensual pleasures. The pleasure and happiness connected with sensual pleasures. The pain and sadness connected with the unskillful. The pleasure and happiness connected with the unskillful. The pain and sadness connected with the skillful. At a time when a noble disciple enters and dwells in the rapture of seclusion, these five things aren't present in him."

5.177 Trades

"Mendicants, a lay follower should not engage in these five trades. What five? Trade in weapons, living creatures, meat, intoxicants, and poisons. A lay follower should not engage in these five trades."

5.178 Kings

"What do you think, mendicants? Have you ever seen or heard of a person who has given up killing living creatures, and then the kings have them arrested for that, and execute, imprison, or banish them, or do what the case requires?"

"No, sir."

"Good, mendicants! I too have never seen or heard of such a thing. Rather, the kings are informed of someone's bad deed: 'This person has murdered a man or a woman.' Then the kings have them arrested for killing, and execute, imprison, or banish them, or do what the case requires. Have you ever seen or heard of such a case?"

"Sir, we have seen it and heard of it, and we will hear of it again."

"What do you think, mendicants? Have you ever seen or heard of a person who has given up stealing, and then the kings have them arrested for that ...?"

"No, sir."

"Good, mendicants! I too have never seen or heard of such a thing. Rather, the kings are informed of someone's bad deed: 'This person took something from a village or wilderness, with the

intention to commit theft.' Then the kings have them arrested for stealing ... Have you ever seen or heard of such a case?"

"Sir, we have seen it and heard of it, and we will hear of it again."

"What do you think, mendicants? Have you ever seen or heard of a person who has given up sexual misconduct, and then the kings have them arrested for that ...?"

"No, sir."

"Good, mendicants! I too have never seen or heard of such a thing. Rather, the kings are informed of someone's bad deed: 'This person had sexual relations with women or maidens under someone else's protection.' Then the kings have them arrested for that ... Have you ever seen or heard of such a case?"

"Sir, we have seen it and heard of it, and we will hear of it again."

"What do you think, mendicants? Have you ever seen or heard of a person who has given up lying, and then the kings have them arrested for that ...?"

"No, sir."

"Good, mendicants! I too have never seen or heard of such a thing. Rather, the kings are informed of someone's bad deed: 'This person has ruined a householder or householder's child by lying.' Then the kings have them arrested for that ... Have you ever seen or heard of such a case?"

"Sir, we have seen it and heard of it, and we will hear of it again."

"What do you think, mendicants? Have you ever seen or heard of a person who has given up alcoholic drinks that cause negligence, and then the kings have them arrested for that, and execute, imprison, or banish them, or do what the case requires?"

"No, sir."

"Good, mendicants! I too have never seen or heard of such a thing. Rather, the kings are informed of someone's bad deed: 'While under the influence of alcoholic drinks that cause negligence, this person murdered a woman or a man. Or they stole something from a village or wilderness. Or they had sexual relations with women or maidens under someone else's protection. Or they ruined a householder or householder's child by lying.' Then the kings have them arrested for being under the influence of alcoholic drinks that

cause negligence, and execute, imprison, or banish them, or do what the case requires. Have you ever seen or heard of such a case?"

"Sir, we have seen it and heard of it, and we will hear of it again."

5.179 A Layperson

Then the householder Anāthapiṇḍika, escorted by around five hundred lay followers, went up to the Buddha, bowed, and sat down to one side. Then the Buddha said to Venerable Sāriputta:

"You should know this, Sāriputta, about those white-clothed laypeople whose actions are restrained in the five precepts, and who get four blissful meditations in the present life belonging to the higher mind when they want, without trouble or difficulty. They may, if they wish, declare of themselves: 'I've finished with rebirth in hell, the animal realm, and the ghost realm. I've finished with all places of loss, bad places, the underworld. I am a stream-enterer! I'm not liable to be reborn in the underworld, and am bound for awakening.'

And what are the five precepts in which their actions are restrained? It's when a noble disciple doesn't kill living creatures, steal, commit sexual misconduct, lie, or use alcoholic drinks that cause negligence. These are the five precepts in which their actions are restrained.

And what are the four blissful meditations in the present life belonging to the higher mind that they get when they want, without trouble or difficulty?

It's when a noble disciple has experiential confidence in the Buddha: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' This is the first blissful meditation in the present life belonging to the higher mind, which they achieve in order to purify the unpurified mind and cleanse the unclean mind.

Furthermore, a noble disciple has experiential confidence in the teaching: 'The teaching is well explained by the Buddha—visible in this very life, immediately effective, inviting inspection, relevant, so

that sensible people can know it for themselves.' This is the second blissful meditation ...

Furthermore, a noble disciple has experiential confidence in the Saṅgha: 'The Saṅgha of the Buddha's disciples is practicing the way that's good, straightforward, methodical, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha's disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.' This is the third blissful meditation ...

Furthermore, a noble disciple's ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. This is the fourth blissful meditation in the present life belonging to the higher mind, which they achieve in order to purify the unpurified mind and cleanse the unclean mind. These are the four blissful meditations in the present life belonging to the higher mind that they get when they want, without trouble or difficulty.

You should know this, Sāriputta, about those white-clothed laypeople whose actions are restrained in the five precepts, and who get four blissful meditations in the present life belonging to the higher mind when they want, without trouble or difficulty. They may, if they wish, declare of themselves: 'I've finished with rebirth in hell, the animal realm, and the ghost realm. I've finished with all places of loss, bad places, the underworld. I am a stream-enterer! I'm not liable to be reborn in the underworld, and am bound for awakening.'

> Seeing the peril in the hells,
> you should shun bad deeds.
> Taking up the teaching of the noble ones,
> an astute person should shun them.
>
> You shouldn't harm living beings,
> as far as that's possible to do.
> Nor should you knowingly speak falsehood,
> or take what is not given.

Content with your own partners,
you should stay away from the partners of others.
A man shouldn't drink liquor or wine,
as they confuse the mind.

You should recollect the Buddha,
and reflect on the teaching.
You should develop a harmless mind of welfare,
which leads to the realms of gods.

When suitable gifts to give are available
to someone who wants and needs merit,
a religious donation is abundant
if given first to the peaceful ones.

I will tell of the peaceful ones,
Sāriputta, listen to me.
Cows may be black or white,
red or tawny,

mottled or uniform,
or pigeon-colored.
But when one is born among them,
the bull that's tamed,

—a behemoth, powerful,
well-paced in pulling forward—
they yoke the load just to him,
regardless of his color.

So it is for humans,
wherever they may be born,
—among aristocrats, brahmins, merchants,
workers, or outcastes and scavengers—

but when one is born among them,
tamed, true to their vows.

Firm in principle, accomplished in ethical conduct,
truthful, conscientious,

they've given up birth and death,
and have completed the spiritual journey.
With burden put down, detached,
they've completed the task and are free of defilements.

Gone beyond all things,
they're extinguished by not grasping.
In that flawless field,
a religious donation is abundant.

Fools who don't understand
—stupid, uneducated—
give their gifts to those outside,
and don't attend the peaceful ones.

But those who do attend the peaceful ones
—wise, esteemed as sages—
and whose faith in the Holy One
has roots planted deep,

they go to the realm of the gods,
or are born here in a good family.
Gradually those astute ones
reach extinguishment."

5.180 About Gavesī

At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants. While traveling along a road the Buddha saw a large sal grove in a certain spot. He left the road, went to the sal grove, and plunged deep into it. And at a certain spot he smiled.

Then Venerable Ānanda thought, "What is the cause, what is the reason why the Buddha smiled? Realized Ones do not smile for no reason."

So Venerable Ānanda said to the Buddha, "What is the cause, what is the reason why the Buddha smiled? Realized Ones do not smile for no reason."

"Once upon a time, Ānanda, there was a city in this spot that was successful and prosperous and full of people. And Kassapa, a blessed one, a perfected one, a fully awakened Buddha, lived supported by that city.

He had a lay follower called Gavesī who had not fulfilled all the precepts. And the five hundred lay followers who were taught and advised by Gavesī also had not fulfilled all the precepts. Then Gavesī thought: 'I'm the helper, leader, and adviser of these five hundred lay followers, yet neither I nor they have fulfilled the precepts. We're the same, I'm in no way better. So let me do better.'

Then Gavesī went to those five hundred lay followers and said to them: 'From this day forth may the venerables remember me as one who has fulfilled the precepts.' Then those five hundred lay followers thought: 'The venerable Gavesī is our helper, leader, and adviser, and now he will fulfill the precepts. Why don't we do the same?' Then those five hundred lay followers went to Gavesī and said to him: 'From this day forth may Venerable Gavesī remember these five hundred lay followers as having fulfilled the precepts.'

Then Gavesī thought: 'I'm the helper, leader, and adviser of these five hundred lay followers, and both I and they have fulfilled the precepts. We're the same, I'm in no way better. So let me do better.'

Then Gavesī went to those five hundred lay followers and said to them: 'From this day forth may the venerables remember me as one who is celibate, set apart, avoiding the common practice of sex.' Then those five hundred lay followers did the same. ...

Then Gavesī thought: 'These five hundred lay followers ... are celibate, set apart, avoiding the common practice of sex. We're the same, I'm in no way better. So let me do better.'

Then Gavesī went to those five hundred lay followers and said to them: 'From this day forth may the venerables remember me as one who eats in one part of the day, abstaining from eating at night, and from food at the wrong time.' Then those five hundred lay followers did the same. ...

Then Gavesī thought: ‘These five hundred lay followers … eat in one part of the day, abstaining from eating at night, and food at the wrong time. We’re the same, I’m in no way better. So let me do better.’

Then the lay follower Gavesī went up to the blessed one Kassapa, the perfected one, the fully awakened Buddha and said to him: ‘Sir, may I receive the going forth, the ordination in the Buddha’s presence?’ And he received the going forth, the ordination in the Buddha’s presence. Not long after his ordination, the mendicant Gavesī, living alone, withdrawn, diligent, keen, and resolute, realized the supreme culmination of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

He understood: ‘Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.’ And the mendicant Gavesī became one of the perfected.

Then those five hundred lay followers thought: ‘Venerable Gavesī is our helper, leader, and adviser, He has shaved off his hair and beard, dressed in ocher robes, and gone forth from the lay life to homelessness. Why don’t we do the same?’ Then those five hundred lay followers went up to the blessed one Kassapa, the perfected one, the fully awakened Buddha and said to him: ‘Sir, may we receive the going forth and ordination in the Buddha’s presence?’ And they did receive the going forth and ordination in the Buddha’s presence.

Then the mendicant Gavesī thought: ‘I get the supreme bliss of freedom whenever I want, without trouble or difficulty. Oh, may these five hundred mendicants do the same!’ Then those five hundred mendicants, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme culmination of the spiritual path in this very life. They lived having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

They understood: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’

And so, Ānanda, those five hundred mendicants headed by Gavesī, trying to go higher and higher, better and better, realized the supreme bliss of freedom. So you should train like this: 'Trying to go higher and higher, better and better, we will realize the supreme bliss of freedom.' That's how you should train."

19. Wilderness Dwellers

5.181 Wilderness Dwellers

"Mendicants, there are these five kinds of wilderness dwellers. What five? A person may be wilderness dweller because of stupidity and folly. Or because of wicked desires, being naturally full of desires. Or because of madness and mental disorder. Or because it is praised by the Buddhas and their disciples. Or for the sake of having few wishes, for the sake of contentment, self-effacement, seclusion, and simplicity. These are the five kinds of wilderness dwellers. But the person who dwells in the wilderness for the sake of having few wishes is the foremost, best, chief, highest, and finest of the five.

From a cow comes milk, from milk comes curds, from curds come butter, from butter comes ghee, and from ghee comes cream of ghee. And the cream of ghee is said to be the best of these. In the same way, the person who dwells in the wilderness for the sake of having few wishes is the foremost, best, chief, highest, and finest of the five."

5.182 Robes

"Mendicants there are these five kinds of people who wear rag robes. What five? A person may wear rag robes because of stupidity ... bad desires ... madness ... because it is praised by the Buddhas ... or for the sake of having few wishes ... These are the five kinds of people who wear rag robes."

5.183 Dwelling at the Root of a Tree

"Mendicants, there are these five kinds of people who dwell at the root of a tree. What five? A person may dwell at the root of a tree because of stupidity ... bad desires ... madness ... because it is praised by the Buddhas ... or for the sake of having few wishes ... These are the five kinds of people who dwell at the root of a tree."

5.184 Charnel Ground Dwellers

"Mendicants, there are these five kinds of people who dwell in a charnel ground. What five? A person may dwell in a charnel ground because of stupidity ... bad desires ... madness ... because it is praised by the Buddhas ... or for the sake of having few wishes ... These are the five kinds of people who dwell in a charnel ground."

5.185 Open Air Dwellers

"There are these five kinds of people who dwell in the open air. ..."

5.186 Those Who Never Lie Down

"There are these five kinds of people who never lie down. ..."

5.187 Those Who Sleep Wherever a Mat is Laid

"There are these five kinds of people who sleep wherever they lay their mat. ..."

5.188 Those Who Eat in One Sitting

"There are these five kinds of people who eat in one sitting per day. ..."

5.189 Refusers of Late Food

"There are these five kinds of people who refuse to accept food offered after the meal has begun. ..."

5.190 Those Who Eat Only From the Almsbowl

"Mendicants, there are these five kinds of people who eat only from the almsbowl. What five? A person may eat only from the almsbowl because of stupidity and folly. Or because of wicked desires, being naturally full of desires. Or because of madness and mental disorder.

Or because it is praised by the Buddhas and their disciples. Or for the sake of having few wishes, for the sake of contentment, self-effacement, seclusion, and simplicity. These are the five kinds of people who eat only from the almsbowl. But the person who eats only from the almsbowl for the sake of having few wishes is the foremost, best, chief, highest, and finest of the five.

From a cow comes milk, from milk comes curds, from curds come butter, from butter comes ghee, and from ghee comes cream of ghee. And the cream of ghee is said to be the best of these. In the same way, the person who eats only from the almsbowl for the sake of having few wishes is the foremost, best, chief, highest, and finest of the five."

20. Brahmins

5.191 Dogs

"Mendicants, these five traditions of the brahmins are seen these days among dogs, but not among brahmins. What five?

In the past brahmins had sex only with brahmin women, not with others. These days brahmins have sex with both brahmin women and others. But these days dogs have sex only with female dogs, not with other species. This is the first tradition of the brahmins seen these days among dogs, but not among brahmins.

In the past brahmins had sex only with brahmin women in the fertile half of the month that starts with menstruation, not at other times. These days brahmins have sex with brahmin women both in the fertile half of the month and at other times. But these days dogs have sex only with female dogs when they are in heat, not at other times. This is the second tradition of the brahmins seen these days among dogs, but not among brahmins.

In the past brahmins neither bought nor sold brahmin women. They lived together because they loved each other and wanted their family line to continue. These days brahmins both buy and sell brahmin women. They live together whether they love each other or

not and they want their family line to continue. But these days dogs neither buy nor sell female dogs. They live together because they're attracted to each other and want their family line to continue. This is the third tradition of the brahmins seen these days among dogs, but not among brahmins.

In the past brahmins did not store up money, grain, silver, or gold. These days brahmins do store up money, grain, silver, and gold. But these days dogs don't store up money, grain, silver, or gold. This is the fourth tradition of the brahmins seen these days among dogs, but not among brahmins.

In the past brahmins went looking for almsfood for dinner in the evening, and for breakfast in the morning. These days brahmins eat as much as they like until their bellies are full, then take away the leftovers. But these days dogs go looking for dinner in the evening, and for breakfast in the morning. This is the fifth tradition of the brahmins seen these days among dogs, but not among brahmins.

These five traditions of the brahmins are seen these days among dogs, but not among brahmins."

5.192 With the Brahmin Doṇa

Then Doṇa the brahmin went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, Doṇa sat down to one side, and said to the Buddha:

"Master Gotama, I have heard that the ascetic Gotama doesn't bow to old brahmins, the elderly and senior, who are advanced in years and have reached the final stage of life; nor does he rise in their presence or offer them a seat. And this is indeed the case, for Master Gotama does not bow to old brahmins, elderly and senior, who are advanced in years and have reached the final stage of life; nor does he rise in their presence or offer them a seat. This is not appropriate, Master Gotama."

"Doṇa, do you too claim to be a brahmin?"

"Master Gotama, if anyone should be rightly called a brahmin, it's me. For I am well born on both my mother's and father's side, of pure descent, irrefutable and impeccable in questions of ancestry back to the seventh paternal generation. I recite and remember the

hymns, and have mastered the three Vedas, together with their vocabularies, ritual, phonology and etymology, and the testament as fifth. I know philology and grammar, and am well versed in cosmology and the marks of a great man."

"Doṇa, the brahmin hermits of the past were Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamadaggi, Aṅgīrasa, Bhāradvāja, Vāseṭṭha, Kassapa, and Bhagu. They were the authors and propagators of the hymns, whose hymnal was sung and propagated and compiled in ancient times. These days, brahmins continue to sing and chant it. They continue chanting what was chanted, reciting what was recited, and teaching what was taught. Those seers described five kinds of brahmins. A brahmin who is equal to Brahmā, one who is equal to a god, one who toes the line, one who crosses the line, and the fifth is a brahmin outcaste. Which one of these are you, Doṇa?"

"Master Gotama, we don't know about these five kinds of brahmins. We just know the word 'brahmin'. Master Gotama, please teach me this matter so I can learn about these five brahmins."

"Well then, brahmin, listen and pay close attention, I will speak."

"Yes sir," Doṇa replied. The Buddha said this:

"Doṇa, how is a brahmin equal to Brahmā?

It's when a brahmin is well born on both the mother's and the father's sides, coming from a clean womb back to the seventh paternal generation, incontestable and irreproachable in discussions about ancestry. For forty-eight years he lives the spiritual life, from childhood, studying the hymns. Then he seeks a fee for his teacher, but only by legitimate means, not illegitimate.

In this context, Doṇa, what is legitimate? Not by farming, trade, raising cattle, archery, government service, or one of the professions, but solely by living on alms, not scorning the alms bowl. Having offered the fee to his teacher, he shaves off his hair and beard, dresses in ocher robes, and goes forth from the lay life to homelessness.

Then they meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless,

free of enmity and ill will. They meditate spreading a heart full of compassion … rejoicing … equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will. Having developed these four Brahmā meditations, when the body breaks up, after death, they're reborn in a good place, a Brahmā realm.

That's how a brahmin is equal to Brahmā.

And how is a brahmin equal to a god?

It's when a brahmin is well born on both the mother's and the father's sides … Having offered the fee to his teacher, he seeks a wife, but only by legitimate means, not illegitimate.

In this context, Doṇa, what is legitimate? Not by buying or selling, he only accepts a brahmin woman by the pouring of water. He has sex only with a brahmin woman. He does not have sex with a woman from a caste of aristocrats, merchants, workers, outcastes, hunters, bamboo workers, chariot-makers, or waste-collectors. Nor does he have sex with women who are pregnant, breastfeeding, or outside the fertile half of the month that starts with menstruation.

And why does the brahmin not have sex with a pregnant woman? If a brahmin had sex with a pregnant woman, the boy or girl would be born in too much filth. That's why the brahmin doesn't have sex with a pregnant woman.

And why does the brahmin not have sex with a breastfeeding woman? If a brahmin had sex with a breastfeeding woman, the boy or girl would drink back the semen. That's why the brahmin doesn't have sex with a breastfeeding woman.

And why does the brahmin not have sex outside the fertile half of the month that starts with menstruation? Because his brahmin wife is not there for sensual pleasure, fun, and enjoyment, but only for procreation. Having ensured his progeny through sex, he shaves off his hair and beard, dresses in ocher robes, and goes forth from the lay life to homelessness.

When he has gone forth, quite secluded from sensual pleasures, secluded from unskillful qualities, he enters and remains in the first

absorption ... second absorption ... third absorption ... fourth absorption. Having developed these four absorptions, when the body breaks up, after death, they're reborn in a good place, a heavenly realm.

That's how a brahmin is equal to god.

And how does a brahmin toe the line?

It's when a brahmin is well born on both the mother's and the father's sides ...

Not by buying or selling, he only accepts a brahmin woman by the pouring of water. Having ensured his progeny through sex, his child makes him happy. Because of this attachment he stays in his family property, and does not go forth from the lay life to homelessness.

As far as the line of the ancient brahmins extends, he doesn't cross over it. That's why he's called a brahmin who toes the line.

That's how a brahmin toes the line.

And how does a brahmin cross the line?

It's when a brahmin is well born on both the mother's and the father's sides ...

Having offered a fee for his teacher, he seeks a wife by both legitimate and illegitimate means. That is, by buying or selling, as well as accepting a brahmin woman by the pouring of water. He has sex with a brahmin woman, as well as with a woman from a caste of aristocrats, merchants, workers, outcastes, hunters, bamboo workers, chariot-makers, or waste-collectors. And he has sex with women who are pregnant, breastfeeding, or outside the fertile half of the month that starts with menstruation. His brahmin wife is there for sensual pleasure, fun, and enjoyment, as well as for procreation.

As far as the line of the ancient brahmins extends, he crosses over it. That's why he's called a brahmin who crosses the line.

That's how a brahmin crosses the line.

And how is a brahmin a brahmin outcaste?

It's when a brahmin is well born on both the mother's and the father's sides, coming from a clean womb back to the seventh paternal generation, incontestable and irreproachable in discussions about ancestry. For forty-eight years he lives the spiritual life, from

childhood, studying the hymns. Then he seeks a fee for his teacher by legitimate means and illegitimate means. By farming, trade, raising cattle, archery, government service, or one of the professions, not solely by living on alms, not scorning the alms bowl.

Having offered a fee for his teacher, he seeks a wife by both legitimate and illegitimate means. That is, by buying or selling, as well as accepting a brahmin woman by the pouring of water. He has sex with a brahmin woman, as well as with a woman from a caste of aristocrats, merchants, workers, outcastes, hunters, bamboo workers, chariot-makers, or waste-collectors. And he has sex with women who are pregnant, breastfeeding, or outside the fertile half of the month that starts with menstruation. His brahmin wife is there for sensual pleasure, fun, and enjoyment, as well as for procreation.

He earns a living by any kind of work. The brahmins say to him, 'My good man, why is it that you claim to be a brahmin, but you earn a living by any kind of work?'

He says, 'It's like a fire that burns both pure and filthy substances, but doesn't become corrupted by them. In the same way, my good man, if a brahmin earns a living by any kind of work, he is not corrupted by that.'

A brahmin is called a brahmin outcaste because he earns a living by any kind of work.

That's how a brahmin is a brahmin outcaste.

Doṇa, the brahmin hermits of the past were Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamadaggi, Aṅgīrasa, Bhāradvāja, Vāseṭṭha, Kassapa, and Bhagu. They were the authors and propagators of the hymns, whose hymnal was sung and propagated and compiled in ancient times. These days, brahmins continue to sing and chant it. They continue chanting what was chanted, reciting what was recited, and teaching what was taught.

Those hermits described five kinds of brahmins. A brahmin who is equal to Brahmā, one who is equal to a god, one who toes the line, one who crosses the line, and the fifth is a brahmin outcaste. Which one of these are you, Doṇa?"

"This being so, Master Gotama, I don't even qualify as a brahmin outcaste.

Excellent, Master Gotama! ... From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life."

5.193 With Saṅgārava

Then Saṅgārava the brahmin went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, Saṅgārava sat down to one side, and said to the Buddha:

"What is the cause, Master Gotama, what is the reason why sometimes even hymns that are long-practiced don't spring to mind, let alone those that are not practiced? And why is it that sometimes even hymns that are long-unpracticed spring to mind, let alone those that are practiced?"

"Brahmin, there's a time when your heart is overcome and mired in sensual desire and you don't truly understand the escape from sensual desire that has arisen. At that time you don't truly know or see your own good, the good of another, or the good of both. Even hymns that are long-practiced don't spring to mind, let alone those that are not practiced. Suppose there was a bowl of water that was mixed with dye such as red lac, turmeric, indigo, or rose madder. Even a person with good eyesight checking their own reflection wouldn't truly know it or see it. In the same way, when your heart is overcome and mired in sensual desire ... Even hymns that are long-practiced don't spring to mind, let alone those that are not practiced.

Furthermore, when your heart is overcome and mired in ill will ... Even hymns that are long-practiced don't spring to mind, let alone those that are not practiced. Suppose there was a bowl of water that was heated by fire, boiling and bubbling. Even a person with good eyesight checking their own reflection wouldn't truly know it or see it. In the same way, when your heart is overcome and mired in ill will ... Even hymns that are long-practiced don't spring to mind, let alone those that are not practiced.

Furthermore, when your heart is overcome and mired in dullness and drowsiness ... Even hymns that are long-practiced don't spring to mind, let alone those that are not practiced. Suppose there was a bowl of water overgrown with moss and aquatic plants. Even a person with good eyesight checking their own reflection wouldn't truly know it or see it. In the same way, when your heart is overcome and mired in dullness and drowsiness ... Even hymns that are long-practiced don't spring to mind, let alone those that are not practiced.

Furthermore, when your heart is overcome and mired in restlessness and remorse ... Even hymns that are long-practiced don't spring to mind, let alone those that are not practiced. Suppose there was a bowl of water stirred by the wind, churning, swirling, and rippling. Even a person with good eyesight checking their own reflection wouldn't truly know it or see it. In the same way, when your heart is overcome and mired in restlessness and remorse ... Even hymns that are long-practiced don't spring to mind, let alone those that are not practiced.

Furthermore, when your heart is overcome and mired in doubt ... Even hymns that are long-practiced don't spring to mind, let alone those that are not practiced. Suppose there was a bowl of water that was cloudy, murky, and muddy, hidden in the darkness. Even a person with good eyesight checking their own reflection wouldn't truly know it or see it. In the same way, there's a time when your heart is overcome and mired in doubt and you don't truly understand the escape from doubt that has arisen. At that time you don't truly know or see your own good, the good of another, or the good of both. Even hymns that are long-practiced don't spring to mind, let alone those that are not practiced.

There's a time when your heart is not overcome and mired in sensual desire and you truly understand the escape from sensual desire that has arisen. At that time you truly know and see your own good, the good of another, and the good of both. Even hymns that are long-unpracticed spring to mind, let alone those that are practiced. Suppose there was a bowl of water that was not mixed with dye such as red lac, turmeric, indigo, or rose madder. A person

with good eyesight checking their own reflection would truly know it and see it. In the same way, when your heart is not overcome and mired in sensual desire ... Even hymns that are long-unpracticed spring to mind, let alone those that are practiced.

Furthermore, when your heart is not overcome and mired in ill will ... Even hymns that are long-unpracticed spring to mind, let alone those that are practiced. Suppose there was a bowl of water that's not heated by a fire, boiling and bubbling. A person with good eyesight checking their own reflection would truly know it and see it. In the same way, when your heart is not overcome and mired in ill will ... Even hymns that are long-unpracticed spring to mind, let alone those that are practiced.

Furthermore, when your heart is not overcome and mired in dullness and drowsiness ... Even hymns that are long-unpracticed spring to mind, let alone those that are practiced. Suppose there was a bowl of water that's not overgrown with moss and aquatic plants. A person with good eyesight checking their own reflection would truly know it and see it. In the same way, when your heart is not overcome and mired in dullness and drowsiness ... Even hymns that are long-unpracticed spring to mind, let alone those that are practiced.

Furthermore, when your heart is not overcome and mired in restlessness and remorse ... Even hymns that are long-unpracticed spring to mind, let alone those that are practiced. Suppose there was a bowl of water that's not stirred by the wind, churning, swirling, and rippling. A person with good eyesight checking their own reflection would truly know it and see it. In the same way, when your heart is not overcome and mired in restlessness and remorse ... Even hymns that are long-unpracticed spring to mind, let alone those that are practiced.

Furthermore, when your heart is not overcome and mired in doubt ... Even hymns that are long-unpracticed spring to mind, let alone those that are practiced. Suppose there was a bowl of water that's transparent, clear, and unclouded, brought into the light. A person with good eyesight checking their own reflection would truly know it and see it. In the same way, there's a time when your heart

is not overcome and mired in doubt and you truly understand the escape from doubt that has arisen. At that time you truly know and see your own good, the good of another, and the good of both. Even hymns that are long-unpracticed spring to mind, let alone those that are practiced.

This is the cause, brahmin, this is the reason why sometimes even hymns that are long-practiced don't spring to mind, let alone those that are not practiced. And this is why sometimes even hymns that are long-unpracticed spring to mind, let alone those that are practiced."

"Excellent, Master Gotama! ... From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life."

5.194 With Kāraṇapālī

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Now at that time the brahmin Kāraṇapālī was working for the Licchavis. He saw the brahmin Piṅgiyānī coming off in the distance and said to him, "So, Piṅgiyānī, where are you coming from in the middle of the day?"

"I'm coming, my good man, from the presence of the ascetic Gotama."

"What do you think of the ascetic Gotama's lucidity of wisdom? Do you think he's astute?"

"My good man, who am I to judge the ascetic Gotama's lucidity of wisdom? You'd really have to be on the same level to judge his lucidity of wisdom."

"Master Piṅgiyānī praises the ascetic Gotama with magnificent praise indeed."

"Who am I to praise the ascetic Gotama? He is praised by the praised as the best of gods and humans."

"But for what reason are you so devoted to the ascetic Gotama?"

"Suppose a person was completely satisfied by the best tasting food. They wouldn't be attracted to anything that tasted inferior. In the same way, when you hear the ascetic Gotama's teaching—

whatever it may be, whether statements, songs, discussions, or amazing stories— then you're not attracted to the doctrines of the various ascetics and brahmins.

Suppose a person who was weak with hunger was to obtain a honey-cake. Wherever they taste it, they would enjoy a sweet, delicious flavor. In the same way, when you hear the ascetic Gotama's teaching— whatever it may be, whether statements, songs, discussions, or amazing stories— then you get a sense of uplift, a confidence of the heart.

Suppose a person were to obtain a piece of sandalwood, whether yellow or red. Wherever they smelled it— whether at the root, the middle, or the top— they'd enjoy a delicious fragrance. In the same way, when you hear the ascetic Gotama's teaching— whatever it may be, whether statements, songs, discussions, or amazing stories— then you become filled with joy and happiness.

Suppose there was a person who was sick, suffering, gravely ill. A good doctor would cure them on the spot. In the same way, when you hear the ascetic Gotama's teaching— whatever it may be, whether statements, songs, discussions, or amazing stories— then you make an end of sorrow, lamentation, pain, sadness, and distress.

Suppose there was a lotus pond with clear, sweet, cool water, clean, with smooth banks, delightful. Then along comes a person struggling in the oppressive heat, weary, thirsty, and parched. They'd plunge into the lotus pond to bathe and drink. And all their stress, weariness, and heat exhaustion would die down. In the same way, when you hear the ascetic Gotama's teaching— whatever it may be, whether statements, songs, discussions, or amazing stories— then all your stress, weariness, and exhaustion die down."

When this was said, the brahmin Kāraṇapālī got up from his seat, arranged his robe over one shoulder, knelt on his right knee, raised his joined palms toward the Buddha, and was inspired to exclaim three times:

"Homage to that Blessed One, the perfected one, the fully awakened Buddha!

Homage to that Blessed One, the perfected one, the fully awakened Buddha!

Homage to that Blessed One, the perfected one, the fully awakened Buddha!

Excellent, Master Piṅgiyānī! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, Master Piṅgiyānī has made the teaching clear in many ways. I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may Master Piṅgiyānī remember me as a lay follower who has gone for refuge for life."

5.195 Piṅgiyānī

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Now at that time around five hundred Licchavis were visiting the Buddha. Some of the Licchavis were in blue, of blue color, clad in blue, adorned with blue. And some were similarly colored in yellow, red, or white. But the Buddha outshone them all in beauty and glory.

Then the brahmin Piṅgīyānī got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said, "I feel inspired to speak, Blessed One! I feel inspired to speak, Holy One!"

"Then speak as you feel inspired," said the Buddha. So the brahmin Piṅgīyānī extolled the Buddha in his presence with a fitting verse.

> "Like a fragrant pink lotus
> that blooms in the morning, its fragrance unfaded—
> see Aṅgīrasa shine,
> bright as the sun in the sky!"

Then those Licchavis clothed Piṅgiyānī with five hundred upper robes. And Piṅgiyānī clothed the Buddha with them.

Then the Buddha said to the Licchavis:

"Licchavis, the appearance of five treasures is rare in the world. What five? A Realized One, a perfected one, a fully awakened Buddha. A person who explains the teaching and training proclaimed by a Realized One. A person who understands the teaching and training proclaimed by a Realized One. A person who

practices in line with the teaching. A person who is grateful and thankful. The appearance of these five treasures is rare in the world."

5.196 The Great Dreams

"Mendicants, before his awakening five great dreams appeared to the Realized One, the perfected one, the fully awakened Buddha, when he was still not awake but intent on awakening. What five?

This great earth was his bed. Himalaya, king of mountains, was his pillow. His left hand was laid down in the eastern sea. His right hand was laid down in the western sea. And both his feet were laid down in the southern sea. This is the first great dream that appeared to the Realized One before his awakening.

Next, a kind of grass called 'the crosser' grew up from his navel and stood pressing against the cloudy sky. This is the second great dream that appeared to the Realized One before his awakening.

Next, white caterpillars with black heads crawled up from his feet and covered his knees. This is the third great dream that appeared to the Realized One before his awakening.

Next, four birds of different colors came from the four directions. They fell at his feet, turning pure white. This is the fourth great dream that appeared to the Realized One before his awakening.

Next, he walked back and forth on top of a huge mountain of filth while remaining unsoiled. This is the fifth great dream that appeared to the Realized One before his awakening.

Now, as to when, before his awakening, the Realized One, the perfected one, the fully awakened Buddha was still not awake but intent on awakening. This great earth was his bed. Himalaya, king of mountains, was his pillow. His left hand was laid down in the eastern sea. His right hand was laid down in the western sea. And both his feet were laid down in the southern sea. This was fulfilled when the Buddha awakened to the perfect awakening. This was the first great dream that appeared to him while he was still not awakened.

As to when a kind of grass called 'the crosser' grew up from his navel and stood pressing against the cloudy sky. This was fulfilled when, after the Buddha had awakened to the noble eightfold path, it

was well proclaimed wherever there are gods and humans. This was the second great dream that appeared to him while he was still not awakened.

As to when white caterpillars with black heads crawled up from his feet and covered his knees. This was fulfilled when many white-clothed laypeople went for refuge to him for life. This was the third great dream that appeared to him while he was still not awakened.

As to when four birds of different colors came from the four directions. They fell at his feet, turning pure white. This was fulfilled when members of the four castes—aristocrats, brahmins, merchants, and workers—went forth from the lay life to homelessness in the teaching and training proclaimed by the Realized One and realized supreme freedom. This was the fourth great dream that appeared to him while he was still not awakened.

As to when he walked back and forth on top of a huge mountain of filth while remaining unsoiled. This was fulfilled when the Realized One received robes, alms-food, lodgings, and medicines and supplies for the sick. And he used them untied, uninfatuated, unattached, seeing the drawbacks, and understanding the escape. This was the fifth great dream that appeared to him while he was still not awakened.

Before his awakening these five great dreams appeared to the Realized One, the perfected one, the fully awakened Buddha, when he was still not awake but intent on awakening."

5.197 Obstacles to Rain

"Mendicants, there are these five obstacles to rain, which the forecasters don't know, and which their vision does not traverse. What five?

In the upper atmosphere the fire element flares up, which disperses the clouds. This is the first obstacle to rain, which the forecasters don't know, and which their vision does not traverse.

Furthermore, in the upper atmosphere the air element flares up, which disperses the clouds. This is the second obstacle to rain ...

Furthermore, Rāhu, lord of demons, receives water in his hand and tosses it in the ocean. This is the third obstacle to rain ...

Furthermore, the gods of the rain clouds become negligent. This is the fourth obstacle to rain ...

Furthermore, humans become unprincipled. This is the fifth obstacle to rain, which the forecasters don't know, and which their vision does not traverse.

These are the five obstacles to rain, which the forecasters don't know, and which their vision does not traverse."

5.198 Well-Spoken Words

"Mendicants, speech that has five factors is well spoken, not poorly spoken. It's blameless and is not criticized by sensible people. What five? It is speech that is timely, true, gentle, beneficial, and loving. Speech with these five factors is well spoken, not poorly spoken. It's blameless and is not criticized by sensible people."

5.199 Families

"When ethical renunciates come to a family, the people make much merit for five reasons. What five?

When they see ethical renunciates coming to their family, the people bring up confidence in their hearts. At that time the family is practicing a path leading to heaven.

When ethical renunciates come to their family, the people rise from their seats, bow down, and offer them a seat. At that time the family is practicing a path leading to a birth in an eminent family.

When ethical renunciates come to their family, the people get rid of the stain of stinginess. At that time the family is practicing a path leading to being illustrious.

When ethical renunciates come to their family, the people share what they have as best they can. At that time the family is practicing a path leading to great wealth.

When ethical renunciates come to their family, the people ask questions and listen to the teachings. At that time the family is practicing a path leading to great wisdom.

When ethical renunciates come to a family, the people make much merit for these five reasons."

5.200 Elements of Escape

"Mendicants, there are these five elements of escape. What five?

Take a case where a mendicant focuses on sensual pleasures, but their mind isn't eager, confident, settled, and decided about them. But when they focus on renunciation, their mind is eager, confident, settled, and decided about it. Their mind is in a good state, well developed, well risen, well freed, and well detached from sensual pleasures. They're freed from the distressing and feverish defilements that arise because of sensual pleasures, so they don't experience that kind of feeling. This is how the escape from sensual pleasures is explained.

Take another case where a mendicant focuses on ill will, but their mind isn't eager ... But when they focus on good will, their mind is eager ... Their mind is in a good state ... well detached from ill will. They're freed from the distressing and feverish defilements that arise because of ill will, so they don't experience that kind of feeling. This is how the escape from ill will is explained.

Take another case where a mendicant focuses on harming, but their mind isn't eager ... But when they focus on compassion, their mind is eager ... Their mind is in a good state ... well detached from harming. They're freed from the distressing and feverish defilements that arise because of harming, so they don't experience that kind of feeling. This is how the escape from harming is explained.

Take another case where a mendicant focuses on form, but their mind isn't eager ... But when they focus on the formless, their mind is eager ... Their mind is in a good state ... well detached from forms. They're freed from the distressing and feverish defilements that arise because of form, so they don't experience that kind of feeling. This is how the escape from forms is explained.

Take a case where a mendicant focuses on identity, but their mind isn't eager, confident, settled, and decided about it. But when they focus on the ending of identity, their mind is eager, confident, settled, and decided about it. Their mind is in a good state, well developed, well risen, well freed, and well detached from identity. They're freed from the distressing and feverish defilements that

arise because of identity, so they don't experience that kind of feeling. This is how the escape from identity is explained.

Delight in sensual pleasures, ill will, harming, form, and identity don't linger within them. That's why they're called a mendicant who is without underlying tendencies, who has cut off craving, untied the fetters, and by rightly comprehending conceit has made an end of suffering. These are the five elements of escape."

21. With Kimbila

5.201 With Kimbila

At one time the Buddha was staying near Kimbilā in the Freshwater Mangrove Wood. Then Venerable Kimbila went up to the Buddha, bowed, sat down to one side, and said to him:

"What is the cause, sir, what is the reason why the true teaching does not last long after the final extinguishment of the Realized One?"

"Kimbila, it's when the monks, nuns, laymen, and laywomen lack respect and reverence for the Teacher, the teaching, the Saṅgha, the training, and each other after the final extinguishment of the Realized One. This is the cause, this is the reason why the true teaching does not last long after the final extinguishment of the Realized One."

"What is the cause, sir, what is the reason why the true teaching does last long after the final extinguishment of the Realized One?"

"Kimbila, it's when the monks, nuns, laymen, and laywomen maintain respect and reverence for the Teacher, the teaching, the Saṅgha, the training, and each other after the final extinguishment of the Realized One. This is the cause, this is the reason why the true teaching does last long after the final extinguishment of the Realized One."

5.202 Listening to the Teaching

"Mendicants, there are these five benefits of listening to the teaching. What five? You learn new things, clarify what you've learned, get over uncertainty, correct your views, and inspire confidence in your mind. These are the five benefits of listening to the teaching."

5.203 A Thoroughbred

"Mendicants, a fine royal thoroughbred with five factors is worthy of a king, fit to serve a king, and is considered a factor of kingship.

What five? Integrity, speed, gentleness, patience, and sweetness. A fine royal thoroughbred with these five factors is worthy of a king. ... In the same way, a mendicant with five qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.

What five? Integrity, speed, gentleness, patience, and sweetness. A mendicant with these five qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world."

5.204 Powers

"Mendicants, there are these five powers. What five? Faith, conscience, prudence, energy, and wisdom. These are the five powers."

5.205 Emotional Barrenness

"Mendicants, there are these five kinds of emotional barrenness. What five? Firstly, a mendicant has doubts about the Teacher. They're uncertain, undecided, and lacking confidence. This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving. This is the first kind of emotional barrenness.

Furthermore, a mendicant has doubts about the teaching ... the Saṅgha ... the training ... A mendicant is angry and upset with their

spiritual companions, resentful and closed off. This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving. This is the fifth kind of emotional barrenness. These are the five kinds of emotional barrenness."

5.206 Shackles

"Mendicants, there are these five emotional shackles. What five? Firstly, a mendicant isn't free of greed, desire, fondness, thirst, passion, and craving for sensual pleasures. This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving. This is the first emotional shackle.

Furthermore, a mendicant isn't free of greed for the body ... They're not free of greed for form ... They eat as much as they like until their belly is full, then indulge in the pleasures of sleeping, lying, and drowsing ... They live the spiritual life hoping to be reborn in one of the orders of gods, thinking: 'By this precept or observance or mortification or spiritual life, may I become one of the gods!' This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving. This is the fifth emotional shackle. These are the five emotional shackles."

5.207 Porridge

"Mendicants, there are these five benefits of porridge. What five? It wards off hunger, quenches thirst, settles the wind, cleans the bladder, and helps digestion. These are the five benefits of porridge."

5.208 Chew Sticks

"Mendicants, there are these five drawbacks of not using chew sticks. What five? It's not good for your eyes, you get bad breath, your taste-buds aren't cleaned, bile and phlegm cover your food, and you lose your appetite. These are the five drawbacks of not using chew sticks.

There are these five benefits of using chew sticks. What five? It's good for your eyes, you don't get bad breath, your taste-buds are cleaned, bile and phlegm don't cover your food, and food agrees with you. These are the five benefits of using chew sticks."

5.209 The Sound of Singing

"Mendicants, there are these five drawbacks in reciting with a drawn-out singing sound. What five? You relish the sound of your own voice. Others relish the sound of your voice. Householders complain: 'These ascetics, followers of the Sakyan, sing just like us!' When you're enjoying the melody, your immersion breaks up. Those who come after follow your example. These are the five drawbacks in reciting with a drawn-out singing sound."

5.210 Unmindful

"Mendicants, there are these five drawbacks of falling asleep unmindful and unaware. What five? You sleep badly and wake miserably. You have bad dreams. The deities don't protect you. And you emit semen. These are the five drawbacks of falling asleep unmindful and unaware.

There are these five benefits of falling asleep mindful and aware. What five? You sleep well and wake happily. You don't have bad dreams. The deities protect you. And you don't emit semen. These are the five benefits of falling asleep mindful and aware."

22. Abuse

5.211 An Abuser

"Mendicants, a mendicant who abuses and insults their spiritual companions, speaking ill of the noble ones, can expect these five drawbacks. What five? They're expelled, cut off, shut out; or they commit a corrupt offense; or they contract a severe illness. They die confused. And when their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. A mendicant who abuses and insults their spiritual companions, speaking ill of the noble ones, can expect these five drawbacks."

5.212 Starting Arguments

"Mendicants, a mendicant who starts arguments, quarrels, fights, debates, and disciplinary issues in the Saṅgha can expect five drawbacks. What five? They don't achieve the unachieved. What they have achieved falls away. They get a bad reputation. They feel lost when they die. And when their body breaks up, after death, they are reborn in a place of loss, a bad place, the underworld, hell. A mendicant who starts arguments, quarrels, fights, debates, and disciplinary issues in the Saṅgha can expect these five drawbacks."

5.213 Ethics

"Mendicants, there are these five drawbacks for an unethical person because of their failure in ethics. What five?

Firstly, an unethical person loses substantial wealth on account of negligence. This is the first drawback.

Furthermore, an unethical person gets a bad reputation. This is the second drawback.

Furthermore, an unethical person enters any kind of assembly timid and embarrassed, whether it's an assembly of aristocrats, brahmins, householders, or ascetics. This is the third drawback.

Furthermore, an unethical person dies feeling lost. This is the fourth drawback.

Furthermore, an unethical person, when their body breaks up, after death, is reborn in a place of loss, a bad place, the underworld, hell. This is the fifth drawback. These are the five drawbacks for an unethical person because of their failure in ethics.

There are these five benefits for an ethical person because of their accomplishment in ethics. What five? Firstly, an ethical person gains substantial wealth on account of diligence. This is the first benefit.

Furthermore, an ethical person gets a good reputation. This is the second benefit.

Furthermore, an ethical person enters any kind of assembly bold and self-assured, whether it's an assembly of aristocrats, brahmins, householders, or ascetics. This is the third benefit.

Furthermore, an ethical person dies not feeling lost. This is the fourth benefit.

Furthermore, when an ethical person's body breaks up, after death, they're reborn in a good place, a heavenly realm. This is the fifth benefit.

These are the five benefits for an ethical person because of their accomplishment in ethics."

5.214 Someone Who Talks a Lot

"Mendicants, there are these five drawbacks for a person who talks a lot. What five? They use speech that's false, divisive, harsh, and nonsensical. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. These are the five drawbacks for a person who talks a lot.

There are these five benefits for a person who talks thoughtfully. What five? They don't use speech that's false, divisive, harsh, and nonsensical. When their body breaks up, after death, they're reborn in a good place, a heavenly realm. These are the five benefits for a person who talks thoughtfully."

5.215 Intolerance (1st)

"Mendicants, there are these five drawbacks of intolerance. What five? Most people find you unlikable and unloveable. You have lots of enmity and many faults. You feel lost when you die. And when your body breaks up, after death, you're reborn in a place of loss, a bad place, the underworld, hell. These are the five drawbacks to intolerance.

There are these five benefits of tolerance. What five? Most people find you dear and lovable. You have little enmity and few faults. You don't feel lost when you die. And when your body breaks up, after death, you're reborn in a good place, a heavenly realm. These are the five benefits of tolerance."

5.216 Intolerance (2nd)

"Mendicants, there are these five drawbacks of intolerance. What five? Most people find you unlikable and unlovable. You're cruel and remorseful. You feel lost when you die. And when your body breaks

up, after death, you're reborn in a place of loss, a bad place, the underworld, hell. These are the five drawbacks to intolerance.

There are these five benefits of tolerance. What five? Most people find you likable and lovable. You're neither cruel nor remorseful. You don't feel lost when you die. And when your body breaks up, after death, you're reborn in a good place, a heavenly realm. These are the five benefits of tolerance."

5.217 Uninspiring Conduct (1st)

"Mendicants, there are these five drawbacks of uninspiring conduct. What five? You blame yourself. After examination, sensible people criticize you. You get a bad reputation. You feel lost when you die. And when your body breaks up, after death, you're reborn in a place of loss, a bad place, the underworld, hell. These are the five drawbacks of uninspiring conduct.

There are these five benefits of inspiring conduct. What five? You don't blame yourself. After examination, sensible people praise you. You get a good reputation. You don't feel lost when you die. And when the body breaks up, after death, you're reborn in a good place, a heavenly realm. These are the five benefits of inspiring conduct."

5.218 Uninspiring Conduct (2nd)

"Mendicants, there are these five drawbacks of uninspiring conduct. What five? You don't inspire confidence in those without it. You cause some with confidence to change their minds. You don't follow the Teacher's instructions. Those who come after you follow your example. And your mind doesn't become clear. These are the five drawbacks of uninspiring conduct.

There are these five benefits of inspiring conduct. What five? You inspire confidence in those without it. You increase confidence in those who have it. You follow the Teacher's instructions. Those who come after you follow your example. And your mind becomes clear. These are the five benefits of inspiring conduct."

5.219 Fire

"Mendicants, there are these five drawbacks of a fire. What five? It's bad for your eyes. It's bad for your complexion. It makes you weak. It

draws in groups. And it encourages unworthy talk. These are the five drawbacks of a fire."

5.220 About Madhurā

"Mendicants, there are these five drawbacks of Madhurā. What five? The ground is uneven and dusty, the dogs are fierce, the native spirits are vicious, and it's hard to get almsfood. These are the five drawbacks of Madhurā."

23. Long Wandering

5.221 Long Wandering (1st)

"Mendicants, there are these five drawbacks for someone who likes long and aimless wandering. What five? You don't learn new things. You don't clarify what you've learned. You lack confidence in some things you have learned. You contract a severe illness. You don't have any friends. These are the five drawbacks for someone who likes long and aimless wandering.

There are these five benefits of a reasonable amount of wandering. What five? You learn new things. You clarify what you've learned. You have confidence in some things you have learned. You don't contract severe illness. You have friends. These are the five benefits of a reasonable amount of wandering."

5.222 Long Wandering (2nd)

"Mendicants, there are these five drawbacks for someone who likes long and aimless wandering. What five? You don't achieve the unachieved. What you have achieved falls away. You lose confidence in some things you've achieved. You contract a severe illness. You don't have any friends. These are the five drawbacks for someone who likes long and aimless wandering.

There are these five benefits of a reasonable amount of wandering. What five? You achieve the unachieved. What you have achieved doesn't fall away. You're confident in some things you've

achieved. You don't contract severe illness. You have friends. These are the five benefits of a reasonable amount of wandering."

5.223 Overstaying

"Mendicants, there are these five drawbacks of overstaying. What five? You have a lot of stuff and store it up. You have a lot of medicine and store it up. You have a lot of duties and responsibilities, and become capable in whatever needs to be done. You mix closely with laypeople and renunciates, socializing inappropriately like a layperson. And when you leave that monastery, you miss it. These are the five drawbacks of overstaying.

There are these five benefits of staying for a reasonable length of time. What five? You don't have a lot of stuff and store it up. You don't have a lot of medicine and store it up. You don't have a lot of duties and responsibilities, or become capable in whatever needs to be done. You don't mix closely with laypeople and renunciates, socializing inappropriately like a layperson. And when you leave that monastery, you don't miss it. These are the five benefits of staying for a reasonable length of time."

5.224 Stingy

"Mendicants, there are these five drawbacks of overstaying. What five? You become stingy with dwellings, families, material possessions, praise, and the teaching. These are the five drawbacks of overstaying.

There are these five benefits of staying for a reasonable length of time. What five? You're not stingy with dwellings, families, material possessions, praise, and the teaching. These are the five benefits of staying for a reasonable length of time."

5.225 Visiting Families (1st)

"Mendicants, there are these five drawbacks of visiting families. What five? You fall into an offense for wandering without leave. You fall into an offense for sitting in a private place with someone of the opposite sex. You fall into an offense for sitting in a hidden place with someone of the opposite sex. You fall into an offense for teaching more than five or six sentences to someone of the opposite

sex. You have a lot of sensual thoughts. These are the five drawbacks of visiting families."

5.226 Visiting Families (2nd)

"Mendicants, there are these five drawbacks for a mendicant who visits families for too long, mixing closely with them. What five? You often see members of the opposite sex. Seeing them, you become close. Being so close, you become intimate. Being intimate, lust overcomes you. When your mind is swamped by lust, you can expect that you will live the spiritual life dissatisfied, or commit one of the corrupt offenses, or reject the training and return to a lesser life. These are the five drawbacks for a mendicant who visits families for too long, mixing closely with them."

5.227 Riches

"Mendicants, there are these five drawbacks of riches. What five? Fire, water, kings, thieves, and unloved heirs all take a share. These are the five drawbacks of riches.

There are these five benefits of riches. What five? Riches enable you to bring pleasure and joy to yourself; your mother and father; your children, partners, bondservants, workers, and staff; and your friends and colleagues; and to keep them all happy. And they enable you to establish an uplifting religious donation for ascetics and brahmins that's conducive to heaven, ripens in happiness, and leads to heaven. These are the five benefits of riches."

5.228 Eating Late

"Mendicants, there are these five drawbacks for a family who takes their meals late in the day. What five? When guests visit, they are not served on time. The deities who accept spirit-offerings are not served on time. Ascetics and brahmins who eat in one part of the day, abstaining from eating at night, and from food at the wrong time are not served on time. Bondservants, workers, and staff do their duties neglectfully. A meal eaten during the wrong period is not nutritious. These are the five drawbacks for a family who takes their meals late in the day.

There are these five benefits for a family who takes their meals at a proper time. What five? When guests visit, they are served on time. The deities who accept spirit-offerings are served on time. Ascetics and brahmins who eat in one part of the day, abstaining from eating at night, and from food at the wrong time are served on time. Bondservants, workers, and staff do their duties attentively. A meal eaten during the proper period is nutritious. These are the five benefits for a family who takes their meals at a proper time."

5.229 Black Snakes (1st)

"Mendicants, there are these five drawbacks of a black snake. What five? It's filthy, stinking, cowardly, frightening, and treacherous. These are the five dangers of a black snake.

In the same way there are five drawbacks of a female. What five? She's filthy, stinking, cowardly, frightening, and treacherous. These are the five drawbacks of a female."

5.230 Black Snakes (2nd)

"Mendicants, there are these five drawbacks of a black snake. What five? It's irritable, hostile, venomous, fork-tongued, and treacherous. These are the five dangers of a black snake.

In the same way there are five drawbacks of a female. What five? She's irritable, hostile, venomous, fork-tongued, and treacherous. This is a female's venom: usually she's very lustful. This is a female's forked tongue: usually she speaks divisively. This is a female's treachery: usually she's an adulteress. These are the five drawbacks of a female."

24. A Resident Mendicant

5.231 A Resident Mendicant

"Mendicants, a resident mendicant with five qualities is not admirable. What five? They're not accomplished in being well-presented and doing their duties. They're not very learned and don't

remember what they've learned. They're not self-effacing and don't enjoy self-effacement. They're not a good speaker and don't speak well. They're witless, dull, and stupid. A resident mendicant with these five qualities is not admirable.

A resident mendicant with these five qualities is admirable. What five? They're accomplished in being well-presented and doing their duties. They're very learned and remember what they've learned. They're self-effacing and enjoy self-effacement. They're a good speaker and speak well. They're wise, bright, and clever. A resident mendicant with these five qualities is admirable."

5.232 Liked

"Mendicants, a resident mendicant with five qualities is dear and beloved to their spiritual companions, respected and admired. What five?

They're ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken.

They're very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically.

They're a good speaker, with a polished, clear, and articulate voice that expresses the meaning.

They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

A resident mendicant with these five qualities is dear and beloved to their spiritual companions, respected and admired."

5.233 Beautification

"Mendicants, a resident mendicant with five qualities beautifies the monastery. What five?

They're ethical, restrained in the code of conduct, with good behavior and supporters. Seeing danger in the slightest fault, they keep the rules they've undertaken.

They're very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's totally full and pure. They are very learned in such teachings, remembering them, reciting them, mentally scrutinizing them, and understanding them with right view.

They're a good speaker, with a polished, clear, and articulate voice that expresses the meaning.

They're able to educate, encourage, fire up, and inspire those who approach them with a Dhamma talk.

They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

A resident mendicant with these five qualities beautifies the monastery."

5.234 Very Helpful

"Mendicants, a resident mendicant with five qualities is very helpful to the monastery. What five?

They're ethical, restrained in the code of conduct, with good behavior and supporters. Seeing danger in the slightest fault, they keep the rules they've undertaken.

They're very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's totally full and pure. They are very learned in such teachings, remembering them, reciting them, mentally scrutinizing them, and understanding them with right view.

They repair what is decayed and damaged.

When a large mendicant Saṅgha is arriving with mendicants from abroad, they go to the lay people and announce:

'A large mendicant Saṅgha is arriving with mendicants from abroad. Make merit! Now is the time to make merit!'

They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

A resident mendicant with these five qualities is very helpful to the monastery."

5.235 A Compassionate Mendicant

"Mendicants, a resident mendicant with five qualities shows compassion to the lay people. What five? They encourage them in higher ethics. They equip them to see the truth of the teachings. When they are sick, they go to them and prompt their mindfulness, saying: 'Establish your mindfulness, good sirs, in what is worthy.' When a large mendicant Saṅgha is arriving with mendicants from abroad, they go to the lay people and announce: 'A large mendicant Saṅgha is arriving with mendicants from abroad. Make merit! Now is the time to make merit!' And they eat whatever food they give them, coarse or fine, not wasting a gift given in faith. A resident mendicant with these five qualities shows compassion to the lay people."

5.236 Deserving Criticism (1st)

"Mendicants, a resident mendicant with five qualities is cast down to hell. What five? Without examining or scrutinizing, they praise those deserving of criticism, and they criticize those deserving of praise. Without examining or scrutinizing, they arouse faith in things that are dubious, and they don't arouse faith in things that are inspiring. And they waste a gift given in faith. A resident mendicant with these five qualities is cast down to hell.

A resident mendicant with five qualities is raised up to heaven. What five? After examining and scrutinizing, they criticize those deserving of criticism, and they praise those deserving of praise. They don't arouse faith in things that are dubious, and they do

arouse faith in things that are inspiring. And they don't waste a gift given in faith. A resident mendicant with these five qualities is raised up to heaven."

5.237 Deserving Criticism (2nd)

"Mendicants, a resident mendicant with five qualities is cast down to hell. What five? Without examining or scrutinizing, they praise those deserving of criticism, and they criticize those deserving of praise. They're stingy and avaricious regarding monasteries. They're stingy and avaricious regarding families. And they waste a gift given in faith. A resident mendicant with these five qualities is cast down to hell.

A resident mendicant with five qualities is raised up to heaven. What five? After examining and scrutinizing, they criticize those deserving of criticism, and they praise those deserving of praise. They're not stingy and avaricious regarding monasteries. They're not stingy and avaricious regarding families. And they don't waste a gift given in faith. A resident mendicant with these five qualities is raised up to heaven."

5.238 Deserving Criticism (3rd)

"Mendicants, a resident mendicant with five qualities is cast down to hell. What five? Without examining or scrutinizing, they praise those deserving of criticism, and they criticize those deserving of praise. They're stingy regarding monasteries, families, and material possessions. A resident mendicant with these five qualities is cast down to hell.

A resident mendicant with five qualities is raised up to heaven. What five? After examining and scrutinizing, they criticize those deserving of criticism, and they praise those deserving of praise. They're not stingy regarding monasteries, families, and material possessions. A resident mendicant with these five qualities is raised up to heaven."

5.239 Stinginess (1st)

"Mendicants, a resident mendicant with five qualities is cast down to hell. What five? They're stingy regarding monasteries, families,

material possessions, and praise. And they waste a gift given in faith. A resident mendicant with these five qualities is cast down to hell.

A resident mendicant with five qualities is raised up to heaven. What five? They're not stingy regarding monasteries, families, material possessions, and praise. And they don't waste a gift given in faith. A resident mendicant with these five qualities is raised up to heaven."

5.240 Stinginess (2nd)

"Mendicants, a resident mendicant with five qualities is cast down to hell. What five? They're stingy regarding monasteries, families, material possessions, praise, and the teachings. A resident mendicant with these five qualities is cast down to hell.

A resident mendicant with five qualities is raised up to heaven. What five? They're not stingy regarding monasteries, families, material possessions, praise, and the teachings. A resident mendicant with these five qualities is raised up to heaven."

25. Bad Conduct

5.241 Bad Conduct (1st)

"Mendicants, there are these five drawbacks of bad conduct. What five? You blame yourself. After examination, sensible people criticize you. You get a bad reputation. You feel lost when you die. And when your body breaks up, after death, you're reborn in a place of loss, a bad place, the underworld, hell. These are the five drawbacks of bad conduct.

There are these five benefits of good conduct. What five? You don't blame yourself. After examination, sensible people praise you. You get a good reputation. You don't feel lost when you die. When your body breaks up, after death, you're reborn in a good place, a heavenly realm. These are the five benefits of good conduct."

5.242 Bad Bodily Conduct (1st)

"Mendicants, there are these five drawbacks in bad bodily conduct ... benefits in good bodily conduct ..."

5.243 Bad Verbal Conduct (1st)

"Mendicants, there are these five drawbacks in bad verbal conduct ... benefits in good verbal conduct ..."

5.244 Bad Mental Conduct (1st)

"Mendicants, there are these five drawbacks in bad mental conduct ... benefits in good mental conduct ..."

5.245 Bad Conduct (2nd)

"Mendicants, there are these five drawbacks of bad conduct. What five? You blame yourself. After examination, sensible people criticize you. You get a bad reputation. You drift away from true teachings. You settle on untrue teachings. These are the five drawbacks of bad conduct.

There are these five benefits of good conduct. What five? You don't blame yourself. After examination, sensible people praise you. You get a good reputation. You drift away from untrue teachings. You settle on true teachings. These are the five benefits of good conduct."

5.246 Bad Bodily Conduct (2nd)

"Mendicants, there are these five drawbacks in bad bodily conduct ... benefits in good bodily conduct ..."

5.247 Bad Verbal Conduct (2nd)

"Mendicants, there are these five drawbacks in bad verbal conduct ... benefits in good verbal conduct ..."

5.248 Bad Mental Conduct (2nd)

"Mendicants, there are these five drawbacks in bad mental conduct ... benefits in good mental conduct ..."

5.249 A Charnel Ground

"Mendicants, there are these five drawbacks to a charnel ground. What five?

It's filthy, stinking, frightening, a gathering place for savage monsters, and a weeping place for many people. These are the five drawbacks of a charnel ground.

In the same way there are five drawbacks of a person like a charnel ground. What five? To start with, some person has filthy conduct by way of body, speech, and mind. This is how they're filthy, I say. That person is just as filthy as a charnel ground.

Because of their filthy conduct, they get a bad reputation. This is how they're stinky, I say. That person is just as stinky as a charnel ground.

Because of their filthy conduct, good-hearted spiritual companions avoid them from afar. That's how they're frightening, I say. That person is just as frightening as a charnel ground.

Because of their filthy conduct, they live together with people of a similar character. This is how they gather with savage monsters, I say. That person is just as much a gathering place of savage monsters as a charnel ground.

Because of their filthy conduct, when good-hearted spiritual companions see them they complain: 'Oh, it's so painful for us to have to live together with such as these.' This is how there's weeping, I say. This person is just as much a weeping place for many people as a charnel ground.

These are the five drawbacks of a person like a charnel ground."

5.250 Faith in Individuals

"Mendicants, there are these five drawbacks of placing faith in an individual. What five?

The individual to whom a person is devoted falls into an offense such that the Saṅgha suspends them. It occurs to them: 'This person dear and beloved to me has been suspended by the Saṅgha.' They lose much of their faith in mendicants. So they don't frequent other mendicants, they don't hear the true teaching, and they fall away

from the true teaching. This is the first drawback in placing faith in an individual.

Furthermore, the individual to whom a person is devoted falls into an offense such that the Saṅgha makes them sit at the end of the line. ... This is the second drawback in placing faith in an individual.

Furthermore, the individual to whom a person is devoted departs for another region ... disrobes ... passes away. It occurs to them: 'This person dear and beloved to me has passed away.' So they don't frequent other mendicants, they don't hear the true teaching, and they fall away from the true teaching. This is the fifth drawback in placing faith in an individual.

These are the five drawbacks of placing faith in an individual."

26. Ordination

5.251 Who Should Give Ordination

"Mendicants, ordination should be given by a mendicant with five qualities. What five? It's a mendicant who has the entire spectrum of an adept's ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom. Ordination should be given by a mendicant with these five qualities."

5.252 Who Should Give Dependence

"Mendicants, dependence should be given by a mendicant with five qualities. What five? It's a mendicant who has the entire spectrum of an adept's ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom. Dependence should be given by a mendicant with these five qualities."

5.253 Who Should Have a Novice as Attendant

"Mendicants, a novice should attend on a mendicant with five qualities. What five? It's a mendicant who has the entire spectrum of an adept's ethics, immersion, wisdom, freedom, and the knowledge

and vision of freedom. A novice should attend on a mendicant with these five qualities."

5.254 Five Kinds of Stinginess

"Mendicants, there are these five kinds of stinginess. What five? Stinginess with dwellings, families, material possessions, praise, and the teachings. These are the five kinds of stinginess. The most contemptible of these five kinds of stinginess is stinginess with the teachings."

5.255 Giving Up Stinginess

"Mendicants, the spiritual life is lived to give up and cut out these five kinds of stinginess. What five? Stinginess with dwellings, families, material possessions, praise, and the teachings. The spiritual life is lived to give up and cut out these five kinds of stinginess."

5.256 The First Absorption

"Mendicants, without giving up these five qualities you can't enter and remain in the first absorption. What five? Stinginess with dwellings, families, material possessions, praise, and the teachings. Without giving up these five qualities you can't enter and remain in the first absorption.

But after giving up these five qualities you can enter and remain in the first absorption. What five? Stinginess with dwellings, families, material possessions, praise, and the teachings. After giving up these five qualities you can enter and remain in the first absorption."

5.257–263 The Second Absorption, Etc.

"Mendicants, without giving up these five qualities you can't enter and remain in the second absorption ... third absorption ... fourth absorption ... or realize the fruit of stream-entry ... the fruit of once-return ... the fruit of non-return ... perfection. What five? Stinginess with dwellings, families, material possessions, praise, and the teachings. Without giving up these five qualities you can't realize perfection.

But after giving up these five qualities you can enter and remain in the second absorption … third absorption … fourth absorption … and realize the fruit of stream-entry … the fruit of once-return … the fruit of non-return … perfection. What five? Stinginess with dwellings, families, material possessions, praise, and the teachings. After giving up these five qualities you can realize perfection."

5.264 Another Discourse on the First Absorption

"Mendicants, without giving up these five qualities you can't enter and remain in the first absorption. What five? Stinginess with dwellings, families, material possessions, praise, and lack of gratitude and thankfulness. Without giving up these five qualities you can't enter and remain in the first absorption.

But after giving up these five qualities you can enter and remain in the first absorption. What five? Stinginess with dwellings, families, material possessions, praise, and lack of gratitude and thankfulness. After giving up these five qualities you can enter and remain in the first absorption."

5.265–271 Another Discourse on the Second Absorption, Etc.

"Mendicants, without giving up these five qualities you can't enter and remain in the second absorption … third absorption … fourth absorption … or realize the fruit of stream-entry … the fruit of once-return … the fruit of non-return … perfection. What five? Stinginess with dwellings, families, material possessions, praise, and lack of gratitude and thankfulness. Without giving up these five qualities you can't realize perfection.

But after giving up these five qualities you can enter and remain in the second absorption … third absorption … fourth absorption … and realize the fruit of stream-entry … the fruit of once-return … the fruit of non-return … perfection. What five? Stinginess with dwellings, families, material possessions, praise, and lack of gratitude and thankfulness. After giving up these five qualities you can realize perfection."

27. Abbreviated Texts on Appointments

5.272 A Meal Assigner

"Mendicants, a person with five qualities should not be appointed as meal assigner. What five? They make decisions prejudiced by favoritism, hostility, stupidity, and cowardice. And they don't know if a meal has been assigned or not. A person with these five qualities should not be appointed as meal assigner.

A person with five qualities should be appointed as meal assigner. What five? They don't make decisions prejudiced by favoritism, hostility, stupidity, and cowardice. And they know if a meal has been assigned or not. A person with these five qualities should be appointed as meal assigner.

A person with five qualities who has been appointed as meal assigner should not be called upon … should be called upon … should be known as a fool … should be known as astute … they keep themselves broken and damaged … they keep themselves unbroken and undamaged … is cast down to hell … is raised up to heaven. What five? They don't make decisions prejudiced by favoritism, hostility, stupidity, and cowardice. And they know if a meal has been assigned or not. A meal assigner with these five qualities is raised up to heaven."

5.273–285 A Lodgings Assigner

"Mendicants, a person with five qualities should not be appointed as lodgings assigner … they don't know if a lodging has been assigned or not … A person with five qualities should be appointed as lodgings assigner … they know if a lodging has been assigned or not …

A person should not be appointed as lodgings allocator … they don't know if a lodging has been allocated or not … A person should be appointed as lodgings allocator … they know if a lodging has been allocated or not …

A person should not be appointed as storeperson … they don't know if stores are protected or not … A person should be appointed as storeperson … they know if stores are protected or not …

… robe receiver …

... robe distributor ...
... porridge distributor ...
... fruit distributor ...
... cake distributor ...
... dispenser of minor accessories ...
... allocator of bathing cloths ...
... bowl allocator ...
... supervisor of monastery staff ...
... supervisor of novices ...

What five? They don't make decisions prejudiced by favoritism, hostility, stupidity, and cowardice. And they know if a novice has been supervised or not. A supervisor of novices with these five qualities is raised up to heaven."

28. Abbreviated Texts on Training Rules

5.286 A Monk

"Mendicants, a monk with five qualities is cast down to hell. What five? He kills living creatures, steals, has sex, lies, and uses alcoholic drinks that cause negligence. A monk with these five qualities is cast down to hell.

A monk with five qualities is raised up to heaven. What five? He doesn't kill living creatures, steal, have sex, lie, or use alcoholic drinks that cause negligence. A monk with these five qualities is raised up to heaven."

5.287–292 A Nun

"A nun ... trainee nun ... novice monk ... novice nun ... layman ... laywoman ... with five qualities is cast down to hell. What five? They kill living creatures, steal, commit sexual misconduct, lie, and use alcoholic drinks that cause negligence. With these five qualities they're cast down to hell.

A nun ... female intern ... novice monk ... novice nun ... layman ... laywoman ... with five qualities is raised up to heaven. What five?

They don't kill living creatures, steal, commit sexual misconduct, lie, or use alcoholic drinks that cause negligence. With these five qualities they're raised up to heaven."

5.293 An Ājīvaka

"Mendicants, an *Ājīvaka*ascetic with five qualities is cast down to hell. What five? They kill living creatures, steal, have sex, lie, and use alcoholic drinks that cause negligence. An *Ājīvaka* ascetic with these five qualities is cast down to hell."

5.294–302 A Niganṭha, Etc.

A Jain ... disciple of the shavelings ... a matted-hair ascetic ... a wanderer ... a follower of Māgaṇḍiya ... a trident-bearing ascetic ... a follower of the unobstructed ... a follower of Gotama ... one who performs rituals for the gods ... with five qualities is cast down to hell. What five? They kill living creatures, steal, commit sexual misconduct, lie, and use alcoholic drinks that cause negligence. With these five qualities they're cast down to hell."

29. Abbreviated Texts Beginning With Greed

5.303

"For insight into greed, five things should be developed. What five? The perceptions of ugliness, death, drawbacks, repulsiveness of food, and dissatisfaction with the whole world. For insight into greed, these five things should be developed."

5.304

"For insight into greed, five things should be developed. What five? The perceptions of impermanence, not-self, death, repulsiveness of food, and dissatisfaction with the whole world. For insight into greed, these five things should be developed."

5.305

"For insight into greed, five things should be developed. What five? The perception of impermanence, the perception of suffering in impermanence, the perception of not-self in suffering, the perception of giving up, and the perception of fading away. For insight into greed, these five things should be developed."

5.306

"For insight into greed, five things should be developed. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. For insight into greed, these five things should be developed."

5.307

"For insight into greed, five things should be developed. What five? The powers of faith, energy, mindfulness, immersion, and wisdom. For insight into greed, these five things should be developed."

5.308–1152

"For the complete understanding ... finishing ... giving up ... ending ... vanishing ... fading away ... cessation ... giving away ... letting go of greed, five things should be developed."

"Of hate ... delusion ... anger ... hostility ... offensiveness ... contempt ... jealousy ... stinginess ... deceit ... deviousness ... obstinacy ... aggression ... conceit ... arrogance ... vanity ... negligence ... for insight ... complete understanding ... finishing ... giving up ... ending ... vanishing ... fading away ... cessation ... giving away ... letting go ... five things should be developed.

What five? The powers of faith, energy, mindfulness, immersion, and wisdom. For the letting go of negligence, these five things should be developed."

The Book of the Fives is finished.

Numbered Discourses 6

1. Worthy of Offerings

6.1 Worthy of Offerings (1st)

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, a mendicant with six factors is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world. What six?

It's a mendicant who, when they see a sight with their eyes, is neither happy nor sad. They remain equanimous, mindful and aware.

When they hear a sound with their ears ...

When they smell an odor with their nose ...

When they taste a flavor with their tongue ...

When they feel a touch with their body ...

When they know a thought with their mind, they're neither happy nor sad. They remain equanimous, mindful and aware.

A mendicant with these six factors is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world."

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

6.2 Worthy of Offerings (2nd)

"Mendicants, a mendicant with six factors is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious

donation, worthy of veneration with joined palms, and is the supreme field of merit for the world. What six?

It's a mendicant who wields the many kinds of psychic power: multiplying themselves and becoming one again; appearing and disappearing; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful. They control the body as far as the Brahmā realm.

With clairaudience that is purified and superhuman, they hear both kinds of sounds, human and divine, whether near or far.

They understand the minds of other beings and individuals, having comprehended them with their own mind. They understand mind with greed as 'mind with greed', and mind without greed as 'mind without greed'. They understand mind with hate ... mind without hate ... mind with delusion ... mind without delusion ... constricted mind ... scattered mind ... expansive mind ... unexpansive mind ... mind that is not supreme ... mind that is supreme ... mind immersed in samādhi ... mind not immersed in samādhi ... freed mind ... They understand unfreed mind as 'unfreed mind'.

They recollect many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They remember: 'There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.' And so they recollect their many kinds of past lives, with features and details.

With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds: 'These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they acted out of that wrong view. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they acted out of that right view. When their body breaks up, after death, they're reborn in a good place, a heavenly realm.' And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.

They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

A mendicant with these six factors is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world."

6.3 Faculties

"Mendicants, a mendicant with six factors is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world. What six? The faculties of faith, energy, mindfulness, immersion, and wisdom. And they realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements. A mendicant with these six factors is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world."

6.4 Powers

"Mendicants, a mendicant with six factors is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world. What six? The powers of faith, energy, mindfulness, immersion, and wisdom. And they realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements. A mendicant with these six factors is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world."

6.5 The Thoroughbred (1st)

"Mendicants, a fine royal thoroughbred with six factors is worthy of a king, fit to serve a king, and is considered a factor of kingship.

What six? It's when a fine royal thoroughbred can endure sights, sounds, smells, tastes, and touches. And it's beautiful. A fine royal thoroughbred with these six factors is worthy of a king, fit to serve a king, and is considered a factor of kingship.

In the same way, a mendicant with six factors is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world. What six? It's when a mendicant can endure sights, sounds, smells, tastes, touches, and thoughts. A mendicant with these six factors is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world."

6.6 The Thoroughbred (2nd)

"Mendicants, a fine royal thoroughbred with six factors is worthy of a king, fit to serve a king, and is considered a factor of kingship. What six? It's when a fine royal thoroughbred can endure sights, sounds, smells, tastes, and touches. And it's strong. A fine royal

thoroughbred with these six factors is worthy of a king, fit to serve a king, and is considered a factor of kingship.

In the same way, a mendicant with six factors is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world. What six? It's when a mendicant can endure sights, sounds, smells, tastes, touches, and thoughts. A mendicant with these six factors is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world."

6.7 The Thoroughbred (3rd)

"Mendicants, a fine royal thoroughbred with six factors is worthy of a king, fit to serve a king, and is considered a factor of kingship. What six? It's when a fine royal thoroughbred can endure sights, sounds, smells, tastes, and touches. And it's fast. A fine royal thoroughbred with these six factors is worthy of a king, fit to serve a king, and is considered a factor of kingship.

In the same way, a mendicant with six factors is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world. What six? It's when a mendicant can endure sights, sounds, smells, tastes, touches, and thoughts. A mendicant with these six factors is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world."

6.8 Unsurpassable

"Mendicants, these six things are unsurpassable. What six? The unsurpassable seeing, listening, acquisition, training, service, and recollection. These are the six unsurpassable things."

6.9 Topics for Recollection

"Mendicants, there are these six topics for recollection. What six? The recollection of the Buddha, the teaching, the Saṅgha, ethics, generosity, and the deities. These are the six topics for recollection."

6.10 With Mahānāma

At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery. Then Mahānāma the Sakyan went up to the Buddha, bowed, sat down to one side, and said to him:

"Sir, when a noble disciple has reached the fruit and understood the instructions, what kind of meditation do they frequently practice?"

"Mahānāma, when a noble disciple has reached the fruit and understood the instructions they frequently practice this kind of meditation.

Firstly, a noble disciple recollects the Realized One: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' When a noble disciple recollects the Realized One their mind is not full of greed, hate, and delusion. At that time their mind is unswerving, based on the Realized One. A noble disciple whose mind is unswerving finds joy in the meaning and the teaching, and finds joy connected with the teaching. When they're joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when they're blissful, the mind becomes immersed in samādhi. This is called a noble disciple who lives in balance among people who are unbalanced, and lives untroubled among people who are troubled. They've entered the stream of the teaching and develop the recollection of the Buddha.

Furthermore, a noble disciple recollects the teaching: 'The teaching is well explained by the Buddha—visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.' When a noble disciple recollects

the teaching their mind is not full of greed, hate, and delusion. ... This is called a noble disciple who lives in balance among people who are unbalanced, and lives untroubled among people who are troubled. They've entered the stream of the teaching and develop the recollection of the teaching.

Furthermore, a noble disciple recollects the Saṅgha: 'The Saṅgha of the Buddha's disciples is practicing the way that's good, straightforward, methodical, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha's disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.' When a noble disciple recollects the Saṅgha their mind is not full of greed, hate, and delusion. ... This is called a noble disciple who lives in balance among people who are unbalanced, and lives untroubled among people who are troubled. They've entered the stream of the teaching and develop the recollection of the Saṅgha.

Furthermore, a noble disciple recollects their own ethical conduct, which is unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. When a noble disciple recollects their ethical conduct their mind is not full of greed, hate, and delusion. ... This is called a noble disciple who lives in balance among people who are unbalanced, and lives untroubled among people who are troubled. They've entered the stream of the teaching and develop the recollection of ethics.

Furthermore, a noble disciple recollects their own generosity: 'I'm so fortunate, so very fortunate! Among people full of the stain of stinginess I live at home rid of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share.' When a noble disciple recollects their own generosity their mind is not full of greed, hate, and delusion. ... This is called a noble disciple who lives in balance among people who are unbalanced, and lives untroubled among people who are troubled. They've entered the stream of the teaching and develop the recollection of generosity.

Furthermore, a noble disciple recollects the deities: 'There are the Gods of the Four Great Kings, the Gods of the Thirty-Three, the Gods of Yama, the Joyful Gods, the Gods Who Love to Create, the Gods Who Control the Creations of Others, the Gods of Brahmā's Host, and gods even higher than these. When those deities passed away from here, they were reborn there because of their faith, ethics, learning, generosity, and wisdom. I, too, have the same kind of faith, ethics, learning, generosity, and wisdom.' When a noble disciple recollects the faith, ethics, learning, generosity, and wisdom of both themselves and the deities their mind is not full of greed, hate, and delusion. At that time their mind is unswerving, based on the deities. A noble disciple whose mind is unswerving finds joy in the meaning and the teaching, and finds joy connected with the teaching. When you're joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, you feel bliss. And when you're blissful, the mind becomes immersed in samādhi. This is called a noble disciple who lives in balance among people who are unbalanced, and lives untroubled among people who are troubled. They've entered the stream of the teaching and develop the recollection of the deities.

When a noble disciple has reached the fruit and understood the instructions this is the kind of meditation they frequently practice."

2. Warm-hearted

6.11 Warm-hearted (1st)

"Mendicants, there are these six warm-hearted qualities. What six?

Firstly, a mendicant consistently treats their spiritual companions with bodily kindness, both in public and in private. This is a warm-hearted quality.

Furthermore, a mendicant consistently treats their spiritual companions with verbal kindness, both in public and in private. This too is a warm-hearted quality.

Furthermore, a mendicant consistently treats their spiritual companions with mental kindness ...

Furthermore, a mendicant shares without reservation any material possessions they have gained by legitimate means, even the food placed in the alms-bowl, using them in common with their ethical spiritual companions. This too is a warm-hearted quality.

Furthermore, a mendicant lives according to the precepts shared with their spiritual companions, both in public and in private. Those precepts are unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. This too is a warm-hearted quality.

Furthermore, a mendicant lives according to the view shared with their spiritual companions, both in public and in private. That view is noble and emancipating, and leads one who practices it to the complete ending of suffering. This too is a warm-hearted quality.

These are the six warm-hearted qualities."

6.12 Warm-hearted (2nd)

"Mendicants, these six warm-hearted qualities make for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling. What six?

Firstly, a mendicant consistently treats their spiritual companions with bodily kindness, both in public and in private. This warm-hearted quality makes for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

Furthermore, a mendicant consistently treats their spiritual companions with verbal kindness ...

Furthermore, a mendicant consistently treats their spiritual companions with mental kindness ...

Furthermore, a mendicant shares without reservation any material possessions they have gained by legitimate means ...

Furthermore, a mendicant lives according to the precepts shared with their spiritual companions ...

Furthermore, a mendicant lives according to the view shared with their spiritual companions, both in public and in private. That view is noble and emancipating, and leads one who practices it to the

complete ending of suffering. This warm-hearted quality makes for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

These six warm-hearted qualities make for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling."

6.13 Elements of Escape

"Mendicants, there are these six elements of escape. What six?

Take a mendicant who says: 'I've developed the heart's release by love. I've cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it. Yet somehow ill will still occupies my mind.' They should be told, 'Not so, venerable! Don't say that. Don't misrepresent the Buddha, for misrepresentation of the Buddha is not good. And the Buddha would not say that. It's impossible, reverend, it cannot happen that the heart's release by love has been developed and properly implemented, yet somehow ill will still occupies the mind. For it is the heart's release by love that is the escape from ill will.'

Take another mendicant who says: 'I've developed the heart's release by compassion. I've cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it. Yet somehow the thought of harming still occupies my mind.' They should be told, 'Not so, venerable! ... For it is the heart's release by compassion that is the escape from thoughts of harming.'

Take another mendicant who says: 'I've developed the heart's release by rejoicing. I've cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it. Yet somehow negativity still occupies my mind.' They should be told, 'Not so, venerable! ... For it is the heart's release by rejoicing that is the escape from negativity.'

Take another mendicant who says: 'I've developed the heart's release by equanimity. I've cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it. Yet somehow desire still occupies my mind.' They should be told, 'Not so, venerable! ... For it is the heart's release by equanimity that is the escape from desire.'

Take another mendicant who says: 'I've developed the signless release of the heart. I've cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it. Yet somehow my consciousness still follows after signs.' They should be told, 'Not so, venerable! ... For it is the signless release of the heart that is the escape from all signs.'

Take another mendicant who says: 'I'm rid of the conceit "I am". And I don't regard anything as "I am this". Yet somehow the dart of doubt and indecision still occupies my mind.' They should be told, 'Not so, venerable! Don't say that. Don't misrepresent the Buddha, for misrepresentation of the Buddha is not good. And the Buddha would not say that. It's impossible, reverend, it cannot happen that the conceit "I am" has been done away with, and nothing is regarded as "I am this", yet somehow the dart of doubt and indecision still occupies the mind. For it is the uprooting of the conceit "I am" that is the escape from the dart of doubt and indecision.'

These are the six elements of escape."

6.14 A Good Death

There Sāriputta addressed the mendicants: "Reverends, mendicants!"

"Reverend," they replied. Sāriputta said this:

"A mendicant lives life so as to not have a good death. And how do they live life so as to not have a good death?

Take a mendicant who relishes work, talk, sleep, company, closeness, and proliferation. They love these things and like to relish them. A mendicant who lives life like this does not have a good death. This is called a mendicant who enjoys identity, who hasn't given up identity to rightly make an end of suffering.

A mendicant lives life so as to have a good death. And how do they live life so as to have a good death?

Take a mendicant who doesn't relish work, talk, sleep, company, closeness, and proliferation. They don't love these things or like to relish them. A mendicant who lives life like this has a good death. This is called a mendicant who delights in extinguishment, who has given up identity to rightly make an end of suffering.

A beast who likes to proliferate,
enjoying proliferation,
fails to win extinguishment,
the supreme sanctuary.

But one who gives up proliferation,
enjoying the state of non-proliferation,
wins extinguishment,
the supreme sanctuary."

6.15 Regret

There Sāriputta addressed the mendicants:

"As a mendicant makes their bed, so they must lie in it, and die tormented by regrets. And how do they die tormented by regrets?

Take a mendicant who relishes work, talk, sleep, company, closeness, and proliferation. They love these things and like to relish them. A mendicant who makes their bed like this must lie in it, and die tormented by regrets. This is called a mendicant who enjoys identity, who hasn't given up identity to rightly make an end of suffering.

As a mendicant makes their bed, so they must lie in it, and die free of regrets. And how do they die free of regrets?

Take a mendicant who doesn't relish work, talk, sleep, company, closeness, and proliferation. They don't love these things or like to relish them. A mendicant who makes their bed like this must lie in it, and die free of regrets. This is called a mendicant who delights in extinguishment, who has given up identity to rightly make an end of suffering.

A beast who likes to proliferate,
enjoying proliferation,
fails to win extinguishment,
the supreme sanctuary.

But one who gives up proliferation,
enjoying the state of non-proliferation,

wins extinguishment,
the supreme sanctuary."

6.16 Nakula's Father

At one time the Buddha was staying in the land of the Bhaggas on Crocodile Hill, in the deer park at Bhesakaḷā's Wood. Now at that time the householder Nakula's father was sick, suffering, gravely ill. Then the housewife Nakula's mother said to him:

"Householder, don't pass away with concerns. Such concern is suffering, and it's criticized by the Buddha. Householder, you might think: 'When I've gone, the housewife Nakula's mother won't be able to provide for the children and keep up the household carpets.' But you should not see it like this. I'm skilled at spinning cotton and carding wool. I'm able to provide for the children and keep up the household carpets. So householder, don't pass away with concerns ...

Householder, you might think: 'When I've gone, the housewife Nakula's mother will take another husband.' But you should not see it like this. Both you and I know that we have remained celibate while at home for the past sixteen years. So householder, don't pass away with concerns ...

Householder, you might think: 'When I've gone, the housewife Nakula's mother won't want to see the Buddha and his Saṅgha of mendicants.' But you should not see it like this. When you've gone, I'll want to see the Buddha and his mendicant Saṅgha even more. So householder, don't pass away with concerns ...

Householder, you might think: 'The housewife Nakula's mother won't fulfill ethics.' But you should not see it like this. I am one of those white-robed disciples of the Buddha who fulfills their ethics. Whoever doubts this can go and ask the Buddha. He is staying in the land of the Bhaggas on Crocodile Hill, in the deer park at Bhesakaḷā's Wood. So householder, don't pass away with concerns ...

Householder, you might think: 'The housewife Nakula's mother doesn't have internal serenity of heart.' But you should not see it like this. I am one of those white-robed disciples of the Buddha who has internal serenity of heart. Whoever doubts this can go and ask the Buddha. He is staying in the land of the Bhaggas on Crocodile

Hill, in the deer park at Bhesakaḷā's Wood. So householder, don't pass away with concerns ...

Householder, you might think: 'The housewife Nakula's mother has not gained a basis, a firm basis, and solace in this teaching and training. She has not gone beyond doubt, got rid of indecision, and gained assurance. And she's not independent of others in the Teacher's instructions.' But you should not see it like this. I am one of those white-robed disciples of the Buddha who has gained a basis, a firm basis, and solace in this teaching and training. I have gone beyond doubt, got rid of indecision, and gained assurance. And I am independent of others in the Teacher's instructions. Whoever doubts this can go and ask the Buddha. He is staying in the land of the Bhaggas on Crocodile Hill, in the deer park at Bhesakaḷā's Wood. So householder, don't pass away with concerns. Such concern is suffering, and it's criticized by the Buddha."

And then, as Nakula's mother was giving this advice to Nakula's father, his illness died down on the spot. And that's how Nakula's father recovered from that illness. Soon after recovering, leaning on a staff he went to the Buddha, bowed, and sat down to one side. The Buddha said to him:

"You're fortunate, householder, so very fortunate, to have the housewife Nakula's mother advise and instruct you out of kindness and compassion.

She is one of those white-robed disciples of the Buddha who fulfills their ethics.

She is one of those white-robed disciples of the Buddha who has internal serenity of heart.

She is one of those white-robed disciples of the Buddha who has gained a basis, a firm basis, and solace in this teaching and training. She has gone beyond doubt, got rid of indecision, and gained assurance. And she is independent of others in the Teacher's instructions.

You're fortunate, householder, so very fortunate, to have the housewife Nakula's mother advise and instruct you out of kindness and compassion."

6.17 Sleep

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then in the late afternoon, the Buddha came out of retreat, went to the assembly hall, and sat down on the seat spread out. Venerable Sāriputta also came out of retreat, went to the assembly hall, bowed to the Buddha and sat down to one side. Venerables Mahāmoggallāna, Mahākassapa, Mahākaccāna, Mahākoṭṭhita, Mahācunda, Mahākappina, Anuruddha, Revata, and Ānanda did the same. The Buddha spent most of the night sitting meditation, then got up from his seat and entered his dwelling. And soon after the Buddha left those venerables each went to their own dwelling.

But those mendicants who were junior, recently gone forth, newly come to this teaching and training slept until the sun came up, snoring. The Buddha saw them doing this, with his clairvoyance that is purified and superhuman. He went to the assembly hall, sat down on the seat spread out, and addressed the mendicants:

"Mendicants, where is Sāriputta? Where are Mahāmoggallāna, Mahākassapa, Mahākaccāna, Mahākoṭṭhita, Mahācunda, Mahākappina, Anuruddha, Revata, and Ānanda? Where have these senior disciples gone?"

"Soon after the Buddha left those venerables each went to their own dwelling."

"So, mendicants, when the senior mendicants left, why did you sleep until the sun came up, snoring?

What do you think, mendicants? Have you ever seen or heard of an anointed king who rules his whole life, dear and beloved to the country, while indulging in the pleasures of sleeping, lying, and drowsing as much as he likes?"

"No, sir."

"Good, mendicants! I too have never seen or heard of such a thing.

What do you think, mendicants? Have you ever seen or heard of an appointed official … a hereditary official … a general … a village chief … or a guild head who runs the guild his whole life, dear and

beloved to the guild, while indulging in the pleasures of sleeping, lying, and drowsing as much as he likes?"

"No, sir."

"Good, mendicants! I too have never seen or heard of such a thing.

What do you think, mendicants? Have you ever seen or heard of an ascetic or brahmin who indulges in the pleasures of sleeping, lying, and drowsing as much as they like? Their sense doors are unguarded, they eat too much, they're not dedicated to wakefulness, they're unable to discern skillful qualities, and they don't pursue the development of the qualities that lead to awakening in the evening and toward dawn. Yet they realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements."

"No, sir."

"Good, mendicants! I too have never seen or heard of such a thing.

So you should train like this: 'We will guard our sense doors, eat in moderation, be dedicated to wakefulness, discern skillful qualities, and pursue the development of the qualities that lead to awakening in the evening and toward dawn.' That's how you should train."

6.18 A Fish Dealer

At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants.

While walking along the road he saw a fish dealer in a certain spot selling fish that he had killed himself. Seeing this he left the road, sat at the root of a tree on the seat spread out, and addressed the mendicants, "Mendicants, do you see that fish dealer selling fish that he killed himself?"

"Yes, sir."

"What do you think, mendicants? Have you ever seen or heard of a fish dealer selling fish that he killed himself who, by means of that work and livelihood, got to travel by elephant, horse, chariot, or vehicle, or to enjoy wealth, or to live off a large fortune?"

"No, sir."

"Good, mendicants! I too have never seen or heard of such a thing. Why is that? Because when the fish are brought for the slaughter he regards them with bad intentions.

What do you think, mendicants? Have you ever seen or heard of a butcher of cattle selling cattle that he killed himself who, by means of that work and livelihood, got to travel by elephant, horse, chariot, or vehicle, or to enjoy wealth, or to live off a large fortune?"

"No, sir."

"Good, mendicants! I too have never seen or heard of such a thing. Why is that? Because when the cattle are brought for the slaughter he regards them with bad intentions.

What do you think, mendicants? Have you ever seen or heard of a butcher of sheep ... a butcher of pigs ... a butcher of poultry ... or a deer-hunter selling deer which he killed himself who, by means of that work and livelihood, got to travel by elephant, horse, chariot, or vehicle, or to enjoy wealth, or to live off a large fortune?"

"No, sir."

"Good, mendicants! I too have never seen or heard of such a thing. Why is that? Because when the deer are brought for the slaughter he regards them with bad intentions.

By regarding even animals brought for the slaughter with bad intentions you don't get to travel by elephant, horse, chariot, or vehicle, or to enjoy wealth, or to live off a large fortune. How much worse is someone who regards human beings brought to the slaughter with bad intentions! This will be for their lasting harm and suffering. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell."

6.19 Mindfulness of Death (1st)

At one time the Buddha was staying at Nādika in the brick house. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, when mindfulness of death is developed and cultivated it's very fruitful and beneficial. It culminates in the

deathless and ends with the deathless. But do you develop mindfulness of death?"

When he said this, one of the mendicants said to the Buddha, "Sir, I develop mindfulness of death."

"But mendicant, how do you develop it?"

"In this case, sir, I think: 'Oh, if I'd only live for another day and night, I'd focus on the Buddha's instructions and I could really achieve a lot.' That's how I develop mindfulness of death."

Another mendicant said to the Buddha, "Sir, I too develop mindfulness of death."

"But mendicant, how do you develop it?"

"In this case, sir, I think: 'Oh, if I'd only live for another day, I'd focus on the Buddha's instructions and I could really achieve a lot.' That's how I develop mindfulness of death."

Another mendicant said to the Buddha, "Sir, I too develop mindfulness of death."

"But mendicant, how do you develop it?"

"In this case, sir, I think: 'Oh, if I'd only live as long as it takes to eat a meal of alms-food, I'd focus on the Buddha's instructions and I could really achieve a lot.' That's how I develop mindfulness of death."

Another mendicant said to the Buddha, "Sir, I too develop mindfulness of death."

"But mendicant, how do you develop it?"

"In this case, sir, I think: 'Oh, if I'd only live as long as it takes to chew and swallow four or five mouthfuls, I'd focus on the Buddha's instructions and I could really achieve a lot.' That's how I develop mindfulness of death."

Another mendicant said to the Buddha, "Sir, I too develop mindfulness of death."

"But mendicant, how do you develop it?"

"In this case, sir, I think: 'Oh, if I'd only live as long as it takes to chew and swallow a single mouthful, I'd focus on the Buddha's instructions and I could really achieve a lot.' That's how I develop mindfulness of death."

Another mendicant said to the Buddha, "Sir, I too develop mindfulness of death."

"But mendicant, how do you develop it?"

"In this case, sir, I think: 'Oh, if I'd only live as long as it takes to breathe out after breathing in, or to breathe in after breathing out, I'd focus on the Buddha's instructions and I could really achieve a lot.' That's how I develop mindfulness of death."

When this was said, the Buddha said to those mendicants:

"As to the mendicants who develop mindfulness of death by wishing to live for a day and night ... or to live for a day ... or to live as long as it takes to eat a meal of alms-food ... or to live as long as it takes to chew and swallow four or five mouthfuls— these are called mendicants who live negligently. They slackly develop mindfulness of death for the ending of defilements.

But as to the mendicants who develop mindfulness of death by wishing to live as long as it takes to chew and swallow a single mouthful ... or to live as long as it takes to breathe out after breathing in, or to breathe in after breathing out— these are called mendicants who live diligently. They keenly develop mindfulness of death for the ending of defilements.

So you should train like this: 'We will live diligently. We will keenly develop mindfulness of death for the ending of defilements.' That's how you should train."

6.20 Mindfulness of Death (2nd)

At one time the Buddha was staying at Nādika in the brick house. There the Buddha addressed the mendicants:

"Mendicants, when mindfulness of death is developed and cultivated it's very fruitful and beneficial. It culminates in the deathless and ends with the deathless. And how is mindfulness of death developed and cultivated to be very fruitful and beneficial, to culminate in the deathless and end with the deathless?

As day passes by and night draws close, a mendicant reflects: 'I might die of many causes. A snake might bite me, or a scorpion or centipede might sting me. And if I died from that it would be an obstacle to me. Or I might stumble off a cliff, or get food poisoning,

or suffer a disturbance of bile, phlegm, or piercing winds. And if I died from that it would be an obstacle to me.' That mendicant should reflect: 'Are there any bad, unskillful qualities that I haven't given up, which might be an obstacle to me if I die tonight?'

Suppose that, upon checking, a mendicant knows that there are such bad, unskillful qualities. Then in order to give them up they should apply outstanding enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness. Suppose your clothes or head were on fire. In order to extinguish it, you'd apply intense enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness. In the same way, in order to give up those bad, unskillful qualities, that mendicant should apply outstanding enthusiasm ...

But suppose that, upon checking, a mendicant knows that there are no such bad, unskillful qualities. Then that mendicant should meditate with rapture and joy, training day and night in skillful qualities.

Or else, as night passes by and day draws close, a mendicant reflects: 'I might die of many causes. A snake might bite me, or a scorpion or centipede might sting me. And if I died from that it would be an obstacle to me. Or I might stumble off a cliff, or get food poisoning, or suffer a disturbance of bile, phlegm, or piercing winds. And if I died from that it would be an obstacle to me.' That mendicant should reflect: 'Are there any bad, unskillful qualities that I haven't given up, which might be an obstacle to me if I die today?'

Suppose that, upon checking, a mendicant knows that there are such bad, unskillful qualities. Then in order to give them up they should apply outstanding enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness. Suppose your clothes or head were on fire. In order to extinguish it, you'd apply intense enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness. In the same way, in order to give up those bad, unskillful qualities, that mendicant should apply outstanding enthusiasm ...

But suppose that, upon checking, a mendicant knows that there are no such bad, unskillful qualities. Then that mendicant should meditate with rapture and joy, training day and night in skillful qualities.

Mindfulness of death, when developed and cultivated in this way, is very fruitful and beneficial. It culminates in the deathless and ends with the deathless."

3. Unsurpassable

6.21 At Sāma Village

At one time the Buddha was staying among the Sakyans near the little village of Sāma, by a lotus pond.

Then, late at night, a glorious deity, lighting up the entire lotus pond, went up to the Buddha, bowed, stood to one side, and said to him, "Sir, three qualities lead to the decline of a mendicant. What three? Relishing work, talk, and sleep. These three qualities lead to the decline of a mendicant."

That's what that deity said, and the teacher approved. Then that deity, knowing that the teacher approved, bowed, and respectfully circled the Buddha, keeping him on his right, before vanishing right there.

Then, when the night had passed, the Buddha told the mendicants all that had happened, adding:

"It's unfortunate for those of you who even the deities know are declining in skillful qualities. I will teach you three more qualities that lead to decline. Listen and pay close attention, I will speak."

"Yes, sir," they replied. The Buddha said this:

"And what, mendicants, are three qualities that lead to decline? Enjoyment of company, being hard to admonish, and having bad friends. These three qualities lead to decline.

Whether in the past, future, or present, all those who decline in skillful qualities do so because of these six qualities."

6.22 Non-decline

"Mendicants, I will teach you these six qualities that prevent decline. ... And what, mendicants, are the six qualities that prevent decline? Not relishing work, talk, sleep, and company, being easy to admonish, and having good friends. These six qualities prevent decline.

Whether in the past, future, or present, all those who have not declined in skillful qualities do so because of these six qualities."

6.23 Dangers

"'Danger', mendicants, is a term for sensual pleasures. 'Suffering', 'disease', 'boil', 'tie', and 'bog' are terms for sensual pleasures.

And why is 'danger' a term for sensual pleasures? Someone who is caught up in sensual greed and shackled by lustful desire is not freed from dangers in the present life or in lives to come. That is why 'danger' is a term for sensual pleasures.

And why are 'suffering', 'disease', 'boil', 'tie', and 'bog' terms for sensual pleasures? Someone who is caught up in sensual greed and shackled by lustful desire is not freed from suffering, disease, boils, ties, or bogs in the present life or in lives to come. That is why these are terms for sensual pleasures.

> Danger, suffering, disease, boils,
> and ties and bogs both.
> These describe the sensual pleasures
> to which ordinary people are attached.
>
> Seeing the danger in grasping,
> the origin of birth and death,
> they're freed by not grasping,
> with the ending of birth and death.
>
> Happy, they've come to a safe place,
> extinguished in this very life.
> They've gone beyond all threats and dangers,
> and risen above all suffering."

6.24 The Himalaya

"Mendicants, a mendicant who has six qualities could shatter Himalaya, the king of mountains, let alone this wretched ignorance! What six? It's when a mendicant is skilled in entering immersion, skilled in remaining in immersion, skilled in emerging from immersion, skilled in gladdening the mind for immersion, skilled in the meditation subjects for immersion, and skilled in projecting the mind purified by immersion. A mendicant who has these six qualities could shatter Himalaya, the king of mountains, let alone this wretched ignorance!"

6.25 Topics for Recollection

"Mendicants, there are these six topics for recollection. What six?

Firstly, a noble disciple recollects the Realized One: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' When a noble disciple recollects the Realized One their mind is not full of greed, hate, and delusion. At that time their mind is unswerving. They've left behind greed; they're free of it and have risen above it. 'Greed' is a term for the five kinds of sensual stimulation. Relying on this some sentient beings are purified.

Furthermore, a noble disciple recollects the teaching: 'The teaching is well explained by the Buddha—visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.' When a noble disciple recollects the teaching their mind is not full of greed, hate, and delusion. ...

Furthermore, a noble disciple recollects the Saṅgha: 'The Saṅgha of the Buddha's disciples is practicing the way that's good, straightforward, methodical, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha's disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.' When a noble disciple recollects the Saṅgha their mind is not full of greed, hate, and delusion. ...

Furthermore, a noble disciple recollects their own ethical precepts, which are unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. When a noble disciple recollects their ethical precepts their mind is not full of greed, hate, and delusion. ...

Furthermore, a noble disciple recollects their own generosity: 'I'm so fortunate, so very fortunate! Among people full of the stain of stinginess I live at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share.' When a noble disciple recollects their generosity their mind is not full of greed, hate, and delusion. ...

Furthermore, a noble disciple recollects the deities: 'There are the Gods of the Four Great Kings, the Gods of the Thirty-Three, the Gods of Yama, the Joyful Gods, the Gods Who Love to Create, the Gods Who Control the Creations of Others, the Gods of Brahmā's Host, and gods even higher than these. When those deities passed away from here, they were reborn there because of their faith, ethics, learning, generosity, and wisdom. I, too, have the same kind of faith, ethics, learning, generosity, and wisdom.'

When a noble disciple recollects the faith, ethics, learning, generosity, and wisdom of both themselves and the deities their mind is not full of greed, hate, and delusion. At that time their mind is unswerving. They've left behind greed; they're free of it and have risen above it. 'Greed' is a term for the five kinds of sensual stimulation. Relying on this some sentient beings are purified.

These are the six topics for recollection."

6.26 With Mahākaccāna

There Mahākaccāna addressed the mendicants: "Reverends, mendicants!"

"Reverend," they replied. Venerable Mahākaccāna said this:

"It's incredible, reverends, it's amazing! How this Blessed One who knows and sees, the perfected one, the fully awakened Buddha, has found an opening in a confined space; that is, the six topics for recollection. They are in order to purify sentient beings, to get past

sorrow and crying, to make an end of pain and sadness, to end the cycle of suffering, and to realize extinguishment. What six?

Firstly, a noble disciple recollects the Realized One: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' When a noble disciple recollects the Realized One their mind is not full of greed, hate, and delusion. At that time their mind is unswerving. They've left behind greed; they're free of it and have risen above it. 'Greed' is a term for the five kinds of sensual stimulation. That noble disciple meditates with a heart just like space, abundant, expansive, limitless, free of enmity and ill will. Relying on this, some sentient beings have the factors for purity.

Furthermore, a noble disciple recollects the teaching: 'The teaching is well explained by the Buddha—visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.' When a noble disciple recollects the teaching their mind is not full of greed, hate, and delusion. ...

Furthermore, a noble disciple recollects the Saṅgha: 'The Saṅgha of the Buddha's disciples is practicing the way that's good, straightforward, methodical, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha's disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.' When a noble disciple recollects the Saṅgha their mind is not full of greed, hate, and delusion. ...

Furthermore, a noble disciple recollects their own ethical precepts, which are unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. When a noble disciple recollects their ethical precepts their mind is not full of greed, hate, and delusion. ...

Furthermore, a noble disciple recollects their own generosity: 'I'm so fortunate, so very fortunate! Among people full of the stain of stinginess I live at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity,

loving to give and to share.' When a noble disciple recollects their own generosity their mind is not full of greed, hate, and delusion. ...

Furthermore, a noble disciple recollects the deities: 'There are the Gods of the Four Great Kings, the Gods of the Thirty-Three, the Gods of Yama, the Joyful Gods, the Gods Who Love to Create, the Gods Who Control the Creations of Others, the Gods of Brahmā's Host, and gods even higher than these. When those deities passed away from here, they were reborn there because of their faith, ethics, learning, generosity, and wisdom. I, too, have the same kind of faith, ethics, learning, generosity, and wisdom.' When a noble disciple recollects the faith, ethics, learning, generosity, and wisdom of both themselves and the deities their mind is not full of greed, hate, and delusion. At that time their mind is unswerving. They've left behind greed; they're free of it and have risen above it. 'Greed' is a term for the five kinds of sensual stimulation. That noble disciple meditates with a heart just like space, abundant, expansive, limitless, free of enmity and ill will. Relying on this, some sentient beings have the factors for purity.

It's incredible, reverends, it's amazing! How this Blessed One who knows and sees, the perfected one, the fully awakened Buddha, has found an opening in a confined space; that is, the six topics for recollection. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to end the cycle of suffering, and to realize extinguishment."

6.27 Proper Occasions (1st)

Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him:

"Sir, how many occasions are there for going to see an esteemed mendicant?"

"Mendicant, there are six occasions for going to see an esteemed mendicant. What six?

Firstly, there's a time when a mendicant's heart is overcome and mired in sensual desire, and they don't truly understand the escape from sensual desire that has arisen. On that occasion they should go to an esteemed mendicant and say: 'My heart is overcome and mired

in sensual desire, and I don't truly understand the escape from sensual desire that has arisen. Venerable, please teach me how to give up sensual desire.' Then that esteemed mendicant teaches them how to give up sensual desire. This is the first occasion for going to see an esteemed mendicant.

Furthermore, there's a time when a mendicant's heart is overcome and mired in ill will ... This is the second occasion for going to see an esteemed mendicant.

Furthermore, there's a time when a mendicant's heart is overcome and mired in dullness and drowsiness ... This is the third occasion for going to see an esteemed mendicant.

Furthermore, there's a time when a mendicant's heart is overcome and mired in restlessness and remorse ... This is the fourth occasion for going to see an esteemed mendicant.

Furthermore, there's a time when a mendicant's heart is overcome and mired in doubt ... This is the fifth occasion for going to see an esteemed mendicant.

Furthermore, there's a time when a mendicant doesn't understand what kind of meditation they need to focus on in order to end the defilements in the present life. On that occasion they should go to an esteemed mendicant and say: 'I don't understand what kind of meditation to focus on in order to end the defilements in the present life. Venerable, please teach me how to end the defilements.' Then that esteemed mendicant teaches them how to end the defilements. This is the sixth occasion for going to see an esteemed mendicant.

These are the six occasions for going to see an esteemed mendicant."

6.28 Proper Occasions (2nd)

At one time several senior mendicants were staying near Benares, in the deer park at Isipatana. Then after the meal, on their return from alms-round, this discussion came up among them while sitting together in the pavilion.

"Reverends, how many occasions are there for going to see an esteemed mendicant?"

When this was said, one of the mendicants said to the senior mendicants:

"Reverends, there's a time after an esteemed mendicant's meal when they return from alms-round. Having washed their feet they sit down cross-legged, with their body straight, and establish mindfulness right there. That is the proper occasion for going to see an esteemed mendicant."

When this was said, one of the mendicants said to that mendicant:

"Reverend, that's not the proper occasion for going to see an esteemed mendicant. For at that time the fatigue from walking and from eating has not faded away. There's a time late in the afternoon when an esteemed mendicant comes out of retreat. They sit in the shade of their porch cross-legged, with their body straight, and establish mindfulness right there. That is the proper occasion for going to see an esteemed mendicant."

When this was said, one of the mendicants said to that mendicant:

"Reverend, that's not the proper occasion for going to see an esteemed mendicant. For at that time they are still practicing the same meditation subject as a foundation of immersion that they focused on during the day. There's a time when an esteemed mendicant has risen at the crack of dawn. They sit down cross-legged, with their body straight, and establish mindfulness right there. That is the proper occasion for going to see an esteemed mendicant."

When this was said, one of the mendicants said to that mendicant:

"Reverend, that's not the proper occasion for going to see an esteemed mendicant. For at that time their body is full of vitality and they find it easy to focus on the instructions of the Buddhas."

When this was said, Venerable Mahākaccāna said to those senior mendicants:

"Reverends, I have heard and learned this in the presence of the Buddha: 'Mendicants, there are six occasions for going to see an esteemed mendicant.

What six? Firstly, there's a time when a mendicant's heart is overcome and mired in sensual desire, and they don't truly

understand the escape from sensual desire that has arisen. On that occasion they should go to an esteemed mendicant and say:

"My heart is overcome and mired in sensual desire, and I don't truly understand the escape from sensual desire that has arisen. Venerable, please teach me how to give up sensual desire." Then that esteemed mendicant teaches them how to give up sensual desire. This is the first occasion for going to see an esteemed mendicant.

Furthermore, there's a time when a mendicant's heart is overcome and mired in ill will ... dullness and drowsiness ... restlessness and remorse ... doubt ...

Furthermore, there's a time when a mendicant doesn't understand what kind of meditation they need to focus on in order to end the defilements in the present life. On that occasion they should go to an esteemed mendicant and say, "I don't understand what kind of meditation to focus on in order to end the defilements in the present life. Venerable, please teach me how to end the defilements." Then that esteemed mendicant teaches them how to end the defilements. This is the sixth occasion for going to see an esteemed mendicant.'

Reverends, I have heard and learned this in the presence of the Buddha: 'These are the six occasions for going to see an esteemed mendicant.'"

6.29 With Udāyī

Then the Buddha said to Udāyī, "Udāyī, how many topics for recollection are there?"

When he said this, Udāyī kept silent.

And a second time ... and a third time, the Buddha said to him, "Udāyī, how many topics for recollection are there?"

And a second time and a third time Udāyī kept silent.

Then Venerable Ānanda said to Venerable Udāyī, "Reverend Udāyī, the teacher is addressing you."

"Reverend Ānanda, I hear the Buddha.

It's when a mendicant recollects many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred,

a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They remember: 'There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.' And so they recollect their many kinds of past lives, with features and details. This is a topic for recollection."

Then the Buddha said to Venerable Ānanda: "Ānanda, I know that this silly man Udāyī is not committed to the higher mind. Ānanda, how many topics for recollection are there?"

"Sir, there are five topics for recollection. What five?

Firstly, a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption ... second absorption ... third absorption. When this topic of recollection is developed and cultivated in this way it leads to blissful meditation in this very life.

Furthermore, a mendicant focuses on the perception of light, concentrating on the perception of day regardless of whether it is night or day. And so, with an open and unenveloped heart, they develop a mind that's full of radiance. When this topic of recollection is developed and cultivated in this way it leads to knowledge and vision.

Furthermore, a mendicant examines their own body up from the soles of the feet and down from the tips of the hairs, wrapped in skin and full of many kinds of filth. 'In this body there is head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine.' When this topic of recollection is developed and cultivated in this way it leads to giving up sensual desire.

Furthermore, suppose a mendicant were to see a corpse thrown in a charnel ground. And it had been dead for one, two, or three days, bloated, livid, and festering. They'd compare it with their own body: 'This body is also of that same nature, that same kind, and cannot go beyond that.'

Or suppose they were to see a corpse thrown in a charnel ground being devoured by crows, hawks, vultures, herons, dogs, tigers, leopards, jackals, and many kinds of little creatures. They'd compare it with their own body: 'This body is also of that same nature, that same kind, and cannot go beyond that.'

Furthermore, suppose they were to see a corpse thrown in a charnel ground, a skeleton with flesh and blood, held together by sinews … A skeleton without flesh but smeared with blood, and held together by sinews … A skeleton rid of flesh and blood, held together by sinews … Bones rid of sinews scattered in every direction. Here a hand-bone, there a foot-bone, here a shin-bone, there a thigh-bone, here a hip-bone, there a rib-bone, here a back-bone, there an arm-bone, here a neck-bone, there a jaw-bone, here a tooth, there the skull … White bones, the color of shells … Decrepit bones, heaped in a pile … Bones rotted and crumbled to powder. They'd compare it with their own body: 'This body is also of that same nature, that same kind, and cannot go beyond that.' When this topic of recollection is developed and cultivated in this way it leads to uprooting the conceit 'I am'.

Furthermore, a mendicant, giving up pleasure and pain, and ending former happiness and sadness, enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. When this topic of recollection is developed and cultivated in this way it leads to the penetration of many elements. These are the five topics for recollection."

"Good, good, Ānanda. Well then, Ānanda, you should also remember this sixth topic for recollection. In this case, a mendicant goes out mindfully, returns mindfully, stands mindfully, sits mindfully, lies down mindfully, and applies themselves to work mindfully. When this topic of recollection is developed and

cultivated in this way it leads to mindfulness and situational awareness."

6.30 Unsurpassable

"Mendicants, these six things are unsurpassable. What six? The unsurpassable seeing, listening, acquisition, training, service, and recollection.

And what is the unsurpassable seeing? Some people go to see an elephant-treasure, a horse-treasure, a jewel-treasure, or a diverse spectrum of sights; or ascetics and brahmins of wrong view and wrong practice. There is such a seeing, I don't deny it. That seeing is low, crude, ordinary, ignoble, and pointless. It doesn't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. The unsurpassable seeing is when someone with settled faith and love, sure and devoted, goes to see a Realized One or their disciple. This is in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to end the cycle of suffering, and to realize extinguishment. This is called the unsurpassable seeing. Such is the unsurpassable seeing.

But what of the unsurpassable hearing? Some people go to hear the sound of drums, arched harps, singing, or a diverse spectrum of sounds; or ascetics and brahmins of wrong view and wrong practice. There is such a hearing, I don't deny it. That hearing ... doesn't lead to extinguishment. The unsurpassable hearing is when someone with settled faith and love, sure and devoted, goes to hear the teaching of a Realized One or one of his disciples. ... This is called the unsurpassable hearing. Such is the unsurpassable seeing and hearing.

But what of the unsurpassable acquisition? Some people acquire a child, a wife, wealth, or a diverse spectrum of things; or they acquire faith in an ascetic or brahmin of wrong view and wrong practice. There is such an acquisition, I don't deny it. That acquisition ... doesn't lead to extinguishment. The unsurpassable acquisition is when someone with settled faith and love, sure and devoted, acquires faith in a Realized One or their disciple. ... This is called the

unsurpassable acquisition. Such is the unsurpassable seeing, hearing, and acquisition.

But what of the unsurpassable training? Some people train in elephant riding, horse riding, chariot driving, archery, swordsmanship, or a diverse spectrum of things; or they train under an ascetic or brahmin of wrong view and wrong practice. There is such a training, I don't deny it. That training ... doesn't lead to extinguishment. The unsurpassable training is when someone with settled faith and love, sure and devoted, trains in the higher ethics, the higher mind, and the higher wisdom in the teaching and training proclaimed by a Realized One. ... This is called the unsurpassable training. Such is the unsurpassable seeing, hearing, acquisition, and training.

But what of the unsurpassable service? Some people serve an aristocrat, a brahmin, a householder, or a diverse spectrum of people; or they serve ascetics and brahmins of wrong view and wrong practice. There is such service, I don't deny it. That service ... doesn't lead to extinguishment. The unsurpassable service is when someone with settled faith and love, sure and devoted, serves a Realized One or their disciple. ... This is called the unsurpassable service. Such is the unsurpassable seeing, listening, acquisition, training, and service.

But what of the unsurpassable recollection? Some people recollect a child, a wife, wealth, or a diverse spectrum of things; or they recollect an ascetic or brahmin of wrong view and wrong practice. There is such recollection, I don't deny it. That recollection is low, crude, ordinary, ignoble, and pointless. It doesn't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. The unsurpassable recollection is when someone with settled faith and love, sure and devoted, recollects a Realized One or their disciple. ... This is called the unsurpassable recollection.

These are the six unsurpassable things.

They've gained the unsurpassed seeing,
the unsurpassed hearing,

and the unsurpassable acquisition.
They enjoy the unsurpassable training

and serve with care.
Then they develop recollection
connected with seclusion,
which is safe, and leads to the deathless.

They rejoice in diligence,
alert and ethically restrained.
And in time they understand
where suffering ceases."

4. Deities

6.31 A Trainee

"These six things lead to the decline of a mendicant trainee. What six? They relish work, talk, sleep, and company. They don't guard the sense doors, and they eat too much. These six things lead to the decline of a mendicant trainee.

These six things don't lead to the decline of a mendicant trainee. What six? They don't relish work, talk, sleep, and company. They guard the sense doors, and they don't eat too much. These six things don't lead to the decline of a mendicant trainee."

6.32 Non-decline (1st)

Then, late at night, a glorious deity, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side, and said to him:

"Sir, these six things don't lead to the decline of a mendicant. What six? Respect for the Teacher, for the teaching, for the Saṅgha, for the training, for diligence, and for hospitality. These six things don't lead to the decline of a mendicant."

That's what that deity said, and the teacher approved. Then that deity, knowing that the teacher approved, bowed, and respectfully

circled the Buddha, keeping him on his right, before vanishing right there.

Then, when the night had passed, the Buddha told the mendicants all that had happened, adding:

> "Respect for the Teacher and the teaching,
> and keen respect for the Saṅgha;
> a mendicant who respects diligence
> and hospitality
> can't decline,
> and has drawn near to extinguishment."

6.33 Non-decline (2nd)

"Tonight, a glorious deity, lighting up the entire Jeta's Grove, came to me, bowed, stood to one side, and said to me: 'Sir, these six things don't lead to the decline of a mendicant. What six? Respect for the Teacher, for the teaching, for the Saṅgha, for the training, for conscience, and for prudence. These six things don't lead to the decline of a mendicant.'

That is what that deity said. Then he bowed and respectfully circled me, keeping me on his right side, before vanishing right there.

> Respect for the Teacher and the teaching,
> and keen respect for the Saṅgha;
> having both conscience and prudence,
> reverential and respectful,
> such a one can't decline,
> and has drawn near to extinguishment."

6.34 With Mahāmoggallāna

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then as Venerable Mahāmoggallāna was in private retreat this thought came to his mind, "Which gods know that they are stream-enterers, not liable to be reborn in the underworld, bound for awakening?"

Now, at that time a monk called Tissa had recently passed away and been reborn in a Brahmā realm. There they knew that Tissa the Brahmā was very mighty and powerful.

And then Venerable Mahāmoggallāna, as easily as a strong person would extend or contract their arm, vanished from Jeta's Grove and reappeared in that Brahmā realm.

Tissa saw Moggallāna coming off in the distance, and said to him, "Come, my good Moggallāna! Welcome, my good Moggallāna! It's been a long time since you took the opportunity to come here. Sit, my good Moggallāna, this seat is for you." Moggallāna sat down on the seat spread out. Then Tissa bowed to Moggallāna and sat to one side.

Moggallāna said to him, "Tissa, which gods know that they are stream-enterers, not liable to be reborn in the underworld, bound for awakening?"

"The gods of the Four Great Kings know this."

"But do all of them know this?"

"No, my good Moggallāna, not all of them. Those who lack experiential confidence in the Buddha, the teaching, and the Saṅgha, and lack the ethics loved by the noble ones, do not know that they are stream-enterers. But those who have experiential confidence in the Buddha, the teaching, and the Saṅgha, and have the ethics loved by the noble ones, do know that they are stream-enterers."

"But Tissa, is it only the gods of the Four Great Kings who know that they are stream-enterers, or do the gods of the Thirty Three ... the Gods of Yama ... the Joyful Gods ... the Gods Who Love to Create ... and the Gods Who Control the Creations of Others know that they are stream-enterers, not liable to be reborn in the underworld, bound for awakening?"

"The gods of these various classes know this."

"But do all of them know this?"

"No, my good Moggallāna, not all of them. Those who lack experiential confidence in the Buddha, the teaching, and the Saṅgha, and lack the ethics loved by the noble ones, do not know that they are stream-enterers. But those who have experiential confidence in

the Buddha, the teaching, and the Saṅgha, and have the ethics loved by the noble ones, do know that they are stream-enterers."

Moggallāna approved and agreed with what Tissa the Brahmā said. Then, as easily as a strong person would extend or contract their arm, he vanished from that Brahmā realm and reappeared in Jeta's Grove.

6.35 Things That Play a Part in Realization

"These six things play a part in realization. What six? The perception of impermanence, the perception of suffering in impermanence, the perception of not-self in suffering, the perception of giving up, the perception of fading away, and the perception of cessation. These are the six things that play a part in realization."

6.36 Roots of Quarrels

"Mendicants, there are these six roots of quarrels. What six? Firstly, a mendicant is irritable and hostile. Such a mendicant lacks respect and reverence for the Teacher, the teaching, and the Saṅgha, and they don't fulfill the training. They create a dispute in the Saṅgha, which is for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans. If you see such a root of quarrels in yourselves or others, you should try to give up this bad thing. If you don't see it, you should practice so that it doesn't come up in the future. That's how to give up this bad root of quarrels, so it doesn't come up in the future.

Furthermore, a mendicant is offensive and contemptuous ... They're jealous and stingy ... devious and deceitful ... with wicked desires and wrong view ... They're attached to their own views, holding them tight, and refusing to let go. Such a mendicant lacks respect and reverence for the Teacher, the teaching, and the Saṅgha, and they don't fulfill the training. They create a dispute in the Saṅgha, which is for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans. If you see such a root of quarrels in yourselves or others, you should try to give up this bad thing. If you don't see it, you should practice so that it doesn't come

up in the future. That's how to give up this bad root of quarrels, so it doesn't come up in the future. These are the six roots of quarrels."

6.37 A Gift With Six Factors

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Now at that time Veḷukaṇṭakī, Nanda's mother, was preparing a religious donation for the mendicant Saṅgha headed by Sāriputta and Moggallāna. The Buddha saw her doing this, with his clairvoyance that is purified and superhuman, and he addressed the mendicants:

"This Veḷukaṇṭakī, Nanda's mother, is preparing a religious donation for the mendicant Saṅgha headed by Sāriputta and Moggallāna.

And how does a religious donation have six factors? Three factors apply to the donor and three to the recipients.

What three factors apply to the donor? It's when a donor is in a good mood before giving, while giving they feel confident, and after giving they're uplifted. These three factors apply to the donor.

What three factors apply to the recipients? It's when the recipients are free of greed, hate, and delusion, or practicing to be free of them. These three factors apply to the recipients.

Thus three factors apply to the donor and three to the recipients. That's how a religious donation has six factors.

It's not easy to grasp the merit of such an offering by saying that this is the extent of their overflowing merit, overflowing goodness that nurtures happiness and is conducive to heaven, ripening in happiness and leading to heaven. And it leads to what is likable, desirable, agreeable, to welfare and happiness. It's simply reckoned as an incalculable, immeasurable, great mass of merit.

It's like trying to grasp how much water is in the ocean. It's not easy to say how many gallons, how many hundreds, thousands, hundreds of thousands of gallons there are. It's simply reckoned as an incalculable, immeasurable, great mass of water. In the same way, it's not easy to grasp the merit of such an offering ...

A good mood before giving,
confidence while giving,
feeling uplifted after giving:
this is the perfect sacrifice.

Free of greed, free of hate,
free of delusion, undefiled;
this is the field for the perfect sacrifice,
the disciplined spiritual practitioners.

After rinsing,
you give with your own hands.
This sacrifice is very fruitful
for both yourself and others.

When an intelligent, faithful person,
sacrifices like this, with a mind of letting go,
that astute one is reborn
in a happy, pleasing world."

6.38 One's Own Volition

Then a certain brahmin went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

"Master Gotama, this is my doctrine and view: One does not act of one's own volition, nor does one act of another's volition."

"Well, brahmin, I've never seen or heard of anyone holding such a doctrine or view. How on earth can someone who comes and goes on his own say that one does not act of one's own volition, nor does one act of another's volition?

What do you think, brahmin, is there an element of initiative?"

"Yes, sir."

"Since this is so, do we find sentient beings who initiate activity?"

"Yes, sir."

"Since there is an element of initiative, and sentient beings who initiate activity are found, sentient beings act of their own volition or that of another.

What do you think, brahmin, is there an element of persistence … exertion … strength … persistence … energy?"

"Yes, sir."

"Since this is so, do we find sentient beings who have energy?"

"Yes, sir."

"Since there is an element of energy, and sentient beings who have energy are found, sentient beings act of their own volition or that of another.

Well, brahmin, I've never seen or heard of anyone holding such a doctrine or view. How on earth can someone who comes and goes on his own say that one does not act of one's own volition, nor does one act of another's volition?"

"Excellent, Master Gotama! Excellent! … From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life."

6.39 Sources

"Mendicants, there are these three sources that give rise to deeds. What three? Greed, hate, and delusion are sources that give rise to deeds. Greed doesn't give rise to contentment. Rather, greed just gives rise to greed. Hate doesn't give rise to love. Rather, hate just gives rise to hate. Delusion doesn't give rise to understanding. Rather, delusion just gives rise to delusion. It's not because of deeds born of greed, hate, and delusion that gods, humans, or those in any other good places are found. Rather, it's because of deeds born of greed, hate, and delusion that hell, the animal realm, the ghost realm, or any other bad places are found. These are three sources that give rise to deeds.

Mendicants, there are these three sources that give rise to deeds. What three? Contentment, love, and understanding are sources that give rise to deeds. Contentment doesn't give rise to greed. Rather, contentment just gives rise to contentment. Love doesn't give rise to hate. Rather, love just gives rise to love. Understanding doesn't give rise to delusion. Rather, understanding just gives rise to understanding. It's not because of deeds born of contentment, love, and understanding that hell, the animal realm, the ghost realm, or

any other bad places are found. Rather, it's because of deeds born of contentment, love, and understanding that gods, humans, or those in any other good places are found. These are three sources that give rise to deeds."

6.40 With Kimbila

So I have heard. At one time the Buddha was staying near Kimbilā in the Freshwater Mangrove Wood. Then Venerable Kimbila went up to the Buddha, bowed, sat down to one side, and said to him:

"What is the cause, sir, what is the reason why the true teaching does not last long after the final extinguishment of the Realized One?"

"Kimbila, it's when the monks, nuns, laymen, and laywomen lack respect and reverence for the Teacher, the teaching, the Saṅgha, the training, diligence, and hospitality after the final extinguishment of the Realized One. This is the cause, this is the reason why the true teaching does not last long after the final extinguishment of the Realized One."

"What is the cause, sir, what is the reason why the true teaching does last long after the final extinguishment of the Realized One?"

"Kimbila, it's when the monks, nuns, laymen, and laywomen maintain respect and reverence for the Teacher, the teaching, the Saṅgha, the training, diligence, and hospitality after the final extinguishment of the Realized One. This is the cause, this is the reason why the true teaching does last long after the final extinguishment of the Realized One."

6.41 A Tree Trunk

So I have heard. At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

Then Venerable Sāriputta robed up in the morning and, taking his bowl and robe, descended the Vulture's Peak together with several mendicants. At a certain spot he saw a large tree trunk, and he addressed the mendicants, "Reverends, do you see this large tree trunk?"

"Yes, reverend."

"If they wanted to, a mendicant with psychic powers who has mastered their mind could determine this tree trunk to be nothing but earth. Why is that? Because the earth element exists in the tree trunk. Relying on that a mendicant with psychic powers could determine it to be nothing but earth. If they wanted to, a mendicant with psychic powers who has mastered their mind could determine this tree trunk to be nothing but water. ... Or they could determine it to be nothing but fire ... Or they could determine it to be nothing but air ... Or they could determine it to be nothing but beautiful ... Or they could determine it to be nothing but ugly. Why is that? Because the element of ugliness exists in the tree trunk. Relying on that a mendicant with psychic powers could determine it to be nothing but ugly."

6.42 With Nāgita

So I have heard. At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants when he arrived at a village of the Kosalan brahmins named Icchānaṅgala. He stayed in a forest near Icchānaṅgala. The brahmins and householders of Icchānaṅgala heard:

"It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Icchānaṅgala. He is staying in a forest near Icchānaṅgala. He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased; and he explains a spiritual practice that's entirely full and pure. It's good to see such perfected ones." Then, when the night had passed, they took many different foods and went to the forest near Icchānaṅgala, where they stood outside the gates making a dreadful racket.

Now, at that time Venerable Nāgita was the Buddha's attendant. Then the Buddha said to Nāgita, "Nāgita, who's making that dreadful racket? You'd think it was fishermen hauling in a catch!"

"Sir, it's these brahmins and householders of Icchānaṅgala. They've brought many different foods, and they're standing outside the gates wanting to offer it specially to the Buddha and the mendicant Saṅgha."

"Nāgita, may I never become famous. May fame not come to me. There are those who can't get the bliss of renunciation, the bliss of seclusion, the bliss of peace, the bliss of awakening when they want, without trouble or difficulty like I can. Let them enjoy the filthy, lazy pleasure of possessions, honor, and popularity."

"Sir, may the Blessed One please relent now! May the Holy One relent! Now is the time for the Buddha to relent. Wherever the Buddha now goes, the brahmins and householders will incline the same way, as will the people of town and country. It's like when it rains heavily and the water flows downhill. In the same way, wherever the Buddha now goes, the brahmins and householders will incline the same way, as will the people of town and country. Why is that? Because of the Buddha's ethics and wisdom."

"Nāgita, may I never become famous. May fame not come to me. There are those who can't get the bliss of renunciation, the bliss of seclusion, the bliss of peace, the bliss of awakening when they want, without trouble or difficulty like I can. Let them enjoy the filthy, lazy pleasure of possessions, honor, and popularity.

Take a mendicant living in the neighborhood of a village who I see sitting immersed in samādhi. I think to myself: 'Now a monastery worker, a novice, or a fellow practitioner will make this venerable fall from immersion.' So I'm not pleased that that mendicant is living in the neighborhood of a village.

Take a mendicant in the wilderness who I see sitting nodding in meditation. I think to myself: 'Now this venerable, having dispelled that sleepiness and weariness, will focus just on the unified perception of wilderness.' So I'm pleased that that mendicant is living in the wilderness.

Take a mendicant in the wilderness who I see sitting without being immersed in samādhi. I think to myself: 'Now if this venerable's mind is not immersed in samādhi they will immerse it, or if it is immersed in samādhi, they will preserve it.' So I'm pleased that that mendicant is living in the wilderness.

Take a mendicant in the wilderness who I see sitting immersed in samādhi. I think to myself: 'Now this venerable will free the unfreed mind or preserve the freed mind.' So I'm pleased that that mendicant is living in the wilderness.

Take a mendicant who I see living in the neighborhood of a village receiving robes, alms-food, lodgings, and medicines and supplies for the sick. Enjoying possessions, honor, and popularity they neglect retreat, and they neglect remote lodgings in the wilderness and the forest. They come down to villages, towns, and capital cities and make their home there. So I'm not pleased that that mendicant is living in the neighborhood of a village.

Take a mendicant who I see in the wilderness receiving robes, alms-food, lodgings, and medicines and supplies for the sick. Fending off possessions, honor, and popularity they don't neglect retreat, and they don't neglect remote lodgings in the wilderness and the forest. So I'm pleased that that mendicant is living in the wilderness.

Nāgita, when I'm walking along a road and I don't see anyone ahead or behind I feel relaxed, even if I need to urinate or defecate."

5. About Dhammika

6.43 The Giant

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Sāvatthī for alms. Then, after the meal, on his return from alms-round, he addressed Venerable Ānanda, "Come,

Ānanda, let's go to the Eastern Monastery, the stilt longhouse of Migāra's mother for the day's meditation."

"Yes, sir," Ānanda replied.

So the Buddha went with Ānanda to the Eastern Monastery. In the late afternoon the Buddha came out of retreat and addressed Ānanda, "Come, Ānanda, let's go to the eastern gate to bathe."

"Yes, sir," Ānanda replied. So the Buddha went with Ānanda to the eastern gate to bathe. When he had bathed and emerged from the water he stood in one robe drying himself.

Now, at that time King Pasenadi had a giant bull elephant called "White". It emerged from the eastern gate to the beating and playing of musical instruments.

When people saw it they said, "The royal giant is so handsome! The royal giant is so good-looking! The royal giant is so lovely! The royal giant has such a huge body!"

When they said this, Venerable Udāyī said to the Buddha, "Sir, is it only when they see elephants with such a huge, formidable body that people say: 'A giant, such a giant'? Or do they say it when they see any other creatures with huge, formidable bodies?"

"Udāyī, when they see elephants with such a huge, formidable body people say: 'A giant, such a giant!'

And also when they see a horse with a huge, formidable body ...

When they see a bull with a huge, formidable body ...

When they see a snake with a huge, formidable body ...

When they see a tree with a huge, formidable body ...

And when they see a human being with such a huge, formidable body people say: 'A giant, such a giant!'

But Udāyī, one who does nothing monstrous by way of body, speech, and mind is who I call a 'giant' in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans."

"It's incredible, sir, it's amazing! How well said this was by the Buddha: 'But Udāyī, one who does nothing monstrous by way of body, speech, and mind is who I call a "giant" in this world with its gods, Māras, and Brahmās, this population with its ascetics and

brahmins, its gods and humans.' And I celebrate the well-spoken words of the Buddha with these verses:

Awakened as a human being,
self-tamed and immersed in samādhi,
following the spiritual path,
he loves peace of mind.

Revered by people,
gone beyond all things,
even the gods revere him;
so I've heard from the perfected one.

He has transcended all fetters
and escaped from entanglements.
Delighting to renounce sensual pleasures,
he's freed like gold from stone.

That giant outshines all,
like the Himalaya beside other mountains.
Of all those named 'giant',
he is truly named, supreme.

I'll extol the giant for you,
for he does nothing monstrous.
Gentleness and harmlessness
are two feet of the giant.

Austerity and celibacy
are his two other feet.
Faith is the giant's trunk,
and equanimity his white tusks.

Mindfulness is his neck, his head is wisdom—
inquiry and thinking about principles.
His belly is the sacred hearth of the Dhamma,
and his tail is seclusion.

Practicing absorption, enjoying the breath,
he is serene within.
The giant is serene when walking,
the giant is serene when standing,

the giant is serene when lying down,
and when sitting, the giant is serene.
The giant is restrained everywhere:
this is the accomplishment of the giant.

He eats blameless things,
he doesn't eat blameworthy things.
When he gets food and clothes,
he avoids storing them up.

Having severed all bonds,
fetters large and small,
wherever he goes,
he goes without concern.

A white lotus,
fragrant and delightful,
sprouts in water and grows there,
but the water doesn't cling to it.

Just so the Buddha is born in the world,
and lives in the world,
but the world doesn't stick to him,
as the water does not stick to the lotus.

A great blazing fire
dies down when the fuel runs out.
When the coals have gone out
it's said to be 'extinguished'.

This simile is taught by the discerning
to express the meaning clearly.

Great giants will understand
what the giant taught the giant.

Free of greed, free of hate,
free of delusion, undefiled;
the giant, giving up his body,
will become extinguished without defilements."

6.44 With Migasālā

Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, went to the home of the laywoman Migasālā, where he sat on the seat spread out.

Then the laywoman Migasālā went up to Ānanda, bowed, sat down to one side, and said to him, "Sir, Ānanda, how on earth are we supposed to understand the teaching taught by the Buddha, when the chaste and the unchaste are both reborn in exactly the same place in the next life?

My father Purāṇa was celibate, set apart, avoiding the common practice of sex. When he passed away the Buddha declared that he was a once-returner, who was reborn in the host of Joyful Gods.

But my uncle Isidatta was not celibate; he lived content with his wife. When he passed away the Buddha declared that he was also a once-returner, who was reborn in the host of Joyful Gods.

How on earth are we supposed to understand the teaching taught by the Buddha, when the chaste and the unchaste are both reborn in exactly the same place in the next life?"

"You're right, sister, but that's how the Buddha declared it."

Then Ānanda, after receiving almsfood at Migasālā's house, rose from his seat and left. Then after the meal, on his return from alms-round, Ānanda went to the Buddha, bowed, sat down to one side, and told him what had happened.

"Ānanda, who is this laywoman Migasālā, a foolish incompetent matron, with an matron's wit? And who is it that knows how to assess individuals? These six people are found in the world. What six?

Take a certain person who is sweet-natured and pleasant to be with. And spiritual companions enjoy living together with them. And

they've not listened or learned or comprehended theoretically or found even temporary freedom. When their body breaks up, after death, they're headed for a lower place, not a higher. They're going to a lower place, not a higher.

Take another person who is sweet-natured and pleasant to be with. And spiritual companions enjoy living together with them. And they've listened and learned and comprehended theoretically and found temporary freedom. When their body breaks up, after death, they're headed for a higher place, not a lower. They're going to a higher place, not a lower.

Judgmental people compare them, saying: 'This one has just the same qualities as the other, so why is one worse and one better?' This will be for their lasting harm and suffering.

In this case, the person who is sweet-natured ... and has listened, learned, comprehended theoretically, and found temporary freedom is better and finer than the other person. Why is that? Because the stream of the teaching carries them along. But who knows the difference between them except a Realized One?

So, Ānanda, don't be judgmental about people. Don't pass judgment on people. Those who pass judgment on people harm themselves. I, or someone like me, may pass judgment on people.

Take another person who is angry and conceited, and from time to time has greedy thoughts. And they've not listened or learned or comprehended theoretically or found even temporary freedom. When their body breaks up, after death, they're headed for a lower place, not a higher. They're going to a lower place, not a higher.

Take another person who is angry and conceited, and from time to time has greedy thoughts. ... Because the stream of the teaching carries them along. ... When their body breaks up, after death, they're headed for a better place, not a worse. They're going to a better place, not a worse.

Judgmental people compare them ...

I, or someone like me, may pass judgment on people.

Take another person who is angry and conceited, and from time to time has the impulse to speak inappropriately. And they've not listened or learned or comprehended theoretically or found even

temporary freedom. When their body breaks up, after death, they're headed for a lower place, not a higher. They're going to a lower place, not a higher.

Take another person who is angry and conceited, and from time to time has the impulse to speak inappropriately. But they've listened and learned and comprehended theoretically and found temporary freedom. When their body breaks up, after death, they're headed for a higher place, not a lower. They're going to a higher place, not a lower.

Judgmental people compare them, saying: 'This one has just the same qualities as the other, so why is one worse and one better?' This will be for their lasting harm and suffering.

In this case, the person who is angry and conceited, but has listened, learned, comprehended theoretically, and found temporary freedom is better and finer than the other person. Why is that? Because the stream of the teaching carries them along. But who knows the difference between them except a Realized One?

So, Ānanda, don't be judgmental about people. Don't pass judgment on people. Those who pass judgment on people harm themselves. I, or someone like me, may pass judgment on people.

Who is this laywoman Migasālā, a foolish incompetent matron, with a matron's wit? And who is it that knows how to assess individuals? These six people are found in the world.

If Isidatta had achieved Purāṇa's level of ethical conduct, Purāṇa could not have even known Isidatta's destination. And if Purāṇa had achieved Isidatta's level of wisdom, Isidatta could not have even known Purāṇa's destination. So both individuals were lacking in one respect."

6.45 Debt

"Mendicants, isn't poverty suffering in the world for a person who enjoys sensual pleasures?"

"Yes, sir."

"When a poor, penniless person falls into debt, isn't being in debt also suffering in the world for a person who enjoys sensual pleasures?"

"Yes, sir."

"When a poor person who has fallen into debt agrees to pay interest, isn't the interest also suffering in the world for a person who enjoys sensual pleasures?"

"Yes, sir."

"When a poor person who has fallen into debt and agreed to pay interest fails to pay it when it falls due, they get a warning. Isn't being warned suffering in the world for a person who enjoys sensual pleasures?"

"Yes, sir."

"When a poor person fails to pay after getting a warning, they're prosecuted. Isn't being prosecuted suffering in the world for a person who enjoys sensual pleasures?"

"Yes, sir."

"When a poor person fails to pay after being prosecuted, they're imprisoned. Isn't being imprisoned suffering in the world for a person who enjoys sensual pleasures?"

"Yes, sir."

"So mendicants, poverty, debt, interest, warnings, prosecution, and imprisonment are suffering in the world for those who enjoy sensual pleasures. In the same way, whoever has no faith, conscience, prudence, energy, and wisdom when it comes to skillful qualities is called poor and penniless in the training of the noble one.

Since they have no faith, conscience, prudence, energy, or wisdom when it comes to skillful qualities, they do bad things by way of body, speech, and mind. This is how they're in debt, I say.

In order to conceal the bad things they do by way of body, speech, and mind they harbour corrupt wishes. They wish, plan, speak, and act with the thought: 'May no-one find me out!' This is how they pay interest, I say.

Good-hearted spiritual companions say this about them: 'This venerable acts like this, and behaves like that.' This is how they're warned, I say.

When they go to a wilderness, the root of a tree, or an empty hut, they're beset by remorseful, unskillful thoughts. This is how they're prosecuted, I say.

That poor, penniless person has done bad things by way of body, speech, and mind. When their body breaks up, after death, they're trapped in the prison of hell or the animal realm. I don't see a single prison that's as brutal, as vicious, and such an obstacle to reaching the supreme sanctuary as the prison of hell or the animal realm.

> Poverty is said to be suffering in the world,
> and so is being in debt.
> A poor person who has fallen in debt
> worries even when spending the loan.
>
> And then they're prosecuted,
> or even thrown in jail.
> Such imprisonment is true suffering
> for someone who prays for pleasure and possessions.
>
> In the same way, in the noble one's training
> whoever has no faith,
> no conscience or prudence,
> contemplates bad deeds.
>
> After doing bad things
> by way of body,
> speech, and mind,
> they wish, 'May no-one find me out!'
>
> Their behavior is creepy
> by body, speech, and mind.
> They pile up bad deeds
> on and on, life after life.
>
> That stupid evildoer,
> knowing their own misdeeds,
> is a poor person who has fallen in debt,
> and worries even when spending the loan.

And when in village or wilderness
they're prosecuted
by painful mental plans,
which are born of remorse.

That stupid evildoer,
knowing their own misdeeds,
goes to one of the animal realms,
or is trapped in hell.

Such imprisonment is true suffering,
from which a wise one is released.
With confident heart, they give
with wealth that is properly earned.

That faithful householder
wins both ways:
welfare and benefit in this life,
and happiness in the next.
This is how, for a householder,
merit grows by generosity.

In the same way, in the noble one's training,
whoever is grounded in faith,
with conscience and prudence,
wise, and ethically restrained,

is said to live happily
in the noble one's training.
After gaining spiritual bliss,
they concentrate on equanimity.

They give up the five hindrances,
constantly energetic,
and enter the absorptions,
unified, alert, and mindful.

Truly knowing in this way
the end of all fetters,
by not grasping in any way,
their mind is rightly freed.

To that poised one, rightly freed
with the end of the fetters of rebirth,
the knowledge comes:
'My freedom is unshakable.'

This is the ultimate knowledge.
This is the supreme happiness.
Sorrowless, stainless, secure:
this is the highest freedom from debt."

6.46 By Mahācunda

So I have heard. At one time Venerable Mahācunda was staying in the land of the Cetis at Sahajāti. There he addressed the mendicants: "Reverends, mendicants!"

"Reverend," they replied. Venerable Mahācunda said this:

"Take a case where mendicants who practice discernment of principles rebuke mendicants who practice absorption meditation: 'They say, 'We practice absorption meditation! We practice absorption meditation!' And they meditate and concentrate and contemplate and ruminate. Why do they practice absorption meditation? In what way do they practice absorption meditation? How do they practice absorption meditation?' In this case the mendicants who practice discernment of principles are not inspired, and the mendicants who practice absorption meditation are not inspired. And they're not acting for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.

Now, take a case where mendicants who practice absorption meditation rebuke mendicants who practice discernment of principles: 'They say, "We practice discernment of principles! We practice discernment of principles!" But they're restless, insolent, fickle, gossipy, loose-tongued, unmindful, lacking situational awareness and immersion, with straying minds and undisciplined

faculties. Why do they practice discernment of principles? In what way do they practice discernment of principles? How do they practice discernment of principles?' In this case the mendicants who practice absorption meditation are not inspired, and the mendicants who practice discernment of principles are not inspired. And they're not acting for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.

Now, take a case where mendicants who practice discernment of principles praise only others like them, not mendicants who practice absorption meditation. In this case the mendicants who practice discernment of principles are not inspired, and the mendicants who practice absorption meditation are not inspired. And they're not acting for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.

And take a case where mendicants who practice absorption meditation praise only others like them, not mendicants who practice discernment of principles. In this case the mendicants who practice absorption meditation are not inspired, and the mendicants who practice discernment of principles are not inspired. And they're not acting for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.

So you should train like this: 'As mendicants who practice discernment of principles, we will praise mendicants who practice absorption meditation.' That's how you should train. Why is that? Because it's incredibly rare to find individuals in the world who have direct meditative experience of the deathless.

So you should train like this: 'As mendicants who practice absorption meditation, we will praise mendicants who practice discernment of principles.' That's how you should train. Why is that? Because it's incredibly rare to find individuals in the world who see the meaning of a deep saying with penetrating wisdom."

6.47 Visible in This Very Life (1st)

And then the wanderer Moliyasīvaka went up to the Buddha, and exchanged greetings with him. When the greetings and polite

conversation were over, he sat down to one side and said to the Buddha:

"Sir, they speak of 'a teaching visible in this very life'. In what way is the teaching visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves?"

"Well then, Sīvaka, I'll ask you about this in return, and you can answer as you like. What do you think, Sīvaka? When there's greed in you, do you understand 'I have greed in me'? And when there's no greed in you, do you understand 'I have no greed in me'?"

"Yes, sir."

"Since you know this, this is how the teaching is visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

What do you think, Sīvaka? When there's hate ... delusion ... greedy thoughts ... hateful thoughts ... When there are delusional thoughts in you, do you understand 'I have delusional thoughts in me'? And when there are no delusional thoughts in you, do you understand 'I have no delusional thoughts in me'?"

"Yes, sir."

"Since you know this, this is how the teaching is visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves."

"Excellent, sir! Excellent! From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

6.48 Visible in This Very Life (2nd)

Then a certain brahmin went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

"Master Gotama, they speak of 'a teaching visible in this very life'. In what way is the teaching visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves?"

"Well then, brahmin, I'll ask you about this in return, and you can answer as you like. What do you think, brahmin? When there's greed

in you, do you understand 'I have greed in me'? And when there's no greed in you, do you understand 'I have no greed in me'?"

"Yes, sir."

"Since you know this, this is how the teaching is visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

What do you think, brahmin? When there's hate ... delusion ... corruption that leads to physical deeds ... corruption that leads to speech ... When there's corruption that leads to mental deeds in you, do you understand 'I have corruption that leads to mental deeds in me'? And when there's no corruption that leads to mental deeds in you, do you understand 'I have no corruption that leads to mental deeds in me'?"

"Yes, sir."

"Since you know this, this is how the teaching is visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves."

"Excellent, Master Gotama! Excellent! ... From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life."

6.49 With Khema

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Now at that time Venerable Khema and Venerable Sumana were staying near Sāvatthī in the Dark Forest. Then they went up to the Buddha, bowed, and sat down to one side. Venerable Khema said to the Buddha:

"Sir, a mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—does not think: 'There is someone better than me, or equal to me, or worse than me.'"

That is what Khema said, and the teacher approved. Then Khema, knowing that the teacher approved, got up from his seat, bowed, and

respectfully circled the Buddha, keeping him on his right, before leaving.

And then, not long after Khema had left, Sumana said to the Buddha:

"Sir, a mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—does not think: 'There is someone better than me, or equal to me, or worse than me.'"

That is what Sumana said, and the teacher approved. Then Sumana, knowing that the teacher approved, got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

And then, soon after Khema and Sumana had left, the Buddha addressed the mendicants: "Mendicants, this is how gentlemen declare enlightenment. The goal is spoken of, but the self is not involved. But it seems that there are some foolish people here who declare enlightenment as a joke. Later they will fall into anguish.

> They don't rank themselves
> as being higher, or lower, or equal.
> Rebirth is ended, the spiritual journey has been completed.
> They live freed from fetters."

6.50 Sense Restraint

"Mendicants, when there is no sense restraint, one who lacks sense restraint has destroyed a vital condition for ethical conduct. When there is no ethical conduct, one who lacks ethics has destroyed a vital condition for right immersion. When there is no right immersion, one who lacks right immersion has destroyed a vital condition for true knowledge and vision. When there is no true knowledge and vision, one who lacks true knowledge and vision has destroyed a vital condition for disillusionment and dispassion. When there is no disillusionment and dispassion, one who lacks disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom.

Suppose there was a tree that lacked branches and foliage. Its shoots, bark, softwood, and heartwood would not grow to fullness.

In the same way, when there is no sense restraint, one who lacks sense restraint has destroyed a vital condition for ethical conduct. … One who lacks disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom.

When there is sense restraint, one who has sense restraint has fulfilled a vital condition for ethical conduct. When there is ethical conduct, one who has fulfilled ethical conduct has fulfilled a vital condition for right immersion. When there is right immersion, one who has fulfilled right immersion has fulfilled a vital condition for true knowledge and vision. When there is true knowledge and vision, one who has fulfilled true knowledge and vision has fulfilled a vital condition for disillusionment and dispassion. When there is disillusionment and dispassion, one who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom.

Suppose there was a tree that was complete with branches and foliage. Its shoots, bark, softwood, and heartwood would all grow to fullness.

In the same way, when there is sense restraint, one who has fulfilled sense restraint has fulfilled a vital condition for ethical conduct. … One who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom."

6.51 With Ānanda

Then Venerable Ānanda went up to Venerable Sāriputta, and exchanged greetings with him. When the greetings and polite conversation were over, Ānanda sat down to one side, and said to Sāriputta:

"Reverend Sāriputta, how does a mendicant get to hear a teaching they haven't heard before? How do they remember those teachings they have heard? How do they keep rehearsing the teachings they've already got to know? And how do they come to understand what they haven't understood before?"

"Well, Venerable Ānanda, you're very learned. Why don't you clarify this yourself?"

"Well then, Reverend Sāriputta, listen and pay close attention, I will speak."

"Yes, reverend," Sāriputta replied. Ānanda said this:

"Reverend Sāriputta, take a mendicant who memorizes the teaching— statements, songs, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and classifications.

Then, just as they learned and memorized it, they teach others in detail, make them recite in detail, practice reciting in detail, and think about and consider the teaching in their heart, examining it with the mind.

They enter the rains retreat in a monastery with senior mendicants who are very learned, knowledgeable in the scriptures, who have memorized the teachings, the texts on monastic training, and the outlines. From time to time they go up to those mendicants and ask them questions: 'Why, sir, does it say this? What does that mean?' Those venerables clarify what is unclear, reveal what is obscure, and dispel doubt regarding the many doubtful matters.

This is how a mendicant gets to hear a teaching they haven't heard before. It's how they remember those teachings they have heard. It's how they keep rehearsing the teachings they've already got to know. And it's how they come to understand what they haven't understood before."

"It's incredible, reverend, it's amazing! How well said this was by Venerable Ānanda! And we will remember Venerable Ānanda as someone who has these six qualities.

For Ānanda memorizes the teaching ... statements, songs, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and classifications. Those venerables clarify to Ānanda what is unclear, reveal what is obscure, and dispel doubt regarding the many doubtful matters."

6.52 Aristocrats

And then the brahmin Jāṇussoṇi went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

"Aristocrats, Master Gotama, have what as their ambition? What is their preoccupation? What are they dedicated to? What do they insist on? What is their ultimate goal?"

"Aristocrats, brahmin, have wealth as their ambition. They're preoccupied with wisdom. They're dedicated to power. They insist on territory. Their ultimate goal is authority."

"Brahmins, Master Gotama, have what as their ambition? What is their preoccupation? What are they dedicated to? What do they insist on? What is their ultimate goal?"

"Brahmins have wealth as their ambition. They're preoccupied with wisdom. They're dedicated to the hymns. They insist on sacrifice. Their ultimate goal is the Brahmā realm."

"Householders, Master Gotama, have what as their ambition? What is their preoccupation? What are they dedicated to? What do they insist on? What is their ultimate goal?"

"Householders have wealth as their ambition. They're preoccupied with wisdom. They're dedicated to their profession. They insist on work. Their ultimate goal is to complete their work."

"Women, Master Gotama, have what as their ambition? What is their preoccupation? What are they dedicated to? What do they insist on? What is their ultimate goal?"

"Women have a man as their ambition. They're preoccupied with adornments. They're dedicated to their children. They insist on being without a co-wife. Their ultimate goal is authority."

"Bandits, Master Gotama, have what as their ambition? What is their preoccupation? What are they dedicated to? What do they insist on? What is their ultimate goal?"

"Bandits have theft as their ambition. They're preoccupied with a hiding place. They're dedicated to their sword. They insist on darkness. Their ultimate goal is invisibility."

"Ascetics, Master Gotama, have what as their ambition? What is their preoccupation? What are they dedicated to? What do they insist on? What is their ultimate goal?"

"Ascetics have patience and gentleness as their ambition. They're preoccupied with wisdom. They're dedicated to ethical conduct. They insist on owning nothing. Their ultimate goal is extinguishment."

"It's incredible, Master Gotama, it's amazing! Master Gotama knows the ambition, preoccupation, dedication, insistence, and ultimate goal of aristocrats, brahmins, householders, women, bandits, and ascetics. Excellent, Master Gotama! Excellent! ... From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life."

6.53 Diligence

Then a certain brahmin went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

"Master Gotama, is there one thing that, when developed and cultivated, secures benefits for both the present life and lives to come?"

"There is, brahmin."

"So what is it?"

"Diligence, brahmin, is one thing that, when developed and cultivated, secures benefits for both the present life and lives to come.

The footprints of all creatures that walk can fit inside an elephant's footprint. So an elephant's footprint is said to be the biggest of them all. In the same way, diligence is one thing that, when developed and cultivated, secures benefits for both the present life and lives to come.

The rafters of a bungalow all lean to the peak, slope to the peak, and meet at the peak, so the peak is said to be the topmost of them all. In the same way, diligence is one thing ...

A reed-cutter, having cut the reeds, grabs them at the top and shakes them down, shakes them about, and shakes them off. In the same way, diligence is one thing ...

When the stalk of a bunch of mangoes is cut, all the mangoes attached to the stalk will follow along. In the same way, diligence is one thing ...

All lesser rulers are vassals of a wheel-turning monarch, so the wheel-turning monarch is said to be the foremost of them all. In the same way, diligence is one thing ...

The radiance of all the stars is not worth a sixteenth part of the moon's radiance, so the moon's radiance is said to be the best of them all. In the same way, diligence is one thing that, when developed and cultivated, secures benefits for both the present life and lives to come.

This is the one thing that, when developed and cultivated, secures benefits for both the present life and lives to come."

"Excellent, Master Gotama! Excellent! ... From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life."

6.54 About Dhammika

At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

Now at that time Venerable Dhammika was a resident in all seven monasteries of his native land. There he abused visiting mendicants; he insulted, harmed, attacked, and harassed them. The visiting mendicants who were treated in this way did not stay. They left, abandoning the monastery.

Then the local lay followers thought to themselves, "We have supplied the mendicant Saṅgha with robes, alms-food, lodgings, and medicines and supplies for the sick. But the visiting mendicants don't stay. They leave, abandoning the monastery. What is the cause, what is the reason for this?"

Then the local lay followers thought to themselves, "This Venerable Dhammika abuses visiting mendicants; he insults, harms, attacks, and harasses them. The visiting mendicants who were

treated in this way do not stay. They leave, abandoning the monastery. Why don't we banish Venerable Dhammika?"

Then the local lay followers went up to Venerable Dhammika and said to him, "Sir, please leave this monastery. You've stayed here long enough."

Then Venerable Dhammika left and went to another monastery. There he abused visiting mendicants; he insulted, harmed, attacked, and harassed them. The visiting mendicants who were treated in this way did not stay. They left, abandoning the monastery.

Then the local lay followers thought to themselves: ...

They said to Venerable Dhammika, "Sir, please leave this monastery. You've stayed here long enough."

Then Venerable Dhammika left and went to another monastery. There he abused visiting mendicants; he insulted, harmed, attacked, and harassed them. The visiting mendicants who were treated in this way did not stay. They left, abandoning the monastery.

Then the local lay followers thought to themselves, "Why don't we banish Venerable Dhammika from all seven monasteries in our native land?"

Then the local lay followers went up to Venerable Dhammika and said to him, "Sir, please leave all seven monasteries in our native land."

Then Venerable Dhammika thought, "I've been banished by the local lay followers from all seven monasteries in my native land. Where am I to go now?" He thought, "Why don't I go to see the Buddha?"

Then Venerable Dhammika took his bowl and robe and set out for Rājagaha. Eventually he came to Rājagaha and the Vulture's Peak. He went up to the Buddha, bowed, and sat down to one side. The Buddha said to him, "So, Brahmin Dhammika, where have you come from?"

"Sir, I've been banished by the local lay followers from all seven monasteries in my native land."

"Enough, Brahmin Dhammika, what's that to you? Now that you've been banished from all of those places, you have come to me.

Once upon a time, some sea-merchants set sail for the ocean deeps, taking with them a land-spotting bird. When their ship was out of sight of land, they released the bird. It flew right away to the east, the west, the north, the south, upwards, and in-between. If it saw land on any side, it went there and stayed. But if it saw no land on any side it returned to the ship. In the same way, now that you've been banished from all of those places, you have come to me.

Once upon a time, King Koravya had a royal banyan tree with five trunks called 'Well Planted'. It was shady and lovely. Its canopy spread over twelve leagues, while the network of roots spread for five leagues. Its fruits were as large as a rice pot. And they were as sweet as pure wild honey. The king and harem made use of one trunk, the troops another, the people of town and country another, ascetics and brahmins another, and beasts and birds another. No-one guarded the fruit, yet no-one damaged another's fruits.

Then a certain person ate as much as he liked of the fruit, then broke off a branch and left. Then the deity haunting the royal banyan tree thought, 'It's incredible, it's amazing! How wicked this person is, to eat as much as they like, then break off a branch and leave! Why don't I make sure that the royal banyan tree gives no fruit in future?' Then the royal banyan tree gave no more fruit.

Then King Koravya went up to Sakka, lord of gods, and said to him, 'Please sir, you should know that the royal banyan tree called Well Planted gives no fruit.' Then Sakka used his psychic powers to will that a violent storm come. And it felled and uprooted the royal banyan tree. Then the deity haunting the tree stood to one side, miserable and sad, weeping, with a tearful face.

Then Sakka went up to that deity, and said, 'Why, god, are you standing to one side, miserable and sad, weeping, with a tearful face?'

'Because, my good sir, a violent storm came and felled and uprooted my home.'

'Well, did you stand by your tree's duty when the storm came?'

'But my good sir, how does a tree stand by its duty?'

‘It’s when those who need the tree’s roots, bark, leaves, flowers, or fruit take what they need. Yet the deity is not displeased or upset because of this. This is how a tree stands by its duty.’

‘I was not standing by a tree’s duty when the storm came and felled and uprooted my home.’

‘God, if you were to stand by a tree’s duty, your home may be as it was before.’

‘I will stand by a tree’s duty! May my home be as it was before!’

Then Sakka used his psychic power to will that a violent storm come. And it raised up that mighty banyan tree and the bark of the roots was healed.

In the same way, Brahmin Dhammika, were you standing by an ascetic’s duty when the local lay followers banished you from all seven of the monasteries in your native land?”

“But sir, how do I stand by an ascetic’s duty?”

“When someone abuses, annoys, or argues with an ascetic, the ascetic doesn’t abuse, annoy, or argue back at them. That’s how an ascetic stands by an ascetic’s duty.”

“I was not standing by an ascetic’s duty when the local lay followers banished me from all seven of the monasteries in my native land.”

“Once upon a time, there was a Teacher called Sunetta. He was a religious founder and was free of sensual desire. He had many hundreds of disciples. He taught them the path to rebirth in the company of Brahmā. Those lacking confidence in Sunetta were—when their body broke up, after death—reborn in a place of loss, a bad place, the underworld, hell. Those full of confidence in Sunetta were—when their body broke up, after death—reborn in a good place, a heavenly realm.

Once upon a time there was a teacher called Mūgapakkha … Aranemi … Kuddālaka … Hatthipāla … Jotipāla. He was a religious founder and was free of sensual desire. He had many hundreds of disciples. He taught them the way to rebirth in the company of Brahmā. Those lacking confidence in Jotipāla were—when their body broke up, after death—reborn in a place of loss, a bad place, the underworld, hell. Those full of confidence in Jotipāla were—when

their body broke up, after death—reborn in a good place, a heavenly realm.

What do you think, Brahmin Dhammika? If someone with malicious intent were to abuse and insult these six teachers with their hundreds of followers, would they not make much bad karma?"

"Yes, sir."

"They would indeed. But someone who abuses and insults a single person accomplished in view with malicious intent makes even more bad karma. Why is that? Brahmin Dhammika, I say that any injury done by those outside of the Buddhist community does not compare with what is done to one's own spiritual companions. So you should train like this: 'We will have no malicious intent for those who we want to have as our spiritual companions.' That is how you should train.

Sunetta and Mūgapakkha,
and Aranemi the brahmin,
Hatthipāla the student,
and Kuddālaka were Teachers.

And Jotipāla Govinda
was priest for seven kings.
These six famous teachers,
harmless ones of the past,

were free of the stench of decay, compassionate,
gone beyond the fetter of sensuality.
Detached from sensual desire,
they were reborn in the Brahmā realm.

Many hundreds of
their disciples were also
free of the stench of decay, compassionate,
gone beyond the fetter of sensuality.
Detached from sensual desire,
they were reborn in the Brahmā realm.

A man who insults
with hateful intent
these outside hermits,
free of desire, immersed in samādhi,
makes much bad karma.

But the man who insults
with hateful intent
a single person accomplished in view,
a mendicant disciple of the Buddha,
makes even more bad karma.

You shouldn't attack a holy person,
who has given up the grounds for views.
This person is called
the seventh of the noble Saṅgha.

They're not free of desire for sensual pleasures,
and their faculties are still immature:
faith, mindfulness, and energy,
serenity and discernment.

If you attack such a mendicant,
you first hurt yourself.
Having hurt yourself,
you harm the other.

But if you protect yourself,
the other is also protected.
So you should protect yourself.
An astute person is always uninjured."

6. The Great Chapter

6.55 With Soṇa

So I have heard. At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

Now at that time Venerable Soṇa was staying at Rājagaha in the Cool Wood. Then as he was in private retreat this thought came to his mind, "I am one of the Buddha's most energetic disciples. Yet my mind is not freed from defilements by not grasping. But my family has wealth. I could enjoy that wealth and make merit. Why don't I reject the training and return to a lesser life, so I can enjoy my wealth and make merit?"

Then the Buddha knew what Venerable Soṇa was thinking. As easily as a strong person would extend or contract their arm, he vanished from the Vulture's Peak and reappeared in the Cool Wood in front of Soṇa, and sat on the seat spread out. Soṇa bowed to the Buddha and sat down to one side.

The Buddha said to him, "Soṇa, as you were in private retreat didn't this thought come to your mind: 'I am one of the Buddha's most energetic disciples. Yet my mind is not freed from defilements by not grasping. But my family has wealth. I could enjoy that wealth and make merit. Why don't I reject the training and return to a lesser life, so I can enjoy my wealth and make merit?'"

"Yes, sir."

"What do you think, Soṇa? When you were still a layman, weren't you a good harp player?"

"Yes, sir."

"When your harp's strings were tuned too tight, was it resonant and playable?"

"No, sir."

"When your harp's strings were tuned too slack, was it resonant and playable?"

"No, sir."

"But when your harp's strings were tuned neither too tight nor too slack, but fixed at an even tension, was it resonant and playable?"

"Yes, sir."

"In the same way, Soṇa, when energy is too forceful it leads to restlessness. When energy is too slack it leads to laziness. So, Soṇa, you should apply yourself to energy and serenity, find a balance of the faculties, and learn the pattern of this situation."

"Yes, sir," Soṇa replied.

After advising Soṇa like this, the Buddha, as easily as a strong person would extend or contract their arm, vanished from the Cool Wood and reappeared on the Vulture's Peak.

After some time Soṇa applied himself to energy and serenity, found a balance of the faculties, and learned the pattern of this situation. Then Soṇa, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme culmination of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

He understood: "Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence." And Venerable Soṇa became one of the perfected.

Then, when Soṇa had attained perfection, he thought, "Why don't I go to the Buddha and declare my enlightenment in his presence?" Then Soṇa went up to the Buddha, bowed, sat down to one side, and said to him:

"Sir, a mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—is dedicated to six things. They are dedicated to renunciation, seclusion, kindness, the ending of craving, the ending of grasping, and mental clarity.

It may be, sir, that one of the venerables here thinks: 'Maybe this venerable is dedicated to renunciation solely out of mere faith.' But it should not be seen like this. A mendicant with defilements ended does not see in themselves anything more to do, or anything that needs improvement. They're dedicated to renunciation because

they're free of greed, hate, and delusion with the end of greed, hate, and delusion.

It may be, sir, that one of the venerables here thinks: 'Maybe this venerable is dedicated to seclusion because they enjoy possessions, honor, and popularity.' But it should not be seen like this. ...

It may be, sir, that one of the venerables here thinks: 'Maybe this venerable is dedicated to kindness because they believe that adhering to precepts and observances is the most important thing.' But it should not be seen like this. ...

They're dedicated to the ending of craving because they're free of greed, hate, and delusion with the end of greed, hate, and delusion.

They're dedicated to the ending of grasping because they're free of greed, hate, and delusion with the end of greed, hate, and delusion.

They're dedicated to clarity of mind because they're free of greed, hate, and delusion with the end of greed, hate, and delusion.

When a mendicant's mind is rightly freed like this, even if compelling sights come into the range of vision they don't overcome their mind. The mind remains unaffected. It is steady, imperturbable, observing disappearance. Even if compelling sounds ... smells ... tastes ... touches ... and thoughts come into the range of the mind they don't overcome the mind. The mind remains unaffected. It is steady, imperturbable, observing disappearance.

Suppose there was a mountain that was one solid mass of rock, without cracks or holes. Even if violent storms were to blow up out of the east, the west, the north, and the south, they couldn't make it shake or rock or tremble.

In the same way, when a mendicant's mind is rightly freed like this, even if compelling sights come into the range of vision they don't overcome their mind. ... The mind remains unaffected. It is steady, imperturbable, observing disappearance.

> When you're dedicated to renunciation
> and seclusion of the heart;
> when you're dedicated to kindness
> and the end of grasping;

when you're dedicated to the ending of craving
and clarity of heart;
and you've seen the arising of the senses,
your mind is rightly freed.

For that one, rightly freed,
a mendicant with peaceful mind,
there's nothing to be improved,
and nothing more to do.

As the wind cannot stir
a solid mass of rock,
so too sights, tastes, sounds,
smells, and touches—the lot—

and thoughts, whether liked or disliked,
don't disturb the poised one.
Their mind is steady and free
as they observe disappearance."

6.56 With Phagguṇa

Now at that time Venerable Phagguṇa was sick, suffering, gravely ill. Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

"Sir, Venerable Phagguṇa is sick. Sir, please go to Venerable Phagguṇa out of compassion." The Buddha consented in silence.

Then in the late afternoon, the Buddha came out of retreat and went to Venerable Phagguṇa. Venerable Phagguṇa saw the Buddha coming off in the distance and tried to rise on his cot.

The Buddha said to him, "It's all right, Phagguṇa, don't get up. There are some seats spread out by others, I will sit there."

He sat on the seat spread out and said to Venerable Phagguṇa: "Phagguṇa, I hope you're keeping well; I hope you're alright. And I hope the pain is fading, not growing, that its fading is evident, not its growing."

"Sir, I'm not keeping well, I'm not alright. The pain is terrible and growing, not fading; its growing is evident, not its fading.

The winds piercing my head are so severe, it feels like a strong man drilling into my head with a sharp point. I'm not keeping well.

The pain in my head is so severe, it feels like a strong man tightening a tough leather strap around my head. I'm not keeping well.

The winds piercing my belly are so severe, it feels like a deft butcher or their apprentice is slicing my belly open with a meat cleaver. I'm not keeping well.

The burning in my body is so severe, it feels like two strong men grabbing a weaker man by the arms to burn and scorch him on a pit of glowing coals. I'm not keeping well, I'm not alright. The pain is terrible and growing, not fading; its growing is evident, not its fading."

Then the Buddha educated, encouraged, fired up, and inspired Venerable Phagguṇa with a Dhamma talk, after which he got up from his seat and left.

Not long after the Buddha left, Venerable Phagguṇa passed away. At the time of his death, his faculties were bright and clear. Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him, "Sir, soon after the Buddha left, Venerable Phagguṇa died. At the time of his death, his faculties were bright and clear."

"And why shouldn't his faculties be bright and clear? The mendicant Phagguṇa's mind was not freed from the five lower fetters. But when he heard that teaching his mind was freed from them.

Ānanda, there are these six benefits to hearing the teaching at the right time and examining the meaning at the right time. What six?

Firstly, take the case of a mendicant whose mind is not freed from the five lower fetters. At the time of death they get to see the Realized One. The Realized One teaches them Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure. When they hear that teaching their mind is freed from the five lower fetters. This is the first benefit of listening to the teaching.

Next, take the case of another mendicant whose mind is not freed from the five lower fetters. At the time of death they don't get to see the Realized One, but they get to see a Realized One's disciple. The Realized One's disciple teaches them Dhamma ... When they hear that teaching their mind is freed from the five lower fetters. This is the second benefit of listening to the teaching.

Next, take the case of another mendicant whose mind is not freed from the five lower fetters. At the time of death they don't get to see the Realized One, or to see a Realized One's disciple. But they think about and consider the teaching in their heart, examining it with the mind as they learned and memorized it. As they do so their mind is freed from the five lower fetters. This is the third benefit of listening to the teaching.

Next, take the case of a mendicant whose mind is freed from the five lower fetters, but not with the supreme ending of attachments. At the time of death they get to see the Realized One. The Realized One teaches them Dhamma ... When they hear that teaching their mind is freed with the supreme ending of attachments. This is the fourth benefit of listening to the teaching.

Next, take the case of another mendicant whose mind is freed from the five lower fetters, but not with the supreme ending of attachments. At the time of death they don't get to see the Realized One, but they get to see a Realized One's disciple. The Realized One's disciple teaches them Dhamma ... When they hear that teaching their mind is freed with the supreme ending of attachments. This is the fifth benefit of listening to the teaching.

Next, take the case of another mendicant whose mind is freed from the five lower fetters, but not with the supreme ending of attachments. At the time of death they don't get to see the Realized One, or to see a Realized One's disciple. But they think about and consider the teaching in their heart, examining it with the mind as they learned and memorized it. As they do so their mind is freed with the supreme ending of attachments. This is the sixth benefit of listening to the teaching.

These are the six benefits to hearing the teaching at the right time and examining the meaning at the right time."

6.57 The Six Classes of Rebirth

At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain. Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

"Sir, Pūraṇa Kassapa describes six classes of rebirth: black, blue, red, yellow, white, and ultimate white.

The black class of rebirth consists of slaughterers of sheep, pigs, poultry, or deer, hunters or fishers, bandits, executioners, butchers of cattle, jailers, and any others with a cruel livelihood.

The blue class of rebirth consists of mendicants who live on thorns, and any others who teach the efficacy of deeds and action.

The red class of rebirth consists of the Jain ascetics who wear one cloth.

The yellow class of rebirth consists of the lay people dressed in white who are disciples of the naked ascetics.

The white class of rebirth consists of male and female *Ājīvaka*ascetics.

And the ultimate white class of rebirth consists of Nanda Vaccha, Kisa Saṅkicca, and Makkhali Gosāla.

These are the six classes of rebirth that Pūraṇa Kassapa describes."

"But Ānanda, did the whole world authorize Pūraṇa Kassapa to describe these six classes of rebirth?"

"No, sir."

"It's as if they were to force a steak on a poor, penniless person, telling them they must eat it and then pay for it. In the same way, Pūraṇa Kassapa has described these six classes of rebirth without the consent of those ascetics and brahmins. And he has done so in a foolish, incompetent, unskilled way, lacking common sense.

I, however, also describe six classes of rebirth. Listen and pay close attention, I will speak."

"Yes, sir," Ānanda replied. The Buddha said this:

"And what, Ānanda, are the six classes of rebirth? Someone born into a dark class gives rise to a dark result. Someone born into a dark class gives rise to a bright result. Someone born into a dark class gives rise to extinguishment, which is neither dark nor bright.

Someone born into a bright class gives rise to a dark result. Someone born into a bright class gives rise to a bright result. Someone born into a bright class gives rise to extinguishment, which is neither dark nor bright.

And how does someone born into a dark class give rise to a dark result? It's when someone is reborn in a low family—a family of outcastes, bamboo-workers, hunters, chariot-makers, or waste-collectors—poor, with little to eat or drink, where life is tough, and food and shelter are hard to find. And they're ugly, unsightly, deformed, chronically ill—one-eyed, crippled, lame, or half-paralyzed. They don't get to have food, drink, clothes, and vehicles; garlands, fragrance, and makeup; or bed, house, and lighting. And they do bad things by way of body, speech, and mind. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. That's how someone born into a dark class gives rise to a dark result.

And how does someone born into a dark class give rise to a bright result? It's when some person is reborn in a low family ... But they do good things by way of body, speech, and mind. When their body breaks up, after death, they're reborn in a good place, a heavenly realm. That's how someone born into a dark class gives rise to a bright result.

And how does someone born into a dark class give rise to extinguishment, which is neither dark nor bright? It's when some person is reborn in a low family ... They shave off their hair and beard, dress in ocher robes, and go forth from the lay life to homelessness. They give up the five hindrances, corruptions of the heart that weaken wisdom. They firmly establish their mind in the four kinds of mindfulness meditation. They truly develop the seven awakening factors. And then they give rise to extinguishment, which is neither dark nor bright. That's how someone born in a dark class gives rise to extinguishment, which is neither dark nor bright.

And how does someone born into a bright class give rise to a dark result? It's when some person is reborn in an eminent family—a well-to-do family of aristocrats, brahmins, or householders—rich, affluent, and wealthy, with lots of gold and silver, lots of property

and assets, and lots of money and grain. And they're attractive, good-looking, lovely, of surpassing beauty. They get to have food, drink, clothes, and vehicles; garlands, fragrance, and makeup; and bed, house, and lighting. But they do bad things by way of body, speech, and mind. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. That's how someone born into a bright class gives rise to a dark result.

And how does someone born into a bright class give rise to a bright result? It's when some person is reborn in an eminent family ... And they do good things by way of body, speech, and mind. When their body breaks up, after death, they're reborn in a good place, a heavenly realm. That's how someone born into a bright class give rise to a bright result.

And how does someone born into a bright class give rise to extinguishment, which is neither dark nor bright? It's when some person is reborn in an eminent family ... They shave off their hair and beard, dress in ocher robes, and go forth from the lay life to homelessness. They give up the five hindrances, corruptions of the heart that weaken wisdom. They firmly establish their mind in the four kinds of mindfulness meditation. They truly develop the seven awakening factors. And then they give rise to extinguishment, which is neither dark nor bright. That's how someone born into a bright class gives rise to extinguishment, which is neither dark nor bright.

These are the six classes of rebirth."

6.58 Defilements

"Mendicants, a mendicant with six factors is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world. What six?

It's a mendicant who, by restraint, has given up the defilements that should be given up by restraint. By using, they've given up the defilements that should be given up by using. By enduring, they've given up the defilements that should be given up by enduring. By avoiding, they've given up the defilements that should be given up by avoiding. By getting rid, they've given up the defilements that

should be given up by getting rid. By developing, they've given up the defilements that should be given up by developing.

And what are the defilements that should be given up by restraint? Take a mendicant who, reflecting properly, lives restraining the eye faculty. For the distressing and feverish defilements that might arise in someone who lives without restraint of the eye faculty do not arise when there is such restraint. Reflecting properly, they live restraining the ear faculty ... the nose faculty ... the tongue faculty ... the body faculty ... the mind faculty. For the distressing and feverish defilements that might arise in someone who lives without restraint of the mind faculty do not arise when there is such restraint. These are called the defilements that should be given up by restraint.

And what are the defilements that should be given up by using? Take a mendicant who, reflecting properly, makes use of robes: 'Only for the sake of warding off cold and heat; for warding off the touch of flies, mosquitoes, wind, sun, and reptiles; and for covering up the private parts.' Reflecting properly, they make use of almsfood: 'Not for fun, indulgence, adornment, or decoration, but only to sustain this body, to avoid harm, and to support spiritual practice. In this way, I shall put an end to old discomfort and not give rise to new discomfort, and I will live blamelessly and at ease.' Reflecting properly, they make use of lodgings: 'Only for the sake of warding off cold and heat; for warding off the touch of flies, mosquitoes, wind, sun, and reptiles; to shelter from harsh weather and to enjoy retreat.' Reflecting properly, they make use of medicines and supplies for the sick: 'Only for the sake of warding off the pains of illness and to promote good health.' For the distressing and feverish defilements that might arise in someone who lives without using these things do not arise when they are used. These are called the defilements that should be given up by using.

And what are the defilements that should be given up by enduring? Take a mendicant who, reflecting properly, endures cold, heat, hunger, and thirst. They endure the touch of flies, mosquitoes, wind, sun, and reptiles. They endure rude and unwelcome criticism. And they put up with physical pain—sharp, severe, acute,

unpleasant, disagreeable, and life-threatening. For the distressing and feverish defilements that might arise in someone who lives without enduring these things do not arise when they are endured. These are called the defilements that should be given up by enduring.

And what are the defilements that should be given up by avoiding? Take a mendicant who, reflecting properly, avoids a wild elephant, a wild horse, a wild ox, a wild dog, a snake, a stump, thorny ground, a pit, a cliff, a swamp, and a sewer. Reflecting properly, they avoid sitting on inappropriate seats, walking in inappropriate neighborhoods, and mixing with bad friends—whatever sensible spiritual companions would believe to be a bad setting. For the distressing and feverish defilements that might arise in someone who lives without avoiding these things do not arise when they are avoided. These are called the defilements that should be given up by avoiding.

And what are the defilements that should be given up by getting rid? Take a mendicant who, reflecting properly, doesn't tolerate a sensual, malicious, or cruel thought that has arisen. They don't tolerate any bad, unskillful qualities that have arisen, but give them up, get rid of them, eliminate them, and obliterate them. For the distressing and feverish defilements that might arise in someone who lives without getting rid of these things do not arise when they are gotten rid of. These are called the defilements that should be given up by getting rid.

And what are the defilements that should be given up by developing? Take a mendicant who, reflecting properly, develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. For the distressing and feverish defilements that might arise in someone who lives without developing these things do not arise when they are developed. These are called the defilements that should be given up by developing.

A mendicant with these six factors is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious

donation, worthy of veneration with joined palms, and is the supreme field of merit for the world."

6.59 With Dārukammika

So I have heard. At one time the Buddha was staying at Nādika in the brick house.

Then the householder Dārukammika went up to the Buddha, bowed, and sat down to one side. The Buddha said to him, "Householder, I wonder whether your family gives gifts?"

"It does, sir. Gifts are given to those mendicants who are perfected or on the path to perfection; they live in the wilderness, eat only alms-food, and wear rag robes."

"Householder, as a layman enjoying sensual pleasures, living at home with your children, using sandalwood imported from Kāsi, wearing garlands, fragrance, and makeup, and accepting gold and money, it's hard for you to know who is perfected or on the path to perfection.

If a mendicant living in the wilderness is restless, insolent, fickle, gossipy, loose-tongued, unmindful, lacking situational awareness and immersion, with straying mind and undisciplined faculties, then in this respect they're reprehensible. If a mendicant living in the wilderness is not restless, insolent, fickle, gossipy, or loose-tongued, but has established mindfulness, situational awareness and immersion, with unified mind and restrained faculties, then in this respect they're praiseworthy.

If a mendicant who lives in the neighborhood of a village is restless ... then in this respect they're reprehensible. If a mendicant who lives in the neighborhood of a village is not restless ... then in this respect they're praiseworthy.

If a mendicant who eats only alms-food is restless ... then in this respect they're reprehensible. If a mendicant who eats only alms-food is not restless ... then in this respect they're praiseworthy.

If a mendicant who accepts invitations is restless ... then in this respect they're reprehensible. If a mendicant who accepts invitations is not restless ... then in this respect they're praiseworthy.

If a mendicant who wears rag robes is restless … then in this respect they're reprehensible. If a mendicant who wears rag robes is not restless … then in this respect they're praiseworthy.

If a mendicant who wears robes offered by householders is restless, insolent, fickle, gossipy, loose-tongued, unmindful, lacking situational awareness and immersion, with straying mind and undisciplined faculties, then in this respect they're reprehensible. If a mendicant who wears robes offered by householders is not restless, insolent, fickle, gossipy, or loose-tongued, but has established mindfulness, situational awareness and immersion, with unified mind and restrained faculties, then in this respect they're praiseworthy.

Go ahead, householder, give gifts to the Saṅgha. Your mind will become bright and clear, and when your body breaks up, after death, you'll be reborn in a good place, a heavenly realm."

"Sir, from this day forth I will give gifts to the Saṅgha."

6.60 With Hatthisāriputta

So I have heard. At one time the Buddha was staying near Benares, in the deer park at Isipatana.

Now at that time several senior mendicants, after the meal, on their return from alms-round, sat together in the pavilion talking about the teachings. Venerable Citta Hatthisāriputta interrupted them while they were talking.

Then Venerable Mahākoṭṭhita said to Venerable Citta Hatthisāriputta, "Venerable, please don't interrupt the senior mendicants while they're talking about the teachings. Wait until the end of the discussion."

When he said this, Citta Hatthisāriputta's companions said to Mahākoṭṭhita, "Venerable, please don't rebuke Citta Hatthisāriputta. He is astute, and quite capable of talking about the teachings with the senior mendicants."

"It's not easy to know this, reverends, for those who don't comprehend another's mind.

Take a person who is the sweetest of the sweet, the most unruffled of the unruffled, the calmest of the calm, so long as they

live relying on the Teacher or a spiritual companion in a teacher's role. But when they're separated from the Teacher or a spiritual companion in a teacher's role, they mix closely with monks, nuns, laymen, and laywomen; with rulers and their ministers, and with teachers of other paths and their followers. As they mix closely, they become intimate and loose, spending time chatting, and so lust infects their mind. They reject the training and return to a lesser life.

Suppose an ox fond of crops was tied up or shut in a pen. Would it be right to say that that ox will never again invade the crops?"

"No it would not, reverend. For it's quite possible that that ox will snap the ropes or break out of the pen, and then invade the crops."

"In the same way, take a person who is the sweetest of the sweet ... As they mix closely, they become intimate and loose, spending time chatting, and so lust infects their mind. They reject the training and return to a lesser life.

Take the case of a person who, quite secluded from sensual pleasures ... enters and remains in the first absorption. Thinking, 'I get the first absorption!' they mix closely with monks ... They reject the training and return to a lesser life.

Suppose it was raining heavily at the crossroads so that the dust vanished and mud appeared. Would it be right to say that now dust will never appear at this crossroad again?"

"No it would not, reverend. For it is quite possible that people or cattle and so on will cross over the crossroad, or that the wind and sun will evaporate the moisture so that the dust appears again."

"In the same way, take the case of a person who, quite secluded from sensual pleasures ... enters and remains in the first absorption. Thinking, 'I get the first absorption!' they mix closely with monks ... They reject the training and return to a lesser life.

Take another case of a mendicant who, as the placing of the mind and keeping it connected are stilled ... enters and remains in the second absorption. Thinking, 'I get the second absorption!' they mix closely with monks ... They reject the training and return to a lesser life.

Suppose there was a large pond not far from a town or village. After it rained heavily there the clams and mussels, and pebbles and gravel would vanish. Would it be right to say that now the clams and mussels, and pebbles and gravel will never appear here again?"

"No it would not, reverend. For it's quite possible that people or cattle and so on will drink from the pond, or that the wind and sun will evaporate it so that the clams and mussels, and pebbles and gravel appear again."

"In the same way, take another case of a mendicant who, as the placing of the mind and keeping it connected are stilled ... enters and remains in the second absorption. Thinking, 'I get the second absorption!' they mix closely with monks ... They reject the training and return to a lesser life.

Take the case of another person who, with the fading away of rapture ... enters and remains in the third absorption. Thinking, 'I get the third absorption!' they mix closely with monks ... They reject the training and return to a lesser life.

Suppose a person had finished a delicious meal. They'd have no appetite for leftovers. Would it be right to say that now food will never appeal to this person again?"

"No it would not, reverend. For it's quite possible that other food won't appeal to that person as long as the nourishment is still present. But when the nourishment vanishes food will appeal again."

"In the same way, take the case of a person who, with the fading away of rapture ... enters and remains in the third absorption. Thinking, 'I get the third absorption!' they mix closely with monks ... They reject the training and return to a lesser life.

Take the case of another person who, giving up pleasure and pain ... enters and remains in the fourth absorption. Thinking, 'I get the fourth absorption!' they mix closely with monks ... They reject the training and return to a lesser life.

Suppose that in a mountain glen there was a lake, unruffled and free of waves. Would it be right to say that now waves will never appear in this lake again?"

"No it would not, reverend. For it is quite possible that a violent storm could blow up out of the east, west, north, or south, and stir up waves in that lake."

"In the same way, take the case of a person who, giving up pleasure and pain ... enters and remains in the fourth absorption. Thinking, 'I get the fourth absorption!' they mix closely with monks ... They reject the training and return to a lesser life.

Take the case of another person who, not focusing on any signs, enters and remains in the signless immersion of the heart. Thinking, 'I get the signless immersion of the heart!' they mix closely with monks, nuns, laymen, and laywomen; with rulers and their ministers, and with teachers of other paths and their followers. As they mix closely, they become intimate and loose, spending time chatting, and so lust infects their mind. They reject the training and return to a lesser life.

Suppose a ruler or their minister, while walking along the road with an army of four divisions, was to arrive at a forest grove where they set up camp for the night. There, because of the noise of the elephants, horses, chariots, soldiers, and the drums, kettledrums, horns, and cymbals, the chirping of crickets would vanish. Would it be right to say that now the chirping of crickets will never be heard in this woodland grove again?"

"No it would not, reverend. For it is quite possible that the ruler or their minister will depart from that woodland grove so that the chirping of crickets will be heard there again."

"In the same way, take the case of a person who, not focusing on any signs, enters and remains in the signless immersion of the heart ... They reject the training and return to a lesser life."

Then after some time Venerable Citta Hatthisāriputta rejected the training and returned to a lesser life. Then the mendicants who were his companions went up to Venerable Mahākoṭṭhita and said, "Did Venerable Mahākoṭṭhita comprehend Citta Hatthisāriputta's mind and know that he had gained such and such meditative attainments, yet he would still reject the training and return to a lesser life? Or did deities tell you about it?"

"Reverends, I comprehended his mind and knew this. And deities also told me."

Then the mendicants who were Citta Hatthisāriputta's companions went up to the Buddha, bowed, sat down to one side, and said to him, "Sir, Citta Hatthisāriputta, who had gained such and such meditative attainments, has still rejected the training and returned to a lesser life."

"Mendicants, soon Citta will remember renunciation."

And not long after Citta Hatthisāriputta shaved off his hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness. Then Citta Hatthisāriputta, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme culmination of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

He understood: "Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence." And Venerable Citta Hatthisāriputta became one of the perfected.

6.61 In the Middle

So I have heard. At one time the Buddha was staying near Benares, in the deer park at Isipatana.

Now at that time, after the meal, on return from alms-round, several senior mendicants sat together in the pavilion and this discussion came up among them, "Reverends, this was said by the Buddha in 'The Way to the Beyond', in 'The Questions of Metteyya':

> 'The sage has known both ends,
> and is not stuck in the middle.
> He is a great man, I declare,
> he has escaped the seamstress here.'

But what is one end? What's the second end? What's the middle? And who is the seamstress?" When this was said, one of the mendicants said to the senior mendicants:

"Contact, reverends, is one end. The origin of contact is the second end. The cessation of contact is the middle. And craving is

the seamstress, for craving weaves one to rebirth in this or that state of existence. That's how a mendicant directly knows what should be directly known and completely understands what should be completely understood. Knowing and understanding thus they make an end of suffering in this very life."

When this was said, one of the mendicants said to the senior mendicants:

"The past, reverends, is one end. The future is the second end. The present is the middle. And craving is the seamstress ... That's how a mendicant directly knows ... an end of suffering in this very life."

When this was said, one of the mendicants said to the senior mendicants:

"Pleasant feeling, reverends, is one end. Painful feeling is the second end. Neutral feeling is the middle. And craving is the seamstress ... That's how a mendicant directly knows ... an end of suffering in this very life."

When this was said, one of the mendicants said to the senior mendicants:

"Name, reverends, is one end. Form is the second end. Consciousness is the middle. And craving is the seamstress ... That's how a mendicant directly knows ... an end of suffering in this very life."

When this was said, one of the mendicants said to the senior mendicants:

"The six interior sense fields, reverends, are one end. The six exterior sense fields are the second end. Consciousness is the middle. And craving is the seamstress ... That's how a mendicant directly knows ... an end of suffering in this very life."

When this was said, one of the mendicants said to the senior mendicants:

"Identity, reverends, is one end. The origin of identity is the second end. The cessation of identity is the middle. And craving is the seamstress, for craving weaves one to rebirth in this or that state of existence. That's how a mendicant directly knows what should be directly known and completely understands what should be

completely understood. Knowing and understanding thus they make an end of suffering in this very life."

When this was said, one of the mendicants said to the senior mendicants:

"Each of us has spoken from the heart. Come, reverends, let's go to the Buddha, and inform him about this. As he answers, so we'll remember it."

"Yes, reverend," those senior mendicants replied. Then those senior mendicants went up to the Buddha, bowed, sat down to one side, and informed the Buddha of all they had discussed. They asked, "Sir, who has spoken well?"

"Mendicants, you've all spoken well in a way. However, this is what I was referring to in 'The Way to the Beyond', in 'The Questions of Metteyya' when I said:

> 'The sage has known both ends,
> and is not stuck in the middle.
> He is a great man, I declare,
> he has escaped the seamstress here.'

Listen and pay close attention, I will speak."

"Yes, sir," they replied. The Buddha said this:

"Contact, mendicants, is one end. The origin of contact is the second end. The cessation of contact is the middle. And craving is the seamstress, for craving weaves one to rebirth in this or that state of existence. That's how a mendicant directly knows what should be directly known and completely understands what should be completely understood. Knowing and understanding thus they make an end of suffering in this very life."

6.62 Knowledge of the Faculties of Persons

So I have heard. At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants when he arrived at a town of the Kosalans named Daṇḍakappaka. The Buddha left the road and sat at the root of a tree on the seat spread out. The mendicants entered Daṇḍakappaka to look for a guest house.

Then Venerable Ānanda together with several mendicants went to the Aciravati River to bathe. When he had bathed and emerged from the water he stood in one robe drying himself.

Then a certain mendicant went up to Venerable Ānanda, and said to him, "Reverend Ānanda, when the Buddha declared that Devadatta was going to a place of loss, to hell, there to remain for an eon, irredeemable, did he do so after wholeheartedly deliberating, or was this just a way of speaking?"

"You're right, reverend, that's how the Buddha declared it."

Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and told him what had happened.

"Ānanda, that mendicant must be junior, recently gone forth, or else a foolish, incompetent senior mendicant. How on earth can he take something that I have declared definitively to be ambiguous? I do not see a single other person concerning whom I have made a declaration about after giving such wholehearted deliberation as Devadatta.

As long as I saw even a fraction of a hair's tip of goodness in Devadatta I did not declare that he was going to a place of loss, to hell, there to remain for an eon, irredeemable. But when I saw that there was not even a fraction of a hair's tip of goodness in Devadatta I declared that he was going to a place of loss, to hell, there to remain for an eon, irredeemable.

Suppose there was a sewer deeper than a man's height, full to the brim with feces, and someone was sunk into it over their head. Then along comes a person who wants to help make them safe, who wants to lift them out of that sewer. But circling all around the sewer they couldn't see even a fraction of a hair's tip on that person that was not smeared with feces.

In the same way, when I saw that there was not even a fraction of a hair's tip of goodness in Devadatta I declared that he was going to a place of loss, to hell, there to remain for an eon, irredeemable. Ānanda, if only you would all listen to the Realized One's analysis of the knowledges of the faculties of individuals."

"Now is the time, Blessed One! Now is the time, Holy One! Let the Buddha analyze the faculties of persons. The mendicants will listen and remember it."

"Well then, Ānanda, listen and pay close attention, I will speak."

"Yes, sir," Ānanda replied. The Buddha said this:

"Ānanda, when I've comprehended the mind of a person, I understand: 'Both skillful and unskillful qualities are found in this person.' After some time I comprehend their mind and understand: 'The skillful qualities of this person have vanished, but the unskillful qualities are still present. Nevertheless, their skillful root is unbroken, and from that the skillful will appear. So this person is not liable to decline in the future.' Suppose some seeds were intact, unspoiled, not weather-damaged, fertile, and well-kept. They're sown in a well-prepared, productive field. Wouldn't you know that those seeds would grow, increase, and mature?"

"Yes, sir."

"In the same way, when I've comprehended the mind of a person, I understand ... This person is not liable to decline in the future ... This is how another individual is known to the Realized One by comprehending their mind. And this is how the Realized One knows a person's faculties by comprehending their mind. And this is how the Realized One knows the future origination of a person's qualities by comprehending their mind.

When I've comprehended the mind of a person, I understand: 'Both skillful and unskillful qualities are found in this person.' After some time I comprehend their mind and understand: 'The unskillful qualities of this person have vanished, but the skillful qualities are still present. Nevertheless, their unskillful root is unbroken, and from that the unskillful will appear. So this person is still liable to decline in the future.' Suppose some seeds were intact, unspoiled, not weather-damaged, fertile, and well-kept. And they were sown on a broad rock. Wouldn't you know that those seeds would not grow, increase, and mature?"

"Yes, sir."

"In the same way, when I've comprehended the mind of a person, I understand ... This person is still liable to decline in the future ... This is how another individual is known to the Realized One ...

When I've comprehended the mind of a person, I understand: 'Both skillful and unskillful qualities are found in this person.' After some time I comprehend their mind and understand: 'This person has not even a fraction of a hair's tip of goodness. They have exclusively dark, unskillful qualities. When their body breaks up, after death, they will be reborn in a place of loss, a bad place, the underworld, hell.' Suppose some seeds were broken, spoiled, weather-damaged. They're sown in a well-prepared, productive field. Wouldn't you know that those seeds would not grow, increase, and mature?"

"Yes, sir."

"In the same way, when I've comprehended the mind of a person, I understand ... 'This person has not even a fraction of a hair's tip of goodness. They have exclusively dark, unskillful qualities. When their body breaks up, after death, they will be reborn in a place of loss, a bad place, the underworld, hell.' ..."

When he said this, Venerable Ānanda said to the Buddha, "Sir, can you describe three other persons who are counterparts of these three?"

"I can, Ānanda," said the Buddha. "Ānanda, when I've comprehended the mind of a person, I understand: 'Both skillful and unskillful qualities are found in this person.' After some time I comprehend their mind and understand: 'The skillful qualities of this person have vanished, but the unskillful qualities are still present. Nevertheless, their skillful root is unbroken, but it's about to be totally destroyed. So this person is still liable to decline in the future.' Suppose that there were some burning coals, blazing and glowing. And they were placed on a broad rock. Wouldn't you know that those coals would not grow, increase, and spread?"

"Yes, sir."

"Or suppose it was the late afternoon and the sun was going down. Wouldn't you know that the light was about to vanish and darkness appear?"

"Yes, sir."

"Or suppose that it's nearly time for the midnight meal. Wouldn't you know that the light had vanished and the darkness appeared?"

"Yes, sir."

"In the same way, when I've comprehended the mind of a person, I understand ... This person is still liable to decline in the future ...

When I've comprehended the mind of a person, I understand: 'Both skillful and unskillful qualities are found in this person.' After some time I comprehend their mind and understand: 'The unskillful qualities of this person have vanished, but the skillful qualities are still present. Nevertheless, their unskillful root is unbroken, but it's about to be totally destroyed. So this person is not liable to decline in the future.' Suppose that there were some burning coals, blazing and glowing. They were placed on a pile of grass or timber. Wouldn't you know that those coals would grow, increase, and spread?"

"Yes, sir."

"Suppose it's the crack of dawn and the sun is rising. Wouldn't you know that the dark will vanish and the light appear?"

"Yes, sir."

"Or suppose that it's nearly time for the midday meal. Wouldn't you know that the dark had vanished and the light appeared?"

"Yes, sir."

"In the same way, when I've comprehended the mind of a person, I understand ... This person is not liable to decline in the future ...

When I've comprehended the mind of a person, I understand: 'Both skillful and unskillful qualities are found in this person.' After some time I comprehend their mind and understand: 'This person has not even a fraction of a hair's tip of unskillful qualities. They have exclusively bright, blameless qualities. They will become extinguished in this very life.' Suppose that there were some cool, extinguished coals. They were placed on a pile of grass or timber. Wouldn't you know that those coals would not grow, increase, and spread?"

"Yes, sir."

"In the same way, when I've comprehended the mind of a person, I understand ... 'This person has not even a fraction of a hair's tip of

unskillful qualities. They have exclusively bright, blameless qualities. They will become extinguished in this very life.' This is how another individual is known to the Realized One by comprehending their mind. And this is how the Realized One knows a person's faculties by comprehending their mind. And this is how the Realized One knows the future origination of a person's qualities by comprehending their mind.

And so, Ānanda, of the first three people one is not liable to decline, one is liable to decline, and one is bound for a place of loss, hell. And of the second three people, one is liable to decline, one is not liable to decline, and one is bound to become extinguished."

6.63 Penetrative

"Mendicants, I will teach you a penetrative exposition of the teaching. Listen and pay close attention, I will speak."

"Yes, sir," they replied. The Buddha said this:

"Mendicants, what is the penetrative exposition of the teaching? Sensual pleasures should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.

Feelings should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.

Perceptions should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.

Defilements should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.

Deeds should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.

Suffering should be known. And its source, diversity, result, cessation, and the practice that leads to its cessation should be known.

‘Sensual pleasures should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.’ That’s what I said, but why did I say it? There are these five kinds of sensual stimulation. Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear … Smells known by the nose … Tastes known by the tongue … Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing. However, these are not sensual pleasures. In the training of the noble one they’re called ‘kinds of sensual stimulation’.

> Greedy intention is a person’s sensual pleasure.
> The world’s pretty things aren’t sensual pleasures.
> Greedy intention is a person’s sensual pleasure.
> The world’s pretty things stay just as they are,
> but a wise one removes desire for them.

And what is the source of sensual pleasures? Contact is their source.

And what is the diversity of sensual pleasures? The sensual desire for sights, sounds, smells, tastes, and touches are all different. This is called the diversity of sensual pleasures.

And what is the result of sensual pleasures? When one who desires sensual pleasures creates a corresponding life-form, with the attributes of either good or bad deeds—this is called the result of sensual pleasures.

And what is the cessation of sensual pleasures? When contact ceases, sensual pleasures cease. The practice that leads to the cessation of sensual pleasures is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

When a noble disciple understands sensual pleasures in this way —and understands their source, diversity, result, cessation, and the practice that leads to their cessation—they understand that this penetrative spiritual life is the cessation of sensual pleasures. ‘Sensual pleasures should be known. And their source, diversity,

result, cessation, and the practice that leads to their cessation should be known.' That's what I said, and this is why I said it.

'Feelings should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.' That's what I said, but why did I say it? There are these three feelings: pleasant, painful, and neutral.

And what is the source of feelings? Contact is their source.

And what is the diversity of feelings? There are material pleasant feelings, spiritual pleasant feelings, material painful feelings, spiritual painful feelings, material neutral feelings, and spiritual neutral feelings. This is called the diversity of feelings.

And what is the result of feelings? When one who feels creates a corresponding life-form, with the attributes of either good or bad deeds— this is called the result of feelings.

And what is the cessation of feelings? When contact ceases, feelings cease. The practice that leads to the cessation of feelings is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

When a noble disciple understands feelings in this way ... they understand that this penetrative spiritual life is the cessation of feelings. 'Feelings should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.' That's what I said, and this is why I said it.

'Perceptions should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.' That's what I said, but why did I say it? There are these six perceptions: perceptions of sights, sounds, smells, tastes, touches, and thoughts.

And what is the source of perceptions? Contact is their source.

And what is the diversity of perceptions? The perceptions of sights, sounds, smells, tastes, touches, and thoughts are all different. This is called the diversity of perceptions.

And what is the result of perceptions? Communication is the result of perception, I say. You communicate something in whatever

manner you perceive it, saying 'That's what I perceived.' This is called the result of perceptions.

And what is the cessation of perception? When contact ceases, perception ceases. The practice that leads to the cessation of perceptions is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

When a noble disciple understands perception in this way ... they understand that this penetrative spiritual life is the cessation of perception. 'Perceptions should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.' That's what I said, and this is why I said it.

'Defilements should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.' That's what I said, but why did I say it? There are these three defilements: the defilements of sensuality, desire to be reborn, and ignorance.

And what is the source of defilements? Ignorance is the source of defilements.

And what is the diversity of defilements? There are defilements that lead to rebirth in hell, the animal realm, the ghost realm, the human world, and the world of the gods. This is called the diversity of defilements.

And what is the result of defilements? When one who is ignorant creates a corresponding life-form, with the attributes of either good or bad deeds—this is called the result of defilements.

And what is the cessation of defilements? When ignorance ceases, defilements cease. The practice that leads to the cessation of defilements is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

When a noble disciple understands defilements in this way ... they understand that this penetrative spiritual life is the cessation of defilements. 'Defilements should be known. And their source, diversity, result, cessation, and the practice that leads to their

cessation should be known.' That's what I said, and this is why I said it.

'Deeds should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.' That's what I said, but why did I say it? It is intention that I call deeds. For after making a choice one acts by way of body, speech, and mind.

And what is the source of deeds? Contact is their source.

And what is the diversity of deeds? There are deeds that lead to rebirth in hell, the animal realm, the ghost realm, the human world, and the world of the gods. This is called the diversity of deeds.

And what is the result of deeds? The result of deeds is threefold, I say: in this very life, on rebirth in the next life, or at some later time. This is called the result of deeds.

And what is the cessation of deeds? When contact ceases, deeds cease. The practice that leads to the cessation of deeds is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

When a noble disciple understands deeds in this way ... they understand that this penetrative spiritual life is the cessation of deeds. 'Deeds should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.' That's what I said, and this is why I said it.

'Suffering should be known. And its source, diversity, result, cessation, and the practice that leads to its cessation should be known.' That's what I said, but why did I say it? Rebirth is suffering; old age is suffering; illness is suffering; death is suffering; sorrow, lamentation, pain, sadness, and distress are suffering; not getting what you wish for is suffering. In brief, the five grasping aggregates are suffering.

And what is the source of suffering? Craving is the source of suffering.

And what is the diversity of suffering? There is suffering that is severe, mild, slow to fade, and quick to fade. This is called the diversity of suffering.

And what is the result of suffering? It's when someone who is overcome and overwhelmed by suffering sorrows and pines and cries, beating their breast and falling into confusion. Or else, overcome by that suffering, they begin an external search, wondering: 'Who knows one or two phrases to stop this suffering?' The result of suffering is either confusion or a search, I say. This is called the result of suffering.

And what is the cessation of suffering? When craving ceases, suffering ceases. The practice that leads to the cessation of suffering is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

When a noble disciple understands suffering in this way ... they understand that this penetrative spiritual life is the cessation of suffering. 'Suffering should be known. And its source, diversity, result, cessation, and the practice that leads to its cessation should be known.' That's what I said, and this is why I said it.

This is the penetrative exposition of the teaching."

6.64 The Lion's Roar

"Mendicants, the Realized One possesses six powers of a Realized One. With these he claims the bull's place, roars his lion's roar in the assemblies, and turns the holy wheel. What six?

Firstly, the Realized One truly understands the possible as possible and the impossible as impossible. Since he truly understands this, this is a power of the Realized One. Relying on this he claims the bull's place, roars his lion's roar in the assemblies, and turns the holy wheel.

Furthermore, the Realized One truly understands the result of deeds undertaken in the past, future, and present in terms of causes and reasons. Since he truly understands this, this is a power of the Realized One. ...

Furthermore, the Realized One truly understands corruption, cleansing, and emergence regarding the absorptions, liberations, immersions, and attainments. Since he truly understands this, this is a power of the Realized One. ...

Furthermore, the Realized One recollects many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. He remembers: 'There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.' And so he recollects his many kinds of past lives, with features and details. Since he truly understands this, this is a power of the Realized One. ...

Furthermore, with clairvoyance that is purified and superhuman, the Realized One sees sentient beings passing away and being reborn —inferior and superior, beautiful and ugly, in a good place or a bad place. He understands how sentient beings are reborn according to their deeds. Since he truly understands this, this is a power of the Realized One. ...

Furthermore, the Realized One has realized the undefiled freedom of heart and freedom by wisdom in this very life. And he lives having realized it with his own insight due to the ending of defilements. Since he truly understands this, this is a power of the Realized One. Relying on this he claims the bull's place, roars his lion's roar in the assemblies, and turns the holy wheel. These are the six powers of a Realized One that the Realized One possesses. With these he claims the bull's place, roars his lion's roar in the assemblies, and turns the holy wheel.

If others come to the Realized One and ask questions about his true knowledge of the possible as possible and the impossible as impossible, the Realized One answers them in whatever manner he has truly known it.

If others come to the Realized One and ask questions about his true knowledge of the result of deeds undertaken in the past, future,

and present in terms of causes and reasons, the Realized One answers them in whatever manner he has truly known it.

If others come to the Realized One and ask questions about his true knowledge of corruption, cleansing, and emergence regarding the absorptions, liberations, immersions, and attainments, the Realized One answers them in whatever manner he has truly known it.

If others come to the Realized One and ask questions about his true knowledge of recollection of past lives, the Realized One answers them in whatever manner he has truly known it.

If others come to the Realized One and ask questions about his true knowledge of passing away and rebirth of sentient beings, the Realized One answers them in whatever manner he has truly known it.

If others come to the Realized One and ask questions about his true knowledge of the ending of defilements, the Realized One answers them in whatever manner he has truly known it.

And I say that true knowledge of the possible as possible and the impossible as impossible is for those with immersion, not for those without immersion. And true knowledge of the result of deeds undertaken in the past, future, and present in terms of causes and reasons is for those with immersion, not for those without immersion. And true knowledge of corruption, cleansing, and emergence regarding the absorptions, liberations, immersions, and attainments is for those with immersion, not for those without immersion. And true knowledge of the recollection of past lives is for those with immersion, not for those without immersion. And true knowledge of the passing away and rebirth of sentient beings is for those with immersion, not for those without immersion. And true knowledge of the ending of defilements is for those with immersion, not for those without immersion.

And so, mendicants, immersion is the path. No immersion is the wrong path."

7. A God

6.65 The Fruit of Non-Return

"Mendicants, without giving up six things you can't realize the fruit of non-return. What six? Lack of faith, conscience, and prudence; laziness, unmindfulness, and witlessness. Without giving up these six things you can't realize the fruit of non-return.

After giving up six things you can realize the fruit of non-return. What six? Lack of faith, conscience, and prudence; laziness, unmindfulness, and witlessness. After giving up these six things you can realize the fruit of non-return."

6.66 Perfection

"Mendicants, without giving up six things you can't realize perfection. What six? Dullness, drowsiness, restlessness, remorse, lack of faith, and negligence. Without giving up these six things you can't realize perfection.

After giving up six things you can realize perfection. What six? Dullness, drowsiness, restlessness, remorse, lack of faith, and negligence. After giving up these six things you can realize perfection."

6.67 Friends

"Mendicants, it's totally impossible that a mendicant with bad friends, companions, and associates, while frequenting, accompanying, and attending, and following their example, will fulfill the practice dealing with the supplementary regulations. Without fulfilling the practice dealing with supplementary regulations, it's impossible to fulfill the practice of a trainee. Without fulfilling the practice of a trainee, it's impossible to fulfill ethics. Without fulfilling ethics, it's impossible give up desire to be reborn in the realm of luminous form or in the formless realm.

It's possible that a mendicant with good friends, companions, and associates, while frequenting, accompanying, and attending, and following their example, will fulfill the practice dealing with the supplementary regulations. Having fulfilled the practice dealing

with supplementary regulations, it's possible to fulfill the practice of a trainee. Having fulfilled the practice of a trainee, it's possible to fulfill ethics. Having fulfilled ethics, it's possible give up desire to be reborn in the realm of luminous form or in the formless realm."

6.68 Enjoying Company

"Mendicants, it's totally impossible that a mendicant who enjoys company and groups, who loves them and likes to enjoy them, should take pleasure in being alone in seclusion. Without taking pleasure in being alone in seclusion, it's impossible to learn the patterns of the mind. Without learning the patterns of the mind, it's impossible to fulfill right view. Without fulfilling right view, it's impossible to fulfill right immersion. Without fulfilling right immersion, it's impossible to give up the fetters. Without giving up the fetters, it's impossible to realize extinguishment.

It's totally possible that a mendicant who doesn't enjoy company and groups, who doesn't love them and like to enjoy them, should take pleasure in being alone in seclusion. For someone who takes pleasure in being alone in seclusion, it's possible to learn the patterns of the mind. For someone who learns the patterns of the mind, it's possible to fulfill right view. Having fulfilled right view, it's possible to fulfill right immersion. Having fulfilled right immersion, it's possible to give up the fetters. Having given up the fetters, it's possible to realize extinguishment."

6.69 A God

Then, late at night, a glorious deity, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side, and said to him:

"Sir, these six things don't lead to the decline of a mendicant. What six? Respect for the Teacher, for the teaching, for the Saṅgha, for the training; being easy to admonish, and good friendship. These six things don't lead to the decline of a mendicant."

That's what that deity said, and the teacher approved. Then that deity, knowing that the teacher approved, bowed, and respectfully

circled the Buddha, keeping him on his right, before vanishing right there.

Then, when the night had passed, the Buddha addressed the mendicants:

"Tonight, a glorious deity, lighting up the entire Jeta's Grove, came to me, bowed, stood to one side, and said to me: 'Sir, these six things don't lead to the decline of a mendicant. What six? Respect for the Teacher, for the teaching, for the Saṅgha, for the training; being easy to admonish, and good friendship. These six things don't lead to the decline of a mendicant.'

That is what that deity said. Then he bowed and respectfully circled me, keeping me on his right side, before vanishing right there."

When he said this, Venerable Sāriputta said to the Buddha:

"Sir, this is how I understand the detailed meaning of the Buddha's brief statement. It's when a mendicant personally respects the Teacher and praises such respect. And they encourage other mendicants who lack such respect to respect the Teacher. And they praise other mendicants who respect the Teacher at the right time, truthfully and substantively. They personally respect the teaching ... They personally respect the Saṅgha ... They personally respect the training ... They are personally easy to admonish ... They personally have good friends, and praise such friendship. And they encourage other mendicants who lack good friends to develop good friendship. And they praise other mendicants who have good friends at the right time, truthfully and substantively. That's how I understand the detailed meaning of the Buddha's brief statement."

"Good, good, Sāriputta! It's good that you understand the detailed meaning of what I've said in brief like this.

It's when a mendicant personally respects the Teacher ... They personally respect the teaching ... They personally respect the Saṅgha ... They personally respect the training ... They are personally easy to admonish ... They personally have good friends, and praise such friendship. And they encourage other mendicants who lack good friends to develop good friendship. And they praise other mendicants who have good friends at the right time, truthfully

and substantively. This is how to understand the detailed meaning of what I said in brief."

6.70 Immersion

"Mendicants, it's totally impossible that a mendicant without immersion that is peaceful, refined, tranquil, and unified will wield the many kinds of psychic power: multiplying themselves and becoming one again; appearing and disappearing; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful. They control the body as far as the Brahmā realm.

It's impossible that with clairaudience that is purified and superhuman, they'll hear both kinds of sounds, human and divine, whether near or far.

It's impossible that they'll understand the minds of other beings and individuals, having comprehended them with their own mind, understanding mind with greed as 'mind with greed' ... and freed mind as 'freed mind'.

It's impossible that they'll recollect many kinds of past lives, with features and details.

It's impossible that with clairvoyance that is purified and surpasses the human, they'll understand how sentient beings are reborn according to their deeds.

It's impossible that they'll realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements.

But it's totally possible that a mendicant who has immersion that is peaceful, refined, tranquil, and unified will wield the many kinds of psychic power ...

It's possible that with clairaudience that is purified and superhuman, they'll hear both kinds of sounds ...

It's possible that they'll understand the minds of other beings ...

It's possible that they'll recollect many kinds of past lives, with features and details.

It's possible that with clairvoyance that is purified and superhuman, they'll understand how sentient beings are reborn according to their deeds.

It's possible that they'll realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements."

6.71 Capable of Realizing

"Mendicants, a mendicant with six qualities is incapable of realizing anything that can be realized, in each and every case. What six? It's when a mendicant doesn't truly understand which qualities make things worse, which keep things steady, which lead to distinction, and which lead to penetration. And they don't practice carefully or do what's suitable. A mendicant with these six qualities is incapable of realizing anything that can be realized, in each and every case.

A mendicant with six qualities is capable of realizing anything that can be realized, in each and every case. What six? It's when a mendicant truly understands which qualities make things worse, which keep things steady, which lead to distinction, and which lead to penetration. And they practice carefully and do what's suitable. A mendicant with these six qualities is capable of realizing anything that can be realized, in each and every case."

6.72 Strength

"Mendicants, a mendicant who has six qualities can't attain strength in immersion. What six? It's when a mendicant is not skilled in entering immersion, skilled in remaining in immersion, or skilled in emerging from immersion. And they don't practice carefully and persistently, and they don't do what's suitable. A mendicant who has these six qualities can't attain strength in immersion.

A mendicant who has six qualities can attain strength in immersion. What six? It's when a mendicant is skilled in entering immersion, skilled in remaining in immersion, and skilled in emerging from immersion. And they practice carefully and persistently, and do what's suitable. A mendicant who has these six qualities can attain strength in immersion."

6.73 First Absorption (1st)

"Mendicants, without giving up these six qualities you can't enter and remain in the first absorption. What six? Desire for sensual pleasures, ill will, dullness and drowsiness, restlessness and remorse, and doubt. And the drawbacks of sensual pleasures haven't been truly seen clearly with right wisdom. Without giving up these six qualities you can't enter and remain in the first absorption.

But after giving up these six qualities you can enter and remain in the first absorption. What six? Desire for sensual pleasures, ill will, dullness and drowsiness, restlessness and remorse, and doubt. And the drawbacks of sensual pleasures have been truly seen clearly with right wisdom. After giving up these six qualities you can enter and remain in the first absorption."

6.74 First Absorption (2nd)

"Mendicants, without giving up these six qualities you can't enter and remain in the first absorption. What six? Sensual, malicious, and cruel thoughts and perceptions. Without giving up these six qualities you can't enter and remain in the first absorption.

But after giving up these six qualities you can enter and remain in the first absorption. What six? Sensual, malicious, and cruel thoughts and perceptions. After giving up these six qualities you can enter and remain in the first absorption."

8. Perfection

6.75 Suffering

"Mendicants, when a mendicant has six qualities they live unhappily in the present life—with distress, anguish, and fever—and when the body breaks up, after death, they can expect a bad rebirth. What six? Sensual, malicious, and cruel thoughts and perceptions. When a mendicant has these six qualities they live unhappily in the present life—with distress, anguish, and fever—and when the body breaks up, after death, they can expect a bad rebirth.

When a mendicant has six qualities they live happily in the present life—without distress, anguish, or fever—and when the body breaks up, after death, they can expect a good rebirth. What six? Thoughts of renunciation, good will, and harmlessness. And perceptions of renunciation, good will, and harmlessness. When a mendicant has these six qualities they live happily in the present life—without distress, anguish, or fever—and when the body breaks up, after death, they can expect a good rebirth."

6.76 Perfection

"Mendicants, without giving up six things you can't realize perfection. What six? Conceit, inferiority complex, superiority complex, overestimation, obstinacy, and groveling. Without giving up these six qualities you can't realize perfection.

After giving up six things you can realize perfection. What six? Conceit, inferiority complex, superiority complex, overestimation, obstinacy, and groveling. After giving up these six things you can realize perfection."

6.77 Superhuman States

"Mendicants, without giving up six qualities you can't realize a superhuman distinction in knowledge and vision worthy of the noble ones. What six? Lack of mindfulness and situational awareness, not guarding the sense doors, eating too much, deceit, and flattery. Without giving up these six qualities you can't realize a superhuman distinction in knowledge and vision worthy of the noble ones.

But after giving up six qualities you can realize a superhuman distinction in knowledge and vision worthy of the noble ones. What six? Lack of mindfulness and situational awareness, not guarding the sense doors, eating too much, deceit, and flattery. After giving up these six qualities you can realize a superhuman distinction in knowledge and vision worthy of the noble ones."

6.78 Joy and Happiness

"Mendicants, when a mendicant has six things they're full of joy and happiness in the present life, and they have laid the groundwork for

ending the defilements. What six? It's when a mendicant enjoys the teaching, meditation, giving up, seclusion, kindness, and non-proliferation. When a mendicant has these six things they're full of joy and happiness in the present life, and they have laid the groundwork for ending the defilements."

6.79 Achievement

"Mendicants, a mendicant who has six factors is unable to acquire more skillful qualities or to increase the skillful qualities they've already acquired. What six? It's when a mendicant is not skilled in profit, skilled in loss, and skilled in means. They don't generate enthusiasm to achieve skillful qualities not yet achieved. They don't protect skillful qualities they have achieved. And they don't try to persevere in the task. A mendicant who has these six factors is unable to acquire more skillful qualities or to increase the skillful qualities they've already acquired.

A mendicant who has six factors is able to acquire more skillful qualities or to increase the skillful qualities they've already acquired. What six? It's when a mendicant is skilled in profit, skilled in loss, and skilled in means. They generate enthusiasm to achieve skillful qualities not yet achieved. They protect skillful qualities they have achieved. And they try to persevere in the task. A mendicant who has these six factors is able to acquire more skillful qualities or to increase the skillful qualities they've already acquired."

6.80 Greatness

"Mendicants, a mendicant with six qualities soon acquires great and abundant good qualities. What six? It's when a mendicant is full of light, full of practice, full of inspiration, and full of eagerness. They don't slack off when it comes to developing skillful qualities. They reach further. A mendicant who has these six qualities soon acquires great and abundant good qualities."

6.81 Hell (1st)

"Mendicants, someone with six qualities is cast down to hell. What six? They kill living creatures, steal, commit sexual misconduct, and

lie. And they have wicked desires and wrong view. Someone with these six qualities is cast down to hell.

Someone with six qualities is raised up to heaven. What six? They don't kill living creatures, steal, commit sexual misconduct, or lie. And they have few desires and right view. Someone with these six qualities is raised up to heaven."

6.82 Hell (2nd)

"Mendicants, someone with six qualities is cast down to hell. What six? They kill living creatures, steal, commit sexual misconduct, and lie. And they're greedy and impudent. Someone with these six qualities is cast down to hell.

Someone with six qualities is raised up to heaven. What six? They don't kill living creatures, steal, commit sexual misconduct, or lie. And they're not greedy or impudent. Someone with these six qualities is raised up to heaven."

6.83 The Best Thing

"Mendicants, a mendicant with six qualities can't realize the best thing, perfection. What six? It's when a mendicant is faithless, shameless, imprudent, lazy, and witless. And they're concerned with their body and their life. A mendicant with these six qualities can't realize the best thing, perfection.

A mendicant with six qualities can realize the best thing, perfection. What six? It's when a mendicant is faithful, conscientious, prudent, energetic, and wise. And they have no concern for their body and their life. A mendicant with these six qualities can realize the best thing, perfection."

6.84 Day and Night

"Mendicants, a mendicant with six qualities can expect decline, not growth, in skillful qualities, whether by day or by night. What six? It's when a mendicant has many desires—they're frustrated and not content with any kind of robes, alms-food, lodgings, and medicines and supplies for the sick. And they're faithless, unethical, unmindful, and witless. A mendicant with these six qualities can expect decline, not growth, in skillful qualities, whether by day or by night.

A mendicant with six qualities can expect growth, not decline, in skillful qualities, whether by day or by night. What six? It's when a mendicant doesn't have many desires—they're not frustrated but content with any kind of robes, alms-food, lodgings, and medicines and supplies for the sick. And they're faithful, ethical, mindful, and wise. A mendicant with these six qualities can expect growth, not decline, in skillful qualities, whether by day or by night."

9. Coolness

6.85 Coolness

"Mendicants, a mendicant with six qualities can't realize supreme coolness. What six? It's when a mendicant doesn't keep their mind in check when they should. They don't exert their mind when they should. They don't encourage the mind when they should. They don't watch over the mind with equanimity when they should. They have a bad attitude. They delight in identity. A mendicant with these six qualities can't realize supreme coolness.

A mendicant with six qualities can realize supreme coolness. What six? It's when a mendicant keeps their mind in check when they should. They exert their mind when they should. They encourage the mind when they should. They watch over the mind with equanimity when they should. They have an excellent attitude. They delight in extinguishment. A mendicant with these six qualities can realize supreme coolness."

6.86 Obstacles

"Mendicants, someone with six qualities is unable to enter the sure path with regards to skillful qualities even when listening to the true teaching. What six? They're obstructed by deeds, defilements, or results. And they're faithless, unenthusiastic, and witless. Someone with these six qualities is unable to enter the sure path with regards to skillful qualities, even when listening to the true teaching.

Someone with six qualities is able to enter the sure path with regards to skillful qualities when listening to the true teaching. What six? They're not obstructed by deeds, defilements, or results. And they're faithful, enthusiastic, and wise. Someone with these six qualities is able to enter the sure path with regards to skillful qualities when listening to the true teaching."

6.87 A Murderer

"Mendicants, someone with six qualities is unable to enter the sure path with regards to skillful qualities even when listening to the true teaching. What six? They murder their mother or father or a perfected one. They maliciously shed the blood of a Realized One. They cause a schism in the Saṅgha. They're witless, dull, and stupid. Someone with these six qualities is unable to enter the sure path with regards to skillful qualities, even when listening to the true teaching.

Someone with six qualities is able to enter the sure path with regards to skillful qualities when listening to the true teaching. What six? They don't murder their mother or father or a perfected one. They don't maliciously shed the blood of a Realized One. They don't cause a schism in the Saṅgha. They're wise, bright, and clever. Someone with these six qualities is able to enter the sure path with regards to skillful qualities when listening to the true teaching."

6.88 Wanting to Listen

"Mendicants, someone with six qualities is unable to enter the sure path with regards to skillful qualities even when listening to the true teaching. What six? When the teaching and practice proclaimed by the Realized One is being taught they don't want to listen. They don't lend an ear or apply their mind to understand them. They learn the incorrect meaning and reject the correct meaning. They accept views that contradict the teaching. Someone with these six qualities is unable to enter the sure path with regards to skillful qualities, even when listening to the true teaching.

Someone with six qualities is able to enter the sure path with regards to skillful qualities when listening to the true teaching.

What six? When the teaching and practice proclaimed by the Realized One is being taught they want to listen. They lend an ear and apply their mind to understand them. They learn the correct meaning and reject the incorrect meaning. They accept views that agree with the teaching. Someone with these six qualities is able to enter the sure path with regards to skillful qualities when listening to the true teaching."

6.89 Not Giving Up

"Mendicants, without giving up six things you can't become accomplished in view. What six? Identity view, doubt, misapprehension of precepts and observances, and forms of greed, hate, and delusion that lead to rebirth in places of loss. Without giving up these six things you can't become accomplished in view.

After giving up six things you can become accomplished in view. What six? Identity view, doubt, misapprehension of precepts and observances, and forms of greed, hate, and delusion that lead to rebirth in places of loss. After giving up these six things you can become accomplished in view."

6.90 Given Up

"Mendicants, a person accomplished in view has given up six things. What six? Identity view, doubt, misapprehension of precepts and observances, and forms of greed, hate, and delusion that lead to rebirth in places of loss. A person accomplished in view has given up these six things."

6.91 Can't Give Rise

"Mendicants, a person accomplished in view can't give rise to six things. What six? Identity view, doubt, misapprehension of precepts and observances, and forms of greed, hate, and delusion that lead to rebirth in places of loss. A person accomplished in view can't give rise to these six things."

6.92 Things That Can't Be Done (1st)

"Mendicants, these six things can't be done. What six? A person accomplished in view can't live disrespectful and irreverent toward

the Teacher, the teaching, the Saṅgha, or the training. They can't establish their belief on unreliable grounds. And they can't generate an eighth rebirth. These are the six things that can't be done."

6.93 Things That Can't Be Done (2nd)

"Mendicants, these six things can't be done. What six? A person accomplished in view can't take conditions to be permanent, happiness, or self. They can't do deeds with fixed result in the next life. They can't fall back on purification through noisy, superstitious rites. They can't seek outside of the Buddhist community for those worthy of religious donations. These are the six things that can't be done."

6.94 Things That Can't Be Done (3rd)

"Mendicants, these six things can't be done. What six? A person accomplished in view can't murder their mother or father or a perfected one. They can't maliciously shed the blood of the Realized One. They can't cause a schism in the Saṅgha. They can't acknowledge another teacher. These are the six things that can't be done."

6.95 Things That Can't Be Done (4th)

"Mendicants, these six things can't be done. What six? A person accomplished in view can't fall back on the idea that pleasure and pain are made by oneself, or that they're made by another, or that they're made by both. Nor can they fall back on the idea that pleasure and pain arise by chance, not made by oneself, by another, or by both. Why is that? It is because a person accomplished in view has clearly seen causes and the phenomena that arise from causes. These are the six things that can't be done."

10. Benefit

6.96 Appearance

"Mendicants, the appearance of six things is rare in the world. What six? A Realized One, a perfected one, a fully awakened Buddha. A person who teaches the teaching and training proclaimed by a Realized One. Rebirth in a civilized region. Unimpaired sense faculties. Being bright and clever. Enthusiasm for skillful qualities. The appearance of these six things is rare in the world."

6.97 Benefit

"Mendicants, these are the six benefits of realizing the fruit of stream-entry. What six? You're bound for the true teaching. You're not liable to decline. You suffer only for a limited period. You have unshared knowledge. You've clearly seen causes and the phenomena that arise from causes. These are the six benefits of realizing the fruit of stream-entry."

6.98 Impermanence

"Mendicants, it's totally impossible for a mendicant who regards any condition as permanent to accept views that agree with the teaching. Without accepting views that agree with the teaching, it's impossible to enter the sure path with regards to skillful qualities. Without entering the sure path, it's impossible to realize the fruit of stream-entry, once-return, non-return, or perfection.

It's totally possible for a mendicant who regards all conditions as impermanent to accept views that agree with the teaching. Having accepted views that agree with the teaching, it's possible to enter the sure path. Having entered the sure path, it's possible to realize the fruit of stream-entry, once-return, non-return, or perfection."

6.99 Suffering

"Mendicants, it's totally impossible for a mendicant who regards any condition as pleasurable to accept views that agree with the teaching. ... It's totally possible for a mendicant who regards all

conditions as suffering to accept views that agree with the teaching. …"

6.100 Not-Self

"Mendicants, it's totally impossible for a mendicant who regards any condition as self to accept views that agree with the teaching. … It's totally possible for a mendicant who regards all things as not-self to accept views that agree with the teaching. …"

6.101 Extinguished

"Mendicants, it's totally impossible for a mendicant who regards extinguishment as suffering to accept views that agree with the teaching. …

It's totally possible for a mendicant who regards extinguishment as pleasurable to accept views that agree with the teaching. …"

6.102 Transience

"Mendicants, seeing six benefits is quite enough to establish the perception of impermanence in all conditions without qualification. What six? 'All conditions will appear to me as transient.' 'My mind will not delight anywhere in the world.' 'My mind will rise above the whole world.' 'My mind will incline to extinguishment.' 'My fetters will be given up.' 'I will achieve the ultimate goal of the ascetic life.' Seeing these six benefits is quite enough to establish the perception of impermanence in all conditions without qualification."

6.103 With a Drawn Sword

"Mendicants, seeing six benefits is quite enough to establish the perception of suffering in all conditions without qualification. What six? 'Perception of disillusionment will be established in me for all conditions, like a killer with a drawn sword.' 'My mind will rise above the whole world.' 'I will see extinguishment as peaceful.' 'My underlying tendencies will be uprooted.' 'I will fulfill my duty.' 'I will have served my Teacher with love.' Seeing these six benefits is quite enough to establish the perception of suffering in all conditions without qualification."

6.104 Non-identification

“Mendicants, seeing six benefits is quite enough to establish the perception of not-self in all things without qualification. What six? ‘I will be without identification in the whole world.’ ‘My I-makings will stop.’ ‘My mine-makings will stop.’ ‘I will have unshared knowledge.’ ‘I will clearly see causes and the phenomena that arise from causes.’ Seeing these six benefits is quite enough to establish the perception of not-self in all things without qualification.”

6.105 States of Existence

“Mendicants, you should give up these three states of existence. And you should train in three trainings. What are the three states of existence you should give up? Existence in the sensual realm, the realm of luminous form, and the formless realm. These are the three states of existence you should give up. What are the three trainings you should train in? The training in the higher ethics, the higher mind, and the higher wisdom. These are the three trainings you should train in. When a mendicant has given up these three states of existence and has trained in these three trainings they’re called a mendicant who has cut off craving, untied the fetters, and by rightly comprehending conceit has made an end of suffering.”

6.106 Craving

“Mendicants, you should give up these three cravings and three conceits. What three cravings should you give up? Craving for sensual pleasures, craving for continued existence, and craving to end existence. These are the three cravings you should give up. What three conceits should you give up? Conceit, inferiority complex, and superiority complex. These are the three conceits you should give up. When a mendicant has given up these three cravings and these three conceits they’re called a mendicant who has cut off craving, untied the fetters, and by rightly comprehending conceit has made an end of suffering.”

11. Triads

6.107 Greed

“Mendicants, there are these three things. What three? Greed, hate, and delusion. These are the three things. To give up these three things you should develop three things. What three? You should develop the perception of ugliness to give up greed, love to give up hate, and wisdom to give up delusion. These are the three things you should develop to give up those three things.”

6.108 Bad Conduct

“Mendicants, there are these three things. What three? Bad conduct by way of body, speech, and mind. These are the three things. To give up these three things you should develop three things. What three? You should develop good bodily conduct to give up bad bodily conduct, good verbal conduct to give up bad verbal conduct, and good mental conduct to give up bad mental conduct. These are the three things you should develop to give up those three things.”

6.109 Thoughts

“Mendicants, there are these three things. What three? Sensual, malicious, and cruel thoughts. These are the three things. To give up these three things you should develop three things. What three? You should develop thoughts of renunciation to give up sensual thoughts, thoughts of good will to give up malicious thoughts, and thoughts of harmlessness to give up cruel thoughts. These are the three things you should develop to give up those three things.”

6.110 Perceptions

“Mendicants, there are these three things. What three? Sensual, malicious, and cruel perceptions. These are the three things. To give up these three things you should develop three things. What three? You should develop perceptions of renunciation to give up sensual perceptions, perceptions of good will to give up malicious perceptions, and perceptions of harmlessness to give up cruel

perceptions. These are the three things you should develop to give up those three things."

6.111 Elements

"Mendicants, there are these three things. What three? The elements of sensuality, malice, and cruelty. These are the three things. To give up these three things you should develop three things. What three? You should develop the element of renunciation to give up the element of sensuality, the element of good will to give up the element of malice, and the element of harmlessness to give up the element of cruelty. These are the three things you should develop to give up those three things."

6.112 Gratification

"Mendicants, there are these three things. What three? The view that things are gratifying, the view of self, and wrong view. These are the three things. To give up these three things you should develop three things. What three? You should develop the perception of impermanence to give up the view that things are gratifying; the perception of not-self to give up the view of self; and right view to give up wrong view. These are the three things you should develop to give up those three things."

6.113 Dissatisfaction

"Mendicants, there are these three things. What three? Dissatisfaction, cruelty, and unprincipled conduct. These are the three things. To give up these three things you should develop three things. What three? You should develop rejoicing to give up negativity, harmlessness to give up cruelty, and principled conduct to give up unprincipled conduct. These are the three things you should develop to give up those three things."

6.114 Contentment

"Mendicants, there are these three things. What three? Lack of contentment, lack of situational awareness, and having many wishes. These are the three things. To give up these three things you should develop three things. What three? You should develop

contentment to give up lack of contentment, situational awareness to give up lack of situational awareness, and having few wishes to give up having many wishes. These are the three things you should develop to give up those three things."

6.115 Hard to Admonish

"Mendicants, there are these three things. What three? Being hard to admonish, bad friendship, and a distracted mind. These are the three things. To give up these three things you should develop three things. What three? You should develop being easy to admonish to give up being hard to admonish, good friendship to give up bad friendship, and mindfulness of breathing to give up a distracted mind. These are the three things you should develop to give up those three things."

6.116 Restlessness

"Mendicants, there are these three things. What three? Restlessness, lack of restraint, and negligence. These are the three things. To give up these three things you should develop three things. What three? You should develop serenity to give up restlessness, restraint to give up lack of restraint, and diligence to give up negligence. These are the three things you should develop to give up those three things."

12. The Ascetic Life

6.117 Observing the Body

"Mendicants, without giving up these six qualities you can't meditate observing an aspect of the body. What six? Relishing work, talk, sleep, and company, not guarding the sense doors, and eating too much. Without giving up these six qualities you can't meditate observing an aspect of the body.

But after giving up these six qualities you can meditate observing an aspect of the body. What six? Relishing work, talk, sleep, and company, not guarding the sense doors, and eating too much. After

giving up these six qualities you can meditate observing an aspect of the body."

6.118 Observing Principles, Etc.

"Mendicants, without giving up six things you can't meditate observing an aspect of the body internally … body externally … body internally and externally … feelings internally … feelings externally … feelings internally and externally … mind internally … mind externally … mind internally and externally … principles internally … principles externally … principles internally and externally. What six? Relishing work, talk, sleep, and company, not guarding the sense doors, and eating too much. After giving up these six qualities you can meditate observing an aspect of principles internally and externally."

6.119 About Tapussa

"Mendicants, having six qualities the householder Tapussa is certain about the Realized One, sees the deathless, and lives having realized the deathless. What six? Experiential confidence in the Buddha, the teaching, and the Saṅgha, and noble ethics, knowledge, and freedom. Having these six qualities the householder Tapussa is certain about the Realized One, sees the deathless, and lives having realized the deathless."

6.120–139 About Bhallika, Etc.

"Mendicants, having six qualities the householders Bhallika … Sudatta Anāthapiṇḍika … Citta of Macchikāsaṇḍa … Hatthaka of Āḷavī … Mahānāma the Sakyan … Ugga of Vesālī … Uggata … Sūra of Ambaṭṭha … Jīvaka Komārabhacca … Nakula's father … Tavakaṇṇika … Pūraṇa … Isidatta … Sandhāna … Vijaya … Vijayamāhita … Meṇḍaka … the lay followers Vāseṭṭha … Ariṭṭha … and Sāragga are certain about the Realized One, see the deathless, and live having realized the deathless. What six? Experiential confidence in the Buddha, the teaching, and the Saṅgha, and noble ethics, knowledge, and freedom. Having these six qualities the lay follower Sāragga is certain about the Realized One, sees the deathless, and lives having realized the deathless."

13. Abbreviated Texts Beginning with Greed

6.140

"For insight into greed, six things should be developed. What six? The unsurpassable seeing, listening, acquisition, training, service, and recollection. For insight into greed, these six things should be developed."

6.141

"For insight into greed, six things should be developed. What six? The recollection of the Buddha, the teaching, the Saṅgha, ethics, generosity, and the deities. For insight into greed, these six things should be developed."

6.142

"For insight into greed, six things should be developed. What six? The perception of impermanence, the perception of suffering in impermanence, the perception of not-self in suffering, the perception of giving up, the perception of fading away, and the perception of cessation. For insight into greed, these six things should be developed."

6.143–169

"For the complete understanding of greed ... complete ending ... giving up ... ending ... vanishing ... fading away ... cessation ... giving away ... letting go of greed these six things should be developed."

6.170–649

"Of hate ... delusion ... anger ... hostility ... offensiveness ... contempt ... jealousy ... stinginess ... deceitfulness ... deviousness ... obstinacy ... aggression ... conceit ... arrogance ... vanity ... for insight into negligence ... complete understanding ... complete ending ... giving up ... ending ... vanishing ... fading away ... cessation ... giving away ... letting go of negligence these six things should be developed."

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

The Book of the Sixes is finished.

Numbered Discourses 7

1. Wealth

7.1 Pleasing (1st)

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, a mendicant with seven qualities is disliked and disapproved by their spiritual companions, not respected or admired. What seven? It's when a mendicant desires material possessions, honor, and to be looked up to. They lack conscience and prudence. They have wicked desires and wrong view. A mendicant with these seven qualities is disliked and disapproved by their spiritual companions, not respected or admired.

A mendicant with seven qualities is liked and approved by their spiritual companions, respected and admired. What seven? It's when a mendicant doesn't desire material possessions, honor, and to be looked up to. They have conscience and prudence. They have few desires and right view. A mendicant with these seven qualities is liked and approved by their spiritual companions, respected and admired."

7.2 Pleasing (2nd)

"Mendicants, a mendicant with seven qualities is disliked and disapproved by their spiritual companions, not respected or admired. What seven? It's when a mendicant desires material possessions, honor, and to be looked up to. They lack conscience and prudence. They're jealous and stingy. A mendicant with these seven qualities is disliked and disapproved by their spiritual companions, not respected or admired.

A mendicant with seven qualities is liked and approved by their spiritual companions, respected and admired. What seven? It's when a mendicant doesn't desire material possessions, honor, and to be looked up to. They have conscience and prudence. They're not jealous or stingy. A mendicant with these seven qualities is liked and approved by their spiritual companions, respected and admired."

7.3 Powers in Brief

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. ... "Mendicants, there are these seven powers. What seven? The powers of faith, energy, conscience, prudence, mindfulness, immersion, and wisdom. These are the seven powers.

> The powers are faith and energy,
> conscience and prudence,
> mindfulness and immersion,
> and wisdom as the seventh power.
> Empowered by these,
> an astute mendicant lives happily.
>
> They should examine the teaching rationally,
> discerning the meaning with wisdom.
> The liberation of their heart
> is like a lamp going out."

7.4 Powers in Detail

"Mendicants, there are these seven powers. What seven? The powers of faith, energy, conscience, prudence, mindfulness, immersion, and wisdom.

And what is the power of faith? It's when a noble disciple has faith in the Realized One's awakening: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' This is called the power of faith.

And what is the power of energy? It's when a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They're strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. This is called the power of energy.

And what is the power of conscience? It's when a noble disciple has a conscience. They're conscientious about bad conduct by way of body, speech, and mind, and conscientious about acquiring any bad, unskillful qualities. This is called the power of conscience.

And what is the power of prudence? It's when a noble disciple is prudent. They're prudent when it comes to bad conduct by way of body, speech, and mind, and prudent when it comes to the acquiring of any bad, unskillful qualities. This is called the power of prudence.

And what is the power of mindfulness? It's when a noble disciple is mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago. This is called the power of mindfulness.

And what is the power of immersion? It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. ... Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. This is called the power of immersion.

And what is the power of wisdom? It's when a noble disciple is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. This is called the power of wisdom.

These are the seven powers.

> The powers are faith and energy,
> conscience and prudence,
> mindfulness and immersion,
> and wisdom as the seventh power.

Empowered by these,
an astute mendicant lives happily.

They should examine the teaching rationally,
discerning the meaning with wisdom.
The liberation of their heart
is like a lamp going out."

7.5 Wealth in Brief

"Mendicants, there are these seven kinds of wealth. What seven? The wealth of faith, ethical conduct, conscience, prudence, learning, generosity, and wisdom. These are the seven kinds of wealth.

Faith and ethical conduct are kinds of wealth,
as are conscience and prudence,
learning and generosity,
and wisdom is the seventh kind of wealth.

When a woman or man
has these kinds of wealth,
they're said to be prosperous,
their life is not in vain.

So let the wise devote themselves
to faith, ethical behavior,
confidence, and insight into the teaching,
remembering the instructions of the Buddhas."

7.6 Wealth in Detail

"Mendicants, there are these seven kinds of wealth. What seven? The wealth of faith, ethical conduct, conscience, prudence, learning, generosity, and wisdom.

And what is the wealth of faith? It's when a noble disciple has faith in the Realized One's awakening ... This is called the wealth of faith.

And what is the wealth of ethical conduct? It's when a noble disciple doesn't kill living creatures, steal, commit sexual misconduct, use speech that's false, divisive, harsh, or nonsensical,

or consume alcoholic drinks that cause negligence. This is called the wealth of ethical conduct.

And what is the wealth of conscience? It's when a noble disciple has a conscience. They're conscientious about bad conduct by way of body, speech, and mind, and conscientious about having any bad, unskillful qualities. This is called the wealth of conscience.

And what is the wealth of prudence? It's when a noble disciple is prudent. They're prudent when it comes to bad conduct by way of body, speech, and mind, and prudent when it comes to the acquiring of any bad, unskillful qualities. This is called the wealth of prudence.

And what is the wealth of learning? It's when a noble disciple is very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, reciting them, mentally scrutinizing them, and comprehending them theoretically. This is called the wealth of learning.

And what is the wealth of generosity? It's when a noble disciple lives at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share. This is called the wealth of generosity.

And what is the wealth of wisdom? It's when a noble disciple is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. This is called the wealth of wisdom.

These are the seven kinds of wealth.

> Faith and ethical conduct are kinds of wealth,
> as are conscience and prudence,
> learning and generosity,
> and wisdom is the seventh kind of wealth.
>
> When a woman or man
> has these kinds of wealth,
> they're said to be prosperous,
> their life is not in vain.

So let the wise devote themselves
to faith, ethical behavior,
confidence, and insight into the teaching,
remembering the instructions of the Buddhas."

7.7 With Ugga

Then Ugga the government minister went up to the Buddha, bowed, sat down to one side, and said to him, "It's incredible, sir, it's amazing! Migāra of Rohaṇa is so rich, so very wealthy."

"But Ugga, how rich is he?"

"He has a hundred thousand gold coins, not to mention the silver!"

"Well, Ugga, that is wealth, I can't deny it. But fire, water, rulers, thieves, and unloved heirs all take a share of that wealth. There are these seven kinds of wealth that they can't take a share of. What seven? The wealth of faith, ethical conduct, conscience, prudence, learning, generosity, and wisdom. There are these seven kinds of wealth that fire, water, rulers, thieves, and unloved heirs can't take a share of.

Faith and ethical conduct are kinds of wealth,
as are conscience and prudence,
learning and generosity,
and wisdom is the seventh kind of wealth.

When a woman or man
has these kinds of wealth,
they're really rich in the world,
invincible among gods and humans.

So let the wise devote themselves
to faith, ethical behavior,
confidence, and insight into the teaching,
remembering the instructions of the Buddhas."

7.8 Fetters

"Mendicants, there are these seven fetters. What seven? The fetters of attraction, repulsion, views, doubt, conceit, desire to be reborn, and ignorance. These are the seven fetters."

7.9 Giving Up

"Mendicants, the spiritual life is lived to give up and cut out these seven fetters. What seven? The fetters of attraction, repulsion, views, doubt, conceit, desire to be reborn, and ignorance. The spiritual life is lived to give up and cut out these seven fetters. When a mendicant has given up the fetters of attraction, repulsion, views, doubt, conceit, desire to be reborn, and ignorance—cut them off at the root, made them like a palm stump, obliterated them, so they are unable to arise in the future— they're called a mendicant who has cut off craving, untied the fetters, and by rightly comprehending conceit has made an end of suffering."

7.10 Stinginess

"Mendicants, there are these seven fetters. What seven? The fetters of attraction, repulsion, views, doubt, conceit, jealousy, and stinginess. These are the seven fetters."

2. Tendencies

7.11 Underlying Tendencies (1st)

"Mendicants, there are these seven underlying tendencies. What seven? The underlying tendencies of sensual desire, repulsion, views, doubt, conceit, desire to be reborn, and ignorance. These are the seven underlying tendencies."

7.12 Underlying Tendencies (2nd)

"Mendicants, the spiritual life is lived to give up and cut out these seven underlying tendencies. What seven? The underlying tendencies of sensual desire, repulsion, views, doubt, conceit, desire

to be reborn, and ignorance. The spiritual life is lived to give up and cut out these seven underlying tendencies.

When a mendicant has given up the underlying tendencies of sensual desire, repulsion, views, doubt, conceit, desire to be reborn, and ignorance—cut them off at the root, made them like a palm stump, obliterated them, so they are unable to arise in the future—they're called a mendicant who has cut off craving, untied the fetters, and by rightly comprehending conceit has made an end of suffering."

7.13 A Family

"Mendicants, visiting a family with seven factors is not worthwhile, or if you've already arrived, sitting down is not worthwhile. What seven? They don't politely rise, bow, or offer a seat. They hide what they have. Even when they have much they give little. Even when they have refined things they give coarse things. They give carelessly, not carefully. Visiting a family with these seven factors is not worthwhile, or if you've already arrived, sitting down is not worthwhile.

Visiting a family with seven factors is worthwhile, or if you've already arrived, sitting down is worthwhile. What seven? They politely rise, bow, and offer a seat. They don't hide what they have. When they have much they give much. When they have refined things they give refined things. They give carefully, not carelessly. Visiting a family with these seven factors is worthwhile, or if you've already arrived, sitting down is worthwhile."

7.14 Persons

"Mendicants, these seven people are worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and are the supreme field of merit for the world. What seven? The one freed both ways, the one freed by wisdom, the personal witness, the one attained to view, the one freed by faith, the follower of the teachings, and the follower by faith. These are the seven people who are worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious

donation, worthy of greeting with joined palms, and are the supreme field of merit for the world."

7.15 A Simile With Water

"Mendicants, these seven people found in the world are like those in water.

What seven? One person sinks under once and stays under. One person rises up then sinks under. One person rises up then stays put. One person rises up then sees and discerns. One person rises up then crosses over. One person rises up then finds a footing. One person has risen up, crossed over, and gone beyond, and that brahmin stands on the shore.

And what kind of person sinks under once and stays under? It's the kind of person who has exclusively dark, unskillful qualities. This kind of person sinks under once and stays under.

And what kind of person rises up then sinks under? It's the kind of person who, rising up, thinks: 'It's good to have faith, conscience, prudence, energy, and wisdom regarding skillful qualities.' However their faith, conscience, prudence, energy, and wisdom don't last or grow, but dwindle away. This kind of person rises up then sinks under.

And what kind of person rises up then stays put? It's the kind of person who, rising up, thinks: 'It's good to have faith, conscience, prudence, energy, and wisdom regarding skillful qualities.' And their faith, conscience, prudence, energy, and wisdom lasts, neither dwindling nor growing. This kind of person rises up then stays put.

And what kind of person rises up then sees and discerns? It's the kind of person who, rising up, thinks: 'It's good to have faith, conscience, prudence, energy, and wisdom regarding skillful qualities.' With the ending of three fetters they're a stream-enterer, not liable to be reborn in the underworld, bound for awakening. This kind of person rises up then sees and discerns.

And what kind of person rises up then crosses over? It's the kind of person who, rising up, thinks: 'It's good to have faith, conscience, prudence, energy, and wisdom regarding skillful qualities.' With the ending of three fetters, and the weakening of greed, hate, and

delusion, they're a once-returner. They come back to this world once only, then make an end of suffering. This kind of person rises up then crosses over.

And what kind of person rises up then finds a footing? It's the kind of person who, rising up, thinks: 'It's good to have faith, conscience, prudence, energy, and wisdom regarding skillful qualities.' With the ending of the five lower fetters they're reborn spontaneously. They are extinguished there, and are not liable to return from that world. This kind of person rises up then finds a footing.

And what kind of person has risen up, crossed over, and gone beyond, a brahmin who stands on the shore? It's the kind of person who, rising up, thinks: 'It's good to have faith, conscience, prudence, energy, and wisdom regarding skillful qualities.' They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements. This kind of person has risen up, crossed over, and gone beyond, a brahmin who stands on the shore.

These seven people found in the world are like those in water."

7.16 Observing Impermanence

"Mendicants, these seven people are worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and are the supreme field of merit for the world. What seven?

First, take a person who meditates observing impermanence in all conditions. They perceive impermanence and experience impermanence. Constantly, continually, and without stopping, they apply the mind and fathom with wisdom. They've realized the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements. This is the first person.

Next, take a person who meditates observing impermanence in all conditions. Their defilements and their life come to an end at exactly the same time. This is the second person.

Next, take a person who meditates observing impermanence in all conditions. With the ending of the five lower fetters they're extinguished between one life and the next. ...

With the ending of the five lower fetters they're extinguished upon landing. ...

With the ending of the five lower fetters they're extinguished without extra effort. ...

With the ending of the five lower fetters they're extinguished with extra effort. ...

With the ending of the five lower fetters they head upstream, going to the Akaniṭṭha realm. This is the seventh person.

These are the seven people who are worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and are the supreme field of merit for the world."

7.17 Observing Suffering

"Mendicants, these seven people are worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and are the supreme field of merit for the world. What seven? First, take a person who meditates observing suffering in all conditions. They perceive suffering and experience suffering. Constantly, continually, and without stopping, they apply the mind and fathom with wisdom. ..."

7.18 Observing Not-self

"First, take a person who meditates observing not-self in all things. They perceive not-self and experience not-self. Constantly, continually, and without stopping, they apply the mind and fathom with wisdom. ..."

7.19 Extinguishment

"First, take a person who meditates observing the happiness in extinguishment. They perceive happiness and experience happiness. Constantly, continually, and without stopping, they apply the mind and fathom with wisdom. They've realized the undefiled freedom of heart and freedom by wisdom in this very life, and live having

realized it with their own insight due to the ending of defilements. This is the first person worthy of offerings.

Next, take a person who meditates observing the happiness in extinguishment. They perceive happiness and experience happiness. Constantly, continually, and without stopping, they apply the mind and fathom with wisdom. Their defilements and their life come to an end at exactly the same time. This is the second person.

Next, take a person who meditates observing the happiness in extinguishment. They perceive happiness and experience happiness. Constantly, continually, and without stopping, they apply the mind and fathom with wisdom.

With the ending of the five lower fetters they're extinguished between one life and the next. ...

With the ending of the five lower fetters they're extinguished upon landing. ...

With the ending of the five lower fetters they're extinguished without extra effort. ...

With the ending of the five lower fetters they're extinguished with extra effort. ...

With the ending of the five lower fetters they head upstream, going to the Akaniṭṭha realm. This is the seventh person.

These are the seven people who are worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and are the supreme field of merit for the world."

7.20 Qualifications for Graduation

"Mendicants, there are these seven qualifications for graduation. What seven? It's when a mendicant has a keen enthusiasm to undertake the training ... to examine the teachings ... to get rid of desires ... for retreat ... to rouse up energy ... for mindfulness and alertness ... to penetrate theoretically. And they don't lose these desires in the future. These are the seven qualifications for graduation."

3. The Vajji Seven

7.21 At Sārandada

So I have heard. At one time the Buddha was staying near Vesālī, at the Sārandada Tree-shrine. Then several Licchavis went up to the Buddha, bowed, sat down to one side, and the Buddha said to these Licchavis:

"Licchavis, I will teach you these seven principles that prevent decline. Listen and pay close attention, I will speak."

"Yes, sir," they replied. The Buddha said this:

"And what are the seven principles that prevent decline? As long as the Vajjis meet frequently and have many meetings, they can expect growth, not decline.

As long as the Vajjis meet in harmony, leave in harmony, and carry on their business in harmony, they can expect growth, not decline.

As long as the Vajjis don't make new decrees or abolish existing decrees, but undertake and follow the traditional Vajjian principles as they have been decreed, they can expect growth, not decline.

As long as the Vajjis honor, respect, esteem, and venerate Vajjian elders, and think them worth listening to, they can expect growth, not decline.

As long as the Vajjis don't rape or abduct women or girls from their families and force them to live with them, they can expect growth, not decline.

As long as the Vajjis honor, respect, esteem, and venerate the Vajjian shrines, whether inner or outer, not neglecting the proper spirit-offerings that were given and made in the past, they can expect growth, not decline.

As long as the Vajjis arrange for proper protection, shelter, and security for perfected ones, so that more perfected ones might come to the realm and those already here may live in comfort, they can expect growth, not decline.

As long as these seven principles that prevent decline last among the Vajjis, and as long as the Vajjis are seen following them, they can expect growth, not decline."

7.22 With Vassakāra

So I have heard. At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

Now at that time King Ajātasattu Vedehiputta of Māgadha wanted to invade the Vajjis. He declared: "I shall wipe out these Vajjis, so mighty and powerful! I shall destroy them, and lay ruin and devastation upon them!"

And then King Ajātasattu addressed Vassakāra the brahmin minister of Māgadha, "Please, brahmin, go to the Buddha, and in my name bow with your head to his feet. Ask him if he is healthy and well, nimble, strong, and living comfortably. And then say: 'Sir, King Ajātasattu Vedehiputta of Māgadha wants to invade the Vajjis. He has declared: "I shall wipe out these Vajjis, so mighty and powerful! I shall destroy them, and lay ruin and devastation upon them!"' Remember well how the Buddha answers and tell it to me. For Realized Ones say nothing that is not so."

"Yes, sir," Vassakāra replied. He went to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

"Master Gotama, King Ajātasattu bows with his head to your feet. He asks if you are healthy and well, nimble, strong, and living comfortably. King Ajātasattu wants to invade the Vajjis. He has declared: 'I shall wipe out these Vajjis, so mighty and powerful! I shall destroy them, and lay ruin and devastation upon them!'"

Now at that time Venerable Ānanda was standing behind the Buddha fanning him. Then the Buddha said to him: "Ānanda, have you heard that the Vajjis meet frequently and have many meetings?"

"I have heard that, sir."

"As long as the Vajjis meet frequently and have many meetings, they can expect growth, not decline.

Ānanda, have you heard that the Vajjis meet in harmony, leave in harmony, and carry on their business in harmony?"

"I have heard that, sir."

"As long as the Vajjis meet in harmony, leave in harmony, and carry on their business in harmony, they can expect growth, not decline.

Ānanda, have you heard that the Vajjis don't make new decrees or abolish existing decrees, but proceed having undertaken the ancient Vajjian principles as they have been decreed?"

"I have heard that, sir."

"As long as the Vajjis don't make new decrees or abolish existing decrees, but proceed having undertaken the traditional Vajjian principles as they have been decreed, they can expect growth, not decline.

Ānanda, have you heard that the Vajjis honor, respect, esteem, and venerate Vajjian elders, and think them worth listening to?"

"I have heard that, sir."

"As long as the Vajjis honor, respect, esteem, and venerate Vajjian elders, and think them worth listening to, they can expect growth, not decline.

Ānanda, have you heard that the Vajjis don't rape or abduct women or girls from their families and force them to live with them?"

"I have heard that, sir."

"As long as the Vajjis don't rape or abduct women or girls from their families and force them to live with them, they can expect growth, not decline.

Ānanda, have you heard that the Vajjis honor, respect, esteem, and venerate the Vajjian shrines, whether inner or outer, not neglecting the proper spirit-offerings that were given and made in the past?"

"I have heard that, sir."

"As long as the Vajjis honor, respect, esteem, and venerate the Vajjian shrines, whether inner or outer, not neglecting the proper spirit-offerings that were given and made in the past, they can expect growth, not decline.

Ānanda, have you heard that the Vajjis arrange for proper protection, shelter, and security for perfected ones, so that more

perfected ones might come to the realm and those already here may live in comfort?"

"I have heard that, sir."

"As long as the Vajjis arrange for proper protection, shelter, and security for perfected ones, so that more perfected ones might come to the realm and those already here may live in comfort, they can expect growth, not decline."

Then the Buddha said to Vassakāra:

"Brahmin, one time I was staying near Vesālī at the Sārandada woodland shrine. There I taught the Vajjis these principles that prevent decline. As long as these seven principles that prevent decline last among the Vajjis, and as long as the Vajjis are seen following them, they can expect growth, not decline."

When the Buddha had spoken, Vassakāra said to him: "Master Gotama, if the Vajjis follow even a single one of these principles they can expect growth, not decline. How much more so all seven! King Ajātasattu cannot defeat the Vajjis in war, unless by diplomacy or by sowing dissension. Well, now, Master Gotama, I must go. I have many duties, and much to do."

"Please, brahmin, go at your convenience." Then Vassakāra the brahmin, having approved and agreed with what the Buddha said, got up from his seat and left.

7.23 Non-Decline for Mendicants (1st)

So I have heard. At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain. There the Buddha addressed the mendicants:

"Mendicants, I will teach you these seven principles that prevent decline. Listen and pay close attention, I will speak."

"Yes, sir," they replied. The Buddha said this:

"What are the seven principles that prevent decline? As long as the mendicants meet frequently and have many meetings, they can expect growth, not decline.

As long as the mendicants meet in harmony, leave in harmony, and carry on their business in harmony, they can expect growth, not decline.

As long as the mendicants don't make new decrees or abolish existing decrees, but undertake and follow the training rules as they have been decreed, they can expect growth, not decline.

As long as the mendicants honor, respect, esteem, and venerate the senior mendicants—of long standing, long gone forth, fathers and leaders of the Saṅgha—and think them worth listening to, they can expect growth, not decline.

As long as the mendicants don't fall under the sway of arisen craving for future lives, they can expect growth, not decline.

As long as the mendicants take care to live in wilderness lodgings, they can expect growth, not decline.

As long as the mendicants individually establish mindfulness, so that more good-hearted spiritual companions might come, and those that have already come may live comfortably, they can expect growth, not decline.

As long as these seven principles that prevent decline last among the mendicants, and as long as the mendicants are seen following them, they can expect growth, not decline."

7.24 Non-Decline for Mendicants (2nd)

"Mendicants, I will teach you seven principles that prevent decline. Listen and pay close attention ... And what are the seven principles that prevent decline?

As long as the mendicants don't relish work, loving it and liking to relish it, they can expect growth, not decline.

As long as they don't enjoy talk ... sleep ... company ... they don't have wicked desires, falling under the sway of wicked desires ... they don't have bad friends, companions, and associates ... they don't stop half-way after achieving some insignificant distinction, they can expect growth, not decline.

As long as these seven principles that prevent decline last among the mendicants, and as long as the mendicants are seen following them, they can expect growth, not decline."

7.25 Non-Decline for Mendicants (3rd)

"Mendicants, I will teach you seven principles that prevent decline. Listen and pay close attention ... And what are the seven principles that prevent decline? As long as the mendicants are faithful ... conscientious ... prudent ... learned ... energetic ... mindful ... wise, they can expect growth, not decline.

As long as these seven principles that prevent decline last among the mendicants, and as long as the mendicants are seen following them, they can expect growth, not decline."

7.26 Awakening Factors

"Mendicants, I will teach you seven principles that prevent decline. Listen and pay close attention ... And what are the seven principles that prevent decline? As long as the mendicants develop the awakening factor of mindfulness ... investigation of principles ... energy ... rapture ... tranquility ... immersion ... equanimity, they can expect growth, not decline.

As long as these seven principles that prevent decline last among the mendicants, and as long as the mendicants are seen following them, they can expect growth, not decline."

7.27 Perceptions

"Mendicants, I will teach you seven principles that prevent decline. Listen and pay close attention ... And what are the seven principles that prevent decline? As long as the mendicants develop the perception of impermanence ...

not-self ... ugliness ... drawbacks ... giving up ... fading away ... cessation, they can expect growth, not decline. As long as these seven principles that prevent decline last among the mendicants, and as long as the mendicants are seen following them, they can expect growth, not decline."

7.28 Non-decline for a Mendicant Trainee

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants:

"These seven things lead to the decline of a mendicant trainee. What seven? They relish work, talk, sleep, and company. They don't guard the sense doors and they eat too much. And when there is Saṅgha business to be carried out, they don't reflect: 'There are senior mendicants in the Saṅgha of long standing, long gone forth, responsible. They'll be known for taking care of this.' So they try to do it themselves. These seven things lead to the decline of a mendicant trainee.

These seven things don't lead to the decline of a mendicant trainee. What seven? They don't relish work, talk, sleep, and company. They guard the sense doors and don't they eat too much. And when there is Saṅgha business to be carried out, they reflect: 'There are senior mendicants in the Saṅgha of long standing, long gone forth, responsible. They'll be known for taking care of this.' So they don't try to do it themselves. These seven things don't lead to the decline of a mendicant trainee."

7.29 Non-decline for a Lay Follower

"These seven things lead to the decline of a lay follower. What seven? They stop seeing the mendicants. They neglect listening to the true teaching. They don't train in higher ethical conduct. They're very suspicious about mendicants, whether senior, junior, or middle. They listen to the teaching with a hostile, fault-finding mind. They seek outside of the Buddhist community for those worthy of religious donations. And they serve them first. These seven things lead to the decline of a lay follower.

These seven things don't lead to the decline of a lay follower. What seven? They don't stop seeing the mendicants. They don't neglect listening to the true teaching. They train in higher ethical conduct. They're very confident about mendicants, whether senior, junior, or middle. They don't listen to the teaching with a hostile, fault-finding mind. They don't seek outside of the Buddhist community for those worthy of religious donations. And they serve the Buddhist community first. These seven things don't lead to the decline of a lay follower."

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

"A lay follower stops seeing
those who have developed themselves
and listening to the teaching of the noble ones.
They don't train in higher ethical conduct,

and their suspicion about mendicants
just grows and grows.
They want to listen to the true teaching
with a fault-finding mind.

They seek outside the Buddhist community
for someone else worthy of religious donations,
and that lay follower
serves them first.

These seven principles leading to decline
have been well taught.
A lay follower who practices them
falls away from the true teaching.

A lay follower doesn't stop seeing
those who have developed themselves
and listening to the teaching of the noble ones.
They train in higher ethical conduct,

and their confidence in mendicants
just grows and grows.
They want to listen to the true teaching
without a fault-finding mind.

They don't seek outside the Buddhist community
for someone else worthy of religious donations,
and that lay follower
serves the Buddhist community first.

These seven principles that prevent decline
have been well taught.
A lay follower who practices them
doesn't fall away from the true teaching."

7.30 Failures for a Lay Follower

"Mendicants, there are these seven failures for a lay follower ...
There are these seven accomplishments for a lay follower ..."

7.31 Downfalls for a Lay Follower

"Mendicants, there are these seven downfalls for a lay follower ... There are these seven successes for a lay follower. What seven?

They don't stop seeing the mendicants.

They don't neglect listening to the true teaching.

They train in higher ethical conduct.

They're very confident about mendicants, whether senior, junior, or middle.

They don't listen to the teaching with a hostile, fault-finding mind.

They don't seek outside of the Buddhist community for those worthy of religious donations.

And they serve the Buddhist community first.

These are the seven successes for a lay follower.

A lay follower stops seeing
those who have developed themselves ...

A lay follower who practices these
falls away from the true teaching.

A lay follower doesn't stop seeing
those who have developed themselves ...

A lay follower who practices these
doesn't fall away from the true teaching."

4. Deities

7.32 Respect for Diligence

Then, late at night, a glorious deity, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side, and said to him:

"Sir, these seven things don't lead to the decline of a mendicant trainee. What seven? Respect for the Teacher, for the teaching, for the Saṅgha, for the training, for immersion, for diligence, and for hospitality. These seven things don't lead to the decline of a mendicant trainee."

That's what that deity said, and the teacher approved. Then that deity, knowing that the teacher approved, bowed and respectfully circled the Buddha, keeping him on his right, before vanishing right there.

Then, when the night had passed, the Buddha told the mendicants all that had happened, adding:

"Respect for the Teacher and the teaching,
and keen respect for the Saṅgha;
respect for immersion, being energetic,
and keen respect for the training.

A mendicant who respects diligence
and hospitality
can't decline,
and has drawn near to extinguishment."

7.33 Respect for Conscience

"Mendicants, tonight, a glorious deity, lighting up the entire Jeta's Grove, came to me, bowed, stood to one side, and said to me: 'Sir, these seven things don't lead to the decline of a mendicant trainee. What seven? Respect for the Teacher, for the teaching, for the Saṅgha, for the training, for immersion, for conscience, and for prudence. These seven things don't lead to the decline of a mendicant trainee.'

That is what that deity said. Then he bowed and respectfully circled me, keeping me on his right side, before vanishing right there.

> Respect for the Teacher and the teaching,
> and keen respect for the Saṅgha;
> respect for immersion, being energetic,
> and keen respect for the training.
>
> One with both conscience and prudence,
> reverential and respectful,
> can't decline,
> and has drawn near to extinguishment."

7.34 Easy to Admonish (1st)

"Mendicants, tonight a deity ... said to me: 'Sir, these seven things don't lead to the decline of a mendicant trainee. What seven? Respect for the Teacher, for the teaching, for the Saṅgha, for the training, for immersion; being easy to admonish, and good friendship. These seven things don't lead to the decline of a mendicant trainee.'

That is what that deity said. Then he bowed and respectfully circled me, keeping me on his right side, before vanishing right there.

> Respect for the Teacher and the teaching,
> and keen respect for the Saṅgha;
> respect for immersion, being energetic,
> and keen respect for the training.

One with good friends, easy to admonish,
reverential and respectful,
can't decline,
and has drawn near to extinguishment."

7.35 Easy to Admonish (2nd)

"Mendicants, tonight a deity ... said to me: 'Sir, these seven things don't lead to the decline of a mendicant trainee. What seven? Respect for the Teacher, for the teaching, for the Saṅgha, for the training, for immersion; being easy to admonish, and good friendship. These seven things don't lead to the decline of a mendicant trainee.'

That is what that deity said. Then he bowed and respectfully circled me, keeping me on his right side, before vanishing right there."

When he said this, Venerable Sāriputta said to the Buddha:

"Sir, this is how I understand the detailed meaning of the Buddha's brief statement.

It's when a mendicant personally respects the Teacher and praises such respect. And they encourage other mendicants who lack such respect to respect the Teacher. And they praise other mendicants who respect the Teacher at the right time, truthfully and substantively.

They personally respect the teaching ...

They personally respect the Saṅgha ...

They personally respect the training ...

They personally respect immersion ...

They are personally easy to admonish ...

They personally have good friends, and praise such friendship. And they encourage other mendicants who lack good friends to develop good friendship. And they praise other mendicants who have good friends at the right time, truthfully and substantively.

That's how I understand the detailed meaning of the Buddha's brief statement."

"Good, good, Sāriputta! It's good that you understand the detailed meaning of what I've said in brief like this.

It's when a mendicant personally respects the Teacher … And they encourage other mendicants who lack such respect to respect the Teacher. And they praise other mendicants who respect the Teacher at the right time, truthfully and substantively.

They personally respect the teaching …

They personally respect the Saṅgha …

They personally respect the training …

They personally respect immersion …

They are personally easy to admonish …

They personally have good friends, and praise such friendship. And they encourage other mendicants who lack good friends to develop good friendship. And they praise other mendicants who have good friends at the right time, truthfully and substantively.

This is how to understand the detailed meaning of what I said in brief."

7.36 A Friend (1st)

"Mendicants, you should associate with a friend who has seven factors. What seven? They give what is hard to give. They do what is hard to do. They endure what is hard to endure. They reveal their secrets to you. They keep your secrets. They don't abandon you in times of trouble. They don't look down on you in times of loss. You should associate with a friend who has these seven factors.

A friend gives what is hard to give,
and does what's hard to do.
They put up with your harsh words,
and with things hard to endure.

They tell you their secrets,
and keep your secrets for you.
They don't abandon you in times of trouble,
or look down on you in times of loss.

The person in whom
these things are found is your friend.

If you want to have a friend,
you should keep company with such a person."

7.37 A Friend (2nd)

"Mendicants, when a friend has seven qualities you should associate with, accompany, and attend them, even if they send you away. What seven? They're likable, agreeable, respected, and admired. They admonish you and they accept admonishment. They speak on deep matters. And they don't urge you to do bad things. When a friend has these seven qualities you should associate with, accompany, and attend them, even if they send you away.

They're lovable, respected, and admired,
an admonisher who accepts admonishment,
speaks on deep matters,
and doesn't urge you to do bad.

The person in whom
these things are found is your friend.
If you want to have a friend,
benevolent and compassionate,
you should keep company with such a person,
even if they send you away."

7.38 Textual Analysis (1st)

"Mendicants, a mendicant with seven qualities will soon realize the four kinds of textual analysis and live having achieved them with their own insight. What seven?

It's when a mendicant truly understands: 'This is mental sluggishness'.

They truly understand internally constricted mind as 'internally constricted mind'.

They truly understand externally scattered mind as 'externally scattered mind'.

They know feelings as they arise, as they remain, and as they go away.

They know perceptions as they arise, as they remain, and as they go away.

They know thoughts as they arise, as they remain, and as they go away.

The patterns of qualities—suitable or unsuitable, inferior or superior, or those on the side of dark or bright—are properly grasped, attended, borne in mind, and comprehended with wisdom.

A mendicant with these seven qualities will soon realize the four kinds of textual analysis and live having achieved them with their own insight."

7.39 Textual Analysis (2nd)

"Mendicants, having seven qualities, Sāriputta realized the four kinds of textual analysis and lives having achieved them with his own insight. What seven?

It's when Sāriputta truly understood: 'This is mental sluggishness'.

He truly understood internally constricted mind as 'internally constricted mind'.

He truly understood externally scattered mind as 'externally scattered mind'.

He knew feelings, perceptions, and thoughts as they arose, as they remained, and as they went away.

The patterns of qualities—suitable or unsuitable, inferior or superior, or those on the side of dark or bright—were properly grasped, attended, borne in mind, and comprehended with wisdom.

Having these seven qualities, Sāriputta realized the four kinds of textual analysis and lives having achieved them with his own insight."

7.40 Mastery of the Mind (1st)

"Mendicants, a mendicant with seven qualities masters their mind and is not mastered by it. What seven? It's when a mendicant is skilled at immersion, skilled in entering immersion, skilled in remaining in immersion, skilled in emerging from immersion, skilled in gladdening the mind for immersion, skilled in the

mindfulness meditation subjects for immersion, and skilled in projecting the mind purified by immersion. A mendicant with these seven qualities masters their mind and is not mastered by it."

7.41 Mastery of the Mind (2nd)

"Mendicants, having seven qualities Sāriputta has mastered his mind and is not mastered by it. What seven? Sāriputta is skilled at immersion, skilled in entering immersion, skilled in remaining in immersion, skilled in emerging from immersion, skilled in gladdening the mind for immersion, skilled in the mindfulness meditation subjects for immersion, and skilled in projecting the mind purified by immersion. Having these seven qualities Sāriputta has mastered his mind and is not mastered by it."

7.42 Graduation (1st)

Then Venerable Sāriputta robed up in the morning and, taking his bowl and robe, entered Sāvatthī for alms. Then it occurred to him, "It's too early to wander for alms in Sāvatthī. Why don't I go to the monastery of the wanderers who follow other paths?"

Then he went to the monastery of the wanderers who follow other paths, and exchanged greetings with the wanderers there. When the greetings and polite conversation were over, he sat down to one side.

Now at that time while those wanderers who follow other paths were sitting together this discussion came up among them, "Reverends, anyone who lives the full and pure spiritual life for twelve years is qualified to be called a 'graduate mendicant'."

Sāriputta neither approved nor dismissed that statement of the wanderers who follow other paths. He got up from his seat, thinking, "I will learn the meaning of this statement from the Buddha himself."

Then Sāriputta wandered for alms in Sāvatthī. After the meal, on his return from alms-round, he went to the Buddha, bowed, sat down to one side, and told him what had happened, adding:

"Sir, in this teaching and training can we describe a mendicant as a 'graduate' solely because they have completed a certain number of years?"

"No, Sāriputta, we cannot. I make known these seven qualifications for graduation after realizing them with my own insight.

What seven? It's when a mendicant has a keen enthusiasm to undertake the training ... to examine the teachings ... to get rid of desires ... for retreat ... to rouse up energy ... for mindfulness and alertness ... to penetrate theoretically. And they don't lose these desires in the future. These are the seven qualifications for graduation that I make known after realizing them with my own insight. A mendicant who has these seven qualifications for graduation is qualified to be called a 'graduate mendicant'. This is so whether they have lived the full and pure spiritual life for twelve years, twenty-four years, thirty-six years, or forty-eight years."

7.43 Graduation (2nd)

So I have heard. At one time the Buddha was staying near Kosambi, in Ghosita's Monastery.

Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, entered Kosambi for alms. Then it occurred to him, "It's too early to wander for alms in Kosambi. Why don't I go to the monastery of the wanderers who follow other paths?"

Then he went to the monastery of the wanderers who follow other paths, and exchanged greetings with the wanderers there. When the greetings and polite conversation were over, he sat down to one side.

Now at that time while those wanderers who follow other paths were sitting together this discussion came up among them, "Reverends, anyone who lives the full and pure spiritual life for twelve years is qualified to be called a 'graduate mendicant'."

Ānanda neither approved nor dismissed that statement of the wanderers who follow other paths. He got up from his seat, thinking, "I will learn the meaning of this statement from the Buddha himself."

Then Ānanda wandered for alms in Kosambi. After the meal, on his return from alms-round, he went to the Buddha, bowed, sat down to one side, and told him what had happened, adding:

"Sir, in this teaching and training can we describe a mendicant as a 'graduate' solely because they have completed a certain number of years?"

"No, Ānanda, we cannot. These are the seven qualifications for graduation that I make known after realizing them with my own insight.

What seven? It's when someone is faithful, conscientious, prudent, learned, energetic, mindful, and wise. These are the seven qualifications for graduation that I make known after realizing them with my own insight. A mendicant who has these seven qualifications for graduation is qualified to be called a 'graduate mendicant'. This is so whether they have lived the full and pure spiritual life for twelve years, twenty-four years, thirty-six years, or forty-eight years."

5. A Great Sacrifice

7.44 Planes of Consciousness

"Mendicants, there are these seven planes of consciousness. What seven?

There are sentient beings that are diverse in body and diverse in perception, such as human beings, some gods, and some beings in the underworld. This is the first plane of consciousness.

There are sentient beings that are diverse in body and unified in perception, such as the gods reborn in Brahmā's Host through the first absorption. This is the second plane of consciousness.

There are sentient beings that are unified in body and diverse in perception, such as the gods of streaming radiance. This is the third plane of consciousness.

There are sentient beings that are unified in body and unified in perception, such as the gods replete with glory. This is the fourth plane of consciousness.

There are sentient beings that have gone totally beyond perceptions of form. With the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', they have been reborn in the dimension of infinite space. This is the fifth plane of consciousness.

There are sentient beings that have gone totally beyond the dimension of infinite space. Aware that 'consciousness is infinite', they have been reborn in the dimension of infinite consciousness. This is the sixth plane of consciousness.

There are sentient beings that have gone totally beyond the dimension of infinite consciousness. Aware that 'there is nothing at all', they have been reborn in the dimension of nothingness. This is the seventh plane of consciousness.

These are the seven planes of consciousness."

7.45 Prerequisites for Immersion

"Mendicants, there are these seven prerequisites for immersion. What seven? Right view, right thought, right speech, right action, right livelihood, right effort, and right mindfulness. Unification of mind with these seven factors as prerequisites is called noble right immersion 'with its vital conditions' and 'with its prerequisites'."

7.46 Fires (1st)

"Mendicants, there are these seven fires. What seven? The fires of greed, hate, delusion. The fire of those worthy of offerings dedicated to the gods. A householder's fire. The fire of those worthy of a religious donation. And a wood fire. These are the seven fires."

7.47 Fires (2nd)

Now at that time the brahmin Uggatasarīra had prepared a large sacrifice. Bulls, bullocks, heifers, goats and rams—five hundred of each—had been led to the post for the sacrifice.

Then the brahmin Uggatasarīra went up to the Buddha, and exchanged greetings with him. When the greetings and polite

conversation were over, he sat down to one side and said to the Buddha, "Master Gotama, I have heard that kindling the sacrificial fire and raising the sacrificial post is very fruitful and beneficial."

"I've also heard this, brahmin."

For a second time ... and third time Uggatasarīra said to the Buddha, "Master Gotama, I have heard that kindling the sacrificial fire and raising the sacrificial post is very fruitful and beneficial."

"I've also heard this, brahmin."

"Then Master Gotama and I are in total agreement in this matter."

When he said this, Venerable Ānanda said to Uggatasarīra, "Brahmin, you shouldn't ask the Buddha in this way. You should ask in this way: 'Sir, I want to kindle the sacrificial fire and raise the sacrificial post. May the Buddha please advise and instruct me. It will be for my lasting welfare and happiness.'"

Then Uggatasarīra said to the Buddha, "Sir, I want to kindle the sacrificial fire and raise the sacrificial post. May Master Gotama please advise and instruct me. It will be for my lasting welfare and happiness."

"Even before kindling the sacrificial fire and raising the sacrificial post, one raises three unskillful knives which ripen and result in suffering. What three? The knives of the body, speech, and mind. Even before kindling the sacrificial fire and raising the sacrificial post one gives rise to the thought: 'May this many bulls, bullocks, heifers, goats, and rams be slaughtered for the sacrifice!' Thinking, 'May I make merit', one makes bad karma. Thinking, 'May I do good', one does bad. Thinking, 'May I seek the path to a good rebirth', one seeks the path to a bad rebirth. Even before kindling the sacrificial fire and raising the sacrificial post one raises this first unskillful mental knife which ripens and results in suffering.

Furthermore, even before kindling the sacrificial fire and raising the sacrificial post, one says such things as: 'May this many bulls, bullocks, heifers, goats, and rams be slaughtered for the sacrifice!' Thinking, 'May I make merit', one makes bad karma. Thinking, 'May I do good', one does bad. Thinking, 'May I seek the path to a good rebirth', one seeks the path to a bad rebirth. Even before kindling

the sacrificial fire and raising the sacrificial post one raises this second unskillful verbal knife which ripens and results in suffering.

Furthermore, even before kindling the sacrificial fire and raising the sacrificial post one first personally undertakes preparations for the sacrificial slaughter of bulls, bullocks, heifers, goats, and rams. Thinking, 'May I make merit', one makes bad karma. Thinking, 'May I do good', one does bad. Thinking, 'May I seek the path to a good rebirth', one seeks the path to a bad rebirth. Even before kindling the sacrificial fire and raising the sacrificial post, one raises this third unskillful bodily knife which ripens and results in suffering. Even before kindling the sacrificial fire and raising the sacrificial post, one raises these three unskillful knives which ripen and result in suffering.

Brahmin, these three fires should be given up and rejected, not cultivated. What three? The fires of greed, hate, and delusion.

And why should the fire of greed be given up and rejected, not cultivated? A greedy person does bad things by way of body, speech, and mind. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. That's why the fire of greed should be given up and rejected, not cultivated.

And why should the fire of hate be given up and rejected, not cultivated? A hateful person does bad things by way of body, speech, and mind. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. That's why the fire of hate should be given up and rejected, not cultivated.

And why should the fire of delusion be given up and rejected, not cultivated? A deluded person does bad things by way of body, speech, and mind. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. That's why the fire of delusion should be given up and rejected, not cultivated. These three fires should be given up and rejected, not cultivated.

Brahmin, you should properly and happily take care of three fires, honoring, respecting, esteeming, and venerating them. What three? The fire of those worthy of offerings dedicated to the gods.

The fire of a householder. And the fire of those worthy of a religious donation.

And what is the fire of those worthy of offerings dedicated to the gods? Your mother and father are called the fire of those worthy of offerings dedicated to the gods. Why is that? Since it is from them that you've been incubated and produced. So you should properly and happily take care of this fire, honoring, respecting, esteeming, and venerating it.

And what is the fire of a householder? Your children, partners, bondservants, workers, and staff are called a householder's fire. So you should properly and happily take care of this fire, honoring, respecting, esteeming, and venerating it.

And what is the fire of those worthy of a religious donation? The ascetics and brahmins who avoid intoxication and negligence, are settled in patience and gentleness, and who tame, calm, and extinguish themselves are called the fire of those worthy of a religious donation. So you should properly and happily take care of this fire, honoring, respecting, esteeming, and venerating it. You should properly and happily take care of these three fires, honoring, respecting, esteeming, and venerating them.

But the wood fire, brahmin, should, from time to time, be fanned, watched over with equanimity, extinguished, or put aside."

When he said this, the brahmin Uggatasarīra said to the Buddha, "Excellent, Master Gotama! Excellent! ... From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life. Master Gotama, I now set free these five hundred bulls, five hundred bullocks, five hundred heifers, five hundred goats, and five hundred rams. I give them life! May they eat grass and drink cool water and enjoy a cool breeze!"

7.48 Perceptions in Brief

"Mendicants, these seven perceptions, when developed and cultivated, are very fruitful and beneficial. They culminate in the deathless and end with the deathless.

What seven? The perceptions of ugliness, death, repulsiveness of food, dissatisfaction with the whole world, impermanence, suffering

in impermanence, and not-self in suffering. These seven perceptions, when developed and cultivated, are very fruitful and beneficial. They culminate in the deathless and end with the deathless."

7.49 Perceptions in Detail

"Mendicants, these seven perceptions, when developed and cultivated, are very fruitful and beneficial. They culminate in the deathless and end with the deathless. What seven? The perceptions of ugliness, death, repulsiveness of food, dissatisfaction with the whole world, impermanence, suffering in impermanence, and not-self in suffering. These seven perceptions, when developed and cultivated, are very fruitful and beneficial. They culminate in the deathless and end with the deathless.

'When the perception of ugliness is developed and cultivated it's very fruitful and beneficial. It culminates in the deathless and ends with the deathless.' That's what I said, but why did I say it? When a mendicant often meditates with a mind reinforced with the perception of ugliness, their mind draws back from sexual intercourse. They shrink away, turn aside, and don't get drawn into it. And either equanimity or revulsion become stabilized. It's like a chicken's feather or a strip of sinew thrown in a fire. It shrivels up, shrinks, rolls up, and doesn't stretch out. In the same way, when a mendicant often meditates with a mind reinforced with the perception of ugliness, their mind draws back from sexual intercourse. ...

If a mendicant often meditates with a mind reinforced with the perception of ugliness, but their mind is drawn to sexual intercourse, and not repulsed, they should know: 'My perception of ugliness is undeveloped. I don't have any distinction higher than before. I haven't attained a fruit of development.' In this way they are aware of the situation. But if a mendicant often meditates with a mind reinforced with the perception of ugliness, their mind draws back from sexual intercourse ... they should know: 'My perception of ugliness is well developed. I have realized a distinction higher than before. I have attained a fruit of development.' In this way they are

aware of the situation. ‘When the perception of ugliness is developed and cultivated it’s very fruitful and beneficial. It culminates in the deathless and ends with the deathless.’ That’s what I said, and this is why I said it.

‘When the perception of death is developed and cultivated it’s very fruitful and beneficial. It culminates in the deathless and ends with the deathless.’ That’s what I said, but why did I say it? When a mendicant often meditates with a mind reinforced with the perception of death, their mind draws back from attachment to life. … That’s what I said, and this is why I said it.

‘When the perception of the repulsiveness of food is developed and cultivated it’s very fruitful and beneficial. It culminates in the deathless and ends with the deathless.’ That’s what I said, but why did I say it? When a mendicant often meditates with a mind reinforced with the perception of the repulsiveness of food, their mind draws back from craving for tastes. … That’s what I said, and this is why I said it.

‘When the perception of dissatisfaction with the whole world is developed and cultivated it’s very fruitful and beneficial. It culminates in the deathless and ends with the deathless.’ That’s what I said, but why did I say it? When a mendicant often meditates with a mind reinforced with the perception of dissatisfaction with the whole world, their mind draws back from the world’s shiny things. … That’s what I said, and this is why I said it.

‘When the perception of impermanence is developed and cultivated it’s very fruitful and beneficial. It culminates in the deathless and ends with the deathless.’ That’s what I said, but why did I say it? When a mendicant often meditates with a mind reinforced with the perception of impermanence, their mind draws back from material possessions, honors, and fame. … That’s what I said, and this is why I said it.

‘When the perception of suffering in impermanence is developed and cultivated it’s very fruitful and beneficial. It culminates in the deathless and ends with the deathless.’ That’s what I said, but why did I say it? When a mendicant often meditates with a mind reinforced with the perception of suffering in impermanence, they

establish a keen perception of the danger of sloth, laziness, slackness, negligence, lack of commitment, and failure to review, like a killer with a drawn sword. ... That's what I said, and this is why I said it.

'When the perception of not-self in suffering is developed and cultivated it's very fruitful and beneficial. It culminates in the deathless and ends with the deathless.' That's what I said, but why did I say it? When a mendicant often meditates with a mind reinforced with the perception of not-self in suffering, their mind is rid of I-making, mine-making, and conceit for this conscious body and all external stimuli. It has gone beyond discrimination, and is peaceful and well freed.

If a mendicant often meditates with a mind reinforced with the perception of not-self in suffering, but their mind is not rid of I-making, mine-making, and conceit for this conscious body and all external stimuli; nor has it gone beyond discrimination, and is not peaceful or well freed, they should know: 'My perception of not-self in suffering is undeveloped. I don't have any distinction higher than before. I haven't attained a fruit of development.' In this way they are aware of the situation.

But if a mendicant often meditates with a mind reinforced with the perception of not-self in suffering, and their mind is rid of I-making, mine-making, and conceit for this conscious body and all external stimuli; and it has gone beyond discrimination, and is peaceful and well freed, they should know: 'My perception of not-self in suffering is well developed. I have realized a distinction higher than before. I have attained a fruit of development.' In this way they are aware of the situation. 'When the perception of not-self in suffering is developed and cultivated it's very fruitful and beneficial. It culminates in the deathless and ends with the deathless.' That's what I said, and this is why I said it.

These seven perceptions, when developed and cultivated, are very fruitful and beneficial. They culminate in the deathless and end with the deathless."

7.50 Sex

Then the brahmin Jāṇussoṇi went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha, "Does Master Gotama claim to be celibate?"

"Brahmin, if anyone should be rightly said to live the celibate life unbroken, impeccable, spotless, and unmarred, full and pure, it's me."

"But what, Master Gotama, is a break, taint, stain, or mar in celibacy?"

"Firstly, an ascetic or brahmin who claims to be perfectly celibate does not mutually engage in sex with a female. However, they consent to being anointed, massaged, bathed, and rubbed by a female. They enjoy it and like it and find it satisfying. This is a break, taint, stain, or mar in celibacy. This is called one who lives the celibate life impurely, tied to the fetter of sex. They're not freed from rebirth, old age, death, sorrow, lamentation, pain, sadness, and distress. They're not freed from suffering, I say.

Furthermore, an ascetic or brahmin who claims to be perfectly celibate does not mutually engage in sex with a female. Nor do they consent to massage and bathing. However, they giggle and play and have fun with females. ...

they gaze into a female's eyes. ...

they listen through a wall or rampart to the sound of females laughing or chatting or singing or crying. ...

they recall when they used to laugh, chat, and have fun with females ...

they see a householder or their child amusing themselves, supplied and provided with the five kinds of sensual stimulation. ...

They don't see a householder or their child amusing themselves, supplied and provided with the five kinds of sensual stimulation. However, they live the celibate life wishing to be reborn in one of the orders of gods. They think: 'By this precept or observance or mortification or spiritual life, may I become one of the gods!' They enjoy it and like it and find it satisfying. This is a break, taint, stain, or mar in celibacy. This is called one who lives the celibate life

impurely, tied to the fetter of sex. They're not free from rebirth, old age, death, sorrow, lamentation, pain, sadness, and distress. They're not free from suffering, I say.

As long as I saw that these seven sexual fetters—or even one of them—had not been given up in me, I didn't announce my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

But when I saw that these seven sexual fetters—every one of them—had been given up in me, I announced my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans. Knowledge and vision arose in me: 'My freedom is unshakable; this is my last rebirth; now there are no more future lives.'"

When he said this, the brahmin Jāṇussoṇi said to the Buddha, "Excellent, Master Gotama! Excellent! ... From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life."

7.51 Bound and Unbound

"Mendicants, I will teach you an exposition of the teaching on the bound and the unbound. Listen and pay close attention, I will speak. ... And what is the exposition of the teaching on the bound and the unbound?

A woman focuses on her own femininity: her feminine moves, feminine appearance, feminine ways, feminine desires, feminine voice, and feminine adornment. She's stimulated by this and takes pleasure in it. So she focuses on the masculinity of others: masculine moves, masculine appearance, masculine ways, masculine desires, masculine voice, and masculine adornment. She's stimulated by this and takes pleasure in it. So she desires to bond with another. And she desires the pleasure and happiness that comes from such a bond. Sentient beings who are attached to their femininity are bound to men. This is how a woman does not transcend her femininity.

A man focuses on his own masculinity: his masculine moves, masculine appearance, masculine ways, masculine desires, masculine voice, and masculine adornment. He's stimulated by this

and takes pleasure in it. So he focuses on the femininity of others: feminine moves, feminine appearance, feminine ways, feminine desires, feminine voice, and feminine adornment. He's stimulated by this and takes pleasure in it. So he desires to bond with another. And he desires the pleasure and happiness that comes from such a bond. Sentient beings who are attached to their masculinity are bound to women. This is how a man does not transcend his masculinity. This is how one is bound.

And how does one become unbound? A woman doesn't focus on her own femininity: her feminine moves, feminine appearance, feminine ways, feminine desires, feminine voice, and feminine adornment. She isn't stimulated by this and takes no pleasure in it. So she doesn't focus on the masculinity of others: masculine moves, masculine appearance, masculine ways, masculine desires, masculine voice, and masculine adornment. She isn't stimulated by this and takes no pleasure in it. So she doesn't desire to bond with another. Nor does she desire the pleasure and happiness that comes from such a bond. Sentient beings who are not attached to their femininity are not bound to men. This is how a woman transcends her femininity.

A man doesn't focus on his own masculinity: masculine moves, masculine appearance, masculine ways, masculine desires, masculine voice, and masculine adornment. He isn't stimulated by this and takes no pleasure in it. So he doesn't focus on the femininity of others: feminine moves, feminine appearance, feminine ways, feminine desires, feminine voice, and feminine adornment. He isn't stimulated by this and takes no pleasure in it. So he doesn't desire to bond with another. Nor does he desire the pleasure and happiness that comes from such a bond. Sentient beings who are not attached to their masculinity are not bound to women. This is how a man transcends his masculinity. This is how one is unbound. This is the exposition of the teaching on the bound and the unbound."

7.52 A Very Fruitful Gift

At one time the Buddha was staying near Campā on the banks of the Gaggarā Lotus Pond.

Then several lay followers of Campā went to Venerable Sāriputta, bowed, sat down to one side, and said to him, "Sir, it's been a long time since we've heard a Dhamma talk from the Buddha. It would be good if we got to hear a Dhamma talk from the Buddha."

"Well then, reverends, come on the next sabbath day. Hopefully you'll get to hear a Dhamma talk from the Buddha."

"Yes, sir" they replied. Then they rose from their seats, bowed to Sāriputta, and respectfully circled him before leaving.

Then on the next sabbath the lay followers of Campā went to Venerable Sāriputta, bowed, and stood to one side. Then they went together with Sāriputta to the Buddha, bowed, and sat down to one side. Sāriputta said to the Buddha:

"Sir, could it be that someone gives a gift and it is not very fruitful or beneficial, while someone else gives exactly the same gift and it is very fruitful and beneficial?"

"Indeed it could, Sāriputta."

"Sir, what is the cause, what is the reason for this?"

"Sāriputta, take the case of a someone who gives a gift as an investment, their mind tied to it, expecting to keep it, thinking 'I'll enjoy this in my next life'. They give to ascetics or brahmins such things as food, drink, clothing, vehicles; garlands, fragrance, and makeup; and bed, house, and lighting. What do you think, Sāriputta, don't some people give gifts in this way?"

"Yes, sir."

"Sāriputta, someone who gives a gift as an investment, when their body breaks up, after death, is reborn in the company of the gods of the Four Great Kings. When that deed, success, fame, and sovereignty is spent they return to this state of existence.

Next, take the case of a someone who gives a gift not as an investment, their mind not tied to it, not expecting to keep it, and not thinking, 'I'll enjoy this in my next life'. But they give a gift thinking, 'It's good to give' ...

They give a gift thinking, 'Giving was practiced by my father and my father's father. It would not be right for me to abandon this family tradition.' ...

They give a gift thinking, 'I cook, they don't. It wouldn't be right for me to not give to them.' ...

They give a gift thinking, 'The brahmin hermits of the past were Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamadaggi, Aṅgīrasa, Bhāradvāja, Vāseṭṭha, Kassapa, and Bhagu. Just as they performed great sacrifices, I will share a gift.' ...

They give a gift thinking, 'When giving this gift my mind becomes clear, and I become happy and joyful.' ...

They don't give a gift thinking, 'When giving this gift my mind becomes clear, and I become happy and joyful.' But they give a gift thinking, 'This is an adornment and requisite for the mind.' They give to ascetics or brahmins such things as food, drink, clothing, vehicles; garlands, fragrance, and makeup; and bed, house, and lighting. What do you think, Sāriputta, don't some people give gifts in this way?"

"Yes, sir."

"Sāriputta, someone who gives gifts, not for any other reason, but thinking, 'This is an adornment and requisite for the mind', when their body breaks up, after death, is reborn among the gods of Brahmā's Host. When that deed, success, fame, and sovereignty is spent they are a non-returner; they do not return to this state of existence.

This is the cause, this is the reason why someone gives a gift and it is not very fruitful or beneficial, while someone else gives exactly the same gift and it is very fruitful and beneficial."

7.53 Nanda's Mother

So I have heard. At one time the venerables Sāriputta and Mahāmoggallāna were wandering in the Southern Hills together with a large Saṅgha of mendicants. Now at that time the laywoman Veḷukaṇṭakī, Nanda's mother, rose at the crack of dawn and recited the verses of "The Way to the Beyond".

And at that time the great king Vessavaṇa was on his way from the north to the south on some business. He heard Nanda's Mother reciting, and stood waiting for her to finish.

Then when her recital was over she fell silent. Then, knowing she had finished, Vessavaṇa applauded, saying, “Good, sister! Good, sister!”

“But who might you be, my dear?”

“Sister, I am your brother Vessavaṇa, the great king.”

“Good, my dear! Then may my recital of the teaching be my offering to you as my guest.”

‘Good, sister! And let this also be your offering to me as your guest. Tomorrow, the mendicant Saṅgha headed by Sāriputta and Moggallāna will arrive at Veḷukaṇṭa before breakfast. When you’ve served the Saṅgha, please dedicate the religious donation to me. Then that will also be your offering to me as your guest.”

And when the night had passed the lay woman Nanda’s Mother had a variety of delicious foods prepared in her own home. Then the Saṅgha of mendicants headed by Sāriputta and Moggallāna arrived at Veḷukaṇṭa. Then Nanda’s Mother addressed a man, “Please, mister, go to the monastery and announce the time to the Saṅgha, saying: ‘Sirs, it’s time. The meal is ready in the house of the lady Nanda’s Mother.’”

“Yes, Ma’am,” that man replied, and he did as she said.

And then the Saṅgha of mendicants headed by Sāriputta and Moggallāna robed up in the morning and, taking their bowls and robes, went to the home of Nanda’s Mother, where they sat on the seats spread out. Then Nanda’s Mother served and satisfied them with her own hands with a variety of delicious foods.

When Sāriputta had eaten and washed his hand and bowl, Nanda’s Mother sat down to one side. Sāriputta said to her, “Nanda’s Mother, who told you that the Saṅgha of mendicants was about to arrive?”

“Sir, last night I rose at the crack of dawn and recited the verses of ‘The Way to the Beyond’, and then I fell silent. Then the great king Vessavaṇa, knowing I had finished, applauded me, ‘Good, sister! Good, sister!’

I asked: ‘But who might you be, my dear?’

‘Sister, I am your brother Vessavaṇa, the great king.’

‘Good, my dear! Then may my recital of the teaching be my offering to you as my guest.’

‘Good, sister! And let this also be your offering to me as your guest. Tomorrow, the mendicant Saṅgha headed by Sāriputta and Moggallāna will arrive at Veḷukaṇṭa before breakfast. When you’ve served the Saṅgha, please dedicate the religious donation to me. Then that will also be your offering to me as your guest.’

And so, sir, may the merit and the growth of merit in this gift be for the happiness of the great king Vessavaṇa.”

“It’s incredible, Nanda’s Mother, it’s amazing that you converse face to face with a mighty and illustrious god like the great king Vessavaṇa.”

“Sir, this is not my only incredible and amazing quality; there is another. I had an only son called Nanda who I loved dearly. The rulers forcibly abducted him on some pretext and had him executed. But I can’t recall getting upset when my boy was under arrest or being arrested, imprisoned or being put in prison, killed or being killed.”

“It’s incredible, Nanda’s Mother, it’s amazing that you purify even the arising of a thought.”

“Sir, this is not my only incredible and amazing quality; there is another. When my husband passed away he was reborn in one of the realms of spirits. He revealed to me his previous life-form. But I can’t recall getting upset on that account.”

“It’s incredible, Nanda’s Mother, it’s amazing that you purify even the arising of a thought.”

“Sir, this is not my only incredible and amazing quality; there is another. Ever since we were both young, and I was given in marriage to my husband, I can’t recall betraying him even in thought, still less in deed.”

“It’s incredible, Nanda’s Mother, it’s amazing that you purify even the arising of a thought.”

“Sir, this is not my only incredible and amazing quality; there is another. Ever since I declared myself a lay follower, I can’t recall deliberately breaking any precept.”

“It’s incredible, Nanda’s Mother, it’s amazing!”

"Sir, this is not my only incredible and amazing quality; there is another. Whenever I want, quite secluded from sensual pleasures, secluded from unskillful qualities, I enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected are stilled, I enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected. And with the fading away of rapture, I enter and remain in the third absorption, where I meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' With the giving up of pleasure and pain, and the ending of former happiness and sadness, I enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness."

"It's incredible, Nanda's Mother, it's amazing!"

"Sir, this is not my only incredible and amazing quality; there is another. Of the five lower fetters taught by the Buddha, I don't see any that I haven't given up."

"It's incredible, Nanda's Mother, it's amazing!"

Then Venerable Sāriputta educated, encouraged, fired up, and inspired Nanda's Mother with a Dhamma talk, after which he got up from his seat and left.

6. The Undeclared Points

7.54 The Undeclared Points

Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him:

"Sir, what is the cause, what is the reason why an educated noble disciple has no doubts regarding the undeclared points?"

"Mendicant, it's due to the cessation of views that an educated noble disciple has no doubts regarding the undeclared points. 'A

Realized One exists after death': this is a misconception. 'A Realized One doesn't exist after death': this is a misconception. 'A Realized One both exists and doesn't exist after death': this is a misconception. 'A Realized One neither exists nor doesn't exist after death': this is a misconception. An uneducated ordinary person doesn't understand views, their origin, their cessation, or the practice that leads to their cessation. And so their views grow. They're not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They're not freed from suffering, I say.

An educated noble disciple does understand views, their origin, their cessation, and the practice that leads to their cessation. And so their views cease. They're freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They're freed from suffering, I say. Knowing and seeing this, an educated noble disciple does not answer: 'A Realized One exists after death', 'a Realized One doesn't exist after death', 'a Realized One both exists and doesn't exist after death', 'a Realized One neither exists nor doesn't exist after death.' Knowing and seeing this, an educated noble disciple does not declare the undeclared points. Knowing and seeing this, an educated noble disciple doesn't shake, tremble, quake, or become nervous regarding the undeclared points.

'A Realized One exists after death': this is just about craving. ... it's just about perception ... it's an identification ... it's a proliferation ... it's just about grasping ... 'A Realized One exists after death': this is a regret. 'A Realized One doesn't exist after death': this is a regret. 'A Realized One both exists and doesn't exist after death': this is a regret. 'A Realized One neither exists nor doesn't exist after death': this is a regret. An uneducated ordinary person doesn't understand regrets, their origin, their cessation, or the practice that leads to their cessation. And so their regrets grow. They're not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They're not freed from suffering, I say.

An educated noble disciple does understand regrets, their origin, their cessation, and the practice that leads to their cessation. And so their regrets cease. They're freed from rebirth, old age, and death,

from sorrow, lamentation, pain, sadness, and distress. They're freed from suffering, I say. Knowing and seeing this, an educated noble disciple does not answer: 'A Realized One exists after death' ... 'a Realized One neither exists nor doesn't exist after death.' Knowing and seeing this, an educated noble disciple does not declare the undeclared points. Knowing and seeing this, an educated noble disciple doesn't shake, tremble, quake, or become nervous regarding the undeclared points. This is the cause, this is the reason why an educated noble disciple has no doubts regarding the undeclared points."

7.55 Places People Are Reborn

"Mendicants, I will teach you seven places people are reborn, and extinguishment by not grasping. Listen and pay close attention, I will speak."

"Yes, sir," the mendicants replied. The Buddha said this:

"And what are the seven places people are reborn?

Take a mendicant who practices like this: 'It might not be, and it might not be mine. It will not be, and it will not be mine. I am giving up what exists, what has come to be.' They gain equanimity. They're not attached to life, or to creating a new life. And they see with right wisdom that there is a peaceful state beyond. But they haven't completely realized that state. They haven't totally given up the underlying tendencies of conceit, attachment to life, and ignorance. With the ending of the five lower fetters they're extinguished between one life and the next. Suppose you struck an iron pot that had been heated all day. Any spark that flew off would be extinguished. In the same way, a mendicant who practices like this ... With the ending of the five lower fetters they're extinguished between one life and the next.

Take a mendicant who practices like this: 'It might not be, and it might not be mine. It will not be, and it will not be mine. I am giving up what exists, what has come to be.' They gain equanimity. They're not attached to life, or to creating a new life. And they see with right wisdom that there is a peaceful state beyond. But they haven't totally realized that state. They haven't completely given up the

underlying tendencies of conceit, attachment to life, and ignorance. With the ending of the five lower fetters they're extinguished between one life and the next. Suppose you struck an iron pot that had been heated all day. Any spark that flew off and floated away would be extinguished. In the same way, a mendicant who practices like this ... With the ending of the five lower fetters they're extinguished between one life and the next.

Take a mendicant who practices like this: 'It might not be, and it might not be mine. ...' With the ending of the five lower fetters they're extinguished between one life and the next. Suppose you struck an iron pot that had been heated all day. Any spark that flew off and floated away would be extinguished just before landing. In the same way, a mendicant who practices like this ... With the ending of the five lower fetters they're extinguished between one life and the next.

Take a mendicant who practices like this: 'It might not be, and it might not be mine. ...' With the ending of the five lower fetters they're extinguished upon landing. Suppose you struck an iron pot that had been heated all day. Any spark that flew off and floated away would be extinguished on landing. In the same way, a mendicant who practices like this ... 'It might not be, and it might not be mine. ...' With the ending of the five lower fetters they're extinguished upon landing.

Take a mendicant who practices like this: 'It might not be, and it might not be mine. ...' With the ending of the five lower fetters they're extinguished without extra effort. Suppose you struck an iron pot that had been heated all day. Any spark that flew off and floated away would fall on a little heap of grass or twigs. There it would ignite a fire and produce smoke. But the fire would consume the grass or twigs and become extinguished for lack of fuel. In the same way, a mendicant who practices like this ... 'It might not be, and it might not be mine. ...' With the ending of the five lower fetters they're extinguished without extra effort.

Take a mendicant who practices like this: 'It might not be, and it might not be mine. ...' With the ending of the five lower fetters they're extinguished with extra effort. Suppose you struck an iron

pot that had been heated all day. Any spark that flew off and floated away would fall on a large heap of grass or twigs. There it would ignite a fire and produce smoke. But the fire would consume the grass or twigs and become extinguished for lack of fuel. In the same way, a mendicant who practices like this ... 'It might not be, and it might not be mine. ...' With the ending of the five lower fetters they're extinguished with extra effort.

Take a mendicant who practices like this: 'It might not be, and it might not be mine. It will not be, and it will not be mine. I am giving up what exists, what has come to be.' They gain equanimity. They're not attached to life, or to creating a new life. And they see with right wisdom that there is a peaceful state beyond. But they haven't totally realized that state. They haven't completely given up the underlying tendencies of conceit, attachment to life, and ignorance. With the ending of the five lower fetters they head upstream, going to the Akaniṭṭha realm. Suppose you struck an iron pot that had been heated all day. Any spark that flew off and floated away would fall on a huge heap of grass or twigs. There it would ignite a fire and produce smoke. And after consuming the grass and twigs, the fire would burn up plants and trees until it reached a green field, a roadside, a cliff's edge, a body of water, or cleared parkland, where it would be extinguished for lack of fuel. In the same way, a mendicant who practices like this ... 'It might not be, and it might not be mine. ...' With the ending of the five lower fetters they head upstream, going to the Akaniṭṭha realm. These are the seven places people are reborn.

And what is extinguishment by not grasping? Take a mendicant who practices like this: 'It might not be, and it might not be mine. It will not be, and it will not be mine. I am giving up what exists, what has come to be.' They gain equanimity. They're not attached to life, or to creating a new life. And they see with right wisdom that there is a peaceful state beyond. And they have totally realized that state. They've completely given up the underlying tendencies of conceit, attachment to life, and ignorance. They've realized the undefiled freedom of heart and freedom by wisdom in this very life, and live

having realized it with their own insight due to the ending of defilements. This is called extinguishment by not grasping.

These are the seven places people are reborn, and extinguishment by not grasping."

7.56 Tissa the Brahmā

So I have heard. At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

Then, late at night, a glorious deity, lighting up the entire Vulture's Peak, went up to the Buddha, bowed, stood to one side, and said to him, "Sir, these nuns are freed!"

And another deity told the Buddha, "Sir, these nuns are well freed without anything left over!"

This is what that deity said, and the teacher approved. Then that deity, knowing that the teacher approved, bowed and respectfully circled the Buddha, keeping him on his right, before vanishing right there.

Then, when the night had passed, the Buddha told the mendicants all that had happened.

Now, at that time Venerable Mahāmoggallāna was sitting not far from the Buddha. He thought, "Which gods know whether a person has anything left over or not?"

Now, at that time a monk called Tissa had recently passed away and been reborn in a Brahmā realm. There they knew that Tissa the Brahmā was very mighty and powerful.

And then Venerable Mahāmoggallāna, as easily as a strong person would extend or contract their arm, vanished from the Vulture's Peak and reappeared in that Brahmā realm.

Tissa saw Moggallāna coming off in the distance, and said to him, "Come, my good Moggallāna! Welcome, my good Moggallāna! It's been a long time since you took the opportunity to come here. Sit, my good Moggallāna, this seat is for you."

Moggallāna sat down on the seat spread out. Then Tissa bowed to Moggallāna and sat to one side.

Moggallāna said to him, "Which gods know whether a person has anything left over or not?"

"The gods of Brahmā's Host know this."

"But do all of them know this?"

"No, my good Moggallāna, not all of them.

Those gods of Brahmā's Host who are content with the lifespan of Brahmā, with the beauty, happiness, fame, and sovereignty of Brahmā, and who don't truly understand any higher escape: they don't know this. But those gods of Brahmā's Host who are not content with the lifespan of Brahmā, with the beauty, happiness, fame, and sovereignty of Brahmā, and who do truly understand a higher escape: they do know this.

Take a mendicant who is freed both ways. The gods know of them: 'This venerable is freed both ways. As long as their body remains they will be seen by gods and humans. But when their body breaks up gods and humans will see them no more.' This too is how those gods know whether a person has anything left over or not.

Take a mendicant who is freed by wisdom. The gods know of them: 'This venerable is freed by wisdom. As long as their body remains they will be seen by gods and humans. But when their body breaks up gods and humans will see them no more.' This too is how those gods know whether a person has anything left over or not.

Take a mendicant who is a personal witness. The gods know of them: 'This venerable is a personal witness. Hopefully this venerable will frequent appropriate lodgings, associate with good friends, and control their faculties. Then they might realize the supreme culmination of the spiritual path in this very life, and live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.' This too is how those gods know whether a person has anything left over or not.

Take a mendicant who is attained to view. ... freed by faith ... a follower of the teachings. The gods know of them: 'This venerable is a follower of the teachings. Hopefully this venerable will frequent appropriate lodgings, associate with good friends, and control their faculties. Then they might realize the supreme culmination of the spiritual path in this very life, and live having achieved with their own insight the goal for which gentlemen rightly go forth from the

lay life to homelessness.' This too is how those gods know whether a person has anything left over or not."

Moggallāna approved and agreed with what Tissa the Brahmā said. Then, as easily as a strong person would extend or contract their arm, he vanished from the Brahmā realm and reappeared on the Vulture's Peak. Then Mahāmoggallāna went up to the Buddha, bowed, sat down to one side, and told him what had happened.

"But Moggallāna, Tissa the Brahmā didn't teach the seventh person, the signless meditator."

"Now is the time, Blessed One! Now is the time, Holy One! May the Buddha teach the seventh person, the signless meditator. The mendicants will listen and remember it."

"Well then, Moggallāna, listen and pay close attention, I will speak."

"Yes, sir," Mahāmoggallāna replied. The Buddha said this:

"Moggallāna, take the case of a mendicant who, not focusing on any signs, enters and remains in the signless immersion of the heart. The gods know of them: 'This venerable, not focusing on any signs, enters and remains in the signless immersion of the heart. Hopefully this venerable will frequent appropriate lodgings, associate with good friends, and control their faculties. Then they might realize the supreme culmination of the spiritual path in this very life, and live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.' This too is how those gods know whether a person has anything left over or not."

7.57 General Sīha

So I have heard. At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Then General Sīha went up to the Buddha, bowed, sat down to one side, and said to him:

"Sir, can you point out a fruit of giving that's apparent in the present life?"

"Well then, Sīha, I'll ask you about this in return, and you can answer as you like. What do you think, Sīha? Consider two people. One is faithless, stingy, miserly, and abusive. One is a faithful donor

who loves charity. Which do you think the perfected ones will show compassion for first?"

"Why would the perfected ones first show compassion for the person who is faithless, stingy, miserly, and abusive? They'd show compassion first for the faithful donor who loves charity."

"Which do you think the perfected ones will first approach?" "They'd first approach the faithful donor who loves charity."

"Which do you think the perfected ones will receive alms from first?" "They'd receive alms first from the faithful donor who loves charity."

"Which do you think the perfected ones will teach the Dhamma to first?" "They'd first teach the Dhamma to the faithful donor who loves charity."

"Which do you think would get a good reputation?" "The faithful donor who loves charity would get a good reputation."

"Which do you think would enter any kind of assembly bold and assured, whether it's an assembly of aristocrats, brahmins, householders, or ascetics?"

"The faithful donor who loves charity would enter any kind of assembly bold and assured, whether it's an assembly of aristocrats, brahmins, householders, or ascetics."

"When their body breaks up, after death, which do you think would be reborn in a good place, a heavenly realm?"

"Why would the person who is faithless, stingy, miserly, and abusive be reborn in a good place, a heavenly realm? The faithful donor who loves charity would, when their body breaks up, after death, be reborn in a good place, a heavenly realm.

When it comes to these fruits of giving that are apparent in the present life, I don't have to rely on faith in the Buddha, for I know them too. I'm a giver, a donor, and the perfected ones show compassion for me first. I'm a giver, and the perfected ones approach me first. I'm a giver, and the perfected ones receive alms from me first. I'm a giver, and the perfected ones teach me Dhamma first. I'm a giver, and I have this good reputation: 'General Sīha gives, serves, and attends on the Saṅgha.' I'm a giver, I enter any kind of assembly bold and assured, whether it's an assembly of aristocrats,

brahmins, householders, or ascetics. When it comes to these fruits of giving that are apparent in the present life, I don't have to rely on faith in the Buddha, for I know them too. But when the Buddha says: 'When a giver's body breaks up, after death, they're reborn in a good place, a heavenly realm.' I don't know this, so I have to rely on faith in the Buddha."

"That's so true, Sīha! That's so true! When a giver's body breaks up, after death, they're reborn in a good place, a heavenly realm."

7.58 Nothing to Hide

"Mendicants, there are four areas where the Realized One has nothing to hide, and three ways he is irreproachable. What are the four areas where the Realized One has nothing to hide?

His bodily behavior is pure. So the Realized One has no bodily misconduct to hide, thinking: 'Don't let others find this out about me!'

His verbal behavior is pure. So the Realized One has no verbal misconduct to hide, thinking: 'Don't let others find this out about me!'

His mental behavior is pure. So the Realized One has no mental misconduct to hide, thinking: 'Don't let others find this out about me!'

His livelihood is pure. So the Realized One has no wrong livelihood to hide, thinking: 'Don't let others find this out about me!'

These are the four areas where the Realized One has nothing to hide.

What are the three ways the Realized One is irreproachable?

The Realized One has explained the teaching well. I see no reason for anyone—whether ascetic, brahmin, god, Māra, or Brahmā, or anyone else in the world—to legitimately scold me, saying: 'For such and such reasons you haven't explained the teaching well.' Since I see no such reason, I live secure, fearless, and assured.

I have clearly described the practice that leads to extinguishment for my disciples. Practicing in accordance with this, my disciples realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight

due to the ending of defilements. I see no reason for anyone—whether ascetic, brahmin, god, Māra, or Brahmā, or anyone else in the world—to legitimately scold me, saying: 'For such and such reasons you haven't clearly described the practice that leads to extinguishment for your disciples.' Since I see no such reason, I live secure, fearless, and assured.

Many hundreds in my assembly of disciples have realized the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements. I see no reason for anyone—whether ascetic, brahmin, god, Māra, or Brahmā, or anyone else in the world—to legitimately scold me, saying: 'For such and such reasons you don't have many hundreds of disciples in your following who have realized the undefiled freedom of heart and freedom by wisdom in this very life, and who live having realized it with their own insight due to the ending of defilements.' Since I see no such reason, I live secure, fearless, and assured.

These are the three ways the Realized One is irreproachable.

These are the four areas where the Realized One has nothing to hide, and the three ways he is irreproachable."

7.59 With Kimbila

So I have heard. At one time the Buddha was staying near Kimbilā in the Freshwater Mangrove Wood. Then Venerable Kimbila went up to the Buddha, bowed, sat down to one side, and said to him:

"What is the cause, sir, what is the reason why the true teaching does not last long after the final extinguishment of the Realized One?"

"Kimbila, it's when the monks, nuns, laymen, and laywomen lack respect and reverence for the Teacher, the teaching, the Saṅgha, the training, immersion, diligence, and hospitality after the final extinguishment of the Realized One. This is the cause, this is the reason why the true teaching does not last long after the final extinguishment of the Realized One."

"What is the cause, sir, what is the reason why the true teaching does last long after the final extinguishment of the Realized One?"

"Kimbila, it's when the monks, nuns, laymen, and laywomen maintain respect and reverence for the Teacher, the teaching, the Saṅgha, the training, immersion, diligence, and hospitality after the final extinguishment of the Realized One. This is the cause, this is the reason why the true teaching does last long after the final extinguishment of the Realized One."

7.60 Seven Qualities

"Mendicants, a mendicant with seven qualities soon realizes the supreme culmination of the spiritual path in this very life. They live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness. What seven? It's when a mendicant is faithful, ethical, learned, secluded, energetic, mindful, and wise. A mendicant with these seven qualities soon realizes the supreme culmination of the spiritual path in this very life. They live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness."

7.61 Nodding Off

So I have heard. At one time the Buddha was staying in the land of the Bhaggas on Crocodile Hill, in the deer park at Bhesakaḷā's Wood.

Now at that time, in the land of the Magadhans near Kallavāḷamutta Village, Venerable Mahāmoggallāna was nodding off while meditating. The Buddha saw him with his clairvoyance that is purified and superhuman. Then, as easily as a strong person would extend or contract their arm, he vanished from the deer park at Bhesakaḷā's Wood in the land of the Bhaggas and reappeared in front of Mahāmoggallāna near Kallavāḷamutta Village in the land of the Magadhans.

He sat on the seat spread out and said to Mahāmoggallāna, "Are you nodding off, Moggallāna? Are you nodding off?"

"Yes, sir."

"So, Moggallāna, don't focus on or cultivate the perception that you were meditating on when you fell drowsy. It's possible that you'll give up drowsiness in this way.

But what if that doesn't work? Then think about and consider the teaching as you've learned and memorized it, examining it with your mind. It's possible that you'll give up drowsiness in this way.

But what if that doesn't work? Then recite in detail the teaching as you've learned and memorized it. It's possible that you'll give up drowsiness in this way.

But what if that doesn't work? Then pinch your ears and rub your limbs. It's possible that you'll give up drowsiness in this way.

But what if that doesn't work? Then get up from your seat, flush your eyes with water, look around in every direction, and look up at the stars and constellations. It's possible that you'll give up drowsiness in this way.

But what if that doesn't work? Then focus on the perception of light, concentrating on the perception of day, regardless of whether it's night or day. And so, with an open and unenveloped heart, develop a mind that's full of radiance. It's possible that you'll give up drowsiness in this way.

But what if that doesn't work? Then walk meditation concentrating on the perception of continuity, your faculties directed inwards and your mind not scattered outside. It's possible that you'll give up drowsiness in this way.

But what if that doesn't work? Then lie down in the lion's posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up. When you wake, you should get up quickly, thinking: 'I will not live attached to the pleasures of sleeping, lying down, and drowsing.' That's how you should train.

So you should train like this: 'I will not approach families with my head swollen with vanity.' That's how you should train. What happens if a mendicant approaches families with a head swollen with vanity? Well, families have business to attend to, so people might not notice when a mendicant arrives. In that case the mendicant thinks: 'Who on earth has turned this family against me? It seems they don't like me any more.' And so, because they don't get anything they feel dismayed. Being dismayed, they become restless.

Being restless, they lose restraint. And without restraint the mind is far from immersion.

So you should train like this: 'I won't get into arguments.' That's how you should train. When there's an argument, you can expect there'll be lots of talking. When there's lots of talking, people become restless. Being restless, they lose restraint. And without restraint the mind is far from immersion. Moggallāna, I don't praise all kinds of closeness. Nor do I criticize all kinds of closeness. I don't praise closeness with laypeople and renunciates. I do praise closeness with those lodgings that are quiet and still, far from the madding crowd, remote from human settlements, and fit for retreat."

When he said this, Venerable Moggallāna asked the Buddha, "Sir, how do you briefly define a mendicant who is freed through the ending of craving, who has reached the ultimate end, the ultimate sanctuary, the ultimate spiritual life, the ultimate goal, and is best among gods and humans?"

"It's when a mendicant has heard: 'Nothing is worth clinging on to.' When a mendicant has heard that nothing is worth clinging on to, they directly know all things. Directly knowing all things, they completely understand all things. Having completely understood all things, when they experience any kind of feeling—pleasant, unpleasant, or neutral— they meditate observing impermanence, dispassion, cessation, and letting go in those feelings. Meditating in this way, they don't grasp at anything in the world. Not grasping, they're not anxious. Not being anxious, they personally become extinguished.

They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.' That's how I briefly define a mendicant who is freed through the ending of craving, who has reached the ultimate end, the ultimate sanctuary, the ultimate spiritual life, the ultimate goal, and is best among gods and humans."

7.62 Don't Fear Good Deeds

"Mendicants, don't fear good deeds. For 'good deeds' is a term for happiness. I recall undergoing for a long time the likable, desirable, and agreeable results of good deeds performed over a long time. I developed a mind of love for seven years. As a result, for seven eons of the cosmos contracting and expanding I didn't return to this world again. As the cosmos contracted I went to the realm of streaming radiance. As it expanded I was reborn in an empty mansion of Brahmā.

There I was Brahmā, the Great Brahmā, the undefeated, the champion, the universal seer, the wielder of power. I was Sakka, lord of gods, thirty-six times. Many hundreds of times I was a king, a wheel-turning monarch, a just and principled king. My dominion extended to all four sides, I achieved stability in the country, and I possessed the seven treasures. These were my seven treasures: the wheel, the elephant, the horse, the jewel, the woman, the treasurer, and the counselor as the seventh treasure. I had over a thousand sons who were valiant and heroic, crushing the armies of my enemies. After conquering this land girt by sea, I reigned by principle, without rod or sword.

> See the result of good deeds,
> of skillful deeds, for one seeking happiness.
> I developed a mind of love
> for seven years, mendicants.
> For seven eons of expansion and contraction
> I didn't return to this world again.
>
> As the world contracted
> I went to the realm of streaming radiance.
> And when it expanded
> I went to an empty mansion of Brahmā.
>
> Seven times I was a Great Brahmā,
> and at that time I was the wielder of power.
> Thirty-six times I was lord of gods,
> acting as ruler of the gods.

Then I was king, a wheel-turning monarch,
ruler of all India.
An anointed aristocrat,
I was sovereign of all humans.

Without rod or sword,
I conquered this land.
Through non-violent action
I guided it justly.

After ruling this territory
by means of principle,
I was born in a rich family,
affluent and wealthy.

It was replete with all sense pleasures,
and the seven treasures.
This was well taught by the Buddhas,
who bring the world together.

This is the cause of greatness
by which one is called a lord of the land.
I was a majestic king,
with lots of property and assets.

Successful and glorious,
I was lord of India.
Who would not be inspired by this,
even someone of dark birth.

Therefore someone who loves themselves,
aspiring to transcendence,
should respect the true teaching,
remembering the instructions of the Buddhas."

7.63 Kinds of Wives

Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of the householder Anāthapiṇḍika, where he sat on the seat spread out.

Now at that time people in Anāthapiṇḍika's home were making a dreadful racket. Then the householder Anāthapiṇḍika went up to the Buddha, bowed, and sat down to one side. The Buddha said to him, "Householder, what's with the people making that dreadful racket in your home? You'd think it was fishermen hauling in a catch!"

"Sir, that's my daughter-in-law Sujātā. She's been brought here from a wealthy family. She doesn't obey her mother-in-law or father-in-law or her husband. And she does not honor, respect, esteem, and venerate the Buddha."

Then the Buddha addressed Sujātā, saying, "Come, Sujātā."

"Yes, sir," she replied. She went up to the Buddha, bowed, and sat down to one side. The Buddha said to her:

"Sujātā, a man can have seven kinds of wife. What seven? A wife like a killer, a wife like a thief, a wife like a lord, a wife like a mother, a wife like a sister, a wife like a friend, and a wife like a bondservant. These are the kinds of wife that a man can have. Which one of these are you?"

"Sir, I don't understand the detailed meaning of what the Buddha has said in brief. Please teach me this matter so I can understand the detailed meaning."

"Well then, Sujātā, listen and pay close attention, I will speak."

"Yes, sir," she replied. The Buddha said this:

> "With a mind full of hate and no kindness,
> lusting for others, looking down on her husband,
> she longs to murder the one who paid the price for her.
> A man's wife of this sort
> is called a wife and a killer.
>
> A woman's husband earns his wealth
> by applying oneself to a profession, trade, or farming.

And even if it's only a little, she wants to take it.
A man's wife of this sort
is called a wife and a thief.

She's an idle glutton who doesn't want to work.
Her words are harsh, fierce, and rude.
She rules over him, though he rises early.
A man's wife of this sort
is called a wife and a lord.

She's always caring and kind,
looking after her husband like a mother her child.
She keeps the wealth that he has earned secure.
A man's wife of this sort
is called a wife and a mother.

She respects her husband
as a younger sister respects her elder.
Conscientious, she does what her husband says.
A man's wife of this sort
is called a wife and a sister.

She's delighted to see him,
like one reunited with a long-lost friend.
She's well-raised, virtuous, and devoted.
A man's wife of this sort
is called a wife and a friend.

She has no anger when threatened with violence by the rod.
Without hate or anger,
she endures her husband and does what he says.
A man's wife of this sort
is called a wife and a bondservant.

The kinds of wives here called
killer, thief, and lord;
unethical, harsh, and lacking regard for others,
when their body breaks up they go to hell.

But the kinds of wives here called
mother, sister, friend, and bondservant;
steadfast in their own morality, restrained for a long time,
when their body breaks up they go to a good place.

Sujātā, these are the seven kinds of wife that a man can have. Which one of these are you?"

"Sir, from this day forth may the Buddha remember me as a wife like a bondservant."

7.64 Irritable

"Mendicants, these seven things that please and assist an enemy happen to an irritable woman or man. What seven?

Firstly, an enemy wishes for an enemy: 'If only they'd become ugly!' Why is that? Because an enemy doesn't like to have a beautiful enemy. An irritable person, overcome and overwhelmed by anger, is ugly, even though they're nicely bathed and anointed, with hair and beard dressed, and wearing white clothes. This is the first thing that pleases and assists an enemy which happens to an irritable woman or man.

Furthermore, an enemy wishes for an enemy: 'If only they'd sleep badly!' Why is that? Because an enemy doesn't like to have an enemy who sleeps well. An irritable person, overcome and overwhelmed by anger, sleeps badly, even though they sleep on a couch spread with woolen covers—shag-piled, pure white, or embroidered with flowers—and spread with a fine deer hide, with a canopy above and red pillows at both ends. This is the second thing ...

Furthermore, an enemy wishes for an enemy: 'If only they don't get all they need!' Why is that? Because an enemy doesn't like to have an enemy who gets all they need. When an irritable person, overcome and overwhelmed by anger, gets what they don't need they think 'I've got what I need!' When they get what they need they think 'I've got what I don't need.' When an angry person gets these things that are the exact opposite of what they need, it's for their lasting harm and suffering. This is the third thing ...

Furthermore, an enemy wishes for an enemy: 'If only they weren't wealthy!' Why is that? Because an enemy doesn't like to

have an enemy who is wealthy. When a person is irritable, overcome and overwhelmed by anger, the rulers seize the legitimate wealth they've earned by their efforts, built up with their own hands, gathered by the sweat of their brow. This is the fourth thing ...

Furthermore, an enemy wishes for an enemy: 'If only they weren't famous!' Why is that? Because an enemy doesn't like to have a famous enemy. When a person is irritable, overcome and overwhelmed by anger, any fame they have acquired by diligence falls to dust. This is the fifth thing ...

Furthermore, an enemy wishes for an enemy: 'If only they had no friends!' Why is that? Because an enemy doesn't like to have an enemy with friends. When a person is irritable, overcome and overwhelmed by anger, their friends and colleagues, relatives and kin avoid them from afar. This is the sixth thing ...

Furthermore, an enemy wishes for an enemy: 'If only, when their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell!' Why is that? Because an enemy doesn't like to have an enemy who goes to a good place. When a person is irritable, overcome and overwhelmed by anger, they do bad things by way of body, speech, and mind. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. This is the seventh thing that pleases and assists an enemy which happens to an irritable woman or man.

These are the seven things that please and assist an enemy which happen to an irritable woman or man.

An irritable person is ugly
and they sleep badly.
When they get what they need,
they take it to be what they don't need.

An angry person
kills with body or speech;
overcome with anger,
they lose their wealth.

Mad with anger,
they fall into disgrace.
Relatives, friends, and loved ones
avoid an irritable person.

Anger creates harm;
anger upsets the mind.
That person doesn't recognize
the danger that arises within.

An angry person doesn't know the good.
An angry person doesn't see the truth.
When a person is beset by anger,
only blind darkness is left.

An angry person destroys with ease
what was hard to build.
Afterwards, when the anger is spent,
they're tormented as if burnt by fire.

Their look betrays their sulkiness
like a fire's smoky plume.
And when their anger flares up,
they make others angry.

They have no conscience or prudence,
nor any respectful speech.
One overcome by anger
has no island refuge anywhere.

The deeds that torment a man
are far from those that are good.
I'll explain them now;
listen to this, for it is the truth.

An angry person slays their father;
their mother, too, they slay.

An angry person slays a saint;
a normal person, too, they slay.

A man is raised by his mother,
who shows him the world.
But an angry ordinary person slays
even that good woman who gave him life.

Like oneself, all sentient beings
hold themselves most dear.
But angry people kill themselves all kinds of ways,
distraught for many reasons.

Some kill themselves with swords,
some, distraught, take poison.
Some hang themselves with rope,
or fling themselves down a mountain gorge.

When they commit deeds of destroying life
and killing themselves,
they don't realize what they do,
for anger leads them to ruin.

The snare of death in the form of anger
lies hidden in the heart.
You should cut it out by self-control,
by wisdom, energy, and right ideas.

An astute person should cut out
this unskillful thing.
And they'd train in the teaching in just the same way,
not yielding to sulkiness.

Free of anger, free of despair,
free of greed, with no more longing,
tamed, having given up anger,
they become extinguished without defilements."

7. The Great Chapter

7.65 Conscience and Prudence

“Mendicants, when there is no conscience and prudence, one who lacks conscience and prudence has destroyed a vital condition for sense restraint. When there is no sense restraint, one who lacks sense restraint has destroyed a vital condition for ethical conduct. When there is no ethical conduct, one who lacks ethics has destroyed a vital condition for right immersion. When there is no right immersion, one who lacks right immersion has destroyed a vital condition for true knowledge and vision. When there is no true knowledge and vision, one who lacks true knowledge and vision has destroyed a vital condition for disillusionment and dispassion. When there is no disillusionment and dispassion, one who lacks disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom.

Suppose there was a tree that lacked branches and foliage. Its shoots, bark, softwood, and heartwood would not grow to fullness.

In the same way, when there is no conscience and prudence, a person who lacks conscience and prudence has destroyed a vital condition for sense restraint. When there is no sense restraint, one who lacks sense restraint has destroyed a vital condition for ethical conduct. When there is no ethical conduct, one who lacks ethics has destroyed a vital condition for right immersion. When there is no right immersion, one who lacks right immersion has destroyed a vital condition for true knowledge and vision. When there is no true knowledge and vision, one who lacks true knowledge and vision has destroyed a vital condition for disillusionment and dispassion. When there is no disillusionment and dispassion, one who lacks disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom.

When there is conscience and prudence, a person who has fulfilled conscience and prudence has fulfilled a vital condition for sense restraint. When there is sense restraint, one who has fulfilled sense restraint has fulfilled a vital condition for ethical conduct. When there is ethical conduct, one who has fulfilled ethical conduct

has fulfilled a vital condition for right immersion. When there is right immersion, one who has fulfilled right immersion has fulfilled a vital condition for true knowledge and vision. When there is true knowledge and vision, one who has fulfilled true knowledge and vision has fulfilled a vital condition for disillusionment and dispassion. When there is disillusionment and dispassion, one who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom.

Suppose there was a tree that was complete with branches and foliage. Its shoots, bark, softwood, and heartwood would grow to fullness.

In the same way, when there is conscience and prudence, a person who has fulfilled conscience and prudence has fulfilled a vital condition for sense restraint. ... One who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom."

7.66 The Seven Suns

So I have heard. At one time the Buddha was staying near Vesālī, in Ambapālī's Wood. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, conditions are impermanent. Conditions are unstable. Conditions are unreliable. This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.

Sineru, the king of mountains, is 84,000 leagues long and 84,000 leagues wide. It sinks 84,000 leagues below the ocean and rises 84,000 leagues above it. There comes a time when, after a very long period has passed, the rain doesn't fall. For many years, many hundreds, many thousands, many hundreds of thousands of years no rain falls. When this happens, the plants and seeds, the herbs, grass, and big trees wither away and dry up, and are no more. So impermanent are conditions, so unstable, so unreliable. This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.

There comes a time when, after a very long period has passed, a second sun appears. When this happens, the streams and pools wither away and dry up, and are no more. So impermanent are conditions ...

There comes a time when, after a very long period has passed, a third sun appears. When this happens, the great rivers— the Ganges, Yamunā, Aciravatī, Sarabhū, and Mahī—wither away and dry up, and are no more. So impermanent are conditions ...

There comes a time when, after a very long period has passed, a fourth sun appears. When this happens, the great lakes from which the rivers originate— the Anotattā, Sīhapapātā, Rathakārā, Kaṇṇamuṇḍā, Kuṇālā, Chaddantā, and Mandākinī—wither away and dry up, and are no more. So impermanent are conditions ...

There comes a time when, after a very long period has passed, a fifth sun appears. When this happens, the water in the ocean sinks by a hundred leagues. It sinks by two, three, four, five, six, or even seven hundred leagues. The water that remains in the ocean is only seven palm trees deep. It's six, five, four, three, two, or even one palm tree deep. The water that remains in the ocean is only seven fathoms deep. It's six, five, four, three, two, one or even half a fathom deep. It's waist high, knee high, or even ankle high. It's like the time in the autumn, when the rain falls heavily and water remains here and there in the cows' hoofprints. In the same way, water in the ocean remains here and there in puddles like cows' hoofprints. When the fifth sun appears there's not even enough water in the great ocean to wet a toe-joint. So impermanent are conditions ...

There comes a time when, after a very long period has passed, a sixth sun appears. When this happens, this great earth and Sineru the king of mountains smoke and smolder and give off fumes. It's like when a potter's kiln is first kindled, and it smokes and smolders and gives off fumes. In the same way, this great earth and Sineru the king of mountains smoke and smolder and give off fumes. So impermanent are conditions ...

There comes a time when, after a very long period has passed, a seventh sun appears. When this happens, this great earth and Sineru

the king of mountains erupt in one burning mass of fire. And as they blaze and burn the flames are swept by the wind as far as the Brahmā realm. Sineru the king of mountains blazes and burns, crumbling as it's overcome by the great fire. And meanwhile, mountain peaks a hundred leagues high, or two, three, four, or five hundred leagues high disintegrate as they burn. And when the great earth and Sineru the king of mountains blaze and burn, no soot or ash is found. It's like when ghee or oil blaze and burn, and neither ashes nor soot are found. In the same way, when the great earth and Sineru the king of mountains blaze and burn, no soot or ash is found. So impermanent are conditions, so unstable are conditions, so unreliable are conditions. This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.

Mendicants, who would ever think or believe that this earth and Sineru, king of mountains, will burn and crumble and be no more, except for one who has seen the truth?

Once upon a time, there was a teacher called Sunetta. He was a religious founder and was free of sensual desire. He had many hundreds of disciples. He taught them the path to rebirth in the company of Brahmā. Those who totally understood Sunetta's teachings were—when their body broke up, after death—reborn in a good place, the company of Brahmā. Of those who didn't totally understand Sunetta's teachings, some—when their body broke up, after death—were reborn in the company of the Gods Who Control the Creations of Others. Some were reborn in the company of the Gods Who Love to Create, some with the Joyful Gods, some with the Gods of Yama, some with the Gods of the Thirty-Three, and some with the Gods of the Four Great Kings. Some were reborn in the company of well-to-do aristocrats or brahmins or householders.

Then the teacher Sunetta thought: 'It's not proper for me to be reborn in the next life in exactly the same place as my disciples. Why don't I further develop love?'

Then Sunetta developed love for seven years. Having done so he did not return to this world for seven eons of cosmic expansion and contraction. As the cosmos contracted he went to the realm of streaming radiance. As it expanded he was reborn in an empty

mansion of Brahmā. There he was Brahmā, the Great Brahmā, the undefeated, the champion, the universal seer, the wielder of power. He was Sakka, lord of gods, thirty-six times. Many hundreds of times he was a king, a wheel-turning monarch, a just and principled king. His dominion extended to all four sides, he achieved stability in the country, and he possessed the seven treasures. He had over a thousand sons who were valiant and heroic, crushing the armies of his enemies. After conquering this land girt by sea, he reigned by principle, without rod or sword. Yet even though Sunetta lived so long, he was not exempt from rebirth, old age, and death. He was not exempt from sorrow, lamentation, pain, dejection, and despair, I say.

Why is that? Because of not understanding and not penetrating four things. What four? Noble ethics, immersion, wisdom, and freedom. These noble ethics, immersion, wisdom, and freedom have been understood and comprehended. Craving for continued existence has been cut off; the attachment to continued existence is ended; now there are no more future lives."

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

> "Ethics, immersion, and wisdom,
> and the supreme freedom:
> these things have been understood
> by Gotama the renowned.
>
> And so the Buddha, having insight,
> explained this teaching to the mendicants.
> The Teacher has made an end of suffering;
> seeing clearly, he is extinguished."

7.67 The Simile of the Citadel

"Mendicants, when a king's frontier citadel is well provided with seven essentials and gets four kinds of sustenance when needed, without trouble or difficulty, it is then called a king's frontier citadel that cannot be overrun by external foes and enemies.

With what seven essentials is a citadel well provided?

Firstly, a citadel has a pillar with deep foundations, firmly embedded, imperturbable and unshakable. This is the first essential with which a king's frontier citadel is well provided, to defend those within and repel those outside.

Furthermore, a citadel has a moat that is deep and wide. This is the second essential ...

Furthermore, a citadel has a patrol path that is high and wide. This is the third essential ...

Furthermore, a citadel has stores of many weapons, both projectile and hand-held. This is the fourth essential ...

Furthermore, many kinds of armed forces reside in a citadel, such as elephant riders, cavalry, charioteers, archers, bannermen, adjutants, food servers, warrior-chiefs, princes, chargers, great warriors, heroes, leather-clad soldiers, and sons of bondservants. This is the fifth essential ...

Furthermore, a citadel has a gatekeeper who is astute, competent, and intelligent. He keeps strangers out and lets known people in. This is the sixth essential ...

Furthermore, a citadel has a wall that's high and wide, covered with plaster. This is the seventh essential with which a king's frontier citadel is well provided, to defend those within and repel those outside.

With these seven essentials a citadel is well provided.

What are the four kinds of sustenance it gets when needed, without trouble or difficulty?

Firstly, a king's frontier citadel has much hay, wood, and water stored up for the enjoyment, relief, and comfort of those within and to repel those outside.

Furthermore, a king's frontier citadel has much rice and barley stored up for those within.

Furthermore, a king's frontier citadel has much food such as sesame, green gram, and black gram stored up for those within.

Furthermore, a king's frontier citadel has much medicine— ghee, butter, oil, honey, molasses, and salt—stored up for the enjoyment, relief, and comfort of those within and to repel those outside.

These are the four kinds of sustenance it gets when needed, without trouble or difficulty.

When a king's frontier citadel is well provided with seven essentials and gets four kinds of sustenance when needed, without trouble or difficulty, it is then called a king's frontier citadel that cannot be overrun by external foes and enemies. In the same way, when a noble disciple has seven good qualities, and they get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty, they are then called a noble disciple who cannot be overrun by Māra, who cannot be overrun by the Wicked One. What are the seven good qualities that they have?

Just as a king's frontier citadel has a pillar with deep foundations, firmly embedded, imperturbable and unshakable, to defend those within and repel those outside, in the same way a noble disciple has faith in the Realized One's awakening: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' A noble disciple with faith as their pillar gives up the unskillful and develops the skillful, they give up the blameworthy and develop the blameless, and they keep themselves pure. This is the first good quality they have.

Just as a citadel has a moat that is deep and wide, in the same way a noble disciple has a conscience. They're conscientious about bad conduct by way of body, speech, and mind, and conscientious about having any bad, unskillful qualities. A noble disciple with a conscience as their moat gives up the unskillful and develops the skillful, they give up the blameworthy and develop the blameless, and they keep themselves pure. This is the second good quality they have.

Just as a citadel has a patrol path that is high and wide, in the same way a noble disciple is prudent. They're prudent when it comes to bad conduct by way of body, speech, and mind, and prudent when it comes to acquiring any bad, unskillful qualities. A noble disciple with prudence as their patrol path gives up the unskillful and

develops the skillful, they give up the blameworthy and develop the blameless, and they keep themselves pure. This is the third good quality they have.

Just as a citadel has stores of many weapons, both projectile and hand-held, in the same way a noble disciple is very learned. They remember and keep what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, reciting them, mentally scrutinizing them, and comprehending them theoretically. A noble disciple with learning as their weapon gives up the unskillful and develops the skillful, they give up the blameworthy and develop the blameless, and they keep themselves pure. This is the fourth good quality they have.

Just as many kinds of armed forces reside in a citadel ... in the same way a noble disciple is energetic. They live with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. A noble disciple with energy as their armed forces gives up the unskillful and develops the skillful, they give up the blameworthy and develop the blameless, and they keep themselves pure. This is the fifth good quality they have.

Just as a citadel has a gatekeeper who is astute, competent, and intelligent, who keeps strangers out and lets known people in, in the same way a noble disciple is mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago. A noble disciple with mindfulness as their gatekeeper gives up the unskillful and develops the skillful, they give up the blameworthy and develop the blameless, and they keep themselves pure. This is the sixth good quality they have.

Just as a citadel has a wall that's high and wide, covered with plaster, to defend those within and repel those outside, in the same way a noble disciple is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. A noble disciple with wisdom as their wall gives up the unskillful and develops the skillful, they give up the

blameworthy and develop the blameless, and they keep themselves pure. This is the seventh good quality they have. These are the seven good qualities that they have.

And what are the four absorptions—blissful meditations in the present life that belong to the higher mind—that they get when they want, without trouble or difficulty? Just as a king's frontier citadel has much hay, wood, and water stored up for the enjoyment, relief, and comfort of those within and to repel those outside, in the same way a noble disciple, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. This is for their own enjoyment, relief, and comfort, and for alighting upon extinguishment.

Just as a king's frontier citadel has much rice and barley stored up, in the same way, as the placing of the mind and keeping it connected are stilled, a noble disciple enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected. This is for their own enjoyment, relief, and comfort, and for alighting upon extinguishment.

Just as a king's frontier citadel has much food such as sesame, green gram, and black gram stored up, in the same way with the fading away of rapture, a noble disciple enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' This is for their own enjoyment, relief, and comfort, and for alighting upon extinguishment.

Just as a king's frontier citadel has much medicine— ghee, butter, oil, honey, molasses, and salt—stored up for the enjoyment, relief, and comfort of those within and to repel those outside, in the same way, giving up pleasure and pain, and ending former happiness and sadness, a noble disciple enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. This is for their own enjoyment, relief, and comfort,

and for alighting upon extinguishment. These are the four absorptions—blissful meditations in the present life that belong to the higher mind—which they get when they want, without trouble or difficulty.

When a noble disciple has seven good qualities, and they get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty, they are then called a noble disciple who cannot be overrun by Māra, who cannot be overrun by the Wicked One."

7.68 One Who Knows the Teachings

"A mendicant with seven qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world. What seven? It's when a mendicant knows the teachings, knows the meaning, has self-knowledge, knows moderation, knows the right time, knows assemblies, and knows people high and low.

And how is a mendicant one who knows the teachings? It's when a mendicant knows the teachings: statements, songs, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and classifications. If a mendicant did not know these teachings, they would not be called 'one who knows the teachings'. But because they do know these teachings, they are called 'one who knows the teachings'. Such is the one who knows the teachings.

And how are they one who knows the meaning? It's when a mendicant knows the meaning of this or that statement: 'This is what that statement means; that is what this statement means.' If a mendicant did not know the meaning of this or that statement, they would not be called 'one who knows the meaning'. But because they do know the meaning of this or that statement, they are called 'one who knows the meaning'. Such is the one who knows the teachings and the one who knows the meaning.

And how are they one who has self-knowledge? It's when a mendicant has self-knowledge: 'This is the extent of my faith, ethics, learning, generosity, wisdom, and eloquence.' If a mendicant did not

have self-knowledge, they would not be called ‘one who has self-knowledge’. But because they do have self-knowledge, they are called ‘one who has self-knowledge’. Such is the one who knows the teachings, the one who knows the meaning, and the one who has self-knowledge.

And how are they one who knows moderation? It’s when a mendicant knows moderation when receiving robes, alms-food, lodgings, and medicines and supplies for the sick. If a mendicant did not know moderation, they would not be called ‘one who knows moderation’. But because they do know moderation, they are called ‘one who knows moderation’. Such is the one who knows the teachings, the one who knows the meaning, the one who has self-knowledge, and the one who knows moderation.

And how are they one who knows the right time? It’s when a mendicant knows the right time: ‘This is the time for recitation; this is the time for questioning; this is the time for meditation; this is the time for retreat.’ If a mendicant did not know the right time, they would not be called ‘one who knows the right time’. But because they do know the right time, they are called ‘one who knows the right time’. Such is the one who knows the teachings, the one who knows the meaning, the one who has self-knowledge, the one who knows moderation, and the one who knows the right time.

And how are they one who knows assemblies? It’s when a mendicant knows assemblies: ‘This is an assembly of aristocrats, of brahmins, of householders, or of ascetics. This one should be approached in this way. This is how to stand, to act, to sit, to speak, or to stay silent when there.’ If a mendicant did not know assemblies, they would not be called ‘one who knows assemblies’. But because they do know assemblies, they are called ‘one who knows assemblies’. Such is the one who knows the teachings, the one who knows the meaning, the one who has self-knowledge, the one who knows moderation, the one who knows the right time, and the one who knows assemblies.

And how are they one who knows people high and low? It’s when a mendicant understands people in terms of pairs. Two people: one likes to see the noble ones, one does not. The person who doesn’t

like to see the noble ones is reprehensible in that respect. The person who does like to see the noble ones is praiseworthy in that respect.

Two people like to see the noble ones: one likes to hear the true teaching, one does not. The person who doesn't like to hear the true teaching is reprehensible in that respect. The person who does like to hear the true teaching is praiseworthy in that respect.

Two people like to hear the true teaching: one lends an ear to the teaching, one does not. The person who doesn't lend an ear to the teaching is reprehensible in that respect. The person who does lend an ear to the teaching is praiseworthy in that respect.

Two people lend an ear to the teaching: one remembers the teaching they've heard, one does not. The person who doesn't remember the teaching they've heard is reprehensible in that respect. The person who does remember the teaching they've heard is praiseworthy in that respect.

Two people remember the teaching they've heard: one reflects on the meaning of the teachings they have remembered, one does not. The person who does not reflect on the meaning of the teachings they have remembered is reprehensible in that respect. The person who does reflect on the meaning of the teachings they have remembered is praiseworthy in that respect.

Two people reflect on the meaning of the teachings they have remembered: one understands the meaning and the teaching and practices accordingly, one understands the meaning and the teaching but does not practice accordingly. The person who understands the meaning and the teaching but does not practice accordingly is reprehensible in that respect. The person who understands the meaning and the teaching and practices accordingly is praiseworthy in that respect.

Two people understand the meaning and the teaching and practice accordingly: one practices to benefit themselves but not others, and one practices to benefit both themselves and others. The person who practices to benefit themselves but not others is reprehensible in that respect. The person who practices to benefit both themselves and others is praiseworthy in that respect.

That's how a mendicant understands people in terms of pairs.

That's how a mendicant is one who knows people high and low. A mendicant with these seven factors is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world."

7.69 The Shady Orchid Tree

"Mendicants, when the leaves on the Shady Orchid Tree belonging to the Gods of the Thirty-Three turn brown, the gods are elated. They think: 'Now the leaves on the Shady Orchid Tree have turned brown! It won't be long until they fall.'

When the leaves have fallen, the gods are elated. They think: 'Now the leaves on the Shady Orchid Tree have fallen. It won't be long until its foliage starts to regrow.'

When the foliage starts to regrow, the gods are elated. They think: 'Now the foliage of the Shady Orchid Tree has started to regrow. It won't be long until it's ready to grow flowers and leaves separately.'

When it's ready to grow flowers and leaves separately, the gods are elated. They think: 'Now the Shady Orchid Tree is ready to grow flowers and leaves separately. It won't be long until buds start to form.'

When the buds start to form, the gods are elated. They think: 'Now the buds of the Shady Orchid Tree have started to form. It won't be long until the buds burst.'

When the buds have burst, the gods are elated. They think: 'Now the buds of the Shady Orchid Tree have burst. It won't be long until it fully blossoms.'

When the Shady Orchid Tree of the Gods of the Thirty-Three has fully blossomed, the gods are elated. For four heavenly months they amused themselves at the root of the tree, supplied and provided with the five kinds of sensual stimulation.

When the Shady Orchid Tree has fully blossomed, its radiance spreads for fifty leagues, while its fragrance wafts for a hundred leagues. Such is the majesty of the Shady Orchid Tree.

In the same way, when a noble disciple plans to go forth from the lay life to homelessness, they're like the Shady Orchid Tree when its leaves turn brown.

When a noble disciple shaves off their hair and beard, dresses in ocher robes, and goes forth from the lay life to homelessness, they're like the Shady Orchid Tree when its leaves fall.

When a noble disciple, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected, they're like the Shady Orchid Tree when its foliage starts to regrow.

When, as the placing of the mind and keeping it connected are stilled, a noble disciple enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected, they're like the Shady Orchid Tree when it's ready to grow flowers and leaves separately.

When, with the fading away of rapture, a noble disciple enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss', they're like the Shady Orchid Tree when its buds start to form.

When, giving up pleasure and pain, and ending former happiness and sadness, a noble disciple enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness, they're like the Shady Orchid Tree when its buds burst.

When a noble disciple realizes the undefiled freedom of heart and freedom by wisdom in this very life, and they live having realized it with their own insight due to the ending of defilements, they're like the Shady Orchid tree when it fully blossoms.

At that time the earth gods raised the cry: 'This venerable named so-and-so, from such-and-such village or town, the pupil of the venerable named so-and-so, went forth from the lay life to homelessness. They've realized the undefiled freedom of heart and

freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.'

Hearing the cry of the Earth Gods, the Gods of the Four Great Kings ... the Gods of the Thirty-Three ... the Gods of Yama ... the Joyful Gods ... the Gods Who Love to Create ... the Gods Who Control the Creations of Others ... the Gods of Brahmā's Host raised the cry: 'This venerable named so-and-so, from such-and-such village or town, the pupil of the venerable named so-and-so, went forth from the lay life to homelessness. They've realized the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.' And so in a moment, in an instant, the sound soared up to the Brahmā realm."

7.70 Honor

Then as Venerable Sāriputta was in private retreat this thought came to his mind, "What should a mendicant honor and respect and rely on, to give up the unskillful and develop the skillful?"

Then he thought, "A mendicant should honor and respect and rely on the Teacher ... the teaching ... the Saṅgha ... the training ... immersion ... diligence ... A mendicant should honor and respect and rely on hospitality, to give up the unskillful and develop the skillful."

Then he thought, "These qualities are pure and bright in me. Why don't I go and tell them to the Buddha? Then these qualities will not only be purified in me, but will be better known as purified. Suppose a man were to acquire a gold ornament, pure and bright. They'd think, 'My gold ornament is pure and bright. Why don't I take it to show the smiths? Then it will not only be purified, but will be better known as purified.' In the same way, these qualities are pure and bright in me. Why don't I go and tell them to the Buddha? Then these qualities will not only be purified in me, but will be better known as purified."

Then in the late afternoon, Sāriputta came out of retreat and went to the Buddha. He bowed, sat down to one side, and told the Buddha of his thoughts while on retreat.

"Good, good, Sāriputta! A mendicant should honor and respect and rely on the Teacher, to give up the unskillful and develop the skillful. A mendicant should honor and respect and rely on the teaching ... the Saṅgha ... the training ... immersion ... diligence ... A mendicant should honor and respect and rely on hospitality, to give up the unskillful and develop the skillful."

When he said this, Venerable Sāriputta said to the Buddha:

"Sir, this is how I understand the detailed meaning of the Buddha's brief statement. It's quite impossible for a mendicant who doesn't respect the Teacher to respect the teaching. A mendicant who disrespects the Teacher disrespects the teaching.

It's quite impossible for a mendicant who doesn't respect the Teacher and the teaching to respect the Saṅgha. A mendicant who disrespects the Teacher and the teaching disrespects the Saṅgha.

It's quite impossible for a mendicant who doesn't respect the Teacher, the teaching, and the Saṅgha to respect the training. A mendicant who disrespects the Teacher, the teaching, and the Saṅgha disrespects the training.

It's quite impossible for a mendicant who doesn't respect the Teacher, the teaching, the Saṅgha, and the training to respect immersion. A mendicant who disrespects the Teacher, the teaching, the Saṅgha, and the training disrespects immersion.

It's quite impossible for a mendicant who doesn't respect the Teacher, the teaching, the Saṅgha, the training, and immersion to respect diligence. A mendicant who disrespects the Teacher, the teaching, the Saṅgha, the training, and immersion disrespects diligence.

It's quite impossible for a mendicant who doesn't respect the Teacher, the teaching, the Saṅgha, the training, immersion, and diligence to respect hospitality. A mendicant who disrespects the Teacher, the teaching, the Saṅgha, the training, immersion, and diligence disrespects hospitality.

It's quite impossible for a mendicant who does respect the Teacher to disrespect the teaching. ...

A mendicant who respects the Teacher, the teaching, the Saṅgha, the training, immersion, and diligence respects hospitality.

It's quite possible for a mendicant who respects the Teacher to respect teaching. ...

A mendicant who respects the Teacher, the teaching, the Saṅgha, the training, immersion, and diligence respects hospitality.

That's how I understand the detailed meaning of the Buddha's brief statement."

"Good, good, Sāriputta! It's good that you understand the detailed meaning of what I've said in brief like this.

It's quite impossible for a mendicant who doesn't respect the Teacher to respect the teaching. ...

A mendicant who disrespects the Teacher, the teaching, the Saṅgha, the training, immersion, and diligence disrespects hospitality.

It's quite impossible for a mendicant who does respect the Teacher to disrespect the teaching. ...

A mendicant who respects the Teacher, the teaching, the Saṅgha, the training, immersion, and diligence respects hospitality.

It's quite possible for a mendicant who does respect the Teacher to respect the teaching. ...

A mendicant who respects the Teacher, the teaching, the Saṅgha, the training, immersion, and diligence respects hospitality.

This is how to understand the detailed meaning of what I said in brief."

7.71 Committed to Development

"Mendicants, when a mendicant is not committed to development, they might wish: 'If only my mind were freed from the defilements by not grasping!' Even so, their mind is not freed from defilements by not grasping. Why is that? It's because they're undeveloped. Undeveloped in what? The four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path.

Suppose there was a chicken with eight or ten or twelve eggs. But she had not properly sat on them to keep them warm and incubated. Even if that chicken might wish: 'If only my chicks could break out of

the eggshell with their claws and beak and hatch safely!' Still they can't break out and hatch safely. Why is that? Because she has not properly sat on them to keep them warm and incubated.

In the same way, when a mendicant is not committed to development, they might wish: 'If only my mind was freed from the defilements by not grasping!' Even so, their mind is not freed from defilements by not grasping. Why is that? It's because they're undeveloped. Undeveloped in what? The four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path.

When a mendicant is committed to development, they might not wish: 'If only my mind was freed from the defilements by not grasping!' Even so, their mind is freed from defilements by not grasping. Why is that? It's because they're developed. Developed in what? The four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path.

Suppose there was a chicken with eight or ten or twelve eggs. And she properly sat on them to keep them warm and incubated. Even if that chicken doesn't wish: 'If only my chicks could break out of the eggshell with their claws and beak and hatch safely!' Still they can break out and hatch safely. Why is that? Because she properly sat on them to keep them warm and incubated.

In the same way, when a mendicant is committed to development, they might not wish: 'If only my mind was freed from the defilements by not grasping!' Even so, their mind is freed from defilements by not grasping. Why is that? It's because they're developed. Developed in what? The four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path.

Suppose a carpenter or their apprentice sees the marks of his fingers and thumb on the handle of his adze. They don't know how much of the handle was worn away today, how much yesterday, and how much previously. They just know what has been worn away. In

the same way, when a mendicant is committed to development, they don't know how much of the defilements were worn away today, how much yesterday, and how much previously. They just know what has been worn away.

Suppose there was a sea-faring ship bound together with ropes. For six months they deteriorated in the water. Then in the cold season it was hauled up on dry land, where the ropes were weathered by wind and sun. When the clouds soaked it with rain, the ropes would readily collapse and rot away. In the same way, when a mendicant is committed to development their fetters readily collapse and rot away."

7.72 The Simile of the Bonfire

So I have heard. At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants.

While walking along the road, at a certain spot he saw a bonfire burning, blazing, and glowing. Seeing this he left the road, sat at the root of a tree on a seat spread out, and addressed the mendicants, "Mendicants, do you see that bonfire burning, blazing, and glowing?"

"Yes, sir."

"What do you think, mendicants? Which is better—to sit or lie down embracing that bonfire? Or to sit or lie down embracing a girl of the aristocrats or brahmins or householders with soft and tender hands and feet?"

"Sir, it would be much better to sit or lie down embracing a girl of the aristocrats or brahmins or householders with soft and tender hands and feet. For it would be painful to sit or lie down embracing that bonfire."

"I declare this to you, mendicants, I announce this to you! It would be better for that unethical man—of bad qualities, filthy, with suspicious behavior, underhand, no true ascetic or spiritual practitioner, though claiming to be one, rotten inside, corrupt, and depraved—to sit or lie down embracing that bonfire. Why is that? Because that might result in death or deadly pain. But when his body

breaks up, after death, it would not cause him to be reborn in a place of loss, a bad place, the underworld, hell.

But when such an unethical man sits or lies down embracing a girl of the aristocrats or brahmins or householders with soft and tender hands and feet, that brings him lasting harm and suffering. When his body breaks up, after death, he's reborn in a place of loss, a bad place, the underworld, hell.

What do you think, mendicants? Which is better—to have a strong man twist a tough horse-hair rope around both shins and tighten it so that it cuts through your outer skin, your inner skin, your flesh, sinews, and bones, until it reaches your marrow and stays pressing there? Or to consent to well-to-do aristocrats or brahmins or householders bowing down to you?"

"Sir, it would be much better to consent to well-to-do aristocrats or brahmins or householders bowing down. For it would be painful to have a strong man twist a tough horse-hair rope around your shins and tighten it so that it cut through the outer skin until it reached the marrow and stayed pressing there."

"I declare this to you, mendicants, I announce this to you! It would be better for that unethical man to have a strong man twist a tough horse-hair rope around both shins and tighten it until it reached the marrow and stayed pressing there. Why is that? Because that might result in death or deadly pain. But when his body breaks up, after death, it would not cause him to be reborn in a place of loss, a bad place, the underworld, hell. But when such an unethical man consents to well-to-do aristocrats or brahmins or householders bowing down, that brings him lasting harm and suffering. When his body breaks up, after death, he's reborn in a place of loss, a bad place, the underworld, hell.

What do you think, mendicants? Which is better—to have a strong man stab you in the chest with a sharp, oiled sword? Or to consent to well-to-do aristocrats or brahmins or householders revering you with joined palms?"

"Sir, it would be much better to consent to well-to-do aristocrats or brahmins or householders revering you with joined palms. For it

would be painful to have a strong man stab you in the chest with a sharp, oiled sword."

"I declare this to you, mendicants, I announce this to you! It would be better for that unethical man to have a strong man stab him in the chest with a sharp, oiled sword. Why is that? Because that might result in death or deadly pain. But when his body breaks up, after death, it would not cause him to be reborn in a place of loss, a bad place, the underworld, hell. But when such an unethical man consents to well-to-do aristocrats or brahmins or householders revering him with joined palms, that brings him lasting harm and suffering. When his body breaks up, after death, he's reborn in a place of loss, a bad place, the underworld, hell.

What do you think, mendicants? Which is better—to have a strong man wrap you up in a red-hot sheet of iron, burning, blazing, and glowing? Or to enjoy the use of a robe given in faith by well-to-do aristocrats or brahmins or householders?"

"Sir, it would be much better to enjoy the use of a robe given in faith by well-to-do aristocrats or brahmins or householders. For it would be painful to have a strong man wrap you up in a red-hot sheet of iron, burning, blazing, and glowing."

"I declare this to you, mendicants, I announce this to you! It would be better for that unethical man to have a strong man wrap him up in a red-hot sheet of iron, burning, blazing, and glowing. Why is that? Because that might result in death or deadly pain. But when his body breaks up, after death, it would not cause him to be reborn in a place of loss, a bad place, the underworld, hell. But when such an unethical man enjoys the use of a robe given in faith by well-to-do aristocrats or brahmins or householders, that brings him lasting harm and suffering. When his body breaks up, after death, he's reborn in a place of loss, a bad place, the underworld, hell.

What do you think, mendicants? Which is better—to have a strong man force your mouth open with a hot iron spike and shove in a red-hot copper ball, burning, blazing, and glowing, that burns your lips, mouth, tongue, throat, and stomach before coming out below dragging your entrails? Or to enjoy alms-food given in faith by well-to-do aristocrats or brahmins or householders?"

"Sir, it would be much better to enjoy alms-food given in faith by well-to-do aristocrats or brahmins or householders. For it would be painful to have a strong man force your mouth open with a hot iron spike and shove in a red-hot copper ball, burning, blazing, and glowing, that burns your lips, mouth, tongue, throat, and stomach before coming out below dragging your entrails."

"I declare this to you, mendicants, I announce this to you! It would be better for that unethical man to have a strong man force his mouth open with a hot iron spike and shove in a red-hot copper ball, burning, blazing, and glowing, that burns his lips, mouth, tongue, throat, and stomach before coming out below with his entrails. Why is that? Because that might result in death or deadly pain. But when his body breaks up, after death, it would not cause him to be reborn in a place of loss, a bad place, the underworld, hell. But when such an unethical man enjoy alms-food given in faith by well-to-do aristocrats or brahmins or householders, that brings him lasting harm and suffering. When his body breaks up, after death, he's reborn in a place of loss, a bad place, the underworld, hell.

What do you think, mendicants? Which is better—to have a strong man grab you by the head or shoulders and make you sit or lie down on red-hot iron bed or seat? Or to enjoy the use of beds and chairs given in faith by well-to-do aristocrats or brahmins or householders?"

"Sir, it would be much better to enjoy the use of beds and chairs given in faith by well-to-do aristocrats or brahmins or householders. For it would be painful to have a strong man grab you by the head or shoulders and make you sit or lie down on a red-hot iron bed or seat."

"I declare this to you, mendicants, I announce this to you! It would be better for that unethical man to have a strong man grab him by the head or shoulders and make him sit or lie down on a red-hot iron bed or seat. Why is that? Because that might result in death or deadly pain. But when his body breaks up, after death, it would not cause him to be reborn in a place of loss, a bad place, the underworld, hell. But when such an unethical man enjoys the use of beds and seats given in faith by well-to-do aristocrats or brahmins or

householders, that brings him lasting harm and suffering. When his body breaks up, after death, he's reborn in a place of loss, a bad place, the underworld, hell.

What do you think, mendicants? Which is better—to have a strong man grab you, turn you upside down, and shove you in a red-hot copper pot, burning, blazing, and glowing, where you're seared in boiling scum, and swept up and down and round and round. Or to enjoy the use of dwellings given in faith by well-to-do aristocrats or brahmins or householders?"

"Sir, it would be much better to enjoy the use of dwellings given in faith by well-to-do aristocrats or brahmins or householders. For it would be painful to have a strong man grab you, turn you upside down, and shove you in a red-hot copper pot, burning, blazing, and glowing, where you're seared in boiling scum, and swept up and down and round and round."

"I declare this to you, mendicants, I announce this to you! It would be better for that unethical man to have a strong man grab him, turn him upside down, and shove him in a red-hot copper pot, burning, blazing, and glowing, where he's seared in boiling scum, and swept up and down and round and round. Why is that? Because that might result in death or deadly pain. But when his body breaks up, after death, it would not cause him to be reborn in a place of loss, a bad place, the underworld, hell. But when such an unethical man enjoys the use of dwellings given in faith by well-to-do aristocrats or brahmins or householders, that brings him lasting harm and suffering. When his body breaks up, after death, he's reborn in a place of loss, a bad place, the underworld, hell.

So you should train like this: 'Our use of robes, alms-food, lodgings, and medicines and supplies for the sick shall be of great fruit and benefit for those who offered them. And our going forth will not be wasted, but will be fruitful and fertile.' That's how you should train. Considering your own good, mendicants, is quite enough for you to persist with diligence. Considering the good of others is quite enough for you to persist with diligence. Considering the good of both is quite enough for you to persist with diligence."

That is what the Buddha said. And while this discourse was being spoken, sixty monks spewed hot blood from their mouths. Sixty mendicants rejected the training and returned to a lesser life, saying:

"It's too hard, Blessed One! It's just too hard!" And sixty monks were freed from defilements by not grasping.

7.73 About Sunetta

"Once upon a time, mendicants, there was a Teacher called Sunetta. He was a religious founder and was free of sensual desire. He had many hundreds of disciples. He taught them the path to rebirth in the company of Brahmā. Those lacking confidence in Sunetta were—when their body broke up, after death—reborn in a place of loss, a bad place, the underworld, hell. Those full of confidence in Sunetta were—when their body broke up, after death—reborn in a good place, a heavenly realm.

Once upon a time there was a teacher called Mūgapakkha ... Aranemi ... Kuddāla ... Hatthipāla ... Jotipāla ... Araka. He was a religious founder and was free of sensual desire. He had many hundreds of disciples. He taught them the way to rebirth in the company of Brahmā. Those lacking confidence in Araka were—when their body broke up, after death—reborn in a place of loss, a bad place, the underworld, hell. Those full of confidence in Araka were—when their body broke up, after death—reborn in a good place, a heavenly realm.

What do you think, mendicants? If someone with malicious intent were to abuse and insult these seven teachers with their hundreds of followers, would they not make much bad karma?"

"Yes, sir."

"They would indeed. But someone who abuses and insults a single person accomplished in view with malicious intent makes even more bad karma. Why is that? I say that any injury done by those outside of the Buddhist community does not compare with what is done to one's own spiritual companions.

So you should train like this: 'We will have no malicious intent for our spiritual companions.' That's how you should train."

7.74 About Araka

"Once upon a time, mendicants, there was a Teacher called Araka. He was a religious founder and was free of sensual desire. He had many hundreds of disciples, and he taught them like this: 'Brahmins, life as a human is short, brief, and fleeting, full of pain and misery. Think about this and wake up! Do what's good and live the spiritual life, for no-one born can escape death.

It's like a drop of dew on a grass tip. When the sun comes up it quickly evaporates and doesn't last long. In the same way, life as a human is like a dew-drop. It's brief and fleeting, full of pain and misery. Think about this and wake up! Do what's good and live the spiritual life, for no-one born can escape death.

It's like when the rain falls heavily. The bubbles quickly vanish and don't last long. In the same way, life as a human is like a bubble. ...

It's like a line drawn in water. It vanishes quickly and doesn't last long. In the same way, life as a human is like a line drawn in water. ...

It's like a mountain river traveling far, flowing fast, carrying all before it. It doesn't turn back—not for a moment, a second, an instant—but runs, rolls, and flows on. In the same way, life as a human is like a mountain river. ...

It's like a strong man who has formed a glob of spit on the tip of his tongue. He could easily spit it out. In the same way, life as a human is like a glob of spit. ...

Suppose there was an iron cauldron that had been heated all day. If you tossed a lump of meat in, it would quickly vanish and not last long. In the same way, life as a human is like a lump of meat. ...

It's like a cow being led to the slaughter. With every step she comes closer to the slaughter, closer to death. In the same way, life as a human is like a cow being slaughtered. It's brief and fleeting, full of pain and misery. Think about this and wake up! Do what's good and live the spiritual life, for no-one born can escape death.'

Now, mendicants, at that time human beings had a life span of 60,000 years. Girls could be married at 500 years of age. And human beings only had six afflictions: cold, heat, hunger, thirst, and the need to defecate and urinate. But even though humans were so long-

lived with so few afflictions, Araka still taught in this way: ‘Life as a human is short, brief, and fleeting, full of pain and misery. Think about this and wake up! Do what’s good and live the spiritual life, for no-one born can escape death.’

These days it’d be right to say: ‘Life as a human is short, brief, and fleeting, full of pain and misery. Think about this and wake up! Do what’s good and live the spiritual life, for no-one born can escape death.’ For these days a long life is a hundred years or a little more. Living for a hundred years, there are just three hundred seasons, a hundred each of the winter, summer, and rains. Living for three hundred seasons, there are just twelve hundred months, four hundred in each of the winter, summer, and rains. Living for twelve hundred months, there are just twenty-four hundred fortnights, eight hundred in each of the winter, summer, and rains. Living for 2,400 fortnights, there are just 36,000 days, 12,000 in each of the summer, winter, and rains. Living for 36,000 days, you just eat 72,000 meals, 24,000 in each of the summer, winter, and rains, including when you’re suckling at the breast, and when you’re prevented from eating.

Things that prevent you from eating include anger, pain, sickness, sabbath, or being unable to get food. So mendicants, for a human being with a hundred years life span I have counted the life span, the limit of the life span, the seasons, the years, the months, the fortnights, the nights, the days, the meals, and the things that prevent them from eating. Out of compassion, I’ve done what a teacher should do who wants what’s best for their disciples. Here are these roots of trees, and here are these empty huts. Practice absorption, mendicants! Don’t be negligent! Don’t regret it later! This is my instruction to you.”

8. The Monastic Law

7.75 An Expert in the Monastic Law (1st)

"Mendicants, a mendicant with seven qualities is an expert in the monastic law. What seven? They know what is an offense. They know what is not an offense. They know what is a light offense. They know what is a serious offense. They're ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken. They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty. They realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements. A mendicant with these seven qualities is an expert in the monastic law."

7.76 An Expert in the Monastic Law (2nd)

"Mendicants, a mendicant with seven qualities is an expert in the monastic law. What seven? They know what is an offense. They know what is not an offense. They know what is a light offense. They know what is a serious offense. Both monastic codes have been passed down to them in detail, well analyzed, well mastered, well judged in both the rules and accompanying material. They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty. They realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements. A mendicant with these seven qualities is an expert in the monastic law."

7.77 An Expert in the Monastic Law (3rd)

"Mendicants, a mendicant with seven qualities is an expert in the monastic law. What seven? They know what is an offense. They know what is not an offense. They know what is a light offense. They know what is a serious offense. They're firm and unfaltering in the

training. They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty. They realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements. A mendicant with these seven qualities is an expert in the monastic law."

7.78 An Expert in the Monastic Law (4th)

"Mendicants, a mendicant with seven qualities is an expert in the monastic law. What seven? They know what is an offense. They know what is not an offense. They know what is a light offense. They know what is a serious offense. They recollect their many kinds of past lives, with features and details. With clairvoyance that is purified and superhuman, they understand how sentient beings are reborn according to their deeds. They realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements. A mendicant with these seven qualities is an expert in the monastic law."

7.79 Shines as an Expert in the Monastic Law (1st)

"Mendicants, a mendicant with seven qualities shines as an expert in the monastic law. What seven? They know what is an offense. They know what is not an offense. They know what is a light offense. They know what is a serious offense. They're ethical, restrained in the code of conduct, with good behavior and supporters; seeing danger in the slightest fault, they keep the rules they've undertaken. They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty. They realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements. A mendicant with these seven qualities shines as an expert in the monastic law."

7.80 Shines as an Expert in the Monastic Law (2nd)

"Mendicants, a mendicant with seven qualities shines as an expert in the monastic law. What seven? They know what is an offense. They know what is not an offense. They know what is a light offense. They know what is a serious offense. Both monastic codes have been passed down to them in detail, well analyzed, well mastered, well judged in both the rules and accompanying material. They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty. They realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements. A mendicant with these seven qualities shines as an expert in the monastic law."

7.81 Shines as an Expert in the Monastic Law (3rd)

"Mendicants, a mendicant with seven qualities shines as an expert in the monastic law. What seven? They know what is an offense. They know what is not an offense. They know what is a light offense. They know what is a serious offense. They're firm and unfaltering in the training. They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty. They realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements. A mendicant with these seven qualities shines as an expert in the monastic law."

7.82 Shines as an Expert in the Monastic Law (4th)

"Mendicants, a mendicant with seven qualities shines as an expert in the monastic law. What seven? They know what is an offense. They know what is not an offense. They know what is a light offense. They know what is a serious offense. They recollect their many kinds of past lives, with features and details. With clairvoyance that is purified and superhuman, they understand how sentient beings are reborn according to their deeds. They realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having

realized it with their own insight due to the ending of defilements. A mendicant with these seven qualities shines as an expert in the monastic law."

7.83 The Teacher's Instructions

Then Venerable Upāli went up to the Buddha, bowed, sat down to one side, and said to him:

"Sir, may the Buddha please teach me Dhamma in brief. When I've heard it, I'll live alone, withdrawn, diligent, keen, and resolute."

"Upāli, you might know that certain things don't lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. You should definitely bear in mind that such things are not the teaching, not the training, and not the Teacher's instructions. You might know that certain things do lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. You should definitely bear in mind that such things are the teaching, the training, and the Teacher's instructions."

7.84 Settlement of Disciplinary Issues

"Mendicants, there are these seven principles for the settlement of any disciplinary issues that might arise. What seven? Removal in the presence of those concerned is applicable. Removal by accurate recollection is applicable. Removal due to recovery from madness is applicable. The acknowledgement of the offense is applicable. The decision of a majority is applicable. A verdict of aggravated misconduct is applicable. Covering over with grass is applicable. These are the seven principles for the settlement of any disciplinary issues that might arise."

9. An Ascetic

7.85 A Mendicant

"Mendicants, it's because of breaking seven things that you become a mendicant. What seven? Identity view, doubt, misapprehension of precepts and observances, greed, hate, delusion, and conceit. It's because of breaking these seven things that you become a mendicant."

7.86 An Ascetic

"Mendicants, it's because of quelling seven things that you become an ascetic ..."

7.87 Brahmin

"Mendicants, it's because of barring out seven things that you become a brahmin ..."

7.88 Scholar

"Mendicants, it's because of scouring off seven things that you become a scholar ..."

7.89 Bathed

"Mendicants, it's because of bathing off seven things that you become a bathed initiate ..."

7.90 A Knowledge Master

"Mendicants, it's because of knowing seven things that you become a knowledge master ..."

7.91 A Noble One

"Mendicants, it's because seven foes have been slain that you become a noble one ..."

7.92 A Perfected One

"Mendicants, it's by being far from seven things that you become a perfected one. What seven? Identity view, doubt, misapprehension of precepts and observances, greed, hate, delusion, and conceit. It's

because of being far from these seven things that you become a perfected one."

7.93 Bad Qualities

"Mendicants, there are these seven bad qualities. What seven? Someone is faithless, shameless, imprudent, uneducated, lazy, unmindful, and witless. These are the seven bad qualities."

7.94 Good Qualities

"Mendicants, there are these seven good qualities. What seven? Someone is faithful, conscientious, prudent, learned, energetic, mindful, and wise. These are the seven good qualities."

10. Worthy of Offerings

95

"Mendicants, these seven people are worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and are the supreme field of merit for the world. What seven?

First, take a person who meditates observing impermanence in the eye. They perceive impermanence and experience impermanence. Constantly, continually, and without stopping, they apply the mind and fathom with wisdom. They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements. This is the first person who is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.

Next, take a person who meditates observing impermanence in the eye. ... Their defilements and their life come to an end at exactly the same time. This is the second person who is worthy of offerings ...

Next, take a person who meditates observing impermanence in the eye. … With the ending of the five lower fetters they're extinguished between one life and the next. …

With the ending of the five lower fetters they're extinguished upon landing. …

With the ending of the five lower fetters they're extinguished without extra effort. …

With the ending of the five lower fetters they're extinguished with extra effort. …

With the ending of the five lower fetters they head upstream, going to the Akaniṭṭha realm. … This is the seventh person.

These are the seven people who are worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and are the supreme field of merit for the world."

96–614

"Mendicants, these seven people are worthy of offerings … What seven?

First, take a person who meditates observing suffering in the eye. … observing not-self in the eye. … observing ending in the eye. … observing vanishing in the eye. … observing fading away in the eye. … observing cessation in the eye. … observing letting go in the eye. …

ear … nose … tongue … body … mind …

sights … sounds … smells … tastes … touches … thoughts …

eye consciousness … ear consciousness … nose consciousness … tongue consciousness … body consciousness … mind consciousness …

eye contact … ear contact … nose contact … tongue contact … body contact … mind contact …

feeling born of eye contact … feeling born of ear contact … feeling born of nose contact … feeling born of tongue contact … feeling born of body contact … feeling born of mind contact …

perception of sights … perception of sounds … perception of smells … perception of tastes … perception of touches … perception of thoughts …

intention regarding sights ... intention regarding sounds ... intention regarding smells ... intention regarding tastes ... intention regarding touches ... intention regarding thoughts ...

craving for sights ... craving for sounds ... craving for smells ... craving for tastes ... craving for touches ... craving for thoughts ...

thoughts about sights ... thoughts about sounds ... thoughts about smells ... thoughts about tastes ... thoughts about touches ... thoughts about thoughts ...

considerations regarding sights ... considerations regarding sounds ... considerations regarding smells ... considerations regarding tastes ... considerations regarding touches ... considerations regarding thoughts ...

meditates observing impermanence in the five aggregates ... the aggregate of form ... the aggregate of feeling ... the aggregate of perception ... the aggregate of choices ... the aggregate of consciousness ... meditates observing suffering ... not-self ... ending ... vanishing ... fading away ... cessation ... letting go ..."

11. Abbreviated Texts Beginning With Greed

7.615

"Mendicants, for insight into greed, seven things should be developed. What seven? The awakening factor of mindfulness ... the awakening factor of equanimity. These seven things should be developed for insight into greed."

7.616

"Mendicants, for insight into greed, seven things should be developed. What seven? The perception of impermanence, the perception of not-self, the perception of ugliness, the perception of drawbacks, the perception of giving up, the perception of fading away, and the perception of cessation. These seven things should be developed for insight into greed."

7.617

“Mendicants, for insight into greed, seven things should be developed. What seven? The perceptions of ugliness, death, repulsiveness of food, dissatisfaction with the whole world, impermanence, suffering in impermanence, and not-self in suffering. These seven things should be developed for insight into greed.”

7.618–644

“For the complete understanding of greed … complete ending … giving up … ending … vanishing … fading away … cessation … giving away … For the letting go of greed, these seven things should be developed.”

7.645–1124

“Of hate … delusion … anger … hostility … offensiveness … contempt … jealousy … stinginess … deceitfulness … deviousness … obstinacy … aggression … conceit … arrogance … vanity … for insight into negligence … complete understanding … complete ending … giving up … ending … vanishing … fading away … cessation … giving away … letting go of negligence these seven things should be developed.”

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

The Book of the Sevens is finished.

Numbered Discourses 8

1. Love

8.1 The Benefits of Love

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, you can expect eight benefits when the heart's release by love has been cultivated, developed, and practiced, made a vehicle and a basis, kept up, consolidated, and properly implemented. What eight? You sleep well. You wake happily. You don't see bad dreams. Humans love you. Non-humans love you. Deities protect you. You can't be harmed by fire, poison, or blade. If you don't reach any higher, you'll be reborn in a Brahmā realm. You can expect these eight benefits when the heart's release by love has been cultivated, developed, and practiced, made a vehicle and a basis, kept up, consolidated, and properly implemented.

A mindful one who develops
limitless love
weakens the fetters,
seeing the ending of attachments.

Loving just one creature with a hateless heart
makes you a good person.
Compassionate for all creatures,
a noble one creates abundant merit.

The royal potentates conquered this land
and traveled around sponsoring sacrifices—
horse sacrifice, human sacrifice,

the sacrifices of the ‘stick-casting’, the ‘royal soma drinking’, and the ‘unbarred’.

These are not worth a sixteenth part
of the mind developed with love,
as all the constellations of stars
aren’t worth a sixteenth part of the moon’s light.

If you don’t kill or encourage others to kill,
don’t conquer or encourage others to conquer,
with love for all sentient beings,
you’ll have no enmity for anyone.”

8.2 Wisdom

“Mendicants, there are eight causes and reasons that lead to acquiring the wisdom fundamental to the spiritual life, and to its increase, growth, and full development once it has been acquired. What eight?

It’s when a mendicant lives relying on the Teacher or a spiritual companion in a teacher’s role. And they set up a keen sense of conscience and prudence for them, with warmth and respect. This is the first cause.

When a mendicant lives relying on the Teacher or a spiritual companion in a teacher’s role—with a keen sense of conscience and prudence for them, with warmth and respect—from time to time they go and ask them questions: ‘Why, sir, does it say this? What does that mean?’ Those venerables clarify what is unclear, reveal what is obscure, and dispel doubt regarding the many doubtful matters. This is the second cause.

After hearing that teaching they perfect withdrawal of both body and mind. This is the third cause.

A mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken. This is the fourth cause.

They’re very learned, remembering and keeping what they’ve learned. These teachings are good in the beginning, good in the

middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically. This is the fifth cause.

They live with energy roused up for giving up unskillful qualities and embracing skillful qualities. They're strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. This is the sixth cause.

When in the Saṅgha they don't engage in motley talk or unworthy talk. Either they talk on Dhamma, or they invite someone else to do so, or they respect noble silence. This is the seventh cause.

They meditate observing rise and fall in the five grasping aggregates. 'Such is form, such is the origin of form, such is the ending of form. Such is feeling, such is the origin of feeling, such is the ending of feeling. Such is perception, such is the origin of perception, such is the ending of perception. Such are choices, such is the origin of choices, such is the ending of choices. Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.' This is the eighth cause.

Their spiritual companions esteem them: 'This venerable lives relying on the Teacher or a spiritual companion in a teacher's role. They set up a keen sense of conscience and prudence for them, with warmth and respect. Clearly this venerable knows and sees.' This quality leads to warmth, respect, esteem, harmony, and unity.

'This venerable lives relying on the Teacher or a spiritual companion in a teacher's role, and from time to time they go and ask them questions ... Clearly this venerable knows and sees.' This quality also leads to warmth, respect, esteem, harmony, and unity.

'After hearing that teaching they perfect withdrawal of both body and mind. Clearly this venerable knows and sees.' This quality also leads to warmth, respect, esteem, harmony, and unity.

'This venerable is ethical ... Clearly this venerable knows and sees.' This quality also leads to warmth, respect, esteem, harmony, and unity.

‘This venerable is very learned, remembering and keeping what they’ve learned. … Clearly this venerable knows and sees.’ This quality also leads to warmth, respect, esteem, harmony, and unity.

‘This venerable lives with energy roused up … Clearly this venerable knows and sees.’ This quality also leads to warmth, respect, esteem, harmony, and unity.

‘When in the Saṅgha they don’t engage in motley talk or unworthy talk. Either they talk on Dhamma, or they invite someone else to do so, or they respect noble silence. Clearly this venerable knows and sees.’ This quality also leads to warmth, respect, esteem, harmony, and unity.

‘They meditate observing rise and fall in the five grasping aggregates. … Clearly this venerable knows and sees.’ This quality also leads to warmth, respect, esteem, harmony, and unity.

These are the eight causes and reasons that lead to acquiring the wisdom fundamental to the spiritual life, and to its increase, growth, and full development once it has been acquired.”

8.3 Disliked (1st)

“Mendicants, a mendicant with eight qualities is disliked and disapproved by their spiritual companions, not respected or admired. What eight? It’s when a mendicant praises the disliked and criticizes the liked. They desire material possessions and honor. They lack conscience and prudence. They have wicked desires and wrong view. A mendicant with these eight qualities is disliked and disapproved by their spiritual companions, not respected or admired.

A mendicant with eight qualities is liked and approved by their spiritual companions, and respected and admired. What eight? It’s when a mendicant doesn’t praise the disliked and criticize the liked. They don’t desire material possessions and honor. They have conscience and prudence. They have few desires and right view. A mendicant with these eight qualities is liked and approved by their spiritual companions, and respected and admired.”

8.4 Disliked (2nd)

"Mendicants, a mendicant with eight qualities is disliked and disapproved by their spiritual companions, not respected or admired. What eight? It's when a mendicant desires material possessions, honor, and to be looked up to. They know neither moderation nor the proper time. Their conduct is impure, they talk a lot, and they insult and abuse their spiritual companions. A mendicant with these eight qualities is disliked and disapproved by their spiritual companions, not respected or admired.

A mendicant with eight qualities is liked and approved by their spiritual companions, and respected and admired. What eight? It's when a mendicant doesn't desire material possessions, honor, and to be looked up to. They know moderation and the proper time. Their conduct is pure, they don't talk a lot, and they don't insult and abuse their spiritual companions. A mendicant with these eight qualities is liked and approved by their spiritual companions, and respected and admired."

8.5 Worldly Conditions (1st)

"Mendicants, the eight worldly conditions revolve around the world, and the world revolves around the eight worldly conditions. What eight? Gain and loss, fame and disgrace, praise and blame, pleasure and pain. These eight worldly conditions revolve around the world, and the world revolves around these eight worldly conditions.

> Gain and loss, fame and disgrace,
> praise and blame, and pleasure and pain.
> These qualities among people are impermanent,
> transient, and perishable.
>
> A clever and mindful person knows these things,
> seeing that they're perishable.
> Desirable things don't disturb their mind,
> nor are they repelled by the undesirable.
>
> Both favoring and opposing
> are cleared and ended, they are no more.

Knowing the stainless, sorrowless state,
they understand rightly, going beyond rebirth."

8.6 Worldly Conditions (2nd)

"Mendicants, the eight worldly conditions revolve around the world, and the world revolves around the eight worldly conditions. What eight? Gain and loss, fame and disgrace, praise and blame, pleasure and pain. These eight worldly conditions revolve around the world, and the world revolves around these eight worldly conditions.

An uneducated ordinary person encounters gain and loss, fame and disgrace, praise and blame, and pleasure and pain. And so does an educated noble disciple. What, then, is the difference between an ordinary uneducated person and an educated noble disciple?"

"Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it."

"Well then, mendicants, listen and pay close attention, I will speak."

"Yes, sir," they replied. The Buddha said this:

"Mendicants, an uneducated ordinary person encounters gain. They don't reflect: 'I've encountered this gain. It's impermanent, suffering, and perishable.' They don't truly understand it. They encounter loss … fame … disgrace … praise … blame … pleasure … pain. They don't reflect: 'I've encountered this pain. It's impermanent, suffering, and perishable.' They don't truly understand it.

So gain and loss, fame and disgrace, praise and blame, and pleasure and pain occupy their mind. They favor gain and oppose loss. They favor fame and oppose disgrace. They favor praise and oppose blame. They favor pleasure and oppose pain. Being so full of favoring and opposing, they're not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They're not freed from suffering, I say.

An educated noble disciple encounters gain. They reflect: 'I've encountered this gain. It's impermanent, suffering, and perishable.' They truly understand it. They encounter loss … fame … disgrace …

praise ... blame ... pleasure ... pain. They reflect: 'I've encountered this pain. It's impermanent, suffering, and perishable.' They truly understand it.

So gain and loss, fame and disgrace, praise and blame, and pleasure and pain don't occupy their mind. They don't favor gain or oppose loss. They don't favor fame or oppose disgrace. They don't favor praise or oppose blame. They don't favor pleasure or oppose pain. Having given up favoring and opposing, they're freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They're freed from suffering, I say. This is the difference between an educated noble disciple and an uneducated ordinary person.

> Gain and loss, fame and disgrace,
> praise and blame, and pleasure and pain.
> These qualities among people are impermanent,
> transient, and perishable.
>
> A clever and mindful person knows these things,
> seeing that they're perishable.
> Desirable things don't disturb their mind,
> nor are they repelled by the undesirable.
>
> Both favoring and opposing
> are cleared and ended, they are no more.
> Knowing the stainless, sorrowless state,
> they understand rightly, going beyond rebirth."

8.7 Devadatta's Failure

At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain, not long after Devadatta had left. There the Buddha spoke to the mendicants about Devadatta:

"Mendicants, it's good for a mendicant to check their own failings from time to time. It's good for a mendicant to check the failings of others from time to time. It's good for a mendicant to check their own successes from time to time. It's good for a mendicant to check the successes of others from time to time. Overcome and

overwhelmed by eight things that oppose the true teaching, Devadatta is going to a place of loss, to hell, there to remain for an eon, irredeemable.

What eight? Overcome and overwhelmed by gain … loss … fame … disgrace … honor … dishonor … wicked desires … bad friendship, Devadatta is going to a place of loss, to hell, there to remain for an eon, irredeemable. Overcome and overwhelmed by these eight things that oppose the true teaching, Devadatta is going to a place of loss, to hell, there to remain for an eon, irredeemable.

It's good for a mendicant, whenever they encounter it, to overcome gain … loss … fame … disgrace … honor … dishonor … wicked desires … bad friendship.

What advantage does a mendicant gain by overcoming these eight things?

The distressing and feverish defilements that might arise in someone who lives without overcoming these eight things do not arise when they have overcome them. This is the advantage that a mendicant gains by overcoming these eight things.

So, mendicants, you should train like this: 'Whenever we encounter it, we will overcome gain … loss … fame … disgrace … honor … dishonor … wicked desires … bad friendship.' That's how you should train."

8.8 Uttara on Failure

At one time Venerable Uttara was staying on the Saṅkheyyaka Mountain in the Mahisa region near Dhavajālikā. There Uttara addressed the mendicants: "Mendicants, it's good for a mendicant to check their own failings from time to time. It's good for a mendicant to check the failings of others from time to time. It's good for a mendicant to check their own successes from time to time. It's good for a mendicant to check the successes of others from time to time."

Now at that time the great king Vessavaṇa was on his way from the north to the south on some business. He heard Venerable Uttara teaching this to the mendicants on Saṅkheyyaka Mountain.

Then Vessavaṇa vanished from Saṅkheyyaka Mountain and appeared among the gods of the Thirty Three, as easily as a strong

person would extend or contract their arm. Then he went up to Sakka, lord of gods, and said to him:

"Please sir, you should know this. Venerable Uttara is teaching the mendicants on Saṅkheyyaka Mountain in this way: 'It's good for a mendicant from time to time to check their own failings. ... the failings of others ... their own successes ... the successes of others.'

Then, as easily as a strong person would extend or contract their arm, Sakka vanished from the gods of the Thirty Three and reappeared on Saṅkheyyaka Mountain in front of Venerable Uttara. Then Sakka went up to Venerable Uttara, bowed, stood to one side, and said to him:

"Is it really true, sir, that you teach the mendicants in this way: 'It's good for a mendicant from time to time to check their own failings ... the failings of others ... their own successes ... the successes of others'?"

"Indeed, lord of gods."

"Sir, did this teaching come to you from your own inspiration, or was it spoken by the Blessed One, the perfected one, the fully awakened Buddha?"

"Well then, lord of gods, I shall give you a simile. For by means of a simile some sensible people understand the meaning of what is said.

Suppose there was a large heap of grain not far from a town or village. And a large crowd were to take away grain with carrying poles, baskets, hip sacks, or their cupped hands. If someone were to go to that crowd and ask them where they got the grain from, how should that crowd rightly reply?"

"Sir, they should reply that they took it from the large heap of grain."

"In the same way, lord of gods, whatever is well spoken is spoken by the Blessed One, the perfected one, the fully awakened Buddha. Both myself and others rely completely on that when we speak."

"It's incredible, sir, it's amazing! How well this was said by Venerable Uttara! 'Whatever is well spoken is spoken by the Blessed One, the perfected one, the fully awakened Buddha. Both myself and others rely completely on that when we speak.' At one time the

Buddha was staying near Rājagaha, on the Vulture's Peak Mountain, not long after Devadatta had left. There the Buddha spoke to the mendicants about Devadatta:

'Mendicants, it's good for a mendicant from time to time to check their own failings ... the failings of others ... their own successes ... the successes of others. Overcome and overwhelmed by eight things that oppose the true teaching, Devadatta is going to a place of loss, to hell, there to remain for an eon, irredeemable. What eight? Overcome and overwhelmed by gain ... loss ... fame ... disgrace ... honor ... dishonor ... wicked desires ... bad friendship, Devadatta is going to a place of loss, to hell, there to remain for an eon, irredeemable. Overcome and overwhelmed by these eight things that oppose the true teaching, Devadatta is going to a place of loss, to hell, there to remain for an eon, irredeemable.

It's good for a mendicant, whenever they encounter it, to overcome gain ... loss ... fame ... disgrace ... honor ... dishonor ... wicked desires ... bad friendship.

What advantage does a mendicant gain by overcoming these eight things?

The distressing and feverish defilements that might arise in someone who lives without overcoming these eight things do not arise when they have overcome them. This is the advantage that a mendicant gains by overcoming these eight things.

So you should train like this:

"Whenever we encounter it, we will overcome gain ... loss ... fame ... disgrace ... honor ... dishonor ... wicked desires ... bad friendship." That's how you should train.'

Sir, Uttara, this exposition of the teaching is not established anywhere in the four assemblies— monks, nuns, laymen, and laywomen. Sir, learn this exposition of the teaching! Memorize this exposition of the teaching! Remember this exposition of the teaching! Sir, this exposition of the teaching is beneficial and relates to the fundamentals of the spiritual life."

8.9 Nanda

"Mendicants, you could rightly call Nanda 'Gentleman', 'strong', 'lovely', and 'lustful'. How could he live the full and pure spiritual life unless he guards the sense doors, eats in moderation, is dedicated to wakefulness, and has mindfulness and situational awareness?

This is how Nanda guards the sense doors. If he has to look to the east, he wholeheartedly concentrates before looking, thinking: 'When I look to the east, bad, unskillful qualities of desire and aversion will not overwhelm me.' In this way he's aware of the situation.

If he has to look to the west ... north ... south ... up ... down ... If he has to survey the intermediate directions, he wholeheartedly concentrates before looking, thinking: 'When I survey the intermediate directions, bad, unskillful qualities of desire and aversion will not overwhelm me.' In this way he's aware of the situation. This is how Nanda guards the sense doors.

This is how Nanda eats in moderation. Nanda reflects properly on the food he eats: 'Not for fun, indulgence, adornment, or decoration, but only to sustain this body, to avoid harm, and to support spiritual practice. In this way, I shall put an end to old discomfort and not give rise to new discomfort, and I will live blamelessly and at ease.' This is how Nanda eats in moderation.

This is how Nanda is committed to wakefulness. Nanda practices walking and sitting meditation by day, purifying his mind from obstacles. In the evening, he continues to practice walking and sitting meditation. In the middle of the night, he lies down in the lion's posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up. In the last part of the night, he gets up and continues to practice walking and sitting meditation, purifying his mind from obstacles. This is how Nanda is committed to wakefulness.

This is how Nanda has mindfulness and situational awareness. Nanda knows feelings as they arise, as they remain, and as they go away. He knows perceptions as they arise, as they remain, and as they go away. He knows thoughts as they arise, as they remain, and

as they go away. This is how Nanda has mindfulness and situational awareness.

How could Nanda live the full and pure spiritual life unless he guards the sense doors, eats in moderation, is dedicated to wakefulness, and has mindfulness and situational awareness?"

8.10 Trash

At one time the Buddha was staying near Campā on the banks of the Gaggarā Lotus Pond. Now at that time the mendicants accused a mendicant of an offense. The accused mendicant dodged the issue, distracted the discussion with irrelevant points, and displayed annoyance, hate, and bitterness.

Then the Buddha said to the mendicants, "Mendicants, throw this person out! Throw this person out! This person should be shown the door. Why should you be vexed by an outsider?

Take a case where a certain person looks just the same as other good-natured mendicants when going out and coming back, when looking ahead and aside, when bending and extending the limbs, and when bearing the outer robe, bowl and robes. That is, so long as the mendicants don't notice his offense. But when the mendicants notice the offense, they know that he's a corrupt ascetic, just useless trash. When they realize this they send him away. Why is that? So that he doesn't corrupt good-natured mendicants.

Suppose in a growing field of barley some bad barley appeared, just useless trash. Its roots, stem, and leaves would look just the same as the healthy barley. That is, so long as the head doesn't appear. But when the head appears, they know that it's bad barley, just useless trash. When they realize this they pull it up by the roots and throw it outside the field. Why is that? So that it doesn't spoil the good barley.

In the same way, take a case where a certain person looks just the same as other good-natured mendicants when going out and coming back, when looking ahead and aside, when bending and extending the limbs, and when bearing the outer robe, bowl and robes. That is, so long as the mendicants don't notice his offense. But when the mendicants notice the offense, they know that he's a corrupt ascetic,

just useless trash. When they realize this they send him away. Why is that? So that he doesn't corrupt good-natured mendicants.

Suppose that a large heap of grain is being winnowed. The grains that are firm and substantial form a heap on one side. And the grains that are flimsy and insubstantial are blown over to the other side. Then the owners take a broom and sweep them even further away. Why is that? So that it doesn't spoil the good grain. In the same way, take a case where a certain person looks just the same as other good-natured mendicants when going out and coming back, when looking ahead and aside, when bending and extending the limbs, and when bearing the outer robe, bowl and robes. That is, so long as the mendicants don't notice his offense. But when the mendicants notice the offense, they know that he's a corrupt ascetic, just useless trash. When they realize this they send him away. Why is that? So that he doesn't corrupt good-natured mendicants.

Suppose a man needs an irrigation gutter for a well. He'd take a sharp axe and enter the wood, where he'd knock various trees with the axe. The trees that were firm and substantial made a cracking sound. But the trees that were rotten inside, decomposing and decayed, made a thud. He'd cut down such a tree at the root, lop off the crown, and thoroughly clear out the insides. Then he'd use it as an irrigation gutter for the well. In the same way, take a case where a certain person looks just the same as other good-natured mendicants when going out and coming back, when looking ahead and aside, when bending and extending the limbs, and when bearing the outer robe, bowl and robes. That is, so long as the mendicants don't notice his offense. But when the mendicants notice the offense, they know that he's a corrupt ascetic, just useless trash. When they realize this they send him away. Why is that? So that he doesn't corrupt good-natured mendicants.

> By living together, know that
> they're irritable, with wicked desires,
> offensive, stubborn, and contemptuous,
> jealous, stingy, and devious.

They speak to people with a voice
so smooth, just like an ascetic.
But they act in secret, with their bad views
and their lack of regard for others.

You should recognize them for what they are:
a creep and liar.
Then having gathered in harmony,
you should expel them.

Throw out the trash!
Get rid of the rubbish!
And sweep away the scraps—
they're not ascetics, they just think they are.

When you've thrown out those of wicked desires,
of bad behavior and alms-resort,
dwell in communion, ever mindful,
the pure with the pure.
Then in harmony, alert,
make an end of suffering."

2. The Great Chapter

8.11 At Verañja

So I have heard. At one time the Buddha was staying in Verañja at the root of a neem tree dedicated to Naḷeru. Then the brahmin Verañja went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

"Master Gotama, I have heard that the ascetic Gotama doesn't bow to old brahmins, the elderly and senior, who are advanced in years and have reached the final stage of life; nor does he rise in their presence or offer them a seat. And this is indeed the case, for Master Gotama does not bow to old brahmins, elderly and senior,

who are advanced in years and have reached the final stage of life; nor does he rise in their presence or offer them a seat. This is not appropriate, Master Gotama."

"Brahmin, I don't see anyone in this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—for whom I should bow down or rise up or offer a seat. If the Realized One bowed down or rose up or offered a seat to anyone, their head would explode!"

"Master Gotama lacks taste."

"There is, brahmin, a sense in which you could rightly say that I lack taste. For the Realized One has given up taste for sights, sounds, smells, tastes, and touches. It's cut off at the root, made like a palm stump, obliterated, and unable to arise in the future. In this sense you could rightly say that I lack taste. But that's not what you're talking about."

"Master Gotama is indelicate."

"There is, brahmin, a sense in which you could rightly say that I'm indelicate. For the Realized One has given up delight in sights, sounds, smells, tastes, and touches. It's cut off at the root, made like a palm stump, obliterated, and unable to arise in the future. In this sense you could rightly say that I'm indelicate. But that's not what you're talking about."

"Master Gotama is a teacher of inaction."

"There is, brahmin, a sense in which you could rightly say that I'm a teacher of inaction. For I teach inaction regarding bad bodily, verbal, and mental conduct, and the many kinds of unskillful things. In this sense you could rightly say that I'm a teacher of inaction. But that's not what you're talking about."

"Master Gotama is a teacher of annihilationism."

"There is, brahmin, a sense in which you could rightly say that I'm a teacher of annihilationism. For I teach the annihilation of greed, hate, and delusion, and the many kinds of unskillful things. In this sense you could rightly say that I'm a teacher of annihilationism. But that's not what you're talking about."

"Master Gotama is disgusted."

"There is, brahmin, a sense in which you could rightly say that I'm disgusted. For I'm disgusted by bad conduct by way of body, speech, and mind, and by attainment of the many kinds of unskillful things. In this sense you could rightly say that I'm digusted. But that's not what you're talking about."

"Master Gotama is an exterminator."

"There is, brahmin, a sense in which you could rightly say that I'm an exterminator. For I teach the extermination of greed, hate, and delusion, and the many kinds of unskillful things. In this sense you could rightly say that I'm an exterminator. But that's not what you're talking about."

"Master Gotama is a mortifier."

"There is, brahmin, a sense in which you could rightly say that I'm a mortifier. For I say that bad conduct by way of body, speech, and mind should be mortified. I say that a mortifier is someone who has given up unskillful qualities that should be mortified. They've cut them off at the root, made them like a palm stump, obliterated them, so that they're unable to arise in the future. The Realized One is someone who has given up unskillful qualities that should be mortified. He has cut them off at the root, made them like a palm stump, obliterated them, so that they're unable to arise in the future. In this sense you could rightly say that I'm a mortifier. But that's not what you're talking about."

"Master Gotama is an abortionist."

"There is, brahmin, a sense in which you could rightly say that I'm an abortionist. I say that an abortionist is someone who has given up future wombs and rebirth into a new state of existence. They've cut them off at the root, made them like a palm stump, obliterated them, so that they're unable to arise in the future. The Realized One has given up future wombs and rebirth into a new state of existence. He has cut them off at the root, made them like a palm stump, obliterated them, so that they're unable to arise in the future. In this sense you could rightly say that I'm an abortionist. But that's not what you're talking about.

Suppose, brahmin, there was a chicken with eight or ten or twelve eggs. And she properly sat on them to keep them warm and

incubated. Now, the chick that is first to break out of the eggshell with its claws and beak and hatch safely: should that be called the eldest or the youngest?"

"Master, Gotama, that should be called the eldest. For it is the eldest among them."

"In the same way, in this population lost in ignorance, trapped in their shells, I alone have broken open the egg of ignorance and realized the supreme perfect awakening. So, brahmin, I am the eldest and the best in the world.

My energy was roused up and unflagging, my mindfulness was established and lucid, my body was tranquil and undisturbed, and my mind was immersed in samādhi. Quite secluded from sensual pleasures, secluded from unskillful qualities, I entered and remained in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected were stilled, I entered and remained in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected. And with the fading away of rapture, I entered and remained in the third absorption, where I meditated with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' With the giving up of pleasure and pain, and the ending of former happiness and sadness, I entered and remained in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward recollection of past lives. I recollected many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. I remembered: 'There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I

passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.' And so I recollected my many kinds of past lives, with features and details.

This was the first knowledge, which I achieved in the first watch of the night. Ignorance was destroyed and knowledge arose; darkness was destroyed and light arose, as happens for a meditator who is diligent, keen, and resolute. This was my first breaking out, like a chick breaking out of the eggshell.

When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward knowledge of the death and rebirth of sentient beings. With clairvoyance that is purified and superhuman, I saw sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. I understood how sentient beings are reborn according to their deeds: 'These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they acted out of that wrong view. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they acted out of that right view. When their body breaks up, after death, they're reborn in a good place, a heavenly realm.' And so, with clairvoyance that is purified and superhuman, I saw sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. I understood how sentient beings are reborn according to their deeds.

This was the second knowledge, which I achieved in the middle watch of the night. Ignorance was destroyed and knowledge arose; darkness was destroyed and light arose, as happens for a meditator who is diligent, keen, and resolute. This was my second breaking out, like a chick breaking out of the eggshell.

When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward knowledge of the ending of defilements. I truly understood: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'. I truly understood: 'These are defilements' ... 'This is the origin of defilements' ... 'This is the cessation of defilements' ... 'This is the practice that leads to the cessation of defilements'. Knowing and seeing like this, my mind was freed from the defilements of sensuality, desire to be reborn, and ignorance. When it was freed, I knew it was freed.

I understood: 'Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.'

This was the third knowledge, which I achieved in the last watch of the night. Ignorance was destroyed and knowledge arose; darkness was destroyed and light arose, as happens for a meditator who is diligent, keen, and resolute. This was my third breaking out, like a chick breaking out of the eggshell."

When he said this, the brahmin Verañja said to the Buddha:

"Master Gotama is the eldest! Master Gotama is the best! Excellent, Master Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, Master Gotama has made the teaching clear in many ways. I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life."

8.12 With Sīha

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Now at that time several very prominent Licchavis were sitting together at the meeting hall, praising the Buddha, his teaching, and the Saṅgha in many ways.

Now at that time General Sīha, a disciple of the Jains, was sitting in that assembly. He thought, "That Blessed One must certainly be a

perfected one, a fully awakened Buddha. For several very prominent Licchavis are praising the Buddha, his teaching, and the Saṅgha in many ways. Why don't I go to see that Blessed One, the perfected one, the fully awakened Buddha!"

Then General Sīha went to Nigaṇṭha Nātaputta and said to him, "Sir, I'd like to go to see the ascetic Gotama."

"But Sīha, you believe in the doctrine of action. Why should you go to see the ascetic Gotama, who teaches a doctrine of inaction? For the ascetic Gotama believes in a doctrine of inaction, he teaches inaction, and he guides his disciples in that way."

Then Sīha's determination to go and see the Buddha died down.

For a second time, several prominent Licchavis were sitting together at the meeting hall, praising the Buddha, his teaching, and the Saṅgha in many ways. And for a second time Sīha thought: "Why don't I go to see that Blessed One, the perfected one, the fully awakened Buddha!"

Then General Sīha went to Nigaṇṭha Nātaputta ...

Then for a second time Sīha's determination to go and see the Buddha died down.

For a third time, several prominent Licchavis were sitting together at the meeting hall, praising the Buddha, his teaching, and the Saṅgha in many ways. And for a third time Sīha thought, "That Blessed One must certainly be a perfected one, a fully awakened Buddha. For several very prominent Licchavis are praising the Buddha, his teaching, and the Saṅgha in many ways. What can these Jains do to me, whether I consult with them or not? Why don't I, without consulting them, go to see that Blessed One, the perfected one, the fully awakened Buddha!"

Then Sīha, with around five hundred chariots, set out from Vesālī in the middle of the day to see the Buddha. He went by carriage as far as the terrain allowed, then descended and went by foot. Then General Sīha went up to the Buddha, bowed, sat down to one side, and said to him:

"Sir, I have heard this: 'The ascetic Gotama believes in a doctrine of inaction, he teaches inaction, and he guides his disciples in that way.' I trust those who say this repeat what the Buddha has said, and

do not misrepresent him with an untruth? Is their explanation in line with the teaching? Are there any legitimate grounds for rebuke and criticism? For we don't want to misrepresent the Blessed One."

"There is, Sīha, a sense in which you could rightly say that I believe in inaction, I teach inaction, and I guide my disciples in that way.

And there is a sense in which you could rightly say that I believe in action, I teach action, and I guide my disciples in that way.

And there is a sense in which you could rightly say that I believe in annihilationism, I teach annihilation, and I guide my disciples in that way.

And there is a sense in which you could rightly say that I'm disgusted, I teach disgust, and I guide my disciples in that way.

And there is a sense in which you could rightly say that I'm an exterminator, I teach extermination, and I guide my disciples in that way.

And there is a sense in which you could rightly say that I'm a mortifier, I teach mortification, and I guide my disciples in that way.

And there is a sense in which you could rightly say that I'm an abortionist, I teach abortion, and I guide my disciples in that way.

And there is a sense in which you could rightly say that I'm ambitious, I teach ambition, and I guide my disciples in that way.

And what's the sense in which you could rightly say that I believe in inaction, I teach inaction, and I guide my disciples in that way? I teach inaction regarding bad bodily, verbal, and mental conduct, and the many kinds of unskillful things. In this sense you could rightly say that I teach inaction.

And what's the sense in which you could rightly say that I believe in action, I teach action, and I guide my disciples in that way? I teach action regarding good bodily, verbal, and mental conduct, and the many kinds of skillful things. In this sense you could rightly say that I teach action.

And what's the sense in which you could rightly say that I believe in annihilationism, I teach annihilation, and I guide my disciples in that way? I teach the annihilation of greed, hate, and delusion, and

the many kinds of unskillful things. In this sense you could rightly say that I teach annihilationism.

And what's the sense in which you could rightly say that I'm disgusted, I teach disgust, and I guide my disciples in that way? I'm disgusted by bad conduct by way of body, speech, and mind, and by attainment of the many kinds of unskillful things. In this sense you could rightly say that I'm disgusted.

And what's the sense in which you could rightly say that I'm an exterminator, I teach extermination, and I guide my disciples in that way? I teach the extermination of greed, hate, and delusion, and the many kinds of unskillful things. In this sense you could rightly say that I'm an exterminator.

And what's the sense in which you could rightly say that I'm a mortifier, I teach mortification, and I guide my disciples in that way? I say that bad conduct by way of body, speech, and mind should be mortified. I say that a mortifier is someone who has given up unskillful qualities that should be mortified. They've cut them off at the root, made them like a palm stump, obliterated them, so that they're unable to arise in the future. The Realized One is someone who has given up unskillful qualities that should be mortified. He has cut them off at the root, made them like a palm stump, obliterated them, so that they're unable to arise in the future. In this sense you could rightly say that I'm a mortifier.

And what's the sense in which you could rightly say that I'm an abortionist, I teach abortion, and I guide my disciples in that way? I say that an abortionist is someone who has given up future wombs and rebirth into a new state of existence. They've cut them off at the root, made them like a palm stump, obliterated them, so that they're unable to arise in the future. The Realized One has given up future wombs and rebirth into a new state of existence. He has cut them off at the root, made them like a palm stump, obliterated them, so that they're unable to arise in the future. In this sense you could rightly say that I'm an abortionist.

And what's the sense in which you could rightly say that I'm ambitious, I teach ambition, and I guide my disciples in that way? I'm ambitious to offer solace, the highest solace, I teach solace, and I

guide my disciples in that way. In this sense you could rightly say that I'm ambitious."

When he said this, General Sīha said to the Buddha, "Excellent, sir! Excellent! From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

"Sīha, you should act after careful consideration. It's good for well-known people such as yourself to act after careful consideration."

"Now I'm even more delighted and satisfied with the Buddha, since he tells me to act after careful consideration. For if the followers of other paths were to gain me as a disciple, they'd carry a banner all over Vesālī, saying: 'General Sīha has become our disciple!' And yet the Buddha tells me to act after careful consideration. For a second time, I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

"For a long time now, Sīha, your family has been a well-spring of support for the Jain ascetics. You should consider giving to them when they come."

"Now I'm even more delighted and satisfied with the Buddha, since he tells me to consider giving to the Jain ascetics when they come. Sir, I have heard this: 'The ascetic Gotama says, "Gifts should only be given to me, and to my disciples. Only what is given to me is very fruitful, not what is given to others. Only what is given to my disciples is very fruitful, not what is given to the disciples of others."' Yet the Buddha encourages me to give to the Jain ascetics. Well, sir, we'll know the proper time for that. For a third time, I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

Then the Buddha taught Sīha step by step, with a talk on giving, ethical conduct, and heaven. He explained the drawbacks of sensual pleasures, so sordid and corrupt, and the benefit of renunciation. And when the Buddha knew that Sīha's mind was ready, pliable, rid of hindrances, joyful, and confident he explained the special

teaching of the Buddhas: suffering, its origin, its cessation, and the path. Just as a clean cloth rid of stains would properly absorb dye, in that very seat the stainless, immaculate vision of the Dhamma arose in General Sīha: "Everything that has a beginning has an end."

Then Sīha saw, attained, understood, and fathomed the Dhamma. He went beyond doubt, got rid of indecision, and became self-assured and independent of others regarding the Teacher's instructions. He said to the Buddha, "Sir, may the Buddha together with the mendicant Saṅgha please accept tomorrow's meal from me." The Buddha consented in silence. Then, knowing that the Buddha had consented, Sīha got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Then Sīha addressed a certain man, "Mister, please find out if there is any meat ready for sale." And when the night had passed General Sīha had a variety of delicious foods prepared in his own home. Then he had the Buddha informed of the time, saying, "Sir, it's time. The meal is ready."

Then the Buddha robed up in the morning and, taking his bowl and robe, went to Sīha's home, where he sat on the seat spread out, together with the Saṅgha of mendicants. Now at that time many Jain ascetics in Vesālī went from street to street and square to square, calling out with raised arms: "Today General Sīha has slaughtered a fat calf for the ascetic Gotama's meal. The ascetic Gotama knowingly eats meat prepared specially for him: this is a deed he caused."

Then a certain person went up to Sīha and whispered in his ear, "Please sir, you should know this. Many Jain ascetics in Vesālī are going from street to street and square to square, calling out with raised arms: 'Today General Sīha has slaughtered a fat calf for the ascetic Gotama's meal. The ascetic Gotama knowingly eats meat prepared specially for him: this is a deed he caused.'"

"Enough, sir. For a long time those venerables have wanted to discredit the Buddha, his teaching, and his Saṅgha. They'll never stop misrepresenting the Buddha with their false, hollow, lying, untruthful claims. We would never deliberately take the life of a living creature, not even for life's sake."

Then Sīha served and satisfied the mendicant Saṅgha headed by the Buddha with his own hands with a variety of delicious foods. When the Buddha had eaten and washed his hand and bowl, Sīha sat down to one side. Then the Buddha educated, encouraged, fired up, and inspired him with a Dhamma talk, after which he got up from his seat and left.

8.13 A Thoroughbred

"Mendicants, a fine royal thoroughbred with eight factors is worthy of a king, fit to serve a king, and considered a factor of kingship. What eight?

It's when a fine royal thoroughbred is well born on both the mother's and the father's sides.

He's bred in the region fine thoroughbreds come from.

Whatever food he's given, fresh or dry, he eats carefully, without making a mess.

He's disgusted by sitting or lying down in excrement or urine.

He's sweet-natured and pleasant to live with, and he doesn't upset the other horses.

He openly shows his tricks, bluffs, ruses, and feints to his trainer, so the trainer can try to subdue them.

He carries his load, determining: 'Whether or not the other horses carry their loads, I'll carry mine.'

He always walks in a straight path. He's strong, and stays strong even until death.

A fine royal thoroughbred with these eight factors is worthy of a king. ...

In the same way, a mendicant with eight factors is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world. What eight?

It's when a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken.

Whatever food they're given, coarse or fine, they eat carefully, without annoyance.

They're disgusted with bad conduct by way of body, speech, or mind, and by attainment of the many kinds of unskillful things.

They're sweet-natured and pleasant to live with, and they doesn't upset the other mendicants.

They openly show their tricks, bluffs, ruses, and feints to their sensible spiritual companions, so they can try to subdue them.

They do their training, determining: 'Whether or not the other mendicants do their training, I'll do mine.'

They always walk in a straight path. And here the straight path is right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

They're energetic: 'Gladly, let my skin, sinews, and bones remain! Let the blood and flesh waste away in my body! I will not stop trying until I have achieved what is possible by manly strength, energy, and vigor.'

A mendicant with these eight factors is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world."

8.14 A Wild Colt

"Mendicants, I will teach you about eight wild colts and eight defects in horses, and about eight wild people and eight defects in people. Listen and pay close attention, I will speak."

"Yes, sir," they replied. The Buddha said this:

"And what, mendicants, are the eight wild colts and eight defects in horses?

Firstly, when the trainer says 'giddyup!' and spurs and goads them on, some wild colts back right up and spin the chariot behind them. Some wild colts are like that. This is the first defect of a horse.

Furthermore, when the trainer says 'giddyup!' and spurs and goads them on, some wild colts jump back, wreck the hub, and break the triple rod. Some wild colts are like that. This is the second defect of a horse.

Furthermore, when the trainer says 'giddyup!' and spurs and goads them on, some wild colts shake the cart-pole off their thigh and trample it. Some wild colts are like that. This is the third defect of a horse.

Furthermore, when the trainer says 'giddyup!' and spurs and goads them on, some wild colts take a wrong turn, sending the chariot off track. Some wild colts are like that. This is the fourth defect of a horse.

Furthermore, when the trainer says 'giddyup!' and spurs and goads them on, some wild colts rear up and strike out with their fore-legs. Some wild colts are like that. This is the fifth defect of a horse.

Furthermore, when the trainer says 'giddyup!' and spurs and goads them on, some wild colts ignore the trainer and the goad, spit out the bit, and go wherever they want. Some wild colts are like that. This is the sixth defect of a horse.

Furthermore, when the trainer says 'giddyup!' and spurs and goads them on, some wild colts don't step forward or turn back but stand right there still as a post. Some wild colts are like that. This is the seventh defect of a horse.

Furthermore, when the trainer says 'giddyup!' and spurs and goads them on, some wild colts tuck in their fore-legs and hind-legs, and sit right down on their four legs. Some wild colts are like that. This is the eighth defect of a horse. These are the eight wild colts and the eight defects in horses.

And what are the eight wild people and eight defects in people?

Firstly, the mendicants accuse a mendicant of an offense. But the accused mendicant evades it by saying they don't remember. I say that this person is comparable to the wild colts who, when the trainer says 'giddyup!' and spurs and goads them on, back right up and spin the chariot behind them. Some wild people are like that. This is the first defect of a person.

Furthermore, the mendicants accuse a mendicant of an offense. But the accused mendicant objects to the accuser: 'What has an incompetent fool like you got to say? How on earth could you imagine you've got something worth saying!' I say that this person is

comparable to the wild colts who, when the trainer says 'giddyup!' and spurs and goads them on, jump back, wreck the hub, and break the triple rod. Some wild people are like that. This is the second defect of a person.

Furthermore, the mendicants accuse a mendicant of an offense. But the accused mendicant retorts to the accuser: 'Well, you've fallen into such-and-such an offense. You should deal with that first.' I say that this person is comparable to the wild colts who, when the trainer says 'giddyup!' and spurs and goads them on, shake the cart-pole off their thigh and trample it. Some wild people are like that. This is the third defect of a person.

Furthermore, the mendicants accuse a mendicant of an offense. But the accused mendicant dodges the issue, distracts the discussion with irrelevant points, and displays annoyance, hate, and bitterness. I say that this person is comparable to the wild colts who, when the trainer says 'giddyup!' and spurs and goads them on, take a wrong turn, sending the chariot off track. Some wild people are like that. This is the fourth defect of a person.

Furthermore, the mendicants accuse a mendicant of an offense. But the accused mendicant gesticulates while speaking in the middle of the Saṅgha. I say that this person is comparable to the wild colts who, when the trainer says 'giddyup!' and spurs and goads them on, rear up and strike out with their fore-legs. Some wild people are like that. This is the fifth defect of a person.

Furthermore, the mendicants accuse a mendicant of an offense. But the accused mendicant ignores the Saṅgha and the accusation and, though still guilty of the offense, they go wherever they want. I say that this person is comparable to the wild colts who, when the trainer says 'giddyup!' and spurs and goads them on, ignore the trainer and the goad, spit out the bit, and go wherever they want. Some wild people are like that. This is the sixth defect of a person.

Furthermore, the mendicants accuse a mendicant of an offense. But the accused mendicant neither confesses to the offense nor denies it, but frustrates the Saṅgha by staying silent. I say that this person is comparable to the wild colts who, when the trainer says 'giddyup!' and spurs and goads them on, don't step forward or turn

back but stand right there still as a post. Some wild people are like that. This is the seventh defect of a person.

Furthermore, the mendicants accuse a mendicant of an offense. But the accused mendicant says this: 'Why are you venerables making so much of an issue over me? Now I'll reject the training and return to a lesser life.' When they have rejected the training, they say: 'Well, venerables, are you happy now?' I say that this person is comparable to the wild colts who, when the trainer says 'giddyup!' and spurs and goads them on, tuck in their fore-legs and hind-legs, and sit right down on their four legs. Some wild people are like that. This is the eighth defect of a person.

These are the eight wild people and eight defects in people."

8.15 Stains

"Mendicants, there are these eight stains. What eight? Not reciting is the stain of hymns. Neglect is the stain of houses. Laziness is the stain of beauty. Negligence is a guard's stain. Misconduct is a woman's stain. Stinginess is a giver's stain. Bad, unskillful qualities are a stain in this world and the next. Worse than any of these is ignorance, the worst stain of all. These are the eight stains.

> Hymns get stained when they're not recited.
> The stain of houses is neglect.
> Laziness is the stain of beauty.
> A guard's stain is negligence.
>
> Misconduct is a woman's stain.
> A giver's stain is stinginess.
> Bad qualities are a stain
> in this world and the next.
> But a worse stain than these
> is ignorance, the worst of stains."

8.16 Going on a Mission

"Mendicants, a mendicant with eight qualities is worthy of going on a mission. What eight? It's a mendicant who learns and educates others. They memorize and help others remember. They understand

and help others understand. They're skilled at knowing what's on topic and what isn't. And they don't cause quarrels. A mendicant with these eight qualities is worthy of going on a mission.

Having eight qualities Sāriputta is worthy of going on a mission. What eight? He learns and educates others. He memorizes and helps others remember. He understands and helps others understand. He's skilled at knowing what's on topic and what isn't. And he doesn't cause quarrels. Having these eight qualities Sāriputta is worthy of going on a mission.

> They don't tremble when arriving
> at an assembly of fierce debaters.
> They don't omit any words,
> or conceal the instructions.
>
> Their words aren't poisoned,
> and they don't tremble when questioned.
> Such a mendicant
> is worthy of going on a mission."

8.17 Catching (1st)

"Mendicants, a woman catches a man using eight features. What eight? With weeping, laughing, speaking, appearance, gifts of wildflowers, scents, tastes, and touches. A woman catches a man using these eight features. But those beings who are caught by touch are well and truly caught."

8.18 Catching (2nd)

"Mendicants, a man catches a woman using eight features. What eight? With weeping, laughing, speaking, appearance, gifts of wildflowers, scents, tastes, and touches. A man catches a woman using these eight features. But those beings who are caught by touch are well and truly caught."

8.19 With Pahārāda

At one time the Buddha was staying in Verañja at the root of a neem tree dedicated to Naḷeru.

Then Pahārāda, lord of demons, went up to the Buddha, bowed, and stood to one side. The Buddha said to him, "Well, Pahārāda, do the demons love the ocean?"

"Sir, they do indeed."

"But seeing what incredible and amazing things do the demons love the ocean?"

"Sir, seeing eight incredible and amazing things the demons love the ocean. What eight? The ocean gradually slants, slopes, and inclines, with no abrupt precipice. This is the first thing the demons love about the ocean.

Furthermore, the ocean is consistent and doesn't overflow its boundaries. This is the second thing the demons love about the ocean.

Furthermore, the ocean doesn't accommodate a corpse, but quickly carries it to the shore and strands it on the beach. This is the third thing the demons love about the ocean.

Furthermore, when they reach the ocean, all the great rivers—that is, the Ganges, Yamunā, Aciravatī, Sarabhū, and Mahī—lose their names and clans and are simply considered 'the ocean'. This is the fourth thing the demons love about the ocean.

Furthermore, for all the world's streams that reach it, and the rain that falls from the sky, the ocean never empties or fills up. This is the fifth thing the demons love about the ocean.

Furthermore, the ocean has just one taste, the taste of salt. This is the sixth thing the demons love about the ocean.

Furthermore, the ocean is full of many kinds of treasures, such as pearls, gems, beryl, conch, quartz, coral, silver, gold, rubies, and emeralds. This is the seventh thing the demons love about the ocean.

Furthermore, many great beings live in the ocean, such as leviathans, leviathan-gulpers, leviathan-gulper-gulpers, demons, dragons, and fairies. In the ocean there are life-forms a hundred leagues long, or even two hundred, three hundred, four hundred, or five hundred leagues long. This is the eighth thing the demons love about the ocean.

Seeing these eight incredible and amazing things the demons love the ocean.

Well, sir, do the mendicants love this teaching and training?"

"They do indeed, Pahārāda."

"But seeing how many incredible and amazing things do the mendicants love this teaching and training?"

"Seeing eight incredible and amazing things, Pahārāda, the mendicants love this teaching and training. What eight?

The ocean gradually slants, slopes, and inclines, with no abrupt precipice. In the same way in this teaching and training the penetration to enlightenment comes from gradual training, progress, and practice, not abruptly. This is the first thing the mendicants love about this teaching and training.

The ocean is consistent and doesn't overflow its boundaries. In the same way, when a training rule is laid down for my disciples they wouldn't break it even for the sake of their own life. This is the second thing the mendicants love about this teaching and training.

The ocean doesn't accommodate a corpse, but quickly carries it to the shore and strands it on the beach. In the same way, the Saṅgha doesn't accommodate a person who is unethical, of bad qualities, filthy, with suspicious behavior, underhand, no true ascetic or spiritual practitioner—though claiming to be one—rotten inside, corrupt, and depraved. But they quickly gather and expel them. Even if such a person is sitting in the middle of the Saṅgha, they're far from the Saṅgha, and the Saṅgha is far from them. This is the third thing the mendicants love about this teaching and training.

When they reach the ocean, all the great rivers—that is, the Ganges, Yamunā, Aciravatī, Sarabhū, and Mahī—lose their names and clans and are simply considered 'the ocean'. In the same way, when they go forth from the lay life to homelessness, all four castes —aristocrats, brahmins, merchants, and workers—lose their former names and clans and are simply considered 'Sakyan ascetics'. This is the fourth thing the mendicants love about this teaching and training.

For all the world's streams that reach it, and the rain that falls from the sky, the ocean never empties or fills up. In the same way, though several mendicants become fully extinguished through the natural principle of extinguishment, without anything left over, the

natural principle of extinguishment never empties or fills up. This is the fifth thing the mendicants love about this teaching and training.

The ocean has just one taste, the taste of salt. In the same way, this teaching and training has one taste, the taste of freedom. This is the sixth thing the mendicants love about this teaching and training.

The ocean is full of many kinds of treasures, such as pearls, gems, beryl, conch, quartz, coral, silver, gold, rubies, and emeralds. In the same way, this teaching and training is full of many kinds of treasures, such as the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path. This is the seventh thing the mendicants love about this teaching and training.

Many great beings live in the ocean, such as leviathans, leviathan-gulpers, leviathan-gulper-gulpers, demons, dragons, and fairies. In the ocean there are life-forms a hundred leagues long, or even two hundred, three hundred, four hundred, or five hundred leagues long. In the same way, great beings live in this teaching and training, and these are those beings. The stream-enterer and the one practicing to realize the fruit of stream-entry. The once-returner and the one practicing to realize the fruit of once-return. The non-returner and the one practicing to realize the fruit of non-return. The perfected one, and the one practicing for perfection. This is the eighth thing the mendicants love about this teaching and training.

Seeing these eight incredible and amazing things, Pahārāda, the mendicants love this teaching and training."

8.20 Sabbath

At one time the Buddha was staying near Sāvatthī in the Eastern Monastery, the stilt longhouse of Migāra's mother.

Now, at that time it was the sabbath, and the Buddha was sitting surrounded by the Saṅgha of monks. And then, as the night was getting late, in the first watch of the night, Venerable Ānanda got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha and said, "Sir, the night is getting late. It is the first watch of the night, and the Saṅgha has been sitting long.

Please, sir, may the Buddha recite the monastic code to the mendicants."

But when he said this, the Buddha kept silent.

For a second time, as the night was getting late, in the middle watch of the night, Ānanda got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha and said, "Sir, the night is getting late. It is the middle watch of the night, and the Saṅgha has been sitting long. Please, sir, may the Buddha recite the monastic code to the mendicants."

But for a second time the Buddha kept silent.

For a third time, as the night was getting late, in the last watch of the night, Ānanda got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha and said, "Sir, the night is getting late. It is the last watch of the night and dawn stirs, bringing joy to the night. And the Saṅgha has been sitting long. Please, sir, may the Buddha recite the monastic code to the mendicants."

"Ānanda, the assembly is not pure."

Then Venerable Mahāmoggallāna thought, "Who is the Buddha talking about?"

Then he focused on comprehending the minds of everyone in the Saṅgha. He saw that unethical person, of bad qualities, filthy, with suspicious behavior, underhand, no true ascetic or spiritual practitioner—though claiming to be one—rotten inside, corrupt, and depraved, sitting in the middle of the Saṅgha.

When he saw him he got up from his seat, went up to him and said, "Get up, reverend. The Buddha has seen you. You can't live in communion with the mendicants."

But when he said this, that person kept silent.

For a second time ...

For a third time ...

But for a third time that person kept silent.

Then Venerable Mahāmoggallāna took that person by the arm, ejected him out the gate, and bolted the door. Then he went up to the Buddha, and said to him, "I have ejected that person. The

assembly is pure. Please, sir, may the Buddha recite the monastic code to the mendicants."

"It's incredible, Moggallāna, it's amazing, how that silly man waited to be taken by the arm!"

Then the Buddha said to the mendicants:

"Now, mendicants, you should perform the sabbath and recite the monastic code. From this day forth, I will not perform the sabbath or recite the monastic code. It's impossible, mendicants, it can't happen that a Realized One could recite the monastic code in an impure assembly.

Seeing these eight incredible and amazing things the demons love the ocean. What eight? The ocean gradually slants, slopes, and inclines, with no abrupt precipice. This is the first thing the demons love about the ocean.

(Expand in detail as in the previous sutta.)

Furthermore, many great beings live in the ocean, such as leviathans, leviathan-gulpers, leviathan-gulper-gulpers, demons, dragons, and fairies. In the ocean there are life-forms a hundred leagues long, or even two hundred, three hundred, four hundred, or five hundred leagues long. This is the eighth thing the demons love about the ocean. Seeing these eight incredible and amazing things the demons love the ocean.

In the same way, seeing eight incredible and amazing things, mendicants, the mendicants love this teaching and training. What eight?

The ocean gradually slants, slopes, and inclines, with no abrupt precipice. In the same way in this teaching and training the penetration to enlightenment comes from gradual training, progress, and practice, not abruptly. This is the first thing the mendicants love about this teaching and training. ...

Many great beings live in the ocean, such as leviathans, leviathan-gulpers, leviathan-gulper-gulpers, demons, dragons, and fairies. In the ocean there are life-forms a hundred leagues long, or even two hundred, three hundred, four hundred, or five hundred leagues long. In the same way, great beings live in this teaching and training, and these are those beings. The stream-enterer and the one

practicing to realize the fruit of stream-entry. The once-returner and the one practicing to realize the fruit of once-return. The non-returner and the one practicing to realize the fruit of non-return. The perfected one, and the one practicing for perfection. This is the eighth thing the mendicants love about this teaching and training.

Seeing these eight incredible and amazing things, the mendicants love this teaching and training."

3. Householders

8.21 With Ugga of Vesālī

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. There the Buddha addressed the mendicants: "Mendicants, you should remember the householder Ugga of Vesālī as someone who has eight amazing and incredible qualities."

That is what the Buddha said. When he had spoken, the Holy One got up from his seat and entered his dwelling.

Then a certain mendicant robed up in the morning and, taking his bowl and robe, went to the home of the householder Ugga of Vesālī, where he sat on the seat spread out. Then Ugga of Vesālī went up to that mendicant, bowed, and sat down to one side. The mendicant said to him:

"Householder, the Buddha declared that you have eight amazing and incredible qualities. What are the eight qualities that he spoke of?"

"Sir, I don't know what eight amazing and incredible qualities the Buddha was referring to. But these eight amazing and incredible qualities are found in me. Listen and pay close attention, I will speak."

"Yes, householder," replied the mendicant. Ugga of Vesālī said this:

“Sir, when I first saw the Buddha off in the distance, my heart was inspired as soon as I saw him. This is the first incredible and amazing quality found in me.

With confident heart I paid homage to the Buddha. The Buddha taught me step by step, with a talk on giving, ethical conduct, and heaven. He explained the drawbacks of sensual pleasures, so sordid and corrupt, and the benefit of renunciation. And when he knew that my mind was ready, pliable, rid of hindrances, joyful, and confident he explained the special teaching of the Buddhas: suffering, its origin, its cessation, and the path. Just as a clean cloth rid of stains would properly absorb dye, in that very seat the stainless, immaculate vision of the Dhamma arose in me: ‘Everything that has a beginning has an end.’ I saw, attained, understood, and fathomed the Dhamma. I went beyond doubt, got rid of indecision, and became self-assured and independent of others regarding the Teacher’s instructions. Right there I went for refuge to the Buddha, his teaching, and the Saṅgha. And I undertook the five training rules with celibacy as the fifth. This is the second incredible and amazing quality found in me.

I had four teenage wives. And I went to them and said: ‘Sisters, I’ve undertaken the five training rules with celibacy as fifth. If you wish, you may stay here, enjoy my wealth, and do good deeds. Or you can return to your own families. Or would you prefer if I gave you to another man?’ When I said this, my eldest wife said to me: ‘My lord, please give me to such-and-such a man.’ Then I summoned that man. Taking my wife with my left hand and a ceremonial vase with my right, I presented her to that man with the pouring of water. But I can’t recall getting upset while giving away my teenage wife. This is the third incredible and amazing quality found in me.

And though my family has wealth, it’s shared without reserve with ethical people of good character. This is the fourth incredible and amazing quality found in me.

When I pay homage to a mendicant, I do so carefully, not carelessly. This is the fifth incredible and amazing quality found in me.

If that venerable teaches me the Dhamma, I listen carefully, not carelessly. But if they don't teach me the Dhamma, I teach them. This is the sixth incredible and amazing quality found in me.

It's not unusual for deities to come to me and announce: 'Householder, the Buddha's teaching is well explained!' When they say this I say to them: 'The Buddha's teaching is well explained, regardless of whether or not you deities say so!' But I don't recall getting too excited by the fact that the deities come to me, and I have a conversation with them. This is the seventh incredible and amazing quality found in me.

Of the five lower fetters taught by the Buddha, I don't see any that I haven't given up. This is the eighth incredible and amazing quality found in me.

These eight amazing and incredible qualities are found in me. But I don't know what eight amazing and incredible qualities the Buddha was referring to."

Then that mendicant, after taking alms-food in Ugga of Vesālī's home, got up from his seat and left. Then after the meal, on his return from alms-round, he went to the Buddha, bowed, and sat down to one side. He informed the Buddha of all he had discussed with the householder Ugga of Vesālī. The Buddha said:

"Good, good, mendicant! When I declared that the householder Ugga of Vesālī was someone who has eight amazing and incredible qualities, I was referring to the same eight qualities that he rightly explained to you. You should remember the householder Ugga of Vesālī as someone who has these eight amazing and incredible qualities."

8.22 With Ugga of the Village of Hatthi

At one time the Buddha was staying in the land of the Vajjis at the village of Hatthi. There the Buddha addressed the mendicants: "Mendicants, you should remember the householder Ugga of Hatthi as someone who has eight amazing and incredible qualities."

That is what the Buddha said. When he had spoken, the Holy One got up from his seat and entered his dwelling.

Then a certain mendicant robed up in the morning and, taking his bowl and robe, went to the home of the householder Ugga of Hatthi, where he sat on the seat spread out. Then Ugga of Hatthi went up to that mendicant, bowed, and sat down to one side. The mendicant said to him:

"Householder, the Buddha declared that you have eight amazing and incredible qualities. What are the eight qualities that he spoke of?"

"Sir, I don't know what eight amazing and incredible qualities the Buddha was referring to. But these eight amazing and incredible qualities are found in me. Listen and pay close attention, I will speak."

"Yes, householder," replied the mendicant. Ugga of Hatthi said this:

"Sir, when I first saw the Buddha off in the distance I was partying in the Dragon's Park. My heart was inspired as soon as I saw him, and I sobered up. This is the first incredible and amazing quality found in me.

With confident heart I paid homage to the Buddha. The Buddha taught me step by step, with a talk on giving, ethical conduct, and heaven. He explained the drawbacks of sensual pleasures, so sordid and corrupt, and the benefit of renunciation. And when he knew that my mind was ready, pliable, rid of hindrances, joyful, and confident he explained the special teaching of the Buddhas: suffering, its origin, its cessation, and the path. Just as a clean cloth rid of stains would properly absorb dye, in that very seat the stainless, immaculate vision of the Dhamma arose in me: 'Everything that has a beginning has an end.' I saw, attained, understood, and fathomed the Dhamma. I went beyond doubt, got rid of indecision, and became self-assured and independent of others regarding the Teacher's instructions. Right there I went for refuge to the Buddha, his teaching, and the Saṅgha. And I undertook the five training rules with celibacy as the fifth. This is the second incredible and amazing quality found in me.

I had four teenage wives. And I went to them and said: 'Sisters, I've undertaken the five training rules with celibacy as fifth. If you

wish, you may stay here, enjoy my wealth, and do good deeds. Or you can return to your own families. Or would you prefer if I gave you to another man?' When I said this, my eldest wife said to me: 'My lord, please give me to such-and-such a man.' Then I summoned that man. Taking my wife with my left hand and a ceremonial vase with my right, I presented her to that man with the pouring of water. But I can't recall getting upset while giving away my teenage wife. This is the third incredible and amazing quality found in me.

And though my family has wealth, it's shared without reserve with ethical people of good character. This is the fourth incredible and amazing quality found in me.

When I pay homage to a mendicant, I do so carefully, not carelessly. If that venerable teaches me the Dhamma, I listen carefully, not carelessly. But if they don't teach me the Dhamma, I teach them. This is the fifth incredible and amazing quality found in me.

It's not unusual for deities to come to me when the Saṅgha has been invited and announce: 'Householder, that mendicant is freed both ways. That one is freed by wisdom. That one is a personal witness. That one is attained to view. That one is freed by faith. That one is a follower of the teachings. That one is a follower by faith. That one is ethical, of good character. That one is unethical, of bad character.' But while I'm serving the Saṅgha I don't recall thinking: 'Let me give this one just a little, and that one a lot.' Rather, I give impartially. This is the sixth incredible and amazing quality found in me.

It's not unusual for deities to come to me and announce: 'Householder, the Buddha's teaching is well explained!' When they say this I say to them: 'The Buddha's teaching is well explained, regardless of whether or not you deities say so!' But I don't recall getting too excited by the fact that the deities come to me, and I have a conversation with them. This is the seventh incredible and amazing quality found in me.

If I pass away before the Buddha, it wouldn't be surprising if the Buddha declares of me: 'The householder Ugga of Hatthi is bound by

no fetter that might return him to this world.' This is the eighth incredible and amazing quality found in me.

These eight amazing and incredible qualities are found in me. But I don't know what eight amazing and incredible qualities the Buddha was referring to."

Then that mendicant, after taking alms-food in Ugga of Hatthi's home, got up from his seat and left. Then after the meal, on his return from alms-round, he went to the Buddha, bowed, and sat down to one side. He informed the Buddha of all he had discussed with the householder Ugga of the village of Hatthi. The Buddha said:

"Good, good, mendicant! When I declared that the householder Ugga of the village of Hatthi was someone who has eight amazing and incredible qualities, I was referring to the same eight qualities that he rightly explained to you. You should remember the householder Ugga of Hatthi as someone who has these eight amazing and incredible qualities."

8.23 With Hatthaka (1st)

At one time the Buddha was staying near Āḷavī, at the Aggāḷava Tree-shrine. There the Buddha addressed the mendicants:

"Mendicants, you should remember the householder Hatthaka of Āḷavī as someone who has seven amazing and incredible qualities. What seven? He's faithful, ethical, conscientious, prudent, learned, generous, and wise. You should remember the householder Hatthaka of Āḷavī as someone who has these seven amazing and incredible qualities."

That is what the Buddha said. When he had spoken, the Holy One got up from his seat and entered his dwelling.

Then a certain mendicant robed up in the morning and, taking his bowl and robe, went to the home of the householder Hatthaka of Āḷavī, where he sat on the seat spread out. Then Hatthaka went up to that mendicant, bowed, and sat down to one side. The mendicant said to Hatthaka:

"Householder, the Buddha declared that you have seven amazing and incredible qualities. What seven? He said that you're faithful, ethical, conscientious, prudent, learned, generous, and wise. The

Buddha declared that you have these seven amazing and incredible qualities."

"But sir, I trust that no white-clothed lay people were present?"

"No, there weren't any white-clothed lay people present."

"That's good, sir."

Then that mendicant, after taking alms-food in Hatthaka of Āḷavī's home, got up from his seat and left. Then after the meal, on his return from alms-round, he went to the Buddha, bowed, sat down to one side, and told him of what he had discussed with the householder Hatthaka. The Buddha said:

"Good, good, mendicant! That gentleman has few wishes. He doesn't want his own good qualities to be made known to others. Well then, mendicant, you should remember the householder Hatthaka of Āḷavī as someone who has this eighth amazing and incredible quality, that is, fewness of wishes."

8.24 With Hatthaka (2nd)

At one time the Buddha was staying near Āḷavī, at the Aggāḷava Tree-shrine. Then the householder Hatthaka of Āḷavī, escorted by around five hundred lay followers, went up to the Buddha, bowed, and sat down to one side. The Buddha said to Hatthaka:

"Hatthaka, you have a large congregation. How do you bring together such a large congregation?"

"Sir, I bring together such a large congregation by using the four ways of being inclusive as taught by the Buddha. When I know that a person can be included by a gift, I include them by giving a gift. When I know that a person can be included by kindly words, I include them by kindly words. When I know that a person can be included by taking care of them, I include them by caring for them. When I know that a person can be included by equality, I include them by treating them equally. But also, sir, my family is wealthy. They wouldn't think that a poor person was worth listening to in the same way."

"Good, good, Hatthaka! This is the right way to bring together a large congregation. Whether in the past, future, or present, all those

who have brought together a large congregation have done so by using these four ways of being inclusive."

Then the Buddha educated, encouraged, fired up, and inspired Hatthaka of Āḷavī with a Dhamma talk, after which he got up from his seat, bowed, and respectfully circled the Buddha before leaving. Then, not long after Hatthaka had left, the Buddha addressed the mendicants: "Mendicants, you should remember the householder Hatthaka of Āḷavī as someone who has eight amazing and incredible qualities. What eight? He's faithful, ethical, conscientious, prudent, learned, generous, wise, and has few wishes. You should remember the householder Hatthaka of Āḷavī as someone who has these eight amazing and incredible qualities."

8.25 With Mahānāma

At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery. Then Mahānāma the Sakyan went up to the Buddha, bowed, sat down to one side, and said to him:

"Sir, how is a lay follower defined?"

"Mahānāma, when you've gone for refuge to the Buddha, the teaching, and the Saṅgha, you're considered to be a lay follower."

"But how is an ethical lay follower defined?"

"When a lay follower doesn't kill living creatures, steal, commit sexual misconduct, lie, or use alcoholic drinks that cause negligence, they're considered to be an ethical lay follower."

"But how do we define a lay follower who is practicing to benefit themselves, not others?"

"A lay follower is accomplished in faith, but doesn't encourage others to do the same. They're accomplished in ethical conduct, but don't encourage others to do the same. They're accomplished in generosity, but don't encourage others to do the same. They like to see the mendicants, but don't encourage others to do the same. They like to hear the true teaching, but don't encourage others to do the same. They readily memorize the teachings they've heard, but don't encourage others to do the same. They examine the meaning of the teachings they've memorized, but don't encourage others to do the

same. Understanding the meaning and the teaching, they practice accordingly, but they don't encourage others to do the same. That's how we define a lay follower who is practicing to benefit themselves, not others."

"But how do we define a lay follower who is practicing to benefit both themselves and others?"

"A lay follower is accomplished in faith and encourages others to do the same. They're accomplished in ethical conduct and encourage others to do the same. They're accomplished in generosity and encourage others to do the same. They like to see the mendicants and encourage others to do the same. They like to hear the true teaching and encourage others to do the same. They readily memorize the teachings they've heard and encourage others to do the same. They examine the meaning of the teachings they've memorized and encourage others to do the same. Understanding the meaning and the teaching, they practice accordingly and they encourage others to do the same. That's how we define a lay follower who is practicing to benefit both themselves and others."

8.26 With Jīvaka

At one time the Buddha was staying near Rājagaha in Jīvaka's Mango Grove. Then Jīvaka Komārabhacca went up to the Buddha, bowed, sat down to one side, and said to him, "Sir, how is a lay follower defined?"

"Jīvaka, when you've gone for refuge to the Buddha, the teaching, and the Saṅgha, you're considered to be a lay follower."

"But how is an ethical lay follower defined?"

"When a lay follower doesn't kill living creatures, steal, commit sexual misconduct, lie, or use alcoholic drinks that cause negligence, they're considered to be an ethical lay follower."

"But how do we define a lay follower who is practicing to benefit themselves, not others?"

"A lay follower is accomplished in faith, but doesn't encourage others to do the same. They're accomplished in ethical conduct ... they're accomplished in generosity ... they like to see the mendicants ... they like to hear the true teaching ... they memorize

the teachings … they examine the meaning … Understanding the meaning and the teaching, they practice accordingly, but they don't encourage others to do the same. That's how we define a lay follower who is practicing to benefit themselves, not others."

"But how do we define a lay follower who is practicing to benefit both themselves and others?"

"A lay follower is accomplished in faith and encourages others to do the same. They're accomplished in ethical conduct and encourage others to do the same. They're accomplished in generosity and encourage others to do the same. They like to see the mendicants and encourage others to do the same. They like to hear the true teaching and encourage others to do the same. They readily memorize the teachings they've heard and encourage others to do the same. They examine the meaning of the teachings they've memorized and encourage others to do the same. Understanding the meaning and the teaching, they practice accordingly and they encourage others to do the same. That's how we define a lay follower who is practicing to benefit both themselves and others."

8.27 Powers (1st)

"Mendicants, there are these eight powers. What eight? Crying is the power of babies. Anger is the power of females. Weapons are the power of bandits. Authority is the power of rulers. Complaining is the power of fools. Reason is the power of the astute. Reflection is the power of the learned. Patience is the power of ascetics and brahmins. These are the eight powers."

8.28 Powers (2nd)

Then Venerable Sāriputta went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

"Sāriputta, how many powers does a mendicant who has ended the defilements have that qualify them to claim: 'My defilements have ended.'"

"Sir, a mendicant who has ended the defilements has eight powers that qualify them to claim: 'My defilements have ended.'

What eight? Firstly, a mendicant with defilements ended has clearly seen with right wisdom all conditions as truly impermanent. This is a power that a mendicant who has ended the defilements relies on to claim: 'My defilements have ended.'

Furthermore, a mendicant with defilements ended has clearly seen with right wisdom that sensual pleasures are truly like a pit of glowing coals. This is a power that a mendicant who has ended the defilements relies on to claim: 'My defilements have ended.'

Furthermore, the mind of a mendicant with defilements ended slants, slopes, and inclines to seclusion. They're withdrawn, loving renunciation, and they've totally done with defiling influences. This is a power that a mendicant who has ended the defilements relies on to claim: 'My defilements have ended.'

Furthermore, a mendicant with defilements ended has well developed the four kinds of mindfulness meditation. This is a power that a mendicant who has ended the defilements relies on to claim: 'My defilements have ended.'

Furthermore, a mendicant with defilements ended has well developed the four bases of psychic power … the five faculties … the seven awakening factors … the noble eightfold path. This is a power that a mendicant who has ended the defilements relies on to claim: 'My defilements have ended.'

A mendicant who has ended the defilements has these eight powers that qualify them to claim: 'My defilements have ended.'"

8.29 Lost Opportunities

"'Now is the time! Now is the time!' So says an uneducated ordinary person. But they don't know whether it's time or not. Mendicants, there are eight lost opportunities for spiritual practice. What eight?

Firstly, a Realized One has arisen in the world—perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed. He teaches the Dhamma leading to peace, extinguishment, awakening, as proclaimed by the Holy One. But a person has been reborn in hell. This is the first lost opportunity for spiritual practice.

Furthermore, a Realized One has arisen in the world. But a person has been reborn in the animal realm. This is the second lost opportunity.

Furthermore, a Realized One has arisen in the world. But a person has been reborn in the ghost realm. This is the third lost opportunity.

Furthermore, a Realized One has arisen in the world. But a person has been reborn in one of the long-lived orders of gods. This is the fourth lost opportunity.

Furthermore, a Realized One has arisen in the world. But a person has been reborn in the borderlands, among strange barbarian tribes, where monks, nuns, laymen, and laywomen do not go. This is the fifth lost opportunity ...

Furthermore, a Realized One has arisen in the world. And a person is reborn in a central country. But they have wrong view and distorted perspective: 'There's no meaning in giving, sacrifice, or offerings. There's no fruit or result of good and bad deeds. There's no afterlife. There's no obligation to mother and father. No beings are reborn spontaneously. And there's no ascetic or brahmin who is well attained and practiced, and who describes the afterlife after realizing it with their own insight.' This is the sixth lost opportunity ...

Furthermore, a Realized One has arisen in the world. And a person is reborn in a central country. But they're witless, dull, stupid, and unable to distinguish what is well said from what is poorly said. This is the seventh lost opportunity ...

Furthermore, a Realized One has not arisen in the world ... So he doesn't teach the Dhamma leading to peace, extinguishment, awakening, as proclaimed by the Holy One. And a person is reborn in a central country. And they're wise, bright, clever, and able to distinguish what is well said from what is poorly said. This is the eighth lost opportunity ...

There are these eight lost opportunities for spiritual practice.

Mendicants, there is just one opportunity for spiritual practice. What is that one? It's when a Realized One has arisen in the world, perfected, a fully awakened Buddha, accomplished in knowledge and

conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed. He teaches the Dhamma leading to peace, extinguishment, awakening, as proclaimed by the Holy One. And a person is reborn in a central country. And they're wise, bright, clever, and able to distinguish what is well said from what is poorly said. This is the one opportunity for spiritual practice.

> When you've gained the human state,
> and the true teaching has been so well proclaimed,
> if you don't seize the moment
> it'll pass you by.
>
> For many wrong times are spoken of,
> which obstruct the path.
> Only on rare occasions
> do Realized Ones arise.
>
> If you find yourself in their presence,
> so hard to find in the world,
> and if you've gained a human birth,
> and the teaching of the Dhamma;
> that's enough to make an effort,
> for a person who loves themselves.
>
> How is the true teaching to be understood
> so that the moment doesn't pass you by?
> For if you miss your moment
> you'll grieve when you're sent to hell.
>
> If you fail to achieve
> certainty regarding the true teaching
> you'll regret it for a long time,
> like a trader who loses a profit.
>
> A man hindered by ignorance,
> a failure in the true teaching,

will long undergo
transmigration through birth and death.

Those who've gained the human state
when the true teaching has been so well proclaimed,
and have completed what the Teacher taught—
or will do so, or are doing so now—

have realized the right time in the world
for the supreme spiritual life.
You should live guarded, ever mindful,
not soaked with defilements,

among those restrained ones
who have practiced the path
proclaimed by the Realized One, the one with vision,
and taught by the Kinsman of the Sun.

Having cut off all underlying tendencies
that follow those drifting in Māra's dominion,
they're the ones in this world who've truly crossed over,
having reached the ending of defilements."

8.30 Anuruddha and the Great Thoughts

At one time the Buddha was staying in the land of the Bhaggas on Crocodile Hill, in the deer park at Bhesakaḷā's Wood. And at that time Venerable Anuruddha was staying in the land of the Cetīs in the Eastern Bamboo Park. Then as Anuruddha was in private retreat this thought came to his mind:

"This teaching is for those of few wishes, not those of many wishes. It's for the contented, not those who lack contentment. It's for the secluded, not those who enjoy company. It's for the energetic, not the lazy. It's for the mindful, not the unmindful. It's for those with immersion, not those without immersion. It's for the wise, not the witless."

Then the Buddha knew what Anuruddha was thinking. As easily as a strong person would extend or contract their arm, he vanished

from the deer park at Bhesakaḷā's Wood in the land of the Bhaggas and reappeared in front of Anurruddha in the Eastern Bamboo Park in the land of the Cetīs, and sat on the seat spread out. Anuruddha bowed to the Buddha and sat down to one side. The Buddha said to him:

"Good, good, Anuruddha! It's good that you reflect on these thoughts of a great man: 'This teaching is for those of few wishes, not those of many wishes. It's for the contented, not those who lack contentment. It's for the secluded, not those who enjoy company. It's for the energetic, not the lazy. It's for the mindful, not the unmindful. It's for those with immersion, not those without immersion. It's for the wise, not the witless.' Well then, Anuruddha, you should also reflect on the following eighth thought of a great man: 'This teaching is for those who don't enjoy proliferating and don't like to proliferate, not for those who enjoy proliferating and like to proliferate.'

First you'll reflect on these eight thoughts of a great man. Then whenever you want, quite secluded from sensual pleasures, secluded from unskillful qualities, you'll enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

You'll enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

You'll enter and remain in the third absorption, where you'll meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.'

Giving up pleasure and pain, and ending former happiness and sadness, you'll enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

First you'll reflect on these eight thoughts of a great man, and you'll get the four absorptions—blissful meditations in the present life that belong to the higher mind—when you want, without trouble or difficulty. Then as you live contented your rag robe will seem to

you like a chest full of garments of different colors seems to a householder or householder's child. It will be for your enjoyment, relief, and comfort, and for alighting upon extinguishment.

As you live contented your scraps of alms-food will seem to you like boiled fine rice with the dark grains picked out, served with many soups and sauces seems to a householder or householder's child. It will be for your enjoyment, relief, and comfort, and for alighting upon extinguishment.

As you live contented your lodging at the root of a tree will seem to you like a bungalow, plastered inside and out, draft-free, with latches fastened and windows shuttered seems to a householder or householder's child. It will be for your enjoyment, relief, and comfort, and for alighting upon extinguishment.

As you live contented your lodging at the root of a tree will seem to you like a couch spread with woolen covers—shag-piled, pure white, or embroidered with flowers—and spread with a fine deer hide, with a canopy above and red pillows at both ends seems to a householder or householder's child. It will be for your enjoyment, relief, and comfort, and for alighting upon extinguishment.

As you live contented your fermented urine as medicine will seem to you like various medicines—ghee, butter, oil, honey, molasses, and salt—seem to a householder or householder's child. It will be for your enjoyment, relief, and comfort, and for alighting upon extinguishment. Well then, Anuruddha, for the next rainy season residence you should stay right here in the land of the Cetīs in the Eastern Bamboo Park."

"Yes, sir," Anuruddha replied.

After advising Anuruddha like this, the Buddha—as easily as a strong person would extend or contract their arm, vanished from the Eastern Bamboo Park in the land of the Cetīs and reappeared in the deer park at Bhesakaḷā's Wood in the land of the Bhaggas. He sat on the seat spread out and addressed the mendicants: "Mendicants, I will teach you the eight thoughts of a great man. Listen ...

And what are the eight thoughts of a great man? This teaching is for those of few wishes, not those of many wishes. It's for the contented, not those who lack contentment. It's for the secluded,

not those who enjoy company. It's for the energetic, not the lazy. It's for the mindful, not the unmindful. It's for those with immersion, not those without immersion. It's for the wise, not the witless. It's for those who don't enjoy proliferating and don't like to proliferate, not for those who enjoy proliferating and like to proliferate.

'This teaching is for those of few wishes, not those of many wishes.' That's what I said, but why did I say it? A mendicant with few wishes doesn't wish: 'May they know me as having few wishes!' When contented, they don't wish: 'May they know me as contented!' When secluded, they don't wish: 'May they know me as secluded!' When energetic, they don't wish: 'May they know me as energetic!' When mindful, they don't wish: 'May they know me as mindful!' When immersed, they don't wish: 'May they know me as immersed!' When wise, they don't wish: 'May they know me as wise!' When not enjoying proliferation, they don't wish: 'May they know me as one who doesn't enjoy proliferating!' 'This teaching is for those of few wishes, not those of many wishes.' That's what I said, and this is why I said it.

'This teaching is for the contented, not those who lack contentment.' That's what I said, but why did I say it? It's for a mendicant who's content with any kind of robes, alms-food, lodgings, and medicines and supplies for the sick. 'This teaching is for the contented, not those who lack contentment.' That's what I said, and this is why I said it.

'This teaching is for the secluded, not those who enjoy company.' That's what I said, but why did I say it? It's for a mendicant who lives secluded. But monks, nuns, laymen, laywomen, rulers and their ministers, founders of religious sects, and their disciples go to visit them. With a mind slanting, sloping, and inclining to seclusion, withdrawn, and loving renunciation, that mendicant invariably gives each of them a talk emphasizing the topic of dismissal. 'This teaching is for the secluded, not those who enjoy company.' That's what I said, and this is why I said it.

'This teaching is for the energetic, not the lazy.' That's what I said, but why did I say it? It's for a mendicant who lives with energy roused up for giving up unskillful qualities and embracing skillful

qualities. They're strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. 'This teaching is for the energetic, not the lazy.' That's what I said, and this is why I said it.

'This teaching is for the mindful, not the unmindful.' That's what I said, but why did I say it? It's for a mendicant who's mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago. 'This teaching is for the mindful, not the unmindful.' That's what I said, and this is why I said it.

'This teaching is for those with immersion, not those without immersion.' That's what I said, but why did I say it? It's for a mendicant who, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption ... second absorption ... third absorption ... fourth absorption. 'This teaching is for those with immersion, not those without immersion.' That's what I said, and this is why I said it.

'This teaching is for the wise, not the witless.' That's what I said, but why did I say it? It's for a mendicant who's wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. 'This teaching is for the wise, not the witless.' That's what I said, and this is why I said it.

'This teaching is for those who don't enjoy proliferating and don't like to proliferate, not for those who enjoy proliferating and like to proliferate.' That's what I said, but why did I say it? It's for a mendicant whose mind is eager, confident, settled, and decided regarding the cessation of proliferation. 'This teaching is for those who don't enjoy proliferating and don't like to proliferate, not for those who enjoy proliferating and like to proliferate.' That's what I said, and this is why I said it."

Then Anuruddha stayed the next rainy season residence right there in the land of the Cetīs in the Eastern Bamboo Park. And Anuruddha, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme culmination of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.” And Venerable Anuruddha became one of the perfected. And on the occasion of attaining perfection he recited these verses:

> “Knowing my thoughts,
> the supreme Teacher in the world
> came to me in a mind-made body,
> using his psychic power.
>
> He taught me more
> than I had thought of.
> The Buddha who loves non-proliferation
> taught me non-proliferation.
>
> Understanding that teaching,
> I happily did his bidding.
> I’ve attained the three knowledges,
> and have fulfilled the Buddha’s instructions.”

4. Giving

8.31 Giving (1st)

“Mendicants, there are these eight gifts. What eight? A person might give a gift after insulting the recipient. Or they give out of fear. Or they give thinking, ‘They gave to me.’ Or they give thinking, ‘They’ll give to me.’ Or they give thinking, ‘It’s good to give.’ Or they give thinking, ‘I cook, they don’t. It wouldn’t be right for me to not give to them.’ Or they give thinking, ‘By giving this gift I’ll get a good reputation.’ Or they give thinking, ‘This is an adornment and requisite for the mind.’ These are the eight gifts.”

8.32 Giving (2nd)

"Faith, conscience, and skillful giving
are qualities good people follow.
For this, they say, is the path of the gods,
which leads to the heavenly realm."

8.33 Reasons to Give

"Mendicants, there are these eight grounds for giving. What eight? A person might give a gift out of favoritism or hostility or stupidity or cowardice. Or they give thinking, 'Giving was practiced by my father and my father's father. It would not be right for me to abandon this family tradition.' Or they give thinking, 'After I've given this gift, when my body breaks up, after death, I'll be reborn in a good place, a heavenly realm.' Or they give thinking, 'When giving this gift my mind becomes clear, and I become happy and joyful.' Or they give a gift thinking, 'This is an adornment and requisite for the mind.' These are the eight grounds for giving."

8.34 A Field

"Mendicants, when a field has eight factors a seed sown in it is not very fruitful or rewarding or productive. What eight factors does it have? It's when a field has mounds and ditches. It has stones and gravel. It's salty. It doesn't have deep furrows. And it's not equipped with water inlets, water outlets, irrigation channels, and boundaries. When a field has these eight factors a seed sown in it is not fruitful or rewarding or productive.

In the same way, when an ascetic or brahmin has eight factors a gift given to them is not very fruitful or beneficial or splendid or bountiful. What eight factors do they have? It's when an ascetic or brahmin has wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. When an ascetic or brahmin has these eight factors a gift given to them is not very fruitful or beneficial or splendid or bountiful.

When a field has eight factors a seed sown in it is very fruitful and rewarding and productive. What eight factors does it have? It's when a field doesn't have mounds and ditches. It doesn't have stones and gravel. It's not salty. It has deep furrows. And it's equipped with water inlets, water outlets, irrigation channels, and boundaries. When a field has these eight factors a seed sown in it is very fruitful and rewarding and productive.

In the same way, when an ascetic or brahmin has eight factors a gift given to them is very fruitful and beneficial and splendid and bountiful. What eight factors do they have? It's when an ascetic or brahmin has right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. When an ascetic or brahmin has these eight factors a gift given to them is very fruitful and beneficial and splendid and bountiful.

> When the field is excellent,
> and the seed sown in it is excellent,
> and the rainfall is excellent,
> the crop of grain will be excellent.
>
> Its health is excellent,
> its growth is excellent,
> its maturation is excellent,
> and its fruit is excellent.
>
> So too, when you give excellent food
> to those of excellent ethics,
> it leads to many excellences,
> for what you did was excellent.
>
> So if a person wants excellence,
> let them excel in this.
> You should frequent those with excellent wisdom,
> so that your own excellence will flourish.

Excelling in knowledge and conduct,
and having excellence of mind,
you perform excellent deeds,
and gain excellent benefits.

Truly knowing the world,
and having attained excellence of view,
one who excels in mind proceeds,
relying on excellence in the path.

Shaking off all stains,
and attaining the excellence of extinguishment,
you're freed from all sufferings:
this is complete excellence."

8.35 Rebirth by Giving

"Mendicants, there are these eight rebirths by giving. What eight?

First, someone gives to ascetics or brahmins such things as food, drink, clothing, vehicles; garlands, fragrance, and makeup; and bed, house, and lighting. Whatever they give, they expect something back. They see a well-to-do aristocrat or brahmin or householder amusing themselves, supplied and provided with the five kinds of sensual stimulation. It occurs to them: 'If only, when my body breaks up, after death, I would be reborn in the company of well-to-do aristocrats or brahmins or householders!' They settle on that idea, concentrate on it and develop it. As they've settled for less and not developed further, their idea leads to rebirth there. When their body breaks up, after death, they're reborn in the company of well-to-do aristocrats or brahmins or householders. But I say that this is only for those of ethical conduct, not for the unethical. The heart's wish of an ethical person succeeds because of their purity.

Next, someone gives to ascetics or brahmins ... Whatever they give, they expect something back. And they've heard: 'The Gods of the Four Great Kings are long-lived, beautiful, and very happy.' It occurs to them: 'If only, when my body breaks up, after death, I would be reborn in the company of the Gods of the Four Great Kings!' ... When their body breaks up, after death, they're reborn in

the company of the Gods of the Four Great Kings. But I say that this is only for those of ethical conduct, not for the unethical. The heart's wish of an ethical person succeeds because of their purity.

Next, someone gives to ascetics or brahmins ... Whatever they give, they expect something back. And they've heard: 'The Gods of the Thirty-Three ...'

'The Gods of Yama ...'

'The Joyful Gods ...'

'The Gods Who Love to Create ...'

'The Gods Who Control the Creations of Others are long-lived, beautiful, and very happy.' It occurs to them: 'If only, when my body breaks up, after death, I would be reborn in the company of the Gods Who Control the Creations of Others!' They settle on that idea, concentrate on it and develop it. As they've settled for less and not developed further, their idea leads to rebirth there. When their body breaks up, after death, they're reborn in the company of the Gods Who Control the Creations of Others. But I say that this is only for those of ethical conduct, not for the unethical. The heart's wish of an ethical person succeeds because of their purity.

Next, someone gives to ascetics or brahmins such things as food, drink, clothing, vehicles; garlands, fragrance, and makeup; and bed, house, and lighting. Whatever they give, they expect something back. And they've heard: 'The Gods of Brahmā's Host are long-lived, beautiful, and very happy.' It occurs to them: 'If only, when my body breaks up, after death, I would be reborn in the company of the Gods of Brahmā's Host!' They settle on that idea, concentrate on it and develop it. As they've settled for less and not developed further, their idea leads to rebirth there. When their body breaks up, after death, they're reborn in the company of the Gods of Brahmā's Host. But I say that this is only for those of ethical conduct, not for the unethical. And for those free of desire, not those with desire. The heart's wish of an ethical person succeeds because of their freedom from desire.

These are the eight rebirths by giving."

8.36 Grounds for Making Merit

"Mendicants, there are these three grounds for making merit. What three? Giving, ethical conduct, and meditation are all grounds for making merit.

First, someone has practiced a little giving and ethical conduct as grounds for making merit, but they haven't got as far as meditation as a ground for making merit. When their body breaks up, after death, they're reborn among disadvantaged humans.

Next, someone has practiced a moderate amount of giving and ethical conduct as grounds for making merit, but they haven't got as far as meditation as a ground for making merit. When their body breaks up, after death, they're reborn among well-off humans.

Next, someone has practiced a lot of giving and ethical conduct as grounds for making merit, but they haven't got as far as meditation as a ground for making merit. When their body breaks up, after death, they're reborn in the company of the Gods of the Four Great Kings. There, the Four Great Kings themselves have practiced giving and ethical conduct as grounds for making merit to a greater degree than the other gods. So they surpass them in ten respects: divine life span, beauty, happiness, glory, sovereignty, sights, sounds, smells, tastes, and touches.

Next, someone has practiced a lot of giving and ethical conduct as grounds for making merit, but they haven't got as far as meditation as a ground for making merit. When their body breaks up, after death, they're reborn in the company of the Gods of the Thirty Three. There, Sakka, lord of gods, has practiced giving and ethical conduct as grounds for making merit to a greater degree than the other gods. So he surpasses them in ten respects ...

Next, someone has practiced a lot of giving and ethical conduct as grounds for making merit, but they haven't got as far as meditation as a ground for making merit. When their body breaks up, after death, they're reborn in the company of the Gods of Yama. There, the god Suyāma has practiced giving and ethical conduct as grounds for making merit to a greater degree than the other gods. So he surpasses them in ten respects ...

Next, someone has practiced a lot of giving and ethical conduct as grounds for making merit, but they haven't got as far as meditation as a ground for making merit. When their body breaks up, after death, they're reborn in the company of the Joyful Gods. There, the god Santusita has practiced giving and ethical conduct as grounds for making merit to a greater degree than the other gods. So he surpasses them in ten respects ...

Next, someone has practiced a lot of giving and ethical conduct as grounds for making merit, but they haven't got as far as meditation as a ground for making merit. When their body breaks up, after death, they're reborn in the company of the Gods Who Love to Create. There, the god Sunimmita has practiced giving and ethical conduct as grounds for making merit to a greater degree than the other gods. So he surpasses them in ten respects ...

Next, someone has practiced a lot of giving and ethical conduct as grounds for making merit, but they haven't got as far as meditation as a ground for making merit. When their body breaks up, after death, they're reborn in the company of the Gods Who Control the Creations of Others. There, the god Vasavattī has practiced giving and ethical conduct as grounds for making merit to a greater degree than the other gods. So he surpasses them in ten respects: divine life span, beauty, happiness, glory, sovereignty, sights, sounds, smells, tastes, and touches.

These are the three grounds for making merit."

8.37 Gifts of a Good Person

"Mendicants, there are these eight gifts of a good person. What eight? Their gift is pure, good quality, timely, appropriate, intelligent, and regular. While giving their heart is confident, and afterwards they're uplifted. These are the eight gifts of a good person.

> He gives pure, good quality, and timely gifts
> of appropriate food and drinks
> regularly to spiritual practitioners
> who are fertile fields of merit.

They never regret
giving away many material things.
Discerning people praise
giving such gifts.

An intelligent person sacrifices like this,
faithful, with a mind of letting go.
Such an astute person is reborn
in a happy, pleasing world."

8.38 A Good Person

"Mendicants, a good person is born in a family for the benefit, welfare, and happiness of the people. For the benefit, welfare, and happiness of mother and father; children and partners; bondservants, workers, and staff; friends and colleagues; departed ancestors; the king; the deities; and ascetics and brahmins.

It's like a great rain cloud, which nourishes all the crops for the benefit, welfare, and happiness of the people. In the same way, a good person is born in a family for the benefit, welfare, and happiness of the people. ...

A wise person living at home
benefits many people.
Neither by day or at night do they neglect
their mother, father, and ancestors.
They venerate them in accord with the teaching,
remembering what they have done.

One of settled faith and good nature
venerates the homeless renunciates,
the mendicant spiritual practitioners,
knowing their good-hearted qualities.

Good for the king, good for the gods,
and good for relatives and friends.

In fact, they're good for everyone,
well grounded in the true teaching.

Rid of the stain of stinginess,
they'll enjoy a world of grace."

8.39 Overflowing Merit

"Mendicants, there are these eight kinds of overflowing merit, overflowing goodness. They nurture happiness and are conducive to heaven, ripening in happiness and leading to heaven. They lead to what is likable, desirable, agreeable, to welfare and happiness. What eight?

Firstly, a noble disciple has gone for refuge to the Buddha. This is the first kind of overflowing merit ...

Furthermore, a noble disciple has gone for refuge to the teaching. This is the second kind of overflowing merit ...

Furthermore, a noble disciple has gone for refuge to the Saṅgha. This is the third kind of overflowing merit ...

Mendicants, these five gifts are great, original, long-standing, traditional, and ancient. They are uncorrupted, as they have been since the beginning. They're not being corrupted now nor will they be. Sensible ascetics and brahmins don't look down on them. What five?

Firstly, a noble disciple gives up killing living creatures. By so doing they give to countless sentient beings the gift of freedom from fear, enmity, and ill will. And they themselves also enjoy unlimited freedom from fear, enmity, and ill will. This is the first gift that is a great offering, original, long-standing, traditional, and ancient. It is uncorrupted, as it has been since the beginning. It's not being corrupted now nor will it be. Sensible ascetics and brahmins don't look down on it. This is the fourth kind of overflowing merit ...

Furthermore, a noble disciple gives up stealing. ...

Furthermore, a noble disciple gives up sexual misconduct. ... This is the sixth kind of overflowing merit ...

Furthermore, a noble disciple gives up lying. ... This is the seventh kind of overflowing merit ...

Furthermore, a noble disciple gives up alcoholic drinks that cause negligence. By so doing they give to countless sentient beings the gift of freedom from fear, enmity, and ill will. And they themselves

also enjoy unlimited freedom from fear, enmity, and ill will. This is the fifth gift that is a great offering, original, long-standing, traditional, and ancient. It is uncorrupted, as it has been since the beginning. It's not being corrupted now nor will it be. Sensible ascetics and brahmins don't look down on it. This is the eighth kind of overflowing merit ...

These are the eight kinds of overflowing merit, overflowing goodness. They nurture happiness and are conducive to heaven, ripening in happiness and leading to heaven. They lead to what is likable, desirable, agreeable, to welfare and happiness."

8.40 The Results of Misconduct

"Mendicants, the killing of living creatures, when cultivated, developed, and practiced, leads to hell, the animal realm, or the ghost realm. The minimum result it leads to for a human being is a short life span.

Stealing, when cultivated, developed, and practiced, leads to hell, the animal realm, or the ghost realm. The minimum result it leads to for a human being is loss of wealth.

Sexual misconduct, when cultivated, developed, and practiced, leads to hell, the animal realm, or the ghost realm. The minimum result it leads to for a human being is rivalry and enmity.

Lying, when cultivated, developed, and practiced, leads to hell, the animal realm, or the ghost realm. The minimum result it leads to for a human being is false accusations.

Divisive speech, when cultivated, developed, and practiced, leads to hell, the animal realm, or the ghost realm. The minimum result it leads to for a human being is being divided against friends.

Harsh speech, when cultivated, developed, and practiced, leads to hell, the animal realm, or the ghost realm. The minimum result it leads to for a human being is hearing disagreeable things.

Talking nonsense, when cultivated, developed, and practiced, leads to hell, the animal realm, or the ghost realm. The minimum result it leads to for a human being is that no-one takes what you say seriously.

Taking alcoholic drinks that cause negligence, when cultivated, developed, and practiced, leads to hell, the animal realm, or the ghost realm. The minimum result it leads to for a human being is madness."

5. Sabbath

8.41 The Sabbath With Eight Factors, In Brief

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, the observance of the sabbath with its eight factors is very fruitful and beneficial and splendid and bountiful. And how should it be observed? It's when a noble disciple reflects: 'As long as they live, the perfected ones give up killing living creatures, renouncing the rod and the sword. They are scrupulous and kind, and live full of compassion for all living beings. I, too, for this day and night will give up killing living creatures, renouncing the rod and the sword. I'll be scrupulous and kind, and live full of compassion for all living beings. I will observe the sabbath by doing as the perfected ones do in this respect.' This is its first factor.

'As long as they live, the perfected ones give up stealing. They take only what's given, and expect only what's given. They keep themselves clean by not thieving. I, too, for this day and night will give up stealing. I'll take only what's given, and expect only what's given. I'll keep myself clean by not thieving. I will observe the sabbath by doing as the perfected ones do in this respect.' This is its second factor.

'As long as they live, the perfected ones give up unchastity. They are celibate, set apart, avoiding the common practice of sex. I, too, for this day and night will give up unchastity. I will be celibate, set apart, avoiding the common practice of sex. I will observe the

sabbath by doing as the perfected ones do in this respect.' This is its third factor.

'As long as they live, the perfected ones give up lying. They speak the truth and stick to the truth. They're honest and trustworthy, and don't trick the world with their words. I, too, for this day and night will give up lying. I'll speak the truth and stick to the truth. I'll be honest and trustworthy, and won't trick the world with my words. I will observe the sabbath by doing as the perfected ones do in this respect.' This is its fourth factor.

'As long as they live, the perfected ones give up alcoholic drinks that cause negligence. I, too, for this day and night will give up alcoholic drinks that cause negligence. I will observe the sabbath by doing as the perfected ones do in this respect.' This is its fifth factor.

'As long as they live, the perfected ones eat in one part of the day, abstaining from eating at night and from food at the wrong time. I, too, for this day and night will eat in one part of the day, abstaining from eating at night and food at the wrong time. I will observe the sabbath by doing as the perfected ones do in this respect.' This is its sixth factor.

'As long as they live, the perfected ones give up dancing, singing, music, and seeing shows; and beautifying and adorning themselves with garlands, fragrance, and makeup. I, too, for this day and night will give up dancing, singing, music, and seeing shows; and beautifying and adorning myself with garlands, fragrance, and makeup. I will observe the sabbath by doing as the perfected ones do in this respect.' This is its seventh factor.

'As long as they live, the perfected ones give up high and luxurious beds. They sleep in a low place, either a small bed or a straw mat. I, too, for this day and night will give up high and luxurious beds. I'll sleep in a low place, either a small bed or a straw mat. I will observe the sabbath by doing as the perfected ones do in this respect.' This is its eighth factor.

The observance of the sabbath with its eight factors in this way is very fruitful and beneficial and splendid and bountiful."

8.42 The Sabbath With Eight Factors, In Detail

"Mendicants, the observance of the sabbath with its eight factors is very fruitful and beneficial and splendid and bountiful. And how should it be observed?

It's when a noble disciple reflects: 'As long as they live, the perfected ones give up killing living creatures, renouncing the rod and the sword. They are scrupulous and kind, and live full of compassion for all living beings. I, too, for this day and night will give up killing living creatures, renouncing the rod and the sword. I'll be scrupulous and kind, and live full of compassion for all living beings. I will observe the sabbath by doing as the perfected ones do in this respect.' This is its first factor. ...

'As long as they live, the perfected ones give up high and luxurious beds. They sleep in a low place, either a small bed or a straw mat. I, too, for this day and night will give up high and luxurious beds. I'll sleep in a low place, either a small bed or a straw mat. I will observe the sabbath by doing as the perfected ones do in this respect.' This is its eighth factor. The observance of the sabbath with its eight factors in this way is very fruitful and beneficial and splendid and bountiful.

How much so? Suppose you were to rule as sovereign lord over these sixteen great countries—Aṅga, Magadha, Kāsī, Kosala, Vajjī, Malla, Ceti, Vaṅga, Kuru, Pañcāla, Maccha, Sūrusena, Assaka, Avanti, Gandhāra, and Kamboja—full of the seven kinds of precious things. This wouldn't be worth a sixteenth part of the sabbath with its eight factors. Why is that? Because human kingship is a poor thing compared to the happiness of the gods.

Fifty years in the human realm is one day and night for the Gods of the Four Great Kings. Thirty such days make up a month. Twelve such months make up a year. The life span of the Gods of the Four Great Kings is five hundred of these divine years. It's possible that a woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the Gods of the Four Great Kings. This is what I was referring to when I said: 'Human kingship is a poor thing compared to the happiness of the gods.'

A hundred years in the human realm is one day and night for the Gods of the Thirty-Three. Thirty such days make up a month. Twelve such months make up a year. The life span of the Gods of the Thirty-Three is a thousand of these divine years. It's possible that a woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the Gods of the Thirty-Three. This is what I was referring to when I said: 'Human kingship is a poor thing compared to the happiness of the gods.'

Two hundred years in the human realm is one day and night for the Gods of Yama. Thirty such days make up a month. Twelve such months make up a year. The life span of the Gods of Yama is two thousand of these divine years. It's possible that a woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the Gods of Yama. This is what I was referring to when I said: 'Human kingship is a poor thing compared to the happiness of the gods.'

Four hundred years in the human realm is one day and night for the Joyful Gods. Thirty such days make up a month. Twelve such months make up a year. The life span of the Joyful Gods is four thousand of these divine years. It's possible that a woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the Joyful Gods. This is what I was referring to when I said: 'Human kingship is a poor thing compared to the happiness of the gods.'

Eight hundred years in the human realm is one day and night for the Gods Who Love to Create. Thirty such days make up a month. Twelve such months make up a year. The life span of the Gods Who Love to Create is eight thousand of these divine years. It's possible that a woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the Gods Who Love to Create. This is what I was referring to when I said: 'Human kingship is a poor thing compared to the happiness of the gods.'

Sixteen hundred years in the human realm is one day and night for the Gods Who Control the Creations of Others. Thirty such days

make up a month. Twelve such months make up a year. The life span of the Gods Who Control the Creations of Others is sixteen thousand of these divine years. It's possible that a woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the Gods Who Control the Creations of Others. This is what I was referring to when I said: 'Human kingship is a poor thing compared to the happiness of the gods.'

You shouldn't kill living creatures, or steal,
or lie, or drink alcohol.
Be celibate, refraining from sex,
and don't eat at night, the wrong time.

Not wearing garlands or applying perfumes,
you should sleep on a low bed, or a mat on the ground.
This is the eight-factored sabbath, they say,
explained by the Buddha, who has gone to suffering's end.

The moon and sun are both fair to see,
radiating as far as they revolve.
Those shining ones in the sky light up the quarters,
dispelling the darkness as they traverse the heavens.

All of the wealth that's found in this realm—
pearls, gems, fine beryl too,
horn-gold or mountain gold,
or natural gold dug up by marmots—

they're not worth a sixteenth part
of the sabbath with its eight factors,
as all the constellations of stars can't equal the light of the moon.

So an ethical woman or man,
who has observed the eight-factored sabbath,
having made merit whose outcome is happiness,
blameless, they go to a heavenly place."

8.43 With Visākhā on the Sabbath

At one time the Buddha was staying near Sāvatthī in the Eastern Monastery, the stilt longhouse of Migāra's mother. Then Visākhā, Migāra's mother, went up to the Buddha, bowed, and sat down to one side. The Buddha said to her:

"Visākhā, the observance of the sabbath with its eight factors is very fruitful and beneficial and splendid and bountiful. And how should it be observed? It's when a noble disciple reflects: 'As long as they live, the perfected ones give up killing living creatures, renouncing the rod and the sword. They are scrupulous and kind, and live full of compassion for all living beings. I, too, for this day and night will give up killing living creatures, renouncing the rod and the sword. I'll be scrupulous and kind, and live full of compassion for all living beings. I will observe the sabbath by doing as the perfected ones do in this respect.' This is its first factor. ...

'As long as they live, the perfected ones give up high and luxurious beds. They sleep in a low place, either a small bed or a straw mat. I, too, for this day and night will give up high and luxurious beds. I'll sleep in a low place, either a small bed or a straw mat. I will observe the sabbath by doing as the perfected ones do in this respect.' This is its eighth factor. The observance of the sabbath with its eight factors in this way is very fruitful and beneficial and splendid and bountiful.

How much so? Suppose you were to rule as sovereign lord over these sixteen great countries—Aṅga, Magadha, Kāsī, Kosala, Vajjī, Malla, Ceti, Vaṅga, Kuru, Pañcāla, Maccha, Sūrusena, Assaka, Avanti, Gandhāra, and Kamboja—full of the seven kinds of precious things. This wouldn't be worth a sixteenth part of the sabbath with its eight factors. Why is that? Because human kingship is a poor thing compared to the happiness of the gods.

Fifty years in the human realm is one day and night for the Gods of the Four Great Kings. Thirty such days make up a month. Twelve such months make up a year. The life span of the Gods of the Four Great Kings is five hundred of these divine years. It's possible that a woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company

of the Gods of the Four Great Kings. This is what I was referring to when I said: 'Human kingship is a poor thing compared to the happiness of the gods.'

A hundred years in the human realm is one day and night for the Gods of the Thirty-Three. Thirty such days make up a month. Twelve such months make up a year. The life span of the Gods of the Thirty-Three is a thousand of these divine years. It's possible that a woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the Gods of the Thirty-Three. This is what I was referring to when I said: 'Human kingship is a poor thing compared to the happiness of the gods.'

Two hundred years in the human realm ...

Four hundred years in the human realm ...

Eight hundred years in the human realm ...

Sixteen hundred years in the human realm is one day and night for the Gods Who Control the Creations of Others. Thirty such days make up a month. Twelve such months make up a year. The life span of the Gods Who Control the Creations of Others is sixteen thousand of these divine years. It's possible that a woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the Gods Who Control the Creations of Others. This is what I was referring to when I said: 'Human kingship is a poor thing compared to the happiness of the gods.'

> You shouldn't kill living creatures, or steal,
> or lie, or drink alcohol.
> Be celibate, refraining from sex,
> and don't eat at night, the wrong time.
>
> Not wearing garlands or applying perfumes,
> you should sleep on a low bed, or a mat on the ground.
> This is the eight-factored sabbath, they say,
> explained by the Buddha, who has gone to suffering's end.

The moon and sun are both fair to see,
radiating as far as they revolve.
Those shining ones in the sky light up the quarters,
dispelling the darkness as they traverse the heavens.

All of the wealth that's found in this realm—
pearls, gems, fine beryl too,
horn-gold or mountain gold,
or natural gold dug up by marmots—

they're not worth a sixteenth part
of the sabbath with its eight factors,
as all the constellations of stars can't equal the light of the moon.

So an ethical woman or man,
who has observed the eight-factored sabbath,
having made merit whose outcome is happiness,
blameless, they go to a heavenly place."

8.44 With Vāseṭṭha on the Sabbath

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Then the layman Vāseṭṭha went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

"Vāseṭṭha, the observance of the sabbath with its eight factors is very fruitful and beneficial and glorious and effective. ... blameless, they go to a heavenly place."

When he said this, Vāseṭṭha said to the Buddha:

"If my loved ones—relatives and kin—were to observe this sabbath with its eight factors, it would be for their lasting welfare and happiness. If all the aristocrats, brahmins, merchants, and workers were to observe this sabbath with its eight factors, it would be for their lasting welfare and happiness."

"That's so true, Vāseṭṭha! That's so true, Vāseṭṭha! If all the aristocrats, brahmins, merchants, and workers were to observe this sabbath with its eight factors, it would be for their lasting welfare

and happiness. If the whole world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—were to observe this sabbath with its eight factors, it would be for their lasting welfare and happiness. If these great sal trees were to observe this sabbath with its eight factors, it would be for their lasting welfare and happiness—if they were sentient. How much more then a human being!"

8.45 With Bojjhā on the Sabbath

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then the laywoman Bojjhā went up to the Buddha, bowed, and sat down to one side. The Buddha said to her:

"Bojjhā, the observance of the sabbath with its eight factors is very fruitful and beneficial and splendid and bountiful. And how should it be observed?

It's when a noble disciple reflects: 'As long as they live, the perfected ones give up killing living creatures, renouncing the rod and the sword. They are scrupulous and kind, and live full of compassion for all living beings. I, too, for this day and night will give up killing living creatures, renouncing the rod and the sword. I'll be scrupulous and kind, and live full of compassion for all living beings. I will observe the sabbath by doing as the perfected ones do in this respect.' This is its first factor. ...

'As long as they live, the perfected ones give up high and luxurious beds. They sleep in a low place, either a small bed or a straw mat. I, too, for this day and night will give up high and luxurious beds. I'll sleep in a low place, either a small bed or a straw mat. I will observe the sabbath by doing as the perfected ones do in this respect.' This is its eighth factor. The observance of the sabbath with its eight factors in this way is very fruitful and beneficial and splendid and bountiful.

How much so? Suppose you were to rule as sovereign lord over these sixteen great countries—Aṅga, Magadha, Kāsī, Kosala, Vajjī, Malla, Ceti, Vaṅga, Kuru, Pañcāla, Maccha, Sūrusena, Assaka, Avanti, Gandhāra, and Kamboja—full of the seven kinds of precious things.

This wouldn't be worth a sixteenth part of the sabbath with its eight factors. Why is that? Because human kingship is a poor thing compared to the happiness of the gods.

Fifty years in the human realm is one day and night for the Gods of the Four Great Kings. Thirty such days make up a month. Twelve such months make up a year. The life span of the Gods of the Four Great Kings is five hundred of these divine years. It's possible that a woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the Gods of the Four Great Kings. This is what I was referring to when I said: 'Human kingship is a poor thing compared to the happiness of the gods.'

A hundred years in the human realm ...

Two hundred years in the human realm ...

Four hundred years in the human realm ...

Eight hundred years in the human realm ...

Sixteen hundred years in the human realm is one day and night for the Gods Who Control the Creations of Others. Thirty such days make up a month. Twelve such months make up a year. The life span of the gods who control the creations of others is sixteen thousand of these divine years. It's possible that a woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the Gods Who Control the Creations of Others. This is what I was referring to when I said: 'Human kingship is a poor thing compared to the happiness of the gods.'

> You shouldn't kill living creatures, or steal,
> or lie, or drink alcohol.
> Be celibate, refraining from sex,
> and don't eat at night, the wrong time.
>
> Not wearing garlands or applying perfumes,
> you should sleep on a low bed, or a mat on the ground.
> This is the eight-factored sabbath, they say,
> explained by the Buddha, who has gone to suffering's end.

The moon and sun are both fair to see,
radiating as far as they revolve.
Those shining ones in the sky light up the quarters,
dispelling the darkness as they traverse the heavens.

All of the wealth that's found in this realm—
pearls, gems, fine beryl too,
horn-gold or mountain gold,
or natural gold dug up by marmots—

they're not worth a sixteenth part
of the mind developed with love,
as all the constellations of stars can't equal the light of the moon.

So an ethical woman or man,
who has observed the eight-factored sabbath,
having made merit whose outcome is happiness,
blameless, they go to a heavenly place."

8.46 Anuruddha and the Agreeable Deities

At one time the Buddha was staying near Kosambi, in Ghosita's Monastery.

Now at that time Venerable Anuruddha had gone into retreat for the day's meditation. Then several deities of the Lovable Host went up to Venerable Anuruddha, bowed, stood to one side, and said to him:

"Sir, Anuruddha, we are the deities called 'Loveable'. We wield authority and control over three things. We can turn any color we want. We can get any voice that we want. We can get any pleasure that we want. We are the deities called 'Loveable'. We wield authority and control over these three things."

Then Venerable Anuruddha thought, "If only these deities would all turn blue, of blue color, clad in blue, adorned with blue!" Then those deities, knowing Anuruddha's thought, all turned blue.

Then Venerable Anuruddha thought, "If only these deities would all turn yellow ..."

"If only these gods would all turn red ..."

"If only these gods would all turn white ..." Then those deities, knowing Anuruddha's thought, all turned white.

Then one of those deities sang, one danced, and one snapped her fingers. Suppose there was a quintet made up of skilled musicians who had practiced well and kept excellent rhythm. They'd sound graceful, tantalizing, sensuous, lovely, and intoxicating. In the same way the performance by those deities sounded graceful, tantalizing, sensuous, lovely, and intoxicating. But Venerable Anuruddha averted his senses.

Then those deities, thinking "Master Anuruddha isn't enjoying this," vanished right there. Then in the late afternoon, Anuruddha came out of retreat and went to the Buddha, bowed, sat down to one side, and told him what had happened, adding:

"How many qualities do females have so that—when their body breaks up, after death—they are reborn in company with the Gods of the Lovable Host?"

"Anuruddha, when they have eight qualities females—when their body breaks up, after death—are reborn in company with the Gods of the Lovable Host. What eight?

Take the case of a female whose mother and father give her to a husband wanting what's best for her, out of kindness and compassion. She would get up before him and go to bed after him, and be obliging, behaving nicely and speaking politely.

She honors, respects, esteems, and venerates those her husband respects, such as mother and father, and ascetics and brahmins. And when they arrive she serves them with a seat and water.

She's skilled and tireless in her husband's household duties, such as knitting and sewing. She understands how to go about things in order to complete and organize the work.

She knows what work her husband's domestic bondservants, employees, and workers have completed, and what they've left incomplete. She knows who is sick, and who is fit or unwell. She distributes to each a fair portion of various foods.

She ensures that any income her husband earns is guarded and protected, whether money, grain, silver, or gold. She doesn't overspend, steal, waste, or lose it.

She's a lay follower who has gone for refuge to the Buddha, his teaching, and the Saṅgha.

She's ethical. She doesn't kill living creatures, steal, commit sexual misconduct, lie, or use alcoholic drinks that cause negligence.

She's generous. She lives at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share.

When they have these eight qualities females—when their body breaks up, after death—are reborn in company with the Gods of the Lovable Host.

> She'd never look down on her husband,
> who's always keen to work hard,
> always looking after her,
> and bringing whatever she wants.
>
> And a good woman never scolds her husband
> with jealous words.
> Being astute, she reveres
> those respected by her husband.
>
> She gets up early, works tirelessly,
> and manages the domestic help.
> She's loveable to her husband,
> and preserves his wealth.
>
> A lady who fulfills these duties
> according to her husband's desire,
> is reborn among the gods
> called 'Loveable'."

8.47 With Visākhā on the Loveable Gods

At one time the Buddha was staying near Sāvatthī in the Eastern Monastery, the stilt longhouse of Migāra's mother. Then Visākhā,

Migāra's mother, went up to the Buddha, bowed, and sat down to one side. The Buddha said to her:

"Visākhā, when they have eight qualities females—when their body breaks up, after death—are reborn in company with the Gods of the Lovable Host. What eight? Take the case of a female whose mother and father give her to a husband wanting what's best for her, out of kindness and compassion. She would get up before him and go to bed after him, and be obliging, behaving nicely and speaking politely. ...

She's generous. She lives at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share. When they have these eight qualities females—when their body breaks up, after death—are reborn in company with the Gods of the Lovable Host.

She'd never look down on her husband,
who's always keen to work hard,
always looking after her,
and bringing whatever she wants.

And a good woman never scolds her husband
with jealous words.
Being astute, she reveres
those respected by her husband.

She gets up early, works tirelessly,
and manages the domestic help.
She's loveable to her husband,
and preserves his wealth.

A lady who fulfills these duties
according to her husband's desire,
is reborn among the gods
called 'Loveable'."

8.48 With Nakula's Mother on the Loveable Gods

At one time the Buddha was staying in the land of the Bhaggas on Crocodile Hill, in the deer park at Bhesakaḷā's Wood. Then the housewife Nakula's mother went up to the Buddha, bowed, and sat down to one side. The Buddha said to her:

"Nakula's mother, when they have eight qualities females—when their body breaks up, after death—are reborn in company with the Gods of the Lovable Host. What eight?

Take the case of a female whose mother and father give her to a husband wanting what's best for her, out of kindness and compassion. She would get up before him and go to bed after him, and be obliging, behaving nicely and speaking politely.

She honors, respects, esteems, and venerates those her husband respects, such as mother and father, and ascetics and brahmins. And when they arrive she serves them with a seat and water.

She's skilled and tireless in her husband's household duties, such as knitting and sewing. She understands how to go about things in order to complete and organize the work.

She knows what work her husband's domestic bondservants, employees, and workers have completed, and what they've left incomplete. She knows who is sick, and who is fit or unwell. She distributes to each a fair portion of various foods.

She ensures that any income her husband earns is guarded and protected, whether money, grain, silver, or gold. She doesn't overspend, steal, waste, or lose it.

She's a lay follower who has gone for refuge to the Buddha, his teaching, and the Saṅgha.

She's ethical. She doesn't kill living creatures, steal, commit sexual misconduct, lie, or use alcoholic drinks that cause negligence.

She's generous. She lives at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share.

When they have these eight qualities females—when their body breaks up, after death—are reborn in company with the Gods of the Lovable Host.

She'd never look down on her husband,
who's always keen to work hard,
always looking after her,
and bringing whatever she wants.

And a good woman never scolds her husband
with jealous words.
Being astute, she reveres
those respected by her husband.

She gets up early, works tirelessly,
and manages the domestic help.
She's loveable to her husband,
and preserves his wealth.

A lady who fulfills these duties
according to her husband's desire,
is reborn among the gods
called 'Loveable'."

8.49 Winning in This Life (1st)

At one time the Buddha was staying near Sāvatthī in the Eastern Monastery, the stilt longhouse of Migāra's mother. Then Visākhā, Migāra's mother, went up to the Buddha, bowed, and sat down to one side. The Buddha said to her:

"Visākhā, a female who has four qualities is practicing to win in this life, and she succeeds at it. What four? It's when a female is well-organized at work, manages the domestic help, acts lovingly toward her husband, and preserves his earnings.

And how is a female well-organized at work? It's when she's skilled and tireless in doing domestic duties for her husband, such as knitting and sewing. She understands how to go about things in order to complete and organize the work. That's how a female is well-organized at work.

And how does a female manage the domestic help? It's when she knows what work her husband's domestic bondservants, employees, and workers have completed, and what they've left incomplete. She

knows who is sick, and who is fit or unwell. She distributes to each a fair portion of various foods. That's how a female manages the domestic help.

And how does a female act lovingly toward her husband? It's when a female would not transgress in any way that her husband would not consider loveable, even for the sake of her own life. That's how a female acts lovingly toward her husband.

And how does a female preserve his earnings? It's when she ensures that any income her husband earns is guarded and protected, whether money, grain, silver, or gold. She doesn't overspend, steal, waste, or lose it. That's how a female preserves his earnings.

A female who has these four qualities is practicing to win in this life, and she succeeds at it.

A female who has four qualities is practicing to win in the next life, and she succeeds at it. What four? It's when a female is accomplished in faith, ethics, generosity, and wisdom.

And how is a female accomplished in faith? It's when a female has faith in the Realized One's awakening: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' That's how a female is accomplished in faith.

And how is a female accomplished in ethics? It's when a female doesn't kill living creatures, steal, commit sexual misconduct, lie, or consume alcoholic drinks that cause negligence. That's how a female is accomplished in ethics.

And how is a female accomplished in generosity? It's when she lives at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share. That's how a female is accomplished in generosity.

And how is a female accomplished in wisdom? It's when a female is wise. She has the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. That's how a female is accomplished in wisdom.

A female who has these four qualities is practicing to win in the next life, and she succeeds at it.

She's organized at work,
and manages the domestic help.
She's loveable to her husband,
and preserves his wealth.

Faithful, accomplished in ethics,
kind, rid of stinginess,
she always purifies the path
to well-being in lives to come.

And so, a lady in whom
these eight qualities are found
is known as virtuous,
firm in principle, and truthful.

Accomplished in sixteen respects,
complete with the eight factors,
a virtuous laywoman such as she
is reborn in the realm of the Loveable Gods."

8.50 Winning in This Life (2nd)

"Mendicants, a female who has four qualities is practicing to win in this life, and she succeeds at it. What four?

It's when a female is well-organized at work, manages the domestic help, acts lovingly toward her husband, and preserves his earnings.

And how is a female well-organized at work? It's when she's skilled and tireless in doing domestic duties for her husband ... That's how a female is well-organized at work.

And how does a female manage the domestic help? It's when she knows what work her husband's domestic bondservants, employees, and workers have completed, and what they've left incomplete. She knows who is sick, and who is fit or unwell. She distributes to each a

fair portion of various foods. That's how a female manages the domestic help.

And how does a female act lovingly toward her husband? It's when a female would not transgress in any way that her husband would not consider loveable, even for the sake of her own life. That's how a female acts lovingly toward her husband.

And how does a female preserve his earnings? It's when she tries to guard and protect any income her husband earns ... That's how a female preserves his earnings.

A female who has these four qualities is practicing to win in this life, and she succeeds at it.

A female who has four qualities is practicing to win in the next life, and she succeeds at it. What four? It's when a female is accomplished in faith, ethics, generosity, and wisdom.

And how is a female accomplished in faith? It's when a female has faith in the Realized One's awakening ... That's how a female is accomplished in faith.

And how is a female accomplished in ethics? It's when a female doesn't kill living creatures, steal, commit sexual misconduct, lie, or consume alcoholic drinks that cause negligence. That's how a female is accomplished in ethics.

And how is a female accomplished in generosity? It's when she lives at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share. That's how a female is accomplished in generosity.

And how is a female accomplished in wisdom? It's when a female is wise. She has the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. That's how a female is accomplished in wisdom.

A female who has these four qualities is practicing to win in the next life, and she succeeds at it.

She's organized at work,
and manages the domestic help.
She's loveable to her husband,
and preserves his wealth.

Faithful, accomplished in ethics,
being kind and rid of stinginess.
She always purifies the path
to well-being in lives to come.

And so, a lady in whom
these eight qualities are found
is known as virtuous,
firm in principle, and truthful.

Accomplished in sixteen respects,
complete with the eight factors,
a virtuous laywoman such as she
is reborn in the realm of the Loveable Gods."

6. Gotamī

8.51 With Gotamī

At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery. Then Mahāpajāpatī Gotamī went up to the Buddha, bowed, stood to one side, and said to him:

"Sir, please let females gain the going forth from the lay life to homelessness in the teaching and training proclaimed by the Realized One."

"Enough, Gotamī. Don't advocate for females to gain the going forth from the lay life to homelessness in the teaching and training proclaimed by the Realized One."

For a second time ...

For a third time, Mahāpajāpatī Gotamī said to the Buddha:

"Sir, please let females gain the going forth from the lay life to homelessness in the teaching and training proclaimed by the Realized One."

"Enough, Gotamī. Don't advocate for females to gain the going forth from the lay life to homelessness in the teaching and training proclaimed by the Realized One."

Then Mahāpajāpatī Gotamī thought, "The Buddha does not permit females to go forth." Miserable and sad, weeping, with a tearful face, she bowed, and respectfully circled the Buddha, keeping him on her right, before leaving.

When the Buddha had stayed in Kapilavatthu as long as he wished, he set out for Vesālī. Traveling stage by stage, he arrived at Vesālī, where he stayed at the Great Wood, in the hall with the peaked roof. Then Mahāpajāpatī Gotamī had her hair cut off and dressed in ocher robes. Together with several Sakyan ladies she set out for Vesālī. Traveling stage by stage, she arrived at Vesālī and went to the Great Wood, the hall with the peaked roof. Then Mahāpajāpatī Gotamī stood crying outside the gate, her feet swollen, her limbs covered with dust, miserable and sad, with tearful face.

Venerable Ānanda saw her standing there, and said to her, "Gotamī, why do you stand crying outside the gate, your feet swollen, your limbs covered with dust, miserable and sad, with tearful face?"

"Sir, Ānanda, it's because the Buddha does not permit females to go forth in the teaching and training proclaimed by the Realized One."

"Well then, Gotamī, wait here just a moment, while I ask the Buddha to grant the going forth for females."

Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

"Sir, Mahāpajāpatī Gotamī is standing crying outside the gate, her feet swollen, her limbs covered with dust, miserable and sad, with tearful face. She says that it's because the Buddha does not permit females to go forth. Sir, please let females gain the going forth from the lay life to homelessness in the teaching and training proclaimed by the Realized One."

"Enough, Ānanda. Don't advocate for females to gain the going forth from the lay life to homelessness in the teaching and training proclaimed by the Realized One."

For a second time ...

For a third time, Ānanda said to the Buddha:

"Sir, please let females gain the going forth from the lay life to homelessness in the teaching and training proclaimed by the Realized One."

"Enough, Ānanda. Don't advocate for females to gain the going forth from the lay life to homelessness in the teaching and training proclaimed by the Realized One."

Then Venerable Ānanda thought, "The Buddha does not permit females to go forth. Why don't I try another approach?"

Then Venerable Ānanda said to the Buddha, "Sir, is a female able to realize the fruits of stream-entry, once-return, non-return, and perfection once she has gone forth?"

"She is able, Ānanda."

"If a female is able to realize the fruits of stream-entry, once-return, non-return, and perfection once she has gone forth. Sir, Mahāpajāpatī has been very helpful to the Buddha. She is his aunt who raised him, nurtured him, and gave him her milk. When the Buddha's birth mother passed away, she nurtured him at her own breast. Sir, please let females gain the going forth from the lay life to homelessness in the teaching and training proclaimed by the Realized One."

"Ānanda, if Mahāpajāpatī Gotamī accepts these eight principles of respect, that will be her ordination.

A nun, even if she has been ordained for a hundred years, should bow down to a monk who was ordained that very day. She should rise up for him, greet him with joined palms, and observe proper etiquette toward him. This principle should be honored, respected, esteemed, and venerated, and not transgressed so long as life lasts.

A nun should not commence the rainy season residence in a monastery without monks. This principle should be honored, respected, esteemed, and venerated, and not transgressed so long as life lasts.

Each fortnight the nuns should expect two things from the community of monks: the date of the sabbath, and visiting for

advice. This principle should be honored, respected, esteemed, and venerated, and not transgressed so long as life lasts.

After completing the rainy season residence the nuns should invite admonition from the communities of both monks and nuns in regard to anything that was seen, heard, or suspected. This principle should be honored, respected, esteemed, and venerated, and not transgressed so long as life lasts.

A nun who has committed a grave offense should undergo penance in the communities of both monks and nuns for a fortnight. This principle should be honored, respected, esteemed, and venerated, and not transgressed so long as life lasts.

A trainee nun who has trained in the six rules for two years should seek ordination from the communities of both monks and nuns. This principle should be honored, respected, esteemed, and venerated, and not transgressed so long as life lasts.

A nun should not abuse or insult a monk in any way. This principle should be honored, respected, esteemed, and venerated, and not transgressed so long as life lasts.

From this day forth it is forbidden for nuns to criticize monks, but it is not forbidden for monks to criticize nuns. This principle should be honored, respected, esteemed, and venerated, and not transgressed so long as life lasts.

If Mahāpajāpatī Gotamī accepts these eight principles of respect, that will be her ordination."

Then Ānanda, having learned these eight principles of respect from the Buddha himself, went to Mahāpajāpatī Gotamī and said:

"Gotamī, if you accept eight principles of respect, that will be your ordination.

A nun, even if she has been ordained for a hundred years, should bow down to a monk who was ordained that very day. She should rise up for him, greet him with joined palms, and observe proper etiquette toward him. This principle should be honored, respected, esteemed, and venerated, and not transgressed so long as life lasts.

...

From this day forth it is forbidden for nuns to criticize monks, but it is not forbidden for monks to criticize nuns. This principle should

be honored, respected, esteemed, and venerated, and not transgressed so long as life lasts. If you accept these eight principles of respect, that will be your ordination."

"Ānanda, suppose there was a woman or man who was young, youthful, and fond of adornments, and had bathed their head. After getting a garland of lotuses, jasmine, or liana flowers, they would take them in both hands and place them on the crown of the head. In the same way, sir, I accept these eight principles of respect as not to be transgressed so long as life lasts."

Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to the Buddha:

"Sir, Mahāpajāpatī Gotamī has accepted the eight principles of respect as not to be transgressed so long as life lasts."

"Ānanda, if females had not gained the going forth from the lay life to homelessness in the teaching and training proclaimed by the Realized One, the spiritual life would have lasted long. The true teaching would have remained for a thousand years. But since they have gained the going forth, now the spiritual life will not last long. The true teaching will remain only five hundred years.

It's like those families with many women and few men. They're easy prey for bandits and thieves. In the same way, the spiritual life does not last long in a teaching and training where females gain the going forth.

It's like a field full of rice. Once the disease called 'white bones' attacks, it doesn't last long. In the same way, the spiritual life does not last long in a teaching and training where females gain the going forth.

It's like a field full of sugar cane. Once the disease called 'red rot' attacks, it doesn't last long. In the same way, the spiritual life does not last long in a teaching and training where females gain the going forth.

As a man might build a dyke around a large lake as a precaution against the water overflowing, in the same way as a precaution I've prescribed the eight principles of respect as not to be transgressed so long as life lasts."

8.52 An Adviser for Nuns

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to the Buddha:

"Sir, how many qualities should a monk have to be agreed on as an adviser for nuns?"

"Ānanda, a monk with eight qualities may be agreed on as an adviser for nuns. What eight?

Firstly, a monk is ethical, restrained in the code of conduct, with good behavior and supporters. Seeing danger in the slightest fault, they keep the rules they've undertaken.

They're learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's totally full and pure. They are very learned in such teachings, remembering them, reciting them, mentally scrutinizing them, and understanding them with right view.

Both monastic codes have been passed down to them in detail, well analyzed, well mastered, well judged in both the rules and accompanying material.

They're a good speaker. Their voice is polished, clear, articulate, and expresses the meaning.

They're able to educate, encourage, fire up, and inspire the community of nuns.

They're likable and agreeable to most of the nuns.

They have never previously sexually harassed any woman wearing the ocher robe who has gone forth in the Buddha's name.

They have been ordained for twenty years or more.

A monk with these eight qualities may be agreed on as an adviser for nuns."

8.53 Brief Advice to Gotamī

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Then Mahāpajāpatī Gotamī went up to the Buddha, bowed, stood to one side, and said to him:

"Sir, may the Buddha please teach me Dhamma in brief. When I've heard it, I'll live alone, withdrawn, diligent, keen, and resolute."

"Gotamī, you might know that certain things lead to passion, not dispassion; to being fettered, not to being unfettered; to accumulation, not dispersal; to more desires, not fewer; to lack of contentment, not contentment; to crowding, not seclusion; to laziness, not energy; to being hard to look after, not being easy to look after. You should definitely bear in mind that these things are not the teaching, not the training, and not the Teacher's instructions.

You might know that certain things lead to dispassion, not passion; to being unfettered, not to being fettered; to dispersal, not accumulation; to fewer desires, not more; to contentment, not lack of contentment; to seclusion, not crowding; to energy, not laziness; to being easy to look after, not being hard to look after. You should definitely bear in mind that these things are the teaching, the training, and the Teacher's instructions."

8.54 With Dīghajāṇu

At one time the Buddha was staying in the land of the Koliyans, where they have a town named Kakkarapatta. Then Dīghajāṇu the Koliyan went up to the Buddha, bowed, sat down to one side, and said to the Buddha:

"Sir, we are laypeople who enjoy sensual pleasures and living at home with our children. We use sandalwood imported from Kāsi, we wear garlands, perfumes, and makeup, and we accept gold and money. May the Buddha please teach us the Dhamma in a way that leads to our welfare and happiness in this life and in future lives."

"Byagghapajja, these four things lead to the welfare and happiness of a gentleman in this life. What four?

Accomplishment in initiative, protection, good friendship, and balanced finances. And what is accomplishment in initiative? It's when a gentleman earns a living by means such as farming, trade, raising cattle, archery, government service, or one of the professions. They understand how to go about these things in order

to complete and organize the work. This is called accomplishment in initiative.

And what is accomplishment in protection? It's when a gentleman owns legitimate wealth that he has earned by his own efforts and initiative, built up with his own hands, gathered by the sweat of the brow. They ensure it is guarded and protected, thinking: 'How can I prevent my wealth from being taken by rulers or bandits, consumed by fire, swept away by flood, or taken by unloved heirs?' This is called accomplishment in protection.

And what is accomplishment in good friendship? It's when a gentleman resides in a town or village. And in that place there are householders or their children who may be young or old, but are mature in conduct, accomplished in faith, ethics, generosity, and wisdom. That person associates with them, converses, and engages in discussion. And they emulate the same kind of accomplishment in faith, ethics, generosity, and wisdom. This is called accomplishment in good friendship.

And what is accomplishment in balanced finances? It's when a gentleman, knowing their income and expenditure, balances their finances, being neither too extravagant nor too frugal. They think: 'In this way my income will exceed my expenditure, not the reverse.' It's like an appraiser or their apprentice who, holding up the scales, knows that it's low by this much or high by this much. In the same way, a gentleman, knowing their income and expenditure, balances their finances, being neither too extravagant nor too frugal. They think: 'In this way my income will exceed my expenditure, not the reverse.' If a gentleman has little income but an opulent life, people will say: 'This gentleman eats their wealth like a fig-eater!' If a gentleman has a large income but a spartan life, people will say: 'This gentleman is starving themselves to death!' But a gentleman, knowing their income and expenditure, leads a balanced life, neither too extravagant nor too frugal, thinking: 'In this way my income will exceed my expenditure, not the reverse.' This is called accomplishment in balanced finances.

There are four drains on wealth that has been gathered in this way. Womanizing, drinking, gambling, and having bad friends,

companions, and associates. Suppose there was a large reservoir with four inlets and four drains. And someone was to open up the drains and close off the inlets, and the heavens don't provide enough rain. You'd expect that large reservoir to dwindle, not expand. In the same way, there are four drains on wealth that has been gathered in this way. Womanizing, drinking, gambling, and having bad friends, companions, and associates.

There are four inlets for wealth that has been gathered in this way. Not womanizing, drinking, or gambling, and having good friends, companions, and associates. Suppose there was a large reservoir with four inlets and four drains. And someone was to open up the inlets and close off the drains, and the heavens provide plenty of rain. You'd expect that large reservoir to expand, not dwindle. In the same way, there are four inlets for wealth that has been gathered in this way. Not womanizing, drinking, or gambling, and having good friends, companions, and associates.

These are the four things that lead to the welfare and happiness of a gentleman in this life.

These four things lead to the welfare and happiness of a gentleman in future lives. What four? Accomplishment in faith, ethics, generosity, and wisdom.

And what is accomplishment in faith? It's when a gentleman has faith in the Realized One's awakening: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' This is called accomplishment in faith.

And what is accomplishment in ethics? It's when a gentleman doesn't kill living creatures, steal, commit sexual misconduct, lie, or consume alcoholic drinks that cause negligence. This is called accomplishment in ethics.

And what is accomplishment in generosity? It's when a gentleman lives at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share. This is called accomplishment in generosity.

And what is accomplishment in wisdom? It's when a gentleman is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. This is called accomplishment in wisdom.

These are the four things that lead to the welfare and happiness of a gentleman in future lives.

They're enterprising in the workplace,
diligent in managing things,
they balance their finances,
and preserve their wealth.

Faithful, accomplished in ethics,
kind, rid of stinginess,
they always purify the path
to well-being in lives to come.

And so these eight qualities
of a faithful householder
are declared by the one who is truly named
to lead to happiness in both spheres,

welfare and benefit in this life,
and happiness in the future lives.
This is how, for a householder,
merit grows by generosity."

8.55 With Ujjaya

Then Ujjaya the brahmin went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

"Master Gotama, we wish to travel abroad. May the Buddha please teach us the Dhamma in a way that leads to our welfare and happiness in this life and in future lives."

"Brahmin, these four things lead to the welfare and happiness of a gentleman in this life. What four? Accomplishment in initiative, protection, good friendship, and balanced finances.

And what is accomplishment in initiative? A gentleman may earn a living by means such as farming, trade, raising cattle, archery, government service, or one of the professions. They understand how to go about these things in order to complete and organize the work. This is called accomplishment in initiative.

And what is accomplishment in protection? It's when a gentleman owns legitimate wealth that he has earned by his own efforts and initiative, built up with his own hands, gathered by the sweat of the brow. They ensure it is guarded and protected, thinking: 'How can I prevent my wealth from being taken by rulers or bandits, consumed by fire, swept away by flood, or taken by unloved heirs?' This is called accomplishment in protection.

And what is accomplishment in good friendship? It's when a gentleman resides in a town or village. And in that place there are householders or their children who may be young or old, but are mature in conduct, accomplished in faith, ethics, generosity, and wisdom. That person associates with them, converses, and engages in discussion. And they emulate the same kind of accomplishment in faith, ethics, generosity, and wisdom. This is called accomplishment in good friendship.

And what is accomplishment in balanced finances? It's when a gentleman, knowing their income and expenditure, balances their finances, being neither too extravagant nor too frugal. They think: 'In this way my income will exceed my expenditure, not the reverse.' It's like an appraiser or their apprentice who, holding up the scales, knows that it's low by this much or high by this much. In the same way, a gentleman, knowing their income and expenditure, balances their finances, being neither too extravagant nor too frugal. They think: 'In this way my income will exceed my expenditure, not the reverse.' If a gentleman has little income but an opulent life, people will say: 'This gentleman eats their wealth like a fig-eater!' If a gentleman has a large income but a spartan life, people will say: 'This gentleman is starving themselves to death!' But a gentleman, knowing their income and expenditure, leads a balanced life, neither too extravagant nor too frugal, thinking: 'In this way my income will

exceed my expenditure, not the reverse.' This is called accomplishment in balanced finances.

There are four drains on wealth that has been gathered in this way. Womanizing, drinking, gambling, and having bad friends, companions, and associates. Suppose there was a large reservoir with four inlets and four drains. And someone was to open up the drains and close off the inlets, and the heavens don't provide enough rain. You'd expect that large reservoir to dwindle, not expand. In the same way, there are four drains on wealth that has been gathered in this way. Womanizing, drinking, gambling, and having bad friends, companions, and associates.

There are four inlets for wealth that has been gathered in this way. Not womanizing, drinking, or gambling, and having good friends, companions, and associates. Suppose there was a large reservoir with four inlets and four drains. And someone was to open up the inlets and close off the drains, and the heavens provide plenty of rain. You'd expect that large reservoir to expand, not dwindle. In the same way, there are four inlets for wealth that has been gathered in this way. Not womanizing, drinking, or gambling, and having good friends, companions, and associates.

These are the four things that lead to the welfare and happiness of a gentleman in this life.

These four things lead to the welfare and happiness of a gentleman in future lives. What four? Accomplishment in faith, ethics, generosity, and wisdom.

And what is accomplishment in faith? It's when a gentleman has faith in the Realized One's awakening: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' This is called accomplishment in faith.

And what is accomplishment in ethics? It's when a gentleman doesn't kill living creatures, steal, commit sexual misconduct, lie, or consume alcoholic drinks that cause negligence. This is called accomplishment in ethics.

And what is accomplishment in generosity? It's when a gentleman lives at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share. This is called accomplishment in generosity.

And what is accomplishment in wisdom? It's when a gentleman is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. This is called accomplishment in wisdom.

These are the four things that lead to the welfare and happiness of a gentleman in future lives.

> They're enterprising in the workplace,
> diligent in managing things,
> they balance their finances,
> and preserve their wealth.
>
> Faithful, accomplished in ethics,
> kind, rid of stinginess,
> they always purify the path
> to well-being in lives to come.
>
> And so these eight qualities
> of a faithful householder
> are declared by the one who is truly named
> to lead to happiness in both spheres,
>
> welfare and benefit in this life,
> and happiness in the next.
> This is how, for a householder,
> merit grows by generosity."

8.56 Danger

"Mendicants, 'danger' is a term for sensual pleasures. 'Suffering', 'disease', 'boil', 'dart', 'tie', 'bog', and 'womb' are terms for sensual pleasures. And why is 'danger' a term for sensual pleasures? Someone who is caught up in sensual greed and shackled by lustful

desire is not freed from dangers in the present life or in lives to come. That is why ‘danger’ is a term for sensual pleasures. And why are ‘suffering’, ‘disease’, ‘boil’, ‘dart’, ‘tie’, ‘bog’, and ‘womb’ terms for sensual pleasures? Someone who is caught up in sensual greed and shackled by lustful desire is not freed from wombs in the present life or in lives to come. That is why ‘womb’ is a term for sensual pleasures.

> Danger, suffering, and disease,
> boil, dart, and tie,
> and bogs and wombs both.
> These describe the sensual pleasures
> to which ordinary people are attached.
>
> Swamped by things that seem pleasant,
> you go to another womb.
> But when a mendicant is keen,
> and doesn’t forget awareness,
>
> in this way they transcend
> this grueling swamp.
> They watch this population as it trembles,
> fallen into rebirth and old age.”

8.57 Worthy of Offerings to the Gods (1st)

“Mendicants, a mendicant with eight factors is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world. What eight?

It’s when a mendicant is ethical, restrained in the code of conduct, with good behavior and supporters. Seeing danger in the slightest fault, they keep the rules they’ve undertaken.

They’re learned, remembering and keeping what they’ve learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that’s totally full and pure. They are very learned in such

teachings, remembering them, reciting them, mentally scrutinizing them, and understanding them with right view.

They have good friends, companions, and associates.

They have right view, possessing right perspective.

They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

They recollect many kinds of past lives, with features and details.

With clairvoyance that is purified and surpasses the human, they see how sentient beings are reborn according to their deeds.

They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

A mendicant with these eight factors is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world."

8.58 Worthy of Offerings to the Gods (2nd)

"A mendicant with eight factors is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world. What eight?

It's when a mendicant is ethical, restrained in the code of conduct, with good behavior and supporters. Seeing danger in the slightest fault, they keep the rules they've undertaken.

They're learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's totally full and pure. They are very learned in such teachings, remembering them, reciting them, mentally scrutinizing them, and understanding them with right view.

They live with energy roused up for giving up unskillful qualities and gaining skillful qualities. They're strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities.

They live in the wilderness, in remote lodgings.

They prevail over desire and discontent, and live having mastered desire and discontent whenever they arose.

They prevail over fear and dread, and live having mastered fear and dread whenever they arose.

They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

A mendicant with these eight factors is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world."

8.59 Eight People (1st)

"Mendicants, these eight people are worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and are the supreme field of merit for the world. What eight? The stream-enterer and the one practicing to realize the fruit of stream-entry. The once-returner and the one practicing to realize the fruit of once-return. The non-returner and the one practicing to realize the fruit of non-return. The perfected one, and the one practicing for perfection. These are the eight people who are worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and are the supreme field of merit for the world.

> Four practicing the path,
> and four established in the fruit.
> This is the upright Saṅgha,
> with wisdom, ethics, and immersion.
>
> For humans, those merit-seeking creatures,
> who sponsor sacrifices,

making merit with attachments,
what is given to the Saṅgha is very fruitful."

8.60 Eight People (2nd)

"Mendicants, these eight people are worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and are the supreme field of merit for the world. What eight? The stream-enterer and the one practicing to realize the fruit of stream-entry. The once-returner and the one practicing to realize the fruit of once-return. The non-returner and the one practicing to realize the fruit of non-return. The perfected one, and the one practicing for perfection. These are the eight people who are worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and are the supreme field of merit for the world.

Four practicing the path,
and four established in the fruit.
This is the exalted Saṅgha,
the eight people among sentient beings.

For humans, those merit-seeking creatures,
who sponsor sacrifices,
making merit with attachments,
what's given here is very fruitful."

7. Earthquakes

8.61 Desire

"Mendicants, there are eight kinds of people found in the world. What eight?

First, when a mendicant stays secluded, living independently, a desire arises for material possessions. They try hard, strive, and make an effort to get them. But material possessions don't come to

them. And so they sorrow and pine and lament, beating their breast and falling into confusion because they don't get those material possessions. This is called a mendicant who lives desiring material possessions. They try hard, strive, and make an effort to get them. But when possessions don't come to them, they sorrow and lament. They've fallen from the true teaching.

Next, when a mendicant stays secluded, living independently, a desire arises for material possessions. They try hard, strive, and make an effort to get them. And material possessions do come to them. And so they become indulgent and fall into negligence regarding those material possessions. This is called a mendicant who lives desiring material possessions. They try hard, strive, and make an effort to get them. And when possessions come to them, they become intoxicated and negligent. They've fallen from the true teaching.

Next, when a mendicant stays secluded, living independently, a desire arises for material possessions. They don't try hard, strive, and make an effort to get them. And material possessions don't come to them. And so they sorrow and pine and lament, beating their breast and falling into confusion because they don't get those material possessions. This is called a mendicant who lives desiring material possessions. They don't try hard, strive, and make an effort to get them. And when possessions don't come to them, they sorrow and lament. They've fallen from the true teaching.

Next, when a mendicant stays secluded, living independently, a desire arises for material possessions. They don't try hard, strive, and make an effort to get them. But material possessions do come to them. And so they become indulgent and fall into negligence regarding those material possessions. This is called a mendicant who lives desiring material possessions. They don't try hard, strive, and make an effort to get them. But when possessions come to them, they become intoxicated and negligent. They've fallen from the true teaching.

Next, when a mendicant stays secluded, living independently, a desire arises for material possessions. They try hard, strive, and make an effort to get them. But material possessions don't come to

them. But they don't sorrow and pine and lament, beating their breast and falling into confusion because they don't get those material possessions. This is called a mendicant who lives desiring material possessions. They try hard, strive, and make an effort to get them. But when possessions don't come to them, they don't sorrow and lament. They haven't fallen from the true teaching.

Next, when a mendicant stays secluded, living independently, a desire arises for material possessions. They try hard, strive, and make an effort to get them. And material possessions do come to them. But they don't become indulgent and fall into negligence regarding those material possessions. This is called a mendicant who lives desiring material possessions. They try hard, strive, and make an effort to get them. But when possessions come to them, they don't become intoxicated and negligent. They haven't fallen from the true teaching.

Next, when a mendicant stays secluded, living independently, a desire arises for material possessions. They don't try hard, strive, and make an effort to get them. And material possessions don't come to them. But they don't sorrow and pine and lament, beating their breast and falling into confusion because they don't get those material possessions. This is called a mendicant who lives desiring material possessions. They don't try hard, strive, and make an effort to get them. And when possessions don't come to them, they don't sorrow and lament. They haven't fallen from the true teaching.

Next, when a mendicant stays secluded, living independently, a desire arises for material possessions. They don't try hard, strive, and make an effort to get them. But material possessions do come to them. But they don't become indulgent and fall into negligence regarding those material possessions. This is called a mendicant who lives desiring material possessions. They don't try hard, strive, and make an effort to get them. And when possessions come to them, they don't become intoxicated and negligent. They haven't fallen from the true teaching.

These are the eight people found in the world."

8.62 Good Enough

“Mendicants, a mendicant with six qualities is good enough for themselves and others. What six? A mendicant is quick-witted when it comes to skillful teachings. They readily memorize the teachings they’ve heard. They examine the meaning of teachings they’ve memorized. Understanding the meaning and the teaching, they practice accordingly. They’re a good speaker. Their voice is polished, clear, articulate, and expresses the meaning. They educate, encourage, fire up, and inspire their spiritual companions. A mendicant with these six qualities is good enough for themselves and others.

A mendicant with five qualities is good enough for themselves and others. What five? A mendicant is not quick-witted when it comes to skillful teachings. They readily memorize the teachings they’ve heard. They examine the meaning of teachings they’ve memorized. Understanding the meaning and the teaching, they practice accordingly. They’re a good speaker. Their voice is polished, clear, articulate, and expresses the meaning. They educate, encourage, fire up, and inspire their spiritual companions. A mendicant with these five qualities is good enough for themselves and others.

A mendicant with four qualities is good enough for themselves but not for others. What four? A mendicant is quick-witted when it comes to skillful teachings. They readily memorize the teachings they’ve heard. They examine the meaning of teachings they’ve memorized. Understanding the meaning and the teaching, they practice accordingly. But they’re not a good speaker. Their voice isn’t polished, clear, articulate, and doesn’t express the meaning. They don’t educate, encourage, fire up, and inspire their spiritual companions. A mendicant with these four qualities is good enough for themselves but not for others.

A mendicant with four qualities is good enough for others but not for themselves. What four? A mendicant is quick-witted when it comes to skillful teachings. They readily memorize the teachings they’ve heard. But they don’t examine the meaning of teachings they’ve memorized. Understanding the meaning and the teaching,

they don't practice accordingly. They're a good speaker. Their voice is polished, clear, articulate, and expresses the meaning. They educate, encourage, fire up, and inspire their spiritual companions. A mendicant with these four qualities is good enough for others but not for themselves.

A mendicant with three qualities is good enough for themselves but not for others. What three? A mendicant is not quick-witted when it comes to skillful teachings. They readily memorize the teachings they've heard. They examine the meaning of teachings they've memorized. Understanding the meaning and the teaching, they practice accordingly. But they're not a good speaker. Their voice isn't polished, clear, articulate, and doesn't express the meaning. They don't educate, encourage, fire up, and inspire their spiritual companions. A mendicant with these three qualities is good enough for themselves but not for others.

A mendicant with three qualities is good enough for others but not for themselves. What three? A mendicant is not quick-witted when it comes to skillful teachings. They readily memorize the teachings they've heard. But they don't examine the meaning of teachings they've memorized. Understanding the meaning and the teaching, they don't practice accordingly. They're a good speaker. Their voice is polished, clear, articulate, and expresses the meaning. They educate, encourage, fire up, and inspire their spiritual companions. A mendicant with these three qualities is good enough for others but not for themselves.

A mendicant with two qualities is good enough for themselves but not for others. What two? A mendicant is not quick-witted when it comes to skillful teachings. And they don't readily memorize the teachings they've heard. But they examine the meaning of teachings they have memorized. Understanding the meaning and the teaching, they practice accordingly. They're not a good speaker. Their voice isn't polished, clear, articulate, and doesn't express the meaning. They don't educate, encourage, fire up, and inspire their spiritual companions. A mendicant with these two qualities is good enough for themselves but not for others.

A mendicant with two qualities is good enough for others but not for themselves. What two? A mendicant is not quick-witted when it comes to skillful teachings. And they don't readily memorize the teachings they've heard. Nor do they examine the meaning of teachings they've memorized. Understanding the meaning and the teaching, they don't practice accordingly. But they're a good speaker. Their voice is polished, clear, articulate, and expresses the meaning. They educate, encourage, fire up, and inspire their spiritual companions. A mendicant with these two qualities is good enough for others but not for themselves."

8.63 A Teaching in Brief

Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him, "Sir, may the Buddha please teach me Dhamma in brief. When I've heard it, I'll live alone, withdrawn, diligent, keen, and resolute."

"This is exactly how some foolish people ask me for something. But when the teaching has been explained they think only of following me around."

"Sir, may the Buddha teach me the Dhamma in brief! May the Holy One teach me the Dhamma in brief! Hopefully I can understand the meaning of what the Buddha says! Hopefully I can be an heir of the Buddha's teaching!"

"Well then, mendicant, you should train like this: 'My mind will be steady and well settled internally. And bad, unskillful qualities that have arisen will not occupy my mind.' That's how you should train.

When your mind is steady and well settled internally, and bad, unskillful qualities that have arisen don't occupy your mind, then you should train like this: 'I will develop the heart's release by love. I'll cultivate it, make it my vehicle and my basis, keep it up, consolidate it, and properly implement it.' That's how you should train.

When this immersion is well developed and cultivated in this way, you should develop it while placing the mind and keeping it connected. You should develop it without placing the mind, but just

keeping it connected. You should develop it without placing the mind or keeping it connected. You should develop it with rapture. You should develop it without rapture. You should develop it with pleasure. You should develop it with equanimity.

When this immersion is well developed and cultivated in this way, you should train like this: 'I will develop the heart's release by compassion ...' ... 'I will develop the heart's release by rejoicing ...' ... 'I will develop the heart's release by equanimity. I'll cultivate it, make it my vehicle and my basis, keep it up, consolidate it, and properly implement it.' That's how you should train.

When this immersion is well developed and cultivated in this way, you should develop it while placing the mind and keeping it connected. You should develop it without placing the mind, but just keeping it connected. You should develop it without placing the mind or keeping it connected. You should develop it with rapture. You should develop it without rapture. You should develop it with pleasure. You should develop it with equanimity.

When this immersion is well developed and cultivated in this way, you should train like this: 'I'll meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.' That's how you should train.

When this immersion is well developed and cultivated in this way, you should develop it while placing the mind and keeping it connected. You should develop it without placing the mind, but just keeping it connected. You should develop it without placing the mind or keeping it connected. You should develop it with rapture. You should develop it without rapture. You should develop it with pleasure. You should develop it with equanimity.

When this immersion is well developed and cultivated in this way, you should train like this: 'I'll meditate on an aspect of feelings ...' ... 'I'll meditate on an aspect of the mind ...' ... 'I'll meditate on an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world.' That's how you should train.

When this immersion is well developed and cultivated in this way, you should develop it while placing the mind and keeping it connected. You should develop it without placing the mind, but just

keeping it connected. You should develop it without placing the mind or keeping it connected. You should develop it with rapture. You should develop it without rapture. You should develop it with pleasure. You should develop it with equanimity.

When this immersion is well developed and cultivated in this way, wherever you walk, you'll walk comfortably. Wherever you stand, you'll stand comfortably. Wherever you sit, you'll sit comfortably. Wherever you lie down, you'll lie down comfortably."

When that mendicant had been given this advice by the Buddha, he got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Then that mendicant, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme culmination of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

He understood: "Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence." And that mendicant became one of the perfected.

8.64 At Gāyā Head

At one time the Buddha was staying near Gāyā on Gāyā Head. There the Buddha addressed the mendicants:

"Mendicants, before my awakening—when I was still not awake but intent on awakening—I perceived light but did not see visions.

Then it occurred to me, 'What if I were to both perceive light and see visions? Then my knowledge and vision would become even more purified.'

So after some time, living alone, withdrawn, diligent, keen, and resolute, I perceived light and saw visions. But I didn't associate with those deities, converse, or engage in discussion.

Then it occurred to me, 'What if I were to perceive light and see visions; and associate with those deities, converse, and engage in discussion? Then my knowledge and vision would become even more purified.'

So after some time … I perceived light and saw visions. And I associated with those deities, conversed, and engaged in discussion. But I didn't know which orders of gods those deities came from.

Then it occurred to me, 'What if I were to perceive light and see visions; and associate with those deities, converse, and engage in discussion; and find out which orders of gods those deities come from? Then my knowledge and vision would become even more purified.'

So after some time … I perceived light and saw visions. And I associated with those deities … And I found out which orders of gods those deities came from. But I didn't know what deeds caused those deities to be reborn there after passing away from here.

So after some time … I found out what deeds caused those deities to be reborn there after passing away from here. But I didn't know what deeds caused those deities to have such food and such an experience of pleasure and pain.

So after some time … I found out what deeds caused those deities to have such food and such an experience of pleasure and pain. But I didn't know that these deities have a life-span of such a length.

So after some time … I found out that these deities have a life-span of such a length. But I didn't know whether or not I had previously lived together with those deities.

Then it occurred to me, 'What if I were to perceive light and see visions; and associate with those deities, converse, and engage in discussion; and find out which orders of gods those deities come from; and what deeds caused those deities to be reborn there after passing away from here; and what deeds caused those deities to have such food and such an experience of pleasure and pain; and that these deities have a life-span of such a length; and whether or not I have previously lived together with those deities. Then my knowledge and vision would become even more purified.'

So after some time … I found out whether or not I have previously lived together with those deities.

As long as my knowledge and vision about the deities was not fully purified from these eight perspectives, I didn't announce my supreme perfect awakening in this world with its gods, Māras, and

Brahmās, this population with its ascetics and brahmins, its gods and humans.

But when my knowledge and vision about the deities was fully purified from these eight perspectives, I announced my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans. Knowledge and vision arose in me: 'My freedom is unshakable; this is my last rebirth; now there are no more future lives.'"

8.65 Dimensions of Mastery

"Mendicants, there are these eight dimensions of mastery. What eight?

Perceiving form internally, someone sees visions externally, limited, both pretty and ugly. Mastering them, they perceive: 'I know and see.' This is the first dimension of mastery.

Perceiving form internally, someone sees visions externally, limitless, both pretty and ugly. Mastering them, they perceive: 'I know and see.' This is the second dimension of mastery.

Not perceiving form internally, someone sees visions externally, limited, both pretty and ugly. Mastering them, they perceive: 'I know and see.' This is the third dimension of mastery.

Not perceiving form internally, someone sees visions externally, limitless, both pretty and ugly. Mastering them, they perceive: 'I know and see.' This is the fourth dimension of mastery.

Not perceiving form internally, someone sees visions externally, blue, with blue color, blue hue, and blue tint. Mastering them, they perceive: 'I know and see.' This is the fifth dimension of mastery.

Not perceiving form internally, someone sees visions externally, yellow, with yellow color, yellow hue, and yellow tint. Mastering them, they perceive: 'I know and see.' This is the sixth dimension of mastery.

Not perceiving form internally, someone sees visions externally, red, with red color, red hue, and red tint. Mastering them, they perceive: 'I know and see.' This is the seventh dimension of mastery.

Not perceiving form internally, someone sees visions externally, white, with white color, white hue, and white tint. Mastering them,

they perceive: 'I know and see.' This is the eighth dimension of mastery.

These are the eight dimensions of mastery."

8.66 Liberations

"Mendicants, there are these eight liberations. What eight? Having physical form, they see visions. This is the first liberation.

Not perceiving form internally, they see visions externally. This is the second liberation.

They're focused only on beauty. This is the third liberation.

Going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', they enter and remain in the dimension of infinite space. This is the fourth liberation.

Going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', they enter and remain in the dimension of infinite consciousness. This is the fifth liberation.

Going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', they enter and remain in the dimension of nothingness. This is the sixth liberation.

Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception. This is the seventh liberation.

Going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling. This is the eighth liberation.

These are the eight liberations."

8.67 Ignoble Expressions

"Mendicants, there are these eight ignoble expressions. What eight? Saying you've seen, heard, thought, or known something, but you haven't. And saying you haven't seen, heard, thought, or known something, and you have. These are the eight ignoble expressions."

8.68 Noble Expressions

"Mendicants, there are these eight noble expressions. What eight? Saying you haven't seen, heard, thought, or known something, and

you haven't. And saying you've seen, heard, thought, or known something, and you have. These are the eight noble expressions."

8.69 Assemblies

"Mendicants, there are these eight assemblies. What eight? The assemblies of aristocrats, brahmins, householders, and ascetics. An assembly of the gods under the Four Great Kings. An assembly of the gods under the Thirty-Three. An assembly of Māras. An assembly of Brahmās.

I recall having approached an assembly of hundreds of aristocrats. There I used to sit with them, converse, and engage in discussion. And my appearance and voice became just like theirs. I educated, encouraged, fired up, and inspired them with a Dhamma talk. But when I spoke they didn't know: 'Who is this that speaks? Is it a god or a human?' And when my Dhamma talk was finished I vanished. But when I vanished they didn't know: 'Who was that who vanished? Was it a god or a human?'

I recall having approached an assembly of hundreds of brahmins ... householders ... ascetics ... the gods under the Four Great Kings ... the gods under the Thirty-Three ... Māras ... Brahmās. There too I used to sit with them, converse, and engage in discussion. And my appearance and voice became just like theirs. I educated, encouraged, fired up, and inspired them with a Dhamma talk. But when I spoke they didn't know: 'Who is this that speaks? Is it a god or a human?' And when my Dhamma talk was finished I vanished. But when I vanished they didn't know: 'Who was that who vanished? Was it a god or a human?' These are the eight assemblies."

8.70 Earthquakes

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Vesālī for alms. Then, after the meal, on his return from alms-round, he addressed Venerable Ānanda, "Ānanda, get your sitting cloth. Let's go to the Cāpāla shrine for the day's meditation."

"Yes, sir," replied Ānanda. Taking his sitting cloth he followed behind the Buddha.

Then the Buddha went up to the Cāpāla shrine, where he sat on the seat spread out. When he was seated he said to Venerable Ānanda:

"Ānanda, Vesālī is lovely. And the Udena, Gotamaka, Sattamba, Bahuputta, Sārandada, and Cāpāla shrines are all lovely. Whoever has developed and cultivated the four bases of psychic power—made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them—may, if they wish, live on for the eon or what's left of the eon. The Realized One has developed and cultivated the four bases of psychic power, made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them. If he wished, the Realized One could live on for the eon or what's left of the eon."

But Ānanda didn't get it, even though the Buddha dropped such an obvious hint, such a clear sign. He didn't beg the Buddha, "Sir, may the Blessed One please remain for the eon! May the Holy One please remain for the eon! That would be for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans." For his mind was as if possessed by Māra.

For a second time ...

And for a third time, the Buddha said to him:

"Ānanda, Vesālī is lovely. And the Udena, Gotamaka, Sattamba, Bahuputta, Sārandada, and Cāpāla shrines are all lovely. Whoever has developed and cultivated the four bases of psychic power—made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them—may, if they wish, live on for the eon or what's left of the eon. The Realized One has developed and cultivated the four bases of psychic power, made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them. If he wished, the Realized One could live on for the eon or what's left of the eon."

But Ānanda didn't get it, even though the Buddha dropped such an obvious hint, such a clear sign. He didn't beg the Buddha, "Sir, may the Blessed One please remain for the eon! May the Holy One

please remain for the eon! That would be for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans." For his mind was as if possessed by Māra.

Then the Buddha said to Venerable Ānanda, "Go now, Ānanda, at your convenience."

"Yes, sir," replied Ānanda. He rose from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before sitting at the root of a tree close by.

And then, not long after Ānanda had left, Māra the Wicked said to the Buddha:

"Sir, may the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished.

Sir, you once made this statement: 'Wicked One, I will not become fully extinguished until I have monk disciples who are competent, educated, assured, learned, have memorized the teachings, and practice in line with the teachings; not until they practice appropriately, living in line with the teaching; not until they've learned their tradition, and explain, teach, assert, establish, open, analyze, and make it clear; not until they can legitimately and completely refute the doctrines of others that come up, and teach with a demonstrable basis.' Today you do have such monk disciples.

May the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished.

Sir, you once made this statement: 'Wicked One, I will not become fully extinguished until I have nun disciples who are competent, educated, assured, learned ...' ...

'Wicked One, I will not become fully extinguished until I have layman disciples who are competent, educated, assured, learned ...' ...

'Wicked One, I will not become fully extinguished until I have laywoman disciples who are competent, educated, assured, learned ...' ... Today you do have such laywoman disciples.

Sir, may the Blessed One now become fully extinguished! May the Holy One become fully extinguished! Now is the time for the Buddha to become fully extinguished. Sir, you once made this statement:

'Wicked One, I will not become fully extinguished until my spiritual path is successful and prosperous, extensive, popular, widespread, and well proclaimed wherever there are gods and humans.' Today your spiritual path is successful and prosperous, extensive, popular, widespread, and well proclaimed wherever there are gods and humans.

Sir, may the Blessed One now become fully extinguished! May the Holy One become fully extinguished! Now is the time for the Buddha to become fully extinguished."

"Relax, Wicked One. The final extinguishment of the Realized One will be soon. Three months from now the Realized One will finally be extinguished."

So at the Cāpāla tree shrine the Buddha, mindful and aware, surrendered the life force. When he did so there was a great earthquake, awe-inspiring and hair-raising, and thunder cracked the sky. Then, knowing the meaning of this, on that occasion the Buddha was inspired to exclaim:

> "Weighing up the incomparable against an extension of life,
> the sage surrendered the life force.
> Happy inside, serene,
> he burst out of this self-made chain like a suit of armor."

Then Venerable Ānanda thought, "That was a really big earthquake! That was really a very big earthquake; awe-inspiring and hair-raising, and thunder cracked the sky! What's the cause, what's the reason for a great earthquake?"

Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him, "Sir, that was a really big earthquake! That was really a very big earthquake; awe-inspiring and hair-raising, and thunder cracked the sky! What's the cause, what's the reason for a great earthquake?"

"Ānanda, there are these eight causes and reasons for a great earthquake. What eight?

This great earth is grounded on water, the water is grounded on air, and the air stands in space. At a time when a great wind blows, it stirs the water, and the water stirs the earth. This is the first cause and reason for a great earthquake.

Furthermore, there is an ascetic or brahmin with psychic power who has achieved mastery of the mind, or a god who is mighty and powerful. They've developed a limited perception of earth and a limitless perception of water. They make the earth shake and rock and tremble. This is the second cause and reason for a great earthquake.

Furthermore, when the being intent on awakening passes away from the host of Joyful Gods, he's conceived in his mother's belly, mindful and aware. Then the earth shakes and rocks and trembles. This is the third cause and reason for a great earthquake.

Furthermore, when the being intent on awakening comes out of his mother's belly mindful and aware, the earth shakes and rocks and trembles. This is the fourth cause and reason for a great earthquake.

Furthermore, when the Realized One realizes the supreme perfect awakening, the earth shakes and rocks and trembles. This is the fifth cause and reason for a great earthquake.

Furthermore, when the Realized One rolls forth the supreme Wheel of Dhamma, the earth shakes and rocks and trembles. This is the sixth cause and reason for a great earthquake.

Furthermore, when the Realized One, mindful and aware, surrenders the life force, the earth shakes and rocks and trembles. This is the seventh cause and reason for a great earthquake.

Furthermore, when the Realized One becomes fully extinguished through the natural principle of extinguishment, without anything left over, the earth shakes and rocks and trembles. This is the eighth cause and reason for a great earthquake.

These are the eight causes and reasons for a great earthquake."

8. Pairs

8.71 Inspiring All Around (1st)

"Mendicants, a mendicant is faithful but not ethical. So they're incomplete in that respect, and should fulfill it, thinking: 'How can I become faithful and ethical?' When the mendicant is faithful and ethical, they're complete in that respect.

A mendicant is faithful and ethical, but not learned. So they're incomplete in that respect, and should fulfill it, thinking: 'How can I become faithful, ethical, and learned?' When the mendicant is faithful, ethical, and learned, they're complete in that respect.

A mendicant is faithful, ethical, and learned, but not a Dhamma speaker. ... they don't frequent assemblies ... they don't teach Dhamma to the assembly with assurance ... they don't get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty ... they don't realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements. So they're incomplete in that respect, and should fulfill it, thinking: 'How can I become faithful, ethical, and learned, a Dhamma speaker, one who frequents assemblies, one who teaches Dhamma to the assembly with assurance, one who gets the four absorptions when they want, and one who lives having realized the ending of defilements?'

When they're faithful, ethical, and learned, a Dhamma speaker, one who frequents assemblies, one who teaches Dhamma to the assembly with assurance, one who gets the four absorptions when they want, and one who lives having realized the ending of defilements, they're complete in that respect. A mendicant who has these eight qualities is inspiring all around, and is complete in every respect."

8.72 Inspiring All Around (2nd)

"A mendicant is faithful, but not ethical. So they're incomplete in that respect, and should fulfill it, thinking: 'How can I become

faithful and ethical?' When the mendicant is faithful and ethical, they're complete in that respect.

A mendicant is faithful and ethical, but not learned. ... they're not a Dhamma speaker ... they don't frequent assemblies ... they don't teach Dhamma to the assembly with assurance ... they don't have direct meditative experience of the peaceful liberations that are formless, transcending form ... they don't realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements. So they're incomplete in that respect, and should fulfill it, thinking: 'How can I become faithful, ethical, and learned, a Dhamma speaker, one who frequents assemblies, one who teaches Dhamma to the assembly with assurance, one who gets the formless liberations, and one who lives having realized the ending of defilements?'

When they're faithful, ethical, and learned, a Dhamma speaker, one who frequents assemblies, one who teaches Dhamma to the assembly with assurance, one who gets the formless liberations, and one who lives having realized the ending of defilements, they're complete in that respect. A mendicant who has these eight qualities is inspiring all around, and is complete in every respect."

8.73 Mindfulness of Death (1st)

At one time the Buddha was staying at Nādika in the brick house. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, when mindfulness of death is developed and cultivated it's very fruitful and beneficial. It culminates in the deathless and ends with the deathless. But do you develop mindfulness of death?"

When he said this, one of the mendicants said to the Buddha, "Sir, I develop mindfulness of death."

"But mendicant, how do you develop it?"

"In this case, sir, I think: 'Oh, if I'd only live for another day and night, I'd focus on the Buddha's instructions and I could really achieve a lot.' That's how I develop mindfulness of death."

Another mendicant said to the Buddha, "Sir, I too develop mindfulness of death."

"But mendicant, how do you develop it?"

"In this case, sir, I think: 'Oh, if I'd only live for another day, I'd focus on the Buddha's instructions and I could really achieve a lot.' That's how I develop mindfulness of death."

Another mendicant said to the Buddha, "Sir, I too develop mindfulness of death."

"But mendicant, how do you develop it?"

"In this case, sir, I think: 'Oh, if I'd only live for half a day, I'd focus on the Buddha's instructions and I could really achieve a lot.' That's how I develop mindfulness of death."

Another mendicant said to the Buddha, "Sir, I too develop mindfulness of death."

"But mendicant, how do you develop it?"

"In this case, sir, I think: 'Oh, if I'd only live as long as it takes to eat a meal of alms-food, I'd focus on the Buddha's instructions and I could really achieve a lot.' That's how I develop mindfulness of death."

Another mendicant said to the Buddha, "Sir, I too develop mindfulness of death."

"But mendicant, how do you develop it?"

"In this case, sir, I think: 'Oh, if I'd only live as long as it takes to eat half a meal of alms-food, I'd focus on the Buddha's instructions and I could really achieve a lot.' That's how I develop mindfulness of death."

Another mendicant said to the Buddha, "Sir, I too develop mindfulness of death."

"But mendicant, how do you develop it?"

"In this case, sir, I think: 'Oh, if I'd only live as long as it takes to chew and swallow four or five mouthfuls, I'd focus on the Buddha's instructions and I could really achieve a lot.' That's how I develop mindfulness of death."

Another mendicant said to the Buddha, "Sir, I too develop mindfulness of death."

"But mendicant, how do you develop it?"

"In this case, sir, I think: 'Oh, if I'd only live as long as it takes to chew and swallow a single mouthful, I'd focus on the Buddha's instructions and I could really achieve a lot.' That's how I develop mindfulness of death."

Another mendicant said to the Buddha, "Sir, I too develop mindfulness of death."

"But mendicant, how do you develop it?"

"In this case, sir, I think: 'Oh, if I'd only live as long as it takes to breathe out after breathing in, or to breathe in after breathing out, I'd focus on the Buddha's instructions and I could really achieve a lot.' That's how I develop mindfulness of death."

When this was said, the Buddha said to those mendicants:

"The mendicants who develop mindfulness of death by wishing to live for a day and night ... or to live for a day ... or to live for half a day ... or to live as long as it takes to eat a meal of alms-food ... or to live as long as it takes to eat half a meal of alms-food ... or to live as long as it takes to chew and swallow four or five mouthfuls ... These are called mendicants who live negligently. They slackly develop mindfulness of death for the ending of defilements.

But the mendicants who develop mindfulness of death by wishing to live as long as it takes to chew and swallow a single mouthful ... or to live as long as it takes to breathe out after breathing in, or to breathe in after breathing out ... These are called mendicants who live diligently. They keenly develop mindfulness of death for the ending of defilements.

So you should train like this: 'We will live diligently. We will keenly develop mindfulness of death for the ending of defilements.' That's how you should train."

8.74 Mindfulness of Death (2nd)

At one time the Buddha was staying at Nādika in the brick house. There the Buddha addressed the mendicants: "Mendicants, when mindfulness of death is developed and cultivated it's very fruitful and beneficial. It culminates in the deathless and ends with the deathless.

And how is mindfulness of death developed and cultivated to be very fruitful and beneficial, to culminate in the deathless and end with the deathless? As day passes by and night draws close, a mendicant reflects: 'I might die of many causes. A snake might bite me, or a scorpion or centipede might sting me. And if I died from that it would be an obstacle to me. Or I might stumble off a cliff, or get food poisoning, or suffer a disturbance of bile, phlegm, or piercing winds. Or I might be attacked by humans or non-humans. And if I died from that it would be an obstacle to me.' That mendicant should reflect: 'Are there any bad, unskillful qualities that I haven't given up, which might be an obstacle to me if I die tonight?'

Suppose that, upon checking, a mendicant knows that there are such bad, unskillful qualities. Then in order to give them up they should apply outstanding enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness.

Suppose your clothes or head were on fire. In order to extinguish it, you'd apply intense enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness. In the same way, in order to give up those bad, unskillful qualities, that mendicant should apply outstanding enthusiasm ...

But suppose that, upon checking, a mendicant knows that there are no such bad, unskillful qualities. Then that mendicant should meditate with rapture and joy, training day and night in skillful qualities.

Or else, as night passes by and day draws close, a mendicant reflects: 'I might die of many causes. A snake might bite me, or a scorpion or centipede might sting me. And if I died from that it would be an obstacle to me. Or I might stumble off a cliff, or get food poisoning, or suffer a disturbance of bile, phlegm, or piercing winds. Or I might be attacked by humans or non-humans. And if I died from that it would be an obstacle to me.' That mendicant should reflect: 'Are there any bad, unskillful qualities that I haven't given up, which might be an obstacle to me if I die today?'

Suppose that, upon checking, a mendicant knows that there are such bad, unskillful qualities. Then in order to give them up they

should apply outstanding enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness.

Suppose your clothes or head were on fire. In order to extinguish it, you'd apply intense enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness. In the same way, in order to give up those bad, unskillful qualities, that mendicant should apply outstanding enthusiasm ...

But suppose that, upon checking, a mendicant knows that there are no such bad, unskillful qualities. Then that mendicant should meditate with rapture and joy, training day and night in skillful qualities. Mindfulness of death, when developed and cultivated in this way, is very fruitful and beneficial. It culminates in the deathless and ends with the deathless."

8.75 Accomplishments (1st)

"Mendicants, there are these eight accomplishments. What eight? Accomplishment in initiative, protection, good friendship, and balanced finances. And accomplishment in faith, ethics, generosity, and wisdom. These are the eight accomplishments.

They're enterprising in the workplace,
diligent in managing things,
they balance their finances,
and preserve their wealth.

Faithful, accomplished in ethics,
kind, rid of stinginess,
they always purify the path
to well-being in lives to come.

And so these eight qualities
of a faithful householder
are declared by the one who is truly named
to lead to happiness in both spheres,

welfare and benefit in this life,
and happiness in lives to come.

This is how, for a householder,
merit grows by generosity."

8.76 Accomplishments (2nd)

"Mendicants, there are these eight accomplishments. What eight? Accomplishment in initiative, protection, good friendship, and balanced finances. And accomplishment in faith, ethics, generosity, and wisdom.

And what is accomplishment in initiative? It's when a gentleman earns a living by means such as farming, trade, raising cattle, archery, government service, or one of the professions. They understand how to go about these things in order to complete and organize the work. This is called accomplishment in initiative.

And what is accomplishment in protection? It's when a gentleman owns legitimate wealth that he has earned by his own efforts and initiative, built up with his own hands, gathered by the sweat of the brow. They ensure it is guarded and protected, thinking: 'How can I prevent my wealth from being taken by rulers or bandits, consumed by fire, swept away by flood, or taken by unloved heirs?' This is called accomplishment in protection.

And what is accomplishment in good friendship? It's when a gentleman resides in a town or village. And in that place there are householders or their children who may be young or old, but are mature in conduct, accomplished in faith, ethics, generosity, and wisdom. They associate with them, converse and engage in discussion. And they emulate the same kind of accomplishment in faith, ethics, generosity, and wisdom. This is called accomplishment in good friendship.

And what is accomplishment in balanced finances? It's when a gentleman, knowing their income and expenditure, balances their finances, being neither too extravagant nor too frugal. They think: 'In this way my income will exceed my expenditure, not the reverse.' It's like an appraiser or their apprentice who, holding up the scales, knows that it's low by this much or high by this much. In the same way, a gentleman, knowing their income and expenditure, balances their finances, being neither too extravagant nor too frugal. They

think: 'In this way my income will exceed my expenditure, not the reverse.' If a gentleman has little income but an opulent life, people will say: 'This gentleman eats their wealth like a fig-eater!' If a gentleman has a large income but a spartan life, people will say: 'This gentleman is starving themselves to death!' But a gentleman, knowing their income and expenditure, leads a balanced life, neither too extravagant nor too frugal, thinking: 'In this way my income will exceed my expenditure, not the reverse.' This is called accomplishment in balanced finances.

And what is accomplishment in faith? It's when a gentleman has faith in the Realized One's awakening: 'That Blessed One is perfected, a fully awakened Buddha ... teacher of gods and humans, awakened, blessed.' This is called accomplishment in faith.

And what is accomplishment in ethics? It's when a gentleman doesn't kill living creatures, steal, commit sexual misconduct, lie, or consume alcoholic drinks that cause negligence. This is called accomplishment in ethics.

And what is accomplishment in generosity? It's when a gentleman lives at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share. This is called accomplishment in generosity.

And what is accomplishment in wisdom? It's when a gentleman is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. This is called accomplishment in wisdom.

These are the eight accomplishments.

They're enterprising in the workplace,
diligent in managing things,
they balance their finances,
and preserve their wealth.

Faithful, accomplished in ethics,
kind, rid of stinginess,
they always purify the path
to well-being in lives to come.

And so these eight qualities
of a faithful householder
are declared by the one who is truly named
to lead to happiness in both spheres,

welfare and benefit in this life,
and happiness in the next.
This is how, for a householder,
merit grows by generosity."

8.77 Desires

There Sāriputta addressed the mendicants: "Reverends, mendicants!"

"Reverend," they replied. Sāriputta said this:

"Reverends, these eight people are found in the world. What eight?

First, when a mendicant stays secluded, living independently, a desire arises for material possessions. They try hard, strive, and make an effort to get them. But material possessions don't come to them. And so they sorrow and pine and lament, beating their breast and falling into confusion because they don't get those material possessions. This is called a mendicant who lives desiring material possessions. They try hard, strive, and make an effort to get them. But when possessions don't come to them, they sorrow and lament. They've fallen from the true teaching.

Next, when a mendicant stays secluded, living independently, a desire arises for material possessions. They try hard, strive, and make an effort to get them. And material possessions do come to them. And so they become indulgent and fall into negligence regarding those material possessions. This is called a mendicant who lives desiring material possessions. They try hard, strive, and make an effort to get them. And when possessions come to them, they become intoxicated and negligent. They've fallen from the true teaching.

Next, when a mendicant stays secluded, living independently, a desire arises for material possessions. They don't try hard, strive, and make an effort to get them. And material possessions don't

come to them. And so they sorrow and pine and lament, beating their breast and falling into confusion because they don't get those material possessions. This is called a mendicant who lives desiring material possessions. They don't try hard, strive, and make an effort to get them. But when possessions don't come to them, they sorrow and lament. They've fallen from the true teaching.

Next, when a mendicant stays secluded, living independently, a desire arises for material possessions. They don't try hard, strive, and make an effort to get them. But material possessions do come to them. And so they become indulgent and fall into negligence regarding those material possessions. This is called a mendicant who lives desiring material possessions. They don't try hard, strive, and make an effort to get them. But when possessions come to them, they become intoxicated and negligent. They've fallen from the true teaching.

Next, when a mendicant stays secluded, living independently, a desire arises for material possessions. They try hard, strive, and make an effort to get them. But material possessions don't come to them. But they don't sorrow and pine and lament, beating their breast and falling into confusion because they don't get those material possessions. This is called a mendicant who lives desiring material possessions. They try hard, strive, and make an effort to get them. But when possessions don't come to them, they don't sorrow and lament. They haven't fallen from the true teaching.

Next, when a mendicant stays secluded, living independently, a desire arises for material possessions. They try hard, strive, and make an effort to get them. And material possessions do come to them. But they don't become indulgent and fall into negligence regarding those material possessions. This is called a mendicant who lives desiring material possessions. They try hard, strive, and make an effort to get them. But when possessions come to them, they don't become intoxicated and negligent. They haven't fallen from the true teaching.

Next, when a mendicant stays secluded, living independently, a desire arises for material possessions. They don't try hard, strive, and make an effort to get them. And material possessions don't

come to them. But they don't sorrow and pine and lament, beating their breast and falling into confusion because they don't get those material possessions. This is called a mendicant who lives desiring material possessions. They don't try hard, strive, and make an effort to get them. And when possessions don't come to them, they don't sorrow and lament. They haven't fallen from the true teaching.

Next, when a mendicant stays secluded, living independently, a desire arises for material possessions. They don't try hard, strive, and make an effort to get them. But material possessions do come to them. But they don't become indulgent and fall into negligence regarding those material possessions. This is called a mendicant who lives desiring material possessions. They don't try hard, strive, and make an effort to get them. And when possessions come to them, they don't become intoxicated and negligent. They haven't fallen from the true teaching.

These eight people are found in the world."

8.78 Good Enough

There Sāriputta addressed the mendicants: "Reverends, a mendicant with six qualities is good enough for themselves and others. What six? A mendicant is quick-witted when it comes to skillful teachings. They readily memorize the teachings they've heard. They examine the meaning of teachings they've memorized. Understanding the meaning and the teaching, they practice accordingly. They're a good speaker. Their voice is polished, clear, articulate, and expresses the meaning. They educate, encourage, fire up, and inspire their spiritual companions. A mendicant with these six qualities is good enough for themselves and others.

A mendicant with five qualities is good enough for themselves and others. What five? A mendicant is not quick-witted when it comes to skillful teachings. They readily memorize the teachings they've heard. They examine the meaning of teachings they've memorized. Understanding the meaning and the teaching, they practice accordingly. They're a good speaker. Their voice is polished, clear, articulate, and expresses the meaning. They educate, encourage, fire up, and inspire their spiritual companions. A

mendicant with these five qualities is good enough for themselves and others.

A mendicant with four qualities is good enough for themselves but not for others. What four? A mendicant is quick-witted when it comes to skillful teachings. They readily memorize the teachings they've heard. They examine the meaning of teachings they've memorized. Understanding the meaning and the teaching, they practice accordingly. They're not a good speaker. Their voice isn't polished, clear, articulate, and doesn't express the meaning. They don't educate, encourage, fire up, and inspire their spiritual companions. A mendicant with these four qualities is good enough for themselves but not for others.

A mendicant with four qualities is good enough for others but not for themselves. What four? A mendicant is quick-witted when it comes to skillful teachings. They readily memorize the teachings they've heard. But they don't examine the meaning of teachings they've memorized. Understanding the meaning and the teaching, they don't practice accordingly. They're a good speaker. Their voice is polished, clear, articulate, and expresses the meaning. They educate, encourage, fire up, and inspire their spiritual companions. A mendicant with these four qualities is good enough for others but not for themselves.

A mendicant with three qualities is good enough for themselves but not for others. What three? A mendicant is not quick-witted when it comes to skillful teachings. They readily memorize the teachings they've heard. They examine the meaning of teachings they've memorized. Understanding the meaning and the teaching, they practice accordingly. They're not a good speaker. Their voice isn't polished, clear, articulate, and doesn't express the meaning. They don't educate, encourage, fire up, and inspire their spiritual companions. A mendicant with these three qualities is good enough for themselves but not for others.

A mendicant with three qualities is good enough for others but not for themselves. What three? A mendicant is not quick-witted when it comes to skillful teachings. They readily memorize the teachings they've heard. But they don't examine the meaning of

teachings they've memorized. Understanding the meaning and the teaching, they don't practice accordingly. They're a good speaker. Their voice is polished, clear, articulate, and expresses the meaning. They educate, encourage, fire up, and inspire their spiritual companions. A mendicant with these three qualities is good enough for others but not for themselves.

A mendicant with two qualities is good enough for themselves but not for others. What two? A mendicant is not quick-witted when it comes to skillful teachings. And they don't readily memorize the teachings they've heard. They examine the meaning of teachings they've memorized. Understanding the meaning and the teaching, they practice accordingly. They're not a good speaker. Their voice isn't polished, clear, articulate, and doesn't express the meaning. They don't educate, encourage, fire up, and inspire their spiritual companions. A mendicant with these two qualities is good enough for themselves but not for others.

A mendicant with two qualities is good enough for others but not for themselves. What two? A mendicant is not quick-witted when it comes to skillful teachings. And they don't readily memorize the teachings they've heard. Nor do they examine the meaning of teachings they've memorized. Understanding the meaning and the teaching, they don't practice accordingly. They're a good speaker. Their voice is polished, clear, articulate, and expresses the meaning. They educate, encourage, fire up, and inspire their spiritual companions. A mendicant with these two qualities is good enough for others but not for themselves."

8.79 Decline

"These eight things lead to the decline of a mendicant trainee. What eight? They relish work, talk, sleep, and company. They don't guard the sense doors and they eat too much. They relish closeness and proliferation. These eight things lead to the decline of a mendicant trainee.

These eight things don't lead to the decline of a mendicant trainee. What eight? They don't relish work, talk, and sleep. They guard the sense doors, and they don't eat too much. They don't

relish closeness and proliferation. These eight things don't lead to the decline of a mendicant trainee."

8.80 Grounds for Laziness and Arousing Energy

"Mendicants, there are eight grounds for laziness. What eight?

Firstly, a mendicant has some work to do. They think: 'I have some work to do. But while doing it my body will get tired. I'd better have a lie down.' They lie down, and don't rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. This is the first ground for laziness.

Furthermore, a mendicant has done some work. They think: 'I've done some work. But while working my body got tired. I'd better have a lie down.' They lie down, and don't rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. This is the second ground for laziness.

Furthermore, a mendicant has to go on a journey. They think: 'I have to go on a journey. But while walking my body will get tired. I'd better have a lie down.' They lie down, and don't rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. This is the third ground for laziness.

Furthermore, a mendicant has gone on a journey. They think: 'I've gone on a journey. But while walking my body got tired. I'd better have a lie down.' They lie down, and don't rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. This is the fourth ground for laziness.

Furthermore, a mendicant has wandered for alms, but they didn't get to fill up on as much food as they like, coarse or fine. They think: 'I've wandered for alms, but I didn't get to fill up on as much food as I like, coarse or fine. My body is tired and unfit for work. I'd better have a lie down.' They lie down, and don't rouse energy for achieving the unachieved, attaining the unattained, and realizing the unrealized. This is the fifth ground for laziness.

Furthermore, a mendicant has wandered for alms, and they got to fill up on as much food as they like, coarse or fine. They think: 'I've wandered for alms, and I got to fill up on as much food as I like, coarse or fine. My body is heavy, unfit for work, like I've just eaten a

load of beans. I'd better have a lie down.' They lie down, and don't rouse energy for achieving the unachieved, attaining the unattained, and realizing the unrealized. This is the sixth ground for laziness.

Furthermore, a mendicant feels a little sick. They think: 'I feel a little sick. Lying down would be good for me. I'd better have a lie down.' They lie down, and don't rouse energy for achieving the unachieved, attaining the unattained, and realizing the unrealized. This is the seventh ground for laziness.

Furthermore, a mendicant has recently recovered from illness. They think: 'I've recently recovered from illness. My body is weak and unfit for work. I'd better have a lie down.' They lie down, and don't rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. This is the eighth ground for laziness. These are the eight grounds for laziness.

There are eight grounds for arousing energy. What eight? Firstly, a mendicant has some work to do. They think: 'I have some work to do. While working it's not easy to focus on the instructions of the Buddhas. I'd better preemptively rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.' They rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. This is the first ground for arousing energy.

Furthermore, a mendicant has done some work. They think: 'I've done some work. While I was working I wasn't able to focus on the instructions of the Buddhas. I'd better preemptively rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.' They rouse up energy ... This is the second ground for arousing energy.

Furthermore, a mendicant has to go on a journey. They think: 'I have to go on a journey. While walking it's not easy to focus on the instructions of the Buddhas. I'd better preemptively rouse up energy ...' ... This is the third ground for arousing energy.

Furthermore, a mendicant has gone on a journey. They think: 'I've gone on a journey. While I was walking I wasn't able to focus on the instructions of the Buddhas. I'd better preemptively rouse up energy ...' ... This is the fourth ground for arousing energy.

Furthermore, a mendicant has wandered for alms, but they didn't get to fill up on as much food as they like, coarse or fine. They think: 'I've wandered for alms, but I didn't get to fill up on as much food as I like, coarse or fine. My body is light and fit for work. I'd better preemptively rouse up energy ...' ... This is the fifth ground for arousing energy.

Furthermore, a mendicant has wandered for alms, and they got to fill up on as much food as they like, coarse or fine. They think: 'I've wandered for alms, and I got to fill up on as much food as I like, coarse or fine. My body is strong and fit for work. I'd better preemptively rouse up energy ...' ... This is the sixth ground for arousing energy.

Furthermore, a mendicant feels a little sick. They think: 'I feel a little sick. It's possible this illness will worsen. I'd better preemptively rouse up energy ...' ... This is the seventh ground for arousing energy.

Furthermore, a mendicant has recently recovered from illness. They think: 'I've recently recovered from illness. It's possible the illness will come back. I'd better preemptively rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.' They rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. This is the eighth ground for arousing energy.

These are the eight grounds for arousing energy."

9. Mindfulness

8.81 Mindfulness and Situational Awareness

"Mendicants, when there is no mindfulness and situational awareness, one who lacks mindfulness and situational awareness has destroyed a vital condition for conscience and prudence. When there is no conscience and prudence, one who lacks conscience and prudence has destroyed a vital condition for sense restraint. When there is no sense restraint, one who lacks sense restraint has

destroyed a vital condition for ethical conduct. When there is no ethical conduct, one who lacks ethics has destroyed a vital condition for right immersion. When there is no right immersion, one who lacks right immersion has destroyed a vital condition for true knowledge and vision. When there is no true knowledge and vision, one who lacks true knowledge and vision has destroyed a vital condition for disillusionment and dispassion. When there is no disillusionment and dispassion, one who lacks disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom.

Suppose there was a tree that lacked branches and foliage. Its shoots, bark, softwood, and heartwood would not grow to fullness.

In the same way, when there is no mindfulness and situational awareness, one who lacks mindfulness and situational awareness has destroyed a vital condition for conscience and prudence. When there is no conscience and prudence ... One who lacks disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom.

When there is mindfulness and situational awareness, one who has fulfilled mindfulness and situational awareness has fulfilled a vital condition for conscience and prudence. When there is conscience and prudence, a person who has fulfilled conscience and prudence has fulfilled a vital condition for sense restraint. When there is sense restraint, one who has sense restraint has fulfilled a vital condition for ethical conduct. When there is ethical conduct, one who has fulfilled ethical conduct has fulfilled a vital condition for right immersion. When there is right immersion, one who has fulfilled right immersion has fulfilled a vital condition for true knowledge and vision. When there is true knowledge and vision, one who has fulfilled true knowledge and vision has fulfilled a vital condition for disillusionment and dispassion. When there is disillusionment and dispassion, one who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom.

Suppose there was a tree that was complete with branches and foliage. Its shoots, bark, softwood, and heartwood would grow to fullness.

In the same way, when there is mindfulness and situational awareness, one who has fulfilled mindfulness and situational awareness has fulfilled a vital condition for conscience and prudence. When there is conscience and prudence ... One who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom."

8.82 With Puṇṇiya

Then Venerable Puṇṇiya went up to the Buddha, bowed, sat down to one side, and said to him:

"Sir, what is the cause, what is the reason why sometimes the Realized One feels inspired to teach, and other times not?"

"Puṇṇiya, when a mendicant has faith but doesn't approach, the Realized One doesn't feel inspired to teach. But when a mendicant has faith and approaches, the Realized One feels inspired to teach. When a mendicant has faith and approaches, but doesn't pay homage ... they pay homage, but don't ask questions ... they ask questions, but don't lend an ear ... they lend an ear, but don't remember the teaching they've heard ... they remember the teaching they've heard, but don't reflect on the meaning of the teachings they've remembered ... they reflect on the meaning of the teachings they've remembered, but, having understood the meaning and the teaching, they don't practice accordingly. The Realized One doesn't feel inspired to teach.

But when a mendicant has faith, approaches, pays homage, asks questions, lends an ear, remembers the teachings, reflects on the meaning, and practices accordingly, the Realized One feels inspired to teach. When someone has these eight qualities, the Realized One feels totally inspired to teach."

8.83 Rooted

"Mendicants, if wanderers who follow other paths were to ask: 'Reverends, all things have what as their root? What produces them?

What is their origin? What is their meeting place? What is their chief? What is their ruler? What is their overseer? What is their core?' How would you answer them?"

"Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it."

"Well then, mendicants, I will teach it. Listen and pay close attention, I will speak."

"Yes, sir," they replied. The Buddha said this:

"Mendicants, if wanderers who follow other paths were to ask: 'Reverends, all things have what as their root? What produces them? What is their origin? What is their meeting place? What is their chief? What is their ruler? What is their overseer? What is their core?' You should answer them: 'Reverends, all things are rooted in desire. Attention produces them. Contact is their origin. Feeling is their meeting place. Immersion is their chief. Mindfulness is their ruler. Wisdom is their overseer. Freedom is their core.' When questioned by wanderers who follow other paths, that's how you should answer them."

8.84 A Master Thief

"Mendicants, a master thief with eight factors is soon executed, and doesn't have long to live. What eight? He attacks unprovoked. He steals everything without exception. He kills a woman. He rapes a girl. He robs a monk. He robs the royal treasury. He works close to home. He's not skilled at hiding his booty. A master thief with these eight factors is soon executed, and doesn't have long to live.

A master thief with eight factors is not soon executed, and lives long. What eight? He doesn't attack unprovoked. He doesn't steal everything without exception. He doesn't kill a woman. He doesn't rape a girl. He doesn't rob a monk. He doesn't rob the royal treasury. He doesn't work close to home. He's skilled at hiding his booty. A master thief with these eight factors is not soon executed, and lives long."

8.85 Terms for the Realized One

"'Ascetic' is a term for the Realized One, the perfected one, the fully awakened Buddha. 'Brahmin', 'Knowledge Master', 'Healer', 'Unstained', 'Immaculate', 'Knower', and 'Freed' are terms for the Realized One, the perfected one, the fully awakened Buddha.

> The supreme should be attained by an ascetic,
> a brahmin who has lived the life;
> it should be attained by a knowledge master,
> a healer.
>
> The supreme should be attained by the unstained,
> stainless and pure;
> it should be attained by a knower,
> who is free.
>
> I am victorious in battle!
> Released, I release others from their chains.
> I am a dragon completely tamed,
> an adept, I am extinguished."

8.86 With Nāgita

At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants when he arrived at a village of the Kosalan brahmins named Icchānaṅgala. He stayed in a forest near Icchānaṅgala. The brahmins and householders of Icchānaṅgala heard:

"It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Icchānaṅgala. He is staying in a forest near Icchānaṅgala. He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' ... It's good to see such perfected ones."

Then, when the night had passed, they took many different foods and went to the forest near Icchānaṅgala, where they stood outside the gates making a dreadful racket.

Now, at that time Venerable Nāgita was the Buddha's attendant. Then the Buddha said to Nāgita, "Nāgita, who's making that dreadful racket? You'd think it was fishermen hauling in a catch!"

"Sir, it's these brahmins and householders of Icchānaṅgala. They've brought many different foods, and they're standing outside the gates wanting to offer it specially to the Buddha and the mendicant Saṅgha."

"Nāgita, may I never become famous. May fame not come to me. There are those who can't get the bliss of renunciation, the bliss of seclusion, the bliss of peace, the bliss of awakening when they want, without trouble or difficulty like I can. Let them enjoy the filthy, lazy pleasure of possessions, honor, and popularity."

"Sir, may the Blessed One please relent now! May the Holy One relent! Now is the time for the Buddha to relent. Wherever the Buddha now goes, the brahmins and householders will incline the same way, as will the people of town and country. It's like when it rains heavily and the water flows downhill. In the same way, wherever the Buddha now goes, the brahmins and householders will incline the same way, as will the people of town and country. Why is that? Because of the Buddha's ethics and wisdom."

"Nāgita, may I never become famous. May fame not come to me. There are those who can't get the bliss of renunciation, the bliss of seclusion, the bliss of peace, the bliss of awakening when they want, without trouble or difficulty like I can. Let them enjoy the filthy, lazy pleasure of possessions, honor, and popularity.

Even some of the deities can't get the bliss of renunciation, the bliss of seclusion, the bliss of peace, the bliss of awakening when they want, without trouble or difficulty like I can. When you all come together to enjoy each other's company, I think: 'These venerables mustn't get the bliss of renunciation, the bliss of seclusion, the bliss of peace, the bliss of awakening when they want, without trouble or difficulty like I can. That must be because they come together to enjoy each other's company.'

Take mendicants I see poking each other with their fingers, giggling and playing together. I think to myself: 'These venerables mustn't get the bliss of renunciation, the bliss of seclusion, the bliss

of peace, the bliss of awakening when they want, without trouble or difficulty like I can. That must be because they're poking each other with their fingers, giggling and playing together.'

Take mendicants I see eat as much as they like until their bellies are full, then indulge in the pleasures of sleeping, lying, and drowsing. I think to myself: 'These venerables mustn't get the bliss of renunciation, the bliss of seclusion, the bliss of peace, the bliss of awakening when they want, without trouble or difficulty like I can. That must be because they eat as much as they like until their bellies are full, then indulge in the pleasures of sleeping, lying, and drowsing.'

Take a mendicant living in the neighborhood of a village who I see sitting immersed in samādhi. I think to myself: 'Now a monastery worker, a novice, or a fellow practitioner will make this venerable fall from immersion. So I'm not pleased that that mendicant is living in the neighborhood of a village.

Take a mendicant in the wilderness who I see sitting nodding in meditation. I think to myself: 'Now this venerable, having dispelled that sleepiness and weariness, will focus just on the unified perception of wilderness.' So I'm pleased that that mendicant is living in the wilderness.

Take a mendicant in the wilderness who I see sitting without being immersed in samādhi. I think to myself: 'Now if this venerable's mind is not immersed in samādhi they will immerse it; or if it is immersed in samādhi, they will preserve it.' So I'm pleased that that mendicant is living in the wilderness.

Take a mendicant in the wilderness who I see sitting immersed in samādhi. I think to myself: 'Now this venerable will free the unfreed mind or preserve the freed mind.' So I'm pleased that that mendicant is living in the wilderness.

Take a mendicant who I see living in the neighborhood of a village receiving robes, alms-food, lodgings, and medicines and supplies for the sick. Enjoying possessions, honor, and popularity they neglect retreat, and they neglect remote lodgings in the wilderness and the forest. They come down to villages, towns and capital cities and

make their homes there. So I'm not pleased that that mendicant is living in the neighborhood of a village.

Take a mendicant who I see in the wilderness receiving robes, alms-food, lodgings, and medicines and supplies for the sick. Fending off possessions, honor, and popularity they don't neglect retreat, and they don't neglect remote lodgings in the wilderness and the forest. So I'm pleased that that mendicant is living in the wilderness.

Nāgita, when I'm walking along a road and I don't see anyone ahead or behind I feel relaxed, even if I need to urinate or defecate."

8.87 Turning the Bowl Upside Down

"Mendicants, the Saṅgha may, if it wishes, turn the bowl upside down for a lay follower on eight grounds. What eight? They try to prevent the mendicants from getting material possessions. They try to harm mendicants. They try to drive mendicants from a monastery. They insult and abuse mendicants. They divide mendicants against each other. They criticize the Buddha, the teaching, and the Saṅgha. The Saṅgha may, if it wishes, turn the bowl upside down for a lay follower on these eight grounds.

The Saṅgha may, if it wishes, turn the bowl upright for a lay follower on eight grounds. What eight? They don't try to prevent the mendicants from getting material possessions. They don't try to harm mendicants. They don't try to drive mendicants from a monastery. They don't insult and abuse mendicants. They don't divide mendicants against each other. They don't criticize the Buddha, the teaching, and the Saṅgha. The Saṅgha may, if it wishes, turn the bowl upright for a lay follower on these eight grounds."

8.88 A Proclamation of No Confidence

"Mendicants, the lay followers may, if they wish, make a proclamation of no confidence in a mendicant who has eight qualities. What eight? They try to prevent the lay people from getting material possessions. They try to harm lay people. They insult and abuse lay people. They divide lay people against each other. They criticize the Buddha, the teaching, and the Saṅgha.

They're seen at an inappropriate place for collecting alms. The lay followers may, if they wish, make a proclamation of no confidence in a mendicant who has these eight qualities.

The lay followers may, if they wish, make a proclamation of confidence in a mendicant who has eight qualities. What eight? They don't try to prevent the lay people from getting material possessions. They don't try to harm lay people. They don't insult and abuse lay people. They don't divide lay people against each other. They don't criticize the Buddha, the teaching, and the Saṅgha. They're not seen at an inappropriate place for collecting alms. The lay followers may, if they wish, make a proclamation of confidence in a mendicant who has these eight qualities."

8.89 Reconciliation

"Mendicants, the Saṅgha may, if it wishes, perform an act requiring that a mendicant who has eight qualities should pursue reconciliation. What eight? They try to prevent the lay people from getting material possessions. They try to harm lay people. They insult and abuse lay people. They divide lay people against each other. They criticize the Buddha, the teaching, and the Saṅgha. They don't keep a legitimate promise made to a lay person. The Saṅgha may, if it wishes, perform an act requiring that a mendicant who has eight qualities should pursue reconciliation.

The Saṅgha may, if it wishes, revoke the act requiring that a mendicant who has eight qualities should pursue reconciliation. What eight? They don't try to prevent the lay people from getting material possessions. They don't try to harm lay people. They don't insult and abuse lay people. They don't divide lay people against each other. They don't criticize the Buddha, the teaching, and the Saṅgha. They keep a legitimate promise made to a lay person. The Saṅgha may, if it wishes, revoke the act requiring that a mendicant who has eight qualities should pursue reconciliation."

8.90 Proper Behavior in a Case of Aggravated Misconduct

“Mendicants, a mendicant who has been convicted of aggravated misconduct must behave themselves properly in eight respects. They must not perform an ordination, give dependence, or be attended by a novice. They must not consent to being appointed as adviser for nuns, and if they are appointed they should not give such advice. They must not consent to any Saṅgha appointment. They must not be put in an isolated place. They must not give rehabilitation in any offense similar to that which they transgressed. A mendicant who has been convicted of aggravated misconduct must behave themselves properly in these eight respects.”

10. Similarity

8.91–117

sc1pts-vp-pli4.348And then the lay woman Bojjhā ... Sirīmā ... Padumā ... Sutanā ... Manujā ... Uttarā ... Muttā ... Khemā ... Somā ... Rucī ... Cundī ... Bimbī ... Sumanā ... Mallikā ... Tissā ... Tissamātā ... Soṇā ... Soṇā’s mother ... Kāṇā ... Kāṇamātā ... Uttarā Nanda’s mother ... Visākhā Migāra’s mother ... the lay woman Khujjuttarā ... the lay woman Sāmāvatī ... Suppavāsā the Koliyan ... the lay woman Suppiyā ... the housewife Nakula’s mother ...

11. Abbreviated Texts Beginning With Greed

8.118

“For insight into greed, eight things should be developed. What eight? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. For insight into greed, these eight things should be developed.”

8.119

"For insight into greed, eight things should be developed. What eight? Perceiving form internally, they see visions externally, limited, both pretty and ugly. Mastering them, they perceive: 'I know and see.' Perceiving form internally, they see visions externally, limitless, both pretty and ugly. ... Not perceiving form internally, they see visions externally, limited, both pretty and ugly. ... Not perceiving form internally, they see visions externally, limitless, both pretty and ugly. ... Not perceiving form internally, they see visions externally, blue, with blue color, blue hue, and blue tint. ... yellow ... red ... Not perceiving form internally, they see visions externally, white, with white color, white hue, and white tint. Mastering them, they perceive: 'I know and see.' For insight into greed, these eight things should be developed."

8.120

"For insight into greed, eight things should be developed. What eight? Having physical form, they see visions ... not perceiving form internally, they see visions externally ... they're focused only on beauty ... going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', they enter and remain in the dimension of infinite space ... going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', they enter and remain in the dimension of infinite consciousness ... going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', they enter and remain in the dimension of nothingness ... going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception ... going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling ... For insight into greed, these eight things should be developed."

8.121–147

"For the complete understanding of greed ... complete ending ... giving up ... ending ... vanishing ... fading away ... cessation ... giving away ... letting go ... these eight things should be developed."

8.148–627

"Of hate ... delusion ... anger ... hostility ... offensiveness ... contempt ... jealousy ... stinginess ... deceitfulness ... deviousness ... obstinacy ... aggression ... conceit ... arrogance ... vanity ... for insight into negligence ... complete understanding ... complete ending ... giving up ... ending ... vanishing ... fading away ... cessation ... giving away ... letting go of negligence these eight things should be developed."

The Book of the Eights is finished.

Numbered Discourses 9

1. Awakening

9.1 Awakening

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants:

"Mendicants, if wanderers who follow other paths were to ask: 'Reverends, what is the vital condition for the development of the awakening factors?' How would you answer them?"

"Our teachings are rooted in the Buddha. ... The mendicants will listen and remember it."

"Well then, mendicants, listen and pay close attention, I will speak."

"Yes, sir," they replied. The Buddha said this:

"Mendicants, if wanderers who follow other paths were to ask: 'Reverends, what is the vital condition for the development of the awakening factors?' You should answer them:

'It's when a mendicant has good friends, companions, and associates. This is the first vital condition for the development of the awakening factors.

Furthermore, a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken. This is the second vital condition for the development of the awakening factors.

Furthermore, a mendicant gets to take part in talk about self-effacement that helps open the heart, when they want, without trouble or difficulty. That is, talk about fewness of wishes, contentment, seclusion, aloofness, arousing energy, ethics, immersion, wisdom, freedom, and the knowledge and vision of

freedom. This is the third vital condition for the development of the awakening factors.

Furthermore, a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. This is the fourth vital condition for the development of the awakening factors.

Furthermore, a mendicant is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. This is the fifth vital condition for the development of the awakening factors.'

A mendicant with good friends, companions, and associates can expect to be ethical ...

A mendicant with good friends, companions, and associates can expect to take part in talk about self-effacement that helps open the heart ...

A mendicant with good friends, companions, and associates can expect to live with energy roused up ...

A mendicant with good friends, companions, and associates can expect to be wise ...

A mendicant grounded on these five things should develop four further things. They should develop the perception of ugliness to give up greed, love to give up hate, mindfulness of breathing to cut off thinking, and perception of impermanence to uproot the conceit 'I am'. When you perceive impermanence, the perception of not-self becomes stabilized. Perceiving not-self, you uproot the conceit 'I am' and attain extinguishment in this very life."

9.2 Supported

Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him:

"Sir, they speak of being 'supported'. How is a mendicant who is supported defined?"

"Mendicant, if a mendicant supported by faith gives up the unskillful and develops the skillful, the unskillful is actually given up by them.

If a mendicant supported by conscience ...

If a mendicant supported by prudence ...

If a mendicant supported by energy ...

If a mendicant supported by wisdom gives up the unskillful and develops the skillful, the unskillful is actually given up by them. What's been given up is completely given up when it has been given up by seeing with noble wisdom.

A mendicant grounded on these five things should rely on four things. What four? After reflection, a mendicant uses some things, endures some things, avoids some things, and gets rid of some things. That's how a mendicant is supported."

9.3 With Meghiya

At one time the Buddha was staying near Cālikā, on the Cālikā mountain.

Now, at that time Venerable Meghiya was the Buddha's attendant. Then Venerable Meghiya went up to the Buddha, bowed, stood to one side, and said to him, "Sir, I'd like to enter Jantu village for alms."

"Please, Meghiya, go when it's convenient."

Then Meghiya robed up in the morning and, taking his bowl and robe, entered Jantu village for alms. After the meal, on his return from alms-round in Jantu village, he went to the shore of Kimikālā river. As he was going for a walk along the shore of the river he saw a lovely and delightful mango grove.

It occurred to him, "Oh, this mango grove is lovely and delightful! It's truly good enough for meditation for a kinsman who wants to meditate. If the Buddha allows me, I'll come back to this mango grove to meditate."

Then Venerable Meghiya went up to the Buddha, bowed, sat down to one side, and told him what had happened, adding, "If the Buddha allows me, I'll go back to that mango grove to meditate."

"We're alone, Meghiya. Wait until another mendicant comes."

For a second time Meghiya said to the Buddha, "Sir, the Buddha has nothing more to do, and nothing that needs improvement. But I have. If you allow me, I'll go back to that mango grove to meditate."

"We're alone, Meghiya. Wait until another mendicant comes."

For a third time Meghiya said to the Buddha, "Sir, the Buddha has nothing more to do, and nothing that needs improvement. But I have. If you allow me, I'll go back to that mango grove to meditate."

"Meghiya, since you speak of meditation, what can I say? Please, Meghiya, go when it's convenient."

Then Meghiya got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right. Then he went to that mango grove, and, having plunged deep into it, sat at the root of a certain tree for the day's meditation. But while Meghiya was meditating in that mango grove he was beset mostly by three kinds of bad, unskillful thoughts, namely, sensual, malicious, and cruel thoughts.

Then he thought, "It's incredible, it's amazing! I've gone forth from the lay life to homelessness out of faith, but I'm still harassed by these three kinds of bad, unskillful thoughts: sensual, malicious, and cruel thoughts."

Then Venerable Meghiya went up to the Buddha, bowed, sat down to one side, and told him what had happened.

"Meghiya, when the heart's release is not ripe, five things help it ripen. What five?

Firstly, a mendicant has good friends, companions, and associates. This is the first thing ...

Furthermore, a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken. This is the second thing ...

Furthermore, a mendicant gets to take part in talk about self-effacement that helps open the heart, when they want, without trouble or difficulty. That is, talk about fewness of wishes, contentment, seclusion, aloofness, arousing energy, ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom. This is the third thing ...

Furthermore, a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are

strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. This is the fourth thing ...

Furthermore, a mendicant is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. This is the fifth thing that, when the heart's release is not ripe, helps it ripen.

A mendicant with good friends, companions, and associates can expect to be ethical ...

A mendicant with good friends, companions, and associates can expect to take part in talk about self-effacement that helps open the heart ...

A mendicant with good friends, companions, and associates can expect to be energetic ...

A mendicant with good friends, companions, and associates can expect to be wise ...

A mendicant grounded on these five things should develop four further things. They should develop the perception of ugliness to give up greed, love to give up hate, mindfulness of breathing to cut off thinking, and perception of impermanence to uproot the conceit 'I am'. When you perceive impermanence, the perception of not-self becomes stabilized. Perceiving not-self, you uproot the conceit 'I am' and attain extinguishment in this very life."

9.4 With Nandaka

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Now at that time Venerable Nandaka was educating, encouraging, firing up, and inspiring the mendicants in the assembly hall with a Dhamma talk. Then in the late afternoon, the Buddha came out of retreat and went to the assembly hall. He stood outside the door waiting for the talk to end. When he knew the talk had ended he cleared his throat and knocked with the latch. The mendicants opened the door for the Buddha, and he entered the assembly hall, where he sat on the seat spread out.

He said to Nandaka, “Nandaka, that was a long exposition of the teaching you gave to the mendicants. My back was aching while I stood outside the door waiting for the talk to end.”

When he said this, Nandaka felt embarrassed and said to the Buddha, “Sir, we didn’t know that the Buddha was standing outside the door. If we’d known, I wouldn’t have said so much.”

Then the Buddha, knowing that Nandaka was embarrassed, said to him, “Good, good, Nandaka! It’s appropriate for gentlemen like you, who have gone forth in faith from the lay life to homelessness, to sit together for a Dhamma talk. When you’re sitting together you should do one of two things: discuss the teachings or keep noble silence.

Nandaka, a mendicant is faithful but not ethical. So they’re incomplete in that respect, and should fulfill it, thinking, ‘How can I become faithful and ethical?’ When a mendicant is faithful and ethical, they’re complete in that respect.

A mendicant is faithful and ethical, but does not get internal serenity of heart. So they’re incomplete in that respect, and should fulfill it, thinking, ‘How can I become faithful and ethical and get internal serenity of heart?’ When a mendicant is faithful and ethical and gets internal serenity of heart, they’re complete in that respect.

A mendicant is faithful, ethical, and gets internal serenity of heart, but they don’t get the higher wisdom of discernment of principles. So they’re incomplete in that respect. Suppose, Nandaka, there was a four-footed animal that was lame and disabled. It would be incomplete in that respect. In the same way, a mendicant is faithful, ethical, and gets internal serenity of heart, but they don’t get the higher wisdom of discernment of principles. So they’re incomplete in that respect, and should fulfill it, thinking, ‘How can I become faithful and ethical and get internal serenity of heart and get the higher wisdom of discernment of principles?’

When a mendicant is faithful and ethical and gets internal serenity of heart and gets the higher wisdom of discernment of principles, they’re complete in that respect.”

That is what the Buddha said. When he had spoken, the Holy One got up from his seat and entered his dwelling.

Then soon after the Buddha left, Venerable Nandaka said to the mendicants, "Just now, reverends, the Buddha explained a spiritual practice that's entirely full and pure in four statements, before getting up from his seat and entering his dwelling:

'Nandaka, a mendicant is faithful but not ethical. So they're incomplete in that respect, and should fulfill it, thinking, "How can I become faithful and ethical?" When a mendicant is faithful and ethical, they're complete in that respect.

A mendicant is faithful and ethical, but does not get internal serenity of heart. ...

They get internal serenity of heart, but they don't get the higher wisdom of discernment of principles. So they're incomplete in that respect. Suppose, Nandaka, there was a four-footed animal that was lame and disabled. It would be incomplete in that respect. In the same way, a mendicant is faithful, ethical, and gets internal serenity of heart, but they don't get the higher wisdom of discernment of principles. So they're incomplete in that respect, and should fulfill it, thinking: "How can I become faithful and ethical and get internal serenity of heart and get the higher wisdom of discernment of principles?" When a mendicant is faithful and ethical and gets internal serenity of heart and gets the higher wisdom of discernment of principles, they're complete in that respect.'

Reverends, there are these five benefits of listening to the teachings at the right time and discussing the teachings at the right time. What five?

Firstly, a mendicant teaches the mendicants the Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And they reveal a spiritual practice that's entirely full and pure. Whenever they do this, they become liked and approved by the Teacher, respected and admired. This is the first benefit ...

Furthermore, a mendicant teaches the mendicants the Dhamma ... Whenever they do this, they feel inspired by the meaning and the teaching in that Dhamma. This is the second benefit ...

Furthermore, a mendicant teaches the mendicants the Dhamma ... Whenever they do this, they see the meaning of a deep saying in that Dhamma with penetrating wisdom. This is the third benefit ...

Furthermore, a mendicant teaches the mendicants the Dhamma ... Whenever they do this, their spiritual companions esteem them more highly, thinking, 'For sure this venerable has attained or will attain.' This is the fourth benefit ...

Furthermore, a mendicant teaches the mendicants the Dhamma ... Whenever they do this, there may be trainee mendicants present, who haven't achieved their heart's desire, but live aspiring to the supreme sanctuary. Hearing that teaching, they rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. There may be perfected mendicants present, who have ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, a chieved their own goal, utterly ended the fetters of rebirth, and are rightly freed through enlightenment. Hearing that teaching, they simply wish to live happily in the present life. This is the fifth benefit ...

These are the five benefits of listening to the teachings at the right time and discussing the teachings at the right time."

9.5 Powers

"Mendicants, there are these four powers. What four? The powers of wisdom, energy, blamelessness, and inclusiveness.

And what is the power of wisdom? One has clearly seen and clearly contemplated with wisdom those qualities that are skillful and considered to be skillful; those that are unskillful ... blameworthy ... blameless ... dark ... bright ... to be cultivated ... not to be cultivated ... not worthy of the noble ones... worthy of the noble ones and considered to be worthy of the noble ones. This is called the power of wisdom.

And what is the power of energy? One generates enthusiasm, tries, makes an effort, exerts the mind, and strives to give up those qualities that are unskillful and considered to be unskillful; those that are blameworthy ... dark ... not to be cultivated ... not worthy of the noble ones and considered to be not worthy of the noble ones.

One generates enthusiasm, tries, makes an effort, exerts the mind, and strives to gain those qualities that are skillful and considered to be skillful; those that are blameless ... bright ... to be cultivated ... worthy of the noble ones and considered to be worthy of the noble ones. This is called the power of energy.

And what is the power of blamelessness? It's when a mendicant has blameless conduct by way of body, speech, and mind. This is called the power of blamelessness.

And what is the power of inclusiveness? There are these four ways of being inclusive. Giving, kindly words, taking care, and equality. The best of gifts is the gift of the teaching. The best sort of kindly speech is to teach the Dhamma again and again to someone who is engaged and who lends an ear. The best way of taking care is to encourage, settle, and ground the unfaithful in faith, the unethical in ethics, the stingy in generosity, and the ignorant in wisdom. The best kind of equality is the equality of a stream-enterer with another stream-enterer, a once-returner with another once-returner, a non-returner with another non-returner, and a perfected one with another perfected one. This is called the power of inclusiveness. These are the four powers.

A noble disciple who has these four powers has got past five fears. What five? Fear regarding livelihood, disrepute, feeling insecure in an assembly, death, and bad rebirth.

Then that noble disciple reflects: 'I have no fear regarding livelihood. Why would I be afraid of that? I have these four powers: the powers of wisdom, energy, blamelessness, and inclusiveness. A witless person might fear for their livelihood. A lazy person might fear for their livelihood. A person who does blameworthy things by way of body, speech, and mind might fear for their livelihood. A person who does not include others might fear for their livelihood. I have no fear of disrepute ... I have no fear about feeling insecure in an assembly ... I have no fear of death ... I have no fear of a bad rebirth. Why would I be afraid of that? I have these four powers: the powers of wisdom, energy, blamelessness, and inclusiveness. A witless person might be afraid of a bad rebirth. A lazy person might be afraid of a bad rebirth. A person who does blameworthy things by

way of body, speech, and mind might be afraid of a bad rebirth. A person who does not include others might be afraid of a bad rebirth.'

A noble disciple who has these four powers has got past these five fears."

9.6 Association

There Sāriputta addressed the mendicants:

"Reverends, you should distinguish two kinds of people: those you should associate with, and those you shouldn't associate with. You should distinguish two kinds of robes: those you should wear, and those you shouldn't wear. You should distinguish two kinds of almsfood: that which you should eat, and that which you shouldn't eat. You should distinguish two kinds of lodging: those you should frequent, and those you shouldn't frequent. You should distinguish two kinds of market town: those you should frequent, and those you shouldn't frequent. You should distinguish two kinds of country: those you should frequent, and those you shouldn't frequent.

You should distinguish two kinds of people: those you should associate with, and those you shouldn't associate with.' That's what I said, but why did I say it? Take a person of whom you know this: 'When I associate with this person, unskillful qualities grow, and skillful qualities decline. And the necessities of life that a renunciate requires—robes, alms-food, lodgings, and medicines and supplies for the sick—are hard to come by. And the goal of the ascetic life for which I went forth from the lay life to homelessness is not being fully developed.' In this case you should leave that person at that very time of the day or night, without asking. You shouldn't follow them.

Take a person of whom you know this: 'When I associate with this person, unskillful qualities grow, and skillful qualities decline. But the necessities of life that a renunciate requires—robes, alms-food, lodgings, and medicines and supplies for the sick—are easy to come by. However, the goal of the ascetic life for which I went forth from the lay life to homelessness is not being fully developed.' In this case you should leave that person after reflecting, without asking. You shouldn't follow them.

Take a person of whom you know this: ‘When I associate with this person, unskillful qualities decline, and skillful qualities grow. And the necessities of life that a renunciate requires—robes, alms-food, lodgings, and medicines and supplies for the sick—are hard to come by. But the goal of the ascetic life for which I went forth from the lay life to homelessness is being fully developed.’ In this case you should follow that person after reflection. You shouldn’t leave them.

Take a person of whom you know this: ‘When I associate with this person, unskillful qualities decline, and skillful qualities grow. And the necessities of life that a renunciate requires—robes, alms-food, lodgings, and medicines and supplies for the sick—are easy to come by. And the goal of the ascetic life for which I went forth from the lay life to homelessness is being fully developed.’ In this case you should follow that person. You shouldn’t leave them, even if they send you away. ‘You should distinguish two kinds of people: those you should associate with, and those you shouldn’t associate with.’ That’s what I said, and this is why I said it.

‘You should distinguish two kinds of robes: those you should wear, and those you shouldn’t wear.’ That’s what I said, but why did I say it? Take a robe of which you know this: ‘When I wear this robe, unskillful qualities grow, and skillful qualities decline.’ You should not wear that kind of robe. Take a robe of which you know this: ‘When I wear this robe, unskillful qualities decline, and skillful qualities grow.’ You should wear that kind of robe. ‘You should distinguish two kinds of robes: those you should wear, and those you shouldn’t wear.’ That’s what I said, and this is why I said it.

‘You should distinguish two kinds of almsfood: that which you should eat, and that which you shouldn’t eat.’ That’s what I said, but why did I say it? Take almsfood of which you know this: ‘When I eat this almsfood, unskillful qualities grow, and skillful qualities decline.’ You should not eat that kind of almsfood. Take almsfood of which you know this: ‘When I eat this almsfood, unskillful qualities decline, and skillful qualities grow.’ You should eat that kind of almsfood. ‘You should distinguish two kinds of almsfood: that which you should eat, and that which you shouldn’t eat.’ That’s what I said, and this is why I said it.

‘You should distinguish two kinds of lodging: those you should frequent, and those you shouldn’t frequent.’ That’s what I said, but why did I say it? Take a lodging of which you know this: ‘When I frequent this lodging, unskillful qualities grow, and skillful qualities decline.’ You should not frequent that kind of lodging. Take a lodging of which you know this: ‘When I frequent this lodging, unskillful qualities decline, and skillful qualities grow.’ You should frequent that kind of lodging. ‘You should distinguish two kinds of lodging: those you should frequent, and those you shouldn’t frequent.’ That’s what I said, and this is why I said it.

‘You should distinguish two kinds of market town: those you should frequent, and those you shouldn’t frequent.’ That’s what I said, but why did I say it? Take a market town of which you know this: ‘When I frequent this market town, unskillful qualities grow, and skillful qualities decline.’ You should not frequent that kind of village or town. Take a market town of which you know this: ‘When I frequent this market town, unskillful qualities decline, and skillful qualities grow.’ You should frequent that kind of village or town. ‘You should distinguish two kinds of market town: those you should frequent, and those you shouldn’t frequent.’ That’s what I said, and this is why I said it.

‘You should distinguish two kinds of country: those you should frequent, and those you shouldn’t frequent.’ That’s what I said, but why did I say it? Take a country of which you know this: ‘When I frequent this country, unskillful qualities grow, and skillful qualities decline.’ You should not frequent that kind of country. Take a country of which you know this: ‘When I frequent this country, unskillful qualities decline, and skillful qualities grow.’ You should frequent that kind of country. ‘You should distinguish two kinds of country: those you should frequent, and those you shouldn’t frequent.’ That’s what I said, and this is why I said it.”

9.7 With Sutavā the Wanderer

At one time the Buddha was staying near Rājagaha, on the Vulture’s Peak Mountain. Then the wanderer Sutavā went up to the Buddha, and exchanged greetings with him. When the greetings and polite

conversation were over, he sat down to one side and said to the Buddha:

"Sir, one time the Buddha was staying right here in Rājagaha, the Mountain Keep. There I heard and learned this in the presence of the Buddha: 'A mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—can't transgress in five respects. A mendicant with defilements ended can't deliberately take the life of a living creature, take something with the intention to steal, have sex, tell a deliberate lie, or store up goods for their own enjoyment like they did as a lay person.' I trust I properly heard, learned, attended, and remembered that from the Buddha?"

"Indeed, Sutavā, you properly heard, learned, attended, and remembered that. In the past, as today, I say this: 'A mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—can't transgress in nine respects. A mendicant with defilements ended can't deliberately take the life of a living creature, take something with the intention to steal, have sex, tell a deliberate lie, or store up goods for their own enjoyment like they did as a lay person. And they can't make decisions prejudiced by favoritism, hostility, stupidity, or cowardice.' In the past, as today, I say this: 'A mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—can't transgress in these nine respects.'"

9.8 With the Wanderer Sajjha

At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain. Then the wanderer Sajjha went up to the Buddha, and exchanged greetings with him. When the greetings and polite

conversation were over, he sat down to one side and said to the Buddha:

"Sir, one time the Buddha was staying right here in Rājagaha, the Mountain Keep. There I heard and learned this in the presence of the Buddha: 'A mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—can't transgress in five respects. A mendicant with defilements ended can't deliberately take the life of a living creature, take something with the intention to steal, have sex, tell a deliberate lie, or store up goods for their own enjoyment like they did as a lay person.' I trust I properly heard, learned, attended, and remembered that from the Buddha?"

"Indeed, Sajjha, you properly heard, learned, attended, and remembered that. In the past, as today, I say this: 'A mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—can't transgress in nine respects. A mendicant with defilements ended can't deliberately kill a living creature, take something with the intention to steal, have sex, tell a deliberate lie, or store up goods for their own enjoyment like they did as a lay person. And they can't abandon the Buddha, the teaching, the Saṅgha, or the training.' In the past, as today, I say this: 'A mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—can't transgress in these nine respects.'"

9.9 Persons

"Mendicants, these nine people are found in the world. What nine? The perfected one and the one practicing for perfection. The non-returner and the one practicing to realize the fruit of non-return. The once-returner and the one practicing to realize the fruit of

once-return. The stream-enterer and the one practicing to realize the fruit of stream-entry. And the ordinary person. These are the nine people found in the world."

9.10 Worthy of Offerings Dedicated to the Gods

"Mendicants, these nine people are worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and are the supreme field of merit for the world. What nine? The perfected one and the one practicing for perfection. The non-returner and the one practicing to realize the fruit of non-return. The once-returner and the one practicing to realize the fruit of once-return. The stream-enterer and the one practicing to realize the fruit of stream-entry. And a member of the spiritual family. These are the nine people who are worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and are the supreme field of merit for the world."

2. The Lion's Roar

9.11 Sāriputta's Lion's Roar

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then Venerable Sāriputta went up to the Buddha, bowed, sat down to one side, and said to him, "Sir, I have completed the rainy season residence at Sāvatthī. I wish to depart to wander the countryside."

"Please, Sāriputta, go at your convenience." Then Sāriputta got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

And then, not long after Sāriputta had left, a certain monk said to the Buddha, "Sir, Venerable Sāriputta attacked me and left without saying sorry."

So the Buddha said to a certain monk, “Please, monk, in my name tell Sāriputta that the teacher summons him.”

“Yes, sir,” that monk replied. He went to Sāriputta and said to him, “Reverend Sāriputta, the teacher summons you.”

“Yes, reverend,” Sāriputta replied.

Now at that time the venerables Mahāmoggallāna and Ānanda took a key and went from dwelling to dwelling, saying: “Come forth, venerables! Come forth, venerables! Now Venerable Sāriputta will roar his lion’s roar in the presence of the Buddha!”

Then Venerable Sāriputta went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“Sāriputta, one of your spiritual companions has made this complaint: ‘Venerable Sāriputta attacked me and left without saying sorry.’”

“Sir, someone who had not established mindfulness of the body might well attack one of their spiritual companions and leave without saying sorry.

Suppose they were to toss both clean and unclean things on the earth, like feces, urine, spit, pus, and blood. The earth isn’t horrified, repelled, and disgusted because of this. In the same way, I live with a heart like the earth, abundant, expansive, limitless, free of enmity and ill will. Someone who had not established mindfulness of the body might well attack one of their spiritual companions and leave without saying sorry.

Suppose they were to wash both clean and unclean things in water, like feces, urine, spit, pus, and blood. The water isn’t horrified, repelled, and disgusted because of this. In the same way, I live with a heart like water, abundant, expansive, limitless, free of enmity and ill will. Someone who had not established mindfulness of the body might well attack one of their spiritual companions and leave without saying sorry.

Suppose a fire was to burn both clean and unclean things, like feces, urine, spit, pus, and blood. The fire isn’t horrified, repelled, and disgusted because of this. In the same way, I live with a heart like fire, abundant, expansive, limitless, free of enmity and ill will. Someone who had not established mindfulness of the body might

well attack one of their spiritual companions and leave without saying sorry.

Suppose the wind was to blow on both clean and unclean things, like feces, urine, spit, pus, and blood. The wind isn't horrified, repelled, and disgusted because of this. In the same way, I live with a heart like the wind, abundant, expansive, limitless, free of enmity and ill will. Someone who had not established mindfulness of the body might well attack one of their spiritual companions and leave without saying sorry.

Suppose a rag was to wipe up both clean and unclean things, like feces, urine, spit, pus, and blood. The rag isn't horrified, repelled, and disgusted because of this. In the same way, I live with a heart like a rag, abundant, expansive, limitless, free of enmity and ill will. Someone who had not established mindfulness of the body might well attack one of their spiritual companions and leave without saying sorry.

Suppose an outcast boy or girl, holding a pot and clad in rags, were to enter a town or village. They'd enter with a humble mind. In the same way, I live with a heart like an outcast boy or girl, abundant, limitless, measureless, free of enmity and ill will. Someone who had not established mindfulness of the body might well attack one of their spiritual companions and leave without saying sorry.

Suppose there was a bull with his horns cut, gentle, well tamed and well trained. He'd wander from street to street and square to square without hurting anyone with his feet or horns. In the same way, I live with a heart like a bull with horns cut, abundant, expansive, limitless, free of enmity and ill will. Someone who had not established mindfulness of the body might well attack one of their spiritual companions and leave without saying sorry.

Suppose there was a woman or man who was young, youthful, and fond of adornments, and had bathed their head. If the corpse of a snake or a dog or a human were hung around their neck, they'd be horrified, repelled, and disgusted. In the same way, I'm horrified, repelled, and disgusted by this rotten body. Someone who had not

established mindfulness of the body might well attack one of their spiritual companions and leave without saying sorry.

Suppose someone was to carry around a bowl of fat that was leaking and oozing from holes and cracks. In the same way, I carry around this body that's leaking and oozing from holes and cracks. Someone who had not established mindfulness of the body might well attack one of their spiritual companions and leave without saying sorry."

Then that monk rose from his seat, placed his robe over one shoulder, bowed with his head at the Buddha's feet, and said, "I have made a mistake, sir. It was foolish, stupid, and unskillful of me to speak ill of Venerable Sāriputta with a false, hollow, lying, untruthful claim. Please, sir, accept my mistake for what it is, so I will restrain myself in future."

"Indeed, monk, you made a mistake. It was foolish, stupid, and unskillful of you to act in that way. But since you have recognized your mistake for what it is, and have dealt with it properly, I accept it. For it is growth in the training of the noble one to recognize a mistake for what it is, deal with it properly, and commit to restraint in the future."

Then the Buddha said to Venerable Sāriputta, "Sāriputta, forgive that silly man before his head explodes into seven pieces right here."

"I will pardon that venerable if he asks me: 'May the venerable please pardon me too.'"

9.12 With Something Left Over

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then Venerable Sāriputta robed up in the morning and, taking his bowl and robe, entered Sāvatthī for alms. Then it occurred to him, "It's too early to wander for alms in Sāvatthī. Why don't I go to the monastery of the wanderers who follow other paths?" Then he went to the monastery of the wanderers who follow other paths, and exchanged greetings with the wanderers there. When the greetings and polite conversation were over, he sat down to one side.

Now at that time while those wanderers who follow other paths were sitting together this discussion came up among them:

"Reverends, no-one who dies with something left over is exempt from hell, the animal realm, or the ghost realm. They're not exempt from places of loss, bad places, the underworld."

Sāriputta neither approved nor dismissed that statement of the wanderers who follow other paths. He got up from his seat, thinking, "I will learn the meaning of this statement from the Buddha himself."

Then Sāriputta wandered for alms in Sāvatthī. After the meal, on his return from alms-round, he went to the Buddha, bowed, sat down to one side, and told him what had happened.

"Sāriputta, these foolish, incompetent wanderers following other paths: who are they to know whether someone has something left over or not?

There are these nine people who, dying with something left over, are exempt from hell, the animal realm, and the ghost realm. They're exempt from places of loss, bad places, the underworld. What nine?

There's a person who has fulfilled ethics and immersion, but has limited wisdom. With the ending of the five lower fetters they're extinguished between one life and the next. This is the first person ...

Furthermore, there's a person who has fulfilled ethics and immersion, but has limited wisdom. With the ending of the five lower fetters they're extinguished upon landing. This is the second person ...

With the ending of the five lower fetters they're extinguished without extra effort. This is the third person ...

With the ending of the five lower fetters they're extinguished with extra effort. This is the fourth person ...

With the ending of the five lower fetters they head upstream, going to the Akaniṭṭha realm. This is the fifth person ...

Furthermore, there's a person who has fulfilled ethics, but has limited immersion and wisdom. With the ending of three fetters, and the weakening of greed, hate, and delusion, they're a once-returner.

They come back to this world once only, then make an end of suffering. This is the sixth person ...

Furthermore, there's a person who has fulfilled ethics, but has limited immersion and wisdom. With the ending of three fetters, they're a one-seeder. They will be reborn just one time in a human existence, then make an end of suffering. This is the seventh person ...

Furthermore, there's a person who has fulfilled ethics, but has limited immersion and wisdom. With the ending of three fetters, they go family to family. They will transmigrate between two or three families and then make an end of suffering. This is the eighth person ...

Furthermore, there's a person who has fulfilled ethics, but has limited immersion and wisdom. With the ending of three fetters, they have at most seven rebirths. They will transmigrate at most seven times among gods and humans and then make an end of suffering. This is the ninth person ...

These foolish, incompetent wanderers following other paths: who are they to know whether someone has something left over or not? These are the nine people who, dying with something left over, are exempt from hell, the animal realm, and the ghost realm. They're exempt from places of loss, bad places, the underworld.

Up until now, Sāriputta, I have not felt the need to give this exposition of the teaching to the monks, nuns, laymen, and laywomen. Why is that? For I didn't want those who heard it to introduce negligence. However, I have spoken it in order to answer your question."

9.13 With Koṭṭhita

Then Venerable Mahākoṭṭhita went up to Venerable Sāriputta, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Sāriputta:

"Reverend Sāriputta, is the spiritual life lived under the Buddha for this purpose: 'May deeds to be experienced in this life be experienced by me in lives to come'?"

“Certainly not, reverend.”

“Then is the spiritual life lived under the Buddha for this purpose: ‘May deeds to be experienced in lives to come be experienced by me in this life’?”

“Certainly not.”

“Is the spiritual life lived under the Buddha for this purpose: ‘May deeds to be experienced as pleasant be experienced by me as painful’?”

“Certainly not.”

“Then is the spiritual life lived under the Buddha for this purpose: ‘May deeds to be experienced as painful be experienced by me as pleasant’?”

“Certainly not.”

“Is the spiritual life lived under the Buddha for this purpose: ‘May deeds to be experienced when ripe be experienced by me when unripe’?”

“Certainly not.”

“Then is the spiritual life lived under the Buddha for this purpose: ‘May deeds to be experienced when unripe be experienced by me when ripe’?”

“Certainly not.”

“Is the spiritual life lived under the Buddha for this purpose: ‘May deeds to be experienced a lot be experienced by me a little’?”

“Certainly not.”

“Then is the spiritual life lived under the Buddha for this purpose: ‘May deeds to be experienced a little be experienced by me a lot’?”

“Certainly not.”

“Is the spiritual life lived under the Buddha for this purpose: ‘May deeds to be experienced by me be not experienced’?”

“Certainly not.”

“Then is the spiritual life lived under the Buddha for this purpose: ‘May deeds not to be experienced be experienced’?”

“Certainly not.”

"Reverend Sāriputta, when you were asked whether the spiritual life was lived under the Buddha so that deeds to be experienced in this life are experienced in lives to come, you said, 'Certainly not'.

When you were asked whether the spiritual life was lived under the Buddha so that deeds to be experienced in lives to come are experienced in this life ...

deeds to be experienced as pleasant are experienced as painful ...

deeds to be experienced as painful are experienced as pleasant ...

deeds to be experienced when ripe are experienced when unripe ...

deeds to be experienced when unripe are experienced when ripe ...

deeds to be experienced a lot are experienced a little ...

deeds to be experienced a little are experienced a lot ...

deeds to be experienced are not experienced ...

When you were asked whether the spiritual life was lived under the Buddha so that deeds not to be experienced are experienced, you said, 'Certainly not.' Then what exactly is the purpose of living the spiritual life under the Buddha?"

"Reverend, the spiritual life is lived under the Buddha to know, see, attain, realize, and comprehend that which is unknown, unseen, unattained, unrealized, and uncomprehended."

"But what is the unknown, unseen, unattained, unrealized, and uncomprehended?" "'This is suffering.' ... 'This is the origin of suffering.' ... 'This is the cessation of suffering.' ... 'This is the practice that leads to the cessation of suffering.' ... This is the unknown, unseen, unattained, unrealized, and uncomprehended. The spiritual life is lived under the Buddha to know, see, attain, realize, and comprehend this."

9.14 With Samiddhi

Then Venerable Samiddhi went up to Venerable Sāriputta, bowed, and stood to one side. Venerable Sāriputta said to him:

"Samiddhi, based on what do thoughts arise in a person?"

"Based on name and form, sir."

"Where do they become diversified?"

"In the elements."
"What is their origin?"
"Contact is their origin."
"What is their meeting place?"
"Feeling is their meeting place."
"What is their chief?"
"Immersion is their chief."
"What is their ruler?"
"Mindfulness is their ruler."
"What is their overseer?"
"Wisdom is their overseer."
"What is their core?"
"Freedom is their core."
"What is their culmination?"
"They culminate in the deathless."

"Samiddhi, when you were asked what is the basis on which thoughts arise in a person, you answered 'name and form'. When you were asked ... what is their culmination, you answered 'the deathless'. Good, good, Samiddhi! It's good that you answered each question. But don't get conceited because of that."

9.15 The Simile of the Boil

"Mendicants, suppose there was a boil that was many years old. And that boil had nine orifices that were continually open wounds. Whatever oozed out of them would be filthy, stinking, and disgusting. Whatever leaked out them would be filthy, stinking, and disgusting.

'Boil' is a term for this body made up of the four primary elements, produced by mother and father, built up from rice and porridge, liable to impermanence, to wearing away and erosion, to breaking up and destruction. And that boil has nine orifices that are continually open wounds. Whatever oozes out of them is filthy, stinking, and disgusting. Whatever leaks out of them is filthy, stinking, and disgusting. So, mendicants, have no illusion about this body."

9.16 Perceptions

"Mendicants, these nine perceptions, when developed and cultivated, are very fruitful and beneficial. They culminate in the deathless and end with the deathless. What nine? The perceptions of ugliness, death, repulsiveness of food, dissatisfaction with the whole world, impermanence, suffering in impermanence, not-self in suffering, giving up, and fading away. These nine perceptions, when developed and cultivated, are very fruitful and beneficial. They culminate in the deathless and end with the deathless."

9.17 Families

"Mendicants, visiting a family with nine factors is not worthwhile, or if you've already arrived, sitting down is not worthwhile. What nine? They don't politely rise, bow, or offer a seat. They hide what they have. Even when they have much they give little. Even when they have refined things they give coarse things. They give carelessly, not carefully. They don't sit nearby to listen to the teachings. When you're speaking, they don't listen well. Visiting a family with these nine factors is not worthwhile, or if you've already arrived, sitting down is not worthwhile.

Visiting a family with nine factors is worthwhile, or if you've already arrived, sitting down is worthwhile. What nine? They politely rise, bow, and offer a seat. They don't hide what they have. When they have much they give much. When they have refined things they give refined things. They give carefully, not carelessly. They sit nearby to listen to the teachings. When you're speaking, they listen well. Visiting a family with these nine factors is worthwhile, or if you've already arrived, sitting down is worthwhile."

9.18 The Sabbath with Nine Factors

"Mendicants, the observance of the sabbath with its nine factors is very fruitful and beneficial and splendid and bountiful. And how should it be observed?

It's when a noble disciple reflects: 'As long as they live, the perfected ones give up killing living creatures, renouncing the rod

and the sword. They are scrupulous and kind, and live full of compassion for all living beings. I, too, for this day and night will give up killing living creatures, renouncing the rod and the sword. I'll be scrupulous and kind, and live full of compassion for all living beings. I will observe the sabbath by doing as the perfected ones do in this respect.' This is its first factor. ...

'As long as they live, the perfected ones give up high and luxurious beds. They sleep in a low place, either a small bed or a straw mat. I, too, for this day and night will give up high and luxurious beds. I'll sleep in a low place, either a small bed or a straw mat. I will observe the sabbath by doing as the perfected ones do in this respect.' This is its eighth factor.

They meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. This is its ninth factor.

The observance of the sabbath with its nine factors in this way is very fruitful and beneficial and splendid and bountiful."

9.19 A Deity

"Mendicants, tonight, several glorious deities, lighting up the entire Jeta's Grove, came to me, bowed, stood to one side, and said to me: 'Sir, formerly when we were human beings, renunciates came to our homes. We politely rose for them, but we didn't bow. And so, having not fulfilled our duty, full of remorse and regret, we were reborn in a lesser realm.'

Then several other deities came to me and said: 'Sir, formerly when we were human beings, renunciates came to our homes. We politely rose for them and bowed, but we didn't offer a seat. And so, having not fulfilled our duty, full of remorse and regret, we were reborn in a lesser realm.'

Then several other deities came to me and said: 'Sir, formerly when we were human beings, renunciates came to our homes. We politely rose for them, bowed, and offered a seat, but we didn't share as best we could. ...'

‘... we didn’t sit nearby to listen to the teachings. ...’

‘... we didn’t lend an ear to the teachings. ...’

‘... we didn’t memorize the teachings. ...’

‘... we didn’t examine the meaning of teachings we’d memorized. ...’

‘... having understood the meaning and the teaching, we didn’t practice accordingly. And so, having not fulfilled our duty, full of remorse and regret, we were reborn in a lesser realm.’

Then several other deities came to me and said: ‘Sir, formerly when we were human beings, renunciates came to our homes. We politely rose, bowed, and offered them a seat. We shared as best we could. We sat nearby to listen to the teachings, lent an ear, memorized them, and examined their meaning. Understanding the teaching and the meaning we practiced accordingly. And so, having fulfilled our duty, free of remorse and regret, we were reborn in a superior realm.’

Here, mendicants, are these roots of trees, and here are these empty huts. Practice absorption, mendicants! Don’t be negligent! Don’t regret it later, like those former deities.”

9.20 About Velāma

At one time the Buddha was staying near Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s monastery. Then the householder Anāthapiṇḍika went up to the Buddha, bowed, and sat down to one side. The Buddha said to him, “Householder, I wonder whether your family gives gifts?”

“It does, sir. But only coarse gruel with pickles.”

“Householder, someone might give a gift that’s either coarse or fine. But they give it carelessly, thoughtlessly, not with their own hand. They give the dregs, and they give without consideration for consequences. Then wherever the result of any such gift manifests, their mind doesn’t incline toward enjoyment of nice food, clothes, vehicles, or the five refined kinds of sensual stimulation. And their children, wives, bondservants, employees, and workers don’t want to listen to them. They don’t pay attention or try to understand. Why is that? Because that is the result of deeds done carelessly.

Someone might give a gift that's either coarse or fine. And they give it carefully, thoughtfully, with their own hand. They don't give the dregs, and they give with consideration for consequences. Then wherever the result of any such gift manifests, their mind inclines toward enjoyment of nice food, clothes, vehicles, or the five refined kinds of sensual stimulation. And their children, wives, bondservants, employees, and workers want to listen. They pay attention and try to understand. Why is that? Because that is the result of deeds done carefully.

Once upon a time, householder, there was a brahmin named Velāma. He gave the following gift, a great offering. 84,000 gold bowls filled with silver. 84,000 silver bowls filled with gold. 84,000 bronze bowls filled with gold coins. 84,000 elephants with gold adornments and banners, covered with gold netting. 84,000 chariots upholstered with the hide of lions, tigers, and leopards, and cream rugs, with gold adornments and banners, covered with gold netting. 84,000 milk cows with silken reins and bronze pails. 84,000 maidens bedecked with jewels and earrings. 84,000 couches spread with woolen covers—shag-piled, pure white, or embroidered with flowers—and spread with a fine deer hide, with canopies above and red pillows at both ends. 8,400,000,000 fine cloths of linen, silk, wool, and cotton. And who can say how much food, drink, snacks, meals, refreshments, and beverages? It seemed to flow like a river.

Householder, you might think: 'Surely the brahmin Velāma must have been someone else at that time?' But you should not see it like this. I myself was the brahmin Velāma at that time. I gave that gift, a great offering. But at that event there was no-one worthy of a religious donation, and no-one to purify the religious donation.

It would be more fruitful to feed one person accomplished in view than that great offering of Velāma.

It would be more fruitful to feed one once-returner than a hundred persons accomplished in view.

It would be more fruitful to feed one non-returner than a hundred once-returners.

It would be more fruitful to feed one perfected one than a hundred non-returners.

It would be more fruitful to feed one Buddha awakened for themselves than a hundred perfected ones.

It would be more fruitful to feed one Realized One, a perfected one, a fully awakened Buddha than a hundred Buddhas awakened for themselves.

It would be more fruitful to feed the mendicant Saṅgha headed by the Buddha than to feed one Realized One, a perfected one, a fully awakened Buddha.

It would be more fruitful to build a dwelling especially for the Saṅgha of the four quarters than to feed the mendicant Saṅgha headed by the Buddha.

It would be more fruitful to go for refuge to the Buddha, the teaching, and the Saṅgha with a confident heart than to build a dwelling for the Saṅgha of the four quarters.

It would be more fruitful to undertake the training rules—not to kill living creatures, steal, commit sexual misconduct, lie, or take alcoholic drinks that cause negligence—than to go for refuge to the Buddha, the teaching, and the Saṅgha with a confident heart.

It would be more fruitful to develop a heart of love—even just as long as it takes to pull a cow's udder—than to undertake the training rules.

It would be more fruitful develop the perception of impermanence—even for as long as a finger snap—than to do all of these things, including developing a heart of love for as long as it takes to pull a cow's udder."

3. Abodes of Sentient Beings

9.21 In Three Particulars

"The humans of Uttarakuru surpass the Gods of the Thirty-Three and the humans of India in three particulars. What three? They're selfless and not possessive. They have a fixed life span. They have a distinctive nature. The humans of Uttarakuru surpass the Gods of the Thirty-Three and the humans of India in these three particulars.

The Gods of the Thirty-Three surpass the humans of Uttarakuru and India in three particulars. What three? Divine life span, beauty, and happiness. The Gods of the Thirty-Three surpass the humans of Uttarakuru and India in these three particulars.

The humans of India surpass the humans of Uttarakuru and the Gods of the Thirty-Three in three particulars. What three? Bravery, mindfulness, and the spiritual life is lived here. The humans of India surpass the humans of Uttarakuru and the Gods of the Thirty-Three in these three particulars."

9.22 A Wild Colt

"Mendicants, I will teach you about three wild colts and three wild people; three excellent horses and three excellent people; and three fine thoroughbred horses and three fine thoroughbred people. Listen and pay close attention, I will speak.

And what are the three wild colts? One wild colt is fast, but not beautiful or well proportioned. Another wild colt is fast and beautiful, but not well proportioned. While another wild colt is fast, beautiful, and well proportioned. These are the three wild colts.

And what are the three wild people? One wild person is fast, but not beautiful or well proportioned. Another wild person is fast and beautiful, but not well proportioned. While another wild person is fast, beautiful, and well proportioned.

And how is a wild person fast, but not beautiful or well proportioned? It's when a mendicant truly understands: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'. This is how they're fast, I say. But when asked a question about the teaching or training, they falter without answering. This is how they're not beautiful, I say. And they don't receive robes, alms-food, lodgings, and medicines and supplies for the sick. This is how they're not well proportioned, I say. This is how a wild person is fast, but not beautiful or well proportioned.

And how is a wild person fast and beautiful, but not well proportioned? They truly understand: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is

the practice that leads to the cessation of suffering'. This is how they're fast, I say. When asked a question about the teaching or training, they answer without faltering. This is how they're beautiful, I say. But they don't receive robes, alms-food, lodgings, and medicines and supplies for the sick. This is how they're not well proportioned, I say. This is how a wild person is fast and beautiful, but not well proportioned.

And how is a wild person fast, beautiful, and well proportioned? They truly understand: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'. This is how they're fast, I say. When asked a question about the teaching or training, they answer without faltering. This is how they're beautiful, I say. They receive robes, alms-food, lodgings, and medicines and supplies for the sick. This is how they're well proportioned, I say. This is how a wild person is fast, beautiful, and well proportioned. These are the three wild people.

And what are the three excellent horses? One excellent horse ... is fast, beautiful, and well proportioned. These are the three excellent horses.

What are the three excellent people? One excellent person ... is fast, beautiful, and well proportioned.

And how is an excellent person ... fast, beautiful, and well proportioned? It's when a mendicant, with the ending of the five lower fetters, is reborn spontaneously. They're extinguished there, and are not liable to return from that world. This is how they're fast, I say. When asked a question about the teaching or training, they answer without faltering. This is how they're beautiful, I say. They receive robes, alms-food, lodgings, and medicines and supplies for the sick. This is how they're well proportioned, I say. This is how an excellent person fast, beautiful, and well proportioned. These are the three excellent people.

And what are the three fine thoroughbred horses? One fine thoroughbred horse ... is fast, beautiful, and well proportioned. These are the three fine thoroughbred horses.

And what are the three fine thoroughbred people? One fine thoroughbred person ... is fast, beautiful, and well proportioned.

And how is a fine thoroughbred person ... fast, beautiful, and well proportioned? It's a mendicant who realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements. This is how they're fast, I say. When asked a question about the teaching or training, they answer without faltering. This is how they're beautiful, I say. They receive robes, alms-food, lodgings, and medicines and supplies for the sick. This is how they're well proportioned, I say. This is how a fine thoroughbred person is fast, beautiful, and well proportioned. These are the three fine thoroughbred people."

9.23 Rooted in Craving

"Mendicants, I will teach you about nine things rooted in craving. And what are the nine things rooted in craving? Craving is a cause for seeking. Seeking is a cause for gaining material possessions. Gaining material possessions is a cause for assessing. Assessing is a cause for desire and lust. Desire and lust is a cause for attachment. Attachment is a cause for possessiveness. Possessiveness is a cause for stinginess. Stinginess is a cause for safeguarding. Owing to safeguarding, many bad, unskillful things come to be: taking up the rod and the sword, quarrels, arguments, and fights, accusations, divisive speech, and lies. These are the nine things rooted in craving."

9.24 Abodes of Sentient Beings

"Mendicants, there are nine abodes of sentient beings. What nine?

There are sentient beings that are diverse in body and diverse in perception, such as human beings, some gods, and some beings in the underworld. This is the first abode of sentient beings.

There are sentient beings that are diverse in body and unified in perception, such as the gods reborn in Brahmā's Host through the first absorption. This is the second abode of sentient beings.

There are sentient beings that are unified in body and diverse in perception, such as the gods of streaming radiance. This is the third abode of sentient beings.

There are sentient beings that are unified in body and unified in perception, such as the gods replete with glory. This is the fourth abode of sentient beings.

There are sentient beings that are non-percipient and do not experience anything, such as the gods who are non-percipient beings. This is the fifth abode of sentient beings.

There are sentient beings that have gone totally beyond perceptions of form. With the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', they have been reborn in the dimension of infinite space. This is the sixth abode of sentient beings.

There are sentient beings that have gone totally beyond the dimension of infinite space. Aware that 'consciousness is infinite', they have been reborn in the dimension of infinite consciousness. This is the seventh abode of sentient beings.

There are sentient beings that have gone totally beyond the dimension of infinite consciousness. Aware that 'there is nothing at all', they have been reborn in the dimension of nothingness. This is the eighth abode of sentient beings.

There are sentient beings that have gone totally beyond the dimension of nothingness. They have been reborn in the dimension of neither perception nor non-perception. This is the ninth abode of sentient beings.

These are the nine abodes of sentient beings."

9.25 Consolidated by Wisdom

"Mendicants, when a mendicant's mind has been well consolidated with wisdom it's appropriate for them to say: 'I understand: "Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence."'

And how is a mendicant's mind well consolidated with wisdom? The mind is well consolidated with wisdom when they know: 'My mind is without greed.' ... 'My mind is without hate.' ... 'My mind is

without delusion.' ... 'My mind is not liable to become greedy.' ... 'My mind is not liable to become hateful.' ... 'My mind is not liable to become deluded.' ... 'My mind is not liable to return to rebirth in the sensual realm.' ... 'My mind is not liable to return to rebirth in the realm of luminous form.' ... 'My mind is not liable to return to rebirth in the formless realm.' When a mendicant's mind has been well consolidated with wisdom it's appropriate for them to say: 'I understand: "Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence."'"

9.26 The Simile of the Stone Pillar

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

There Venerable Candikāputta addressed the mendicants, "Reverends, Devadatta teaches the mendicants like this: 'When a mendicant's mind is solidified by heart, it's appropriate for them to say: "I understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'"'"

When he said this, Venerable Sāriputta said to him, "Reverend Candikāputta, Devadatta does not teach the mendicants like that. He teaches like this: 'When a mendicant's mind is well consolidated by heart, it's appropriate for them to say: "I understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'"'"

For a second time ...

And for a third time Venerable Candikāputta addressed the mendicants ...

And for a third time, Sāriputta said to him, "Reverend Candikāputta, Devadatta does not teach the mendicants like that. He teaches like this: 'When a mendicant's mind is well consolidated by heart, it's appropriate for them to say: "I understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'"'

And how is a mendicant's mind well consolidated by heart? The mind is well consolidated by heart when they know: 'My mind is without greed.' ... 'My mind is without hate.' ... 'My mind is without delusion.' ... 'My mind is not liable to become greedy.' ... 'My mind is not liable to become hateful.' ... 'My mind is not liable to become deluded.' ... 'My mind is not liable to return to rebirth in the sensual realm.' ... 'My mind is not liable to return to rebirth in the realm of luminous form.' ... 'My mind is not liable to return to rebirth in the formless realm.'

When a mendicant's mind is rightly freed like this, even if compelling sights come into the range of vision they don't occupy their mind. The mind remains unaffected. It is steady, imperturbable, observing disappearance.

Suppose there was a stone pillar, sixteen feet long. Eight feet were buried underground, and eight above ground. And violent storms were to blow up out of the east, the west, the north, and the south. They couldn't make it tremor and tremble and quake. Why is that? It's because that boundary pillar is firmly embedded, with deep foundations. In the same way, when a mendicant's mind is rightly freed like this, even if compelling sights come into the range of vision they don't occupy their mind. The mind remains unaffected. It is steady, imperturbable, observing disappearance.

If even compelling sounds ... smells ... tastes ... touches ... and thoughts come into the range of the mind they don't occupy the mind. The mind remains unaffected. It is steady, imperturbable, observing disappearance."

9.27 Dangers and Threats (1st)

Then the householder Anāthapiṇḍika went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

"Householder, when a noble disciple has quelled five dangers and threats, and has the four factors of stream-entry, they may, if they wish, declare of themselves: 'I've finished with rebirth in hell, the animal realm, and the ghost realm. I've finished with all places of loss, bad places, the underworld. I am a stream-enterer! I'm not liable to be reborn in the underworld, and am bound for awakening.'

What are the five dangers and threats they have quelled? Anyone who kills living creatures creates dangers and threats both in the present life and in lives to come, and experiences mental pain and sadness. Anyone who refrains from killing living creatures creates no dangers and threats either in the present life or in lives to come, and doesn't experience mental pain and sadness. So that danger and threat is quelled for anyone who refrains from killing living creatures.

Anyone who steals ...

Anyone who commits sexual misconduct ...

Anyone who lies ...

Anyone who uses alcoholic drinks that cause negligence creates dangers and threats both in the present life and in lives to come, and experiences mental pain and sadness. Anyone who refrains from using alcoholic drinks that cause negligence creates no dangers and threats either in the present life or in lives to come, and doesn't experience mental pain and sadness. So that danger and threat is quelled for anyone who refrains from using alcoholic drinks that cause negligence.

These are the five dangers and threats they have quelled.

What are the four factors of stream-entry that they have? It's when a noble disciple has experiential confidence in the Buddha: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.'

They have experiential confidence in the teaching: 'The teaching is well explained by the Buddha—visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.'

They have experiential confidence in the Saṅgha: 'The Saṅgha of the Buddha's disciples is practicing the way that's good, straightforward, methodical, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha's disciples that is worthy of offerings dedicated to the gods, worthy of

hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.'

And a noble disciple's ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. These are the four factors of stream-entry that they have.

When a noble disciple has quelled these five dangers and threats, and has these four factors of stream-entry, they may, if they wish, declare of themselves: 'I've finished with rebirth in hell, the animal realm, and the ghost realm. I've finished with all places of loss, bad places, the underworld. I am a stream-enterer! I'm not liable to be reborn in the underworld, and am bound for awakening.'"

9.28 Dangers and Threats (2nd)

"Mendicants, when a noble disciple has quelled five dangers and threats, and has the four factors of stream-entry, they may, if they wish, declare of themselves: 'I've finished with rebirth in hell, the animal realm, and the ghost realm. I've finished with all places of loss, bad places, the underworld. I am a stream-enterer! I'm not liable to be reborn in the underworld, and am bound for awakening.'

What are the five dangers and threats they have quelled? Anyone who kills living creatures creates dangers and threats both in the present life and in lives to come, and experiences mental pain and sadness. Anyone who refrains from killing living creatures creates no dangers and threats either in the present life or in lives to come, and doesn't experience mental pain and sadness. So that danger and threat is quelled for anyone who refrains from killing living creatures.

Anyone who steals ... commits sexual misconduct ... lies ... Anyone who uses alcoholic drinks that cause negligence creates dangers and threats both in the present life and in lives to come, and experiences mental pain and sadness. Anyone who refrains from using alcoholic drinks that cause negligence creates no dangers and threats either in the present life or in lives to come, and doesn't experience mental pain and sadness. So that danger and threat is quelled for anyone

who refrains from using alcoholic drinks that cause negligence. These are the five dangers and threats they have quelled.

What are the four factors of stream-entry that they have? When a noble disciple has experiential confidence in the Buddha ... the teaching ... the Saṅgha ... And a noble disciple's ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. These are the four factors of stream-entry that they have.

When a noble disciple has quelled these five dangers and threats, and has these four factors of stream-entry, they may, if they wish, declare of themselves: 'I've finished with rebirth in hell, the animal realm, and the ghost realm. I've finished with all places of loss, bad places, the underworld. I am a stream-enterer! I'm not liable to be reborn in the underworld, and am bound for awakening.'"

9.29 Grounds for Resentment

"Mendicants, there are nine grounds for resentment. What nine? Thinking: 'They did wrong to me,' you harbor resentment. Thinking: 'They are doing wrong to me' ... 'They will do wrong to me' ... 'They did wrong to someone I love' ... 'They are doing wrong to someone I love' ... 'They will do wrong to someone I love' ... 'They helped someone I dislike' ... 'They are helping someone I dislike' ... Thinking: 'They will help someone I dislike,' you harbor resentment. These are the nine grounds for resentment."

9.30 Getting Rid of Resentment

"Mendicants, there are these nine methods to get rid of resentment. What nine? Thinking: 'They harmed me, but what can I possibly do?' you get rid of resentment. Thinking: 'They are harming me ...' ... 'They will harm me ...' ... 'They harmed someone I love ...' ... 'They are harming someone I love ...' 'They will harm someone I love ...' ... 'They helped someone I dislike ...' ... 'They are helping someone I dislike ...' ... Thinking: 'They will help someone I dislike, but what can I possibly do?' you get rid of resentment. These are the nine methods to get rid of resentment."

9.31 Progressive Cessations

“Mendicants, there are these nine progressive cessations. What nine?

For someone who has attained the first absorption, sensual perceptions have ceased.

For someone who has attained the second absorption, the placing of the mind and keeping it connected have ceased.

For someone who has attained the third absorption, rapture has ceased.

For someone who has attained the fourth absorption, breathing has ceased.

For someone who has attained the dimension of infinite space, the perception of form has ceased.

For someone who has attained the dimension of infinite consciousness, the perception of the dimension of infinite space has ceased.

For someone who has attained the dimension of nothingness, the perception of the dimension of infinite consciousness has ceased.

For someone who has attained the dimension of neither perception nor non-perception, the perception of the dimension of nothingness has ceased.

For someone who has attained the cessation of perception and feeling, perception and feeling have ceased.

These are the nine progressive cessations.”

4. The Great Chapter

9.32 Progressive Meditations

“Mendicants, there are these nine progressive meditations. What nine? The first absorption, the second absorption, the third absorption, the fourth absorption, the dimension of infinite space, the dimension of infinite consciousness, the dimension of nothingness, the dimension of neither perception nor non-

perception, and the cessation of perception and feeling. These are the nine progressive meditations."

9.33 The Nine Progressive Meditative Attainments

"Mendicants, I will teach you the nine progressive meditative attainments ... And what are the nine progressive meditative attainments?

Where sensual pleasures cease, and those who have thoroughly ended sensual pleasures meditate, I say: 'Clearly those venerables are desireless, extinguished, crossed over, and gone beyond in that respect.' If someone should say, 'I do not know or see where sensual pleasures cease', they should be told: 'Reverend, it's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. That's where sensual pleasures cease.' Clearly someone who is not devious or deceitful would approve and agree with that statement. They'd say 'Good!' and bowing down, they'd pay homage with joined palms.

Where the placing of the mind and keeping it connected cease, and those who have thoroughly ended the placing of the mind and keeping it connected meditate, I say: 'Clearly those venerables are desireless, extinguished, crossed over, and gone beyond in that respect.' If someone should say, 'I do not know or see where the placing of the mind and keeping it connected cease', they should be told: 'It's when a mendicant, as the placing of the mind and keeping it connected are stilled, enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected. That's where the placing of the mind and keeping it connected cease.' Clearly someone who is not devious or deceitful would approve and agree with that statement. They'd say 'Good!' and bowing down, they'd pay homage with joined palms.

Where rapture ceases, and those who have thoroughly ended rapture meditate, I say: 'Clearly those venerables are desireless,

extinguished, crossed over, and gone beyond in that respect.' If someone should say, 'I do not know or see where rapture ceases', they should be told: 'It's when a mendicant, with the fading away of rapture, enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, "Equanimous and mindful, one meditates in bliss". That's where rapture ceases.' Clearly someone who is not devious or deceitful would approve and agree with that statement. They'd say 'Good!' and bowing down, they'd pay homage with joined palms.

Where equanimous bliss ceases, and those who have thoroughly ended equanimous bliss meditate, I say: 'Clearly those venerables are desireless, extinguished, crossed over, and gone beyond in that respect.' If someone should say, 'I do not know or see where equanimous bliss ceases', they should be told: 'It's when a mendicant, giving up pleasure and pain, and ending former happiness and sadness, enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. That's where equanimous bliss ceases.' Clearly someone who is not devious or deceitful would approve and agree with that statement. They'd say 'Good!' and bowing down, they'd pay homage with joined palms.

Where perceptions of form ceases, and those who have thoroughly ended perceptions of form meditate, I say: 'Clearly those venerables are desireless, extinguished, crossed over, and gone beyond in that respect.' If someone should say, 'I do not know or see where perceptions of form ceases', they should be told: 'It's when a mendicant, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that "space is infinite", enters and remains in the dimension of infinite space. That's where perceptions of form cease.' Clearly someone who is not devious or deceitful would approve and agree with that statement. They'd say 'Good!' and bowing down, they'd pay homage with joined palms.

Where the perception of the dimension of infinite space ceases, and those who have thoroughly ended the perception of the

dimension of infinite space meditate, I say: 'Clearly those venerables are desireless, extinguished, crossed over, and gone beyond in that respect.' If someone should say, 'I do not know or see where the perception of the dimension of infinite space ceases', they should be told: 'It's when a mendicant, going totally beyond the dimension of infinite space, aware that "consciousness is infinite", enters and remains in the dimension of infinite consciousness. That's where the perception of the dimension of infinite space ceases.' Clearly someone who is not devious or deceitful would approve and agree with that statement. They'd say 'Good!' and bowing down, they'd pay homage with joined palms.

Where the perception of the dimension of infinite consciousness ceases, and those who have thoroughly ended the perception of the dimension of infinite consciousness meditate, I say: 'Clearly those venerables are desireless, extinguished, crossed over, and gone beyond in that respect.' If someone should say, 'I do not know or see where the perception of the dimension of infinite consciousness ceases', they should be told: 'It's when a mendicant, going totally beyond the dimension of infinite consciousness, aware that "there is nothing at all", enters and remains in the dimension of nothingness. That's where the perception of the dimension of infinite consciousness ceases.' Clearly someone who is not devious or deceitful would approve and agree with that statement. They'd say 'Good!' and bowing down, they'd pay homage with joined palms.

Where the perception of the dimension of nothingness ceases, and those who have thoroughly ended the perception of the dimension of nothingness meditate, I say: 'Clearly those venerables are desireless, extinguished, crossed over, and gone beyond in that respect.' If someone should say, 'I do not know or see where the perception of the dimension of nothingness ceases', they should be told: 'It's when a mendicant, going totally beyond the dimension of nothingness, enters and remains in the dimension of neither perception nor non-perception. That's where the perception of the dimension of nothingness ceases.' Clearly someone who is not devious or deceitful would approve and agree with that statement.

They'd say 'Good!' and bowing down, they'd pay homage with joined palms.

Where the perception of the dimension of neither perception nor non-perception ceases, and those who have thoroughly ended the perception of the dimension of neither perception nor non-perception meditate, I say: 'Clearly those venerables are desireless, extinguished, crossed over, and gone beyond in that respect.' If someone should say, 'I do not know or see where the perception of the dimension of neither perception nor non-perception ceases', they should be told: 'It's when a mendicant, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. That's where the perception of the dimension of neither perception nor non-perception ceases.' Clearly someone who is not devious or deceitful would approve and agree with that statement. They'd say 'Good!' and bowing down, they'd pay homage with joined palms.

These are the nine progressive meditative attainments."

9.34 Extinguishment is Bliss

At one time Venerable Sāriputta was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

There he addressed the mendicants: "Reverends, extinguishment is bliss! Extinguishment is bliss!"

When he said this, Venerable Udāyī said to him, "But Reverend Sāriputta, what's blissful about it, since nothing is felt?"

"The fact that nothing is felt is precisely what's blissful about it.

Reverend, there are these five kinds of sensual stimulation. What five? Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear ... Smells known by the nose ... Tastes known by the tongue ... Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation. The pleasure and happiness that arise from these five kinds of sensual stimulation is called sensual pleasure.

First, take a mendicant who, quite secluded from sensual pleasures ... enters and remains in the first absorption. While a

mendicant is in such a meditation, should perceptions and attentions accompanied by sensual pleasures beset them, that's an affliction for them. Suppose a happy person were to experience pain; that would be an affliction for them. In the same way, should perceptions and attentions accompanied by sensual pleasures beset them, that's an affliction for them. And affliction has been called suffering by the Buddha. That's the way to understand how extinguishment is bliss.

Furthermore, take a mendicant who, as the placing of the mind and keeping it connected are stilled, enters and remains in the second absorption. While a mendicant is in such a meditation, should perceptions and attentions accompanied by placing of the mind and keeping it connected beset them, that's an affliction for them. Suppose a happy person were to experience pain; that would be an affliction for them. In the same way, should perceptions and attentions accompanied by placing of the mind and keeping it connected beset them, that's an affliction for them. And affliction has been called suffering by the Buddha. That too is a way to understand how extinguishment is bliss.

Furthermore, take a mendicant who, with the fading away of rapture, enters and remains in the third absorption. While a mendicant is in such a meditation, should perceptions and attentions accompanied by rapture beset them, that's an affliction for them. Suppose a happy person were to experience pain; that would be an affliction for them. In the same way, should perceptions and attentions accompanied by rapture beset them, that's an affliction for them. And affliction has been called suffering by the Buddha. That too is a way to understand how extinguishment is bliss.

Furthermore, take a mendicant who, giving up pleasure and pain, and ending former happiness and sadness, enters and remains in the fourth absorption. While a mendicant is in such a meditation, should perceptions and attentions accompanied by equanimous bliss beset them, that's an affliction for them. Suppose a happy person were to experience pain; that would be an affliction for them. In the same way, should perceptions and attentions accompanied by equanimous

bliss beset them, that's an affliction for them. And affliction has been called suffering by the Buddha. That too is a way to understand how extinguishment is bliss.

Furthermore, take a mendicant who, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', enters and remains in the dimension of infinite space. While a mendicant is in such a meditation, should perceptions and attentions accompanied by form beset them, that's an affliction for them. Suppose a happy person were to experience pain; that would be an affliction for them. In the same way, should perceptions and attentions accompanied by form beset them, that's an affliction for them. And affliction has been called suffering by the Buddha. That too is a way to understand how extinguishment is bliss.

Furthermore, take a mendicant who, going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', enters and remains in the dimension of infinite consciousness. While a mendicant is in such a meditation, should perceptions and attentions accompanied by the dimension of infinite space beset them, that's an affliction for them. Suppose a happy person were to experience pain; that would be an affliction for them. In the same way, should perceptions and attentions accompanied by the dimension of infinite space beset them, that's an affliction for them. And affliction has been called suffering by the Buddha. That too is a way to understand how extinguishment is bliss.

Furthermore, take a mendicant who, going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', enters and remains in the dimension of nothingness. While a mendicant is in such a meditation, should perceptions and attentions accompanied by the dimension of infinite consciousness beset them, that's an affliction for them. Suppose a happy person were to experience pain; that would be an affliction for them. In the same way, should perceptions and attentions accompanied by the dimension of infinite consciousness beset them, that's an affliction for them. And affliction has been called suffering by the Buddha. That too is a way to understand how extinguishment is bliss.

Furthermore, take a mendicant who, going totally beyond the dimension of nothingness, enters and remains in the dimension of neither perception nor non-perception. While a mendicant is in such a meditation, should perceptions and attentions accompanied by the dimension of nothingness beset them, that's an affliction for them. Suppose a happy person were to experience pain; that would be an affliction for them. In the same way, should perceptions and attentions accompanied by the dimension of nothingness beset them, that's an affliction for them. And affliction has been called suffering by the Buddha. That too is a way to understand how extinguishment is bliss.

Furthermore, take a mendicant who, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end.

That too is a way to understand how extinguishment is bliss."

9.35 The Simile of the Cow

"Mendicants, suppose there was a mountain cow who was foolish, incompetent, unskillful, and lacked common sense when roaming on rugged mountains. She might think, 'Why don't I go somewhere I've never been before? I could eat grass and drink water that I've never tried before.' She'd take a step with a fore-hoof; but before it was properly set down, she'd lift up a hind-hoof. She wouldn't go somewhere she'd never been before, or eat grass and drink water that she'd never tried before. And she'd never return safely to the place she had started from. Why is that? Because that mountain cow was foolish, incompetent, unskillful, and lacked common sense when roaming on rugged mountains.

In the same way, some foolish, incompetent, unskillful mendicant, lacking common sense, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. But they don't cultivate, develop, and make much of that foundation; they don't ensure it is properly stabilized.

They think, ‘Why don’t I, as the placing of the mind and keeping it connected are stilled, enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.’ But they’re not able to enter and remain in the second absorption. They think, ‘Why don’t I, quite secluded from sensual pleasures, secluded from unskillful qualities, enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.’ But they’re not able to enter and remain in the first absorption. This is called a mendicant who has slipped and fallen from both sides. They’re like the mountain cow who was foolish, incompetent, unskillful, and lacking in common sense when roaming on rugged mountains.

Suppose there was a mountain cow who was astute, competent, skillful, and used common sense when roaming on rugged mountains. She might think, ‘Why don’t I go somewhere I’ve never been before? I could eat grass and drink water that I’ve never tried before.’ She’d take a step with a fore-hoof; and after it was properly set down, she’d lift up a hind-hoof. She’d go somewhere she’d never been before, and eat grass and drink water that she’d never tried before. And she’d return safely to the place she had started from. Why is that? Because that mountain cow was astute, competent, skillful, and used common sense when roaming on rugged mountains. In the same way, some astute, competent, skillful mendicant, using common sense, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. They cultivate, develop, and make much of that foundation, ensuring that it’s properly stabilized.

They think, ‘Why don’t I, as the placing of the mind and keeping it connected are stilled, enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.’ Without charging at the second

absorption, as the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption. They cultivate, develop, and make much of that foundation, ensuring that it's properly stabilized.

They think, 'Why don't I, with the fading away of rapture, enter and remain in the third absorption, where I will meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, "Equanimous and mindful, one meditates in bliss."' Without charging at the third absorption, with the fading away of rapture, they enter and remain in the third absorption. They cultivate, develop, and make much of that foundation, ensuring that it's properly stabilized.

They think, 'Why don't I, with the giving up of pleasure and pain, and the ending of former happiness and sadness, enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.' Without charging at the fourth absorption, with the giving up of pleasure and pain, and the ending of former happiness and sadness, they enter and remain in the fourth absorption. They cultivate, develop, and make much of that foundation, ensuring that it's properly stabilized.

They think, 'Why don't I, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that "space is infinite", enter and remain in the dimension of infinite space.' Without charging at the dimension of infinite space, with the fading away of rapture, they enter and remain in the dimension of infinite space. They cultivate, develop, and make much of that foundation, ensuring that it's properly stabilized.

They think, 'Why don't I, going totally beyond the dimension of infinite space, aware that "consciousness is infinite", enter and remain in the dimension of infinite consciousness.' Without charging at the dimension of infinite consciousness, they enter and remain in the dimension of infinite consciousness. They cultivate, develop, and make much of that foundation, ensuring that it's properly stabilized.

They think, ‘Why don’t I, going totally beyond the dimension of infinite consciousness, aware that “there is nothing at all”, enter and remain in the dimension of nothingness.’ Without charging at the dimension of nothingness, they enter and remain in the dimension of nothingness. They cultivate, develop, and make much of that foundation, ensuring that it’s properly stabilized.

They think, ‘Why don’t I, going totally beyond the dimension of nothingness, enter and remain in the dimension of neither perception nor non-perception.’ Without charging at the dimension of neither perception nor non-perception, they enter and remain in the dimension of neither perception nor non-perception. They cultivate, develop, and make much of that foundation, ensuring that it’s properly stabilized.

They think, ‘Why don’t I, going totally beyond the dimension of neither perception nor non-perception, enter and remain in the cessation of perception and feeling.’ Without charging at the cessation of perception and feeling, they enter and remain in the cessation of perception and feeling.

When a mendicant enters and emerges from all these attainments, their mind becomes pliable and workable. With a pliable and workable mind, their immersion becomes limitless and well developed. They become capable of realizing anything that can be realized by insight to which they extend the mind, in each and every case.

They might wish: ‘May I wield the many kinds of psychic power: multiplying myself and becoming one again … controlling my body as far as the Brahmā realm.’ They are capable of realizing it, in each and every case.

They might wish: ‘With clairaudience that is purified and superhuman, may I hear both kinds of sounds, human and divine, whether near or far.’ They are capable of realizing it, in each and every case.

They might wish: ‘May I understand the minds of other beings and individuals, having comprehended them with my mind. May I understand mind with greed as “mind with greed”, and mind without greed as “mind without greed”; mind with hate as “mind

with hate", and mind without hate as "mind without hate"; mind with delusion as "mind with delusion", and mind without delusion as "mind without delusion"; constricted mind ... scattered mind ... expansive mind ... unexpansive mind ... mind that is not supreme ... mind that is supreme ... mind immersed in samādhi ... mind not immersed in samādhi ... freed mind ... and unfreed mind as "unfreed mind".' They are capable of realizing it, in each and every case.

They might wish: 'May I recollect many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They remember: "There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here." May I recollect my many past lives, with features and details.' They're capable of realizing it, in each and every case.

They might wish: 'With clairvoyance that is purified and superhuman, may I see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place—and understand how sentient beings are reborn according to their deeds.' They're capable of realizing it, in each and every case.

They might wish: 'May I realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with my own insight due to the ending of defilements.' They're capable of realizing it, in each and every case."

9.36 Depending on Absorption

"Mendicants, I say that the first absorption is a basis for ending the defilements. The second absorption is also a basis for ending the defilements. The third absorption is also a basis for ending the

defilements. The fourth absorption is also a basis for ending the defilements. The dimension of infinite space is also a basis for ending the defilements. The dimension of infinite consciousness is also a basis for ending the defilements. The dimension of nothingness is also a basis for ending the defilements. The dimension of neither perception nor non-perception is also a basis for ending the defilements. The cessation of perception and feeling is also a basis for ending the defilements.

'The first absorption is a basis for ending the defilements.' That's what I said, but why did I say it? Take a mendicant who, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption. They contemplate the phenomena there—included in form, feeling, perception, choices, and consciousness—as impermanent, as suffering, as diseased, as an abscess, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self. They turn their mind away from those things, and apply it to the deathless: 'This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.' Abiding in that they attain the ending of defilements. If they don't attain the ending of defilements, with the ending of the five lower fetters they're reborn spontaneously, because of their passion and love for that meditation. They are extinguished there, and are not liable to return from that world.

It's like an archer or their apprentice who first practices on a straw man or a clay model. At a later time they become a long-distance shooter, a marksman, who shatters large objects. In the same way a noble disciple, quite secluded from sensual pleasures, enters and remains in the first absorption. They contemplate the phenomena there—included in form, feeling, perception, choices, and consciousness—as impermanent, as suffering, as diseased, as an abscess, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self. They turn their mind away from those things, and apply it to the deathless: 'This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.' Abiding

in that they attain the ending of defilements. If they don't attain the ending of defilements, with the ending of the five lower fetters they're reborn spontaneously, because of their passion and love for that meditation. They are extinguished there, and are not liable to return from that world. 'The first absorption is a basis for ending the defilements.' That's what I said, and this is why I said it.

'The second absorption is also a basis for ending the defilements.' ...

'The third absorption is also a basis for ending the defilements.' ...

'The fourth absorption is also a basis for ending the defilements.' ...

'The dimension of infinite space is also a basis for ending the defilements.' That's what I said, but why did I say it? Take a mendicant who, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', enters and remains in the dimension of infinite space. They contemplate the phenomena there—included in feeling, perception, choices, and consciousness—as impermanent, as suffering, as diseased, as an abscess, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self. They turn their mind away from those things, and apply it to the deathless: 'This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.' Abiding in that they attain the ending of defilements. If they don't attain the ending of defilements, with the ending of the five lower fetters they're reborn spontaneously, because of their passion and love for that meditation. They are extinguished there, and are not liable to return from that world.

It's like an archer or their apprentice who first practices on a straw man or a clay model. At a later time they become a long-distance shooter, a marksman, who shatters large objects. In the same way, take a mendicant who enters and remains in the dimension of infinite space. ... 'The dimension of infinite space is a basis for ending the defilements.' That's what I said, and this is why I said it.

‘The dimension of infinite consciousness is a basis for ending the defilements.’ …

‘The dimension of nothingness is a basis for ending the defilements.’ That’s what I said, but why did I say it? Take a mendicant who, going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, enters and remains in the dimension of nothingness. They contemplate the phenomena there—included in feeling, perception, choices, and consciousness—as impermanent, as suffering, as diseased, as an abscess, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self. They turn their mind away from those things, and apply it to the deathless: ‘This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.’ Abiding in that they attain the ending of defilements. If they don’t attain the ending of defilements, with the ending of the five lower fetters they’re reborn spontaneously, because of their passion and love for that meditation. They are extinguished there, and are not liable to return from that world.

It’s like an archer or their apprentice who first practices on a straw man or a clay model. At a later time they become a long-distance shooter, a marksman, who shatters large objects. In the same way, take a mendicant who, going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, enters and remains in the dimension of nothingness. They contemplate the phenomena there—included in feeling, perception, choices, and consciousness—as impermanent, as suffering, as diseased, as an abscess, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self. They turn their mind away from those things, and apply it to the deathless: ‘This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.’ Abiding in that they attain the ending of defilements. If they don’t attain the ending of defilements, with the ending of the five lower fetters they’re reborn spontaneously, because of their passion and love for that meditation. They are

extinguished there, and are not liable to return from that world. ‘The dimension of nothingness is a basis for ending the defilements.’ That’s what I said, and this is why I said it.

And so, mendicants, penetration to enlightenment extends as far as attainments with perception. But the two dimensions that depend on these— the dimension of neither perception nor non-perception, and the cessation of perception and feeling—are properly explained by mendicants who are skilled in these attainments and skilled in emerging from them, after they’ve entered them and emerged from them.”

9.37 By Ānanda

At one time Venerable Ānanda was staying near Kosambi, in Ghosita’s Monastery. There Ānanda addressed the mendicants: “Reverends, mendicants!”

“Reverend,” they replied. Ānanda said this:

“It’s incredible, reverends, it’s amazing! How this Blessed One who knows and sees, the perfected one, the fully awakened Buddha, has found an opening in a confined space. It’s in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to end the cycle of suffering, and to realize extinguishment.

The eye itself is actually present, and so are those sights. Yet one will not experience that sense-field. The ear itself is actually present, and so are those sounds. Yet one will not experience that sense-field. The nose itself is actually present, and so are those smells. Yet one will not experience that sense-field. The tongue itself is actually present, and so are those tastes. Yet one will not experience that sense-field. The body itself is actually present, and so are those touches. Yet one will not experience that sense-field.”

When he said this, Venerable Udāyī said to Venerable Ānanda:

“Reverend Ānanda, is one who doesn’t experience that sense-field actually percipient or not?”

“Reverend, one who doesn’t experience that sense-field is actually percipient, not non-percipient.”

"But what does one who doesn't experience that sense-field perceive?"

"It's when a mendicant, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', enters and remains in the dimension of infinite space. One who doesn't experience that sense-field perceives in this way.

Furthermore, a mendicant, going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', enters and remains in the dimension of infinite consciousness. One who doesn't experience that sense-field perceives in this way.

Furthermore, a mendicant, going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', enters and remains in the dimension of nothingness. One who doesn't experience that sense-field perceives in this way.

Reverend, one time I was staying near Sāketa in the deer park in Añjana Wood. Then the nun Jaṭilagāhikā came up to me, bowed, stood to one side, and said to me: 'Sir, Ānanda, regarding the immersion that does not lean forward or pull back, and is not held in place by forceful suppression. Being free, it's stable. Being stable, it's content. Being content, one is not anxious. What did the Buddha say was the fruit of this immersion?'

When she said this, I said to her: 'Sister, regarding the immersion that does not lean forward or pull back, and is not held in place by forceful suppression. Being free, it's stable. Being stable, it's content. Being content, one is not anxious. The Buddha said that the fruit of this immersion is enlightenment.' One who doesn't experience that sense-field perceives in this way, too."

9.38 Brahmin Cosmologists

Then two brahmin cosmologists went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side and said to the Buddha:

"Master Gotama, Pūraṇa Kassapa claims to be all-knowing and all-seeing, to know and see everything without exception, thus:

‘Knowledge and vision are constantly and continually present to me, while walking, standing, sleeping, and waking.’ He says: ‘With infinite knowledge I know and see that the world is infinite.’ And the Jain leader Nāṭaputta also claims to be all-knowing and all-seeing, to know and see everything without exception, thus: ‘Knowledge and vision are constantly and continually present to me, while walking, standing, sleeping, and waking.’ He says: ‘With infinite knowledge I know and see that the world is finite.’ These two claim to speak from knowledge, but they directly contradict each other. Which one of them speaks the truth, and which falsehood?”

“Enough, brahmins. Leave this aside: ‘These two claim to speak from knowledge, but they directly contradict each other. Which one of them speaks the truth, and which falsehood?’ I will teach you the Dhamma. Listen and pay close attention, I will speak.”

“Yes sir,” those brahmins replied. The Buddha said this:

“Suppose there were four men standing in the four directions. Each of them was extremely fast, with an extremely mighty stride. They’re as fast as a light arrow easily shot across the shadow of a palm tree by a well-trained expert archer with a strong bow. Their stride was such that it spanned from the eastern ocean to the western ocean. Then the man standing in the east would say: ‘I will reach the end of the world by traveling.’ Though he’d travel for his whole lifespan of a hundred years—pausing only to eat and drink, go to the toilet, and sleep to dispel weariness—he’d die along the way, never reaching the end of the world. Then the man standing in the west … Then the man standing in the north … Then the man standing in the south would say: ‘I will reach the end of the world by traveling.’ Though he’d travel for his whole lifespan of a hundred years—pausing only to eat and drink, go to the toilet, and sleep to dispel weariness—he’d die along the way, never reaching the end of the world. Why is that? I say it’s not possible to know or see or reach the end of the world by running like this. But I also say there’s no making an end of suffering without reaching the end of the world.

These five kinds of sensual stimulation are called the world in the training of the noble one. What five? Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Sounds known by the ear ... Smells known by the nose ... Tastes known by the tongue ... Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing. These five kinds of sensual stimulation are called the world in the training of the noble one.

Take a mendicant who, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. This is called a mendicant who, having gone to the end of the world, meditates at the end of the world. Others say of them: 'They're included in the world, and haven't yet left the world.' And I also say this: 'They're included in the world, and haven't yet left the world.'

Furthermore, take a mendicant who, as the placing of the mind and keeping it connected are stilled, enters and remains in the second absorption ... third absorption ... fourth absorption. This is called a mendicant who, having gone to the end of the world, meditates at the end of the world. Others say of them: 'They're included in the world, and haven't yet left the world.' And I also say this: 'They're included in the world, and haven't yet left the world.'

Furthermore, take a mendicant who, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', enters and remains in the dimension of infinite space. This is called a mendicant who, having gone to the end of the world, meditates at the end of the world. Others say of them: 'They're included in the world, and haven't yet left the world.' And I also say this: 'They're included in the world, and haven't yet left the world.'

Furthermore, take a mendicant who enters and remains in the dimension of infinite consciousness. ... the dimension of nothingness ... the dimension of neither perception nor non-perception. This is called a mendicant who, having gone to the end of the world, meditates at the end of the world. Others say of them: 'They're included in the world, and haven't yet left the world.' And I also say this: 'They're included in the world, and haven't yet left the world.'

Furthermore, take a mendicant who, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end. This is called a mendicant who, having gone to the end of the world, meditates at the end of the world. And they've crossed over clinging to the world."

9.39 The War Between the Gods and the Demons

"Once upon a time, mendicants, a battle was fought between the gods and the demons. In that battle the demons won and the gods lost. Defeated, the gods fled north with the demons in pursuit.

Then the gods thought, 'The demons are still in pursuit. Why don't we engage them in battle a second time?' And so a second battle was fought between the gods and the demons. And for a second time the demons won and the gods lost. Defeated, the gods fled north with the demons in pursuit.

Then the gods thought, 'The demons are still in pursuit. Why don't we engage them in battle a third time?' And so a third battle was fought between the gods and the demons. And for a third time the demons won and the gods lost. Defeated and terrified, the gods fled right into the castle of the gods.

When they had entered their castle, they thought, 'Now we're in a secure location and the demons can't do anything to us.' The demons also thought, 'Now the gods are in a secure location and we can't do anything to them.'

Once upon a time, a battle was fought between the gods and the demons. In that battle the gods won and the demons lost. Defeated, the demons fled south with the gods in pursuit.

Then the demons thought, 'The gods are still in pursuit. Why don't we engage them in battle a second time?' And so a second battle was fought between the gods and the demons. And for a second time the gods won and the demons lost. Defeated, the demons fled south with the gods in pursuit.

Then the demons thought, 'The gods are still in pursuit. Why don't we engage them in battle a third time?' And so a third battle

was fought between the gods and the demons. And for a third time the gods won and the demons lost. Defeated and terrified, the demons fled right into the citadel of the demons.

When they had entered their citadel, they thought, 'Now we're in a secure location and the gods can't do anything to us.' And the gods also thought, 'Now the demons are in a secure location and we can't do anything to them.'

In the same way, a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. At such a time the mendicant thinks, 'Now I'm in a secure location and Māra can't do anything to me.' And Māra the Wicked also thinks, 'Now the mendicant is in a secure location and we can't do anything to them.'

When, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption ... third absorption ... fourth absorption. At such a time the mendicant thinks, 'Now I'm in a secure location and Māra can't do anything to me.' And Māra the Wicked also thinks, 'Now the mendicant is in a secure location and we can't do anything to them.'

A mendicant, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', enters and remains in the dimension of infinite space. At such a time they are called a mendicant who has blinded Māra, put out his eyes without a trace, and gone where the Wicked One cannot see.

A mendicant, going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', enters and remains in the dimension of infinite consciousness. ... Going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', they enter and remain in the dimension of nothingness. ... Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception. ...

Going totally beyond the dimension of neither perception nor non-perception, they entersand remain in the cessation of perception and feeling. And, having seen with wisdom, their

defilements come to an end. At such a time they are called a mendicant who has blinded Māra, put out his eyes without a trace, and gone where the Wicked One cannot see. And they've crossed over clinging to the world."

9.40 The Simile of the Bull Elephant in the Forest

"Mendicants, when a wild bull elephant is engrossed in the pasture, but other elephants—males, females, younglings, or cubs—got there first and trampled the grass, the wild bull elephant is horrified, repelled, and disgusted by that. When the wild bull elephant is engrossed in the pasture, but other elephants—males, females, younglings, or cubs—eat the broken branches that he has dragged down, the wild bull elephant is horrified, repelled, and disgusted by that. When a wild bull elephant has plunged into the pool, but other elephants—males, females, younglings, or cubs—got there first and stirred up the water with their trunks, the wild bull elephant is horrified, repelled, and disgusted by that. When a wild bull elephant has come out of the pool and the female elephants bump into him, the wild bull elephant is horrified, repelled, and disgusted by that.

At that time the wild bull elephant thinks: 'Now I live crowded by other males, females, younglings, and cubs. I eat the grass they've trampled, and they eat the broken branches I've dragged down. I drink muddy water, and after my bath the female elephants bump into me. Why don't I live alone, withdrawn from the herd?' After some time he lives alone, withdrawn from the herd, and he eats untrampled grass, and other elephants don't eat the broken branches he has dragged down. He doesn't drink muddy water, and the female elephants don't bump into him after his bath.

At that time the wild bull elephant thinks: 'Formerly I lived crowded by other males, females, younglings, and cubs. I ate the grass they'd trampled, and they ate the broken branches I'd dragged down. I drank muddy water, and after my bath the female elephants bumped into me. Now I live alone, and I'm free of all these things.' He breaks off a branch and scratches his body, happily relieving his itches.

In the same way, when a mendicant lives crowded by monks, nuns, laymen, and laywomen; by rulers and their ministers, and by teachers of other paths and their disciples, they think: 'Now I live crowded by monks, nuns, laymen, and laywomen; by rulers and their ministers, and teachers of other paths and their disciples. Why don't I live alone, withdrawn from the group?' They frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw. Gone to a wilderness, or to the root of a tree, or to an empty hut, they sit down cross-legged, with their body straight, and establish mindfulness right there.

Giving up desire for the world, they meditate with a heart rid of desire, cleansing the mind of desire. Giving up ill will and malevolence, they meditate with a mind rid of ill will, full of compassion for all living beings, cleansing the mind of ill will. Giving up dullness and drowsiness, they meditate with a mind free of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness. Giving up restlessness and remorse, they meditate without restlessness, their mind peaceful inside, cleansing the mind of restlessness and remorse. Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt. They give up these five hindrances, corruptions of the heart that weaken wisdom. Then, quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. They happily relieve their itches. As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption ... third absorption ... fourth absorption. They happily relieve their itches.

Going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', they enter and remain in the dimension of infinite space. They happily relieve their itches. Going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', they enter and remain in the dimension of

infinite consciousness. ... Going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', they enter and remain in the dimension of nothingness. ... Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception. ... Furthermore, take a mendicant who, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end. They happily relieve their itches."

9.41 With the Householder Tapussa

At one time the Buddha was staying in the land of the Mallas, near the Mallian town named Uruvelakappa.

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Uruvelakappa for alms. Then, after the meal, on his return from alms-round, he addressed Venerable Ānanda, "Ānanda, you stay right here, while I plunge deep into the Great Wood for the day's meditation."

"Yes, sir," Ānanda replied. Then the Buddha plunged deep into the Great Wood and sat at the root of a tree for the day's meditation.

The householder Tapussa went up to Venerable Ānanda, bowed, sat down to one side, and said to him:

"Sir, Ānanda, we are laypeople who enjoy sensual pleasures. We like sensual pleasures, we love them and take joy in them. But renunciation seems like an abyss. I have heard that in this teaching and training there are very young mendicants whose minds are eager for renunciation; they're confident, settled, and decided about it. They see it as peaceful. Renunciation is the dividing line between the multitude and the mendicants in this teaching and training."

"Householder, we should see the Buddha about this matter. Come, let's go to the Buddha and inform him about this. As he answers, so we'll remember it."

"Yes, sir," replied Tapussa. Then Ānanda together with Tapussa went to the Buddha, bowed, and sat down to one side. Ānanda told him what had happened.

"That's so true, Ānanda! That's so true! Before my awakening—when I was still unawakened but intent on awakening—I too thought, 'Renunciation is good! Seclusion is good!' But my mind wasn't eager for renunciation; it wasn't confident, settled, and decided about it. I didn't see it as peaceful. Then I thought, 'What is the cause, what is the reason why my mind isn't eager for renunciation, and not confident, settled, and decided about it? Why don't I see it as peaceful?' Then I thought, 'I haven't seen the drawbacks of sensual pleasures, and so I haven't cultivated that. I haven't realized the benefits of renunciation, and so I haven't developed that. That's why my mind isn't eager for renunciation, and not confident, settled, and decided about it. And it's why I don't see it as peaceful.' Then I thought, 'Suppose that, seeing the drawbacks of sensual pleasures, I were to cultivate that. And suppose that, realizing the benefits of renunciation, I were to develop that. It's possible that my mind would be eager for renunciation; it would be confident, settled, and decided about it. And I would see it as peaceful.' And so, after some time, I saw the drawbacks of sensual pleasures and cultivated that, and I realized the benefits of renunciation and developed that. Then my mind was eager for renunciation; it was confident, settled, and decided about it. I saw it as peaceful. And so, quite secluded from sensual pleasures, secluded from unskillful qualities, I entered and remained in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. While I was in that meditation, perceptions and attentions accompanied by sensual pleasures beset me, and that was an affliction for me. Suppose a happy person were to experience pain; that would be an affliction for them. In the same way, when perceptions and attentions accompanied by sensual pleasures beset me, that was an affliction for me.

Then I thought, 'Why don't I, as the placing of the mind and keeping it connected are stilled ... enter and remain in the second absorption?' But my mind wasn't eager to stop placing the mind; it wasn't confident, settled, and decided about it. I didn't see it as peaceful. Then I thought, 'What is the cause, what is the reason why

my mind isn't eager to stop placing the mind, and not confident, settled, and decided about it? Why don't I see it as peaceful?' Then I thought, 'I haven't seen the drawbacks of placing the mind, and so I haven't cultivated that. I haven't realized the benefits of not placing the mind, and so I haven't developed that. That's why my mind isn't eager to stop placing the mind, and not confident, settled, and decided about it. And it's why I don't see it as peaceful.' Then I thought, 'Suppose that, seeing the drawbacks of placing the mind, I were to cultivate that. And suppose that, realizing the benefits of not placing the mind, I were to develop that. It's possible that my mind would be eager to stop placing the mind; it would be confident, settled, and decided about it. And I would see it as peaceful.' And so, after some time, I saw the drawbacks of placing the mind and cultivated that, and I realized the benefits of not placing the mind and developed that. Then my mind was eager to stop placing the mind; it was confident, settled, and decided about it. I saw it as peaceful. And so, as the placing of the mind and keeping it connected were stilled ... I was entering and remaining in the second absorption. While I was in that meditation, perceptions and attentions accompanied by placing the mind beset me, and that was an affliction for me. Suppose a happy person were to experience pain; that would be an affliction for them. In the same way, when perceptions and attentions accompanied by placing the mind and keeping it connected beset me, that was an affliction for me.

Then I thought, 'Why don't I, with the fading away of rapture, enter and remain in the third absorption, where I will meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, "Equanimous and mindful, one meditates in bliss"?' But my mind wasn't eager for freedom from rapture; it wasn't confident, settled, and decided about it. I didn't see it as peaceful. Then I thought, 'What is the cause, what is the reason why my mind isn't eager for freedom from rapture, and not confident, settled, and decided about it? Why don't I see it as peaceful?' Then I thought, 'I haven't seen the drawbacks of rapture, and so I haven't cultivated that. I haven't realized the benefits of freedom from rapture, and so I haven't developed that. That's why

my mind isn't eager for freedom from rapture, and not confident, settled, and decided about it. And it's why I don't see it as peaceful.' Then I thought, 'Suppose that, seeing the drawbacks of rapture, I were to cultivate that. And suppose that, realizing the benefits of freedom from rapture, I were to develop that. It's possible that my mind would be eager to be free from rapture; it would be confident, settled, and decided about it. And I would see it as peaceful.' And so, after some time, I saw the drawbacks of rapture and cultivated that, and I realized the benefits of freedom from rapture and developed that. Then my mind was eager for freedom from rapture; it was confident, settled, and decided about it. I saw it as peaceful. And so, with the fading away of rapture ... I was entering and remaining in the third absorption. While I was in that meditation, perceptions and attentions accompanied by rapture beset me, and that was an affliction for me. Suppose a happy person were to experience pain; that would be an affliction for them. In the same way, when perceptions and attentions accompanied by rapture beset me, that was an affliction for me.

Then I thought, 'Why don't I, with the giving up of pleasure and pain, and the ending of former happiness and sadness, enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness?' But my mind wasn't eager to be without pleasure and pain; it wasn't confident, settled, and decided about it. I didn't see it as peaceful. Then I thought, 'What is the cause, what is the reason why my mind isn't eager to be without pleasure and pain, and not confident, settled, and decided about it? Why don't I see it as peaceful?' Then I thought, 'I haven't seen the drawbacks of equanimous bliss, and so I haven't cultivated that. I haven't realized the benefits of being without pleasure and pain, and so I haven't developed that. That's why my mind isn't eager to be without pleasure and pain, and not confident, settled, and decided about it. And it's why I don't see it as peaceful.' Then I thought, 'Suppose that, seeing the drawbacks of equanimous bliss, I were to cultivate that. And suppose that, realizing the benefits of being without pleasure and pain, I were to develop that. It's possible that my mind would be eager to be without pleasure and pain; it would

be confident, settled, and decided about it. And I would see it as peaceful.' And so, after some time, I saw the drawbacks of equanimous bliss and cultivated that, and I realized the benefits of being without pleasure and pain and developed that. Then my mind was eager to be without pleasure and pain; it was confident, settled, and decided about it. I saw it as peaceful. And so, giving up pleasure and pain ... I was entering and remaining in the fourth absorption. While I was in that meditation, perceptions and attentions accompanied by equanimous bliss beset me, and that was an affliction for me. Suppose a happy person were to experience pain; that would be an affliction for them. In the same way, when perceptions and attentions accompanied by equanimous bliss beset me, that was an affliction for me.

Then I thought, 'Why don't I, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that "space is infinite", enter and remain in the dimension of infinite space?' But my mind wasn't eager for the dimension of infinite space; it wasn't confident, settled, and decided about it. I didn't see it as peaceful. Then I thought, 'What is the cause, what is the reason why my mind isn't eager for the dimension of infinite space, and not confident, settled, and decided about it? Why don't I see it as peaceful?' Then I thought, 'I haven't seen the drawbacks of forms, and so I haven't cultivated that. I haven't realized the benefits of the dimension of infinite space, and so I haven't developed that. That's why my mind isn't eager for the dimension of infinite space, and not confident, settled, and decided about it. And it's why I don't see it as peaceful.' Then I thought, 'Suppose that, seeing the drawbacks of forms, I were to cultivate that. And suppose that, realizing the benefits of the dimension of infinite space, I were to develop that. It's possible that my mind would be eager for the dimension of infinite space; it would be confident, settled, and decided about it. And I would see it as peaceful.' And so, after some time, I saw the drawbacks of forms and cultivated that, and I realized the benefits of the dimension of infinite space and developed that. Then my mind was eager for the dimension of infinite space; it was confident, settled, and decided

about it. I saw it as peaceful. And so, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', I was entering and remaining in the dimension of infinite space. While I was in that meditation, perceptions and attentions accompanied by forms beset me, and that was an affliction for me. Suppose a happy person were to experience pain; that would be an affliction for them. In the same way, when perceptions and attentions accompanied by forms beset me, that was an affliction for me.

Then I thought, 'Why don't I, going totally beyond the dimension of infinite space, aware that "consciousness is infinite", enter and remain in the dimension of infinite consciousness?' But my mind wasn't eager for the dimension of infinite consciousness; it wasn't confident, settled, and decided about it. I didn't see it as peaceful. Then I thought, 'What is the cause, what is the reason why my mind isn't eager for the dimension of infinite consciousness, and not confident, settled, and decided about it? Why don't I see it as peaceful?' Then I thought, 'I haven't seen the drawbacks of the dimension of infinite space, and so I haven't cultivated that. I haven't realized the benefits of the dimension of infinite consciousness, and so I haven't developed that. That's why my mind isn't eager for the dimension of infinite consciousness, and not confident, settled, and decided about it. And it's why I don't see it as peaceful.' Then I thought, 'Suppose that, seeing the drawbacks of the dimension of infinite space, I were to cultivate that. And suppose that, realizing the benefits of the dimension of infinite consciousness, I were to develop that. It's possible that my mind would be eager for the dimension of infinite consciousness; it would be confident, settled, and decided about it. And I would see it as peaceful.' And so, after some time, I saw the drawbacks of the dimension of infinite space and cultivated that, and I realized the benefits of the dimension of infinite consciousness and developed that. Then my mind was eager for the dimension of infinite consciousness; it was confident, settled, and decided about it. I saw it as peaceful. And so, going totally beyond the dimension of infinite

space, aware that ‘consciousness is infinite’, I was entering and remaining in the dimension of infinite consciousness. While I was in that meditation, perceptions and attentions accompanied by the dimension of infinite space beset me, and that was an affliction for me. Suppose a happy person were to experience pain; that would be an affliction for them. In the same way, when perceptions and attentions accompanied by the dimension of infinite space beset me, that was an affliction for me.

Then I thought, ‘Why don’t I, going totally beyond the dimension of infinite consciousness, aware that “there is nothing at all”, enter and remain in the dimension of nothingness?’ But my mind wasn’t eager for the dimension of nothingness; it wasn’t confident, settled, and decided about it. I didn’t see it as peaceful. Then I thought, ‘What is the cause, what is the reason why my mind isn’t eager for the dimension of nothingness, and not confident, settled, and decided about it? Why don’t I see it as peaceful?’ Then I thought, ‘I haven’t seen the drawbacks of the dimension of infinite consciousness, and so I haven’t cultivated that. I haven’t realized the benefits of the dimension of nothingness, and so I haven’t developed that. That’s why my mind isn’t eager for the dimension of nothingness, and not confident, settled, and decided about it. And it’s why I don’t see it as peaceful.’ Then I thought, ‘Suppose that, seeing the drawbacks of the dimension of infinite consciousness, I were to cultivate that. And suppose that, realizing the benefits of the dimension of nothingness, I were to develop that. It’s possible that my mind would be eager for the dimension of nothingness; it would be confident, settled, and decided about it. And I would see it as peaceful.’ And so, after some time, I saw the drawbacks of the dimension of infinite consciousness and cultivated that, and I realized the benefits of the dimension of nothingness and developed that. Then my mind was eager for the dimension of nothingness; it was confident, settled, and decided about it. I saw it as peaceful. And so, going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, I was entering and remaining in the dimension of nothingness. While I was in that meditation, perceptions and attentions accompanied by the dimension of

infinite consciousness beset me, and that was an affliction for me. Suppose a happy person were to experience pain; that would be an affliction for them. In the same way, when perceptions and attentions accompanied by the dimension of infinite consciousness beset me, that was an affliction for me.

Then I thought, 'Why don't I, going totally beyond the dimension of nothingness, enter and remain in the dimension of neither perception nor non-perception?' But my mind wasn't eager for the dimension of neither perception nor non-perception; it wasn't confident, settled, and decided about it. I didn't see it as peaceful. Then I thought, 'What is the cause, what is the reason why my mind isn't eager for the dimension of neither perception nor non-perception, and not confident, settled, and decided about it? Why don't I see it as peaceful?' Then I thought, 'I haven't seen the drawbacks of the dimension of nothingness, and so I haven't cultivated that. I haven't realized the benefits of the dimension of neither perception nor non-perception, and so I haven't developed that. That's why my mind isn't eager for the dimension of neither perception nor non-perception, and not confident, settled, and decided about it. And it's why I don't see it as peaceful.' Then I thought, 'Suppose that, seeing the drawbacks of the dimension of nothingness, I were to cultivate that. And suppose that, realizing the benefits of the dimension of neither perception nor non-perception, I were to develop that. It's possible that my mind would be eager for the dimension of neither perception nor non-perception; it would be confident, settled, and decided about it. And I would see it as peaceful.' And so, after some time, I saw the drawbacks of the dimension of nothingness and cultivated that, and I realized the benefits of the dimension of neither perception nor non-perception and developed that. Then my mind was eager for the dimension of neither perception nor non-perception; it was confident, settled, and decided about it. I saw it as peaceful. And so, going totally beyond the dimension of nothingness, I was entering and remaining in the dimension of neither perception nor non-perception. While I was in that meditation, perceptions and attentions accompanied by the dimension of nothingness beset me, and that was an affliction

for me. Suppose a happy person were to experience pain; that would be an affliction for them. In the same way, when perceptions and attentions accompanied by the dimension of nothingness beset me, that was an affliction for me.

Then I thought, 'Why don't I, going totally beyond the dimension of neither perception nor non-perception, enter and remain in the cessation of perception and feeling?' But my mind wasn't eager for the cessation of perception and feeling; it wasn't confident, settled, and decided about it. I didn't see it as peaceful. Then I thought, 'What is the cause, what is the reason why my mind isn't eager for the cessation of perception and feeling, and not confident, settled, and decided about it? Why don't I see it as peaceful?' Then I thought, 'I haven't seen the drawbacks of the dimension of neither perception nor non-perception, and so I haven't cultivated that. I haven't realized the benefits of the cessation of perception and feeling, and so I haven't developed that. That's why my mind isn't eager for the cessation of perception and feeling, and not confident, settled, and decided about it. And it's why I don't see it as peaceful.' Then I thought, 'Suppose that, seeing the drawbacks of the dimension of neither perception nor non-perception, I were to cultivate that. And suppose that, realizing the benefits of the cessation of perception and feeling, I were to develop that. It's possible that my mind would be eager for cessation of perception and feeling; it would be confident, settled, and decided about it. And I would see it as peaceful.' And so, after some time, I saw the drawbacks of the dimension of neither perception nor non-perception and cultivated that, and I realized the benefits of the cessation of perception and feeling and developed that. Then my mind was eager for the cessation of perception and feeling; it was confident, settled, and decided about it. I saw it as peaceful. And so, going totally beyond the dimension of neither perception nor non-perception, I was entering and remaining in the cessation of perception and feeling. And, having seen with wisdom, my defilements were ended.

As long as I hadn't entered into and withdrawn from these nine progressive meditative attainments in both forward and reverse order, I didn't announce my supreme perfect awakening in this

world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

But when I had entered into and withdrawn from these nine progressive meditative attainments in both forward and reverse order, I announced my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

Knowledge and vision arose in me: 'My freedom is unshakable; this is my last rebirth; now there are no more future lives.'"

5. Similarity

9.42 Cramped

At one time Venerable Ānanda was staying near Kosambi, in Ghosita's Monastery. Then Venerable Udāyī went up to Venerable Ānanda and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Ānanda, "Reverend, this was said by the god Pañcālacaṇḍa:

> 'The opening amid confinement
> was discovered by the Buddha of vast intelligence,
> who woke up to absorption,
> the sage, the solitary bull.'

But what is confinement, and what is the opening amid confinement that the Buddha spoke of?"

"Reverend, these five kinds of sensual stimulation are called 'confinement' by the Buddha. What five? Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear ... Smells known by the nose ... Tastes known by the tongue ... Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation that are called 'confinement' by the Buddha.

Now, take a mendicant who, quite secluded from sensual pleasures ... enters and remains in the first absorption. To this extent the Buddha spoke of creating an opening amid confinement in a qualified sense. But it is still confined. Confined by what? Whatever placing of the mind and keeping it connected has not ceased is the confinement there.

Furthermore, take a mendicant who, as the placing of the mind and keeping it connected are stilled ... enters and remains in the second absorption. To this extent the Buddha spoke of creating an opening amid confinement in a qualified sense. But it is still confined. Confined by what? Whatever rapture has not ceased is the confinement there.

Furthermore, take a mendicant who, with the fading away of rapture ... enters and remains in the third absorption. To this extent the Buddha spoke of creating an opening amid confinement in a qualified sense. But it is still confined. Confined by what? Whatever equanimous bliss has not ceased is the confinement there.

Furthermore, take a mendicant who, giving up pleasure and pain ... enters and remains in the fourth absorption. To this extent the Buddha spoke of creating an opening amid confinement in a qualified sense. But it is still confined. Confined by what? Whatever perception of form has not ceased is the confinement there.

Furthermore, take a mendicant who, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', enters and remains in the dimension of infinite space. To this extent the Buddha spoke of creating an opening amid confinement in a qualified sense. But it is still confined. Confined by what? Whatever perception of the dimension of infinite space has not ceased is the confinement there.

Furthermore, a mendicant, going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', enters and remains in the dimension of infinite consciousness. To this extent the Buddha spoke of creating an opening amid confinement in a qualified sense. But it is still confined. Confined by what? Whatever

perception of the dimension of infinite consciousness has not ceased is the confinement there.

Furthermore, a mendicant, going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', enters and remains in the dimension of nothingness. To this extent the Buddha spoke of creating an opening amid confinement in a qualified sense. But it is still confined. Confined by what? Whatever perception of the dimension of nothingness has not ceased is the confinement there.

Furthermore, take a mendicant who, going totally beyond the dimension of nothingness, enters and remains in the dimension of neither perception nor non-perception. To this extent the Buddha spoke of creating an opening amid confinement in a qualified sense. But it is still confined. Confined by what? Whatever perception of neither perception nor non-perception has not ceased is the confinement there.

Furthermore, take a mendicant who, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end. To this extent the Buddha spoke of creating an opening amid confinement in a definitive sense."

9.43 A Personal Witness

"Reverend, they speak of a person called 'personal witness'. What is the personal witness that the Buddha spoke of?"

"First, take a mendicant who, quite secluded from sensual pleasures ... enters and remains in the first absorption. They meditate directly experiencing that dimension in every way. To this extent the Buddha spoke of the personal witness in a qualified sense.

Furthermore, take a mendicant who, as the placing of the mind and keeping it connected are stilled, enters and remains in the second absorption ... third absorption ... fourth absorption. They meditate directly experiencing that dimension in every way. To this extent the Buddha spoke of the personal witness in a qualified sense.

Furthermore, take a mendicant who, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', enters and remains in the dimension of infinite space. They meditate directly experiencing that dimension in every way. To this extent the Buddha spoke of the personal witness in a qualified sense. Furthermore, take a mendicant who enters and remains in the dimension of infinite consciousness ... the dimension of nothingness ... the dimension of neither perception nor non-perception ...

Furthermore, take a mendicant who, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end. They meditate directly experiencing that dimension in every way. To this extent the Buddha spoke of the personal witness in a definitive sense."

9.44 Freed by Wisdom

"Reverend, they speak of a person called 'freed by wisdom'. What is the one freed by wisdom that the Buddha spoke of?"

"First, take a mendicant who, quite secluded from sensual pleasures ... enters and remains in the first absorption. And they understand that with wisdom. To this extent the Buddha spoke of the one freed by wisdom in a qualified sense. ...

Furthermore, take a mendicant who, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end. And they understand that with wisdom. To this extent the Buddha spoke of the one freed by wisdom in a definitive sense."

9.45 Freed Both Ways

"Reverend, they speak of a person called 'freed both ways'. What is the one freed both ways that the Buddha spoke of?"

"First, take a mendicant who, quite secluded from sensual pleasures ... enters and remains in the first absorption. They meditate directly experiencing that dimension in every way. And

they understand that with wisdom. To this extent the Buddha spoke of the one freed both ways in a qualified sense. ...

Furthermore, take a mendicant who, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end. They meditate directly experiencing that dimension in every way. And they understand that with wisdom. To this extent the Buddha spoke of the one freed both ways in a definitive sense."

9.46 In This Very Life

"Reverend, they speak of 'a teaching visible in this very life'. In what way did the Buddha speak of a teaching visible in this very life?"

"First, take a mendicant who, quite secluded from sensual pleasures ... enters and remains in the first absorption. To this extent the Buddha spoke of the teaching visible in this very life in a qualified sense. ...

Furthermore, take a mendicant who, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end. To this extent the Buddha spoke of the teaching visible in this very life in a definitive sense."

9.47 Extinguishment Is Visible in This Very Life

"Reverend, they say that 'extinguishment is visible in this very life'. In what way did the Buddha say extinguishment is visible in this very life?"

"First, take a mendicant who, quite secluded from sensual pleasures ... enters and remains in the first absorption. To this extent the Buddha said that extinguishment is visible in this very life in a qualified sense. ...

Furthermore, take a mendicant who, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end. To this extent the

Buddha said that extinguishment is visible in this very life in a definitive sense."

9.48 Extinguishment

"Reverend, they speak of 'extinguishment'. ..."

9.49 Final Extinguishment

"Reverend, they speak of 'final extinguishment'. ..."

9.50 Extinguishment in a Certain Respect

"Reverend, they speak of 'extinguishment in a certain respect'. ..."

9.51 Extinguishment in the Present Life

"Reverend, they speak of 'extinguishment in the present life'. In what way did the Buddha speak of extinguishment in the present life?"

"First, take a mendicant who, quite secluded from sensual pleasures ... enters and remains in the first absorption. To this extent the Buddha spoke of extinguishment in the present life in a qualified sense. ...

Furthermore, take a mendicant who, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end. To this extent the Buddha spoke of extinguishment in the present life in a definitive sense."

6. A Safe Place

9.52 A Safe Place

"Reverend, they speak of 'a safe place'. In what way did the Buddha speak of a safe place?"

"First, take a mendicant who, quite secluded from sensual pleasures ... enters and remains in the first absorption. To this extent the Buddha spoke of a safe place in a qualified sense. ...

Furthermore, take a mendicant who, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end. To this extent the Buddha spoke of a safe place in a definitive sense."

9.53 Reaching a Safe Place

"Reverend, they speak of 'reaching a safe place'. ..."

9.54 The Deathless

"Reverend, they speak of 'the deathless'. ..."

9.55 Reaching the Deathless

"Reverend, they speak of 'reaching the deathless'. ..."

9.56 A Place Without Fear

"Reverend, they speak of 'a place without fear'. ..."

9.57 Reaching a Place Without Fear

"Reverend, they speak of 'reaching a place without fear'. ..."

9.58 Tranquility

"Reverend, they speak of 'tranquility'. ..."

9.59 Progressive Tranquility

"Reverend, they speak of 'progressive tranquility'. ..."

9.60 Cessation

"Reverend, they speak of 'cessation'. ..."

9.61 Progressive Cessation

"Reverend, they speak of 'progressive cessation'. What is the progressive cessation that the Buddha spoke of?"

"First, take a mendicant who, quite secluded from sensual pleasures ... enters and remains in the first absorption. To this extent the Buddha spoke of progressive cessation in a qualified sense. ...

Furthermore, take a mendicant who, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end. To this extent the Buddha spoke of progressive cessation in a definitive sense."

9.62 Requirements for Perfection

"Mendicants, without giving up nine things you can't realize perfection. What nine? Greed, hate, delusion, anger, hostility, offensiveness, contempt, jealousy, and stinginess. Without giving up these nine things you can't realize perfection.

After giving up nine things you can realize perfection. What nine? Greed, hate, delusion, anger, hostility, offensiveness, contempt, jealousy, and stinginess. After giving up these nine things you can realize the fruit of perfection."

7. Mindfulness Meditation

9.63 Weaknesses in Training and Mindfulness Meditation

"Mendicants, there are these five weaknesses when you're training. What five? Killing living creatures, stealing, sexual misconduct, lying, and using alcoholic drinks that cause negligence. These are the five weaknesses when you're training.

To give up these five weaknesses in your training you should develop the four kinds of mindfulness meditation. What four? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings ... They meditate observing an aspect of the mind ... They meditate observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world. To give up those five weaknesses in your training you should develop these four kinds of mindfulness meditation."

9.64 Hindrances

"Mendicants, there are these five hindrances. What five? Sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. These are the five hindrances.

To give up these five hindrances you should develop the four kinds of mindfulness meditation. What four? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings ... They meditate observing an aspect of the mind ... They meditate observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world. To give up those five hindrances you should develop these four kinds of mindfulness meditation."

9.65 Kinds of Sensual Stimulation

"Mendicants, there are these five kinds of sensual stimulation. What five? Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear ... Smells known by the nose ... Tastes known by the tongue ... Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation.

To give up these five kinds of sensual stimulation you should develop the four kinds of mindfulness meditation. ..."

9.66 Grasping Aggregates

"Mendicants, there are these five grasping aggregates. What five? The grasping aggregates of form, feeling, perception, choices, and consciousness. These are the five grasping aggregates.

To give up these five grasping aggregates you should develop the four kinds of mindfulness meditation. ..."

9.67 Lower Fetters

"Mendicants, there are five lower fetters. What five? Identity view, doubt, misapprehension of precepts and observances, sensual desire, and ill will. These are the five lower fetters.

To give up these five lower fetters you should develop the four kinds of mindfulness meditation. …"

9.68 Places of Rebirth

"Mendicants, there are five destinations. What five? Hell, the animal realm, the ghost realm, humanity, and the gods. These are the five destinations.

To give up these five destinations you should develop the four kinds of mindfulness meditation. …"

9.69 Stinginess

"Mendicants, there are these five kinds of stinginess. What five? Stinginess with dwellings, families, material possessions, praise, and the teaching. These are the five kinds of stinginess.

To give up these five kinds of stinginess you should develop the four kinds of mindfulness meditation. …"

9.70 Higher Fetters

"Mendicants, there are five higher fetters. What five? Desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance. These are the five higher fetters.

To give up these five higher fetters you should develop the four kinds of mindfulness meditation. …"

9.71 Emotional Barrenness

"Mendicants, there are five kinds of emotional barrenness. What five? Firstly, a mendicant has doubts about the Teacher. They're uncertain, undecided, and lacking confidence. This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving. This is the first kind of emotional barrenness.

Furthermore, a mendicant has doubts about the teaching … the Saṅgha … the training … A mendicant is angry and upset with their spiritual companions, resentful and closed off. This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving. This is the fifth kind of emotional barrenness.

To give up these five kinds of emotional barrenness you should develop the four kinds of mindfulness meditation. …"

9.72 Emotional Shackles

"Mendicants, there are these five emotional shackles. What five? Firstly, a mendicant isn't free of greed, desire, fondness, thirst, passion, and craving for sensual pleasures. This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving. This is the first emotional shackle.

Furthermore, a mendicant isn't free of greed for the body … They're not free of greed for form … They eat as much as they like until their belly is full, then indulge in the pleasures of sleeping, lying, and drowsing … They live the spiritual life wishing to be reborn in one of the orders of gods: 'By this precept or observance or mortification or spiritual life, may I become one of the gods!' This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving. This is the fifth emotional shackle. These are the five emotional shackles.

To give up these five emotional shackles you should develop the four kinds of mindfulness meditation. What four? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings … They meditate observing an aspect of the mind … They meditate observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world. To give up these five emotional shackles you should develop these four kinds of mindfulness meditation."

8. Right Efforts

9.73 Weaknesses in Training and Effort

"Mendicants, there are these five weaknesses when you're training. What five? Killing living creatures, stealing, sexual misconduct,

lying, and using alcoholic drinks that cause negligence. These are the five weaknesses when you're training.

To give up these five weaknesses in your training you should develop the four right efforts. What four? It's when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don't arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are completed by development. To give up these five weaknesses in your training you should develop these four right efforts."

9.74–81 Hindrances, Etc.

(This should be expanded in detail as in the chapter on mindfulness meditation.)

9.82 Emotional Shackles

"Mendicants, there are these five emotional shackles. What five? Firstly, a mendicant isn't free of greed, desire, fondness, thirst, passion, and craving for sensual pleasures. ... These are the five emotional shackles.

To give up these five emotional shackles you should develop the four right efforts. What four? It's when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don't arise. ... so that unskillful qualities are given up ... so that skillful qualities arise ... They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are completed by development. To give up these five emotional shackles you should develop these four right efforts."

9. Bases of Psychic Power

9.83 Weaknesses in Training and the Bases of Psychic Power

“Mendicants, there are these five weaknesses when you’re training. What five? Killing living creatures, stealing, sexual misconduct, lying, and using alcoholic drinks that cause negligence. These are the five weaknesses when you’re training.

To give up these five weaknesses in your training you should develop the four bases of psychic power. What four? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort. They develop the basis of psychic power that has immersion due to energy, and active effort. They develop the basis of psychic power that has immersion due to mental development, and active effort. They develop the basis of psychic power that has immersion due to inquiry, and active effort. To give up these five weaknesses in your training you should develop these four bases of psychic power.”

9.84–91 Hindrances, Etc.

(This should be expanded in detail as in the chapter on mindfulness meditation.)

9.92 Emotional Shackles

“Mendicants, there are these five emotional shackles. What five? Firstly, a mendicant isn’t free of greed for sensual pleasures. ... These are the five emotional shackles.

To give up these five emotional shackles you should develop the four bases of psychic power. What four? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort. They develop the basis of psychic power that has immersion due to energy, and active effort. They develop the basis of psychic power that has immersion due to mental development, and active effort. They develop the basis of psychic power that has immersion due to inquiry, and active effort.

To give up these five emotional shackles you should develop these four bases of psychic power."

10. Abbreviated Texts Beginning with Greed

9.93

"For insight into greed, nine things should be developed. What nine? The perceptions of ugliness, death, repulsiveness of food, dissatisfaction with the whole world, impermanence, suffering in impermanence, not-self in suffering, giving up, and fading away. For insight into greed, these nine things should be developed."

9.94

"For insight into greed, nine things should be developed. What nine? The first absorption, the second absorption, the third absorption, the fourth absorption, the dimension of infinite space, the dimension of infinite consciousness, the dimension of nothingness, the dimension of neither perception nor non-perception, and the cessation of perception and feeling. For insight into greed, these nine things should be developed."

9.95–112

"For the complete understanding of greed ... complete ending ... giving up ... ending ... vanishing ... fading away ... cessation ... giving away ... letting go of greed ... these nine things should be developed."

9.113–432

"For insight into hate ... delusion ... anger ... hostility ... offensiveness ... contempt ... jealousy ... stinginess ... deceitfulness ... deviousness ... obstinacy ... aggression ... conceit ... arrogance ... vanity ... for insight into negligence ... complete understanding ... complete ending ... giving up ... ending ... vanishing ... fading away ... ceasing ... giving away ... letting go of negligence ... these nine things should be developed."

The Book of the Nines is finished.

Numbered Discourses 10

1. Benefits

10.1 What's the Purpose?

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

"Sir, what is the purpose and benefit of skillful ethics?"

"Ānanda, having no regrets is the purpose and benefit of skillful ethics."

"But what's the purpose and benefit of having no regrets?"

"Joy is the purpose and benefit of having no regrets."

"But what's the purpose and benefit of joy?"

"Rapture ..."

"But what's the purpose and benefit of rapture?"

"Tranquility ..."

"But what's the purpose and benefit of tranquility?"

"Bliss ..."

"But what's the purpose and benefit of bliss?"

"Immersion ..."

"But what's the purpose and benefit of immersion?"

"Truly knowing and seeing ..."

"But what's the purpose and benefit of truly knowing and seeing?"

"Disillusionment and dispassion ..."

"But what's the purpose and benefit of disillusionment and dispassion?"

"Knowledge and vision of freedom is the purpose and benefit of disillusionment and dispassion.

So, Ānanda, the purpose and benefit of skillful ethics is not having regrets. Joy is the purpose and benefit of not having regrets. Rapture is the purpose and benefit of joy. Tranquility is the purpose

and benefit of rapture. Bliss is the purpose and benefit of tranquility. Immersion is the purpose and benefit of bliss. Truly knowing and seeing is the purpose and benefit of immersion. Disillusionment and dispassion is the purpose and benefit of truly knowing and seeing. Knowledge and vision of freedom is the purpose and benefit of disillusionment and dispassion. So, Ānanda, skillful ethics progressively lead up to the highest."

10.2 Making a Wish

"Mendicants, an ethical person, who has fulfilled ethical conduct, need not make a wish: 'May I have no regrets!' It's only natural that an ethical person has no regrets. When you have no regrets you need not make a wish: 'May I feel joy!' It's only natural that joy springs up when you have no regrets. When you feel joy you need not make a wish: 'May I experience rapture!' It's only natural that rapture arises when you're joyful. When your mind is full of rapture you need not make a wish: 'May my body become tranquil!' It's only natural that your body becomes tranquil when your mind is full of rapture. When your body is tranquil you need not make a wish: 'May I feel bliss!' It's only natural to feel bliss when your body is tranquil. When you feel bliss you need not make a wish: 'May my mind be immersed in samādhi!' It's only natural for the mind to be immersed in samādhi when you feel bliss. When your mind is immersed in samādhi you need not make a wish: 'May I truly know and see!' It's only natural to truly know and see when your mind is immersed in samādhi. When you truly know and see you need not make a wish: 'May I become disillusioned and dispassionate!' It's only natural to become disillusioned and dispassionate when you truly know and see. When you're disillusioned and dispassionate you need not make a wish: 'May I realize the knowledge and vision of freedom!' It's only natural to realize the knowledge and vision of freedom when you're disillusioned and dispassionate.

And so, mendicants, the knowledge and vision of freedom is the purpose and benefit of disillusionment and dispassion. Disillusionment and dispassion is the purpose and benefit of truly knowing and seeing. Truly knowing and seeing is the purpose and

benefit of immersion. Immersion is the purpose and benefit of bliss. Bliss is the purpose and benefit of tranquility. Tranquility is the purpose and benefit of rapture. Rapture is the purpose and benefit of joy. Joy is the purpose and benefit of not having regrets. Not having regrets is the purpose and benefit of skillful ethics. And so, mendicants, good qualities flow on and fill up from one to the other, for going from the near shore to the far shore."

10.3 Vital Conditions (1st)

"Mendicants, an unethical person, who lacks ethics, has destroyed a vital condition for having no regrets. When there are regrets, one who has regrets has destroyed a vital condition for joy. When there is no joy, one who lacks joy has destroyed a vital condition for rapture. When there is no rapture, one who lacks rapture has destroyed a vital condition for tranquility. When there is no tranquility, one who lacks tranquility has destroyed a vital condition for bliss. When there is no bliss, one who lacks bliss has destroyed a vital condition for right immersion. When there is no right immersion, one who lacks right immersion has destroyed a vital condition for true knowledge and vision. When there is no true knowledge and vision, one who lacks true knowledge and vision has destroyed a vital condition for disillusionment and dispassion. When there is no disillusionment and dispassion, one who lacks disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom.

Suppose there was a tree that lacked branches and foliage. Its shoots, bark, softwood, and heartwood would not grow to fullness.

In the same way, an unethical person, who lacks ethics, has destroyed a vital condition for having no regrets. When there are regrets, one who has regrets has destroyed a vital condition for joy. ... One who lacks disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom.

An ethical person, who has fulfilled ethics, has fulfilled a vital condition for not having regrets. When there are no regrets, one who has no regrets has fulfilled a vital condition for joy. When there is joy, one who has fulfilled joy has fulfilled a vital condition for

rapture. When there is rapture, one who has fulfilled rapture has fulfilled a vital condition for tranquility. When there is tranquility, one who has fulfilled tranquility has fulfilled a vital condition for bliss. When there is bliss, one who has fulfilled bliss has fulfilled a vital condition for right immersion. When there is right immersion, one who has fulfilled right immersion has fulfilled a vital condition for true knowledge and vision. When there is true knowledge and vision, one who has fulfilled true knowledge and vision has fulfilled a vital condition for disillusionment and dispassion. When there is disillusionment and dispassion, one who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom.

Suppose there was a tree that was complete with branches and foliage. Its shoots, bark, softwood, and heartwood would grow to fullness.

In the same way, an ethical person, who has fulfilled ethics, has fulfilled a vital condition for not having regrets. When there are no regrets, one who has no regrets has fulfilled a vital condition for joy. ... One who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom."

10.4 Vital Conditions (2nd)

There Venerable Sāriputta addressed the mendicants ... "Reverends, an unethical person, who lacks ethics, has destroyed a vital condition for having no regrets. When there are regrets, one who has regrets has destroyed a vital condition for joy. ... One who lacks disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom. Suppose there was a tree that lacked branches and foliage. Its shoots, bark, softwood, and heartwood would not grow to fullness. In the same way, an unethical person, who lacks ethics, has destroyed a vital condition for having no regrets. When there are regrets, one who has regrets has destroyed a vital condition for joy. ... One who lacks disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom.

An ethical person, who has fulfilled ethics, has fulfilled a vital condition for not having regrets. When there are no regrets, one who has no regrets has fulfilled a vital condition for joy. ... One who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom. Suppose there was a tree that was complete with branches and foliage. Its shoots, bark, softwood, and heartwood would grow to fullness. In the same way, an ethical person, who has fulfilled ethics, has fulfilled a vital condition for not having regrets. When there are no regrets, one who has no regrets has fulfilled a vital condition for joy. ... One who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom."

10.5 Vital Conditions (3rd)

There Venerable Ānanda addressed the mendicants ... "Reverends, an unethical person, who lacks ethics, has destroyed a vital condition for having no regrets. When there are regrets, one who has regrets has destroyed a vital condition for joy. When there is no joy, one who lacks joy has destroyed a vital condition for rapture. When there is no rapture, one who lacks rapture has destroyed a vital condition for tranquility. When there is no tranquility, one who lacks tranquility has destroyed a vital condition for bliss. When there is no bliss, one who lacks bliss has destroyed a vital condition for right immersion. When there is no right immersion, one who lacks right immersion has destroyed a vital condition for true knowledge and vision. When there is no true knowledge and vision, one who lacks true knowledge and vision has destroyed a vital condition for disillusionment and dispassion. When there is no disillusionment and dispassion, one who lacks disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom.

Suppose there was a tree that lacked branches and foliage. Its shoots, bark, softwood, and heartwood would not grow to fullness.

In the same way, an unethical person, who lacks ethics, has destroyed a vital condition for having no regrets. When there are regrets, one who has regrets has destroyed a vital condition for joy.

... One who lacks disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom.

An ethical person, who has fulfilled ethics, has fulfilled a vital condition for not having regrets. When there are no regrets, one who has no regrets has fulfilled a vital condition for joy. When there is joy, one who has fulfilled joy has fulfilled a vital condition for rapture. When there is rapture, one who has fulfilled rapture has fulfilled a vital condition for tranquility. When there is tranquility, one who has fulfilled tranquility has fulfilled a vital condition for bliss. When there is bliss, one who has fulfilled bliss has fulfilled a vital condition for right immersion. When there is right immersion, one who has fulfilled right immersion has fulfilled a vital condition for true knowledge and vision. When there is true knowledge and vision, one who has fulfilled true knowledge and vision has fulfilled a vital condition for disillusionment and dispassion. When there is disillusionment and dispassion, one who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom.

Suppose there was a tree that was complete with branches and foliage. Its shoots, bark, softwood, and heartwood would grow to fullness.

In the same way, an ethical person, who has fulfilled ethics, has fulfilled a vital condition for not having regrets. When there are no regrets, one who has no regrets has fulfilled a vital condition for joy. ... One who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom."

10.6 Immersion

Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

"Could it be, sir, that a mendicant might gain a state of immersion like this? They wouldn't perceive earth in earth, water in water, fire in fire, or air in air. And they wouldn't perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or

the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception. And they wouldn't perceive this world in this world, or the other world in the other world. And yet they would still perceive."

"It could be, Ānanda, that a mendicant might gain a state of immersion like this. They wouldn't perceive earth in earth, water in water, fire in fire, or air in air. And they wouldn't perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception. And they wouldn't perceive this world in this world, or the other world in the other world. And yet they would still perceive."

"But how could this be, sir?"

"Ānanda, it's when a mendicant perceives: 'This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.'

That's how a mendicant might gain a state of immersion like this. They wouldn't perceive earth in earth, water in water, fire in fire, or air in air. And they wouldn't perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception. And they wouldn't perceive this world in this world, or the other world in the other world. And yet they would still perceive."

10.7 Sāriputta

Then Venerable Ānanda went up to Venerable Sāriputta, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Sāriputta:

"Could it be, reverend Sāriputta, that a mendicant might gain a state of immersion like this? They wouldn't perceive earth in earth, water in water, fire in fire, or air in air. And they wouldn't perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception. And they wouldn't perceive this world in this world, or the other world in the other world. And yet they would still perceive."

"It could be, Reverend Ānanda."

"But how could this be?"

"Reverend Ānanda, one time I was staying right here at Sāvatthī in the Dark Forest. There I gained a state of immersion like this. I didn't perceive earth in earth, water in water, fire in fire, or air in air. And I didn't perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception. And I didn't perceive this world in this world, or the other world in the other world. And yet I still perceived."

"But at that time what did Reverend Sāriputta perceive?"

"One perception arose in me and another perception ceased: 'The cessation of continued existence is extinguishment. The cessation of continued existence is extinguishment.' Suppose there was a burning pile of twigs. One flame would arise and another would cease. In the same way, one perception arose in me and another perception ceased: 'The cessation of continued existence is extinguishment. The cessation of continued existence is extinguishment.' At that time I perceived that the cessation of continued existence is extinguishment."

10.8 Inspiring All Around: the Absorptions

"Mendicants, a mendicant is faithful but not ethical. So they're incomplete in that respect, and should fulfill it, thinking: 'How can I become faithful and ethical?' When the mendicant is faithful and ethical, they're complete in that respect.

A mendicant is faithful and ethical, but not educated. ... they're not a Dhamma speaker ... they don't frequent assemblies ... they don't teach Dhamma to the assembly with assurance ... they're not an expert in the training ... they don't stay in the wilderness, in remote lodgings ... they don't get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty ... they don't realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements. So they're incomplete in that respect, and should fulfill it, thinking: 'How can I become faithful, ethical, and educated, a Dhamma speaker, one who frequents assemblies, one who teaches Dhamma to the assembly with assurance, an expert in the training, one who lives in the wilderness, in remote lodgings, one who gets the four absorptions when they want, and one who lives having realized the ending of defilements?'

When they're faithful, ethical, and educated, a Dhamma speaker, one who frequents assemblies, one who teaches Dhamma to the assembly with assurance, an expert in the training, one who lives in the wilderness, in remote lodgings, one who gets the four absorptions when they want, and one who lives having realized the ending of defilements, they're complete in that respect. A mendicant who has these ten qualities is inspiring all around, and is complete in every respect."

10.9 Inspiring All Around: the Peaceful Liberations

"A mendicant is faithful, but not ethical. ... they're not learned. ... they're not a Dhamma speaker ... they don't frequent assemblies ... they don't teach Dhamma to the assembly with assurance ... they're not an expert in the training ... they don't stay in the wilderness, in remote lodgings ... they don't have direct meditative experience of

the peaceful liberations that are formless, transcending form … they don't realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements. So they're incomplete in that respect, and should fulfill it, thinking: 'How can I become faithful, ethical, and educated, a Dhamma speaker, one who frequents assemblies, one who teaches Dhamma to the assembly with assurance, an expert in the training, one who lives in the wilderness, in remote lodgings, one who gets the formless liberations, and one who lives having realized the ending of defilements?'

When they're faithful, ethical, and educated, a Dhamma speaker, one who frequents assemblies, one who teaches Dhamma to the assembly with assurance, an expert in the training, one who lives in the wilderness, in remote lodgings, one who gets the formless liberations, and one who lives having realized the ending of defilements, they're complete in that respect. A mendicant who has these ten qualities is inspiring all around, and is complete in every respect."

10.10 Inspiring All Around: the Three Knowledges

"A mendicant is faithful, but not ethical. So they're incomplete in that respect, and should fulfill it, thinking: 'How can I become faithful and ethical?' When the mendicant is faithful and ethical, they're complete in that respect.

A mendicant is faithful and ethical, but not learned … they're not a Dhamma speaker … they don't frequent assemblies … they don't teach Dhamma to the assembly with assurance … they're not an expert in the training … they don't recollect their many kinds of past lives … they don't, with clairvoyance that is purified and superhuman, see sentient beings passing away and being reborn … they don't realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements. So they're incomplete in that respect, and should fulfill it, thinking: 'How can I become faithful, ethical, and educated, a Dhamma speaker, one who frequents assemblies, one who teaches Dhamma to the assembly

with assurance, an expert in the training, one who recollects their many kinds of past lives, one who with clairvoyance that surpasses the human sees sentient beings passing away and being reborn, and one who lives having realized the ending of defilements?'

When they are faithful, ethical, and educated, a Dhamma speaker, one who frequents assemblies, one who teaches Dhamma to the assembly with assurance, an expert in the training, one who recollects their many kinds of past lives, one who with clairvoyance that surpasses the human sees sentient beings passing away and being reborn, and one who lives having realized the ending of defilements, they're complete in that respect. A mendicant who has these ten qualities is inspiring all around, and is complete in every respect."

2. A Protector

10.11 Lodgings

"Mendicants, a mendicant with five factors, using and frequenting lodgings with five factors, will soon realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements.

And how does a mendicant have five factors? It's when a noble disciple has faith in the Realized One's awakening: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' They are rarely ill or unwell. Their stomach digests well, being neither too hot nor too cold, but just right, and fit for meditation. They're not devious or deceitful. They reveal themselves honestly to the Teacher or sensible spiritual companions. They live with energy roused up for giving up unskillful qualities and embracing skillful qualities. They're strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. They're wise. They have the wisdom of arising and passing away which is noble, penetrative, and

leads to the complete ending of suffering. That's how a mendicant has five factors.

And how does a lodging have five factors? It's when a lodging is neither too far nor too near, but convenient for coming and going. It's not bothered by people by day, and at night it's quiet and still. There's little disturbance from flies, mosquitoes, wind, sun, and reptiles. While staying in that lodging the necessities of life—robes, alms-food, lodgings, and medicines and supplies for the sick—are easy to come by. And in that lodging there are several senior mendicants who are very learned, knowledgeable in the scriptures, who have memorized the teachings, the texts on monastic training, and the outlines. From time to time they go up to those mendicants and ask them questions: 'Why, sir, does it say this? What does that mean?' Those venerables clarify what is unclear, reveal what is obscure, and dispel doubt regarding the many doubtful matters. That's how a lodging has five factors. A mendicant with five factors, using and frequenting lodgings with five factors, will soon realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements."

10.12 Five Factors

"Mendicants, in this teaching and training a mendicant who has given up five factors and possesses five factors is called consummate, accomplished, a supreme person.

And how has a mendicant given up five factors? It's when a mendicant has given up sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. That's how a mendicant has given up five factors.

And how does a mendicant have five factors? It's when a mendicant has the entire spectrum of an adept's ethics, immersion, wisdom, freedom, and knowledge and vision of freedom. That's how a mendicant has five factors.

In this teaching and training a mendicant who has given up five factors and possesses five factors is called consummate, accomplished, a supreme person.

Sensual desire, ill will,
dullness and drowsiness,
restlessness, and doubt
are not found in a mendicant at all.

One like this is accomplished
in an adept's ethics,
an adept's immersion,
and freedom and knowledge.

Possessing these five factors,
and rid of five factors,
in this teaching and training
they're called 'consummate'."

10.13 Fetters

"Mendicants, there are ten fetters. What ten? The five lower fetters and the five higher fetters. What are the five lower fetters? Identity view, doubt, misapprehension of precepts and observances, sensual desire, and ill will. These are the five lower fetters.

What are the five higher fetters? Desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance. These are the five higher fetters. These are the ten fetters."

10.14 Emotional Barrenness

"Mendicants, a monk or nun who has not given up five kinds of emotional barrenness and has not cut off five emotional shackles can expect decline, not growth, in skillful qualities, whether by day or by night.

What are the five kinds of emotional barrenness they haven't given up?

Firstly, a mendicant has doubts about the Teacher. They're uncertain, undecided, and lacking confidence. This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving. This is the first kind of emotional barrenness they haven't given up.

Furthermore, a mendicant has doubts about the teaching … the Saṅgha … the training … A mendicant is angry and upset with their spiritual companions, resentful and closed off. This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving. This is the fifth kind of emotional barrenness they haven't given up. These are the five kinds of emotional barrenness they haven't given up.

What are the five emotional shackles they haven't cut off? Firstly, a mendicant isn't free of greed, desire, fondness, thirst, passion, and craving for sensual pleasures. This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving. This is the first emotional shackle they haven't cut off.

Furthermore, a mendicant isn't free of greed for the body … They're not free of greed for form … They eat as much as they like until their belly is full, then indulge in the pleasures of sleeping, lying, and drowsing … They live the spiritual life wishing to be reborn in one of the orders of gods: 'By this precept or observance or mortification or spiritual life, may I become one of the gods!' This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving. This is the fifth emotional shackle they haven't cut off. These are the five emotional shackles they haven't cut off.

A monk or nun who has not given up these five kinds of emotional barrenness and has not cut off these five emotional shackles can expect decline, not growth, in skillful qualities, whether by day or by night.

It's like the moon in the waning fortnight. Whether by day or by night, its beauty, roundness, light, and diameter and circumference only decline. In the same way, monk or nun who has not given up these five kinds of emotional barrenness and has not cut off these five emotional shackles can expect decline, not growth, in skillful qualities, whether by day or by night.

A monk or nun who has given up five kinds of emotional barrenness and has cut off five emotional shackles can expect growth, not decline, in skillful qualities, whether by day or by night.

What are the five kinds of emotional barrenness they've given up? Firstly, a mendicant has no doubts about the Teacher. They're not uncertain, undecided, or lacking confidence. This being so, their mind inclines toward keenness, commitment, persistence, and striving. This is the first kind of emotional barrenness they've given up.

Furthermore, a mendicant has no doubts about the teaching … the Saṅgha … the training … A mendicant is not angry and upset with their spiritual companions, not resentful or closed off. This being so, their mind inclines toward keenness, commitment, persistence, and striving. This is the fifth kind of emotional barrenness they've given up. These are the five kinds of emotional barrenness they've given up.

What are the five emotional shackles they've cut off? Firstly, a mendicant is rid of greed, desire, fondness, thirst, passion, and craving for sensual pleasures. This being so, their mind inclines toward keenness, commitment, persistence, and striving. This is the first emotional shackle they've cut off.

Furthermore, a mendicant is rid of greed for the body … They're rid of greed for form … They don't eat as much as they like until their belly is full, then indulge in the pleasures of sleeping, lying, and drowsing … They don't live the spiritual life wishing to be reborn in one of the orders of gods: 'By this precept or observance or mortification or spiritual life, may I become one of the gods!' This being so, their mind inclines toward keenness, commitment, persistence, and striving. This is the fifth emotional shackle they've cut off. These are the five emotional shackles they've cut off.

A monk or nun who has given up these five kinds of emotional barrenness and has cut off these five emotional shackles can expect growth, not decline, in skillful qualities, whether by day or by night.

It's like the moon in the waxing fortnight. Whether by day or by night, its beauty, roundness, light, and diameter and circumference only grow. In the same way, a monk or nun who has given up these five kinds of emotional barrenness and has cut off these five emotional shackles can expect growth, not decline, in skillful qualities, whether by day or by night."

10.15 Diligence

“Mendicants, the Realized One, the perfected one, the fully awakened Buddha, is said to be the best of all sentient beings—be they footless, with two feet, four feet, or many feet; with form or formless; with perception or without perception or with neither perception nor non-perception. In the same way, all skillful qualities are rooted in diligence and meet at diligence, and diligence is said to be the best of them.

The footprints of all creatures that walk can fit inside an elephant’s footprint, so an elephant’s footprint is said to be the biggest of them all. In the same way, all skillful qualities are rooted in diligence and meet at diligence, and diligence is said to be the best of them.

The rafters of a bungalow all lean to the peak, slope to the peak, and meet at the peak, so the peak is said to be the topmost of them all. In the same way, all skillful qualities are rooted in diligence and meet at diligence, and diligence is said to be the best of them.

Of all kinds of fragrant root, spikenard is said to be the best. In the same way ...

Of all kinds of fragrant heartwood, red sandalwood is said to be the best. In the same way ...

Of all kinds of fragrant flower, jasmine is said to be the best. In the same way ...

All lesser kings are vassals of a wheel-turning monarch, so the wheel-turning monarch is said to be the foremost of them all. In the same way ...

The radiance of all the stars is not worth a sixteenth part of the moon’s radiance, so the moon’s radiance is said to be the best of them all. In the same way ...

After the rainy season the sky is clear and cloudless. And when the sun rises, it dispels all the darkness from the sky as it shines and glows and radiates. In the same way ...

All the great rivers—that is, the Ganges, Yamunā, Aciravatī, Sarabhū, and Mahī—flow, slant, slope, and incline towards the ocean, and the ocean is said to be the greatest of them. In the same

way, all skillful qualities are rooted in diligence and meet at diligence, and diligence is said to be the best of them."

10.16 Worthy of Offerings Dedicated to the Gods

"Mendicants, these ten people are worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and are the supreme field of merit for the world. What ten? A Realized One, a perfected one, a fully awakened Buddha; a Buddha awakened for themselves; one freed both ways; one freed by wisdom; a personal witness; one attained to view; one freed by faith; a follower by faith; a follower of the teachings; a member of the spiritual family. These are the ten people who are worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and are the supreme field of merit for the world."

10.17 A Protector (1st)

"Mendicants, you should live with a protector, not without one. Living without a protector is suffering. There are ten qualities that serve as protector. What ten? Firstly, a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken. This is a quality that serves as protector.

Furthermore, a mendicant is very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically. This too is a quality that serves as protector.

Furthermore, a mendicant has good friends, companions, and associates. This too is a quality that serves as protector.

Furthermore, a mendicant is easy to admonish, having qualities that make them easy to admonish. They're patient, and take

instruction respectfully. This too is a quality that serves as protector.

Furthermore, a mendicant is deft and tireless in a diverse spectrum of duties for their spiritual companions, understanding how to go about things in order to complete and organize the work. This too is a quality that serves as protector.

Furthermore, a mendicant loves the teachings and is a delight to converse with, being full of joy in the teaching and training. This too is a quality that serves as protector.

Furthermore, a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. This too is a quality that serves as protector.

Furthermore, a mendicant is content with any kind of robes, alms-food, lodgings, and medicines and supplies for the sick. This too is a quality that serves as protector.

Furthermore, a mendicant is mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago. This too is a quality that serves as protector.

Furthermore, a mendicant is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. This too is a quality that serves as protector.

You should live with a protector, not without one. Living without a protector is suffering. These are the ten qualities that serve as protector."

10.18 A Protector (2nd)

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, you should live with a protector, not without one. Living without a protector is suffering. There are ten qualities that serve as protector. What ten? Firstly, a mendicant is ethical,

restrained in the code of conduct, with good behavior and supporters. Seeing danger in the slightest fault, they keep the rules they've undertaken. Knowing this, the mendicants—whether senior, middle, or junior—think that mendicant is worth advising and instructing. Being treated with such kindness by the senior, middle, and junior mendicants, that mendicant can expect only growth, not decline. This is a quality that serves as protector.

Furthermore, a mendicant is very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically. Knowing this, the mendicants—whether senior, middle, or junior—think that mendicant is worth advising and instructing. Being treated with such kindness by the senior, middle, and junior mendicants, that mendicant can expect only growth, not decline. This too is a quality that serves as protector.

Furthermore, a mendicant has good friends, companions, and associates. Knowing this, the mendicants—whether senior, middle, or junior—think that mendicant is worth advising and instructing. Being treated with such kindness by the senior, middle, and junior mendicants, that mendicant can expect only growth, not decline. This too is a quality that serves as protector.

Furthermore, a mendicant is easy to admonish, having qualities that make them easy to admonish. They're patient, and take instruction respectfully. Knowing this, the mendicants—whether senior, middle, or junior—think that mendicant is worth advising and instructing. Being treated with such kindness by the senior, middle, and junior mendicants, that mendicant can expect only growth, not decline. This too is a quality that serves as protector.

Furthermore, a mendicant is deft and tireless in a diverse spectrum of duties for their spiritual companions, understanding how to go about things in order to complete and organize the work. Knowing this, the mendicants—whether senior, middle, or junior—

think that mendicant is worth advising and instructing. Being treated with such kindness by the senior, middle, and junior mendicants, that mendicant can expect only growth, not decline. This too is a quality that serves as protector.

Furthermore, a mendicant loves the teachings and is a delight to converse with, being full of joy in the teaching and training. Knowing this, the mendicants—whether senior, middle, or junior—think that mendicant is worth advising and instructing. Being treated with such kindness by the senior, middle, and junior mendicants, that mendicant can expect only growth, not decline. This too is a quality that serves as protector.

Furthermore, a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. Knowing this, the mendicants—whether senior, middle, or junior—think that mendicant is worth advising and instructing. Being treated with such kindness by the senior, middle, and junior mendicants, that mendicant can expect only growth, not decline. This too is a quality that serves as protector.

Furthermore, a mendicant is content with any kind of robes, alms-food, lodgings, and medicines and supplies for the sick. Knowing this, the mendicants—whether senior, middle, or junior—think that mendicant is worth advising and instructing. Being treated with such kindness by the senior, middle, and junior mendicants, that mendicant can expect only growth, not decline. This too is a quality that serves as protector.

Furthermore, a mendicant is mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago. Knowing this, the mendicants—whether senior, middle, or junior—think that mendicant is worth advising and instructing. Being treated with such kindness by the senior, middle, and junior mendicants, that mendicant can expect only growth, not decline. This too is a quality that serves as protector.

Furthermore, a mendicant is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. Knowing this, the mendicants—

whether senior, middle, or junior—think that mendicant is worth advising and instructing. Being treated with such kindness by the senior, middle, and junior mendicants, that mendicant can expect only growth, not decline. This too is a quality that serves as protector.

You should live with a protector, not without one. Living without a protector is suffering. These are the ten qualities that serve as protector."

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

10.19 Abodes of the Noble Ones (1st)

"There are these ten noble abodes in which the noble ones of the past, present, and future abide. What ten? A mendicant has given up five factors, is endowed with six factors, has a single guard, has four supports, has eliminated idiosyncratic interpretations of the truth, has totally given up searching, has pure intentions, has stilled the physical process, and is well freed in mind and well freed by wisdom. These are the ten noble abodes in which the noble ones of the past, present, and future abide."

10.20 Abodes of the Noble Ones (2nd)

At one time the Buddha was staying in the land of the Kurus, near the Kuru town named Kammāsadamma. There the Buddha addressed the mendicants:

"There are these ten noble abodes in which the noble ones of the past, present, and future abide. What ten? A mendicant has given up five factors, possesses six factors, has a single guard, has four supports, has eliminated idiosyncratic interpretations of the truth, has totally given up searching, has unsullied intentions, has stilled the physical process, and is well freed in mind and well freed by wisdom.

And how has a mendicant given up five factors? It's when a mendicant has given up sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. That's how a mendicant has given up five factors.

And how does a mendicant possess six factors? It's when a mendicant, seeing a sight with their eyes, is neither happy nor sad. They remain equanimous, mindful and aware. Hearing a sound with their ears ... Smelling an odor with their nose ... Tasting a flavor with their tongue ...

Feeling a touch with their body ... Knowing a thought with their mind, they're neither happy nor sad. They remain equanimous, mindful and aware. That's how a mendicant possesses six factors.

And how does a mendicant have a single guard? It's when a mendicant's heart is guarded by mindfulness. That's how a mendicant has a single guard.

And how does a mendicant have four supports? After reflection, a mendicant uses some things, endures some things, avoids some things, and gets rid of some things. That's how a mendicant has four supports.

And how has a mendicant eliminated idiosyncratic interpretations of the truth? Different ascetics and brahmins have different idiosyncratic interpretations of the truth. For example: the world is eternal, or not eternal, or finite, or infinite; the soul and the body are the same thing, or they are different things; after death, a Realized One exists, or doesn't exist, or both exists and doesn't exist, or neither exists nor doesn't exist. A mendicant has dispelled, eliminated, thrown out, rejected, let go of, given up, and relinquished all these. That's how a mendicant has eliminated idiosyncratic interpretations of the truth.

And how has a mendicant totally given up searching? It's when they've given up searching for sensual pleasures, for continued existence, and for a spiritual life. That's how a mendicant has totally given up searching.

And how does a mendicant have unsullied intentions? It's when a mendicant has given up intentions of sensuality, malice, and cruelty. That's how a mendicant has unsullied intentions.

And how has a mendicant stilled the physical process? It's when, giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without

pleasure or pain, with pure equanimity and mindfulness. That's how a mendicant has stilled the physical process.

And how is a mendicant well freed in mind? It's when a mendicant's mind is freed from greed, hate, and delusion. That's how a mendicant is well freed in mind.

And how is a mendicant well freed by wisdom? It's when a mendicant understands: 'I've given up greed, hate, and delusion, cut them off at the root, made them like a palm stump, obliterated them, so they're unable to arise in the future.' That's how a mendicant's mind is well freed by wisdom.

Mendicants, whether in the past, future, or present, all the noble ones of noble abodes abide in these same ten noble abodes. These are the ten noble abodes in which the noble ones of the past, present, and future abide."

3. The Great Chapter

10.21 The Lion's Roar

"Mendicants, towards evening the lion, king of beasts, emerges from his den, yawns, looks all around the four directions, and roars his lion's roar three times. Then he sets out on the hunt. Why is that? Thinking: 'May I not accidentally injure any little creatures that happen to be in the wrong place.'

'Lion' is a term for the Realized One, the perfected one, the fully awakened Buddha. When the Realized One teaches Dhamma to an assembly, this is his lion's roar.

The Realized One possesses ten powers of a Realized One. With these he claims the bull's place, roars his lion's roar in the assemblies, and turns the holy wheel. What ten? Firstly, the Realized One truly understands the possible as possible and the impossible as impossible. Since he truly understands this, this is a power of the Realized One. Relying on this he claims the bull's place, roars his lion's roar in the assemblies, and turns the holy wheel.

Furthermore, the Realized One truly understands the result of deeds undertaken in the past, future, and present in terms of causes and reasons. Since he truly understands this, this is a power of the Realized One. ...

Furthermore, the Realized One truly understands where all paths of practice lead. Since he truly understands this, this is a power of the Realized One. ...

Furthermore, the Realized One truly understands the world with its many and diverse elements. Since he truly understands this, this is a power of the Realized One. ...

Furthermore, the Realized One truly understands the diverse attitudes of sentient beings. Since he truly understands this, this is a power of the Realized One. ...

Furthermore, the Realized One truly understands the faculties of other sentient beings and other individuals after comprehending them with his mind. Since he truly understands this, this is a power of the Realized One. ...

Furthermore, the Realized One truly understands corruption, cleansing, and emergence regarding the absorptions, liberations, immersions, and attainments. Since he truly understands this, this is a power of the Realized One. ...

Furthermore, the Realized One recollects many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. He remembers: 'There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.' Thus he recollects his many past lives, with features and details. Since he truly understands this, this is a power of the Realized One. ...

Furthermore, with clairvoyance that is purified and superhuman, the Realized One sees sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. He understands how sentient beings are reborn according to their deeds. 'These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they acted out of that wrong view. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they acted out of that right view. When their body breaks up, after death, they're reborn in a good place, a heavenly realm.' And so, with clairvoyance that is purified and superhuman, he sees sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. He understands how sentient beings are reborn according to their deeds. Since he truly understands this, this is a power of the Realized One. ...

Furthermore, the Realized One has realized the undefiled freedom of heart and freedom by wisdom in this very life, and lives having realized it with his own insight due to the ending of defilements. Since he truly understands this, this is a power of the Realized One. ...

These are the ten powers of a Realized One that the Realized One possesses. With these he claims the bull's place, roars his lion's roar in the assemblies, and turns the holy wheel."

10.22 Hypotheses

Then Venerable Ānanda went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

"Ānanda, I claim to be assured regarding the teachings that lead to realizing by insight the various different hypotheses. So I am able to teach the Dhamma in appropriate ways to different people. Practicing accordingly, when something exists they'll know it exists. When it doesn't exist they'll know it doesn't exist. When something is inferior they'll know it's inferior. When it's superior they'll know

it's superior. When something is not supreme they'll know it's not supreme. When it is supreme they'll know it's supreme. And they will know or see or realize it in whatever way it should be known or seen or realized. This is possible. But this is the unsurpassable knowledge, that is: truly knowing each and every case. And Ānanda, I say that there is no other knowledge better or finer than this.

The Realized One possesses ten powers of a Realized One. With these he claims the bull's place, roars his lion's roar in the assemblies, and turns the holy wheel. What ten? Firstly, the Realized One truly understands the possible as possible, and the impossible as impossible. Since he truly understands this, this is a power of the Realized One. Relying on this he claims the bull's place, roars his lion's roar in the assemblies, and turns the holy wheel.

Furthermore, the Realized One truly understands the result of deeds undertaken in the past, future, and present in terms of causes and reasons. Since he truly understands this, this is a power of the Realized One. ...

Furthermore, the Realized One truly understands where all paths of practice lead. Since he truly understands this, this is a power of the Realized One. ...

Furthermore, the Realized One truly understands the world with its many and diverse elements. Since he truly understands this, this is a power of the Realized One. ...

Furthermore, the Realized One truly understands the diverse attitudes of sentient beings. Since he truly understands this, this is a power of the Realized One. ...

Furthermore, the Realized One truly understands the faculties of other sentient beings and other individuals after comprehending them with his mind. Since he truly understands this, this is a power of the Realized One. ...

Furthermore, the Realized One truly understands corruption, cleansing, and emergence regarding the absorptions, liberations, immersions, and attainments. Since he truly understands this, this is a power of the Realized One. ...

Furthermore, the Realized One recollects many kinds of past lives, with features and details. Since he truly understands this, this is a power of the Realized One. ...

Furthermore, with clairvoyance that is purified and superhuman, the Realized One sees sentient beings passing away and being reborn —inferior and superior, beautiful and ugly, in a good place or a bad place. He understands how sentient beings are reborn according to their deeds. Since he truly understands this, this is a power of the Realized One. ...

Furthermore, the Realized One has realized the undefiled freedom of heart and freedom by wisdom in this very life, and lives having realized it with his own insight due to the ending of defilements. Since he truly understands this, this is a power of the Realized One. ...

These are the ten powers of a Realized One that the Realized One possesses. With these he claims the bull's place, roars his lion's roar in the assemblies, and turns the holy wheel."

10.23 Body

"Mendicants, there are things that should be given up by the body, not by speech. There are things that should be given up by speech, not by the body. There are things that should be given up neither by the body, nor by speech, but by seeing again and again with wisdom.

And what are the things that should be given up by the body, not by speech? It's when a mendicant has committed a certain unskillful offense by way of body. After examination, sensible spiritual companions say this to them: 'Venerable, you've committed a certain unskillful offense by way of body. Please give up that bad bodily conduct and develop good bodily conduct.' When spoken to by their sensible spiritual companions they give up that bad bodily conduct and develop good bodily conduct. These are the things that should be given up by the body, not by speech.

And what are the things that should be given up by speech, not by the body? It's when a mendicant has committed a certain unskillful offense by way of speech. After examination, sensible spiritual companions say this to them: 'Venerable, you've committed a

certain unskillful offense by way of speech. Please give up that bad verbal conduct and develop good verbal conduct.' When spoken to by their sensible spiritual companions they give up that bad verbal conduct and develop good verbal conduct. These are the things that should be given up by speech, not by the body.

And what are the things that should be given up neither by the body, nor by speech, but by seeing again and again with wisdom? Greed ... hate ... delusion ... anger ... hostility ... offensiveness ... contempt ... and stinginess are things that should be given up neither by the body, nor by speech, but by seeing again and again with wisdom.

Nasty jealousy should be given up neither by the body, nor by speech, but by seeing again and again with wisdom. And what is nasty jealousy? It's when a householder or their child is prospering in money, grain, silver, or gold. And a bondservant or dependent thinks: 'Oh, may that householder or their child not prosper in money, grain, silver, or gold!' Or an ascetic or brahmin receives robes, alms-food, lodgings, and medicines and supplies for the sick. And some other ascetic or brahmin thinks: 'Oh, may that ascetic or brahmin not receive robes, alms-food, lodgings, and medicines and supplies for the sick.' This is called nasty jealousy.

Corrupt wishes should be given up neither by the body, nor by speech, but by seeing again and again with wisdom. And what are corrupt wishes? It's when a faithless person wishes to be known as faithful. An unethical person wishes to be known as ethical. An uneducated person wishes to be known as learned. A lover of company wishes to be known as secluded. A lazy person wishes to be known as energetic. An unmindful person wishes to be known as mindful. A person without immersion wishes to be known as having immersion. A witless person wishes to be known as wise. A person who has not ended the defilements wishes to be known as having ended the defilements. These are called corrupt wishes. Corrupt wishes should be given up neither by the body, nor by speech, but by seeing again and again with wisdom.

Suppose that greed masters that mendicant and keeps going. Or that hate ... delusion ... anger ... hostility ... offensiveness ... contempt

... stinginess ... nasty jealousy ... or corrupt wishes master them and keep going. You should know of them: 'This venerable does not have the understanding that would eliminate greed, so greed masters them and keeps going. They don't have the understanding that would eliminate hate ... delusion ... anger ... hostility ... offensiveness ... contempt ... stinginess ... nasty jealousy ... or corrupt wishes, so corrupt wishes master them and keep going.'

Suppose that greed does not master that mendicant and keep going. Or that hate ... delusion ... anger ... hostility ... offensiveness ... contempt ... stinginess ... nasty jealousy ... or corrupt wishes don't master that mendicant and keep going. You should know of them: 'This venerable has the understanding that eliminates greed, so greed doesn't master them and keep going. They have the understanding that eliminates hate ... delusion ... anger ... hostility ... offensiveness ... contempt ... stinginess ... nasty jealousy ... and corrupt wishes, so corrupt wishes don't master them and keep going.'"

10.24 By Mahācunda

At one time Venerable Mahācunda was staying in the land of the Cetis at Sahajāti. There he addressed the mendicants: "Reverends, mendicants!"

"Reverend," they replied. Venerable Mahācunda said this:

"Reverends, a mendicant who makes a declaration of knowledge says: 'I know this teaching, I see this teaching.' Suppose that greed masters that mendicant and keeps going. Or that hate ... delusion ... anger ... hostility ... offensiveness ... contempt ... stinginess ... nasty jealousy ... or corrupt wishes master that mendicant and keep going. You should know of them: 'This venerable does not have the understanding that would eliminate greed, so greed masters them and keeps going. They don't have the understanding that would eliminate hate ... delusion ... anger ... hostility ... offensiveness ... contempt ... stinginess ... nasty jealousy ... or corrupt wishes, so corrupt wishes master them and keep going.'

A mendicant who makes a declaration of development says: 'I am developed in physical endurance, ethics, mind, and wisdom.'

Suppose that greed masters that mendicant and keeps going. Or that hate … delusion … anger … hostility … offensiveness … contempt … stinginess … nasty jealousy … or corrupt wishes master that mendicant and keep going. You should know of them: 'This venerable does not have the understanding that would eliminate greed, so greed masters them and keeps going. They don't have the understanding that would eliminate hate … delusion … anger … hostility … offensiveness … contempt … stinginess … nasty jealousy … or corrupt wishes, so corrupt wishes master them and keep going.'

A mendicant who makes a declaration of both knowledge and development says: 'I know this teaching, I see this teaching. And I am developed in physical endurance, ethics, mind, and wisdom.' Suppose that greed masters that mendicant and keeps going. Or that hate … delusion … anger … hostility … offensiveness … contempt … stinginess … nasty jealousy … or corrupt wishes master that mendicant and keep going. You should know of them: 'This venerable does not have the understanding that would eliminate greed, so greed masters them and keeps going. They don't have the understanding that would eliminate hate … delusion … anger … hostility … offensiveness … contempt … stinginess … nasty jealousy … or corrupt wishes, so corrupt wishes master them and keep going.'

Suppose a poor, needy, and penniless person was to declare themselves to be rich, affluent, and wealthy. But when it came time to make a payment they weren't able to come up with any money, grain, silver, or gold. Then they would know of them: 'This person declares themselves to be rich, affluent, and wealthy, but they are in fact poor, penniless, and needy.' Why is that? Because when it came time to make a payment they weren't able to come up with any money, grain, silver, or gold.

In the same way, a mendicant who makes a declaration of knowledge and development says: 'I know this teaching, I see this teaching. And I am developed in physical endurance, ethics, mind, and wisdom.' Suppose that greed masters that mendicant and keeps going. Or that hate … delusion … anger … hostility … offensiveness … contempt … stinginess … nasty jealousy … or corrupt wishes master that mendicant and keep going. You should know of them: 'This

venerable does not have the understanding that would eliminate greed, so greed masters them and keeps going. They don't have the understanding that would eliminate hate … delusion … anger … hostility … offensiveness … contempt … stinginess … nasty jealousy … or corrupt wishes, so corrupt wishes master them and keep going.'

A mendicant who makes a declaration of knowledge says: 'I know this teaching, I see this teaching.' Suppose that greed does not master that mendicant and keep going. Or that hate … delusion … anger … hostility … offensiveness … contempt … stinginess … nasty jealousy … or corrupt wishes don't master that mendicant and keep going. You should know of them: 'This venerable has the understanding that eliminates greed, so greed doesn't master them and keep going. They have the understanding that eliminates hate … delusion … anger … hostility … offensiveness … contempt … stinginess … nasty jealousy … and corrupt wishes, so corrupt wishes don't master them and keep going.'

A mendicant who makes a declaration of development says: 'I am developed in physical endurance, ethics, mind, and wisdom.' Suppose that greed does not master that mendicant and keep going. Or that hate … delusion … anger … hostility … offensiveness … contempt … stinginess … nasty jealousy … or corrupt wishes don't master that mendicant and keep going. You should know of them: 'This venerable has the understanding that eliminates greed, so greed doesn't master them and keep going. They have the understanding that eliminates hate … delusion … anger … hostility … offensiveness … contempt … stinginess … nasty jealousy … and corrupt wishes, so corrupt wishes don't master them and keep going.'

A mendicant who makes a declaration of both knowledge and development says: 'I know this teaching, I see this teaching. And I am developed in physical endurance, ethics, mind, and wisdom.' Suppose that greed does not master that mendicant and keep going. Or that hate … delusion … anger … hostility … offensiveness … contempt … stinginess … nasty jealousy … or corrupt wishes don't master that mendicant and keep going. You should know of them: 'This venerable has the understanding that eliminates greed, so

greed doesn't master them and keep going. They have the understanding that eliminates hate ... delusion ... anger ... hostility ... offensiveness ... contempt ... stinginess ... nasty jealousy ... and corrupt wishes, so corrupt wishes don't master them and keep going.'

Suppose a rich, affluent, and wealthy person was to declare themselves to be rich, affluent, and wealthy. And whenever it came time to make a payment they were able to come up with the money, grain, silver, or gold. Then they would know of them: 'This person declares themselves to be rich, affluent, and wealthy, and they are in fact rich, affluent, and wealthy.' Why is that? Because when it came time to make a payment they were able to come up with the money, grain, silver, or gold.

In the same way, a mendicant who makes a declaration of knowledge and development says: 'I know this teaching, I see this teaching. And I am developed in physical endurance, ethics, mind, and wisdom.' Suppose that greed does not master that mendicant and keep going. Or that hate ... delusion ... anger ... hostility ... offensiveness ... contempt ... stinginess ... nasty jealousy ... or corrupt wishes don't master that mendicant and keep going. You should know of them: 'This venerable has the understanding that eliminates greed, so greed doesn't master them and keep going. They have the understanding that eliminates hate ... delusion ... anger ... hostility ... offensiveness ... contempt ... stinginess ... nasty jealousy ... and corrupt wishes, so corrupt wishes don't master them and keep going.'"

10.25 Meditation on Universals

"Mendicants, there are these ten universal dimensions of meditation. What ten? Someone perceives the meditation on universal earth above, below, across, non-dual and limitless. They perceive the meditation on universal water ... the meditation on universal fire ... the meditation on universal air ... the meditation on universal blue ... the meditation on universal yellow ... the meditation on universal red ... the meditation on universal white ... the meditation on universal space ... They perceive the meditation

on universal consciousness above, below, across, non-dual and limitless. These are the ten universal dimensions of meditation."

10.26 With Kāḷī

At one time Venerable Mahākaccāna was staying in the land of the Avantis near Kuraraghara on Steep Mountain.

Then the laywoman Kāḷī of Kurughara went up to Venerable Mahākaccāna, bowed, sat down to one side, and said to him, "Sir, this was said by the Buddha in 'The Maidens' Questions':

> 'I've reached the goal, peace of heart.
> Having conquered the army of the likable and pleasant,
> alone, practicing absorption, I awakened to bliss.
> That's why I don't get too close to people,
> and no-one gets too close to me.'

How should we see the detailed meaning of the Buddha's brief statement?"

"Sister, some ascetics and brahmins regard the attainment of the meditation on universal earth to be the ultimate. Thinking 'this is the goal', they are reborn. The Buddha directly knew the extent to which the attainment of the meditation on universal earth was the ultimate. Directly knowing this he saw the beginning, the drawback, and the escape. And he saw the knowledge and vision of the variety of paths. Because he saw the beginning, the drawback, and the escape, and he saw the knowledge and vision of the variety of paths, he knew that he had reached the goal, peace of heart.

Some ascetics and brahmins regard the attainment of the meditation on universal water to be the ultimate. Thinking 'this is the goal', they are reborn. ... Some ascetics and brahmins regard the attainment of the meditation on universal fire ... universal air ... universal blue ... universal yellow ... universal red ... universal white ... universal space ... universal consciousness to be the ultimate. Thinking 'this is the goal', they are reborn. The Buddha directly knew the extent to which the attainment of the meditation on universal consciousness was the ultimate. Directly knowing this he saw the beginning, the drawback, and the escape. And he saw the knowledge and vision of the variety of paths. Because he saw the

beginning, the drawback, and the escape, and he saw the knowledge and vision of the variety of paths, he knew that he had reached the goal, peace of heart.

So, sister, that's how to understand the detailed meaning of what the Buddha said in brief in 'The Maiden's Questions':

> 'I've reached the goal, peace of heart.
> Having conquered the army of the likable and pleasant,
> alone, practicing absorption, I awakened to bliss.
> That's why I don't get too close to people,
> and no-one gets too close to me.'"

10.27 The Great Questions (1st)

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then several mendicants robed up in the morning and, taking their bowls and robes, entered Sāvatthī for alms. Then it occurred to him, "It's too early to wander for alms in Sāvatthī. Why don't we go to the monastery of the wanderers who follow other paths?"

Then they went to the monastery of the wanderers who follow other paths, and exchanged greetings with the wanderers there. When the greetings and polite conversation were over, they sat down to one side. The wanderers said to them:

"Reverends, the ascetic Gotama teaches his disciples like this: 'Please, mendicants, directly know all things. Meditate having directly known all things.' We too teach our disciples: 'Please, reverends, directly know all things. Live having directly known all things.' What, then, is the difference between the ascetic Gotama's teaching and instruction and ours?"

Those mendicants neither approved nor dismissed that statement of the wanderers who follow other paths. They got up from their seat, thinking, "We will learn the meaning of this statement from the Buddha himself."

Then, after the meal, when they returned from alms-round, they went up to the Buddha, bowed, sat down to one side, and told him what had happened.

"Mendicants, when wanderers who follow other paths say this, you should say to them: 'One thing: question, passage for recitation, and answer. Two ... three ... four ... five ... six ... seven ... eight ... nine ... ten things: question, passage for recitation, and answer.' Questioned like this, the wanderers who follow other paths would be stumped, and, in addition, would get frustrated. Why is that? Because they're out of their element. I don't see anyone in this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—who could provide a satisfying answer to these questions except for the Realized One or his disciple or someone who has heard it from them.

'One thing: question, passage for recitation, and answer.' That's what I said, but why did I say it? Becoming completely disillusioned, dispassionate, and freed regarding one thing, seeing its limits and fully comprehending its meaning, a mendicant makes an end of suffering in this very life. What one thing? 'All sentient beings are sustained by food.' Becoming completely disillusioned, dispassionate, and freed regarding this one thing, seeing its limits and fully comprehending its meaning, a mendicant makes an end of suffering in this very life. 'One thing: question, passage for recitation, and answer.' That's what I said, and this is why I said it.

What two? Name and form. ...

What three? Three feelings. ...

What four? The four foods. ...

What five? The five grasping aggregates. ...

What six? The six interior sense fields. ...

What seven? The seven planes of consciousness. ...

What eight? The eight worldly conditions. ...

What nine? The nine abodes of sentient beings. ...

'Ten things: question, passage for recitation, and answer.' That's what I said, but why did I say it? Becoming completely disillusioned, dispassionate, and freed regarding ten things, seeing their limits and fully comprehending their meaning, a mendicant makes an end of suffering in this very life. What ten? The ten ways of performing unskillful deeds. Becoming completely disillusioned, dispassionate, and freed regarding these ten things, seeing their limits and fully

comprehending their meaning, a mendicant makes an end of suffering in this very life. ‘Ten things: question, passage for recitation, and answer.’ That’s what I said, and this is why I said it.”

10.28 The Great Questions (2nd)

At one time the Buddha was staying near Kajaṅgalā in a bamboo grove. Then several lay followers of Kajaṅgalā went to the nun Kajaṅgalikā, bowed, sat down to one side, and said to her:

“Ma’am, this was said by the Buddha in ‘The Great Questions’: ‘One thing: question, passage for recitation, and answer. Two … three … four … five … six … seven … eight … nine … ten things: question, passage for recitation, and answer.’ How should we see the detailed meaning of the Buddha’s brief statement?”

“Good people, I haven’t heard and learned this in the presence of the Buddha or from esteemed mendicants. But as to how it seems to me, listen and pay close attention, I will speak.”

“Yes, ma’am,” replied the lay followers. The nun Kajaṅgalikā said this:

‘One thing: question, passage for recitation, and answer.’ That’s what the Buddha said, but why did he say it? Becoming completely disillusioned, dispassionate, and freed regarding one thing, seeing its limits and fully comprehending its meaning, a mendicant makes an end of suffering in this very life. What one thing? ‘All sentient beings are sustained by food.’ Becoming completely disillusioned, dispassionate, and freed regarding this one thing, seeing its limits and fully comprehending its meaning, a mendicant makes an end of suffering in this very life. ‘One thing: question, passage for recitation, and answer.’ That’s what the Buddha said, and this is why he said it.

What two? Name and form. … What three? Three feelings. …

With a mind well developed in four things—seeing their limits and fully comprehending their meaning—a mendicant makes an end of suffering in this very life. What four? The four kinds of mindfulness meditation. … With a mind well developed in these four things—seeing their limits and fully fathoming their meaning—a mendicant makes an end of suffering in this very life. …

What five? The five faculties. ... What six? The six elements of escape. ... What seven? The seven awakening factors. ... What eight? The noble eightfold path. ...

Becoming completely disillusioned, dispassionate, and freed regarding nine things, seeing their limits and fully comprehending their meaning, a mendicant makes an end of suffering in this very life. What nine? The nine abodes of sentient beings. Becoming completely disillusioned, dispassionate, and freed regarding these nine things, seeing their limits and fully comprehending their meaning, a mendicant makes an end of suffering in this very life.

'Ten things: question, passage for recitation, and answer.' That's what the Buddha said, but why did he say it? Becoming well developed in ten things—seeing their limits and fully fathoming their meaning—a mendicant makes an end of suffering in this very life. What ten? The ten ways of performing skillful deeds. With a mind well developed in these ten things—seeing their limits and fully fathoming their meaning—a mendicant makes an end of suffering in this very life. 'Ten things: question, passage for recitation, and answer.' That's what the Buddha said, and this is why he said it.

That's how I understand the detailed meaning of what the Buddha said in brief in 'The Great Questions'. If you wish, you may go to the Buddha and ask him about this. You should remember it in line with the Buddha's answer."

"Yes, ma'am," replied those lay followers, approving and agreeing with what the nun Kajaṅgalikā said. Then they got up from their seat, bowed, and respectfully circled her, keeping her on their right. Then they went to the Buddha, bowed, sat down to one side, and informed the Buddha of all they had discussed.

"Good, good, householders. The nun Kajaṅgalikā is astute, she has great wisdom. If you came to me and asked this question, I would answer it in exactly the same way as the nun Kajaṅgalikā. That is what it means, and that's how you should remember it."

10.29 Kosala (1st)

"As far as Kāsi and Kosala extend, and as far as the dominion of King Pasenadi of Kosala extends, King Pasenadi is said to be the foremost. But even King Pasenadi decays and perishes.

Seeing this, a learned noble disciple grows disillusioned with it. Their desire fades away even for the foremost, let alone the inferior.

A galaxy extends a thousand times as far as the moon and sun revolve and the shining ones light up the quarters. In that galaxy there are a thousand moons, a thousand suns, a thousand Sinerus king of mountains, a thousand Indias, a thousand Western Continents, a thousand Northern Continents, a thousand Eastern Continents, four thousand oceans, four thousand Great Kings, a thousand realms of the Gods of the Four Great Kings, a thousand realms of the Gods of the Thirty-Three, of the Gods of Yama, of the Joyful Gods, of the Gods who Love to Create, of the Gods who Control the Creations of Others, and a thousand Brahmā realms. As far as the galaxy extends, the Great Brahmā is said to be the foremost. But even the Great Brahmā decays and perishes.

Seeing this, a learned noble disciple grows disillusioned with it. Their desire fades away even for the foremost, let alone the inferior.

There comes a time when this world contracts. As it contracts, most sentient beings migrate to the realm of streaming radiance. There they are mind-made, feeding on rapture, self-luminous, moving through the sky, steadily glorious, and they remain like that for a very long time. When the world is contracting, the gods of streaming radiance are said to be the foremost. But even the gods of streaming radiance decay and perish.

Seeing this, a learned noble disciple grows disillusioned with it. Their desire fades away even for the foremost, let alone the inferior.

There are these ten universal dimensions of meditation. What ten? Someone perceives the meditation on universal earth above, below, across, non-dual and limitless. They perceive the meditation on universal water ... the meditation on universal fire ... the meditation on universal air ... the meditation on universal blue ... the meditation on universal yellow ... the meditation on universal red ... the meditation on universal white ... the meditation on universal

space ... They perceive the meditation on universal consciousness above, below, across, non-dual and limitless. These are the ten universal dimensions of meditation.

The best of these ten universal dimensions of meditation is when someone perceives the meditation on universal consciousness above, below, across, non-dual and limitless. Some sentient beings perceive like this. But even the sentient beings who perceive like this decay and perish.

Seeing this, a learned noble disciple grows disillusioned with it. Their desire fades away even for the foremost, let alone the inferior.

There are these eight dimensions of mastery. What eight? Perceiving form internally, someone sees visions externally, limited, both pretty and ugly. Mastering them, they perceive: 'I know and see.' This is the first dimension of mastery.

Perceiving form internally, someone sees visions externally, limitless, both pretty and ugly. Mastering them, they perceive: 'I know and see.' This is the second dimension of mastery.

Not perceiving form internally, someone sees visions externally, limited, both pretty and ugly. Mastering them, they perceive: 'I know and see.' This is the third dimension of mastery.

Not perceiving form internally, someone sees visions externally, limitless, both pretty and ugly. Mastering them, they perceive: 'I know and see.' This is the fourth dimension of mastery.

Not perceiving form internally, someone sees visions externally, blue, with blue color, blue hue, and blue tint. They're like a flax flower that's blue, with blue color, blue hue, and blue tint. Or a cloth from Bāraṇasī that's smoothed on both sides, blue, with blue color, blue hue, and blue tint. In the same way, not perceiving form internally, someone sees visions externally, blue, with blue color, blue hue, and blue tint. Mastering them, they perceive: 'I know and see.' This is the fifth dimension of mastery.

Not perceiving form internally, someone sees visions externally, yellow, with yellow color, yellow hue, and yellow tint. They're like a champak flower that's yellow, with yellow color, yellow hue, and yellow tint. Or a cloth from Bāraṇasī that's smoothed on both sides, yellow, with yellow color, yellow hue, and yellow tint. In the same

way, not perceiving form internally, someone sees visions externally, yellow, with yellow color, yellow hue, and yellow tint. Mastering them, they perceive: 'I know and see.' This is the sixth dimension of mastery.

Not perceiving form internally, someone sees visions externally, red, with red color, red hue, and red tint. They're like a scarlet mallow flower that's red, with red color, red hue, and red tint. Or a cloth from Bāraṇasī that's smoothed on both sides, red, with red color, red hue, and red tint. In the same way, not perceiving form internally, someone sees visions externally, red, with red color, red hue, and red tint. Mastering them, they perceive: 'I know and see.' This is the seventh dimension of mastery.

Not perceiving form internally, someone sees visions externally, white, with white color, white hue, and white tint. They're like the morning star that's white, with white color, white hue, and white tint. Or a cloth from Bāraṇasī that's smoothed on both sides, white, with white color, white hue, and white tint. In the same way, not perceiving form internally, someone sees visions externally, white, with white color, white hue, and white tint. Mastering them, they perceive: 'I know and see.' This is the eighth dimension of mastery. These are the eight dimensions of mastery.

The best of these dimensions of mastery is when someone, not perceiving form internally, sees visions externally, white, with white color, white hue, and white tint. Mastering them, they perceive: 'I know and see.' Some sentient beings perceive like this. But even the sentient beings who perceive like this decay and perish.

Seeing this, a learned noble disciple grows disillusioned with it. Their desire fades away even for the foremost, let alone the inferior.

There are four ways of practice. What four?

1. Painful practice with slow insight,
2. painful practice with swift insight,
3. pleasant practice with slow insight, and
4. pleasant practice with swift insight.

These are the four ways of practice.

The best of these four ways of practice is the pleasant practice with swift insight. Some sentient beings practice like this. But even the sentient beings who practice like this decay and perish.

Seeing this, a learned noble disciple grows disillusioned with it. Their desire fades away even for the foremost, let alone the inferior.

There are these four perceptions. What four? One person perceives the limited. One person perceives the expansive. One person perceives the limitless. One person, aware that 'there is nothing at all', perceives the dimension of nothingness. These are the four perceptions.

The best of these four perceptions is when a person, aware that 'there is nothing at all', perceives the dimension of nothingness. Some sentient beings perceive like this. But even the sentient beings who perceive like this decay and perish.

Seeing this, a learned noble disciple grows disillusioned with it. Their desire fades away even for the foremost, let alone the inferior.

This is the best of the convictions of outsiders, that is: 'I might not be, and it might not be mine. I will not be, and it will not be mine.' When someone has such a view, you can expect that they will be repulsed by continued existence, and they will not be repulsed by the cessation of continued existence. Some sentient beings have such a view. But even the sentient beings who have views like this decay and perish.

Seeing this, a learned noble disciple grows disillusioned with it. Their desire fades away even for the foremost, let alone the inferior.

There are some ascetics and brahmins who advocate ultimate purity. This is the best of the advocates of ultimate purity, that is, when someone, going totally beyond the dimension of nothingness, enters and remains in the dimension of neither perception nor non-perception. They teach Dhamma in order to directly know and realize this. Some sentient beings have such a doctrine. But even the sentient beings who have such a doctrine decay and perish.

Seeing this, a learned noble disciple grows disillusioned with it. Their desire fades away even for the foremost, let alone the inferior.

There are some ascetics and brahmins who advocate ultimate extinguishment in this very life. This is the best of those who

advocate extinguishment in this very life, that is, liberation by not grasping after truly understanding the origin, ending, gratification, drawback, and escape of the six fields of contact. Though I speak and explain like this, certain ascetics and brahmins misrepresent me with the false, hollow, lying, untruthful claim: 'The ascetic Gotama doesn't advocate the complete understanding of sensual pleasures, sights, or feelings.' But I do advocate the complete understanding of sensual pleasures, sights, and feelings. And I advocate complete extinguishment by not grasping in this very life, wishless, extinguished, and cooled."

10.30 Kosala (2nd)

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Now at that time King Pasenadi of Kosala returned from combat after winning a battle and succeeding in his objective. Then King Pasenadi of Kosala went to the monastery. He went by carriage as far as the terrain allowed, then descended and entered the monastery on foot.

At that time several mendicants were walking meditation in the open air. Then King Pasenadi of Kosala went up to them and said, "Sirs, where is the Blessed One at present, the perfected one, the fully awakened Buddha? For I want to see the Buddha."

"Great king, that's his dwelling, with the door closed. Approach it quietly, without hurrying; go onto the porch, clear your throat, and knock with the latch. The Buddha will open the door."

So the king approached the Buddha's dwelling and knocked, and the Buddha opened the door. Then King Pasenadi entered the Buddha's dwelling. He bowed with his head to the Buddha's feet, caressing them and covering them with kisses, and pronounced his name: "Sir, I am Pasenadi, king of Kosala! I am Pasenadi, king of Kosala!"

"But great king, for what reason do you demonstrate such utmost devotion for this body, conveying your manifest love?"

"Sir, it's because of my gratitude and thanks for the Buddha that I demonstrate such utmost devotion, conveying my manifest love.

The Buddha is practicing for the welfare and happiness of the people. He has established many people in the noble method, that is, the principles of goodness and skillfulness. This is a reason that I demonstrate such utmost devotion for the Buddha, conveying my manifest love.

Furthermore, the Buddha is ethical, possessing ethical conduct that is mature, noble, and skillful. This is another reason that I demonstrate such utmost devotion for the Buddha, conveying my manifest love.

Furthermore, the Buddha lives in the wilderness, frequenting remote lodgings in the wilderness and the forest. This is another reason that I demonstrate such utmost devotion for the Buddha, conveying my manifest love.

Furthermore, the Buddha is content with any kind of robes, alms-food, lodgings, and medicines and supplies for the sick. This is another reason that I demonstrate such utmost devotion for the Buddha, conveying my manifest love.

Furthermore, the Buddha is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world. This is another reason that I demonstrate such utmost devotion for the Buddha, conveying my manifest love.

Furthermore, the Buddha gets to take part in talk about self-effacement that helps open the heart, when he wants, without trouble or difficulty. That is, talk about fewness of wishes, contentment, seclusion, aloofness, arousing energy, ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom. This is another reason that I demonstrate such utmost devotion for the Buddha, conveying my manifest love.

Furthermore, the Buddha gets the four absorptions—blissful meditations in the present life that belong to the higher mind—when he wants, without trouble or difficulty. This is another reason that I demonstrate such utmost devotion for the Buddha, conveying my manifest love.

Furthermore, the Buddha recollects many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a

hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. He remembers: 'There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.' And so he recollects his many kinds of past lives, with features and details. This is another reason that I demonstrate such utmost devotion for the Buddha, conveying my manifest love.

Furthermore, with clairvoyance that is purified and superhuman, the Buddha sees sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. He understands how sentient beings are reborn according to their deeds. 'These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they acted out of that wrong view. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they acted out of that right view. When their body breaks up, after death, they're reborn in a good place, a heavenly realm.' He understands how sentient beings are reborn according to their deeds. This is another reason that I demonstrate such utmost devotion for the Buddha, conveying my manifest love.

Furthermore, the Buddha has realized the undefiled freedom of heart and freedom by wisdom in this very life, and lives having realized it with his own insight due to the ending of defilements. This is another reason that I demonstrate such utmost devotion for the Buddha, conveying my manifest love.

Well, now, sir, I must go. I have many duties, and much to do."

"Please, great king, go at your convenience." Then King Pasenadi got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

4. With Upāli

10.31 With Upāli

Then Venerable Upāli went up to the Buddha, bowed, sat down to one side, and said to him:

"Sir, for how many reasons did the Realized One lay down training rules for his disciples and recite the monastic code?"

"Upāli, the Realized One laid down training rules for his disciples and recited the monastic code for ten reasons. What ten? For the well-being of the Saṅgha and for the comfort of the Saṅgha. For keeping difficult persons in check and for the comfort of good-hearted mendicants. For restraining defilements that affect the present life and protecting against defilements that affect lives to come. For inspiring confidence in those without it, and increasing confidence in those who have it. For the continuation of the true teaching and the support of the training. The Realized One laid down training rules for his disciples and recited the monastic code for these ten reasons."

10.32 Suspending the Recitation of the Monastic Code

"Sir, how many grounds are there to suspend the recitation of the monastic code?"

"Upāli, there are ten grounds to suspend the recitation of the monastic code. What ten? A mendicant who has committed an expulsion offense is sitting in the assembly. A discussion about whether someone has committed an expulsion offense is unfinished. A person who is not fully ordained is sitting in the assembly. A discussion about whether someone is fully ordained or not is unfinished. Someone who has rejected the training is sitting in the

assembly. A discussion about whether someone has rejected the training or not is unfinished. A eunuch is sitting in the assembly. A discussion about whether someone is a eunuch is unfinished. A raper of nuns is sitting in the assembly. A discussion about whether or not someone is a raper of nuns is unfinished. These are the ten grounds to suspend the recitation of the monastic code."

10.33 A Judge

"Sir, how many qualities should a mendicant have to be agreed on as a judge?"

"Upāli, a mendicant should have ten qualities to be agreed on as a judge. What ten? It's when a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken. They're very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically. Both monastic codes have been passed down to them in detail, well analyzed, well mastered, well judged in both the rules and accompanying material. They're firm and unfaltering in the training. When there are opposing parties, they're able to persuade, advocate, and convince them, make them see the other side and trust each other. They're skilled in raising and settling disciplinary issues. They know what a disciplinary issue is. They know how a disciplinary issue originates. They know how a disciplinary issue ceases. They know the practical way leading to the cessation of a disciplinary issue. A mendicant should have these ten qualities to be agreed on as a judge."

10.34 Ordination

"Sir, how many qualities should a mendicant have to give ordination?"

"Upāli, a mendicant should have ten qualities to give ordination. What ten? It's when a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken. They're very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically. Both monastic codes have been passed down to them in detail, well analyzed, well mastered, well judged in both the rules and accompanying material. They're able to care for the sick or get someone else to do so. They're able to settle dissatisfaction or get someone else to do so. They're able to dispel remorse when it has come up. They're able to rationally dissuade someone from misconceptions that come up. They're able to encourage someone in the higher ethics, the higher mind, and the higher wisdom. A mendicant should have these ten qualities to give ordination."

10.35 Dependence

"Sir, how many qualities should a mendicant have to give dependence?"

"Upāli, a mendicant should have ten qualities to give dependence. What ten? It's when a mendicant is ethical ... They're learned ... Both monastic codes have been passed down to them in detail, well analyzed, well mastered, well judged in both the rules and accompanying material. They're able to care for the sick or get someone else to do so. They're able to settle dissatisfaction or get someone else to do so. They're able to dispel remorse when it has come up. They're able to rationally dissuade someone from misconceptions that come up. They're able to encourage someone in the higher ethics, the higher mind, and the higher wisdom. A mendicant should have these ten qualities to give dependence."

10.36 A Novice

"Sir, how many qualities should a mendicant have to be attended on by a novice?"

"Upāli, a mendicant should have ten qualities to be attended on by a novice. What ten? It's when a mendicant is ethical ... They're learned ... Both monastic codes have been passed down to them in detail, well analyzed, well mastered, well judged in both the rules and accompanying material. They're able to care for the sick or get someone else to do so. They're able to settle dissatisfaction or get someone else to do so. They're able to dispel remorse when it has come up. They're able to rationally dissuade someone from misconceptions that come up. They're able to encourage someone in the higher ethics, the higher mind, and the higher wisdom. A mendicant should have these ten qualities to be attended on by a novice."

10.37 Schism in the Saṅgha

"Sir, they speak of 'schism in the Saṅgha'. How is schism in the Saṅgha defined?"

"Upāli, it's when a mendicant explains what is not the teaching as the teaching, and what is the teaching as not the teaching. They explain what is not the training as the training, and what is the training as not the training. They explain what was not spoken and stated by the Realized One as spoken and stated by the Realized One, and what was spoken and stated by the Realized One as not spoken and stated by the Realized One. They explain what was not practiced by the Realized One as practiced by the Realized One, and what was practiced by the Realized One as not practiced by the Realized One. They explain what was not prescribed by the Realized One as prescribed by the Realized One, and what was prescribed by the Realized One as not prescribed by the Realized One. On these ten grounds they split off and go their own way. They perform legal acts autonomously and recite the monastic code autonomously. That is how schism in the Saṅgha is defined."

10.38 Harmony in the Saṅgha

"Sir, they speak of 'harmony in the Saṅgha'. How is harmony in the Saṅgha defined?"

"Upāli, it's when a mendicant explains what is not the teaching as not the teaching, and what is the teaching as the teaching. They explain what is not the training as not the training, and what is the training as the training. They explain what was not spoken and stated by the Realized One as not spoken and stated by the Realized One, and what was spoken and stated by the Realized One as spoken and stated by the Realized One. They explain what was not practiced by the Realized One as not practiced by the Realized One, and what was practiced by the Realized One as practiced by the Realized One. They explain what was not prescribed by the Realized One as not prescribed by the Realized One, and what was prescribed by the Realized One as prescribed by the Realized One. On these ten grounds they don't split off and go their own way. They don't perform legal acts autonomously or recite the monastic code autonomously. That is how harmony in the Saṅgha is defined."

10.39 With Ānanda (1st)

Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to the Buddha:

"Sir, they speak of 'schism in the Saṅgha'. How is schism in the Saṅgha defined?"

"Ānanda, it's when a mendicant explains what is not the teaching as the teaching ... and what was prescribed by the Realized One as not prescribed by the Realized One. On these ten grounds they split off and go their own way. They perform legal acts autonomously and recite the monastic code autonomously. That is how schism in the Saṅgha is defined."

"But sir, what does someone who has caused a schism in a harmonious Saṅgha bring upon themselves?"

"They bring upon themselves evil that lasts for an eon."

"But sir, what is the evil that lasts for an eon?"

"They burn in hell for an eon, Ānanda.

A schismatic remains for the eon
in a place of loss, in hell.
Basing themselves in what is not the teaching,
favoring factions, they destroy their sanctuary.
After causing schism in a harmonious Saṅgha,
they burn in hell for an eon."

10.40 With Ānanda (2nd)

"Sir, they speak of 'harmony in the Saṅgha'. How is harmony in the Saṅgha defined?"

"Ānanda, it's when a mendicant explains what is not the teaching as not the teaching, and what is the teaching as the teaching. They explain what is not the training as not the training, and what is the training as the training. They explain what was not spoken and stated by the Realized One as not spoken and stated by the Realized One, and what was spoken and stated by the Realized One as spoken and stated by the Realized One. They explain what was not practiced by the Realized One as not practiced by the Realized One, and what was practiced by the Realized One as practiced by the Realized One. They explain what was not prescribed by the Realized One as not prescribed by the Realized One, and what was prescribed by the Realized One as prescribed by the Realized One. On these ten grounds they don't split off and go their own way. They don't perform legal acts autonomously or recite the monastic code autonomously. That is how harmony in the Saṅgha is defined."

"But sir, what does someone who has created harmony in a schismatic Saṅgha bring upon themselves?"

"They bring divine merit upon themselves."

"But what is divine merit?"

"They rejoice in heaven for an eon, Ānanda.

A Saṅgha in harmony is happy,
as is support for those in harmony.
Basing themselves in the teaching,
favoring harmony, they destroy no sanctuary.
After creating harmony in the Saṅgha,
they rejoice in heaven for an eon."

5. Abuse

10.41 Arguments

Then Venerable Upāli went up to the Buddha, bowed, sat down to one side, and said to him:

"What is the cause, sir, what is the reason, why arguments, quarrels, and disputes arise in the Saṅgha, and the mendicants don't live happily?"

"Upāli, it's when a mendicant explains what is not the teaching as the teaching, and what is the teaching as not the teaching. They explain what is not the training as the training, and what is the training as not the training. They explain what was not spoken and stated by the Realized One as spoken and stated by the Realized One, and what was spoken and stated by the Realized One as not spoken and stated by the Realized One. They explain what was not practiced by the Realized One as practiced by the Realized One, and what was practiced by the Realized One as not practiced by the Realized One. They explain what was not prescribed by the Realized One as prescribed by the Realized One, and what was prescribed by the Realized One as not prescribed by the Realized One. This is the cause, this is the reason why arguments, quarrels, and disputes arise in the Saṅgha, and the mendicants don't live happily."

10.42 Roots of Arguments (1st)

"Sir, how many roots of arguments are there?"

"Upāli, there are ten roots of arguments. What ten? It's when a mendicant explains what is not the teaching as the teaching, and what is the teaching as not the teaching. They explain what is not the training as the training, and what is the training as not the training. They explain what was not spoken and stated by the Realized One as spoken and stated by the Realized One, and what was spoken and stated by the Realized One as not spoken and stated by the Realized One. They explain what was not practiced by the Realized One as practiced by the Realized One, and what was practiced by the Realized One as not practiced by the Realized One. They explain what was not prescribed by the Realized One as

prescribed by the Realized One, and what was prescribed by the Realized One as not prescribed by the Realized One. These are the ten roots of arguments."

10.43 Roots of Arguments (2nd)

"Sir, how many roots of arguments are there?"

"Upāli, there are ten roots of arguments. What ten? It's when a mendicant explains what is not an offense as an offense, and what is an offense as not an offense. They explain a light offense as a serious offense, and a serious offense as a light offense. They explain an offense committed with corrupt intention as an offense not committed with corrupt intention, and an offense not committed with corrupt intention as an offense committed with corrupt intention. They explain an offense requiring rehabilitation as an offense not requiring rehabilitation, and an offense not requiring rehabilitation as an offense requiring rehabilitation. They explain an offense with redress as an offense without redress, and an offense without redress as an offense with redress. These are the ten roots of arguments."

10.44 At Kusināra

At one time the Buddha was staying near Kusināra, in the Forest of Offerings. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, a mendicant who wants to accuse another should first check five things in themselves and establish five things in themselves. What five things should they check in themselves? A mendicant who wants to accuse another should check this: 'Is my bodily behavior pure? Do I have pure bodily behavior that is impeccable and irreproachable? Is this thing found in me or not?' If it's not, there will be people who say: 'Come on, venerable, train your own bodily behavior first.'

Furthermore, a mendicant who wants to accuse another should check this: 'Is my verbal behavior pure? Do I have pure verbal behavior that is impeccable and irreproachable? Is this thing found

in me or not?' If it's not, there will be people who say: 'Come on, venerable, train your own verbal behavior first.'

Furthermore, a mendicant who wants to accuse another should check this: 'Is my heart established in love for my spiritual companions, without resentment? Is this thing found in me or not?' If it's not, there will be people who say: 'Come on, venerable, establish your heart in love for your spiritual companions first.'

Furthermore, a mendicant who wants to accuse another should check this: 'Am I very learned, remembering and keeping what I've learned? These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. Am I very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically? Is this thing found in me or not?' If it's not, there will be people who say: 'Come on, venerable, memorize the scriptures first.'

Furthermore, a mendicant who wants to accuse another should check this: 'Have both monastic codes been passed down to me in detail, well analyzed, well mastered, and well judged in both the rules and accompanying material? Is this thing found in me or not?' If it's not, there will be people who say: 'Come on, venerable, train in the code of conduct first.' These are the five things they should check in themselves.

What five things should they establish in themselves? 'I will speak at the right time, not at the wrong time. I will speak truthfully, not falsely. I will speak gently, not harshly. I will speak beneficially, not harmfully. I will speak lovingly, not from secret hate.' These are the five things they should establish in themselves. A mendicant who wants to accuse another should first check these five things in themselves and establish these five things in themselves."

10.45 Entering a Royal Harem

"Mendicants, there are ten drawbacks to entering a royal harem. What ten?

Firstly, a king is sitting with his chief queen when a monk enters. When the queen sees the monk she smiles, or when the monk sees the queen he smiles. So the king thinks: 'They've done it for sure, or they will do it.' This is the first drawback of entering a royal harem.

Furthermore, a king has many duties, and much to do. He has sex with one of the women but doesn't remember. She gets pregnant from that. So the king thinks: 'No-one else has entered here, except for that monk. Could this be the monk's doing?' This is the second drawback of entering a royal harem.

Furthermore, a gem is lost somewhere in the royal harem. So the king thinks: 'No-one else has entered here, except for that monk. Could this be the monk's doing?' This is the third drawback of entering a royal harem.

Furthermore, secret deliberations in the royal harem are leaked outside. So the king thinks: 'No-one else has entered here, except for that monk. Could this be the monk's doing?' This is the fourth drawback of entering a royal harem.

Furthermore, in a royal harem, a father longs for their son, or a son longs for his father. They think: 'No-one else has entered here, except for that monk. Could this be the monk's doing?' This is the fifth drawback of entering a royal harem.

Furthermore, the king promotes someone to a higher position. Those who are upset by this think: 'The king is close to that monk. Could this be the monk's doing?' This is the sixth drawback of entering a royal harem.

Furthermore, the king demotes someone to a lower position. Those who are upset by this think: 'The king is close to that monk. Could this be the monk's doing?' This is the seventh drawback of entering a royal harem.

Furthermore, the king dispatches the army at the wrong time. Those who are upset by this think: 'The king is close to that monk. Could this be the monk's doing?' This is the eighth drawback of entering a royal harem.

Furthermore, the king dispatches the army at the right time, but orders it to turn back while still on the road. Those who are upset by

this think: ‘The king is close to that monk. Could this be the monk’s doing?’ This is the ninth drawback of entering a royal harem.

Furthermore, in the royal harem there is a trampling of elephants, horses, and chariots, as well as arousing sights, sounds, smells, tastes, and touches that do not befit a monk. This is the tenth drawback of entering a royal harem.

These are the ten drawbacks of entering a royal harem.”

10.46 With the Sakyans

At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery. Then on the sabbath several Sakyan lay followers went up to the Buddha, bowed, and sat down to one side. The Buddha said to them:

“Sakyans, do you observe the sabbath with its eight factors?”

“Sir, sometimes we do, sometimes we don’t.”

“That’s your loss, Sakyans, it’s your misfortune. In this life with its fear of sorrow and death, you sometimes keep the sabbath and you sometimes don’t.

What do you think, Sakyans? Take a man who earns half a dollar for an honest day’s work. Is this enough to call him a deft and industrious man?”

“Yes, sir.”

“What do you think, Sakyans? Take a man who earns a dollar for an honest day’s work. Is this enough to call him a deft and industrious man?”

“Yes, sir.”

“What do you think, Sakyans? Take a man who, for an honest day’s work, earns two dollars … three dollars … four dollars … five dollars … six dollars … seven dollars … eight dollars … nine dollars … ten dollars … twenty dollars … thirty dollars … forty dollars … fifty dollars … a hundred dollars. Is this enough to call him a deft and industrious man?”

“Yes, sir.”

“What do you think, Sakyans? Suppose that man earned a hundred or a thousand dollars every day and saved it all up. If he

lived for a hundred years, would he not accumulate a large mass of wealth?"

"Yes, sir."

"What do you think, Sakyans? Would that man, on account of that wealth, experience perfect happiness for a single day or night, or even half a day or night?"

"No, sir."

"Why is that?"

"Because sensual pleasures, sir, are impermanent, hollow, false, and deceptive."

"But take one of my disciples who lives diligent, keen, and resolute for ten years, practicing in line with my instructions. They can experience perfect happiness for a hundred years, ten thousand years, or a hundred thousand years. And they could become a once-returner or a non-returner, or guaranteed a stream-enterer. Let alone ten years, take one of my disciples who lives diligent, keen, and resolute for nine years ... eight years ... seven years ... six years ... five years ... four years ... three years ... two years ... one year ... ten months ... nine months ... eight months ... seven months ... six months ... five months ... four months ... three months ... two months ... one month ... a fortnight ... ten days ... nine days ... eight days ... seven days ... six days ... five days ... four days ... three days ... two days ...

Let alone two days, take one of my disciples who lives diligent, keen, and resolute for one day, practicing in line with my instructions. They can experience perfect happiness for a hundred years, ten thousand years, or a hundred thousand years. And they could become a once-returner or a non-returner, or guaranteed a stream-enterer. It's your loss, Sakyans, it's your misfortune. In this life with its fear of sorrow and death, you sometimes keep the sabbath and you sometimes don't."

"Well, sir, from this day forth we will observe the sabbath with its eight factors."

10.47 With Mahāli

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Then Mahāli the Licchavi went up to the Buddha, bowed, sat down to one side, and said to him:

"What is the cause, sir, what is the reason for doing bad deeds, for performing bad deeds?"

"Greed is a cause, Mahāli, greed is a reason for doing bad deeds, for performing bad deeds. Hate is a cause of bad deeds ... Delusion is a cause of bad deeds ... Improper attention is a cause of bad deeds ... A wrongly directed mind is a cause of bad deeds ... This is the cause, Mahāli, this is the reason for doing bad deeds, for performing bad deeds."

"What is the cause, sir, what is the reason for doing good deeds, for performing good deeds?"

"Contentment is a cause, Mahāli, contentment is a reason for doing good deeds, for performing good deeds. Love is a cause of good deeds ... Understanding is a cause of good deeds ... Proper attention is a cause of good deeds ... A rightly directed mind is a cause of good deeds ... This is the cause, Mahāli, this is the reason for doing good deeds, for performing good deeds. If these ten things were not found in the world, we wouldn't see either unprincipled and immoral conduct, or principled and moral conduct. But since these ten things are found in the world, we see both unprincipled and immoral conduct, and principled and moral conduct."

10.48 Ten Regular Reflections for a Renunciate

"Mendicants, one who has gone forth should often review these ten things. What ten?

One who has gone forth should often review this: 'I have secured freedom from class.'

'My livelihood is tied up with others.'

'My behavior should be different.'

'I hope there's no reason to blame myself when it comes to ethical conduct?'

'I hope that, after examination, sensible spiritual companions don't reproach any aspect of my ethics?'

‘I must be parted and separated from all I hold dear and beloved.’

‘I am the owner of my deeds and heir to my deeds. Deeds are my womb, my relative, and my refuge.

I shall be the heir of whatever deeds I do, whether good or bad.’

‘As the days and nights flit by, what sort of person am I becoming?’

‘Do I love to stay in empty huts?’

‘Do I have any superhuman distinctions in knowledge and vision worthy of the noble ones, so that when my spiritual companions question me on my deathbed I will not be embarrassed?’

One who has gone forth should often review these ten things.”

10.49 Existing Because of the Body

“Mendicants, these ten things exist because of the body. What ten? Cold, heat, hunger, thirst, feces, urine, restraint of body, speech, and livelihood, and the will to live that leads to future lives. These ten things exist because of the body.”

10.50 Arguments

At one time the Buddha was staying near Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s monastery. Now at that time, after the meal, on return from alms-round, several mendicants sat together in the meeting hall. They were arguing, quarreling, and disputing, wounding each other with barbed words.

Then in the late afternoon, the Buddha came out of retreat and went to the assembly hall. He sat down on the seat spread out, and addressed the mendicants: “Mendicants, what were you sitting talking about just now? What conversation was unfinished?”

“Sir, after the meal, on return from alms-round, we sat together in the meeting hall, arguing, quarreling, and disputing, wounding each other with barbed words.”

“Mendicants, this is not appropriate for you gentlemen who have gone forth in faith from the lay life to homelessness.

There are ten warm-hearted qualities that make for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling. What ten? Firstly, a mendicant is ethical, restrained in

the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken. When a mendicant is ethical, this warm-hearted quality makes for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

Furthermore, a mendicant is very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically. ...

Furthermore, a mendicant has good friends, companions, and associates. ...

Furthermore, a mendicant is easy to admonish, having qualities that make them easy to admonish. They're patient, and take instruction respectfully. ...

Furthermore, a mendicant is deft and tireless in a diverse spectrum of duties for their spiritual companions, understanding how to go about things in order to complete and organize the work. ...

Furthermore, a mendicant loves the teachings and is a delight to converse with, being full of joy in the teaching and training. ...

Furthermore, a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. ...

Furthermore, a mendicant is content with any kind of robes, alms-food, lodgings, and medicines and supplies for the sick. ...

Furthermore, a mendicant is mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago. ...

Furthermore, a mendicant is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. When a mendicant is wise, this

warm-hearted quality makes for fondness and respect, helping the Saṅgha to live in harmony and unity, without quarreling.

These ten warm-hearted qualities make for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling."

6. Your Own Mind

10.51 Your Own Mind

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, if a mendicant isn't skilled in the ways of another's mind, then they should train themselves: 'I will be skilled in the ways of my own mind.'

And how is a mendicant skilled in the ways of their own mind? Suppose there was a woman or man who was young, youthful, and fond of adornments, and they check their own reflection in a clean bright mirror or a clear bowl of water. If they see any dirt or blemish there, they'd try to remove it. But if they don't see any dirt or blemish there, they're happy with that, as they've got all they wished for: 'How fortunate that I'm clean!' In the same way, checking is very helpful for a mendicant's skillful qualities. 'Am I often covetous or not? Am I often malicious or not? Am I often overcome with dullness and drowsiness or not? Am I often restless or not? Am I often doubtful or not? Am I often irritable or not? Am I often corrupted in mind or not? Am I often disturbed in body or not? Am I often energetic or not? Am I often immersed in samādhi or not?'

Suppose that, upon checking, a mendicant knows this: 'I am often covetous, malicious, overcome with dullness and drowsiness, restless, doubtful, irritable, defiled in mind, disturbed in body, lazy, and not immersed in samādhi.' In order to give up those bad, unskillful qualities, they should apply outstanding enthusiasm,

effort, zeal, vigor, perseverance, mindfulness, and situational awareness. Suppose your clothes or head were on fire. In order to extinguish it, you'd apply outstanding enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness. In the same way, in order to give up those bad, unskillful qualities, that mendicant should apply outstanding enthusiasm ...

But suppose that, upon checking, a mendicant knows this: 'I am often content, kind-hearted, free of dullness and drowsiness, calm, confident, loving, pure in mind, undisturbed in body, energetic, and immersed in samādhi.' Grounded on those skillful qualities, they should practice meditation further to end the defilements."

10.52 With Sāriputta

There Sāriputta addressed the mendicants: "Reverends, mendicants!"

"Reverend," they replied. Sāriputta said this:

"Mendicants, if a mendicant isn't skilled in the ways of another's mind, then they should train themselves: 'I will be skilled in the ways of my own mind.'

And how is a mendicant skilled in the ways of their own mind? Suppose there was a woman or man who was young, youthful, and fond of adornments, and they check their own reflection in a clean bright mirror or a clear bowl of water. If they see any dirt or blemish there, they'd try to remove it. But if they don't see any dirt or blemish there, they're happy with that, as they've got all they wished for: 'How fortunate that I'm clean!'

In the same way, checking is very helpful for a mendicant's skillful qualities. 'Am I often covetous or not? Am I often malicious or not? Am I often overcome with dullness and drowsiness or not? Am I often restless or not? Am I often doubtful or not? Am I often irritable or not? Am I often defiled in mind or not? Am I often disturbed in body or not? Am I often energetic or not? Am I often immersed in samādhi or not?'

Suppose that, upon checking, a mendicant knows this: 'I am often covetous, malicious, overcome with dullness and drowsiness, restless, doubtful, angry, defiled in mind, disturbed in body, lazy,

and not immersed in samādhi.' In order to give up those bad, unskillful qualities, they should apply outstanding enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness. Suppose your clothes or head were on fire. In order to extinguish it, you'd apply outstanding enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness. In the same way, in order to give up those bad, unskillful qualities, that mendicant should apply outstanding enthusiasm ...

But suppose that, upon checking, a mendicant knows this: 'I am often content, kind-hearted, rid of dullness and drowsiness, calm, confident, loving, pure in mind, undisturbed in body, energetic, and immersed in samādhi.' Grounded on those skillful qualities, they should practice meditation further to end the defilements."

10.53 Stagnation

"Mendicants, I don't praise stagnation in skillful qualities, let alone decline. I praise growth in skillful qualities, not stagnation or decline.

And how is there decline in skillful qualities, not stagnation or growth? It's when a mendicant has a certain degree of faith, ethics, generosity, wisdom, and eloquence. Those qualities neither stagnate nor grow in them. I call this decline in skillful qualities, not stagnation or growth. This is how there's decline in skillful qualities, not stagnation or growth.

And how is there stagnation in skillful qualities, not decline or growth? It's when a mendicant has a certain degree of faith, ethics, generosity, wisdom, and eloquence. Those qualities neither decline nor grow in them. I call this stagnation in skillful qualities, not decline or growth. This is how there's stagnation in skillful qualities, not decline or growth.

And how is there growth in skillful qualities, not stagnation or decline? It's when a mendicant has a certain degree of faith, ethics, generosity, wisdom, and eloquence. Those qualities neither stagnate nor decline in them. I call this growth in skillful qualities, not stagnation or decline. This is how there's growth in skillful qualities, not stagnation or decline.

If a mendicant isn't skilled in the ways of another's mind, then they should train themselves: 'I will be skilled in the ways of my own mind.'

And how is a mendicant skilled in the ways of their own mind? Suppose there was a woman or man who was young, youthful, and fond of adornments, and they check their own reflection in a clean bright mirror or a clear bowl of water. If they see any dirt or blemish there, they'd try to remove it. But if they don't see any dirt or blemish there, they're happy with that, as they've got all they wished for: 'How fortunate that I'm clean!' In the same way, checking is very helpful for a mendicant's skillful qualities. 'Am I often covetous or not? Am I often malicious or not? Am I often overcome with dullness and drowsiness or not? Am I often restless or not? Am I often doubtful or not? Am I often irritable or not? Am I often defiled in mind or not? Am I often disturbed in body or not? Am I often energetic or not? Am I often immersed in samādhi or not?'

Suppose that, upon checking, a mendicant knows this: 'I am often covetous, malicious, overcome with dullness and drowsiness, restless, doubtful, irritable, defiled in mind, disturbed in body, lazy, and not immersed in samādhi.' In order to give up those bad, unskillful qualities, they should apply outstanding enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness. Suppose your clothes or head were on fire. In order to extinguish it, you'd apply outstanding enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness. In the same way, in order to give up those bad, unskillful qualities, that mendicant should apply outstanding enthusiasm ...

But suppose that, upon checking, a mendicant knows this: 'I am often content, kind-hearted, rid of dullness and drowsiness, calm, confident, loving, pure in mind, undisturbed in body, energetic, and immersed in samādhi.' Grounded on those skillful qualities, they should practice meditation further to end the defilements."

10.54 Serenity

"Mendicants, if a mendicant isn't skilled in the ways of another's mind, then they should train themselves: 'I will be skilled in the ways of my own mind.'

And how is a mendicant skilled in the ways of their own mind? Suppose there was a woman or man who was young, youthful, and fond of adornments, and they check their own reflection in a clean bright mirror or a clear bowl of water. If they see any dirt or blemish there, they'd try to remove it. But if they don't see any dirt or blemish there, they're happy with that, as they've got all they wished for: 'How fortunate that I'm clean!' In the same way, checking is very helpful for a mendicant's skillful qualities. 'Do I have internal serenity of heart or not? Do I have the higher wisdom of discernment of principles or not?'

Suppose that, upon checking, a mendicant knows this: 'I have serenity but not discernment.' Grounded on serenity, they should practice meditation to get discernment. After some time they have both serenity and discernment.

But suppose that, upon checking, a mendicant knows this: 'I have discernment but not serenity.' Grounded on discernment, they should practice meditation to get serenity. After some time they have both serenity and discernment.

But suppose that, upon checking, a mendicant knows this: 'I have neither serenity nor discernment.' In order to get those skillful qualities, they should apply outstanding enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness. Suppose your clothes or head were on fire. In order to extinguish it, you'd apply outstanding enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness. In the same way, in order to get those skillful qualities, that person should apply outstanding enthusiasm ... After some time they have both serenity and discernment.

But suppose that, upon checking, a mendicant knows this: 'I have both serenity and discernment.' Grounded on those skillful qualities, they should practice meditation further to end the defilements.

I say that there are two kinds of robes: those you should wear, and those you shouldn't wear. I say that there are two kinds of almsfood: that which you should eat, and that which you shouldn't eat. I say that there are two kinds of lodging: those you should frequent, and those you shouldn't frequent. I say that there are two kinds of market town: those you should frequent, and those you shouldn't frequent. I say that there are two kinds of country: those you should frequent, and those you shouldn't frequent. I say that there are two kinds of people: those you should frequent, and those you shouldn't frequent.

'I say that there are two kinds of robes: those you should wear, and those you shouldn't wear.' That's what I said, but why did I say it? Take a robe of which you know this: 'When I wear this robe, unskillful qualities grow, and skillful qualities decline.' You should not wear that kind of robe. Take a robe of which you know this: 'When I wear this robe, unskillful qualities decline, and skillful qualities grow.' You should wear that kind of robe. 'I say that there are two kinds of robes: those you should wear, and those you shouldn't wear.' That's what I said, and this is why I said it.

'I say that there are two kinds of almsfood: that which you should eat, and that which you shouldn't eat.' That's what I said, but why did I say it? Take almsfood of which you know this: 'When I eat this almsfood, unskillful qualities grow, and skillful qualities decline.' You should not eat that kind of almsfood. Take almsfood of which you know this: 'When I eat this almsfood, unskillful qualities decline, and skillful qualities grow.' You should eat that kind of almsfood. 'I say that there are two kinds of almsfood: that which you should eat, and that which you shouldn't eat.' That's what I said, and this is why I said it.

'I say that there are two kinds of lodging: those you should frequent, and those you shouldn't frequent.' That's what I said, but why did I say it? Take a lodging of which you know this: 'When I frequent this lodging, unskillful qualities grow, and skillful qualities decline.' You should not frequent that kind of lodging. Take a lodging of which you know this: 'When I frequent this lodging, unskillful qualities decline, and skillful qualities grow.' You should

frequent that kind of lodging. ‘I say that there are two kinds of lodging: those you should frequent, and those you shouldn’t frequent.’ That’s what I said, and this is why I said it.

‘I say that there are two kinds of market town: those you should frequent, and those you shouldn’t frequent.’ That’s what I said, but why did I say it? Take a market town of which you know this: ‘When I frequent this market town, unskillful qualities grow, and skillful qualities decline.’ You should not frequent that kind of market town. Take a market town of which you know this: ‘When I frequent this market town, unskillful qualities decline, and skillful qualities grow.’ You should frequent that kind of market town. ‘I say that there are two kinds of market town: those you should frequent, and those you shouldn’t frequent.’ That’s what I said, and this is why I said it.

‘I say that there are two kinds of country: those you should frequent, and those you shouldn’t frequent.’ That’s what I said, but why did I say it? Take a country of which you know this: ‘When I frequent this country, unskillful qualities grow, and skillful qualities decline.’ You should not frequent that kind of country. Take a country of which you know this: ‘When I frequent this country, unskillful qualities decline, and skillful qualities grow.’ You should frequent that kind of country. ‘I say that there are two kinds of country: those you should frequent, and those you shouldn’t frequent.’ That’s what I said, and this is why I said it.

‘I say that there are two kinds of people: those you should frequent, and those you shouldn’t frequent.’ That’s what I said, but why did I say it? Take a person of whom you know this: ‘When I frequent this person, unskillful qualities grow, and skillful qualities decline.’ You should not frequent that kind of person. Take a person of whom you know this: ‘When I frequent this person, unskillful qualities decline, and skillful qualities grow.’ You should frequent that kind of person. ‘I say that there are two kinds of people: those you should frequent, and those you shouldn’t frequent.’ That’s what I said, and this is why I said it.”

10.55 Decline

There Sāriputta addressed the mendicants: “Reverends, mendicants!”

“Reverend,” they replied. Sāriputta said this:

“Reverends, they speak of a person liable to decline, and one not liable to decline. But how did the Buddha define a person liable to decline, and one not liable to decline?”

“Reverend, we would travel a long way to learn the meaning of this statement in the presence of Venerable Sāriputta. May Venerable Sāriputta himself please clarify the meaning of this. The mendicants will listen and remember it.”

“Then listen and pay close attention, I will speak.”

“Yes, reverend,” they replied. Sāriputta said this:

“How did the Buddha define a person liable to decline? It’s when a mendicant doesn’t get to hear a teaching they haven’t heard before. They forget those teachings they have heard. They don’t keep rehearsing the teachings they’ve already got to know. And they don’t come to understand what they haven’t understood before. That’s how the Buddha defined a person liable to decline.

And how did the Buddha define a person not liable to decline? It’s when a mendicant gets to hear a teaching they haven’t heard before. They remember those teachings they have heard. They keep rehearsing the teachings they’ve already got to know. And they come to understand what they haven’t understood before. That’s how the Buddha defined a person not liable to decline.

If a mendicant isn’t skilled in the ways of another’s mind, then they should train themselves: ‘I will be skilled in the ways of my own mind.’

And how is a mendicant skilled in the ways of their own mind? Suppose there was a woman or man who was young, youthful, and fond of adornments, and they check their own reflection in a clean bright mirror or a clear bowl of water. If they see any dirt or blemish there, they’d try to remove it. But if they don’t see any dirt or blemish there, they’re happy with that, as they’ve got all they wished for: ‘How fortunate that I’m clean!’

In the same way, checking is very helpful for a mendicant's skillful qualities. 'Is contentment often found in me or not? Is kind-heartedness often found in me or not? Is freedom from dullness and drowsiness often found in me or not? Is calm often found in me or not? Is confidence often found in me or not? Is love often found in me or not? Is purity of mind often found in me or not? Is internal joy with the teaching found in me or not? Is internal serenity of heart found in me or not? Is the higher wisdom of discernment of principles found in me or not?'

Suppose a mendicant, while checking, doesn't see any of these skillful qualities in themselves. In order to get them they should apply outstanding enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness. Suppose your clothes or head were on fire. In order to extinguish it, you'd apply outstanding enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness. In the same way, they should apply outstanding enthusiasm to get those skillful qualities ...

Suppose a mendicant, while checking, sees some of these skillful qualities in themselves, but doesn't see others. Grounded on the skillful qualities they see, they should apply outstanding enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness in order to get the skillful qualities they don't see. Suppose your clothes or head were on fire. In order to extinguish it, you'd apply outstanding enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness. In the same way, grounded on the skillful qualities they see, they should apply outstanding enthusiasm to get those skillful qualities they don't see.

But suppose a mendicant, while checking, sees all of these skillful qualities in themselves. Grounded on all these skillful qualities they should practice meditation further to end the defilements."

10.56 Perceptions (1st)

"Mendicants, these ten perceptions, when developed and cultivated, are very fruitful and beneficial. They culminate in the deathless and end with the deathless. What ten? The perceptions of ugliness, death, repulsiveness of food, dissatisfaction with the whole world,

impermanence, suffering in impermanence, and not-self in suffering, giving up, fading away, and cessation. These ten perceptions, when developed and cultivated, are very fruitful and beneficial. They culminate in the deathless and end with the deathless."

10.57 Perceptions (2nd)

"Mendicants, these ten perceptions, when developed and cultivated, are very fruitful and beneficial. They culminate in the deathless and end with the deathless. What ten? The perceptions of impermanence, not-self, death, repulsiveness of food, dissatisfaction with the whole world, a skeleton, a worm-infested corpse, a livid corpse, a split open corpse, and a bloated corpse. These ten perceptions, when developed and cultivated, are very fruitful and beneficial. They culminate in the deathless and end with the deathless."

10.58 Rooted

"Mendicants, if wanderers who follow other paths were to ask: 'Reverends, all things have what as their root? What produces them? What is their origin? What is their meeting place? What is their chief? What is their ruler? What is their overseer? What is their core? What is their culmination? What is their final end?' How would you answer them?"

"Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it."

"Well then, mendicants, listen and pay close attention, I will speak."

"Yes, sir," they replied. The Buddha said this:

"Mendicants, if wanderers who follow other paths were to ask: 'Reverends, all things have what as their root? What produces them? What is their origin? What is their meeting place? What is their chief? What is their ruler? What is their overseer? What is their core? What is their culmination? What is their final end?' You should answer them: 'Reverends, all things are rooted in desire.

Attention produces them. Contact is their origin. Feeling is their meeting place. Immersion is their chief. Mindfulness is their ruler. Wisdom is their overseer. Freedom is their core. They culminate in the deathless. And extinguishment is their final end.' When questioned by wanderers who follow other paths, that's how you should answer them."

10.59 Going Forth

"So you should train like this: 'Our minds will be consolidated as they were when we went forth, and arisen bad unskillful qualities will not occupy our minds. Our minds will be consolidated in the perceptions of impermanence, not-self, ugliness, and drawbacks. Knowing what is just and unjust in the world, our minds will be consolidated in that perception. Knowing about continued existence and ending of existence in the world, our minds will be consolidated in that perception. Knowing the origination and ending of the world, our minds will be consolidated in that perception. Our minds will be consolidated in the perceptions of giving up, fading away, and cessation.' That's how you should train.

When your minds are consolidated in these ten perceptions, you can expect one of two results: enlightenment in the present life, or if there's something left over, non-return."

10.60 With Girimānanda

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time Venerable Girimānanda was sick, suffering, gravely ill. Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

"Sir, Venerable Girimānanda is sick, suffering, gravely ill. Sir, please go to Venerable Girimānanda out of compassion."

"Ānanda, if you were to recite to the mendicant Girimānanda these ten perceptions, it's possible that after hearing them his illness will die down on the spot.

What ten? The perceptions of impermanence, not-self, ugliness, drawbacks, giving up, fading away, cessation, dissatisfaction with

the whole world, non-desire for all conditions, and mindfulness of breathing.

And what is the perception of impermanence? It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this: 'Form, feeling, perception, choices, and consciousness are impermanent.' And so they meditate observing impermanence in the five grasping aggregates. This is called the perception of impermanence.

And what is the perception of not-self? It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this: 'The eye and sights, ear and sounds, nose and smells, tongue and tastes, body and touches, and mind and thoughts are not-self.' And so they meditate observing not-self in the six interior and exterior sense fields. This is called the perception of not-self.

And what is the perception of ugliness? It's when a mendicant examines their own body up from the soles of the feet and down from the tips of the hairs, wrapped in skin and full of many kinds of filth. 'In this body there is head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine.' And so they meditate observing ugliness in this body. This is called the perception of ugliness.

And what is the perception of drawbacks? It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this: 'This body has much suffering and many drawbacks. For this body is beset with many kinds of affliction, such as the following. Diseases of the eye, inner ear, nose, tongue, body, head, outer ear, mouth, teeth, and lips. Cough, asthma, catarrh, inflammation, fever, stomach ache, fainting, dysentery, gastric pain, cholera, leprosy, boils, eczema, tuberculosis, epilepsy, herpes, itch, scabs, smallpox, scabies, hemorrhage, diabetes, piles, pimples, and ulcers. Afflictions stemming from disorders of bile, phlegm, wind, or their conjunction. Afflictions caused by change in weather, by not taking care of yourself, by overexertion, or as the result of past

deeds. Cold, heat, hunger, thirst, defecation, and urination.' And so they meditate observing drawbacks in this body. This is called the perception of drawbacks.

And what is the perception of giving up? It's when a mendicant doesn't tolerate a sensual, malicious, or cruel thought that has arisen, and they don't tolerate any bad, unskillful qualities that have arisen, but give them up, get rid of them, eliminate them, and obliterate them. This is called the perception of giving up.

And what is the perception of fading away? It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this: 'This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, extinguishment.' This is called the perception of fading away.

And what is the perception of cessation? It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this: 'This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, cessation, extinguishment.' This is called the perception of cessation.

And what is the perception of dissatisfaction with the whole world? It's when a mendicant lives giving up and not grasping on to the attraction and grasping to the world, the mental fixation, insistence, and underlying tendencies. This is called the perception of dissatisfaction with the whole world.

And what is the perception of non-desire for all conditions? It's when a mendicant is horrified, repelled, and disgusted with all conditions. This is called the perception of non-desire for all conditions.

And what is mindfulness of breathing? It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, sits down cross-legged, with their body straight, and establishes mindfulness right there. Just mindful, they breathe in. Mindful, they breathe out. When breathing in heavily they know: 'I'm breathing in heavily.' When breathing out heavily they know: 'I'm breathing out heavily.' When breathing in lightly they know: 'I'm breathing in

lightly.' When breathing out lightly they know: 'I'm breathing out lightly.' They practice breathing in experiencing the whole body. They practice breathing out experiencing the whole body. They practice breathing in stilling the body's motion. They practice breathing out stilling the body's motion. They practice breathing in experiencing rapture. They practice breathing out experiencing rapture. They practice breathing in experiencing bliss. They practice breathing out experiencing bliss. They practice breathing in experiencing these emotions. They practice breathing out experiencing these emotions. They practice breathing in stilling these emotions. They practice breathing out stilling these emotions. They practice breathing in experiencing the mind. They practice breathing out experiencing the mind. They practice breathing in gladdening the mind. They practice breathing out gladdening the mind. They practice breathing in immersing the mind. They practice breathing out immersing the mind. They practice breathing in freeing the mind. They practice breathing out freeing the mind. They practice breathing in observing impermanence. They practice breathing out observing impermanence. They practice breathing in observing fading away. They practice breathing out observing fading away. They practice breathing in observing cessation. They practice breathing out observing cessation. They practice breathing in observing letting go. They practice breathing out observing letting go. This is called mindfulness of breathing.

If you were to recite to the mendicant Girimānanda these ten perceptions, it's possible that after hearing them his illness will die down on the spot."

Then Ānanda, having learned these ten perceptions from the Buddha himself, went to Girimānanda and recited them. Then after Girimānanda heard these ten perceptions his illness died down on the spot. And that's how he recovered from that illness.

7. Pairs

10.61 Ignorance

“Mendicants, it is said that no first point of ignorance is evident, before which there was no ignorance, and afterwards it came to be. And yet it is evident that there is a specific condition for ignorance.

I say that ignorance is fueled by something, it’s not unfueled. And what is the fuel for ignorance? You should say: ‘The five hindrances.’ I say that the five hindrances are fueled by something, they’re not unfueled. And what is the fuel for the five hindrances? You should say: ‘The three kinds of misconduct.’ I say that the three kinds of misconduct are fueled by something, they’re not unfueled. And what is the fuel for the three kinds of misconduct? You should say: ‘Lack of sense restraint.’ I say that lack of sense restraint is fueled by something, it’s not unfueled. And what is the fuel for lack of sense restraint? You should say: ‘Lack of mindfulness and situational awareness.’ I say that lack of mindfulness and situational awareness is fueled by something, it’s not unfueled. And what is the fuel for lack of mindfulness and situational awareness? You should say: ‘Improper attention.’ I say that improper attention is fueled by something, it’s not unfueled. And what is the fuel for improper attention? You should say: ‘Lack of faith.’ I say that lack of faith is fueled by something, it’s not unfueled. And what is the fuel for lack of faith? You should say: ‘Not listening to the true teaching.’ I say that not listening to the true teaching is fueled by something, it’s not unfueled. And what is the fuel for not listening to the true teaching? You should say: ‘Not associating with good people.’

In this way, when the factor of not associating with good people is fulfilled, it fulfills the factor of not listening to the true teaching. When the factor of not listening to the true teaching is fulfilled, it fulfills the factor of lack of faith … improper attention … lack of mindfulness and situational awareness … lack of sense restraint … the three kinds of misconduct … the five hindrances. When the five hindrances are fulfilled, they fulfill ignorance. That’s the fuel for ignorance, and that’s how it’s fulfilled.

It's like when the rain pours down on a mountain top, and the water flows downhill to fill the hollows, crevices, and creeks. As they become full, they fill up the pools. The pools fill up the lakes, the lakes fill up the streams, and the streams fill up the rivers. And as the rivers become full, they fill up the ocean. That's the fuel for the ocean, and that's how it's filled up.

In the same way, when the factor of not associating with good people is fulfilled, it fulfills the factor of not listening to the true teaching. When the factor of not listening to the true teaching is fulfilled, it fulfills the factor of lack of faith ... improper attention ... lack of mindfulness and situational awareness ... lack of sense restraint ...the three kinds of misconduct ... the five hindrances. When the five hindrances are fulfilled, they fulfill ignorance. That's the fuel for ignorance, and that's how it's fulfilled.

I say that knowledge and freedom are fueled by something, they're not unfueled. And what is the fuel for knowledge and freedom? You should say: 'The seven awakening factors.' I say that the seven awakening factors are fueled by something, they're not unfueled. And what is the fuel for the seven awakening factors? You should say: 'The four kinds of mindfulness meditation.' I say that the four kinds of mindfulness meditation are fueled by something, they're not unfueled. And what is the fuel for the four kinds of mindfulness meditation? You should say: 'The three kinds of good conduct.' I say that the three kinds of good conduct are fueled by something, they're not unfueled. And what is the fuel for the three kinds of good conduct? You should say: 'Sense restraint.' I say that sense restraint is fueled by something, it's not unfueled. And what is the fuel for sense restraint? You should say: 'Mindfulness and situational awareness.' I say that mindfulness and situational awareness is fueled by something, it's not unfueled. And what is the fuel for mindfulness and situational awareness? You should say: 'Proper attention.' I say that proper attention is fueled by something, it's not unfueled. And what is the fuel for proper attention? You should say: 'Faith.' I say that faith is fueled by something, it's not unfueled. And what is the fuel for faith? You should say: 'Listening to the true teaching.' I say that listening to the

true teaching is fueled by something, it's not unfueled. And what is the fuel for listening to the true teaching? You should say: 'Associating with good people.'

In this way, when the factor of associating with good people is fulfilled, it fulfills the factor of listening to the true teaching. When the factor of listening to the true teaching is fulfilled, it fulfills the factor of faith … proper attention … mindfulness and situational awareness … sense restraint …the three kinds of good conduct … the four kinds of mindfulness meditation … the seven awakening factors. When the seven awakening factors are fulfilled, they fulfill knowledge and freedom. That's the fuel for knowledge and freedom, and that's how it's fulfilled.

It's like when it rains heavily on a mountain top, and the water flows downhill to fill the hollows, crevices, and creeks. As they become full, they fill up the pools. The pools fill up the lakes, the lakes fill up the streams, and the streams fill up the rivers. And as the rivers become full, they fill up the ocean. That's the fuel for the ocean, and that's how it's filled up.

In the same way, when the factor of associating with good people is fulfilled, it fulfills the factor of listening to the true teaching. When the factor of listening to the true teaching is fulfilled, it fulfills the factor of faith … proper attention … mindfulness and situational awareness … sense restraint …the three kinds of good conduct … the four kinds of mindfulness meditation … the seven awakening factors. When the seven awakening factors are fulfilled, they fulfill knowledge and freedom. That's the fuel for knowledge and freedom, and that's how it's fulfilled."

10.62 Craving

"Mendicants, it is said that no first point of craving for continued existence is evident, before which there was no craving for continued existence, and afterwards it came to be. And yet it is evident that there is a specific condition for craving for continued existence.

I say that craving for continued existence is fueled by something, it's not unfueled. And what is the fuel for craving for continued existence? You should say: 'Ignorance.'

I say that ignorance is fueled by something, it's not unfueled. And what is the fuel for ignorance? You should say: 'The five hindrances.'

I say that the five hindrances are fueled by something, they're not unfueled. And what is the fuel for the five hindrances? You should say: 'The three kinds of misconduct.'

I say that the three kinds of misconduct are fueled by something, they're not unfueled. And what is the fuel for the three kinds of misconduct? You should say: 'Lack of sense restraint.'

I say that lack of sense restraint is fueled by something, it's not unfueled. And what is the fuel for lack of sense restraint? You should say: 'Lack of mindfulness and situational awareness.'

I say that lack of mindfulness and situational awareness is fueled by something, it's not unfueled. And what is the fuel for lack of mindfulness and situational awareness? You should say: 'Improper attention.'

I say that improper attention is fueled by something, it's not unfueled. And what is the fuel for improper attention? You should say: 'Lack of faith.'

I say that lack of faith is fueled by something, it's not unfueled. And what is the fuel for lack of faith? You should say: 'Listening to an untrue teaching.'

I say that listening to an untrue teaching is fueled by something, it's not unfueled. And what is the fuel for listening to an untrue teaching? You should say: 'Associating with bad people.'

In this way, when the factor of associating with bad people is fulfilled, it fulfills the factor of listening to an untrue teaching. When the factor of listening to an untrue teaching is fulfilled, it fulfills the factor of lack of faith ... improper attention ... lack of mindfulness and situational awareness ... lack of sense restraint ...the three kinds of misconduct ... the five hindrances ... ignorance. When ignorance is fulfilled, it fulfills craving for continued existence. That's the fuel for craving for continued existence, and that's how it's fulfilled.

It's like when it rains heavily on a mountain top, and the water flows downhill to fill the hollows, crevices, and creeks. As they become full, they fill up the pools. The pools fill up the lakes, the lakes fill up the streams, and the streams fill up the rivers. And as the rivers become full, they fill up the ocean. That's the fuel for the ocean, and that's how it's filled up.

In the same way, when the factor of associating with bad people is fulfilled, it fulfills the factor of listening to an untrue teaching. When the factor of listening to an untrue teaching is fulfilled, it fulfills the factor of lack of faith ... improper attention ... lack of mindfulness and situational awareness ... lack of sense restraint ...the three kinds of misconduct ... the five hindrances ... ignorance. When ignorance is fulfilled, it fulfills craving for continued existence. That's the fuel for craving for continued existence, and that's how it's fulfilled.

I say that knowledge and freedom are fueled by something, they're not unfueled. And what is the fuel for knowledge and freedom? You should say: 'The seven awakening factors.'

I say that the seven awakening factors are fueled by something, they're not unfueled. And what is the fuel for the seven awakening factors? You should say: 'The four kinds of mindfulness meditation.'

I say that the four kinds of mindfulness meditation are fueled by something, they're not unfueled. And what is the fuel for the four kinds of mindfulness meditation? You should say: 'The three kinds of good conduct.'

I say that the three kinds of good conduct are fueled by something, they're not unfueled. And what is the fuel for the three kinds of good conduct? You should say: 'Sense restraint.'

I say that sense restraint is fueled by something, it's not unfueled. And what is the fuel for sense restraint? You should say: 'Mindfulness and situational awareness.'

I say that mindfulness and situational awareness is fueled by something, it's not unfueled. And what is the fuel for mindfulness and situational awareness? You should say: 'Proper attention.'

I say that proper attention is fueled by something, it's not unfueled. And what is the fuel for proper attention? You should say: 'Faith.'

I say that faith is fueled by something, it's not unfueled. And what is the fuel for faith? You should say: 'Listening to the true teaching.'

I say that listening to the true teaching is fueled by something, it's not unfueled. And what is the fuel for listening to the true teaching? You should say: 'Associating with good people.'

In this way, when the factor of associating with good people is fulfilled, it fulfills the factor of listening to the true teaching. When the factor of listening to the true teaching is fulfilled, it fulfills the factor of faith ... proper attention ... mindfulness and situational awareness ... sense restraint ...the three kinds of good conduct ... the four kinds of mindfulness meditation ... the seven awakening factors. When the seven awakening factors are fulfilled, they fulfill knowledge and freedom. That's the fuel for knowledge and freedom, and that's how it's fulfilled.

It's like when it rains heavily on a mountain top, and the water flows downhill to fill the hollows, crevices, and creeks. As they become full, they fill up the pools. The pools fill up the lakes, the lakes fill up the streams, and the streams fill up the rivers. And as the rivers become full, they fill up the ocean. That's the fuel for the ocean, and that's how it's filled up. In this way, when the factor of associating with good people is fulfilled, it fulfills the factor of listening to the true teaching. When the factor of listening to the true teaching is fulfilled, it fulfills the factor of faith ... proper attention ... mindfulness and situational awareness ... sense restraint ...the three kinds of good conduct ... the four kinds of mindfulness meditation ... the seven awakening factors. When the seven awakening factors are fulfilled, they fulfill knowledge and freedom. That's the fuel for knowledge and freedom, and that's how it's fulfilled."

10.63 Come to a Conclusion

"Mendicants, all those who have come to a conclusion about me are accomplished in view. Of those who are accomplished in view, five conclude their path in this realm, and five conclude their path after leaving this realm behind. Which five conclude their path in this realm? The one who has seven rebirths at most, the one who goes

from family to family, the one-seeder, the once returner, and the one who is perfected in the present life. These five conclude their path in this realm. Which five conclude their path after leaving this realm behind? The one who is extinguished between one life and the next, the one who is extinguished upon landing, the one who is extinguished without extra effort, the one who is extinguished with extra effort, and the one who heads upstream, going to the Akaniṭṭha realm. These five conclude their path after leaving this realm behind. All those who have come to a conclusion about me are accomplished in view. Of those who are accomplished in view, these five conclude their path in this realm, and these five conclude their path after leaving this realm behind."

10.64 Experiential Confidence

"Mendicants, all those who have experiential confidence in me have entered the stream. Of those who have entered the stream, five conclude their path in this realm, and five conclude their path after leaving this realm behind. Which five conclude their path in this realm? The one who has seven rebirths at most, the one who goes from family to family, the one-seeder, the once returner, and the one who is perfected in the present life. These five conclude their path in this realm. Which five conclude their path after leaving this realm behind? The one who is extinguished between one life and the next, the one who is extinguished upon landing, the one who is extinguished without extra effort, the one who is extinguished with extra effort, and the one who heads upstream, going to the Akaniṭṭha realm. These five conclude their path after leaving this realm behind. All those who have experiential confidence in me have entered the stream. Of those who have entered the stream, these five conclude their path in this realm, and these five conclude their path after leaving this realm behind."

10.65 Happiness (1st)

At one time Venerable Sāriputta was staying in the land of the Magadhans near the little village of Nālaka. Then the wanderer Sāmaṇḍakāni went up to Venerable Sāriputta and exchanged

greetings with him. When the greetings and polite conversation were over, Sāmaṇḍakāni sat down to one side, and said to Sāriputta:

"Reverend Sāriputta, what is happiness and what is suffering?"

"Rebirth is suffering, reverend, no rebirth is happiness. When there is rebirth, you can expect this kind of suffering. Cold, heat, hunger, thirst, defecation, and urination. Contact with fire, clubs, and knives. And relatives and friends get together and annoy you. When there is rebirth, this is the kind of suffering you can expect. When there is no rebirth, you can expect this kind of happiness. No cold, heat, hunger, thirst, defecation, or urination. No contact with fire, clubs, or knives. And relatives and friends don't get together and annoy you. When there is no rebirth, this is the kind of happiness you can expect."

10.66 Happiness (2nd)

At one time Venerable Sāriputta was staying in the land of the Magadhans near the little village of Nālaka. Then the wanderer Sāmaṇḍakāni went up to Venerable Sāriputta and exchanged greetings with him. When the greetings and polite conversation were over, Sāmaṇḍakāni sat down to one side and said to Sāriputta:

"Reverend Sāriputta, in this teaching and training, what is happiness and what is suffering?"

"Reverend, in this teaching and training dissatisfaction is suffering and satisfaction is happiness. When you're dissatisfied, you can expect this kind of suffering. You find no happiness or pleasure while walking … standing … sitting … or lying down … or when in a village … a wilderness … at the root of a tree … an empty hut … the open air … or when among the mendicants. When you're dissatisfied, this is the kind of suffering you can expect.

When you're satisfied, you can expect this kind of happiness. You find happiness or pleasure while walking … standing … sitting … or lying down … or when in a village … a wilderness … at the root of a tree … an empty hut … the open air … or when among the mendicants. When you're satisfied, this is the kind of happiness you can expect."

10.67 At Naḷakapāna (1st)

At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants when he arrived at a town of the Kosalans named Naḷakapāna. There the Buddha stayed near Naḷakapāna in the parrot tree grove. Now, at that time it was the sabbath, and the Buddha was sitting surrounded by the Saṅgha of monks. The Buddha spent most of the night educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk. Then he looked around the Saṅgha of monks, who were so very silent. He addressed Venerable Sāriputta:

"Sāriputta, the Saṅgha of mendicants is rid of dullness and drowsiness. Give them some Dhamma talk as you feel inspired. My back is sore, I'll stretch it."

"Yes, sir," Sāriputta replied.

And then the Buddha spread out his outer robe folded in four and laid down in the lion's posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up. There Sāriputta addressed the mendicants: "Reverends, mendicants!"

"Reverend," they replied. Sāriputta said this:

"Reverends, whoever has no faith, conscience, prudence, energy, and wisdom when it comes to skillful qualities can expect decline, not growth, in skillful qualities, whether by day or by night. It's like the moon in the waning fortnight. Whether by day or by night, its beauty, roundness, light, and diameter and circumference only decline. In the same way, whoever has no faith, conscience, prudence, energy, and wisdom when it comes to skillful qualities can expect decline, not growth, in skillful qualities, whether by day or by night.

A faithless individual is in decline. An individual with no conscience is in decline. An imprudent individual is in decline. A lazy individual is in decline. A witless individual is in decline. An irritable individual is in decline. A hostile individual is in decline. An individual with bad desires is in decline. An individual with bad friends is in decline. An individual with wrong view is in decline.

Whoever has faith, conscience, prudence, energy, and wisdom when it comes to skillful qualities can expect growth, not decline, in skillful qualities, whether by day or by night. It's like the moon in the waxing fortnight. Whether by day or by night, its beauty, roundness, light, and diameter and circumference only grow. In the same way, whoever has faith, conscience, prudence, energy, and wisdom when it comes to skillful qualities can expect growth, not decline, in skillful qualities, whether by day or by night.

A faithful individual doesn't decline. An individual with a conscience doesn't decline. A prudent individual doesn't decline. An energetic individual doesn't decline. A wise individual doesn't decline. A loving individual doesn't decline. A kind individual doesn't decline. An individual with few desires doesn't decline. An individual with good friends doesn't decline. An individual with right view doesn't decline."

Then the Buddha got up and said to Venerable Sāriputta:

"Good, good, Sāriputta! Whoever has no faith, conscience, prudence, energy, and wisdom when it comes to skillful qualities can expect decline, not growth, in skillful qualities, whether by day or by night. It's like the moon in the waning fortnight. Whether by day or by night, its beauty, roundness, light, and diameter and circumference only decline. In the same way, whoever has no faith, conscience, prudence, energy, and wisdom when it comes to skillful qualities can expect decline, not growth, in skillful qualities, whether by day or by night.

A faithless individual is in decline. An individual with no conscience ... imprudent ... lazy ... witless ... irritable ... hostile ... with bad desires ... bad friends ... An individual with wrong view is in decline.

Whoever has faith, conscience, prudence, energy, and wisdom when it comes to skillful qualities can expect growth, not decline, in skillful qualities, whether by day or by night. It's like the moon in the waxing fortnight. Whether by day or by night, its beauty, roundness, light, and diameter and circumference only grow. In the same way, whoever has faith, conscience, prudence, energy, and

wisdom when it comes to skillful qualities can expect growth, not decline, in skillful qualities, whether by day or by night.

A faithful individual doesn't decline. A conscientious individual ... prudent ... energetic ... wise ... loving ... kind ... with few desires ... good friends ... An individual with right view doesn't decline."

10.68 At Naḷakapāna (2nd)

At one time the Buddha stayed near Naḷakapāna in the parrot tree grove.

Now, at that time it was the sabbath, and the Buddha was sitting surrounded by the Saṅgha of monks. The Buddha spent most of the night educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk. Then he looked around the Saṅgha of monks, who were so very silent. He addressed Venerable Sāriputta, "Sāriputta, the Saṅgha of mendicants is rid of dullness and drowsiness. Give them some Dhamma talk as you feel inspired. My back is sore, I'll stretch it."

"Yes, sir," Sāriputta replied.

And then the Buddha spread out his outer robe folded in four and laid down in the lion's posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up.

There Sāriputta addressed the mendicants: "Reverends, mendicants!"

"Reverend," they replied. Sāriputta said this:

"Reverends, whoever has no faith, conscience, prudence, energy, and wisdom; who doesn't want to listen, doesn't memorize the teachings, examine their meaning, or practice accordingly, and is not diligent when it comes to skillful qualities can expect decline, not growth, in skillful qualities, whether by day or by night. It's like the moon in the waning fortnight. Whether by day or by night, its beauty, roundness, light, and diameter and circumference only decline. In the same way, whoever has no faith, conscience, prudence, energy, and wisdom; who doesn't want to listen, doesn't memorize the teachings, examine their meaning, or practice accordingly, and is negligent when it comes to skillful qualities can

expect decline, not growth, in skillful qualities, whether by day or by night.

Whoever has faith, conscience, prudence, energy, and wisdom; who wants to listen, memorizes the teachings, examines their meaning, and practices accordingly, and is diligent when it comes to skillful qualities can expect growth, not decline, in skillful qualities, whether by day or by night. It's like the moon in the waxing fortnight. Whether by day or by night, its beauty, roundness, light, and diameter and circumference only grow. In the same way, whoever has faith, conscience, prudence, energy, and wisdom; who wants to listen, memorizes the teachings, examines their meaning, and practices accordingly, and is diligent when it comes to skillful qualities can expect growth, not decline, in skillful qualities, whether by day or by night."

Then the Buddha got up and said to Venerable Sāriputta:

"Good, good, Sāriputta! Whoever has no faith, conscience, prudence, energy, and wisdom; who doesn't want to listen, doesn't memorize the teachings, examine their meaning, or practice accordingly, and is negligent when it comes to skillful qualities can expect decline, not growth, in skillful qualities, whether by day or by night. It's like the moon in the waning fortnight. Whether by day or by night, its beauty, roundness, light, and diameter and circumference only decline. In the same way, whoever has no faith, conscience, prudence, energy, and wisdom; who doesn't want to listen, doesn't memorize the teachings, examine their meaning, or practice accordingly, and is negligent when it comes to skillful qualities can expect decline, not growth, in skillful qualities, whether by day or by night.

Whoever has faith, conscience, prudence, energy, and wisdom; who wants to listen, memorizes the teachings, examines their meaning, and practices accordingly, and is diligent when it comes to skillful qualities can expect growth, not decline, in skillful qualities, whether by day or by night. It's like the moon in the waxing fortnight. Whether by day or by night, its beauty, roundness, light, and diameter and circumference only grow. In the same way, whoever has faith, conscience, prudence, energy, and wisdom; who

wants to listen, memorizes the teachings, examines their meaning, and practices accordingly, and is diligent when it comes to skillful qualities can expect growth, not decline, in skillful qualities, whether by day or by night."

10.69 Topics of Discussion (1st)

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time, after the meal, on return from alms-round, several mendicants sat together in the meeting hall. They engaged in all kinds of unworthy talk, such as talk about kings, bandits, and ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles, villages, towns, cities, and countries; talk about women and heroes; street talk and well talk; talk about the departed; motley talk; tales of land and sea; and talk about being reborn in this or that state of existence.

Then in the late afternoon, the Buddha came out of retreat and went to the assembly hall, where he sat on the seat spread out and addressed the mendicants: "Mendicants, what were you sitting talking about just now? What conversation was left unfinished?"

And they told him what had happened.

"Mendicants, it is not appropriate for you gentlemen who have gone forth in faith from the lay life to homelessness to engage in these kinds of unworthy talk.

There are, mendicants, these ten topics of discussion. What ten? Talk about fewness of wishes, contentment, seclusion, aloofness, arousing energy, ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom. These are the ten topics of discussion.

Mendicants, if you bring up these topics of conversation again and again then your glory could surpass even the sun and moon, so mighty and powerful, let alone the wanderers who follow other paths."

10.70 Topics of Discussion (2nd)

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Now at that time, after the meal, on return from alms-round, several mendicants sat together in the meeting hall. They engaged in all kinds of unworthy talk, such as talk about kings, bandits, and ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles, villages, towns, cities, and nations; talk about women and heroes; street talk and well talk; talk about the departed; miscellaneous talk; tales of land and sea; and talk about being reborn in this or that state of existence.

"Mendicants, there are ten grounds for praise. What ten? It's when a mendicant personally has few wishes, and speaks to the mendicants on having few wishes. This is a ground for praise.

A mendicant personally is content, and speaks to the mendicants on contentment. This is a ground for praise.

A mendicant personally is secluded, and speaks to the mendicants on seclusion. This is a ground for praise.

A mendicant personally doesn't mix closely with others, and speaks to the mendicants on not mixing closely with others. This is a ground for praise.

A mendicant personally is energetic, and speaks to the mendicants on being energetic. This is a ground for praise.

A mendicant personally is accomplished in ethics, and speaks to the mendicants on being accomplished in ethics. This is a ground for praise.

A mendicant personally is accomplished in immersion, and speaks to the mendicants on being accomplished in immersion. This is a ground for praise.

A mendicant personally is accomplished in wisdom, and speaks to the mendicants on being accomplished in wisdom. This is a ground for praise.

A mendicant personally is accomplished in freedom, and speaks to the mendicants on being accomplished in freedom. This is a ground for praise.

A mendicant personally is accomplished in the knowledge and vision of freedom, and speaks to the mendicants on being accomplished in the knowledge and vision of freedom. This is a ground for praise.

These are the ten grounds for praise."

8. If You Want

10.71 One Might Wish

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, live by the ethical precepts and the monastic code. Live restrained in the code of conduct, conducting yourselves well and seeking alms in suitable places. Seeing danger in the slightest fault, keep the rules you've undertaken.

A mendicant might wish: 'May I be liked and approved by my spiritual companions, respected and admired.' So let them fulfill their precepts, be committed to inner serenity of the heart, not neglect absorption, be endowed with discernment, and frequent empty huts.

A mendicant might wish: 'May I receive robes, alms-food, lodgings, and medicines and supplies for the sick.' So let them fulfill their precepts, be committed to inner serenity of the heart, not neglect absorption, be endowed with discernment, and frequent empty huts.

A mendicant might wish: 'May the services of those whose robes, alms-food, lodgings, and medicines and supplies for the sick I enjoy be very fruitful and beneficial for them.' So let them fulfill their precepts ...

A mendicant might wish: 'When deceased family and relatives who have passed away recollect me with a confident mind, may this

be very fruitful and beneficial for them.' So let them fulfill their precepts ...

A mendicant might wish: 'May I be content with any kind of robes, alms-food, lodgings, and medicines and supplies for the sick.' So let them fulfill their precepts ...

A mendicant might wish: 'May I endure cold, heat, hunger, and thirst. May I endure the touch of flies, mosquitoes, wind, sun, and reptiles. May I endure rude and unwelcome criticism. And may I put up with physical pain—sharp, severe, acute, unpleasant, disagreeable, and life-threatening.' So let them fulfill their precepts ...

A mendicant might wish: 'May I prevail over desire and discontent, and may desire and discontent not prevail over me. May I live having mastered desire and discontent whenever they have arisen.' So let them fulfill their precepts ...

A mendicant might wish: 'May I prevail over fear and dread, and may fear and dread not prevail over me. May I live having mastered fear and dread whenever they arise.' So let them fulfill their precepts ...

A mendicant might wish: 'May I get the four absorptions—blissful meditations in the present life that belong to the higher mind—when I want, without trouble or difficulty.' So let them fulfill their precepts ...

A mendicant might wish: 'May I realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with my own insight due to the ending of defilements.' So let them fulfill their precepts, be committed to inner serenity of the heart, not neglect absorption, be endowed with discernment, and frequent empty huts.

'Live by the ethical precepts and the monastic code. Live restrained in the code of conduct, conducting yourselves well and seeking alms in suitable places. Seeing danger in the slightest fault, keep the rules you've undertaken.' That's what I said, and this is why I said it."

10.72 Thorns

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof, together with several well-known senior disciples. They included Venerables Cāla, Upacāla, Kakkaṭa, Kaṭimbha, Kaṭa, Kaṭissaṅga, and other well-known senior disciples.

Now at that time several well-known Licchavis plunged deep into the Great Wood to see the Buddha. Driving a succession of fine carriages, they made a dreadful racket. Then those venerables thought:

"These several well-known Licchavis have plunged deep into the Great Wood to see the Buddha. Driving a succession of fine carriages, they're making a dreadful racket. But the Buddha has said that sound is a thorn to absorption. Let's go to the Gosiṅga Sal Wood. There we can meditate comfortably, free of noise and crowds." Then those venerables went to the Gosiṅga Sal Wood, where they meditated comfortably, free of noise and crowds.

Then the Buddha said to the mendicants:

"Mendicants, where are Cāla, Upacāla, Kakkaṭa, Kaṭimbha, Kaṭa, and Kaṭissaṅga? Where have these senior disciples gone?"

And the mendicants told him what had happened.

"Good, good, mendicants! It's just as those great disciples have so rightly explained. I have said that sound is a thorn to absorption.

Mendicants, there are these ten thorns. What ten? Relishing company is a thorn for someone who loves seclusion. Focusing on the beautiful feature of things is a thorn for someone pursuing the meditation on ugliness. Seeing shows is a thorn to someone restraining the senses. Lingering in the neighborhood of females is a thorn to celibacy. Sound is a thorn to the first absorption. Placing the mind and keeping it connected are a thorn to the second absorption. Rapture is a thorn to the third absorption. Breathing is a thorn to the fourth absorption. Perception and feeling are a thorn to the attainment of the cessation of perception and feeling. Greed, hate, and delusion are thorns.

Mendicants, live free of thorns! Live rid of thorns! Mendicants, live free of thorns and rid of thorns! The perfected ones live free of thorns, rid of thorns, free and rid of thorns."

10.73 Likable

"Mendicants, these ten likable, desirable, and agreeable things are rare in the world. What ten? Wealth, beauty, health, ethical conduct, the spiritual life, friends, learning, wisdom, good qualities, and heaven are likable, desirable, and agreeable things that are rare in the world.

Ten things hinder the ten likable, desirable, and agreeable things that are rare in the world. Sloth and lack of initiative hinder wealth. Lack of adornment and decoration hinder beauty. Unsuitable activity hinders health. Bad friendship hinders ethical conduct. Lack of sense restraint hinders the spiritual life. Dishonesty hinders friends. Not reciting hinders learning. Not wanting to listen and ask questions hinders wisdom. Lack of commitment and reviewing hinder good qualities. Wrong practice hinders heaven. These ten things hinder the ten likable, desirable, and agreeable things that are rare in the world.

Ten things nourish the ten likable, desirable, and agreeable things that are rare in the world. Application and initiative nourish wealth. Adornment and decoration nourish beauty. Suitable activity nourishes health. Good friendship nourishes ethical conduct. Sense restraint nourishes the spiritual life. Honesty nourishes friends. Reciting nourishes learning. Wanting to listen and ask questions nourishes wisdom. Commitment and reviewing nourish good qualities. Right practice nourishes heaven. These ten things nourish the ten likable, desirable, and agreeable things that are rare in the world."

10.74 Growth

"Mendicants, a noble disciple who grows in ten ways grows nobly, taking on what is essential and excellent in this life. What ten? He grows in fields and lands, money and grain, wives and children, in bondservants, workers, and staff, and in livestock. And he grows in faith, ethics, learning, generosity, and wisdom. A noble disciple who grows in ten ways grows nobly, taking on what is essential and excellent in this life.

Someone who grows in money and grain,
in wives, children, and livestock,
is wealthy, famous, and respected
by relatives and friends, and even by royals.

When someone grows in faith and ethics,
wisdom, and both generosity and learning—
a good man such as he sees clearly,
and in the present life he grows in both ways."

10.75 With Migasālā

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, went to the home of the laywoman Migasālā, where he sat on the seat spread out. Then the laywoman Migasālā went up to Ānanda, bowed, sat down to one side, and said to him:

"Sir, Ānanda, how on earth are we supposed to understand the teaching taught by the Buddha, when the chaste and the unchaste are both reborn in exactly the same place in the next life? My father Purāṇa was celibate, set apart, avoiding the common practice of sex. When he passed away the Buddha declared that he was a once-returner, who was reborn in the company of the Joyful Gods. But my uncle Isidatta was not celibate; he lived content with his wife. When he passed away the Buddha declared that he was also a once-returner, who was reborn in the company of the Joyful Gods.

How on earth are we supposed to understand the teaching taught by the Buddha, when the chaste and the unchaste are both reborn in exactly the same place in the next life?"

"You're right, sister, but that's how the Buddha declared it."

Then Ānanda, after receiving almsfood at Migasālā's house, rose from his seat and left. Then after the meal, on his return from alms-round, Ānanda went to the Buddha, bowed, sat down to one side, and told him what had happened.

"Ānanda, who is this laywoman Migasālā, a foolish incompetent matron, with a matron's wit? And who is it that knows how to assess individuals?

These ten people are found in the world. What ten? Take a certain person who is unethical. And they don't truly understand the freedom of heart and freedom by wisdom where that unethical conduct ceases without anything left over. And they've not listened or learned or comprehended theoretically or found even temporary freedom. When their body breaks up, after death, they're headed for a lower place, not a higher. They're going to a lower place, not a higher.

Take a certain person who is unethical. But they truly understand the freedom of heart and freedom by wisdom where that unethical conduct ceases without anything left over. And they have listened and learned and comprehended theoretically and found at least temporary freedom. When their body breaks up, after death, they're headed for a higher place, not a lower. They're going to a higher place, not a lower.

Judgmental people compare them, saying: 'This one has just the same qualities as the other, so why is one worse and one better?' This will be for their lasting harm and suffering.

In this case, the person who is unethical, but truly understands the freedom of heart ... and has listened and learned and comprehended theoretically and found at least temporary freedom is better and finer than the other person. Why is that? Because the stream of the teaching carries them along. But who knows the difference between them except a Realized One? So, Ānanda, don't be judgmental about people. Don't pass judgment on people. Those who pass judgment on people harm themselves. I, or someone like me, may pass judgment on people.

Take a certain person who is ethical. But they don't truly understand the freedom of heart and freedom by wisdom where that ethical conduct ceases without anything left over. And they've not listened or learned or comprehended theoretically or found even temporary freedom. When their body breaks up, after death, they're headed for a lower place, not a higher. They're going to a lower place, not a higher.

Take a certain person who is ethical. And they truly understand the freedom of heart and freedom by wisdom where that ethical

conduct ceases without anything left over. And they've listened and learned and comprehended theoretically and found at least temporary freedom. When their body breaks up, after death, they're headed for a higher place, not a lower. They're going to a higher place, not a lower.

Judgmental people compare them ... I, or someone like me, may pass judgment on people.

Take a certain person who is very lustful. And they don't truly understand the freedom of heart and freedom by wisdom where that lust ceases without anything left over. And they've not listened or learned or comprehended theoretically or found even temporary freedom. When their body breaks up, after death, they're headed for a lower place, not a higher. They're going to a lower place, not a higher.

Take a certain person who is very lustful. But they truly understand the freedom of heart and freedom by wisdom where that lust ceases without anything left over. And they've listened and learned and comprehended theoretically and found at least temporary freedom. When their body breaks up, after death, they're headed for a higher place, not a lower. They're going to a higher place, not a lower.

Judgmental people compare them ... I, or someone like me, may pass judgment on people.

Take a certain person who is irritable. And they don't truly understand the freedom of heart and freedom by wisdom where that anger ceases without anything left over. And they've not listened or learned or comprehended theoretically or found even temporary freedom. When their body breaks up, after death, they're headed for a lower place, not a higher. They're going to a lower place, not a higher.

Take a certain person who is irritable. But they truly understand the freedom of heart and freedom by wisdom where that anger ceases without anything left over. And they've listened and learned and comprehended theoretically and found at least temporary freedom. When their body breaks up, after death, they're headed for

a higher place, not a lower. They're going to a higher place, not a lower.

Judgmental people compare them … I, or someone like me, may pass judgment on people.

Take a certain person who is restless. And they don't truly understand the freedom of heart and freedom by wisdom where that restlessness ceases without anything left over. And they've not listened or learned or comprehended theoretically or found even temporary freedom. When their body breaks up, after death, they're headed for a lower place, not a higher. They're going to a lower place, not a higher.

Take a certain person who is restless. But they truly understand the freedom of heart and freedom by wisdom where that restlessness ceases without anything left over. And they've listened and learned and comprehended theoretically and found at least temporary freedom. When their body breaks up, after death, they're headed for a higher place, not a lower. They're going to a higher place, not a lower.

Judgmental people compare them, saying: 'This one has just the same qualities as the other, so why is one worse and one better?' This will be for their lasting harm and suffering.

In this case the person who is restless, but truly understands the freedom of heart … and has listened and learned and comprehended theoretically and found at least temporary freedom is better and finer than the other person. Why is that? Because the stream of the teaching carries them along. But who knows the difference between them except a Realized One? So, Ānanda, don't be judgmental about people. Don't pass judgment on people. Those who pass judgment on people harm themselves. I, or someone like me, may pass judgment on people.

Who is this laywoman Migasālā, a foolish incompetent matron, with a matron's wit? And who is it that knows how to assess individuals? These ten people are found in the world.

If Isidatta had achieved Purāṇa's level of ethical conduct, Purāṇa could not have even known Isidatta's destination. And if Purāṇa had achieved Isidatta's level of wisdom, Isidatta could not have even

known Purāṇa's destination. So both individuals were lacking in one respect."

10.76 Three Things

"Mendicants, if three things were not found, the Realized One, the perfected one, the fully awakened Buddha would not arise in the world, and the teaching and training proclaimed by the Realized One would not shine in the world. What three? Rebirth, old age, and death. If these three things were not found, the Realized One, the perfected one, the fully awakened Buddha would not arise in the world, and the teaching and training proclaimed by the Realized One would not shine in the world. But since these three things are found, the Realized One, the perfected one, the fully awakened Buddha arises in the world, and the teaching and training proclaimed by the Realized One shines in the world.

Without giving up three things you can't give up rebirth, old age, and death. What three? Greed, hate, and delusion. Without giving up these three things you can't give up rebirth, old age, and death.

Without giving up three things you can't give up greed, hate, and delusion. What three? Identity view, doubt, and misapprehension of precepts and observances. Without giving up these three things you can't give up greed, hate, and delusion.

Without giving up three things you can't give up identity view, doubt, and misapprehension of precepts and observances. What three? Improper attention, following a wrong path, and mental sluggishness. Without giving up these three things you can't give up identity view, doubt, and misapprehension of precepts and observances.

Without giving up three things you can't give up improper attention, following a wrong path, and mental sluggishness. What three? Unmindfulness, lack of situational awareness, and distracted mind. Without giving up these three things you can't give up improper attention, following a wrong path, and mental sluggishness.

Without giving up three things you can't give up unmindfulness, lack of situational awareness, and distracted mind. What three? Not

wanting to see the noble ones, not wanting to hear the teaching of the noble ones, and a fault-finding mind. Without giving up these three things you can't give up unmindfulness, lack of situational awareness, and distracted mind.

Without giving up three things you can't give up not wanting to see the noble ones, not wanting to hear the teaching of the noble ones, and a fault-finding mind. What three? Restlessness, lack of restraint, and unethical conduct. Without giving up these three things you can't give up not wanting to see the noble ones, not wanting to hear the teaching of the noble ones, and a fault-finding mind.

Without giving up three things you can't give up restlessness, lack of restraint, and unethical conduct. What three? Faithlessness, uncharitableness, and laziness. Without giving up these three things you can't give up restlessness, lack of restraint, and unethical conduct.

Without giving up three things you can't give up faithlessness, uncharitableness, and laziness. What three? Disregard, being hard to admonish, and having bad friends. Without giving up these three things you can't give up faithlessness, uncharitableness, and laziness.

Without giving up three things you can't give up disregard, being hard to admonish, and having bad friends. What three? Lack of conscience, imprudence, and negligence. Without giving up these three things you can't give up disregard, being hard to admonish, and having bad friends.

Mendicants, someone who lacks conscience and prudence is negligent. When you're negligent you can't give up disregard, being hard to admonish, and having bad friends. When you've got bad friends you can't give up faithlessness, uncharitableness, and laziness. When you're lazy you can't give up restlessness, lack of restraint, and unethical conduct. When you're unethical you can't give up not wanting to see the noble ones, not wanting to hear the teaching of the noble ones, and a fault-finding mind. When you've got a fault-finding mind you can't give up unmindfulness, lack of situational awareness, and a distracted mind. When your mind is

scattered you can't give up improper attention, following a wrong path, and mental sluggishness. When your mind is sluggish you can't give up identity view, doubt, and misapprehension of precepts and observances. When you have doubts you can't give up greed, hate, and delusion. Without giving up greed, hate, and delusion you can't give up rebirth, old age, and death.

After giving up three things you can give up rebirth, old age, and death. What three? Greed, hate, and delusion. After giving up these three things you can give up rebirth, old age, and death.

After giving up three things you can give up greed, hate, and delusion. What three? Identity view, doubt, and misapprehension of precepts and observances. After giving up these three things you can give up greed, hate, and delusion.

After giving up three things you can give up identity view, doubt, and misapprehension of precepts and observances. What three? Improper attention, following a wrong path, and mental sluggishness. After giving up these three things you can give up identity view, doubt, and misapprehension of precepts and observances.

After giving up three things you can give up improper attention, following a wrong path, and mental sluggishness. What three? Unmindfulness, lack of situational awareness, and a distracted mind. After giving up these three things you can give up improper attention, following a wrong path, and mental sluggishness.

After giving up three things you can give up unmindfulness, lack of situational awareness, and distracted mind. What three? Not wanting to see the noble ones, not wanting to hear the teaching of the noble ones, and a fault-finding mind. After giving up these three things you can give up unmindfulness, lack of situational awareness, and distracted mind.

After giving up three things you can give up not wanting to see the noble ones, not wanting to hear the teaching of the noble ones, and a fault-finding mind. What three? Restlessness, lack of restraint, and unethical conduct. After giving up these three things you can give up not wanting to see the noble ones, not wanting to hear the teaching of the noble ones, and a fault-finding mind.

After giving up three things you can give up restlessness, lack of restraint, and unethical conduct. What three? Faithlessness, uncharitableness, and laziness. After giving up these three things you can give up restlessness, lack of restraint, and unethical conduct.

After giving up three things you can give up faithlessness, uncharitableness, and laziness. What three? Disregard, being hard to admonish, and having bad friends. After giving up these three things you can give up faithlessness, uncharitableness, and laziness.

After giving up three things you can give up disregard, being hard to admonish, and having bad friends. What three? Lack of conscience, imprudence, and negligence. After giving up these three things you can give up disregard, being hard to admonish, and having bad friends.

Mendicants, someone who has conscience and prudence is diligent. When you're diligent you can give up disregard, being hard to admonish, and having bad friends. When you've got good friends you can give up faithlessness, uncharitableness, and laziness. When you're energetic you can give up restlessness, lack of restraint, and unethical conduct. When you're ethical you can give up not wanting to see the noble ones, not wanting to hear the teaching of the noble ones, and a fault-finding mind. When you don't have a fault-finding mind you can give up unmindfulness, lack of situational awareness, and a distracted mind. When your mind isn't scattered you can give up improper attention, following a wrong path, and mental sluggishness. When your mind isn't sluggish you can give up identity view, doubt, and misapprehension of precepts and observances. When you have no doubts you can give up greed, hate, and delusion. After giving up greed, hate, and delusion you can give up rebirth, old age, and death."

10.77 A Crow

"Mendicants, a crow has ten bad qualities. What ten? They're rude and impudent, gluttonous and voracious, cruel and pitiless, weak and raucous, unmindful and acquisitive. A crow has these ten bad qualities. In the same way, a bad mendicant has these ten bad

qualities. What ten? They're rude and impudent, gluttonous and voracious, cruel and pitiless, weak and raucous, unmindful and acquisitive. A bad mendicant has these ten bad qualities."

10.78 Jains

"Mendicants, Jain ascetics have ten bad qualities. What ten? They're faithless and unethical, without conscience or prudence, and devoted to bad persons. They glorify themselves and put others down. They're attached to their own views, holding them tight, and refusing to let go. They're deceptive, with bad desires and bad friends. Jain ascetics have these ten bad qualities."

10.79 Grounds for Resentment

"Mendicants, there are ten grounds for resentment. What ten? Thinking: 'They did wrong to me,' you harbor resentment. Thinking: 'They are doing wrong to me' ... 'They will do wrong to me' ... 'They did wrong by someone I love' ... 'They are doing wrong by someone I love' ... 'They will do wrong by someone I love' ... 'They helped someone I dislike' ... 'They are helping someone I dislike' ... Thinking: 'They will help someone I dislike,' you harbor resentment. You get angry for no reason. These are the ten grounds for resentment."

10.80 Getting Rid of Resentment

"Mendicants, there are these ten methods to get rid of resentment. What ten? Thinking: 'They harmed me, but what can I possibly do?' you get rid of resentment. Thinking: 'They are harming me ...' ... 'They will harm me ...' ... 'They harmed someone I love ...' ... 'They are harming someone I love ...' 'They will harm someone I love ...' ... They helped someone I dislike ...' ... 'They are helping someone I dislike ...' ... Thinking: 'They will help someone I dislike, but what can I possibly do?' you get rid of resentment. And you don't get angry for no reason. These are the ten ways of getting rid of resentment."

9. Senior Mendicants

10.81 With Bāhuna

At one time the Buddha was staying near Campā on the banks of the Gaggarā Lotus Pond. Then Venerable Bāhuna went up to the Buddha, bowed, sat down to one side, and said to him:

"Sir, how many things has the Realized One escaped from, so that he lives unattached, liberated, his mind free of limits?"

"Bāhuna, the Realized One has escaped from ten things, so that he lives unattached, liberated, his mind free of limits. What ten? Form ... feeling ... perception ... choices ... consciousness ... rebirth ... old age ... death ... suffering ... defilements ... Suppose there was a blue water lily, or a pink or white lotus. Though it sprouted and grew in the water, it would rise up above the water and stand with no water clinging to it. In the same way, the Realized One has escaped from ten things, so that he lives unattached, liberated, his mind free of limits."

10.82 With Ānanda

Then Venerable Ānanda went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

"Ānanda, it's not possible for a faithless mendicant to achieve growth, improvement, or maturity in this teaching and training.

It's not possible for a mendicant who is unethical ...

uneducated ...

hard to admonish ...

with bad friends ...

lazy ...

unmindful ...

lacking contentment ...

of bad desires ...

of wrong view to achieve growth, improvement, or maturity in this teaching and training.

It's not possible for a mendicant with these ten qualities to achieve growth, improvement, or maturity in this teaching and training.

It is possible for a faithful mendicant to achieve growth, improvement, or maturity in this teaching and training.

It is possible for a mendicant who is ethical ...

a learned memorizer ...

easy to admonish ...

with good friends ...

energetic ...

mindful ...

contented ...

of few desires ...

of right view to achieve growth, improvement, or maturity in this teaching and training.

It is possible for a mendicant with these ten qualities to achieve growth, improvement, or maturity in this teaching and training."

10.83 With Puṇṇiya

Then Venerable Puṇṇiya went up to the Buddha, bowed, sat down to one side, and said to him:

"Sir, what is the cause, what is the reason why sometimes the Realized One feels inspired to teach, and other times not?"

"Puṇṇiya, when a mendicant has faith but doesn't approach, the Realized One doesn't feel inspired to teach. But when a mendicant has faith and approaches, the Realized One feels inspired to teach.

When a mendicant has faith and approaches, but doesn't pay homage ... they pay homage, but don't ask questions ... they ask questions, but don't lend an ear ... they lend an ear, but don't remember the teaching they've heard ... they remember the teaching they've heard, but don't reflect on the meaning of the teachings they've remembered ... they reflect on the meaning of the teachings they've remembered, but, having understood the meaning and the teaching, they don't practice accordingly ... they practice accordingly, but they're not a good speaker. Their voice is not polished, clear, articulate, and doesn't express the meaning ... They're a good speaker, but they don't educate, encourage, fire up, and inspire their spiritual companions. The Realized One doesn't feel inspired to teach.

But when a mendicant has faith, approaches, pays homage, asks questions, lends an ear, remembers the teachings, reflects on the meaning, practices accordingly, has a good voice, and encourages their spiritual companions, the Realized One feels inspired to teach. When someone has these ten qualities, the Realized One feels totally inspired to teach."

10.84 Declaration

There Venerable Mahāmoggallāna addressed the mendicants: "Reverends, mendicants!"

"Reverend," they replied. Venerable Mahāmoggallāna said this:

"Take a mendicant who declares enlightenment: 'I understand: "Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence."' They're pursued, pressed, and grilled by the Realized One, or by one of his disciples who has the absorptions, and is skilled in attainments, in the minds of others, and in the ways of another's mind. Grilled in this way they get stuck or lose their way. They fall to ruin and disaster.

The Realized One or one of his disciples comprehends their mind and investigates: 'Why does this venerable declare enlightenment, saying:

"I understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'?"'

They understand:

'This venerable gets irritable, and often lives with a heart full of anger. But being full of anger means decline in the teaching and training proclaimed by the Realized One.

This venerable is hostile ...

prone to offensiveness ...

contemptuous ...

jealous ...

stingy ...

devious ...

deceitful ...

This venerable has bad desires, and often lives with a heart full of desire. But being full of desire means decline in the teaching and training proclaimed by the Realized One.

When there is still more to be done, this venerable stopped half-way after achieving some insignificant distinction. But stopping half-way means decline in the teaching and training proclaimed by the Realized One.'

It's not possible for a mendicant to achieve growth, improvement, or maturity in this teaching and training without giving up these ten qualities. It is possible for a mendicant to achieve growth, improvement, or maturity in this teaching and training after giving up these ten qualities."

10.85 A Boaster

At one time Venerable Mahācunda was staying in the land of the Cetis at Sahajāti. There he addressed the mendicants: "Reverends, mendicants!"

"Reverend," they replied. Venerable Mahācunda said this:

"Take a mendicant who boasts and brags about their achievements: 'I enter and emerge from the first absorption, the second absorption, the third absorption, and the fourth absorption. And I enter and emerge from the dimensions of infinite space, infinite consciousness, nothingness, and neither perception nor non-perception. And I enter and emerge from the cessation of perception and feeling.'

They're pursued, pressed, and grilled by the Realized One, or by one of his disciples who has the absorptions, and is skilled in attainments, in the minds of others, and in the ways of another's mind. Grilled in this way they get stuck or lose their way. They fall to ruin and disaster.

The Realized One or one of his disciples comprehends their mind and investigates: 'Why does this venerable boast and brag about their achievements, saying, "I enter and emerge from the first absorption ... and the cessation of perception and feeling."'

They understand, 'For a long time this venerable's deeds have been broken, tainted, spotty, and marred. Their deeds and behavior

are inconsistent. This venerable is unethical, and unethical conduct means decline in the teaching and training proclaimed by the Realized One.

This venerable is unfaithful, and lack of faith means decline ...

This venerable is uneducated and unpracticed, and lack of learning means decline ...

This venerable is hard to admonish, and being hard to admonish means decline ...

This venerable has bad friends, and bad friends mean decline ...

This venerable is lazy, and laziness means decline ...

This venerable is unmindful, and unmindfulness means decline ...

This venerable is deceptive, and deceitfulness means decline ...

This venerable is hard to look after, and being hard to look after means decline ...

This venerable is witless, and lack of wisdom means decline in the teaching and training proclaimed by the Realized One.'

Suppose one friend was to say to another: 'My dear friend, when you need money for some payment, just ask me and I'll give it.' Then when some payment falls due, that friend says to their friend: 'I need some money, my dear friend. Give me some.' They'd say: 'Well then, my dear friend, dig here.' So they dig there, but don't find anything. They'd say: 'You lied to me, my dear friend, you spoke hollow words when you told me to dig here.' They'd say: 'My dear friend, I didn't lie or speak hollow words. Well then, dig here.' So they dig there as well, but don't find anything. They'd say: 'You lied to me, my dear friend, you spoke hollow words when you said dig here.' They'd say: 'My dear friend, I didn't lie or speak hollow words. Well then, dig here.' So they dig there as well, but don't find anything. They'd say: 'You lied to me, my dear friend, you spoke hollow words when you said dig here.' They'd say: 'My dear friend, I didn't lie or speak hollow words. But I had gone mad, I was out of my mind.'

In the same way, take a mendicant who boasts and brags about their achievements: 'I enter and emerge from the first absorption ... and the cessation of perception and feeling.'

They're pursued, pressed, and grilled by the Realized One, or by one of his disciples ... Grilled in this way they get stuck or lose their way. They fall to ruin and disaster.

The Realized One or one of his disciples comprehends their mind and investigates: 'Why does this venerable boast and brag about their achievements, saying, "I enter and emerge from the first absorption ... and the cessation of perception and feeling."'

They understand, 'For a long time this venerable's deeds have been broken, tainted, spotty, and marred. Their deeds and behavior are inconsistent. This venerable is unethical, and unethical conduct means decline in the teaching and training proclaimed by the Realized One.

This venerable is unfaithful ...
uneducated and unpracticed ...
hard to admonish ...
with bad friends ...
lazy ...
unmindful ...
deceptive ...
hard to look after ...

This venerable is witless, and lack of wisdom means decline in the teaching and training proclaimed by the Realized One.'

It's not possible for a mendicant to achieve growth, improvement, or maturity in this teaching and training without giving up these ten qualities. It is possible for a mendicant to achieve growth, improvement, or maturity in this teaching and training after giving up these ten qualities."

10.86 Overestimation

At one time Venerable Mahākassapa was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. There he addressed the mendicants: "Reverends, mendicants!"

"Reverend," they replied. Venerable Mahākassapa said this:

"Take a mendicant who declares enlightenment: 'I understand: "Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of

existence.”’ They’re pursued, pressed, and grilled by the Realized One, or by one of his disciples who has the absorptions, and is skilled in attainments, in the minds of others, and in the ways of another’s mind. Grilled in this way they get stuck or lose their way. They fall to ruin and disaster.

The Realized One or one of his disciples comprehends their mind and investigates: ‘Why does this venerable declare enlightenment, saying, “I understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’?”’

They understand, ‘This venerable overestimates themselves and takes that to be the truth. They perceive that they’ve attained what they haven’t attained, done what they haven’t done, and achieved what they haven’t achieved. And they declare enlightenment out of overestimation:

“I understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”’

The Realized One or one of his disciples comprehends their mind and investigates: ‘Why does this venerable overestimate themselves and take that to be the truth? Why do they perceive that they’ve attained what they haven’t attained, done what they haven’t done, and achieved what they haven’t achieved? And why do they declare enlightenment out of overestimation:

“I understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”’

They understand, ‘This venerable is very learned, remembering and keeping what they’ve learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that’s entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically. Therefore this venerable overestimates themselves and takes that to be the truth. ...’

They understand, ‘This venerable is covetous, and often lives with a heart full covetousness. Being full of covetousness means decline in the teaching and training proclaimed by the Realized One.

This venerable has ill will ...

dullness and drowsiness ...

restlessness ...

doubt ...

This venerable relishes work. They love it and like to relish it ...

This venerable relishes talk ...

sleep ...

company ...

When there is still more to be done, this venerable stopped halfway after achieving some insignificant distinction. Stopping halfway means decline in the teaching and training proclaimed by the Realized One.’

It’s not possible for a mendicant to achieve growth, improvement, or maturity in this teaching and training without giving up these ten qualities. It is possible for a mendicant to achieve growth, improvement, or maturity in this teaching and training after giving up these ten qualities.”

10.87 Disciplinary Issues

There the Buddha addressed the mendicants concerning the mendicant Kalandaka:

“Mendicants!”

“Venerable sir,” they replied. The Buddha said this:

“Firstly, a mendicant raises disciplinary issues and doesn’t praise the settlement of disciplinary issues. This quality doesn’t conduce to warmth, respect, esteem, harmony, and unity.

Furthermore, a mendicant doesn’t want to train, and doesn’t praise taking up the training. ...

Furthermore, a mendicant has bad desires, and doesn’t praise getting rid of desires. ...

Furthermore, a mendicant is irritable, and doesn’t praise getting rid of anger. ...

Furthermore, a mendicant denigrates others, and doesn't praise getting rid of denigration. ...

Furthermore, a mendicant is devious, and doesn't praise getting rid of deviousness. ...

Furthermore, a mendicant is deceitful, and doesn't praise getting rid of deceitfulness. ...

Furthermore, a mendicant doesn't pay attention to the teachings, and doesn't praise attending to the teachings. ...

Furthermore, a mendicant is not in retreat, and doesn't praise retreat. ...

Furthermore, a mendicant is inhospitable to their spiritual companions, and doesn't praise hospitality. This quality doesn't conduce to warmth, respect, esteem, harmony, and unity.

Even though a mendicant such as this might wish: 'If only my spiritual companions would honor, respect, esteem, and venerate me!' Still they don't honor, respect, esteem, and venerate them. Why is that? Because their sensible spiritual companions see that they haven't given up those bad unskillful qualities.

Suppose a wild colt was to wish: 'If only the humans would put me in a thoroughbred's place, feed me a thoroughbred's food, and give me a thoroughbred's grooming.' Still the humans wouldn't put them in a thoroughbred's place, feed them a thoroughbred's food, or give them a thoroughbred's grooming. Why is that? Because sensible humans see that they haven't given up their tricks, bluffs, ruses, and feints. In the same way, even though a mendicant such as this might wish: 'If only my spiritual companions would honor, respect, esteem, and venerate me!' Still they don't honor, respect, esteem, and venerate them. Why is that? Because their sensible spiritual companions see that they haven't given up those bad unskillful qualities.

Next, a mendicant doesn't raise disciplinary issues and praises the settlement of disciplinary issues. This quality conduces to warmth, respect, esteem, harmony, and unity.

Furthermore, a mendicant wants to train, and praises taking up the training. ...

Furthermore, a mendicant has few desires, and praises getting rid of desires. ...

Furthermore, a mendicant is not irritable, and praises getting rid of anger. ...

Furthermore, a mendicant doesn't denigrate others, and praises getting rid of denigration. ...

Furthermore, a mendicant isn't devious, and praises getting rid of deviousness. ...

Furthermore, a mendicant isn't deceitful, and praises getting rid of deceitfulness. ...

Furthermore, a mendicant pays attention to the teachings, and praises attending to the teachings. ...

Furthermore, a mendicant is in retreat, and praises retreat. ...

Furthermore, a mendicant is hospitable to their spiritual companions, and praises hospitality. This quality conduces to warmth, respect, esteem, harmony, and unity.

Even though a mendicant such as this might never wish: 'If only my spiritual companions would honor, respect, esteem, and venerate me!' Still they honor, respect, esteem, and venerate them. Why is that? Because their sensible spiritual companions see that they've given up those bad unskillful qualities.

Suppose a fine thoroughbred never wished: 'If only the humans would put me in a thoroughbred's place, feed me a thoroughbred's food, and give me a thoroughbred's grooming.' Still the humans would put them in a thoroughbred's place, feed them a thoroughbred's food, and give them a thoroughbred's grooming. Why is that? Because sensible humans see that they've given up their tricks, bluffs, ruses, and feints.

In the same way, even though a mendicant such as this might never wish: 'If only my spiritual companions would honor, respect, esteem, and venerate me!' Still they honor, respect, esteem, and venerate them. Why is that? Because their sensible spiritual companions see that they've given up those bad unskillful qualities."

10.88 An Abuser

"Mendicants, any mendicant who abuses and insults their spiritual companions, speaking ill of the noble ones, will, without a doubt, fall into one or other of these ten disasters. What ten? They don't achieve the unachieved. What they have achieved falls away. They don't refine their good qualities. They overestimate their good qualities, or live the spiritual life dissatisfied, or commit a corrupt offense, or contract a severe illness, or go mad and lose their mind. They feel lost when they die. And when their body breaks up, after death, they are reborn in a place of loss, a bad place, the underworld, hell. Any mendicant who abuses and insults their spiritual companions, speaking ill of the noble ones, will, without a doubt, fall into one or other of these ten disasters."

10.89 With Kokālika

Then the mendicant Kokālika went up to the Buddha, bowed, sat down to one side, and said to him, "Sir, Sāriputta and Moggallāna have wicked desires. They've fallen under the sway of wicked desires."

"Don't say that, Kokālika! Don't say that, Kokālika! Have confidence in Sāriputta and Moggallāna, they're good monks."

For a second time Kokālika said to the Buddha, "Despite my faith and trust in the Buddha, Sāriputta and Moggallāna have wicked desires. They've fallen under the sway of wicked desires."

"Don't say that, Kokālika! Don't say that, Kokālika! Have confidence in Sāriputta and Moggallāna, they're good monks."

For a third time Kokālika said to the Buddha, "Despite my faith and trust in the Buddha, Sāriputta and Moggallāna have wicked desires. They've fallen under the sway of wicked desires."

"Don't say that, Kokālika! Don't say that, Kokālika! Have confidence in Sāriputta and Moggallāna, they're good monks."

Then Kokālika got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving. Not long after he left his body erupted with boils the size of mustard seeds. The boils grew to the size of mung beans, then chickpeas, then jujube seeds, then jujubes, then myrobalans, then unripe wood

apples, then ripe wood apples. Finally they burst open, and pus and blood oozed out. He just laid down on banana leaves like a poisoned fish.

Then Tudu the independent brahmā went to Kokālika, and standing in the sky he said to him, "Kokālika, have confidence in Sāriputta and Moggallāna, they're good monks."

"Who are you, reverend?"

"I am Tudu the independent brahmā."

"Didn't the Buddha declare you a non-returner? So what are you doing back here? See how far you have strayed!"

Then Tudu addressed Kokālika in verse:

> "A person is born
> with an axe in their mouth.
> A fool cuts themselves with it
> when they say bad words.
>
> When you praise someone worthy of criticism,
> or criticize someone worthy of praise,
> you choose bad luck with your own mouth:
> you'll never find happiness that way.
>
> Bad luck at dice is a trivial thing,
> if all you lose is your money
> and all you own, even yourself.
> What's really terrible luck
> is to hate the holy ones.
>
> For more than two quinquadecillion years,
> and another five quattuordecillion years,
> a slanderer of noble ones goes to hell,
> having aimed bad words and thoughts at them."

Then the mendicant Kokālika died of that illness. He was reborn in the Pink Lotus hell because of his resentment for Sāriputta and Moggallāna.

Then, late at night, the beautiful Brahmā Sahampati, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one

side, and said to him, “Sir, the mendicant Kokālika has passed away. He was reborn in the pink lotus hell because of his resentment for Sāriputta and Moggallāna.”

That’s what Brahmā Sahampati said. Then he bowed and respectfully circled the Buddha, keeping him on his right side, before vanishing right there.

Then, when the night had passed, the Buddha told the mendicants all that had happened.

When he said this, one of the mendicants asked the Buddha, “Sir, how long is the life span in the Pink Lotus hell?”

“It’s long, mendicant. It’s not easy to calculate how many years, how many hundreds or thousands or hundreds of thousands of years it lasts.”

“But sir, is it possible to give a simile?”

“It’s possible,” said the Buddha.

“Suppose there was a Kosalan cartload of twenty bushels of sesame seed. And at the end of every hundred years someone would remove a single seed from it. By this means the Kosalan cartload of twenty bushels of sesame seed would run out faster than a single lifetime in the Abbuda hell. Now, twenty lifetimes in the Abbuda hell equal one lifetime in the Nirabbuda hell. Twenty lifetimes in the Nirabbuda hell equal one lifetime in the Ababa hell. Twenty lifetimes in the Ababa hell equal one lifetime in the Aṭaṭa hell. Twenty lifetimes in the Aṭaṭa hell equal one lifetime in the Ahaha hell. Twenty lifetimes in the Ahaha hell equal one lifetime in the Yellow Lotus hell. Twenty lifetimes in the Yellow Lotus hell equal one lifetime in the Sweet-Smelling hell. Twenty lifetimes in the Sweet-Smelling hell equal one lifetime in the Blue Water Lily hell. Twenty lifetimes in the Blue Water Lily hell equal one lifetime in the White Lotus hell. Twenty lifetimes in the White Lotus hell equal one lifetime in the Pink Lotus hell. The mendicant Kokālika has been reborn in the Pink Lotus hell because of his resentment for Sāriputta and Moggallāna.”

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

"A person is born
with an axe in their mouth.
A fool cuts themselves with it
when they say bad words.

When you praise someone worthy of criticism,
or criticize someone worthy of praise,
you choose bad luck with your own mouth:
you'll never find happiness that way.

Bad luck at dice is a trivial thing,
if all you lose is your money
and all you own, even yourself.
What's really terrible luck
is to hate the holy ones.

For more than two quinquadecillion years,
and another five quattuordecillion years,
a slanderer of noble ones goes to hell,
having aimed bad words and thoughts at them."

10.90 The Powers of One Who has Ended Defilements

Then Venerable Sāriputta went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

"Sāriputta, how many powers does a mendicant who has ended the defilements have that qualify them to claim: 'My defilements have ended.'"

"Sir, a mendicant who has ended the defilements has ten powers that qualify them to claim: 'My defilements have ended.' What ten? Firstly, a mendicant with defilements ended has clearly seen with right wisdom all conditions as truly impermanent. This is a power that a mendicant who has ended the defilements relies on to claim: 'My defilements have ended.'

Furthermore, a mendicant with defilements ended has clearly seen with right wisdom that sensual pleasures are truly like a pit of

glowing coals. This is a power that a mendicant who has ended the defilements relies on to claim: 'My defilements have ended.'

Furthermore, the mind of a mendicant with defilements ended slants, slopes, and inclines to seclusion. They're withdrawn, loving renunciation, and they've totally done with defiling influences. This is a power that a mendicant who has ended the defilements relies on to claim: 'My defilements have ended.'

Furthermore, a mendicant with defilements ended has well developed the four kinds of mindfulness meditation. This is a power that a mendicant who has ended the defilements relies on to claim: 'My defilements have ended.'

Furthermore, a mendicant with defilements ended has well developed the four right efforts. ... the four bases of psychic power ... the five faculties ... the five powers ... the seven awakening factors ... the noble eightfold path. This is a power that a mendicant who has ended the defilements relies on to claim: 'My defilements have ended.'

A mendicant who has ended the defilements has these ten powers that qualify them to claim: 'My defilements have ended.'"

10. With Upāli

10.91 Pleasure Seekers

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then the householder Anāthapiṇḍika went up to the Buddha, bowed, and sat down to one side. Seated to one side, the Buddha said to the householder Anāthapiṇḍika:

"These ten pleasure seekers are found in the world. What ten? First, a pleasure seeker seeks wealth using illegitimate, coercive means. They don't make themselves happy and pleased, nor share it and make merit.

Next, a pleasure seeker seeks wealth using illegitimate, coercive means. They make themselves happy and pleased, but don't share it and make merit.

Next, a pleasure seeker seeks wealth using illegitimate, coercive means. They make themselves happy and pleased, and they share it and make merit.

Next, a pleasure seeker seeks wealth using means both legitimate and illegitimate, and coercive and non-coercive. They don't make themselves happy and pleased, nor share it and make merit.

Next, a pleasure seeker seeks wealth using means both legitimate and illegitimate, and coercive and non-coercive. They make themselves happy and pleased, but don't share it and make merit.

Next, a pleasure seeker seeks wealth using means both legitimate and illegitimate, and coercive and non-coercive. They make themselves happy and pleased, and they share it and make merit.

Next, a pleasure seeker seeks wealth using legitimate, non-coercive means. They don't make themselves happy and pleased, nor share it and make merit.

Next, a pleasure seeker seeks wealth using legitimate, non-coercive means. They make themselves happy and pleased, but don't share it and make merit.

Next, a pleasure seeker seeks wealth using legitimate, non-coercive means. They make themselves happy and pleased, and they share it and make merit. But they enjoy that wealth tied, infatuated, attached, blind to the drawbacks, and not understanding the escape.

Next, a pleasure seeker seeks wealth using legitimate, non-coercive means. They make themselves happy and pleased, and they share it and make merit. And they enjoy that wealth untied, uninfatuated, unattached, seeing the drawbacks, and understanding the escape.

Now, consider the pleasure seeker who seeks wealth using illegitimate, coercive means, and who doesn't make themselves happy and pleased, nor share it and make merit. They may be criticized on three grounds. They seek for wealth using illegitimate, coercive means. This is the first ground for criticism. They don't make themselves happy and pleased. This is the second ground for criticism. They don't share it and make merit. This is the third ground for criticism. This pleasure seeker may be criticized on these three grounds.

Now, consider the pleasure seeker who seeks wealth using illegitimate, coercive means, and who makes themselves happy and pleased, but doesn't share it and make merit. They may be criticized on two grounds, and praised on one. They seek for wealth using illegitimate, coercive means. This is the first ground for criticism. They make themselves happy and pleased. This is the one ground for praise. They don't share it and make merit. This is the second ground for criticism. This pleasure seeker may be criticized on these two grounds, and praised on this one.

Now, consider the pleasure seeker who seeks wealth using illegitimate, coercive means, and who makes themselves happy and pleased, and shares it and makes merit. They may be criticized on one ground, and praised on two. They seek for wealth using illegitimate, coercive means. This is the one ground for criticism. They make themselves happy and pleased. This is the first ground for praise. They share it and make merit. This is the second ground for praise. This pleasure seeker may be criticized on this one ground, and praised on these two.

Now, consider the pleasure seeker who seeks wealth using means both legitimate and illegitimate, and coercive and non-coercive, and who doesn't make themselves happy and pleased, nor share it and make merit. They may be praised on one ground, and criticized on three. They seek for wealth using legitimate, non-coercive means. This is the one ground for praise. They seek for wealth using illegitimate, coercive means. This is the first ground for criticism. They don't make themselves happy and pleased. This is the second ground for criticism. They don't share it and make merit. This is the third ground for criticism. This pleasure seeker may be praised on this one ground, and criticized on these three.

Now, consider the pleasure seeker who seeks wealth using means both legitimate and illegitimate, and coercive and non-coercive, and who makes themselves happy and pleased, but doesn't share it and make merit. They may be praised on two grounds, and criticized on two. They seek for wealth using legitimate, non-coercive means. This is the first ground for praise. They seek for wealth using illegitimate, coercive means. This is the first ground for criticism.

They make themselves happy and pleased. This is the second ground for praise. They don't share it and make merit. This is the second ground for criticism. This pleasure seeker may be praised on these two grounds, and criticized on these two.

Now, consider the pleasure seeker who seeks wealth using means both legitimate and illegitimate, and coercive and non-coercive, and who makes themselves happy and pleased, and shares it and make merit. They may be praised on three grounds, and criticized on one. They seek for wealth using legitimate, non-coercive means. This is the first ground for praise. They seek for wealth using illegitimate, coercive means. This is the one ground for criticism. They make themselves happy and pleased. This is the second ground for praise. They share it and make merit. This is the third ground for praise. This pleasure seeker may be praised on these three grounds, and criticized on this one.

Now, consider the pleasure seeker who seeks wealth using legitimate, non-coercive means, and who doesn't make themselves happy and pleased, nor share it and make merit. They may be praised on one ground and criticized on two. They seek for wealth using legitimate, non-coercive means. This is the one ground for praise. They don't make themselves happy and pleased. This is the first ground for criticism. They don't share it and make merit. This is the second ground for criticism. This pleasure seeker may be praised on this one ground, and criticized on these two.

Now, consider the pleasure seeker who seeks wealth using legitimate, non-coercive means, and who makes themselves happy and pleased, but doesn't share it and make merit. They may be praised on two grounds and criticized on one. They seek for wealth using legitimate, non-coercive means. This is the first ground for praise. They make themselves happy and pleased. This is the second ground for praise. They don't share it and make merit. This is the one ground for criticism. This pleasure seeker may be praised on these two grounds, and criticized on this one.

Now, consider the pleasure seeker who seeks wealth using legitimate, non-coercive means, and who makes themselves happy and pleased, and shares it and makes merit. But they enjoy that

wealth tied, infatuated, attached, blind to the drawbacks, and not understanding the escape. They may be praised on three grounds and criticized on one. They seek for wealth using legitimate, non-coercive means. This is the first ground for praise. They make themselves happy and pleased. This is the second ground for praise. They share it and make merit. This is the third ground for praise. They enjoy that wealth tied, infatuated, attached, blind to the drawbacks, and not understanding the escape. This is the one ground for criticism. This pleasure seeker may be praised on these three grounds, and criticized on this one.

Now, consider the pleasure seeker who seeks wealth using legitimate, non-coercive means, and who makes themselves happy and pleased, and shares it and makes merit. And they enjoy that wealth untied, uninfatuated, unattached, seeing the drawbacks, and understanding the escape. They may be praised on four grounds. They seek for wealth using legitimate, non-coercive means. This is the first ground for praise. They make themselves happy and pleased. This is the second ground for praise. They share it and make merit. This is the third ground for praise. They enjoy that wealth untied, uninfatuated, unattached, seeing the drawbacks, and understanding the escape. This is the fourth ground for praise. This pleasure seeker may be praised on these four grounds.

These are the ten pleasure seekers found in the world. The pleasure seeker who seeks wealth using legitimate, non-coercive means, who makes themselves happy and pleased, and shares it and makes merit, and who uses that wealth untied, uninfatuated, unattached, seeing the drawbacks, and understanding the escape is the foremost, best, chief, highest, and finest of the ten. From a cow comes milk, from milk comes curds, from curds come butter, from butter comes ghee, and from ghee comes cream of ghee. And the cream of ghee is said to be the best of these.

In the same way, the pleasure seeker who seeks wealth using legitimate, non-coercive means, who makes themselves happy and pleased, and shares it and makes merit, and who uses that wealth untied, uninfatuated, unattached, seeing the drawbacks, and

understanding the escape is the foremost, best, chief, highest, and finest of the ten."

10.92 Dangers

Then the householder Anāthapiṇḍika went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

"Householder, when a noble disciple has quelled five dangers and threats, has the four factors of stream-entry, and has clearly seen and comprehended the noble cycle with wisdom, they may, if they wish, declare of themselves: 'I've finished with rebirth in hell, the animal realm, and the ghost realm. I've finished with all places of loss, bad places, the underworld. I am a stream-enterer! I'm not liable to be reborn in the underworld, and am bound for awakening.'

What are the five dangers and threats they have quelled? Anyone who kills living creatures creates dangers and threats both in the present life and in lives to come, and experiences mental pain and sadness. Anyone who refrains from killing living creatures creates no dangers and threats either in the present life or in lives to come, and doesn't experience mental pain and sadness. So that danger and threat is quelled for anyone who refrains from killing living creatures.

Anyone who steals ... Anyone who commits sexual misconduct ... Anyone who lies ... Anyone who uses alcoholic drinks that cause negligence creates dangers and threats both in the present life and in lives to come, and experiences mental pain and sadness. Anyone who refrains from using alcoholic drinks that cause negligence creates no dangers and threats either in the present life or in lives to come, and doesn't experience mental pain and sadness. So that danger and threat is quelled for anyone who refrains from using alcoholic drinks that cause negligence. These are the five dangers and threats they have quelled.

What are the four factors of stream-entry that they have? It's when a noble disciple has experiential confidence in the Buddha: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, awakened, blessed.' They

have experiential confidence in the teaching: 'The teaching is well explained by the Buddha—visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.' They have experiential confidence in the Saṅgha: 'The Saṅgha of the Buddha's disciples is practicing the way that's good, straightforward, methodical, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha's disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.' And a noble disciple's ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. These are the four factors of stream-entry that they have.

And what is the noble cycle that they have clearly seen and comprehended with wisdom? It's when a noble disciple reflects: 'When this exists, that is; due to the arising of this, that arises. When this doesn't exist, that is not; due to the cessation of this, that ceases. That is: Ignorance is a condition for choices. Choices are a condition for consciousness. Consciousness is a condition for name and form. Name and form are conditions for the six sense fields. The six sense fields are conditions for contact. Contact is a condition for feeling. Feeling is a condition for craving. Craving is a condition for grasping. Grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. That is how this entire mass of suffering originates. When ignorance fades away and ceases with nothing left over, choices cease. When choices cease, consciousness ceases. When consciousness ceases, name and form cease. When name and form cease, the six sense fields cease. When the six sense fields cease, contact ceases. When contact ceases, feeling ceases. When feeling ceases, craving ceases. When craving ceases, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is

how this entire mass of suffering ceases.' This is the noble cycle that they have clearly seen and comprehended with wisdom.

When a noble disciple has quelled five dangers and threats, has the four factors of stream-entry, and has clearly seen and comprehended the noble cycle with wisdom, they may, if they wish, declare of themselves: 'I've finished with rebirth in hell, the animal realm, and the ghost realm. I've finished with all places of loss, bad places, the underworld. I am a stream-enterer! I'm not liable to be reborn in the underworld, and am bound for awakening.'"

10.93 What Is Your View?

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then the householder Anāthapiṇḍika left Sāvatthī in the middle of the day to see the Buddha. Then it occurred to him, "It's the wrong time to see the Buddha, as he's in retreat. And it's the wrong time to see the esteemed mendicants, as they're in retreat. Why don't I go to the monastery of the wanderers who follow other paths?"

Then he went to the monastery of the wanderers who follow other paths. Now at that time, the wanderers who follow other paths had come together, making an uproar, a dreadful racket as they sat and talked about all kinds of unworthy topics.

They saw Anāthapiṇḍika coming off in the distance, and stopped each other, saying, "Be quiet, good sirs, don't make a sound. The householder Anāthapiṇḍika, a disciple of the ascetic Gotama, is coming into our monastery. He is included among the white-clothed lay disciples of the ascetic Gotama, who is residing in Sāvatthī. Such venerables like the quiet, are educated to be quiet, and praise the quiet. Hopefully if he sees that our assembly is quiet he'll see fit to approach."

Then those wanderers who follow other paths fell silent. Then Anāthapiṇḍika went up to them, and exchanged greetings with those wanderers. When the greetings and polite conversation were over, he sat down to one side. The wanderers said to him, "Tell us, householder, what is the view of the ascetic Gotama?"

"Sirs, I don't know all his views."

"Well then, since it seems you don't know all the views of the ascetic Gotama, tell us, what are the views of the mendicants?"

"Sirs, I don't know all the mendicants' views."

"Well then, since it seems you don't know all the views of the ascetic Gotama or of the mendicants, tell us, householder, what is your view?"

"Sirs, it's not hard for me to explain what my views are. But please, let the venerables explain their own convictions first. Afterwards it won't be hard for me to explain my views."

When he said this, one of the wanderers said to him, "The world is eternal. This is the only truth, other ideas are silly. That's my view, householder."

Another wanderer said, "The world is not eternal. This is the only truth, other ideas are silly. That's my view, householder."

Another wanderer said, "The world is finite ..." ... "The world is infinite ..." ... "The soul and the body are the same thing ..." ... "The soul and the body are different things ..." ... "A Realized One exists after death ..." ... "A Realized One doesn't exist after death ..." ... "A Realized One both exists and doesn't exist after death ..." ... "A Realized One neither exists nor doesn't exist after death. This is the only truth, other ideas are silly. That's my view, householder."

When this was said, Anāthapiṇḍika said this, "Sirs, regarding the venerable who said this: 'The world is eternal. This is the only truth, other ideas are silly. That's my view, householder.' This view of his has either arisen from his own improper attention, or is conditioned by what someone else says. But that view is created, conditioned, chosen, dependently originated. Anything that is created, conditioned, chosen, and dependently originated is impermanent. And what's impermanent is suffering. What he clings to and holds to is just suffering.

Regarding the venerable who said this: 'The world is not eternal. This is the only truth, other ideas are silly. That's my view, householder.' This view of his has either arisen from his own improper attention, or is conditioned by what someone else says. But that view is created, conditioned, chosen, dependently

originated. Anything that is created, conditioned, chosen, and dependently originated is impermanent. And what's impermanent is suffering. What he clings to and holds to is just suffering.

Regarding the venerable who said this: 'The world is finite …' … 'The world is infinite …' … 'The soul and the body are the same thing …' … 'The soul and the body are different things …' … 'A Realized One exists after death …' … 'A Realized One doesn't exist after death …' … 'A Realized One both exists and doesn't exist after death …' … 'A Realized One neither exists nor doesn't exist after death. This is the only truth, other ideas are silly. That's my view, householder.' This view of his has either arisen from his own improper attention, or is conditioned by what someone else says. But that view is created, conditioned, chosen, dependently originated. Anything that is created, conditioned, chosen, and dependently originated is impermanent. And what's impermanent is suffering. What he clings to and holds to is just suffering."

When he said this the wanderers said to him, "Householder, we've each explained our own convictions. Tell us, householder, what is your view?"

"Sirs, anything that is created, conditioned, chosen, and dependently originated is impermanent. And what's impermanent is suffering. And what's suffering is not mine, I am not this, this is not my self. That's my view, sirs."

"Householder, anything that is created, conditioned, chosen, and dependently originated is impermanent. And what's impermanent is suffering. What you cling to and hold to is just suffering."

"Sirs, anything that is created, conditioned, chosen, and dependently originated is impermanent. And what's impermanent is suffering. And I've truly seen clearly with right wisdom that what's suffering is not mine, I am not this, it's not my self. And I truly understand the escape beyond that."

When this was said, those wanderers sat silent, dismayed, shoulders drooping, downcast, depressed, with nothing to say. Seeing this, Anāthapiṇḍika got up from his seat. He went to the Buddha, bowed, sat down to one side, and informed the Buddha of all they had discussed.

“Good, good, householder! That’s how you should legitimately and completely refute those foolish men from time to time.”

Then the Buddha educated, encouraged, fired up, and inspired the householder Anāthapiṇḍika with a Dhamma talk, after which Anāthapiṇḍika got up from his seat, bowed, and respectfully circled the Buddha before leaving.

Then, not long after Anāthapiṇḍika had left, the Buddha addressed the mendicants: “Mendicants, even a mendicant who has ordained for a hundred years in this teaching and training would legitimately and completely refute those wanderers who follow other paths just as the householder Anāthapiṇḍika did.”

10.94 With Vajjiyamāhita

At one time the Buddha was staying near Campā on the banks of the Gaggarā Lotus Pond.

Then the householder Vajjiyamāhita left Sāvatthī in the middle of the day to see the Buddha. Then it occurred to him, “It’s the wrong time to see the Buddha, as he’s in retreat. And it’s the wrong time to see the esteemed mendicants, as they’re in retreat. Why don’t I go to the monastery of the wanderers who follow other paths?”

Then he went to the monastery of the wanderers who follow other paths. Now at that time, the wanderers who follow other paths had come together, making an uproar, a dreadful racket as they sat and talked about all kinds of unworthy topics.

They saw Vajjiyamāhita coming off in the distance, and stopped each other, saying, “Be quiet, good sirs, don’t make a sound. The householder Vajjiyamāhita, a disciple of the ascetic Gotama, is coming into our monastery. He is included among the white-clothed lay disciples of the ascetic Gotama, who is residing near Campā. Such venerables like the quiet, are educated to be quiet, and praise the quiet. Hopefully if he sees that our assembly is quiet he’ll see fit to approach.”

Then those wanderers who follow other paths fell silent. Then Vajjiyamāhita went up to them, and exchanged greetings with the wanderers there. When the greetings and polite conversation were over, he sat down to one side. The wanderers said to him:

“Is it really true, householder? Does the ascetic Gotama criticize all forms of mortification? Does he categorically condemn and denounce those self-mortifiers who live rough?”

“No, sirs, the ascetic Gotama does not criticize all forms of mortification. Nor does he categorically condemn and denounce those self-mortifiers who live rough. The Buddha criticizes where it is due, and praises where it is due. In doing so he is one who speaks after analyzing the question, without making generalizations on this point.”

When he said this, one of the wanderers said to him, “Hold on, householder! That ascetic Gotama who you praise is an exterminator who refrains from making statements.”

“On this point, also, I reasonably respond to the venerables. The Buddha has stated ‘This is skillful’ and ‘This is unskillful’. So when it comes to what is skillful and unskillful the Buddha makes a statement. He is not an exterminator who refrains from making statements.”

When this was said, those wanderers sat silent, dismayed, shoulders drooping, downcast, depressed, with nothing to say. Seeing this, Vajjiyamāhita got up from his seat. He went to the Buddha, bowed, sat down to one side, and informed the Buddha of all they had discussed.

“Good, good, householder! That’s how you should legitimately and completely refute those foolish men from time to time. Householder, I don’t say that all mortifications should be undergone. But I don’t say that no mortifications should be undergone. I don’t say that all observances should be undertaken. But I don’t say that no observances should be undertaken. I don’t say that all efforts should be tried. But I don’t say that no efforts should be tried. I don’t say that everything should be given up. But I don’t say that nothing should be given up. I don’t say that you should be liberated with all kinds of freedom. But I don’t say that you should not be liberated with any kind of freedom.

When undergoing certain mortifications, unskillful qualities grow while skillful qualities decline. I say that you shouldn’t undergo those mortifications. When undergoing certain mortifications,

unskillful qualities decline while skillful qualities grow. I say that you should undergo those mortifications.

When undertaking certain observances, unskillful qualities grow while skillful qualities decline. I say that you shouldn't undertake those observances. When undertaking certain observances, unskillful qualities decline while skillful qualities grow. I say that you should undertake those observances.

When trying certain efforts, unskillful qualities grow while skillful qualities decline. I say that you shouldn't try those efforts. When trying certain efforts, unskillful qualities decline while skillful qualities grow. I say that you should try those efforts.

When giving up certain things, unskillful qualities grow while skillful qualities decline. I say that you shouldn't give up those things. When giving up certain things, unskillful qualities decline while skillful qualities grow. I say that you should give up those things.

When being liberated with certain kinds of freedom, unskillful qualities grow while skillful qualities decline. I say that you shouldn't be liberated with those kinds of freedom. When being liberated with certain kinds of freedom, unskillful qualities decline while skillful qualities grow. I say that you should be liberated with those kinds of freedom."

After Vajjiyamāhita had been educated, encouraged, fired up, and inspired with a Dhamma talk by the Buddha, he got up from his seat, bowed, and respectfully circled the Buddha before leaving.

Then, not long after Vajjiyamāhita had left, the Buddha addressed the mendicants: "Mendicants, even a mendicant who for a long time has had little dust in their eye in this teaching and training would legitimately and completely refute those wanderers who follow other paths just as the householder Vajjiyamāhita did."

10.95 With Uttiya

Then the wanderer Uttiya went up to the Buddha, and exchanged greetings with him.

When the greetings and polite conversation were over, he sat down to one side and said to the Buddha, "Master Gotama, is this

right: ‘The world is eternal. This is the only truth, other ideas are silly’?”

“This has not been declared by me, Uttiya.”

“Then is this right: ‘The world is not eternal. This is the only truth, other ideas are silly’?”

“This has not been declared by me, Uttiya.”

“Then is this right: ‘The world is finite …’ … ‘The world is infinite …’ … ‘The soul and the body are the same thing …’ … ‘The soul and the body are different things …’ … ‘A Realized One exists after death …’ … ‘A Realized One doesn’t exist after death …’ … ‘A Realized One both exists and doesn’t exist after death …’ … ‘A Realized One neither exists nor doesn’t exist after death. This is the only truth, other ideas are silly’?”

“This has not been declared by me, Uttiya.”

“When asked about all these points, Master Gotama says that they have not been declared by him.

So what exactly has been declared by Master Gotama?”

“Uttiya, I teach my disciples from my own insight in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to end the cycle of suffering, and to realize extinguishment.”

“But when Master Gotama teaches in this way, is the whole world saved, or half, or a third?” But when he said this, the Buddha kept silent.

Then Venerable Ānanda thought, “The wanderer Uttiya must not get the harmful misconception: ‘When the ascetic Gotama was asked this all-important question he falters without answering. He just can’t do it!’ That would be for his lasting harm and suffering.”

Then Ānanda said to the wanderer Uttiya, “Well then, Reverend Uttiya, I shall give you a simile. For by means of a simile some sensible people understand the meaning of what is said. Suppose there was a king’s frontier citadel with fortified embankments, ramparts, and arches, and a single gate. And it has a gatekeeper who is astute, competent, and clever. He keeps strangers out and lets known people in. As he walks around the patrol path, he doesn’t see a hole or cleft in the wall, not even one big enough for a cat to slip

out. He doesn't know how many creatures enter or leave the citadel. But he does know that whatever sizable creatures enter or leave the citadel, all of them do so via this gate.

In the same way, it's not the Realized One's concern whether the whole world is saved by this, or half, or a third. But the Realized One knows that whoever is saved from the world—whether in the past, the future, or the present—all have given up the five hindrances, corruptions of the heart that weaken wisdom. They have firmly established their mind in the four kinds of mindfulness meditation. And they have truly developed the seven awakening factors. That's how they're saved from the world, in the past, future, or present. Uttiya, you were just asking the Buddha the same question as before in a different way. That's why he didn't answer."

10.96 With Kokanada

At one time Venerable Ānanda was staying near Rājagaha in the Hot Springs Monastery. Then Ānanda rose at the crack of dawn and went to the hot springs to bathe. When he had bathed and emerged from the water he stood in one robe drying himself. The wanderer Kokanada also rose at the crack of dawn and went to the hot springs to bathe.

He saw Ānanda coming off in the distance and said to him, "Who's here, reverend?"

"I'm a mendicant, reverend."

"Of which mendicants?"

"Of the ascetics who follow the Sakyan."

"I'd like to ask the venerable about a certain point, if you'd take the time to answer."

"Ask, reverend. When I've heard it I'll know."

"Is this your view: 'The world is eternal. This is the only truth, other ideas are silly'?"

"That's not my view, reverend."

"Then is this your view: 'The world is not eternal. This is the only truth, other ideas are silly'?"

"That's not my view, reverend."

“Then is this your view: ‘The world is finite …’ … ‘The world is infinite …’ … ‘The soul and the body are the same thing …’ … ‘The soul and the body are different things …’ … ‘A Realized One exists after death …’ … ‘A Realized One doesn’t exist after death …’ … ‘A Realized One both exists and doesn’t exist after death …’ … ‘A Realized One neither exists nor doesn’t exist after death. This is the only truth, other ideas are silly’?”

“That’s not my view, reverend.”

“Then, sir, do you neither know nor see?”

“That’s not so, reverend. I do know and see.”

“When asked about all these points, you say that’s not your view.

Yet when asked whether you neither know nor see, you say, ‘That’s not so, reverend. I do know and see.’ How then should we see the meaning of this statement?”

“‘The world is eternal. This is the only truth, other ideas are silly:’ that’s a misconception. ‘The world is not eternal. This is the only truth, other ideas are silly:’ that’s a misconception. ‘The world is finite …’ … ‘The world is infinite …’ … ‘The soul and the body are the same thing …’ … ‘The soul and the body are different things …’ … ‘A Realized One exists after death …’ … ‘A Realized One doesn’t exist after death …’ … ‘A Realized One both exists and doesn’t exist after death …’ … ‘A Realized One neither exists nor doesn’t exist after death. This is the only truth, other ideas are silly:’ that’s a misconception.

I know and see the scope of convictions, the scope of grounds for views, fixation on views, obsession with views, the origin of views, and the uprooting of views. Knowing and seeing thus, why should I say: ‘I neither know nor see?’ I do know and see.”

“What is the venerable’s name? And how are you known among your spiritual companions?”

“Reverend, my name is Ānanda. And that’s how I’m known among my spiritual companions.”

“Goodness! I had no idea I was consulting such a great teacher as Venerable Ānanda! If I had known who you were, I wouldn’t have said so much. May Venerable Ānanda please forgive me.”

10.97 Worthy of Offerings Dedicated to the Gods

"Mendicants, a mendicant with ten factors is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world. What ten?

It's when a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken.

They're very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically.

They have good friends, companions, and associates.

They have right view, possessing right perspective.

They wield the many kinds of psychic power: multiplying themselves and becoming one again; appearing and disappearing; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful. They control the body as far as the Brahmā realm.

With clairaudience that is purified and superhuman, they hear both kinds of sounds, human and divine, whether near or far.

They understand the minds of other beings and individuals, having comprehended them with their own mind. They understand mind with greed as 'mind with greed', and mind without greed as 'mind without greed'. They understand mind with hate … mind without hate … mind with delusion … mind without delusion … constricted mind … scattered mind … expansive mind … unexpansive mind … mind that is not supreme … mind that is supreme … mind immersed in samādhi … mind not immersed in

samādhi ... freed mind ... They understand unfreed mind as ‘unfreed mind’.

They recollect many kinds of past lives, that is, one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They remember: ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’ Thus they recollect their many past lives, with features and details.

With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds. ‘These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they acted out of that wrong view. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they acted out of that right view. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm.’ And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.

They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

A mendicant with these ten factors is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious

donation, worthy of veneration with joined palms, and is the supreme field of merit for the world."

10.98 A Senior Mendicant

"Mendicants, a senior mendicant with ten qualities lives comfortably in whatever region they live. What ten?

They are senior and have long gone forth.

They're ethical, restrained in the code of conduct, with good behavior and supporters. Seeing danger in the slightest fault, they keep the rules they've undertaken.

They're very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically.

Both monastic codes have been passed down to them in detail, well analyzed, well mastered, well judged in both the rules and accompanying material.

They're skilled in raising and settling disciplinary issues.

They love the teachings and are a delight to converse with, being full of joy in the teaching and training.

They're content with any kind of robes, alms-food, lodgings, and medicines and supplies for the sick.

They look impressive when going out and coming back, and are well restrained when sitting in an inhabited area.

They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

They realize the undefiled freedom of heart and freedom by wisdom in this very life, and they live having realized it with their own insight due to the ending of defilements.

A senior mendicant with these ten qualities lives comfortably in whatever region they live."

10.99 With Upāli

Then Venerable Upāli went up to the Buddha, bowed, sat down to one side, and said to him, "Sir, I wish to frequent remote lodgings in the wilderness and the forest."

"Upāli, remote lodgings in the wilderness and the forest are challenging. It's hard to maintain seclusion and hard to find joy in it. Staying alone, the forests seem to rob the mind of a mendicant who isn't immersed in samādhi. If someone should say this, 'Though I don't have immersion, I'm going to frequent remote lodgings in the wilderness and the forest.' You can expect that they'll sink down or float away.

Suppose there was a large lake, and along comes a bull elephant with a height of seven or eight cubits. He'd think, 'Why don't I plunge into this lake and play around while washing my ears and back? When I've bathed and emerged from the water, I'll come out and go wherever I want.' And that's just what he does. Why is that? Because his large life-form finds a footing in the depths.

Then along comes a rabbit or a cat. They'd think, 'What difference is there between me and a bull elephant? Why don't I plunge into this lake and play around while washing my ears and back? When I've bathed and drunk, I'll emerge from the water and go wherever I want.' They jump into the lake rashly, without thinking. You can expect that they'll sink down or float away. Why is that? Because their little life-form finds no footing in the depths. If someone should say this, 'Though I don't have immersion, I'm going to frequent remote lodgings in the wilderness and the forest.' You can expect that they'll sink down or float away.

Suppose there was a little baby boy playing in his own urine and feces. What do you think, Upāli? Isn't that a totally foolish game?"

"Yes, sir."

"After some time that boy grows up and his faculties mature. He accordingly plays childish games such as toy plows, tip-cat, somersaults, pinwheels, toy measures, toy carts, and toy bows. What do you think, Upāli? Aren't such games better than what he did before?"

"Yes, sir."

"After some time that boy grows up and his faculties mature further. He accordingly amuses himself, supplied and provided with the five kinds of sensual stimulation. Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear ... Smells known by the nose ... Tastes known by the tongue ... Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing. What do you think, Upāli? Aren't such games better than what he did before?"

"Yes, sir."

"But then a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed. He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure.

A householder hears that teaching, or a householder's child, or someone reborn in some good family. They gain faith in the Realized One, and reflect, 'Living in a house is cramped and dirty, but the life of one gone forth is wide open. It's not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell. Why don't I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?'

After some time they give up a large or small fortune, and a large or small family circle. They shave off hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.

Once they've gone forth, they take up the training and livelihood of the mendicants. They give up killing living creatures, renouncing the rod and the sword. They're scrupulous and kind, living full of compassion for all living beings.

They give up stealing. They take only what's given, and expect only what's given. They keep themselves clean by not thieving.

They give up unchastity. They are celibate, set apart, avoiding the common practice of sex.

They give up lying. They speak the truth and stick to the truth. They're honest and trustworthy, and don't trick the world with their words.

They give up divisive speech. They don't repeat in one place what they heard in another so as to divide people against each other. Instead, they reconcile those who are divided, supporting unity, delighting in harmony, loving harmony, speaking words that promote harmony.

They give up harsh speech. They speak in a way that's mellow, pleasing to the ear, lovely, going to the heart, polite, likable and agreeable to the people.

They give up talking nonsense. Their words are timely, true, and meaningful, in line with the teaching and training. They say things at the right time which are valuable, reasonable, succinct, and beneficial.

They avoid injuring plants and seeds. They eat in one part of the day, abstaining from eating at night and food at the wrong time. They avoid dancing, singing, music, and seeing shows. They avoid beautifying and adorning themselves with garlands, perfumes, and makeup. They avoid high and luxurious beds. They avoid receiving gold and money, raw grains, raw meat, women and girls, male and female bondservants, goats and sheep, chickens and pigs, elephants, cows, horses, and mares, and fields and land. They avoid running errands and messages; buying and selling; falsifying weights, metals, or measures; bribery, fraud, cheating, and duplicity; mutilation, murder, abduction, banditry, plunder, and violence.

They're content with robes to look after the body and alms-food to look after the belly. Wherever they go, they set out taking only these things. They're like a bird: wherever it flies, wings are its only burden. In the same way, a mendicant is content with robes to look after the body and alms-food to look after the belly. Wherever they go, they set out taking only these things. When they have this entire spectrum of noble ethics, they experience a blameless happiness inside themselves.

When they see a sight with their eyes, they don't get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving restraint over it. When they hear a sound with their ears ... When they smell an odor with their nose ... When they taste a flavor with their tongue ... When they feel a touch with their body ... When they know a thought with their mind, they don't get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint. When they have this noble sense restraint, they experience an unsullied bliss inside themselves.

They act with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

When they have this noble spectrum of ethics, this noble sense restraint, and this noble mindfulness and situational awareness, they frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw. Gone to a wilderness, or to the root of a tree, or to an empty hut, they sit down cross-legged, with their body straight, and establish mindfulness right there.

Giving up desire for the world, they meditate with a heart rid of desire, cleansing the mind of desire. Giving up ill will and malevolence, they meditate with a mind rid of ill will, full of compassion for all living beings, cleansing the mind of ill will. Giving up dullness and drowsiness, they meditate with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness. Giving up restlessness and remorse, they meditate without restlessness, their mind peaceful inside, cleansing the mind of restlessness and

remorse. Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

They give up these five hindrances, corruptions of the heart that weaken wisdom. Then, quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. What do you think, Upāli? Isn't this state better than what they had before?"

"Yes, sir."

"When my disciples see this quality inside themselves they frequent remote lodgings in the wilderness and the forest. But so far they haven't achieved their own goal.

Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected. What do you think, Upāli? Isn't this state better than what they had before?"

"Yes, sir."

"When my disciples see this quality inside themselves they frequent remote lodgings in the wilderness and the forest. But so far they haven't achieved their own goal.

Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption. They meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' What do you think, Upāli? Isn't this state better than what they had before?"

"Yes, sir."

"When my disciples see this quality inside themselves they frequent remote lodgings in the wilderness and the forest. But so far they haven't achieved their own goal.

Furthermore, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. ..." ...

“Furthermore, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, a mendicant enters and remains in the dimension of infinite space. What do you think, Upāli? Isn’t this state better than what they had before?”

“Yes, sir.”

“When my disciples see this quality inside themselves they frequent remote lodgings in the wilderness and the forest. But so far they haven’t achieved their own goal.

Furthermore, going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, a mendicant enters and remains in the dimension of infinite consciousness. …” …

“Going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, they enter and remain in the dimension of nothingness. …” …

“Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception. What do you think, Upāli? Isn’t this state better than what they had before?”

“Yes, sir.”

“When my disciples see this quality inside themselves they frequent remote lodgings in the wilderness and the forest. But so far they haven’t achieved their own goal.

Furthermore, going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end. What do you think, Upāli? Isn’t this state better than what they had before?”

“Yes, sir.”

“When my disciples see this quality inside themselves they frequent remote lodgings in the wilderness and the forest. And they have achieved their own goal. Come on, Upāli, stay with the Saṅgha. If you stay with the Saṅgha you’ll be comfortable.”

10.100 Cannot

"Mendicants, without giving up ten things you can't realize perfection. What ten? Greed, hate, delusion, anger, hostility, offensiveness, contempt, jealousy, stinginess, and conceit. Without giving up these ten things you can't realize perfection.

After giving up ten things you can realize perfection. What ten? Greed, hate, delusion, anger, hostility, offensiveness, contempt, jealousy, stinginess, and conceit. After giving up these ten things you can realize perfection."

11. Perceptions for Ascetics

10.101 Perceptions for Ascetics

"Mendicants, when these three perceptions for ascetics are developed and cultivated they fulfill seven things. What three? 'I have secured freedom from class.' 'My livelihood is tied up with others.' 'My behavior should be different.' When these three perceptions for ascetics are developed and cultivated they fulfill seven things.

What seven? Their deeds and behavior are always consistent with the precepts. They're content, kind-hearted, and humble. They want to train. They use the necessities of life after reflecting on their purpose. They're energetic. When those three perceptions for ascetics are developed and cultivated they fulfill these seven things."

10.102 Awakening Factors

"Mendicants, when the seven awakening factors are developed and cultivated they fulfill three knowledges. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. When these seven awakening factors are developed and cultivated they fulfill three knowledges. What three? It's when a mendicant recollects their many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred

thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They recollect their many kinds of past lives, with features and details. With clairvoyance that is purified and surpasses the human, they understand how sentient beings are reborn according to their deeds. They realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements. When those seven awakening factors are developed and cultivated they fulfill these three knowledges."

10.103 The Wrong Way

"Mendicants, relying on the wrong way leads to failure, not success. And how does relying on the wrong way lead to failure, not success? Wrong view gives rise to wrong thought. Wrong thought gives rise to wrong speech. Wrong speech gives rise to wrong action. Wrong action gives rise to wrong livelihood. Wrong livelihood gives rise to wrong effort. Wrong effort gives rise to wrong mindfulness. Wrong mindfulness gives rise to wrong immersion. Wrong immersion gives rise to wrong knowledge. Wrong knowledge gives rise to wrong freedom. That's how relying on the wrong way leads to failure, not success.

Relying on the right way leads to success, not failure. And how does relying on the right way lead to success, not failure? Right view gives rise to right thought. Right thought gives rise to right speech. Right speech gives rise to right action. Right action gives rise to right livelihood. Right livelihood gives rise to right effort. Right effort gives rise to right mindfulness. Right mindfulness gives rise to right immersion. Right immersion gives rise to right knowledge. Right knowledge gives rise to right freedom. That's how relying on the right way leads to success, not failure."

10.104 A Seed

"Mendicants, consider a person who has wrong view, thought, speech, action, livelihood, effort, mindfulness, immersion, knowledge, and freedom. Whatever bodily, verbal, or mental deeds

they undertake in line with that view, their intentions, aims, wishes, and choices all lead to what is unlikable, undesirable, disagreeable, harmful, and suffering. Why is that? Because their view is bad.

Suppose a seed of neem, angled gourd, or bitter gourd was planted in moist earth. Whatever nutrients it takes up from the earth and water would lead to its bitter, acerbic, and unpleasant taste. Why is that? Because the seed is bad. In the same way, consider a person who has wrong view, thought, speech, action, livelihood, effort, mindfulness, immersion, knowledge, and freedom. Whatever bodily, verbal, or mental deeds they undertake in line with that view, their intentions, aims, wishes, and choices all lead to what is unlikable, undesirable, disagreeable, harmful, and suffering. Why is that? Because their view is bad.

Consider a person who has right view, thought, speech, action, livelihood, effort, mindfulness, immersion, knowledge, and freedom. Whatever bodily, verbal, or mental deeds they undertake in line with that view, their intentions, aims, wishes, and choices all lead to what is likable, desirable, agreeable, beneficial, and pleasant. Why is that? Because their view is good.

Suppose a seed of sugar cane, fine rice, or grape was planted in moist earth. Whatever nutrients it takes up from the earth and water would lead to its sweet, pleasant, and delicious taste. Why is that? Because the seed is good. In the same way, consider a person who has right view, thought, speech, action, livelihood, effort, mindfulness, immersion, knowledge, and freedom. Whatever bodily, verbal, or mental deeds they undertake in line with that view, their intentions, aims, wishes, and choices all lead to what is likable, desirable, agreeable, beneficial, and pleasant. Why is that? Because their view is good."

10.105 Knowledge

"Mendicants, ignorance precedes the attainment of unskillful qualities, with lack of conscience and prudence following along. An ignoramus, sunk in ignorance, gives rise to wrong view. Wrong view gives rise to wrong thought. Wrong thought gives rise to wrong speech. Wrong speech gives rise to wrong action. Wrong action gives

rise to wrong livelihood. Wrong livelihood gives rise to wrong effort. Wrong effort gives rise to wrong mindfulness. Wrong mindfulness gives rise to wrong immersion. Wrong immersion gives rise to wrong knowledge. Wrong knowledge gives rise to wrong freedom.

Knowledge precedes the attainment of skillful qualities, with conscience and prudence following along. A sage, firm in knowledge, gives rise to right view. Right view gives rise to right thought. Right thought gives rise to right speech. Right speech gives rise to right action. Right action gives rise to right livelihood. Right livelihood gives rise to right effort. Right effort gives rise to right mindfulness. Right mindfulness gives rise to right immersion. Right immersion gives rise to right knowledge. Right knowledge gives rise to right freedom."

10.106 Wearing Away

"Mendicants, there are these ten grounds for wearing away. What ten?

For one of right view, wrong view is worn away. And the many bad, unskillful qualities that arise because of wrong view are worn away. And because of right view, many skillful qualities are fully developed.

For one of right thought, wrong thought is worn away. And the many bad, unskillful qualities that arise because of wrong thought are worn away. And because of right thought, many skillful qualities are fully developed.

For one of right speech, wrong speech is worn away. And the many bad, unskillful qualities that arise because of wrong speech are worn away. And because of right speech, many skillful qualities are fully developed.

For one of right action, wrong action is worn away. And the many bad, unskillful qualities that arise because of wrong action are worn away. And because of right action, many skillful qualities are fully developed.

For one of right livelihood, wrong livelihood is worn away. And the many bad, unskillful qualities that arise because of wrong

livelihood are worn away. And because of right livelihood, many skillful qualities are fully developed.

For one of right effort, wrong effort is worn away. And the many bad, unskillful qualities that arise because of wrong effort are worn away. And because of right effort, many skillful qualities are fully developed.

For one of right mindfulness, wrong mindfulness is worn away. And the many bad, unskillful qualities that arise because of wrong mindfulness are worn away. And because of right mindfulness, many skillful qualities are fully developed.

For one of right immersion, wrong immersion is worn away. And the many bad, unskillful qualities that arise because of wrong immersion are worn away. And because of right immersion, many skillful qualities are fully developed.

For one of right knowledge, wrong knowledge is worn away. And the many bad, unskillful qualities that arise because of wrong knowledge are worn away. And because of right knowledge, many skillful qualities are fully developed.

For one of right freedom, wrong freedom is worn away. And the many bad, unskillful qualities that arise because of wrong freedom are worn away. And because of right freedom, many skillful qualities are fully developed.

These are the ten grounds for wearing away."

10.107 Washing

"Mendicants, there is a country in the south called 'Washing'. They have food, drink, snacks, meals, refreshments, and beverages, as well as dancing, singing, and music. There is such a 'Washing', I don't deny it. But that washing is low, crude, ordinary, ignoble, and pointless. It doesn't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

I will teach a noble washing that leads solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. Relying on that washing, sentient beings who are liable to rebirth, old age, and death, to sorrow, lamentation, pain,

sadness, and distress are freed from all these things. Listen and pay close attention, I will speak."

"Yes, sir," they replied. The Buddha said this:

"And what is that noble washing?

For one of right view, wrong view is washed away. And the many bad, unskillful qualities that arise because of wrong view are washed away. And because of right view, many skillful qualities are fully developed.

For one of right thought, wrong thought is washed away. ... For one of right speech, wrong speech is washed away. ... For one of right action, wrong action is washed away. ... For one of right livelihood, wrong livelihood is washed away. ... For one of right effort, wrong effort is washed away. ... For one of right mindfulness, wrong mindfulness is washed away. ... For one of right immersion, wrong immersion is washed away. ... For one of right knowledge, wrong knowledge is washed away. ...

For one of right freedom, wrong freedom is washed away. And the many bad, unskillful qualities that arise because of wrong freedom are washed away. And because of right freedom, many skillful qualities are fully developed. This is the noble washing that leads solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. Relying on this washing, sentient beings who are liable to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress are freed from all these things."

10.108 Doctors

"Mendicants, doctors prescribe a purgative for eliminating illnesses stemming from disorders of bile, phlegm, and wind. There is such a purgative, I don't deny it. But this kind of purgative sometimes works and sometimes fails.

I will teach a noble purgative that works without fail. Relying on that purgative, sentient beings who are liable to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress are freed from all these things. Listen and pay close attention, I will speak."

"Yes, sir," they replied. The Buddha said this:

“And what is the noble purgative that works without fail?

For one of right view, wrong view is purged. And the many bad, unskillful qualities produced by wrong view are purged. And because of right view, many skillful qualities are fully developed.

For one of right thought, wrong thought is purged. ... For one of right speech, wrong speech is purged. ... For one of right action, wrong action is purged. ... For one of right livelihood, wrong livelihood is purged. ... For one of right effort, wrong effort is purged. For one of right mindfulness, wrong mindfulness is purged. ... For one of right immersion, wrong immersion is purged. ... For one of right knowledge, wrong knowledge is purged. ...

For one of right freedom, wrong freedom is purged. And the many bad, unskillful qualities produced by wrong freedom are purged. And because of right freedom, many skillful qualities are fully developed. This is the noble purgative that works without fail. Relying on this purgative, sentient beings who are liable to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress are freed from all these things.”

10.109 Emetic

“Mendicants, doctors prescribe an emetic for eliminating illnesses stemming from disorders of bile, phlegm, and wind. There is such an emetic, I don’t deny it. But this kind of emetic sometimes works and sometimes fails.

I will teach a noble emetic that works without fail. Relying on that emetic, sentient beings who are liable to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress are freed from all these things. Listen and pay close attention, I will speak. ...

And what is that noble emetic that works without fail?

For one of right view, wrong view is vomited up. And the many bad, unskillful qualities produced by wrong view are vomited up. And because of right view, many skillful qualities are fully developed.

For one of right thought, wrong thought is vomited up. ... For one of right speech, wrong speech is vomited up. ... For one of right action, wrong action is vomited up. ... For one of right livelihood,

wrong livelihood is vomited up. ... For one of right effort, wrong effort is vomited up. ... For one of right mindfulness, wrong mindfulness is vomited up. ... For one of right immersion, wrong immersion is vomited up. ... For one of right knowledge, wrong knowledge is vomited up. ...

For one of right freedom, wrong freedom is vomited up. And the many bad, unskillful qualities produced by wrong freedom are vomited up. And because of right freedom, many skillful qualities are fully developed. This is the noble emetic that works without fail. Relying on this emetic, sentient beings who are liable to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress are freed from all these things."

10.110 Blown Away

"Mendicants, these ten qualities should be blown away. What ten? For one of right view, wrong view is blown away. And the many bad, unskillful qualities produced by wrong view are blown away. And because of right view, many skillful qualities are fully developed.

For one of right thought, wrong thought is blown away. ... For one of right speech, wrong speech is blown away. ... For one of right action, wrong action is blown away. ... For one of right livelihood, wrong livelihood is blown away. ... For one of right effort, wrong effort is blown away. ... For one of right mindfulness, wrong mindfulness is blown away. ... For one of right immersion, wrong immersion is blown away. ... For one of right knowledge, wrong knowledge is blown away. ...

For one of right freedom, wrong freedom is blown away. And the many bad, unskillful qualities produced by wrong freedom are blown away. And because of right freedom, many skillful qualities are fully developed. These are the ten qualities that should be blown away."

10.111 An Adept (1st)

Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him:

"Sir, they speak of this person called 'an adept'. How is an adept mendicant defined?"

“Mendicant, it’s when a mendicant has an adept’s right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. That’s how a mendicant is an adept.”

10.112 An Adept (2nd)

“Mendicants, there are ten qualities of an adept. What ten? An adept's right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. These are the ten qualities of an adept.”

12. The Ceremony of Descent

10.113 Bad Principles (1st)

“Mendicants, you should know bad principles with bad results. And you should know good principles with good results. Knowing these things, your practice should follow the good principles with good results.

And what are bad principles with bad results? Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. These are called bad principles with bad results.

And what are good principles with good results? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. These are called good principles with good results.

‘You should know bad principles with bad results. And you should know good principles with good results. Knowing these things, your practice should follow the good principles with good results.’ That’s what I said, and this is why I said it.”

10.114 Bad Principles (2nd)

“Mendicants, you should know bad principles and good principles. And you should know bad results and good results. Knowing these things, your practice should follow the good principles with good results.

So what are bad principles? What are good principles? What are bad results? And what are good results?

Wrong view is a bad principle. Right view is a good principle. And the many bad, unskillful qualities produced by wrong view are bad results. And the many skillful qualities fully developed because of right view are good results.

Wrong thought is a bad principle. Right thought is a good principle. And the many bad, unskillful qualities produced by wrong thought are bad results. And the many skillful qualities fully developed because of right thought are good results.

Wrong speech is a bad principle. Right speech is a good principle. And the many bad, unskillful qualities produced by wrong speech are bad results. And the many skillful qualities fully developed because of right speech are good results.

Wrong action is a bad principle. Right action is a good principle. And the many bad, unskillful qualities produced by wrong action are bad results. And the many skillful qualities fully developed because of right action are good results.

Wrong livelihood is a bad principle. Right livelihood is a good principle. And the many bad, unskillful qualities produced by wrong livelihood are bad results. And the many skillful qualities fully developed because of right livelihood are good results.

Wrong effort is a bad principle. Right effort is a good principle. And the many bad, unskillful qualities produced by wrong effort are bad results. And the many skillful qualities fully developed because of right effort are good results.

Wrong mindfulness is a bad principle. Right mindfulness is a good principle. And the many bad, unskillful qualities produced by wrong mindfulness are bad results. And the many skillful qualities fully developed because of right mindfulness are good results.

Wrong immersion is a bad principle. Right immersion is a good principle. And the many bad, unskillful qualities produced by wrong immersion are bad results. And the many skillful qualities fully developed because of right immersion are good results.

Wrong knowledge is a bad principle. Right knowledge is a good principle. And the many bad, unskillful qualities produced by wrong knowledge are bad results. And the many skillful qualities fully developed because of right knowledge are good results.

Wrong freedom is a bad principle. Right freedom is a good principle. And the many bad, unskillful qualities produced by wrong freedom are bad results. And the many skillful qualities fully developed because of right freedom are good results.

'You should know bad principles and good principles. And you should know bad results and good results. Knowing these things, your practice should follow the good principles with good results.' That's what I said, and this is why I said it."

10.115 Bad Principles (3rd)

"Mendicants, you should know bad principles and good principles. And you should know bad results and good results. Knowing these things, your practice should follow the good principles with good results."

That is what the Buddha said. When he had spoken, the Holy One got up from his seat and entered his dwelling.

Soon after the Buddha left, those mendicants considered, "The Buddha gave this brief passage for recitation, then entered his dwelling without explaining the meaning in detail. Who can explain in detail the meaning of this brief passage for recitation given by the Buddha?"

Then they considered, "This Venerable Ānanda is praised by the Buddha and esteemed by his sensible spiritual companions. He is capable of explaining in detail the meaning of this brief passage for recitation given by the Buddha. Let's go to him, and ask him about this matter. As he answers, so we'll remember it."

Then those mendicants went to Ānanda, and exchanged greetings with him. When the greetings and polite conversation were over,

they sat down to one side. They told him what had happened, and said, "May Venerable Ānanda please explain this."

"Reverends, suppose there was a person in need of heartwood. And while wandering in search of heartwood he'd come across a large tree standing with heartwood. But he'd pass over the roots and trunk, imagining that the heartwood should be sought in the branches and leaves. Such is the consequence for the venerables. Though you were face to face with the Buddha, you passed him by, imagining that you should ask me about this matter. For he is the Buddha, who knows and sees. He is vision, he is knowledge, he is the truth, he is holiness. He is the teacher, the proclaimer, the elucidator of meaning, the bestower of the deathless, the lord of truth, the Realized One. That was the time to approach the Buddha and ask about this matter. You should have remembered it in line with the Buddha's answer."

"Certainly he is the Buddha, who knows and sees. He is vision, he is knowledge, he is the truth, he is holiness. He is the teacher, the proclaimer, the elucidator of meaning, the bestower of the deathless, the lord of truth, the Realized One. That was the time to approach the Buddha and ask about this matter. We should have remembered it in line with the Buddha's answer. Still, Venerable Ānanda is praised by the Buddha and esteemed by his sensible spiritual companions. You are capable of explaining in detail the meaning of this brief passage for recitation given by the Buddha. Please explain this, if it's no trouble."

"Then listen and pay close attention, I will speak."

"Yes, reverend," they replied. Ānanda said this:

"Reverends, the Buddha gave this brief passage for recitation, then entered his dwelling without explaining the meaning in detail: 'You should know bad principles and good principles. And you should know bad results and good results. Knowing these things, your practice should follow the good principles with good results.'

So what are bad principles? What are good principles? What are bad results? And what are good results?

Wrong view is a bad principle. Right view is a good principle. And the many bad, unskillful qualities produced by wrong view are bad

results. And the many skillful qualities fully developed because of right view are good results.

Wrong thought is a bad principle. Right thought is a good principle. ... Wrong speech is a bad principle. Right speech is a good principle. ... Wrong action is a bad principle. Right action is a good principle. ... Wrong livelihood is a bad principle. Right livelihood is a good principle. ... Wrong effort is a bad principle. Right effort is a good principle. ... Wrong mindfulness is a bad principle. Right mindfulness is a good principle. ... Wrong immersion is a bad principle. Right immersion is a good principle. ... Wrong knowledge is a bad principle. Right knowledge is a good principle. ...

Wrong freedom is a bad principle. Right freedom is a good principle. And the many bad, unskillful qualities produced by wrong freedom are bad results. And the many skillful qualities fully developed because of right freedom are good results.

The Buddha gave this brief passage for recitation, then entered his dwelling without explaining the meaning in detail: 'You should know bad principles and good principles ... and practice accordingly.' And this is how I understand the detailed meaning of this passage for recitation. If you wish, you may go to the Buddha and ask him about this. You should remember it in line with the Buddha's answer."

"Yes, reverend," said those mendicants, approving and agreeing with what Ānanda said. Then they rose from their seats and went to the Buddha, bowed, sat down to one side, and told him what had happened. Then they said:

"Sir, we went to Ānanda and asked him about this matter. And Ānanda clearly explained the meaning to us in this manner, with these words and phrases."

"Good, good, mendicants! Ānanda is astute, he has great wisdom. If you came to me and asked this question, I would answer it in exactly the same way as Ānanda. That is what it means, and that's how you should remember it."

10.116 With Ajita

Then the wanderer Ajita went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha, "Master Gotama, we have a spiritual companion called 'The Philosopher'. He has worked out around five hundred arguments by which followers of other paths will know when they've been refuted."

Then the Buddha said to the mendicants, "Mendicants, do you remember this philosopher's points?"

"Now is the time, Blessed One! Now is the time, Holy One! Let the Buddha speak and the mendicants will remember it."

"Well then, mendicants, listen and pay close attention, I will speak."

"Yes, sir," they replied. The Buddha said this:

"Mendicants, take a certain person who rebuts and quashes unprincipled statements with unprincipled statements. This delights an unprincipled assembly, who make a dreadful racket: 'He's a true philosopher! He's a true philosopher!'

Another person rebuts and quashes principled statements with unprincipled statements. This delights an unprincipled assembly, who make a dreadful racket: 'He's a true philosopher! He's a true philosopher!'

Another person rebuts and quashes principled and unprincipled statements with unprincipled statements. This delights an unprincipled assembly, who make a dreadful racket: 'He's a true philosopher! He's a true philosopher!'

Mendicants, you should know bad principles and good principles. And you should know bad results and good results. Knowing these things, your practice should follow the good principles with good results.

So what are bad principles? What are good principles? What are bad results? And what are good results? Wrong view is a bad principle. Right view is a good principle. And the many bad, unskillful qualities produced by wrong view are bad results. And the many skillful qualities fully developed because of right view are good results.

Wrong thought is a bad principle. Right thought is a good principle. ... Wrong speech is a bad principle. Right speech is a good principle. ... Wrong action is a bad principle. Right action is a good principle. ... Wrong livelihood is a bad principle. Right livelihood is a good principle. ... Wrong effort is a bad principle. Right effort is a good principle. ... Wrong mindfulness is a bad principle. Right mindfulness is a good principle. ... Wrong immersion is a bad principle. Right immersion is a good principle. ... Wrong knowledge is a bad principle. Right knowledge is a good principle. ...

Wrong freedom is a bad principle. Right freedom is a good principle. And the many bad, unskillful qualities produced by wrong freedom are bad results. And the many skillful qualities fully developed because of right freedom are good results.

'You should know bad principles and good principles. And you should know bad results and good results. Knowing these things, your practice should follow the good principles with good results.' That's what I said, and this is why I said it."

10.117 With Saṅgārava

Then Saṅgārava the brahmin went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

"Master Gotama, what is the near shore? And what is the far shore?"

"Wrong view is the near shore, brahmin, and right view is the far shore. Wrong thought is the near shore, and right thought is the far shore. Wrong speech is the near shore, and right speech is the far shore. Wrong action is the near shore, and right action is the far shore. Wrong livelihood is the near shore, and right livelihood is the far shore. Wrong effort is the near shore, and right effort is the far shore. Wrong mindfulness is the near shore, and right mindfulness is the far shore. Wrong immersion is the near shore, and right immersion is the far shore. Wrong knowledge is the near shore, and right knowledge is the far shore. Wrong freedom is the near shore, and right freedom is the far shore. This is the near shore, and this is the far shore.

Few are those among humans
who cross to the far shore.
The rest just run
around on the near shore.

When the teaching is well explained,
those who practice accordingly
are the ones who will cross over
Death's domain so hard to pass.

Rid of dark qualities,
an astute person should develop the bright.
Leaving home behind
for the seclusion so hard to enjoy,

you should try to find delight there,
having left behind sensual pleasures.
With no possessions, an astute person
should cleanse themselves of mental corruptions.

And those whose minds are rightly developed
in the awakening factors;
letting go of attachments,
they delight in not grasping.
With defilements ended, brilliant,
they are extinguished in this world."

10.118 The Near Shore

"Mendicants, I will teach you the near shore and the far shore. Listen and pay close attention, I will speak."

"Yes, sir," they replied. The Buddha said this:

"And what, mendicants, is the near shore? What is the far shore? Wrong view is the near shore, and right view is the far shore. ... Wrong freedom is the near shore, and right freedom is the far shore. This is the near shore, and this is the far shore.

Few are those among humans
who cross to the far shore.

The rest just run
around on the near shore.

When the teaching is well explained,
those who practice accordingly
are the ones who will cross over
Death's domain so hard to pass.

Rid of dark qualities,
an astute person should develop the bright.
Leaving home behind
for the seclusion so hard to enjoy,

you should try to find delight there,
having left behind sensual pleasures.
With no possessions, an astute person
should cleanse themselves of mental corruptions.

And those whose minds are rightly developed
in the awakening factors;
letting go of attachments,
they delight in not grasping.
With defilements ended, brilliant,
they are extinguished in this world."

10.119 The Ceremony of Descent (1st)

Now, at that time it was the sabbath. The brahmin Jāṇussoṇi had bathed his head and dressed in a new pair of linen robes. Holding a handful of fresh grass, he stood to one side not far from the Buddha.

The Buddha saw him, and said, "Brahmin, why have you bathed your head and dressed in a new pair of linen robes? Why are you standing to one side holding a handful of fresh grass? What's going on today with the brahmin clan?"

"Master Gotama, today is the ceremony of descent for the brahmin clan."

"But how do the brahmins observe the ceremony of descent?"

"Well, Master Gotama, on the sabbath the brahmins bathe their heads and dress in a new pair of linen robes. They make a heap of fresh cow dung and spread it with green grass. Then they make their beds between the boundary and the fire chamber. That night they rise three times and worship the fire with joined palms: 'We descend, lord! We descend, lord!' And they serve the fire with abundant ghee, oil, and butter. And when the night has passed they serve the brahmins with a variety of delicious foods. That's how the brahmins observe the ceremony of descent."

"The ceremony of descent observed by the brahmins is quite different from that observed in the training of the noble one."

"But Master Gotama, how is the ceremony of descent observed in the training of the noble one? Master Gotama, please teach me this."

"Well then, brahmin, listen and pay close attention, I will speak."

"Yes sir," Jāṇussoṇi replied. The Buddha said this:

"It's when a noble disciple reflects: 'Wrong view has a bad result in both this life and the next.' Reflecting like this, they give up wrong view, they descend from wrong view.

'Wrong thought has a bad result in both this life and the next.' Reflecting like this, they give up wrong thought, they descend from wrong thought.

'Wrong speech has a bad result in both this life and the next.' Reflecting like this, they give up wrong speech, they descend from wrong speech.

'Wrong action has a bad result in both this life and the next.' Reflecting like this, they give up wrong action, they descend from wrong action.

'Wrong livelihood has a bad result in both this life and the next.' Reflecting like this, they give up wrong livelihood, they descend from wrong livelihood.

'Wrong effort has a bad result in both this life and the next.' Reflecting like this, they give up wrong effort, they descend from wrong effort.

'Wrong mindfulness has a bad result in both this life and the next.' Reflecting like this, they give up wrong mindfulness, they descend from wrong mindfulness.

‘Wrong immersion has a bad result in both this life and the next.’ Reflecting like this, they give up wrong immersion, they descend from wrong immersion.

‘Wrong knowledge has a bad result in both this life and the next.’ Reflecting like this, they give up wrong knowledge, they descend from wrong knowledge.

‘Wrong freedom has a bad result in both this life and the next.’ Reflecting like this, they give up wrong freedom, they descend from wrong freedom. This is the ceremony of descent in the training of the noble one.”

“The ceremony of descent observed by the brahmins is quite different from that observed in the training of the noble one. And, Master Gotama, the ceremony of descent observed by the brahmins is not worth a sixteenth part of a master of the ceremony of descent observed in the training of the noble one. Excellent, Master Gotama! … From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

10.120 The Ceremony of Descent (2nd)

“Mendicants, I will teach you the noble descent. Listen and pay close attention, I will speak. … And what is the noble descent? It’s when a noble disciple reflects: ‘Wrong view has a bad result in both this life and the next.’ Reflecting like this, they give up wrong view, they descend from wrong view. ‘Wrong thought has a bad result …’ … ‘Wrong speech …’ … ‘Wrong action …’ … ‘Wrong livelihood …’ … ‘Wrong effort …’ … ‘Wrong mindfulness …’ … ‘Wrong immersion …’ … ‘Wrong knowledge …’ … ‘Wrong freedom has a bad result in both this life and the next.’ Reflecting like this, they give up wrong freedom, they descend from wrong freedom. This is called the noble descent.”

10.121 Forerunner

“Mendicants, the dawn is the forerunner and precursor of the sunrise. In the same way right view is the forerunner and precursor of skillful qualities. Right view gives rise to right thought. Right thought gives rise to right speech. Right speech gives rise to right action. Right action gives rise to right livelihood. Right livelihood

gives rise to right effort. Right effort gives rise to right mindfulness. Right mindfulness gives rise to right immersion. Right immersion gives rise to right knowledge. Right knowledge gives rise to right freedom."

10.122 The Ending of Defilements

"Mendicants, these ten things, when developed and cultivated, lead to the ending of defilements. What ten? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. These ten things, when developed and cultivated, lead to the ending of defilements."

13. Purified

10.123 First

"Mendicants, these ten things are not purified and cleansed apart from the Holy One's training. What ten? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. These ten things are not purified and cleansed apart from the Holy One's training."

10.124 Second

"Mendicants, these ten things don't arise apart from the Holy One's training. What ten? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. These are the ten things that don't arise apart from the Holy One's training."

10.125 Third

"Mendicants, these ten things are not very fruitful and beneficial apart from the Holy One's training. What ten? Right view, right thought, right speech, right action, right livelihood, right effort,

right mindfulness, right immersion, right knowledge, and right freedom. These are the ten things that are not very fruitful and beneficial apart from the Holy One's training."

10.126 Fourth

"Mendicants, these ten things don't culminate in the removal of greed, hate, and delusion apart from the Holy One's training. What ten? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. These are the ten things that don't culminate in the removal of greed, hate, and delusion apart from the Holy One's training."

10.127 Fifth

"Mendicants, these ten things don't lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment apart from the Holy One's training. What ten? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. These are the ten things that don't lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment apart from the Holy One's training."

10.128 Sixth

"Mendicants, these ten things don't arise to be developed and cultivated apart from the Holy One's training. What ten? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. These are the ten things that don't arise to be developed and cultivated apart from the Holy One's training."

10.129 Seventh

"Mendicants, these ten things when developed and cultivated are not very fruitful and beneficial apart from the Holy One's training. What ten? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. These are the ten things that when

developed and cultivated are not very fruitful and beneficial apart from the Holy One's training."

10.130 Eighth

"Mendicants, these ten things when developed and cultivated don't culminate in the removal of greed, hate, and delusion apart from the Holy One's training. What ten? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. These are the ten things that when developed and cultivated don't culminate in the removal of greed, hate, and delusion apart from the Holy One's training."

10.131 Ninth

"Mendicants, these ten things when developed and cultivated don't lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment apart from the Holy One's training. What ten? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. These are the ten things that when developed and cultivated don't lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment apart from the Holy One's training."

10.132 Tenth

"Mendicants, there are ten wrong ways. What ten? Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. These are the ten wrong ways."

10.133 Eleventh

"Mendicants, there are ten right ways. What ten? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. These are the ten right ways."

14. Good

10.134 Good

“Mendicants, I will teach you what is good and what is not good. Listen and pay close attention, I will speak.”

“Yes, sir,” they replied. The Buddha said this:

“And what, mendicants, is not good? Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is called what is not good. And what is good? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called what is good.”

10.135 The Teaching of the Noble Ones

“Mendicants, I will teach you the teaching of the noble ones, and what is not the teaching of the noble ones. … And what is not the teaching of the noble ones? Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is called what is not the teaching of the noble ones. And what is the teaching of the noble ones? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called the teaching of the noble ones.”

10.136 Unskillful

“I will teach you the skillful and the unskillful … And what is the unskillful? Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is called the unskillful. And what is the skillful? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called the skillful.”

10.137 Beneficial

"I will teach you the beneficial and the harmful. ... And what is the harmful? Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is called the harmful. And what is the beneficial? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called the beneficial."

10.138 The Teaching

"I will teach you what is the teaching and what is not the teaching. ... And what is not the teaching? Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is called what is not the teaching. And what is the teaching? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called the teaching."

10.139 Defiled

"I will teach you the defiled principle and the undefiled. ... And what is the defiled principle? Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is called the defiled principle. And what is the undefiled principle? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called the undefiled principle."

10.140 Blameworthy

"I will teach you the blameworthy principle and the blameless principle. ... And what is the blameworthy principle? Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong

knowledge, and wrong freedom. This is called the blameworthy principle. And what is the blameless principle? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called the blameless principle."

10.141 Mortifying

"I will teach you the mortifying principle and the unmortifying. ... And what is the mortifying principle? Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is called the mortifying principle. And what is the unmortifying principle? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called the unmortifying principle."

10.142 Accumulation

"I will teach you the principle that leads to accumulation and that which leads to dispersal. ... And what is the principle that leads to accumulation? Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is called the principle that leads to accumulation. And what is the principle that leads to dispersal? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called the principle that leads to dispersal."

10.143 With Suffering as Outcome

"I will teach you the principle that has suffering as outcome, and that which has happiness as outcome. ... And what is the principle whose outcome is suffering? Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is the principle whose outcome is suffering. And what is the principle whose outcome is happiness? Right view, right

thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is the principle whose outcome is happiness."

10.144 Result in Suffering

"I will teach you the principle that results in suffering and that which results in happiness. ... And what principle results in suffering? Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is called the principle that results in suffering. And what principle results in happiness? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called the principle that results in happiness."

15. The Noble Path

10.145 The Noble Path

"I will teach you the noble path and the ignoble path. ... And what is the ignoble path? Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is called the ignoble path. And what is the noble path? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called the noble path."

10.146 The Dark Path

"I will teach you the dark path and the bright path. ... And what is the dark path? Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is called the dark path. And what is the bright path? Right view, right thought,

right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called the bright path."

10.147 The True Teaching

"I will teach you what is the true teaching and what is not the true teaching. ... And what is not the true teaching? Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is called what is not the true teaching. And what is the true teaching? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called the true teaching."

10.148 The Teaching of the Good Persons

"Mendicants, I will teach you the teaching of the good persons and the teaching of the bad persons. ... And what is the teaching of the bad persons? Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is the teaching of the bad persons. And what is the teaching of the good persons? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is the teaching of the good persons."

10.149 Should Be Activated

"I will teach you the principle to activate and the principle not to activate. ... And what is the principle not to activate? Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is called the principle not to activate. And what is the principle to activate? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called the principle to activate."

10.150 Should Be Cultivated

"I will teach you the principle to cultivate and the principle not to cultivate. ... And what is the principle not to cultivate? Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is called the principle not to cultivate. And what is the principle to cultivate? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called the principle to cultivate."

10.151 Should Be Developed

"I will teach you the principle to develop and the principle not to develop. ... And what is the principle not to develop? Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is called the principle not to develop. And what is the principle to develop? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called the principle to develop."

10.152 Should Be Made Much Of

"I will teach you the principle to make much of and the principle not to make much of. ... And what is the principle not to make much of? Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is called the principle not to make much of. And what is the principle to make much of? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called the principle to make much of."

10.153 Should Be Recollected

"I will teach you the principle to recollect and the principle not to recollect. ... And what is the principle not to recollect? Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is called the principle not to recollect. And what is the principle to recollect? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called the principle to recollect."

10.154 Should Be Realized

"I will teach you the principle to realize and the principle not to realize. ... And what is the principle not to realize? Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is called the principle not to realize. And what is the principle to realize? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called the principle to realize."

16. Persons

10.155 You Should Associate

"Mendicants, you should not associate with a person who has ten qualities. What ten? Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. You should not associate with a person who has these ten qualities.

You should associate with a person who has ten qualities. What ten? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right

knowledge, and right freedom. You should associate with a person who has these ten qualities."

10.156–166 Frequenting, Etc.

"Mendicants, you should not frequent a person who has ten qualities. ... you should frequent ... you should not pay homage ... you should pay homage ... you should not venerate ... you should venerate ... you should not praise ... you should praise ... you should not respect ... you should respect ... you should not revere ... you should revere ... is not a success ... is a success ... is not pure ... is pure ... does not win over conceit ... wins over conceit ... does not grow in wisdom ... grows in wisdom ...

makes much bad karma ... makes much merit. What ten? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. A person who has these ten qualities makes much merit."

17. With Jāṇussoṇī

10.167 The Brahmin Ceremony of Descent

Now, at that time it was the sabbath. The brahmin Jāṇussoṇi had bathed his head and dressed in a new pair of linen robes. Holding a handful of fresh grass, he stood to one side not far from the Buddha.

The Buddha saw him, and said, "Brahmin, why have you bathed your head and dressed in a new pair of linen robes? Why are you standing to one side holding a handful of fresh grass? What's going on today with the brahmin clan?"

"Master Gotama, today is the ceremony of descent for the brahmin clan."

"But how do the brahmins observe the ceremony of descent?"

"Well, Master Gotama, on the sabbath the brahmins bathe their heads and dress in a new pair of linen robes. They make a heap of fresh cow dung and spread it with green grass. Then they make their

beds between the boundary and the fire chamber. That night they rise three times and worship the fire with joined palms: 'We descend, lord! We descend, lord!' And they serve the fire with abundant ghee, oil, and butter. And when the night has passed they serve the brahmins with a variety of delicious foods. That's how the brahmins observe the ceremony of descent."

"The ceremony of descent observed by the brahmins is quite different from that observed in the training of the noble one."

"But Master Gotama, how is the ceremony of descent observed in the training of the noble one? Master Gotama, please teach me this."

"Well then, brahmin, listen and pay close attention, I will speak."

"Yes sir," Jāṇussoṇi replied. The Buddha said this:

"It's when a noble disciple reflects: 'Killing living creatures has a bad result in the present life and in lives to come.' Reflecting like this, they give up killing living creatures, they descend from killing living creatures.

... 'Stealing has a bad result in the present life and in lives to come.' Reflecting like this, they give up stealing, they descend from stealing.

... 'Sexual misconduct has a bad result in the present life and in lives to come.' Reflecting like this, they give up sexual misconduct, they descend from sexual misconduct.

... 'Lying has a bad result in the present life and in lives to come.' Reflecting like this, they give up lying, they descend from lying.

... 'Divisive speech has a bad result in the present life and in lives to come.' Reflecting like this, they give up divisive speech, they descend from divisive speech.

... 'Harsh speech has a bad result in the present life and in lives to come.' Reflecting like this, they give up harsh speech, they descend from harsh speech.

... 'Talking nonsense has a bad result in the present life and in lives to come.' Reflecting like this, they give up talking nonsense, they descend from talking nonsense.

... 'Covetousness has a bad result in the present life and in lives to come.' Reflecting like this, they give up covetousness, they descend from covetousness.

… ‘Ill will has a bad result in the present life and in lives to come.’ Reflecting like this, they give up ill will, they descend from ill will.

‘Wrong view has a bad result in the present life and in lives to come.’ Reflecting like this, they give up wrong view, they descend from wrong view. This is the ceremony of descent in the training of the noble one.”

“The ceremony of descent observed by the brahmins is quite different from that observed in the training of the noble one. And, Master Gotama, the ceremony of descent observed by the brahmins is not worth a sixteenth part of the ceremony of descent observed in the training of the noble one. Excellent, Master Gotama, excellent! … From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

17. With Jāṇussoṇi

10.168 The Noble Descent

“Mendicants, I will teach you the noble descent. Listen and pay close attention, I will speak.”

“Yes, sir,” they replied. The Buddha said this:

“And what, mendicants, is the noble descent? It’s when a noble disciple reflects: ‘Killing living creatures has a bad result in the present life and in lives to come.’ Reflecting like this, they give up killing living creatures, they descend from killing living creatures.

… ‘Stealing has a bad result in the present life and in lives to come.’ Reflecting like this, they give up stealing, they descend from stealing.

… ‘Sexual misconduct has a bad result …’ … they descend from sexual misconduct.

… ‘Lying has a bad result …’ … they descend from lying.

… ‘Divisive speech has a bad result …’ … they descend from divisive speech.

… ‘Harsh speech has a bad result …’ … they descend from harsh speech.

… ‘Talking nonsense has a bad result …’ … they descend from talking nonsense.

… ‘Covetousness has a bad result …’ … they descend from covetousness.

… ‘Ill will has a bad result …’ … they descend from ill will.

… ‘Wrong view has a bad result both in the present life and in lives to come.’ Reflecting like this, they give up wrong view, they descend from wrong view. This is called the noble descent.”

10.169 With Saṅgārava

Then Saṅgārava the brahmin went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“Master Gotama, what is the near shore? And what is the far shore?”

“Killing living creatures is the near shore, brahmin, and not killing living creatures is the far shore. Stealing is the near shore, and not stealing is the far shore. Sexual misconduct is the near shore, and avoiding sexual misconduct is the far shore. Lying is the near shore, and not lying is the far shore. Divisive speech is the near shore, and avoiding divisive speech is the far shore. Harsh speech is the near shore, and avoiding harsh speech is the far shore. Talking nonsense is the near shore, and avoiding talking nonsense is the far shore. Covetousness is the near shore, and contentment is the far shore. Ill will is the near shore, and good will is the far shore. Wrong view is the near shore, and right view is the far shore. This is the near shore, and this is the far shore.

Few are those among humans
who cross to the far shore.
The rest just run
around on the near shore.

When the teaching is well explained,
those who practice accordingly
are the ones who will cross over
Death’s domain so hard to pass.

Rid of dark qualities,
an astute person should develop the bright.
Leaving home behind
for the seclusion so hard to enjoy,

you should try to find delight there,
having left behind sensual pleasures.
With no possessions, an astute person
should cleanse themselves of mental corruptions.

And those whose minds are rightly developed
in the awakening factors;
letting go of attachments,
they delight in not grasping.
With defilements ended, brilliant,
they are extinguished in this world."

10.170 The Near Shore

"Mendicants, I will teach you the near shore and the far shore. Listen and pay close attention, I will speak. ... And what, mendicants, is the near shore? What is the far shore? Killing living creatures is the near shore, mendicants, and not killing living creatures is the far shore. Stealing is the near shore, and not stealing is the far shore. Sexual misconduct is the near shore, and avoiding sexual misconduct is the far shore. Lying is the near shore, and not lying is the far shore. Divisive speech is the near shore, and avoiding divisive speech is the far shore. Harsh speech is the near shore, and avoiding harsh speech is the far shore. Talking nonsense is the near shore, and avoiding talking nonsense is the far shore. Covetousness is the near shore, and contentment is the far shore. Ill will is the near shore, and good will is the far shore. Wrong view is the near shore, and right view is the far shore. This is the near shore, and this is the far shore.

Few are those among humans
who cross to the far shore.

The rest just run
around on the near shore.

When the teaching is well explained,
those who practice accordingly
are the ones who will cross over
Death's domain so hard to pass.

Rid of dark qualities,
an astute person should develop the bright.
Leaving home behind
for the seclusion so hard to enjoy,

you should try to find delight there,
having left behind sensual pleasures.
With no possessions, an astute person
should cleanse themselves of mental corruptions.

And those whose minds are rightly developed
in the awakening factors;
letting go of attachments,
they delight in not grasping.
With defilements ended, brilliant,
they are extinguished in this world."

10.171 Bad Principles (1st)

"Mendicants, you should know bad principles with bad results. And you should know good principles with good results. Knowing these things, your practice should follow the good principles with good results.

And what are bad principles with bad results? Killing living creatures, stealing, and sexual misconduct; speech that's false, divisive, harsh, or nonsensical; covetousness, ill will, and wrong view. These are called bad principles with bad results.

And what are good principles with good results? Avoiding killing living creatures, stealing, and sexual misconduct; avoiding speech

that's false, divisive, harsh, or nonsensical; contentment, good will, and right view. These are called good principles with good results.

'You should know bad principles with bad results. And you should know good principles with good results. Knowing these things, your practice should follow the good principles with good results.' That's what I said, and this is why I said it."

10.172 Bad Principles (2nd)

"Mendicants, you should know bad principles and good principles. And you should know bad results and good results. Knowing these things, your practice should follow the good principles with good results."

That is what the Buddha said. When he had spoken, the Holy One got up from his seat and entered his dwelling.

Soon after the Buddha left, those mendicants considered, "The Buddha gave this brief passage for recitation, then entered his dwelling without explaining the meaning in detail. 'You should know bad principles and good principles. And you should know bad results and good results. Knowing these things, your practice should follow the good principles with good results.' Who can explain in detail the meaning of this brief passage for recitation given by the Buddha?"

Then those mendicants thought, "This Venerable Mahākaccāna is praised by the Buddha and esteemed by his sensible spiritual companions. He is capable of explaining in detail the meaning of this brief passage for recitation given by the Buddha. Let's go to him, and ask him about this matter. As he answers, so we'll remember it."

Then those mendicants went to Mahākaccāna, and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side. They told him what had happened, and said, "May Venerable Mahākaccāna please explain this."

"Reverends, suppose there was a person in need of heartwood. And while wandering in search of heartwood he'd come across a large tree standing with heartwood. But he'd pass over the roots and trunk, imagining that the heartwood should be sought in the

branches and leaves. Such is the consequence for the venerables. Though you were face to face with the Buddha, you passed him by, imagining that you should ask me about this matter. For he is the Buddha, who knows and sees. He is vision, he is knowledge, he is the truth, he is holiness. He is the teacher, the proclaimer, the elucidator of meaning, the bestower of the deathless, the lord of truth, the Realized One. That was the time to approach the Buddha and ask about this matter. You should have remembered it in line with the Buddha's answer."

"Certainly he is the Buddha, who knows and sees. He is vision, he is knowledge, he is the truth, he is holiness. He is the teacher, the proclaimer, the elucidator of meaning, the bestower of the deathless, the lord of truth, the Realized One. That was the time to approach the Buddha and ask about this matter. We should have remembered it in line with the Buddha's answer. Still, Venerable Mahākaccāna is praised by the Buddha and esteemed by his sensible spiritual companions. He is capable of explaining in detail the meaning of this brief passage for recitation given by the Buddha. Please explain this, if it's no trouble."

"Well then, reverends, listen and pay close attention, I will speak."

"Yes, reverend," they replied. Mahākaccāna said this:

"Reverends, the Buddha gave this brief passage for recitation, then entered his dwelling without explaining the meaning in detail: 'You should know bad principles and good principles ... and practice accordingly.'

So what are bad principles? What are good principles? What are bad results? And what are good results? Killing living creatures is a bad principle. Not killing living creatures is a good principle. And the many bad, unskillful qualities produced by killing living creatures are bad results. And the many skillful qualities fully developed because of not killing living creatures are good results.

Stealing is a bad principle. Not stealing is a good principle. And the many bad, unskillful qualities produced by stealing are bad results. And the many skillful qualities fully developed because of not stealing are good results.

Sexual misconduct is a bad principle. Avoiding sexual misconduct is a good principle. And the many bad, unskillful qualities produced by sexual misconduct are bad results. And the many skillful qualities fully developed because of avoiding sexual misconduct are good results.

Lying is a bad principle. Not lying is a good principle. And the many bad, unskillful qualities produced by lying are bad results. And the many skillful qualities fully developed because of not lying are good results.

Divisive speech is a bad principle. Avoiding divisive speech is a good principle. And the many bad, unskillful qualities produced by divisive speech are bad results. And the many skillful qualities fully developed because of avoiding divisive speech are good results.

Harsh speech is a bad principle. Avoiding harsh speech is a good principle. And the many bad, unskillful qualities produced by harsh speech are bad results. And the many skillful qualities fully developed because of avoiding harsh speech are good results.

Talking nonsense is a bad principle. Avoiding talking nonsense is a good principle. And the many bad, unskillful qualities produced by talking nonsense are bad results. And the many skillful qualities fully developed because of avoiding talking nonsense are good results.

Covetousness is a bad principle. Contentment is a good principle. And the many bad, unskillful qualities produced by covetousness are bad results. And the many skillful qualities fully developed because of contentment are good results.

Ill will is a bad principle. Good will is a good principle. And the many bad, unskillful qualities produced by ill will are bad results. And the many skillful qualities fully developed because of good will are good results.

Wrong view is a bad principle. Right view is a good principle. And the many bad, unskillful qualities produced by wrong view are bad results. And the many skillful qualities fully developed because of right view are good results.

The Buddha gave this brief passage for recitation, then entered his dwelling without explaining the meaning in detail: ‘You should

know bad principles and good principles … and practice accordingly.' And this is how I understand the detailed meaning of this passage for recitation. If you wish, you may go to the Buddha and ask him about this. You should remember it in line with the Buddha's answer."

"Yes, reverend," said those mendicants, approving and agreeing with what Mahākaccāna said. Then they rose from their seats and went to the Buddha, bowed, sat down to one side, and told him what had happened. Then they said:

"Sir, we went to Mahākaccāna and asked him about this matter. And Mahākaccāna clearly explained the meaning to us in this manner, with these words and phrases."

"Good, good, mendicants! Mahākaccāna is astute, he has great wisdom. If you came to me and asked this question, I would answer it in exactly the same way as Mahākaccāna. That is what it means, and that's how you should remember it."

10.173 Bad Principles (3rd)

"Mendicants, you should know bad principles and good principles. And you should know bad results and good results. Knowing these things, your practice should follow the good principles with good results.

So what are bad principles? What are good principles? What are bad results? And what are good results? Killing living creatures is a bad principle. Not killing living creatures is a good principle. And the many bad, unskillful qualities produced by killing living creatures are bad results. And the many skillful qualities fully developed because of not killing living creatures are good results.

Stealing is a bad principle. Not stealing is a good principle. … Sexual misconduct is a bad principle. Avoiding sexual misconduct is a good principle. … Lying is a bad principle. Not lying is a good principle. … Divisive speech is a bad principle. Avoiding divisive speech is a good principle. … Harsh speech is a bad principle. Avoiding harsh speech is a good principle. … Talking nonsense is a bad principle. Avoiding talking nonsense is a good principle. …

Covetousness is a bad principle. Contentment is a good principle. … Ill will is a bad principle. Good will is a good principle. …

Wrong view is a bad principle. Right view is a good principle. And the many bad, unskillful qualities produced by wrong view are bad results. And the many skillful qualities fully developed because of right view are good results.

'You should know bad principles and good principles. And you should know bad results and good results. Knowing these things, your practice should follow the good principles with good results.' That's what I said, and this is why I said it."

10.174 Sources of Deeds

"Mendicants, I say that killing living creatures is threefold: caused by greed, hate, or delusion.

I say that stealing is threefold: caused by greed, hate, or delusion.

I say that sexual misconduct is threefold: caused by greed, hate, or delusion.

I say that lying is threefold: caused by greed, hate, or delusion.

I say that divisive speech is threefold: caused by greed, hate, or delusion.

I say that harsh speech is threefold: caused by greed, hate, or delusion.

I say that talking nonsense is threefold: caused by greed, hate, or delusion.

I say that covetousness is threefold: caused by greed, hate, or delusion.

I say that ill will is threefold: caused by greed, hate, or delusion.

I say that wrong view is threefold: caused by greed, hate, or delusion. And so greed, hate, and delusion are sources and origins for deeds. With the ending of greed, hate, and delusion, the sources of deeds are ended."

10.175 The Bypass

"Mendicants, this teaching provides a bypass, it doesn't lack a bypass. And how does this teaching provide a bypass, not lacking a bypass? Not killing living creatures bypasses killing living creatures.

Not stealing bypasses stealing. Avoiding sexual misconduct bypasses sexual misconduct. Not lying bypasses lying. Avoiding divisive speech bypasses divisive speech. Avoiding harsh speech bypasses harsh speech. Avoiding talking nonsense bypasses talking nonsense. Contentment bypasses covetousness. Good will bypasses ill will. Right view bypasses wrong view. That's how this teaching provides a bypass, it doesn't lack a bypass."

10.176 With Cunda

So I have heard. At one time the Buddha was staying near Pāvā in Cunda the smith's mango grove. Then Cunda the smith went to the Buddha, bowed, and sat down to one side. The Buddha said to him, "Cunda, whose purity do you believe in?"

"Sir, I believe in the purity advocated by the western brahmins draped with moss who carry pitchers, serve the sacred flame, and immerse themselves in water."

"But Cunda, what kind of purity do these western brahmins advocate?"

"The western brahmins encourage their disciples like this: 'Please, good people, rising early you should stroke the earth from your bed. If you don't stroke the earth, stroke fresh cow dung. If you don't stroke fresh cow dung, stroke green grass. If you don't stroke green grass, serve the sacred flame. If you don't serve the sacred flame, revere the sun with joined palms. If you don't revere the sun with joined palms, immerse yourself in water three times, including the evening.' The western brahmins advocate this kind of purity."

"The purity advocated by the western brahmins is quite different from that in the training of the noble one."

"But what, Master Gotama, is purity in the training of the noble one? Master Gotama, please teach me this."

"Well then, brahmin, listen and pay close attention, I will speak."

"Yes, sir," Cunda replied. The Buddha said this:

"Cunda, impurity is threefold by way of body, fourfold by way of speech, and threefold by way of mind.

And how is impurity threefold by way of body? It's when a certain person kills living creatures. They're violent, bloody-handed, a hardened killer, merciless to living beings.

They steal. With the intention to commit theft, they take the wealth or belongings of others from village or wilderness.

They commit sexual misconduct. They have sexual relations with women who have their mother, father, both mother and father, brother, sister, relatives, or clan as guardian. They have sexual relations with a woman who is protected on principle, or who has a husband, or whose violation is punishable by law, or even one who has been garlanded as a token of betrothal.

This is the threefold impurity by way of body.

And how is impurity fourfold by way of speech? It's when a certain person lies. They're summoned to a council, an assembly, a family meeting, a guild, or to the royal court, and asked to bear witness: 'Please, mister, say what you know.' Not knowing, they say 'I know.' Knowing, they say 'I don't know.' Not seeing, they say 'I see.' And seeing, they say 'I don't see.' So they deliberately lie for the sake of themselves or another, or for some trivial worldly reason.

They speak divisively. They repeat in one place what they heard in another so as to divide people against each other. And so they divide those who are harmonious, supporting division, delighting in division, loving division, speaking words that promote division.

They speak harshly. They use the kinds of words that are cruel, nasty, hurtful, offensive, bordering on anger, not leading to immersion.

They talk nonsense. Their speech is untimely, and is neither factual nor beneficial. It has nothing to do with the teaching or the training. Their words have no value, and are untimely, unreasonable, rambling, and pointless. This is the fourfold impurity by way of speech.

And how is impurity threefold by way of mind? It's when a certain person is covetous. They covet the wealth and belongings of others: 'Oh, if only their belongings were mine!'

They have ill will and hateful intentions: 'May these sentient beings be killed, slaughtered, slain, destroyed, or annihilated!'

They have wrong view. Their perspective is distorted: 'There's no meaning in giving, sacrifice, or offerings. There's no fruit or result of good and bad deeds. There's no afterlife. There's no obligation to mother and father. No beings are reborn spontaneously. And there's no ascetic or brahmin who is well attained and practiced, and who describes the afterlife after realizing it with their own insight.' This is the threefold impurity by way of mind.

These are the ten ways of doing unskillful deeds. When you have these ten ways of doing unskillful deeds, then if you rise early, whether or not you stroke the earth from your bed, you're still impure.

Whether or not you stroke fresh cow dung, you're still impure.

Whether or not you stroke green grass, you're still impure.

Whether or not you serve the sacred flame, you're still impure.

Whether or not you revere the sun with joined palms, you're still impure.

Whether or not you immerse yourself in water three times, you're still impure. Why is that? These ten ways of doing unskillful deeds are impure and make things impure.

It's because of those who do these ten kinds of unskillful deeds that hell, the animal realm, the ghost realm, or any other bad places are found.

Cunda, purity is threefold by way of body, fourfold by way of speech, and threefold by way of mind.

And how is purity threefold by way of body? It's when a certain person gives up killing living creatures. They renounce the rod and the sword. They're scrupulous and kind, living full of compassion for all living beings.

They give up stealing. They don't, with the intention to commit theft, take the wealth or belongings of others from village or wilderness.

They give up sexual misconduct. They don't have sexual relations with women who have their mother, father, both mother and father, brother, sister, relatives, or clan as guardian. They don't have sexual relations with a woman who is protected on principle, or who has a

husband, or whose violation is punishable by law, or even one who has been garlanded as a token of betrothal.

This is the threefold purity by way of body.

And how is purity fourfold by way of speech? It's when a certain person gives up lying. They're summoned to a council, an assembly, a family meeting, a guild, or to the royal court, and asked to bear witness: 'Please, mister, say what you know.' Not knowing, they say 'I don't know.' Knowing, they say 'I know.' Not seeing, they say 'I don't see.' And seeing, they say 'I see.' So they don't deliberately lie for the sake of themselves or another, or for some trivial worldly reason.

They give up divisive speech. They don't repeat in one place what they heard in another so as to divide people against each other. Instead, they reconcile those who are divided, supporting unity, delighting in harmony, loving harmony, speaking words that promote harmony.

They give up harsh speech. They speak in a way that's mellow, pleasing to the ear, lovely, going to the heart, polite, likable and agreeable to the people.

They give up talking nonsense. Their words are timely, true, and meaningful, in line with the teaching and training. They say things at the right time which are valuable, reasonable, succinct, and beneficial.

This is the fourfold purity by way of speech.

And how is purity threefold by way of mind? It's when a certain person is content. They don't covet the wealth and belongings of others: 'Oh, if only their belongings were mine!'

They have a kind heart and loving intentions: 'May these sentient beings live free of enmity and ill will, untroubled and happy!'

They have right view, an undistorted perspective: 'There is meaning in giving, sacrifice, and offerings. There are fruits and results of good and bad deeds. There is an afterlife. There is obligation to mother and father. There are beings reborn spontaneously. And there are ascetics and brahmins who are well attained and practiced, and who describe the afterlife after realizing it with their own insight.'

This is the threefold purity by way of mind.

These are the ten ways of doing skillful deeds. When you have these ten ways of doing skillful deeds, then if you rise early, whether or not you stroke the earth from your bed, you're still pure.

Whether or not you stroke fresh cow dung, you're still pure.

Whether or not you stroke green grass, you're still pure.

Whether or not you serve the sacred flame, you're still pure.

Whether or not you revere the sun with joined palms, you're still pure.

Whether or not you immerse yourself in water three times, you're still pure. Why is that? These ten ways of doing skillful deeds are pure and make things pure.

It's because of those who do these ten kinds of skillful deeds that gods, humans, or any other good places are found."

When he said this, Cunda the smith said to the Buddha, "Excellent, sir! Excellent! ... From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

10.177 With Jāṇussoṇi

Then the brahmin Jāṇussoṇi went up to the Buddha, and exchanged greetings with him.

When the greetings and polite conversation were over, he sat down to one side and said to the Buddha, "We who are known as brahmins give gifts and perform memorial rites for the dead: 'May this gift aid my departed relatives and family. May they partake of this gift.' But does this gift really aid departed relatives and family? Do they actually partake of it?"

"It aids them if the conditions are right, brahmin, but not if the conditions are wrong."

"Then, Master Gotama, what are the right and wrong conditions?"

"Brahmin, take someone who kills living creatures, steals, and commits sexual misconduct. They use speech that's false, divisive, harsh, or nonsensical. And they're covetous, malicious, with wrong view. When their body breaks up, after death, they're reborn in hell. There they survive feeding on the food of the hell beings. The

conditions there are wrong, so the gift does not aid the one who lives there.

Take someone else who kills living creatures ... and has wrong view. When their body breaks up, after death, they're reborn in the animal realm. There they survive feeding on the food of the beings in the animal realm. The conditions there too are wrong, so the gift does not aid the one who lives there.

Take someone else who doesn't kill living creatures, steal, commit sexual misconduct, or use speech that's false, divisive, harsh, or nonsensical. They're contented, kind-hearted, and have right view. When their body breaks up, after death, they're reborn in the human realm. There they survive feeding on human food. The conditions there too are wrong, so the gift does not aid the one who lives there.

Take someone else who doesn't kill living creatures ... and has right view. When their body breaks up, after death, they're reborn in the company of the gods. There they survive feeding on the food of the gods. The conditions there too are wrong, so the gift does not aid the one who lives there.

Take someone else who kills living creatures ... and has wrong view. When their body breaks up, after death, they're reborn in the ghost realm. There they survive feeding on the food of the beings in the ghost realm. Or else they survive feeding on what friends and colleagues, relatives and kin provide them with from here. The conditions there are right, so the gift aids the one who lives there."

"But Master Gotama, who partakes of that gift if the departed relative is not reborn in that place?"

"Other departed relatives reborn there will partake of that gift."

"But who partakes of the gift when neither that relative nor other relatives have been reborn in that place?"

"It's impossible, brahmin, it cannot happen that that place is vacant of departed relatives in all this long time. It's never fruitless for the donor."

"Does Master Gotama propose this even when the conditions are wrong?"

"I propose this even when the conditions are wrong. Take someone who kills living creatures, steals, and commits sexual

misconduct. They use speech that's false, divisive, harsh, or nonsensical. And they're covetous, malicious, with wrong view. They give to ascetics or brahmins such things as food, drink, clothing, vehicles; garlands, perfumes, and makeup; and bed, house, and lighting. When their body breaks up, after death, they're reborn in the company of elephants. There they get to have food and drink, garlands and various adornments.

Since in this life they killed living creatures ... and had wrong view, they were reborn in the company of elephants. Since they gave to ascetics or brahmins ... they get to have food and drink, garlands and various adornments.

Take someone else who kills living creatures ... and has wrong view. They give to ascetics or brahmins ... When their body breaks up, after death, they're reborn in the company of horses. ... cattle ... dogs. There they get to have food and drink, garlands and various adornments.

Since in this life they killed living creatures ... and had wrong view, they were reborn in the company of dogs. Since they gave to ascetics or brahmins ... they get to have food and drink, garlands and various adornments.

Take someone else who doesn't kill living creatures, steal, or commit sexual misconduct. They don't use speech that's false, divisive, harsh, or nonsensical. And they're contented, kind-hearted, with right view. They give to ascetics or brahmins ... When their body breaks up, after death, they're reborn in the human realm. There they get to have the five kinds of human sensual stimulation.

Since in this life they didn't kill living creatures ... and had right view, they were reborn in the company of humans. Since they gave to ascetics or brahmins ... they get to have the five kinds of human sensual stimulation.

Take someone else who doesn't kill living creatures ... and has right view. They give to ascetics or brahmins ... When their body breaks up, after death, they're reborn in the company of the gods. There they get to have the five kinds of heavenly sensual stimulation.

Since in this life they didn't kill living creatures ... and had right view, they were reborn in the company of the gods. Since they gave to ascetics or brahmins ... they get to have the five kinds of heavenly sensual stimulation. It's never fruitless for the donor."

"It's incredible, Master Gotama, it's amazing, Just this much is quite enough to justify giving gifts and performing memorial rites for the dead, since it's never fruitless for the donor."

"That's so true, brahmin. It's never fruitless for the donor."

"Excellent, Master Gotama! Excellent! ... From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life."

18. Good

10.178 Good

"Mendicants, I will teach you what is good and what is not good. Listen and pay close attention, I will speak."

"Yes, sir," they replied. The Buddha said this:

"And what, mendicants, is not good? Killing living creatures, stealing, and sexual misconduct; speech that's false, divisive, harsh, or nonsensical; covetousness, ill will, and wrong view. This is called what is not good.

And what is good? Avoiding killing living creatures, stealing, and sexual misconduct; avoiding speech that's false, divisive, harsh, or nonsensical; contentment, good will, and right view. This is called what is good."

10.179 The Teaching of the Noble Ones

"Mendicants, I will teach you the teaching of the noble ones, and what is not the teaching of the noble ones. Listen and pay close attention, I will speak. ... And what is not the teaching of the noble ones? Killing living creatures ... wrong view. This is called what is not the teaching of the noble ones.

And what is the teaching of the noble ones? Not killing living creatures ... right view. This is called the teaching of the noble ones."

10.180 Skillful

"I will teach you the skillful and the unskillful ... And what is the unskillful? Killing living creatures ... wrong view. This is called the unskillful.

And what is the skillful? Not killing living creatures ... right view. This is called the skillful."

10.181 Beneficial

"I will teach you the beneficial and the harmful. ... And what is the harmful? Killing living creatures ... wrong view. This is called the harmful.

And what is the beneficial? Not killing living creatures ... right view. This is called the beneficial."

10.182 The Teaching

"I will teach you what is the teaching and what is not the teaching. ... And what is not the teaching? Killing living creatures ... wrong view. This is called what is not the teaching.

And what is the teaching? Not killing living creatures ... right view. This is called the teaching."

10.183 Defiled

"I will teach you the defiled principle and the undefiled. ... And what is the defiled principle? Killing living creatures ... wrong view. This is called the defiled principle.

And what is the undefiled principle? Not killing living creatures ... right view. This is called the undefiled principle."

10.184 Blameworthy

"I will teach you the blameworthy principle and the blameless. ... And what is the blameworthy principle? Killing living creatures ... wrong view. This is called the blameworthy principle.

And what is the blameless principle? Not killing living creatures ... right view. This is called the blameless principle."

10.185 Mortifying

"I will teach you the mortifying principle and the unmortifying. ... And what is the mortifying principle? Killing living creatures ... wrong view. This is called the mortifying principle.

And what is the unmortifying principle? Not killing living creatures ... right view. This is called the unmortifying principle."

10.186 Leading to Accumulation

"I will teach you the principle that leads to accumulation and that which leads to dispersal. ... And what is the principle that leads to accumulation? Killing living creatures ... wrong view. This is called the principle that leads to accumulation.

And what is the principle that leads to dispersal? Not killing living creatures ... right view. This is called the principle that leads to dispersal."

10.187 With Suffering as Outcome

"I will teach you the principle that has suffering as outcome, and that which has happiness as outcome. ... And what is the principle whose outcome is suffering? Killing living creatures ... wrong view. This is the principle whose outcome is suffering.

And what is the principle whose outcome is happiness? Not killing living creatures ... right view. This is the principle whose outcome is happiness."

10.188 Result

"I will teach you the principle that results in suffering and that which results in happiness. ... And what is the principle that results in suffering? Killing living creatures ... wrong view. This is called the principle that results in suffering.

And what is the principle that results in happiness? Not killing living creatures ... right view. This is called the principle that results in happiness."

19. The Noble Path

10.189 The Noble Path

"I will teach you the noble path and the ignoble path. ... And what is the ignoble path? Killing living creatures ... wrong view. This is called the ignoble path.

And what is the noble path? Not killing living creatures ... right view. This is called the noble path."

10.190 The Dark Path

"I will teach you the dark path and the bright path. ... And what is the dark path? Killing living creatures ... wrong view. This is called the dark path.

And what is the bright path? Not killing living creatures ... right view. This is called the bright path."

10.191 The True Teaching

"I will teach you what is the true teaching and what is not the true teaching. ... And what is not the true teaching? Killing living creatures ... wrong view. This is called what is not the true teaching.

And what is the true teaching? Not killing living creatures ... right view. This is called the true teaching."

10.192 The Teaching of the Good Persons

"Mendicants, I will teach you the teaching of the good persons and the teaching of the bad persons. And what is the teaching of the bad persons? Killing living creatures ... wrong view. This is the teaching of the bad persons.

And what is the teaching of the good persons? Not killing living creatures ... right view. This is the teaching of the good persons."

10.193 Principles That Should Be Activated

"I will teach you the principle to activate and the principle not to activate. ... And what is the principle not to activate? Killing living creatures ... wrong view. This is called the principle not to activate.

And what is the principle to activate? Not killing living creatures ... right view. This is called the principle to activate."

10.194 Principles That Should Be Cultivated

"I will teach you the principle to cultivate and the principle not to cultivate. ... And what is the principle not to cultivate? Killing living creatures ... wrong view. This is called the principle not to cultivate.

And what is the principle to cultivate? Not killing living creatures ... right view. This is called the principle to cultivate."

10.195 Principles That Should Be Developed

"I will teach you the principle to develop and the principle not to develop. ... Listen and pay close attention, I will speak. And what is the principle not to develop? Killing living creatures ... wrong view. This is called the principle not to develop.

And what is the principle to develop? Not killing living creatures ... right view. This is called the principle to develop."

10.196 Principles That Should Be Made Much Of

"I will teach you the principle to make much of and the principle not to make much of. ... And what is the principle not to make much of? Killing living creatures ... wrong view. This is called the principle not to make much of.

And what is the principle to make much of? Not killing living creatures ... right view. This is called the principle to make much of."

10.197 Should Be Recollected

"I will teach you the principle to recollect and the principle not to recollect. ... And what is the principle not to recollect? Killing living creatures ... wrong view. This is called the principle not to recollect.

And what is the principle to recollect? Not killing living creatures ... right view. This is called the principle to recollect."

10.198 Should Be Realized

"I will teach you the principle to realize and the principle not to realize. ... And what is the principle not to realize? Killing living creatures ... wrong view. This is called the principle not to realize.

And what is the principle to realize? Not killing living creatures … right view. This is called the principle to realize."

20. Another Chapter on Persons

10.199–210 Should Not Associate, Etc.

"Mendicants, you should not associate with a person who has ten qualities. What ten? They kill living creatures, steal, and commit sexual misconduct. They use speech that's false, divisive, harsh, or nonsensical. And they're covetous, malicious, with wrong view. You should not associate with a person who has these ten qualities.

You should associate with a person who has ten qualities. What ten? They don't kill living creatures, steal, or commit sexual misconduct. They don't use speech that's false, divisive, harsh, or nonsensical. They're contented, kind-hearted, with right view. You should associate with a person who has these ten qualities."

"Mendicants, you should not frequent a person who has ten qualities. you should frequent … you should not pay homage … you should pay homage … you should not venerate … you should venerate … you should not praise … you should praise … you should not revere … you should revere … you should not defer to … you should defer to … is not a success … is a success … is not pure … is pure … does not win over conceit … wins over conceit … does not grow in wisdom … grows in wisdom …

A person who has these ten qualities makes much bad karma. … makes much merit. What ten? They don't kill living creatures, steal, or commit sexual misconduct. They don't use speech that's false, divisive, harsh, or nonsensical. They're contented, kind-hearted, with right view. A person who has these ten qualities makes much merit."

21. The Body Born of Deeds

10.211 Heaven and Hell (1st)

“Someone with ten qualities is cast down to hell. What ten? It’s when a certain person kills living creatures. They’re violent, bloody-handed, a hardened killer, merciless to living beings.

They steal. With the intention to commit theft, they take the wealth or belongings of others from village or wilderness.

They commit sexual misconduct. They have sexual relations with women who have their mother, father, both mother and father, brother, sister, relatives, or clan as guardian. They have sexual relations with a woman who is protected on principle, or who has a husband, or whose violation is punishable by law, or even one who has been garlanded as a token of betrothal.

They lie. They’re summoned to a council, an assembly, a family meeting, a guild, or to the royal court, and asked to bear witness: ‘Please, mister, say what you know.’ Not knowing, they say ‘I know.’ Knowing, they say ‘I don’t know.’ Not seeing, they say ‘I see.’ And seeing, they say ‘I don’t see.’ So they deliberately lie for the sake of themselves or another, or for some trivial worldly reason.

They speak divisively. They repeat in one place what they heard in another so as to divide people against each other. And so they divide those who are harmonious, supporting division, delighting in division, loving division, speaking words that promote division.

They speak harshly. They use the kinds of words that are cruel, nasty, hurtful, offensive, bordering on anger, not leading to immersion.

They talk nonsense. Their speech is untimely, and is neither factual nor beneficial. It has nothing to do with the teaching or the training. Their words have no value, and are untimely, unreasonable, rambling, and pointless.

They’re covetous. They covet the wealth and belongings of others: ‘Oh, if only their belongings were mine!’

They have ill will and hateful intentions: ‘May these sentient beings be killed, slaughtered, slain, destroyed, or annihilated!’

They have wrong view. Their perspective is distorted: 'There's no meaning in giving, sacrifice, or offerings. There's no fruit or result of good and bad deeds. There's no afterlife. There's no obligation to mother and father. No beings are reborn spontaneously. And there's no ascetic or brahmin who is well attained and practiced, and who describes the afterlife after realizing it with their own insight.' Someone with these ten qualities is cast down to hell.

Someone with ten qualities is raised up to heaven. What ten? It's when a certain person gives up killing living creatures. They renounce the rod and the sword. They're scrupulous and kind, living full of compassion for all living beings.

They give up stealing. They don't, with the intention to commit theft, take the wealth or belongings of others from village or wilderness.

They give up sexual misconduct. They don't have sex with women who have their mother, father, both mother and father, brother, sister, relatives, or clan as guardian. They don't have sex with a woman who is protected on principle, or who has a husband, or whose violation is punishable by law, or even one who has been garlanded as a token of betrothal.

They give up lying. They're summoned to a council, an assembly, a family meeting, a guild, or to the royal court, and asked to bear witness: 'Please, mister, say what you know.' Not knowing, they say 'I don't know.' Knowing, they say 'I know.' Not seeing, they say 'I don't see.' And seeing, they say 'I see.' So they don't deliberately lie for the sake of themselves or another, or for some trivial worldly reason.

They give up divisive speech. They don't repeat in one place what they heard in another so as to divide people against each other. Instead, they reconcile those who are divided, supporting unity, delighting in harmony, loving harmony, speaking words that promote harmony.

They give up harsh speech. They speak in a way that's mellow, pleasing to the ear, lovely, going to the heart, polite, likable and agreeable to the people.

They give up talking nonsense. Their words are timely, true, and meaningful, in line with the teaching and training. They say things at the right time which are valuable, reasonable, succinct, and beneficial.

They're content. They don't covet the wealth and belongings of others: 'Oh, if only their belongings were mine!'

They have a kind heart and loving intentions: 'May these sentient beings live free of enmity and ill will, untroubled and happy!'

They have right view, an undistorted perspective: 'There is meaning in giving, sacrifice, and offerings. There are fruits and results of good and bad deeds. There is an afterlife. There is obligation to mother and father. There are beings reborn spontaneously. And there are ascetics and brahmins who are well attained and practiced, and who describe the afterlife after realizing it with their own insight.'

Someone with these ten qualities is raised up to heaven."

10.212 Heaven and Hell (2nd)

"Someone with ten qualities is cast down to hell. What ten? It's when a certain person kills living creatures. They're violent, bloody-handed, a hardened killer, merciless to living beings.

They steal. ... They commit sexual misconduct. ... They lie. ... They speak divisively. ... They speak harshly. ... They indulge in talking nonsense. ... They're covetous. ... They have cruel intentions. ... They have wrong view. ... Someone with these ten qualities is cast down to hell.

Someone with ten qualities is raised up to heaven. What ten? It's when a certain person gives up killing living creatures. They renounce the rod and the sword. They're scrupulous and kind, living full of compassion for all living beings.

They give up stealing. ... They give up sexual misconduct. ... They give up lying. ... They give up divisive speech. ... They give up harsh speech. ... They give up talking nonsense. ... They're content. ... They're kind hearted. ... They have right view. ... Someone with these ten qualities is raised up to heaven."

10.213 A Female

"A female with ten qualities is cast down to hell. What ten? She kills living creatures. ... She steals. ... She commits sexual misconduct. ... She lies. ... She speaks divisively. ... She speaks harshly. ... She indulges in talking nonsense. ... She's covetous. ... She has cruel intentions. ... She has wrong view. ... A female with these ten qualities is cast down to hell.

A female with ten qualities is raised up to heaven. What ten? She doesn't kill living creatures. ... She doesn't steal. ... She doesn't commit sexual misconduct. ... She doesn't lie. ... She doesn't speak divisively. ... She doesn't speak harshly. ... She doesn't indulge in talking nonsense. ... She's content. ... She's kind hearted. ... She has right view. ... A female with these ten qualities is raised up to heaven."

10.214 A Laywoman

"A laywoman with ten qualities is cast down to hell. What ten? She kills living creatures. ... She has wrong view. ... A laywoman with these ten qualities is cast down to hell.

A laywoman with ten qualities is raised up to heaven. What ten? She doesn't kill living creatures. ... She has right view. ... A laywoman with these ten qualities is raised up to heaven."

10.215 Assured

"A laywoman living at home with these ten qualities is not self-assured. What ten? She kills living creatures. ... She has wrong view. ... A laywoman living at home with these ten qualities is not self-assured.

A laywoman living at home with these ten qualities is self-assured. What ten? She doesn't kill living creatures. ... She has right view. ... A laywoman living at home with these ten qualities is self-assured."

10.216 Creepy Creatures

"Mendicants, I will teach you an exposition of the teaching on creepy creatures. Listen and pay close attention, I will speak."

"Yes, sir," they replied. The Buddha said this:

"What is the exposition of the teaching on creepy creatures? Sentient beings are the owners of their deeds and heir to their deeds. Deeds are their womb, their relative, and their refuge. They shall be the heir of whatever deeds they do, whether good or bad.

Take a certain person who kills living creatures. They're violent, bloody-handed, a hardened killer, merciless to living beings. They're creepy in body, speech, and mind. Doing crooked deeds by way of body, speech, and mind, their destiny and rebirth is crooked.

Someone whose destiny and rebirth is crooked is reborn in one of two places, I say: in an exclusively painful hell, or among the species of creepy animals. And what are the species of creepy animals? Snakes, scorpions, centipedes, mongooses, cats, mice, owls, or whatever other species of animal that creep away when they see humans. This is how a being is born from a being. For your deeds determine your rebirth, and when you're reborn contacts affect you. This is why I say that sentient beings are heirs to their deeds.

Take someone else who steals ... commits sexual misconduct ... lies ... speaks divisively ... speaks harshly ... indulges in talking nonsense ... is covetous ... has cruel intentions ... has wrong view ... They're creepy in body, speech, and mind. Doing crooked deeds by way of body, speech, and mind, their destiny and rebirth is crooked.

Someone whose destiny and rebirth is crooked is reborn in one of two places, I say: in an exclusively painful hell, or among the species of creepy animals. And what are the species of creepy animals? Snakes, scorpions, centipedes, mongooses, cats, mice, owls, or whatever other species of animal that creep away when they see humans. This is how a being is born from a being. For your deeds determine your rebirth, and when you're reborn contacts affect you. This is why I say that sentient beings are heirs to their deeds. Sentient beings are the owners of their deeds and heir to their deeds. Deeds are their womb, their relative, and their refuge. They shall be the heir of whatever deeds they do, whether good or bad.

Take a certain person who gives up killing living creatures. They renounce the rod and the sword. They're scrupulous and kind, living full of compassion for all living beings. They're not creepy in body,

speech, and mind. Doing virtuous deeds by way of body, speech, and mind, their destiny and rebirth is virtuous.

Someone whose destiny and rebirth is virtuous is reborn in one of two places, I say: in a heaven of perfect happiness, or in an eminent well-to-do family of aristocrats, brahmins, or householders—rich, affluent, and wealthy, with lots of gold and silver, lots of property and assets, and lots of money and grain. This is how a being is born from a being. For your deeds determine your rebirth, and when you're reborn contacts affect you. This is why I say that sentient beings are heirs to their deeds.

Take someone else who gives up stealing ... sexual misconduct ... lying ... divisive speech ... harsh speech ... talking nonsense ... They're content ... kind hearted ... they have right view ... They're not creepy in body, speech, and mind. Doing virtuous deeds by way of body, speech, and mind, their destiny and rebirth is virtuous.

Someone whose destiny and rebirth is virtuous is reborn in one of two places, I say: in a heaven of perfect happiness, or in an eminent well-to-do family of aristocrats, brahmins, or householders—rich, affluent, and wealthy, with lots of gold and silver, lots of property and assets, and lots of money and grain. This is how a being is born from a being. For your deeds determine your rebirth, and when you're reborn contacts affect you. This is why I say that sentient beings are heirs to their deeds.

Sentient beings are the owners of their deeds and heir to their deeds. Deeds are their womb, their relative, and their refuge. They shall be the heir of whatever deeds they do, whether good or bad. This is the exposition of the teaching on creepy creatures."

10.217 Intentional (1st)

"Mendicants, I don't say that intentional deeds that have been performed and accumulated are eliminated without being experienced. And that may be in the present life, or in the next life, or in some subsequent period. And I don't say that suffering is ended without experiencing intentional deeds that have been performed and accumulated.

Now, there are three kinds of corruption and failure of bodily action that have unskillful intention, with suffering as their outcome and result. There are four kinds of corruption and failure of verbal action that have unskillful intention, with suffering as their outcome and result. There are three kinds of corruption and failure of mental action that have unskillful intention, with suffering as their outcome and result.

And what are the three kinds of corruption and failure of bodily action? It's when a certain person kills living creatures. They're violent, bloody-handed, a hardened killer, merciless to living beings.

They steal. With the intention to commit theft, they take the wealth or belongings of others from village or wilderness.

They commit sexual misconduct. They have sex with women who have their mother, father, both mother and father, brother, sister, relatives, or clan as guardian. They have sex with a woman who is protected on principle, or who has a husband, or whose violation is punishable by law, or even one who has been garlanded as a token of betrothal.

These are the three kinds of corruption and failure of bodily action.

And what are the four kinds of corruption and failure of verbal action? It's when a certain person lies. They're summoned to a council, an assembly, a family meeting, a guild, or to the royal court, and asked to bear witness: 'Please, mister, say what you know.' Not knowing, they say 'I know.' Knowing, they say 'I don't know.' Not seeing, they say 'I see.' And seeing, they say 'I don't see.' So they deliberately lie for the sake of themselves or another, or for some trivial worldly reason.

They speak divisively. They repeat in one place what they heard in another so as to divide people against each other. And so they divide those who are harmonious, supporting division, delighting in division, loving division, speaking words that promote division.

They speak harshly. They use the kinds of words that are cruel, nasty, hurtful, offensive, bordering on anger, not leading to immersion.

They indulge in talking nonsense. Their speech is untimely, and is neither factual nor beneficial. It has nothing to do with the teaching or the training. Their words have no value, and are untimely, unreasonable, rambling, and pointless.

These are the four kinds of corruption and failure of verbal action.

And what are the three kinds of corruption and failure of mental action? It's when someone is covetous. They covet the wealth and belongings of others: 'Oh, if only their belongings were mine!'

They have ill will and hateful intentions: 'May these sentient beings be killed, slaughtered, slain, destroyed, or annihilated!'

They have wrong view. Their perspective is distorted: 'There's no meaning in giving, sacrifice, or offerings. There's no fruit or result of good and bad deeds. There's no afterlife. There's no obligation to mother and father. No beings are reborn spontaneously. And there's no ascetic or brahmin who is well attained and practiced, and who describes the afterlife after realizing it with their own insight.'

These are the three kinds of corruption and failure of mental action.

When their body breaks up, after death, sentient beings are reborn in a place of loss, a bad place, the underworld, hell because of these three kinds of corruption and failure of bodily action, these four kinds of corruption and failure of verbal action, or these three kinds of corruption and failure of mental action that have unskillful intention, with suffering as their outcome and result.

It's like throwing loaded dice: they always fall the right side up. In the same way, when their body breaks up, after death, sentient beings are reborn in a place of loss, a bad place, the underworld, hell because of these three kinds of corruption and failure of bodily action, these four kinds of corruption and failure of verbal action, or these three kinds of corruption and failure of mental action that have unskillful intention, with suffering as their outcome and result.

I don't say that intentional deeds that have been performed and accumulated are eliminated without being experienced. And that may be in the present life, or in the next life, or in some subsequent

period. And I don't say that suffering is ended without experiencing intentional deeds that have been performed and accumulated.

Now, there are three kinds of successful bodily action that have skillful intention, with happiness as their outcome and result. There are four kinds of successful verbal action that have skillful intention, with happiness as their outcome and result. There are three kinds of successful mental action that have skillful intention, with happiness as their outcome and result.

And what are the three kinds of successful bodily action? It's when a certain person gives up killing living creatures. They renounce the rod and the sword. They're scrupulous and kind, living full of compassion for all living beings.

They don't steal. They don't, with the intention to commit theft, take the wealth or belongings of others from village or wilderness.

They give up sexual misconduct. They don't have sex with women who have their mother, father, both mother and father, brother, sister, relatives, or clan as guardian. They don't have sex with a woman who is protected on principle, or who has a husband, or whose violation is punishable by law, or even one who has been garlanded as a token of betrothal.

These are the three kinds of successful bodily action.

And what are the four kinds of successful verbal action? It's when a certain person gives up lying. They're summoned to a council, an assembly, a family meeting, a guild, or to the royal court, and asked to bear witness: 'Please, mister, say what you know.' Not knowing, they say 'I don't know.' Knowing, they say 'I know.' Not seeing, they say 'I don't see.' And seeing, they say 'I see.' They don't deliberately lie for the sake of themselves or another, or for some trivial worldly reason.

They give up divisive speech. They don't repeat in one place what they heard in another so as to divide people against each other. Instead, they reconcile those who are divided, supporting unity, delighting in harmony, loving harmony, speaking words that promote harmony.

They give up harsh speech. They speak in a way that's mellow, pleasing to the ear, lovely, going to the heart, polite, likable and agreeable to the people.

They give up talking nonsense. Their words are timely, true, and meaningful, in line with the teaching and training. They say things at the right time which are valuable, reasonable, succinct, and beneficial.

These are the four kinds of successful verbal action.

And what are the three kinds of successful mental action? It's when someone is content. They don't covet the wealth and belongings of others: 'Oh, if only their belongings were mine!'

They have a kind heart and loving intentions: 'May these sentient beings live free of enmity and ill will, untroubled and happy!'

They have right view, an undistorted perspective: 'There is meaning in giving, sacrifice, and offerings. There are fruits and results of good and bad deeds. There is an afterlife. There is obligation to mother and father. There are beings reborn spontaneously. And there are ascetics and brahmins who are well attained and practiced, and who describe the afterlife after realizing it with their own insight.'

These are the three kinds of successful mental action.

When their body breaks up, after death, sentient beings are reborn in a good place, in heaven because of these three kinds of successful bodily action, these four kinds of successful verbal action, or these three kinds of successful mental action that have skillful intention, with happiness as their outcome and result.

It's like throwing loaded dice: they always fall the right side up. In the same way, when their body breaks up, after death, sentient beings are reborn in a good place, in heaven because of these three kinds of successful bodily action, these four kinds of successful verbal action, or these three kinds of successful mental action that have skillful intention, with happiness as their outcome and result. I don't say that intentional deeds that have been performed and accumulated are eliminated without being experienced. And that may be in the present life, or in the next life, or in some subsequent

period. And I don't say that suffering is ended without experiencing intentional deeds that have been performed and accumulated."

10.218 Intentional (2nd)

"Mendicants, I don't say that intentional deeds that have been performed and accumulated are eliminated without being experienced. And that may be in the present life, or in the next life, or in some subsequent period. And I don't say that suffering is ended without experiencing intentional deeds that have been performed and accumulated.

Now, there are three kinds of corruption and failure of bodily action that have unskillful intention, with suffering as their outcome and result. There are four kinds of corruption and failure of verbal action that have unskillful intention, with suffering as their outcome and result. There are three kinds of corruption and failure of mental action that have unskillful intention, with suffering as their outcome and result.

And what are the three kinds of corruption and failure of bodily action? ... These are the three kinds of corruption and failure of bodily action.

And what are the four kinds of corruption and failure of verbal action? ... These are the four kinds of corruption and failure of verbal action.

And what are the three kinds of corruption and failure of mental action? ... These are the three kinds of corruption and failure of mental action.

When their body breaks up, after death, sentient beings are reborn in a place of loss, a bad place, the underworld, hell because of these three kinds of corruption and failure of bodily action, these four kinds of corruption and failure of verbal action, or these three kinds of corruption and failure of mental action that have unskillful intention, with suffering as their outcome and result.

I don't say that intentional deeds that have been performed and accumulated are eliminated without being experienced. And that may be in the present life, or in the next life, or in some subsequent

period. And I don't say that suffering is ended without experiencing intentional deeds that have been performed and accumulated.

Now, there are three kinds of successful bodily action that have skillful intention, with happiness as their outcome and result. There are four kinds of successful verbal action that have skillful intention, with happiness as their outcome and result. There are three kinds of successful mental action that have skillful intention, with happiness as their outcome and result.

And what are the three kinds of successful bodily action? … These are the three kinds of successful bodily action.

And what are the four kinds of successful verbal action? … These are the four kinds of successful verbal action.

And what are the three kinds of successful mental action? … These are the three kinds of successful mental action.

When their body breaks up, after death, sentient beings are reborn in a good place, in heaven because of these three kinds of successful bodily action, these four kinds of successful verbal action, or these three kinds of successful mental action that have skillful intention, with happiness as their outcome and result. …"

10.219 The Body Born of Deeds

"Mendicants, I don't say that intentional deeds that have been performed and accumulated are eliminated without being experienced. And that may be in the present life, or in the next life, or in some subsequent period. And I don't say that suffering is ended without experiencing intentional deeds that have been performed and accumulated.

That noble disciple is rid of desire, rid of ill will, unconfused, aware, and mindful. They meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

They understand: 'Formerly my mind was limited and undeveloped. Now it's limitless and well developed. Whatever limited deeds I've done don't remain or persist there.'

What do you think, mendicants? Suppose a child had developed the heart's release by love from their childhood on. Would they still do any bad deed?"

"No, sir."

"Not doing any bad deed, would they still experience any suffering?"

"No, sir. For if they don't do any bad deed, from where would suffering afflict them?"

"This heart's release by love should be developed by women or men. For neither women nor men take this body with them when they go. The mind is what's inside mortal beings. They understand: 'Whatever bad deeds I have done in the past with this deed-born body I will experience here. It will not follow me to my next life.' The heart's release by love developed in this way leads to non-return for a wise mendicant here who has not penetrated to a higher freedom.

They meditate spreading a heart full of compassion ... They meditate spreading a heart full of rejoicing ... They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

They understand: 'Formerly my mind was limited and undeveloped. Now it's limitless and well developed. Whatever limited deeds I've done don't remain or persist there.'

What do you think, mendicants? Suppose a child had developed the heart's release by equanimity from their childhood on. Would they still do any bad deed?"

"No, sir."

"Not doing any bad deed, would they still experience any suffering?"

"No, sir. For if they don't do any bad deed, from where would suffering afflict them?"

"This heart's release by equanimity should be developed by women or men. For neither women nor men take this body with them when they go. The mind is what's inside mortal beings. They

understand: 'Whatever bad deeds I have done in the past with this deed-born body I will experience here. It will not follow me to my next life.' The heart's release by equanimity developed in this way leads to non-return for a wise mendicant here who has not penetrated to a higher freedom."

10.220 Unprincipled Conduct

Then a certain brahmin went up to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

"What is the cause, Master Gotama, what is the reason why some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell?"

"Unprincipled and immoral conduct is the reason why some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell."

"But what is the cause, Master Gotama, what is the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm?"

"Principled and moral conduct is the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm."

"I don't understand the detailed meaning of what Master Gotama has said in brief. Please, Master Gotama, teach me this matter so I can understand the detailed meaning."

"Well then, brahmin, listen and pay close attention, I will speak."

"Yes, sir," the brahmin replied. The Buddha said this:

"Brahmin, unprincipled and immoral conduct is threefold by way of body, fourfold by way of speech, and threefold by way of mind.

And how is unprincipled and immoral conduct threefold by way of body? ... That's how unprincipled and immoral conduct is threefold by way of body.

And how is unprincipled and immoral conduct fourfold by way of speech? ... That's how unprincipled and immoral conduct is fourfold by way of speech.

And how is unprincipled and immoral conduct threefold by way of mind? … That's how unprincipled and immoral conduct is threefold by way of mind. That's how unprincipled and immoral conduct is the reason why some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell.

Principled and moral conduct is threefold by way of body, fourfold by way of speech, and threefold by way of mind.

And how is principled and moral conduct threefold by way of body? … That's how principled and moral conduct is threefold by way of body.

And how is principled and moral conduct fourfold by way of speech? … That's how principled and moral conduct is fourfold by way of speech.

And how is principled and moral conduct threefold by way of mind? … That's how principled and moral conduct is threefold by way of mind. That's how principled and moral conduct is the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm."

"Excellent, Master Gotama! Excellent! … From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life."

22. Similarity

221.

"Someone with ten qualities is cast down to hell. What ten? They kill living creatures, steal, and commit sexual misconduct. They use speech that's false, divisive, harsh, or nonsensical. And they're covetous, malicious, with wrong view. Someone with these ten qualities is cast down to hell.

Someone with ten qualities is raised up to heaven. What ten? They don't kill living creatures, steal, or commit sexual misconduct. They don't use speech that's false, divisive, harsh, or nonsensical.

They're contented, kind-hearted, with right view. Someone with these ten qualities is raised up to heaven."

222.

"Someone with twenty qualities is cast down to hell. What twenty? They kill living creatures, steal, and commit sexual misconduct. They use speech that's false, divisive, harsh, or nonsensical. They're covetous, malicious, with wrong view. And they encourage others to do these things. Someone with these twenty qualities is cast down to hell.

Someone with twenty qualities is raised up to heaven. What twenty? They don't kill living creatures, steal, or commit sexual misconduct. They don't use speech that's false, divisive, harsh, or nonsensical. They're contented, kind-hearted, with right view. And they encourage others to do these things. Someone with these twenty qualities is raised up to heaven."

223.

"Someone with thirty qualities is cast down to hell. What thirty? They kill living creatures, steal, and commit sexual misconduct. They use speech that's false, divisive, harsh, or nonsensical. They're covetous, malicious, with wrong view. They encourage others to do these things. And they approve of these things. Someone with these thirty qualities is cast down to hell.

Someone with thirty qualities is raised up to heaven. What thirty? They don't kill living creatures, steal, or commit sexual misconduct. They don't use speech that's false, divisive, harsh, or nonsensical. They're contented, kind-hearted, with right view. They encourage others to do these things. And they approve of these things. Someone with these thirty qualities is raised up to heaven."

224.

"Someone with forty qualities is cast down to hell. What forty? They kill living creatures, steal, and commit sexual misconduct. They use speech that's false, divisive, harsh, or nonsensical. They're covetous, malicious, with wrong view. They encourage others to do these

things. They approve of these things. And they praise these things. Someone with these forty qualities is cast down to hell.

Someone with forty qualities is raised up to heaven. What forty? They don't kill living creatures, steal, or commit sexual misconduct. They don't use speech that's false, divisive, harsh, or nonsensical. They're contented, kind-hearted, with right view. They encourage others to do these things. They approve of these things. And they praise these things. Someone with these forty qualities is raised up to heaven."

225–228.

"Someone with ten qualities keeps themselves broken and damaged ... keeps themselves healthy and whole ... twenty ... thirty ... forty ..."

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229–232.

"When they have ten qualities, some people, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell. ... some people, when their body breaks up, after death, are reborn in a good place, a heavenly realm ... twenty ... thirty ... forty ..."

233–236.

"A fool is known by ten qualities ... astute person ... twenty ... thirty ... forty ..."

23. Abbreviated Texts Beginning With Greed

10.237.

"For insight into greed, ten things should be developed. What ten? The perceptions of ugliness, death, repulsiveness of food, dissatisfaction with the whole world, impermanence, suffering in impermanence, and not-self in suffering, giving up, fading away, and

cessation. For insight into greed, these ten things should be developed."

10.238.

"For insight into greed, ten things should be developed. What ten? The perceptions of impermanence, not-self, death, repulsiveness of food, dissatisfaction with the whole world, a skeleton, a worm-infested corpse, a livid corpse, a split open corpse, and a bloated corpse. For insight into greed, these ten things should be developed."

10.239.

"For insight into greed, ten things should be developed. What ten? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. For insight into greed, these ten things should be developed."

10.240–266.

"For the complete understanding of greed ... complete ending ... giving up ... ending ... vanishing ... fading away ... cessation ... giving away ... letting go ... these ten things should be developed."

10.267–746.

"Of hate ... delusion ... anger ... hostility ... offensiveness ... contempt ... jealousy ... stinginess ... deceitfulness ... deviousness ... obstinacy ... aggression ... conceit ... arrogance ... vanity ... for the complete understanding of negligence ... complete ending ... giving up ... ending ... vanishing ... fading away ... cessation ... giving away ... letting go of negligence ... these ten things should be developed."

The Book of the Tens is finished.

Numbered Discourses 11

1. Dependence

11.1 What's the Purpose?

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

"Sir, what's the purpose and benefit of skillful ethics?"

"Ānanda, having no regrets is the purpose and benefit of skillful ethics."

"But what's the purpose and benefit of having no regrets?"

"Joy is the purpose and benefit of having no regrets."

"But what's the purpose and benefit of joy?"

"Rapture ..."

"But what's the purpose and benefit of rapture?"

"Tranquility ..."

"But what's the purpose and benefit of tranquility?"

"Bliss ..."

"But what's the purpose and benefit of bliss?"

"Immersion ..."

"But what's the purpose and benefit of immersion?"

"Truly knowing and seeing ..."

"But what's the purpose and benefit of truly knowing and seeing?"

"Disillusionment ..."

"But what's the purpose and benefit of disillusionment?"

"Dispassion ..."

"But what's the purpose and benefit of dispassion?"

"Knowledge and vision of freedom is the purpose and benefit of dispassion.

So, Ānanda, the purpose and benefit of skillful ethics is not having regrets. Joy is the purpose and benefit of not having regrets. Rapture is the purpose and benefit of joy. Tranquility is the purpose and benefit of rapture. Bliss is the purpose and benefit of tranquility. Immersion is the purpose and benefit of bliss. Truly knowing and seeing is the purpose and benefit of immersion. Disillusionment is the purpose and benefit of truly knowing and seeing. Dispassion is the purpose and benefit of disillusionment. And knowledge and vision of freedom is the purpose and benefit of dispassion. So, Ānanda, skillful ethics progressively lead up to the highest."

11.2 Making a Wish

"Mendicants, an ethical person, who has fulfilled ethical conduct, need not make a wish: 'May I have no regrets!' It's only natural that an ethical person has no regrets.

When you have no regrets you need not make a wish: 'May I feel joy!' It's only natural that joy springs up when you have no regrets.

When you feel joy you need not make a wish: 'May I experience rapture!' It's only natural that rapture arises when you're joyful.

When your mind is full of rapture you need not make a wish: 'May my body become tranquil!' It's only natural that your body becomes tranquil when your mind is full of rapture.

When your body is tranquil you need not make a wish: 'May I feel bliss!' It's only natural to feel bliss when your body is tranquil.

When you feel bliss you need not make a wish: 'May my mind be immersed in samādhi!' It's only natural for the mind to become immersed in samādhi when you feel bliss.

When your mind is immersed in samādhi you need not make a wish: 'May I truly know and see!' It's only natural to truly know and see when your mind is immersed in samādhi.

When you truly know and see you need not make a wish: 'May I grow disillusioned!' It's only natural to grow disillusioned when you truly know and see.

When you're disillusioned you need not make a wish: 'May I become dispassionate!' It's only natural to grow dispassionate when you're disillusioned.

When you're dispassionate you need not make a wish: 'May I realize the knowledge and vision of freedom!' It's only natural to realize the knowledge and vision of freedom when you're dispassionate.

And so, mendicants, the knowledge and vision of freedom is the purpose and benefit of dispassion. Dispassion is the purpose and benefit of disillusionment. Disillusionment is the purpose and benefit of truly knowing and seeing. Truly knowing and seeing is the purpose and benefit of immersion. Immersion is the purpose and benefit of bliss. Bliss is the purpose and benefit of tranquility. Tranquility is the purpose and benefit of rapture. Rapture is the purpose and benefit of joy. Joy is the purpose and benefit of not having regrets. Not having regrets is the purpose and benefit of skillful ethics. And so, mendicants, good qualities flow on and fill up from one to the other, for going from the near shore to the far shore."

11.3 Vital Conditions (1st)

"Mendicants, an unethical person, who lacks ethics, has destroyed a vital condition for having no regrets. When there are regrets, one who has regrets has destroyed a vital condition for joy. When there is no joy, one who lacks joy has destroyed a vital condition for rapture. When there is no rapture, one who lacks rapture has destroyed a vital condition for tranquility. When there is no tranquility, one who lacks tranquility has destroyed a vital condition for bliss. When there is no bliss, one who lacks bliss has destroyed a vital condition for right immersion. When there is no right immersion, one who lacks right immersion has destroyed a vital condition for true knowledge and vision. When there is no true knowledge and vision, one who lacks true knowledge and vision has destroyed a vital condition for disillusionment. When there is no disillusionment, one who lacks disillusionment has destroyed a vital condition for dispassion. When there is no dispassion, one who lacks dispassion has destroyed a vital condition for knowledge and vision of freedom.

Suppose there was a tree that lacked branches and foliage. Its shoots, bark, softwood, and heartwood would not grow to fullness.

In the same way, an unethical person, who lacks ethics, has destroyed a vital condition for having no regrets. When there are regrets, one who has regrets has destroyed a vital condition for joy. … When there is no dispassion, one who lacks dispassion has destroyed a vital condition for knowledge and vision of freedom.

An ethical person, who has fulfilled ethics, has fulfilled a vital condition for not having regrets. When there are no regrets, one who has no regrets has fulfilled a vital condition for joy. When there is joy, one who has fulfilled joy has fulfilled a vital condition for rapture. When there is rapture, one who has fulfilled rapture has fulfilled a vital condition for tranquility. When there is tranquility, one who has fulfilled tranquility has fulfilled a vital condition for bliss. When there is bliss, one who has fulfilled bliss has fulfilled a vital condition for right immersion. When there is right immersion, one who has fulfilled right immersion has fulfilled a vital condition for true knowledge and vision. When there is true knowledge and vision, one who has fulfilled true knowledge and vision has fulfilled a vital condition for disillusionment. When there is disillusionment, one who has fulfilled disillusionment has fulfilled a vital condition for dispassion. When there is dispassion, one who has fulfilled dispassion has fulfilled a vital condition for knowledge and vision of freedom.

Suppose there was a tree that was complete with branches and foliage. Its shoots, bark, softwood, and heartwood would grow to fullness.

In the same way, an ethical person, who has fulfilled ethics, has fulfilled a vital condition for not having regrets. When there are no regrets, one who has no regrets has fulfilled a vital condition for joy. … When there is dispassion, one who has fulfilled dispassion has fulfilled a vital condition for knowledge and vision of freedom."

11.4 Vital Conditions (2nd)

There Venerable Sāriputta addressed the mendicants: "Reverends, mendicants!"

"Reverend," they replied. Sāriputta said this:

"An unethical person, who lacks ethics, has destroyed a vital condition for not having regrets. When there are regrets, one who has regrets has destroyed a vital condition for joy. When there is no joy, one who lacks joy has destroyed a vital condition for rapture. When there is no rapture, one who lacks rapture has destroyed a vital condition for tranquility. When there is no tranquility, one who lacks tranquility has destroyed a vital condition for bliss. When there is no bliss, one who lacks bliss has destroyed a vital condition for right immersion. When there is no right immersion, one who lacks right immersion has destroyed a vital condition for true knowledge and vision. When there is no true knowledge and vision, one who lacks true knowledge and vision has destroyed a vital condition for disillusionment. When there is no disillusionment, one who lacks disillusionment has destroyed a vital condition for dispassion. When there is no dispassion, one who lacks dispassion has destroyed a vital condition for knowledge and vision of freedom.

Suppose there was a tree that lacked branches and foliage. Its shoots, bark, softwood, and heartwood would not grow to fullness.

In the same way, an unethical person, who lacks ethics, has destroyed a vital condition for having no regrets. When there are regrets, one who has regrets has destroyed a vital condition for joy. ... When there is dispassion, one who lacks dispassion has destroyed a vital condition for knowledge and vision of freedom.

An ethical person, who has fulfilled ethics, has fulfilled a vital condition for not having regrets. When there are no regrets, one who has no regrets has fulfilled a vital condition for joy. When there is joy, one who has fulfilled joy has fulfilled a vital condition for rapture. When there is rapture, one who has fulfilled rapture has fulfilled a vital condition for tranquility. When there is tranquility, one who has fulfilled tranquility has fulfilled a vital condition for bliss. When there is bliss, one who has fulfilled bliss has fulfilled a vital condition for right immersion. When there is right immersion, one who has fulfilled right immersion has fulfilled a vital condition for true knowledge and vision. When there is true knowledge and vision, one who has fulfilled true knowledge and vision has fulfilled

a vital condition for disillusionment. When there is disillusionment, one who has fulfilled disillusionment has fulfilled a vital condition for dispassion. When there is dispassion, one who has fulfilled dispassion has fulfilled a vital condition for knowledge and vision of freedom.

Suppose there was a tree that was complete with branches and foliage. Its shoots, bark, softwood, and heartwood would grow to fullness.

In the same way, an ethical person, who has fulfilled ethics, has fulfilled a vital condition for not having regrets. When there are no regrets, one who has no regrets has fulfilled a vital condition for joy. ... When there is dispassion, one who has fulfilled dispassion has fulfilled a vital condition for knowledge and vision of freedom."

11.5 Vital Conditions (3rd)

There Venerable Ānanda addressed the mendicants ...

"An unethical person, who lacks ethics, has destroyed a vital condition for not having regrets. When there are regrets, one who has regrets has destroyed a vital condition for joy. When there is no joy, one who lacks joy has destroyed a vital condition for rapture. When there is no rapture, one who lacks rapture has destroyed a vital condition for tranquility. When there is no tranquility, one who lacks tranquility has destroyed a vital condition for bliss. When there is no bliss, one who lacks bliss has destroyed a vital condition for right immersion. When there is no right immersion, one who lacks right immersion has destroyed a vital condition for true knowledge and vision. When there is no true knowledge and vision, one who lacks true knowledge and vision has destroyed a vital condition for disillusionment. When there is no disillusionment, one who lacks disillusionment has destroyed a vital condition for dispassion. When there is no dispassion, one who lacks dispassion has destroyed a vital condition for knowledge and vision of freedom.

Suppose there was a tree that lacked branches and foliage. Its shoots, bark, softwood, and heartwood would not grow to fullness.

In the same way, an unethical person, who lacks ethics, has destroyed a vital condition for having no regrets. When there are

regrets, one who has regrets has destroyed a vital condition for joy. ... When there is no dispassion, one who lacks dispassion has destroyed a vital condition for knowledge and vision of freedom.

An ethical person, who has fulfilled ethics, has fulfilled a vital condition for not having regrets. When there are no regrets, one who has no regrets has fulfilled a vital condition for joy. When there is joy, one who has fulfilled joy has fulfilled a vital condition for rapture. When there is rapture, one who has fulfilled rapture has fulfilled a vital condition for tranquility. When there is tranquility, one who has fulfilled tranquility has fulfilled a vital condition for bliss. When there is bliss, one who has fulfilled bliss has fulfilled a vital condition for right immersion. When there is right immersion, one who has fulfilled right immersion has fulfilled a vital condition for true knowledge and vision. When there is true knowledge and vision, one who has fulfilled true knowledge and vision has fulfilled a vital condition for disillusionment. When there is disillusionment, one who has fulfilled disillusionment has fulfilled a vital condition for dispassion. When there is dispassion, one who has fulfilled dispassion has fulfilled a vital condition for knowledge and vision of freedom.

Suppose there was a tree that was complete with branches and foliage. Its shoots, bark, softwood, and heartwood would grow to fullness.

In the same way, an ethical person, who has fulfilled ethics, has fulfilled a vital condition for not having regrets. When there are no regrets, one who has no regrets has fulfilled a vital condition for joy. ... When there is dispassion, one who has fulfilled dispassion has fulfilled a vital condition for knowledge and vision of freedom."

11.6 Disasters

"Mendicants, any mendicant who abuses and insults their spiritual companions, speaking ill of the noble ones, will, without a doubt, fall into one or other of these eleven disasters. What eleven?

They don't achieve the unachieved. What they have achieved falls away. They don't refine their good qualities. They overestimate their good qualities. Or they live the spiritual life dissatisfied. Or they

commit a corrupt offense. Or they reject the training and return to a lesser life. Or they contract a severe illness. Or they go mad and lose their mind. They feel lost when they die. And when their body breaks up, after death, they are reborn in a place of loss, a bad place, the underworld, hell.

Any mendicant who abuses and insults their spiritual companions, speaking ill of the noble ones, will, without a doubt, fall into one or other of these eleven disasters.

Any mendicant who does not abuse and insult their spiritual companions, speaking ill of the noble ones, will, without a doubt, not fall into one or other of these eleven disasters. What eleven?

They don't achieve the unachieved. What they have achieved falls away. They don't refine their good qualities. They overestimate their good qualities. Or they live the spiritual life dissatisfied. Or they commit one of the corrupt offenses. Or they reject the training and return to a lesser life. Or they contract a severe illness. Or they go mad and lose their mind. They feel lost when they die. And when their body breaks up, after death, they are reborn in a place of loss, a bad place, the underworld, hell.

Any mendicant who does not abuse and insult their spiritual companions, speaking ill of the noble ones, will, without a doubt, not fall into one or other of these eleven disasters."

11.7 Percipient

Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

"Could it be, sir, that a mendicant might gain a state of immersion like this? They wouldn't perceive earth in earth, water in water, fire in fire, or air in air. And they wouldn't perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception. They wouldn't perceive this world in this world, or the other world in the other world. And they wouldn't perceive what is seen, heard, thought,

known, attained, sought, or explored by the mind. And yet they would still perceive."

"It could be, Ānanda, that a mendicant might gain a state of immersion like this. They wouldn't perceive earth in earth, water in water, fire in fire, or air in air. And they wouldn't perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception. They wouldn't perceive this world in this world, or the other world in the other world. And they wouldn't perceive what is seen, heard, thought, known, attained, sought, or explored by the mind. And yet they would still perceive."

"But how could this be, sir?"

"Ānanda, it's when a mendicant perceives: 'This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.'

That's how a mendicant might gain a state of immersion like this. They wouldn't perceive earth in earth, water in water, fire in fire, or air in air. And they wouldn't perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception. They wouldn't perceive this world in this world, or the other world in the other world. And they wouldn't perceive what is seen, heard, thought, known, attained, sought, or explored by the mind. And yet they would still perceive."

And then Ānanda approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right. Then he went up to Venerable Sāriputta, and exchanged greetings with him. When the greetings

and polite conversation were over, he sat down to one side and said to Sāriputta:

"Could it be, reverend Sāriputta, that a mendicant might gain a state of immersion like this? They wouldn't perceive earth in earth ... And they wouldn't perceive what is seen, heard, thought, known, attained, sought, or explored by the mind. And yet they would still perceive."

"It could be, Reverend Ānanda."

"But how could this be?"

"Ānanda, it's when a mendicant perceives: 'This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.' That's how a mendicant might gain a state of immersion like this. They wouldn't perceive earth in earth ... And they wouldn't perceive what is seen, heard, thought, known, attained, sought, or explored by the mind. And yet they would still perceive."

"It's incredible, it's amazing! How the meaning and the phrasing of the teacher and the disciple fit together and agree without conflict when it comes to the chief matter! Just now I went to the Buddha and asked him about this matter. And the Buddha explained it to me in this manner, with these words and phrases, just like Venerable Sāriputta. It's incredible, it's amazing! How the meaning and the phrasing of the teacher and the disciple fit together and agree without conflict when it comes to the chief matter!"

11.8 Awareness

Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

"Could it be, sir, that a mendicant might gain a state of immersion like this. They wouldn't be aware of the eye or sights, ear or sounds, nose or smells, tongue or tastes, or body or touches. They wouldn't be aware of earth in earth, water in water, fire in fire, or air in air. And they wouldn't be aware of the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of

nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception. They wouldn't be aware of this world in this world, or the other world in the other world. And they wouldn't be aware of what is seen, heard, thought, known, attained, sought, or explored by the mind. Yet they would be aware?"

"It could be, Ānanda."

"But how could this be?"

"Ānanda, it's when a mendicant is aware: 'This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.'

That's how a mendicant might gain a state of immersion like this. They wouldn't be aware of the eye or sights, ear or sounds, nose or smells, tongue or tastes, or body or touches. ... And they wouldn't be aware of what is seen, heard, thought, known, attained, sought, or explored by the mind. Yet they would be aware."

11.9 With Sandha

At one time the Buddha was staying at Nādika in the brick house.

Then Venerable Sandha went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

"Sandha, meditate like a thoroughbred, not like a wild colt.

And how does a wild colt meditate? A wild colt, tied up by the feeding trough, meditates: 'Fodder, fodder!' Why is that? Because it doesn't occur to the wild colt tied up by the feeding trough: 'What task will the horse trainer have me do today? How should I respond?' Tied up by the feeding trough they just meditate: 'Fodder, fodder!'

In the same way, take a certain wild person who has gone to the forest, the root of a tree, or an empty hut. Their heart is overcome and mired in sensual desire, and they don't truly understand the escape from sensual desire that has arisen. Harboring sensual desire within they meditate and concentrate and contemplate and ruminate. Their heart is overcome by ill will ... dullness and drowsiness ... restlessness and remorse ... doubt ... Harboring doubt

within they meditate and concentrate and contemplate and ruminate. They meditate dependent on earth, water, fire, and air. They meditate dependent on the dimension of infinite space, infinite consciousness, nothingness, or neither perception nor non-perception. They meditate dependent on this world or the other world. They meditate dependent on what is seen, heard, thought, known, attained, sought, or explored by the mind. That's how a wild colt meditates.

And how does a thoroughbred meditate? A fine thoroughbred, tied up by the feeding trough, doesn't meditate: 'Fodder, fodder!' Why is that? Because it occurs to the fine thoroughbred tied up by the feeding trough: 'What task will the horse trainer have me do today? How should I respond?' Tied up by the feeding trough they don't meditate: 'Fodder, fodder!' For that fine thoroughbred regards the use of the goad as a debt, a bond, a loss, a misfortune.

In the same way, take a certain fine thoroughbred person who has gone to the forest, the root of a tree, or an empty hut. Their heart is not overcome and mired in sensual desire, and they truly understand the escape from sensual desire that has arisen. Their heart is not overcome by ill will ... dullness and drowsiness ... restlessness and remorse ... doubt ... They don't meditate dependent on earth, water, fire, and air. They don't meditate dependent on the dimension of infinite space, infinite consciousness, nothingness, or neither perception nor non-perception. They don't meditate dependent on this world or the other world. They don't meditate dependent on what is seen, heard, thought, known, attained, sought, or explored by the mind. Yet they do meditate.

When a fine thoroughbred meditates like this, the gods together with Indra, Brahmā, and Pajāpati worship them from afar:

> 'Homage to you, O thoroughbred!
> Homage to you, supreme among men!
> We don't understand
> the basis of your absorption.'"

When he said this, Venerable Sandha asked the Buddha, "But sir, how does that fine thoroughbred meditate?"

"Sandha, for a fine thoroughbred person, the perception of earth has vanished in relation to earth. The perception of water … fire … air has vanished in relation to air. The perception of the dimension of infinite space has vanished in relation to the dimension of infinite space. The perception of the dimension of infinite consciousness … nothingness … neither perception nor non-perception has vanished in relation to the dimension of neither perception nor non-perception. The perception of this world has vanished in relation to this world. The perception of the other world has vanished in relation to the other world. And the perception of what is seen, heard, thought, known, attained, sought, or explored by the mind has vanished. That's how that fine thoroughbred person doesn't meditate dependent on earth, water, fire, and air. They don't meditate dependent on the dimension of infinite space, infinite consciousness, nothingness, or neither perception nor non-perception. They don't meditate dependent on this world or the other world. They don't meditate dependent on what is seen, heard, thought, known, attained, sought, or explored by the mind. Yet they do meditate.

When a fine thoroughbred person meditates like this, the gods together with Indra, Brahmā, and Pajāpati worship them from afar:

> 'Homage to you, O thoroughbred!
> Homage to you, supreme among men!
> We don't understand
> the basis of your absorption.'"

11.10 At the Peacocks' Feeding Ground

At one time the Buddha was staying near Rājagaha, at the monastery of the wanderers in the peacocks' feeding ground. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, a mendicant who has three qualities has reached the ultimate end, the ultimate sanctuary, the ultimate spiritual life, the ultimate goal. They are best among gods and humans. What three? The entire spectrum of an adept's ethics, immersion, and wisdom. A mendicant with these three qualities has reached the

ultimate end, the ultimate sanctuary, the ultimate spiritual life, the ultimate goal. They are best among gods and humans.

A mendicant who has another three qualities has reached the ultimate end, the ultimate sanctuary, the ultimate spiritual life, the ultimate goal. They are best among gods and humans. What three? A demonstration of psychic power, a demonstration of revealing, and a demonstration of instruction. A mendicant with these three qualities has reached the ultimate end, the ultimate sanctuary, the ultimate spiritual life, the ultimate goal. They are best among gods and humans.

A mendicant who has another three qualities has reached the ultimate end, the ultimate sanctuary, the ultimate spiritual life, the ultimate goal. They are best among gods and humans. What three? Right view, right knowledge, and right freedom. A mendicant with these three qualities has reached the ultimate end, the ultimate sanctuary, the ultimate spiritual life, the ultimate goal. They are best among gods and humans.

A mendicant who has two qualities has reached the ultimate end, the ultimate sanctuary, the ultimate spiritual life, the ultimate goal. They are best among gods and humans. What two? Knowledge and conduct. A mendicant with these two qualities has reached the ultimate end, the ultimate sanctuary, the ultimate spiritual life, the ultimate goal. They are best among gods and humans. Brahmā Sanaṅkumāra also spoke this verse:

> ‘The aristocrat is best of those people
> who take clan as the standard.
> But one accomplished in knowledge and conduct
> is best of gods and humans.’

Now, that verse spoken by Brahmā Sanaṅkumāra is well spoken, not poorly spoken. It’s beneficial, not pointless, and I agree with it. I also say:

> ‘The aristocrat is best of those people
> who take clan as the standard.
> But one accomplished in knowledge and conduct
> Is best of gods and humans.’”

2. Recollection

11.11 With Mahānāma (1st)

At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery.

At that time several mendicants were making a robe for the Buddha, thinking that when his robe was finished and the three months of the rains residence had passed the Buddha would set out wandering.

Mahānāma the Sakyan heard about this. He went up to the Buddha, bowed, sat down to one side, and said to him:

"Sir, I have heard that several mendicants are making a robe for the Buddha, thinking that when his robe was finished and the three months of the rains residence had passed the Buddha would set out wandering. Now, we spend our life in various ways. Which of these should we practice?"

"Good, good, Mahānāma! It's appropriate that gentlemen such as you come to me and ask: 'We spend our life in various ways. Which of these should we practice?' The faithful succeed, not the faithless. The energetic succeed, not the lazy. The mindful succeed, not the unmindful. Those with immersion succeed, not those without immersion. The wise succeed, not the witless.

When you're grounded on these five things, go on to develop six further things.

Firstly, you should recollect the Realized One: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' When a noble disciple recollects the Realized One their mind is not full of greed, hate, and delusion. At that time their mind is unswerving, based on the Realized One. A noble disciple whose mind is unswerving finds joy in the meaning and the teaching, and finds joy connected with the teaching. When they're joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when they're blissful, the mind becomes immersed in samādhi. This is

called a noble disciple who lives in balance among people who are unbalanced, and lives untroubled among people who are troubled. They've entered the stream of the teaching and developed the recollection of the Buddha.

Furthermore, you should recollect the teaching: 'The teaching is well explained by the Buddha—visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.' When a noble disciple recollects the teaching their mind is not full of greed, hate, and delusion. ... This is called a noble disciple who lives in balance among people who are unbalanced, and lives untroubled among people who are troubled. They've entered the stream of the teaching and developed the recollection of the teaching.

Furthermore, you should recollect the Saṅgha: 'The Saṅgha of the Buddha's disciples is practicing the way that's good, straightforward, methodical, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha's disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.' When a noble disciple recollects the Saṅgha their mind is not full of greed, hate, and delusion. ... This is called a noble disciple who lives in balance among people who are unbalanced, and lives untroubled among people who are troubled. They've entered the stream of the teaching and developed the recollection of the Saṅgha.

Furthermore, a noble disciple recollects their own ethical conduct, which is unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. When a noble disciple recollects their ethical conduct their mind is not full of greed, hate, and delusion. ... This is called a noble disciple who lives in balance among people who are unbalanced, and lives untroubled among people who are troubled. They've entered the stream of the teaching and developed the recollection of their ethical conduct.

Furthermore, you should recollect your own generosity: 'I'm so fortunate, so very fortunate. Among people with hearts full of the

stain of stinginess I live at home rid of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share.' When a noble disciple recollects their own generosity their mind is not full of greed, hate, and delusion. ... This is called a noble disciple who lives in balance among people who are unbalanced, and lives untroubled among people who are troubled. They've entered the stream of the teaching and developed the recollection of generosity.

Furthermore, you should recollect the deities: 'There are the Gods of the Four Great Kings, the Gods of the Thirty-Three, the Gods of Yama, the Joyful Gods, the Gods Who Love to Create, the Gods Who Control the Creations of Others, the Gods of Brahmā's Host, and gods even higher than these. When those deities passed away from here, they were reborn there because of their faith, ethics, learning, generosity, and wisdom. I, too, have the same kind of faith, ethics, learning, generosity, and wisdom.' When a noble disciple recollects the faith, ethics, learning, generosity, and wisdom of both themselves and the deities their mind is not full of greed, hate, and delusion. At that time their mind is unswerving, based on the deities. A noble disciple whose mind is unswerving finds joy in the meaning and the teaching, and finds joy connected with the teaching. When they're joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when they're blissful, the mind becomes immersed in samādhi. This is called a noble disciple who lives in balance among people who are unbalanced, and lives untroubled among people who are troubled. They've entered the stream of the teaching and developed the recollection of the deities."

11.12 With Mahānāma (2nd)

At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery. Now at that time Mahānāma the Sakyan had recently recovered from an illness. At that time several mendicants were making a robe for the Buddha ...

Mahānāma the Sakyan heard about this. He went up to the Buddha, bowed, sat down to one side, and said to him:

"Sir, I have heard that several mendicants are making a robe for the Buddha, thinking that when his robe was finished and the three months of the rains residence had passed the Buddha would set out wandering. Now, we spend our life in various ways. Which of these should we practice?"

"Good, good, Mahānāma! It's appropriate that gentlemen such as you come to me and ask: 'We spend our life in various ways. Which of these should we practice?' The faithful succeed, not the faithless. The energetic succeed, not the lazy. The mindful succeed, not the unmindful. Those with immersion succeed, not those without immersion. The wise succeed, not the witless. When you're grounded on these five things, go on to develop six further things.

Firstly, you should recollect the Realized One: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' When a noble disciple recollects the Realized One their mind is not full of greed, hate, and delusion. At that time their mind is unswerving, based on the Realized One. A noble disciple whose mind is unswerving finds joy in the meaning and the teaching, and finds joy connected with the teaching. When they're joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when they're blissful, the mind becomes immersed in samādhi. You should develop this recollection of the Buddha while walking, standing, sitting, lying down, while working, and while at home with your children.

Furthermore, you should recollect the teaching ... the Saṅgha ... your own ethical conduct ... your own generosity ... the deities ... When a noble disciple recollects the faith, ethics, learning, generosity, and wisdom of both themselves and the deities their mind is not full of greed, hate, and delusion. At that time their mind is unswerving, based on the deities. A noble disciple whose mind is unswerving finds joy in the meaning and the teaching, and finds joy connected with the teaching. When they're joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil.

When the body is tranquil, they feel bliss. And when they're blissful, the mind becomes immersed in samādhi. You should develop this recollection of the deities while walking, standing, sitting, lying down, while working, and while at home with your children."

11.13 With Nandiya

At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery.

Now at that time the Buddha wanted to commence the rains residence at Sāvatthī.

Nandiya the Sakyan heard about this, and thought, "Why don't I also commence the rains residence at Sāvatthī. There I can apply myself to my work and from time to time get to see the Buddha."

So the Buddha commenced the rains residence in Sāvatthī, and so did Nandiya. There he applied himself to his work and from time to time got to see the Buddha.

At that time several mendicants were making a robe for the Buddha, thinking that when his robe was finished and the three months of the rains residence had passed the Buddha would set out wandering.

Nandiya the Sakyan heard about this. He went up to the Buddha, bowed, sat down to one side, and said to him:

"Sir, I have heard that several mendicants are making a robe for the Buddha, thinking that when his robe was finished and the three months of the rains residence had passed the Buddha would set out wandering. Now, we spend our life in various ways. Which of these should we practice?"

"Good, good Nandiya! It's appropriate that gentlemen such as you come to me and ask: 'We spend our life in various ways. Which of these should we practice?' The faithful succeed, not the faithless. The ethical succeed, not the unethical. The energetic succeed, not the lazy. The mindful succeed, not the unmindful. Those with immersion succeed, not those without immersion. The wise succeed, not the witless. When you're grounded on these six things, go on to develop five further things.

Firstly, you should recollect the Realized One: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’ In this way you should establish mindfulness internally based on the Realized One.

Furthermore, you should recollect the teaching: ‘The teaching is well explained by the Buddha—visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.’ In this way you should establish mindfulness internally based on the teaching.

Furthermore, you should recollect your good friends: ‘I’m fortunate, so very fortunate, to have good friends who advise and instruct me out of kindness and compassion.’ In this way you should establish mindfulness internally based on good friends.

Furthermore, you should recollect your own generosity: ‘I’m so fortunate, so very fortunate. Among people with hearts full of the stain of stinginess I live at home rid of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share.’ In this way you should establish mindfulness internally based on generosity.

Furthermore, you should recollect the deities: ‘There are deities who, surpassing the company of deities that consume solid food, are reborn in a certain host of mind-made deities. They don’t see in themselves anything more to do, or anything that needs improvement.’ An irreversibly freed mendicant doesn’t see in themselves anything more to do, or anything that needs improvement. In the same way, Nandiya, there are deities who, surpassing the company of deities that consume solid food, are reborn in a certain host of mind-made deities. They don’t see in themselves anything more to do, or anything that needs improvement. In this way you should establish mindfulness internally based on the deities.

A noble disciple who has these eleven qualities gives up bad, unskillful qualities and doesn’t cling to them. It’s like when a pot full of water is tipped over, so the water drains out and doesn’t go back

in. Suppose there was an uncontrolled fire. It advances burning up dry woodlands and doesn't go back over what it has burned. In the same way, a noble disciple who has these eleven qualities gives up bad, unskillful qualities and doesn't cling to them."

11.14 With Subhūti

And then Venerable Subhūti together with the mendicant Saddha went up to the Buddha, bowed, and sat down to one side. The Buddha said to him, "Subhūti, what is the name of this mendicant?"

"Sir, the name of this mendicant is Saddha. He is the son of the layman Saddha, and has gone forth out of faith from the lay life to homelessness."

"Well, I hope this mendicant Saddha exhibits the outcomes of faith."

"Now is the time, Blessed One! Now is the time, Holy One! Let the Buddha to speak on the outcomes of faith. Now I will find out whether or not this mendicant Saddha exhibits the outcomes of faith."

"Well then, Subhūti, listen and pay close attention, I will speak."

"Yes, sir," Subhūti replied. The Buddha said this:

"Firstly, a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken. When a mendicant is ethical, this is an outcome of faith.

Furthermore, a mendicant is very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically. When a mendicant is learned, this is an outcome of faith.

Furthermore, a mendicant has good friends, companions, and associates. When a mendicant has good friends, this is an outcome of faith.

Furthermore, a mendicant is easy to admonish, having qualities that make them easy to admonish. They're patient, and take instruction respectfully. When a mendicant is easy to admonish, this is an outcome of faith.

Furthermore, a mendicant is deft and tireless in a diverse spectrum of duties for their spiritual companions, understanding how to go about things in order to complete and organize the work. When a mendicant is skilled and tireless in a diverse spectrum of duties, this is an outcome of faith.

Furthermore, a mendicant loves the teachings and is a delight to converse with, being full of joy in the teaching and training. When a mendicant loves the teachings, this is an outcome of faith.

Furthermore, a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. When a mendicant is energetic, this is an outcome of faith.

Furthermore, a mendicant gets the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty. When a mendicant gets the four absorptions, this is an outcome of faith.

Furthermore, a mendicant recollects many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They remember: 'There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.' And so they recollect their many kinds of past lives, with features and details. When a mendicant recollects many kinds of past lives, this is an outcome of faith.

Furthermore, with clairvoyance that is purified and superhuman, a mendicant sees sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds. 'These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they acted out of that wrong view. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they acted out of that right view. When their body breaks up, after death, they're reborn in a good place, a heavenly realm.' And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds. When a mendicant has clairvoyance that is purified and superhuman, this is an outcome of faith.

Furthermore, a mendicant has realized the undefiled freedom of heart and freedom by wisdom in this very life, and lives having realized it with their own insight due to the ending of defilements. When a mendicant has ended the defilements, this is an outcome of faith."

When he said this, Venerable Subhūti said to the Buddha:

"Sir, the outcomes of faith for a faithful person that the Buddha speaks of are found in this mendicant; he does exhibit them.

This mendicant is ethical ...

This mendicant is learned ...

This mendicant has good friends ...

This mendicant is easy to admonish ...

This mendicant is skilled and tireless in a diverse spectrum of duties ...

This mendicant loves the teachings ...

This mendicant is energetic ...

This mendicant gets the four absorptions ...

This mendicant recollects their many kinds of past lives ...

This mendicant has clairvoyance that is purified and surpasses the human ...

This mendicant has ended the defilements ...

The outcomes of faith for a faithful person that the Buddha speaks of are found in this mendicant; he does exhibit them."

"Good, good, Subhūti! So, Subhūti, you should live together with this mendicant Saddha. And when you want to see the Realized One, you should come together with him."

11.15 The Benefits of Love

"Mendicants, you can expect eleven benefits when the heart's release by love has been cultivated, developed, and practiced, made a vehicle and a basis, kept up, consolidated, and properly implemented.

What eleven? You sleep well. You wake happily. You don't have bad dreams. Humans love you. Non-humans love you. Deities protect you. You can't be harmed by fire, poison, or blade. Your mind quickly enters immersion. Your face is clear and bright. You don't feel lost when you die. If you don't penetrate any higher, you'll be reborn in a Brahmā realm. You can expect eleven benefits when the heart's release by love has been cultivated, developed, and practiced, made a vehicle and a basis, kept up, consolidated, and properly implemented."

11.16 The Man From the City of Aṭṭhaka

At one time Venerable Ānanda was staying near Vesālī in the little village of Beluva.

Now at that time the householder Dasama from the city of Aṭṭhaka had arrived at Pāṭaliputta on some business. He went to the Chicken Monastery, approached a certain mendicant, and said to him, "Sir, where is Venerable Ānanda now staying? For I want to see him."

"Householder, Venerable Ānanda is staying near Vesālī in the little village of Beluva."

Then the householder Dasama, having concluded his business there, went to the little village of Beluva in Vesālī to see Ānanda. He bowed, sat down to one side, and said to Ānanda:

"Sir, Ānanda, is there one thing that has been rightly explained by the Blessed One—who knows and sees, the perfected one, the fully awakened Buddha—practicing which a diligent, keen, and resolute mendicant's mind is freed, their defilements are ended, and they arrive at the supreme sanctuary?"

"There is, householder."

"And what is that one thing?"

"Householder, it's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. Then they reflect: 'Even this first absorption is produced by choices and intentions.' They understand: 'But whatever is produced by choices and intentions is impermanent and liable to cessation.' Abiding in that they attain the ending of defilements. If they don't attain the ending of defilements, with the ending of the five lower fetters they're reborn spontaneously, because of their passion and love for that meditation. They are extinguished there, and are not liable to return from that world. This is one thing that has been rightly explained by the Blessed One—who knows and sees, the perfected one, the fully awakened Buddha—practicing which a diligent, keen, and resolute mendicant's mind is freed, their defilements are ended, and they arrive at the supreme sanctuary.

Furthermore, as the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption ... third absorption ... fourth absorption. Then they reflect: 'Even this fourth absorption is produced by choices and intentions.' They understand: 'But whatever is produced by choices and intentions is impermanent and liable to cessation.' Abiding in that they attain the ending of defilements. If they don't attain the ending of defilements, with the ending of the five lower fetters they're reborn spontaneously, because of their passion and love for that meditation. They are extinguished there, and are not liable to return from that world.

This too is one thing that has been rightly explained by the Blessed One—who knows and sees, the perfected one, the fully awakened Buddha—practicing which a diligent, keen, and resolute mendicant's mind is freed, their defilements are ended, and they arrive at the supreme sanctuary.

Furthermore, a mendicant meditates spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. Then they reflect: 'Even this heart's release by love is produced by choices and intentions.' They understand: 'But whatever is produced by choices and intentions is impermanent and liable to cessation.' Abiding in that they attain the ending of defilements. If they don't attain the ending of defilements, with the ending of the five lower fetters they're reborn spontaneously, because of their passion and love for that meditation. They are extinguished there, and are not liable to return from that world. This too is one thing that has been rightly explained by the Blessed One ...

Furthermore, a mendicant meditates spreading a heart full of compassion ... They meditate spreading a heart full of rejoicing ... They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will. Then they reflect: 'Even this heart's release by equanimity is produced by choices and intentions.' They understand: 'But whatever is produced by choices and intentions is impermanent and liable to cessation.' Abiding in that they attain the ending of defilements. If they don't attain the ending of defilements, with the ending of the five lower fetters they're reborn spontaneously, because of their passion and love for that meditation. They are extinguished there, and are not liable to return from that world. This too is one thing that has been rightly explained by the Blessed One ...

Furthermore, a mendicant, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', enters and remains in the dimension of infinite space. Then they reflect: 'Even this attainment of the dimension of infinite space is produced by choices and intentions.' They understand: 'But whatever is produced by choices and intentions is impermanent and liable to cessation.' Abiding in that they attain the ending of defilements. If they don't attain the ending of defilements, with the ending of the five lower fetters they're reborn spontaneously, because of their passion and love for that meditation. They are extinguished there, and are not liable to return from that world. This too is one thing that has been rightly explained by the Blessed One ...

Furthermore, a mendicant, going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', enters and remains in the dimension of infinite consciousness. ... Going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', they enter and remain in the dimension of nothingness. ... Then they reflect: 'Even this attainment of the dimension of nothingness is produced by choices and intentions.' They understand: 'But whatever is produced by choices and intentions is impermanent and liable to cessation.' Abiding in that they attain the ending of defilements. If they don't attain the ending of defilements, with the ending of the five lower fetters they're reborn spontaneously, because of their passion and love for that meditation. They are extinguished there, and are not liable to return from that world. This too is one thing that has been rightly explained by the Blessed One—who knows and sees, the perfected one, the fully awakened Buddha—practicing which a diligent, keen, and resolute mendicant's mind is freed, their defilements are ended, and they reach the supreme sanctuary."

When he said this, the householder Dasama said to Venerable Ānanda:

"Sir, suppose a person was looking for an entrance to a hidden treasure. And all at once they'd come across eleven entrances! In the same way, I was searching for the door to the deathless. And all at

once I got to hear of eleven doors to the deathless. Suppose a person had a house with eleven doors. If the house caught fire they'd be able to flee to safety through any one of those doors. In the same way, I'm able to flee to safety through any one of these eleven doors to the deathless. Sir, those who follow other paths seek a fee for the teacher. Why shouldn't I make an offering to Venerable Ānanda?"

Then the householder Dasama, having assembled the Saṅgha from Vesālī and Pāṭaliputta, served and satisfied them with his own hands with a variety of delicious foods. He clothed each and every mendicant in a pair of garments, with a set of three robes for Ānanda. And he had a dwelling worth five hundred built for Ānanda.

11.17 The Cowherd

"Mendicants, a cowherd with eleven factors can't maintain and expand a herd of cattle. What eleven? It's when a cowherd doesn't know form, is unskilled in characteristics, doesn't pick out flies' eggs, doesn't dress wounds, doesn't smoke out pests, doesn't know the ford, doesn't know satisfaction, doesn't know the trail, is not skilled in pastures, milks dry, and doesn't show extra respect to the bulls who are fathers and leaders of the herd. A cowherd with these eleven factors can't maintain and expand a herd of cattle.

In the same way, a mendicant with eleven qualities can't achieve growth, improvement, or maturity in this teaching and training. What eleven? It's when a mendicant doesn't know form, is unskilled in characteristics, doesn't pick out flies' eggs, doesn't dress wounds, doesn't smoke out pests, doesn't know the ford, doesn't know satisfaction, doesn't know the trail, is not skilled in pastures, milks dry, and doesn't show extra respect to senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha.

And how does a mendicant not know form? It's when a mendicant doesn't truly understand that all form is the four primary elements, or form derived from the four primary elements. That's how a mendicant doesn't know form.

And how is a mendicant not skilled in characteristics? It's when a mendicant doesn't understand that a fool is characterized by their

deeds, and an astute person is characterized by their deeds. That's how a mendicant isn't skilled in characteristics.

And how does a mendicant not pick out flies' eggs? It's when a mendicant tolerates a sensual, malicious, or cruel thought that has arisen. They don't give it up, get rid of it, eliminate it, and obliterate it. They tolerate any bad, unskillful qualities that have arisen. They don't give them up, get rid of them, eliminate them, and obliterate them. That's how a mendicant doesn't pick out flies' eggs.

And how does a mendicant not dress wounds? When a mendicant sees a sight with their eyes, they get caught up in the features and details. Since the faculty of sight is left unrestrained, bad unskillful qualities of desire and aversion become overwhelming. They don't practice restraint, they don't protect the faculty of sight, and they don't achieve its restraint. When they hear a sound with their ears ... When they smell an odor with their nose ... When they taste a flavor with their tongue ... When they feel a touch with their body ... When they know a thought with their mind, they get caught up in the features and details. Since the faculty of the mind is left unrestrained, bad unskillful qualities of desire and aversion become overwhelming. They don't practice restraint, they don't protect the faculty of the mind, and they don't achieve its restraint. That's how a mendicant doesn't dress wounds.

And how does a mendicant not smoke out pests? It's when a mendicant doesn't teach others the Dhamma in detail as they learned and memorized it. That's how a mendicant doesn't smoke out pests.

And how does a mendicant not know the ford? It's when a mendicant doesn't from time to time go up to those mendicants who are very learned—knowledgeable in the scriptures, who have memorized the teachings, the texts on monastic training, and the outlines—and ask them questions: 'Why, sir, does it say this? What does that mean?' Those venerables don't clarify what is unclear, reveal what is obscure, and dispel doubt regarding the many doubtful matters. That's how a mendicant doesn't know the ford.

And how does a mendicant not know satisfaction? It's when a mendicant, when the teaching and training proclaimed by the

Realized One are being taught, finds no joy in the meaning and the teaching, and finds no joy connected with the teaching. That's how a mendicant doesn't know satisfaction.

And how does a mendicant not know the trail? It's when a mendicant doesn't truly understand the noble eightfold path. That's how a mendicant doesn't know the trail.

And how is a mendicant not skilled in pastures? It's when a mendicant doesn't truly understand the four kinds of mindfulness meditation. That's how a mendicant is not skilled in pastures.

And how does a mendicant milk dry? It's when a mendicant is invited by a householder to accept robes, alms-food, lodgings, and medicines and supplies for the sick. But they don't know moderation in accepting. That's how a mendicant milks dry.

And how does a mendicant not show extra respect to senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha? It's when a mendicant doesn't consistently treat senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha with kindness by way of body, speech, and mind, both in public and in private. That's how a mendicant doesn't show extra respect to senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha.

A mendicant with these eleven qualities can't achieve growth, improvement, or maturity in this teaching and training.

A cowherd with eleven factors can maintain and expand a herd of cattle. What eleven? It's when a cowherd knows form, is skilled in characteristics, picks out flies' eggs, dresses wounds, smokes out pests, knows the ford, knows satisfaction, knows the trail, is skilled in pastures, doesn't milk dry, and shows extra respect to the bulls who are fathers and leaders of the herd. A cowherd with these eleven factors can maintain and expand a herd of cattle.

In the same way, a mendicant with eleven qualities can achieve growth, improvement, and maturity in this teaching and training. What eleven? It's when a mendicant knows form, is skilled in characteristics, picks out flies' eggs, dresses wounds, smokes out pests, knows the ford, knows satisfaction, knows the trail, is skilled in pastures, doesn't milk dry, and shows extra respect to senior

mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha.

And how does a mendicant know form? It's when a mendicant truly understands that all form is the four primary elements, or form derived from the four primary elements. That's how a mendicant knows form.

And how is a mendicant skilled in characteristics? It's when a mendicant understands that a fool is characterized by their deeds, and an astute person is characterized by their deeds. That's how a mendicant is skilled in characteristics.

And how does a mendicant pick out flies' eggs? It's when a mendicant doesn't tolerate a sensual, malicious, or cruel thought that has arisen, but gives it up, gets rid of it, eliminates it, and exterminates it. They don't tolerate any bad, unskillful qualities that have arisen, but give them up, get rid of them, eliminate them, and obliterate them. That's how a mendicant picks out flies' eggs.

And how does a mendicant dress wounds? When a mendicant sees a sight with their eyes, they don't get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint. When they hear a sound with their ears ... When they smell an odor with their nose ... When they taste a flavor with their tongue ... When they feel a touch with their body ... When they know a thought with their mind, they don't get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint. That's how a mendicant dresses wounds.

And how does a mendicant smoke out pests? It's when a mendicant teaches others the Dhamma in detail as they learned and memorized it. That's how a mendicant smokes out pests.

And how does a mendicant know the ford? It's when from time to time a mendicant goes up to those mendicants who are very learned —knowledgeable in the scriptures, who have memorized the

teachings, the texts on monastic training, and the outlines—and asks them questions: 'Why, sir, does it say this? What does that mean?' Those venerables clarify what is unclear, reveal what is obscure, and dispel doubt regarding the many doubtful matters. That's how a mendicant knows the ford.

And how does a mendicant know satisfaction? It's when a mendicant, when the teaching and training proclaimed by the Realized One are being taught, finds joy in the meaning and the teaching, and finds joy connected with the teaching. That's how a mendicant knows satisfaction.

And how does a mendicant know the trail? It's when a mendicant truly understands the noble eightfold path. That's how a mendicant knows the trail.

And how is a mendicant skilled in pastures? It's when a mendicant truly understands the four kinds of mindfulness meditation. That's how a mendicant is skilled in pastures.

And how does a mendicant not milk dry? It's when a mendicant is invited by a householder to accept robes, alms-food, lodgings, and medicines and supplies for the sick. And that mendicant knows moderation in accepting. That's how a mendicant doesn't milk dry.

And how does a mendicant show extra respect to senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha? It's when a mendicant consistently treats senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha with kindness by way of body, speech, and mind, both in public and in private. That's how a mendicant shows extra respect to senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha.

A mendicant with these eleven qualities can achieve growth, improvement, or maturity in this teaching and training."

11.18 Immersion (1st)

And then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him:

"Could it be, sir, that a mendicant might gain a state of immersion like this? They wouldn't perceive earth in earth, water in water, fire

in fire, or air in air. And they wouldn't perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception. They wouldn't perceive this world in this world, or the other world in the other world. And they wouldn't perceive what is seen, heard, thought, known, attained, sought, or explored by the mind. And yet they would still perceive."

"It could be, mendicants."

"But how could this be?"

"It's when a mendicant perceives: 'This is peaceful; this is sublime —that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.' That's how a mendicant might gain a state of immersion like this. They wouldn't perceive earth in earth, water in water, fire in fire, or air in air. And they wouldn't perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception. They wouldn't perceive this world in this world, or the other world in the other world. And they wouldn't perceive what is seen, heard, thought, known, attained, sought, or explored by the mind. And yet they would still perceive."

11.19 Immersion (2nd)

There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Could it be, mendicants, that a mendicant might gain a state of immersion like this? They wouldn't perceive earth in earth, water in water, fire in fire, or air in air. And they wouldn't perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite

consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception. They wouldn't perceive this world in this world, or the other world in the other world. And they wouldn't perceive what is seen, heard, thought, known, attained, sought, or explored by the mind. And yet they would still perceive."

"Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it."

"Well then, mendicants, listen and pay close attention, I will speak."

"Yes, sir," they replied. The Buddha said this:

"A mendicant could gain such a state of immersion."

"But how could this be?"

"It's when a mendicant perceives: 'This is peaceful; this is sublime —that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.' That's how a mendicant might gain a state of immersion like this. They wouldn't perceive earth in earth, water in water, fire in fire, or air in air. And they wouldn't perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception. They wouldn't perceive this world in this world, or the other world in the other world. And they wouldn't perceive what is seen, heard, thought, known, attained, sought, or explored by the mind. And yet they would still perceive."

11.20 Immersion (3rd)

And then several mendicants went up to Venerable Sāriputta, and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side and said to him:

"Could it be, reverend, that a mendicant might gain a state of immersion like this? They wouldn't perceive earth in earth, water in water, fire in fire, or air in air. And they wouldn't perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception. They wouldn't perceive this world in this world, or the other world in the other world. And they wouldn't perceive what is seen, heard, thought, known, attained, sought, or explored by the mind. And yet they would still perceive."

"It could be, reverends."

"But how could this be?"

"It's when a mendicant perceives: 'This is peaceful; this is sublime —that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.' That's how a mendicant might gain a state of immersion like this. They wouldn't perceive earth in earth, water in water, fire in fire, or air in air. And they wouldn't perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception. They wouldn't perceive this world in this world, or the other world in the other world. And they wouldn't perceive what is seen, heard, thought, known, attained, sought, or explored by the mind. And yet they would still perceive."

11.21 Immersion (4th)

There Sāriputta addressed the mendicants:

"Could it be, reverends, that a mendicant might gain a state of immersion like this? They wouldn't perceive earth in earth, water in water, fire in fire, or air in air. And they wouldn't perceive the dimension of infinite space in the dimension of infinite space, the

dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception. They wouldn't perceive this world in this world, or the other world in the other world. And they wouldn't perceive what is seen, heard, thought, known, attained, sought, or explored by the mind. And yet they would still perceive."

"Reverend, we would travel a long way to learn the meaning of this statement in the presence of Venerable Sāriputta. May Venerable Sāriputta himself please clarify the meaning of this. The mendicants will listen and remember it."

"Then listen and pay close attention, I will speak."

"Yes, friend," they replied. Sāriputta said this:

"A mendicant could gain such a state of immersion."

"But how could this be?"

"It's when a mendicant perceives: 'This is peaceful; this is sublime —that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.' That's how a mendicant might gain a state of immersion like this. They wouldn't perceive earth in earth, water in water, fire in fire, or air in air. And they wouldn't perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception. They wouldn't perceive this world in this world, or the other world in the other world. And they wouldn't perceive what is seen, heard, thought, known, attained, sought, or explored by the mind. And yet they would still perceive."

3. Similarity

11.22–29

1pts5.359“Mendicants, a cowherd with eleven factors can’t maintain and expand a herd of cattle. What eleven? It’s when a cowherd doesn’t know form, is unskilled in characteristics, doesn’t pick out flies’ eggs, doesn’t dress wounds, doesn’t smoke out pests, doesn’t know the ford, doesn’t know satisfaction, doesn’t know the trail, is not skilled in pastures, milks dry, and doesn’t show extra respect to the bulls who are fathers and leaders of the herd. A cowherd with these eleven factors can’t maintain and expand a herd of cattle.

2In the same way, a mendicant with eleven qualities can’t meditate observing impermanence in the eye … suffering … not-self … ending … vanishing … fading away … cessation … letting go …”

11.30–69

1… “… ear … nose … tongue … body … mind …”

11.70–117

1… “… sights … sounds … smells … tastes … touches … thoughts …”

11.118–165

1… “… eye consciousness … ear consciousness … nose consciousness … tongue consciousness … body consciousness … mind consciousness. …”

11.166–213

1… “… eye contact … ear contact … nose contact … tongue contact … body contact … mind contact. …”

11.214–261

1... "... feeling born of eye contact ... feeling born of ear contact ... feeling born of nose contact ... feeling born of tongue contact ... feeling born of body contact ... feeling born of mind contact ...

11.262–309

1pts5.360... "... perception of sights ... perception of sounds ... perception of smells ... perception of tastes ... perception of touches ... perception of thoughts. ..."

11.310–357

1... "... intention regarding sights ... intention regarding sounds ... intention regarding smells ... intention regarding tastes ... intention regarding touches ... intention regarding thoughts. ..."

11.358–405

1... "... Craving for sights ... craving for sounds ... craving for smells ... craving for tastes ... craving for touches ... craving for thoughts. ..."

11.406–453

1... "... thoughts about sights ... thoughts about sounds ... thoughts about smells ... thoughts about tastes ... thoughts about touches ... thoughts about thoughts. ..."

11.454–501

1... "... considerations regarding sights ... considerations regarding sounds ... considerations regarding smells ... considerations regarding tastes ... considerations regarding touches ... meditate observing impermanence in considerations about thoughts ... meditate observing suffering ... meditate observing not-self ... meditate observing ending ... meditate observing vanishing ... meditate observing fading away ... meditate observing cessation ... meditate observing letting go. ..."

11.502–981

1“Mendicants, a cowherd with eleven factors can maintain and expand a herd of cattle. What eleven? It’s when a cowherd knows form …

2In the same way, a mendicant with eleven qualities can meditate observing impermanence in the eye … … meditate observing letting go. …”

4. Abbreviated Texts Beginning with Greed

11.982

1“For insight into greed, eleven things should be developed. What eleven? The first, second, third, and fourth absorptions; the heart’s releases by love, compassion, rejoicing, and equanimity; the dimensions of infinite space, infinite consciousness, and nothingness. For insight into greed, these eleven things should be developed.”

11.983–991

1“For the complete understanding of greed … complete ending … giving up … ending … vanishing … fading away … cessation … giving away … letting go of negligence … these eleven things should be developed.”

11.992–1151

“Of hate … delusion … anger … hostility … offensiveness … contempt … jealousy … stinginess … deceitfulness … deviousness … obstinacy … aggression … conceit … arrogance … vanity … for insight into negligence … complete understanding … complete ending … giving up … ending … vanishing … fading away … cessation … giving away … For the letting go of negligence, these eleven things should be developed.”

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

The Book of the Elevens is finished.
The Numbered Discourses is completed.

SuttaCentral

LINKED DISCOURSES



A translation of Saṃyuttanikāya by

BHIKKHU SUJATO

Saṁyuttanikāya:
Linked Discourses

Translated for SuttaCentral
by
Sujato Bhikkhu

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The “Linked” or “Connected” Discourses (Saṁyutta Nikāya, abbreviated SN) is a collection of over a thousand short discourses in the Pali canon. The word “linked” refers to the fact that the texts are collected and organized by topic. In most cases the organizing principle is a particular theme of Dhamma, for example, the five aggregates, dependant origination, the noble eightfold path, mindfulness meditation, or the four noble truths. This collection contains the most extensive range of texts on these core themes. In other cases chapters are organized according to the person or kind of person who speaks. This collection has a full parallel in the Saṁyuktāgama (SA) of the Sarvāstivāda school in Chinese translation. In addition, there are two partial collections in Chinese (SA-2 and SA-3) as well as a number of miscellaneous or fragmentary texts in Chinese, Sanskrit, and Tibetan. Much of the organizational structure of SN is shared with SA, suggesting that this structure preceded the split between these two collections.

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Sagāthāvagga:
The Book with Verses

1. Devatāsaṁyutta:
On Deities

1. A Reed

1:1. Crossing the Flood

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then, late at night, a glorious deity, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side, and said to him: "Good sir, how did you cross the flood?" "Neither standing nor swimming, sir, I crossed the flood." "But in what way did you cross the flood neither standing nor swimming?" "When I stood, I became submerged. And when I swam, I was swept away. That's how I crossed the flood neither standing nor swimming."

"After a long time I see
a brahmin extinguished.
Neither standing nor swimming,
he's crossed over clinging to the world."

This is what that deity said, and the teacher approved. Then that deity, knowing that the teacher approved, bowed and respectfully circled the Buddha, keeping him on his right, before vanishing right there.

1:2. Liberation

At Sāvatthī. Then, late at night, a glorious deity, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side, and said to him:

"Good sir, do you know the liberation, emancipation, and seclusion for sentient beings?"

"I do, sir."

"But in what way do you know this?"

"Because of ending the relishing of rebirth,
and the finishing of perception and consciousness,
and the cessation and stilling of feelings:
that, sir, is how I know
the liberation, emancipation, and seclusion of sentient beings."

1:3. Led On

At Sāvatthī. Standing to one side, that deity recited this verse in the Buddha's presence:

> "This life, so very short, is led onward.
> There's no shelter for someone who's been led on by old age.
> Seeing this peril in death,
> you should do good deeds that bring happiness."
>
> "This life, so very short, is led onward.
> There's no shelter for someone who's been led on by old age.
> Seeing this peril in death,
> one looking for peace would drop the world's bait."

1:4. Time Flies

At Sāvatthī. Standing to one side, that deity recited this verse in the Buddha's presence:

> "Time flies, nights pass by,
> the stages of life leave us one by one.
> Seeing this peril in death,
> you should do good deeds that bring happiness."
>
> "Time flies, nights pass by,
> the stages of life leave us one by one.
> Seeing this peril in death,
> one looking for peace would drop the world's bait."

1:5. Cut How Many?

At Sāvatthī. Standing to one side, that deity recited this verse in the Buddha's presence:

> "Cut how many? Drop how many?
> How many more should be developed?
> How many kinds of clinging must a mendicant get over
> before you call them a flood crosser?"
>
> "Five to cut, five to drop,
> and five more to develop.
> A mendicant must get over five kinds of clinging
> before you call them a flood crosser."

1:6. Awake

At Sāvatthī. Standing to one side, that deity recited this verse in the Buddha's presence:

> "How many sleep while others wake?
> How many wake among the sleeping?
> By how many do you gather dust?
> By how many are you cleansed?"

"Five sleep while others wake.
Five wake among the sleeping.
By five you gather dust.
By five you're cleansed."

1:7. Not Comprehending

At Sāvatthī. Standing to one side, that deity recited this verse in the Buddha's presence:

"Those who don't comprehend the teachings,
who may be led astray in the doctrines of others;
asleep, they have not woken up:
it is time for them to wake!"

"Those who clearly comprehend the teachings,
who won't be led astray by the doctrines of others;
they've woken up, they rightly know,
they live smoothly in the rough."

1:8. Very Confused

At Sāvatthī. Standing to one side, that deity recited this verse in the Buddha's presence:

"Those who are very confused about the teachings,
who may be led astray in the doctrines of others;
asleep, they have not woken up:
it is time for them to wake!"

"Those who are unconfused about the teachings,
who won't be led astray by the doctrines of others;
they've woken up, they rightly know,
they live smoothly in the rough."

1:9. Fond of Conceit

At Sāvatthī. Standing to one side, that deity recited this verse in the Buddha's presence:

"Someone who's fond of conceit can't be tamed,
and someone without immersion can't be a sage.
Living negligent alone in the wilderness,
they can't pass beyond Death's domain."

"Having given up conceit, serene within oneself,
with a healthy heart, everywhere released;
living diligent alone in the wilderness,
they pass beyond Death's domain."

1:10. Wilderness

At Sāvatthī. Standing to one side, that deity addressed the Buddha in verse:

"Living in the wilderness,
peaceful spiritual practitioners
eat just one meal a day:
so why is their complexion so clear?"

"They don't worry about the past,
nor do they long for the future;
feeding on whatever comes in the present day,
that's why their complexion is so clear.

Because they long for the future,
and worry about the past,
fools wither away,
like a green reed mowed down."

2. The Garden of Delight

1:11. The Garden of Delight

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants: "Mendicants!" "Venerable sir," they replied. The Buddha said this:

"Once upon a time, mendicants, a certain deity of the company of the Thirty-Three was amusing themselves in the Garden of Delight, escorted by a band of nymphs, and supplied and provided with the five kinds of heavenly sensual stimulation. On that occasion they recited this verse:

'They don't know pleasure
who don't see the Garden of Delight!
It's the abode of lordly gods,
the glorious host of Thirty!'

When they had spoken, another deity replied with this verse:

'Fool, don't you understand
the saying of the perfected ones:
all conditions are impermanent,
their nature is to rise and fall;
having arisen, they cease;
their stilling is true bliss.'"

1:12. Delight

At Sāvatthī. Standing to one side, that deity recited this verse in the Buddha's presence:

"Your children bring you delight!
Your cattle also bring you delight!
For attachments are a man's delight;
without attachments there's no delight."

"Your children bring you sorrow.
Your cattle also bring you sorrow.
For attachments are a man's sorrow;
without attachments there are no sorrows."

1:13. Nothing Equals a Child

At Sāvatthī. Standing to one side, that deity recited this verse in the Buddha's presence:

"There's no love like that for a child,
no wealth equal to cattle,
no light like that of the sun,
and of waters the ocean is paramount."

"There's no love like that for oneself,
no wealth equal to grain,
no light like that of wisdom,
and of waters the rain is paramount."

1:14. Aristocrats

"An aristocrat is the best of bipeds,
an ox is the best of quadrupeds,
a maiden is the best of wives,
and a first-born the best of sons."

"A Buddha is the best of bipeds,
a thoroughbred is the best of quadrupeds,
a good listener is the best of wives,
and the best of sons is loyal."

1:15. Whispering

"In the still of high noon,
when the birds have settled down,
the formidable jungle whispers to itself:
that seems so scary to me!"

"In the still of high noon,
when the birds have settled down,
the formidable jungle whispers to itself:
that seems so delightful to me!"

1:16. Sleepiness and Sloth

"Sleepiness, sloth, and yawning,
discontent, and sleepiness after eating:
because of this the noble path
isn't clear for living creatures here."

"Sleepiness, sloth, and yawning,
discontent, and sleepiness after eating:
when this is energetically fended off,
the noble path is cleared."

1:17. Hard to Do

"Hard to do, hard to endure,
is the ascetic life for the inept,
for it has many narrow passes
where the fool founders."

"How many days could an ascetic live
without controlling the mind?
They'd founder with each step,
under the sway of thoughts.

A mendicant should collect their thoughts
as a tortoise draws its limbs into its shell.
Independent, not disturbing others,
someone who's extinguished wouldn't blame anyone."

1:18. Conscience

"Can a person constrained by conscience
be found in the world?
Who shies away from blame,
like a fine horse from the whip?"

"Few are those constrained by conscience,
who live always mindful.
Having reached the end of suffering,
they live smoothly in the rough."

1:19. Little Hut

"Don't you have a little hut?
Don't you have a little nest?
Don't you have any networks?
Aren't you free of shackles?"

"Indeed I have no little hut.
Indeed I have no little nest.
Indeed I have no networks.
Indeed I'm free from shackles."

"What do you think I call a little hut?
What do I call a little nest?
What do you think I call a network?
And what do I call a shackle?"

"You call a mother a little hut;
and a wife a little nest.
You call children a network,
and you tell me craving's a shackle."

"It's good you have no little hut!
It's good you have no little nest!
It's good you have no networks!
And good that you're free from shackles."

1:20. With Samiddhi

So I have heard. At one time the Buddha was staying near Rājagaha in the Hot Springs Monastery. Then Venerable Samiddhi rose at the crack of dawn and went to the hot springs to bathe. When he had bathed and emerged from the water he stood in one robe drying himself. Then, late at night, a glorious deity, lighting up the entire hot springs, went up to Samiddhi, and, standing in the air, addressed him in verse:

"Mendicant, you seek alms before you eat;
you wouldn't seek alms after eating.
But you should eat first, then seek alms:
don't let the time pass you by."

"I truly don't know the time;
it's hidden and cannot be seen.
That's why I seek alms before eating:
don't let the time pass me by!"

Then that deity landed on the ground and said to Samiddhi: "You've gone forth while young, mendicant. You're black-haired, blessed with youth, in the prime of life, and you've never flirted with sensual pleasures. Enjoy human sensual pleasures! Don't give up what you see in the present life to chase after what takes time."

"I'm not, good sir; I'm giving up what takes time to chase after what I see in the present life. For the Buddha has said that sensual pleasures take time, with much suffering and distress, and they're all the more full of drawbacks. But this teaching is realizable in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves."

"But in what way, mendicant, has the Buddha said that sensual pleasures take time, with much suffering and distress, and they're all the more full of drawbacks? And how is this teaching realizable in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves?"

"I'm junior, good sir, recently gone forth, newly come to this teaching and training. I'm not able to explain this in detail. But the Blessed One, the perfected one, the fully awakened Buddha is staying near Rājagaha in the Hot Springs Monastery. You should go to him and ask about this matter. And you should remember it in line with the Buddha's answer."

"It's not easy for us to approach the Buddha, as he is surrounded by other illustrious deities. If you go to the Buddha and ask him about this matter, we'll come along and listen to the teaching."

"Yes, good sir," Venerable Samiddhi replied. He went to the Buddha, bowed, sat down to one side, and told him what had happened. Then he added:

"Sir, if that deity spoke the truth, he'll be close by."

When he had spoken, that deity said to Samiddhi: "Ask, mendicant, ask! For I have arrived."

Then the Buddha addressed the deity in verse:

"Sentient beings who perceive the visible,
become established in the visible.
Not understanding the visible,
they come under the yoke of Death.

But having fully understood the visible,
they don't conceive a seer,
for they have nothing
by which they might be described.
Tell me if you understand, spirit."

"I don't understand the detailed meaning of the Buddha's brief statement. Please teach me this matter so I can understand the detailed meaning."

"If you conceive that 'I'm equal,
special, or worse', you'll get into arguments.
Unwavering in the face of the three discriminations,
you'll have no thought 'I'm equal or special'.
Tell me if you understand, spirit."

"I don't understand the detailed meaning of the Buddha's brief statement. Please teach me this matter so I can understand the detailed meaning."

"Reckoning's given up, conceit rejected;
craving for name and form is cut off right here.
They've cut the ties, untroubled and free of hope.
Though gods and humans search for them
in this world and the world beyond, they never find them,
not in heaven nor in any abode.
Tell me if you understand, spirit."

"This is how I understand the detailed meaning of the Buddha's brief statement:

"You should never do anything bad
by speech or mind or body in all the world.
Having given up sensual pleasures, mindful and aware,
you shouldn't keep doing what's painful and pointless."

3. A Sword

1:21. A Sword

At Sāvatthī. Standing to one side, that deity recited this verse in the Buddha's presence:

"Like they're struck by a sword,
like their head was on fire,
a mendicant should go forth mindfully,
to give up sensual desire."

"Like they're struck by a sword,
like their head was on fire,
a mendicant should go forth mindfully,
to give up identity view."

1:22. Impact

"It doesn't impact a person who doesn't impact others.
It impacts a person because they impact others.
That's why it impacts someone who impacts:
the one who wrongs one who's done no wrong."

"Whoever wrongs a man who's done no wrong,
a pure man with a spotless record,
the evil backfires on the fool,
like fine dust thrown upwind."

1:23. Matted Hair

"Matted hair within, matted hair without:
these people are tangled up in matted hair.
I ask you this, Gotama:
Who can untangle this tangled mass?"

"A wise man grounded in ethics,
developing the mind and wisdom,
a keen and self-disciplined mendicant,
can untangle this tangled mass.

For those who have discarded
greed, hate, and ignorance—
the perfected ones with defilements ended—
the tangle has been untangled.

Where name and form
cease with nothing left over;
and impingement and perception of form:
it's there that the tangle is cut."

1:24. Shielding the Mind

"Whatever you've shielded the mind from
can't cause you suffering.
So you should shield the mind from everything,
then you're freed from all suffering."

"You needn't shield the mind from everything.
When the mind is under control,
you need only shield the mind
from the places where bad things come."

1:25. A Perfected One

"Regarding a mendicant who is perfected, proficient,
with defilements ended, bearing the final body.

Would they say, ‘I speak’,
or even ‘they speak to me’?”

“Regarding a mendicant who is perfected, proficient,
with defilements ended, bearing the final body.
They would say, ‘I speak’,
and also ‘they speak to me’.
Skillful, understanding conventional usage,
they use these terms as no more than expressions.”

“Regarding a mendicant who is perfected, proficient,
with defilements ended, bearing the final body.
Is such a mendicant coming close to conceit
if they’d say, ‘I speak’,
or even ‘they speak to me’?”

“Someone who has given up conceit has no ties,
they’re cleared of all the ties of conceit.
Though that clever person has transcended conceiving,
they’d still say, ‘I speak’,

and also ‘they speak to me’.
Skillful, understanding conventional usage,
they use these terms as no more than expressions.”

1:26. Lamps

“How many lamps are there,
to shine their light on the world?
We’ve come to ask the Buddha;
how are we to understand this?”

“There are four lamps in the world,
a fifth is not found.
The sun shines by day,
the moon glows at night,

while a fire burns both
by day and by night.
But a Buddha is the best of lights:
this is the supreme radiance.”

1:27. Streams

“From where do streams turn back?
Where does the cycle no more revolve?
Where do name and form
cease with nothing left over?”

“Where water and earth,
fire and air find no footing.
From here the streams turn back;
here the cycle no more revolves;

and here it is that name and form
cease with nothing left over."

1:28. Affluent

"The affluent and the wealthy,
even the aristocrats who rule the land,
are greedy of each other,
insatiable in sensual pleasures.

Among those of such an avid nature,
flowing along the stream of lives,
who here has given up craving?
Who in the world is not avid?"

"They gave up their house,
their beloved children and cattle, and went forth.
And they gave up desire and hate,
and discarded ignorance.
The perfected ones with defilements ended—
they in the world are not avid."

1:29. Four Wheels

"Four are its wheels, and nine its doors;
it's filled with greed and tied up;
and it's born from a bog. Great hero,
how am I supposed to live like this?"

"Having cut the strap and harness—
wicked desire and greed—
and having plucked out craving, root and all:
that's how you're supposed to live like this."

1:30. Antelope Calves

"O hero so lean, with antelope calves,
not greedy, eating little,
living alone like a lion or an elephant,
you're not concerned for sensual pleasures.
We've come to ask a question:
How is one released from all suffering?"

"There are five kinds of sensual stimulation in the world,
and the mind is said to be the sixth.
When you've discarded desire for these,
you're released from all suffering."

4. The Satullapa Group

1:31. Virtuous

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then, late at night, several glorious deities of the Satullapa Group, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side, and recited this verse in the Buddha's presence:

"Associate only with the virtuous!
Try to get close to the virtuous!
Understanding the true teaching of the good,
things get better, not worse."

Then another deity recited this verse in the Buddha's presence:

"Associate only with the virtuous!
Try to get close to the virtuous!
Understanding the true teaching of the good,
wisdom is gained—but not from anyone else."

Then another deity recited this verse in the Buddha's presence:

"Associate only with the virtuous!
Try to get close to the virtuous!
Understanding the true teaching of the good,
you don't sorrow even among those who sorrow."

Then another deity recited this verse in the Buddha's presence:

"Associate only with the virtuous!
Try to get close to the virtuous!
Understanding the true teaching of the good,
you shine among your relatives."

Then another deity recited this verse in the Buddha's presence:

"Associate only with the virtuous!
Try to get close to the virtuous!
Understanding the true teaching of the good,
sentient beings go to a good place."

Then another deity recited this verse in the Buddha's presence:

"Associate only with the virtuous!
Try to get close to the virtuous!
Understanding the true teaching of the good,
sentient beings live happily."

Then another deity said to the Buddha: "Sir, who has spoken well?"

"You've all spoken well in your own way. However, listen to me also:

Associate only with the virtuous!
Try to get close to the virtuous!
Understanding the true teaching of the good,
you're released from all suffering."

That is what the Buddha said. Then those deities, knowing that the teacher approved, bowed and respectfully circled the Buddha, keeping him on their right, before vanishing right there.

1:32. Stinginess

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then, late at night, several glorious deities of the Satullapa Group, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, and stood to one side. Standing to one side, one deity recited this verse in the Buddha's presence:

"Because of stinginess and negligence
a gift is not given.
Wanting merit,
a smart person would give."

Then another deity recited these verses in the Buddha's presence:

"When a miser fails to give because of fear,
the very thing they're afraid of comes to pass.
The hunger and thirst
that a miser fears
hurt the fool
in this world and the next.

So you should dispel stinginess,
overcoming that stain, and give a gift.
The good deeds of sentient beings
support them in the next world."

Then another deity recited these verses in the Buddha's presence:

"Among the dead they do not die,
those who, like fellow travelers on the road,
are happy to provide, though they have but little.
This is an ancient principle.

Some who have little are happy to provide,
while some who have much don't wish to give.
An offering given from little
is multiplied a thousand times."

Then another deity recited these verses in the Buddha's presence:

"Giving what's hard to give,
doing what's hard to do;
the wicked don't act like this,
for the teaching of the good is hard to follow.

That's why the virtuous and the wicked
have different destinations after leaving this place.
The wicked go to hell,
while the virtuous are bound for heaven."

Then another deity said to the Buddha: "Sir, who has spoken well?"

"You've all spoken well in your own way. However, listen to me also:

A hundred thousand people making a thousand sacrifices
isn't worth a fraction
of one who lives rightly, wandering for gleanings,
or one who supports their partner from what little they have."

Then another deity addressed the Buddha in verse:

"Why doesn't that sacrifice of theirs, so abundant and magnificent,
equal the value of a moral person's gift?
How is it that a hundred thousand people making a thousand sacrifices
isn't worth a fraction of what's offered by such a person?"

"Some give based on immorality—
after injuring, killing, and tormenting.
Such an offering—tearful, violent—
in no way equals the value of a moral person's gift.

That's how it is that a hundred thousand people making a thousand sacrifices
isn't worth a fraction of what's offered by such a person."

1:33. Good

At Sāvatthī. Then, late at night, several glorious deities of the Satullapa Group, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, and stood to one side. Standing to one side, one deity spoke these words of inspiration in the Buddha's presence:

"Good, sir, is giving!
Because of stinginess and negligence
a gift is not given.
Wanting merit,
a smart person would give."

Then another deity spoke these words of inspiration in the Buddha's presence:

"Good, sir, is giving!
Even when one has little, giving is good.

Some who have little are happy to provide,
while some who have much don't wish to give.
An offering given from little
is multiplied a thousand times."

Then another deity spoke these words of inspiration in the Buddha's presence:

"Good, sir, is giving!
Even when one has little, giving is good.
And it's also good to give out of faith.
Giving and warfare are similar, they say,
for even a few of the good may conquer the many.
If a faithful person gives even a little,
it still brings them happiness in the hereafter."

Then another deity spoke these words of inspiration in the Buddha's presence:

"Good, sir, is giving!
Even when one has little, giving is good.
And it's also good to give out of faith.
And it's also good to give legitimate wealth.

A man who gives legitimate wealth,
earned by his efforts and initiative,
has passed over Yama's Vetaraṇi River;
that mortal arrives at celestial fields."

Then another deity spoke these words of inspiration in the Buddha's presence:

"Good, sir, is giving!
Even when one has little, giving is good.
And it's also good to give out of faith.
And it's also good to give legitimate wealth.
And it's also good to give intelligently.

The Holy One praises giving intelligently
to those worthy of offerings here in the world of the living.
What's given to these is very fruitful,
like seeds sown in a fertile field."

Then another deity spoke these words of inspiration in the Buddha's presence:

"Good, sir, is giving!
Even when one has little, giving is good.
And it's also good to give out of faith.
And it's also good to give legitimate wealth.
And it's also good to give intelligently.
And it's also good to be restrained when it comes to living creatures.

One who lives without harming any living being
never does bad because of others' blame;
for in that case they praise the coward, not the brave;
and the virtuous never do bad out of fear."

Then another deity said to the Buddha: "Sir, who has spoken well?"

"You've all spoken well in your own way. However, listen to me also:

It's true that giving is praised in many ways
but the path of the teaching is better than giving,
for in days old and older still,
the wise and virtuous even attained extinction."

1:34. There's None

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then, late at night, several glorious deities of the Satullapa Group, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, and stood to one side. Standing to one side, one deity recited this verse in the Buddha's presence:

"Among humans there are no sensual pleasures that are permanent.
Here there are desirable things, bound to which,
drunk on which, there's no coming back.
That person doesn't return here from Death's domain."

"Misery is born of desire; suffering is born of desire;
when desire is removed, misery is removed;
when misery is removed, suffering is removed."

"The world's pretty things aren't sensual pleasures.
Greedy intention is a person's sensual pleasure.
The world's pretty things stay just as they are,
but a wise one removes desire for them.

You should give up anger and get rid of conceit,
and get past all the fetters.

Sufferings don't torment the one who has nothing,
not clinging to name and form.

Reckoning's given up, conceit rejected;
craving for name and form is cut off right here.
They've cut the ties, untroubled and free of hope.
Though gods and humans search for them
in this world and the world beyond, they never find them,
not in heaven nor in any abode."

"If neither gods nor humans see one freed in this way
in this world or the world beyond," said Venerable Mogharāja,
"are those who revere that supreme person,
who lives for the good of mankind, also worthy of praise?"

"The mendicants who revere one freed in this way
are also worthy of praise, Mogharāja," said the Buddha.
"But having understood the teaching and given up doubt,
those mendicants can get over clinging."

1:35. Disdain

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then, late at night, several glorious deities of the Disdainful Group, lighting up the entire Jeta's Grove, went up to the Buddha, and stood in the air. Standing in the air, one deity recited this verse in the Buddha's presence:

"Someone who really is one way,
but shows themselves another way,
is like a cheating gambler
who enjoys what was gained by theft.

You should only say what you would do;
you shouldn't say what you wouldn't do.
The wise will recognize
one who talks without doing."

"Not just by speaking,
nor solely by listening,
are you able to progress
on this hard path,
by which wise ones practicing absorption
are released from Māra's bonds.

The wise certainly don't act like that,
for they understand the ways of the world.
The wise are extinguished by understanding,
they've crossed over clinging to the world."

Then those deities landed on the ground, bowed with their heads at the Buddha's feet and said: "We have made a mistake, sir. It was foolish, stupid, and unskillful of us to imagine we could attack the Buddha! Please, sir, accept our mistake for what it is, so we will restrain ourselves in future." At that, the Buddha smiled. Then those deities, becoming even more disdainful, flew up in the air. One deity recited this verse in the Buddha's presence:

"If you don't give your pardon
when a mistake is confessed,
with hidden anger and heavy hate,
you're fastened tight to enmity."

"If no mistake is found,
if no-one's gone astray,
and enmities are settled,
then who could have been unskillful?"

"Who makes no mistakes?
Who doesn't go astray?
Who doesn't fall into confusion?
Who is the wise one that's ever mindful?"

"The Realized One, the Buddha,
compassionate for all beings:
that's who makes no mistakes,
and that's who doesn't go astray.
He doesn't fall into confusion,
for he's the wise one, ever mindful.

If you don't give your pardon
when a mistake is confessed,
with hidden anger and heavy hate,
you're fastened tight to enmity.
I don't approve of such enmity,
and so I pardon your mistake."

1:36. Faith

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then, late at night, several glorious deities of the Satullapa Group, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, and stood to one side. Standing to one side, one deity recited this verse in the Buddha's presence:

"Faith is a person's partner.
If faithlessness doesn't linger,
fame and renown are theirs,
and when they discard this corpse they go to heaven."

Then another deity recited these verses in the Buddha's presence:

"You should give up anger and get rid of conceit,
and get past all the fetters.
Clingings don't torment the one who has nothing,
not clinging to name and form."

"Fools and unintelligent people
devote themselves to negligence.
But the intelligent protect diligence
as their best treasure.

Don't devote yourself to negligence,
or delight in sexual intimacy.

For if you're diligent and practice absorption,
you'll attain the highest happiness."

1:37. The Congregation

So I have heard. At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Great Wood, together with a large Saṅgha of around five hundred mendicants, all of whom were perfected ones. And most of the deities from ten solar systems had gathered to see the Buddha and the Saṅgha of mendicants. Then four deities of the Pure Abodes, aware of what was happening, thought: "Why don't we go to the Buddha and each recite a verse in his presence?"

Then, as easily as a strong person would extend or contract their arm, they vanished from the Pure Abodes and reappeared in front of the Buddha. They bowed to the Buddha and stood to one side. Standing to one side, one deity recited this verse in the Buddha's presence:

"There's a great congregation in the woods,
a host of gods have assembled.
We've come to this righteous congregation
to see the invincible Saṅgha!"

Then another deity recited this verse in the Buddha's presence:

"The mendicants there have immersion,
they've straightened out their own minds.
Like a charioteer who has taken the reins,
the astute ones protect their senses."

Then another deity recited this verse in the Buddha's presence:

"Having cut the stake and cut the bar,
they're unmoved, with boundary post uprooted.
They live pure and stainless,
the young dragons tamed by the seer."

Then another deity recited this verse in the Buddha's presence:

"Anyone who has gone to the Buddha for refuge
won't go to a plane of loss.
After giving up this human body,
they swell the hosts of gods."

1:38. A Splinter

So I have heard. At one time the Buddha was staying near Rājagaha in the Maddakucchi deer park. Now at that time the Buddha's foot had been cut by a splinter. The Buddha was stricken by harrowing pains; physical feelings that were painful, sharp, severe, acute, unpleasant, and disagreeable. But he endured with mindfulness and situational awareness, without worrying. And then he spread out his outer robe folded in four and laid down in the lion's posture—on the right side, placing one foot on top of the other—mindful and aware.

Then, late at night, several glorious deities of the Satullapa Group, lighting up the entire Maddukucchi, went up to the Buddha, bowed, and stood to one side. Standing to one side, one deity spoke these words of inspiration in the Buddha's presence: "The ascetic Gotama is such an elephant, sir! And as an elephant, he endures painful physical feelings that have come up—sharp, severe, acute, unpleasant, and disagreeable—with mindfulness and situational awareness, without worrying."

Then another deity spoke these words of inspiration in the Buddha's presence: "The ascetic Gotama is such a lion, sir! And as a lion, he endures painful physical feelings … without worrying."

Then another deity spoke these words of inspiration in the Buddha's presence: "The ascetic Gotama is such a thoroughbred, sir! And as a thoroughbred, he endures painful physical feelings … without worrying."

Then another deity spoke these words of inspiration in the Buddha's presence: "The ascetic Gotama is such a chief bull, sir! And as a chief bull, he endures painful physical feelings … without worrying."

Then another deity spoke these words of inspiration in the Buddha's presence: "The ascetic Gotama is such a behemoth, sir! And as a behemoth, he endures painful physical feelings … without worrying."

Then another deity spoke these words of inspiration in the Buddha's presence: "The ascetic Gotama is truly tamed, sir! And as someone tamed, he endures painful physical feelings … without worrying."

Then another deity spoke these words of inspiration in the Buddha's presence: "See, his immersion is so well developed, and his mind is so well freed—not leaning forward or pulling back, and not held in place by forceful suppression. If anyone imagines that they can overcome such an elephant of a man, a lion of a man, a thoroughbred of a man, a chief bull of a man, a behemoth of a man, a tamed man—what is that but a failure to see?"

"Learned in the five Vedas, brahmins practice
mortification for a full century.
But their minds are not properly freed,
for those of base character don't cross to the far shore.

Seized by craving, attached to precepts and observances,
they practice rough mortification for a hundred years.
But their minds are not properly freed,
for those of base character don't cross to the far shore.

Someone who's fond of conceit can't be tamed,
and someone without immersion can't be a sage.
Living negligent alone in the wilderness,
they can't pass beyond Death's domain."

"Having given up conceit, serene within oneself,
with a healthy heart, everywhere released;
living diligent alone in the wilderness,
they pass beyond Death's domain."

1:39. With Pajjunna's Daughter (1st)

So I have heard. At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Then, late at night, the beautiful Kokanadā, Pajjunna's daughter, lighting up the entire Great Wood, went up to the Buddha, bowed, stood to one side, and recited these verses in the Buddha's presence:

"Staying in the woods of Vesālī
is the Buddha, best of beings.
Kokanadā am I who worships him,
Kokanadā, Pajjuna's daughter.

Previously I had only heard
the teaching realized by the seer.
But now I know it as a witness
while the sage, the Holy One teaches.

There are unintelligent people who go about
denouncing the noble teaching.
They fall into the terrible Hell of Screams
where they suffer long.

There are those who have found acceptance and peace
in the noble teaching.
After giving up this human body,
they swell the hosts of gods."

1:40. With Pajjunna's Daughter (2nd)

So I have heard. At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Then, late at night, the beautiful Kokanadā the Younger, Pajjunna's daughter, lighting up the entire Great Wood, went up to the Buddha, bowed, stood to one side, and recited these verses in the Buddha's presence:

"Kokanadā, Pajjunna's daughter, came here,
beautiful as a flash of lightning.
Revering the Buddha and the teaching,
she spoke these verses full of meaning.

The teaching is such that
I could analyze it in many different ways.
However, I will state the meaning in brief
as far as I have learned it by heart.

You should never do anything bad
by speech or mind or body in all the world.
Having given up sensual pleasures, mindful and aware,
you shouldn't keep doing what's painful and pointless."

5. On Fire

1:41. On Fire

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then, late at night, a glorious deity, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side, and recited these verses in the Buddha's presence:

"When your house is on fire,
you rescue the pot
that's useful,
not the one that's burnt.

And as the world is on fire
with old age and death,
you should rescue by giving,
for what's given is rescued.

What's given has happiness as its fruit,
but not what isn't given.
Bandits take it, or rulers,
it's consumed by fire, or lost.

Then in the end this corpse is cast off,
along with all your possessions.
Knowing this, a clever person
would enjoy what they have and also give it away.
After giving and using according to their means,
blameless, they go to a heavenly place."

1:42. Giving What?

"Giving what do you give strength?
Giving what do you give beauty?
Giving what do you give happiness?
Giving what do you give vision?
And who is the giver of all?
Please answer my question."

"Giving food you give strength.
Giving clothes you give beauty.
Giving a vehicle you give happiness.
Giving a lamp you give vision.

And the giver of all
is the one who gives a residence.
But a person who teaches the Dhamma
gives the gift of the Deathless."

1:43. Food

"Both gods and humans
enjoy their food.
So what's the name of the spirit
who doesn't like food?"

"Those who give with faith
and a clear and confident heart,
partake of food
in this world and the next.

So you should dispel stinginess,
overcoming that stain, and give a gift.
The good deeds of sentient beings
support them in the next world."

1:44. One Root

"One is the root, two are the whirlpools,
three are the stains, five the spreads,
the ocean with its twelve whirlpools:
such is the abyss crossed over by the hermit."

1:45. Lofty

"He of peerless name who sees the subtle goal;
giver of wisdom, unattached to the realm of sensuality:
see him, the all-knower, so very intelligent,
the great hermit walking down the noble road."

1:46. Nymphs

"It's resounding with a group of nymphs,
but haunted by a gang of goblins!
This grove is called 'Delusion'.
How am I supposed to live like this?"

"That path is called 'the straight way',
and it's headed for the place called 'fearless'.
The chariot is called 'unswerving',
fitted with wheels of skillful thoughts.

Conscience is its bench-back,
mindfulness its upholstery.
I say the teaching is the driver,
with right view running out in front.

Any woman or man
who has such a vehicle,
by means of this vehicle
has drawn near to extinguishment."

1:47. Planters

"Whose merit always grows
by day and by night.
Firm in principle, accomplished in ethical conduct,
who's going to heaven?"

"Planters of parks or groves,
those who build a bridge,
a drinking place and well,
and those who give a residence.

Their merit always grows
by day and by night.

Firm in principle, accomplished in ethical conduct,
they're going to heaven."

1:48. Jeta's Grove

"This is indeed that Jeta's Grove,
frequented by the Saṅgha of hermits,
where the King of Dhamma stayed:
it brings me joy!

Deeds, knowledge, and principle;
ethical conduct, an excellent livelihood;
by these are mortals purified,
not by clan or wealth.

That's why an astute person,
seeing what's good for themselves,
would examine the teaching rationally,
and thus be purified in it.

Sāriputta has true wisdom,
ethics, and also peace.
Any mendicant who has gone beyond
can at best equal him."

1:49. Stingy

"Those folk in the world who are stingy,
miserly and abusive,
setting up obstacles
for others who give.

What kind of result do they reap?
What kind of future life?
We've come to ask the Buddha;
how are we to understand this?"

"Those folk in the world who are stingy,
miserly and abusive,
setting up obstacles
for others who give:

they're reborn in hell,
the animal realm, or Yama's world.
If they return to the human state,
they're born in a poor family,

where clothes, food, pleasure, and play
are hard to find.
They don't even get
what they expect from others.
This is the result in the present life,
and in the next, a bad destination."

"We understand what you've said;
and ask another question, Gotama.
What about those who've gained the human state,
who are kind and rid of stinginess,

confident in the Buddha and the teaching,
with keen respect for the Saṅgha?
What kind of result do they reap?
What kind of future life?
We've come to ask the Buddha;
how are we to understand this?"

"Those who've gained the human state
who are kind and rid of stinginess,
confident in the Buddha and the teaching,
with keen respect for the Saṅgha:
they illuminate the heavens
wherever they're reborn.

If they return to the human state,
they're reborn in a rich family,
where clothes, food, pleasure, and play
are easy to find.

They rejoice like those
who control the possessions of others.
This is the result in the present life,
and in the next, a good destination."

1:50. With Ghaṭikāra

"Seven mendicants reborn in Aviha
have been freed.
With the complete ending of greed and hate,
they've crossed over clinging to the world."

"Who are those who've crossed the bog,
Death's domain so hard to pass?
Who, after leaving behind the human body,
have risen above celestial yokes?"

"Upaka and Palagaṇḍa,
and Pukkusāti, these three;
Bhaddiya and Bhaddadeva,
and Bāhudantī and Piṅgiya.
They, after leaving behind the human body,
have risen above celestial yokes."

"You speak well of them,
who have let go the snares of Māra.
Whose teaching did they understand
to cut the bonds of rebirth?"

“None other than the Blessed One!
None other than your instruction!
It was your teaching that they understood
to cut the bonds of rebirth.

Where name and form
cease with nothing left over;
understanding this teaching,
they cut the bonds of rebirth.”

“The words you say are deep,
hard to understand, so very hard to wake up to.
Whose teaching did you understand
to be able to say such things?”

“In the past I was a potter
in Vebhaliṅga called Ghaṭikāra.
I took care of my parents
as a lay follower of Buddha Kassapa.

I refrained from sexual intercourse,
I was celibate, non-carnal.
We lived in the same village;
in the past I was your friend.

I am the one who understands
that these seven mendicants have been freed.
With the complete ending of greed and hate,
they’ve crossed over clinging to the world.”

“That’s exactly how it was,
just as you say, Bhaggava.
In the past you were a potter
in Vebhaliṅga called Ghaṭikāra.
You took care of your parents
as a lay follower of Buddha Kassapa.

You refrained from sexual intercourse,
you were celibate, non-carnal.
We lived in the same village;
in the past you were my friend.”

“That’s how it was
when those friends of old met again.
Both of them have developed themselves,
and bear their final body.”

6. Old Age

1:51. Old Age

"What's still good in old age?
What's good when grounded?
What is people's treasure?
What's hard for thieves to take?"

"Ethics are still good in old age.
Faith is good when grounded.
Wisdom is people's treasure.
Merit's hard for thieves to take."

1:52. Getting Old

"What's good because it never gets old?
What's good when committed?
What is people's treasure?
What can thieves never take?"

"Ethics are good because they never get old.
Faith is good when committed.
Wisdom is people's treasure.
Wisdom is what thieves can never take."

1:53. A Friend

"Who's your friend abroad?
Who's your friend at home?
Who's your friend in need?
Who's your friend in the next life?"

"A caravan is your friend abroad.
Mother is your friend at home.
A comrade in a time of need
is a friend time and again.
But the good deeds you've done yourself—
that's your friend in the next life."

1:54. Grounds

"What is the ground of human beings?
What is the best companion here?
By what do the creatures who live off the earth
sustain their life?"

"Children are the ground of human beings.
A wife is the best companion.

The creatures who live off the earth
sustain their life by rain."

1:55. Gives Birth (1st)

"What gives birth to a person?
What do they have that runs about?
What enters transmigration?
What's their greatest fear?"

"Craving gives birth to a person.
Their mind is what runs about.
A sentient being enters transmigration.
Suffering is their greatest fear."

1:56. Gives Birth (2nd)

"What gives birth to a person?
What do they have that runs about?
What enters transmigration?
From what aren't they free?"

"Craving gives birth to a person.
Their mind is what runs about.
A sentient being enters transmigration.
They're not free from suffering."

1:57. Gives Birth (3rd)

"What gives birth to a person?
What do they have that runs about?
What enters transmigration?
What's their destiny?"

"Craving gives birth to a person.
Their mind is what runs about.
A sentient being enters transmigration.
Deeds are their destiny."

1:58. Deviation

"What's declared to be a deviation?
What is ending day and night?
What's the stain of celibacy?
What's the waterless bath?"

"Lust is declared to be a deviation.
Youth is ending day and night.
Women are the stain of celibacy,

to which this generation clings.
Austerity and celibacy
are the waterless bath."

1:59. A Partner

"What is a person's partner?
What instructs them?
Enjoying what is a mortal
released from all suffering?"

"Faith is a person's partner.
Wisdom instructs them.
Enjoying extinguishment a mortal
is released from all suffering."

1:60. A Poet

"What's the basis of verses?
What's their detailed expression?
What do verses depend upon?
What underlies verses?"

"Metre is the basis of verses.
Syllables are their detailed expression.
Verses depend on names.
A poet underlies verses."

7. Oppressed

1:61. Name

"What oppresses everything?
What is nothing bigger than?
What is the one thing
that has everything under its sway?"

"Name oppresses everything.
Nothing's bigger than name.
Name is the one thing
that has everything under its sway."

1:62. Mind

"What leads the world on?
What drags it around?

What is the one thing
that has everything under its sway?"

"The mind leads the world on.
The mind drags it around.
Mind is the one thing
that has everything under its sway."

1:63. Craving

"What leads the world on?
What drags it around?
What is the one thing
that has everything under its sway?"

"Craving leads the world on.
Craving drags it around.
Craving is the one thing
that has everything under its sway."

1:64. Fetter

"What fetters the world?
What explores it?
With the giving up of what
is extinguishment spoken of?"

"Delight fetters the world.
Thought explores it.
With the giving up of craving
extinguishment is spoken of."

1:65. Imprisonment

"What binds the world?
What explores it?
With the giving up of what
are all bonds severed?"

"Delight binds the world.
Thought explores it.
With the giving up of craving
all bonds are severed."

1:66. Beaten Down

"By what is the world beaten down?
By what is it surrounded?

What dart has laid it low?
With what is it always fuming?"

"The world is beaten down by death.
It's surrounded by old age.
The dart of craving has laid it low.
It's always fuming with desire."

1:67. Trapped

"What has trapped the world?
By what is it surrounded?
What has the world fastened shut?
On what is the world grounded?"

"Craving has trapped the world.
It's surrounded by old age.
Mortality has the world fastened shut.
The world is grounded on suffering."

1:69. Fastened Shut

"What has the world fastened shut?
On what is the world grounded?
What has trapped the world?
By what is it surrounded?"

"Mortality has the world fastened shut.
The world is grounded on suffering.
Craving has trapped the world.
It's surrounded by old age."

1:69. Desire

"What is it that binds the world?
By removing what is it freed?
With the giving up of what
are all bonds severed?"

"Desire is what binds the world.
By the removing of desire it's freed.
With the giving up of craving,
all bonds are severed."

1:70. The World

"What has the world arisen in?
What does it get close to?

By grasping what
is the world troubled in what?"

"The world's arisen in six.
It gets close to six.
By grasping at these six,
the world's troubled in six."

8. Incinerated

1:71. Incinerated

At Sāvatthī. Standing to one side, that deity addressed the Buddha in verse:

"When what is incinerated do you sleep at ease?
When what is incinerated is there no sorrow?
What's the one thing, Gotama,
whose killing you approve?"

"When anger's incinerated you sleep at ease.
When anger's incinerated there is no sorrow.
O deity, anger has a poisoned root
and a honey tip.
The noble ones praise its killing,
for when it's incinerated there is no sorrow."

1:72. A Chariot

"What's the mark of a chariot?
What's the mark of fire?
What's the mark of a nation?
What's the mark of a woman?"

"A banner is the mark of a chariot.
Smoke is the mark of fire.
A ruler is a nation's mark.
A husband's the mark of a woman."

1:73. Wealth

"What's a person's best wealth?
What brings happiness when practiced well?
What's the sweetest taste of all?
The one who they say has the best life: how do they live?"

"Faith here is a person's best wealth.
The teaching brings happiness when practiced well.
Truth is the sweetest taste of all.
The one who they say has the best life lives by wisdom."

1:74. Rain

"What's the best of things that rise?
And what's the finest of things that fall?
And what of the things that go forth?
And who's the finest speaker?"

"A seed's the best of things that rise.
Rain's the finest thing that falls.
Cattle, of things that go forth.
And a child is the finest speaker."

"Knowledge is best of things that rise.
Ignorance the finest thing that falls.
The Saṅgha, of things that go forth.
And the Buddha is the finest speaker."

1:75. Afraid

"Why are so many people here afraid,
when the path has been taught with so many dimensions?
I ask you, Gotama, whose wisdom is vast:
Standing on what need one not fear the next world?"

"When speech and mind are directed right,
and you don't do anything bad with the body
while dwelling at home with plenty of food and drink.
Faithful, gentle, charitable, and kind:
standing on these four principles,
standing on the teaching one need not fear the next world."

1:76. Getting Old

"What gets old, what doesn't get old?
What's called a deviation?
What's a roadblock for skillful qualities?
What is ending day and night?
What's the stain of celibacy?
What's the waterless bath?

How many holes are there in the world,
where one's wealth leaks out?
We've come to ask the Buddha;
how are we to understand this?"

"The physical form of mortals gets old,
but their name and clan don't.
Lust is called a deviation,

and greed obstructs skillful qualities.
Youth is ending day and night.
Women are the stain of celibacy,

to which this generation clings.
Austerity and celibacy
are the waterless bath.

There are six holes in the world,
where one's wealth leaks out:
laziness and negligence,
lack of initiative and lack of restraint,
sleepiness and sloth.
You should completely get rid of these holes!"

1:77. Sovereignty

"What is sovereignty in the world?
What's the best of goods?
What in the world is a rusty sword?
Who is a plague on the world?

Who gets arrested when they take things away?
And who is loved when they take things away?
And who is approved by the astute
when they come again and again?"

"Power is sovereignty in the world.
A woman is the best of goods.
Anger in the world is a rusty sword.
A bandit is a plague on the world.

A bandit gets arrested when they take things away.
And an ascetic is loved when they take things away.
An ascetic is approved by the astute
when they come again and again."

1:78. Desire

"What should one who desires the good not give away?
What should a mortal not reject?
What should be freed when it's good,
but not when it's bad?"

"A man shouldn't give away himself.
He shouldn't reject himself.
Speech should be freed when it's good,
but not when it's bad."

1:79. Provisions

"How should provisions be tied up?
What's the lair of wealth?
What drags a person around?
What in the world is hard to give up?

What are many beings tied up with,
like birds in a snare?"

"Provisions should be tied up with faith.
Glory is the lair of wealth.
Desire drags a person around.
Desire in the world is hard to give up.
Many beings are tied up with desire,
like birds in a snare."

1:80. Lamp

"What's the lamp for the world?
What in the world is wakeful?
Who are one's work colleagues?
What is one's walk of life?

What nurtures the idle and the tireless,
like a mother her child?
By what do the creatures who live off the earth
sustain their life?"

"Wisdom is the lamp for the world.
Mindfulness in the world is wakeful.
Cattle are one's work colleagues,
and the furrow is one's walk of life.

Rain nurtures the idle and the tireless,
like a mother her child.
The creatures who live on the earth
sustain their life by rain."

1:81. Without Conflict

"Who in the world has no conflict?
Whose life is not lost?
Who here completely understands desire?
Who always lives as their own master?

To whom do mother, father, and brothers
bow when they're established?
Who here, though of low birth,
is bowed to even by aristocrats?"

"Ascetics have no conflict in the world.
The life of ascetics is not lost.
Ascetics completely understand desire.
Ascetics always live as their own master.

Mother, father, and brothers
bow to ascetics when they're established.
Even though an ascetic is of low birth,
they're bowed to even by aristocrats."

The Linked Discourses on Deities are complete.

2. Devaputtasaṁyutta: *On Gods*

1. The First Chapter

2:1. With Kassapa (1st)

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then, late at night, the glorious god Kassapa, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side, and said to him: "The Buddha has revealed the mendicant, but not his instructions to a mendicant." "Well then, Kassapa, clarify this matter yourself."

"They should train in following good advice,
in attending closely to ascetics,
in sitting alone in hidden places,
and in calming the mind."

That's what the god Kassapa said, and the teacher approved. Then Kassapa, knowing that the teacher approved, bowed and respectfully circled the Buddha, keeping him on his right, before vanishing right there.

2:2. With Kassapa (2nd)

At Sāvatthī. Standing to one side, the god Kassapa recited this verse in the Buddha's presence:

"Suppose a mendicant is one who practices absorption, freed in mind.
If they want to reach the heart's peace,
having known the arising and passing of the world,
healthy-minded, independent, that is their reward."

2:3. With Māgha

At Sāvatthī. Then, late at night, the glorious god Māgha, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side, and addressed the Buddha in verse:

"When what is incinerated do you sleep at ease?
When what is incinerated is there no sorrow?
What is the one thing
whose killing you approve?"

"When anger's incinerated you sleep at ease.
When anger's incinerated there is no sorrow.
Vatrabhū, anger has a poisoned root,

and a honey tip.
The noble ones praise the slaying of anger,
for when it's incinerated there is no sorrow."

2:4. With Māghadha

At Sāvatthī. Standing to one side, the god Māgadha addressed the Buddha in verse:

"How many lamps are there,
to shine their light on the world?
We've come to ask the Buddha;
how are we to understand this?"

"There are four lamps in the world,
a fifth is not found.
The sun shines by day,
the moon glows at night,

while a fire burns both
by day and by night.
But a Buddha is the best of lights:
this is the supreme radiance."

2:5. With Dāmali

At Sāvatthī. Then, late at night, the glorious god Dāmali, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side, and recited this verse in the Buddha's presence:

"This is what should be done by a brahmin:
unrelenting striving.
Then, with the giving up of sensual pleasures,
they won't hope to be reborn."

"The brahmin has nothing left to do," said the Buddha to Dāmali,
"for they've completed the task.
So long as a person fails to gain a footing in the river,
they strive with every limb.
But someone who has gained a footing and stands on dry land
need not strive, for they have reached the far shore.

Dāmali, this is a simile for the brahmin,
with defilements ended, self-disciplined, and practicing absorption.
Since they've reached the end of rebirth and death,
they need not strive, for they have reached the far shore."

2:6. With Kāmada

At Sāvatthī. Standing to one side, the god Kāmada said to the Buddha: "It's too hard, Blessed One! It's just too hard!"

"They do it even though it's hard," said the Buddha to Kāmada,
"the stable trainees with ethics, and immersion.

For one who has entered the homeless life,
contentment brings happiness."

"Such contentment, Blessed One, is hard to find."

"They find it even though it's hard," said the Buddha to Kāmada,
"those who love peace of mind;
whose minds love to meditate
day and night."

"But it's hard, Blessed One, to immerse this mind in samādhi."

"They become immersed in samādhi even though it's hard," said the Buddha to Kāmada,
"those who love calming the faculties.
Having cut through the net of Death,
the noble ones, Kāmada, go on their way."

"But this path, Blessed One, is rough and hard to travel."

"Though it's rough, hard to travel,
the noble ones, Kāmada, go on their way.
The ignoble fall headfirst
on a rough path.
But the path of the noble ones is smooth,
for the noble ones are smooth amid the rough."

2:7. With Pañcālacaṇḍa

At Sāvatthī. Standing to one side, the god Pañcālacaṇḍa recited this verse in the Buddha's presence:

"The opening amid confinement
was discovered by the Buddha of vast intelligence,
who woke up to absorption,
the sage, the solitary bull."

"Even amid confinement they discover," said the Buddha to Pañcālacaṇḍa,
"the principle for attaining extinguishment.
Those who have acquired mindfulness
are perfectly serene in samādhi."

2:8. With Tāyana

At Sāvatthī. Then, late at night, the glorious god Tāyana, formerly a religious founder, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side, and recited these verses in the Buddha's presence:

"Strive and cut the stream!
Dispel sensual pleasures, brahmin.
A sage who doesn't give up sensual pleasures
is not reborn in a unified state.

If one is to do what should be done,
one should staunchly strive.
For the life gone forth when laxly led
just stirs up dust all the more.

It's better to leave a bad deed undone—
later you burn for that misdeed.
It's better to have done a good deed,
after doing which you're free of regrets.

When kusa grass is wrongly grasped
it only cuts the hand.
So too, the ascetic life, when wrongly taken,
drags you to hell.

Any lax act,
any corrupt observance,
or suspicious spiritual life,
is not very fruitful."

That's what the god Tāyana said. Then he bowed and respectfully circled the Buddha, keeping him on his right side, before vanishing right there.

Then, when the night had passed, the Buddha told the mendicants all that had happened. "Mendicants, tonight, the glorious god Tāyana, formerly a religious founder, lighting up the entire Jeta's Grove, came to me, bowed, stood to one side, and recited these verses in my presence." The Buddha repeated the verses in full, adding:

"That's what the god Tāyana said. Then he bowed and respectfully circled me, keeping me on his right side, before vanishing right there. Mendicants, learn the verses of Tāyana! Memorize the verses of Tāyana! Remember the verses of Tāyana! These verses are beneficial and relate to the fundamentals of the spiritual life."

2:9. The Moon

At Sāvatthī. Now at that time the Moon God had been seized by Rāhu, lord of demons. Then the Moon God, recollecting the Buddha, at that time recited this verse:

"Homage to you, Buddha, hero!
You're freed in every way.
I've wandered into confinement:
be my refuge!"

Then the Buddha addressed Rāhu in verse concerning the Moon God:

"The Moon God has gone for refuge
to the Realized One, the perfected one.
Rāhu, release the Moon!
Buddhas have compassion for the world!"

Then Rāhu, having released the Moon, rushed to see Vepacitti, lord of demons and stood to one side, shocked and awestruck. Vepacitti addressed him in verse:

"Why the rush?
Rāhu, you released the Moon
and came here looking like you're in shock:
why do you stand there so scared?"

"My head would have exploded in seven pieces,
I would have found no happiness in life,
if, when enchanted by the Buddha's spell,
I had not released the Moon."

2:10. The Sun

At Sāvatthī. Now at that time the Sun God had been seized by Rāhu, lord of demons. Then the Sun God, recollecting the Buddha, at that time recited this verse:

"Homage to you, Buddha, hero!
You're freed in every way.
I've wandered into confinement:
be my refuge!"

Then the Buddha addressed Rāhu in verse concerning the Sun God:

"The Sun God has gone for refuge
to the Realized One, the perfected one.
Rāhu, release the Sun!
Buddhas have compassion for the world!

He fills the darkness with light,
the shining sun, circle of magnificent flame.
Rāhu, do not swallow him as he traverses the sky.
Rāhu, release my progeny, the Sun!"

Then Rāhu, having released the Sun, rushed to see Vepacitti, lord of demons and stood to one side, shocked and awestruck. Vepacitti addressed him in verse:

"Why the rush?
Rāhu, you released the Sun
and came here looking like you're in shock:
why do you stand there so scared?"

"My head would have exploded in seven pieces,
I would have found no happiness in life,
if, when enchanted by the Buddha's spell,
I had not released the Sun."

2. With Anāthapiṇḍika

2:11. With Candimasa

At Sāvatthī. Then, late at night, the glorious god Candimasa, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side, and recited this verse in the Buddha's presence:

"Like deer in a mosquito-free marsh,
they will reach a safe place
having entered the absorptions,
unified, self-disciplined, and mindful."

"Like fish when the net is cut,
they will reach the far shore
having entered the absorptions,
diligent, with flaws discarded."

2:12. With Vishnu

Standing to one side, the god Vishnu recited this verse in the Buddha's presence:

> "Happy are the children of Manu
> who pay homage to the Holy One!
> They apply themselves to Gotama's instructions,
> diligently training."
>
> "Those who practice absorption in accord with the training
> in the way of teaching I've proclaimed," said the Buddha to Vishnu,
> "they're in time to be diligent;
> they won't fall under the sway of Death."

2:13. With Dīghalaṭṭhi

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Then, late at night, the glorious god Dīghalaṭṭhi, lighting up the entire Bamboo Grove, went up to the Buddha, bowed, stood to one side, and recited this verse in the Buddha's presence:

> "Suppose a mendicant is one who practices absorption, freed in mind.
> If they want to reach the heart's peace,
> having known the arising and passing of the world,
> healthy-minded, independent, that is their reward."

2:14. With Nandana

Standing to one side, the god Nandana addressed the Buddha in verse:

> "I ask you, Gotama, whose wisdom is vast,
> the Blessed One of unhindered knowledge and vision.
> What kind of person do they call ethical?
> What kind of person do they call wise?
> What kind of person lives on after transcending suffering?
> What kind of person is worshipped by the deities?"
>
> "A person who is ethical, wise, self-developed,
> becomes immersed in samādhi, loving absorption, mindful,
> who's gotten rid of and given up all sorrows,
> with defilements ended, they bear their final body.
>
> That's the kind of person they call ethical.
> That's the kind of person they call wise.
> That kind of person lives on after transcending suffering.
> That kind of person is worshipped by the deities."

2:15. With Candana

Standing to one side, the god Candana addressed the Buddha in verse:

"Who here crosses the flood,
tireless all day and night?
Who, not standing and unsupported,
does not sink in the deep?"

"Someone who is always endowed with ethics,
wise and serene,
energetic, and resolute
crosses the flood so hard to cross.

Someone who desists from sensual perception,
has moved past the fetter of form,
and has finished with relishing and greed
does not sink in the deep."

2:16. With Vāsudatta

Standing to one side, the god Vāsudatta recited this verse in the Buddha's presence:

"Like they're struck by a sword,
like their head was on fire,
a mendicant should go forth mindfully,
to give up sensual desire."

"Like they're struck by a sword,
like their head was on fire,
a mendicant should go forth mindfully,
to give up identity view."

2:17. With Subrahmā

Standing to one side, the god Subrahmā addressed the Buddha in verse:

"This mind is always anxious,
this mind is always stressed
about stresses that haven't arisen
and those that have.
If there is a state free of anxiety,
please answer my question."

"Not without understanding and austerity,
not without restraining the sense faculties,
not without letting go of everything,
do I see safety for living creatures."

That is what the Buddha said. … The god vanished right there.

2:18. With Kakudha

So I have heard. At one time the Buddha was staying near Sāketa in the deer park at the Añjana Wood. Then, late at night, the glorious god Kakudha, lighting up the entire Añjana Wood, went up to the Buddha, bowed, stood to one side, and said to him: "Do you delight, ascetic?" "What have I

got, sir?" "Well then, ascetic, do you sorrow?" "What have I lost, sir?" "Well then, ascetic, do you neither delight nor sorrow?" "Yes, sir."

"I hope you're untroubled, mendicant,
I hope that delight isn't found in you.
I hope that discontent doesn't
overwhelm you as you sit alone."

"I'm genuinely untroubled, spirit,
and no delight is found in me.
And also discontent doesn't
overwhelm me as I sit alone."

"How are you untroubled, mendicant?
How is delight not found in you?
How does discontent not
overwhelm you as you sit alone?"

"Delight is born from misery,
misery is born from delight;
sir, you should know me as
a mendicant free of delight and misery."

"After a long time I see
a brahmin extinguished.
A mendicant free of delight and misery,
he has crossed over clinging to the world."

2:19. With Uttara

At Rājagaha. Standing to one side, the god Uttara recited this verse in the Buddha's presence:

"This life, so very short, is led onward.
There's no shelter for someone who's been led on by old age.
Seeing this peril in death,
you should do good deeds that bring happiness."

"This life, so very short, is led onward.
There's no shelter for someone who's been led on by old age.
Seeing this peril in death,
one looking for peace would drop the world's bait."

2:20. With Anāthapiṇḍika

Standing to one side, the god Anāthapiṇḍika recited these verses in the Buddha's presence:

"This is indeed that Jeta's Grove,
frequented by the Saṅgha of hermits,
where the King of Dhamma stayed:
it brings me joy!

Deeds, knowledge, and principle;
ethical conduct, an excellent livelihood;

by these are mortals purified,
not by clan or wealth.

That's why an astute person,
seeing what's good for themselves,
would examine the teaching rationally,
and thus be purified in it.

Sāriputta has true wisdom,
ethics, and also peace.
Any mendicant who has gone beyond
can at best equal him."

This is what the god Anāthapiṇḍika said. Then he bowed and respectfully circled the Buddha, keeping him on his right side, before vanishing right there.

Then, when the night had passed, the Buddha addressed the mendicants: "Mendicants, tonight, a certain glorious god, lighting up the entire Jeta's Grove, came to me, bowed, stood to one side, and recited these verses in my presence." The Buddha then repeated the verses in full.

When he said this, Venerable Ānanda said to the Buddha: "Sir, that god must surely have been Anāthapiṇḍika. For the householder Anāthapiṇḍika was devoted to Venerable Sāriputta." "Good, good, Ānanda. You've reached the logical conclusion, as far as logic goes. For that was indeed the god Anāthapiṇḍika."

3. Various Sectarians

2:21. With Shiva

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then, late at night, the glorious god Shiva, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side, and recited these verses in the Buddha's presence:

"Associate only with the virtuous!
Try to get close to the virtuous!
Understanding the true teaching of the good,
things get better, not worse.

Associate only with the virtuous!
Try to get close to the virtuous!
Understanding the true teaching of the good,
wisdom is gained—but not from anyone else.

Associate only with the virtuous!
Try to get close to the virtuous!
Understanding the true teaching of the good,
you don't sorrow even among those who sorrow.

Associate only with the virtuous!
Try to get close to the virtuous!
Understanding the true teaching of the good,
you shine among your relatives.

Associate only with the virtuous!
Try to get close to the virtuous!
Understanding the true teaching of the good,
sentient beings go to a good place.

Associate only with the virtuous!
Try to get close to the virtuous!
Understanding the true teaching of the good,
sentient beings live happily."

Then the Buddha replied to Shiva in verse:

"Associate only with the virtuous!
Try to get close to the virtuous!
Understanding the true teaching of the good,
you're released from all suffering."

2:22. With Khema

Standing to one side, the god Khema recited these verses in the Buddha's presence:

"Foolish and unintelligent people
treat themselves like an enemy.
They do bad deeds
with bitter fruit.

It's not good to do a deed
after doing which you're tormented by regrets;
you experience the result
weeping, with a tearful face.

It's good to do a deed
after doing which you're free of regrets;
you experience the result
joyful, with a happy mind."

"As a precaution, you should do
what you know is for your own welfare.
A thinker, a wise one would not proceed
thinking like the cart driver.

Suppose a cart driver leaves the highway,
so even and well compacted.
They enter upon a rough road,
and fret when their axle breaks.

So too, an idiot departs the good
to follow what's against the good.
Fallen in the jaws of death,
they fret like their axle's broken."

2:23. With Serī

Standing to one side, the god Serī addressed the Buddha in verse:

"Both gods and humans
enjoy their food.
So what's the name of the spirit
who doesn't like food?"

"Those who give with faith
and a clear and confident heart,
partake of food
in this world and the next.

So you should dispel stinginess,
overcoming that stain, and give a gift.
The good deeds of sentient beings
support them in the next world."

"It's incredible, sir, it's amazing, how well said this was by Master Gotama. He repeated the Buddha's verses, and said:

"Once upon a time, sir, I was a king named Serī, a giver, a donor, who praised giving. I gave gifts at the four gates to ascetics and brahmins, to paupers, vagrants, travelers, and beggars. Then the ladies of my harem approached me and said: 'Your Majesty gives gifts, but we don't. Your Majesty, please support us to give gifts and make merit.' Then it occurred to me: 'I'm a giver, a donor, who praises giving. When they say, "We would give gifts", what am I to say?' And so I gave the first gate to the ladies of my harem. There they gave gifts, while my own giving dwindled.

Then my aristocrat vassals approached me and said: 'Your Majesty gives gifts, the ladies of your harem give gifts, but we don't. Your Majesty, please support us to give gifts and make merit.' Then it occurred to me: 'I'm a giver, a donor, who praises giving. When they say, "We would give gifts", what am I to say?' And so I gave the second gate to my aristocrat vassals. There they gave gifts, while my own giving dwindled.

Then my troops approached me and said: 'Your Majesty gives gifts, the ladies of your harem give gifts, your aristocrat vassals give gifts, but we don't. Your Majesty, please support us to give gifts and make merit.' Then it occurred to me: 'I'm a giver, a donor, who praises giving. When they say, "We would give gifts", what am I to say?' And so I gave the third gate to my troops. There they gave gifts, while my own giving dwindled.

Then my brahmins and householders approached me and said: 'Your Majesty gives gifts, the ladies of your harem give gifts, your aristocrat vassals give gifts, your troops give gifts, but we don't. Your Majesty, please support us to give gifts and make merit.' Then it occurred to me: 'I'm a giver, a donor, who praises giving. When they say, "We would give gifts", what am I to say?' And so I gave the fourth gate to my brahmins and householders. There they gave gifts, while my own giving dwindled.

Then my men approached me and said: 'Now Your Majesty is not giving gifts at all!' When they said this, I said to those men: 'So then, my men, send half of the revenue from the outer districts to the royal compound. Then give half right there to ascetics and brahmins, to paupers, vagrants, travelers, and beggars.' Sir, for a long time I made so much merit and did so many skillful deeds. I never reached any limit so as to say 'there's this much merit' or 'there's this much result of merit' or 'for so long I'll remain in heaven'. It's incredible, sir, it's amazing, how well said this was by Master Gotama:

'Those who give with faith
and a clear and confident heart,
partake of food
in this world and the next.

So you should dispel stinginess,
overcoming that stain, and give a gift.
The good deeds of sentient beings
support them in the next world.'"

2:24. With Ghaṭikāra

Standing to one side, the god Ghaṭikāra recited this verse in the Buddha's presence:

"Seven mendicants reborn in Aviha
have been freed.
With the complete ending of greed and hate,
they've crossed over clinging to the world."

"Who are those who've crossed the bog,
death's domain so hard to pass?
Who, after leaving behind the human body,
have risen above celestial yokes?"

"Upaka and Palagaṇḍa,
and Pukkusāti, these three;
Bhaddiya and Bhaddadeva,
and Bāhudantī and Piṅgiya.
They, after leaving behind the human body,
have risen above celestial yokes."

"You speak well of them,
who have let go the snares of Māra.
Whose teaching did they understand
to cut the bonds of rebirth?"

"None other than the Blessed One!
None other than your instruction!
It was your teaching that they understood
to cut the bonds of rebirth.

Where name and form
cease with nothing left over;
understanding this teaching,
they cut the bonds of rebirth."

"The words you say are deep,
hard to understand, so very hard to wake up to.
Whose teaching do you know
to be able to say such things?"

"In the past I was a potter
in Vebhaliṅga called Ghaṭikāra.
I took care of my parents
as a lay follower of Buddha Kassapa.

I refrained from sexual intercourse,
I was celibate, non-carnal.

We lived in the same village;
in the past I was your friend.

I am the one who understands
that these seven mendicants have been freed.
With the complete ending of greed and hate,
they've crossed over clinging to the world."

"That's exactly how it was,
just as you say, Bhaggava.
In the past you were a potter
in Vebhaliṅga called Ghaṭikāra.

You took care of your parents
as a lay follower of Buddha Kassapa.
You refrained from sexual intercourse,
you were celibate, non-carnal.
We lived in the same village;
in the past you were my friend."

"That's how it was
when those friends of old met again.
Both of them have developed themselves,
and bear their final body."

2:25. With Jantu

So I have heard. Now at that time several mendicants were staying in the Kosalan lands, in a wilderness hut on the slopes of the Himalayas. They were restless, insolent, fickle, gossipy, loose-tongued, unmindful, lacking situational awareness and immersion, with straying minds and undisciplined faculties.

Then on the fifteenth day sabbath the god Jantu went up to those mendicants and addressed them in verse:

"The mendicants used to live happily,
as disciples of Gotama.
Desireless they sought alms;
desireless they used their lodgings.
Knowing that the world was impermanent
they made an end of suffering.

But now they've made themselves hard to look after,
like chiefs in a village.
They eat and eat and then lie down,
unconscious in the homes of others.

Having raised my joined palms to the Saṅgha,
I speak here only about certain people.
They're rejects, with no protector,
just like those who have passed away.

I'm speaking about
those who live negligently.

To those who live diligently
I pay homage."

2:26. With Rohitassa

At Sāvatthī. Standing to one side, the god Rohitassa said to the Buddha: "Sir, is it possible to know or see or reach the end of the world by traveling to a place where there's no being born, growing old, dying, passing away, or being reborn?" "Reverend, I say it's not possible to know or see or reach the end of the world by traveling to a place where there's no being born, growing old, dying, passing away, or being reborn."

"It's incredible, sir, it's amazing, how well said this was by Master Gotama.

Once upon a time, I was a hermit called Rohitassa, son of Bhoja. I was a sky-walker with psychic power. I was as fast as a light arrow easily shot across the shadow of a palm tree by a well-trained expert archer with a strong bow. My stride was such that it could span from the eastern ocean to the western ocean. This wish came to me: 'I will reach the end of the world by traveling.' Having such speed and stride, I traveled for my whole lifespan of a hundred years—pausing only to eat and drink, go to the toilet, and sleep to dispel weariness—and I passed away along the way, never reaching the end of the world.

It's incredible, sir, it's amazing, how well said this was by Master Gotama: 'Reverend, I say it's not possible to know or see or reach the end of the world by traveling to a place where there's no being born, growing old, dying, passing away, or being reborn.'"

"But Reverend, I also say there's no making an end of suffering without reaching the end of the world. For it is in this fathom-long carcass with its perception and mind that I describe the world, its origin, its cessation, and the practice that leads to its cessation.

The end of the world can never
be reached by traveling.
But without reaching the end of the world,
there's no release from suffering.

So a clever person, understanding the world,
has completed the spiritual journey, and gone to the end of the world.
A peaceful one, knowing the end of the world,
does not hope for this world or the next."

2:27. With Nanda

Standing to one side, the god Nanda recited this verse in the Buddha's presence:

"Time flies, nights pass by,
the stages of life leave us one by one.
Seeing this peril in death,
you should do good deeds that bring happiness."

"Time flies, nights pass by,
the stages of life leave us one by one.
Seeing this peril in death,
one looking for peace would drop the world's bait."

2:28. With Nandivisāla

Standing to one side, the god Nandivisāla addressed the Buddha in verse:

> "Four are its wheels, and nine its doors;
> it's filled with greed and tied up;
> and it's born from a bog. Great hero,
> how am I supposed to live like this?"
>
> "Having cut the strap and harness—
> wicked desire and greed—
> and having plucked out craving, root and all:
> that's how you're supposed to live like this."

2:29. With Susīma

At Sāvatthī. Then Venerable Ānanda went up to the Buddha, bowed, and sat down to one side. The Buddha said to him: "Ānanda, do you like Sāriputta?"

"Sir, who on earth would not like Venerable Sāriputta unless they're a fool, a hater, delusional, or mentally deranged? Venerable Sāriputta is astute, he has great wisdom, widespread wisdom, laughing wisdom, swift wisdom, sharp wisdom, and penetrating wisdom. He has few wishes, he's content, secluded, aloof, and energetic. He gives advice and accepts advice; he accuses and criticizes wickedness. Who on earth would not like Venerable Sāriputta unless they're a fool, a hater, delusional, or mentally deranged?"

"That's so true, Ānanda! That's so true! Who on earth would not like Venerable Sāriputta unless they're a fool, a hater, delusional, or mentally deranged?" And the Buddha repeated all of Ānanda's terms of praise.

While this praise of Sāriputta was being spoken, the god Susīma approached the Buddha, escorted by a large assembly of gods. He bowed, stood to one side, and said to him:

"That's so true, Blessed One! That's so true, Holy One! Who on earth would not like Venerable Sāriputta unless they're a fool, a hater, delusional, or mentally deranged?" And he too repeated all the terms of praise of Sāriputta, adding:

"For I too, sir, whenever I go to an assembly of gods, frequently hear the same terms of praise."

While this praise of Sāriputta was being spoken, the gods of Susīma's assembly—uplifted and overjoyed, full of rapture and happiness—generated a rainbow of bright colors.

Suppose there was a beryl gem that was naturally beautiful, eight-faceted, with expert workmanship. When placed on a cream rug it would shine and glow and radiate. In the same way, the gods of Susīma's assembly … generated a rainbow of bright colors.

Suppose there was an ornament of rare gold, fashioned by an expert smith, expertly wrought in the forge. When placed on a cream rug it would shine and glow and radiate. In the same way, the gods of Susīma's assembly … generated a spectrum of bright colors.

Suppose that after the rainy season the sky was clear and cloudless. At the crack of dawn, the Morning Star shines and glows and radiates. In the same way, the gods of Susīma's assembly … generated a spectrum of bright colors.

Suppose that after the rainy season the sky was clear and cloudless. As the sun rises, it would dispel all the darkness from the sky as it shines and glows and radiates. In the same way, the gods of Susīma's assembly … generated a spectrum of bright colors.

Then the god Susīma recited this verse about Venerable Sāriputta in the Buddha's presence.

"He's considered to be an astute person,
Sāriputta, free of anger.
Few in wishes, sweet, tamed,
the hermit shines in the Teacher's praise!"

Then the Buddha replied to Susīma with this verse about Venerable Sāriputta:

"He's considered to be an astute person,
Sāriputta, free of anger.
Few in wishes, sweet, tamed;
developed and well-tamed, he bides his time."

2:30. The Disciples of Various Sectarians

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Then, late at night, several glorious gods lit up the entire Bamboo Grove. They were Asama, Sahalī, Niṅka, Ākoṭaka, Vetambarī, and Māṇavagāmiya, and all of them were disciples of various sectarian teachers. They went up to the Buddha, bowed, and stood to one side. Standing to one side, the god Asama recited this verse about Pūraṇa Kassapa in the Buddha's presence:

"In injuring and killing here,
in beating and extortion,
Kassapa saw no evil,
nor any merit for oneself.
What he taught should truly be trusted,
he's worthy of esteem as Teacher."

Then the god Sahalī recited this verse about Makkhali Gosala in the Buddha's presence:

"Through mortification in disgust of sin he became well restrained.
He gave up arguing with people.
Refraining from false speech, he spoke the truth.
Surely such a man does no wrong!"

Then the god Niṅka recited this verse about Nigaṇṭha Nātaputta in the Buddha's presence:

"Disgusted at sin, a self-disciplined mendicant,
well restrained in the four controls;
explaining what is seen and heard:
surely he can be no sinner!"

Then the god Ākoṭaka recited this verse about various sectarian teachers in the Buddha's presence:

"Pakudhaka, Kātiyāna, and Nigaṇṭha,
as well as this Makkhali and Pūraṇa:
Teachers of communities, attained ascetics,
surely they weren't far from truly good men!"

Then the god Vetambarī replied to the god Ākoṭaka in verse:

"Though the wretched jackal howls along,
it never equals the lion.
A naked liar with suspicious conduct,
though they teach a community, doesn't resemble the good."

Then Māra the Wicked took possession of the god Vetambarī and recited this verse in the Buddha's presence:

"Those dedicated to mortification in disgust of sin,
safeguarding their seclusion,
attached to form,
they rejoice in the heavenly realm.
Indeed, those mortals give correct instructions
regarding the next world."

Then the Buddha, knowing that this was Māra the Wicked, replied to him in verse:

"Whatever forms there are in this world or the world beyond,
and those of shining beauty in the sky,
all of these you praise, Namuci,
like bait tossed out for catching fish."

Then the god Māṇavagāmiya recited this verse about the Buddha in his presence:

"Of all the mountains of Rājagaha,
Vipulo's said to be the best.
Seta is the best of the Himalayan peaks,
and the sun, of travelers in space.

The ocean is the best of seas,
and the moon, of lights that shine at night.
But in all the world with its gods,
the Buddha is declared foremost."

The Linked Discourses on Gods are complete.

3. Kosalasaṁyutta:
With the Kosalan

1. Shackles

3:1. Young

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then King Pasenadi of Kosala went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha: "Does Master Gotama claim to have awakened to the supreme perfect awakening?" "If anyone should rightly be said to have awakened to the supreme perfect awakening, it's me. For, great king, I have awakened to the supreme perfect awakening."

"Well, there are those ascetics and brahmins who lead an order and a community, and teach a community. They're well-known and famous religious founders, regarded as holy by many people. That is, Pūraṇa Kassapa, Makkhali Gosāla, Nigaṇṭha Nāṭaputta, Sañjaya Belaṭṭhiputta, Pakudha Kaccāyana, and Ajita Kesakambala. I also asked them whether they claimed to have awakened to the supreme perfect awakening, but they made no such claim. So why do you, given that you're so young in age and newly gone forth?"

"Great king, these four things should not be looked down on or disparaged because they are young. What four? An aristocrat, a snake, a fire, and a mendicant. These four things should not be looked down on or disparaged because they are young."

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

"A man should not despise
an aristocrat of impeccable lineage,
high-born and famous,
just because they're young.

For it's possible that that lord of men,
as aristocrat, will gain the throne.
And in his anger he'll execute a royal punishment,
and have you violently beaten.
Hence you should avoid him
for the sake of your own life.

Whether in village or wilderness,
wherever a serpent is seen,
a man should not look down on it
or despise it for its youth.

With its rainbow of colors,
the snake of fiery breath glides along.
It lashes out and bites the fool,
both men and women alike.

Hence you should avoid it
for the sake of your own life.

A fire devours a huge amount,
a conflagration with a blackened trail.
A man should not look down on it
just because it's young.

For once it gets fuel
it'll become a huge conflagration.
It'll lash out and burn the fool,
both men and women alike.
Hence you should avoid it
for the sake of your own life.

When a forest is burned by fire,
a conflagration with a blackened trail,
the shoots will spring up there again,
with the passing of the days and nights.

But if a mendicant endowed with ethics
burns you with their power,
you'll have no sons or cattle,
nor will your heirs find wealth.
Childless and heirless you become,
like a palm-tree stump.

That's why an astute person,
seeing what's good for themselves,
would always treat these properly:
a snake, a conflagration,
a famous aristocrat,
and a mendicant endowed with ethics."

When this was said, King Pasenadi of Kosala said to the Buddha: "Excellent, sir! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, the Buddha has made the teaching clear in many ways. I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

3:2. A Man

At Sāvatthī. Then King Pasenadi of Kosala went up to the Buddha, bowed, sat down to one side, and said to the Buddha: "Sir, how many things arise inside a person for their harm, suffering, and discomfort?"

"Great king, three things arise inside a person for their harm, suffering, and discomfort. What three? Greed, hate, and delusion. These three things arise inside a person for their harm, suffering, and discomfort." That is what the Buddha said. …

"When greed, hate, and delusion,
have arisen inside oneself,
they harm a person of wicked heart,
as a reed is destroyed by its own fruit."

3:3. Old Age and Death

At Sāvatthī. Seated to one side, King Pasenadi said to the Buddha: "Sir, for someone who has been reborn, is there anything apart from old age and death?" "Great king, for someone who has been reborn, there's nothing apart from old age and death. Even for well-to-do aristocrats, brahmins, or householders—rich, affluent, and wealthy, with lots of gold and silver, lots of property and assets, and lots of money and grain—when they're born, there's nothing apart from old age and death. Even for mendicants who are perfected—who have ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended the fetters of rebirth, and are rightly freed through enlightenment—their bodies are liable to break up and be laid to rest. That is what the Buddha said. …

"The fancy chariots of kings wear out,
and this body too gets old.
But goodness never gets old:
so the true and good proclaim."

3:4. Loved

At Sāvatthī. Seated to one side, King Pasenadi said to the Buddha: "Just now, sir, as I was in private retreat this thought came to mind. 'Who are those who love themselves? And who are those who don't love themselves?' Then it occurred to me: 'Those who do bad things by way of body, speech, and mind don't love themselves. Even though they may say: "I love myself", they don't really. Why is that? It's because they treat themselves like an enemy. That's why they don't love themselves. Those who do good things by way of body, speech, and mind do love themselves. Even though they may say: "I don't love myself", they do really. Why is that? It's because they treat themselves like a loved one. That's why they do love themselves.'"

"That's so true, great king! That's so true!" said the Buddha. And he repeated the king's statement, adding:

"If you regard yourself as loved,
you wouldn't yoke yourself to wickedness.
For happiness is not easy to find
by someone who does bad deeds.

When you're seized by the Terminator
as you give up your human life,
what can you call your own?
What do you take when you go?
What goes with you,
like a shadow that never leaves?

Both the good and the bad
that a mortal does in this life
is what they can call their own.
That's what they take when they go.
That's what goes with them,
like a shadow that never leaves.

That's why you should do good,
investing in the future life.

The good deeds of sentient beings
support them in the next world."

3:5. Self-Protected

At Sāvatthī. Seated to one side, King Pasenadi said to the Buddha: "Just now, sir, as I was in private retreat this thought came to mind. 'Who are those who protect themselves? And who are those who don't protect themselves?' Then it occurred to me: 'Those who do bad things by way of body, speech, and mind don't protect themselves. Even if they're protected by a company of elephants, cavalry, chariots, or infantry, they still don't protect themselves. Why is that? Because such protection is exterior, not interior. That's why they don't protect themselves. Those who do good things by way of body, speech, and mind do protect themselves. Even if they're not protected by a company of elephants, cavalry, chariots, or infantry, they still protect themselves. Why is that? Because such protection is interior, not exterior. That's why they do protect themselves.'"

"That's so true, great king! That's so true!" said the Buddha. And he repeated the king's statement, adding:

"Restraint of the body is good;
restraint of speech is good;
restraint of mind is good;
restraint everywhere is good.
A sincere person, restrained everywhere,
is said to be 'protected'."

3:6. Few

At Sāvatthī. Seated to one side, King Pasenadi said to the Buddha: "Just now, sir, as I was in private retreat this thought came to mind. 'Few are the sentient beings in the world who, when they obtain luxury possessions, don't get indulgent and negligent, giving in to greed for sensual pleasures, and doing the wrong thing by others. There are many more who, when they obtain luxury possessions, do get indulgent and negligent, giving in to greed for sensual pleasures, and doing the wrong thing by others.'"

"That's so true, great king! That's so true!" said the Buddha. And he repeated the king's statement, adding:

"Full of desire for possessions and pleasures,
greedy, stupefied by sensual pleasures;
they don't notice that they've gone too far,
like deer falling into a trap set out.
It'll be bitter later on;
for the result will be bad for them."

3:7. Judgment

At Sāvatthī. Seated to one side, King Pasenadi said to the Buddha: "Sir, when I'm sitting in judgment I see well-to-do aristocrats, brahmins, and householders—rich, affluent, and wealthy, with lots of gold and silver, lots of property and assets, and lots of money and grain. But they tell

deliberate lies for the sake of sensual pleasures. Then it occurred to me: 'Enough with passing judgment today. Now my dear will be known by the judgments he makes.'"

"That's so true, great king! That's so true! Those who are well-to-do aristocrats, brahmins, and householders tell deliberate lies for the sake of sensual pleasures. That is for their lasting harm and suffering." That is what the Buddha said. …

"Full of desire for possessions and pleasures,
greedy, stupefied by sensual pleasures;
they don't notice that they've gone too far,
like fish entering a net set out.
It'll be bitter later on;
for the result will be bad for them."

3:8. With Queen Mallikā

At Sāvatthī. Now at that time King Pasenadi of Kosala was upstairs in the stilt longhouse together with Queen Mallikā. Then the king said to the queen: "Mallikā, is there anyone more dear to you than yourself?" "No, great king, there isn't. But is there anyone more dear to you than yourself?" "For me also, Mallikā, there's no-one."

Then King Pasenadi of Kosala came downstairs from the stilt longhouse, went to the Buddha, bowed, sat down to one side, and told him what had happened.

Then, knowing the meaning of this, on that occasion the Buddha recited this verse:

"Having explored every quarter with the mind,
one finds no-one dearer than oneself.
Likewise for others, each holds themselves dear.
So one who loves themselves would not harm others."

3:9. Sacrifice

At Sāvatthī. Now at that time a big sacrifice had been set up for King Pasenadi of Kosala. Five hundred chief bulls, five hundred bullocks, five hundred heifers, five hundred goats, and five hundred rams had been led to the pillar for the sacrifice. His bondservants, employees, and workers did their jobs under threat of punishment and danger, weeping with tearful faces.

Then several mendicants robed up in the morning and, taking their bowls and robes, entered Sāvatthī for alms. Then, after the meal, when they returned from alms-round, they went up to the Buddha, bowed, sat down to one side, and told him what was happening.

Then, knowing the meaning of this, on that occasion the Buddha recited these verses:

"Horse sacrifice, human sacrifice,
the sacrifices of the 'stick-casting',
the 'royal soma drinking', and the 'unbarred'—
these huge violent sacrifices yield no great fruit.

The great sages of good conduct
don't attend sacrifices
where goats, sheep, and cattle
and various creatures are killed.

But the great sages of good conduct
do attend non-violent sacrifices

of regular family tradition,
where goats, sheep, and cattle,
and various creatures aren't killed.

A clever person should sacrifice like this,
for this sacrifice is very fruitful.
For a sponsor of sacrifices like this,
things get better, not worse.
Such a sacrifice is truly abundant,
and even the deities are pleased."

3:10. Shackles

Now at that time a large group of people had been put in shackles by King Pasenadi of Kosala—some in ropes, some in manacles, some in chains.

Then several mendicants robed up in the morning and, taking their bowls and robes, entered Sāvatthī for alms. Then, after the meal, when they returned from alms-round, they went up to the Buddha, bowed, sat down to one side, and told him what was happening.

Then, knowing the meaning of this, on that occasion the Buddha recited these verses:

"The wise say that shackle is not strong
that's made of iron, wood, or knots.
But infatuation with jewels and earrings,
concern for your partners and children:

this the wise say is a strong shackle
that drags you down, tight, hard to escape.
They cut this too and go forth,
with no worries, having given up sensual pleasures."

2. Childless

3:11. Seven Matted-Hair Ascetics

At one time the Buddha was staying near Sāvatthī in the Eastern Monastery, the stilt longhouse of Migāra's mother. Then in the late afternoon, the Buddha came out of retreat and sat outside the gate. Then King Pasenadi of Kosala went up to the Buddha, bowed, and sat down to one side.

Now at that time seven matted-hair ascetics, seven Jain ascetics, seven naked ascetics, seven one-cloth ascetics, and seven wanderers passed by not far from the Buddha. Their armpits and bodies were hairy, and their nails were long; and they carried their stuff with shoulder-poles. Then King Pasenadi got up from his seat, arranged his robe over one shoulder, knelt with his right knee on the ground, raised his joined palms toward those various ascetics, and pronounced his name three times. "Sirs, I am Pasenadi, king of Kosala! I am Pasenadi, king of Kosala!"

Then, soon after those ascetics had left, King Pasenadi went up to the Buddha, bowed, sat down to one side, and said to him: "Sir, are they among those in the world who are perfected ones or who have entered the path to perfection?"

"Great king, as a layman enjoying sensual pleasures, living at home with your children, using sandalwood imported from Kāsi, wearing garlands, perfumes, and makeup, and accepting gold and money, it's hard for you to know who is perfected or on the path to perfection.

You can get to know a person's ethics by living with them. But only after a long time, not casually; only when paying attention, not when inattentive; and only by the wise, not the witless. You can get to know a person's purity by dealing with them. … You can get to know a person's resilience in times of trouble. … You can get to know a person's wisdom by discussion. But only after a long time, not casually; only when paying attention, not when inattentive; and only by the wise, not the witless."

"It's incredible, sir, it's amazing, how well said this was by Master Gotama. …

Sir, these are my spies, my undercover agents returning after spying on the country. First they go undercover, then I have them report to me. And now—when they have washed off the dust and dirt, and are nicely bathed and anointed, with hair and beard dressed, and dressed in white—they will amuse themselves, supplied and provided with the five kinds of sensual stimulation."

Then, knowing the meaning of this, on that occasion the Buddha recited these verses:

"It's not easy to know a man by his appearance.
You shouldn't trust them at first sight.
For unrestrained men live in this world
disguised as the restrained.

Like a fake earring made of clay,
like a copper halfpenny coated with gold,
they live hidden in the world,
corrupt inside but impressive outside."

3:12. Five Kings

At Sāvatthī. Now at that time five kings headed by Pasenadi were amusing themselves, supplied and provided with the five kinds of sensual stimulation, and this discussion came up among them: "What's the best of sensual pleasures?" Some of them said: "Sights are the best of sensual pleasures!" Others said: "Sounds are best!" Others said: "Smells are best!" Others said: "Tastes are best!" Others said: "Touches are best!" Since those kings were unable to convince each other,

King Pasenadi said to them: "Come, good sirs, let's go to the Buddha and ask him about this. As he answers, so we'll remember it." "Yes, dear sir," replied those kings.

Then those five kings headed by Pasenadi went to the Buddha, bowed, and sat down to one side. King Pasenadi reported their conversation to the Buddha, and said: "Sir, what's the best of sensual pleasures?"

"Great king, which kind of sensual stimulation is best is defined by which is most agreeable, I say. The very same sights that are agreeable to some are disagreeable to others. When you're happy with certain sights, as you've got all you wished for, you don't want any other sight that's better or finer. For you, those sights are perfect and supreme.

The very same sounds …

smells …

tastes …

touches that are agreeable to some are disagreeable to others. When you're happy with certain touches, as you've got all you wished for, you don't want any other touch that's better or finer. For you, those touches are perfect and supreme."

Now at that time the lay follower Candanaṅgalika was sitting in that assembly. Then he got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha,

and said: “I feel inspired to speak, Blessed One! I feel inspired to speak, Holy One!” “Then speak as you feel inspired,” said the Buddha.

Then the lay follower Candanaṅgalika extolled the Buddha in his presence with an appropriate verse.

“Like a fragrant pink lotus
that blooms in the morning, its fragrance unfaded—
see Aṅgīrasa shine,
bright as the sun in the sky!”

Then those five kings clothed Candanaṅgalika with five upper robes. And Candanaṅgalika in turn endowed the Buddha with these robes.

3:13. A Bucket of Rice

At Sāvatthī. Now at that time King Pasenadi of Kosala used to eat rice by the bucket. Then after eating King Pasenadi of Kosala went up to the Buddha, huffing and puffing. He bowed and sat down to one side.

Then, knowing that King Pasenadi was huffing and puffing after eating, on that occasion the Buddha recited this verse:

“When a man is always mindful,
knowing moderation in eating,
his discomfort diminishes,
and he ages slowly, taking care of his life.”

Now at that time the brahmin student Sudassana was standing behind the king. Then King Pasenadi addressed him: “Please, dear Sudassana, memorize this verse in the Buddha’s presence and recite it to me whenever I am presented with a meal. I’ll set up a regular daily allowance of a hundred dollars for you.” “Yes, Your Majesty,” replied Sudassana. He memorized that verse in the Buddha’s presence, and then whenever the king was presented with a meal he would repeat it:

“When a man is always mindful,
knowing moderation in eating,
his discomfort diminishes,
and he ages slowly, taking care of his life.”

Then the king gradually got used to having no more than a pint of rice. After some time King Pasenadi’s body slimmed right down. Stroking his limbs with his hands, at that time he spoke these words of inspiration: “The Buddha truly has compassion for me in both the good of the present life and the good of the next life.”

3:14. Battle (1st)

At Sāvatthī. Then King Ajātasattu Vedehiputta of Magadha mobilized an army of four divisions and marched to Kāsi to attack King Pasenadi of Kosala. When King Pasenadi heard of this, he mobilized an army of four divisions and marched to Kāsi to defend it against Ajātasattu. Then the two kings met in battle. And in that battle Ajātasattu defeated Pasenadi, who withdrew to his own capital at Sāvatthī.

Then several mendicants robed up in the morning and, taking their bowls and robes, entered Sāvatthī for alms. Then, after the meal, when they returned from alms-round, they went up to the Buddha, bowed, sat down to one side, and told him what had happened. Then the Buddha said:

"Mendicants, King Ajātasattu has bad friends, companions, and associates. But King Pasenadi has good friends, companions, and associates. Yet on this day King Pasenadi will have a bad night's sleep as one defeated." That is what the Buddha said. …

"Victory gives rise to enmity;
the defeated sleep badly.
The peaceful sleep well,
having left victory and defeat behind."

3:15. Battle (2nd)

Then King Ajātasattu Vedehiputta of Magadha mobilized an army of four divisions and marched to Kāsi to attack King Pasenadi of Kosala. When King Pasenadi heard of this, he mobilized an army of four divisions and marched to Kāsi to defend it against Ajātasattu. Then the two kings met in battle. And in that battle Pasenadi defeated Ajātasattu and captured him alive. Then King Pasenadi thought: "Even though I've never betrayed this King Ajātasattu, he betrayed me. Still, he is my nephew. Now that I've vanquished all of Ajātasattu's elephant troops, cavalry, chariots, and infantry, why don't I let him loose with just his life?"

And that's what he did.

Then several mendicants … told the Buddha what had happened.

Then, knowing the meaning of this, on that occasion the Buddha recited these verses:

"A man goes on plundering
as long as it serves his ends.
But as soon as others plunder him,
the plunderer is plundered.

For the fool thinks they've got away with it
as long as the wickedness doesn't ripen.
But when the wickedness ripens,
they fall into suffering.

A killer creates a killer;
a conqueror creates a conqueror;
an abuser creates abuse,
and a bully creates a bully.
And so as deeds unfold
the plunderer is plundered."

3:16. A Daughter

At Sāvatthī. Then King Pasenadi of Kosala went up to the Buddha, bowed, and sat down to one side. Then a man went up to the king and whispered in his ear: "Your Majesty, Queen Mallikā has given birth to a daughter." When this was said, King Pasenadi was disappointed.

Then, knowing that King Pasenadi was disappointed, on that occasion the Buddha recited these verses:

"Well, some women are better than men,
O ruler of the people.
Wise and virtuous,
a devoted wife who honors her mother in law.

And when she has a son,
he becomes a hero, O lord of the land.
The son of such a blessed lady
may even rule the realm."

3:17. Diligence

At Sāvatthī. Seated to one side, King Pasenadi said to the Buddha: "Sir, is there one thing that secures benefits for both the present life and lives to come?"

"There is, great king."

"So what is it?"

"Diligence, great king, is one thing that, when developed and cultivated, secures benefits for both the present life and lives to come. The footprints of all creatures that walk can fit inside an elephant's footprint. So an elephant's footprint is said to be the biggest of them all. In the same way, diligence is one thing that secures benefits for both the present life and lives to come." That is what the Buddha said. …

"For one who desires a continuous flow
of exceptional delights—
long life, beauty, and health,
heaven, and birth in an eminent family—

the astute praise diligence
in making merit.
Being diligent, an astute person
secures both benefits:

the benefit in this life,
and in lives to come.
A wise one, comprehending the meaning,
is called 'astute'."

3:18. Good Friends

At Sāvatthī. Seated to one side, King Pasenadi said to the Buddha: "Just now, sir, as I was in private retreat this thought came to mind. 'The teaching is well explained by the Buddha. But it's for someone with good friends, companions, and associates, not for someone with bad friends, companions, and associates.'"

"That's so true, great king! That's so true!" said the Buddha. And he repeated the king's statement, adding:

"Great king, this one time I was staying in the land of the Sakyans where they have a town named Nagaraka. Then the mendicant Ānanda came to me, bowed, sat down to one side, and said: 'Sir, good friends, companions, and associates are half the spiritual life.'

When he had spoken, I said to him: 'Not so, Ānanda! Not so, Ānanda! Good friends, companions, and associates are the whole of the spiritual life. A mendicant with good friends, companions, and associates can expect to develop and cultivate the noble eightfold path.

And how does a mendicant with good friends develop and cultivate the noble eightfold path? It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That's how a mendicant with good friends develops

and cultivates the noble eightfold path. And here's another way to understand how good friends are the whole of the spiritual life.

For, by relying on me as a good friend, sentient beings who are liable to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress are freed from all these things. This is another way to understand how good friends are the whole of the spiritual life.'

So, great king, you should train like this: 'I will have good friends, companions, and associates.' That's how you should train.

When you have good friends, companions, and associates, you should live supported by one thing: diligence in skillful qualities.

When you're diligent, supported by diligence, your ladies of the harem,
aristocrat vassals,
troops,
and people of town and country will think: 'The king lives diligently, supported by diligence. We'd better live diligently, supported by diligence!'

When you're diligent, supported by diligence, then not only you yourself, but your ladies of the harem, and your treasury and storehouses will be guarded and protected." That is what the Buddha said. …

> "For one who desires a continuous flow
> of exceptional wealth,
> the astute praise diligence
> in making merit.
> Being diligent, an astute person
> secures both benefits:
>
> the benefit in this life,
> and in lives to come.
> A wise one, comprehending the meaning,
> is called 'astute'."

3:19. Childless (1st)

At Sāvatthī. Then King Pasenadi of Kosala went up to the Buddha in the middle of the day, bowed, and sat down to one side. The Buddha said to him: "So, great king, where are you coming from in the middle of the day?"

"Sir, here in Sāvatthī a financier householder has passed away. Since he died childless, I have come after transferring his fortune to the royal compound. There was eight million in gold, not to speak of the silver. And yet that financier ate meals of rough gruel with pickles. He wore clothes consisting of three pieces of sunn hemp. He traveled around in a vehicle that was a dilapidated little cart, holding a leaf as sunshade."

"That's so true, great king! That's so true! When a bad person has acquired exceptional wealth they don't make themselves happy and pleased. Nor do they make their mother and father, partners and children, bondservants, workers, and staff, and friends and colleagues happy and pleased. And they don't establish an uplifting teacher's offering for ascetics and brahmins that's conducive to heaven, ripens in happiness, and leads to heaven. Because they haven't made proper use of that wealth, rulers or bandits take it, or fire consumes it, or flood sweeps it away, or unloved heirs take it. Since that wealth is not properly utilized, it's wasted, not used.

Suppose there was a lotus pond in an uninhabited region with clear, sweet, cool water, clean, with smooth banks, delightful. But people don't collect it or drink it or bathe in it or use it for any

purpose. Since that water is not properly utilized, it's wasted, not used. In the same way, when a bad person has acquired exceptional wealth … it's wasted, not used.

When a good person has acquired exceptional wealth they make themselves happy and pleased. And they make their mother and father, partners and children, bondservants, workers, and staff, and friends and colleagues happy and pleased. And they establish an uplifting teacher's offering for ascetics and brahmins that's conducive to heaven, ripens in happiness, and leads to heaven. Because they make proper use of that wealth, rulers or bandits don't take it, fire doesn't consume it, flood doesn't sweep it away, and unloved heirs don't take it. Since that wealth is properly utilized, it's used, not wasted.

Suppose there was a lotus pond not far from a town or village with clear, sweet, cool water, clean, with smooth banks, delightful. And people collected it and drank it and bathed in it and used it for their own purpose. Since that water is properly utilized, it's used, not wasted. In the same way, when a good person has acquired exceptional wealth … it's used, not wasted.

> As cool water in an uninhabited region
> evaporates when not drunk;
> so too when a corrupt person acquires wealth,
> they neither use it themselves nor give it away.
>
> But when a wise and sensible person gets hold of wealth,
> they use it and do their duty.
> That head, having supported the family unit,
> blameless, goes to a heavenly place."

3:20. Childless (2nd)

Then King Pasenadi of Kosala went up to the Buddha in the middle of the day … The Buddha said to him: "So, great king, where are you coming from in the middle of the day?"

"Sir, here in Sāvatthī a financier householder has passed away. Since he died childless, I have come after transferring his fortune to the royal compound. There was ten million in gold, not to speak of the silver. And yet that financier ate meals of rough gruel with pickles. He wore clothes consisting of three pieces of sunn hemp. He traveled around in a vehicle that was a dilapidated little cart, holding a leaf as sunshade."

"That's so true, great king! That's so true! Once upon a time, great king, that financier householder provided alms-food on behalf of a Buddha awakened for himself named Tagarasikhī. He instructed: 'Give alms to that ascetic,' before getting up from his seat and leaving. But after giving he regretted it: 'It would have been better to feed the bondservants or workers with that alms-food.' What's more, he murdered his brother's only child for the sake of his fortune.

Because that financier provided Tagarasikhī with alms-food, as a result of that deed he was reborn seven times in a good place, a heavenly realm. And as a residual result of that same deed he held the position of financier seven times right here in Sāvatthī. But because that financier regretted giving alms, as a result of that deed his mind didn't tend to enjoy nice food, clothes, vehicles, or the five refined kinds of sensual stimulation. And because that financier murdered his brother's only child for the sake of his fortune, as a result of that deed he burned in hell for many years, for many hundreds, many thousands, many hundreds of thousands of years. And as a residual result of that same deed for the seventh time, since he is childless, his fortune ends up in the royal treasury. Now the old merit of that financier has been used up, and he hasn't accumulated new merit. Today, great king, that financier burns in the Great Hell of Screams." "So,

sir, that financier has been reborn in the Great Hell of Screams?" "Yes he has, great king." That is what the Buddha said. …

"Grain, wealth, silver, and gold,
or whatever other possessions there are;
bondservants, workers, employees,
and those dependent for their livelihood:

you must go on without taking these;
all of them are left behind.
But the deeds you do
by body, speech, and mind—

that's what you can call your own.
That's what you take when you go.
That's what goes with you,
like a shadow that never leaves.

That's why you should do good,
investing in the future life.
The good deeds of sentient beings
support them in the next world."

3. Kosala

3:21. Persons

At Sāvatthī. Then King Pasenadi of Kosala went up to the Buddha, bowed, and sat down to one side. The Buddha said to him: "Great king, these four people are found in the world. What four?

1. The dark bound for darkness,
2. the dark bound for light,
3. the light bound for darkness, and
4. the light bound for light.

And how is a person dark and bound for darkness? It's when some person is reborn in a low family—a family of outcastes, bamboo-workers, hunters, chariot-makers, or waste-collectors—poor, with little to eat or drink, where life is tough, and food and shelter are hard to find. And they're ugly, unsightly, deformed, chronically ill—one-eyed, crippled, lame, or half-paralyzed. They don't get to have food, drink, clothes, and vehicles; garlands, perfumes, and makeup; or bed, house, and lighting. And they do bad things by way of body, speech, and mind. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell.

This person is like someone who goes from darkness to darkness, from blackness to blackness, from bloodstain to bloodstain. That's how a person is dark and bound for darkness.

And how is a person dark and bound for light? It's when some person is reborn in a low family —a family of outcastes, bamboo-workers, hunters, chariot-makers, or waste-collectors—poor, with little to eat or drink, where life is tough, and food and shelter are hard to find. And they're ugly, unsightly, deformed, chronically ill—one-eyed, crippled, lame, or half-paralyzed. They don't get to have food, drink, clothes, and vehicles; garlands, perfumes, and makeup; or bed, house, and lighting. But they do good things by way of body, speech, and mind. When their body breaks up, after death, they're reborn in a good place, a heavenly realm.

This person is like someone who ascends from the ground to a couch; from a couch to horseback; from horseback to an elephant; and from an elephant to a stilt longhouse. That's how a person is dark and bound for light.

And how is a person light and bound for darkness? It's when some person is reborn in an eminent family—a well-to-do family of aristocrats, brahmins, or householders—rich, affluent, and wealthy, with lots of gold and silver, lots of property and assets, and lots of money and grain. And they're attractive, good-looking, lovely, of surpassing beauty. They get to have food, drink, clothes, and vehicles; garlands, perfumes, and makeup; and bed, house, and lighting. But they do bad things by way of body, speech, and mind. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell.

This person is like someone who descends from a stilt longhouse to an elephant; from an elephant to horseback; from horseback to a couch; and from a couch to the ground; and from the ground they enter darkness. That's how a person is light and bound for darkness.

And how is a person light and bound for light? It's when some person is reborn in an eminent family—a well-to-do family of aristocrats, brahmins, or householders—rich, affluent, and wealthy, with lots of gold and silver, lots of property and assets, and lots of money and grain. And they're attractive, good-looking, lovely, of surpassing beauty. They get to have food, drink, clothes, and vehicles; garlands, perfumes, and makeup; and bed, house, and lighting. And they do good things by way of body, speech, and mind. When their body breaks up, after death, they're reborn in a good place, a heavenly realm.

This person is like someone who shifts from one couch to another; from the back of one horse to another; from one elephant to another; or from one stilt longhouse to another. That's how a person is light and bound for light. These are the four people found in the world." That is what the Buddha said. …

"O king, some people are poor,
faithless and stingy.
Miserly, with bad intentions,
they lack regard, they have wrong view.

They abuse and insult
ascetics and brahmins
and other renunciates.
They're nihilists and bullies,

who prevent others from giving
food to beggars.
O king, ruler of the people:
when such people die
they fall into the terrible hell—
from darkness they're bound for darkness.

O king, some people are poor,
but faithful and not stingy.
They give with best of intentions,
that peaceful-hearted person.

They rise for and bow to
ascetics and brahmins
and other renunciates.
Training in moral conduct,

they don't prevent others from giving
food to beggars.
O king, ruler of the people:
when such people die
they go to the heaven of the Three—
from darkness they're bound for light.

O king, some people are rich,
but faithless and stingy.
Miserly, with bad intentions,
they lack regard, they have wrong view.

They abuse and insult
ascetics and brahmins
and other renunciates.
They're nihilists and bullies,

who prevent others from giving
food to beggars.
O king, ruler of the people:
when such people die
they fall into the terrible hell—
from light they're bound for darkness.

O king, some people are rich,
faithful and not stingy.
They give with best of intentions,
that peaceful-hearted person.

They rise for and bow to
ascetics and brahmins
and other renunciates.
Training in moral conduct,

they don't prevent others from giving
food to beggars.
O king, ruler of the people:
when such people die
they go to the heaven of the Three—
from light they're bound for light."

3:22. Grandmother

At Sāvatthī. King Pasenadi of Kosala sat to one side, and the Buddha said to him: "So, great king, where are you coming from in the middle of the day?"

"Sir, my grandmother has passed away. She was old, elderly and senior. She was advanced in years and had reached the final stage of life; she was a hundred and twenty years old. But I loved my grandmother; she was dear to me. If by giving away the elephant treasure I could get my grandmother back, I'd do it. If by giving away the horse treasure I could get my grandmother back, I'd do it. If by giving away a prize village I could get my grandmother back, I'd do it. If by giving away the whole country I could get my grandmother back, I'd do it." "Great king, all sentient beings are liable to die. Death is their end; they're not exempt from death." "It's

incredible, sir, it's amazing, how well said this was by the Buddha: 'All sentient beings are liable to die. Death is their end; they're not exempt from death.'"

"That's so true, great king! That's so true! All sentient beings are liable to die. Death is their end; they're not exempt from death. It's like the vessels made by potters. Whatever kind they are, whether baked or unbaked, all of them are liable to break apart. Breaking is their end; they're not exempt from breakage. In the same way, all sentient beings are liable to die. Death is their end; they're not exempt from death." That is what the Buddha said. …

"All beings will die,
for life ends with death.
They pass on according to their deeds,
reaping the fruits of good and bad.
Those who do bad go to hell,
and if you do good you go to heaven.

That's why you should do good,
investing in the future life.
The good deeds of sentient beings
support them in the next world."

3:23. The World

At Sāvatthī. Seated to one side, King Pasenadi said to the Buddha: "Sir, how many things arise in the world for its harm, suffering, and discomfort?" "Great king, three things arise in the world for its harm, suffering, and discomfort. What three? Greed, hate, and delusion. These three things arise in the world for its harm, suffering, and discomfort." That is what the Buddha said. …

"When greed, hate, and delusion,
have arisen inside oneself,
they harm a person of wicked heart,
as a reed is destroyed by its own fruit."

3:24. Archery

At Sāvatthī. Seated to one side, King Pasenadi said to the Buddha: "Sir, where should a gift be given?" "Wherever your heart feels inspired, great king." "But sir, where is a gift very fruitful?" "Where a gift should be given is one thing, great king, but where a gift is very fruitful is another. A gift is very fruitful when it's given to an ethical person, not so much to an unethical person. Well then, great king, I'll ask you about this in return, and you can answer as you like. What do you think, great king? Suppose you were at war, ready to fight a battle. Then along comes an aristocrat youth who is untrained, inexpert, unfit, inexperienced. And he's fearful, cowardly, trembling, quick to flee. Would you employ such a man? Would he be of any use to you?" "No, sir, I would have no use for such a man." "What about a brahmin youth, a merchant youth, or a worker youth who was similar?" "No, sir, I would have no use for such a man."

"What do you think, great king? Suppose you were at war, ready to fight a battle. Then along comes an aristocrat youth who is trained, expert, fit, experienced. And he's fearless, brave, bold, standing his ground. Would you employ such a man? Would he be of any use to you?" "Yes, sir, I would have a use for such a man." "What about a brahmin youth, a merchant youth, or a worker youth who was similar? Would you employ such a man? Would he be of any use to you?" "Yes, sir, I would have a use for such a man."

"In the same way, a gift to anyone who has given up five factors and possesses five factors is very fruitful, no matter what family they've gone forth from. What are the five factors they've given up? Sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. These are the five factors they've given up. What are the five factors they possess? The entire spectrum of an adept's ethics, immersion, wisdom, freedom, and knowledge and vision of freedom. These are the five factors they possess. I say that a gift to anyone who has given up these five factors and possesses these five factors is very fruitful." That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

"Any youth skilled at archery,
powerful and vigorous,
would be employed by a king going to war—
one is not a coward because of one's birth.

Just so, whoever is settled
in the qualities of patience and gentleness,
a clever person with noble conduct,
should be venerated even if they're low born.

You should build lovely hermitages
and settle learned people in them.
You should set up water supplies in barren regions
and passages in places hard to travel.

Food, drink, edibles,
clothes, and lodgings
should be given to the upright ones,
with a clear and confident heart.

The thundering rain cloud,
its hundred peaks wreathed in lightning,
pours down over the rich earth,
soaking the uplands and valleys.

So too an astute person,
faithful and learned,
should prepare a meal to satisfy
renunciates with food and drink.

Rejoicing, they distribute,
saying, 'Give! give!'
For that is their thunder,
like the gods when it rains.
That stream of merit so abundant
showers down on the giver."

3:25. The Simile of the Mountain

At Sāvatthī. King Pasenadi of Kosala sat to one side, and the Buddha said to him: "So, great king, where are you coming from in the middle of the day?" "Sir, there are anointed aristocratic kings who are infatuated with power, and obsessed with greed for sensual pleasures. They have attained stability in the country, occupying a vast conquered territory. Today I have been busy fulfilling the duties of such kings."

"What do you think, great king? Suppose a trustworthy and reliable man were to come from the east. He'd approach you and say: 'Please sir, you should know this. I come from the east. There I saw a huge mountain that reached the clouds. And it was coming this way, crushing all creatures. So then, great king, do what you must!' Then a second trustworthy and reliable man were to come from the west … a third from the north … and a fourth from the south. He'd approach you and say: 'Please sir, you should know this. I come from the south. There I saw a huge mountain that reached the clouds. And it was coming this way, crushing all creatures. So then, great king, do what you must!' Should such a dire threat arise—a terrible loss of human life, when human birth is so rare—what would you do?"

"Sir, what could I do but practice the teachings, practice morality, doing skillful and good actions?"

"I tell you, great king, I announce to you: old age and death are advancing upon you. Since old age and death are advancing upon you, what would you do?" "Sir, what can I do but practice the teachings, practice morality, doing skillful and good actions? Sir, there are anointed aristocratic kings who are infatuated with power, and obsessed with greed for sensual pleasures. They have attained stability in the country, occupying a vast conquered territory. Such kings engage in battles of elephants, cavalry, chariots, or infantry. But there is no place, no scope for such battles when old age and death are advancing. In this royal court there are ministers of wise counsel who are capable of dividing an approaching enemy by wise counsel. But there is no place, no scope for such diplomatic battles when old age and death are advancing. In this royal court there is abundant gold coin and bullion stored in dungeons and towers. Using this wealth we can pay off an approaching enemy. But there is no place, no scope for such monetary battles when old age and death are advancing. When old age and death are advancing, what can I do but practice the teachings, practice morality, doing skillful and good actions?"

"That's so true, great king! That's so true! When old age and death are advancing, what can you do but practice the teachings, practice morality, doing skillful and good actions?" That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

"Suppose there were vast mountains
of solid rock touching the sky
drawing in from all sides
and crushing the four quarters.

So too old age and death
advance upon all living creatures—
aristocrats, brahmins, merchants,
workers, outcastes, and scavengers.
They spare nothing.
They crush all beneath them.

There's nowhere for elephants to take a stand,
nor chariots nor infantry.
They can't be defeated
by diplomatic battles or by wealth.

That's why an astute person,
seeing what's good for themselves,
being wise, would place faith
in the Buddha, the teaching, and the Saṅgha.

Whoever lives by the teaching
in body, speech, and mind,

is praised in this life
and departs to rejoice in heaven."

The Linked Discourses with the Kosalan are completed.

4. Mārasaṁyutta: *With Māra*

1. Life Span

4:1. Mortification

So I have heard. At one time, when he was first awakened, the Buddha was staying near Uruvelā at the root of the goatherd's banyan tree on the bank of the Nerañjarā River. Then as he was in private retreat this thought came to his mind: "I am truly freed from that grueling work! Thank goodness I'm freed from that pointless grueling work. Thank goodness that, steadfast and mindful, I have attained awakening."

And then Māra the Wicked, knowing what the Buddha was thinking, went up to him and addressed him in verse:

"You've departed from the practice of mortification
by which humans purify themselves.
You're impure, but think yourself pure;
you've strayed from the path of purity."

Then the Buddha, knowing that this was Māra the Wicked, replied to him in verse:

"I realized that it's pointless;
all that mortification in search of immortality
is as futile
as oars and rudder on dry land.

Ethics, immersion, and wisdom:
by developing this path to awakening
I attained ultimate purity.
You're defeated, terminator!"

Then Māra the Wicked, thinking, "The Buddha knows me! The Holy One knows me!" miserable and sad, vanished right there.

4:2. In the Form of an Elephant King

So I have heard. At one time, when he was first awakened, the Buddha was staying near Uruvelā at the root of the goatherd's banyan tree on the bank of the Nerañjarā River. Now at that time the Buddha was meditating in the open during the dark of night, while a gentle rain drizzled down. Then Māra the Wicked, wanting to make the Buddha feel fear, terror, and goosebumps, manifested in the form of a huge elephant king and approached him. Its head was like a huge

block of soapstone. Its tusks were like pure silver. Its trunk was like a long plough pole. Then the Buddha, knowing that this was Māra the Wicked, addressed him in verse:

"Transmigrating for such a long time,
you've made forms beautiful and ugly.
Enough of this, Wicked One!
You're defeated, terminator!"

Then Māra the Wicked, thinking, "The Buddha knows me! The Holy One knows me!" miserable and sad, vanished right there.

4:3. Beautiful

So I have heard. At one time, when he was first awakened, the Buddha was staying near Uruvelā at the root of the goatherd's banyan tree on the bank of the Nerañjarā River. Now at that time the Buddha was meditating in the open during the dark of night, while a gentle rain drizzled down. Then Māra the Wicked, wanting to make the Buddha feel fear, terror, and goosebumps, approached him, and while not far away generated a rainbow of bright colors, both beautiful and ugly. Then the Buddha, knowing that this was Māra the Wicked, replied to him in verse:

"Transmigrating for such a long time,
you've made forms beautiful and ugly.
Enough of this, Wicked One!
You're defeated, terminator.

Those who are well restrained
in body, speech, and mind
don't fall under Māra's sway,
they don't become your footmen."

Then Māra … vanished right there.

4:4. Māra's Snares (1st)

So I have heard. At one time the Buddha was staying near Benares, in the deer park at Isipatana. There the Buddha addressed the mendicants: "Mendicants!" "Venerable sir," they replied. The Buddha said this:

"Mendicants, I have attained and realized supreme freedom through proper attention and proper effort. You too should attain and realize supreme freedom through proper attention and proper effort." Then Māra the Wicked went up to the Buddha and addressed him in verse:

"You're bound by Māra's snares,
both human and divine.
You're bound by Māra's bonds:
you won't escape me, ascetic!"

"I'm freed from Māra's snares,
both human and divine.
I'm freed from Māra's bonds.
You're defeated, terminator!"

Then Māra … vanished right there.

4:5. Māra's Snares (2nd)

At one time the Buddha was staying near Benares, in the deer park at Isipatana. There the Buddha addressed the mendicants: "Mendicants!" "Venerable sir," they replied. The Buddha said this:

"Mendicants, I am freed from all snares, both human and divine. You are also freed from all snares, both human and divine. Wander forth, mendicants, for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans. Let not two go by one road. Teach the Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And reveal a spiritual practice that's entirely full and pure. There are beings with little dust in their eyes. They're in decline because they haven't heard the teaching. There will be those who understand the teaching! I will travel to Uruvelā, the village of Senāni, in order to teach the Dhamma." Then Māra the Wicked went up to the Buddha and addressed him in verse:

"You're bound by all snares,
both human and divine.
You're bound by the great bond:
you won't escape me, ascetic!"

"I'm freed from all snares,
both human and divine.
I'm freed from the great bonds;
You're defeated, terminator!"

Then Māra … vanished right there.

4:6. A Serpent

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Now at that time the Buddha was meditating in the open during the dark of night, while a gentle rain drizzled down.

Then Māra the Wicked, wanting to make the Buddha feel fear, terror, and goosebumps, manifested in the form of a huge serpent king and approached him. Its body was like a huge canoe carved from a single tree. Its hood was like a large brewer's sieve. Its eyes were like those big bronze dishes from Kosala. Its tongue flickered from its mouth like lightning flashes in a thunderstorm. The sound of its breathing was like the puffing of a blacksmith's bellows.

Then the Buddha, knowing that this was Māra the Wicked, replied to him in verse:

"A self-controlled sage frequents
empty buildings for lodging.
It's appropriate for such a person
to live there after relinquishing.

Though there are lots of creepy crawlies,
and lots of flies and snakes,
they wouldn't stir a hair
of a great sage in that empty hut.

Though the sky may split and the earth may quake,
and all creatures be stricken with fear;
and even if an arrow's aimed at their breast,
the Buddhas take no shelter in attachments."

Then Māra the Wicked, thinking, "The Buddha knows me! The Holy One knows me!" miserable and sad, vanished right there.

4:7. Sleeping

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. He spent most of the night practicing walking meditation in the open. At the crack of dawn he washed his feet and entered his dwelling. He laid down in the lion's posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up. Then Māra the Wicked went up to the Buddha and addressed him in verse:

"What, you're asleep? Really, you're asleep?
You sleep like a loser—what's up with that?
You sleep, thinking that the hut is empty.
You sleep when the sun has come up—what's up with that?"

"For them there is no craving—
the weaver, the clinger—to lead them anywhere.
With the ending of all attachments the awakened Buddha sleeps.
What's that got to do with you, Māra?"

Then Māra … vanished right there.

4:8. Delighting

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then Māra the Wicked went up to the Buddha and recited this verse in the Buddha's presence:

"Your children bring you delight!
Your cattle also bring you delight!
For attachments are a man's delight;
without attachments there's no delight."

"Your children bring you sorrow.
Your cattle also bring you sorrow.
For attachments are a man's sorrow;
without attachments there are no sorrows."

Then Māra the Wicked, thinking, "The Buddha knows me! The Holy One knows me!" miserable and sad, vanished right there.

4:9. Life Span (1st)

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. There the Buddha addressed the mendicants: "Mendicants!" "Venerable sir," they replied. The Buddha said this:

"Mendicants, the life span of humans is short. You must go to the next life. So you should do what is skillful, you should practice the spiritual life. No-one born is immortal. A long life is a hundred years or a little more."

Then Māra the Wicked went up to the Buddha and addressed him in verse:

"The life of humans is long!
A good person wouldn't scorn it.
Live like a suckling babe,
for Death has not come for you."

"The life of humans is short,
and a good person scorns it.
They should live as though their head was on fire,
for Death comes for everyone."

Then Māra … vanished right there.

4:10. Long Life (2nd)

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. There the Buddha … said:

"Mendicants, the life span of humans is short. You must go to the next life. So you should do what is skillful, you should practice the spiritual life. No-one born is immortal. A long life is a hundred years or a little more."

Then Māra the Wicked went up to the Buddha and addressed him in verse:

"The days and nights don't rush by,
and life isn't cut short.
The life of mortals keeps rolling on,
like a chariot's rim around the hub."

"The days and nights rush by,
and then life is cut short.
The life of mortals wastes away,
like the water in tiny streams."

Then Māra the Wicked, thinking, "The Buddha knows me! The Holy One knows me!" miserable and sad, vanished right there.

2. Rule

4:11. Boulders

At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain. Now at that time the Buddha was meditating in the open during the dark of night, while a gentle rain drizzled down. Then Māra the Wicked, wanting to make the Buddha feel fear, terror, and goosebumps, approached him, and crushed some large boulders close by him.

Then the Buddha, knowing that this was Māra the Wicked, addressed him in verse:

"Even if you shake
this entire Vulture's Peak,
the rightly released,
the awakened, are unshaken."

Then Māra the Wicked, thinking, "The Buddha knows me! The Holy One knows me!" miserable and sad, vanished right there.

4:12. Lion

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now, at that time the Buddha was teaching Dhamma, surrounded by a large assembly.

Then Māra thought: "The ascetic Gotama is teaching Dhamma, surrounded by a large assembly. Why don't I go and pull the wool over their eyes?" Then Māra the Wicked went up to the Buddha and addressed him in verse:

"Why now do you roar like a lion?
You're so self-assured in the assembly!
For there is someone who'll wrestle with you,
so why do you imagine you're the victor?"

"The great heroes they roar,
self-assured in the assembly.
The Realized One, attained to power,
has crossed over clinging to the world."

Then Māra the Wicked, thinking, "The Buddha knows me! The Holy One knows me!" miserable and sad, vanished right there.

4:13. A Splinter

So I have heard. At one time the Buddha was staying near Rājagaha in the Maddakucchi deer park. Now at that time the Buddha's foot had been cut by a splinter. The Buddha was stricken by harrowing pains; physical feelings that were painful, sharp, severe, acute, unpleasant, and disagreeable. But he endured with mindfulness and situational awareness, without worrying. And then he spread out his outer robe folded in four and laid down in the lion's posture—on the right side, placing one foot on top of the other—mindful and aware. Then Māra the Wicked went up to the Buddha and addressed him in verse:

"Are you feeble that you lie down? Or are you drunk on poetry?
Don't you have all that you need?
Alone in a secluded lodging,
why this sleeping, sleepyhead?"

"I'm not feeble that I lie down, nor am I drunk on poetry.
Having reached the goal, I'm rid of sorrow.
Alone in a secluded lodging,
I lie down full of compassion for all living creatures.

Even those with a dart stuck in the breast,
piercing the heart again and again,
are able to get some sleep.
So why not I, whose dart is drawn out?

I don't lie awake tense, nor do I fear to sleep.
The days and nights don't disturb me,
as I see no decline for myself in the world.
That's why I lie down full of compassion for all living creatures."

Then Māra the Wicked, thinking, "The Buddha knows me! The Holy One knows me!" miserable and sad, vanished right there.

4:14. Appropriate

At one time the Buddha was staying in the land of the Kosalans near the brahmin village of Ekasālā. Now, at that time the Buddha was teaching Dhamma, surrounded by a large assembly of laypeople.

Then Māra thought: "The ascetic Gotama is teaching Dhamma, surrounded by a large assembly of laypeople. Why don't I go and pull the wool over their eyes?" Then Māra the Wicked went up to the Buddha and addressed him in verse:

> "It's not appropriate for you
> to instruct others.
> As you engage in this,
> don't get caught up in favoring and opposing."
>
> "The Buddha instructs others
> out of compassion for their welfare.
> The Realized One is liberated
> from favoring and opposing."

Then Māra the Wicked, thinking, "The Buddha knows me! The Holy One knows me!" miserable and sad, vanished right there.

4:15. A Mental Snare

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then Māra the Wicked went up to the Buddha and addressed him in verse:

> "There's a mental snare
> wandering the sky.
> I'll bind you with it—
> you won't escape me, ascetic!"
>
> "Sights, sounds, tastes, smells,
> and touches so delightful:
> desire for these is gone from me.
> You're defeated, terminator!"

Then Māra the Wicked, thinking, "The Buddha knows me! The Holy One knows me!" miserable and sad, vanished right there.

4:16. The Alms Bowls

At Sāvatthī. Now at that time the Buddha was educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk on the topic of the five grasping aggregates. And those mendicants were paying heed, paying attention, engaging wholeheartedly, and lending an ear.

Then Māra thought: "This ascetic Gotama is educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk on the topic of the five grasping aggregates. And the mendicants are paying heed, paying attention, engaging wholeheartedly, and lending an ear. Why don't I go and pull the wool over their eyes?"

At that time several alms bowls were placed in the open air. Then Māra the Wicked manifested in the form of an ox and approached those bowls. Then one of the mendicants said to another: "Mendicant, mendicant, that ox will break the bowls." When this was said, the Buddha

said to that mendicant: “Mendicant, that’s no ox. That’s Māra the Wicked come to pull the wool over your eyes!” Then the Buddha, knowing that this was Māra the Wicked, addressed him in verse:

> “Sights, feeling, and perception,
> consciousness and what is chosen:
> ‘I am not this’ and ‘this is not mine’;
> that’s how to be free of desire them.
>
> When you’re detached, secure,
> all fetters transcended,
> though Māra and his army chase everywhere
> they never find you.”

Then Māra … vanished right there.

4:17. The Six Fields of Contact

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Now at that time the Buddha was educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk on the topic of the six fields of contact. And those mendicants were paying heed, paying attention, engaging wholeheartedly, and lending an ear.

Then Māra thought: “This ascetic Gotama is educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk on the topic of the six fields of contact. And those mendicants are paying heed, paying attention, engaging wholeheartedly, and lending an ear. Why don’t I go and pull the wool over their eyes?” Then Māra the Wicked went up to the Buddha and made a terrifyingly loud noise close by him. It seemed as if the earth were shattering. Then one of the mendicants said to another: “Mendicant, mendicant, it seems like the earth is shattering!” When this was said, the Buddha said to that mendicant: “Mendicant, that’s not the earth shattering. That’s Māra the Wicked come to pull the wool over your eyes!” Then the Buddha, knowing that this was Māra the Wicked, addressed him in verse:

> “Sights, sounds, tastes, smells,
> touches, and thoughts, the lot of them—
> this is the dreadful bait
> that the world’s stupefied by.
>
> But a mindful disciple of the Buddha
> has transcended all that.
> Having gone beyond Māra’s dominion,
> they shine like the sun.”

Then Māra … vanished right there.

4:18. Alms Food

At one time the Buddha was staying in the land of the Magadhans near the brahmin village of Pañcasālā. Now at that time in Pañcasālā the young women were taking care of guests. Then the Buddha robed up in the morning and, taking his bowl and robe, entered Pañcasālā for alms. Now at that time Māra had possessed the brahmins and householders of Pañcasālā, so that they thought: “Don’t let the ascetic Gotama get any alms!”

Then the Buddha left the village with his bowl as clean-washed as it was when he entered for alms. Then Māra the Wicked went up to the Buddha and said to him: “Well, ascetic, did you get

any alms?" "Wicked One, did you make sure I didn't get any alms?" "Well then, sir, let the Buddha enter Pañcasālā a second time for alms. I'll make sure you get alms."

"Māra's made bad karma
in attacking the Realized One.
Wicked One, do you imagine that
your wickedness won't bear fruit?

We who have nothing
live so very happily.
We'll feed on rapture,
like the gods of streaming radiance."

Then Māra the Wicked, thinking, "The Buddha knows me! The Holy One knows me!" miserable and sad, vanished right there.

4:19. A Farmer

At Sāvatthī. Now at that time the Buddha was educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk about extinguishment. And those mendicants were paying heed, paying attention, engaging wholeheartedly, and lending an ear.

Then Māra thought: "The ascetic Gotama is giving a Dhamma talk about extinguishment … and the mendicants are listening well. Why don't I go and pull the wool over their eyes?" Then Māra the Wicked manifested in the form of a farmer carrying a large plough on his shoulder. He held a long goad, his hair was messy, he was clad in sunn hemp, and his feet were muddy. He went up to the Buddha and said to him: "So, ascetic, did you happen to see any oxen?" "But what have you to do with oxen, Wicked One?" "Mine alone, ascetic, is the eye, mine are sights, mine is the field of eye contact consciousness. Where can you escape me, ascetic? Mine alone is the ear … nose … tongue … body … mind, mine are thoughts, mine is the field of mind contact consciousness. Where can you escape me, ascetic?"

"Yours alone, ascetic, is the eye, yours are sights, yours is the field of eye contact consciousness. Where there is no eye, no sights, no eye contact consciousness—you have no place there, Wicked One! Yours alone is the ear … nose … tongue … body … mind, yours are thoughts, yours is the field of mind contact consciousness. Where there is no mind, no thoughts, no mind contact consciousness—you have no place there, Wicked One!"

"The things they call 'mine',
and those who say 'it's mine':
if your mind remains there,
you won't escape me, ascetic!"

"The things they speak of aren't mine;
I'm not someone who speaks like that.
So know this, Wicked One:
you won't even see my path."

Then Māra … vanished right there.

4:20. Rule

At one time the Buddha was staying in the land of the Kosalans, in a wilderness hut on the slopes of the Himalayas. Then as he was in private retreat this thought came to his mind: "I wonder if

it's possible to rule legitimately, without killing or having someone kill for you; without conquering or having someone conquer for you; without sorrowing or causing sorrow?"

And then Māra the Wicked, knowing what the Buddha was thinking, went up to him and said: "Rule, Blessed One! Rule, Holy One! Rule legitimately, without killing or having someone kill for you; without conquering or having someone conquer for you; without sorrowing or causing sorrow!" "But what do you see, Wicked One, that you say this to me?" "The Blessed One, sir, has developed and cultivated the four bases for psychic power, made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them. If he wished, the Blessed One need only determine that the Himalaya, king of mountains, was gold, and it would turn into gold."

"Take a golden mountain,
made entirely of gold, and double it—
it's still not enough for one!
Knowing this, live a moral life.

When a person has seen where suffering comes from
how could they incline towards sensual pleasures?
Realizing that attachment is a tie in the world,
a person would train to remove it."

Then Māra the Wicked, thinking, "The Buddha knows me! The Holy One knows me!" miserable and sad, vanished right there.

3. Māra

4:21. Several

So I have heard. At one time the Buddha was staying in the land of the Sakyans near Silāvatī. Now at that time several mendicants were meditating not far from the Buddha, diligent, keen, and resolute. Then Māra the Wicked manifested in the form of a brahmin with a large matted dreadlock, wearing an antelope hide. He was old, bent double, wheezing, and held a staff made of cluster fig tree wood. He went up to those mendicants and said: "You've gone forth while young, reverends. You're black-haired, blessed with youth, in the prime of life, and you've never flirted with sensual pleasures. Enjoy human sensual pleasures. Don't give up what you see in the present life to chase after what takes time." "Brahmin, that's not what we're doing. We're giving up what takes time to chase after what we see in the present life. For the Buddha says that sensual pleasures take time; they give much suffering and distress, and they are all the more full of drawbacks. But this teaching is realizable in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves." When they had spoken, Māra the Wicked shook his head, waggled his tongue, raised his eyebrows until his brow puckered in three furrows, and departed leaning on his staff.

Then those senior mendicants went up to the Buddha, bowed, sat down to one side, and told him what had happened. The Buddha said:

"Mendicants, that was no brahmin. That was Māra the Wicked who came to pull the wool over your eyes!" Then, knowing the meaning of this, on that occasion the Buddha recited this verse:

"When a person has seen where suffering comes from
how could they incline towards sensual pleasures?
Realizing that attachment is a tie in the world,
a person would train to remove it."

4:22. With Samiddhi

At one time the Buddha was staying in the land of the Sakyans near Silāvatī. Now at that time Venerable Samiddhi was meditating not far from the Buddha, diligent, keen, and resolute. Then as Venerable Samiddhi was in private retreat this thought came to his mind: "I'm so fortunate, so very fortunate, to have a teacher who is a perfected one, a fully awakened Buddha! I'm so fortunate, so very fortunate, to have gone forth in a teaching and training so well explained! I'm so fortunate, so very fortunate, to have spiritual companions who are ethical and of good character." And then Māra the Wicked, knowing what Samiddhi was thinking, went up to him and made a terrifyingly loud noise close by him. It seemed as if the earth was shattering.

Then Samiddhi went up to the Buddha, bowed, sat down to one side, and told him what had happened. The Buddha said:

"Samiddhi, that's not the earth shattering. That's Māra the Wicked come to pull the wool over your eyes! Go back to that same place, Samiddhi, and meditate, diligent, keen, and resolute." "Yes, sir," replied Samiddhi. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving. And for a second time Samiddhi was meditating in that same place, diligent, ardent, and resolute. And for a second time he had the same thought … and Māra made an earth-shattering noise. Then Samiddhi addressed Māra the Wicked One in verse:

"I went forth out of faith
from the lay life to homelessness.
My mindfulness and wisdom are mature,
my mind is serene in immersion.
Make whatever illusions you want,
it won't bother me."

Then Māra the Wicked, thinking, "The mendicant Samiddhi knows me!" miserable and sad, vanished right there.

4:23. With Godhika

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Now at that time Venerable Godhika was staying on the slopes of Isigili at the Black Rock. Then Venerable Godhika, meditating diligent, keen, and resolute, experienced temporary freedom of heart. But then he fell away from that temporary freedom of heart. For a second … third … fourth … fifth … sixth time Godhika experienced temporary freedom of heart. But for a sixth time he fell away from it. For a seventh time Godhika, meditating diligent, keen, and resolute, experienced temporary freedom of heart.

Then he thought: "I've fallen away from this temporary freedom of heart no less than six times. Why don't I slit my wrists?" And then Māra the Wicked, knowing what Godhika was thinking, went up to the Buddha and addressed him in verse:

"O great hero, O greatly wise!
Shining with power and glory.
You've gone beyond all threats and perils,
I bow to your feet, O seer!

Great hero, master of death,
your disciple longs for death,
he's planning for it.
Stop him, O light-bringer!

For how, Blessed One, can a disciple of yours,
one who loves your teaching,
a trainee who hasn't achieved their heart's desire,
take his own life, O renowned one?"

Now at that time Venerable Godhika had already slit his wrists. Then the Buddha, knowing that this was Māra the Wicked, addressed him in verse:

"This is how the wise act,
for they don't long for life.
Having plucked out craving, root and all,
Godhika is extinguished."

Then the Buddha said to the mendicants: "Come, mendicants, let's go to the Black Rock on the slopes of Isigili where Godhika, who came from a good family, slit his wrists." "Yes, sir," they replied.

Then the Buddha together with several mendicants went to the Black Rock on the slopes of Isigili. The Buddha saw Godhika off in the distance lying on his cot, having cast off the aggregates. Now at that time a cloud of black smoke was moving east, west, north, south, above, below, and in-between.

Then the Buddha said to the mendicants: "Mendicants, do you see that cloud of black smoke moving east, west, north, south, above, below, and in-between?" "Yes, sir." "That's Māra the Wicked searching for Godhika's consciousness, wondering: 'Where is Godhika's consciousness established?' But since his consciousness is not established, Godhika is extinguished." Then Māra, carrying his harp of yellow wood apple, went up to the Buddha and addressed him in verse:

"Above, below, and all around,
in the four quarters and in-between,
I've been searching without success:
where has that Godhika got to?"

"He was a wise and steadfast sage,
a meditator who loved to practice absorption.
By day and by night he applied himself,
without concern for his life.

He defeated the army of death,
and won't return for any future life.
Having plucked out craving root and all
Godhika is extinguished."

Stricken with sorrow,
his harp dropping from his armpit,
that spirit, downcast,
vanished right there.

4:24. Seven Years of Following

So I have heard. At one time the Buddha was staying near Uruvelā at the goatherd's banyan tree on the bank of the Nerañjarā River. Now at that time Māra the Wicked had been following the Buddha for seven years hoping to find a vulnerability without success. Then Māra the Wicked went up to the Buddha and addressed him in verse:

"Are you overwhelmed by sorrow that you meditate in the forest?
Have you lost a fortune, or do you long for one?

Or perhaps you've committed some crime in the village?
Why don't you get too close to people?
And why does no-one get close to you?"

"I've dug out the root of sorrow completely.
I practice absorption free of guilt or sorrow.
I've cut off all greed and hunger for future lives.
Undefiled, I practice absorption, O kinsman of the negligent!"

"The things they call 'mine',
and those who say 'it's mine':
if your mind remains there,
you won't escape me, ascetic!"

"The things they speak of aren't mine;
I'm not someone who speaks like that.
So know this, Wicked One:
you won't even see my path."

"If you've discovered the path
that's safe, and leads to the deathless,
go and walk that path alone—
why teach it to anyone else?"

"Those crossing to the far shore
ask what's beyond the domain of Death.
When I'm asked, I explain to them
the truth without attachments."

"Sir, suppose there was a lotus pond not far from a town or village, and a crab lived there. Then several boys or girls would leave the town or village and go to the pond, where they'd pull out the crab and put it on dry land. Whenever that crab extended a claw, those boys or girls would snap, crack, and break it off with a stick or a stone. And when that crab's claws had all been snapped, cracked, and broken off it wouldn't be able to return down into that lotus pond. In the same way, sir, the Buddha has snapped, cracked, and broken off all my tricks, dodges, and evasions. Now I'm not able to approach the Buddha again in hopes of finding a vulnerability." Then Māra the Wicked recited these verses of disappointment in the Buddha's presence:

"A crow once circled a stone
that looked like a lump of fat.
'Perhaps I'll find something tender,' it thought,
'perhaps there's something tasty.'

But it didn't find anything tasty,
so the crow left that place.
Like the crow that pecked the stone,
I leave Gotama disappointed."

4:25. Māra's Daughters

And then Māra the Wicked, after reciting these verses of disillusionment in the Buddha's presence, left that place. He sat cross-legged on the ground not far from the Buddha, silent, embarrassed, shoulders drooping, downcast, depressed, with nothing to say, scratching the

ground with a stick. Then Māra's daughters Craving, Delight, and Lust went up to Māra the Wicked, and addressed him in verse:

"Why so downhearted, dad?
What man are you upset about?
We'll catch him with the snare of lust,
like an elephant in the wild.
We'll tie him up and bring him back—
he'll fall under your sway!"

"In this world he is the perfected one, the Holy One.
He's not easily seduced by lust.
He has gone beyond Māra's dominion;
that's why I'm so upset."

Then Māra's daughters Craving, Delight, and Lust went up to the Buddha, and said to him: "We serve at your feet, ascetic." But the Buddha ignored them, since he was freed with the supreme ending of attachments.

Then Craving, Delight, and Lust withdrew to one side to think up a plan. "Men have a diverse spectrum of tastes. Why don't we each manifest in the form of a hundred young maidens?" So that's what they did. Then they went up to the Buddha and said to him: "We serve at your feet, ascetic." But the Buddha still ignored them, since he was freed with the supreme ending of attachments.

Then Craving, Delight, and Lust withdrew to one side to think up a plan. "Men have a diverse spectrum of tastes. Why don't we each manifest in the form of a hundred women who have never given birth?" So that's what they did. Then they went up to the Buddha and said to him: "We serve at your feet, ascetic." But the Buddha still ignored them, since he was freed with the supreme ending of attachments.

Then Craving, Delight, and Lust … each manifested in the form of a hundred women who have given birth once …

women who have given birth twice … middle-aged women …

old women … But the Buddha still ignored them, since he was freed with the supreme ending of attachments. Then Craving, Delight, and Lust withdrew to one side and said: "What our father said is true:

'In this world he is the perfected one, the Holy One.
He's not easily seduced by lust.
He has gone beyond Māra's dominion;
that's why I'm so upset.'

For if we had come on to any ascetic or brahmin like this who was not free of lust, his heart would explode, or he'd spew hot blood from his mouth, or he'd go mad and lose his mind. He'd dry up, wither away, and shrivel up like a green reed that was mowed down."

Then Māra's daughters Craving, Delight, and Lust went up to the Buddha, and stood to one side. Māra's daughter Craving addressed the Buddha in verse:

"Are you overwhelmed by sorrow that you meditate in the forest?
Have you lost a fortune, or do you long for one?
Or perhaps you've committed some crime in the village?
Why don't you get too close to people?
And why does no-one get close to you?"

"I've reached the goal, peace of heart.
Having conquered the army of the likable and pleasant,
alone, practicing absorption, I awakened to bliss.

That's why I don't get too close to people,
and no-one gets too close to me."

Then Māra's daughter Delight addressed the Buddha in verse:

"How does a mendicant who has crossed five floods
usually meditate here while crossing the sixth?
How do they usually practice absorption so that sensual perceptions
are warded off and don't get hold of them?"

"With tranquil body and mind well freed,
without making plans, mindful, homeless;
understanding the teaching, they practice absorption without placing the mind;
they're not shaking or drifting or rigid.

That's how a mendicant who has crossed five floods
usually meditates here while crossing the sixth.
That's how they usually practice absorption so that sensual perceptions
are warded off and don't get hold of them."

Then Māra's daughter Lust addressed the Buddha in verse:

"He lives with his community after cutting off craving,
and many of the faithful will cross over for sure.
Alas, this homeless one will snatch many men away,
and lead them past the King of Death!"

"The great heroes they lead
by means of the true teaching.
When the Realized Ones are leading by the teaching,
how could anyone who knows be jealous?"

Then Māra's daughters Craving, Delight, and Lust went up to Māra the Wicked. Māra the Wicked saw them coming off in the distance, and addressed them in verse:

"Fools! You drill into a mountain
with lotus stalks!
You dig up a hill with your nails!
You chew iron with your teeth!

You seek a footing in the deeps, as it were,
while lifting a rock with your head!
After attacking a stump with your breast, as it were,
you leave Gotama disappointed."

"They came in their splendor—
Craving, Delight, and Lust.
But the Teacher brushed them off right there,
like the breeze, a fallen tuft."

The Linked Discourses with Māra are complete.

5. Bhikkhunīsaṁyutta:
With Nuns

1. Nuns

5:1. With Āḷavikā

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then the nun Āḷavikā robed up in the morning and, taking her bowl and robe, entered Sāvatthī for alms. She wandered for alms in Sāvatthī. After the meal, on her return from alms-round, she went to the Dark Forest seeking seclusion. Then Māra the Wicked, wanting to make the nun Āḷavikā feel fear, terror, and goosebumps, wanting to make her fall away from seclusion, went up to her and addressed her in verse:

"There's no escape in the world,
so what will seclusion do for you?
Enjoy the delights of sensual pleasure;
don't regret it later."

Then the nun Āḷavikā thought: "Who's speaking this verse, a human or a non-human?" Then she thought: "This is Māra the Wicked, wanting to make me feel fear, terror, and goosebumps, wanting to make me fall away from seclusion!" Then Āḷavikā, knowing that this was Māra the Wicked, replied to him in verse:

"There is an escape in the world,
and I've personally experienced it with wisdom.
O Wicked One, kinsman of the negligent,
you don't know that place.

Sensual pleasures are like swords and stakes;
the aggregates are their chopping block.
What you call sensual delight
was never delightful for me."

Then Māra the Wicked, thinking, "The nun Āḷavikā knows me!" miserable and sad, vanished right there.

5:2. With Somā

At Sāvatthī. Then the nun Somā robed up in the morning and, taking her bowl and robe, entered Sāvatthī for alms. She wandered for alms in Sāvatthī. After the meal, on her return from alms-round, she went to the Dark Forest, plunged deep into it, and sat at the root of a tree for the day's meditation. Then Māra the Wicked, wanting to make the nun Somā feel fear, terror, and goosebumps, wanting to make her fall away from immersion, went up to her and addressed her in verse:

"That state's very challenging;
it's for the sages to attain.

It isn't possible for a woman,
with her two-fingered wisdom."

Then the nun Somā thought: "Who's speaking this verse, a human or a non-human?" Then she thought: "This is Māra the Wicked, wanting to make me feel fear, terror, and goosebumps, wanting to make me fall away from immersion!" Then Somā, knowing that this was Māra the Wicked, replied to him in verse:

"What difference does womanhood make
when the mind is serene,
and knowledge is present
as you rightly discern the Dhamma.

Surely someone who might think:
'I am woman', or 'I am man',
or 'I am' anything at all,
is fit for Māra to address."

Then Māra the Wicked, thinking, "The nun Somā knows me!" miserable and sad, vanished right there.

5:3. With Kisāgotamī

At Sāvatthī. Then the nun Kisāgotamī robed up in the morning and, taking her bowl and robe, entered Sāvatthī for alms. She wandered for alms in Sāvatthī. After the meal, on her return from alms-round, she went to the Dark Forest, plunged deep into it, and sat at the root of a tree for the day's meditation. Then Māra the Wicked, wanting to make the nun Kisāgotamī feel fear, terror, and goosebumps, wanting to make her fall away from immersion, went up to her and addressed her in verse:

"Why do you sit alone and cry
as if your children have died?
You've come to the woods all alone—
you must be looking for a man!"

Then the nun Kisāgotamī thought: "Who's speaking this verse, a human or a non-human?" Then she thought: "This is Māra the Wicked, wanting to make me feel fear, terror, and goosebumps, wanting to make me fall away from immersion!"

Then Kisāgotamī, knowing that this was Māra the Wicked, replied to him in verse:

"I've got over the death of children,
and I'm finished with men.
I don't grieve or lament,
and I'm not afraid of you, sir!

Relishing is destroyed in every respect,
and the mass of darkness is shattered.
I've defeated the army of death,
and live without defilements."

Then Māra the Wicked, thinking, "The nun Kisāgotamī knows me!" miserable and sad, vanished right there.

5:4. With Vijayā

At Sāvatthī. Then the nun Vijayā robed up in the morning … and sat at the root of a tree for the day's meditation. Then Māra the Wicked, wanting to make the nun Vijayā feel fear, terror, and goosebumps, wanting to make her fall away from immersion, went up to her and addressed her in verse:

"You're young and beautiful,
and I'm a youth in my prime.
Come, my lady, let us enjoy
the music of a five-pieece band."

Then the nun Vijayā thought: "Who's speaking this verse, a human or a non-human?" Then she thought: "This is Māra the Wicked, wanting to make me feel fear, terror, and goosebumps, wanting to make me fall away from immersion!" Then Vijayā, knowing that this was Māra the Wicked, replied to him in verse:

"Sights, sounds, tastes, smells,
and touches so delightful.
I hand them right back to you, Māra,
for I have no use for them.

This body is foul,
decaying and fragile.
I'm horrified and repelled by it,
and I've eradicated sensual craving.

There are beings in the realm of luminous form,
others established in the formless,
and also those peaceful attainments:
I've destroyed the darkness regarding all of them."

Then Māra the Wicked, thinking, "The nun Vijayā knows me!" miserable and sad, vanished right there.

5:5. With Uppalavaṇṇā

At Sāvatthī. Then the nun Uppalavaṇṇā robed up in the morning … and stood at the root of a sal tree in full flower. Then Māra the Wicked, wanting to make the nun Uppalavaṇṇā feel fear, terror, and goosebumps, wanting to make her fall away from immersion, went up to her and addressed her in verse:

"You've come to this sal tree all crowned with flowers
and stand at its root all alone, O nun.
Your beauty is second to none;
silly girl, aren't you afraid of rascals?"

Then the nun Uppalavaṇṇā thought: "Who's speaking this verse, a human or a non-human?" Then she thought: "This is Māra the Wicked, wanting to make me feel fear, terror, and goosebumps, wanting to make me fall away from immersion!" Then Uppalavaṇṇā, knowing that this was Māra the Wicked, replied to him in verse:

"Even if 100,000 rascals like you
were to come here,
I'd stir not a hair nor be alarmed.
I'm not scared of you, Māra, even alone.

I'll vanish,
or I'll enter your belly;
I could stand between your eyebrows
and you still wouldn't see me.

I'm the master of my own mind,
I've developed the bases of psychic power well.
I'm free from all bonds,
and I'm not afraid of you, sir!"

Then Māra the Wicked, thinking, "The nun Uppalavaṇṇā knows me!" miserable and sad, vanished right there.

5:6. With Cālā

At Sāvatthī. Then the nun Cālā robed up in the morning … and sat at the root of a tree for the day's meditation. Then Māra the Wicked went up to Cālā and said to her: "Nun, what don't you approve of?" "I don't approve of rebirth, sir."

"Why don't you approve of rebirth?
When you're born, you get to enjoy sensual pleasures.
Who put this idea in your head:
'Nun, don't approve of rebirth'?"

"Death comes for those who are born,
when you're born you undergo sufferings—
imprisonment, execution, hardship—
that's why you shouldn't approve of rebirth.

The Buddha taught me the Dhamma
for passing beyond rebirth,
for giving up all suffering;
he settled me in the truth.

There are beings in the realm of luminous form,
and others established in the formless.
Not understanding cessation,
they come back in future lives."

Then Māra the Wicked, thinking, "The nun Cālā knows me!" miserable and sad, vanished right there.

5:7. With Upacālā

At Sāvatthī. Then the nun Upacālā robed up in the morning … and sat at the root of a tree for the day's meditation. Then Māra the Wicked went up to Upacālā and said to her: "Nun, where do you want to be reborn?" "I don't want to be reborn anywhere, sir."

"There are the Gods of the Thirty-Three, and those of Yama;
also the Joyful Deities,
the Gods Who Love to Create,
and the Gods Who Control the Creations of Others.
Set your heart on such places,
and you'll undergo delight."

"The Gods of the Thirty-Three, and those of Yama;
also the Joyful Deities,
the Gods Who Love to Create,
and the Gods Who Control the Creations of Others—
they're bound with the bonds of sensuality;
they fall under your sway again.

All the world is on fire,
all the world is smoldering,
all the world is ablaze,
all the world is rocking.

My mind adores that place
where Māra cannot go;
it's not shaking or burning,
and not frequented by ordinary people."

Then Māra the Wicked, thinking, "The nun Upacālā knows me!" miserable and sad, vanished right there.

5:8. With Sīsupacālā

At Sāvatthī. Then the nun Sīsupacālā robed up in the morning … and sat at the root of a tree for the day's meditation. Then Māra the Wicked went up to Sīsupacālā and said to her: "Nun, whose creed do you believe in?" "I don't believe in anyone's creed, sir."

"In whose name did you shave your head?
You look like an ascetic,
but you don't believe in any creed.
Why do you live as if lost?"

"Followers of other creeds
are confident in their views.
But I don't believe in their teaching,
for they're no experts in the Dhamma.

But there is one born in the Sakyan clan,
the unrivaled Buddha,
champion, dispeller of Māra,
everywhere undefeated,

everywhere freed, and unattached,
the all-seeing seer.
He has attained the end of all deeds,
freed with the ending of attachments.
That Blessed One is my Teacher,
and I believe in his instruction."

Then Māra the Wicked, thinking, "The nun Sīsupacālā knows me!" miserable and sad, vanished right there.

5:9. With Selā

At Sāvatthī. Then the nun Selā robed up in the morning … and sat at the root of a tree for the day's meditation. Then Māra the Wicked, wanting to make the nun Selā feel fear, terror, and goosebumps … addressed her in verse:

"Who created this puppet?
Where is its maker?
Where has the puppet arisen?
And where does it cease?"

Then the nun Selā thought: "Who's speaking this verse, a human or a non-human?" Then she thought: "This is Māra the Wicked, wanting to make me feel fear, terror, and goosebumps, wanting to make me fall away from immersion!" Then Selā, knowing that this was Māra the Wicked, replied to him in verse:

"This puppet isn't self-made,
nor is this misery made by another.
It comes to be because of a cause,
and ceases when the cause breaks up.

It's like a seed that's sown
in a field; it grows
relying on both the soil's nutrients
as well as moisture.

In the same way the aggregates and elements
and these six sense fields
come to be because of a cause,
and cease when the cause breaks up."

Then Māra the Wicked, thinking, "The nun Selā knows me!" miserable and sad, vanished right there.

5:10. With Vajirā

At Sāvatthī. Then the nun Vajirā robed up in the morning and, taking her bowl and robe, entered Sāvatthī for alms. She wandered for alms in Sāvatthī. After the meal, on her return from alms-round, she went to the Dark Forest, plunged deep into it, and sat at the root of a tree for the day's meditation. Then Māra the Wicked, wanting to make the nun Vajirā feel fear, terror, and goosebumps, wanting to make her fall away from immersion, went up to her and addressed her in verse:

"Who created this sentient being?
Where is its maker?
Where has the being arisen?
And where does it cease?"

Then the nun Vajirā thought: "Who's speaking this verse, a human or a non-human?" Then she thought: "This is Māra the Wicked, wanting to make me feel fear, terror, and goosebumps, wanting to make me fall away from immersion!" Then Vajirā, knowing that this was Māra the Wicked, replied to him in verse:

"Why do you believe there's such a thing as a 'sentient being'?
Māra, is this your theory?

This is just a pile of conditions,
you won't find a sentient being here.

When the parts are assembled
we use the word 'chariot'.
So too, when the aggregates are present
'sentient being' is the convention we use.

But it's only suffering that comes to be,
lasts a while, then disappears.
Naught but suffering comes to be,
naught but suffering ceases."

Then Māra the Wicked, thinking, "The nun Vajirā knows me!" miserable and sad, vanished right there.

The Linked Discourses on Nuns are completed.

6. Brahmasaṁyutta: *With Brahmās*

1. The Appeal

6:1. The Appeal of Brahmā

So I have heard. At one time, when he was first awakened, the Buddha was staying near Uruvelā at the root of the goatherd's banyan tree on the bank of the Nerañjarā River. Then as he was in private retreat this thought came to his mind: "This principle I have discovered is deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of reason, subtle, comprehensible to the astute. But people like attachment, they love it and enjoy it. It's hard for them to see this thing; that is, specific conditionality, dependent origination. It's also hard for them to see this thing; that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment. And if I were to teach this principle, others might not understand me, which would be wearying and troublesome for me." And then these verses, which were neither supernaturally inspired, nor learned before in the past, occurred to the Buddha:

"I've struggled hard to realize this,
enough with trying to explain it!
This principle is not easily understood
by those mired in greed and hate.

Those caught up in greed can't see
what's subtle, going against the stream,
deep, hard to see, and very fine,
for they're shrouded in a mass of darkness."

And as the Buddha reflected like this, his mind inclined to remaining passive, not to teaching the Dhamma.

Then Brahmā Sahampati, knowing what the Buddha was thinking, thought: "Oh my goodness! The world will be lost, the world will perish! For the mind of the Realized One, the perfected one, the fully awakened Buddha, inclines to remaining passive, not to teaching the Dhamma." Then, as easily as a strong person would extend or contract their arm, he vanished from the Brahmā realm and reappeared in front of the Buddha. He arranged his robe over one shoulder, knelt with his right knee on the ground, raised his joined palms toward the Buddha, and said: "Sir, let the Blessed One teach the Dhamma! Let the Holy One teach the Dhamma! There are beings with little dust in their eyes. They're in decline because they haven't heard the teaching. There will be those who understand the teaching!" This is what Brahmā Sahampati said. Then he went on to say:

"Among the Magadhans there appeared in the past
an impure teaching thought up by those still stained.
Fling open the door to the deathless!
Let them hear the teaching the stainless one discovered.

Standing high on a rocky mountain,
you can see the people all around.
In just the same way, all-seer, wise one,
ascend the palace built of Dhamma!
You're free of sorrow; but look at these people
overwhelmed with sorrow, oppressed by rebirth and old age.

Rise, hero! Victor in battle, leader of the caravan,
wander the world without obligation.
Let the Blessed One teach the Dhamma!
There will be those who understand!"

Then the Buddha, understanding Brahmā's invitation, surveyed the world with the eye of a Buddha, because of his compassion for sentient beings. And the Buddha saw sentient beings with little dust in their eyes, and some with much dust in their eyes; with keen faculties and with weak faculties, with good qualities and with bad qualities, easy to teach and hard to teach. And some of them lived seeing the danger in the flaw to do with the next world, while others did not. It's like a pool with blue water lilies, or pink or white lotuses. Some of them sprout and grow in the water without rising above it, thriving underwater. Some of them sprout and grow in the water reaching the water's surface. And some of them sprout and grow in the water but rise up above the water and stand with no water clinging to them. In the same way, the Buddha saw sentient beings with little dust in their eyes, and some with much dust in their eyes; with keen faculties and with weak faculties, with good qualities and with bad qualities, easy to teach and hard to teach. And some of them lived seeing the danger in the flaw to do with the next world, while others did not. When he had seen this he replied in verse to Brahmā Sahampati:

"Flung open are the doors to the deathless!
Let those with ears to hear decide their faith.
Thinking it would be troublesome, Brahmā, I did not teach
the sophisticated, sublime Dhamma among humans."

Then Brahmā Sahampati, knowing that his request for the Buddha to teach the Dhamma had been granted, bowed and respectfully circled the Buddha, keeping him on his right, before vanishing right there.

6:2. Respect

So I have heard. At one time, when he was first awakened, the Buddha was staying near Uruvelā at the root of the goatherd's banyan tree on the bank of the Nerañjarā River. Then as he was in private retreat this thought came to his mind: "It's unpleasant to live without respect and reverence. What ascetic or brahmin should I honor and respect and rely on?"

Then it occurred to him: "I'd honor and respect and rely on another ascetic or brahmin so as to complete the full spectrum of ethics, if it were incomplete. But I don't see any other ascetic or brahmin in this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—who is more accomplished than myself in ethics, who I should honor and respect and rely on.

I'd honor and respect and rely on another ascetic or brahmin so as to complete the full spectrum of immersion, if it were incomplete. But I don't see any other ascetic or brahmin … who is more accomplished than myself in immersion …

I'd honor and respect and rely on another ascetic or brahmin so as to complete the full spectrum of wisdom, if it were incomplete. But I don't see any other ascetic or brahmin … who is more accomplished than myself in wisdom …

I'd honor and respect and rely on another ascetic or brahmin so as to complete the full spectrum of freedom, if it were incomplete. But I don't see any other ascetic or brahmin … who is more accomplished than myself in freedom …

I'd honor and respect and rely on another ascetic or brahmin so as to complete the full spectrum of the knowledge and vision of freedom, if it were incomplete. But I don't see any other ascetic or brahmin in this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—who is more accomplished than myself in the knowledge and vision of freedom, who I should honor and respect and rely on. Why don't I honor and respect and rely on the same Dhamma to which I was awakened?"

Then Brahmā Sahampati knew what the Buddha was thinking. As easily as a strong person would extend or contract their arm, he vanished from the Brahmā realm and reappeared in front of the Buddha. He arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said: "That's so true, Blessed One! That's so true, Holy One! All the perfected ones, the fully awakened Buddhas who lived in the past honored and respected and relied on this same teaching. All the perfected ones, the fully awakened Buddhas who will live in the future will honor and respect and rely on this same teaching. May the Blessed One, who is the perfected one, the fully awakened Buddha at present, also honor and respect and rely on this same teaching." This is what Brahmā Sahampati said. Then he went on to say:

> "All Buddhas in the past,
> the Buddhas of the future,
> and the Buddha at present—
> destroyer of the sorrows of many—
>
> respecting the true teaching
> they did live, they do live,
> and they also will live.
> This is the nature of the Buddhas.
>
> Therefore someone who loves themselves,
> aspiring to transcendence,
> should respect the true teaching,
> remembering the instructions of the Buddhas."

6:3. With Brahmadeva

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time a certain brahmin lady had a son called Brahmadeva, who had gone forth from the lay life to homelessness in the presence of the Buddha.

Then Venerable Brahmadeva, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which people from good families rightly go forth from the lay life to homelessness. He understood: "Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence." And Venerable Brahmadeva became one of the perfected.

Then Brahmadeva robed up in the morning and, taking his bowl and robe, entered Sāvatthī for alms. Wandering indiscriminately for alms-food in Sāvatthī, he approached his own mother's house. Now at that time Brahmadeva's mother, the brahmin lady, was offering up a regular oblation to Brahmā. Then Brahmā Sahampati thought: "This Venerable Brahmadeva's mother, the brahmin lady, offers up a regular oblation to Brahmā. Why don't I go and stir up a sense of urgency in her?" Then, as easily as a strong person would extend or contract their arm, he vanished from the Brahmā realm and reappeared in the house of Brahmadeva's mother. Then Brahmā Sahampati, while standing in the air, addressed Brahmadeva's mother in verse:

"Far from here is the Brahmā realm, madam,
to which you offer a regular oblation.
But Brahmā doesn't eat that kind of food.
Why make invocations, when you don't know the path to Brahmā?

This Brahmadeva, madam,
free of attachments, has surpassed the gods.
A mendicant without possessions or dependents,
he has entered your house for alms.

He's worthy of offerings dedicated to the gods, a knowledge master, self-developed.
He's worthy of a teacher's offering from gods and men.
Having shunned all evils, he's unsullied.
Cool at heart, he wanders looking for food.

He has no before and after,
peaceful, unclouded, untroubled, with no need for hope,
he has laid down the rod for all creatures firm and frail.
So let him enjoy your offering of choice alms.

With peaceful mind, he has left the crowd,
he wanders like a tamed elephant, unperturbed.
He's a mendicant fair in ethics, with heart well freed.
So let him enjoy your offering of choice alms.

With unwavering confidence in him,
present your teacher's offering to one who deserves it.
Now that you've seen the sage who has crossed over, madam,
make merit for the sake of future happiness!"

With unwavering confidence in him,
she presented her teacher's offering to one who deserved it.

After seeing the sage who had crossed over, the brahmin lady
made merit for the sake of future happiness.

6:4. With Baka the Brahmā

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time Baka the Brahmā had the following harmful misconception: "This is permanent, this is everlasting, this is eternal, this is whole, this is imperishable. For this is where there's no being born, growing old, dying, passing away, or being reborn. And there's no other escape beyond this."

Then the Buddha knew what Baka the Brahmā was thinking. As easily as a strong person would extend or contract their arm, he vanished from Jeta's Grove and reappeared in that Brahmā realm. Baka the Brahmā saw the Buddha coming off in the distance and said to him: "Come, good sir! Welcome, good sir! It's been a long time since you took the opportunity to come here. For this is permanent, this is everlasting, this is eternal, this is complete, this is imperishable. For this is where there's no being born, growing old, dying, passing away, or being reborn. And there's no other escape beyond this."

When he had spoken, the Buddha said to him: "Alas, Baka the Brahmā is lost in ignorance! Alas, Baka the Brahmā is lost in ignorance! Because what is actually impermanent, not lasting, transient, incomplete, and perishable, he says is permanent, everlasting, eternal, complete, and imperishable. And where there is being born, growing old, dying, passing away, and being reborn, he says that there's no being born, growing old, dying, passing away, or being reborn. And although there is another escape beyond this, he says that there's no other escape beyond this."

"Gotama, we seventy-two merit-makers are now wielders of power,
having passed beyond rebirth and old age.
This is our last rebirth as Brahmā, knowledge-master.
And now many people pray to us."

"But, Baka, the life span here is short, not long,
though you think it's long.
I know that your life span
is two quinquadecillion years, Brahmā."

"Blessed One, I am the one of infinite vision,
who has gone beyond rebirth and old age and sorrow.
What precepts and observances did I practice in the past?
Explain to me so I can understand."

"You gave drink to many people
who were oppressed by thirst and heat.
They're the precepts and observances you practiced in the past.
I recollect it like one who has wakened from sleep.

When people at Deer River Bank were seized,
you released the captives as they were led away.
That's the precepts and observances you practiced in the past.
I recollect it like one who has wakened from sleep.

When a boat on the Ganges River was seized
by a fierce dragon desiring human flesh,
you freed it wielding mighty force.

That's the precepts and observances you practiced in the past.
I recollect it like one who has wakened from sleep.

I used to be your servant named Kappa.
You thought he was intelligent and loyal.
That's the precepts and observances you practiced in the past.
I recollect it like one who has wakened from sleep."

"You certainly understand this life span of mine.
And others, too, you know; that's why you're the Buddha.
And that's why your blazing glory
lights up even the Brahmā realm."

6:5. A Certain Brahmā

At Sāvatthī. Now at that time a certain Brahmā had the following harmful misconception: "No ascetic or brahmin can come here!" Then the Buddha knew what that Brahmā was thinking. As easily as a strong person would extend or contract their arm, he vanished from Jeta's Grove and reappeared in that Brahmā realm. Then the Buddha sat cross-legged in the air above that Brahmā, having entered upon the fire element.

Then Venerable Mahāmoggallāna thought: "Where is the Buddha staying at present?" With clairvoyance that is purified and superhuman, he saw the Buddha seated cross-legged in the air above that Brahmā, having entered upon the fire element. Then, as easily as a strong person would extend or contract their arm, he vanished from Jeta's Grove and reappeared in that Brahmā realm. Then Mahāmoggallāna—positioning himself in the east, below the Buddha—sat cross-legged in the air above that Brahmā, having entered upon the fire element.

Then Venerable Mahākassapa … positioned himself in the south …

Venerable Mahākappina … positioned himself in the west …

and Venerable Anuruddha … positioned himself in the north, below the Buddha, sitting cross-legged in the air above that Brahmā, having entered upon the fire element.

Then Mahāmoggallāna addressed that Brahmā in verse:

"Sir, do you still have the same view
that you had in the past?
Or do you see the radiance
transcending the Brahmā realm?"

"Good sir, I don't have that view
that I had in the past.
I see the radiance
transcending the Brahmā realm.
So how could I say today
that I am permanent and eternal?"

Having inspired a sense of awe in the Brahmā, as easily as a strong person would extend or contract their arm, the Buddha vanished from the Brahmā realm and reappeared in Jeta's Grove. Then that Brahmā addressed a member of his retinue: "Please, good sir, go up to Venerable Mahāmoggallāna and say to him: 'Moggallāna my good sir, are there any other disciples of the Buddha who have power and might comparable to the masters Moggallāna, Kassapa, Kappina, and Anuruddha?'" "Yes, good sir," replied that retinue member. He went to Moggallāna and asked as instructed. Then Mahāmoggallāna addressed that member of Brahmā's retinue in verse:

"There are many disciples of the Buddha
who have the three knowledges,
and have attained psychic power, expert in reading minds,
they're perfected ones with defilements ended."

Then that member of Brahmā's retinue, having approved and agreed with what Mahāmoggallāna said, went to that Brahmā and said to him: "Good sir, Venerable Mahāmoggallāna said this:

'There are many disciples of the Buddha
who have the three knowledges,
and have attained psychic power, expert in reading minds,
they're perfected ones with defilements ended.'"

That's what that member of Brahmā's retinue said. Satisfied, that Brahmā was happy with what the member of his retinue said.

6:6. The Negligent Brahmā

At Sāvatthī. Now at that time the Buddha had retreated to solitude for the day's meditation. Then the independent brahmās Subrahmā and Suddhāvāsa went to the Buddha and stationed themselves one by each door-post. Then Subrahmā said to Suddhāvāsa: "Good sir, it's the wrong time to pay homage to the Buddha. He has retreated into solitude for the day's meditation. But such and such Brahmā realm is successful and prosperous, while the Brahmā living there is negligent. Come, let's go to that Brahmā realm and inspire awe in that Brahmā!" "Yes, good sir," replied Suddhāvāsa.

Then, as easily as a strong person would extend or contract their arm, they vanished from in front of the Buddha and appeared in that Brahmā realm. That Brahmā saw those Brahmās coming off in the distance and said to them: "Well now, good sirs, where have you come from?" "Good sir, we've come from the presence of the Blessed One, the perfected one, the fully awakened Buddha. Shouldn't you go to attend on that Blessed One?"

When they had spoken, that Brahmā refused to accept their advice. He multiplied himself a thousand times and said to Subrahmā: "Good sir, can't you see that I have such psychic power?" "I see that, good sir." "Since I have such psychic power and might, what other ascetic or brahmin should I go to and attend upon?"

Then Subrahmā multiplied himself two thousand times and said to that Brahmā: "Good sir, can't you see that I have such psychic power?" "I see that, good sir." "That Buddha has even more psychic power and might than you or me. Shouldn't you go to attend on that Blessed One?" Then that Brahmā addressed Subrahmā in verse:

"There are three hundreds of phoenixes, four of swans, and five of eagles.
This palace belongs to him who practiced absorption.
It shines, Brahmā,
lighting up the northern quarter!"

"So what if your palace shines,
lighting up the northern quarter?
A clever person who has seen the flaw in form,
its chronic trembling, takes no pleasure in it."

Then after inspiring awe in that Brahmā, the independent brahmās Subrahmā and Suddhāvāsa vanished right there. And after some time that Brahmā went to attend on the Buddha.

6:7. About Kokālika

At Sāvatthī. Now at that time the Buddha had retreated to solitude for the day's meditation. Then the independent brahmās Subrahmā and Suddhāvāsa went to the Buddha and stationed themselves one by each door-post. Then Subrahmā recited this verse about the mendicant Kokālika in the Buddha's presence:

> "What wise person here would judge
> the immeasurable by measuring them?
> I think anyone who'd do such a thing
> must be an ordinary person, wrapped in darkness."

6:8. About Katamorakatissaka

At Sāvatthī. Now at that time the Buddha had retreated to solitude for the day's meditation. Then the independent brahmās Subrahmā and Suddhāvāsa went to the Buddha and stationed themselves one by each door-post. Then Suddhāvāsa recited this verse about the mendicant Katamorakatissaka in the Buddha's presence:

> "What wise person here would judge
> the immeasurable by measuring them?
> I think anyone who'd do such a thing
> must be a fool, wrapped in darkness."

6:9. With the Brahmā Tudu

At Sāvatthī. Now at that time the mendicant Kokālika was sick, suffering, gravely ill. Then, late at night, the beautiful independent brahmā Tudu, lighting up the entire Jeta's Grove, went up to the mendicant Kokālika, and standing in the air he said to him: "Kokālika, have confidence in Sāriputta and Moggallāna, they're good monks." "Who are you, reverend?" "I am Tudu the independent brahmā." "Didn't the Buddha declare you a non-returner? So what exactly are you doing back here? See how far you have strayed!"

> "A man is born
> with an axe in his mouth.
> A fool cuts themselves with it
> when they say bad words.
>
> When you praise someone worthy of criticism,
> or criticize someone worthy of praise,
> you choose bad luck with your own mouth:
> you'll never find happiness that way.
>
> Bad luck at dice is a trivial thing,
> if all you lose is your money
> and all you own, even yourself.
> What's really terrible luck
> is to hate the holy ones.
>
> For more than two quinquadecillion years,
> and another five quattuordecillion years,

a slanderer of noble ones goes to hell,
having aimed bad words and thoughts at them."

6:10. With Kokālika

At Sāvatthī. Then the mendicant Kokālika went up to the Buddha, bowed, sat down to one side, and said to him: "Sir, Sāriputta and Moggallāna have wicked desires. They've fallen under the sway of wicked desires." When this was said, the Buddha said to Kokālika: "Don't say that, Kokālika! Don't say that, Kokālika! Have confidence in Sāriputta and Moggallāna, they're good monks." For a second time Kokālika said to the Buddha: "Despite my faith and trust in the Buddha, Sāriputta and Moggallāna have wicked desires. They've fallen under the sway of wicked desires." For a second time, the Buddha said to Kokālika: "Don't say that, Kokālika! Don't say that, Kokālika! Have confidence in Sāriputta and Moggallāna, they're good monks." For a third time Kokālika said to the Buddha: "Despite my faith and trust in the Buddha, Sāriputta and Moggallāna have wicked desires. They've fallen under the sway of wicked desires." For a third time, the Buddha said to Kokālika: "Don't say that, Kokālika! Don't say that, Kokālika! Have confidence in Sāriputta and Moggallāna, they're good monks."

Then Kokālika got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving. Not long after he left his body erupted with boils the size of mustard seeds. The boils grew to the size of mung beans, then chickpeas, then jujube seeds, then jujubes, then myrobalans, then unripe wood apples, then ripe wood apples. Finally they burst open, and pus and blood oozed out. Then the mendicant Kokālika died of that illness. He was reborn in the Pink Lotus hell because of his resentment for Sāriputta and Moggallāna.

Then, late at night, the beautiful Brahmā Sahampati, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side, and said to him: "Sir, the mendicant Kokālika has passed away. He was reborn in the Pink Lotus hell because of his resentment for Sāriputta and Moggallāna." That's what Brahmā Sahampati said. Then he bowed and respectfully circled the Buddha, keeping him on his right side, before vanishing right there.

Then, when the night had passed, the Buddha told the mendicants all that had happened.

When he said this, one of the mendicants asked the Buddha: "Sir, how long is the life span in the Pink Lotus hell?" "It's long, mendicant. It's not easy to calculate how many years, how many hundreds or thousands or hundreds of thousands of years it lasts." "But sir, is it possible to give a simile?" "It's possible," said the Buddha.

"Suppose there was a Kosalan cartload of twenty bushels of sesame seed. And at the end of every hundred years someone would remove a single seed from it. By this means the Kosalan cartload of twenty bushels of sesame seed would run out faster than a single lifetime in the Abbuda hell. Now, twenty lifetimes in the Abbuda hell equal one lifetime in the Nirabbuda hell. Twenty lifetimes in the Nirabbuda hell equal one lifetime in the Ababa hell. Twenty lifetimes in the Ababa hell equal one lifetime in the Aṭaṭa hell. Twenty lifetimes in the Aṭaṭa hell equal one lifetime in the Ahaha hell. Twenty lifetimes in the Ahaha hell equal one lifetime in the Yellow Lotus hell. Twenty lifetimes in the Yellow Lotus hell equal one lifetime in the Sweet-Smelling hell. Twenty lifetimes in the Sweet-Smelling hell equal one lifetime in the Blue Water Lily hell. Twenty lifetimes in the Blue Water Lily hell equal one lifetime in the White Lotus hell. Twenty lifetimes in the White Lotus hell equal one lifetime in the Pink Lotus hell. The mendicant Kokālika has been reborn in the Pink Lotus hell because of his resentment for Sāriputta and Moggallāna." That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

"A man is born
with an axe in his mouth.

A fool cuts themselves with it
when they say bad words.

When you praise someone worthy of criticism,
or criticize someone worthy of praise,
you choose bad luck with your own mouth:
you'll never find happiness that way.

Bad luck at dice is a trivial thing,
if all you lose is your money
and all you own, even yourself.
What's really terrible luck
is to hate the holy ones.

For more than two quinquadecillion years,
and another five quattuordecillion years,
a slanderer of noble ones goes to hell,
having aimed bad words and thoughts at them."

2. The Second Chapter

6:11. With Sanaṅkumāra

So I have heard. At one time the Buddha was staying near Rājagaha, on the bank of the Sappinī river. Then, late at night, the beautiful Brahmā Sanaṅkumāra, lighting up the entire Sappinī riverbank, went up to the Buddha, bowed, stood to one side, and recited this verse in the Buddha's presence:

"The aristocrat is best of those people
who take clan as the standard.
But one accomplished in knowledge and conduct
is best of gods and humans."

That's what Brahmā Sanaṅkumāra said, and the teacher approved. Then Brahmā Sanaṅkumāra, knowing that the teacher approved, bowed and respectfully circled the Buddha, keeping him on his right, before vanishing right there.

6:12. About Devadatta

So I have heard. At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain, not long after Devadatta had left. Then, late at night, the beautiful Brahmā Sahampati, lighting up the entire Vulture's Peak, went up to the Buddha, bowed, stood to one side, and recited this verse in the Buddha's presence:

"The banana tree is destroyed by its own fruit,
as are the bamboo and the reed.
Honor destroys a wretch,
as pregnancy destroys a mule."

6:13. At Andhakavinda

At one time the Buddha was staying in the land of the Magadhans at Andhakavinda. Now at that time the Buddha was meditating in the open during the dark of night, while a gentle rain drizzled down. Then, late at night, the beautiful Brahmā Sahampati, lighting up the entirety of Andhakavinda, went up to the Buddha, bowed, stood to one side, and recited these verses in the Buddha's presence:

> "One should frequent secluded lodgings,
> and practice to be released from fetters.
> If you don't find enjoyment there,
> live in the Saṅgha, guarded and mindful.
>
> Walking for alms from family to family,
> with senses guarded, self-disciplined and mindful.
> One should frequent secluded lodgings,
> free of fear, freed in the fearless.
>
> Where dreadful serpents slither,
> where the lightning flashes and the sky thunders
> in the dark of the night;
> there meditates a mendicant, free of goosebumps.
>
> For this has in fact been seen by me,
> it isn't just what the testament says.
> Within a single spiritual dispensation
> a thousand are destroyers of Death.
>
> And of trainees there are more than five hundred,
> and ten times ten tens;
> all are stream-enterers,
> freed from rebirth in the animal realm.
>
> And as for other people
> who I think have shared in merit—
> I couldn't even number them,
> for fear of speaking falsely."

6:14. About Aruṇavatī

So I have heard. At one time the Buddha was staying near Sāvatthī. There he addressed the mendicants: "Mendicants!" "Venerable sir," they replied. The Buddha said this:

"Once upon a time, mendicants, there was a king named Aruṇavā. He had a capital named Aruṇavatī. Sikhī the Blessed One, the perfected one, the fully awakened Buddha lived supported by Aruṇavatī. Sikhī had a fine pair of chief disciples named Abhibhū and Sambhava. Then the Buddha Sikhī addressed the mendicant Abhibhū: 'Come, brahmin, let's go to one of the brahmā realms until it's time for our meal.' 'Yes, sir,' replied Abhibhū. Then, as easily as a strong person would extend or contract their arm, they vanished from Aruṇavatī and appeared in that Brahmā realm.

Then the Buddha Sikhī addressed the mendicant Abhibhū: 'Brahmin, teach the Dhamma as you feel inspired for that Brahmā, his assembly, and the members of his retinue.' 'Yes, sir,' replied Abhibhū. Then he educated, encouraged, fired up, and inspired them with a Dhamma talk. But

the Brahmā, his assembly, and his retinue complained, grumbled, and objected: 'It's incredible, it's amazing! How on earth can a disciple teach Dhamma in the presence of the Teacher?'

Then the Buddha Sikhī addressed the mendicant Abhibhū: 'Brahmin, Brahmā, his assembly, and his retinue are complaining that a disciple teaches Dhamma in the presence of the Teacher. Well then, brahmin, stir them up even more!' 'Yes, sir,' replied Abhibhū. Then he taught Dhamma with his body visible; with his body invisible; with the lower half visible and the upper half invisible; and with the upper half visible and the lower half invisible. And the Brahmā, his assembly, and his retinue, their minds full of wonder and amazement, thought: 'It's incredible, it's amazing! The ascetic has such psychic power and might!'

Then Abhibhū said to the Buddha Sikhī: 'Sir, I recall having said this in the middle of the Saṅgha: "Standing in the Brahmā realm, I can make my voice heard throughout the galaxy."' 'Now is the time, brahmin! Now is the time, brahmin! Standing in the Brahmā realm, make your voice heard throughout the galaxy.' 'Yes, sir,' replied Abhibhū. Standing in the Brahmā realm, he recited this verse:

'Rouse yourselves! Try harder!
Devote yourselves to the teachings of the Buddha!
Crush the army of Death,
like an elephant crushes a hut of reeds.

Whoever will live diligently
in this teaching and training,
giving up transmigration through rebirths,
will make an end of suffering.'

Having inspired that Brahmā, his assembly, and his retinue with a sense of awe, as easily as a strong person would extend or contract their arm, Sikhī and Abhibhū vanished from that Brahmā realm and appeared in Aruṇavatī. Then the Buddha Sikhī addressed the mendicants: 'Mendicants, did you hear the mendicant Abhibhū speaking a verse while standing in a Brahmā realm?' 'We did, sir.' 'But what exactly did you hear?' 'This is what we heard, sir:

"Rouse yourselves! Try harder!
Devote yourselves to the teachings of the Buddha!
Crush the army of Death,
like an elephant crushes a hut of reeds.

Whoever will live heedfully
in this teaching and training,
giving up transmigration through rebirths,
will make an end of suffering."

That's what we heard, sir.' 'Good, good, mendicants! It's good that you heard the mendicant Abhibhū speaking this verse while standing in a Brahmā realm.'"

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

6:15. Final Extinguishment

At one time the Buddha was staying between a pair of sal trees in the sal forest of the Mallas at Upavattana near Kusinārā at the time of his final extinguishment. Then the Buddha said to the mendicants: "Come now, mendicants, I say to you all: 'Conditions fall apart. Persist with diligence.'" These were the Realized One's last words.

Then the Buddha entered the first absorption. Emerging from that, he entered the second absorption. Emerging from that, he successively entered into and emerged from the third absorption, the fourth absorption, the dimension of infinite space, the dimension of infinite consciousness, the dimension of nothingness, and the dimension of neither perception nor non-perception. Then he entered the cessation of perception and feeling.

Then he emerged from the cessation of perception and feeling and entered the dimension of neither perception nor non-perception. Emerging from that, he successively entered into and emerged from the dimension of nothingness, the dimension of infinite consciousness, the dimension of infinite space, the fourth absorption, the third absorption, the second absorption, and the first absorption. Emerging from that, he successively entered into and emerged from the second absorption and the third absorption. Then he entered the fourth absorption. Emerging from that the Buddha immediately became fully extinguished. When the Buddha became fully extinguished, along with the full extinguishment, Brahmā Sahampati recited this verse:

"All creatures in this world
must lay their body down.
For even a Teacher such as this,
unrivaled in the world,
the Realized One, attained to power,
the Buddha became fully extinguished."

When the Buddha became fully extinguished, Sakka, lord of gods, recited this verse:

"Oh! Conditions are impermanent,
their nature is to rise and fall;
having arisen, they cease;
their stilling is true bliss."

When the Buddha became fully extinguished, Venerable Ānanda recited this verse:

"Then there was terror!
Then they had goosebumps!
When the Buddha, endowed with all fine qualities,
became fully extinguished."

When the Buddha became fully extinguished, Venerable Anuruddha recited this verse:

"There was no more breathing
for the poised one of steady heart.
Imperturbable, committed to peace,
the seer became fully extinguished.

He put up with painful feelings
without flinching.
The liberation of his heart
was like the extinguishing of a lamp."

The Linked Discourses on Brahmā are complete.

7. Brāhmaṇasaṁyutta:
With Brahmins

1. The Perfected Ones

7:1. With Dhanañjānī

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Now at that time a certain brahmin lady of the Bhāradvāja clan named Dhanañjānī was devoted to the Buddha, the teaching, and the Saṅgha. Once, while she was bringing her husband his meal she tripped and spoke these words of inspiration three times:

"Homage to that Blessed One, the perfected one, the fully awakened Buddha!
Homage to that Blessed One, the perfected one, the fully awakened Buddha!
Homage to that Blessed One, the perfected one, the fully awakened Buddha!"

When she said this, the brahmin said to Dhanañjānī: "That'd be right. For the slightest thing this wretched lady spouts out praise for that bald ascetic. Right now, wretched woman, I'm going to refute your teacher's doctrine!" "Brahmin, I don't see anyone in this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—who can refute the doctrine of the Blessed One, the perfected one, the fully awakened Buddha. But anyway, you should go. When you've gone you'll understand."

Then the brahmin of the Bhāradvāja clan, angry and upset, went to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and addressed the Buddha in verse:

"When what is incinerated do you sleep at ease?
When what is incinerated is there no sorrow?
What is the one thing
whose killing you approve?"

"When anger's incinerated you sleep at ease.
When anger's incinerated there is no sorrow.
O brahmin, anger has a poisoned root
and a honey tip.
The noble ones praise its killing,
for when it's incinerated there is no sorrow."

When he said this, the brahmin said to the Buddha: "Excellent, Master Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, Master Gotama has made the teaching clear in many ways. I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha. Sir, may I receive the going forth, the ordination in the Buddha's presence?"

And the brahmin received the going forth, the ordination in the Buddha's presence. Not long after his ordination, Venerable Bhāradvāja, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which people from good families rightly go forth from the lay life to homelessness. He understood: "Rebirth is ended; the spiritual journey has been

completed; what had to be done has been done; there is no return to any state of existence." And Venerable Bhāradvāja became one of the perfected.

7:2. The Abuser

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. The brahmin Bharadvāja the Rude heard a rumor to the effect that: "A brahmin of the Bharadvāja clan has gone forth from the lay life to homelessness in the presence of the ascetic Gotama!" Angry and displeased he went to the Buddha and abused and insulted him with rude, harsh words. When he had spoken, the Buddha said to him:

"What do you think, brahmin? Do friends and colleagues, relatives and family members, and guests still come to visit you?" "Sometimes they do, Master Gotama." "Do you then serve them with a variety of foods and savories?" "Sometimes I do." "But if they don't accept it, brahmin, who does it belong to?" "In that case it still belongs to me." "In the same way, brahmin, when you abuse, harass, and attack us who do not abuse, harass, and attack, we don't accept it. It still belongs to you, brahmin, it still belongs to you!

Someone who, when abused, harassed, and attacked, abuses, harasses, and attacks in return is said to eat the food and have a reaction to it. But we neither eat your food nor do we have a reaction to it. It still belongs to you, brahmin, it still belongs to you!" "The king and his retinue believe that Master Gotama is a perfected one. And yet he still gets angry."

> "For one free of anger, tamed, living in balance,
> freed by right knowledge,
> at peace, poised:
> where would anger come from?
>
> When you get angry at an angry person
> you just make things worse for yourself.
> When you don't get angry at an angry person
> you win a battle hard to win.
>
> When you know that the other is angry,
> you act for the good of both
> yourself and the other
> if you're mindful and stay calm.
>
> People unfamiliar with the teaching
> consider one who heals both
> oneself and the other
> to be a fool."

When he had spoken, Bhāradvāja the Rude said to the Buddha: "Excellent, Master Gotama! … I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha. Sir, may I receive the going forth, the ordination in the Buddha's presence?"

And the brahmin Bhāradvāja the Rude received the going forth, the ordination in the Buddha's presence. Not long after his ordination, Venerable Bhāradvāja the Rude, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which people from good families rightly go forth from the lay life to homelessness. He understood: "Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence." And Venerable Bhāradvāja became one of the perfected.

7:3. With Bharadvāja the Fiend

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. The brahmin Bharadvāja the Fiend heard a rumor to the effect that: "A brahmin of the Bharadvāja clan has gone forth from the lay life to homelessness in the presence of the ascetic Gotama!" Angry and displeased he went to the Buddha and abused and insulted him with rude, harsh words. But when he said this, the Buddha kept silent. Then Bharadvāja the Fiend said to the Buddha: "You're beaten, ascetic, you're beaten!"

> "'Ha! I won!' thinks the fool,
> when speaking with harsh words.
> Patience is the true victory
> for those who understand.
>
> When you get angry at an angry person
> you just make things worse for yourself.
> When you don't get angry at an angry person
> you win a battle hard to win.
>
> When you know that the other is angry,
> you act for the good of both
> yourself and the other
> if you're mindful and stay calm.
>
> People unskilled in Dhamma
> consider one who heals both
> oneself and the other
> to be a fool."

When he had spoken, Bharadvāja the Fiend said to the Buddha: "Excellent, Master Gotama! …" … And Venerable Bhāradvāja became one of the perfected.

7:4. With Bhāradvāja the Bitter

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. The brahmin Bharadvāja the Bitter heard a rumor to the effect that: "A brahmin of the Bharadvāja clan has gone forth from the lay life to homelessness in the presence of the ascetic Gotama!" Angry and displeased he went to the Buddha and stood silently to one side. Then the Buddha, knowing what Bhāradvāja the Bitter was thinking, addressed him in verse:

> "Whoever wrongs a man who has done no wrong,
> a pure man with a spotless record,
> the evil backfires back on the fool,
> like fine dust thrown upwind."

When he said this, the brahmin Bhāradvāja the Bitter said to the Buddha: "Excellent, Master Gotama! …" … And Venerable Bhāradvāja became one of the perfected.

7:5. Harmless

At Sāvatthī. Then the brahmin Bhāradvāja the Harmless went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha: "I am Harmless, Master Gotama, I am Harmless!"

"If you were really like your name,
then you'd be Harmless.
But a truly harmless person
does no harm by way of
body, speech, or mind;
they don't harm anyone else."

When he had spoken, the brahmin Bhāradvāja the Harmless said to the Buddha: "Excellent, Master Gotama! …" … And Venerable Bhāradvāja the Harmless became one of the perfected.

7:6. With Bhāradvāja of the Matted Hair

At Sāvatthī. Then the brahmin Bhāradvāja of the Matted Hair went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and addressed the Buddha in verse:

"Matted hair within, matted hair without:
these people are tangled up in matted hair.
I ask you this, Gotama:
who can untangle this tangled mass?"

"A wise man grounded in ethics,
developing the mind and wisdom,
a keen and self-disciplined mendicant,
can untangle this tangled mass.

For those who have discarded
greed, hate, and ignorance—
the perfected ones with defilements ended—
the tangle has been untangled.

Where name and form
cease with nothing left over;
and impingement and perception of form:
it's there that the tangle is cut."

When he had spoken, Bhāradvāja of the Matted Hair said to the Buddha: "Excellent, Master Gotama! …" … And Venerable Bhāradvāja became one of the perfected.

7:7. With Bhāradvāja the Pure

At Sāvatthī. Then the brahmin Bhāradvāja the Pure went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and recited this verse in his presence:

"No brahmin in the world is ever purified
even though he's ethical and mortifies himself.
But one accomplished in knowledge and conduct
is purified, not these commoners."

"Even one who mutters many invocations
is no brahmin by birth
if they're filthy and corrupt within,
supporting themselves by fraud.

Regardless of whether you're an aristocrat,
a brahmin, merchant, worker, or an outcaste or scavenger—
if you're energetic and resolute,
always staunchly vigorous,
you'll attain the highest happiness.
Know that for a fact, brahmin."

When he had spoken, the brahmin Bhāradvāja the Pure said to the Buddha: "Excellent, Master Gotama …" … And Venerable Bhāradvāja became one of the perfected.

7:8. With Bhāradvāja the Fire-Worshipper

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Now at that time ghee and milk-rice had been set out for the brahmin Bhāradvāja the Fire-Worshipper, who thought: "I will serve the sacred flame! I will perform the fire sacrifice!"

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Rājagaha for alms. Wandering indiscriminately for alms-food in Rājagaha, he approached Bhāradvāja the Fire-Worshiper's house and stood to one side. Bhāradvāja the Fire-Worshipper saw him standing for alms and addressed him in verse:

"One who's accomplished in the three knowledges,
of good lineage and ample learning,
accomplished in knowledge and conduct
may enjoy this milk-rice."

"Even one who mutters many invocations
is no brahmin by birth
if they're filthy and corrupt within,
with a following gained by fraud.

But one who knows their past lives,
and sees heaven and places of loss,
and has attained the ending of rebirth,
that sage has perfect insight.

Because of these three knowledges
a brahmin is a master of the three knowledges.
Accomplished in knowledge and conduct,
they may enjoy this milk-rice."

"Eat, Master Gotama! you are truly a brahmin."

"Food enchanted by a spell isn't fit for me to eat.
That's not the way of those who see, brahmin.
The Buddhas reject things enchanted with spells.
Since nature is real, brahmin, that's how they live.

Serve with other food and drink
the consummate one, the great hermit,
with defilements ended and remorse stilled.
For he is the field for the seeker of merit."

When he had spoken, the brahmin Bhāradvāja the Fire-Worshipper said to the Buddha: "Excellent, Master Gotama! …" … And Venerable Bhāradvāja the Fire-Worshipper became one of the perfected.

7:9. With Bhāradvāja of Sundarika

At one time the Buddha was staying in the Kosalan lands on the bank of the Sundarika river. Now at that time the brahmin Bhāradvāja of Sundarika was serving the sacred flame and performing the fire sacrifice on the bank of the river Sundarika. Then he looked all around the four directions, wondering: "Now who might eat the leftovers of this offering?" He saw the Buddha meditating at the root of a certain tree with his robe pulled over his head. Taking the leftovers of the offering in his left hand and a pitcher in the right he approached the Buddha. When he heard Sundarika's footsteps the Buddha uncovered his head. Sundarika thought, "This man is shaven, he is shaven!" And he wanted to turn back. But he thought: "Even some brahmins are shaven. Why don't I go to him and ask about his birth?"

Then Sundarika the brahmin went up to the Buddha, and said to him: "Sir, in what caste were you born?"

"Don't ask about birth, ask about conduct.
For any wood can surely generate fire.
A steadfast sage, even though from a low class family,
is a thoroughbred checked by conscience.

Tamed by truth, fulfilled by taming,
a complete knowledge master who has completed the spiritual journey—
that's who a sacrificer should introduce themselves to,
and make a timely offering to one worthy of a teacher's gift."

"My sacrificial offering must have been well performed,
since I have met such a knowledge master!
It's because I'd never met anyone like you
that others ate the leftover offering.
Eat, Master Gotama, you are truly a brahmin."

"Food enchanted by a spell isn't fit for me to eat.
That's not the way of those who see, brahmin.
The Buddhas reject things enchanted with spells.
Since nature is real, brahmin, that's how they live.

Serve with other food and drink
the consummate one, the great hermit,
with defilements ended and remorse stilled.
For he is the field for the seeker of merit."

"Then, Master Gotama, to whom should I give the leftovers of this offering?" "Brahmin, I don't see anyone in this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—who can properly digest these leftovers, except for the Realized One or one of his disciples. Well then, brahmin, throw out those leftovers where there is little that grows, or drop them into water that has no living creatures."

So Sundarika dropped the leftover offering in water that had no living creatures. And when those leftovers were placed in the water, they sizzled and hissed, steaming and fuming. Suppose there was an iron cauldron that had been heated all day. If you placed it in the water, it would sizzle and hiss, steaming and fuming. In the same way, when those leftovers were placed in the water, they sizzled and hissed, steaming and fuming.

Then Sundarika the brahmin, shocked and awestruck, went up to the Buddha, and stood to one side. The Buddha addressed him in verse:

"When you're kindling the wood, brahmin,
don't imagine this is purity, for it's just an external.
Experts say that those who wish for purity
through externals will not find it.

I've given up kindling firewood, brahmin,
now I just light the inner flame.
Always blazing, always immersed,
I am a perfected one living the spiritual life.

Conceit, brahmin, is the burden of your possessions,
anger your smoke, and lies your ashes.
The tongue is the ladle and the heart the fire altar;
a well-tamed self is a person's light.

The teaching is a lake with shores of ethics, brahmin,
unclouded, praised by the fine to the good.
There the knowledge-masters go to bathe,
and cross to the far shore without getting wet.

Truth, principle, restraint, the spiritual life;
the attainment of the supreme based on the middle, brahmin.
Pay homage to the straightforward ones—
I declare that man to be one who follows the teaching."

When he had spoken, the brahmin Bhāradvāja of Sundarika said to the Buddha: "Excellent, Master Gotama …" … And Venerable Bhāradvāja became one of the perfected.

7:10. Many Daughters

At one time the Buddha was staying in the land of the Kosalans in a certain forest grove. Now at that time one of the brahmins of the Bhāradvāja clan had lost fourteen oxen. While looking for them he went to that forest, where he saw the Buddha sitting down cross-legged, with his body straight, and mindfulness established right there. He went up to the Buddha, and recited these verses in the Buddha's presence:

"This ascetic mustn't have
fourteen oxen
missing for the past six days:
that's why this ascetic is happy.

This ascetic mustn't have
a field of sesame ruined,
with just one or two leaves:
that's why this ascetic is happy.

This ascetic mustn't have
rats in an empty barn
dancing merrily:
that's why this ascetic is happy.

This ascetic mustn't have
carpets that for seven months
have been infested with fleas:
that's why this ascetic is happy.

This ascetic mustn't have
seven widowed daughters
with one or two children each:
that's why this ascetic is happy.

This ascetic mustn't have
a wife with blotchy, pockmarked skin
to wake him up with a kick:
that's why this ascetic is happy.

This ascetic mustn't have
creditors knocking at dawn,
warning, 'Pay up! Pay up!':
that's why this ascetic is happy."

"You're right, brahmin, I don't have
fourteen oxen
missing for the past six days:
that's why I'm happy, brahmin.

You're right, brahmin, I don't have
a field of sesame ruined,
with just one or two leaves:
that's why I'm happy, brahmin.

You're right, brahmin, I don't have
rats in an empty barn
dancing merrily:
that's why I'm happy, brahmin.

You're right, brahmin, I don't have
carpets that for seven months
have been infested with fleas:
that's why I'm happy, brahmin.

You're right, brahmin, I don't have
seven widowed daughters
with one or two children each:
that's why I'm happy, brahmin.

You're right, brahmin, I don't have
a wife with blotchy, pockmarked skin
to wake me up with a kick:
that's why I'm happy, brahmin.

You're right, brahmin, I don't have
creditors knocking at dawn,
warning, 'Pay up! Pay up!':
that's why I'm happy, brahmin."

When he had spoken, the brahmin said to the Buddha: "Excellent, Master Gotama! Excellent! … As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, Master Gotama has made the teaching clear in many ways. I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha. Sir, may I receive the going forth, the ordination in the Buddha's presence?"

And the brahmin received the going forth, the ordination in the Buddha's presence. Not long after his ordination, Venerable Bhāradvāja, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which people from good families rightly go forth from the lay life to homelessness. He understood: "Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence." And Venerable Bhāradvāja became one of the perfected.

2. Lay Followers

7:11. With Bhāradvāja the Farmer

So I have heard. At one time the Buddha was staying in the land of the Magadhans in the Southern Hills near the brahmin village of Ekanāḷa. Now at that time the brahmin Bhāradvāja the Farmer had harnessed around five hundred ploughs, it being the season for sowing. Then the Buddha robed up in the morning and, taking his bowl and robe, went to where Bhāradvāja the Farmer was working.

Now at that time Bhāradvāja the Farmer was distributing food. Then the Buddha went to where the distribution was taking place and stood to one side. Bhāradvāja the Farmer saw him standing for alms and said to him: "I plough and sow, ascetic, and then I eat. You too should plough and sow, then you may eat." "I too plough and sow, brahmin, and then I eat." "I don't see Master Gotama with a yoke or plough or ploughshare or goad or oxen, yet he says: 'I too plough and sow, brahmin, and then I eat.'" Then Bhāradvāja the Farmer addressed the Buddha in verse:

"You claim to be a farmer,
but I don't see your plough.
If you're a farmer, declare to me:
how are we to understand your farming?"

"Faith is my seed, austerity my rain,
and wisdom is my yoke and plough.
Conscience is my pole, mind my strap,
mindfulness my ploughshare and goad.

Guarded in body and speech,
I restrict my intake of food.
I use truth as my scythe,
and gentleness is my release.

Energy is my beast of burden,
transporting me to a place of sanctuary.
It goes without turning back
to the place where there is no sorrow.

That's how to do the farming
that has the Deathless as its fruit.
When you finish this farming
you're released from all suffering."

"Eat, Master Gotama, you are truly a farmer. For Master Gotama does the farming that has the Deathless as its fruit."

"Food enchanted by a spell isn't fit for me to eat.
That's not the way of those who see, brahmin.
The Buddhas reject things enchanted with spells.
Since nature is real, brahmin, that's how they live.

Serve with other food and drink
the consummate one, the great hermit,
with defilements ended and remorse stilled.
For he is the field for the seeker of merit."

When he had spoken, the brahmin Bhāradvāja the Farmer said to the Buddha: "Excellent, Master Gotama … From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life."

7:12. With Udaya

At Sāvatthī. Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of the brahmin Udaya. Then Udaya filled the Buddha's bowl with rice. The next day … and the day after that … Udaya filled the Buddha's bowl with rice. But when he had filled the Buddha's bowl for a third time, he said to the Buddha: "This insatiable ascetic Gotama keeps coming back again and again!"

"Again and again, they sow the seed;
again and again, the sky god sends rain;
again and again, farmers plough the field;
again and again, grain is produced for the nation.

Again and again, the beggars beg;
again and again, the donors give.
Again and again, when the donors have given,
again and again, they take their place in heaven.

Again and again, dairy farmers milk;
again and again, a calf cleaves to its mother;
again and again, oppressing and intimidating;
that idiot is reborn again and again.

Again and again, you're reborn and die;
again and again, you get carried to a charnel ground.
But when they've gained the path for no further rebirth,
one of vast wisdom is not reborn again and again."

When he had spoken, the brahmin Udaya said to the Buddha: "Excellent, Master Gotama … From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life."

7:13. With Devahita

At Sāvatthī. Now at that time the Buddha was afflicted by winds. Venerable Upavāṇa was his carer. Then the Buddha said to Upavāṇa: "Please, Upavāṇa, find some hot water for me." "Yes, sir," replied Upavāṇa. He robed up, and, taking his bowl and robe, went to the house of the brahmin Devahita, and stood silently to one side. Devahita saw him standing there and addressed him in verse:

"Silent stands the Master,
shaven, wrapped in his outer robe.
What do you want? What are you looking for?
What have you come here to ask for?"

"The perfected one, the Holy One in the world,
the sage is afflicted by winds.
If there's hot water,
give it to the sage, brahmin.

I wish to bring it to the one
who is esteemed by the estimable,
honored by the honorable,
venerated by the venerable."

Then Devahita had a man fetch a carrying-pole with hot water. He also presented Upavāṇa with a jar of molasses. Then Venerable Upavāṇa went up to the Buddha and bathed him with the hot water. Then he stirred molasses into hot water and presented it to the Buddha. Then the Buddha's illness died down.

Then the brahmin Devahita went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and addressed the Buddha in verse:

"Where should you give an available gift?
Where is a gift very fruitful?
How does one who is donating
ensure the success of their teacher's offering?"

"One who knows their past lives,
and sees heaven and places of loss,
and has attained the ending of rebirth,
that sage has perfect insight.

Here you should give an available gift;
what's given here is very fruitful.
That's how a sponsor of sacrifices
ensures the success of their teacher's offering."

When he had spoken, the brahmin Devahita said to the Buddha: "Excellent, Master Gotama … From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life."

7:14. A well-to-do brahmin

At Sāvatthī. Then a certain well-to-do brahmin, shabby, wearing a shabby cloak, went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side. The Buddha said to him: "Brahmin, why are you so shabby, wearing a shabby cloak?" "Master Gotama, I have four sons. At their wives' bidding they expelled me from my house." "Well then, brahmin, memorize these verses and recite them to your sons when you are all seated in the council hall with a large crowd.

'I was overjoyed when they were born,
and wished for them the very best.
But at their wives' bidding they chased me out,
like hounds after hogs.

It turns out they're wicked, those nasty men,
though they called me their dear old Dad.
They're monsters in the shape of sons,
throwing me out as I've grown old.

Like an old, useless horse
led away from its fodder,
the elderly father of those kids
begs for alms at others' homes.

Even my staff is better
than those disobedient sons,
for it wards off a wild bull,
and even a wild dog.

It goes before me in the dark;
in deep waters it supports me.
By the wonderful power of this staff,
when I stumble, I stand firm again.'"

Having memorized those verses in the Buddha's presence, the brahmin recited them to his sons when they were all seated in the council hall with a large crowd. …

Then the brahmin's sons led him back home, bathed him, and each clothed him with a fine pair of garments. Then the brahmin, taking one pair of garments, went to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha: "Master Gotama, we brahmins seek a fee for our teacher. May Master Gotama please accept my teacher's fee!" So the Buddha accepted it out of compassion. Then the well-to-do brahmin said to the Buddha: "Excellent, Master Gotama … From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life."

7:15. Stuck-Up

At Sāvatthī. Now at that time a brahmin named Stuck-Up was residing in Sāvatthī. He didn't bow to his mother or father, his teacher, or his oldest brother. Now, at that time the Buddha was teaching Dhamma, surrounded by a large assembly. Then Stuck-Up thought: "The ascetic Gotama is teaching Dhamma, surrounded by a large assembly. Why don't I approach him? If he speaks to me, I'll speak to him. But if he doesn't speak, neither will I." Then the brahmin Stuck-Up went up to the Buddha, and stood silently to one side. But the Buddha didn't speak to him. Then Stuck-Up thought: "This ascetic Gotama knows nothing!" And he wanted to go back from there right away. Then the Buddha, knowing what Stuck-Up was thinking, addressed him in verse:

"It's not good to foster conceit
if you want what's good for you, brahmin.
You should foster the goal
which brought you here."

Then Stuck-Up thought: "The ascetic Gotama knows my mind!" He bowed with his head to the Buddha's feet, caressing them and covering them with kisses, and pronounced his name: "Master Gotama, I am Stuck-Up! I am Stuck-Up!" Then that assembly was stunned: "It's incredible, it's amazing! This brahmin Stuck-Up doesn't bow to his mother or father, his teacher, or his oldest brother. Yet he shows such utmost devotion to the ascetic Gotama!" Then the Buddha said to the brahmin Stuck-Up: "Enough, brahmin. Get up, and take your own seat. For your mind has confidence in me." Then Stuck-Up took his seat and said to the Buddha:

"Regarding whom should you not be conceited?
Who should you respect?
Who should you esteem?
Who is it good to venerate properly?"

"Your mother and father,
and also your oldest brother,
with teacher as fourth.
Regarding these you should not be conceited.
They are who you should respect.
They are who you should esteem.
And they're who it's good to venerate properly.

And when you've humbled conceit, and aren't stuck-up,
show supreme reverence for
the perfected ones, cooled,
their task complete, free of defilements."

When he had spoken, the brahmin Stuck-Up said to the Buddha: "Excellent, Master Gotama … From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life."

7:16. The Contraphile

At Sāvatthī. Now at that time a brahmin named Contraphile, who loved contradiction, was residing in Sāvatthī. Then Contraphile thought: "Why don't I go to the ascetic Gotama and contradict everything he says?" At that time the Buddha was walking meditation in the open air. Then the brahmin Contraphile went up to the Buddha, and said to him as he was walking meditation: "Ascetic, preach the Dhamma."

"Fine words aren't easy to understand
by a lover of contradiction,
whose mind is tainted
and full of aggression.

But when you've dispelled aggression,
and your suspicious mind,
and you've got rid of resentment,
then you'll understand fine words."

When he had spoken, the brahmin Contraphile said to the Buddha: "Excellent, Master Gotama! Excellent! … From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life."

7:17. The Builder

At one time the Buddha was staying in the land of the Kosalans in a certain forest grove. Now at that time the brahmin Bhāradvāja the Builder was doing some building work in that jungle thicket. He saw the Buddha sitting down cross-legged at the root of a certain sal tree, with his body straight, and mindfulness established right there. Seeing this, it occurred to him: "I enjoy doing this building work here in the jungle. I wonder what the ascetic Gotama enjoys doing?" Then Bhāradvāja the Builder went up to the Buddha and addressed him in verse:

"What kind of work do you do
as a mendicant in the sal jungle?
How do you find enjoyment
alone in the wilderness, Gotama?"

"There's nothing I need to do in the jungle;
my jungle's cut down at the root, it's withered away.
With jungle cleared and free of thorns,
I enjoy being alone in the jungle, having given up discontent."

When he had spoken, the brahmin Bhāradvāja the Builder said to the Buddha: "Excellent, Master Gotama … From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life."

7:18. Collecting Firewood

At one time the Buddha was staying in the land of the Kosalans in a certain forest grove. Then several youths, students of one of the Bhāradvāja brahmins, approached a forest grove while collecting firewood. They saw the Buddha sitting down cross-legged at the root of a certain sal tree, with his body straight, and mindfulness established right there. Seeing this, they went up to Bhāradvāja and said to him: "Please sir, you should know this. In such and such a forest grove the ascetic Gotama is sitting down cross-legged, with his body straight, and mindfulness established right there." Then Bhāradvāja together with those students went to that forest grove where he saw the Buddha sitting down cross-legged, with his body straight, and mindfulness established right there. He went up to the Buddha, and addressed him in verse:

"Deep in the jungle so full of terrors,
you've plunged into the empty, desolate wilderness.
Still, steady, and graceful:
how beautifully you meditate, mendicant!

Where there is no song or music,
a lonely sage resorts to the wilderness.
This strikes me as an amazing thing,
that you dwell so joyfully alone in the jungle.

I suppose you wish to be reborn in the company
of the supreme sovereign of the heaven of the Three.
Is that why you resort to the desolate wilderness,
to practice austerities for attaining Brahmā?"

"Any wishes and hopes that are always attached
to the many and various realms—
the yearnings sprung from the root of unknowing—
I've eliminated them all down to the root.

So I'm wishless, unattached, disengaged;
I clearly see all things.
I've attained the blissful, the supreme awakening;
I meditate alone, brahmin, and self-assured."

When he had spoken, Bhāradvāja said to the Buddha: "Excellent, Master Gotama! Excellent! … From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life."

7:19. The Brahmin Who Provided for His Mother

At Sāvatthī. Then a brahmin who provided for his mother went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha: "Master Gotama, I seek alms by legitimate means, which I use to provide for my mother and father. In doing so, am I doing my duty?" "Indeed, brahmin, in so doing you are doing your duty. Whoever seeks alms by legitimate means, and uses them to provide for their mother and father makes much merit.

> A mortal provides for their mother
> and father by legitimate means;
> because they look after
> their parents like this,
> they're praised in this life by the astute,
> and they depart to rejoice in heaven."

When he said this, the brahmin who provided for his mother said to the Buddha: "Excellent, Master Gotama! Excellent! … From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life."

7:20. A Beggar

At Sāvatthī. Then a begging brahmin went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha: "Master Gotama, both you and I are beggars. What, then, is the difference between us?"

> "You don't become a beggar
> just by begging from others.
> Someone who has accepted domestic responsibilities
> has not yet become a mendicant.
>
> But one living a spiritual life
> who has shunned both good and bad,
> having considered, they live in this world:
> that's who's called a mendicant."

When he had spoken, the begging brahmin said to the Buddha: "Excellent, Master Gotama! Excellent! … From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life."

7:21. With Saṅgārava

At Sāvatthī. Now at that time there was a brahmin named Saṅgārava staying in Sāvatthī. He practiced purification by water, believing in purification by water. He lived committed to the practice of immersing himself in water at dawn and dusk. Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, entered Sāvatthī for alms. He wandered for alms in Sāvatthī. After the meal, on his return from alms-round, he went to the Buddha, bowed, sat down to one side, and said to him: "Sir, there is a brahmin named Saṅgārava staying in Sāvatthī. He practices purification by water, believing in purification by water. He lives committed to the practice of immersing himself in water at dawn and dusk. Please visit him at his home out of compassion." The Buddha consented in silence.

Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of the brahmin Saṅgārava, and sat down on the seat spread out. Then the brahmin Saṅgārava went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side. The Buddha said to him: "Is it really true, brahmin, that you practice purification by water, believing in purification by water; that you live committed to the practice of immersing yourself in water at dawn and dusk?" "Yes, Master Gotama." "But brahmin, for what reason do you practice purification by water?" "It's because, Master Gotama, whatever bad deeds I've done during the day I wash off by bathing at dusk; and whatever bad deeds I've done during the night, I wash off by bathing at dawn. That's the reason why I practice purification by water."

"The teaching is a lake with shores of ethics, brahmin,
unclouded, praised by the fine to the good.
There the knowledge-masters go to bathe,
and cross to the far shore without getting wet."

When he had spoken, Saṅgārava said to the Buddha: "Excellent, Master Gotama! Excellent! … From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life."

7:22. At Khomadussa

So I have heard. At one time the Buddha was staying in the land of the Sakyans, where they have a town named Khomadussa. Then the Buddha robed up in the morning and, taking his bowl and robe, entered Khomadussa for alms. Now at that time the brahmins and householders of Khomadussa were gathered in the council hall for some business, while a gentle rain drizzled down. Then the Buddha approached that council. The brahmins and householders saw the Buddha coming off in the distance, and said: "Who are these shavelings, these fake ascetics? Don't they understand the council rules?" Then the Buddha addressed the brahmins and householders of Khomadussa in verse:

"If good people are not present it is no true council;
and those whose speak against principle are not good people.
Having given up greed, hate, and delusion,
speakers of principle are good people."

When he had spoken, the brahmins and householders of Khomadussa said to the Buddha: "Excellent, Master Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, Master Gotama has made the teaching clear in many ways. We go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may Master Gotama remember us as lay followers who have gone for refuge for life."

The Linked Discourses with Brahmins are complete.

8. Vaṅgīsasaṁyutta:
With Vaṅgīsa

1. With Vaṅgīsa

8:1. Renounced

So I have heard. At one time Venerable Vaṅgīsa was staying near Āḷavī, at the Aggāḷava Tree-shrine, together with his mentor, Venerable Nigrodhakappa. Now at that time Vaṅgīsa was junior, recently gone forth. He had been left behind to look after the dwelling. Then several women dressed in all their finery went to the monastery at Aggāḷava in order to inspect the dwelling. When Vaṅgīsa saw them he became dissatisfied, with lust infecting his mind. Then he thought: "It's my loss, my misfortune, that I've become dissatisfied, with lust infecting my mind. How is it possible for someone else to dispel my discontent and give rise to satisfaction? Why don't I do it myself?" Then, on the occasion of dispelling his own discontent and giving rise to satisfaction, he recited these verses:

"Now that I've renounced
the home life for homelessness
I'm assailed
by the reckless thoughts of the Dark One.

Even if a thousand mighty princes and great archers,
well trained, with strong bows,
were to completely surround me;
I would never flee.

And even if women come,
many more than that,
they won't scare me,
for I stand firm in the teaching.

I heard this with my own ears
from the Buddha, Kinsman of the Sun,
about the path going to extinguishment;
that's what delights my mind.

Wicked One, if you come near me
as I live like this,
I'll make sure that you, Death,
won't even see the path I travel."

8:2. Dissatisfaction

At one time Venerable Vaṅgīsa was staying near Āḷavī, at the Aggāḷava Tree-shrine, together with his mentor, Venerable Nigrodhakappa. Now at that time after Venerable Nigrodhakappa had finished his meal, on his return from alms-round, he would enter his dwelling and not emerge for

the rest of that day, or the next. And at that time Venerable Vaṅgīsa became dissatisfied, as lust infected his mind. Then he thought: "It's my loss, my misfortune, that I've become dissatisfied, with lust infecting my mind. How is it possible for someone else to dispel my discontent and give rise to satisfaction? Why don't I do it myself?" Then, on the occasion of dispelling his own discontent and giving rise to satisfaction, he recited these verses:

"Giving up discontent and desire,
along with all thoughts of the lay life,
they wouldn't get entangled in anything;
unentangled, undesiring: that's a real mendicant.

Whether on this earth or in the sky,
whatever in the world is included in form
wears out, it is all impermanent;
the wise live having comprehended this truth.

People are bound to their attachments,
to what is seen, heard, felt, and thought.
Unstirred, dispel desire for these things;
for one called 'a sage' does not cling to them.

Attached to the sixty wrong views, and full of their own opinions,
ordinary people are fixed in wrong principles.
But that mendicant wouldn't join a sectarian group,
still less would they utter lewd speech.

Clever, long trained in immersion,
free of deceit, disciplined, without longing,
the sage has reached the state of peace;
and because he's extinguished, he awaits his time."

8:3. Good-Hearted

At one time Venerable Vaṅgīsa was staying near Āḷavī, at the Aggāḷava Tree-shrine, together with his mentor, Venerable Nigrodhakappa. Now at that time Venerable Vaṅgīsa looked down on other good-hearted mendicants because of his own poetic virtuosity. Then he thought: "It's my loss, my misfortune, that I look down on other good-hearted mendicants because of my own poetic virtuosity." Then, on the occasion of arousing remorse in himself, he recited these verses:

"Give up conceit, Gotama!
Completely abandon the different kinds of conceit!
Infatuated with the different kinds of conceit,
you've had regrets for a long time.

Smeared by smears and slain by conceit,
people fall into hell.
When people slain by conceit are reborn in hell,
they grieve for a long time.

But a mendicant who practices rightly,
owning the path, never grieves.
They enjoy happiness and a good reputation,
and they rightly call him a 'Seer of Truth'.

So don't be hard-hearted, be energetic,
with hindrances given up, be pure.
Then with conceit given up completely,
use knowledge to make an end, and be at peace."

8:4. With Ānanda

At one time Venerable Ānanda was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, entered Sāvatthī for alms with Venerable Vaṅgīsa as his second monk. And at that time Venerable Vaṅgīsa became dissatisfied, as lust infected his mind. Then he addressed Ānanda in verse:

"I've got a burning desire for pleasure;
My mind is on fire!
Please, out of compassion, Gotama,
tell me how to quench the flames."

"Your mind is on fire
because of a perversion of perception.
Avoid noticing the attractive aspect of things,
for that just provokes lust.

See all conditioned phenomena as other,
as suffering and not-self.
Extinguish the great fire of lust,
don't burn up again and again.

Meditate on the unattractive,
unified, serene;
with mindfulness immersed in the body,
be full of disillusionment.

Meditate on the signless,
give up the underlying tendency to conceit;
and when you comprehend conceit,
you will live at peace."

8:5. Well-Spoken Words

At Sāvatthī. There the Buddha addressed the mendicants: "Mendicants!" "Venerable sir," they replied. The Buddha said this:

"Mendicants, speech that has four factors is well spoken, not poorly spoken. It's blameless and is not criticized by sensible people. What four? It's when a mendicant speaks well, not poorly; they speak on the teaching, not against the teaching; they speak pleasantly, not unpleasantly; and they speak truthfully, not falsely. Speech with these four factors is well spoken, not poorly spoken. It's blameless and is not criticized by sensible people." That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

"Good people say that well-spoken words are foremost;
second, speak on the teaching, not against it;
third, speak pleasantly, not unpleasantly;
and fourth, speak truthfully, not falsely."

Then Venerable Vaṅgīsa got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said: "I feel inspired to speak, Blessed One! I feel inspired to speak, Holy One!" "Then speak as you feel inspired," said the Buddha. Then Vaṅgīsa extolled the Buddha in his presence with appropriate verses:

"Speak only such words
as do not hurt yourself
nor harm others;
such speech is truly well spoken.

Speak only pleasing words,
words gladly welcomed.
Pleasing words are those
that bring nothing bad on others.

Truth itself is the undying word:
this is an ancient principle.
Good people say that the teaching and its meaning
are grounded in the truth.

The words spoken by the Buddha
for realizing the sanctuary, extinguishment,
for making an end of suffering:
this really is the best kind of speech."

8:6. With Sāriputta

At one time Venerable Sāriputta was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time Venerable Sāriputta was educating, encouraging, firing up, and inspiring the mendicants in the assembly hall with a Dhamma talk. His words were polished, clear, articulate, and expressed the meaning. And those mendicants were paying heed, paying attention, engaging wholeheartedly, and lending an ear. Then Venerable Vaṅgīsa thought: "This Venerable Sāriputta is educating the mendicants. … And those mendicants are paying heed, paying attention, engaging wholeheartedly, and lending an ear. Why don't I extoll him in his presence with appropriate verses?"

Then Venerable Vaṅgīsa got up from his seat, arranged his robe over one shoulder, raised his joined palms toward Sāriputta, and said: "I feel inspired to speak, Reverend Sāriputta! I feel inspired to speak, Reverend Sāriputta!" "Then speak as you feel inspired," said Sāriputta. Then Vaṅgīsa extolled Sāriputta in his presence with appropriate verses:

"Deep in wisdom, intelligent,
expert in the variety of paths;
Sāriputta, so greatly wise,
teaches Dhamma to the mendicants.

He teaches in brief,
or he speaks at length.
His call, like a myna bird,
overflows with inspiration.

While he teaches
the mendicants listen to his sweet voice,
sounding attractive,

clear and graceful.
They listen joyfully,
their hearts uplifted."

8:7. The Invitation to Admonish

At one time the Buddha was staying near Sāvatthī in the Eastern Monastery, the stilt longhouse of Migāra's mother, together with a large Saṅgha of around five hundred monks, all of whom were perfected ones. Now, at that time it was the sabbath—the full moon on the fifteenth day—and the Buddha was sitting in the open surrounded by the Saṅgha of monks for the invitation to admonish. Then the Buddha looked around the Saṅgha of monks, who were so very silent. He addressed them: "Come now, monks, I invite you all: Is there anything I've done by way of body or speech that you would criticize?"

When he had spoken, Venerable Sāriputta got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said: "There is nothing, sir, that you've done by way of body or speech that we would criticize. For the Blessed One is the one who gave rise to the unarisen path, who gave birth to the unborn path, who explained the unexplained path. He is the knower of the path, the discoverer of the path, the expert on the path. And now the disciples live following the path; they acquire it later. And sir, I invite the Blessed One. Is there anything I've done by way of body or speech that you would criticize?"

"There is nothing, Sāriputta, that you've done by way of body or speech that I would criticize. Sāriputta, you are astute. You have great wisdom, widespread wisdom, laughing wisdom, swift wisdom, sharp wisdom, penetrating wisdom. A wheel-turning monarch's oldest son rightly keeps wielding the power set in motion by his father. In the same way, Sāriputta rightly keeps rolling the supreme Wheel of Dhamma that was rolled forth by me."

"Since it seems I have done nothing worthy of the Blessed One's criticism, is there anything these five hundred monks have done by way of body or speech that you would criticize?" "There is nothing, Sāriputta, that these five hundred monks have done by way of body or speech that I would criticize. For of these five hundred monks, sixty have the three knowledges, sixty have the six direct knowledges, sixty are freed both ways, and the rest are freed by wisdom."

Then Venerable Vaṅgīsa got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said: "I feel inspired to speak, Blessed One! I feel inspired to speak, Holy One!" "Then speak as you feel inspired," said the Buddha. Then Vaṅgīsa extolled the Buddha in his presence with appropriate verses:

"Today, on the fifteenth day uposatha,
five hundred monks have gathered together to purify their precepts.
These untroubled sages have cut off their fetters and bonds,
they will not be reborn again into any state of existence.

Just as a wheel-turning monarch
surrounded by ministers
travels all around this
land that's girt by sea.

So disciples with the three knowledges,
destroyers of death,
revere the winner of the battle,
the unsurpassed caravan leader.

All are sons of the Blessed One—
there is no rubbish here.
I bow to the Kinsman of the Sun,
destroyer of the dart of craving."

8:8. Over a Thousand

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery, together with a large Saṅgha of 1,250 mendicants. Now at that time the Buddha was educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk about extinguishment. And those mendicants were paying heed, paying attention, engaging wholeheartedly, and lending an ear. Then Venerable Vaṅgīsa thought: "The Buddha is educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk about extinguishment. And those mendicants are paying heed, paying attention, engaging wholeheartedly, and lending an ear. Why don't I extoll him in his presence with appropriate verses?"

Then Venerable Vaṅgīsa got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said: "I feel inspired to speak, Blessed One! I feel inspired to speak, Holy One!" "Then speak as you feel inspired," said the Buddha. Then Vaṅgīsa extolled the Buddha in his presence with appropriate verses:

"Over a thousand mendicants
revere the Holy One
as he teaches the immaculate Dhamma,
extinguishment, fearing nothing from any quarter.

They listen to the stainless Dhamma
taught by the fully awakened Buddha;
the Buddha is so brilliant,
at the forefront of the mendicant Saṅgha,

Blessed One, your name is 'Giant',
seventh of the sages.
You are like a great cloud
that rains on your disciples.

I've emerged from my day's meditation,
out of desire to see the teacher.
Great hero, your disciple Vaṅgīsa
bows at your feet."

"Vaṅgīsa, had you previously composed these verses, or did they spontaneously occur to you in the moment?" "They spontaneously occurred to me in the moment, sir." "Well then, Vaṅgīsa, speak some more spontaneously inspired verses." "Yes, sir," replied Vaṅgīsa. Then he extolled the Buddha with some more spontaneously inspired verses, not previously composed:

"Having overcome Māra's devious path,
you wander with hard-heartedness dissolved.
See him, the liberator from bonds, unattached,
analyzing the teaching.

He has explained in many ways
the path to cross the flood.
The seers of Dhamma stand unfaltering
in the deathless you've explained.

The bringer of light who has pierced the truth,
you've seen what lies beyond all states of rebirth.
When you saw and realized this for yourself,
you taught it first to the group of five.

When the Dhamma has been so well taught,
how could those who know it be negligent?
So being diligent, we should always respectfully train
in the Buddha's teaching."

8:9. With Koṇḍañña

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Then Venerable Koṇḍañña Who Understood approached the Buddha after a very long absence. He bowed with his head to the Buddha's feet, caressing them and covering them with kisses, and pronounced his name: "I am Koṇḍañña, Blessed One! I am Koṇḍañña, Holy One!" Then Venerable Vaṅgīsa thought: "This Venerable Koṇḍañña Who Understood has approached the Buddha after a very long absence. He bowed with his head to the Buddha's feet, caressing them and covering them with kisses, and pronounced his name: 'I am Koṇḍañña, Blessed One! I am Koṇḍañña, Holy One!' Why don't I extoll him in the Buddha's presence with appropriate verses?"

Then Venerable Vaṅgīsa got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said: "I feel inspired to speak, Blessed One! I feel inspired to speak, Holy One!" "Then speak as you feel inspired," said the Buddha. Then Vaṅgīsa extolled Koṇḍañña in the Buddha's presence with appropriate verses:

"The senior monk who was awakened after the Buddha,
Koṇḍañña, is keenly energetic.
He regularly gains blissful meditative states,
and the three kinds of seclusion.

Whatever can be attained by a disciple
who does the Teacher's bidding,
he has attained it all,
through diligently training himself.

With great power and the three knowledges,
expert in comprehending the minds of others,
Koṇḍañña, the heir to the Buddha,
bows at the teacher's feet."

8:10. With Moggallāna

At one time the Buddha was staying on the slopes of Isigili at the Black Rock, together with a large Saṅgha of around five hundred mendicants, all of whom were perfected ones. Thereupon, with his mind, Venerable Mahāmoggallāna checked to see whose mind was liberated and free of attachments. Then Venerable Vaṅgīsa thought: "The Buddha is staying on the slopes of Isigili … with five hundred perfected ones. Mahāmoggallāna is checking to see whose mind is liberated and free of attachments. Why don't I extoll him in the Buddha's presence with appropriate verses?"

Then Venerable Vaṅgīsa got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said: "I feel inspired to speak, Blessed One! I feel inspired

to speak, Holy One!" "Then speak as you feel inspired," said the Buddha. Then Vaṅgīsa extolled Mahāmoggallāna in his presence with appropriate verses:

"As the sage, who has gone beyond suffering,
sits upon the mountain slope,
he is revered by disciples with the three knowledges,
destroyers of death.

Moggallāna, of great psychic power,
comprehends with his mind,
scrutinizing their minds,
liberated, without attachments.

So they revere Gotama,
the sage gone beyond suffering,
who is endowed with all path factors,
and with a multitude of attributes."

8:11. At Gaggarā

At one time the Buddha was staying near Campā on the banks of the Gaggarā Lotus Pond, together with a large Saṅgha of around five hundred mendicants, seven hundred male and seven hundred female lay followers, and many thousands of deities. But the Buddha outshone them all in beauty and glory. Then Venerable Vaṅgīsa thought: "The Buddha is staying near Campā on the banks of the Gaggarā Lotus Pond, together with a large Saṅgha of around five hundred mendicants, seven hundred male and seven hundred female lay followers, and many thousands of deities. And he outshines them all in beauty and glory. Why don't I extoll him in his presence with appropriate verses?"

Then Venerable Vaṅgīsa got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said: "I feel inspired to speak, Blessed One! I feel inspired to speak, Holy One!" "Then speak as you feel inspired," said the Buddha. Then Vaṅgīsa extolled the Buddha in his presence with appropriate verses:

"Like the moon on a cloudless night,
like the shining stainless sun,
so too Aṅgīrasa, O great sage,
your glory outshines the entire world."

8:12. With Vaṅgīsa

At one time Venerable Vaṅgīsa was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time Vaṅgīsa had recently attained perfection. While experiencing the bliss of freedom, on that occasion he recited these verses:

"We used to wander, drunk on poetry,
village to village, town to town.
Then we saw the Buddha,
and faith arose in us.

He taught me Dhamma:
the aggregates, sense fields, and elements.

When I heard his teaching
I went forth to homelessness.

It has truly been for the benefit of many
that the sage achieved awakening—
for the monks and for the nuns
who see that they've reached certainty.

It was so welcome for me
to be in the presence of the Buddha.
I've attained the three knowledges,
I've done what the Buddha taught.

I know my past lives,
my clairvoyance is purified,
I am master of three knowledges and attained in psychic power,
and I'm expert in comprehending the minds of others."

The Linked Discourses with Vaṅgīsa are complete.

9. Vanasaṁyutta: *In the Woods*

1. In the Woods

9:1. Seclusion

So I have heard. At one time one of the mendicants was staying in the land of the Kosalans in a certain forest grove. Now at that time that mendicant, during their day's meditation, was thinking bad, unskillful thoughts to do with the lay life. The deity haunting that forest had compassion for that mendicant, and wanted what's best for them. So they approached that mendicant wanting to stir them up, and addressed them in verse:

"You entered the woods desiring seclusion,
yet your mind wanders off to outward things.
As a person, you should dispel the desire for people.
Then you'll be happy, free of greed.

Mindful, give up discontent;
let us remind you of the way of the good.
The dusty abyss is so hard to cross;
don't let sensual dust drag you down.

Just as a bird strewn with dirt
sheds that clingy dust with a shake;
so too, an energetic, mindful mendicant
sheds that clingy dust with a shake."

Stirred up by that deity, that mendicant came to their senses.

9:2. Getting Up

At one time one of the mendicants was staying in the land of the Kosalans in a certain forest grove. Now at that time that mendicant fell asleep during the day's meditation. The deity haunting that forest had compassion for that mendicant, and wanted what's best for them. So they approached that mendicant wanting to stir them up, and addressed them in verse:

"Get up, mendicant! Why lie down?
What's the point in your sleeping?
What slumber can there be for those afflicted,
injured, pierced by an arrow?

You should amplify the faith
that led you to go forth
from the home life to homelessness.
Don't fall under the sway of slumber."

"Sensual pleasures are impermanent and unstable,
but idiots still fall for them.
Among those who are bound, they're free and unattached:
why bother a renunciate?

By removing desire and greed,
by going beyond ignorance,
that knowledge has been perfectly cleansed:
why bother a renunciate?

By breaking ignorance with knowledge,
by the ending of defilements,
they're sorrowless, unstressed:
why bother a renunciate?

Energetic, resolute,
always staunchly vigorous,
aspiring to extinguishment:
why bother a renunciate?"

9:3. With Kassapagotta

At one time Venerable Kassapagotta was staying in the land of the Kosalans in a certain forest grove. Now at that time Venerable Kassapagotta, having withdrawn for his day's meditation, tried to advise a tribal hunter. Then the deity haunting that forest approached Kassapagotta wanting to stir him up, and recited these verses:

"A tribal hunter wandering the rugged hills
is unintelligent, unthinking.
It's a waste of time to advise him;
this mendicant seems to me like an idiot.

The tribal hunter listens without understanding,
he looks without seeing.
Though the teaching is spoken,
the fool doesn't get it.

Even if you lit ten lamps
and brought them to him, Kassapa,
he wouldn't see anything,
for he has no eyes to see."

Stirred up by that deity, Venerable Kassapagotta came to his senses.

9:4. Several Mendicants Set Out Wandering

At one time several mendicants were staying in the land of the Kosalans in a certain forest grove. Then after completing the three months of the rainy season residence, those mendicants set out wandering. Not seeing those mendicants, the deity haunting that forest cried. And on that occasion they recited this verse:

"Seeing so many vacated seats today,
it seems to me that they must have become dissatisfied.
They were so learned, such brilliant speakers!
Where have these disciples of Gotama gone?"

When they had spoken, another deity replied with this verse:

"They've gone to Magadha, they've gone to Kosala,
and some are in the Vajjian lands.
Like deer that wander free of ties,
the mendicants live with no abode."

9:5. With Ānanda

At one time Venerable Ānanda was staying in the land of the Kosalans in a certain forest grove. Now at that time Ānanda was spending too much time informing the lay people. Then the deity haunting that forest had compassion for Ānanda, wanting what's best for him. So they approached him wanting to stir him up, and recited these verses:

"You've left for the jungle, the root of a tree,
with quenching in your heart.
Practice absorption, Gotama, don't be negligent!
What is this hullabaloo to you?"

Stirred up by that deity, Venerable Ānanda came to his senses.

9:6. With Anuruddha

At one time Venerable Anuruddha was staying in the land of the Kosalans in a certain forest grove. Then a certain deity of the company of the Thirty-Three named Penelope had been Anuruddha's partner in a former life. She went up to Anuruddha, and recited these verses:

"Set your heart there,
where you used to live;
among the gods of the Thirty-Three,
whose every desire is granted!
At the forefront of a retinue
of divine maidens, you'll shine!"

"Divine maidens are in a sorry state,
stuck in self-identity.
And those beings too are in a sorry state,
who are attached to divine maidens."

"They don't know pleasure
who don't see the Garden of Delight!
It's the abode of lordly gods,
the glorious host of Thirty!"

"Fool, don't you understand
the saying of the perfected ones:
all conditions are impermanent,
their nature is to rise and fall;
having arisen, they cease;
their stilling is true bliss.

Penelope, weaver of the web,
now there are no future lives in the company of gods.
Transmigration through births is finished,
now there is no further existence."

9:7. With Nāgadatta

At one time Venerable Nāgadatta was staying in the land of the Kosalans in a certain forest grove. Now at that time Venerable Nāgadatta had been entering the village too early and returning late in the day. Then the deity haunting that forest had compassion for Nāgadatta, wanting what's best for him. So they approached him wanting to stir him up, and recited these verses:

"Entering too early,
and returning after spending too much of the day,
Nāgadatta socializes with lay people,
sharing their joys and sorrows.

I'm afraid for Nāgadatta; he's so reckless
in his attachment to families.
May he not come under the King of Death's power,
under the sway of the Terminator!"

Stirred up by that deity, Venerable Nāgadatta came to his senses.

9:8. The Mistress of the House

At one time one of the monks was staying in the land of the Kosalans in a certain forest grove. Now at that time that monk had become too closely involved in the affairs of a certain family. The deity haunting that forest had compassion for that monk, wanting what's best for him. So, wanting to stir him up, they manifested in the appearance of the mistress of that family, approached the monk, and addressed him in verse:

"On the banks of the rivers and in the guest houses,
in meeting halls and highways,
people come together and gossip:
what's going on between you and me?"

"There are lots of annoying sounds
that an austere ascetic must endure.
But they mustn't be dismayed by that,
for that's not what defiles you.

If you're startled by every little sound,
like a wind-deer in the wood,
they'll call you 'flighty minded';
and your practice won't succeed."

9:9. A Vajji

At one time a certain Vajjian mendicant was staying near Vesālī in a certain forest grove. Now at that time the Vajjis were holding an all-night event in Vesālī. Then that mendicant, groaning at the noise of musical instruments being beaten and played, on that occasion recited this verse:

"We dwell alone in the wilderness,
like a cast-off log in the forest.
On a night like this,
who's worse off than me?"

The deity haunting that forest had compassion for that mendicant, and wanted what's best for them. So they approached that mendicant wanting to stir them up, and addressed them in verse:

"You dwell alone in the wilderness,
like a cast-off log in the forest.
Lots of people are jealous of you,
like beings in hell of those going to heaven."

Stirred up by that deity, that mendicant came to their senses.

9:10. Recitation

At one time one of the mendicants was staying in the land of the Kosalans in a certain forest grove. Now at that time that mendicant had previously been spending too much time in recitation. But some time later they adhered to passivity and silence. Not hearing the teaching, the deity haunting that forest approached that mendicant, and addressed them in verse:

"Mendicant, why don't you recite passages of the teaching,
living together with other mendicants?
When you hear the teaching confidence grows;
and the reciter is praised in the present life."

"I used to be enthusiastic about passages of the teaching,
so long as I'd not realized dispassion.
But then I realized dispassion, which the good call
the laying to rest by completely understanding
whatever is seen, heard, and thought."

9:11. Unskillful Thoughts

At one time one of the mendicants was staying in the land of the Kosalans in a certain forest grove. Now at that time that mendicant, during their day's meditation, was thinking bad,

unskillful thoughts, that is: sensual, malicious, and cruel thoughts. The deity haunting that forest had compassion for that mendicant, and wanted what's best for them. So they approached that mendicant wanting to stir them up, and addressed them in verse:

"Because of improper attention,
you're consumed by your thoughts.
When you've given up irrationality,
make sure your thoughts are rational.

Thinking about the Teacher, the teaching,
the Saṅgha, and your own ethics,
you'll find gladness,
and rapture and bliss as well, no doubt.
And when you're full of joy,
you'll make an end to suffering."

Stirred up by that deity, that mendicant came to their senses.

9:12. Midday

At one time one of the mendicants was staying in the land of the Kosalans in a certain forest grove. The deity haunting that forest approached that mendicant and recited this verse in their presence:

"In the still of high noon,
when the birds have settled down,
the formidable jungle whispers to itself:
that seems so scary to me!"

"In the still of high noon,
when the birds have settled down,
the formidable jungle whispers to itself:
that seems so delightful to me!"

9:13. Undisciplined Faculties

Now at that time several mendicants were staying in the Kosalan lands in a certain forest grove. They were restless, insolent, fickle, gossipy, loose-tongued, unmindful, lacking situational awareness and immersion, with straying minds and undisciplined faculties. The deity haunting that forest had compassion for those mendicants, and wanted what's best for them. So they approached those mendicants wanting to stir them up, and addressed them in verse:

"The mendicants used to live happily,
as disciples of Gotama.
Desireless they sought alms;
desireless they used their lodgings.
Knowing that the world was impermanent
they made an end of suffering.

But now they've made themselves hard to look after,
like chiefs in a village.
They eat and eat and then lie down,
unconscious in the homes of others.

Having raised my joined palms to the Saṅgha,
I speak here only about certain people.
They're rejects, with no protector,
just like those who have passed away.

I'm speaking about
those who live negligently.
To those who live diligently
I pay homage."

Stirred up by that deity, those mendicants came to their senses.

9:14. The Thief of Scent

At one time one of the mendicants was staying in the land of the Kosalans in a certain forest grove. Now at that time, after the meal, on their return from alms-round, that mendicant plunged into a lotus pond and sniffed a pink lotus. The deity haunting that forest had compassion for that mendicant, and wanted what's best for them. So they approached that mendicant wanting to stir them up, and addressed them in verse:

"This water flower has not been given.
When you sniff it,
this is one factor of theft.
Good sir, you are a thief of scent!"

"I do not take, nor do I break;
I sniff the water flower from afar.
So based on what evidence
do you call me a thief of scent?

Why don't you accuse someone
who does such vandalizing
as digging up the roots,
or breaking off the flowers?"

"I have nothing to say
to a person who is a crude vandal,
soiled like a used nappy.
You're the one who deserves to be spoken to.

To the man with a spotless record
who is always seeking purity,
even a hair-tip of evil
seems as big as a cloud."

"Indeed, O spirit, you understand me,
and you empathize with me.
Please speak to me again,
whenever you see something like this."

"I'm no dependent of yours,
nor am I your servant.
You yourself should know, mendicant,
the way that leads to a good place."

Stirred up by that deity, that mendicant came to their senses.

The Linked Discourses in the Forest are completed.

10. Yakkhasaṁyutta:
With Spirits

1. With Indaka

10:1. With Indaka

So I have heard. At one time the Buddha was staying near Rājagaha on Mount Indra's Peak, the haunt of the native spirit Indaka. Then the native spirit Indaka went up to the Buddha, and addressed him in verse:

"The Buddhas say that form is not the soul.
Then how does this body manifest?
Where do the bones and liver come from?
And how does one cling on in the womb?"

"First there's a drop of coagulate;
from there a little bud appears;
next it becomes a piece of flesh;
which produces a swelling.
From that swelling the limbs appear,
the head hair, body hair, and teeth.

And whatever the mother eats—
the food and drink that she consumes—
nourishes them there,
the person in the mother's womb."

10:2. With a Spirit Named Sakka

At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain. Then a spirit named Sakka went up to the Buddha, and addressed him in verse:

"You've given up all ties,
and are fully freed.
It's not a good idea for you, ascetic,
to be instructing others."

"No matter what the apparent reason
why people are together, Sakka,
it's unworthy for a wise person
to not think of the other with compassion.

If you instruct others
with a mind clear and confident,
your compassion and empathy
don't create attachments."

10:3. With Spiky

At one time the Buddha was staying near Gayā on the cut-stone ledge in the haunt of Spiky the native spirit. Now at that time the native spirits Shaggy and Spiky were passing by not far from the Buddha. So Shaggy said to Spiky: "That's an ascetic." "That's no ascetic, he's a faker! I'll soon find out whether he's an ascetic or a faker."

Then Spiky went up to the Buddha and leaned up against his body, but the Buddha drew back. Then Spiky said to the Buddha: "Are you afraid, ascetic?" "No, sir, I'm not afraid. But your touch is bad." "I will ask you a question, ascetic. If you don't answer me, I'll drive you insane, or explode your heart, or grab you by the feet and throw you to the far shore of the Ganges!" "I don't see anyone in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans who could do that to me. But anyway, ask what you wish."

"Where do greed and hate come from?
From where do discontent, desire, and terror spring?
Where do the mind's thoughts originate,
like a crow let loose by boys."

"Greed and hate come from here;
from here spring discontent, desire, and terror;
here's where the mind's thoughts originate,
like a crow let loose by boys.

Born of affection, originating in oneself,
like the shoots from a banyan's trunk;
the many kinds of attachment to sensual pleasures
are like camel's foot creeper strung through the woods.

Those who understand where they come from
get rid of them—listen up, spirit!
They cross this flood so hard to cross,
not crossed before, so as to not be reborn."

10:4. With Maṇibhadda

At one time the Buddha was staying in the land of the Magadhans at the Maṇimālika tree shrine, the haunt of the native spirit Maṇibhadda. Then the native spirit Maṇibhadda went up to the Buddha, and recited this verse in the Buddha's presence:

"It's always auspicious for the mindful;
the mindful prosper in happiness.
Each new day is better for the mindful,
and they're freed from enmity."

"It's always auspicious for the mindful;
the mindful prosper in happiness.

Each new day is better for the mindful,
but they're not freed from enmity.

But someone whose mind delights in harmlessness,
all day and all night,
with love for all living creatures—
they have no enmity for anyone."

10:5. With Sānu

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time a certain lay woman had a son named Sānu who had been possessed by a native spirit. And as that lay woman wept, on that occasion she recited these verses:

"I have heard this from the perfected ones.
The native spirits will not mess with anyone
who lives the spiritual life
by observing the sabbath

complete in all eight factors
on the fourteenth and the fifteenth days,
and the eighth day of the fortnight,
as well as on the fortnight of special displays.
But now today I see
native spirits messing with Sānu."

"What you heard from the perfected ones is right.
The native spirits will not mess with anyone
who lives the spiritual life
by observing the sabbath

complete in all eight factors
on the fourteenth and the fifteenth days,
and the eighth day of the fortnight,
as well as on the fortnight of special displays.

When Sānu regains consciousness tell him
this saying of the native spirits:
Don't do bad deeds
either openly or in secret.

If you should do a bad deed,
or you're doing one now,
you won't be freed from suffering,
though you fly away and flee."

"Mum, they cry for the dead,
or for one who's alive but has disappeared.
I'm alive and you can see me,
so mum, why do you weep for me?"

"Son, they cry for the dead,
or for one who's alive but has disappeared.
But someone who has given up sensual pleasures

only to come back here again:
they cry for them as well,
for though still alive they're really dead.

My dear, you've been rescued from hot coals,
and you want to plunge right back in them!
My dear, you've been rescued from the inferno,
and you want to plunge right back there!

Keep pushing forward, it's what's best for you!
Who have I got to complain to?
When your things have been saved from a fire,
would you want them to be burnt again?"

10:6. With Piyaṅkara

At one time Venerable Sāriputta was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time Venerable Anuruddha rose at the crack of dawn and recited passages of the teaching. Then the native spirit Piyaṅkara's Mother soothed her little child, saying:

"Don't make a sound, Piyaṅkara!
A mendicant recites passages of the teaching.
When we understand a passage,
we can practice for our welfare.

Let us keep from harming living creatures,
and speak no lying words.
We should train ourselves well in ethics,
and hopefully we'll be freed from the goblin realm."

10:7. With Punabbasu

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time the Buddha was educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk about extinguishment. And those mendicants were paying heed, paying attention, engaging wholeheartedly, and lending an ear. Then the native spirit Punabbasu's Mother soothed her little children, saying:

"Hush, little Uttarā!
Hush, Punabbasu!
For I want to listen to the teaching
of the Teacher, the supreme Buddha.

Since the Blessed One spoke of extinguishment,
the release from all ties,
I have a lasting love
for this teaching.

In this world, your own child is dear;
in this world, your own husband is dear;
but even greater than that is my love
for this teaching's quest.

For neither son nor husband,
dear as they are, can free you from suffering;
as listening to the true teaching
frees living creatures from suffering.

In this world mired in suffering,
fettered by old age and death,
I want to listen to the teaching
that the Buddha awakened to,
which frees you from old age and death.
So hush, Punabbasu!"

"Mom, I'm not speaking,
and Uttarā is silent, too.
Pay attention just to the teaching,
for it's nice to listen to the true teaching.
And it's because we haven't understood the teaching
that we've lived in suffering, Mom.

For those who are lost, gods and humans,
he shines a light.
The Buddha, bearing his final body,
the Seer teaches Dhamma."

"It's good that my child's so astute,
this child I bore and suckled!
My child loves the pure teaching
of the supreme Buddha.

Punabbasu, may you be happy!
Today, I rise.
Hear me too, Uttarā:
I have seen the noble truths!"

10:8. With Sudatta

At one time the Buddha was staying near Rājagaha in the Cool Grove. Now at that time the householder Anāthapiṇḍika had arrived at Rājagaha on some business. He heard a rumor that a Buddha had arisen in the world. Right away he wanted to go and see the Buddha, but he thought: "It's too late to go and see the Buddha today. I'll go and see him tomorrow." He went to bed thinking of the Buddha. During the night he got up three times thinking it was morning. Then he approached the Sivaka Gate, and non-human beings opened it for him. But as he was leaving the city, light vanished and darkness appeared to him. He felt fear, terror, and goosebumps, and wanted to turn back. Then the invisible spirit Sivaka called out:

"A hundred elephants, a hundred horses,
a hundred mule-drawn chariots,
a hundred thousand maidens
bedecked with jewels and earrings:
these are not worth a sixteenth part
of a single forward stride!

Forward, householder!
Forward, householder!
Going forward is better for you,
not turning back!"

Then darkness vanished and light appeared to Anāthapiṇḍika. His fear, terror, and goosebumps settled down. But for a second time, light vanished and darkness appeared to him. … For a second time the invisible spirit Sivaka called out …

"… Going forward is better for you,
not turning back!"

Then darkness vanished and light appeared to Anāthapiṇḍika. His fear, terror, and goosebumps settled down. But for a third time, light vanished and darkness appeared to him. … For a third time the invisible spirit Sivaka called out …

"… Going forward is better for you,
not turning back!"

Then darkness vanished and light appeared to Anāthapiṇḍika. His fear, terror, and goosebumps settled down. Then the householder Anāthapiṇḍika went to the Cool Grove and approached the Buddha.

Now at that time the Buddha had risen at the crack of dawn and was walking meditation in the open. He saw Anāthapiṇḍika coming off in the distance. So he stepped down from the walking path, sat down on the seat spread out, and said to Anāthapiṇḍika: "Come, Sudatta." Then Anāthapiṇḍika thought: "The Buddha calls my name!" Smiling and joyful, he bowed with his head to the Buddha's feet and said to him: "Sir, I trust the Buddha slept well?"

"A brahmin who is fully extinguished
always sleeps well.
Sensual pleasures slide off them,
they're cooled, free of attachments.

Since they've cut off all clinging,
and removed the stress from the heart,
the peaceful sleep well,
abiding in peace of mind."

10:9. With the Nun Sukkā (1st)

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Now, at that time the nun Sukkā was teaching Dhamma, surrounded by a large assembly. Then a native spirit was so devoted to Sukkā that he went street to street and square to square, and on that occasion recited these verses:

"What's up with these people in Rājagaha?
They sleep like they've been drinking mead!
They don't attend on Sukkā
as she's teaching the deathless state.

But the wise—
it's as if they drink it up,

so irresistible, delicious, and nutritious,
like travelers enjoying a cool cloud."

10:10. With the Nun Sukkā (2nd)

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Now at that time a certain lay follower gave food to the nun Sukkā. Then a native spirit was so devoted to Sukkā that he went street to street and square to square, and on that occasion recited these verses:

"O! He has made so much merit!
That lay follower is so very wise.
He just gave food to Sukkā,
who is released from all ties."

10:11. With the Nun Cīrā

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Now at that time a certain lay follower gave a robe to the nun Cīrā. Then a native spirit was so devoted to Cīrā that he went street to street and square to square, and on that occasion recited these verses:

"O! He has made so much merit!
That lay-follower is so very wise.
He gave a robe to Cīrā,
who is released from all bonds."

10:12. With Āḷavaka

So I have heard. At one time the Buddha was staying near Āḷavī in the haunt of the native spirit Āḷavaka. Then the native spirit Āḷavaka went up to the Buddha, and said to him: "Get out, ascetic!" Saying, "All right, sir," the Buddha went out. "Get in, ascetic!" Saying, "All right, sir," the Buddha went in. And for a second time the native spirit Āḷavaka said to the Buddha: "Get out, ascetic!" Saying, "All right, sir," the Buddha went out. "Get in, ascetic!" Saying, "All right, sir," the Buddha went in. And for a third time the native spirit Āḷavaka said to the Buddha: "Get out, ascetic!" Saying, "All right, sir," the Buddha went out. "Get in, ascetic!" Saying, "All right, sir," the Buddha went in. And for a fourth time the native spirit Āḷavaka said to the Buddha: "Get out, ascetic!" "No, sir, I won't get out. Do whatever you have to do." "I will ask you a question, ascetic. If you don't answer me, I'll drive you insane, or explode your heart, or grab you by the feet and throw you to the far shore of the Ganges!" "I don't see anyone in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans who could do that to me. But anyway, ask what you wish."

"What's a person's best wealth?
What brings happiness when practiced well?
What's the sweetest taste of all?
The one who they say has the best life: how do they live?"

"Faith here is a person's best wealth.
The teaching brings happiness when practiced well.

Truth is the sweetest taste of all.
The one who they say has the best life lives by wisdom."

"How do you cross the flood?
How do you cross the deluge?
How do you get over suffering?
How do you get purified?"

"By faith you cross the flood,
and by diligence the deluge.
By energy you get past suffering,
and you're purified by wisdom."

"How do you get wisdom?
How do you earn wealth?
How do you get a good reputation?
How do you hold on to friends?
How do the departed not grieve
when passing from this world to the next?"

"One who is diligent and discerning
gains wisdom by wanting to learn,
having faith in the perfected ones,
and the teaching for becoming extinguished.

Being responsible, acting appropriately,
and working hard you earn wealth.
Truthfulness wins you a good reputation.
You hold on to friends by giving.
That's how the departed do not grieve
when passing from this world to the next.

A faithful householder
who has these four qualities
does not grieve after passing away:
truth, principle, steadfastness, and generosity.

Go ahead, ask others as well,
there are many ascetics and brahmins.
See whether anything better is found
than truth, self-control, generosity, and patience."

"Why now would I question
the many ascetics and brahmins?
Today I understand
what's good for the next life.

It was truly for my benefit
that the Buddha came to stay at Āḷavī.
Today I understand
where a gift is very fruitful.

I myself will journey
village to village, town to town,
paying homage to the Buddha,
and the natural excellence of the teaching!"

The Linked Discourses with Native Spirits are complete.

11. Sakkasaṁyutta:
With Sakka

1. The First Chapter

11:1. With Suvīra

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants: "Mendicants!" "Venerable sir," they replied. The Buddha said this:

"Once upon a time, mendicants, the demons marched against the gods. Then Sakka, lord of gods, addressed the god Suvīra: 'Dear Suvīra, the demons march against the gods! Go, and march against the demons!' 'Yes, lord,' replied Suvīra. But he fell into negligence. For a second time Sakka addressed Suvīra: 'Dear Suvīra, the demons march against the gods! Go, and march against the demons!' 'Yes, lord,' replied Suvīra. But for a second time he fell into negligence. For a third time Sakka addressed Suvīra: 'Dear Suvīra, the demons march against the gods! Go, and march against the demons!' 'Yes, lord,' replied Suvīra. But for a third time he fell into negligence. Then Sakka addressed the god Suvīra in verse:

'Suvīra, go to that place
where you can achieve happiness
without working for it or trying hard—
and take me with you!'

'That a lazy man who does no work,
and doesn't do his duty,
should fulfill all his desires:
Sakka, grant me this boon!'

'Suvīra, go to that place
where a lazy man who does no work
prospers in unending happiness—
and take me with you!'

'O Sakka, best of gods,
that we might find the happiness
that's sorrowless, unstressed:
Sakka, grant me this boon!'

'If there exists anyone anywhere
who can can live happily without working,
that surely would be extinguishment's path!
Go there, Suvīra,
and take me with you!'

So, mendicants, even Sakka, lord of gods—while living off of the fruit of his good and bad deeds, and ruling as sovereign lord over these gods of the Thirty-Three—will speak in praise of initiative and energy. But since you have gone forth in such a well explained teaching and training, it would be truly beautiful for you to try hard, strive, and make an effort to attain the unattained, achieve the unachieved, and realize the unrealized!"

11:2. With Susīma

At Sāvatthī. There the Buddha addressed the mendicants: "Mendicants!" "Venerable sir," they replied. The Buddha said this:

"Once upon a time, mendicants, the demons marched against the gods. Then Sakka, lord of gods, addressed the god Susīma: 'Dear Susīma, the demons march against the gods! Go, and march against the demons!' 'Yes, lord,' replied Susīma. But he fell into negligence. For a second time … For a third time … Then Sakka addressed the god Susīma in verse:

'Susīma, go to that place
where you can achieve happiness
without working for it or trying hard—
and take me with you!'

'That a lazy man who does no work,
and doesn't do his duty,
should fulfill all his desires:
Sakka, grant me this boon!'

'Susīma, go to that place
where a lazy man who does no work
prospers in unending happiness—
and take me with you!'

'O Sakka, best of gods,
that we might find the happiness
that's sorrowless, unstressed:
Sakka, grant me this boon!'

'If there exists anywhere a place
where you can live happily without working,
that surely would be extinguishment's path!
Susīma, go to that place
and take me with you!'

So, mendicants, even Sakka, lord of gods—while living off of the fruit of his good and bad deeds, and ruling as sovereign lord over these gods of the Thirty-Three—will speak in praise of initiative and energy. But since you have gone forth in such a well explained teaching and training, it would be truly beautiful for you to try hard, strive, and make an effort to attain the unattained, achieve the unachieved, and realize the unrealized!"

11:3. The Banner's Crest

At Sāvatthī. There the Buddha addressed the mendicants: "Mendicants!" "Venerable sir," they replied. The Buddha said this:

“Once upon a time, mendicants, a battle was fought between the gods and the demons. Then Sakka, lord of gods, addressed the gods of the Thirty-Three:

‘Good sirs, when the gods are fighting, if you get scared or terrified, just look up at my banner’s crest. Then your fear and terror will go away.

If you can’t see my banner’s crest, then look up at the banner’s crest of Pajāpati, king of gods. Then your fear and terror will go away.

If you can’t see his banner’s crest, then look up at the banner’s crest of Varuṇa, king of gods. Then your fear and terror will go away.

If you can’t see his banner’s crest, then look up at the banner’s crest of Īsāna, king of gods. Then your fear and terror will go away.’

However, when they look up at those banner’s crests their fear and terror might go away or it might not.

Why is that? Because Sakka is not free of greed, hate, and delusion. He gets fearful, scared, terrified, and runs away.

But, mendicants, I say this: If you’ve gone to a wilderness, or to the root of a tree, or to an empty hut and you get scared or terrified, just recollect me: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’ Then your fear and terror will go away.

If you can’t recollect me, then recollect the teaching: ‘The teaching is well explained by the Buddha—realizable in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.’ Then your fear and terror will go away.

If you can’t recollect the teaching, then recollect the Saṅgha: ‘The Saṅgha of the Buddha’s disciples is practicing the way that’s good, straightforward, methodical, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha’s disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a teacher’s offering, worthy of greeting with joined palms, and is the supreme field of merit for the world.’ Then your fear and terror will go away.

Why is that? Because the Realized One is free of greed, hate, and delusion. He does not get fearful, scared, terrified, or run away.” That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

> “In the wilderness, at a tree’s root,
> or an empty hut, O mendicants,
> recollect the Buddha,
> and no fear will come to you.
>
> If you can’t recollect the Buddha—
> the eldest in the world, the bull of a man—
> then recollect the teaching,
> emancipating, well taught.
>
> If you can’t recollect the teaching—
> emancipating, well taught—
> then recollect the Saṅgha,
> the supreme field of merit.
>
> Thus recollecting the Buddha,
> the teaching, and the Saṅgha, mendicants,
> fear and terror
> and goosebumps will be no more.”

11:4. With Vepacitti

At Sāvatthī. “Once upon a time, mendicants, a battle was fought between the gods and the demons. Then Vepacitti, lord of demons, addressed the demons: ‘My good sirs, if the demons defeat the gods in this battle, bind Sakka, the lord of gods, by his limbs and neck and bring him to my presence in the castle of demons.’ Meanwhile, Sakka, lord of gods, addressed the gods of the Thirty-Three: ‘My good sirs, if the gods defeat the demons in this battle, bind Vepacitti by his limbs and neck and bring him to my presence in the Sudhamma hall of the gods.’ In that battle the gods won and the demons lost. So the gods of the Thirty-Three bound Vepacitti by his limbs and neck and brought him to Sakka’s presence in the Sudhamma hall of the gods. And as Sakka was entering and leaving the hall, Vepacitti abused and insulted him with rude, harsh words. So Mātali the charioteer addressed Sakka in verse:

‘O Maghavā, O Sakka,
is it from fear or from weakness
that you put up with such harsh words
in the presence of Vepacitti?’

‘It’s not out of fear or weakness
that I’m patient with Vepacitti.
For how can a sensible person like me
get in a fight with a fool?’

‘Fools would vent even more
if there’s no-one to put a stop to them.
So a wise one should stop
a fool with forceful punishment.’

‘I think that this is the only way
to put a stop to a fool:
when you know that the other is upset,
be mindful and stay calm.’

‘I see this flaw, Vāsava,
in just being patient.
When a fool thinks:
“He puts up with me out of fear,”
the idiot will go after you even harder,
like a cow chasing someone who runs away.’

‘Let him think this if he wishes, or not—
“He puts up with me out of fear.”
Of goals culminating in one’s own good,
none better than patience is found.

When a strong person
puts up with a weakling,
they call that the ultimate patience,
for a weakling must always be patient.

The strength of folly
is really just weakness, they say.
But no-one can challenge a person
who’s strong because guarded by the teaching.

When you get angry at an angry person
you just make things worse for yourself.
When you don't get angry at an angry person
you win a battle hard to win.

When you know that the other is angry,
you act for the good of both
yourself and the other
if you're mindful and stay calm.

People unfamiliar with the teaching
consider one who heals both
oneself and the other
to be a fool.'

So, mendicants, even Sakka, lord of gods—while living off of the fruit of his good and bad deeds, and ruling as sovereign lord over these gods of the Thirty-Three—will speak in praise of patience and gentleness. But since you have gone forth in such a well explained teaching and training, it would be truly beautiful for you to be patient and gentle!"

11:5. Victory by Good Speech

At Sāvatthī. "Once upon a time, mendicants, a battle was fought between the gods and the demons. Then Vepacitti, lord of demons, said to Sakka, lord of gods: 'Lord of gods, let there be victory by fine words!' 'Vepacitti, let there be victory by fine words!' Then the gods and the demons appointed a panel of judges, saying: 'These will understand our good and bad statements.' Then Vepacitti, lord of demons, said to Sakka, lord of gods: 'Lord of gods, recite a verse!' When he said this, Sakka said to him: 'Vepacitti, you are the elder god here. Recite a verse.' So Vepacitti recited this verse:

'Fools would vent even more
if there's no-one to put a stop to them.
So an intelligent person should stop
a fool with forceful punishment.'

The demons applauded Vepacitti's verse, while the gods remained silent. Then Vepacitti said to Sakka: 'Lord of gods, recite a verse!' So Sakka recited this verse:

'I think that this is the only way
to put a stop to a fool:
when you know that the other is upset,
be mindful and stay calm.'

The gods applauded Sakka's verse, while the demons remained silent. Then Sakka said to Vepacitti: 'Vepacitti, recite a verse!' So Vepacitti recited this verse:

'I see this flaw, Vāsava,
in just being patient.
When a fool thinks:
"He puts up with me out of fear,"
the idiot will go after you even harder,
like a cow chasing someone who runs away.'

The demons applauded Vepacitti's verse, while the gods remained silent. Then Vepacitti said to Sakka: 'Lord of gods, recite a verse!' So Sakka recited this verse:

‘Let him think this if he wishes, or not—
“He puts up with me out of fear.”
Of goals culminating in one’s own good,
none better than patience is found.

When a strong person
puts up with a weakling,
they call that the ultimate patience,
for a weakling must always be patient.

The strength of folly
is really just weakness, they say.
But no-one can challenge a person
who’s strong because guarded by the teaching.

When you get angry at an angry person
you just make things worse for yourself.
When you don’t get angry at an angry person
you win a battle hard to win.

When you know that the other is angry,
you act for the good of both
yourself and the other
if you’re mindful and stay calm.

People unfamiliar with the teaching
consider one who heals both
oneself and the other
to be a fool.’

The gods applauded Sakka’s verses, while the demons remained silent. Then the panel of judges consisting of both gods and demons said this: ‘The verses spoken by Vepacitti evoke punishment and violence. That’s how you get arguments, quarrels, and disputes. The verses spoken by Sakka don’t evoke punishment and violence. That’s how you stay free of arguments, quarrels, and disputes. Sakka, lord of gods, wins victory by fine words!’ And that’s how Sakka came to win victory by fine words.”

11:6. Bird Nests

At Sāvatthī. “Once upon a time, mendicants, a battle was fought between the gods and the demons. In that battle the demons won and the gods lost. Defeated, the gods fled north with the demons in pursuit. Then Sakka, lord of gods, addressed his charioteer Mātali in verse:

‘Mātali, don’t ram the bird nests
in the red silk-cotton woods with your chariot pole.
I’d rather give up our lives to the demons
than deprive these birds of their nests.’

‘Yes, lord,’ replied Mātali. And he turned the chariot back around, with its team of a thousand thoroughbreds. Then the demons thought: ‘Now Sakka’s chariot has turned back. The demons will have to fight the gods a second time!’ Terrified, they retreated right away to the castle of the demons. And that’s how Sakka came to win victory by principle.”

11:7. Not Betray

At Sāvatthī. "Once upon a time, mendicants, as Sakka, lord of gods, was in private retreat this thought came to his mind: 'I should never betray even a sworn enemy.' And then Vepacitti, lord of demons, knowing what Sakka was thinking, approached him. Sakka saw Vepacitti coming off in the distance, and said to him: 'Stop, Vepacitti, you're caught!'

'Dear sir, don't give up the idea you just had!'

'Swear, Vepacitti, that you won't betray me.'

'Whatever bad things happen to a liar,
or to someone who slanders the noble ones,
or to someone who betrays a friend,
or to someone who's ungrateful:
the same bad things impact
anyone who betrays you, Sujā's husband.'"

11:8. Verocana, Lord of Demons

Near Sāvatthī in Jeta's Grove. Now at that time the Buddha had retreated to solitude for the day's meditation. Then Sakka, lord of gods, and Verocana, lord of demons, approached the Buddha and stationed themselves one by each door-post. Then Verocana recited this verse in the Buddha's presence:

"A man should make an effort
until his goal is accomplished.
When goals are accomplished they shine:
this is the word of Verocana!"

"A man should make an effort
until his goal is accomplished.
Of goals that shine when accomplished,
none better than patience is found."

"All beings are goal-orientated,
as befits them in each case.
But connection is the ultimate
of pleasures for all living creatures.
When goals are accomplished they shine:
this is the word of Verocana!"

"All beings are goal-orientated,
as befits them in each case.
But connection is the ultimate
of pleasures for all living creatures.
Of goals that shine when accomplished,
none better than patience is found."

11:9. Hermits in the Wilderness

At Sāvatthī. "Once upon a time, mendicants, several hermits who were ethical, of good character, settled in leaf huts in a wilderness region. Then Sakka, lord of gods, and Vepacitti, lord of

demons, went to those hermits. Then Vepacitti put on his boots, strapped on his sword, and, carrying a sunshade, entered the hermitage through the main gate. He walked right past those hermits, keeping them at a distance. Then Sakka took off his boots, gave his sword to others, and, putting down his sunshade, entered the hermitage through a gate he happened upon. He stood downwind of those hermits, revering them with joined palms. Then those hermits addressed Sakka in verse:

> ‘When hermits have been long ordained,
> the odor of their bodies goes with the wind.
> You’d better leave, O thousand-eyed!
> The odor of the hermits is unclean, king of gods.’
>
> ‘When hermits have been long ordained,
> let the odor of their bodies go with the wind.
> We yearn for this odor, sirs,
> like a colorful crown of flowers.
> The gods don’t see it as repulsive.’”

11:10. Hermits by the Ocean

At Sāvatthī. “Once upon a time, mendicants, several hermits who were ethical, of good character, settled in leaf huts by the ocean. Now at that time a battle was fought between the gods and the demons. Then the hermits thought: ‘The gods are principled, the demons are unprincipled. We may be at risk from the demons. Why don’t we approach Sambara, lord of demons, and beg him for a pledge of safety.’ Then, as easily as a strong person would extend or contract their arm, those hermits vanished from those leaf huts by the ocean and reappeared in Sambara’s presence. Then those hermits addressed Sambara in verse:

> ‘The hermits have come to Sambara
> to beg for a pledge of safety.
> For you can give them what you wish,
> whether danger or safety.’
>
> ‘There is no safety for hermits,
> the hated associates of Sakka!
> Though you beg me for your safety,
> I’ll only give you fear!’
>
> ‘Though we beg you for our safety,
> you give us only fear.
> This is what we get from you:
> may endless peril come to you!
>
> Whatever kind of seed you sow,
> that is the fruit you reap.
> A doer of good gets good,
> a doer of bad gets bad.
> You have sown your own seed, friend,
> now you’ll experience the fruit.’

Then those hermits, having cursed Sambara, as easily as a strong person would extend or contract their arm, vanished from Sambara’s presence and reappeared in those leaf huts by the ocean. But after being cursed by the hermits, Sambara woke in alarm three times that night.”

2. The Second Chapter

11:11. Vows

At Sāvatthī. “Mendicants, in a former life, when Sakka was a human being, he undertook seven vows. And it was because of undertaking these that he achieved the status of Sakka. What seven? As long as I live, may I support my parents. As long as I live, may I honor the elders in the family. As long as I live, may I speak gently. As long as I live, may I not speak divisively. As long as I live, may I live at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share. As long as I live, may I speak the truth. As long as I live, may I be free of anger, or should anger arise, may I quickly get rid of it. In a former life, when Sakka was a human being, he undertook seven vows. And it was because of undertaking these that he achieved the status of Sakka.

> A person who respects their parents,
> and honors the elders in the family,
> whose speech is gentle and courteous,
> and has given up divisiveness;
>
> who’s committed to getting rid of stinginess,
> is truthful, and has mastered anger:
> the gods of the Thirty-Three
> call them truly a good person.”

11:12. Sakka’s Names

Near Sāvatthī in Jeta’s Grove. There the Buddha said to the mendicants: “Mendicants, in a former life, when Sakka was a human being, he was a brahmanical student named Magha. That’s why he’s called Maghavā.

In a former life, when Sakka was a human being, he gave gifts in stronghold after stronghold. That’s why he’s called Purindada, the Stronghold-Giver.

In a former life, when Sakka was a human being, he gave gifts carefully. That’s why he’s called Sakka, the Careful.

In a former life, when Sakka was a human being, he gave the gift of a guest house. That’s why he’s called Vāsava, the Houser.

Sakka thinks of a thousand things in a moment. That’s why he’s called Sahassakkha, the Thousand-Eye.

Sakka’s wife is the demon maiden named Sujā. That’s why he’s called Sujampati, Sujā’s Husband.

Sakka rules as sovereign lord over the gods of the Thirty-Three. That’s why he’s called lord of gods.

In a former life, when Sakka was a human being, he undertook seven vows. And it was because of undertaking these that he achieved the status of Sakka. What seven? As long as I live, may I support my parents. As long as I live, may I honor the elders in the family. As long as I live, may I speak gently. As long as I live, may I not speak divisively. As long as I live, may I live at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share. As long as I live, may I speak the truth. As long as I live, may I be free of anger, or should anger arise, may I quickly get rid of it. In a former life, when Sakka was a

human being, he undertook seven vows. And it was because of undertaking these that he achieved the status of Sakka.

A person who respects their parents,
and honors the elders in the family,
whose speech is gentle and courteous,
and has given up divisiveness;

who's committed to getting rid of stinginess,
is truthful, and has mastered anger:
the gods of the Thirty-Three
call them truly a good person."

11:13. With Mahāli

So I have heard. At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Then Mahāli the Licchavi went up to the Buddha, bowed, sat down to one side, and said to him:

"Sir, have you seen Sakka, lord of gods?"

"I have, Mahāli."

"But surely, sir, you must have seen someone who looked like Sakka. For Sakka is hard to see."

"Mahāli, I understand Sakka. And I understand the things that he undertook and committed to, which enabled him to achieve the status of Sakka.

In a former life, when Sakka was a human being, he was a brahmanical student named Magha. That's why he's called Maghavā.

In a former life, when Sakka was a human being, he gave gifts carefully. That's why he's called Sakka, the careful.

In a former life, when Sakka was a human being, he gave gifts in stronghold after stronghold. That's why he's called Purindada, the stronghold-giver.

In a former life, when Sakka was a human being, he gave the gift of a guest house. That's why he's called Vāsava, the houser.

Sakka thinks of a thousand things in a moment. That's why he's called Sahassakkha, Thousand-Eye.

Sakka's wife is the demon maiden named Sujā. That's why he's called Sujampati, Sujā's husband.

Sakka rules as sovereign lord over the gods of the Thirty-Three. That's why he's called lord of gods.

In a former life, when Sakka was a human being, he undertook seven vows. And it was because of undertaking these that he achieved the status of Sakka. What seven? As long as I live, may I support my parents. As long as I live, may I honor the elders in the family. As long as I live, may I speak gently. As long as I live, may I not speak divisively. As long as I live, may I live at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share. As long as I live, may I speak the truth. As long as I live, may I be free of anger, or should anger arise, may I quickly get rid of it. In a former life, when Sakka was a human being, he undertook seven vows. And it was because of undertaking these that he achieved the status of Sakka.

A person who respects their parents,
and honors the elders in the family,
whose speech is gentle and courteous,
and has given up divisiveness;

who's committed to getting rid of stinginess,
is truthful, and has mastered anger:
the gods of the Thirty-Three
call them truly a good person."

11:14. Poor

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. There the Buddha addressed the mendicants: "Mendicants!" "Venerable sir," they replied. The Buddha said this:

"Once upon a time, mendicants, there was a poor person, impoverished and pitiful. They took up faith, ethics, learning, generosity, and wisdom in the teaching and training proclaimed by the Realized One. After undertaking these things, when their body broke up, after death, they were reborn in a good place, a heavenly realm, in the company of the gods of the Thirty-Three. There they outshone the other gods in beauty and glory. But the gods of the Thirty-Three complained, grumbled, and objected: 'It's incredible, it's amazing! For when this god was a human being in their past life they were poor, impoverished, and pitiful. And when their body broke up, after death, they were reborn in a good place, a heavenly realm, in the company of the gods of the Thirty-Three. Here they outshine the other gods in beauty and glory.'

Then Sakka, lord of gods, addressed the gods of the Thirty-Three: 'Good sirs, don't complain about this god. When this god was a human being in their past life they took up faith, ethics, learning, generosity, and wisdom in the teaching and training proclaimed by the Realized One. After undertaking these things, when their body broke up, after death, they've been reborn in a good place, a heavenly realm, in the company of the gods of the Thirty-Three. Here they outshine the other gods in beauty and glory.' Then Sakka, lord of gods, guiding the gods of the Thirty-Three, recited this verse:

'Whoever has faith in the Realized One,
unwavering and well established;
whose ethical conduct is good,
praised and loved by the noble ones;

who has confidence in the Saṅgha,
and correct view:
they're said to be prosperous,
their life is not in vain.

So let the wise devote themselves
to faith, ethical behaviour,
confidence, and insight into the teaching,
remembering the instructions of the Buddhas.'"

11:15. Delightful

Near Sāvatthī in Jeta's Grove. And then Sakka, lord of gods, went up to the Buddha, bowed, stood to one side, and said to him: "Sir, what is a delightful place?"

"Shrines in parks and forests,
well-made lotus ponds,
are not worth a sixteenth part
of a delightful human being.

Whether in village or wilderness,
in a valley or the uplands,
wherever the perfected ones live
is a delightful place."

11:16. Sponsoring Sacrifice

At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain. And then Sakka, lord of gods, went up to the Buddha, bowed, stood to one side, and said to him:

"For humans, those merit-seeking creatures,
who sponsor sacrifices,
making merit with attachments,
where is a gift very fruitful?"

"Four practicing the path,
and four established in the fruit.
This is the upright Saṅgha,
with wisdom, ethics, and immersion.

For humans, those merit-seeking creatures,
who sponsor sacrifices,
making merit with attachments,
what is given to the Saṅgha is very fruitful."

11:17. Homage to the Buddha

Near Sāvatthī in Jeta's Grove. Now at that time the Buddha had retreated to solitude for the day's meditation. Then Sakka, lord of gods, and Brahmā Sahampati approached the Buddha and stationed themselves one by each door-post. Then Sakka recited this verse in the Buddha's presence:

"Rise, hero! Victor in battle, with burden put down,
wander the world without obligation.
Your mind is fully liberated,
like the moon on the fifteenth night."

"Lord of gods, that's not how to pay homage to the Realized Ones. This is how it should be done:

'Rise, hero! Victor in battle, leader of the caravan,
wander the world without obligation.
Let the Blessed One teach the Dhamma!
There will be those who understand!'"

11:18. Who Sakka Worships

At Sāvatthī. "Once upon a time, mendicants, Sakka, lord of gods, addressed his charioteer Mātali: 'My dear Mātali, harness the chariot with its team of a thousand thoroughbreds. We will go to a park and see the nice scenery.' 'Yes, lord,' replied Mātali. He harnessed the chariot and informed Sakka: 'Good sir, the chariot with its team of a thousand thoroughbreds has been harnessed. Please go at your convenience.' Then Sakka descended from the Palace of Victory, raised his

joined palms, and revered the different quarters. So Mātali the charioteer addressed Sakka in verse:

‘Those expert in the three Vedas worship you,
as do all the aristocrats on earth,
the Four Great Kings,
and the glorious Thirty.
So what’s the name of the spirit
that you worship, Sakka?’

‘Those expert in the three Vedas worship me,
as do all the aristocrats on earth,
the Four Great Kings,
and the glorious Thirty.

But I revere those accomplished in ethics,
who have long trained in immersion,
who have rightly gone forth
to complete the spiritual life.

I also worship those householders,
the ethical lay followers
who make merit, Mātali,
supporting a partner in a principled manner.’

‘Those who you worship
seem to be the best in the world, Sakka.
I too will worship
those who you worship, Sakka.’

After saying this, Maghavā the chief,
king of gods, Sujā’s husband,
having worshipped the quarters
climbed into his chariot.”

11:19. Who Sakka Worships

Near Sāvatthī in Jeta’s Grove. “Once upon a time, mendicants, Sakka, lord of gods, addressed his charioteer Mātali: ‘My dear Mātali, harness the chariot with its team of a thousand thoroughbreds. We will go to a park and see the scenery.’ ‘Yes, lord,’ replied Mātali. He harnessed the chariot and informed Sakka: ‘Good sir, the chariot with its team of a thousand thoroughbreds has been harnessed. Please go at your convenience.’ Then Sakka descended from the Palace of Victory, raised his joined palms, and revered the Buddha. So Mātali the charioteer addressed Sakka in verse:

‘Gods and men
worship you, Vāsava.
So what’s the name of the spirit
that you worship, Sakka?’

‘It’s the fully awakened Buddha,
the Teacher of peerless name
in this world with its gods—
that’s who I worship, Mātali.

Those who have discarded
greed, hate, and ignorance,
the perfected ones with defilements ended—
they're who I worship, Mātali.

The trainees who take pleasure in decreasing suffering,
diligently pursuing the training
for getting rid of greed and hate,
and going past ignorance—
they're who I worship, Mātali.'

'Those who you worship
seem to be the best in the world, Sakka.
I too will worship
those who you worship, Sakka.'

After saying this, Maghavā the chief,
king of gods, Sujā's husband,
having worshipped the Buddha,
climbed into his chariot."

11:20. Who Sakka Worships

Near Sāvatthī in Jeta's Grove. "Once upon a time, mendicants, Sakka, lord of gods, addressed his charioteer Mātali: 'My dear Mātali, harness the chariot with its team of a thousand thoroughbreds. We will go to a park and see the scenery.' 'Yes, lord,' replied Mātali. He harnessed the chariot and informed Sakka: 'Good sir, the chariot with its team of a thousand thoroughbreds has been harnessed. Please go at your convenience.' Then Sakka descended from the Palace of Victory, raised his joined palms, and revered the mendicant Saṅgha. So Mātali the charioteer addressed Sakka in verse:

'It's these who should worship you,
namely the humans stuck in their putrid bodies,
sunk in a corpse,
struck down by hunger and thirst.

Why then do you envy those
who are homeless, Vāsava?
Relate the hermits' way of life,
let us hear what you have to say.'

'This is why I envy the
homeless, Mātali.
When they leave a village,
they go without concern.

They hoard no goods in storerooms,
nor in pots or baskets.
They seek food prepared by others,
and, true to their vows, live on that.

The wise whose words are full of wisdom,
live peacefully and quietly.

Gods fight with demons,
and mortals fight each other, Mātali.

Not fighting among those who fight,
they're extinguished among those who've taken up arms.
Not grasping among those who grasp,
they're who I worship, Mātali.'

'Those who you worship
seem to be the best in the world, Sakka.
I too will worship
those who you worship, Vāsava.'

After saying this, Maghavā the chief,
king of gods, Sujā's husband,
having worshipped the mendicant Saṅgha,
climbed into his chariot."

3. The Third Chapter

11:21. Incinerated

Near Sāvatthī in Jeta's Grove. And then Sakka, lord of gods, went up to the Buddha, bowed, stood to one side, and said to him:

"When what is incinerated do you sleep at ease?
When what is incinerated is there no sorrow?
What is the one thing
whose killing you approve?"

"When anger's incinerated you sleep at ease.
When anger's incinerated there is no sorrow.
O Vāsava, anger has a poisoned root
and a honey tip.
The noble ones praise its killing,
for when it's incinerated there is no sorrow."

11:22. Ugly

Near Sāvatthī in Jeta's Grove. "Once upon a time, mendicants, there was a native spirit who was ugly and deformed. He sat on the throne of Sakka, lord of gods. But the gods of the Thirty-Three complained, grumbled, and objected: 'It's incredible, it's amazing! This ugly and deformed spirit is sitting on the throne of Sakka, the lord of gods.' But the more the gods complained, the more attractive, good-looking, and lovely that spirit became.

So the gods went up to Sakka and told him what had happened, adding: 'Surely, good sir, that must be the anger-eating spirit!'

Then Sakka went up to that spirit, arranged his robe over one shoulder, knelt with his right knee on the ground, raised his joined palms toward the anger-eating spirit, and pronounced his name three times: 'Good sir, I am Sakka, lord of gods! Good sir, I am Sakka, the lord of gods!' But

the more Sakka pronounced his name, the uglier and more deformed the spirit became. Until eventually it vanished right there. Then Sakka, lord of gods, guiding the gods of the Thirty-Three, recited this verse:

> ‘My mind isn’t easily upset;
> I’m not easily drawn into the maelstrom.
> I don’t get angry for long,
> anger doesn’t last in me.
>
> When I do get angry I don’t speak harshly,
> nor do I advertise my own virtues.
> I carefully restrain myself
> out of regard for my own welfare.’”

11:23. The Sambari Sorcery

At Sāvatthī. The Buddha said this: “Once upon a time, mendicants, Vepacitti, lord of demons, was sick, suffering, gravely ill. Then Sakka went to see him to ask after his illness. Vepacitti saw Sakka coming off in the distance, and said to him: ‘Heal me, lord of gods!’ ‘Teach me, Vepacitti, the Sambari sorcery.’ ‘I can’t do that, good sir, until I have consulted with the demons.’ Then Vepacitti, lord of demons, asked the demons: ‘Good sirs, may I teach the Sambari sorcery to Sakka, lord of gods?’ ‘Do not, good sir, teach the Sambari sorcery to Sakka!’ So Vepacitti addressed Sakka in verse:

> ‘O Maghavā, O Sakka,
> king of gods, Sujā’s husband,
> a sorceror falls into the terrible hell—
> like Sambara, for a hundred years.’”

11:24. Transgression

At Sāvatthī. Now at that time two mendicants were overly attached, and one of them transgressed against the other. The transgressor confessed to the other mendicant, but they didn’t accept it. Then several mendicants went up to the Buddha, bowed, sat down to one side, and told him what had happened.

“Mendicants, there are two fools. One who doesn’t recognize when they’ve made a mistake. And one who doesn’t properly accept the confession of someone who’s made a mistake. These are the two fools. There are two who are astute. One who recognizes when they’ve made a mistake. And one who properly accepts the confession of someone who’s made a mistake. These are the two who are astute.

Once upon a time, mendicants, Sakka, lord of gods, guiding the gods of the Thirty-Three, recited this verse:

> ‘Control your anger;
> don’t let friendships decay.
> Don’t blame the blameless,
> and don’t say divisive things.
> For anger crushes bad people
> like a mountain.’”

11:25. Don’t Be Angry

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s monastery. There the Buddha addressed the mendicants: “Once upon a time, mendicants, Sakka, lord of gods, guiding the gods of the Thirty-Three, recited this verse:

> “Don’t let anger be your master,
> don’t get angry at angry people.
> Kindness and harmlessness
> are always present in the noble ones.
> For anger crushes bad people
> like a mountain.’”

The Linked Discourses with Sakka are complete.

The Book With Verses is finished.

Nidānavagga:
The Book of Causation

12. Nidānasaṁyutta:
On Causation

1. The Buddhas

12:1. Dependent Origination

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants: "Mendicants!" "Venerable sir," they replied. The Buddha said this: "Mendicants, I will teach you dependent origination. Listen and pay close attention, I will speak." "Yes, sir," they replied. The Buddha said this:

"And what is dependent origination? Ignorance is a condition for choices. Choices are a condition for consciousness. Consciousness is a condition for name and form. Name and form are conditions for the six sense fields. The six sense fields are conditions for contact. Contact is a condition for feeling. Feeling is a condition for craving. Craving is a condition for grasping. Grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. That is how this entire mass of suffering originates. This is called dependent origination.

When ignorance fades away and ceases with nothing left over, choices cease. When choices cease, consciousness ceases. When consciousness ceases, name and form cease. When name and form cease, the six sense fields cease. When the six sense fields cease, contact ceases. When contact ceases, feeling ceases. When feeling ceases, craving ceases. When craving ceases, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases." That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

12:2. Analysis

At Sāvatthī. "Mendicants, I will teach and analyze for you dependent origination. Listen and pay close attention, I will speak." "Yes, sir," they replied. The Buddha said this:

"And what is dependent origination? Ignorance is a condition for choices. Choices are a condition for consciousness. Consciousness is a condition for name and form. Name and form are

conditions for the six sense fields. The six sense fields are conditions for contact. Contact is a condition for feeling. Feeling is a condition for craving. Craving is a condition for grasping. Grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. That is how this entire mass of suffering originates.

And what is old age and death? The old age, decrepitude, broken teeth, grey hair, wrinkly skin, diminished vitality, and failing faculties of the various sentient beings in the various orders of sentient beings. This is called old age. The passing away, perishing, disintegration, demise, mortality, death, decease, breaking up of the aggregates, and laying to rest of the corpse of the various sentient beings in the various orders of sentient beings. This is called death. Such is old age, and such is death. This is called old age and death.

And what is rebirth? The rebirth, inception, conception, reincarnation, manifestation of the aggregates, and acquisition of the sense fields of the various sentient beings in the various orders of sentient beings. This is called rebirth.

And what is continued existence? There are these three states of existence. Existence in the sensual realm, the realm of luminous form, and the formless realm. This is called continued existence.

And what is grasping? There are these four kinds of grasping. Grasping at sensual pleasures, views, precepts and observances, and theories of a self. This is called grasping.

And what is craving? There are these six classes of craving. Craving for sights, sounds, smells, tastes, touches, and thoughts. This is called craving.

And what is feeling? There are these six classes of feeling. Feeling born of contact through the eye, ear, nose, tongue, body, and mind. This is called feeling.

And what is contact? There are these six classes of contact. Contact through the eye, ear, nose, tongue, body, and mind. This is called contact.

And what are the six sense fields? The sense fields of the eye, ear, nose, tongue, body, and mind. These are called the six sense fields.

And what are name and form? Feeling, perception, intention, contact, and attention. This is called name. The four primary elements, and form derived from the four primary elements. This is called form. Such is name and such is form. These are called name and form.

And what is consciousness? There are these six classes of consciousness. Eye, ear, nose, tongue, body, and mind consciousness. This is called consciousness.

And what are choices? There are three kinds of choices. Choices by way of body, speech, and mind. These are called choices.

And what is ignorance? Not knowing about suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. This is called ignorance.

And so, ignorance is a condition for choices. Choices are a condition for consciousness. … That is how this entire mass of suffering originates. When ignorance fades away and ceases with nothing left over, choices cease. When choices cease, consciousness ceases. … That is how this entire mass of suffering ceases."

12:3. Practice

At Sāvatthī. "Mendicants, I will teach you the wrong practice and the right practice. Listen and pay close attention, I will speak." "Yes, sir," they replied. The Buddha said this:

"And what's the wrong practice? Ignorance is a condition for choices. Choices are a condition for consciousness. … That is how this entire mass of suffering originates. This is called the wrong practice.

And what's the right practice? When ignorance fades away and ceases with nothing left over, choices cease. When choices cease, consciousness ceases. … That is how this entire mass of suffering ceases. This is called the right practice."

12:4. About Vipassī

At Sāvatthī. "Mendicants, Vipassī the Blessed One, the perfected one, the fully awakened Buddha had this thought before his awakening, when he was still unawakened but intent on awakening: 'Alas, this world has fallen into trouble. It's born, grows old, dies, passes away, and is reborn, yet it doesn't understand how to escape from this suffering, from old age and death. Oh, when will an escape be found from this suffering, from old age and death?'

Then Vipassī, the one intent on awakening, thought: 'When what exists is there old age and death? What is a condition for old age and death?' Then, through proper attention, Vipassī comprehended with wisdom: 'When rebirth exists there's old age and death. Rebirth is a condition for old age and death.'

Then Vipassī thought: 'When what exists is there rebirth? What is a condition for rebirth?' Then, through proper attention, Vipassī comprehended with wisdom: 'When continued existence exists there's rebirth. Continued existence is a condition for rebirth.'

Then Vipassī thought: 'When what exists is there continued existence? What is a condition for continued existence?' Then, through proper attention, Vipassī comprehended with wisdom: 'When grasping exists there's continued existence. Grasping is a condition for continued existence.'

Then Vipassī thought: 'When what exists is there grasping? What is a condition for grasping?' Then, through proper attention, Vipassī comprehended with wisdom: 'When craving exists there's grasping. Craving is a condition for grasping.'

Then Vipassī thought: 'When what exists is there craving? What is a condition for craving?' Then, through proper attention, Vipassī comprehended with wisdom: 'When feeling exists there's craving. Feeling is a condition for craving.'

Then Vipassī thought: 'When what exists is there feeling? What is a condition for feeling?' Then, through proper attention, Vipassī comprehended with wisdom: 'When contact exists there's feeling. Contact is a condition for feeling.'

Then Vipassī thought: 'When what exists is there contact? What is a condition for contact?' Then, through proper attention, Vipassī comprehended with wisdom: 'When the six sense fields exist there's contact. The six sense fields are a condition for contact.'

Then Vipassī thought: 'When what exists are there the six sense fields? What is a condition for the six sense fields?' Then, through proper attention, Vipassī comprehended with wisdom: 'When name and form exist there are the six sense fields. Name and form are a condition for the six sense fields.'

Then Vipassī thought: 'When what exists are there name and form? What is a condition for name and form?' Then, through proper attention, Vipassī comprehended with wisdom: 'When consciousness exists there are name and form. Consciousness is a condition for name and form.'

Then Vipassī thought: 'When what exists is there consciousness? What is a condition for consciousness?' Then, through proper attention, Vipassī comprehended with wisdom: 'When choices exist there's consciousness. Choices are a condition for consciousness.'

Then Vipassī thought: 'When what exists are there choices? What is a condition for choices?' Then, through proper attention, Vipassī comprehended with wisdom: 'When ignorance exists there are choices. Ignorance is a condition for choices.'

And so, ignorance is a condition for choices. Choices are a condition for consciousness. … That is how this entire mass of suffering originates. 'Origination, origination.' While Vipassī was intent

on awakening, such was the vision, knowledge, wisdom, realization, and light that arose in him regarding teachings not learned before from another.

Then Vipassī thought: 'When what doesn't exist is there no old age and death? When what ceases do old age and death cease?' Then, through proper attention, Vipassī comprehended with wisdom: 'When rebirth doesn't exist there's no old age and death. When rebirth ceases, old age and death cease.'

Then Vipassī thought: 'When what doesn't exist is there no rebirth? When what ceases does rebirth cease?' Then, through proper attention, Vipassī comprehended with wisdom: 'When continued existence doesn't exist there's no rebirth. When continued existence ceases, rebirth ceases.'

Then Vipassī thought: 'When what doesn't exist is there no continued existence? When what ceases does continued existence cease?' Then, through proper attention, Vipassī comprehended with wisdom: 'When grasping doesn't exist there's no continued existence. When grasping ceases, continued existence ceases.'

Then Vipassī thought: 'When what doesn't exist is there no grasping? When what ceases does grasping cease?' Then, through proper attention, Vipassī comprehended with wisdom: 'When craving doesn't exist there's no grasping. When craving ceases, grasping ceases.'

Then Vipassī thought: 'When what doesn't exist is there no craving? When what ceases does craving cease?' Then, through proper attention, Vipassī comprehended with wisdom: 'When feeling doesn't exist there's no craving. When feeling ceases, craving ceases.'

Then Vipassī thought: 'When what doesn't exist is there no feeling? When what ceases does feeling cease?' Then, through proper attention, Vipassī comprehended with wisdom: 'When contact doesn't exist there's no feeling. When contact ceases, feeling ceases.'

Then Vipassī thought: 'When what doesn't exist is there no contact? When what ceases does contact cease?' Then, through proper attention, Vipassī comprehended with wisdom: 'When the six sense fields don't exist there's no contact. When the six sense fields cease, contact ceases.'

Then Vipassī thought: 'When what doesn't exist are there no six sense fields? When what ceases do the six sense fields cease?' Then, through proper attention, Vipassī comprehended with wisdom: 'When name and form don't exist there are no six sense fields. When name and form cease, the six sense fields cease.'

Then Vipassī thought: 'When what doesn't exist are there no name and form? When what ceases do name and form cease?' Then, through proper attention, Vipassī comprehended with wisdom: 'When consciousness doesn't exist there are no name and form. When consciousness ceases, name and form cease.'

Then Vipassī thought: 'When what doesn't exist is there no consciousness? When what ceases does consciousness cease?' Then, through proper attention, Vipassī comprehended with wisdom: 'When choices don't exist there's no consciousness. When choices cease, consciousness ceases.'

Then Vipassī thought: 'When what doesn't exist are there no choices? When what ceases do choices cease?' Then, through proper attention, Vipassī comprehended with wisdom: 'When ignorance doesn't exist there are no choices. When ignorance ceases, choices cease.'

And so, when ignorance ceases, choices cease. When choices cease, consciousness ceases. … That is how this entire mass of suffering ceases. 'Cessation, cessation.' Such was the vision, knowledge, wisdom, realization, and light that arose in Vipassī, the one intent on awakening, regarding teachings not learned before from another."

(The text should be expanded in this way for each of the seven Buddhas.)

12:5. Sikhī

"Sikhī, the Blessed One, the perfected one, the fully awakened Buddha …"

12:6. Vessabhū

“Vessabhū, the Blessed One, the perfected one, the fully awakened Buddha …”

12:7. Kakusandha

“Kakusandha, the Blessed One, the perfected one, the fully awakened Buddha …”

12:8. Koṇāgamana

“Koṇāgamana, the Blessed One, the perfected one, the fully awakened Buddha …”

12:9. Kassapa

“Kassapa, the Blessed One, the perfected one, the fully awakened Buddha …”

12:10. Gotama

“Mendicants, before my awakening—when I was still unawakened but intent on awakening—I thought: ‘Alas, this world has fallen into trouble. It’s born, grows old, dies, passes away, and is reborn, yet it doesn’t understand how to escape from this suffering, from old age and death. Oh, when will an escape be found from this suffering, from old age and death?’

Then it occurred to me: ‘When what exists is there old age and death? What is a condition for old age and death?’ Then, through proper attention, I comprehended with wisdom: ‘When rebirth exists there’s old age and death. Rebirth is a condition for old age and death.’

Then it occurred to me: ‘When what exists is there rebirth? … continued existence … grasping … craving … feeling … contact … the six sense fields … name and form … consciousness … ‘When what exists are there choices? What is a condition for choices?’ Then, through proper attention, I comprehended with wisdom: ‘When ignorance exists there are choices. Ignorance is a condition for choices.’

And so, ignorance is a condition for choices. Choices are a condition for consciousness. … That is how this entire mass of suffering originates. ‘Origination, origination.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

Then it occurred to me: ‘When what doesn’t exist is there no old age and death? When what ceases do old age and death cease?’ Then, through proper attention, I comprehended with wisdom: ‘When rebirth doesn’t exist there’s no old age and death? When rebirth ceases, old age and death cease.’

Then it occurred to me: ‘When what doesn’t exist is there no rebirth? … continued existence … grasping … craving … feeling … contact … the six sense fields … name and form … consciousness … ‘When what doesn’t exist are there no choices? When what ceases do choices cease?’ Then, through proper attention, I comprehended with wisdom: ‘When ignorance doesn’t exist there are no choices. When ignorance ceases, choices cease.’

And so, when ignorance ceases, choices cease. When choices cease, consciousness ceases. … That is how this entire mass of suffering ceases. ‘Cessation, cessation.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.”

2. Fuel

12:11. Fuel

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. … "Mendicants, there are these four fuels. They maintain sentient beings that have been born and help those that are about to be born. What four? Solid food, whether coarse or fine; contact is the second, mental intention the third, and consciousness the fourth. These are the four fuels that maintain sentient beings that have been born and help those that are about to be born.

What is the source, origin, birthplace, and root of these four fuels? Craving. And what is the source, origin, birthplace, and root of craving? Feeling. And what is the source of feeling? Contact. And what is the source of contact? The six sense fields. And what is the source of the six sense fields? Name and form. And what is the source of name and form? Consciousness. And what is the source of consciousness? Choices. And what is the source of choices? Ignorance.

And so, ignorance is a condition for choices. Choices are a condition for consciousness. … That is how this entire mass of suffering originates. When ignorance fades away and ceases with nothing left over, choices cease. When choices cease, consciousness ceases. … That is how this entire mass of suffering ceases."

12:12. Moḷiyaphagguna

At Sāvatthī. "Mendicants, there are these four fuels. They maintain sentient beings that have been born and help those that are about to be born. What four? Solid food, whether coarse or fine; contact is the second, mental intention the third, and consciousness the fourth. These are the four fuels that maintain sentient beings that have been born and help those that are about to be born."

When he said this, Venerable Moḷiyaphagguna said to the Buddha: "But sir, who consumes the fuel for consciousness?" "That's not a fitting question," said the Buddha. "I don't speak of one who consumes. If I were to speak of one who consumes, then it would be fitting to ask who consumes. But I don't speak like that. Hence it would be fitting to ask: 'Consciousness is a fuel for what?' And a fitting answer to this would be: 'Consciousness is a fuel that conditions rebirth into a new state of existence in the future. When that which has been reborn is present, there are the six sense fields. The six sense fields are a condition for contact.'"

"But sir, who contacts?" "That's not a fitting question," said the Buddha. "I don't speak of one who contacts. If I were to speak of one who contacts, then it would be fitting to ask who contacts. But I don't speak like that. Hence it would be fitting to ask: 'What is a condition for contact?' And a fitting answer to this would be: 'The six sense fields are a condition for contact. Contact is a condition for feeling.'"

"But sir, who feels?" "That's not a fitting question," said the Buddha. "I don't speak of one who feels. If I were to speak of one who feels, then it would be fitting to ask who feels. But I don't speak like that. Hence it would be fitting to ask: 'What is a condition for feeling?' And a fitting answer to this would be: 'Contact is a condition for feeling. Feeling is a condition for craving.'"

"But sir, who craves?" "That's not a fitting question," said the Buddha. "I don't speak of one who craves. If I were to speak of one who craves, then it would be fitting to ask who craves. But I don't speak like that. Hence it would be fitting to ask: 'What is a condition for craving?' And a fitting answer to this would be: 'Feeling is a condition for craving. Craving is a condition for grasping.'"

“But sir, who grasps?” “That’s not a fitting question,” said the Buddha. “I don’t speak of one who grasps. If I were to speak of one who grasps, then it would be fitting to ask who grasps. But I don’t speak like that. Hence it would be fitting to ask: ‘What is a condition for grasping?’ And a fitting answer to this would be: ‘Craving is a condition for grasping. Grasping is a condition for continued existence.’ … That is how this entire mass of suffering originates.

When the six sense fields fade away and cease with nothing left over, contact ceases. When contact ceases, feeling ceases. When feeling ceases, craving ceases. When craving ceases, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases.”

12:13. Ascetics and Brahmins

At Sāvatthī. “Mendicants, there are ascetics and brahmins who don’t understand old age and death, their origin, their cessation, and the practice that leads to their cessation. They don’t understand rebirth … continued existence … grasping … craving … feeling … contact … the six sense fields … name and form … consciousness … They don’t understand choices, their origin, their cessation, and the practice that leads to their cessation. I don’t regard them as true ascetics and brahmins. Those venerables don’t realize the goal of life as an ascetic or brahmin, and don’t live having realized it with their own insight.

There are ascetics and brahmins who do understand old age and death, their origin, their cessation, and the practice that leads to their cessation. They understand rebirth … continued existence … grasping … craving … feeling … contact … the six sense fields … name and form … consciousness … They understand choices, their origin, their cessation, and the practice that leads to their cessation. I regard them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

12:14. Ascetics and Brahmins (2nd)

At Sāvatthī. “Mendicants, there are ascetics and brahmins who don’t understand these things, their origin, their cessation, and the practice that leads to their cessation. What things don’t they understand?

They don’t understand old age and death, their origin, their cessation, and the practice that leads to their cessation. They don’t understand rebirth … continued existence … grasping … craving … feeling … contact … the six sense fields … name and form … consciousness … They don’t understand choices, their origin, their cessation, and the practice that leads to their cessation. They don’t understand these things, their origin, their cessation, and the practice that leads to their cessation. I don’t regard them as true ascetics and brahmins. Those venerables don’t realize the goal of life as an ascetic or brahmin, and don’t live having realized it with their own insight.

There are ascetics and brahmins who do understand these things, their origin, their cessation, and the practice that leads to their cessation. What things do they understand?

They understand old age and death, their origin, their cessation, and the practice that leads to their cessation. They understand rebirth … continued existence … grasping … craving … feeling … contact … the six sense fields … name and form … consciousness … They understand choices, their origin, their cessation, and the practice that leads to their cessation. They understand these things, their origin, their cessation, and the practice that leads to their cessation. I regard them as

true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight."

12:15. Kaccānagotta

At Sāvatthī. Then Venerable Kaccānagotta went up to the Buddha, bowed, sat down to one side, and said to him: "Sir, they speak of this thing called 'right view'. How is right view defined?"

"Kaccāna, this world mostly relies on the dual notions of existence and non-existence. But when you truly see the origin of the world with right understanding, you won't have the notion of non-existence regarding the world. And when you truly see the cessation of the world with right understanding, you won't have the notion of existence regarding the world. The world is for the most part shackled to attraction, grasping, and insisting. But if—when it comes to this attraction, grasping, mental dedication, insistence, and underlying tendency—you don't get attracted, grasp, and commit to the notion 'my self', you'll have no doubt or uncertainty that what arises is just suffering arising, and what ceases is just suffering ceasing. Your knowledge about this is independent of others. This is how right view is defined.

'All exists': this is one extreme. 'All doesn't exist': this is the second extreme. Avoiding these two extremes, the Realized One teaches by the middle way: 'Ignorance is a condition for choices. Choices are a condition for consciousness. … That is how this entire mass of suffering originates. When ignorance fades away and ceases with nothing left over, choices cease. When choices cease, consciousness ceases. … That is how this entire mass of suffering ceases.'"

12:16. A Dhamma Speaker

At Sāvatthī. Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him: "Sir, they speak of a 'Dhamma speaker'. How is a Dhamma speaker defined?"

"If a mendicant teaches Dhamma for disillusionment, dispassion, and cessation regarding old age and death, they're qualified to be called a 'mendicant who speaks on Dhamma'. If they practice for disillusionment, dispassion, and cessation regarding old age and death, they're qualified to be called a 'mendicant who practices in line with the teaching'. If they're freed by not grasping, by disillusionment, dispassion, and cessation regarding old age and death, they're qualified to be called a 'mendicant who has attained extinguishment in this very life'.

If a mendicant teaches Dhamma for disillusionment regarding rebirth … continued existence … grasping … craving … feeling … contact … the six sense fields … name and form … consciousness … choices … If a mendicant teaches Dhamma for disillusionment, dispassion, and cessation regarding ignorance, they're qualified to be called a 'mendicant who speaks on Dhamma'. If they practice for disillusionment, dispassion, and cessation regarding ignorance, they're qualified to be called a 'mendicant who practices in line with the teaching'. If they're freed by not grasping, by disillusionment, dispassion, and cessation regarding ignorance, they're qualified to be called a 'mendicant who has attained extinguishment in this very life'."

12:17. With Kassapa, the Naked Ascetic

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Then the Buddha robed up in the morning and, taking his bowl and robe, entered Rājagaha for alms. The naked ascetic Kassapa saw the Buddha coming off in the distance. He went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he stood to one side, and said to the Buddha: "I'd like to ask

Master Gotama about a certain point, if you'd take the time to answer." "Kassapa, it's the wrong time for questions. We've entered an inhabited area."

A second time, and a third time, Kassapa spoke to the Buddha and the Buddha replied. When this was said, Kassapa said to the Buddha: "I don't want to ask much." "Ask what you wish, Kassapa."

"Well, Master Gotama, is suffering made by oneself?" "Not so, Kassapa," said the Buddha. "Then is suffering made by another?" "Not so, Kassapa," said the Buddha. "Well, is suffering made by both oneself and another?" "Not so, Kassapa," said the Buddha. "Then does suffering arise by chance, not made by oneself or another?" "Not so, Kassapa," said the Buddha. "Well, is there no such thing as suffering?" "It's not that there's no such thing as suffering. Suffering is real." "Then Master Gotama doesn't know nor see suffering." "It's not that I don't know or see suffering. I do know suffering, I do see suffering."

"Master Gotama, when asked these questions, you say 'not so'. Yet you say that there is such a thing as suffering. And you say that you do know suffering, and you do see suffering. Sir, explain suffering to me! Teach me about suffering!"

"Suppose that the person who does the deed experiences the result. Then for one who has existed since the beginning, suffering is made by oneself. This statement leans toward eternalism. Suppose that one person does the deed and another experiences the result. Then for one stricken by feeling, suffering is made by another. This statement leans toward annihilationism. Avoiding these two extremes, the Realized One teaches by the middle way: 'Ignorance is a condition for choices. Choices are a condition for consciousness. … That is how this entire mass of suffering originates. When ignorance fades away and ceases with nothing left over, choices cease. When choices cease, consciousness ceases. … That is how this entire mass of suffering ceases.'"

When this was said, Kassapa said to the Buddha: "Excellent, sir! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, the Buddha has made the teaching clear in many ways. I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. Sir, may I receive the going forth, the ordination in the Buddha's presence?"

"Kassapa, if someone formerly ordained in another sect wishes to take the going forth, the ordination in this teaching and training, they must spend four months on probation. When four months have passed, if the mendicants are satisfied, they'll give the going forth, the ordination into monkhood. However, I have recognized individual differences."

"Sir, if four months probation are required in such a case, I'll spend four years on probation. When four years have passed, if the mendicants are satisfied, let them give me the going forth, the ordination into monkhood."

And the naked ascetic Kassapa received the going forth, the ordination in the Buddha's presence. Not long after his ordination, Venerable Kassapa, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme culmination of the spiritual path in this very life. He lived having achieved with his own insight the goal for which people from good families rightly go forth from the lay life to homelessness. He understood: "Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence." And Venerable Kassapa became one of the perfected.

12:18. With Timbaruka

At Sāvatthī. Then the wanderer Timbaruka went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“Well, Master Gotama, are pleasure and pain made by oneself?” “Not so, Timbaruka,” said the Buddha. “Then are pleasure and pain made by another?” “Not so, Timbaruka,” said the Buddha. “Well, are pleasure and pain made by both oneself and another?” “Not so, Timbaruka,” said the Buddha. “Then do pleasure and pain arise by chance, not made by oneself or another?” “Not so, Timbaruka,” said the Buddha. “Well, is there no such thing as pleasure and pain?” “It’s not that there’s no such thing as pleasure and pain. Pleasure and pain are real.” “Then Master Gotama doesn’t know nor see pleasure and pain.” “It’s not that I don’t know or see pleasure and pain. I do know pleasure and pain, I do see pleasure and pain.”

“Master Gotama, when asked these questions, you say ‘not so’. Yet you say that there is such a thing as pleasure and pain. And you say that you do know pleasure and pain, and you do see pleasure and pain. Sir, explain pleasure and pain to me! Teach me about pleasure and pain!”

“Suppose that the feeling and the one who feels it are the same thing. Then for one who has existed since the beginning, pleasure and pain is made by oneself. I don’t say this. Suppose that the feeling is one thing and the one who feels it is another. Then for one stricken by feeling, pleasure and pain is made by another. I don’t say this. Avoiding these two extremes, the Realized One teaches by the middle way: ‘Ignorance is a condition for choices. Choices are a condition for consciousness. … That is how this entire mass of suffering originates. When ignorance fades away and ceases with nothing left over, choices cease. When choices cease, consciousness ceases. … That is how this entire mass of suffering ceases.’”

When he said this, the wanderer Timbaruka said to the Buddha: “Excellent, sir! Excellent! … I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

12:19. The Astute and the Foolish

At Sāvatthī. “Mendicants, for a fool hindered by ignorance and fettered by craving, this body has been produced. So there is the duality of this body and external name and form. Contact depends on this duality. When contacted through one or other of the six sense fields, the fool experiences pleasure and pain.

For an astute person hindered by ignorance and fettered by craving, this body has been produced. So there is the duality of this body and external name and form. Contact depends on this duality. When contacted through one or other of the six sense fields, the astute person experiences pleasure and pain.

What, then, is the difference between the foolish and the astute?” “Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it.”

“Well then, mendicants, listen and pay close attention, I will speak.” “Yes, sir,” they replied. The Buddha said this:

“For a fool hindered by ignorance and fettered by craving, this body has been produced. But the fool has not given up that ignorance or finished that craving. Why is that? The fool has not completed the spiritual journey for the complete ending of suffering. Therefore, when their body breaks up, the fool is reborn in another body. When reborn in another body, they’re not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They’re not freed from suffering, I say.

For an astute person hindered by ignorance and fettered by craving, this body has been produced. But the astute person has given up that ignorance and finished that craving. Why is that? The astute person has completed the spiritual journey for the complete ending of suffering. Therefore, when their body breaks up, the astute person is not reborn in another body. Not being reborn in another body, they’re freed from rebirth, old age, and death, from sorrow, lamentation,

pain, sadness, and distress. They're freed from suffering, I say. This is the difference here between the foolish and the astute, that is, living the spiritual life."

12:20. Conditions

At Sāvatthī. "Mendicants, I will teach you dependent origination and dependently originated phenomena. Listen and pay close attention, I will speak." "Yes, sir," they replied. The Buddha said this:

"And what is dependent origination? Rebirth is a condition for old age and death. Whether Realized Ones arise or not, this law of nature persists, this regularity of natural principles, this invariance of natural principles, specific conditionality. A Realized One understands this and comprehends it, then he explains, teaches, asserts, establishes, clarifies, analyzes, and reveals it. 'Look,' he says, 'Rebirth is a condition for old age and death.'

Continued existence is a condition for rebirth … Grasping is a condition for continued existence … Craving is a condition for grasping … Feeling is a condition for craving … Contact is a condition for feeling … The six sense fields are a condition for contact … Name and form are conditions for the six sense fields … Consciousness is a condition for name and form … Choices are a condition for consciousness … Ignorance is a condition for choices. Whether Realized Ones arise or not, this law of nature persists, this regularity of natural principles, this invariance of natural principles, specific conditionality. A Realized One understands this and comprehends it, then he explains, teaches, asserts, establishes, clarifies, analyzes, and reveals it. 'Look,' he says, 'Ignorance is a condition for choices.' So the fact that this is real, not unreal, not otherwise; the specific conditionality of it: this is called dependent origination.

And what are the dependently originated phenomena? Old age and death are impermanent, conditioned, dependently originated, liable to end, vanish, fade away, and cease. Rebirth … Continued existence … Grasping … Craving … Feeling … Contact … The six sense fields … Name and form … Consciousness … Choices … Ignorance is impermanent, conditioned, dependently originated, liable to end, vanish, fade away, and cease. These are called the dependently originated phenomena.

When a noble disciple has clearly seen with right wisdom this dependent origination and these dependently originated phenomena as they are, it's impossible for them to turn back to the past, thinking: 'Did I exist in the past? Did I not exist in the past? What was I in the past? How was I in the past? After being what, what did I become in the past?' Or to turn forward to the future, thinking: 'Will I exist in the future? Will I not exist in the future? What will I be in the future? How will I be in the future? After being what, what will I become in the future?' Or to be undecided about the present, thinking: 'Am I? Am I not? What am I? How am I? This sentient being—where did it come from? And where will it go?' Why is that? Because that noble disciple has clearly seen with right wisdom this dependent origination and these dependently originated phenomena as they are."

3. The Ten Powers

12:21. The Ten Powers

At Sāvatthī. "Mendicants, a Realized One has ten powers and four kinds of self-assurance. With these he claims the bull's place, roars his lion's roar in the assemblies, and turns the holy wheel.

Such is form, such is the origin of form, such is the ending of form. Such is feeling, such is the origin of feeling, such is the ending of feeling. Such is perception, such is the origin of perception, such is the ending of perception. Such are choices, such is the origin of choices, such is the ending of choices. Such is consciousness, such is the origin of consciousness, such is the ending of consciousness. When this exists, that is; due to the arising of this, that arises. When this doesn't exist, that is not; due to the cessation of this, that ceases. That is: Ignorance is a condition for choices. Choices are a condition for consciousness. … That is how this entire mass of suffering originates. When ignorance fades away and ceases with nothing left over, choices cease. When choices cease, consciousness ceases. … That is how this entire mass of suffering ceases."

12:22. The Ten Powers (2nd)

At Sāvatthī. "Mendicants, a Realized One has ten powers and four kinds of self-assurance. With these he claims the bull's place, roars his lion's roar in the assemblies, and turns the holy wheel. Such is form, such is the origin of form, such is the ending of form. Such is feeling, such is the origin of feeling, such is the ending of feeling. Such is perception, such is the origin of perception, such is the ending of perception. Such are choices, such is the origin of choices, such is the ending of choices. Such is consciousness, such is the origin of consciousness, such is the ending of consciousness. When this exists, that is; due to the arising of this, that arises. When this doesn't exist, that is not; due to the cessation of this, that ceases. That is: Ignorance is a condition for choices. Choices are a condition for consciousness. … That is how this entire mass of suffering originates. When ignorance fades away and ceases with nothing left over, choices cease. When choices cease, consciousness ceases. … That is how this entire mass of suffering ceases.

So the teaching has been well explained by me, made clear, opened, illuminated, and stripped of patchwork. Just this much is quite enough for someone who has gone forth out of faith from a good family to rouse up their energy. 'Gladly, let only skin, sinews, and tendons remain! Let the flesh and blood waste away in my body! I will not stop trying until I have achieved what is possible by manly strength, energy, and vigor.'

A lazy person lives in suffering, mixed up with bad, unskillful qualities, and ruins a great deal of their own good. An energetic person lives happily, secluded from bad, unskillful qualities, and fulfills a great deal of their own good. The best isn't reached by the worst. The best is reached by the best. This spiritual life is the cream, mendicants, and the Teacher is before you. So you should rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized, thinking: 'In this way our going forth will not be wasted, but will be fruitful and fertile. And our use of robes, alms-food, lodgings, and medicines and supplies for the sick shall be of great fruit and benefit for those who offered them.' That's how you should train. Considering your own good, mendicants, is quite enough for you to persist with diligence. Considering the good of others is quite enough for you to persist with diligence. Considering the good of both is quite enough for you to persist with diligence."

12:23. Vital Conditions

At Sāvatthī. "Mendicants, I say that the ending of defilements is for one who knows and sees, not for one who does not know or see. For one who knows and sees what? 'Such is form, such is the origin of form, such is the ending of form. Such is feeling … Such is perception … Such are choices … Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.' The ending of the defilements is for one who knows and sees this.

I say that this knowledge of ending has a vital condition, it doesn't lack a vital condition. And what is it? You should say: 'Freedom.' I say that freedom has a vital condition, it doesn't lack a vital condition. And what is it? You should say: 'Dispassion.' I say that dispassion has a vital condition. And what is it? You should say: 'Disillusionment.' I say that disillusionment has a vital condition. And what is it? You should say: 'Truly knowing and seeing.' I say that truly knowing and seeing has a vital condition. And what is it? You should say: 'Immersion.' I say that immersion has a vital condition.

And what is it? You should say: 'Bliss.' I say that bliss has a vital condition. And what is it? You should say: 'Tranquility.' I say that tranquility has a vital condition. And what is it? You should say: 'Rapture.' I say that rapture has a vital condition. And what is it? You should say: 'Joy.' I say that joy has a vital condition. And what is it? You should say: 'Faith.' I say that faith has a vital condition.

And what is it? You should say: 'Suffering.' I say that suffering has a vital condition. And what is it? You should say: 'Rebirth.' I say that rebirth has a vital condition. And what is it? You should say: 'Continued existence.' I say that continued existence has a vital condition. And what is it? You should say: 'Grasping.' I say that grasping has a vital condition. And what is it? You should say: 'Craving.' I say that craving has a vital condition.

And what is it? You should say: 'Feeling.' … You should say: 'Contact.' … You should say: 'The six sense fields.' … You should say: 'Name and form.' … You should say: 'Consciousness.' … You should say: 'Choices.' … I say that choices have a vital condition, they don't lack a vital condition. And what is the vital condition for choices? You should say: 'Ignorance.'

So ignorance is a vital condition for choices. Choices are a vital condition for consciousness. Consciousness is a vital condition for name and form. Name and form are vital conditions for the six sense fields. The six sense fields are vital conditions for contact. Contact is a vital condition for feeling. Feeling is a vital condition for craving. Craving is a vital condition for grasping. Grasping is a vital condition for continued existence. Continued existence is a vital condition for rebirth. Rebirth is a vital condition for suffering. Suffering is a vital condition for faith. Faith is a vital condition for joy. Joy is a vital condition for rapture. Rapture is a vital condition for tranquility. Tranquility is a vital condition for bliss. Bliss is a vital condition for immersion. Immersion is a vital condition for truly knowing and seeing. Truly knowing and seeing is a vital condition for disillusionment. Disillusionment is a vital condition for dispassion. Dispassion is a vital condition for freedom. Freedom is a vital condition for the knowledge of ending.

It's like when it rains heavily on a mountain top, and the water flows downhill to fill the hollows, crevices, and creeks. As they become full, they fill up the pools. The pools fill up the lakes, the lakes fill up the streams, and the streams fill up the rivers. And as the rivers become full, they fill up the ocean.

In the same way, ignorance is a vital condition for choices. … Freedom is a vital condition for the knowledge of ending."

12:24. Followers of Other Paths

Near Rājagaha, in the Bamboo Grove. Then Venerable Sāriputta robed up in the morning and, taking his bowl and robe, entered Rājagaha for alms. Then he thought: "It's too early to wander for alms in Rājagaha. Why don't I go to the monastery of the wanderers who follow other paths?"

Then he went to the monastery of the wanderers who follow other paths, and exchanged greetings with the wanderers there. When the greetings and polite conversation were over, he sat down to one side. The wanderers said to him:

"Reverend Sāriputta, there are ascetics and brahmins who teach the efficacy of deeds. Some of them declare that suffering is made by oneself. Some of them declare that suffering is made by

another. Some of them declare that suffering is made by both oneself and another. Some of them declare that suffering arises by chance, not made by oneself or another. What does the ascetic Gotama say about this? How does he explain it? How should we answer so as to repeat what the ascetic Gotama has said, and not misrepresent him with an untruth? How should we explain in line with his teaching, with no legitimate grounds for rebuke and criticism?"

"Reverends, the Buddha said that suffering is dependently originated. Dependent on what? Dependent on contact. If you said this you would repeat what the Buddha has said, and not misrepresent him with an untruth. You would explain in line with his teaching, and there would be no legitimate grounds for rebuke and criticism.

Consider the ascetics and brahmins who teach the efficacy of deeds. In the case of those who declare that suffering is made by oneself, that's conditioned by contact. In the case of those who declare that suffering is made by another, that's also conditioned by contact. In the case of those who declare that suffering is made by oneself and another, that's also conditioned by contact. In the case of those who declare that suffering arises by chance, not made by oneself or another, that's also conditioned by contact.

Consider the ascetics and brahmins who teach the efficacy of deeds. In the case of those who declare that suffering is made by oneself, it's impossible that they will experience that without contact. In the case of those who declare that suffering is made by another, it's impossible that they will experience that without contact. In the case of those who declare that suffering is made by oneself and another, it's impossible that they will experience that without contact. In the case of those who declare that suffering arises by chance, not made by oneself or another, it's impossible that they will experience that without contact."

Venerable Ānanda heard this discussion between Venerable Sāriputta and those wanderers who follow other paths. Then Ānanda wandered for alms in Rājagaha. After the meal, on his return from alms-round, he went to the Buddha, bowed, sat down to one side, and informed the Buddha of all they had discussed.

"Good, good, Ānanda! It's just as Sāriputta has so rightly explained. I have said that suffering is dependently originated. Dependent on what? Dependent on contact. Saying this you would repeat what I have said, and not misrepresent me with an untruth. You would explain in line with my teaching, and there would be no legitimate grounds for rebuke and criticism.

Consider the ascetics and brahmins who teach the efficacy of deeds. In the case of those who declare that suffering is made by oneself, that's conditioned by contact. … In the case of those who declare that suffering arises by chance, not made by oneself or another, that's also conditioned by contact.

In the case of those who declare that suffering is made by oneself, it's impossible that they will experience that without contact. … In the case of those who declare that suffering arises by chance, not made by oneself or another, it's impossible that they will experience that without contact.

Ānanda, this one time I was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Then I robed up in the morning and, taking my bowl and robe, entered Rājagaha for alms. Then I thought: 'It's too early to wander for alms in Rājagaha. Why don't I go to the monastery of the wanderers who follow other paths?'

Then I went to the monastery of the wanderers who follow other paths, and exchanged greetings with the wanderers there. When the greetings and polite conversation were over, I sat down to one side. …"

(The wanderers asked the Buddha the very same questions, and he gave the same answers.)

"It's incredible, sir, it's amazing, how the whole meaning is stated with one phrase. Could there be a detailed explanation of this meaning that is both deep and appears deep?"

"Well then, Ānanda, clarify this matter yourself." "Sir, suppose they were to ask me: 'Reverend Ānanda, what is the source, origin, birthplace, and root of old age and death?' I'd answer like this:

‘Reverends, rebirth is the source, origin, birthplace, and root of old age and death.’ That’s how I’d answer such a question.

Suppose they were to ask me: ‘What is the source of rebirth?’ I’d answer like this: ‘Continued existence is the source of rebirth.’ That’s how I’d answer such a question.

Suppose they were to ask me: ‘What is the source of continued existence?’ I’d answer like this: ‘Grasping is the source of continued existence.’ That’s how I’d answer such a question.

Suppose they were to ask me: ‘What is the source of grasping?’ … craving … feeling … Suppose they were to ask me: ‘What is the source of contact?’ I’d answer like this: ‘The six sense fields are the source, origin, birthplace, and root of contact.’ ‘When the six sense fields fade away and cease with nothing left over, contact ceases. When contact ceases, feeling ceases. When feeling ceases, craving ceases. When craving ceases, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases.’ That’s how I’d answer such a question.”

12:25. With Bhūmija

At Sāvatthī. Then in the late afternoon, Venerable Bhūmija came out of retreat, went to Venerable Sāriputta, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to him:

“Reverend Sāriputta, there are ascetics and brahmins who teach the efficacy of deeds. Some of them declare that pleasure and pain are made by oneself. Some of them declare that pleasure and pain are made by another. Some of them declare that pleasure and pain are made by both oneself and another. Some of them declare that pleasure and pain arise by chance, not made by oneself or another. What does the Buddha say about this? How does he explain it? How should we answer so as to repeat what the Buddha has said, and not misrepresent him with an untruth? How should we explain in line with his teaching, with no legitimate grounds for rebuke and criticism?”

“Reverend, the Buddha said that suffering is dependently originated. Dependent on what? Dependent on contact. If you said this you would repeat what the Buddha has said, and not misrepresent him with an untruth. You would explain in line with his teaching, and there would be no legitimate grounds for rebuke and criticism.

Consider the ascetics and brahmins who teach the efficacy of deeds. In the case of those who declare that pleasure and pain are made by oneself, that’s conditioned by contact. … In the case of those who declare that pleasure and pain arise by chance, not made by oneself or another, that’s also conditioned by contact.

Consider the ascetics and brahmins who teach the efficacy of deeds. In the case of those who declare that pleasure and pain are made by oneself, it’s impossible that they will experience that without contact. In the case of those who declare that pleasure and pain arise by chance, not made by oneself or another, it’s impossible that they will experience that without contact.”

Venerable Ānanda heard this discussion between Venerable Sāriputta and Venerable Bhūmija. Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and informed the Buddha of all they had discussed.

“Good, good, Ānanda! It’s just as Sāriputta has so rightly explained. I have said that pleasure and pain are dependently originated. Dependent on what? Dependent on contact. Saying this you would repeat what I have said, and not misrepresent me with an untruth. You would explain in line with my teaching, and there would be no legitimate grounds for rebuke and criticism.

Consider the ascetics and brahmins who teach the efficacy of deeds. In the case of those who declare that pleasure and pain are made by oneself, that’s conditioned by contact. … In the case

of those who declare that pleasure and pain arise by chance, not made by oneself or another, that's also conditioned by contact.

Consider the ascetics and brahmins who teach the efficacy of deeds. In the case of those who declare that pleasure and pain are made by oneself, it's impossible that they will experience that without contact. In the case of those who declare that pleasure and pain arise by chance, not made by oneself or another, it's impossible that they will experience that without contact.

Ānanda, as long as there's a body, the intention that gives rise to bodily action causes pleasure and pain to arise in oneself. As long as there's a voice, the intention that gives rise to verbal action causes pleasure and pain to arise in oneself. As long as there's a mind, the intention that gives rise to mental action causes pleasure and pain to arise in oneself. But these only apply when conditioned by ignorance.

By oneself one instigates the choice that gives rise to bodily, verbal, and mental action, conditioned by which that pleasure and pain arise in oneself. Or else others instigate the choice … One consciously instigates the choice … Or else one unconsciously instigates the choice …

Ignorance is included in all these things. But when ignorance fades away and ceases with nothing left over, there is no body and no voice and no mind, conditioned by which that pleasure and pain arise in oneself. There is no field, no ground, no scope, no basis, conditioned by which that pleasure and pain arise in oneself."

12:26. With Upavāṇa

At Sāvatthī. Then Venerable Upavāṇa went up to the Buddha, bowed, sat down to one side, and said to him:

"Sir, there are some ascetics and brahmins who declare that suffering is made by oneself. There are some who declare that suffering is made by another. There are some who declare that suffering is made by both oneself and another. There are some who declare that suffering arises by chance, not made by oneself or another. What does the Buddha say about this? How does he explain it? How should we answer so as to repeat what the Buddha has said, and not misrepresent him with an untruth? How should we explain in line with his teaching, with no legitimate grounds for rebuke and criticism?"

"Upavāṇa, I have said that suffering is dependently originated. Dependent on what? Dependent on contact. Saying this you would repeat what I have said, and not misrepresent me with an untruth. You would explain in line with my teaching, and there would be no legitimate grounds for rebuke and criticism.

In the case of those ascetics and brahmins who declare that suffering is made by oneself, that's conditioned by contact. … In the case of those who declare that suffering arises by chance, not made by oneself or another, that's also conditioned by contact.

In the case of those ascetics and brahmins who declare that suffering is made by oneself, it's impossible that they will experience that without contact. In the case of those who declare that suffering arises by chance, not made by oneself or another, it's impossible that they will experience that without contact."

12:27. Conditions

At Sāvatthī. Ignorance is a condition for choices. Choices are a condition for consciousness. … That is how this entire mass of suffering originates.

And what is old age and death? The old age, decrepitude, broken teeth, grey hair, wrinkly skin, diminished vitality, and failing faculties of the various sentient beings in the various orders of

sentient beings. This is called old age. The passing away, perishing, disintegration, demise, mortality, death, decease, breaking up of the aggregates, and laying to rest of the corpse of the various sentient beings in the various orders of sentient beings. This is called death. Such is old age, and such is death. This is called old age and death. Rebirth is the origin of old age and death. When rebirth ceases, old age and death cease. The practice that leads to the cessation of old age and death is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

And what is rebirth? … And what is continued existence? … And what is grasping? … And what is craving? … And what is feeling? … And what is contact? … And what are the six sense fields? … And what are name and form? … And what is consciousness? …

And what are choices? There are three kinds of choices. Choices by way of body, speech, and mind. These are called choices. Ignorance is the origin of choices. When ignorance ceases, choices cease. The practice that leads to the cessation of choices is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

A noble disciple understands conditions, their origin, their cessation, and the practice that leads to their cessation. Such a noble disciple is called 'one accomplished in view', 'one accomplished in vision', 'one who has come to the true teaching', 'one who sees this true teaching', 'one endowed with a trainee's knowledge', 'one who has entered the stream of the teaching', 'a noble one with penetrative wisdom', and 'one who stands pushing open the door of the deathless'."

12:28. A Mendicant

At Sāvatthī. "A mendicant understands old age and death, their origin, their cessation, and the practice that leads to their cessation. They understand rebirth … continued existence … grasping … craving … feeling … contact … the six sense fields … name and form … consciousness … They understand choices, their origin, their cessation, and the practice that leads to their cessation.

And what is old age and death? The old age, decrepitude, broken teeth, grey hair, wrinkly skin, diminished vitality, and failing faculties of the various sentient beings in the various orders of sentient beings. This is called old age. The passing away, perishing, disintegration, demise, mortality, death, decease, breaking up of the aggregates, and laying to rest of the corpse of the various sentient beings in the various orders of sentient beings. This is called death. … Such is old age, and such is death. This is called old age and death. Rebirth is the origin of old age and death. When rebirth ceases, old age and death cease. The practice that leads to the cessation of old age and death is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

And what is rebirth? … And what is continued existence? … And what is grasping? … And what is craving? … feeling … contact … the six sense fields … name and form … consciousness …

And what are choices? There are three kinds of choices. Choices by way of body, speech, and mind. These are called choices. Ignorance is the origin of choices. When ignorance ceases, choices cease. The practice that leads to the cessation of choices is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

A mendicant understands old age and death, their origin, their cessation, and the practice that leads to their cessation. They understand rebirth … continued existence … grasping … craving … feeling … contact … the six sense fields … name and form … consciousness … They understand choices, their origin, their cessation, and the practice that leads to their cessation. Such a noble disciple is called 'one accomplished in view', 'one accomplished in vision', 'one who has come to

the true teaching', 'one who sees this true teaching', 'one endowed with a trainee's knowledge', 'one who has entered the stream of the teaching', 'a noble one with penetrative wisdom', and 'one who stands pushing open the door of the deathless'."

12:29. Ascetics and Brahmins

At Sāvatthī. "There are ascetics and brahmins who don't completely understand old age and death, their origin, their cessation, and the practice that leads to their cessation. They don't completely understand rebirth … continued existence … grasping … craving … feeling … contact … the six sense fields … name and form … consciousness … They don't completely understand choices, their origin, their cessation, and the practice that leads to their cessation. I don't regard them as true ascetics and brahmins. Those venerables don't realize the goal of life as an ascetic or brahmin, and don't live having realized it with their own insight.

There are ascetics and brahmins who completely understand old age and death, their origin, their cessation, and the practice that leads to their cessation. They completely understand rebirth … continued existence … grasping … craving … feeling … contact … the six sense fields … name and form … consciousness … They understand choices, their origin, their cessation, and the practice that leads to their cessation. I regard them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight."

12:30. Ascetics and Brahmins (2nd)

At Sāvatthī. "Mendicants, there are ascetics and brahmins who don't understand old age and death, their origin, their cessation, and the practice that leads to their cessation. It's impossible that they will abide having transcended old age and death. They don't understand rebirth … continued existence … grasping … craving … feeling … contact … the six sense fields … name and form … consciousness … They don't understand choices, their origin, their cessation, and the practice that leads to their cessation. It's impossible that they will abide having transcended choices.

There are ascetics and brahmins who do understand old age and death, their origin, their cessation, and the practice that leads to their cessation. It's possible that they will abide having transcended old age and death. They understand rebirth … continued existence … grasping … craving … feeling … contact … the six sense fields … name and form … consciousness … They understand choices, their origin, their cessation, and the practice that leads to their cessation. It's possible that they will abide having transcended choices."

4. Kaḷāra the Aristocrat

12:31. What Has Come to Be

At one time the Buddha was staying near Sāvatthī. Then the Buddha said to Venerable Sāriputta: "Sāriputta, this was said in 'The Way to the Beyond', in 'The Questions of Ajita':

> 'Those who have comprehended the teaching,
> and the many kinds of trainees here—

dear sir, you are self-disciplined;
when questioned, please tell me their conduct.'

How should we see the detailed meaning of this brief statement?" When he said this, Sāriputta kept silent.

For a second time … and a third time …

Sāriputta kept silent.

"Sāriputta, do you see that this has come to be?" "Sir, one truly sees with right wisdom that this has come to be. Seeing this, one is practicing for disillusionment, dispassion, and cessation regarding what has come to be. One truly sees with right wisdom that it originated with that as fuel. Seeing this, one is practicing for disillusionment, dispassion, and cessation regarding the fuel for its origination. One truly sees with right wisdom that when that fuel ceases, what has come to be is liable to cease. Seeing this, one is practicing for disillusionment, dispassion, and cessation regarding what is liable to cease. In this way one is a trainee.

And what, sir, is one who has comprehended the teaching? Sir, one truly sees with right wisdom that this has come to be. Seeing this, one is freed by not grasping through disillusionment, dispassion, and cessation regarding what has come to be. One truly sees with right wisdom that it originated with that as fuel. Seeing this, one is freed by not grasping through disillusionment, dispassion, and cessation regarding the fuel for its origination. One truly sees with right wisdom that when that fuel ceases, what has come to be is liable to cease. Seeing this, one is freed by not grasping through disillusionment, dispassion, and cessation regarding what is liable to cease. In this way one has comprehended the teaching. Sir, regarding what was said in 'The Way to the Beyond', in 'The Questions of Ajita':

'Those who have comprehended the teaching,
and the many kinds of trainees here—
dear sir, you are self-disciplined;
when questioned, please tell me their conduct.'

This is how I understand the detailed meaning of what was said in brief."

"Good, good, Sāriputta!" (The Buddha repeated all of Sāriputta's explanation, concluding:)

This is how to understand the detailed meaning of what was said in brief."

12:32. With Kaḷāra the Aristocrat

At Sāvatthī. Then the mendicant Kaḷāra the Aristocrat went up to Venerable Sāriputta and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to him: "Reverend Sāriputta, the mendicant Moḷiyaphagguna has rejected the training and returned to a lesser life." "That venerable mustn't have got any satisfaction in this teaching and training."

"Well then, has Venerable Sāriputta found satisfaction in this teaching and training?"

"Reverend, I have no uncertainty." "But what of the future?"

"I have no doubt."

Then Kaḷāra the Aristocrat went up to the Buddha, bowed, sat down to one side, and said to him: "Sir, Venerable Sāriputta has declared enlightenment: 'I understand: "Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence."'"

So the Buddha said to a certain monk: "Please, monk, in my name tell Sāriputta that the teacher summons him." "Yes, sir," that monk replied. He went to Sāriputta and said to him: "Reverend Sāriputta, the teacher summons you." "Yes, reverend," replied Sāriputta. He went to the Buddha, bowed, and sat down to one side. The Buddha said to him: "Sāriputta, is it really true that you have declared enlightenment: 'I understand: "Rebirth is ended, the spiritual journey has

been completed, what had to be done has been done, there is no return to any state of existence”’?” “Sir, I did not state the meaning in these words and phrases.” “Sāriputta, no matter how a person from a good family declares enlightenment, what they have declared should be regarded as such.” “Sir, did I not also say that I did not state the meaning in these words and phrases?”

“Sāriputta, suppose they were to ask you: ‘But Reverend Sāriputta, how have you known and seen so that you’ve declared enlightenment: “I understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”’ How would you answer?”

“Sir, if they were to ask me this, I would answer: ‘Reverends, because of the ending of the source of rebirth, when it ended, I knew “it is ended”. Knowing this, I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.”’ That’s how I’d answer such a question.”

“But Sāriputta, suppose they were to ask you: ‘But what is the source, origin, birthplace, and root of rebirth?’ How would you answer?” “Sir, if they were to ask me this, I would answer: ‘Continued existence is the source, origin, birthplace, and root of rebirth.’ That’s how I’d answer such a question.”

“But Sāriputta, suppose they were to ask you: ‘What is the source of continued existence?’ How would you answer?” “Sir, if they were to ask me this, I’d answer: ‘Grasping is the source of continued existence.’ That’s how I’d answer such a question.”

“But Sāriputta, suppose they were to ask you: ‘What is the source of grasping?’ … But Sāriputta, suppose they were to ask you: ‘What is the source of craving?’ How would you answer?” “Sir, if they were to ask me this, I’d answer: ‘Feeling is the source of craving.’ That’s how I’d answer such a question.”

“But Sāriputta, suppose they were to ask you: ‘But how have you known and seen so that the relishing of feelings is no longer present?’ How would you answer?” “Sir, if they were to ask me this, I’d answer: ‘Reverends, there are three feelings. What three? Pleasant, painful, and neutral feeling. These three feelings are impermanent, and what’s impermanent is suffering. When I understood this, the relishing of feelings was no longer present.’ That’s how I’d answer such a question.”

“Good, good, Sāriputta! The same point may also be briefly explained in this way: ‘Suffering includes whatever is felt.’

But Sāriputta, suppose they were to ask you: ‘But Reverend, how have you been released that you declare enlightenment: “I understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”?’ How would you answer?” “Sir, if they were to ask me this, I’d answer: ‘Because of an inner release with the ending of all grasping, I live mindfully so that defilements don’t defile me and I don’t look down on myself.’ That’s how I’d answer such a question.”

“Good, good, Sāriputta! The same point may also be briefly explained in this way: ‘I have no uncertainty regarding the defilements spoken of by the ascetic. I have no doubt that I’ve given them up.’” That is what the Buddha said. When he had spoken, the Holy One got up from his seat and entered his dwelling.

Then soon after the Buddha left, Venerable Sāriputta said to the mendicants: “Reverends, the first question that the Buddha asked me was something that I’d not previously considered, so I hesitated. But when the Buddha agreed with my answer, I thought: ‘If the Buddha were to question me all day on this matter in different words and ways, I could answer all day with different words and ways. If he were to question me all night, all day and night, for two days and nights, for three, four, five, six, or seven days and nights, I could answer in different words and ways for seven days and nights.’”

Then Kaḷāra the Aristocrat went up to the Buddha, bowed, sat down to one side, and said to him: “Sir, Venerable Sāriputta has roared his lion’s roar!” (And he told the Buddha all that Sāriputta had said.)

“Mendicant, Sāriputta has clearly comprehended the principle of the teachings, so that he could answer any questions I might ask him in different words and ways up to the seventh day and night.”

12:33. Grounds for Knowledge

At Sāvatthī. “Mendicants, I will teach forty-four grounds for knowledge. Listen and pay close attention, I will speak.” “Yes, sir,” they replied. The Buddha said this:

“And what are the forty-four grounds for knowledge? Knowledge of old age and death, knowledge of the origin of old age and death, knowledge of the cessation of old age and death, and knowledge of the practice that leads to the cessation of old age and death. Knowledge of rebirth … Knowledge of continued existence … Knowledge of grasping … Knowledge of craving … Knowledge of feeling … Knowledge of contact … Knowledge of the six sense fields … Knowledge of name and form … Knowledge of consciousness … Knowledge of choices, knowledge of the origin of choices, knowledge of the cessation of choices, and knowledge of the practice that leads to the cessation of choices. These are called the forty-four grounds for knowledge.

And what is old age and death? The old age, decrepitude, broken teeth, grey hair, wrinkly skin, diminished vitality, and failing faculties of the various sentient beings in the various orders of sentient beings. This is called old age. The passing away, perishing, disintegration, demise, mortality, death, decease, breaking up of the aggregates, and laying to rest of the corpse of the various sentient beings in the various orders of sentient beings. This is called death. Such is old age, and such is death. This is called old age and death.

Rebirth is the origin of old age and death. When rebirth ceases, old age and death cease. The practice that leads to the cessation of old age and death is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

A noble disciple understands old age and death, their origin, their cessation, and the practice that leads to their cessation. This is their knowledge of the present phenomenon. With this present phenomenon that is seen, known, immediate, attained, and fathomed, they infer to the past and future.

Whatever ascetics and brahmins in the past directly knew old age and death, their origin, their cessation, and the practice that leads to their cessation, all of them directly knew these things in exactly the same way that I do now.

Whatever ascetics and brahmins in the future will directly know old age and death, their origin, their cessation, and the practice that leads to their cessation, all of them will directly know these things in exactly the same way that I do now. This is their knowledge of what follows.

A noble disciple has purified and cleansed these two knowledges— knowledge of the present phenomena, and knowledge of what follows. When a noble disciple has done this, they’re called ‘one accomplished in view’, ‘one accomplished in vision’, ‘one who has come to the true teaching’, ‘one who sees this true teaching’, ‘one endowed with a trainee’s knowledge’, ‘one who has entered the stream of the teaching’, ‘a noble one with penetrative wisdom’, and ‘one who stands pushing open the door of the deathless’.

And what is rebirth? … And what is continued existence? … And what is grasping? … And what is craving? … And what is feeling? … And what is contact? … And what are the six sense fields? … And what are name and form? … And what is consciousness? … And what are choices? There are three kinds of choices. Choices by way of body, speech, and mind. These are called choices.

Ignorance is the origin of choices. When ignorance ceases, choices cease. The practice that leads to the cessation of choices is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

A noble disciple understands choices, their origin, their cessation, and the practice that leads to their cessation. This is their knowledge of the present phenomenon. With this present phenomenon that is seen, known, immediate, attained, and fathomed, they infer to the past and future.

Whatever ascetics and brahmins in the past directly knew choices, their origin, their cessation, and the practice that leads to their cessation, all of them directly knew these things in exactly the same way that I do now.

Whatever ascetics and brahmins in the future will directly know choices, their origin, their cessation, and the practice that leads to their cessation, all of them will directly know these things in exactly the same way that I do now. This is their knowledge of what follows.

A noble disciple has purified and cleansed these two knowledges— knowledge of the present phenomena, and knowledge of what follows. When a noble disciple has done this, they're called 'one accomplished in view', 'one accomplished in vision', 'one who has come to the true teaching', 'one who sees this true teaching', 'one endowed with a trainee's knowledge', 'one who has entered the stream of the teaching', 'a noble one with penetrative wisdom', and 'one who stands pushing open the door of the deathless'."

12:34. Grounds for Knowledge (2nd)

At Sāvatthī. "Mendicants, I will teach seventy-seven grounds for knowledge. Listen and pay close attention, I will speak." "Yes, sir," they replied. The Buddha said this:

"And what are the seventy-seven grounds for knowledge? The knowledge that rebirth is a condition for old age and death, and the knowledge that when rebirth doesn't exist, there is no old age and death. Also regarding the past: the knowledge that rebirth is a condition for old age and death, and the knowledge that when rebirth doesn't exist, there is no old age and death. Also regarding the future: the knowledge that rebirth is a condition for old age and death, and the knowledge that when rebirth doesn't exist, there is no old age and death. And the knowledge that this knowledge of the stability of natural principles is liable to end, vanish, fade away, and cease.

The knowledge that continued existence is a condition for rebirth … The knowledge that ignorance is a condition for choices, and the knowledge that when ignorance doesn't exist, there are no choices. Also regarding the past: the knowledge that ignorance is a condition for choices, and the knowledge that when ignorance doesn't exist, there are no choices. Also regarding the future: the knowledge that ignorance is a condition for choices, and the knowledge that when ignorance doesn't exist, there are no choices. And the knowledge that this knowledge of the stability of natural principles is liable to end, vanish, fade away, and cease. These are called the seventy-seven grounds for knowledge."

12:35. Ignorance is a Condition

At Sāvatthī. "Ignorance is a condition for choices. Choices are a condition for consciousness. … That is how this entire mass of suffering originates." When this was said, one of the mendicants asked the Buddha: "What are old age and death, sir, and who do they belong to?" "That's not a fitting question," said the Buddha. "You might say, 'What are old age and death, and who do they belong to?' Or you might say, 'Old age and death are one thing, who they belong to is another.'

But both of these mean the same thing, only the phrasing differs. Mendicant, if you have the view that the soul and the body are the same thing, there is no living of the spiritual life. If you have the view that the soul and the body are different things, there is no living of the spiritual life. Avoiding these two extremes, the Realized One teaches by the middle way: 'Rebirth is a condition for old age and death.'"

"What is rebirth, sir, and who does it belong to?" "That's not a fitting question," said the Buddha. "You might say, 'What is rebirth, and who does it belong to?' Or you might say, 'Rebirth is one thing, who it belongs to is another.' But both of these mean the same thing, only the phrasing differs. Mendicant, if you have the view that the soul and the body are the same thing, there is no living of the spiritual life. If you have the view that the soul and the body are different things, there is no living of the spiritual life. Avoiding these two extremes, the Realized One teaches by the middle way: 'Continued existence is a condition for rebirth.'"

"What is continued existence, sir, and who is it for?" "That's not a fitting question," said the Buddha. "You might say, 'What is continued existence, and who does it belong to?' Or you might say, 'Continued existence is one thing, who it belongs to is another.' But both of these mean the same thing, only the phrasing differs. Mendicant, if you have the view that the soul and the body are identical, there is no living of the spiritual life. If you have the view that the soul and the body are different things, there is no living of the spiritual life. Avoiding these two extremes, the Realized One teaches by the middle way: 'Grasping is a condition for continued existence.' … 'Craving is a condition for grasping.' … 'Feeling is a condition for craving.' … 'Contact is a condition for feeling.' … 'The six sense fields are conditions for contact.' … 'Name and form are conditions for the six sense fields.' … 'Consciousness is a condition for name and form.' … 'Choices are a condition for consciousness.'"

"What are choices, sir, and who do they belong to?" "That's not a fitting question," said the Buddha. "You might say, 'What are choices, and who do they belong to?' Or you might say, 'Choices are one thing, who they belong to is another.' But both of these mean the same thing, only the phrasing differs. Mendicant, if you have the view that the soul and the body are the same thing, there is no living of the spiritual life. If you have the view that the soul and the body are different things, there is no living of the spiritual life. Avoiding these two extremes, the Realized One teaches by the middle way: 'Ignorance is a condition for choices.'

When ignorance fades away and ceases with nothing left over, then any tricks, dodges, and evasions are given up: 'What are old age and death, and who do they belong to?' or 'old age and death are one thing, who they belong to is another', or 'the soul and the body are the same thing', or 'the soul and the body are different things.' These are all cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

When ignorance fades away and ceases with nothing left over, then any tricks, dodges, and evasions are given up: 'What is rebirth, and who does it belong to?' or 'rebirth is one thing, who it belongs to is another', or 'the soul and the body are the same thing', or 'the soul and the body are different things.' These are all cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

When ignorance fades away and ceases with nothing left over, then any tricks, dodges, and evasions are given up: 'What is continued existence …' 'What is grasping …' 'What is craving …' 'What is feeling …' 'What is contact …' 'What are the six sense fields …' 'What are name and form …' 'What is consciousness …'

When ignorance fades away and ceases with nothing left over, then any tricks, dodges, and evasions are given up: 'What are choices, and who do they belong to?' or 'choices are one thing, who they belong to is another', or 'the soul and the body are the same thing', or 'the soul and the body are different things.' These are all cut off at the root, made like a palm stump, obliterated, and unable to arise in the future."

12:36. Ignorance is a Condition (2nd)

At Sāvatthī. “Ignorance is a condition for choices. Choices are a condition for consciousness. … That is how this entire mass of suffering originates.

Mendicants, you might say, ‘What are old age and death, and who do they belong to?’ Or you might say, ‘Old age and death are one thing, who they belong to is another.’ But both of these mean the same thing, only the phrasing differs. If you have the view that the soul and the body are the same thing, there is no living of the spiritual life. If you have the view that the soul and the body are different things, there is no living of the spiritual life. Avoiding these two extremes, the Realized One teaches by the middle way: ‘Rebirth is a condition for old age and death.’

‘What is rebirth …’ ‘What is continued existence …’ ‘What is grasping …’ ‘What is craving …’ ‘What is feeling …’ ‘What is contact …’ ‘What are the six sense fields …’ ‘What are name and form …’ ‘What is consciousness …’ You might say, ‘What are choices, and who do they belong to?’ Or you might say, ‘Choices are one thing, who they belong to is another.’ But both of these mean the same thing, only the phrasing differs. If you have the view that the soul and the body are identical, there is no living of the spiritual life. If you have the view that the soul and the body are different things, there is no living of the spiritual life. Avoiding these two extremes, the Realized One teaches by the middle way: ‘Ignorance is a condition for choices.’

When ignorance fades away and ceases with nothing left over, then any tricks, dodges, and evasions are given up: ‘What are old age and death, and who do they belong to?’ or ‘old age and death are one thing, who they belong to is another’, or ‘the soul and the body are identical’, or ‘the soul and the body are different things’. These are all cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

When ignorance fades away and ceases with nothing left over, then any tricks, dodges, and evasions are given up: ‘What is rebirth …’ ‘What is continued existence …’ ‘What is grasping …’ ‘What is craving …’ ‘What is feeling …’ ‘What is contact …’ ‘What are the six sense fields …’ ‘What are name and form …’ ‘What is consciousness …’ ‘What are choices, and who do they belong to?’ or ‘choices are one thing, who they belong to is another’, or ‘the soul and the body are identical’, or ‘the soul and the body are different things’. These are all cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.”

12:37. Not Yours

At Sāvatthī. “Mendicants, this body doesn’t belong to you or to anyone else. It’s old deeds, and should be seen as produced by choices and intentions, as something to be felt.

A learned noble disciple carefully and properly attends to dependent origination itself: ‘When this exists, that is; due to the arising of this, that arises. When this doesn’t exist, that is not; due to the cessation of this, that ceases. That is: Ignorance is a condition for choices. Choices are a condition for consciousness. … That is how this entire mass of suffering originates. When ignorance fades away and ceases with nothing left over, choices cease. When choices cease, consciousness ceases. … That is how this entire mass of suffering ceases.’”

12:38. Intention

At Sāvatthī. “Mendicants, what you intend or plan, and what you have underlying tendencies for become a support for the continuation of consciousness. When this support exists, consciousness becomes established. When consciousness is established and grows, there is rebirth into a new state of existence in the future. When there is rebirth into a new state of existence in the future,

future rebirth, old age, and death come to be, as do sorrow, lamentation, pain, sadness, and distress. That is how this entire mass of suffering originates.

If you don't intend or plan, but still have underlying tendencies, this becomes a support for the continuation of consciousness. When this support exists, consciousness becomes established. When consciousness is established and grows, there is rebirth into a new state of existence in the future. When there is rebirth into a new state of existence in the future, future rebirth, old age, and death come to be, as do sorrow, lamentation, pain, sadness, and distress. That is how this entire mass of suffering originates.

If you don't intend or plan or have underlying tendencies, this doesn't become a support for the continuation of consciousness. With no support, consciousness is not established. When consciousness is not established and doesn't grow, there's no rebirth into a new state of existence in the future. When there is no rebirth into a new state of existence in the future, future rebirth, old age, and death cease, as do sorrow, lamentation, pain, sadness, and distress. That is how this entire mass of suffering ceases."

12:39. Intention (2nd)

At Sāvatthī. "Mendicants, what you intend or plan, and what you have underlying tendencies for become a support for the continuation of consciousness. When this support exists, consciousness becomes established. When consciousness is established, name and form are conceived. Name and form are conditions for the six sense fields. The six sense fields are conditions for contact. Contact is a condition for feeling. … craving … grasping … continued existence … rebirth … old age and death, sorrow, lamentation, pain, sadness, and distress come to be. That is how this entire mass of suffering originates.

If you don't intend or plan, but still have underlying tendencies, this becomes a support for the continuation of consciousness. When this support exists, consciousness becomes established. When consciousness is established, name and form are conceived. Name and form are conditions for the six sense fields. … That is how this entire mass of suffering originates.

If you don't intend or plan or have underlying tendencies, this doesn't become a support for the continuation of consciousness. With no support, consciousness is not established. When consciousness is not established, name and form are not conceived. When name and form cease, the six sense fields cease. … That is how this entire mass of suffering ceases."

12:40. Intention (3rd)

At Sāvatthī. "Mendicants, what you intend or plan, and what you have underlying tendencies for become a support for the continuation of consciousness. When this support exists, consciousness becomes established. When consciousness is established and grows, there is an inclination. When there is an inclination, there is coming and going. When there is coming and going, there is passing away and reappearing. When there is passing away and reappearing, future rebirth, old age, and death come to be, as do sorrow, lamentation, pain, sadness, and distress. That is how this entire mass of suffering originates.

If you don't intend or plan, but still have underlying tendencies, this becomes a support for the continuation of consciousness. When this support exists, consciousness becomes established. When consciousness is established and grows, there is an inclination. When there is an inclination, there is coming and going. When there is coming and going, there is passing away and reappearing. When there is passing away and reappearing, future rebirth, old age, and death

come to be, as do sorrow, lamentation, pain, sadness, and distress. That is how this entire mass of suffering originates.

If you don't intend or plan or have underlying tendencies, this doesn't become a support for the continuation of consciousness. With no support, consciousness is not established. When consciousness is not established and doesn't grow, there's no inclination. When there's no inclination, there's no coming and going. When there's no coming and going, there's no passing away and reappearing. When there's no passing away and reappearing, future rebirth, old age, and death cease, as do sorrow, lamentation, pain, sadness, and distress. That is how this entire mass of suffering ceases."

5. Householders

12:41. Dangers and Threats

At Sāvatthī. Then the householder Anāthapiṇḍika went up to the Buddha, bowed, and sat down to one side. Seated to one side, the Buddha said to the householder Anāthapiṇḍika:

"Householder, when a noble disciple has quelled five dangers and threats, has the four factors of stream-entry, and has clearly seen and comprehended the noble process with wisdom, they may, if they wish, declare of themselves: 'I've finished with rebirth in hell, the animal realm, and the ghost realm. I've finished with all places of loss, bad places, the underworld. I am a stream-enterer! I'm not liable to be reborn in the underworld, and am bound for awakening.'

What are the five dangers and threats they have quelled? Anyone who kills living creatures creates dangers and threats both in the present life and in lives to come, and experiences mental pain and sadness. That danger and threat is quelled for anyone who refrains from killing living creatures.

Anyone who steals creates dangers and threats both in the present life and in lives to come, and experiences mental pain and sadness. That danger and threat is quelled for anyone who refrains from stealing.

Anyone who commits sexual misconduct creates dangers and threats both in the present life and in lives to come, and experiences mental pain and sadness. That danger and threat is quelled for anyone who refrains from committing sexual misconduct.

Anyone who lies creates dangers and threats both in the present life and in lives to come, and experiences mental pain and sadness. That danger and threat is quelled for anyone who refrains from lying.

Anyone who uses alcoholic drinks that cause negligence creates dangers and threats both in the present life and in lives to come, and experiences mental pain and sadness. That danger and threat is quelled for anyone who refrains from using alcoholic drinks that cause negligence. These are the five dangers and threats they have quelled.

What are the four factors of stream-entry that they have? It's when a noble disciple has experiential confidence in the Buddha: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.'

They have experiential confidence in the teaching: 'The teaching is well explained by the Buddha—realizable in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.'

They have experiential confidence in the Saṅgha: 'The Saṅgha of the Buddha's disciples is practicing the way that's good, straightforward, methodical, and proper. It consists of the four

pairs, the eight individuals. This is the Saṅgha of the Buddha's disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a teacher's offering, worthy of greeting with joined palms, and is the supreme field of merit for the world.'

And a noble disciple's ethical conduct is loved by the noble ones, uncorrupted, unflawed, unblemished, untainted, liberating, praised by sensible people, not mistaken, and leading to immersion. These are the four factors of stream-entry that they have.

And what is the noble process that they have clearly seen and comprehended with wisdom? A noble disciple carefully and properly attends to dependent origination itself: 'When this exists, that is; when this doesn't exist, that is not. Due to the arising of this, that arises; due to the cessation of this, that ceases. Ignorance is a condition for choices. Choices are a condition for consciousness. … That is how this entire mass of suffering originates. When ignorance fades away and ceases with nothing left over, choices cease. When choices cease, consciousness ceases. … That is how this entire mass of suffering ceases.' This is the noble process that they have clearly seen and comprehended with wisdom.

When a noble disciple has quelled five dangers and threats, has the four factors of stream-entry, and has clearly seen and comprehended the noble process with wisdom, they may, if they wish, declare of themselves: 'I've finished with rebirth in hell, the animal realm, and the ghost realm. I've finished with all places of loss, bad places, the underworld. I am a stream-enterer! I'm not liable to be reborn in the underworld, and am bound for awakening.'"

12:42. Dangers and Threats (2nd)

At Sāvatthī. "Mendicants, when a noble disciple has quelled five dangers and threats, has the four factors of stream-entry, and has clearly seen and comprehended the noble process with wisdom, they may, if they wish, declare of themselves: 'I've finished with rebirth in hell, the animal realm, and the ghost realm. I've finished with all places of loss, bad places, the underworld. I am a stream-enterer! I'm not liable to be reborn in the underworld, and am bound for awakening.'

What are the five dangers and threats they have quelled? Killing living creatures … stealing … sexual misconduct … lying … taking alcoholic drinks that cause negligence … These are the five dangers and threats they have quelled.

What are the four factors of stream-entry that they have? It's when a noble disciple has experiential confidence in the Buddha … the teaching … the Saṅgha … and their ethical conduct is loved by the noble ones. These are the four factors of stream-entry that they have.

And what is the noble process that they have clearly seen and comprehended with wisdom? A noble disciple carefully and properly attends to dependent origination itself … This is the noble process that they have clearly seen and comprehended with wisdom.

When a noble disciple has quelled five dangers and threats, has the four factors of stream-entry, and has clearly seen and comprehended the noble process with wisdom, they may, if they wish, declare of themselves: 'I've finished with rebirth in hell, the animal realm, and the ghost realm. I've finished with all places of loss, bad places, the underworld. I am a stream-enterer! I'm not liable to be reborn in the underworld, and am bound for awakening.'"

12:43. Suffering

At Sāvatthī. "Mendicants, I will teach you the origin and ending of suffering. Listen and pay close attention, I will speak." "Yes, sir," they replied. The Buddha said this:

“And what, mendicants, is the origin of suffering? Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a condition for feeling. Feeling is a condition for craving. This is the origin of suffering.

Ear consciousness arises dependent on the ear and sounds. … Nose consciousness arises dependent on the nose and smells. … Tongue consciousness arises dependent on the tongue and tastes. … Body consciousness arises dependent on the body and touches. … Mind consciousness arises dependent on the mind and thoughts. The meeting of the three is contact. Contact is a condition for feeling. Feeling is a condition for craving. This is the origin of suffering.

And what is the ending of suffering? Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a condition for feeling. Feeling is a condition for craving. When that craving fades away and ceases with nothing left over, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases. This is the ending of suffering.

Ear consciousness arises dependent on the ear and sounds. … Nose consciousness arises dependent on the nose and smells. … Tongue consciousness arises dependent on the tongue and tastes. … Body consciousness arises dependent on the body and touches. … Mind consciousness arises dependent on the mind and thoughts. The meeting of the three is contact. Contact is a condition for feeling. Feeling is a condition for craving. When that craving fades away and ceases with nothing left over, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases. This is the ending of suffering.”

12:44. The World

At Sāvatthī. “Mendicants, I will teach you the origin and ending of the world. Listen and pay close attention, I will speak.” “Yes, sir,” they replied. The Buddha said this:

“And what, mendicants, is the origin of the world? Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a condition for feeling. Feeling is a condition for craving. Craving is a condition for grasping. Grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. This is the origin of the world.

Ear consciousness arises dependent on the ear and sounds. … Nose consciousness arises dependent on the nose and smells. … Tongue consciousness arises dependent on the tongue and tastes. … Body consciousness arises dependent on the body and touches. … Mind consciousness arises dependent on the mind and thoughts. The meeting of the three is contact. Contact is a condition for feeling. … Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. This is the origin of the world.

And what is the ending of the world? Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a condition for feeling. Feeling is a condition for craving. When that craving fades away and ceases with nothing left over, grasping ceases. When grasping ceases, continued existence ceases. … That is how this entire mass of suffering ceases. This is the ending of the world.

Ear consciousness arises dependent on the ear and sounds. … Nose consciousness arises dependent on the nose and smells. … Tongue consciousness arises dependent on the tongue and tastes. … Body consciousness arises dependent on the body and touches. … Mind consciousness arises dependent on the mind and thoughts. The meeting of the three is contact. Contact is a

condition for feeling. Feeling is a condition for craving. When that craving fades away and ceases with nothing left over, grasping ceases. When grasping ceases, continued existence ceases. … That is how this entire mass of suffering ceases. This is the ending of the world."

12:45. At Nādika

So I have heard. At one time the Buddha was staying at Nādika in the brick house. Then while the Buddha was in private retreat he spoke this exposition of the teaching:

"Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a condition for feeling. Feeling is a condition for craving. Craving is a condition for grasping. … That is how this entire mass of suffering originates.

Ear consciousness arises dependent on the ear and sounds. … Nose consciousness arises dependent on the nose and smells. … Tongue consciousness arises dependent on the tongue and tastes. … Body consciousness arises dependent on the body and touches. … Mind consciousness arises dependent on the mind and thoughts. The meeting of the three is contact. Contact is a condition for feeling. Feeling is a condition for craving. Craving is a condition for grasping. … That is how this entire mass of suffering originates.

Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a condition for feeling. Feeling is a condition for craving. When that craving fades away and ceases with nothing left over, grasping ceases. When grasping ceases, continued existence ceases. … That is how this entire mass of suffering ceases.

Ear consciousness arises dependent on the ear and sounds. … Mind consciousness arises dependent on the mind and thoughts. The meeting of the three is contact. Contact is a condition for feeling. Feeling is a condition for craving. When that craving fades away and ceases with nothing left over, grasping ceases. When grasping ceases, continued existence ceases. … That is how this entire mass of suffering ceases."

Now at that time a certain monk was standing listening in on the Buddha. The Buddha saw him and said: "Monk, did you hear that exposition of the teaching?" "Yes, sir." "Learn that exposition of the teaching, memorize it, and remember it. That exposition of the teaching is beneficial and relates to the fundamentals of the spiritual life."

12:46. A Certain Brahmin

At Sāvatthī. Then a certain brahmin went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

"Master Gotama, does the person who does the deed experience the result?" "'The person who does the deed experiences the result': this is one extreme, brahmin."

"Then does one person do the deed and another experience the result?" "'One person does the deed and another experiences the result': this is the second extreme. Avoiding these two extremes, the Realized One teaches by the middle way: 'Ignorance is a condition for choices. Choices are a condition for consciousness. … That is how this entire mass of suffering originates. When ignorance fades away and ceases with nothing left over, choices cease. When choices cease … That is how this entire mass of suffering ceases.'"

When he said this, the brahmin said to the Buddha: "Excellent, Master Gotama! Excellent! … From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life."

12:47. Jāṇussoṇi

At Sāvatthī. Then the brahmin Jāṇussoṇi went up to the Buddha, and exchanged greetings with him. Seated to one side he said to the Buddha:

"Master Gotama, does all exist?" "'All exists': this is one extreme, brahmin."

"Then does all not exist?" "'All doesn't exist': this is the second extreme. Avoiding these two extremes, the Realized One teaches by the middle way: 'Ignorance is a condition for choices. Choices are a condition for consciousness. … That is how this entire mass of suffering originates. When ignorance fades away and ceases with nothing left over, choices cease. When choices cease, consciousness ceases. … That is how this entire mass of suffering ceases.'"

When he said this, the brahmin Jāṇussoṇi said to the Buddha: "Excellent, Master Gotama! Excellent! … From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life."

12:48. A Cosmologist

At Sāvatthī. Then a brahmin cosmologist went up to the Buddha … Seated to one side he said to the Buddha:

"Master Gotama, does all exist?" "'All exists': this is the oldest cosmology, brahmin."

"Then does all not exist?" "'All doesn't exist': this is the second cosmology.

"Well, is all a unity?" "'All is a unity': this is the third cosmology.

"Then is all a plurality?" "'All is a plurality': this is the fourth cosmology.

Avoiding these two extremes, the Realized One teaches by the middle way: 'Ignorance is a condition for choices. Choices are a condition for consciousness. … That is how this entire mass of suffering originates. When ignorance fades away and ceases with nothing left over, choices cease. When choices cease, consciousness ceases. … That is how this entire mass of suffering ceases.'"

When he said this, the brahmin cosmologist said to the Buddha: "Excellent, Master Gotama! Excellent! … From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life."

12:49. A Noble Disciple

At Sāvatthī. "Mendicants, a learned noble disciple doesn't think: 'When what exists, what is? Due to the arising of what, what arises? When what exists do name and form come to be? What what exists do the six sense fields … contact … feeling … craving … grasping … continued existence … rebirth … old age and death come to be?'

Rather, a learned noble disciple has only knowledge about this that is independent of others: 'When this exists, that is; due to the arising of this, that arises. When ignorance exists choices come to be. When choices exist consciousness comes to be. When consciousness exists name and form come to be. When name and form exist the six sense fields come to be. When the six sense fields exist contact comes to be. When contact exists feeling comes to be. When feeling exists craving comes to be. When craving exists grasping comes to be. When grasping exists continued existence comes to be. When continued existence exists rebirth comes to be. When rebirth exists old age and death come to be.' They understand: 'This is the origin of the world.'

A learned noble disciple doesn't think: 'When what doesn't exist, what is not? Due to the cessation of what, what ceases? When what doesn't exist do choices not come to be? When what doesn't exist do name and form not come to be? When what doesn't exist do the six sense fields

… contact … feeling … craving … grasping … continued existence … rebirth … old age and death not come to be?'

Rather, a learned noble disciple has only knowledge about this that is independent of others: 'When this doesn't exist, that is not; due to the cessation of this, that ceases. When ignorance doesn't exist choices don't come to be. When choices don't exist consciousness doesn't come to be. When consciousness doesn't exist name and form don't come to be. When name and form don't exist the six sense fields don't come to be. … continued existence doesn't come to be … rebirth doesn't come to be … When rebirth doesn't exist old age and death don't come to be.' They understand: 'This is the cessation of the world.'

A noble disciple comes to understand the world, its origin, its cessation, and the practice that leads to its cessation. Such a noble disciple is called 'one accomplished in view', 'one accomplished in vision', 'one who has come to the true teaching', 'one who sees this true teaching', 'one endowed with a trainee's knowledge', 'one who has entered the stream of the teaching', 'a noble one with penetrative wisdom', and 'one who stands knocking at the door of the deathless'."

12:50. A Noble Disciple (2nd)

At Sāvatthī. "Mendicants, a learned noble disciple doesn't think: 'When what exists, what is? Due to the arising of what, what arises? When what exists do choices come to be? When what exists does consciousness come to be? When what exists do name and form … the six sense fields … contact … feeling … craving … grasping … continued existence … rebirth … old age and death come to be?'

Rather, a learned noble disciple has only knowledge about this that is independent of others: 'When this exists, that is; due to the arising of this, that arises. When ignorance exists, choices come to be. When choices exist consciousness comes to be. When consciousness exists name and form come to be. When name and form exist the six sense fields come to be. When the six sense fields exist contact comes to be. When contact exists feeling comes to be. When feeling exists craving comes to be. When craving exists grasping comes to be. When grasping exists continued existence comes to be. When continued existence exists rebirth comes to be. When rebirth exists old age and death come to be.' They understand: 'This is the origin of the world.'

A learned noble disciple doesn't think: 'When what doesn't exist, what is not? Due to the cessation of what, what ceases? When what doesn't exist do choices not come to be? When what doesn't exist does consciousness not come to be? When what doesn't exist do name and form … the six sense fields … contact … feeling … craving … grasping … continued existence … rebirth … old age and death not come to be?'

Rather, a learned noble disciple has only knowledge about this that is independent of others: 'When this doesn't exist, that is not; due to the cessation of this, that ceases. That is: When ignorance doesn't exists, choices don't come to be. When choices don't exist consciousness doesn't come to be. When consciousness doesn't exist name and form don't come to be. When name and form don't exist the six sense fields don't come to be. … When rebirth doesn't exist old age and death don't come to be.' They understand: 'This is the cessation of the world.'

A noble disciple comes to understand the world, its origin, its cessation, and the practice that leads to its cessation. Such a noble disciple is called 'one accomplished in view', 'one accomplished in vision', 'one who has come to the true teaching', 'one who sees this true teaching', 'one endowed with a trainee's knowledge', 'one who has entered the stream of the teaching', 'a noble one with penetrative wisdom', and 'one who stands pushing open the door of the deathless'."

6. Suffering

12:51. A Full Inquiry

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants: "Mendicants!" "Venerable sir," they replied. The Buddha said this:

"Mendicants, how do you define a mendicant who is making a full inquiry for the complete ending of suffering?" "Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it." "Well then, mendicants, listen and pay close attention, I will speak." "Yes, sir," they replied. The Buddha said this:

"Mendicants, take a mendicant who makes a full inquiry: 'The suffering that arises in the world starting with old age and death takes many and diverse forms. What is the source, origin, birthplace, and root of this suffering? When what exists do old age and death come to be? When what does not exist do old age and death not come to be?' While making a full inquiry they understand: 'The suffering that arises in the world starting with old age and death takes many and diverse forms. The source of this suffering is rebirth. When rebirth exists, old age and death come to be. When rebirth doesn't exist, old age and death don't come to be.'

They understand old age and death, their origin, their cessation, and the appropriate practice for their cessation. And they practice in line with that path. This is called a mendicant who is practicing for the complete ending of suffering, for the cessation of old age and death.

Then they inquire further: 'But what is the source of this rebirth? When what exists does rebirth come to be? And when what does not exist does rebirth not come to be?' While making a full inquiry they understand: 'Continued existence is the source of rebirth. When continued existence exists, rebirth comes to be. When continued existence does not exist, rebirth doesn't come to be.'

They understand rebirth, its origin, its cessation, and the appropriate practice for its cessation. And they practice in line with that path. This is called a mendicant who is practicing for the complete ending of suffering, for the cessation of rebirth.

Then they inquire further: 'But what is the source of this continued existence? …' … 'But what is the source of this grasping? …' … 'But what is the source of this craving? …' … 'But what is the source of this feeling? …' … 'But what is the source of this contact? …' … 'But what is the source of these six sense fields? …' … 'But what is the source of this name and form? …' … 'But what is the source of this consciousness? …' … 'But what is the source of these choices? When what exists do choices come to be? When what does not exist do choices not come to be?' While making a full inquiry they understand: 'Ignorance is the source of choices. When ignorance exists, choices come to be. When ignorance does not exist, choices don't come to be.'

They understand choices, their origin, their cessation, and the appropriate practice for their cessation. And they practice in line with that path. This is called a mendicant who is practicing for the complete ending of suffering, for the cessation of choices.

If an ignorant individual makes a good choice, their consciousness enters a good realm. If they make a bad choice, their consciousness enters a bad realm. If they make an imperturbable choice, their consciousness enters an imperturbable realm. When a mendicant has given up ignorance and given rise to knowledge, they don't make a good choice, a bad choice, or an imperturbable choice. Not choosing or intending, they don't grasp at anything in the world. Not grasping, they're not anxious. Not being anxious, they personally become extinguished. They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'

If they feel a pleasant feeling, they understand that it's impermanent, that they're not attached to it, and that they don't take pleasure in it. If they feel a painful feeling, they understand that it's impermanent, that they're not attached to it, and that they don't take pleasure in it. If they feel a neutral feeling, they understand that it's impermanent, that they're not attached to it, and that they don't take pleasure in it. If they feel a pleasant feeling, they feel it detached. If they feel a painful feeling, they feel it detached. If they feel a neutral feeling, they feel it detached.

Feeling the end of the body approaching, they understand: 'I feel the end of the body approaching.' Feeling the end of life approaching, they understand: 'I feel the end of life approaching.' They understand: 'When my body breaks up and my life has come to an end, everything that's felt, since I no longer take pleasure in it, will become cool right here. Only bodily remains will be left.'

Suppose a person were to remove a hot clay pot from a potter's kiln and place it down on level ground. Its heat would dissipate right there, and the shards would be left behind. In the same way, feeling the end of the body approaching, they understand: 'I feel the end of the body approaching.' Feeling the end of life approaching, they understand: 'I feel the end of life approaching.' They understand: 'When my body breaks up and my life has come to an end, everything that's felt, since I no longer take pleasure in it, will become cool right here. Only bodily remains will be left.'

What do you think, mendicants? Would a mendicant who has ended the defilements still make good choices, bad choices, or imperturbable choices?" "No, sir."

"And when there are no choices at all, with the cessation of choices, would consciousness still be found?" "No, sir."

"And when there's no consciousness at all, would name and form still be found?" "No, sir."

"And when there are no name and form at all, would the six sense fields still be found?" "No, sir."

"And when there are no six sense fields at all, would contact still be found?" "No, sir."

"And when there's no contact at all, would feeling still be found?" "No, sir."

"And when there's no feeling at all, would craving still be found?" "No, sir."

"And when there's no craving at all, would grasping still be found?" "No, sir."

"And when there's no grasping at all, would continued existence still be found?" "No, sir."

"And when there's no continued existence at all, would rebirth still be found?" "No, sir."

"And when there's no rebirth at all, would old age and death still be found?" "No, sir."

"Good, good, mendicants! That's how it is, not otherwise. Trust me on this, mendicants; be convinced. Have no doubts or uncertainties in this matter. Just this is the end of suffering."

12:52. Grasping

At Sāvatthī. "There are things that are prone to being grasped. When you concentrate on the gratification provided by these things, your craving grows. Craving is a condition for grasping. Grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. That is how this entire mass of suffering originates.

Suppose a bonfire was burning with ten, twenty, thirty, or forty loads of wood. And from time to time someone would toss in dry grass, cow dung, or wood. Fueled and sustained by that, the bonfire would burn for a long time. In the same way, there are things that are prone to being grasped. When you concentrate on the gratification provided by these things, your craving grows. Craving is a condition for grasping. … That is how this entire mass of suffering originates.

There are things that are prone to being grasped. When you concentrate on the drawbacks of these things, your craving ceases. When craving ceases, grasping ceases. When grasping ceases,

continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases.

Suppose a bonfire was burning with ten, twenty, thirty, or forty loads of wood. And no-one would toss in dry grass, cow dung, or wood from time to time. As the original fuel is used up and no more is added, the bonfire would be extinguished due to lack of fuel. In the same way, there are things that are prone to being grasped. When you concentrate on the drawbacks of these things, your craving ceases. When craving ceases, grasping ceases. … That is how this entire mass of suffering ceases."

12:53. Fetters

At Sāvatthī. "There are things that are prone to being fettered. When you concentrate on the gratification provided by these things, your craving grows. Craving is a condition for grasping. Grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. That is how this entire mass of suffering originates.

Suppose an oil lamp depended on oil and a wick to burn. And from time to time someone would pour oil in and adjust the wick. Fueled and sustained by that, the oil lamp would burn for a long time. In the same way, there are things that are prone to being fettered. When you concentrate on the gratification provided by these things, your craving grows. Craving is a condition for grasping. Grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. That is how this entire mass of suffering originates.

There are things that are prone to being fettered. When you concentrate on the drawbacks of these things, your craving ceases. When craving ceases, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases.

Suppose an oil lamp depended on oil and a wick to burn. And no-one would pour oil in and adjust the wick from time to time. As the original fuel is used up and no more is added, the oil lamp would be extinguished due to lack of fuel. In the same way, there are things that are prone to being fettered. When you concentrate on the drawbacks of these things, your craving ceases. When craving ceases, grasping ceases. … That is how this entire mass of suffering ceases."

12:54. Fetters (2nd)

At Sāvatthī. "Mendicants, suppose an oil lamp depended on oil and a wick to burn. And from time to time someone would pour oil in and adjust the wick. Fueled and sustained by that, the oil lamp would burn for a long time. In the same way, there are things that are prone to being fettered. When you concentrate on the gratification provided by these things, your craving grows. Craving is a condition for grasping. … That is how this entire mass of suffering originates.

Suppose an oil lamp depended on oil and a wick to burn. And no-one would pour oil in and adjust the wick from time to time. As the original fuel is used up and no more is added, the oil lamp would be extinguished due to lack of fuel. In the same way, there are things that are prone to being fettered. When you concentrate on the drawbacks of these things, your craving ceases. When craving ceases, grasping ceases. … That is how this entire mass of suffering ceases."

12:55. A Great Tree

At Sāvatthī. “There are things that are prone to being grasped. When you concentrate on the gratification provided by these things, your craving grows. Craving is a condition for grasping. Grasping is a condition for continued existence. … That is how this entire mass of suffering originates.

Suppose there was a great tree. And its roots going downwards and across all draw the sap upwards. Fueled and sustained by that, the great tree would stand for a long time. In the same way, there are things that are prone to being grasped. When you concentrate on the gratification provided by these things, your craving grows. Craving is a condition for grasping. … That is how this entire mass of suffering originates.

There are things that are prone to being grasped. When you concentrate on the drawbacks of these things, your craving ceases. When craving ceases, grasping ceases. When grasping ceases, continued existence ceases. … That is how this entire mass of suffering ceases.

Suppose there was a great tree. Then a person comes along with a spade and basket. They’d cut the tree down at the roots, dig it up, and pull the roots out, down to the fibers and stems. They’d cut the tree apart, cut up the parts, and chop it into splinters. They’d dry the splinters in the wind and sun, burn them with fire, and reduce them to ashes. Then they’d winnow the ashes in a strong wind, or float them away down a swift stream. In this way the great tree is cut off at the root, made like a palm stump, obliterated, and unable to arise in the future. In the same way, there are things that are prone to being grasped. When you concentrate on the drawbacks of these things, your craving ceases. When craving ceases, grasping ceases. When grasping ceases, continued existence ceases. … That is how this entire mass of suffering ceases.”

12:56. A Great Tree (2nd)

At Sāvatthī. “Mendicants, suppose there was a great tree. And its roots going downwards and across all draw the sap upwards. Fueled and sustained by that, the great tree would stand for a long time. In the same way, there are things that are prone to being grasped. When you concentrate on the gratification provided by these things, your craving grows. Craving is a condition for grasping. … That is how this entire mass of suffering originates.

Suppose there was a great tree. Then a person comes along with a spade and basket. They’d cut the tree down at the roots, dig them up, and pull them out, down to the fibers and stems. They’d cut the tree apart, cut up the parts, and chop it into little bits. They’d dry the bits in the wind and sun, burn them with fire, and reduce them to ashes. Then they’d winnow the ashes in a strong wind, or float them away down a swift stream. In this way the great tree is cut off at the root, made like a palm stump, obliterated, and unable to arise in the future. In the same way, there are things that are prone to being grasped. When you concentrate on the drawbacks of these things, your craving ceases. When craving ceases, grasping ceases. … That is how this entire mass of suffering ceases.”

12:57. A Sapling

At Sāvatthī. “There are things that are prone to being fettered. When you concentrate on the gratification provided by these things, your craving grows. Craving is a condition for grasping. … That is how this entire mass of suffering originates.

Suppose there was a sapling. And from time to time someone would clear around the roots, supply soil, and water it. Fueled and sustained in this way the sapling would grow, increase, and

mature. In the same way, there are things that are prone to being fettered. When you concentrate on the gratification provided by these things, your craving grows. Craving is a condition for grasping. … That is how this entire mass of suffering originates.

There are things that are prone to being fettered. When you concentrate on the drawbacks of these things, your craving ceases. When craving ceases, grasping ceases. … That is how this entire mass of suffering ceases.

Suppose there was a sapling. Then a person comes along with a spade and basket. … They'd cut the sapling apart, cut up the parts, and chop it into little bits. They'd dry the bits in the wind and sun, burn them with fire, and reduce them to ashes. Then they'd winnow the ashes in a strong wind, or float them away down a swift stream. In this way the sapling is cut off at the root, made like a palm stump, obliterated, and unable to arise in the future. In the same way, there are things that are prone to being fettered. When you concentrate on the drawbacks of these things, your craving ceases. When craving ceases, grasping ceases. … That is how this entire mass of suffering ceases."

12:58. Name and Form

At Sāvatthī. "There are things that are prone to being fettered. When you concentrate on the gratification provided by these things, name and form are conceived. Name and form are conditions for the six sense fields. … That is how this entire mass of suffering originates.

Suppose there was a great tree. And its roots going downwards and across all draw the sap upwards. Fueled and sustained by that, the great tree would stand for a long time. In the same way, there are things that are prone to being fettered. When you concentrate on the gratification provided by these things, name and form are conceived. …

There are things that are prone to being fettered. When you concentrate on the drawbacks of these things, name and form are not conceived. When name and form cease, the six sense fields cease. … That is how this entire mass of suffering ceases.

Suppose there was a great tree. Then a person comes along with a spade and basket. … In this way the great tree is cut off at the root, made like a palm stump, obliterated, and unable to arise in the future. In the same way, there are things that are prone to being fettered. When you concentrate on the drawbacks of these things, name and form are not conceived. When name and form cease, the six sense fields cease. … That is how this entire mass of suffering ceases."

12:59. Consciousness

At Sāvatthī. "There are things that are prone to being fettered. When you concentrate on the gratification provided by these things, consciousness is conceived. Consciousness is a condition for name and form. … That is how this entire mass of suffering originates.

Suppose there was a great tree. And its roots going downwards and across all draw the sap upwards. … In the same way, there are things that are prone to being fettered. When you concentrate on the gratification provided by these things, consciousness is conceived. …

There are things that are prone to being fettered. When you concentrate on the drawbacks of these things, consciousness is not conceived. When consciousness ceases, name and form cease. … That is how this entire mass of suffering ceases.

Suppose there was a great tree. Then a person comes along with a spade and basket. … In this way the great tree is cut off at the root, made like a palm stump, obliterated, and unable to arise in the future. In the same way, there are things that are prone to being fettered. When you

concentrate on the drawbacks of these things, consciousness is not conceived. When consciousness ceases, name and form cease. … That is how this entire mass of suffering ceases."

12:60. Sources

At one time the Buddha was staying in the land of the Kurus, near the Kuru town named Kammāsadamma. Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to the Buddha: "It's incredible, sir! It's amazing, in that this dependent origination is deep and appears deep, yet to me it seems as plain as can be."

"Not so, Ānanda! Not so, Ānanda! This dependent origination is deep and appears deep. It is because of not understanding and not comprehending this teaching that this population has become tangled like string, knotted like a ball of thread, and matted like rushes and reeds, and it doesn't escape the places of loss, the bad places, the underworld, transmigration.

There are things that are prone to being grasped. When you concentrate on the gratification provided by these things, your craving grows. Craving is a condition for grasping. Grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. That is how this entire mass of suffering originates.

Suppose there was a great tree. And its roots going downwards and across all draw the sap upwards. Fueled and sustained by that, the great tree would stand for a long time. In the same way, there are things that are prone to being grasped. When you concentrate on the gratification provided by these things, your craving grows. Craving is a condition for grasping. Grasping is a condition for continued existence. … That is how this entire mass of suffering originates.

There are things that are prone to being grasped. When you concentrate on the drawbacks of these things, your craving ceases. When craving ceases, grasping ceases. When grasping ceases, continued existence ceases. … That is how this entire mass of suffering ceases.

Suppose there was a great tree. Then a person comes along with a spade and basket. They'd cut the tree down at the roots, dig them up, and pull them out, down to the fibers and stems. Then they'd split the tree apart, cut up the parts, and chop it into little bits. They'd dry the bits in the wind and sun, burn them with fire, and reduce them to ashes. Then they'd winnow the ashes in a strong wind, or float them away down a swift stream. In this way the great tree is cut off at the root, made like a palm stump, obliterated, and unable to arise in the future. In the same way, there are things that are prone to being grasped. When you concentrate on the drawbacks of these things, your craving ceases. When craving ceases, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases."

7. The Great Chapter

12:61. Uneducated

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. … "Mendicants, when it comes to this body made up of the four primary elements, an uneducated ordinary person might become disillusioned, dispassionate, and freed. Why is that? This body made up of the four primary elements is seen to accumulate

and disperse, to be taken up and laid to rest. That's why, when it comes to this body, an uneducated ordinary person might become disillusioned, dispassionate, and freed.

But when it comes to that which is called 'mind' or 'sentience' or 'consciousness', an uneducated ordinary person is unable to become disillusioned, dispassionate, or freed. Why is that? Because for a long time they've been attached to it, thought of it as their own, and mistaken it: 'This is mine, I am this, this is my self.' That's why, when it comes to this mind, an uneducated ordinary person is unable to become disillusioned, dispassionate, and freed.

But an uneducated ordinary person would be better off taking this body made up of the four primary elements to be their self, rather than the mind. Why is that? This body made up of the four primary elements is seen to last for a year, or for two, three, four, five, ten, twenty, thirty, forty, fifty, or a hundred years, or even longer.

But that which is called 'mind' or 'sentience' or 'consciousness' arises as one thing and ceases as another all day and all night. It's like a monkey moving through the forest. It grabs hold of one branch, lets it go, and grabs another; then it lets that go and grabs yet another. In the same way, that which is called 'mind' or 'sentience' or 'consciousness' arises as one thing and ceases as another all day and all night.

In this case, a learned noble disciple carefully and properly attends to dependent origination itself: 'When this exists, that is; due to the arising of this, that arises. When this doesn't exist, that is not; due to the cessation of this, that ceases. That is: Ignorance is a condition for choices. Choices are a condition for consciousness. … That is how this entire mass of suffering originates. When ignorance fades away and ceases with nothing left over, choices cease. When choices cease, consciousness ceases. … That is how this entire mass of suffering ceases.'

Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness. Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed. They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'"

12:62. Uneducated (2nd)

At Sāvatthī. "Mendicants, when it comes to this body made up of the four primary elements, an uneducated ordinary person might become disillusioned, dispassionate, and freed. Why is that? This body made up of the four primary elements is seen to increase and diminish, to be taken up and laid to rest. That's why, when it comes to this body, an uneducated ordinary person might become disillusioned, dispassionate, and freed. But when it comes to that which is called 'mind' or 'sentience' or 'consciousness', an uneducated ordinary person is unable to become disillusioned, dispassionate, or freed. Why is that? Because for a long time they've been attached to it, thought of it as their own, and mistaken it: 'This is mine, I am this, this is my self.' That's why, when it comes to this mind, an uneducated ordinary person is unable to become disillusioned, dispassionate, and freed.

But an uneducated ordinary person would be better off taking this body made up of the four primary elements to be their self, rather than the mind. Why is that? This body made up of the four primary elements is seen to last for a year, or for two, three, four, five, ten, twenty, thirty, forty, fifty, or a hundred years, or even longer. But that which is called 'mind' or 'sentience' or 'consciousness' arises as one thing and ceases as another all day and all night.

In this case, a learned noble disciple carefully and properly attends to dependent origination itself: 'When this exists, that is; due to the arising of this, that arises. When this doesn't exist, that is not; due to the cessation of this, that ceases. That is: Pleasant feeling arises dependent on a contact to be experienced as pleasant. With the cessation of that contact to be experienced as

pleasant, the corresponding pleasant feeling ceases and stops. Painful feeling arises dependent on a contact to be experienced as painful. With the cessation of that contact to be experienced as painful, the corresponding painful feeling ceases and stops. Neutral feeling arises dependent on a contact to be experienced as neutral. With the cessation of that contact to be experienced as neutral, the corresponding neutral feeling ceases and stops.

When you rub two sticks together, heat is generated and fire is produced. But when you part the sticks and lay them aside, any corresponding heat ceases and stops. In the same way, pleasant feeling arises dependent on a contact to be experienced as pleasant. With the cessation of that contact to be experienced as pleasant, the corresponding pleasant feeling ceases and stops. Painful feeling … Neutral feeling arises dependent on a contact to be experienced as neutral. With the cessation of that contact to be experienced as neutral, the corresponding neutral feeling ceases and stops.

Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness. Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed. They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'"

12:63. A Child's Flesh

At Sāvatthī. "Mendicants, there are these four fuels. They maintain sentient beings that have been born and help those that are about to be born. What four? Solid food, whether coarse or fine; contact is the second, mental intention the third, and consciousness the fourth. These are the four fuels that maintain sentient beings that have been born and help those that are about to be born.

And how should you regard solid food? Suppose a couple who were husband and wife set out to cross a desert, taking limited supplies. They had an only child, dear and beloved. As the couple were crossing the desert their limited quantity of supplies would run out, and they'd still have the rest of the desert to cross. Then it would occur to that couple: 'Our limited quantity of supplies has run out, and we still have the rest of the desert to cross. Why don't we kill our only child, so dear and beloved, and prepare dried and spiced meat? Then we can make it across the desert by eating our child's flesh. Let not all three perish.' Then that couple would kill their only child, so dear and beloved, and prepare dried and spiced meat. They'd make it across the desert by eating their child's flesh. And as they'd eat their child's flesh, they'd beat their breasts and cry: 'Where are you, our only child? Where are you, our only child?'

What do you think, mendicants? Would they eat that food for fun, indulgence, adornment, or decoration?" "No, sir." "Wouldn't they eat that food just so they could make it across the desert?" "Yes, sir." "I say that this is how you should regard solid food. When solid food is completely understood, desire for the five kinds of sensual stimulation is completely understood. When desire for the five kinds of sensual stimulation is completely understood, a noble disciple is bound by no fetter that might return them again to this world.

And how should you regard contact as fuel? Suppose there was a flayed cow. If she stands by a wall, the creatures on the wall bite her. If she stands under a tree, the creatures in the tree bite her. If she stands in some water, the creatures in the water bite her. If she stands in the open, the creatures in the open bite her. Wherever that flayed cow stands, the creatures there would bite her. I say that this is how you should regard contact as fuel. When contact as fuel is completely understood, the three feelings are completely understood. When the three feelings are completely understood, a noble disciple has nothing further to do, I say.

And how should you regard mental intention as fuel? Suppose there was a pit of glowing coals deeper than a man's height, filled with glowing coals that neither flamed nor smoked. Then a person would come along who wants to live and doesn't want to die, who wants to be happy and recoils from pain. Then two strong men would grab them by the arms and drag them towards the pit of glowing coals. Then that person's intention, aim, and wish would be to get far away. Why is that? Because that person would think: 'If I fall in that pit of glowing coals, that will result in my death or deadly pain.' I say that this is how you should regard mental intention as fuel. When mental intention as fuel is completely understood, the three cravings are completely understood. When the three cravings are completely understood, a noble disciple has nothing further to do, I say.

And how should you regard consciousness as fuel? Suppose they were to arrest a bandit, a criminal and present him to the king, saying: 'Your Majesty, this is a bandit, a criminal. Punish him as you will.' The king would say: 'Go, my men, and strike this man in the morning with a hundred spears!' The king's men did as they were told. Then at midday the king would say: 'My men, how is that man?' 'He's still alive, Your Majesty.' The king would say: 'Go, my men, and strike this man in the middle of the day with a hundred spears!' The king's men did as they were told. Then late in the afternoon the king would say: 'My men, how is that man?' 'He's still alive, Your Majesty.' The king would say: 'Go, my men, and strike this man in the late afternoon with a hundred spears!' The king's men did as they were told. What do you think, mendicants? Would that man experience pain and distress from being struck with three hundred spears a day?" "Sir, that man would experience pain and distress from being struck with one spear, how much more so three hundred spears!" "I say that this is how you should regard consciousness as fuel. When consciousness as fuel is completely understood, name and form is completely understood. When name and form are completely understood, a noble disciple has nothing further to do, I say."

12:64. If There Is Desire

At Sāvatthī. "Mendicants, there are these four fuels. They maintain sentient beings that have been born and help those that are about to be born. What four? Solid food, whether coarse or fine; contact is the second, mental intention the third, and consciousness the fourth. These are the four fuels that maintain sentient beings that have been born and help those that are about to be born.

If there is desire, relishing, and craving for solid food, consciousness becomes established there and grows. Where consciousness is established and grows, name and form are conceived. Where name and form are conceived, there is the growth of choices. Where choices grow, there is rebirth into a new state of existence in the future. Where there is rebirth into a new state of existence in the future, there is rebirth, old age, and death in the future. Where there is rebirth, old age, and death in the future, I say this is full of sorrow, anguish, and distress.

If there is desire, relishing, and craving for contact as fuel … If there is desire, relishing, and craving for mental intention as fuel … If there is desire, relishing, and craving for consciousness as fuel, consciousness becomes established there and grows. Where consciousness is established and grows, name and form are conceived. Where name and form are conceived, there is the growth of choices. Where choices grow, there is rebirth into a new state of existence in the future. Where there is rebirth into a new state of existence in the future, there is rebirth, old age, and death in the future. Where there is rebirth, old age, and death in the future, I say this is full of sorrow, anguish, and distress.

Suppose an artist or painter had some dye, red lac, turmeric, indigo, or rose madder. And on a polished plank or a wall or a canvas they'd create the image of a woman or a man, complete in all its various parts. In the same way, if there is desire, relishing, and craving for solid food,

consciousness becomes established there and grows. Where consciousness is established and grows, name and form are conceived. Where name and form are conceived, there is the growth of choices. Where choices grow, there is rebirth into a new state of existence in the future. Where there is rebirth into a new state of existence in the future, there is rebirth, old age, and death in the future. Where there is rebirth, old age, and death in the future, I say this is full of sorrow, anguish, and distress.

If there is desire, relishing, and craving for contact as fuel … If there is desire, relishing, and craving for mental intention as fuel … If there is desire, relishing, and craving for consciousness as fuel, consciousness becomes established there and grows. Where consciousness is established and grows, name and form are conceived. Where name and form are conceived, there is the growth of choices. Where choices grow, there is rebirth into a new state of existence in the future. Where there is rebirth into a new state of existence in the future, there is rebirth, old age, and death in the future. Where there is rebirth, old age, and death in the future, I say this is full of sorrow, anguish, and distress.

If there is no desire, relishing, and craving for solid food, consciousness does not become established there and doesn't grow. Where consciousness is not established and doesn't grow, name and form are not conceived. Where name and form are not conceived, there is no growth of choices. Where choices don't grow, there is no rebirth into a new state of existence in the future. Where there is no rebirth into a new state of existence in the future, there is no rebirth, old age, and death in the future. Where there is no rebirth, old age, and death in the future, I say there's no sorrow, anguish, and distress.

If there is no desire, relishing, and craving for contact as fuel … If there is no desire, relishing, and craving for mental intention as fuel … If there is no desire, relishing, and craving for consciousness as fuel, consciousness doesn't become established there and doesn't grow. Where consciousness is not established and doesn't grow, name and form are not conceived. Where name and form are not conceived, there is no growth of choices. Where choices don't grow, there is no rebirth into a new state of existence in the future. Where there is no rebirth into a new state of existence in the future, there is no rebirth, old age, and death in the future. Where there is no rebirth, old age, and death in the future, I say there's no sorrow, anguish, and distress.

Suppose there was a bungalow or a hall with a peaked roof, with windows on the northern, southern, or eastern side. When the sun rises and a ray of light enters through a window, where would it land?" "On the western wall, sir." "If there was no western wall, where would it land?" "On the ground, sir." "If there was no ground, where would it land?" "In water, sir." "If there was no water, where would it land?" "It wouldn't land, sir." "In the same way, if there is no desire, relishing, and craving for solid food, consciousness does not become established there and doesn't grow. …

If there is no desire, relishing, and craving for contact as fuel … If there is no desire, relishing, and craving for mental intention as fuel … If there is no desire, relishing, and craving for consciousness as fuel, consciousness doesn't become established there and doesn't grow. Where consciousness is not established and doesn't grow, name and form are not conceived. Where name and form are not conceived, there is no growth of choices. Where choices don't grow, there is no rebirth into a new state of existence in the future. Where there is no rebirth into a new state of existence in the future, there is no rebirth, old age, and death in the future. Where there is no rebirth, old age, and death in the future, I say there's no sorrow, anguish, and distress."

12:65. The City

At Sāvatthī. "Mendicants, before my awakening—when I was still unawakened but intent on awakening—I thought: 'Alas, this world has fallen into trouble. It's born, grows old, dies, passes

away, and is reborn, yet it doesn't understand how to escape from this suffering, from old age and death. Oh, when will an escape be found from this suffering, from old age and death?' Then it occurred to me: 'When what exists is there old age and death? What is a condition for old age and death?' Then, through proper attention, I comprehended with wisdom: 'When rebirth exists there's old age and death. Rebirth is a condition for old age and death.'

Then it occurred to me: 'When what exists is there rebirth? … continued existence … grasping … craving … feeling … contact … the six sense fields … name and form … What is a condition for name and form?' Then, through proper attention, I comprehended with wisdom: 'When consciousness exists there are name and form. Consciousness is a condition for name and form.' Then it occurred to me: 'When what exists is there consciousness? What is a condition for consciousness?' Then, through proper attention, I comprehended with wisdom: 'When name and form exist there's consciousness. Name and form are a condition for consciousness.'

Then it occurred to me: This consciousness turns back from name and form, and doesn't go beyond that. This is the extent to which one may be reborn, grow old, die, pass away, or reappear. That is: name and form are conditions for consciousness. Consciousness is a condition for name and form. Name and form are conditions for the six sense fields. The six sense fields are conditions for contact. … That is how this entire mass of suffering originates. 'Origination, origination.' Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

Then it occurred to me: 'When what doesn't exist is there no old age and death? When what ceases do old age and death cease?' Then, through proper attention, I comprehended with wisdom: 'When rebirth doesn't exist there is no old age and death. When rebirth ceases old age and death cease.' Then it occurred to me: 'When what doesn't exist is there no rebirth … continued existence … grasping … craving … feeling … contact … six sense fields … name and form? When what ceases do name and form cease?' Then, through proper attention, I comprehended with wisdom: 'When consciousness doesn't exist name and form don't come to be. When consciousness ceases name and form cease.'

Then it occurred to me: 'When what doesn't exist is there no consciousness? When what ceases does consciousness cease?' Then, through proper attention, I comprehended with wisdom: 'When name and form don't exist, there is no consciousness. When name and form cease, consciousness ceases.'

Then it occurred to me: I have discovered the path to awakening. That is: When name and form cease, consciousness ceases. When consciousness ceases, name and form cease. When name and form cease, the six sense fields cease. When the six sense fields cease, contact ceases. … That is how this entire mass of suffering ceases. 'Cessation, cessation.' Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

Suppose a person was walking through a forest. They'd see an ancient path, an ancient road traveled by humans in the past. Following it along, they'd see an ancient city, an ancient capital, inhabited by humans in the past. It was lovely, complete with parks, groves, lotus ponds, and embankments. Then that person would inform a king or their minister: 'Please sir, you should know this. While walking through a forest I saw an ancient path, an ancient road traveled by humans in the past. Following it along I saw an ancient city, an ancient capital, inhabited by humans in the past. It was lovely, complete with parks, groves, lotus ponds, and embankments. Sir, you should rebuild that city!' Then that king or their minister would have that city rebuilt. And after some time that city was successful and prosperous and full of people, attained to growth and expansion. In the same way, I saw an ancient path, an ancient road traveled by fully awakened Buddhas in the past.

And what is that ancient path, the ancient road traveled by fully awakened Buddhas in the past? It is simply this noble eightfold path, that is: right view, right thought, right speech, right

action, right livelihood, right effort, right mindfulness, and right immersion. This is that ancient path, the ancient road traveled by fully awakened Buddhas in the past. Following it along, I directly knew old age and death, their origin, their cessation, and the practice that leads to their cessation. Following it along, I directly knew rebirth … continued existence … grasping … craving … feeling … contact … the six sense fields … name and form … consciousness … Following it along, I directly knew choices, their origin, their cessation, and the practice that leads to their cessation. Having directly known this, I told the monks, nuns, laymen, and laywomen. And that's how this spiritual life has become successful and prosperous, extensive, popular, widespread, and well proclaimed wherever there are gods and humans."

12:66. Self-examination

So I have heard. At one time the Buddha was staying in the land of the Kurus, near the Kuru town named Kammāsadamma. There the Buddha addressed the mendicants: "Mendicants!" "Venerable sir," they replied. The Buddha said this: "Mendicants, do you perform inner self-examination?" When he said this, one of the mendicants said to the Buddha: "Sir, I perform inner self-examination." "But mendicant, how do you perform inner self-examination?" Then that mendicant answered, but the Buddha was not happy with the answer.

When this was said, Venerable Ānanda said to the Buddha: "Now is the time, Blessed One! Now is the time, Holy One! Let the Buddha speak of the inner self-examination. The mendicants will listen and remember it." "Well then, Ānanda, listen and pay close attention, I will speak." "Yes, sir," they replied. The Buddha said this:

"Take a mendicant who performs inner self-examination: 'The suffering that arises in the world starting with old age and death takes many and diverse forms. But what is the source of this suffering? When what exists do old age and death come to be? And when what does not exist do old age and death not come to be?' While examining they know: 'The suffering that arises in the world starting with old age and death takes many and diverse forms. The source of this suffering is attachment. When attachments exist old age and death come to be. And when attachments do not exist old age and death don't come to be.' They understand old age and death, their origin, their cessation, and the appropriate practice for their cessation. And they practice in line with that path. This is called a mendicant who is practicing for the complete ending of suffering, for the cessation of old age and death.

They perform further inner self-examination: 'But what is the source of this attachment? When what exists does attachment come to be? And when what does not exist does attachment not come to be?' While examining they know: 'The source of this attachment is craving. When craving exists attachments come to be. And when craving doesn't exist attachments don't come to be.' They understand attachments, their origin, their cessation, and the appropriate practice for their cessation. And they practice in line with that path. This is called a mendicant who is practicing for the complete ending of suffering, for the cessation of attachments.

They perform further inner self-examination: 'But where does that craving arise and where does it settle?' While examining they know: 'That craving arises and settles on whatever in the world seems nice and pleasant. And what in the world seems nice and pleasant? The eye in the world seems nice and pleasant, and it is there that craving arises and settles. The ear … nose … tongue … body … mind in the world seems nice and pleasant, and it is there that craving arises and settles.'

There were ascetics and brahmins of the past who saw the things that seem nice and pleasant in the world as permanent, as pleasurable, as self, as healthy, and as safe. Their craving grew. As their craving grew, their attachments grew. As their attachments grew, their suffering grew. And

as their suffering grew, they were not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They were not freed from suffering, I say.

There will be ascetics and brahmins in the future who will see the things that seem nice and pleasant in the world as permanent, as pleasurable, as self, as healthy, and as safe. Their craving will grow. As their craving grows, their attachments will grow. As their attachments grow, their suffering will grow. And as their suffering grows, they will not be freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They will not be freed from suffering, I say.

There are ascetics and brahmins in the present who see the things that seem nice and pleasant in the world as permanent, as pleasurable, as self, as healthy, and as safe. Their craving grows. As their craving grows, their attachments grow. As their attachments grow, their suffering grows. And as their suffering grows, they are not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They are not freed from suffering, I say.

Suppose there was a bronze cup of beverage that had a nice color, aroma, and flavor. But it was mixed with poison. Then along comes a man struggling in the oppressive heat, weary, thirsty, and parched. They'd say to him: 'Here, mister, this bronze cup of beverage has a nice color, aroma, and flavor. But it's mixed with poison. Drink it if you like. If you drink it, the color, aroma, and flavor will be appetizing, but it will result in death or deadly pain.' He wouldn't reject that beverage. Hastily, without thinking, he'd drink it, resulting in death or deadly pain. In the same way, there are ascetics and brahmins of the past … future … There are ascetics and brahmins in the present who see the things that seem nice and pleasant in the world as permanent, as pleasurable, as self, as healthy, and as safe. As their craving grows, their attachments grow. As their attachments grow, their suffering grows. And as their suffering grows, they are not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They are not freed from suffering, I say.

There were ascetics and brahmins of the past who saw the things that seem nice and pleasant in the world as impermanent, as suffering, as not-self, as diseased, and as dangerous. They gave up craving. Giving up craving, they gave up attachments. Giving up attachments, they gave up suffering. Giving up suffering, they were freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They were freed from suffering, I say.

There will be ascetics and brahmins in the future who will see the things that seem nice and pleasant in the world as impermanent, as suffering, as not-self, as diseased, and as dangerous. They will give up craving. Giving up craving … they will be freed from suffering, I say.

There are ascetics and brahmins in the present who see the things that seem nice and pleasant in the world as impermanent, as suffering, as not-self, as diseased, and as dangerous. They give up craving. Giving up craving, they give up attachments. Giving up attachments, they give up suffering. Giving up suffering, they are freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They are freed from suffering, I say.

Suppose there was a bronze cup of beverage that had a nice color, aroma, and flavor. But it was mixed with poison. Then along comes a man struggling in the oppressive heat, weary, thirsty, and parched. They'd say to him: 'Here, mister, this bronze cup of beverage has a nice color, aroma, and flavor. Drink it if you like. If you drink it, its nice color, aroma, and flavor will refresh you. But drinking it will result in death or deadly pain.' Then that man might think: 'I could quench my thirst with water, whey, or broth. But I shouldn't drink that beverage, for it would be for my lasting harm and suffering.' He'd reject that beverage. After reflection, he wouldn't drink it, and it wouldn't result in death or deadly pain. In the same way, there were ascetics and brahmins of the past who saw the things that seem nice and pleasant in the world as impermanent, as suffering, as not-self, as diseased, and as dangerous. They gave up craving. Giving up craving, they gave up attachments. Giving up attachments, they gave up suffering.

Giving up suffering, they were freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They were freed from suffering, I say.

There will be ascetics and brahmins in the future … There are ascetics and brahmins in the present who see the things that seem nice and pleasant in the world as impermanent, as suffering, as not-self, as diseased, and as dangerous. They give up craving. Giving up craving, they give up attachments. Giving up attachments, they give up suffering. Giving up suffering, they are freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They are freed from suffering, I say."

12:67. Bundles of Reeds

At one time Venerable Sāriputta and Venerable Mahākoṭṭhita were staying near Benares, in the deer park at Isipatana. Then in the late afternoon, Venerable Mahākoṭṭhita came out of retreat, went to Venerable Sāriputta, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Sāriputta: "Well, Reverend Sāriputta, are old age and death made by oneself? Or by another? Or by both oneself and another? Or do they arise by chance, not made by oneself or another?" "No, Reverend Koṭṭhita, old age and death are not made by oneself, nor by another, nor by both oneself and another, nor do they arise by chance, not made by oneself or another. Rather, rebirth is a condition for old age and death."

"Well, Reverend Sāriputta, is rebirth made by oneself? Or by another? Or by both oneself and another? Or does it arise by chance, not made by oneself or another?" "No, Reverend Koṭṭhita, rebirth is not made by oneself, nor by another, nor by both oneself and another, nor does it arise by chance, not made by oneself or another. Rather, continued existence is a condition for rebirth."

"Well, Reverend Sāriputta, is continued existence made by oneself? …" … "Is grasping made by oneself? …" … "Is craving made by oneself? …" … "Is feeling made by oneself? …" … "Is contact made by oneself? …" … "Are the six sense fields made by oneself? …" … "Well, Reverend Sāriputta, are name and form made by oneself? Or by another? Or by both oneself and another? Or do they arise by chance, not made by oneself or another?" "No, Reverend Koṭṭhita, name and form are not made by oneself, nor by another, nor by both oneself and another, nor do they arise by chance, not made by oneself or another. Rather, consciousness is a condition for name and form."

"Well, Reverend Sāriputta, is consciousness made by oneself? Or by another? Or by both oneself and another? Or does it arise by chance, not made by oneself or another?" "No, Reverend Koṭṭhita, consciousness is not made by oneself, nor by another, nor by both oneself and another, nor does it arise by chance, not made by oneself or another. Rather, name and form are conditions for consciousness."

"Just now I understood you to say: 'No, Reverend Koṭṭhita, name and form are not made by oneself, nor by another, nor by both oneself and another, nor do they arise by chance, not made by oneself or another. Rather, consciousness is a condition for name and form.'

But I also understood you to say: 'No, Reverend Koṭṭhita, consciousness is not made by oneself, nor by another, nor by both oneself and another, nor does it arise by chance, not made by oneself or another. Rather, name and form are conditions for consciousness.'

How then should we see the meaning of this statement?" "Well then, reverend, I shall give you a simile. For by means of a simile some sensible people understand the meaning of what is said. Suppose there were two bundles of reeds leaning up against each other. In the same way, name and form are conditions for consciousness. Consciousness is a condition for name and form. Name and form are conditions for the six sense fields. The six sense fields are conditions for contact. … That is how this entire mass of suffering originates. If the first of those bundles of reeds were to be pulled away, the other would collapse. And if the other were to be pulled away,

the first would collapse. In the same way, when name and form cease, consciousness ceases. When consciousness ceases, name and form cease. When name and form cease, the six sense fields cease. When the six sense fields cease, contact ceases. … That is how this entire mass of suffering ceases."

"It's incredible, Reverend Sāriputta, it's amazing! How well spoken this was by Venerable Sāriputta! And we can express our agreement with Venerable Sāriputta's statement on these thirty-six grounds.

If a mendicant teaches Dhamma for disillusionment, dispassion, and cessation regarding old age and death, they're qualified to be called a 'mendicant who speaks on Dhamma'. If they practice for disillusionment, dispassion, and cessation regarding old age and death, they're qualified to be called a 'mendicant who practices in line with the teaching'. If they're freed by not grasping by disillusionment, dispassion, and cessation regarding old age and death, they're qualified to be called a 'mendicant who has attained extinguishment in this very life'. If a mendicant teaches Dhamma for disillusionment regarding rebirth … continued existence … grasping … craving … feeling … contact … the six sense fields … name and form … consciousness … choices … If a mendicant teaches Dhamma for disillusionment, dispassion, and cessation regarding ignorance, they're qualified to be called a 'mendicant who speaks on Dhamma'. If they practice for disillusionment, dispassion, and cessation regarding ignorance, they're qualified to be called a 'mendicant who practices in line with the teaching'. If they're freed by not grasping by disillusionment, dispassion, and cessation regarding ignorance, they're qualified to be called a 'mendicant who has attained extinguishment in this very life'."

12:68. At Kosambī

At one time the venerables Musīla, Saviṭṭha, Nārada, and Ānanda were staying near Kosambī in Ghosita's monastery. Then Venerable Saviṭṭha said to Venerable Musila: "Reverend Musila, apart from faith, personal preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration, do you know for yourself that rebirth is a condition for old age and death?" "Reverend Saviṭṭha, apart from faith, personal preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration, I know and see that rebirth is a condition for old age and death."

"Reverend Musila, apart from faith, personal preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration, do you know for yourself that continued existence is a condition for rebirth … grasping is a condition for continued existence … craving is a condition for grasping … feeling is a condition for craving … contact is a condition for feeling … the six sense fields are conditions for contact … name and form are conditions for the six sense fields … consciousness is a condition for name and form … choices are a condition for consciousness … ignorance is a condition for choices?" "Reverend Saviṭṭha, apart from faith, personal preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration, I know and see that ignorance is a condition for choices."

"Reverend Musila, apart from faith, personal preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration, do you know for yourself that when rebirth ceases, old age and death cease?" "Reverend Saviṭṭha, apart from faith, personal preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration, I know and see that when rebirth ceases, old age and death cease."

"Reverend Musila, apart from faith, personal preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration, do you know for yourself that when continued existence ceases, rebirth ceases … when grasping ceases, continued existence ceases … when craving ceases, grasping ceases … when feeling ceases, craving ceases … when contact

ceases, feeling ceases … when the six sense fields cease, contact ceases … when name and form cease, the six sense fields cease … when consciousness ceases name and form cease … when choices cease consciousness ceases … when ignorance ceases, choices cease?" "Reverend Saviṭṭha, apart from faith, personal preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration, I know and see that when ignorance ceases, choices cease."

"Reverend Musila, apart from faith, personal preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration, do you know for yourself that the cessation of continued existence is extinguishment?" "Reverend Saviṭṭha, apart from faith, personal preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration, I know and see that the cessation of continued existence is extinguishment."

"Then Venerable Musila is a perfected one, with defilements ended." When he said this, Musila kept silent.

Then Venerable Nārada said to Venerable Saviṭṭha: "Reverend Saviṭṭha, please let me answer these questions. Ask me and I will answer them for you." "By all means, Venerable Nārada, try these questions. I'll ask you and you can answer them for me."

(Saviṭṭha repeats exactly the same series of questions, and Nārada answers just as Musila did.)

"Reverend Nārada, apart from faith, personal preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration, do you know for yourself that the cessation of continued existence is extinguishment?" "Reverend Saviṭṭha, apart from faith, personal preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration, I know and see that the cessation of continued existence is extinguishment."

"Then Venerable Nārada is a perfected one, with defilements ended." "I have truly seen clearly with right wisdom that the cessation of continued existence is extinguishment. Yet I am not a perfected one. Suppose there was a well on a desert road that had neither rope nor bucket. Then along comes a person struggling in the oppressive heat, weary, thirsty, and parched. They'd know that there was water, but they couldn't physically touch it. In the same way, I have truly seen clearly with right wisdom that the cessation of continued existence is extinguishment. Yet I am not a perfected one."

When he said this, Venerable Ānanda said to Venerable Saviṭṭha: "Reverend Saviṭṭha, what do you have to say to Venerable Nārada when he speaks like this?" "Reverend Ānanda, I have nothing to say to Venerable Nārada when he speaks like this, except what is good and wholesome."

12:69. Surge

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. "Mendicants, when the ocean surges it makes the rivers surge. When the rivers surge they make the streams surge. When the streams surge they make the lakes surge. When the lakes surge they make the ponds surge. In the same way, when ignorance surges it makes choices surge. When choices surge they make consciousness surge. When consciousness surges it makes name and form surge. When name and form surge they make the six sense fields surge. When the six sense fields surge they make contact surge. When contact surges it makes feeling surge. When feeling surges it makes craving surge. When craving surges it makes grasping surge. When grasping surges it makes continued existence surge. When continued existence surges it makes rebirth surge. When rebirth surges it makes old age and death surge.

When the ocean recedes it makes the rivers recede. When the rivers recede they make the streams recede. When the streams recede they make the lakes recede. When the lakes recede they make the ponds recede. In the same way, when ignorance recedes it makes choices recede.

When choices recede they make consciousness recede. When consciousness recedes it makes name and form recede. When name and form recede they make the six sense fields recede. When the six sense fields recede they make contact recede. When contact recedes it makes feeling recede. When feeling recedes it makes craving recede. When craving recedes it makes grasping recede. When grasping recedes it makes continued existence recede. When continued existence recedes it makes rebirth recede. When rebirth recedes it makes old age and death recede."

12:70. The Wanderer Susīma

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Now at that time the Buddha was honored, respected, revered, venerated, and esteemed. And he received robes, alms-food, lodgings, and medicines and supplies for the sick. And the mendicant Saṅgha was also honored, respected, revered, venerated, and esteemed. And they received robes, alms-food, lodgings, and medicines and supplies for the sick. But the wanderers who followed other paths were not honored, respected, esteemed, revered, and venerated. And they didn't receive robes, alms-food, lodgings, and medicines and supplies for the sick.

Now at that time the wanderer Susīma was residing at Rājagaha together with a large community of wanderers. Then his community said to Susīma: "Reverend Susīma, please live the spiritual life with the ascetic Gotama. Memorize that teaching and have us recite it with you. When we've memorized it we'll recite it to the laity. In this way we too will be honored, respected, esteemed, revered, and venerated. And we'll receive robes, alms-food, lodgings, and medicines and supplies for the sick." "Yes, reverends," replied Susīma. Then he went to Venerable Ānanda, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Ānanda: "Reverend Ānanda, I wish to live the spiritual life in this teaching and training."

Then Ānanda took Susīma to the Buddha, bowed, sat down to one side, and said to the Buddha: "Sir, this wanderer Susīma says that he wishes to live the spiritual life in this teaching and training." "Well then, Ānanda, give Susīma the going forth." And the wanderer Susīma received the going forth, the ordination in the Buddha's presence.

Now at that time several mendicants had declared their enlightenment in the Buddha's presence: "We understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'" Venerable Susīma heard about this. He went up to those mendicants, and exchanged greetings with them. When the greetings and polite conversation were over, he sat down to one side and said to those mendicants: "Is it really true that the venerables have declared enlightenment in the Buddha's presence?" "Yes, reverend."

"But knowing and seeing thus, do you wield the many kinds of psychic power? That is, multiplying yourselves and becoming one again; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful. Do you control the body as far as the Brahmā realm?" "No, reverend."

"Well, knowing and seeing thus do you, with clairaudience that is purified and superhuman, hear both kinds of sounds, human and divine, whether near or far?" "No, reverend."

"Well, knowing and seeing thus, do you understand the minds of other beings and individuals, having comprehended them with your mind? Do you understand mind with greed as 'mind with greed', and mind without greed as 'mind without greed'? Do you understand mind with hate as 'mind with hate', and mind without hate as 'mind without hate'? Do you understand mind with

delusion as ‘mind with delusion’, and mind without delusion as ‘mind without delusion’? Do you understand contracted mind as ‘contracted mind’, and scattered mind as ‘scattered mind’? Do you understand expansive mind as ‘expansive mind’, and unexpansive mind as ‘unexpansive mind’? Do you understand mind that is not supreme as ‘mind that is not supreme’, and mind that is supreme as ‘mind that is supreme’? Do you understand mind immersed in samādhi as ‘mind immersed in samādhi’, and mind not immersed in samādhi as ‘mind not immersed in samādhi’? Do you understand freed mind as ‘freed mind’, and unfreed mind as ‘unfreed mind’?” “No, reverend.”

“Well, knowing and seeing thus, do you recollect many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world evolving, many eons of the world contracting and evolving? Do you remember: ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’ Do you recollect your many kinds of past lives, with features and details?” “No, reverend.”

“Well, knowing and seeing thus, do you, with clairvoyance that is purified and superhuman, see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place—and understand how sentient beings are reborn according to their deeds? ‘These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they chose to act out of that right view. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm.’ And so, with clairvoyance that is purified and superhuman, do you see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. And do you understand how sentient beings are reborn according to their deeds?” “No, reverend.”

“Well, knowing and seeing thus, do you have direct meditative experience of the peaceful liberations that are formless, transcending form?” “No, reverend.”

“Well now, venerables, how could there be such a declaration when these things are not attained?” “Reverend Susīma, we are freed by wisdom.”

“I don’t understand the detailed meaning of what you have said in brief. Please teach me this matter so I can understand the detailed meaning.” “Reverend Susīma, whether you understand or not, we are freed by wisdom.”

Then Susīma went to the Buddha, bowed, sat down to one side, and informed the Buddha of all he had discussed with those mendicants. “Susīma, first comes knowledge of the stability of natural principles. Afterwards there is knowledge of extinguishment.”

“Sir, I don’t understand the detailed meaning of what you have said in brief. Please teach me this matter so I can understand the detailed meaning.” “Reverend Susīma, whether you understand or not, first comes knowledge of the stability of natural principles. Afterwards there is knowledge of extinguishment.

What do you think, Susīma? Is form permanent or impermanent?” “Impermanent, sir.” “But if it’s impermanent, is it suffering or happiness?” “Suffering, sir.” “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?” “No, sir.” “Is feeling permanent or impermanent?” “Impermanent, sir.” “But if it’s impermanent, is it suffering or happiness?” “Suffering, sir.” “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?” “No, sir.” “Is perception permanent or

impermanent?" "Impermanent, sir." … "Are choices permanent or impermanent?" "Impermanent, sir." "But if they're impermanent, are they suffering or happiness?" "Suffering, sir." "But if they're impermanent, suffering, and perishable, are they fit to be regarded thus: 'This is mine, I am this, this is my self'?" "No, sir." "Is consciousness permanent or impermanent?" "Impermanent, sir." "But if it's impermanent, is it suffering or happiness?" "Suffering, sir." "But if it's impermanent, suffering, and perishable, is it fit to be regarded thus: 'This is mine, I am this, this is my self'?" "No, sir."

"So, Susīma, you should truly see any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: 'This is not mine, I am not this, this is not my self.' You should truly see any kind of feeling at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* feeling—with right understanding: 'This is not mine, I am not this, this is not my self.' You should truly see any kind of perception at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* perception—with right understanding: 'This is not mine, I am not this, this is not my self.' You should truly see any kind of choices at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all choices*—with right understanding: 'This is not mine, I am not this, this is not my self.' You should truly see any kind of consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* consciousness—with right understanding: 'This is not mine, I am not this, this is not my self.'

Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness. Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed. They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'

Susīma, do you see that rebirth is a condition for old age and death?" "Yes, sir." "Do you see that continued existence is a condition for rebirth?" "Yes, sir." "Do you see that grasping is a condition for continued existence?" "Yes, sir." "Do you see that craving is a condition for grasping?" "Yes, sir." "Do you see that feeling is a condition for craving … contact is a condition for feeling … the six sense fields are conditions for contact … name and form are conditions for the six sense fields … consciousness is a condition for name and form … choices are a condition for consciousness … ignorance is a condition for choices?" "Yes, sir."

"Do you see that when rebirth ceases old age and death cease?" "Yes, sir." "Do you see that when continued existence ceases rebirth ceases?" "Yes, sir." "Do you see that when grasping ceases continued existence ceases … when craving ceases, grasping ceases … when feeling ceases, craving ceases … when contact ceases, feeling ceases … when the six sense fields cease, contact ceases … when name and form cease, the six sense fields cease … when consciousness ceases name and form cease … when choices cease consciousness ceases … when ignorance ceases choices cease?" "Yes, sir."

"But knowing and seeing thus, do you wield the many kinds of psychic power? …" "No, sir."

"Well, knowing and seeing thus do you, with clairaudience that is purified and superhuman, hear both kinds of sounds, human and divine, whether near or far?" "No, sir."

"Well, knowing and seeing thus, do you understand the minds of other beings and individuals, having comprehended them with your mind? …" "No, sir."

"Well, knowing and seeing thus, do you recollect many kinds of past lives, with features and details?" "No, sir."

"Well, knowing and seeing thus, do you, with clairvoyance that is purified and superhuman, see sentient beings passing away and being reborn … according to their deeds?" "No, sir."

"Well, knowing and seeing thus, do you have direct meditative experience of the peaceful liberations that are formless, transcending form?" "No, sir."

"Well now, Susīma, how could there be such a declaration when these things are not attained?"

Then Venerable Susīma bowed with his head at the Buddha's feet and said: "I have made a mistake, sir. It was foolish, stupid, and unskillful of me to go forth as a thief in such a well-explained teaching and training. Please, sir, accept my mistake for what it is, so I will restrain myself in future."

"Indeed, Susīma, you made a mistake. It was foolish, stupid, and unskillful of you to go forth as a thief in such a well-explained teaching and training. Suppose they were to arrest a bandit, a criminal and present him to the king, saying: 'Your Majesty, this is a bandit, a criminal. Punish him as you will.' The king would say: 'Go, my men, and tie this man's arms tightly behind his back with a strong rope. Shave his head and march him from street to street and from square to square to the beating of a harsh drum. Then take him out the south gate and there, to the south of the city, chop off his head.' The king's men would do as they were told. What do you think, Susīma? Wouldn't that man experience pain and distress because of that?" "Yes, sir."

"Although that man would experience pain and distress because of that, going forth as a thief in such a well-explained teaching and training has a more painful and bitter result. And it even leads to the underworld. But since you have recognized your mistake for what it is, and have dealt with it properly, I accept it. For it is growth in the training of the noble one to recognize a mistake for what it is, deal with it properly, and commit to restraint in the future."

8. Ascetics and Brahmins

12:71. Old Age and Death

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. "Mendicants, there are ascetics and brahmins who don't understand old age and death, their origin, their cessation, and the practice that leads to their cessation. I don't regard them as true ascetics and brahmins. Those venerables don't realize the goal of life as an ascetic or brahmin, and don't live having realized it with their own insight.

There are ascetics and brahmins who do understand old age and death, their origin, their cessation, and the practice that leads to their cessation. I regard them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight."

12:72–81. A Set of Ten on Rebirth, Etc.

At Sāvatthī. "… they don't understand rebirth …
continued existence …
grasping …
craving …
feeling …
contact …
the six sense fields …
name and form …
consciousness …
choices … … they understand …"

9. Incorporated Abbreviation Series

12:82. The Teacher

At Sāvatthī. “Mendicants, one who does not truly know or see old age and death should seek the Teacher so as to truly know old age and death. One who does not truly know or see the origin of old age and death should seek the Teacher so as to truly know the origin of old age and death. One who does not truly know or see the cessation of old age and death should seek the Teacher so as to truly know the cessation of old age and death. One who does not truly know or see the practice that leads to the cessation of old age and death should seek the Teacher so as to truly know the practice that leads to the cessation of old age and death.”

(All the abbreviated texts should be expanded in full.)

12:83–92. The Teacher (2nd)

“Mendicants, one who does not truly know or see rebirth …
continued existence …
grasping …
craving …
feeling …
contact …
the six sense fields …
name and form …
consciousness …
choices …”
(All should be treated according to the four truths.)

13. Abhisamayasaṁyutta: *On the Breakthrough*

1. Comprehension

13:1. A Fingernail

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s monastery. Then the Buddha, picking up a little bit of dirt under his fingernail,

addressed the mendicants: “What do you think, mendicants? Which is more: the little bit of dirt under my fingernail, or this great earth?”

“Sir, the great earth is far more. The little bit of dirt under your fingernail is tiny. Compared to the great earth, it’s not nearly a hundredth, a thousandth, or a hundred thousandth part.” “In the same way, for a noble disciple accomplished in view, a person with comprehension, the suffering that’s over and done with is more, what’s left is tiny. Compared to the mass of suffering in the past that’s over and done with, it’s not nearly a hundredth, a thousandth, or a hundred thousandth part, since there are at most seven more lives. That’s how very beneficial it is to comprehend the teaching and gain the vision of the teaching.”

13:2. A Lotus Pond

At Sāvatthī. “Mendicants, suppose there was a lotus pond that was fifty leagues long, fifty leagues wide, and fifty leagues deep, full to the brim so a crow could drink from it. Then a person would pick up some water on the tip of a blade of grass. What do you think, mendicants? Which is more: the water on the tip of the blade of grass, or the water in the lotus pond?”

“Sir, the water in the lotus pond is certainly more. The water on the tip of a blade of grass is tiny. Compared to the water in the lotus pond, it’s not nearly a hundredth, a thousandth, or a hundred thousandth part.”

“In the same way, for a person with comprehension, a noble disciple accomplished in view, the suffering that’s over and done with is more, what’s left is tiny. Compared to the mass of suffering in the past that’s over and done with, it’s not nearly a hundredth, a thousandth, or a hundred thousandth part, since there are at most seven more lives. That’s how very beneficial it is to comprehend the teaching and gain the vision of the teaching.”

13:3. Where the Waters Flow Together

At Sāvatthī. “Mendicants, there are places where the great rivers—the Ganges, Yamuna, Aciravatī, Sarabhū, and Mahī—come together and converge. Suppose a person was to draw two or three drops of water from such a place. What do you think, mendicants? Which is more: the two or three drops drawn out or the water in the confluence?”

“Sir, the water in the confluence is certainly more. The two or three drops drawn out are tiny. Compared to the water in the confluence, it’s not nearly a hundredth, a thousandth, or a hundred thousandth part.” “In the same way, for a noble disciple, the suffering that’s over and done with is more …”

13:4. Where the Waters Flow Together (2nd)

At Sāvatthī. “Mendicants, there are places where the great rivers—the Ganges, Yamuna, Aciravatī, Sarabhū, and Mahī—come together and converge. Suppose that water dried up and evaporated except for two or three drops. What do you think, mendicants? Which is more: the water in the confluence that has dried up and evaporated, or the two or three drops left?”

“Sir, the water in the confluence that has dried up and evaporated is certainly more. The two or three drops left are tiny. Compared to the water in the confluence that has dried up and evaporated, it’s not nearly a hundredth, a thousandth, or a hundred thousandth part.” “In the same way, for a noble disciple, the suffering that’s over and done with is more …”

13:5. The Earth

At Sāvatthī. “Mendicants, suppose a person was to place seven clay balls the size of jujube seeds on the great earth. What do you think, mendicants? Which is more: the seven clay balls the size of jujube seeds, or the great earth?”

“Sir, the great earth is certainly more. The seven clay balls the size of jujube seeds are tiny. Compared to the great earth, it’s not nearly a hundredth, a thousandth, or a hundred thousandth part.” “In the same way, for a noble disciple, the suffering that’s over and done with is more …”

13:6. The Earth (2nd)

At Sāvatthī. “Mendicants, suppose the great earth was worn away and eroded except for seven clay balls the size of jujube seeds. What do you think, mendicants? Which is more: the great earth that has been worn away and eroded, or the seven clay balls the size of jujube seeds that are left?”

“Sir, the great earth that has been worn away and eroded is certainly more. The seven clay balls the size of jujube seeds are tiny. Compared to the great earth that has been worn away and eroded, it’s not nearly a hundredth, a thousandth, or a hundred thousandth part.” “In the same way, for a noble disciple, the suffering that’s over and done with is more …”

13:7. The Ocean

At Sāvatthī. “Mendicants, suppose a man was to draw up two or three drops of water from the ocean. What do you think, mendicants? Which is more: the two or three drops drawn out or the water in the ocean?”

“Sir, the water in the ocean is certainly more. The two or three drops drawn out are tiny. Compared to the water in the ocean, it’s not nearly a hundredth, a thousandth, or a hundred thousandth part.” “In the same way, for a noble disciple, the suffering that’s over and done with is more …”

13:8. The Ocean (2nd)

At Sāvatthī. “Mendicants, suppose the water in the ocean dried up and evaporated except for two or three drops. What do you think, mendicants? Which is more: the water in the ocean that has dried up and evaporated, or the two or three drops left?”

“Sir, the water in the ocean that has dried up and evaporated is certainly more. The two or three drops left are tiny. Compared to the water in the ocean that has dried up and evaporated, it’s not nearly a hundredth, a thousandth, or a hundred thousandth part.” “In the same way, for a noble disciple, the suffering that’s over and done with is more …”

13:9. A Mountain

At Sāvatthī. “Mendicants, suppose a person was to place seven pebbles the size of mustard seeds on the Himalayas, the king of mountains. What do you think, mendicants? Which is more: the seven pebbles the size of mustard seeds, or the Himalayas, the king of mountains?”

“Sir, the Himalayas, the king of mountains, is certainly more. The seven pebbles the size of mustard seeds are tiny. Compared to the Himalayas, it’s not nearly a hundredth, a thousandth, or

a hundred thousandth part." "In the same way, for a noble disciple, the suffering that's over and done with is more …"

13:10. A Mountain (2nd)

At Sāvatthī. "Mendicants, suppose the Himalayas, the king of mountains, was worn away and eroded except for seven pebbles the size of mustard seeds. What do you think, mendicants? Which is more: the portion of the Himalayas, the king of mountains, that has been worn away and eroded, or the seven pebbles the size of mustard seeds that are left?"

"Sir, the portion of the Himalayas, the king of mountains, that has been worn away and eroded is certainly more. The seven pebbles the size of mustard seeds are tiny. Compared to the Himalayas, it's not nearly a hundredth, a thousandth, or a hundred thousandth part."

"In the same way, for a noble disciple accomplished in view, a person with comprehension, the suffering that's over and done with is more, what's left is tiny. Compared to the mass of suffering in the past that's over and done with, it's not nearly a hundredth, a thousandth, or a hundred thousandth part, since there are at most seven more lives. That's how very beneficial it is to comprehend the teaching and gain the vision of the teaching."

13:11. A Mountain (3rd)

At Sāvatthī. "Mendicants, suppose a person was to place down on Sineru, the king of mountains, seven pebbles the size of mung beans. What do you think, mendicants? Which is more: the seven pebbles the size of mung beans, or Sineru, the king of mountains?"

"Sir, Sineru, the king of mountains, is certainly more. The seven pebbles the size of mung beans are tiny. Compared to Sineru, it's not nearly a hundredth, a thousandth, or a hundred thousandth part."

"In the same way, compared with the achievements of a noble disciple accomplished in view, the achievements of the ascetics, brahmins, and wanderers who follow other paths is not nearly a hundredth, a thousandth, or a hundred thousandth part. So great is the achievement of the person accomplished in view, so great is their direct knowledge."

The Linked Discourses on comprehension are complete.

14. Dhātusaṁyutta:
On the Elements

1. Diversity

14:1. Diversity of Elements

At Sāvatthī. “Mendicants, I will teach you the diversity of elements. Listen and pay close attention, I will speak.” “Yes, sir,” they replied. The Buddha said this:

“And what is the diversity of elements? The eye element, sight element, and eye consciousness element. The ear element, sound element, and ear consciousness element. The nose element, smell element, and nose consciousness element. The tongue element, taste element, and tongue consciousness element. The body element, touch element, and body consciousness element. The mind element, thought element, and mind consciousness element. This is called the diversity of elements.”

14:2. Diversity of Contacts

At Sāvatthī. “Mendicants, diversity of elements gives rise to diversity of contacts. And what is the diversity of elements? The eye element, ear element, nose element, tongue element, body element, and mind element. This is called the diversity of elements.

And how does diversity of elements give rise to diversity of contacts? The eye element gives rise to eye contact. The ear element … nose … tongue … body … The mind element gives rise to mind contact. That’s how diversity of elements gives rise to diversity of contacts.”

14:3. Not Diversity of Contacts

At Sāvatthī. “Mendicants, diversity of elements gives rise to diversity of contacts. Diversity of contacts doesn’t give rise to diversity of elements. And what is the diversity of elements? The eye element, ear element, nose element, tongue element, body element, and mind element. This is called the diversity of elements.

And how does diversity of elements give rise to diversity of contacts, while diversity of contacts doesn’t give rise to diversity of elements? The eye element gives rise to eye contact. Eye contact doesn’t give rise to the eye element. … The mind element gives rise to mind contact. Mind contact doesn’t give rise to the mind element. That’s how diversity of elements gives rise to diversity of contacts, while diversity of contacts doesn’t give rise to diversity of elements.”

14:4. Diversity of Feelings

At Sāvatthī. “Mendicants, diversity of elements gives rise to diversity of contacts, and diversity of contacts gives rise to diversity of feelings. And what is the diversity of elements? The eye

element, ear element, nose element, tongue element, body element, and mind element. This is called the diversity of elements.

And how does diversity of elements give rise to diversity of contacts, and diversity of contacts gives rise to diversity of feelings? The eye element gives rise to eye contact. Eye contact gives rise to the feeling born of eye contact. … The mind element gives rise to mind contact. Mind contact gives rise to the feeling born of mind contact. That's how diversity of elements gives rise to diversity of contacts, and diversity of contacts gives rise to diversity of feelings."

14:5. Diversity of Feelings (2nd)

At Sāvatthī. "Mendicants, diversity of elements gives rise to diversity of contacts. Diversity of contacts gives rise to diversity of feelings. Diversity of feelings doesn't give rise to diversity of contacts. Diversity of contacts doesn't give rise to diversity of elements. And what is the diversity of elements? The eye element, ear element, nose element, tongue element, body element, and mind element. This is called the diversity of elements.

And how does diversity of elements give rise to diversity of contacts, and diversity of contacts give rise to diversity of feelings, while diversity of feelings doesn't give rise to diversity of contacts, and diversity of contacts doesn't give rise to diversity of elements? The eye element gives rise to eye contact. Eye contact gives rise to feeling born of eye contact. Feeling born of eye contact doesn't give rise to eye contact. Eye contact doesn't give rise to the eye element. … The mind element gives rise to mind contact. Mind contact gives rise to feeling born of mind contact. Feeling born of mind contact doesn't give rise to mind contact. Mind contact doesn't give rise to the mind element. That's how diversity of elements gives rise to diversity of contacts, and diversity of contacts gives rise to diversity of feelings, while diversity of feelings doesn't give rise to diversity of contacts, and diversity of contacts doesn't give rise to diversity of elements."

14:6. External Diversity of Elements

At Sāvatthī. "Mendicants, I will teach you the diversity of elements. And what is the diversity of elements? The sight element, the sound element, the smell element, the taste element, the touch element, and the thought element. This is called the diversity of elements."

14:7. Diversity of Perceptions

At Sāvatthī. "Mendicants, diversity of elements gives rise to diversity of perceptions. Diversity of perceptions gives rise to diversity of intentions. Diversity of intentions gives rise to diversity of desires. Diversity of desires gives rise to diversity of passions. Diversity of passions gives rise to diversity of searches. And what is the diversity of elements? The sight element, the sound element, the smell element, the taste element, the touch element, and the thought element. This is called the diversity of elements.

And how does diversity of elements give rise to diversity of perceptions, and diversity of perceptions give rise to diversity of thoughts, and diversity of thoughts give rise to diversity of desires, and diversity of desires give rise to diversity of passions, and diversity of passions give rise to diversity of searches?

The sight element gives rise to the perception of sights. The perception of sights gives rise to thoughts about sights. Thoughts about sights give rise to the desire for sights. The desire for sights gives rise to the passion for sights. The passion for sights gives rise to searching for sights. … The thought element gives rise to the perception of thoughts. The perception of thoughts gives

rise to thoughts about thoughts. Thoughts about thoughts give rise to the desire for thoughts. The desire for thoughts gives rise to the passion for thoughts. The passion for thoughts gives rise to searching for thoughts.

That's how diversity of elements gives rise to diversity of perceptions, and diversity of perceptions gives rise to diversity of intentions, and diversity of intentions gives rise to diversity of desires, and diversity of desires gives rise to diversity of passions, and diversity of passions gives rise to diversity of searches."

14:8. No Diversity of Searches

At Sāvatthī. "Mendicants, diversity of elements gives rise to diversity of perceptions. Diversity of perceptions gives rise to diversity of intentions. Diversity of intentions gives rise to diversity of desires. Diversity of desires gives rise to diversity of passions. Diversity of passions gives rise to diversity of searches. Diversity of searches doesn't give rise to diversity of passions. Diversity of passions doesn't give rise to diversity of desires. Diversity of desires doesn't give rise to diversity of thoughts. Diversity of thoughts doesn't give rise to diversity of perceptions. Diversity of perceptions doesn't give rise to diversity of elements. And what is the diversity of elements? The sight element, the sound element, the smell element, the taste element, the touch element, and the thought element. This is called the diversity of elements.

And how does diversity of elements give rise to diversity of perceptions … diversity of perceptions doesn't give rise to diversity of elements?

The sight element gives rise to the perception of sights … The thought element gives rise to the perception of thoughts … the search for thoughts. The search for thoughts doesn't give rise to the passion for thoughts. The passion for thoughts doesn't give rise to the desire for thoughts. The desire for thoughts doesn't give rise to thoughts about thoughts. Thoughts about thoughts don't give rise to perceptions of thoughts. Perceptions of thoughts don't give rise to the thought element.

That's how diversity of elements gives rise to diversity of perceptions … diversity of perceptions doesn't give rise to diversity of elements."

14:9. Diversity of Gains

At Sāvatthī. "Mendicants, diversity of elements gives rise to diversity of perceptions. Diversity of perceptions gives rise to diversity of intentions. Diversity of intentions gives rise to diversity of contacts. Diversity of contacts gives rise to diversity of feelings. Diversity of feelings gives rise to diversity of desires. Diversity of desires gives rise to diversity of passions. Diversity of passions gives rise to diversity of searches. Diversity of searches gives rise to diversity of gains. And what is the diversity of elements? The sight element, the sound element, the smell element, the taste element, the touch element, and the thought element. This is called the diversity of elements.

And how does diversity of elements give rise to diversity of perceptions … diversity of searches give rise to diversity of gains?

The sight element gives rise to the perception of sights. The perception of sights gives rise to thoughts about sights. Thoughts about sights give rise to the desire for sights. The desire for sights gives rise to the passion for sights. The passion for sights gives rise to searching for sights. Searching for sights gives rise to gaining sights … The thought element gives rise to the perception of thoughts. The perception of thoughts gives rise to thoughts about thoughts. Thoughts about thoughts give rise to the desire for thoughts. The desire for thoughts gives rise to

the passion for thoughts. The passion for thoughts gives rise to searching for thoughts. Searching for thoughts gives rise to gaining thoughts.

That's how diversity of elements gives rise to diversity of perceptions … diversity of searches gives rise to diversity of gains."

14:10. No Diversity of Gains

At Sāvatthī. "Mendicants, diversity of elements gives rise to diversity of perceptions. Diversity of perceptions gives rise to diversity of thoughts. … feelings … desires … passions … Diversity of searches gives rise to diversity of gains. Diversity of gains doesn't give rise to diversity of searches. Diversity of searches doesn't give rise to diversity of passions. … desires … feelings … contacts … thoughts … Diversity of perceptions doesn't give rise to diversity of elements. And what is the diversity of elements? The sight element, the sound element, the smell element, the taste element, the touch element, and the thought element. This is called the diversity of elements.

And how does diversity of elements give rise to diversity of perceptions … contacts … feelings … desires … passions … searches … gains … while diversity of gains doesn't give rise to diversity of searches … passions … desires … feelings … contacts … thoughts … perceptions … elements?

The sight element gives rise to the perception of sights … The thought element gives rise to the perception of thoughts … The search for thoughts gives rise to gaining thoughts. The gaining of thoughts doesn't give rise to the search for thoughts. The search for thoughts doesn't give rise to the passion for thoughts. The passion for thoughts doesn't give rise to the desire for thoughts. The desire for thoughts doesn't give rise to thoughts about thoughts. Thoughts about thoughts don't give rise to perceptions of thoughts. Perceptions of thoughts don't give rise to the thought element.

That's how diversity of elements gives rise to diversity of perceptions … diversity of perceptions doesn't give rise to diversity of elements."

14:11. Seven Elements

At Sāvatthī. "Mendicants, there are these seven elements. What seven? The element of light, the element of beauty, the element of the dimension of infinite space, the element of the dimension of infinite consciousness, the element of the dimension of nothingness, the element of the dimension of neither perception nor non-perception, and the element of the cessation of perception and feeling. These are the seven elements."

When he said this, one of the mendicants asked the Buddha: "Sir, due to what does each of these elements appear?"

"Mendicant, the element of light appears due to the element of darkness. The element of beauty appears due to the element of ugliness. The element of the dimension of infinite space appears due to the element of form. The element of the dimension of infinite consciousness appears due to the element of the dimension of infinite space. The element of the dimension of nothingness appears due to the element of the dimension of infinite consciousness. The element of the dimension of neither perception nor non-perception appears due to the element of the dimension of nothingness. The element of the cessation of perception and feeling appears due to the element of cessation."

"Sir, how is each of these elements to be attained?"

"The elements of light, beauty, the dimension of infinite space, the dimension of infinite consciousness, and the dimension of nothingness are attainments with perception. The element

of the dimension of neither perception nor non-perception is an attainment with only a residue of conditioned phenomena. The element of the cessation of perception and feeling is an attainment of cessation."

14:12. With a Cause

At Sāvatthī. "Mendicants, sensual, malicious, and cruel thoughts arise for a reason, not without reason.

And how do sensual, malicious, and cruel thoughts arise for a reason, not without reason? The element of sensuality gives rise to sensual perceptions. Sensual perceptions give rise to sensual thoughts. Sensual thoughts give rise to sensual desires. Sensual desires give rise to sensual passions. Sensual passions give rise to searches for sensual pleasures. An uneducated ordinary person on a search for sensual pleasures behaves badly in three ways: by body, speech, and mind.

The element of malice gives rise to malicious perceptions. Malicious perceptions give rise to malicious thoughts. … malicious desires … malicious passions … malicious searches … An uneducated ordinary person on a malicious search behaves badly in three ways: by body, speech, and mind.

The element of cruelty gives rise to cruel perceptions. Cruel perceptions give rise to cruel thoughts. … cruel desires … cruel passions … cruel searches … An uneducated ordinary person on a cruel search behaves badly in three ways: by body, speech, and mind.

Suppose a person was to drop a burning torch in a thicket of dry grass. If they don't quickly extinguish it with their hands and feet, the creatures living in the grass and wood would come to ruin. In the same way, a corrupt perception might arise in an ascetic or brahmin. If they don't quickly give it up, get rid of it, eliminate it, and obliterate it, they'll suffer in the present life, with anguish, distress, and fever. And when the body breaks up, after death, they can expect to be reborn in a bad place.

Thoughts of renunciation, love, and kindness arise for a reason, not without reason.

And how do thoughts of renunciation, love, and kindness arise for a reason, not without reason? The element of renunciation gives rise to perceptions of renunciation. Perceptions of renunciation give rise to thoughts of renunciation. Thoughts of renunciation give rise to enthusiasm for renunciation. Enthusiasm for renunciation gives rise to fervor for renunciation. Fervor for renunciation gives rise to the search for renunciation. An educated noble disciple on a search for renunciation behaves well in three ways: by body, speech, and mind.

The element of love gives rise to loving perceptions. Loving perceptions give rise to loving thoughts. … enthusiasm for love … fervor for love … the search for love. An educated noble disciple on a search for love behaves well in three ways: by body, speech, and mind.

The element of kindness gives rise to kind perceptions. Kind perceptions give rise to kind thoughts. … enthusiasm for kindness … fervor for kindness … the search for kindness. An educated noble disciple on a search for kindness behaves well in three ways: by body, speech, and mind.

Suppose a person was to drop a burning torch in a thicket of dry grass. If they were to quickly extinguish it with their hands and feet, the creatures living in the grass and wood wouldn't come to ruin. In the same way, a corrupt perception might arise in an ascetic or brahmin. If they quickly give it up, get rid of it, eliminate it, and obliterate it, they'll be happy in the present life, free of anguish, distress, and fever. And when the body breaks up, after death, they can expect to be reborn in a good place."

14:13. In the Brick Hall

At one time the Buddha was staying at Nādika in the brick house. There the Buddha addressed the mendicants: “Mendicants!” “Venerable sir,” they replied. The Buddha said this:

“Mendicants, an element gives rise to a perception, a view, and a thought.” When he said this, Venerable Kaccāna said to the Buddha: “Sir, regarding those who are not fully awakened Buddhas, there is a view that they are in fact fully awakened Buddhas. Due to what does this view appear?”

“It’s a mighty thing, Kaccāna, the element of ignorance. An inferior element gives rise to inferior perceptions, inferior views, inferior thoughts, inferior intentions, inferior aims, inferior wishes, an inferior person, and inferior speech. One explains, teaches, asserts, establishes, clarifies, analyzes, and reveals the inferior. I say that their rebirth is inferior.

A middling element gives rise to middling perceptions, middling views, middling thoughts, middling intentions, middling aims, middling wishes, a middling person, and middling speech. One explains, teaches, asserts, establishes, clarifies, analyzes, and reveals the middling. I say that their rebirth is middling.

A superior element gives rise to superior perceptions, superior views, superior thoughts, superior intentions, superior aims, superior wishes, a superior person, and superior speech. One explains, teaches, asserts, establishes, clarifies, analyzes, and reveals the superior. I say that their rebirth is superior.”

14:14. Believers in Low Things

At Sāvatthī. “Mendicants, sentient beings come together and converge because of an element. Those who believe in low things come together and converge with those who believe in low things. Those who believe in good things come together and converge with those who believe in good things.

In the past, too, sentient beings came together and converged because of an element. …

In the future, too, sentient beings will come together and converge because of an element. …

At present, too, sentient beings come together and converge because of an element. Those who believe in low things come together and converge with those who believe in low things. Those who believe in good things come together and converge with those who believe in good things.”

14:15. Walking Meditation

At one time the Buddha was staying near Rājagaha, on the Vulture’s Peak Mountain. Now at that time Venerable Sāriputta was walking meditation together with several mendicants not far from the Buddha. Venerable Mahāmoggallāna was doing likewise, as were Venerable Mahākassapa, Venerable Anuruddha, Venerable Puṇṇa Mantāniputta, Venerable Upāli, Venerable Ānanda, and Devadatta.

Then the Buddha said to the mendicants: “Mendicants, do you see Sāriputta walking meditation together with several mendicants?” “Yes, sir.” “All of those mendicants have great wisdom. Do you see Moggallāna walking meditation together with several mendicants?” “Yes, sir.” “All of those mendicants have great psychic power. Do you see Kassapa walking meditation together with several mendicants?” “Yes, sir.” “All of those mendicants advocate austerities. Do you see Anuruddha walking meditation together with several mendicants?” “Yes, sir.” “All of those mendicants have clairvoyance. Do you see Puṇṇa Mantāniputta walking meditation

together with several mendicants?" "Yes, sir." "All of those mendicants are Dhamma speakers. Do you see Upāli walking meditation together with several mendicants?" "Yes, sir." "All of those mendicants are experts in monastic training. Do you see Ānanda walking meditation together with several mendicants?" "Yes, sir." "All of those mendicants are very learned. Do you see Devadatta walking meditation together with several mendicants?" "Yes, sir." "All of those mendicants have bad desires.

Sentient beings come together and converge because of an element. Those who believe in low things come together and converge with those who believe in low things. Those who believe in good things come together and converge with those who believe in good things. In the past …

In the future …

At present, too, sentient beings come together and converge because of an element. Those who believe in low things come together and converge with those who believe in low things. Those who believe in good things come together and converge with those who believe in good things."

14:16. With Verses

At Sāvatthī. "Mendicants, sentient beings come together and converge because of an element. Those who believe in low things come together and converge with those who believe in low things. In the past …

In the future …

At present, too, sentient beings come together and converge because of an element. Those who believe in low things come together and converge with those who believe in low things.

It's like how dung comes together with dung, urine with urine, spit with spit, pus with pus, and blood with blood. In the same way, sentient beings come together and converge because of an element. Those who believe in low things come together and converge with those who believe in low things. In the past … In the future … At present, too, sentient beings come together and converge because of an element. Those who believe in low things come together and converge with those who believe in low things.

Sentient beings come together and converge because of an element. Those who believe in good things come together and converge with those who believe in good things. In the past …

In the future … At present, too, sentient beings come together and converge because of an element. Those who believe in good things come together and converge with those who believe in good things.

It's like how milk comes together with milk, oil with oil, ghee with ghee, honey with honey, and molasses with molasses. In the same way, sentient beings come together and converge because of an element. Those who believe in good things come together and converge with those who believe in good things. In the past … In the future … At present, too, sentient beings come together and converge because of an element. Those who believe in good things come together and converge with those who believe in good things."

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

"Socializing promotes attachments;
they're cut off by not socializing.
If you're lost in the middle of a great sea,
and you clamber up on a little log, you'll sink.

So too, a person who lives well
sinks by relying on a lazy person.

Hence you should avoid such
a lazy person who lacks energy.

Dwell with the noble ones
who are secluded and determined
and always energetic;
the astute who practice absorption."

14:17. Faithless

At Sāvatthī. "Mendicants, sentient beings come together and converge because of an element: the faithless with the faithless, the shameless with the shameless, the imprudent with the imprudent, the uneducated with the uneducated, the lazy with the lazy, the unmindful with the unmindful, and the witless with the witless.

In the past, too, sentient beings came together and converged because of an element. …

In the future, too, sentient beings will come together and converge because of an element. …

At present, too, sentient beings come together and converge because of an element. …

Sentient beings come together and converge because of an element: the faithful with the faithful, the conscientious with the conscientious, the prudent with the prudent, the learned with the learned, the energetic with the energetic, the mindful with the mindful, and the wise with the wise. In the past … In the future … At present, too, sentient beings come together and converge because of an element. …"

14:18. Beginning With the Faithless

At Sāvatthī. "Mendicants, sentient beings come together and converge because of an element: the faithless with the faithless, the shameless with the shameless, the witless with the witless, the faithful with the faithful, the conscientious with the conscientious, and the wise with the wise. In the past … In the future …

At present, too, sentient beings come together and converge because of an element. …

Sentient beings come together and converge because of an element: the faithless with the faithless, the imprudent with the imprudent, the witless with the witless, the faithful with the faithful, the prudent with the prudent, and the wise with the wise. (The following should be expanded like the first section.)

… faithless … uneducated … witless …

faithless … lazy … witless … faithful ...

faithless … unmindful … witless …"

14:19. Beginning With the Shameless

At Sāvatthī. "Mendicants, sentient beings come together and converge because of an element: the shameless with the shameless … imprudent … witless …

… shameless … uneducated … witless …

… shameless … lazy … witless …

… shameless … unmindful … witless …"

14:20. Beginning With Imprudence

At Sāvatthī. "Mendicants, sentient beings come together and converge because of an element: the imprudent with the imprudent … uneducated … witless … prudent ... educated ... wise ...
imprudent … lazy … witless … prudent ...
imprudent … unmindful … witless … prudent ..."

14:21. Beginning With the Uneducated

At Sāvatthī. "Mendicants, sentient beings come together and converge because of an element: the uneducated with the uneducated … lazy … witless … learned ...
uneducated … unmindful … witless … learned ... mindful ... wise ..."

14:22. Beginning With the Lazy

At Sāvatthī. "Mendicants, sentient beings come together and converge because of an element: the lazy with the lazy … unmindful … witless … energetic ... mindful ... wise ..."
(All these should be treated in terms of the past, future, and present.)

3. Ways of Performing Deeds

14:23. Lacking Immersion

At Sāvatthī. "Mendicants, sentient beings come together and converge because of an element: the faithless with the faithless … shameless … imprudent … lacking immersion … witless …
The faithful with the faithful … conscientious … prudent ... possessing immersion … and the wise with the wise."

14:24. Unethical

At Sāvatthī. "Mendicants, sentient beings come together and converge because of an element: the faithless with the faithless … shameless … imprudent … unethical … witless …
The faithful with the faithful … conscientious … prudent ... ethical … and the wise with the wise."

14:25. The Five Precepts

At Sāvatthī. "Mendicants, sentient beings come together and converge because of an element: those who kill living creatures with those who kill living creatures, those who steal … commit sexual misconduct … lie … consume alcoholic drinks that cause negligence …
Those who refrain from killing living creatures … who refrain from stealing … who refrain from sexual misconduct … who refrain from lying … those who refrain from consume alcoholic drinks that cause negligence with those who refrain from consume alcoholic drinks that cause negligence."

14:26. Seven Ways of Performing Deeds

At Sāvatthī. “Mendicants, sentient beings come together and converge because of an element: those who kill living creatures with those who kill living creatures, those who steal … commit sexual misconduct … lie … speak divisively … speak harshly … talk nonsense …

Those who refrain from killing living creatures. … who refrain from stealing … who refrain from sexual misconduct … who refrain from lying … who refrain from divisive speech … who refrain from harsh speech … who refrain from talking nonsense with those who refrain from talking nonsense.”

14:27. Ten Ways of Performing Deeds

At Sāvatthī. “Mendicants, sentient beings come together and converge because of an element: those who kill living creatures with those who kill living creatures, those who steal … commit sexual misconduct … lie … speak divisively … speak harshly … talk nonsense … are covetous … are malicious … have wrong view …

Those who refrain from killing living creatures … who refrain from stealing … who refrain from sexual misconduct … who refrain from lying … who refrain from divisive speech … who refrain from harsh speech … who refrain from talking nonsense … are not covetous … are not malicious … have right view with those who have right view.”

14:28. The Eightfold Path

At Sāvatthī. “Mendicants, sentient beings come together and converge because of an element: those of wrong view with those of wrong view … wrong thought … wrong speech … wrong action … wrong livelihood … wrong effort … wrong mindfulness … wrong immersion …

Those who have right view … right thought … right speech … right action … right livelihood … right effort … right mindfulness … right immersion with those who have right immersion.”

14:29. Ten Factored Path

At Sāvatthī. “Mendicants, sentient beings come together and converge because of an element: those of wrong view with those of wrong view … wrong thought … wrong speech … wrong action … wrong livelihood … wrong effort … wrong mindfulness … wrong immersion … wrong knowledge … wrong freedom …

Those who have right view … right thought … right speech … right action … right livelihood … right effort … right mindfulness … right immersion … right knowledge … right freedom with those who have right freedom.”

(All these should be treated in terms of the past, future, and present.)

4. The Fourth Chapter

14:30. Four Elements

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. … "Mendicants, there are these four elements. What four? The elements of earth, water, fire, and air. These are the four elements."

14:31. Before Awakening

At Sāvatthī. "Mendicants, before my awakening—when I was still unawakened but intent on awakening—I thought: 'What's the gratification, the drawback, and the escape when it comes to the earth element … the water element … the fire element … and the air element?'

Then it occurred to me: 'The pleasure and happiness that arise from the earth element: this is its gratification. That the earth element is impermanent, suffering, and perishable: this is its drawback. Removing and giving up desire and greed for the earth element: this is its escape. The pleasure and happiness that arise from the water element … The pleasure and happiness that arise from the fire element … The pleasure and happiness that arise from the air element: this is its gratification. That the air element is impermanent, suffering, and perishable: this is its drawback. Removing and giving up desire and greed for the air element: this is its escape.

As long as I didn't truly understand these four elements' gratification, drawback, and escape in this way for what they are, I didn't announce my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

But when I did truly understand these four elements' gratification, drawback, and escape in this way for what they are, I announced my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans. Knowledge and vision arose in me: 'My freedom is unshakable; this is my last rebirth; now there are no more future lives.'"

14:32. In Search of Gratification

At Sāvatthī. "Mendicants, I went in search of the earth element's gratification, and I found it. I've seen clearly with wisdom the full extent of gratification in the earth element. I went in search of the earth element's drawback, and I found it. I've seen clearly with wisdom the full extent of the drawback in the earth element. I went in search of escape from the earth element, and I found it. I've seen clearly with wisdom the full extent of escape from the earth element.

I went in search of the water element's gratification … I went in search of the fire element's gratification … I went in search of the air element's gratification …

As long as I didn't truly understand these four elements' gratification, drawback, and escape for what they are, I didn't announce my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

But when I did truly understand the four elements' gratification, drawback, and escape for what they are, I announced my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans. Knowledge and vision arose in me: 'My freedom is unshakable; this is my last rebirth; now there are no more future lives.'"

14:33. If There Was No

At Sāvatthī. “Mendicants, if there were no gratification in the earth element, sentient beings wouldn’t love it. But because there is gratification in the earth element, sentient beings do love it. If the earth element had no drawback, sentient beings wouldn’t grow disillusioned with it. But because the earth element has a drawback, sentient beings do grow disillusioned with it. If there were no escape from the earth element, sentient beings wouldn’t escape from it. But because there is an escape from the earth element, sentient beings do escape from it.

If there were no gratification in the water element … If there were no gratification in the fire element … If there were no gratification in the air element …

As long as sentient beings don’t truly understand these four elements’ gratification, drawback, and escape for what they are, they haven’t escaped from this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—and they don’t live detached, liberated, with a mind free of limits.

But when sentient beings truly understand these four elements’ gratification, drawback, and escape for what they are, they’ve escaped from this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—and they live detached, liberated, with a mind free of limits.”

14:34. Exclusively Painful

At Sāvatthī. “Mendicants, if the earth element were exclusively painful—soaked and steeped in pain and not steeped in pleasure—sentient beings wouldn’t love it. But because the earth element is pleasurable—soaked and steeped in pleasure and not steeped in pain—sentient beings do love it.

If the water element … If the fire element … If the air element …

If the earth element were exclusively pleasurable—soaked and steeped in pleasure and not steeped in pain—sentient beings wouldn’t grow disillusioned with it. But because the earth element is painful—soaked and steeped in pain and not steeped in pleasure—sentient beings do grow disillusioned with it.

If the water element … If the fire element … If the air element were exclusively pleasurable—soaked and steeped in pleasure and not steeped in pain—sentient beings wouldn’t grow disillusioned with it. But because the air element is painful—soaked and steeped in pain and not steeped in pleasure—sentient beings do grow disillusioned with it.”

14:35. Taking Pleasure

At Sāvatthī. “Mendicants, if you take pleasure in the earth element, you take pleasure in suffering. If you take pleasure in suffering, I say you’re not exempt from suffering. If you take pleasure in the water element … If you take pleasure in the fire element … If you take pleasure in the air element, you take pleasure in suffering. If you take pleasure in suffering, I say you’re not exempt from suffering.

If you don’t take pleasure in the earth element, you don’t take pleasure in suffering. If you don’t take pleasure in suffering, I say you’re exempt from suffering. If you don’t take pleasure in the water element … If you don’t take pleasure in the fire element … If you don’t take pleasure in the air element, you don’t take pleasure in suffering. If you don’t take pleasure in suffering, I say you’re exempt from suffering.”

14:36. Arising

At Sāvatthī. “Mendicants, the arising, continuation, rebirth, and manifestation of the earth element is the arising of suffering, the continuation of diseases, and the manifestation of old age and death. The arising, continuation, rebirth, and manifestation of the water element … The arising, continuation, rebirth, and manifestation of the fire element … The arising, continuation, rebirth, and manifestation of the air element is the arising of suffering, the continuation of diseases, and the manifestation of old age and death.

The cessation, settling, and ending of the earth element is the cessation of suffering, the settling of diseases, and the ending of old age and death. The cessation, settling, and ending of the water element … The cessation, settling, and ending of the fire element … The cessation, settling, and ending of the air element is the cessation of suffering, the settling of diseases, and the ending of old age and death.”

14:37. Ascetics and Brahmins

At Sāvatthī. “Mendicants, there are these four elements. What four? The elements of earth, water, fire, and air. There are ascetics and brahmins who don’t truly understand these four elements’ gratification, drawback, and escape for what they are. I don’t regard them as true ascetics and brahmins. Those venerables don’t realize the goal of life as an ascetic or brahmin, and don’t live having realized it with their own insight.

There are ascetics and brahmins who do truly understand these four elements’ gratification, drawback, and escape for what they are. I regard them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

14:38. Ascetics and Brahmins (2nd)

At Sāvatthī. “Mendicants, there are these four elements. What four? The elements of earth, water, fire, and air. There are ascetics and brahmins who don’t truly understand these four elements’ origin, ending, gratification, drawback, and escape … There are ascetics and brahmins who do truly understand these four elements’ origin, ending, gratification, drawback, and escape …”

14:39. Ascetics and Brahmins (3rd)

At Sāvatthī. “Mendicants, there are ascetics and brahmins who don’t understand the earth element, its origin, its cessation, and the practice that leads to its cessation. They don’t understand the water element … fire element … air element … Those venerables don’t realize the goal of life as an ascetic or brahmin, and don’t live having realized it with their own insight.

There are ascetics and brahmins who do understand the earth element, its origin, its cessation, and the practice that leads to its cessation. They do understand the water element … the fire element … the air element … Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

The Linked Discourses on the elements are complete.

15. Anamataggasaṁyutta:
On the Unknowable Beginnin

1. The First Chapter

15:1. Grass and Sticks

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants: "Mendicants!" "Venerable sir," they replied. The Buddha said this:

"Mendicants, transmigration has no known beginning. No first point is found of sentient beings roaming and transmigrating, hindered by ignorance and fettered by craving. Suppose a person was to strip all the grass, sticks, branches, and leaves in India, gather them together into one pile, and chop them each into four inch pieces. They'd lay them down, saying: 'This is my mother, this is my grandmother.' The grass, sticks, branches, and leaves of India would run out before that person's mothers and grandmothers. Why is that? Transmigration has no known beginning. No first point is found of sentient beings roaming and transmigrating, hindered by ignorance and fettered by craving. For such a long time you have undergone suffering, agony, and disaster, swelling the cemeteries. This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions."

15:2. The Earth

At Sāvatthī. "Mendicants, transmigration has no known beginning. No first point is found of sentient beings roaming and transmigrating, hindered by ignorance and fettered by craving. Suppose a person was to make the whole earth into clay balls the size of jujube seeds. They'd lay them down, saying: 'This is my father, this is my grandfather.' The whole earth would run out before that person's fathers and grandfathers. Why is that? Transmigration has no known beginning. No first point is found of sentient beings roaming and transmigrating, hindered by ignorance and fettered by craving. For such a long time you have undergone suffering, agony, and disaster, swelling the cemeteries. This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions."

15:3. Tears

At Sāvatthī. "Mendicants, transmigration has no known beginning. No first point is found of sentient beings roaming and transmigrating, hindered by ignorance and fettered by craving. What do you think? Which is more: the flow of tears you've shed while roaming and transmigrating for such a very long time—weeping and wailing from being united with the unloved and separated from the loved—or the water in the four oceans?" "As we understand the

Buddha's teaching, the flow of tears we've shed while roaming and transmigrating is more than the water in the four oceans."

"Good, good, mendicants! It's good that you understand my teaching like this. The flow of tears you've shed while roaming and transmigrating is indeed more than the water in the four oceans. For a long time you've undergone the death of a mother … father … brother … sister … son … daughter … loss of relatives … loss of wealth … or loss through illness. From being united with the unloved and separated from the loved, the flow of tears you've shed while roaming and transmigrating is indeed more than the water in the four oceans. Why is that? Transmigration has no known beginning. … This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions."

15:4. Mother's Milk

At Sāvatthī. "Mendicants, transmigration has no known beginning. No first point is found of sentient beings roaming and transmigrating, hindered by ignorance and fettered by craving. What do you think? Which is more: the mother's milk you've drunk while roaming and transmigrating for such a very long time, or the water in the four oceans?" "As we understand the Buddha's teaching, the mother's milk we've drunk while roaming and transmigrating is more than the water in the four oceans."

"Good, good, mendicants! It's good that you understand my teaching like this. The mother's milk you've drunk while roaming and transmigrating for such a very long time is more than the water in the four oceans. Why is that? Transmigration has no known beginning. … This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions."

15:5. A Mountain

At Sāvatthī. Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him: "Sir, how long is an eon?" "Mendicant, an eon is long. It's not easy to calculate how many years, how many hundreds or thousands or hundreds of thousands of years it lasts."

"But sir, is it possible to give a simile?" "It's possible," said the Buddha. "Suppose there was a huge stone mountain, a league long, a league wide, and a league high, with no cracks or holes, one solid mass. And as each century passed someone would stroke it with a fine cloth from Kāsī. By this means the huge stone mountain would be worn away before the eon comes to an end. That's how long an eon is. And we've transmigrated through many such eons, many hundreds, many thousands, many hundreds of thousands. Why is that? Transmigration has no known beginning. … This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions."

15:6. A Mustard Seed

At Sāvatthī. Then a mendicant went up to the Buddha … and said to him: "Sir, how long is an eon?" "Mendicant, an eon is long. It's not easy to calculate how many years, how many hundreds or thousands or hundreds of thousands of years it lasts."

"But sir, is it possible to give a simile?" "It's possible," said the Buddha. "Suppose there was an iron city, a league long, a league wide, and a league high, full of mustard seeds pressed into balls. And as each century passed someone would remove a single mustard seed. By this means the huge heap of mustard seeds would be used up before the eon comes to an end. That's how long an eon is. And we've transmigrated through many such eons, many hundreds, many thousands,

many hundreds of thousands. Why is that? Transmigration has no known beginning. … This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions."

15:7. Disciples

At Sāvatthī. Then several mendicants went up to the Buddha … and said to him: "Sir, how many eons have passed?" "Mendicants, many eons have passed. It's not easy to calculate how many eons have passed, how many hundreds or thousands or hundreds of thousands of eons."

"But sir, is it possible to give a simile?" "It's possible," said the Buddha. "Suppose there were four disciples with a lifespan of a hundred years. And each day they would each recollect a hundred thousand eons. Those four disciples would pass away after a hundred years and there would still be eons that they haven't recollected. That's how many eons have passed. It's not easy to calculate how many eons have passed, how many hundreds or thousands or hundreds of thousands of eons. Why is that? Transmigration has no known beginning. … This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions."

15:8. The Ganges

Near Rājagaha, in the Bamboo Grove. Then a certain brahmin went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha: "Sir, how many eons have passed?" "Brahmin, many eons have passed. It's not easy to calculate how many eons have passed, how many hundreds or thousands or hundreds of thousands of eons."

"But sir, can you give a simile?" "I can," said the Buddha. "Consider the Ganges river from where it originates to where it enters the ocean. Between these places it's not easy to calculate how many grains of sand there are, how many hundreds or thousands or hundreds of thousands of grains of sand. The eons that have passed are more than this. It's not easy to calculate how many eons have passed, how many hundreds or thousands or hundreds of thousands of eons. Why is that? Transmigration has no known beginning. No first point is found of sentient beings roaming and transmigrating, hindered by ignorance and fettered by craving. For such a long time you have undergone suffering, agony, and disaster, swelling the cemeteries. This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions."

When he said this, the brahmin said to the Buddha: "Excellent, Master Gotama! Excellent! … From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life."

15:9. A Stick

At Sāvatthī. "Mendicants, transmigration has no known beginning. No first point is found of sentient beings roaming and transmigrating, hindered by ignorance and fettered by craving. Suppose a stick was tossed up in the air. Sometimes it'd fall on its bottom, sometimes the middle, and sometimes the top. It's the same for sentient beings roaming and transmigrating, hindered by ignorance and fettered by craving. Sometimes they go from this world to the other world, and sometimes they come from the other world to this world. Why is that? Transmigration has no known beginning. … This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions."

15:10. A Single Person

At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain. There the Buddha addressed the mendicants: "Mendicants!" "Venerable sir," they replied. The Buddha said this:

"Mendicants, transmigration has no known beginning. … One person roaming and transmigrating for an eon would amass a heap of bones the size of this Mount Vepulla, if they were gathered together and not lost. Why is that? Transmigration has no known beginning. … This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions."

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

"If the bones of a single person
for a single eon were gathered up,
they'd make a pile the size of a mountain:
so said the great hermit.

And this is declared to be
as huge as Mount Vepulla,
higher than the Vulture's Peak
in the Magadhan mountain range.

But then, with right understanding,
a person sees the noble truths—
suffering, suffering's origin,
suffering's transcendence,
and the noble eightfold path
that leads to the stilling of suffering.

After roaming on seven times at most,
that person
makes an end of suffering,
with the ending of all fetters."

2. The Second Chapter

15:11. In a Bad Way

At one time the Buddha was staying near Sāvatthī. "Mendicants, transmigration has no known beginning. No first point is found of sentient beings roaming and transmigrating, hindered by ignorance and fettered by craving. When you see someone in a bad way, in distress, you should conclude: 'In all this long time, we too have undergone the same thing.' Why is that? Transmigration has no known beginning. … This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions."

15:12. In a Good Way

At Sāvatthī. "Mendicants, transmigration has no known beginning. … When you see someone in a good way, in a happy state, you should conclude: 'In all this long time, we too have undergone the

same thing.' Why is that? Transmigration has no known beginning. … This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions."

15:13. Thirty Mendicants

Near Rājagaha, in the Bamboo Grove. Then thirty mendicants from Pāvā went to the Buddha. All of them lived in the wilderness, ate only alms-food, wore rag robes, and owned just three robes; yet they all still had fetters. They bowed to the Buddha and sat down to one side. Then it occurred to the Buddha: "These thirty mendicants from Pāvā live in the wilderness, eat only alms-food, wear rag robes, and own just three robes; yet they all still have fetters. Why don't I teach them the Dhamma in such a way that their minds are freed from defilements by not grasping while sitting in this very seat?" Then the Buddha said to the mendicants: "Mendicants!" "Venerable sir," they replied. The Buddha said this:

"Mendicants, transmigration has no known beginning. No first point is found of sentient beings roaming and transmigrating, hindered by ignorance and fettered by craving. What do you think? Which is more: the flow of blood you've shed when your head was chopped off while roaming and transmigrating for such a very long time, or the water in the four oceans?" "As we understand the Buddha's teaching, the flow of blood we've shed when our head was chopped off while roaming and transmigrating is more than the water in the four oceans."

"Good, good, mendicants! It's good that you understand my teaching like this. The flow of blood you've shed when your head was chopped off while roaming and transmigrating is indeed more than the water in the four oceans. For a long time you've been cows, and the flow of blood you've shed when your head was chopped off as a cow is more than the water in the four oceans. For a long time you've been buffalo … rams … goats … deer … chickens … pigs … For a long time you've been bandits, arrested for raiding villages, highway robbery, or adultery. And the flow of blood you've shed when your head was chopped off as a bandit is more than the water in the four oceans. Why is that? Transmigration has no known beginning. … This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions."

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said. And while this discourse was being spoken, the minds of the thirty mendicants from Pāvā were freed from defilements by not grasping.

15:14. Mother

At Sāvatthī. "Mendicants, transmigration has no known beginning. … It's not easy to find a sentient being who in all this long time has not previously been your mother. Why is that? Transmigration has no known beginning. … This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions."

15:15. Father

At Sāvatthī. "Mendicants, transmigration has no known beginning. … It's not easy to find a sentient being who in all this long time has not previously been your father. … This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions."

15:16. Brother

At Sāvatthī. “It’s not easy to find a sentient being who in all this long time has not previously been your brother. … This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.”

15:17. Sister

At Sāvatthī. “It’s not easy to find a sentient being who in all this long time has not previously been your sister. … This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.”

15:18. Son

At Sāvatthī. “It’s not easy to find a sentient being who in all this long time has not previously been your son. … This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.”

15:19 Daughter

At Sāvatthī. “Mendicants, transmigration has no known beginning. No first point is found of sentient beings roaming and transmigrating, hindered by ignorance and fettered by craving. It’s not easy to find a sentient being who in all this long time has not previously been your daughter. Why is that? Transmigration has no known beginning. No first point is found of sentient beings roaming and transmigrating, hindered by ignorance and fettered by craving. For such a long time you have undergone suffering, agony, and disaster, swelling the cemeteries. This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.”

15:20 Mount Vepulla

At one time the Buddha was staying near Rājagaha, on the Vulture’s Peak Mountain. There the Buddha addressed the mendicants: “Mendicants!” “Venerable sir,” they replied. The Buddha said this:

“Mendicants, transmigration has no known beginning. No first point is found of sentient beings roaming and transmigrating, hindered by ignorance and fettered by craving. Once upon a time, mendicants, this Mount Vepulla was known as Pācīnavaṃsa. And at that time people were known as Tivaras. The lifespan of the Tivaras was 40,000 years. It took them four days to climb Mount Vepulla, and four days to descend. At that time Kakusandha, the Blessed One, the perfected one, the fully awakened Buddha arose in the world. Kakusandha had a fine pair of chief disciples named Vidhura and Sañjīva. See, mendicants! This mountain’s name has vanished, those people have passed away, and that Buddha has become fully extinguished. So impermanent are conditions, so unstable are conditions, so unreliable are conditions. This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.

Once upon a time this Mount Vepulla was known as Vaṅkaka. And at that time people were known as Rohitassas. The lifespan of the Rohitassas was 30,000 years. It took them three days to climb Mount Vepulla, and three days to descend. At that time Koṇāgamana, the Blessed One, the perfected one, the fully awakened Buddha arose in the world. Koṇāgamana had a fine pair of

chief disciples named Bhiyyosa and Uttara. See, mendicants! This mountain's name has vanished, those people have passed away, and that Buddha has become fully extinguished. So impermanent are conditions …

Once upon a time this Mount Vepulla was known as Supassa. And at that time people were known as Suppiyas. The lifespan of the Suppiyas was 20,000 years. It took them two days to climb Mount Vepulla, and two days to descend. At that time Kassapa, the Blessed One, the perfected one, the fully awakened Buddha arose in the world. Kassapa had a fine pair of chief disciples named Tissa and Bhāradvāja. See, mendicants! This mountain's name has vanished, those people have passed away, and that Buddha has become fully extinguished. So impermanent are conditions …

These days this Mount Vepulla is known as Vepulla. And these people are known as Magadhans. The lifespan of the Magadhans is short, brief, and fleeting. A long life is a hundred years or a little more. It takes the Magadhans an hour to climb Mount Vepulla, and an hour to descend. And now I am the Blessed One, the perfected one, the fully awakened Buddha who has arisen in the world. I have a fine pair of chief disciples named Sāriputta and Moggallāna. There will come a time when this mountain's name will disappear, those people will die, and I will be fully extinguished. So impermanent are conditions, so unstable are conditions, so unreliable are conditions. This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions."

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

"For the Tivaras it was Pācīnavaṃsa,
for the Rohitassa, Vaṅkaka,
Supassa for the Suppiyas,
and Vepulla for the Magadhans.

Oh! Conditions are impermanent,
their nature is to rise and fall;
having arisen, they cease;
their stilling is true bliss."

The Linked Discourses on the unknown beginning are complete.

16. Kassapasaṁyutta: *With Kassapa*

1. Kassapa

16:1 Content

At Sāvatthī. "Mendicants, Kassapa is content with any kind of robe, and praises such contentment. He doesn't try to get hold of a robe in an improper way. He doesn't get upset if he doesn't get a robe. And if he does get a robe, he uses it untied, unstupefied, unattached, seeing the drawback, and understanding the escape.

Kassapa is content with any kind of alms-food …

Kassapa is content with any kind of lodging …

Kassapa is content with any kind of medicines and supplies for the sick …

So you should train like this: 'We will be content with any kind of robe, and praise such contentment. We won't try to get hold of a robe in an improper way. We won't get upset if we don't get a robe. And if we do get a robe, we'll use it untied, unstupefied, unattached, seeing the drawback, and understanding the escape.' (All should be treated the same way.)

'We will be content with any kind of alms-food …' 'We will be content with any kind of lodging …' 'We will be content with any kind of medicines and supplies for the sick …' That's how you should train. I will exhort you with the example of Kassapa or someone like him. You should practice accordingly."

16:2. Imprudent

So I have heard. At one time Venerable Mahākassapa and Venerable Sāriputta were staying near Benares, in the deer park at Isipatana. Then in the late afternoon, Venerable Sāriputta came out of retreat, went to Venerable Mahākassapa, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Mahākassapa: "Reverend Kassapa, it's said that without being keen and prudent you can't achieve awakening, extinguishment, and the supreme sanctuary. But if you're keen and prudent you can achieve awakening, extinguishment, and the supreme sanctuary.

To what extent is this the case?" "Reverend, take a mendicant who doesn't foster keenness by thinking: 'If unarisen unskillful qualities arise in me, they'll lead to harm.' 'If I don't give up arisen unskillful qualities, they'll lead to harm.' 'If I don't give rise to unarisen skillful qualities, they'll lead to harm.' 'If arisen skillful qualities cease in me, they'll lead to harm.' That's how you're not keen.

And how are you not prudent? Take a mendicant who doesn't foster prudence by thinking: 'If unarisen unskillful qualities arise in me, they'll lead to harm.' 'If I don't give up arisen unskillful qualities, they'll lead to harm.' 'If I don't give rise to unarisen skillful qualities, they'll lead to harm.' 'If arisen skillful qualities cease in me, they'll lead to harm.' That's how you're not prudent. That's how without being keen and prudent you can't achieve awakening, extinguishment, and the supreme sanctuary.

And how are you keen? Take a mendicant who fosters keenness by thinking: 'If unarisen unskillful qualities arise in me, they'll lead to harm.' 'If I don't give up arisen unskillful qualities, they'll lead to harm.' 'If I don't give rise to unarisen skillful qualities, they'll lead to harm.' 'If arisen skillful qualities cease in me, they'll lead to harm.' That's how you're keen.

And how are you prudent? Take a mendicant who fosters prudence by thinking: 'If unarisen unskillful qualities arise in me, they'll lead to harm.' 'If I don't give up arisen unskillful qualities, they'll lead to harm.' 'If I don't give rise to unarisen skillful qualities, they'll lead to harm.' 'If arisen skillful qualities cease in me, they'll lead to harm.' That's how you're prudent. That's how if you're keen and prudent you can achieve awakening, extinguishment, and the supreme sanctuary."

16:3. Like the Moon

At Sāvatthī. "Mendicants, you should approach families like the moon: withdrawn in body and mind, always the newcomer, and never impudent. Suppose a person were to look down at an old well, a rugged cliff, or an inaccessible riverland. They'd withdraw their body and mind. In the same way, you should approach families like the moon: withdrawn in body and mind, always the newcomer, and never impudent.

Kassapa approaches families like the moon: withdrawn in body and mind, always the newcomer, and never impudent. What do you think, mendicants? What kind of mendicant is worthy of approaching families?" "Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it."

Then the Buddha waved his hand in space. "Mendicants, this hand is not stuck or held or caught in space. In the same way, when approaching families, a mendicant's mind is not stuck or held or caught, thinking: 'May those who want material possessions get them, and may those who want merit make merits!' They're just as pleased and happy when others get something as they are when they get something. This kind of mendicant is worthy of approaching families.

When Kassapa approaches families, his mind is not stuck or held or caught, thinking: 'May those who want material possessions get them, and may those who want merit make merits!' He's just as pleased and happy when others get something as he is when he gets something.

What do you think, mendicants? What kind of mendicant's teaching is pure, and what kind is impure?" "Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it." "Well then, mendicants, listen and pay close attention, I will speak." "Yes, sir," they replied. The Buddha said this:

"Whoever teaches Dhamma to others with the thought: 'Oh! May they listen to the teaching from me. When they've heard it, may they gain confidence in the teaching and demonstrate their confidence to me.' Such a mendicant's teaching is impure.

Whoever teaches Dhamma to others with the thought: 'The teaching is well explained by the Buddha—realizable in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves. Oh! May they listen to the teaching from me. When they've heard it, may they understand the teaching and practice accordingly.' So they teach others because of the natural excellence of the teaching, out of compassion, kindness, and sympathy. Such a mendicant's teaching is pure.

Kassapa teaches Dhamma to others with the thought: 'The teaching is well explained by the Buddha—realizable in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves. Oh! May they listen to the teaching from me. When they've heard it, may they understand the teaching and practice accordingly.' So he teaches others because of the natural excellence of the teaching, out of compassion, kindness, and sympathy. I will exhort you with the example of Kassapa or someone like him. You should practice accordingly."

16:4. Visiting Families

At Sāvatthī. "What do you think, mendicants? What kind of mendicant is worthy of visiting families? And what kind of mendicant is not worthy of visiting families?" "Our teachings are rooted in the Buddha. …" The Buddha said this:

"Whoever visits families with the thought: 'May they give to me, may they not fail to give. May they give a lot, not a little. May they give me fine things, not coarse. May they give quickly, not slowly. May they give carefully, not carelessly.' If a mendicant with such a thought approaches a family and they don't give, the mendicant feels slighted. And they experience pain and sadness because of that. If they give only a little … if they give coarse things … if they give slowly … if they give carelessly, the mendicant feels slighted. And they experience pain and sadness because of that. That kind of mendicant is not worthy of visiting families.

Whoever visits families with the thought: 'When among other families, how could I possibly think: "May they give to me, may they not fail to give. May they give a lot, not a little. May they

give me fine things, not coarse. May they give quickly, not slowly. May they give carefully, not carelessly.”’ If a mendicant with such a thought approaches a family and they don’t give, the mendicant doesn’t feel slighted. And they don’t experience pain and sadness because of that. If they give only a little … if they give coarse things … if they give slowly … if they give carelessly, the mendicant doesn’t feel slighted. And they don’t experience pain and sadness because of that. That kind of mendicant is worthy of visiting families.

Kassapa visits families with the thought: ‘When among other families, how could I possibly think: “May they give to me, may they not fail to give. May they give a lot, not a little. May they give me fine things, not coarse. May they give quickly, not slowly. May they give carefully, not carelessly.”’ With such a thought, if he approaches a family and they don’t give, he doesn’t feel slighted. And he doesn’t experience pain and sadness because of that. If they give only a little … if they give coarse things … if they give slowly … if they give carelessly, he doesn’t feel slighted. And he doesn’t experience pain and sadness because of that. I will exhort you with the example of Kassapa or someone like him. You should practice accordingly.”

16:5. Old Age

So I have heard. Near Rājagaha, in the Bamboo Grove. Then Venerable Mahākassapa went up to the Buddha, bowed, and sat down to one side. The Buddha said to him: “You’re old now, Kassapa. Those worn-out hempen rag robes must be a burden for you. So Kassapa, you should wear clothes given by householders, accept invitations for the meal, and stay in my presence.”

“For a long time, sir, I’ve lived in the wilderness, eaten only alms-food, worn rag robes, and owned just three robes; and I’ve praised these things. I’ve been one of few wishes, content, secluded, aloof, and energetic; and I’ve praised these things.”

“But seeing what benefit, Kassapa, have you long practiced these things?”

“Sir, seeing two benefits I have long practiced these things.

I see a happy life for myself in the present. And I have compassion for future generations, thinking: ‘Hopefully those who come after might follow my example.’ For they may think: ‘It seems that the awakened disciples of the Buddha for a long time lived in the wilderness, ate only alms-food, wore rag robes, and owned just three robes; and they praised these things. They were of few wishes, content, secluded, aloof, and energetic; and they praised these things.’ They’ll practice accordingly, which will be for their lasting welfare and happiness.

Seeing these two benefits I have long practiced these things.”

“Good, good, Kassapa! You’re acting for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans. So Kassapa, wear worn-out hempen rag robes, walk for alms, and stay in the wilderness.”

16:6. Advice

Near Rājagaha, in the Bamboo Grove. Then Venerable Mahākassapa went up to the Buddha, bowed, and sat down to one side. The Buddha said to him: “Kassapa, advise the mendicants! Give them a Dhamma talk! Either you or I should advise the mendicants and give them a Dhamma talk.”

“Sir, the mendicants these days are hard to admonish, having qualities that make them hard to admonish. They’re impatient, and don’t take instruction respectfully. Take the monk called Bhaṇḍa, Ānanda’s pupil. He’s been competing in studies with the monk called Abhiñjika, Anuruddha’s pupil. They say: ‘Come on, monk, who can recite more? Who can recite better? Who can recite longer?’”

So the Buddha said to a certain monk: “Please, monk, in my name tell the monk called Bhaṇḍa, Ānanda’s pupil, and the monk called Abhiñjika, Anuruddha’s pupil that the teacher summons them.” “Yes, sir,” that monk replied. He went to those monks and said: “Venerables, the teacher summons you.”

“Yes, reverend,” those monks replied. They went to the Buddha, bowed, and sat down to one side. The Buddha said to them: “Is it really true, monks, that you’ve been competing in studies, saying: ‘Come on, monk, who can recite more? Who can recite better? Who can recite longer?’” “Yes, sir.” “Have you ever known me to teach the Dhamma like this: ‘Please mendicants, compete in studies to see who can recite more and better and longer’?” “No, sir.” “If you’ve never known me to teach the Dhamma like this, then what exactly do you know and see, you foolish men, that after going forth in such a well explained teaching and training you’d compete in studies to see who can recite more and better and longer?”

Then those monks bowed with their heads at the Buddha’s feet and said: “We have made a mistake, sir. It was foolish, stupid, and unskillful of us in that after going forth in such a well explained teaching and training we competed in studies to see who can recite more and better and longer. Please, sir, accept our mistake for what it is, so we will restrain ourselves in future.”

“Indeed, monks, you made a mistake. It was foolish, stupid, and unskillful of you to act in that way. But since you have recognized your mistake for what it is, and have dealt with it properly, I accept it. For it is growth in the training of the noble one to recognize a mistake for what it is, deal with it properly, and commit to restraint in the future.”

16:7. Advice (2nd)

Near Rājagaha, in the Bamboo Grove. Then Venerable Mahākassapa went up to the Buddha, bowed, and sat down to one side. The Buddha said to him: “Kassapa, advise the mendicants! Give them a Dhamma talk! Either you or I should advise the mendicants and give them a Dhamma talk.”

“Sir, the mendicants these days are hard to admonish, having qualities that make them hard to admonish. They’re impatient, and don’t take instruction respectfully. Sir, whoever has no faith, conscience, prudence, energy, or wisdom when it comes to skillful qualities can expect decline, not growth, in skillful qualities, whether by day or by night.

It’s like the moon in the waning fortnight. Whether by day or by night, its beauty, roundness, light, and diameter and circumference only decline. In the same way, whoever has no faith, conscience, prudence, energy, and wisdom when it comes to skillful qualities can expect decline, not growth, in skillful qualities, whether by day or by night.

A faithless individual is in decline. An individual with no conscience is in decline. An imprudent individual is in decline. A lazy individual is in decline. A witless individual is in decline. An angry individual is in decline. A hostile individual is in decline. When there are no mendicant advisers there is decline.

Sir, whoever has faith, conscience, prudence, energy, and wisdom when it comes to skillful qualities can expect growth, not decline, in skillful qualities, whether by day or by night.

It’s like the moon in the waxing fortnight. Whether by day or by night, its beauty, roundness, light, and diameter and circumference only grow. In the same way, whoever has faith, conscience, prudence, energy, and wisdom when it comes to skillful qualities can expect growth, not decline, in skillful qualities, whether by day or by night.

A faithful individual doesn’t decline. An individual with a conscience doesn’t decline. A prudent individual doesn’t decline. An energetic individual doesn’t decline. A wise individual doesn’t decline. A loving individual doesn’t decline. A kind individual doesn’t decline. When there are mendicant advisers there is no decline.”

"Good, good, Kassapa! Whoever has no faith, conscience, prudence, energy, or wisdom when it comes to skillful qualities can expect decline, not growth …

When there are no mendicant advisers there is decline.

Whoever has faith, conscience, prudence, energy, and wisdom when it comes to skillful qualities can expect growth, not decline …

When there are mendicant advisers there is no decline."

16:8. Advice (3rd)

Near Rājagaha, in the squirrels' feeding ground. Then Venerable Mahākassapa went up to the Buddha, bowed, and sat down to one side. The Buddha said to him: "Kassapa, advise the mendicants! Give them a Dhamma talk! Either you or I should advise the mendicants and give them a Dhamma talk."

"Sir, the mendicants these days are hard to admonish, having qualities that make them hard to admonish. They're impatient, and don't take instruction respectfully." "Kassapa, that's because formerly the senior mendicants lived in the wilderness, ate only alms-food, wore rag robes, and owned just three robes; and they praised these things. They were of few wishes, content, secluded, aloof, and energetic; and they praised these things.

The senior mendicants invite such a mendicant to a seat, saying: 'Welcome, mendicant! What is this mendicant's name? This mendicant is good-natured; he really wants to train. Please, mendicant, take a seat.'

Then the junior mendicants think: 'It seems that when a mendicant lives in the wilderness … and is energetic, and praises these things, senior mendicants invite them to a seat …' They practice accordingly. That is for their lasting welfare and happiness.

But these days, Kassapa, the senior mendicants don't live in the wilderness … and aren't energetic; and they don't praise these things.

When a mendicant is well-known and famous, a recipient of robes, alms-food, lodgings, and medicines and supplies for the sick, senior mendicants invite them to a seat: 'Welcome, mendicant! What is this mendicant's name? This mendicant is good-natured; he really likes his fellow monks. Please, mendicant, take a seat.'

Then the junior mendicants think: 'It seems that when a mendicant is well-known and famous, a recipient of robes, alms-food, lodgings, and medicines and supplies for the sick, senior mendicants invite them to a seat …' They practice accordingly. That is for their lasting harm and suffering. And if it could ever be rightly said that spiritual practitioners are imperiled by the peril of a spiritual practitioner, and vanquished by the vanquishing of a spiritual practitioner, it is these days that this could be rightly said."

16:9. Absorptions and Insights

At Sāvatthī. "Mendicants, whenever I want, quite secluded from sensual pleasures, secluded from unskillful qualities, I enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. And so does Kassapa.

Whenever I want, as the placing of the mind and keeping it connected are stilled, I enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected. And so does Kassapa.

Whenever I want, with the fading away of rapture, I enter and remain in the third absorption, where I meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' And so does Kassapa.

Whenever I want, with the giving up of pleasure and pain, and the ending of former happiness and sadness, I enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. And so does Kassapa.

Whenever I want, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', I enter and remain in the dimension of infinite space. And so does Kassapa.

Whenever I want, going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', I enter and remain in the dimension of infinite consciousness. And so does Kassapa.

Whenever I want, going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', I enter and remain in the dimension of nothingness. And so does Kassapa.

Whenever I want, going totally beyond the dimension of nothingness, I enter and remain in the dimension of neither perception nor non-perception. And so does Kassapa.

Whenever I want, going totally beyond the dimension of neither perception nor non-perception, I enter and remain in the cessation of perception and feeling. And so does Kassapa.

Whenever I want, I wield the many kinds of psychic power: multiplying myself and becoming one again; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful. I control the body as far as the Brahmā realm. And so does Kassapa.

Whenever I want, with clairaudience that is purified and superhuman, I hear both kinds of sounds, human and divine, whether near or far. And so does Kassapa.

Whenever I want, I understand the minds of other beings and individuals, having comprehended them with my mind. I understand mind with greed as 'mind with greed', and mind without greed as 'mind without greed'; mind with hate … mind without hate … mind with delusion … mind without delusion … contracted mind … scattered mind … expansive mind … unexpansive mind … mind that is not supreme … mind that is supreme … mind immersed in samādhi … mind not immersed in samādhi … freed mind … unfreed mind … And so does Kassapa.

Whenever I want, I recollect my many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world evolving, many eons of the world contracting and evolving. I remember: 'There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.' And so I recollect my many kinds of past lives, with features and details. And so does Kassapa.

Whenever I want, with clairvoyance that is purified and superhuman, I see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. I understand how sentient beings are reborn according to their deeds. 'These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they chose to act out of that right view. When their body breaks up, after death, they're reborn in a good place, a heavenly realm.' And so, with clairvoyance that is purified and superhuman, I see sentient beings passing away and being reborn—inferior and

superior, beautiful and ugly, in a good place or a bad place. I understand how sentient beings are reborn according to their deeds. And so does Kassapa.

I have realized the undefiled freedom of heart and freedom by wisdom in this very life. And I live having realized it with my own insight due to the ending of defilements. And so does Kassapa."

16:10. The Nuns' Quarters

So I have heard. At one time Venerable Mahākassapa was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, went to Mahākassapa and said: "Kassapa, come, sir. Let's go to one of the nuns' quarters." "You go, Reverend Ānanda. You have many duties and responsibilities." And a second time … And a third time, Ānanda said: "Kassapa, come, sir. Let's go to one of the nuns' quarters."

Then Venerable Mahākassapa robed up in the morning and, taking his bowl and robe, went with Venerable Ānanda as his second monk to one of the nuns' quarters, where he sat on the seat spread out. And then several nuns went up to Mahākassapa, bowed, and sat down to one side. Mahākassapa educated, encouraged, fired up, and inspired those nuns with a Dhamma talk, after which he got up from his seat and left.

Then the nun Thullatissā was upset and blurted out: "What is Master Mahākassapa thinking, that he'd teach Dhamma in front of Master Ānanda, the Videhan sage? He's like a needle seller who thinks they can sell a needle to a needle maker!"

Mahākassapa heard Thullatissā say these words, and he said to Ānanda: "Is that right, Reverend Ānanda? Am I the needle seller and you the needle maker? Or am I the needle maker and you the needle seller?" "Forgive her, sir. The woman's a fool." "Hold on, Reverend Ānanda! Don't make the Saṅgha investigate you further!

What do you think, Reverend Ānanda? Was it you who the Buddha brought up before the Saṅgha of mendicants, saying: 'Mendicants, whenever I want, quite secluded from sensual pleasures, secluded from unskillful qualities, I enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. And so does Ānanda'?" "No, sir."

"I was the one the Buddha brought up before the Saṅgha of mendicants, saying: 'Mendicants, whenever I want, quite secluded from sensual pleasures, secluded from unskillful qualities, I enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. And so does Kassapa. …' (The nine progressive meditations and the five insights should be treated in full.)

What do you think, Reverend Ānanda? Was it you who the Buddha brought up before the Saṅgha of mendicants, saying: 'I have realized the undefiled freedom of heart and freedom by wisdom in this very life. And I live having realized it with my own insight due to the ending of defilements. And so does Ānanda'?" "No, sir."

"I was the one the Buddha brought up before the Saṅgha of mendicants, saying: 'I have realized the undefiled freedom of heart and freedom by wisdom in this very life. And I live having realized it with my own insight due to the ending of defilements. And so does Kassapa.'

Reverend, you might as well think to hide a bull elephant that's three or three and a half meters tall behind a palm leaf as to hide my six insights."

But the nun Thullatissā fell from the spiritual life.

16:11. Robes

At one time Venerable Mahākassapa was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Now at that time Venerable Ānanda was wandering in the Southern Hills together with a large Saṅgha of mendicants.

And at that time thirty of Ānanda's mendicant pupils rejected the training and returned to a lesser life. Most of them were youths. When Venerable Ānanda had wandered in the Southern Hills as long as he wished, he set out for Rājagaha, to the Bamboo Grove, the squirrels' feeding ground. He went up to Venerable Mahākassapa, bowed, and sat down to one side. Mahākassapa said to him: "Reverend Ānanda, for how many reasons did the Buddha lay down a rule against eating in groups of more than three among families?"

"Sir, the Buddha laid down that rule for three reasons. For keeping difficult persons in check and for the comfort of good-hearted mendicants. To prevent those of wicked desires from taking sides and dividing the Saṅgha. And out of consideration for families. These are the three reasons why the Buddha laid down that rule."

"So what exactly are you doing, wandering together with these junior mendicants? They don't guard their sense doors, they eat too much, and they're not committed to wakefulness. It's like you're wandering about wrecking crops and ruining families! Your following is falling apart, Reverend Ānanda, and those just getting started are slipping away. Yet this boy knows no bounds!"

"Though there are grey hairs on my head, I still can't escape being called a boy by Venerable Mahākassapa." "It's because you wander with these junior mendicants. … Your following is falling apart, Reverend Ānanda, and those just getting started are slipping away. Yet this boy knows no bounds!"

The nun Thullanandā heard: "It seems that Master Mahākassapa has rebuked Master Ānanda the Videhan sage by calling him a boy!"

Then the nun Thullanandā was upset and blurted out: "How can Master Mahākassapa, who formerly followed another path, presume to rebuke Master Ānanda the Videhan sage by calling him a boy?" Mahākassapa heard Thullanandā say these words,

and he said to Ānanda: "Indeed, Reverend Ānanda, the nun Thullanandā spoke rashly and without thinking. Since I shaved off my hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness, I don't recall acknowledging any other teacher apart from the Blessed One, the perfected one, the fully awakened Buddha. Formerly when I was still a layman, I thought: 'Living in a house is cramped and dirty, but the life of one gone forth is wide open. It's not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell. Why don't I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?' After some time I made an outer robe of patches and, in the name of the perfected ones in the world, I shaved off my hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness.

When I had gone forth, I traveled along the road between Rājagaha and Nālanda, where I saw the Buddha sitting at the Bahuputta Shrine. Seeing him, I thought: 'If I'm ever to see a Teacher, it would be this Blessed One! If I'm ever to see a Holy One, it would be this Blessed One! If I'm ever to see a fully awakened Buddha, it would be this Blessed One!' Then I bowed with my head at the Buddha's feet and said: 'Sir, the Buddha is my Teacher, I am his disciple! The Buddha is my Teacher, I am his disciple!' When I said this, the Buddha said: 'Kassapa, if anyone was to say to such a wholehearted disciple that they know when they don't know, or that they see when they don't see, their head would explode. But Kassapa, when I say that I know and see I really do know and see.

So you should train like this: "I will set up a keen sense of conscience and prudence for seniors, juniors, and those in the middle." That's how you should train.

And you should train like this: “Whenever I hear a teaching connected with what’s skillful, I will pay heed, pay attention, engage wholeheartedly, and lend an ear to that teaching.” That’s how you should train.

And you should train like this: “I will never neglect mindfulness of the body that is full of pleasure.” That’s how you should train.’

And when the Buddha had given me this advice he got up from his seat and left. For seven days I ate the nation’s almsfood as a debtor. On the eighth day I was enlightened.

And then the Buddha left the road and went to the root of a tree. So I spread out my outer robe of patches folded in four and said to the Buddha: ‘Sir, sit here. That would be for my lasting welfare and happiness.’ The Buddha sat on the seat spread out and said to me: ‘Kassapa, this outer robe of patches is soft.’ ‘Sir, please accept my outer robe of patches out of compassion.’ ‘Well then, Kassapa, will you wear my worn-out hempen rag robe?’ ‘I will wear it, sir.’ And so I presented my outer robe of patches to the Buddha. And the Buddha presented me with his worn-out hempen rag robe.

So if anyone should be rightly called the Buddha’s true-born child, born from his mouth, born of the teaching, created by the teaching, heir to the teaching, and receiver of his worn-out hempen rag robes, it’s me.

Whenever I want, quite secluded from sensual pleasures, secluded from unskillful qualities, I enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. … (The nine progressive meditations and the five insights should be treated in full.)

I have realized the undefiled freedom of heart and freedom by wisdom in this very life. And I live having realized it with my own insight due to the ending of defilements. Reverend, you might as well think to hide a bull elephant that’s three or three and a half meters tall behind a palm leaf as to hide my six insights.”

But the nun Thullanandā fell from the spiritual life.

16:12. The Realized One After Death

At one time Venerable Mahākassapa and Venerable Sāriputta were staying near Benares, in the deer park at Isipatana. Then in the late afternoon, Venerable Sāriputta came out of retreat, went to Venerable Mahākassapa, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Mahākassapa: “Reverend Kassapa, does a Realized One exist after death?” “Reverend, this has not been declared by the Buddha.” “Well then, does a Realized One not exist after death?” “This too has not been declared by the Buddha.” “Well then, does a Realized One both exist and not exist after death?” “This too has not been declared by the Buddha.” “Well then, does a Realized One neither exist nor not exist after death?” “This too has not been declared by the Buddha.” “And why has this not been declared by the Buddha?” “Because it’s not beneficial or relevant to the fundamentals of the spiritual life. It doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. That’s why it has not been declared by the Buddha.”

“So what now has been declared by the Buddha?” “‘This is suffering’ has been declared by the Buddha. ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’ has been declared by the Buddha.” “And why has this been declared by the Buddha?” “Because it’s beneficial and relevant to the fundamentals of the spiritual life. It leads to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. That’s why it has been declared by the Buddha.”

16:13. The Counterfeit of the True Teaching

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then Venerable Mahākassapa went up to the Buddha, bowed, sat down to one side, and said to him: "What is the cause, sir, what is the reason why there used to be fewer training rules but more enlightened mendicants? And what is the cause, what is the reason why these days there are more training rules and fewer enlightened mendicants?" "That's how it is, Kassapa. When sentient beings are in decline and the true teaching is disappearing there are more training rules and fewer enlightened mendicants. The true teaching doesn't disappear as long the counterfeit of the true teaching hasn't appeared in the world. But when the counterfeit of the true teaching appears in the world then the true teaching disappears.

It's like true gold, which doesn't disappear as long as counterfeit gold hasn't appeared in the world. But when counterfeit gold appears in the world then real gold disappears. In the same way, the true teaching doesn't disappear as long the counterfeit of the true teaching hasn't appeared in the world. But when the counterfeit of the true teaching appears in the world then the true teaching disappears.

It's not the elements of earth, water, fire, or air that make the true teaching disappear. Rather, it's the foolish people who appear right here that make the true teaching disappear. The true teaching doesn't disappear like a ship that sinks all at once.

There are five detrimental things that lead to the decline and disappearance of the true teaching. What five? It's when the monks, nuns, laymen, and laywomen lack respect and reverence for the Teacher, the teaching, the Saṅgha, the training, and immersion. These five detrimental things lead to the decline and disappearance of the true teaching.

There are five things that lead to the continuation, persistence, and enduring of the true teaching. What five? It's when the monks, nuns, laymen, and laywomen maintain respect and reverence for the Teacher, the teaching, the Saṅgha, the training, and immersion. These five things lead to the continuation, persistence, and enduring of the true teaching."

The Linked Discourses with Kassapa are complete.

17. Lābhasakkārasaṁyutta: *On Gains and Honor*

1. The First Chapter

17:1. Brutal

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants: "Mendicants!" "Venerable sir," they replied. The Buddha said this:

"Possessions, honor, and popularity are brutal, bitter, and harsh. They're an obstacle to reaching the supreme sanctuary. So you should train like this: 'We will give up arisen possessions, honor, and popularity, and we won't let them occupy our minds.' That's how you should train."

17:2. A Hook

At Sāvatthī. "Possessions, honor, and popularity are brutal, bitter, and harsh. They're an obstacle to reaching the supreme sanctuary. Suppose a fisherman was to cast a baited hook into a deep lake. Seeing the bait, a fish would swallow it. And so the fish that swallowed the hook would meet with tragedy and disaster, and the fisherman can do what he wants with it.

'Fisherman' is a term for Māra the Wicked. 'Hook' is a term for possessions, honor, and popularity. Whoever enjoys and likes arisen possessions, honor, and popularity is called a mendicant who has swallowed Māra's hook. They've met with tragedy and disaster, and the Wicked One can do what he wants with them. So brutal are possessions, honor, and popularity—bitter and harsh, an obstacle to reaching the supreme sanctuary. So you should train like this: 'We will give up arisen possessions, honor, and popularity, and we won't let them occupy our minds.' That's how you should train."

17:3. A Turtle

At Sāvatthī. "Possessions, honor, and popularity are brutal … Once upon a time in a certain lake there was a large family of turtles that had lived there for a long time. Then one of the turtles said to another: 'My dear turtle, don't you go to that place.' But that turtle did go to that place, and a hunter pierced her with a harpoon. Then that turtle went back to the other turtle. When the other turtle saw her coming off in the distance, he said: 'My dear turtle, I hope you didn't go to that place!' 'I did.' 'But my dear turtle, I hope you're not hurt or injured!' 'I'm not hurt or injured. But this cord keeps dragging behind me.' 'Indeed, my dear turtle, you're hurt and injured! Your father and grandfather met with tragedy and disaster because of such a cord. Go now, you are no longer one of us.'

'Hunter' is a term for Māra the Wicked. 'Harpoon' is a term for possessions, honor, and popularity. 'Cord' is a term for desire with relishing. Whoever enjoys and likes arisen possessions, honor, and popularity is called a mendicant who has been pierced with a harpoon. They've met with tragedy and disaster, and the Wicked One can treat them however he wants. So brutal are possessions, honor, and popularity. …"

17:4. A Fleecy Sheep

At Sāvatthī. "Possessions, honor, and popularity are brutal … Suppose a fleecy sheep was to enter a briar patch. She'd get caught, snagged, and trapped at every turn, coming to ruin. In the same way, take a certain mendicant whose mind is overcome and overwhelmed by possessions, honor, and popularity. They robe up in the morning and, taking their bowl and robe, enter the village or town for alms. They get caught, snagged, and trapped at every turn, coming to ruin. So brutal are possessions, honor, and popularity. …"

17:5. A Dung Beetle

At Sāvatthī. "Possessions, honor, and popularity are brutal … Suppose there was a dung-eating beetle full of dung, stuffed with dung, and before her was a huge pile of dung. She'd look down on other beetles, thinking: 'For I am a dung-eating beetle full of dung, stuffed with dung, and before me is a huge pile of dung.' In the same way, take a certain mendicant whose mind is overcome and overwhelmed by possessions, honor, and popularity. They robe up in the morning and, taking their bowl and robe, enter the village or town for alms. There they eat as much as they

like, get invited back tomorrow, and have plenty of alms-food. When they get back to the monastery, they boast in the middle of a group of mendicants: 'I ate as much as I liked, got invited back tomorrow, and had plenty of alms-food. I get robes, alms-food, lodgings, and medicines and supplies for the sick. But these other mendicants have little merit or significance, so they don't get these things.' With a mind overcome and overwhelmed by possessions, honor, and popularity, they look down on other good-hearted mendicants. This will be for their lasting harm and suffering. So brutal are possessions, honor, and popularity. …"

17:6. A Bolt of Lightning

At Sāvatthī. "Possessions, honor, and popularity are brutal … Who should be struck by lightning? A trainee who comes into possessions, honor, and popularity before they achieve their heart's desire.

'Lightning strike' is a term for possessions, honor, and popularity. So brutal are possessions, honor, and popularity. …"

17:7. A Poisoned Arrow

At Sāvatthī. "Possessions, honor, and popularity are brutal … Who should be pierced by a poisoned arrow? A trainee who comes into possessions, honor, and popularity before they achieve their heart's desire.

'Arrow' is a term for possessions, honor, and popularity. So brutal are possessions, honor, and popularity. …"

17:8. A Jackal

At Sāvatthī. "Possessions, honor, and popularity are brutal … Mendicants, did you hear an old jackal howling at the crack of dawn?" "Yes, sir." "That old jackal has the disease called mange. He's not happy in his den, or at the root of a tree, or out in the open. Wherever he goes, stands, sits, or lies down he meets with tragedy and disaster. In the same way, take a certain mendicant whose mind is overcome and overwhelmed by possessions, honor, and popularity. They're not happy in an empty hut, at the root of a tree, or out in the open. Wherever they go, stand, sit, or lie down they meet with tragedy and disaster. So brutal are possessions, honor, and popularity. …"

17:9. Gale-force Winds

At Sāvatthī. "Possessions, honor, and popularity are brutal … High in the sky there are gale-force winds blowing. Any bird that flies there is flung about by those gale-force winds. Their feet go one way, their wings another, their head another, and their body another. In the same way, take a certain monk whose mind is overcome and overwhelmed by possessions, honor, and popularity. He robes up in the morning and, taking his bowl and robe, enters the village or town for alms without guarding body, speech, and mind, without establishing mindfulness, and without restraining the sense faculties. There he sees a female scantily clad, with revealing clothes. Lust infects his mind. He rejects the training and returns to a lesser life. Some take his robe, others his bowl, others his sitting cloth, others his needle case, just like the bird flung about by the gale-force winds. So brutal are possessions, honor, and popularity. …"

17:10. With Verses

At Sāvatthī. "Possessions, honor, and popularity are brutal … Take a case where I see a certain person whose mind is overcome and overwhelmed by honor. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. Take another case where I see a certain person whose mind is overcome and overwhelmed by lack of honor. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. And take another case where I see a certain person whose mind is overcome and overwhelmed by both honor and lack of honor. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. So brutal are possessions, honor, and popularity. …"

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

"Whether they're honored
or not honored, or both,
their immersion doesn't waver
as they live diligently.

They regularly practice absorption
with subtle view and discernment.
Rejoicing in the ending of grasping,
they're said to be a good person."

2. The Second Chapter

17:11. A Golden Bowl

At Sāvatthī. "Possessions, honor, and popularity are brutal … When I've comprehended the mind of a certain person, I understand: 'This venerable would not tell a deliberate lie even for the sake of a golden bowl filled with silver powder.' But some time later I see them tell a deliberate lie because their mind is overcome and overwhelmed by possessions, honor, and popularity. So brutal are possessions, honor, and popularity. …"

17:12. A Silver Bowl

At Sāvatthī. "Possessions, honor, and popularity are brutal … When I've comprehended the mind of a certain person, I understand: 'This venerable would not tell a deliberate lie even for the sake of a silver bowl filled with gold powder.' But some time later I see them tell a deliberate lie because their mind is overcome and overwhelmed by possessions, honor, and popularity. So brutal are possessions, honor, and popularity. …"

17:13–20. A Gold Coin, Etc.

At Sāvatthī. "Mendicants, when I've comprehended the mind of a certain person, I understand: 'This venerable would not tell a deliberate lie even for the sake of a gold coin.' … '… for the sake of a hundred gold coins.' … '… for the sake of a gold doubloon.' … '… for the sake of a hundred gold doubloons.' … '… for the sake of the whole earth full of gold.' … '… for any kind of material

reward.' … '… for the sake of life.' … '… for the sake of the finest lady in the land.' But some time later I see them tell a deliberate lie because their mind is overcome and overwhelmed by possessions, honor, and popularity. So brutal are possessions, honor, and popularity. …"

3. The Third Chapter

17:21. A Female

At Sāvatthī. "Possessions, honor, and popularity are brutal … Even if you're alone with a female she might not occupy your mind, but possessions, honor and popularity would still occupy your mind. So brutal are possessions, honor, and popularity. …"

17:22. The Finest Lady in the Land

At Sāvatthī. "Possessions, honor, and popularity are brutal … Even if you're alone with the finest lady in the land she might not occupy your mind, but possessions, honor and popularity would still occupy your mind. So brutal are possessions, honor, and popularity. …"

17:23. An Only Son

At Sāvatthī. "Possessions, honor, and popularity are brutal … A faithful laywoman with a dear and beloved only son would rightly appeal to him: 'My darling, please be like the householder Citta and Hatthaka of Aḷavī.' These are a standard and a measure for my male lay disciples, that is, the householder Citta and Hatthaka of Aḷavī. 'But my darling, if you go forth from the lay life to homelessness, please be like Sāriputta and Moggallāna.' These are a standard and a measure for my monk disciples, that is, Sāriputta and Moggallāna. 'And my darling, may you not come into possessions, honor, and popularity while you're still a trainee and haven't achieved your heart's desire.' If a trainee who hasn't achieved their heart's desire comes into possessions, honor, and popularity it's an obstacle for them. So brutal are possessions, honor, and popularity. …"

17:24. An Only Daughter

At Sāvatthī. "Possessions, honor, and popularity are brutal … A faithful laywoman with a dear and beloved only daughter would rightly appeal to her: 'My darling, please be like the laywomen Khujjuttarā and Veḷukaṇṭakī, Nanda's mother.' These are a standard and a measure for my female lay disciples, that is, the laywomen Khujjuttarā and Veḷukaṇṭakī, Nanda's mother. 'But my darling, if you go forth from the lay life to homelessness, please be like the nuns Khemā and Uppalavaṇṇā.' These are a standard and a measure for my nun disciples, that is, the nuns Khemā and Uppalavaṇṇā. 'And my darling, may you not come into possessions, honor, and popularity while you're still a trainee and haven't achieved your heart's desire.' If a trainee who hasn't achieved their heart's desire comes into possessions, honor, and popularity it's an obstacle for them. So brutal are possessions, honor, and popularity. …"

17:25. Ascetics and Brahmins

At Sāvatthī. “Mendicants, there are ascetics and brahmins who don’t truly understand the gratification, drawback, and escape when it comes to possessions, honor, and popularity. I don’t regard them as true ascetics and brahmins. Those venerables don’t realize the goal of life as an ascetic or brahmin, and don’t live having realized it with their own insight. There are ascetics and brahmins who do truly understand the gratification, drawback, and escape when it comes to possessions, honor, and popularity. I regard them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

17:26. Ascetics and Brahmins (2nd)

At Sāvatthī. “There are ascetics and brahmins who don’t truly understand the origin, ending, gratification, drawback, and escape when it comes to possessions, honor, and popularity … There are ascetics and brahmins who do truly understand …”

17:27. Ascetics and Brahmins (3rd)

At Sāvatthī. “There are ascetics and brahmins who don’t truly understand possessions, honor, and popularity, their origin, their cessation, and the path that leads to their cessation … There are ascetics and brahmins who do truly understand …”

17:28. Skin

At Sāvatthī. “Possessions, honor, and popularity are brutal … They cut through the outer skin, the inner skin, the flesh, sinews, and bones, until they reach the marrow and stay pressing there. So brutal are possessions, honor, and popularity. …”

17:29. A Rope

At Sāvatthī. “Possessions, honor, and popularity are brutal … They cut through the outer skin, the inner skin, the flesh, sinews, and bones, until they reach the marrow and stay pressing there.

Suppose a strong man was to twist a tough horse-hair rope around your shin and tighten it. It would cut through the outer skin, the inner skin, the flesh, sinews, and bones, until it reached the marrow and stayed pressing there. In the same way, possessions, honor, and popularity cut through the outer skin, the inner skin, the flesh, sinews, and bones, until they reach the marrow and stay pressing there. So brutal are possessions, honor, and popularity. …”

17:30. A Mendicant With Defilements Ended

At Sāvatthī. “Mendicants, possessions, honor, and popularity are an obstacle even for a mendicant who is perfected, with defilements ended.” When he said this, Venerable Ānanda said to the Buddha: “Sir, what do possessions, honor, and popularity obstruct for a mendicant with defilements ended?” “Ānanda, I don’t say that possessions, honor, and popularity obstruct the unshakable freedom of heart. But I do say that possessions, honor, and popularity obstruct the

achievement of blissful meditations in this very life for a meditator who is diligent, keen, and resolute. So brutal are possessions, honor, and popularity—bitter and harsh, an obstacle to reaching the supreme sanctuary. So you should train like this: 'We will give up arisen possessions, honor, and popularity, and we won't let them occupy our minds.' That's how you should train."

4. The Fourth Chapter

17:31. Schism

At Sāvatthī. "Possessions, honor, and popularity are brutal … Devadatta caused a schism in the Saṅgha because his mind was overcome and overwhelmed by possessions, honor, and popularity. So brutal are possessions, honor, and popularity. …"

17:32. Skillful Root

At Sāvatthī. "Possessions, honor, and popularity are brutal … Devadatta cut off his skillful root because his mind was overcome and overwhelmed by possessions, honor, and popularity. So brutal are possessions, honor, and popularity. …"

17:33. Skillful Quality

At Sāvatthī. "Possessions, honor, and popularity are brutal … Devadatta cut off his skillful quality because his mind was overcome and overwhelmed by possessions, honor, and popularity. So brutal are possessions, honor, and popularity. …"

17:34. Bright Quality

At Sāvatthī. "Possessions, honor, and popularity are brutal … Devadatta cut off his bright quality because his mind was overcome and overwhelmed by possessions, honor, and popularity. So brutal are possessions, honor, and popularity. …"

17:35. Shortly After He Left

At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain, not long after Devadatta had left. There the Buddha spoke to the mendicants about Devadatta: "Possessions, honor, and popularity came to Devadatta for his own ruin and downfall.

It's like a banana tree …

or a bamboo …

or a reed, all of which bear fruit to their own ruin and downfall …

It's like a mule, which becomes pregnant to its own ruin and downfall. In the same way, possessions, honor, and popularity came to Devadatta for his own ruin and downfall. So brutal are possessions, honor, and popularity. …" That's how you should train."

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

"The banana tree is destroyed by its own fruit,
as are the bamboo and the reed.
Honor destroys a corrupt person,
as pregnancy destroys a mule."

17:36. Five Hundred Carts

Near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Now at that time Prince Ajātasattu was going with five hundred carts in the morning and the evening to attend on Devadatta, presenting him with an offering of five hundred servings of food. Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him: "Sir, Prince Ajātasattu is going with five hundred carts in the morning and the evening to attend on Devadatta, presenting him with an offering of five hundred servings of food." "Mendicants, don't envy Devadatta's possessions, honor, and popularity. As long as Prince Ajātasattu goes with five hundred carts in the morning and the evening to attend on Devadatta, presenting him with an offering of five hundred servings of food, Devadatta can expect decline, not growth, in skillful qualities.

If bile were to burst from a wild dog's nose, it would become even wilder. In the same way, as long as Prince Ajātasattu goes with five hundred carts in the morning and the evening to attend on Devadatta, presenting him with an offering of five hundred servings of food, Devadatta can expect decline, not growth, in skillful qualities. So brutal are possessions, honor, and popularity. …"

17:37. Mother

At Sāvatthī. "Possessions, honor, and popularity are brutal, bitter, and harsh. They're an obstacle to reaching the supreme sanctuary. When I've comprehended the mind of a certain person, I understand: 'This venerable would not tell a deliberate lie even for the sake of their mother.' But some time later I see them tell a deliberate lie because their mind is overcome and overwhelmed by possessions, honor, and popularity. So brutal are possessions, honor, and popularity—bitter and harsh, an obstacle to reaching the supreme sanctuary. So you should train like this: 'We will give up arisen possessions, honor, and popularity, and we won't let them occupy our minds.' That's how you should train."

17:38–43. Father, Etc.

At Sāvatthī. "Possessions, honor, and popularity are brutal, bitter, and harsh. They're an obstacle to reaching the supreme sanctuary. When I've comprehended the mind of a certain person, I understand: 'This venerable would not tell a deliberate lie even for the sake of their father. … (To be expanded as in SN 17.37.) brother … sister … son … daughter … wife.' But some time later I see them tell a deliberate lie because their mind is overcome and overwhelmed by possessions, honor, and popularity. So brutal are possessions, honor, and popularity—bitter and harsh, an obstacle to reaching the supreme sanctuary. So you should train like this: 'We will give up arisen possessions, honor, and popularity, and we won't let them occupy our minds.' That's how you should train."

The Linked Discourses on possessions, honor, and popularity are complete.

18. Rāhulasaṁyutta:
With Rāhula

1. The First Chapter

18:1. The Eye, Etc.

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then Venerable Rāhula went up to the Buddha, bowed, sat down to one side, and said to him: "Sir, may the Buddha please teach me Dhamma in brief. When I've heard it, I'll live alone, withdrawn, diligent, keen, and resolute."

"What do you think, Rāhula? Is the eye permanent or impermanent?" "Impermanent, sir." "But if it's impermanent, is it suffering or happiness?" "Suffering, sir." "But if it's impermanent, suffering, and perishable, is it fit to be regarded thus: 'This is mine, I am this, this is my self'?" "No, sir."

"Is the ear permanent or impermanent?" "Impermanent, sir." … "Is the nose permanent or impermanent?" "Impermanent, sir." … "Is the tongue permanent or impermanent?" "Impermanent, sir." … "Is the body permanent or impermanent?" "Impermanent, sir." … "Is the mind permanent or impermanent?" "Impermanent, sir." "But if it's impermanent, is it suffering or happiness?" "Suffering, sir." "But if it's impermanent, suffering, and perishable, is it fit to be regarded thus: 'This is mine, I am this, this is my self'?" "No, sir."

"Seeing this, a learned noble disciple grows disillusioned with the eye, the ear, the nose, the tongue, the body, and the mind. Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed. They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'" (The ten discourses of this series should be treated in the same way.)

18:2. Sights, Etc.

At Sāvatthī. "What do you think, Rāhula? Are sights permanent or impermanent?" "Impermanent, sir." … "… sounds … smells … tastes … touches … Are thoughts permanent or impermanent?" "Impermanent, sir." … "Seeing this, a learned noble disciple grows disillusioned with sights, sounds, smells, tastes, touches, and thoughts. Being disillusioned, desire fades away. …"

18:3. Consciousness

At Sāvatthī. "What do you think, Rāhula? Is eye consciousness permanent or impermanent?" "Impermanent, sir." … "… ear consciousness … nose consciousness … tongue consciousness … body consciousness … Is mind consciousness permanent or impermanent?" "Impermanent, sir." … "Seeing this, a learned noble disciple grows disillusioned with eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and mind consciousness. Being disillusioned, desire fades away. …"

18:4. Contact

At Sāvatthī. “What do you think, Rāhula? Is eye contact permanent or impermanent?” “Impermanent, sir.” … “… ear contact … nose contact … tongue contact … body contact … Is mind contact permanent or impermanent?” “Impermanent, sir.” … “Seeing this, a learned noble disciple grows disillusioned with eye contact, ear contact, nose contact, tongue contact, body contact, and mind contact. Being disillusioned, desire fades away. …”

18:5. Feeling

At Sāvatthī. “What do you think, Rāhula? Is feeling born of eye contact permanent or impermanent?” “Impermanent, sir.” … “… feeling born of ear contact … feeling born of nose contact … feeling born of tongue contact … feeling born of body contact … Is feeling born of mind contact permanent or impermanent?” “Impermanent, sir.” … “Seeing this, a learned noble disciple grows disillusioned with feeling born of eye contact, ear contact, nose contact, tongue contact, body contact, and mind contact. …”

18:6. Perceptions

At Sāvatthī. “What do you think, Rāhula? Is perception of sights permanent or impermanent?” “Impermanent, sir.” … “… perception of sounds … perception of smells … perception of tastes … perception of touches … Is perception of thoughts permanent or impermanent?” “Impermanent, sir.” … “Seeing this, a learned noble disciple grows disillusioned with the perception of sights, sounds, smells, tastes, touches, and thoughts. …”

18:7. Intention

At Sāvatthī. “What do you think, Rāhula? Is intention regarding sights permanent or impermanent?” “Impermanent, sir.” … “… intention regarding sounds … intention regarding smells … intention regarding tastes … intention regarding touches … Is intention regarding thoughts permanent or impermanent?” “Impermanent, sir.” … “Seeing this, a learned noble disciple grows disillusioned with intention regarding sights, sounds, smells, tastes, touches, and thoughts. …”

18:8. Craving

At Sāvatthī. “What do you think, Rāhula? Is craving for sights permanent or impermanent?” “Impermanent, sir.” … “… craving for sounds … craving for smells … craving for tastes … craving for touches … Is craving for thoughts permanent or impermanent?” “Impermanent, sir.” … “Seeing this, a learned noble disciple grows disillusioned with craving for sights, sounds, smells, tastes, touches, and thoughts. …”

18:9. Elements

At Sāvatthī. “What do you think, Rāhula? Is the earth element permanent or impermanent?” “Impermanent, sir.” … “… the water element … the fire element … the air element … the space

element … Is the consciousness element permanent or impermanent?" "Impermanent, sir." … "Seeing this, a learned noble disciple grows disillusioned with the earth element, water element, fire element, air element, space element, and consciousness element …"

18:10. The Aggregates

At Sāvatthī. "What do you think, Rāhula? Is form permanent or impermanent?" "Impermanent, sir." … "… feeling … perception … choices … Is consciousness permanent or impermanent?" "Impermanent, sir." … "Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness. Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed. They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'"

2. The Second Chapter

18:11. The Eye, Etc.

So I have heard. At one time the Buddha was staying near Sāvatthī. Then Venerable Rāhula went up to the Buddha, bowed, and sat down to one side. The Buddha said to him: "What do you think, Rāhula? Is the eye permanent or impermanent?" "Impermanent, sir." "But if it's impermanent, is it suffering or happiness?" "Suffering, sir." "But if it's impermanent, suffering, and perishable, is it fit to be regarded thus: 'This is mine, I am this, this is my self'?" "No, sir." "… the ear … the nose … the tongue … the body … Is the mind permanent or impermanent?" "Impermanent, sir." "But if it's impermanent, is it suffering or happiness?" "Suffering, sir." "But if it's impermanent, suffering, and perishable, is it fit to be regarded thus: 'This is mine, I am this, this is my self'?" "No, sir." "Seeing this, a learned noble disciple grows disillusioned with the eye, the ear, the nose, the tongue, the body, and the mind. Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed. They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'" (The ten discourses of this series should be treated in the same way.)

18:12–20. The Nine Discourses on Sights, Etc.

At Sāvatthī. "What do you think, Rāhula? Are sights permanent or impermanent?" "Impermanent, sir." … "… sounds … smells … tastes … touches … thoughts …"

"… eye consciousness … ear consciousness … nose consciousness … tongue consciousness … body consciousness … mind consciousness …"

"… eye contact … ear contact … nose contact … tongue contact … body contact … mind contact …"

"… feeling born of eye contact … feeling born of ear contact … feeling born of nose contact … feeling born of tongue contact … feeling born of body contact … feeling born of mind contact …"

"… perception of sights … perception of sounds … perception of smells … perception of tastes … perception of touches … perception of thoughts …"

"… intention regarding sights … intention regarding sounds … intention regarding smells … intention regarding tastes … intention regarding touches … intention regarding thoughts …"

"… craving for sights … craving for sounds … craving for smells … craving for tastes … craving for touches … craving for thoughts …"

"… the earth element … the water element … the fire element … the air element … the space element … the consciousness element …"

"… form … feeling … perception … choices … Is consciousness permanent or impermanent?" "Impermanent, sir." … "Seeing this … They understand: '… there is no return to any state of existence.'"

18:21. Tendency

At Sāvatthī. Then Venerable Rāhula went up to the Buddha, bowed, sat down to one side, and said to him: "Sir, how does one know and see so that there's no ego, possessiveness, or underlying tendency to conceit for this conscious body and all external stimuli?" "Rāhula, one truly sees any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: 'This is not mine, I am not this, this is not my self.' One truly sees any kind of feeling … perception … choices … consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* consciousness—with right understanding: 'This is not mine, I am not this, this is not my self.' That's how to know and see so that there's no ego, possessiveness, or underlying tendency to conceit for this conscious body and all external stimuli."

18:22. Rid of Conceit

At Sāvatthī. Then Venerable Rāhula went up to the Buddha, bowed, sat down to one side, and said to him: "Sir, how does one know and see so that the mind is rid of ego, possessiveness, and conceit for this conscious body and all external stimuli; and going beyond discrimination, it's peaceful and well freed?" "Rāhula, when one truly sees any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: 'This is not mine, I am not this, this is not my self,' one is freed by not grasping.

When one truly sees any kind of feeling … perception … choices … When one truly sees any kind of consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* consciousness—with right understanding: 'This is not mine, I am not this, this is not my self,' one is freed by not grasping. That's how to know and see so that the mind is rid of ego, possessiveness, and conceit for this conscious body and all external stimuli; and going beyond discrimination, it's peaceful and well freed."

The Linked Discourses with Rāhula are complete.

19. Lakkhaṇasaṁyutta:
With Lakkhaṇa

1. The First Chapter

19:1. A Skeleton

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Now at that time Venerable Lakkhaṇa and Venerable Mahāmoggallāna were staying on the Vulture's Peak Mountain. Then Mahāmoggallāna robed up in the morning and, taking his bowl and robe, went to Lakkhaṇa and said to him: "Come, Reverend Lakkhaṇa, let's enter Rājagaha for alms." "Yes, reverend," Lakkhaṇa replied. As Mahāmoggallāna was descending from Vulture's Peak Mountain he smiled at a certain spot. So Lakkhaṇa said to Mahāmoggallāna: "What is the cause, Reverend Moggallāna, what is the reason you smiled?" "Reverend Lakkhaṇa, it's the wrong time for this question. Ask me when we're in the Buddha's presence."

Then Lakkhaṇa and Mahāmoggallāna wandered for alms in Rājagaha. After the meal, on their return from alms-round, they went to the Buddha, bowed, and sat down to one side. Lakkhaṇa said to Mahāmoggallāna: "Just now, as Mahāmoggallāna was descending from Vulture's Peak Mountain he smiled at a certain spot. What is the cause, Reverend Moggallāna, what is the reason you smiled?"

"Just now, reverend, as I was descending from Vulture's Peak Mountain I saw a skeleton flying through the air. Vultures, crows, and hawks kept chasing it, pecking and clawing as it screeched in pain. It occurred to me: 'It's incredible, it's amazing! That there can be such a sentient being, such an entity, such an incarnation!'"

Then the Buddha said to the mendicants: "Mendicants, there are disciples who live full of vision and knowledge, since a disciple knows, sees, and witnesses such a thing. Formerly, I too saw that being, but I did not speak of it. For if I had spoken of it others would not have believed me, which would be for their lasting harm and suffering. That being used to be a cattle butcher right here in Rājagaha. As a result of that deed he burned in hell for many years, many hundreds, many thousands, many hundreds of thousands of years. Now he experiences the residual result of that deed in such an incarnation." (All these discourses should be expanded like this.)

19:2. A Piece of Meat

"Just now, reverend, as I was descending from Vulture's Peak Mountain I saw a piece of meat flying through the air. Vultures, crows, and hawks kept chasing it, pecking and clawing as it screeched in pain. …" … "That being used to be a cattle butcher right here in Rājagaha. …"

19:3. A Piece of Flesh

"Just now, reverend, as I was descending from Vulture's Peak Mountain I saw a piece of flesh flying through the air. Vultures, crows, and hawks kept chasing it, pecking and clawing as it screeched in pain. …" … "That being used to be a bird hunter right here in Rājagaha. …"

19:4. A Flayed Man

“Just now, reverend, as I was descending from Vulture’s Peak Mountain I saw a flayed man flying through the air. Vultures, crows, and hawks kept chasing it, pecking and clawing as he screamed in pain. …” … “That being used to be a sheep butcher right here in Rājagaha. …”

19:5. Sword Hairs

“Just now, reverend, as I was descending from Vulture’s Peak Mountain I saw a man whose body hairs were swords flying through the air. And those swords kept rising up and falling on his body as he screamed in pain. …” … “That being used to be a pig butcher right here in Rājagaha. …”

19:6. Spear Hairs

“Just now, reverend, as I was descending from Vulture’s Peak Mountain I saw a man whose body hairs were spears flying through the air. And those spears kept rising up and falling on his body as he screamed in pain. …” … “That being used to be a deer hunter right here in Rājagaha. …”

19:7. Arrow Hairs

“Just now, reverend, as I was descending from Vulture’s Peak Mountain I saw a man whose body hairs were arrows flying through the air. And those arrows kept rising up and falling on his body as he screamed in pain. …” … “That being used to be a torturer right here in Rājagaha. …”

19:8. Needle Hairs

“Just now, reverend, as I was descending from Vulture’s Peak Mountain I saw a man whose body hairs were needles flying through the air. And those needles kept rising up and falling on his body as he screamed in pain. …” … “That being used to be a war herald right here in Rājagaha. …”

19:9. Needle Hairs (2nd)

“Just now, reverend, as I was descending from Vulture’s Peak Mountain I saw a man whose body hairs were needles flying through the air. The needles bored into his head and out his mouth, into his mouth and out his chest, into his chest and out his belly, into his belly and out his thighs, into his thighs and out his calves, and into his calves and out his feet. And he screamed in pain. …” … “That being used to be an informant right here in Rājagaha. …”

19:10. Pot Balls

“Just now, reverend, as I was descending from Vulture’s Peak Mountain I saw a man with testicles as big as pots flying through the air. When he was walking he had to lift his testicles on to his shoulder. And when he sat down, he sat right on them. Vultures, crows, and hawks kept chasing him, pecking, plucking, and hacking as he screamed in pain. …” … “That being used to be a corrupt official right here in Rājagaha. …”

19:12. A Dung Eater

“Just now, reverend, as I was descending from Vulture’s Peak Mountain I saw a man sunk in a sewer, eating dung with both hands. …” … “That being used to be a nasty brahmin right here in Rājagaha. In the time of the Buddha Kassapa’s dispensation he invited the Saṅgha of mendicants for a meal. He filled a trough with dung and said: ‘My good men, eat as much as you like, and take what’s left.’ …”

19:13. A Flayed Woman

“Just now, reverend, as I was descending from Vulture’s Peak Mountain I saw a flayed woman flying through the air. Vultures, crows, and hawks kept chasing her, pecking, plucking, and hacking as she screamed in pain. …” … “That woman used to be an adulteress right here in Rājagaha. …”

19:14. A Fishwife

“Just now, reverend, as I was descending from Vulture’s Peak Mountain I saw a stinking fishwife flying through the air. Vultures, crows, and hawks kept chasing her, pecking, plucking, and hacking as she screamed in pain. …” … “That woman used to be a fortune-teller right here in Rājagaha. …”

19:15. A Sweltering Woman

“Just now, reverend, as I was descending from Vulture’s Peak Mountain I saw a scorched woman, sooty and sweaty, flying through the air, as she screamed in pain. …” … “That woman used to be the king of Kaliṅga’s chief queen. She was of jealous nature, and poured a brazier of hot coals over her co-wife. …” …

19:16. A Headless Trunk

“Just now, reverend, as I was descending from Vulture’s Peak Mountain I saw a headless trunk flying through the air. Its eyes and mouth were on its chest. Vultures, crows, and hawks kept chasing it, pecking and clawing as it screamed in pain. …” … “That being used to be an executioner called Hārika right here in Rājagaha. …”

19:17. A Bad Monk

“Just now, reverend, as I was descending from Vulture’s Peak Mountain I saw a monk flying through the air. His outer robe, bowl, belt, and body were burning, blazing, and glowing as he screamed in pain. …” … “That monk used to be a bad monk in the time of Buddha Kassapa’s dispensation. …”

19:18. A Bad Nun

“I saw a nun flying through the air. Her outer robe was burning …” … “She used to be a bad nun …”

19:19. A Bad Female Probationer

“I saw a female probationer flying through the air. Her outer robe was burning …” … “She used to be a bad female probationer …”

19:20. A Bad Male Novice

“I saw a male novice flying through the air. His outer robe was burning …” … “He used to be a bad male novice …”

19:21. A Bad Female Novice

“Just now, reverend, as I was descending from Vulture’s Peak Mountain I saw a female novice flying through the air. Her outer robe, bowl, belt, and body were burning, blazing, and glowing as she screamed in pain. It occurred to me: ‘It’s incredible, it’s amazing! That there can be such a sentient being, such an entity, such an incarnation!’”

Then the Buddha said to the mendicants: “Mendicants, there are disciples who live full of vision and knowledge, since a disciple knows, sees, and witnesses such a thing. Formerly, I too saw that female novice, but I did not speak of it. For if I had spoken of it others would not have believed me, which would be for their lasting harm and suffering. That female novice used to be a bad female novice in the time of the Buddha Kassapa’s dispensation. As a result of that deed she burned in hell for many years, many hundreds, many thousands, many hundreds of thousands of years. Now she experiences the residual result of that deed in such an incarnation.”

The Linked Discourses with Lakkhaṇa are complete.

20. Opammasaṁyutta: *With Similes*

1. Similes

20:1. A Roof Peak

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s monastery. There the Buddha … said: “Mendicants, the rafters of a bungalow all lean to the peak and meet at the peak, and when the peak is demolished they’re all demolished too. In the same way any unskillful qualities are rooted in ignorance and meet in ignorance, and

when ignorance is demolished they're all demolished too. So you should train like this: 'We will stay diligent.' That's how you should train."

2. The Second Chapter

19:11. Over His Head

So I have heard. At one time near Rājagaha in the Bamboo Grove ... "Just now, reverend, as I was descending from Vulture's Peak Mountain I saw a man sunk over his head in a sewer. …" … "That being used to be an adulterer right here in Rājagaha. …"

20:2. A Fingernail

At Sāvatthī. Then the Buddha, picking up a little bit of dirt under his fingernail, addressed the mendicants: "What do you think, mendicants? Which is more: the little bit of dirt under my fingernail, or this great earth?" "Sir, the great earth is far more. The little bit of dirt under your fingernail is tiny. Compared to the great earth, it can't be reckoned or compared, it's not even a fraction." "In the same way the sentient beings reborn as humans are few, while those not reborn as humans are many. So you should train like this: 'We will stay diligent.' That's how you should train."

20:3. Families

At Sāvatthī. "Mendicants, those families with many women and few men are easy prey for bandits and thieves. In the same way any mendicant who has not developed and cultivated the heart's release by love is easy prey for non-humans. Those families with few women and many men are hard prey for bandits and thieves. In the same way a mendicant who has developed and cultivated the heart's release by love is hard prey for non-humans. So you should train like this: 'We will develop the heart's release by love. We'll cultivate it, make it our vehicle and our basis, keep it up, consolidate it, and properly implement it.' That's how you should train."

20:4. Rice Pots

At Sāvatthī. "Mendicants, suppose one person was to give a gift of a hundred pots of rice in the morning, at midday, and in the evening. And someone else was to develop a heart of love, even just as long as it takes to pull a cow's udder. The latter would be more fruitful. So you should train like this: 'We will develop the heart's release by love. We'll cultivate it, make it our vehicle and our basis, keep it up, consolidate it, and properly implement it.' That's how you should train."

20:5. A Spear

At Sāvatthī. "Mendicants, suppose there was a sharp-pointed spear. And a man came along and thought: 'With my hand or fist I'll fold this sharp spear over, bend it back, and twist it around!' What do you think, mendicants? Is that man capable of doing so?" "No, sir. Why not? Because it's

not easy to fold that sharp spear over, bend it back, and twist it around with the hand or fist. That man will eventually get weary and frustrated."

"In the same way, suppose a mendicant has developed the heart's release by love, has cultivated it, made it a vehicle and a basis, kept it up, consolidated it, and properly implemented it. Should any non-human think to overthrow their mind, they'll eventually get weary and frustrated. So you should train like this: 'We will develop the heart's release by love. We'll cultivate it, make it our vehicle and our basis, keep it up, consolidate it, and properly implement it.' That's how you should train."

20:6. The Archers

At Sāvatthī. "Mendicants, suppose there were four well-trained expert archers with strong bows standing in the four directions. And a man came along and thought: 'When these four well-trained expert archers shoot arrows in four directions, I'll catch them before they reach the ground, and then I'll bring them back.' What do you think, mendicants? Are they qualified to be called 'a speedster, with ultimate speed'?"

"If he could catch an arrow shot by just one well-trained expert archer before it reaches the ground and bring it back, he'd be qualified to be called 'a speedster, with ultimate speed'. How much more so arrows shot by four archers!"

"As fast as that man is, the sun and moon are faster. As fast as that man is, as fast as the sun and moon are, and as fast as the deities that run before the sun and moon are, the waning of the life forces is faster. So you should train like this: 'We will stay diligent.' That's how you should train."

20:7. The Drum Peg

At Sāvatthī. "Once upon a time, mendicants, the Dasārahas had a clay drum called the Commander. Each time the Commander split they repaired it by inserting another peg. But there came a time when the clay drum Commander's original wooden rim disappeared and only a mass of pegs remained. In the same way, in a future time there will be mendicants who won't want to listen when discourses spoken by the Realized One—deep, profound, transcendent, dealing with emptiness—are being recited. They won't pay attention or apply their minds to understand them, nor will they think those teachings are worth learning and memorizing.

But when discourses composed by poets—poetry, with fancy words and phrases, composed by outsiders or spoken by disciples—are being recited they will want to listen. They'll pay attention and apply their minds to understand them, and they'll think those teachings are worth learning and memorizing. And that is how the discourses spoken by the Realized One—deep, profound, transcendent, dealing with emptiness—will disappear. So you should train like this: 'When discourses spoken by the Realized One—deep, profound, transcendent, dealing with emptiness—are being recited we will want to listen. We will pay attention and apply our minds to understand them, and we will think those teachings are worth learning and memorizing.' That's how you should train."

20:8. Wood Blocks

So I have heard. At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. There the Buddha addressed the mendicants: "Mendicants!" "Venerable sir," they replied. The Buddha said this:

“Mendicants, these days the Licchavis live using wood blocks as pillows, and they exercise diligently and keenly. King Ajātasattu Vedehiputta of Magadha finds no vulnerability, he’s got no foothold. But in the future the Licchavis will become delicate, with soft and tender hands and feet. They’ll sleep on soft beds with down pillows until the sun comes up. King Ajātasattu Vedehiputta of Magadha will find a vulnerability, he’ll get his foothold.

These days the mendicants live using wood blocks as pillows, and they meditate diligently and keenly. Māra the Wicked finds no vulnerability, he's got no foothold. But in the future the mendicants will become delicate, with soft and tender hands and feet. They’ll sleep on soft beds with down pillows until the sun comes up. Māra the Wicked will find a vulnerability and will get a foothold. So you should train like this: ‘We will live using wood blocks as pillows, and we will meditate diligently and keenly.’ That’s how you should train.”

20:9. A Bull Elephant

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s monastery. Now at that time a certain junior mendicant went to visit families too often. The mendicants said to him: “Venerable, don’t go to visit families too often.” But that mendicant, when spoken to by the mendicants, said this: “But these senior mendicants think they can go to visit families, so why can’t I?”

And then several mendicants went up to the Buddha, bowed, sat down to one side, and told him what had happened. The Buddha said:

“Once upon a time, mendicants, there was a great lake in the jungle, with bull elephants living nearby. They’d plunge into the lake and pull up lotus bulbs with their trunks. They’d wash them thoroughly until they were free of mud before chewing and swallowing them. That was good for their appearance and health, and wouldn’t result in death or deadly pain. The young cubs, following the example of the great bull elephants, plunged into the lake and pulled up lotus bulbs with their trunks. But they didn’t wash them thoroughly, and while they were still muddy they chewed and swallowed them. That was not good for their appearance and health, and resulted in death or deadly pain.

In the same way, there are senior mendicants who robe up in the morning and, taking their bowl and robe, enter the town or village for alms. There they speak on the teachings, and lay people demonstrate their confidence in them. And when they get things, they use them untied, unstupefied, unattached, seeing the drawbacks, and understanding the escape. That’s good for their appearance and health, and doesn’t result in death or deadly pain. Junior mendicants, following the example of the senior mendicants, robe up in the morning and, taking their bowl and robe, enter the town or village for alms. There they speak on the teachings, and lay people demonstrate their confidence in them. But when they get things, they use them tied, stupefied, attached, blind to the drawbacks, not understanding the escape. That’s not good for their appearance and health, and results in death or deadly pain. So you should train like this: ‘When we get things, we will use them untied, unstupefied, unattached, seeing the drawbacks, and understanding the escape.’ That’s how you should train.”

20:10. A Cat

At Sāvatthī. Now at that time a certain junior mendicant socialized with families too often. The mendicants said to him: “Venerable, don’t socialize with families too often.” But that mendicant, when spoken to by the mendicants, did not stop. And then several mendicants went up to the Buddha, bowed, sat down to one side, and told him what had happened. The Buddha said:

“Once upon a time, mendicants, a cat was standing by an alley or a drain or a dustbin hunting a little mouse: ‘When that little mouse comes out to feed, I’ll catch it right there and eat it!’ And then that little mouse came out to feed. The cat caught it and hastily swallowed it without chewing. And that little mouse ate its intestines and mesentery, resulting in death and deadly pain.

In the same way, take a certain monk who robes up in the morning and, taking his bowl and robe, enters the village or town for alms without guarding body, speech, and mind, without establishing mindfulness, and without restraining the sense faculties. There he sees a female scantily clad, with revealing clothes. Lust infects his mind, resulting in death or deadly pain. For it is death in the training of the noble one to reject the training and return to a lesser life. And it is deadly pain to commit one of the corrupt offences for which rehabilitation is possible. So you should train like this: ‘We will enter the village or town for alms guarding body, speech, and mind, establishing mindfulness, and restraining the sense faculties.’ That’s how you should train.”

20:11. A Jackal

At Sāvatthī. “Mendicants, did you hear an old jackal howling at the crack of dawn?” “Yes, sir.” “That old jackal has the disease called mange. Yet it still goes where it wants, stands where it wants, sits where it wants, and lies down where it wants. And the cool breeze still blows on it. A certain person here who claims to be a follower of the Sakyan son would be lucky to experience even such an incarnation. So you should train like this: ‘We will stay diligent.’ That’s how you should train.”

20:12. A Jackal (2nd)

At Sāvatthī. “Mendicants, did you hear an old jackal howling at the crack of dawn?” “Yes, sir.” “There might be some gratitude and thankfulness in that old jackal, but there is none in a certain person here who claims to be a follower of the Sakyan son. So you should train like this: ‘We will be grateful and thankful. We won’t forget even a small thing done for us.’ That’s how you should train.”

The Linked Discourses with similes are complete.

21. Bhikkhusaṁyutta:
With Monks

1. Monks

21:1. With Kolita

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There Venerable Mahāmoggallāna addressed the mendicants: "Reverends, mendicants!" "Reverend," they replied.

Venerable Mahāmoggallāna said this: "Just now, reverends, as I was in private retreat this thought came to mind: 'They speak of this thing called "noble silence". What then is this noble silence?' It occurred to me: 'As the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected. This is called noble silence.' And so, as the placing of the mind and keeping it connected were stilled, I was entering and remaining in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected. While I was in that meditation, perceptions and attentions accompanied by placing the mind beset me.

Then the Buddha came up to me with his psychic power and said: 'Moggallāna, Moggallāna! Don't neglect noble silence, brahmin! Settle your mind in noble silence; unify your mind and bring it to immersion in noble silence.' And so, after some time, as the placing of the mind and keeping it connected were stilled, I entered and remained in the second absorption … So if anyone should be rightly called a disciple who attained to great direct knowledge with help from the Teacher, it's me."

21:2. With Upatissa

At Sāvatthī. There Sāriputta addressed the mendicants: "Reverends, mendicants!" "Reverend," they replied. Sāriputta said this:

"Just now, reverends, as I was in private retreat this thought came to mind: 'Is there anything in the world whose changing and perishing would give rise to sorrow, lamentation, pain, sadness, and distress in me?' It occurred to me: 'There is nothing in the world whose changing and perishing would give rise to sorrow, lamentation, pain, sadness, and distress in me.'"

When he said this, Venerable Ānanda said to him: "Even if the Teacher were to decay and perish? Wouldn't that give rise to sorrow, lamentation, pain, sadness, and distress in you?" "Even if the Teacher were to decay and perish, that wouldn't give rise to sorrow, lamentation, pain, sadness, and distress in me. Still, I would think: 'Alas, the illustrious Teacher, so mighty and powerful, has vanished! If the Buddha was to remain for a long time, that would be for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.'" "That must be because Venerable Sāriputta has long ago totally eradicated ego, possessiveness, and the underlying tendency to conceit. So even if the Teacher were to decay and perish, it wouldn't give rise to sorrow, lamentation, pain, sadness, and distress in him."

21:3. A Mound of Salt

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. At that time Venerables Sāriputta and Moggallāna were staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Then in the late afternoon, Venerable Sāriputta came out of retreat, went to Venerable Moggallāna, and exchanged greetings with him. When the greetings and polite conversation were over, Sāriputta sat down to one side, and said to Mahāmoggallāna:

"Reverend Moggallāna, your faculties are so very clear, and your complexion is pure and bright. Have you spent the day in a peaceful meditation?" "Reverend, I've spent the day in a coarse meditation. But I have had some Dhamma talk." "Who did you have a Dhamma talk with?" "With the Buddha." "But Reverend, the Buddha is far away. He's staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Did you go to him with your psychic power, or did he come to you?" "No reverend, I didn't go to him with my psychic power, nor did he come to me. Rather, the Buddha cleared his clairvoyance and clairaudience towards me, and I cleared my clairvoyance and clairaudience towards him." "But what manner of Dhamma talk did you have together?"

"Well, reverend, I said to the Buddha: 'Sir, they speak of one who is energetic. How is an energetic person defined?' When I said this, the Buddha said: 'Moggallāna, it's when a mendicant lives with energy roused up: "Gladly, let only skin, sinews, and bones remain! Let the flesh and blood waste away in my body! I will not stop trying until I have achieved what is possible by manly strength, energy, and vigor." That's how a person is energetic.' That's the Dhamma talk I had together with the Buddha."

"Reverend, next to Venerable Mahāmoggallāna I'm like a few pieces of gravel next to the Himalayas, the king of mountains. Venerable Mahāmoggallāna is so mighty and powerful he could, if he wished, live on for the eon."

"Reverend, next to Venerable Sāriputta I'm like a few grains of salt next to a mound of salt. Venerable Sāriputta has been commended, complimented, and praised by the Buddha:

> 'In wisdom,
> ethics, and peace,
> any mendicant who has gone beyond
> can at best equal Sāriputta.'"

And so these two spiritual giants agreed with each others' fine words.

21:4. A Junior Mendicant

At Sāvatthī. Now at that time a certain junior monk, after his meal, on his return from alms-round, entered his dwelling, where he adhered to passivity and silence. And he didn't help the mendicants out when it was time to sew robes. Then several mendicants went up to the Buddha, bowed, sat down to one side, and told him what had happened.

So the Buddha said to a certain monk: "Please, monk, in my name tell that monk that the Teacher summons him." "Yes, sir," that monk replied. He went to that monk and said to him: "Reverend, the teacher summons you." "Yes, reverend," that monk replied. He went to the Buddha, bowed, and sat down to one side. The Buddha said to him: "Is it really true, monk, that after your meal, on your return from alms-round, you entered your dwelling, where you adhered to passivity and silence, and you didn't help the mendicants out when it was time to sew robes?" "Sir, I am doing my own work."

Then the Buddha, knowing what that monk was thinking, addressed the mendicants: "Mendicants, don't complain about this monk. This monk gets the four absorptions—blissful meditations in the present life that belong to the higher mind—when he wants, without trouble

or difficulty. He has realized the supreme culmination of the spiritual path in this very life, and lives having achieved with his own insight the goal for which people from good families rightly go forth from the lay life to homelessness."

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

"Not by being slack,
or with little strength
is extinguishment realized,
the freedom from all suffering.

This young monk,
this best of men,
carries his final body,
having defeated Māra and his mount."

21:5. With Sujāta

At Sāvatthī. Then Venerable Sujāta went to see the Buddha. The Buddha saw him coming off in the distance, and addressed the mendicants: "This son of a good family is beautiful in both ways. He's attractive, good-looking, lovely, of surpassing beauty. And he has realized the supreme end of the spiritual path in this very life. He lives having achieved with his own insight the goal for which people from good families rightly go forth from the lay life to homelessness." That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

"This mendicant is truly beautiful.
His heart is upright,
he's unfettered, detached,
extinguished by not grasping.
He carries his final body,
having defeated Māra and his mount."

21:6. With Lakuṇṭaka Bhaddiya

At Sāvatthī. Then Venerable Lakuṇṭaka Bhaddiya went to see the Buddha. The Buddha saw him coming off in the distance, and addressed the mendicants: "Mendicants, do you you see this monk coming—ugly, unsightly, deformed, and despised by the mendicants?" "Yes, sir." "That mendicant is very mighty and powerful. It's not easy to find an attainment that he has not already attained. And he has realized the supreme end of the spiritual path in this very life. He lives having achieved with his own insight the goal for which people from good families rightly go forth from the lay life to homelessness." That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

"Geese, herons, and peacocks,
elephants and spotted deer—
though their bodies are not equal,
they all fear the lion.

So it is for humans—
if a little person is wise,
they're the truly great one,
not the fool with a good body."

21:7. With Visākha, Pañcāli's Son

So I have heard. At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Now at that time Venerable Visākha, Pañcāli's son, was educating, encouraging, firing up, and inspiring the mendicants in the assembly hall with a Dhamma talk. His words were polished, clear, articulate, expressing the meaning, comprehensive, and independent.

Then in the late afternoon, the Buddha came out of retreat and went to the assembly hall. He sat down on the seat spread out, and addressed the mendicants: "Mendicants, who was educating, encouraging, firing up, and inspiring the mendicants in the assembly hall with a Dhamma talk?" "Sir, it was Venerable Visākha, Pañcāli's son."

Then the Buddha said to Visākha: "Good, good, Visākha! It's good that you educate, encourage, fire up, and inspire the mendicants in the assembly hall with a Dhamma talk, with words that are polished, clear, articulate, expressing the meaning, comprehensive, and independent."

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

> "Though an astute person is mixed up with fools,
> they don't know unless he speaks.
> But when he speaks they know,
> he's teaching the deathless state.
>
> He should speak and illustrate the teaching,
> holding up the banner of the hermits.
> Words well spoken are the hermits' banner,
> for the teaching is the banner of the hermits."

21:8. With Nanda

At Sāvatthī. Then Venerable Nanda—the Buddha's cousin on his mother's side—dressed in nicely pressed and ironed robes, applied eyeshadow, and took a polished black bowl. He went to the Buddha, bowed, and sat down to one side. The Buddha said to him: "Nanda, as a son of a good family who has gone forth in faith from the lay life to homelessness, it's not appropriate for you to dress in nicely pressed and ironed robes, apply eyeshadow, and carry a polished black bowl. It's appropriate for you to stay in the wilderness, eat only alms-food, wear rag robes, and live without concern for sensual pleasures." That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

> "When will I see Nanda
> in the wilderness, wearing rag robes,
> feeding on scraps offered by strangers,
> unconcerned for sensual pleasures?"

Then some time later Venerable Nanda stayed in the wilderness, ate only alms-food, wore rag robes, and lived without concern for sensual pleasures.

21:9. With Tissa

At Sāvatthī. Then Venerable Tissa—the Buddha's cousin on his father's side—went to the Buddha, bowed, and sat down to one side. He was miserable and sad, with tears flowing. Then the Buddha said to him: "Tissa, why are you sitting there so miserable and sad, with tears flowing?" "Sir, it's because the mendicants on all sides provoke me with barbed words." "That's

because you admonish others, but don't accept admonition yourself. As a son of a good family who has gone forth in faith from the lay life to homelessness, it's not appropriate for you to admonish others without accepting admonition yourself. It's appropriate for you to admonish others and accept admonition yourself."

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

"Why are you angry? Don't be angry!
It's better to not be angry, Tissa.
For this spiritual life is lived
in order to remove anger, conceit, and denigration."

21:10. A Mendicant Named Senior

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Now at that time there was a certain mendicant named Senior. He lived alone and praised living alone. He entered the village for alms alone, returned alone, sat in private alone, and concentrated on walking meditation alone. Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him: "Sir, there's a certain mendicant called Senior who lives alone and praises living alone."

So the Buddha said to a certain monk: "Please, monk, in my name tell the mendicant Senior that the teacher summons him." "Yes, sir," that monk replied. He went to Venerable Senior and said to him: "Reverend Senior, the teacher summons you." "Yes, reverend," that monk replied. He went to the Buddha, bowed, and sat down to one side. The Buddha said to him: "Is it really true, Senior, that you live alone and praise living alone?" "Yes, sir." "But in what way do you live alone and praise living alone?" "Well, sir, I enter the village for alms alone, return alone, sit in private alone, and concentrate on walking meditation alone. That's how I live alone and praise living alone."

"That is a kind of living alone, I don't deny it. But as to how living alone is fulfilled in detail, listen and pay close attention, I will speak." "Yes, sir," he replied. "And how, Senior, is living alone fulfilled in detail? It's when what's in the past is given up, what's in the future is relinquished, and desire and greed for present incarnations is eliminated. That's how living alone is fulfilled in detail."

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

"The sage, champion, knower of all,
is unsullied in the midst of all things.
He's given up all, freed in the ending of craving:
I declare that man to be one who lives alone."

21:11. With Mahākappina

At Sāvatthī. Then Venerable Mahākappina went to see the Buddha. The Buddha saw him coming off in the distance, and addressed the mendicants: "Mendicants, do you you see that monk coming—white, thin, with a pointy nose?" "Yes, sir." "That mendicant is very mighty and powerful. It's not easy to find an attainment that he has not already attained. And he has realized the supreme end of the spiritual path in this very life. He lives having achieved with his own insight the goal for which people from good families rightly go forth from the lay life to homelessness."

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

"The aristocrat is best of those people
who take clan as the standard.
But one accomplished in knowledge and conduct
is best of gods and humans.

The sun shines by day,
the moon glows at night,
the aristocrat shines in armor,
and the brahmin shines in absorption.
But all day and all night,
the Buddha shines with glory."

21:12. Companions

At Sāvatthī. Then two mendicants who were companions, pupils of Venerable Mahākappina, went to see the Buddha. The Buddha saw them coming off in the distance, and addressed the mendicants: "Mendicants, do you you see those monks coming who are companions, pupils of Venerable Mahākappina?" "Yes, sir." "Those mendicants are very mighty and powerful. It's not easy to find an attainment that they have not already attained. And they've realized the supreme end of the spiritual path in this very life. They live having achieved with their own insight the goal for which people from good families rightly go forth from the lay life to homelessness."

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

"These companion mendicants
have been together for a long time.
The true teaching has brought them together,
the teaching proclaimed by the Buddha.

They've been well trained by Kappina
in the teaching proclaimed by the noble one.
They bear their final body,
having defeated Māra and his mount."

The Linked Discourses on monks are complete.

The Book of Causality is finished.

Khandhavagga:
The Book of the Aggregates

22. Khandhasaṁyutta:
On the Aggregates

1. Nakula's Father

22:1. Nakula's Father

So I have heard. At one time the Buddha was staying in the land of the Bhaggas on Crocodile Hill, in the deer park at Bhesakaḷā's Wood. Then the householder Nakula's father went up to the Buddha, bowed, sat down to one side, and said to the Buddha:

"Sir, I'm an old man, elderly and senior. I'm advanced in years and have reached the final stage of life. My body is ailing and I'm constantly unwell. I hardly ever get to see the esteemed mendicants. May the Buddha please advise me, and instruct me. It will be for my lasting welfare and happiness."

"That's so true, householder! That's so true, householder! For this body is ailing, trapped in its shell. If anyone dragging around this body claimed to be healthy even for a minute, what's that but foolishness? So you should train like this: 'Though my body is ailing, my mind will be healthy.' That's how you should train."

And then the householder Nakula's father approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right. Then he went up to Venerable Sāriputta, bowed, and sat down to one side. Sāriputta said to him: "Householder, your faculties are so very clear, and your complexion is pure and bright. Did you get to hear a Dhamma talk in the Buddha's presence today?"

"What else, sir, could it possibly be? Just now the Buddha anointed me with the deathless ambrosia of a Dhamma talk." "But what kind of ambrosial Dhamma talk has the Buddha anointed you with?" So Nakula's father told Sāriputta all that had happened, and said:

"That's the ambrosial Dhamma talk that the Buddha anointed me with."

"But didn't you feel the need to ask the Buddha the further question: 'Sir, how do you define someone ailing in body and ailing in mind, and someone ailing in body and healthy in mind'?" "Sir, we would travel a long way to learn the meaning of this statement in the presence of Venerable Sāriputta. May Venerable Sāriputta himself please clarify the meaning of this."

"Well then, householder, listen and pay close attention, I will speak." "Yes, sir," replied Nakula's father. Sāriputta said this:

"And how is a person ailing in body and ailing in mind? It's when an uneducated ordinary person has not seen the noble ones, and is neither skilled nor trained in the qualities of a noble one. They've not seen good persons, and are neither skilled nor trained in the qualities of a good person. They regard form as self, self as having form, form in self, or self in form. They're obsessed with the thought: 'I am form, form is mine!' But that form of theirs decays and perishes, which gives rise to sorrow, lamentation, pain, sadness, and distress.

They regard feeling as self, self as having feeling, feeling in self, or self in feeling. They're obsessed with the thought: 'I am feeling, feeling is mine!' But that feeling of theirs decays and perishes, which gives rise to sorrow, lamentation, pain, sadness, and distress.

They regard perception as self, self as having perception, perception in self, or self in perception. They're obsessed with the thought: 'I am perception, perception is mine!' But that perception of theirs decays and perishes, which gives rise to sorrow, lamentation, pain, sadness, and distress.

They regard choices as self, self as having choices, choices in self, or self in choices. They're obsessed with the thought: 'I am choices, choices are mine!' But those choices of theirs decay and perish, which gives rise to sorrow, lamentation, pain, sadness, and distress.

They regard consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. They're obsessed with the thought: 'I am consciousness, consciousness is mine!' But that consciousness of theirs decays and perishes, which gives rise to sorrow, lamentation, pain, sadness, and distress. That's how a person is ailing in body and ailing in mind.

And how is a person ailing in body and healthy in mind? It's when an educated noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They've seen good persons, and are skilled and trained in the teaching of the good persons. They don't regard form as self, self as having form, form in self, or self in form. They're not obsessed with the thought: 'I am form, form is mine!' So when that form of theirs decays and perishes, it doesn't give rise to sorrow, lamentation, pain, sadness, and distress.

They don't regard feeling as self, self as having feeling, feeling in self, or self in feeling. They're not obsessed with the thought: 'I am feeling, feeling is mine!' So when that feeling of theirs decays and perishes, it doesn't give rise to sorrow, lamentation, pain, sadness, and distress.

They don't regard perception as self, self as having perception, perception in self, or self in perception. They're not obsessed with the thought: 'I am perception, perception is mine!' So when that perception of theirs decays and perishes, it doesn't give rise to sorrow, lamentation, pain, sadness, and distress.

They don't regard choices as self, self as having choices, choices in self, or self in choices. They're not obsessed with the thought: 'I am choices, choices are mine!' So when those choices of theirs decay and perish, it doesn't give rise to sorrow, lamentation, pain, sadness, and distress.

They don't regard consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. They're not obsessed with the thought: 'I am consciousness, consciousness is mine!' So when that consciousness of theirs decays and perishes, it doesn't give rise to sorrow, lamentation, pain, sadness, and distress. That's how a person is ailing in body and healthy in mind."

That's what Venerable Sāriputta said. Satisfied, Nakula's father was happy with what Sāriputta said.

22:2. At Devadaha

So I have heard. At one time the Buddha was staying in the land of the Sakyans, where they have a town named Devadaha. Then several mendicants who were heading for the west went up to the Buddha, bowed, sat down to one side, and said to him: "Sir, we wish to go to a western land to take up residence there."

"But mendicants, have you consulted with Sāriputta?" "No, sir, we haven't." "You should consult with Sāriputta. He's astute, and supports his spiritual companions, the mendicants." "Yes, sir," they replied.

Now at that time Venerable Sāriputta was meditating not far from the Buddha in a clump of golden shower trees. And then those mendicants approved and agreed with what the Buddha said. They got up from their seat, bowed, and respectfully circled the Buddha, keeping him on their right. Then they went up to Venerable Sāriputta, and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side and said to him:

“Reverend Sāriputta, we wish to go to a western land to take up residence there. We have consulted with the Teacher.”

“Reverends, there are those who question a mendicant who has gone abroad— astute aristocrats, brahmins, householders, and ascetics— for astute people are inquisitive: ‘But what does the venerables’ Teacher teach? What does he explain?’ I trust the venerables have properly heard, learned, attended, and remembered the teachings, and penetrated them with wisdom. That way, when answering you will repeat what the Buddha has said and not misrepresent him with an untruth. You will explain in line with the teaching, with no legitimate grounds for rebuke and criticism.

“Reverend, we would travel a long way to learn the meaning of this statement in the presence of Venerable Sāriputta. May Venerable Sāriputta himself please clarify the meaning of this.” “Well then, reverends, listen and pay close attention, I will speak.” “Yes, reverend,” they replied. Sāriputta said this:

“Reverends, there are those who question a mendicant who has gone abroad— astute aristocrats, brahmins, householders, and ascetics— for astute people are inquisitive: ‘But what does the venerables’ Teacher teach? What does he explain?’ When questioned like this, reverends, you should answer: ‘Reverend, our Teacher explained the removal of desire and lust.’

When you answer like this, such astute people may inquire further: ‘But regarding what does the venerables’ teacher explain the removal of desire and lust?’ When questioned like this, reverends, you should answer: ‘Our teacher explains the removal of desire and lust for form, feeling, perception, choices, and consciousness.’

When you answer like this, such astute people may inquire further: ‘But what drawback has he seen that he teaches the removal of desire and lust for form, feeling, perception, choices, and consciousness?’ When questioned like this, reverends, you should answer: ‘If you’re not free of greed, desire, fondness, thirst, passion, and craving for form, when that form decays and perishes it gives rise to sorrow, lamentation, pain, sadness, and distress. If you’re not free of greed, desire, fondness, thirst, passion, and craving for feeling … perception … choices … consciousness, when that consciousness decays and perishes it gives rise to sorrow, lamentation, pain, sadness, and distress. This is the drawback our Teacher has seen that he teaches the removal of desire and lust for form, feeling, perception, choices, and consciousness.’

When you answer like this, such astute people may inquire further: ‘But what benefit has he seen that he teaches the removal of desire and lust for form, feeling, perception, choices, and consciousness?’ When questioned like this, reverends, you should answer: ‘If you are rid of greed, desire, fondness, thirst, passion, and craving for form, when that form decays and perishes it doesn’t give rise to sorrow, lamentation, pain, sadness, and distress. If you are rid of greed, desire, fondness, thirst, passion, and craving for feeling … perception … choices … consciousness, when that consciousness decays and perishes it doesn’t give rise to sorrow, lamentation, pain, sadness, and distress. This is the benefit our Teacher has seen that he teaches the removal of desire and lust for form, feeling, perception, choices, and consciousness.’

If those who acquired and kept unskillful qualities were to live happily in the present life, free of anguish, distress, and fever; and if, when their body breaks up, after death, they could expect to go to a good place, the Buddha would not praise giving up unskillful qualities. But since those who acquire and keep unskillful qualities live unhappily in the present life, full of anguish, distress, and fever; and since, when their body breaks up, after death, they can expect to go to a bad place, the Buddha praises giving up unskillful qualities.

If those who acquired and kept skillful qualities were to live unhappily in the present life, full of anguish, distress, and fever; and if, when their body breaks up, after death, they could expect to go to a bad place, the Buddha would not praise acquiring skillful qualities. But since those who acquire and keep skillful qualities live happily in the present life, free of anguish, distress, and

fever; and since, when their body breaks up, after death, they can expect to go to a good place, the Buddha praises acquiring skillful qualities."

This is what Venerable Sāriputta said. Satisfied, the mendicants were happy with what Sāriputta said.

22:3. With Hāliddikāni

So I have heard. At one time Venerable Mahākaccāna was staying in the land of the Avantis near Kuraraghara on Steep Mountain. Then the householder Hāliddikāni went up to Venerable Mahākaccāna, bowed, sat down to one side, and said to him: "Sir, this was said by the Buddha in the Chapter of the Eights, in 'The Questions of Māgandiya':

> 'After leaving shelter to become an unsettled migrant,
> a sage doesn't get close to anyone in town.
> Rid of sensual pleasures, expecting nothing,
> they don't argue with anyone.'

How should we see the detailed meaning of the Buddha's brief statement?"

"Householder, the form element is a shelter for consciousness. One whose consciousness is shackled to greed for the form element is called a migrant going from shelter to shelter. The feeling element is a shelter for consciousness. One whose consciousness is attached to greed for the feeling element is called a migrant going from shelter to shelter. The perception element is a shelter for consciousness. One whose consciousness is attached to greed for the perception element is called a migrant going from shelter to shelter. The choices element is a shelter for consciousness. One whose consciousness is attached to greed for the choices element is called a migrant going from shelter to shelter. That's how one is a migrant going from shelter to shelter.

And how is one a migrant without a shelter? The Realized One has given up any desire, greed, relishing, and craving for the form element; any attraction, grasping, mental dedication, insistence, and underlying tendencies. He has cut it off at the root, made it like a palm stump, obliterated it, so it's unable to arise in the future. That's why the Realized One is called a migrant without a shelter. The Realized One has given up any desire, greed, relishing, and craving for the feeling element … the perception element … the choices element … the consciousness element; any attraction, grasping, mental dedication, insistence, and underlying tendencies. He has cut it off at the root, made it like a palm stump, obliterated it, so it's unable to arise in the future. That's why the Realized One is called a migrant without a shelter. That's how one is a migrant without a shelter.

And how is one a migrant going from settlement to settlement? Being attached to migrating from settlement to settlement in pursuit of sights, one is called a migrant going from settlement to settlement. Being attached to migrating from settlement to settlement in pursuit of sounds … smells … tastes … touches … thoughts, one is called a migrant going from settlement to settlement. That's how one is a migrant going from settlement to settlement.

And how is one an unsettled migrant? The Realized One has given up attachment to migrating from settlement to settlement in pursuit of sights. He has cut it off at the root, made it like a palm stump, obliterated it, so it's unable to arise in the future. That's why the Realized One is called an unsettled migrant. The Realized One has given up attachment to migrating from settlement to settlement in pursuit of sounds … smells … tastes … touches … thoughts. He has cut it off at the root, made it like a palm stump, obliterated it, so it's unable to arise in the future. That's why the Realized One is called an unsettled migrant. That's how one is an unsettled migrant.

And how does one get close to people in town? It's when someone mixes closely with laypeople, sharing their joys and sorrows—happy when they're happy and sad when they're sad—and getting involved in their business. That's how one gets close to people in town.

And how does one not get close to people in town? It's when a mendicant doesn't mix closely with laypeople, not sharing their joys and sorrows—not happy when they're happy or sad when they're sad—and not getting involved in their business. That's how one doesn't get close to people in town.

And how is one not rid of sensual pleasures? It's when someone isn't rid of greed, desire, fondness, thirst, passion, and craving for sensual pleasures. That's how one is not rid of sensual pleasures.

And how is one rid of sensual pleasures? It's when someone is rid of greed, desire, fondness, thirst, passion, and craving for sensual pleasures. That's how one is rid of sensual pleasures.

And how does one have expectations? It's when someone thinks: 'In the future, may I be of such form, such feeling, such perception, such choices, and such consciousness!' That's how one has expectations.

And how does one expect nothing? It's when someone doesn't think: 'In the future, may I be of such form, such feeling, such perception, such choices, and such consciousness!' That's how one expects nothing.

And how does one argue with people? It's when someone takes part in this sort of discussion: 'You don't understand this teaching and training. I understand this teaching and training. What, you understand this teaching and training? You're practicing wrong. I'm practicing right. You said last what you should have said first. You said first what you should have said last. I stay on topic, you don't. What you've thought so much about has been disproved. Your doctrine is refuted. Go on, save your doctrine! You're trapped; get yourself out of this—if you can!' That's how one argues with people.

And how does one not argue with people? It's when a mendicant doesn't take part in this sort of discussion: 'You don't understand this teaching and training … get yourself out of this—if you can!' That's how one doesn't argue with people.

So, householder, that's how to understand the detailed meaning of what the Buddha said in brief in the Chapter of the Eights, in 'The Questions of Māgandiya':

> 'After leaving shelter to become an unsettled migrant,
> a sage doesn't get close to anyone in town.
> Rid of sensual pleasures, expecting nothing,
> they don't argue with anyone.'"

22:4. Hāliddikāni (2nd)

So I have heard. At one time Venerable Mahākaccāna was staying in the land of the Avantis near Kuraraghara on Steep Mountain. Then the householder Hāliddikāni went up to Venerable Mahākaccāna … and said to him: "Sir, this was said by the Buddha in 'The Questions of Sakka': 'Those ascetics and brahmins who are freed due to the ending of craving have reached the ultimate goal, the ultimate sanctuary, the ultimate spiritual life, the ultimate end, and are best among gods and humans.'

How should we see the detailed meaning of the Buddha's brief statement?"

"Householder, consider any desire, greed, relishing, and craving for the form element; any attraction, grasping, mental dedication, insistence, and underlying tendencies. With the ending, fading away, cessation, giving away, and letting go of that, the mind is said to be 'well freed'.

Consider any desire, greed, relishing, and craving for the feeling element … the perception element … the choices element … the consciousness element; any attraction, grasping, mental dedication, insistence, and underlying tendencies. With the ending, fading away, cessation, giving away, and letting go of that, the mind is said to be 'well freed'.

So, householder, that's how to understand the detailed meaning of what the Buddha said in brief in 'The Questions of Sakka': 'Those ascetics and brahmins who are freed due to the ending of craving have reached the ultimate goal, the ultimate sanctuary, the ultimate spiritual life, the ultimate end, and are best among gods and humans.'"

22:5. Development of Immersion

So I have heard. At Sāvatthī. "Mendicants, develop immersion. A mendicant who has immersion truly understands. What do they truly understand? The origin and ending of form, feeling, perception, choices, and consciousness.

And what is the origin of form, feeling, perception, choices, and consciousness? It's when a mendicant approves, welcomes, and keeps clinging.

What do they approve, welcome, and keep clinging to? They approve, welcome, and keep clinging to form. This gives rise to relishing. Relishing forms is grasping. Their grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition that gives rise to old age and death, sorrow, lamentation, pain, sadness, and distress. That is how this entire mass of suffering originates.

They approve, welcome, and keep clinging to feeling … perception … choices … consciousness. This gives rise to relishing. Relishing consciousness is grasping. Their grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition that gives rise to old age and death, sorrow, lamentation, pain, sadness, and distress. That is how this entire mass of suffering originates.

This is the origin of form, feeling, perception, choices, and consciousness.

And what is the ending of form, feeling, perception, choices, and consciousness?

It's when a mendicant doesn't approve, welcome, or keep clinging.

What don't they approve, welcome, or keep clinging to? They don't approve, welcome, or keep clinging to form. As a result, relishing of form ceases. When that relishing ceases, grasping ceases. When grasping ceases, continued existence ceases. … That is how this entire mass of suffering ceases.

They don't approve, welcome, or keep clinging to feeling …

perception … choices …

consciousness. As a result, relishing of consciousness ceases. When that relishing ceases, grasping ceases. … That is how this entire mass of suffering ceases.

This is the ending of form, feeling, perception, choices, and consciousness."

22:6. Retreat

At Sāvatthī. "Mendicants, meditate in retreat. A mendicant in retreat truly understands. What do they truly understand? The origin and ending of form, feeling, perception, choices, and consciousness. …" (Expand in detail as in the previous discourse.)

22:7. Anxiety Because of Grasping

At Sāvatthī. "Mendicants, I will teach you how grasping leads to anxiety, and how not grasping leads to freedom from anxiety. Listen and pay close attention, I will speak." "Yes, sir," they replied. The Buddha said this:

"And how does grasping lead to anxiety? It's when an uneducated ordinary person has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They've

not seen good persons, and are neither skilled nor trained in the teaching of the good persons. They regard form as self, self as having form, form in self, or self in form. But that form of theirs decays and perishes, and consciousness latches on to the perishing of form. Anxieties occupy their mind, born of latching on to the perishing of form, and originating in accordance with natural principles. So they become frightened, worried, concerned, and anxious because of grasping.

They regard feeling as self …

They regard perception as self … They regard choices as self …

They regard consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. But that consciousness of theirs decays and perishes, and consciousness latches on to the perishing of consciousness. Anxieties occupy their mind, born of latching on to the perishing of consciousness, and originating in accordance with natural principles. So they become frightened, worried, concerned, and anxious because of grasping. That's how grasping leads to anxiety.

And how does not grasping lead to freedom from anxiety? It's when an educated noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They've seen good persons, and are skilled and trained in the teaching of the good persons. They don't regard form as self, self as having form, form in self, or self in form. When that form of theirs decays and perishes, consciousness doesn't latch on to the perishing of form. Anxieties—born of latching on to the perishing of form and originating in accordance with natural principles—don't occupy their mind. So they don't become frightened, worried, concerned, or anxious because of grasping.

They don't regard feeling as self …

They don't regard perception as self … They don't regard choices as self …

They don't regard consciousness as self … When that consciousness of theirs decays and perishes, consciousness doesn't latch on to the perishing of consciousness. Anxieties—born of latching on to the perishing of consciousness and originating in accordance with natural principles—don't occupy their mind. So they don't become frightened, worried, concerned, or anxious because of grasping. That's how not grasping leads to freedom from anxiety."

22:8. Anxiety Because of Grasping (2nd)

At Sāvatthī. "Mendicants, I will teach you how grasping leads to anxiety, and how not grasping leads to freedom from anxiety. Listen and pay close attention, I will speak. And how does grasping lead to anxiety? It's when an uneducated ordinary person regards form like this: 'This is mine, I am this, this is my self.' But that form of theirs decays and perishes, which gives rise to sorrow, lamentation, pain, sadness, and distress. They regard feeling … perception … choices … consciousness like this: 'This is mine, I am this, this is my self.' But that consciousness of theirs decays and perishes, which gives rise to sorrow, lamentation, pain, sadness, and distress. That's how grasping leads to anxiety.

And how does not grasping lead to freedom from anxiety? It's when an educated noble disciple regards form like this: 'This is not mine, I am not this, this is not my self.' When that form of theirs decays and perishes, it doesn't give rise to sorrow, lamentation, pain, sadness, and distress. They regard feeling … perception … choices … consciousness like this: 'This is not mine, I am not this, this is not my self.' When that consciousness of theirs decays and perishes, it doesn't give rise to sorrow, lamentation, pain, sadness, and distress. That's how not grasping leads to freedom from anxiety."

22:9. Impermanence in the Three Times

At Sāvatthī. "Mendicants, form of the past and future is impermanent, not to mention the present. Seeing this, a learned noble disciple doesn't worry about past form, doesn't look forward to enjoying future form, and they practice for disillusionment, dispassion, and cessation regarding present form. Feeling … Perception … Choices … Consciousness of the past and future is impermanent, not to mention the present. Seeing this, a learned noble disciple doesn't worry about past consciousness, doesn't look forward to enjoying future consciousness, and they practice for disillusionment, dispassion, and cessation regarding present consciousness."

22:10. Suffering in the Three Times

At Sāvatthī. "Mendicants, form of the past and future is suffering, not to mention the present. Seeing this, a learned noble disciple doesn't worry about past form, doesn't look forward to enjoying future form, and they practice for disillusionment, dispassion, and cessation regarding present form. Feeling … Perception … Choices … Consciousness of the past and future is suffering, not to mention the present. Seeing this, a learned noble disciple doesn't worry about past consciousness, doesn't look forward to enjoying future consciousness, and they practice for disillusionment, dispassion, and cessation regarding present consciousness."

22:11. Not-Self in the Three Times

At Sāvatthī. "Mendicants, form of the past and future is not-self, not to mention the present. Seeing this, a learned noble disciple doesn't worry about past form, doesn't look forward to enjoying future form, and they practice for disillusionment, dispassion, and cessation regarding present form. Feeling … Perception … Choices … Consciousness of the past and future is not-self, not to mention the present. Seeing this, a learned noble disciple doesn't worry about past consciousness, doesn't look forward to enjoying future consciousness, and they practice for the disillusionment, dispassion, and cessation regarding present consciousness."

2. Impermanence

22:12. Impermanence

So I have heard. At Sāvatthī. "Mendicants, form, feeling, perception, choices, and consciousness are impermanent. Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness. Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed. They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'"

22:13. Suffering

At Sāvatthī. "Mendicants, form, feeling, perception, choices, and consciousness are suffering. Seeing this … They understand: '… there is no return to any state of existence.'"

22:14. Not-Self

At Sāvatthī. “Mendicants, form, feeling, perception, choices, and consciousness are not-self. Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness. Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed. They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

22:15. That Which is Impermanent

At Sāvatthī. “Mendicants, form is impermanent. What’s impermanent is suffering. What’s suffering is not-self. And what’s not-self should be truly seen with proper understanding like this: ‘This is not mine, I am not this, this is not my self.’ Feeling is impermanent … Perception is impermanent … Choices are impermanent … Consciousness is impermanent. What’s impermanent is suffering. What’s suffering is not-self. And what’s not-self should be truly seen with proper understanding like this: ‘This is not mine, I am not this, this is not my self.’ Seeing this … They understand: ‘… there is no return to any state of existence.’”

22:16. That Which is Suffering

At Sāvatthī. “Mendicants, form is suffering. What’s suffering is not-self. And what’s not-self should be truly seen with proper understanding like this: ‘This is not mine, I am not this, this is not my self.’ Feeling is suffering … Perception is suffering … Choices are suffering … Consciousness is suffering. What’s suffering is not-self. And what’s not-self should be truly seen with proper understanding like this: ‘This is not mine, I am not this, this is not my self.’ Seeing this … They understand: ‘… there is no return to any state of existence.’”

22:17. That Which is Not-Self

At Sāvatthī. “Mendicants, form is not-self. And what’s not-self should be truly seen with proper understanding like this: ‘This is not mine, I am not this, this is not my self.’ Feeling is not-self … Perception is not-self … Choices are not-self … Consciousness is not-self. And what’s not-self should be truly seen with proper understanding like this: ‘This is not mine, I am not this, this is not my self.’ Seeing this … They understand: ‘… there is no return to any state of existence.’”

22:18. Impermanence With Its Cause

At Sāvatthī. “Mendicants, form is impermanent. The cause and condition that gives rise to form is also impermanent. Since form is produced by what is impermanent, how could it be permanent? Feeling is impermanent … Perception is impermanent … Choices are impermanent … Consciousness is impermanent. The cause and condition that gives rise to consciousness is also impermanent. Since consciousness is produced by what is impermanent, how could it be permanent? Seeing this … They understand: ‘… there is no return to any state of existence.’”

22:19. Suffering With Its Cause

At Sāvatthī. “Mendicants, form is suffering. The cause and condition that gives rise to form is also suffering. Since form is produced by what is suffering, how could it be happiness? Feeling is suffering … Perception is suffering … Choices are suffering … Consciousness is suffering. The cause and condition that gives rise to consciousness is also suffering. Since consciousness is produced by what is suffering, how could it be happiness? Seeing this … They understand: ‘… there is no return to any state of existence.’”

22:20. Not-Self With Its Cause

At Sāvatthī. “Mendicants, form is not-self. The cause and condition that gives rise to form is also not-self. Since form is produced by what is not-self, how could it be self? Feeling is not-self … Perception is not-self … Choices are not-self … Consciousness is not-self. The cause and condition that gives rise to consciousness is also not-self. Since consciousness is produced by what is not-self, how could it be self? Seeing this … They understand: ‘… there is no return to any state of existence.’”

22:21. With Ānanda

At Sāvatthī. Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to the Buddha: “Sir, they speak of ‘cessation’. The cessation of what things does this refer to?” “Ānanda, form is impermanent, conditioned, dependently originated, liable to end, vanish, fade away, and cease. Its cessation is what ‘cessation’ refers to. Feeling … Perception … Choices … Consciousness is impermanent, conditioned, dependently originated, liable to end, vanish, fade away, and cease. Its cessation is what ‘cessation’ refers to. When they speak of ‘cessation’, its the cessation of these things that this refers to.”

3. The Burden

22:22. The Burden

At Sāvatthī. “Mendicants, I will teach you the burden, the bearer of the burden, the picking up of the burden, and the putting down of the burden. Listen … And what is the burden? The five grasping aggregates, it should be said. What five? The grasping aggregates of form, feeling, perception, choices, and consciousness. This is called the burden.

And who is the bearer of the burden? The person, it should be said; the venerable of such and such name and clan. This is called the bearer of the burden.

And what is the picking up of the burden? It’s the craving that leads to future rebirth, mixed up with relishing and greed, taking pleasure in various different realms. That is, craving for sensual pleasures, craving to continue existence, and craving to end existence. This is called the picking up of the burden.

And what is the putting down of the burden? It’s the fading away and cessation of that very same craving with nothing left over; giving it away, letting it go, releasing it, and not clinging to it. This is called the putting down of the burden.”

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

"The five aggregates are indeed burdens,
and the person is the bearer of the burden.
Picking up the burden is suffering in the world,
and putting the burden down is happiness.

When the heavy burden is put down
without picking up another,
and craving's pulled out from the root,
you're hungerless, extinguished."

22:23. Complete Understanding

At Sāvatthī. "Mendicants, I will teach you the things that should be completely understood, and complete understanding. Listen … And what things should be completely understood? Form, feeling, perception, choices, and consciousness. These are called the things that should be completely understood. And what is complete understanding? The ending of greed, hate, and delusion. This is called complete understanding."

22:24. Directly Knowing

At Sāvatthī. "Mendicants, without directly knowing and completely understanding form, without dispassion for it and giving it up, you can't end suffering. Without directly knowing and completely understanding feeling … perception … choices … consciousness, without dispassion for it and giving it up, you can't end suffering. By directly knowing and completely understanding form, having dispassion for it and giving it up, you can end suffering. By directly knowing and completely understanding feeling … perception … choices … consciousness, having dispassion for it and giving it up, you can end suffering."

22:25. Desire and Greed

At Sāvatthī. "Mendicants, give up desire and greed for form. Thus that form will be given up, cut off at the root, made like a palm stump, obliterated, and unable to arise in the future. Give up desire and greed for feeling … perception … choices … consciousness. Thus that consciousness will be given up, cut off at the root, made like a palm stump, obliterated, and unable to arise in the future."

22:26. Gratification

At Sāvatthī. "Mendicants, before my awakening—when I was still unawakened but intent on awakening—I thought: 'What's the gratification, the drawback, and the escape when it comes to form … feeling … perception … choices … and consciousness?' Then it occurred to me: 'The pleasure and happiness that arise from form: this is its gratification. That form is impermanent, suffering, and perishable: this is its drawback. Removing and giving up desire and greed for form: this is its escape. The pleasure and happiness that arise from feeling … perception … choices … consciousness: this is its gratification. That consciousness is impermanent, suffering, and perishable: this is its drawback. Removing and giving up desire and greed for consciousness: this is its escape.'

As long as I didn't truly understand these five grasping aggregates' gratification, drawback, and escape in this way for what they are, I didn't announce my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans. But when I did truly understand these five grasping aggregates' gratification, drawback, and escape in this way for what they are, I announced my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans. Knowledge and vision arose in me: 'My freedom is unshakable; this is my last rebirth; now there are no more future lives.'"

22:27. Gratification (2nd)

At Sāvatthī. "Mendicants, I went in search of form's gratification, and I found it. I've seen clearly with wisdom the full extent of form's gratification. I went in search of form's drawback, and I found it. I've seen clearly with wisdom the full extent of form's drawback. I went in search of form's escape, and I found it. I've seen clearly with wisdom the full extent of form's escape. I went in search of the gratification of feeling … perception … choices … and consciousness, and I found it. I've seen clearly with wisdom the full extent of consciousness's gratification. I went in search of consciousness's drawback, and I found it. I've seen clearly with wisdom the full extent of consciousness's drawback. I went in search of consciousness's escape, and I found it. I've seen clearly with wisdom the full extent of consciousness's escape. As long as I didn't truly understand these five grasping aggregates' gratification, drawback, and escape for what they are, I didn't announce my supreme perfect awakening … But when I did truly understand these five grasping aggregates' gratification, drawback, and escape for what they are, I announced my supreme perfect awakening … Knowledge and vision arose in me: 'My freedom is unshakable; this is my last rebirth; now there are no more future lives.'"

22:28. Gratification (3rd)

At Sāvatthī. "Mendicants, if there were no gratification in form, sentient beings wouldn't love it. But because there is gratification in form, sentient beings do love it. If form had no drawback, sentient beings wouldn't grow disillusioned with it. But because form has a drawback, sentient beings do grow disillusioned with it. If there were no escape from form, sentient beings wouldn't escape from it. But because there is an escape from form, sentient beings do escape from it. If there were no gratification in feeling … perception … choices … consciousness, sentient beings wouldn't love it. But because there is gratification in consciousness, sentient beings do love it. If consciousness had no drawback, sentient beings wouldn't grow disillusioned with it. But because consciousness has a drawback, sentient beings do grow disillusioned with it. If there were no escape from consciousness, sentient beings wouldn't escape from it. But because there is an escape from consciousness, sentient beings do escape from it.

As long as sentient beings don't truly understand these five grasping aggregates' gratification, drawback, and escape for what they are, they haven't escaped from this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—and they don't live detached, liberated, with a mind free of limits. But when sentient beings truly understand these five grasping aggregates' gratification, drawback, and escape for what they are, they've escaped from this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—and they live detached, liberated, with a mind free of limits."

22:29. Taking Pleasure

At Sāvatthī. “Mendicants, if you take pleasure in form, you take pleasure in suffering. If you take pleasure in suffering, I say you’re not exempt from suffering. If you take pleasure in feeling … perception … choices … consciousness, you take pleasure in suffering. If you take pleasure in suffering, I say you’re not exempt from suffering. If you don’t take pleasure in form, you don’t take pleasure in suffering. If you don’t take pleasure in suffering, I say you’re exempt from suffering. If you don’t take pleasure in feeling … perception … choices … consciousness, you don’t take pleasure in suffering. If you don’t take pleasure in suffering, I say you’re exempt from suffering.”

22:30. Arising

At Sāvatthī. “Mendicants, the arising, continuation, rebirth, and manifestation of form is the arising of suffering, the continuation of diseases, and the manifestation of old age and death. The arising, continuation, rebirth, and manifestation of feeling … perception … choices … consciousness is the arising of suffering, the continuation of diseases, and the manifestation of old age and death. The cessation, settling, and ending of form is the cessation of suffering, the settling of diseases, and the ending of old age and death. The cessation, settling, and ending of feeling … perception … choices … consciousness is the cessation of suffering, the settling of diseases, and the ending of old age and death.”

22:31. The Root of Misery

At Sāvatthī. “Mendicants, I will teach you misery and the root of misery. Listen … And what is misery? Form, feeling, perception, choices, and consciousness are misery. This is called misery. And what is the root of misery? It’s the craving that leads to future rebirth, mixed up with relishing and greed, taking pleasure in various different realms. That is, craving for sensual pleasures, craving to continue existence, and craving to end existence. This is called the root of misery.”

22:32. The Breakable

At Sāvatthī. “Mendicants, I will teach you the breakable and the unbreakable. Listen … And what is the breakable? What is the unbreakable? Form is breakable, but its cessation, settling, and ending is unbreakable. Feeling … perception … choices … consciousness is breakable, but its cessation, settling, and ending is unbreakable.”

4. It’s Not Yours

22:33. It’s Not Yours

At Sāvatthī. “Mendicants, give up what’s not yours. Giving it up will be for your welfare and happiness. And what isn’t yours? Form isn’t yours: give it up. Giving it up will be for your welfare

and happiness. Feeling … Perception … Choices … Consciousness isn't yours: give it up. Giving it up will be for your welfare and happiness.

Suppose a person was to carry off the grass, sticks, branches, and leaves in this Jeta's Grove, or burn them, or do what they want with them. Would you think: 'This person is carrying us off, burning us, or doing what they want with us?'" "No, sir. Why is that? Because that's neither self nor belonging to self." "In the same way, mendicants, form isn't yours: give it up. Giving it up will be for your welfare and happiness. Feeling … Perception … Choices … Consciousness isn't yours: give it up. Giving it up will be for your welfare and happiness."

22:34. It's Not Yours (2nd)

At Sāvatthī. "Mendicants, give up what's not yours. Giving it up will be for your welfare and happiness. And what isn't yours? Form isn't yours: give it up. Giving it up will be for your welfare and happiness. Feeling … Perception … Choices … Consciousness isn't yours: give it up. Giving it up will be for your welfare and happiness. Give up what's not yours. Giving it up will be for your welfare and happiness."

22:35. A Mendicant

At Sāvatthī. Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him: "Sir, may the Buddha please teach me Dhamma in brief. When I've heard it, I'll live alone, withdrawn, diligent, keen, and resolute." "Mendicant, you're defined by what you have an underlying tendency for. You're not defined by what you have no underlying tendency for." "Understood, Blessed One! Understood, Holy One!"

"But how do you see the detailed meaning of my brief statement?" "If you have an underlying tendency for form, you're defined by that. If you have an underlying tendency for feeling … perception … choices … consciousness, you're defined by that. If you have no underlying tendency for form, you're not defined by that. If you have no underlying tendency for feeling … perception … choices … consciousness, you're not defined by that. That's how I understand the detailed meaning of the Buddha's brief statement."

"Good, good, mendicant! It's good that you understand the detailed meaning of what I've said in brief like this. If you have an underlying tendency for form, you're defined by that. If you have an underlying tendency for feeling … perception … choices … consciousness, you're defined by that. If you have no underlying tendency for form, you're not defined by that. If you have no underlying tendency for feeling … perception … choices … consciousness, you're not defined by that. This is how to understand the detailed meaning of what I said in brief."

And then that mendicant approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Then that mendicant, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which people from good families rightly go forth from the lay life to homelessness. He understood: "Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence." And that mendicant became one of the perfected.

22:36. A Mendicant (2nd)

At Sāvatthī. Then a mendicant went up to the Buddha … and said to him: “Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.” “Mendicant, you’re measured against what you have an underlying tendency for, and you’re defined by what you’re measured against. You’re not measured against what you have no underlying tendency for, and you’re not defined by what you’re not measured against.” “Understood, Blessed One! Understood, Holy One!”

“But how do you see the detailed meaning of my brief statement?” “If you have an underlying tendency for form, you’re measured against that, and you’re defined by what you’re measured against. If you have an underlying tendency for feeling … perception … choices … consciousness, you’re measured against that, and you’re defined by what you’re measured against. If you have no underlying tendency for form, you’re not measured against that, and you’re not defined by what you’re not measured against. If you have no underlying tendency for feeling … perception … choices … consciousness, you’re not measured against that, and you’re not defined by what you’re not measured against. That’s how I understand the detailed meaning of the Buddha’s brief statement.”

“Good, good, mendicant! It’s good that you understand the detailed meaning of what I’ve said in brief like this. If you have an underlying tendency for form, you’re measured against that, and you’re defined by what you’re measured against. If you have an underlying tendency for feeling … perception … choices … consciousness, you’re measured against that, and you’re defined by what you’re measured against. If you have no underlying tendency for form, you’re not measured against that, and you’re not defined by what you’re not measured against. If you have no underlying tendency for feeling … perception … choices … consciousness, you’re not measured against that, and you’re not defined by what you’re not measured against. This is how to understand the detailed meaning of what I said in brief.” … And that mendicant became one of the perfected.

22:37. With Ānanda

At Sāvatthī. And then Venerable Ānanda … sitting to one side, the Buddha said to him:

“Ānanda, suppose they were to ask you: ‘Reverend Ānanda, what are the things for which arising is evident, vanishing is evident, and change while persisting is evident?’ How would you answer?” “Sir, suppose they were to ask me: ‘What are the things for which arising is evident, vanishing is evident, and change while persisting is evident?’ I’d answer like this: ‘Reverend, the arising of form is evident, its vanishing is evident, and change while persisting is evident. The arising of feeling … perception … choices … consciousness is evident, its vanishing is evident, and change while persisting is evident. These are the things for which arising is evident, vanishing is evident, and change while persisting is evident.’ That’s how I’d answer such a question.”

“Good, good, Ānanda. The arising of form is evident, its vanishing is evident, and change while persisting is evident. The arising of feeling … perception … choices … consciousness is evident, its vanishing is evident, and change while persisting is evident. These are the things for which arising is evident, vanishing is evident, and change while persisting is evident. That’s how you should answer such a question.”

22:38. With Ānanda (2nd)

At Sāvatthī. Sitting to one side, the Buddha said to Ānanda:

"Ānanda, suppose they were to ask you: 'Reverend Ānanda, what are the things for which arising, vanishing, and change while persisting were evident? What are the things for which arising, vanishing, and change while persisting will be evident? What are the things for which arising, vanishing, and change while persisting are evident?' How would you answer?" "Sir, suppose they were to ask me: 'Reverend Ānanda, what are the things for which arising, vanishing, and change while persisting were evident? What are the things for which arising, vanishing, and change while persisting will be evident? What are the things for which arising, vanishing, and change while persisting are evident?' I'd answer like this: 'Whatever form has passed, ceased, and perished, its arising, vanishing, and change while persisting were evident. Whatever feeling … perception … choices … consciousness has passed, ceased, and changed, its arising, vanishing, and change while persisting were evident. These the things for which arising, vanishing, and change while persisting were evident.

Whatever form is not yet born, and has not yet appeared, its arising, vanishing, and change while persisting will be evident. Whatever feeling … perception … choices … consciousness is not yet born, and has not yet appeared, its arising, vanishing, and change while persisting will be evident. These are the things for which arising, vanishing, and change while persisting will be evident.

Whatever form has been born, and has appeared, its arising, vanishing, and change while persisting is evident. Whatever feeling … perception … choices … consciousness has been born, and has appeared, its arising, vanishing, and change while persisting are evident. These are the things for which arising is evident, vanishing is evident, and change while persisting is evident.' That's how I'd answer such a question."

"Good, good, Ānanda. 'Whatever form has passed, ceased, and perished, its arising, vanishing, and change while persisting were evident. Whatever feeling … perception … choices … consciousness has passed, ceased, and changed, its arising, vanishing, and change while persisting were evident. These the things for which arising, vanishing, and change while persisting were evident.

Whatever form is not yet born, and has not yet appeared, its arising, vanishing, and change while persisting will be evident. Whatever feeling … perception … choices … consciousness is not yet born, and has not yet appeared, its arising, vanishing, and change while persisting will be evident. These are the things for which arising, vanishing, and change while persisting will be evident.

Whatever form has been born, and has appeared, its arising, vanishing, and change while persisting are evident. Whatever feeling … perception … choices … consciousness has been born, and has appeared, its arising, vanishing, and change while persisting are evident. These are the things for which arising is evident, vanishing is evident, and change while persisting is evident. That's how you should answer such a question."

22:39. In Line With the Teachings

At Sāvatthī. "Mendicants, when a mendicant is practicing in line with the teachings, this is what's in line with the teachings. They should live full of disillusionment for form, feeling, perception, choices, and consciousness. Living in this way, they completely understand form, feeling, perception, choices, and consciousness. Completely understanding form, feeling, perception, choices, and consciousness, they're freed from these things. They're freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They're freed from suffering, I say."

22:40. In Line with the Teachings (2nd)

At Sāvatthī. "Mendicants, when a mendicant is practicing in line with the teachings, this is what's in line with the teachings. They should live observing impermanence in form, feeling, perception, choices, and consciousness. … They're freed from suffering, I say."

22:41. In Line with the Teachings (3rd)

At Sāvatthī. "Mendicants, when a mendicant is practicing in line with the teachings, this is what's in line with the teachings. They should live observing suffering in form, feeling, perception, choices, and consciousness. … They're freed from suffering, I say."

22:42. In Line with the Teachings (4th)

At Sāvatthī. "Mendicants, when a mendicant is practicing in line with the teachings, this is what's in line with the teachings. They should live observing not-self in form, feeling, perception, choices, and consciousness. …

They're freed from suffering, I say."

5. Be Your Own Island

22:43. Be Your Own Island

At Sāvatthī. "Mendicants, be your own island, your own refuge, with no other refuge. Let the teaching be your island and your refuge, with no other refuge. When you live like this, you should examine the cause: 'From what are sorrow, lamentation, pain, sadness, and distress born and produced?'

And, mendicants, from what are sorrow, lamentation, pain, sadness, and distress born and produced? It's when an uneducated ordinary person has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They've not seen good persons, and are neither skilled nor trained in the teaching of the good persons. They regard form as self, self as having form, form in self, or self in form. But that form of theirs decays and perishes, which gives rise to sorrow, lamentation, pain, sadness, and distress. They regard feeling as self … They regard perception as self … They regard choices as self … They regard consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. But that consciousness of theirs decays and perishes, which gives rise to sorrow, lamentation, pain, sadness, and distress.

Sorrow, lamentation, pain, sadness, and distress are given up when you understand the impermanence of form—its perishing, fading away, and cessation—and you truly see with proper understanding that all form, whether past or present, is impermanent, suffering, and perishable. When these things are given up there's no anxiety. Without anxiety you live happily. A mendicant who lives happily is said to be extinguished in that respect. Sorrow, lamentation, pain, sadness, and distress are given up when you understand the impermanence of feeling … perception … choices … consciousness—its perishing, fading away, and cessation—and you truly see with proper understanding that all consciousness, whether past or present, is impermanent, suffering, and perishable. When these things are given up there's no anxiety. Without anxiety you live happily. A mendicant who lives happily is said to be extinguished in that respect."

22:44. Practice

At Sāvatthī. “Mendicants, I will teach you the practice that leads to the origin of identity and the practice that leads to the cessation of identity. Listen … And what is the practice that leads to the origin of identity? It’s when an uneducated ordinary person has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They’ve not seen good persons, and are neither skilled nor trained in the teaching of the good persons. They regard form as self, self as having form, form in self, or self in form. They regard feeling as self … They regard perception as self … They regard choices as self … They regard consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. This is called the practice that leads to the origin of identity. And that’s why it’s called a way of seeing things that leads to the origin of suffering.

And what is the practice that leads to the cessation of identity? It’s when an educated noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They’ve seen good persons, and are skilled and trained in the teaching of the good persons. They don’t regard form as self, self as having form, form in self, or self in form. They don’t regard feeling as self … They don’t regard perception as self … They don’t regard choices as self … They don’t regard consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. This is called the practice that leads to the cessation of identity. And that’s why it’s called a way of seeing things that leads to the cessation of suffering.”

22:45. Impermanence

At Sāvatthī. “Mendicants, form is impermanent. What’s impermanent is suffering. What’s suffering is not-self. And what’s not-self should be truly seen with proper understanding like this: ‘This is not mine, I am not this, this is not my self.’ Seeing truly with right understanding like this, the mind becomes dispassionate and freed from defilements by not grasping. Feeling is impermanent … Perception … Choices … Consciousness is impermanent. What’s impermanent is suffering. What’s suffering is not-self. And what’s not-self should be truly seen with proper understanding like this: ‘This is not mine, I am not this, this is not my self.’ Seeing truly with right understanding like this, the mind becomes dispassionate and freed from defilements by not grasping. If a mendicant’s mind is dispassionate towards the form element, the feeling element, the perception element, the choices element, and the consciousness element, it’s freed from defilements by not grasping. Being free, it’s stable. Being stable, it’s content. Being content, they’re not anxious. Not being anxious, they personally become extinguished. They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

22:46. Impermanence (2nd)

At Sāvatthī. “Mendicants, form is impermanent. What’s impermanent is suffering. What’s suffering is not-self. And what’s not-self should be truly seen with proper understanding like this: ‘This is not mine, I am not this, this is not my self.’ Feeling is impermanent … Perception is impermanent … Choices are impermanent … Consciousness is impermanent. What’s impermanent is suffering. What’s suffering is not-self. And what’s not-self should be truly seen with proper understanding like this: ‘This is not mine, I am not this, this is not my self.’

Seeing truly with right understanding like this, they have no theories about the past. Not having theories about the past, they have no theories about the future. Not having theories about

the future, they don't obstinately stick to them. Not misapprehending, the mind becomes dispassionate towards form, feeling, perception, choices, and consciousness; it's freed from defilements by not grasping. Being free, it's stable. Being stable, it's content. Being content, they're not anxious. Not being anxious, they personally become extinguished. They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'"

22:47. Ways of Regarding

At Sāvatthī. "Mendicants, whatever ascetics and brahmins regard various kinds of things as self, all regard the five grasping aggregates, or one of them. What five? It's when an uneducated ordinary person has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They've not seen good persons, and are neither skilled nor trained in the teaching of the good persons. They regard form as self, self as having form, form in self, or self in form. They regard feeling … perception … choices … consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

So they're not rid of this way of regarding things and the conceit 'I am'. As long as they're not rid of the conceit 'I am', the five faculties are conceived— the eye, ear, nose, tongue, and body. The mind, thoughts, and the element of ignorance are all present. Struck by feelings born of contact with ignorance, an uneducated ordinary person thinks 'I am', 'I am this', 'I will be', 'I will not be', 'I will have form', 'I will be formless', 'I will be percipient', 'I will not be percipient', 'I will be neither percipient nor non-percipient'.

The five faculties stay right where they are. But an educated noble disciple gives up ignorance about them and gives rise to knowledge. With the fading away of ignorance and the arising of knowledge, they don't think 'I am', 'I am this', 'I will be', 'I will not be', 'I will have form', 'I will be formless', 'I will be percipient', 'I will be non-percipient', 'I will be neither percipient nor non-percipient'."

22:48. Aggregates

At Sāvatthī. "Mendicants, I will teach you the five aggregates and the five grasping aggregates. Listen … And what are the five aggregates? Any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: this is called the aggregate of form. Any kind of feeling at all … Any kind of perception at all … Any kind of choices at all … Any kind of consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: this is called the aggregate of consciousness. These are called the five aggregates.

And what are the five grasping aggregates? Any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near, which is accompanied by defilements and is prone to being grasped: this is called the aggregate of form connected with grasping. Any kind of feeling at all … Any kind of perception at all … Any kind of choices at all … Any kind of consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near, which is accompanied by defilements and is prone to being grasped: this is called the aggregate of consciousness connected with grasping. These are called the five grasping aggregates."

22:49. With Soṇa

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Then the householder Soṇa went up to the Buddha … The Buddha said to him:

"Soṇa, there are ascetics and brahmins who—based on form, which is impermanent, suffering, and perishable—regard themselves thus: 'I'm better', or 'I'm equal', or 'I'm worse'. What is that but a failure to see truly? Based on feeling … perception … choices … consciousness, which is impermanent, suffering, and perishable, they regard themselves thus: 'I'm better', or 'I'm equal', or 'I'm worse'. What is that but a failure to see truly?

There are ascetics and brahmins who—based on form, which is impermanent, suffering, and perishable—don't regard themselves thus: 'I'm better', or 'I'm equal', or 'I'm worse'. What is that but seeing truly? Based on feeling … perception … choices … consciousness, which is impermanent, suffering, and perishable, they don't regard themselves thus: 'I'm better', or 'I'm equal', or 'I'm worse'. What is that but seeing truly?

What do you think, Soṇa? Is form permanent or impermanent?" "Impermanent, sir." "But if it's impermanent, is it suffering or happiness?" "Suffering, sir." "But if it's impermanent, suffering, and perishable, is it fit to be regarded thus: 'This is mine, I am this, this is my self'?" "No, sir." "Is feeling … perception … choices … consciousness permanent or impermanent?" "Impermanent, sir." "But if it's impermanent, is it suffering or happiness?" "Suffering, sir." "But if it's impermanent, suffering, and perishable, is it fit to be regarded thus: 'This is mine, I am this, this is my self'?" "No, sir."

"So, Soṇa, you should truly see any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: 'This is not mine, I am not this, this is not my self.'

You should truly see any kind of feeling … perception … choices … consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* consciousness—with right understanding: 'This is not mine, I am not this, this is not my self.'

Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness. Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed. They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'"

22:50. With Soṇa (2nd)

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Then the householder Soṇa went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

"Soṇa, there are ascetics and brahmins who don't understand form, its origin, its cessation, and the practice that leads to its cessation. They don't understand feeling … perception … choices … consciousness, its origin, its cessation, and the practice that leads to its cessation. I don't regard them as true ascetics and brahmins. Those venerables don't realize the goal of life as an ascetic or brahmin, and don't live having realized it with their own insight.

There are ascetics and brahmins who do understand form, its origin, its cessation, and the practice that leads to its cessation. They do understand feeling … perception … choices … consciousness, its origin, its cessation, and the practice that leads to its cessation. I regard them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight."

22:51. The End of Relishing

At Sāvatthī. "Mendicants, form really is impermanent. A mendicant sees that it is impermanent: that's their right view. Seeing rightly, they grow disillusioned. When relishing ends, greed ends. When greed ends, relishing ends. When relishing and greed end, the mind is freed, and is said to be well freed. Feeling … Perception … Choices … Consciousness really is impermanent. A mendicant sees that it is impermanent: that's their right view. Seeing rightly, they grow disillusioned. When relishing ends, greed ends. When greed ends, relishing ends. When relishing and greed end, the mind is freed, and is said to be well freed."

22:52. The End of Relishing (2nd)

At Sāvatthī. "Mendicants, properly attend to form. Truly see the impermanence of form. When a mendicant does this, they grow disillusioned with form. When relishing ends, greed ends. When greed ends, relishing ends. When relishing and greed end, the mind is freed, and is said to be well freed. Properly attend to feeling … perception … choices … consciousness. Truly see the impermanence of consciousness. When a mendicant does this, they grow disillusioned with consciousness. When relishing ends, greed ends. When greed ends, relishing ends. When relishing and greed end, the mind is freed, and is said to be well freed."

6. Involvement

22:53. Involvement

At Sāvatthī. "Mendicants, if you're involved, you're not free. If you're not involved, you're free. As long as consciousness remains, it would remain involved with form, supported by form, founded on form. And with a sprinkle of relishing, it would grow, increase, and mature. Or consciousness would remain involved with feeling … Or consciousness would remain involved with perception … Or as long as consciousness remains, it would remain involved with choices, supported by choices, grounded on choices. And with a sprinkle of relishing, it would grow, increase, and mature.

Mendicants, suppose you say: 'Apart from form, feeling, perception, and choices, I will describe the coming and going of consciousness, its passing away and reappearing, its growth, increase, and maturity.' That is not possible.

If a mendicant has given up greed for the form element, the support is cut off, and there is no foundation for consciousness. If a mendicant has given up greed for the feeling element … perception element … choices element … consciousness element, the support is cut off, and there is no foundation for consciousness. Since that consciousness has no foundation, it doesn't increase; with no power to regenerate, it is freed. Being free, it's stable. Being stable, it's content. Being content, they're not anxious. Not being anxious, they personally become extinguished. They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'"

22:54. A Seed

At Sāvatthī. "Mendicants, there are five kinds of plants propagated from seeds. What five? Plants propagated from roots, stems, cuttings, or joints; and those from regular seeds are the fifth. Suppose these five kinds of plants propagated from seeds were intact, unspoiled, not weather-damaged, fertile, and well-kept. But there's no soil or water. Then would these five kinds of plants propagated from seeds reach growth, increase, and maturity?" "No, sir." "Suppose these five kinds of plants propagated from seeds were intact, unspoiled, not weather-damaged, fertile, and well-kept. And there is soil and water. Then would these five kinds of plants propagated from seeds reach growth, increase, and maturity?" "Yes, sir." "The four grounds of consciousness should be seen as like the earth element. Relishing and greed should be seen as like the water element. Consciousness with its fuel should be seen as like the five kinds of plants propagated from seeds.

As long as consciousness remains, it would remain involved with form, supported by form, grounded on form. And with a sprinkle of relishing, it would grow, increase, and mature. Or consciousness would remain involved with feeling … Or consciousness would remain involved with perception … Or as long as consciousness remains, it would remain involved with choices, supported by choices, grounded on choices. And with a sprinkle of relishing, it would grow, increase, and mature.

Mendicants, suppose you say: 'Apart from form, feeling, perception, and choices, I will describe the coming and going of consciousness, its passing away and reappearing, its growth, increase, and maturity.' That is not possible.

If a mendicant has given up greed for the form element, the support is cut off, and there is no foundation for consciousness. If a mendicant has given up greed for the feeling element … perception element … choices element … consciousness element, the support is cut off, and there is no foundation for consciousness. Since that consciousness has no foundation, it doesn't increase; with no power to regenerate, it is freed. Being free, it's stable. Being stable, it's content. Being content, they're not anxious. Not being anxious, they personally become extinguished. They understand: 'Rebirth is ended … there is no return to any state of existence.'"

22:55. An Inspired Saying

At Sāvatthī. There the Buddha spoke these words of inspiration: "'It might not be, and it might not be mine. It will not be, and it will not be mine.' A mendicant who makes such a resolution can cut off the five lower fetters." When he said this, one of the mendicants asked the Buddha: "But sir, how can a mendicant who makes such a resolution cut off the five lower fetters?"

"Mendicant, take an uneducated ordinary person who has not seen the noble ones, and is neither skilled nor trained in their teaching. They've not seen good persons, and are neither skilled nor trained in their teaching. They regard form as self, self as having form, form in self, or self in form. They regard feeling … perception … choices … consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

They don't truly understand form—which is impermanent—as impermanent. They don't truly understand feeling … perception … choices … consciousness—which is impermanent—as impermanent.

They don't truly understand form—which is suffering—as suffering. They don't truly understand feeling … perception … choices … consciousness—which is suffering—as suffering.

They don't truly understand form—which is not-self—as not-self. They don't truly understand feeling … perception … choices … consciousness—which is not-self—as not-self.

They don't truly understand form—which is conditioned—as conditioned. They don't truly understand feeling … perception … choices … consciousness—which is conditioned—as conditioned. They don't truly understand that form will disappear. They don't truly understand that feeling … perception … choices … consciousness will disappear.

But an educated noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They've seen good persons, and are skilled and trained in the teaching of the good persons. They don't regard form as self … They don't regard feeling … perception … choices … consciousness as self.

They truly understand form—which is impermanent—as impermanent. They truly understand feeling … perception … choices … consciousness—which is impermanent—as impermanent. They truly understand form … feeling … perception … choices … consciousness—which is suffering—as suffering. They truly understand form … feeling … perception … choices … consciousness—which is not-self—as not-self. They truly understand form … feeling … perception … choices … consciousness—which is conditioned—as conditioned. They truly understand that form will disappear. They truly understand that feeling … perception … choices … consciousness will disappear.

It's because of the disappearance of form, feeling, perception, choices, and consciousness that a mendicant who makes such a resolution— 'It might not be, and it might not be mine. It will not be, and it will not be mine'— can cut off the five lower fetters." "Sir, a mendicant who makes such a resolution can cut off the five lower fetters.

But how are they to know and see in order to end the defilements in the present life?" "Mendicant, an uneducated ordinary person worries about things that aren't a worry. For an uneducated ordinary person worries: 'It might not be, and it might not be mine. It will not be, and it will not be mine.'

An educated noble disciple doesn't worry about things that aren't a worry. For an educated noble disciple doesn't worry: 'It might not be, and it might not be mine. It will not be, and it will not be mine.' As long as consciousness remains, it would remain involved with form, supported by form, founded on form. And with a sprinkle of relishing, it would grow, increase, and mature. Or consciousness would remain involved with feeling … Or consciousness would remain involved with perception … Or consciousness would remain involved with choices, supported by choices, grounded on choices. And with a sprinkle of relishing, it would grow, increase, and mature.

Mendicants, suppose you say: 'Apart from form, feeling, perception, and choices, I will describe the coming and going of consciousness, its passing away and reappearing, its growth, increase, and maturity.' That is not possible.

If a mendicant has given up greed for the form element, the support is cut off, and there is no foundation for consciousness. If a mendicant has given up greed for the feeling element … perception element … choices element … consciousness element, the support is cut off, and there is no foundation for consciousness. Since that consciousness has no foundation, it doesn't increase; with no power to regenerate, it is freed. Being free, it's stable. Being stable, it's content. Being content, they're not anxious. Not being anxious, they personally become extinguished. They understand: 'Rebirth is ended … there is no return to any state of existence.'" The ending of the defilements is for one who knows and sees this."

22:56. Perspectives

At Sāvatthī. "Mendicants, there are these five grasping aggregates. What five? The grasping aggregates of form, feeling, perception, choices, and consciousness. As long as I didn't truly understand these five grasping aggregates from four perspectives, I didn't announce my supreme

perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans. But when I did truly understand these five grasping aggregates from four perspectives, I announced my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

And how are there four perspectives? I directly knew form, its origin, its cessation, and the practice that leads to its cessation. I directly knew feeling … perception … choices … consciousness, its origin, its cessation, and the practice that leads to its cessation.

And what is form? The four primary elements, and form derived from the four primary elements. This is called form. Form originates from food. When food ceases, form ceases. The practice that leads to the cessation of form is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Those ascetics and brahmins who have directly known form in this way—and its origin, its cessation, and the practice that leads to its cessation—and are practicing for disillusionment, dispassion, and cessation regarding form: they are practicing well. Those who practice well have a firm footing in this teaching and training.

Those ascetics and brahmins who have directly known form in this way—and its origin, its cessation, and the practice that leads to its cessation—and due to disillusionment, dispassion, and cessation regarding form, are freed by not grasping: they are well freed. Those who are well freed are consummate ones. For consummate ones, there is no cycle of rebirths to be found.

And what is feeling? There are these six classes of feeling: feeling born of contact through the eye, ear, nose, tongue, body, and mind. This is called feeling. Feeling originates from contact. When contact ceases, feeling ceases. The practice that leads to the cessation of feelings is simply this noble eightfold path …

And what is perception? There are these six classes of perception: perceptions of sights, sounds, smells, tastes, touches, and thoughts. This is called perception. Perception originates from contact. When contact ceases, perception ceases. The practice that leads to the cessation of perceptions is simply this noble eightfold path …

And what are choices? There are these six classes of intention: intention regarding sights, sounds, smells, tastes, touches, and thoughts. These are called choices. Choices originate from contact. When contact ceases, choices cease. The practice that leads to the cessation of choices is simply this noble eightfold path …

And what is consciousness? There are these six classes of consciousness: eye, ear, nose, tongue, body, and mind consciousness. This is called consciousness. Consciousness originates from name and form. When name and form cease, consciousness ceases. The practice that leads to the cessation of consciousness is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Those ascetics and brahmins who have directly known consciousness in this way—and its origin, its cessation, and the practice that leads to its cessation—and are practicing for disillusionment, dispassion, and cessation regarding consciousness: they are practicing well. Those who practice well have a firm footing in this teaching and training.

Those ascetics and brahmins who have directly known consciousness in this way—and its origin, its cessation, and the practice that leads to its cessation—and due to disillusionment, dispassion, and cessation regarding consciousness, are freed by not grasping: they are well freed. Those who are well freed are consummate ones. For consummate ones, there is no cycle of rebirths to be found."

22:57. Seven Cases

At Sāvatthī. “Mendicants, in this teaching and training a mendicant who is skilled in seven cases and who examines in three ways is called consummate, accomplished, a supreme person. And how is a mendicant skilled in seven cases? It’s when a mendicant understands form, its origin, its cessation, and the practice that leads to its cessation. They understand form’s gratification, drawback, and escape. They understand feeling … perception … choices … consciousness, its origin, its cessation, and the practice that leads to its cessation. They understand consciousness’s gratification, drawback, and escape.

And what is form? The four primary elements, and form derived from the four primary elements. This is called form. Form originates from food. When food ceases, form ceases. The practice that leads to the cessation of form is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

The pleasure and happiness that arise from form: this is its gratification. That form is impermanent, suffering, and perishable: this is its drawback. Removing and giving up desire and greed for form: this is its escape.

Those ascetics and brahmins who have directly known form in this way—and its origin, its cessation, and the practice that leads to its cessation; its gratification, drawback, and escape—and are practicing for disillusionment, dispassion, and cessation regarding form: they are practicing well. Those who practice well have a firm footing in this teaching and training.

Those ascetics and brahmins who have directly known form in this way—and its origin, its cessation, and the practice that leads to its cessation; its gratification, drawback, and escape—and due to disillusionment, dispassion, and cessation regarding form, are freed by not grasping: they are well freed. Those who are well freed are consummate ones. For consummate ones, there is no cycle of rebirths to be found.

And what is feeling? There are these six classes of feeling: feeling born of eye contact … feeling born of mind contact. This is called feeling. Feeling originates from contact. When contact ceases, feeling ceases. The practice that leads to the cessation of feelings is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

The pleasure and happiness that arise from feeling: this is its gratification. That feeling is impermanent, suffering, and perishable: this is its drawback. Removing and giving up desire and greed for feeling: this is its escape. …

And what is perception? There are these six classes of perception: perceptions of sights, sounds, smells, tastes, touches, and thoughts. This is called perception. Perception originates from contact. When contact ceases, perception ceases. The practice that leads to the cessation of perceptions is simply this noble eightfold path …

And what are choices? There are these six classes of intention: intention regarding sights … intention regarding thoughts. These are called choices. Choices originate from contact. When contact ceases, choices cease. The practice that leads to the cessation of choices is simply this noble eightfold path …

And what is consciousness? There are these six classes of consciousness: eye, ear, nose, tongue, body, and mind consciousness. This is called consciousness. Consciousness originates from name and form. When name and form cease, consciousness ceases. The practice that leads to the cessation of consciousness is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

The pleasure and happiness that arise from consciousness: this is its gratification. That consciousness is impermanent, suffering, and perishable: this is its drawback. Removing and giving up desire and greed for consciousness: this is its escape.

Those ascetics and brahmins who have directly known consciousness in this way—and its origin, its cessation, and the practice that leads to its cessation; its gratification, drawback, and escape—and are practicing for disillusionment, dispassion, and cessation regarding consciousness: they are practicing well. Those who practice well have a firm footing in this teaching and training.

Those ascetics and brahmins who have directly known consciousness in this way—and its origin, its cessation, and the practice that leads to its cessation; its gratification, drawback, and escape—and due to disillusionment, dispassion, and cessation regarding consciousness, are freed by not grasping: they are well freed. Those who are well freed are consummate ones. For consummate ones, there is no cycle of rebirths to be found. That's how a mendicant is skilled in seven cases.

And how does a mendicant examine in three ways? It's when a mendicant examines the elements, sense fields, and dependent origination. That's how a mendicant examines in three ways. In this teaching and training, a mendicant who is skilled in seven cases and who examines in three ways is called consummate, accomplished, a supreme person."

22:58. The Fully Awakened Buddha

At Sāvatthī. "Mendicants, a Realized One, a perfected one, a fully awakened Buddha is freed by not grasping, due to disillusionment, dispassion, and cessation regarding form. They're called a fully awakened Buddha. A mendicant freed by wisdom is also freed by not grasping, due to disillusionment, dispassion, and cessation regarding form. They're called a mendicant freed by wisdom.

… feeling …

perception … choices … A Realized One, a perfected one, a fully awakened Buddha is freed by not grasping, due to disillusionment, dispassion, and cessation regarding consciousness. They're called a fully awakened Buddha. A mendicant freed by wisdom is also freed by not grasping, due to disillusionment, dispassion, and cessation regarding consciousness. They're called a mendicant freed by wisdom.

What, then, is the difference between a Realized One, a perfected one, a fully awakened Buddha, and a mendicant freed by wisdom?" "Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it." "Well then, mendicants, listen and pay close attention, I will speak." "Yes, sir," they replied. The Buddha said this:

"A Realized One, a perfected one, a fully awakened Buddha gives rise to the unarisen path, gives birth to the unborn path, and explains the unexplained path. They know the path, understand the path, and are experts in the path. And now the disciples live following the path; they acquire it later. This is the difference between a Realized One, a perfected one, a fully awakened Buddha, and a mendicant freed by wisdom."

22:59. The Characteristic of Not-Self

At one time the Buddha was staying near Benares, in the deer park at Isipatana. There the Buddha addressed the group of five mendicants: "Mendicants!" "Venerable sir," they replied. The Buddha said this:

"Mendicants, form is not-self. For if form were self, it wouldn't lead to affliction. And you could compel form: 'May my form be like this! May it not be like that!' But because form is not-self, it leads to affliction. And you can't compel form: 'May my form be like this! May it not be like that!'

Feeling is not-self …

Perception is not-self … Choices are not-self …

Consciousness is not-self. For if consciousness were self, it wouldn't lead to affliction. And you could compel consciousness: 'May my consciousness be like this! May it not be like that!' But because consciousness is not-self, it leads to affliction. And you can't compel consciousness: 'May my consciousness be like this! May it not be like that!'

What do you think, mendicants? Is form permanent or impermanent?" "Impermanent, sir." "But if it's impermanent, is it suffering or happiness?" "Suffering, sir." "But if it's impermanent, suffering, and perishable, is it fit to be regarded thus: 'This is mine, I am this, this is my self'?" "No, sir." "Is feeling permanent or impermanent?" … "Is perception permanent or impermanent?" … "Are choices permanent or impermanent?" … "Is consciousness permanent or impermanent?" "Impermanent, sir." "But if it's impermanent, is it suffering or happiness?" "Suffering, sir." "But if it's impermanent, suffering, and perishable, is it fit to be regarded thus: 'This is mine, I am this, this is my self'?" "No, sir."

"So you should truly see any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: 'This is not mine, I am not this, this is not my self.'

Any kind of feeling at all …

Any kind of perception at all … Any kind of choices at all …

You should truly see any kind of consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* consciousness—with right understanding: 'This is not mine, I am not this, this is not my self.'

Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness. Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed. They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'"

That is what the Buddha said. Satisfied, the group of five mendicants were happy with what the Buddha said. And while this discourse was being spoken, the minds of the group of five mendicants were freed from defilements by not grasping.

22:60. With Mahāli

So I have heard. At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Then Mahāli the Licchavi went up to the Buddha … and said to him:

"Sir, Pūraṇa Kassapa says this: 'There is no cause or condition for the corruption of sentient beings. Sentient beings are corrupted without cause or reason. There's no cause or condition for the purification of sentient beings. Sentient beings are purified without cause or reason.' What does the Buddha say about this?"

"Mahāli, there is a cause and condition for the corruption of sentient beings. Sentient beings are corrupted with cause and reason. There is a cause and condition for the purification of sentient beings. Sentient beings are purified with cause and reason."

"But sir, what is the cause and condition for the corruption of sentient beings? How are sentient beings corrupted with cause and reason?"

"Mahāli, if form were exclusively painful—soaked and steeped in pain and not steeped in pleasure—sentient beings wouldn't lust after it. But because form is pleasurable—soaked and

steeped in pleasure and not steeped in pain—sentient beings do lust after it. Since they lust after it, they're caught up in it, and so they become corrupted. This is a cause and condition for the corruption of sentient beings. This is how sentient beings are corrupted with cause and reason.

If feeling …

perception … choices …

consciousness were exclusively painful—soaked and steeped in pain and not steeped in pleasure—sentient beings wouldn't lust after it. But because consciousness is pleasurable—soaked and steeped in pleasure and not steeped in pain—sentient beings do lust after it. Since they lust after it, they're caught up in it, and so they become corrupted. This is a cause and condition for the corruption of sentient beings. This is how sentient beings are corrupted with cause and reason."

"But sir, what is the cause and condition for the purification of sentient beings? How are sentient beings purified with cause and reason?" "Mahāli, if form were exclusively pleasurable—soaked and steeped in pleasure and not steeped in pain—sentient beings wouldn't grow disillusioned with it. But because form is painful—soaked and steeped in pain and not steeped in pleasure—sentient beings do grow disillusioned with it. Being disillusioned, desire fades away. When desire fades away they are purified. This is a cause and condition for the purification of sentient beings. This is how sentient beings are purified with cause and reason.

If feeling … perception … choices … consciousness were exclusively pleasurable—soaked and steeped in pleasure and not steeped in pain—sentient beings wouldn't grow disillusioned with it. But because consciousness is painful—soaked and steeped in pain and not steeped in pleasure—sentient beings do grow disillusioned with it. Being disillusioned, desire fades away. When desire fades away they are purified. This is a cause and condition for the purification of sentient beings. This is how sentient beings are purified with cause and reason."

22:61. Burning

At Sāvatthī. "Mendicants, form, feeling, perception, choices, and consciousness are burning. Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness. Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed. They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'"

22:62. The Scope of Language

At Sāvatthī. "Mendicants, there are these three scopes of language, terminology, and descriptions. They're uncorrupted, as they have been since the beginning. They're not being corrupted now, nor will they be. Sensible ascetics and brahmins don't look down on them. What three? When form has passed, ceased, and perished, its designation, label, and description is 'was'. It's not 'is' or 'will be'.

When feeling …

perception … choices …

consciousness has passed, ceased, and perished, its designation, label, and description is 'was'. It's not 'is' or 'will be'.

When form is not yet born, and has not yet appeared, its designation, label, and description is 'will be'. It's not 'is' or 'was'.

When feeling …

perception … choices …

consciousness is not yet born, and has not yet appeared, its designation, label, and description is 'will be'. It's not 'is' or 'was'.

When form has been born, and has appeared, its designation, label, and description is 'is'. It's not 'was' or 'will be'.

When feeling …

perception … choices …

consciousness has been born, and has appeared, its designation, label, and description is 'is'. It's not 'was' or 'will be'.

These are the three scopes of language, terminology, and descriptions. They're uncorrupted, as they have been since the beginning. They're not being corrupted now, nor will they be. Sensible ascetics and brahmins don't look down on them. Even those wanderers of the past, Vassa and Bhañña of Ukkalā, who taught the doctrines of no-cause, inaction, and nihilism, didn't imagine that these three scopes of language should be criticized or rejected. Why is that? For fear of being blamed, criticized, and faulted."

7. The Perfected Ones

22:63. When You Grasp

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him: "Sir, may the Buddha please teach me Dhamma in brief. When I've heard it, I'll live alone, withdrawn, diligent, keen, and resolute." "When you grasp, mendicant, you're bound by Māra. Not grasping, you're free from the Wicked One." "Understood, Blessed One! Understood, Holy One!"

"But how do you see the detailed meaning of my brief statement?" "Sir, when you grasp form you're bound by Māra. Not grasping, you're free from the Wicked One. When you grasp feeling … perception … choices … consciousness, you're bound by Māra. Not grasping, you're free from the Wicked One. That's how I understand the detailed meaning of the Buddha's brief statement."

"Good, good, mendicant! It's good that you understand the detailed meaning of what I've said in brief like this. When you grasp form you're bound by Māra. Not grasping, you're free from the Wicked One." When you grasp feeling … perception … choices … consciousness, you're bound by Māra. Not grasping, you're free from the Wicked One. This is how to understand the detailed meaning of what I said in brief."

And then that mendicant approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving. Then that mendicant, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which people from good families rightly go forth from the lay life to homelessness. He understood: "Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence." And that mendicant became one of the perfected.

22:64. When You Identify

At Sāvatthī. Then a mendicant went up to the Buddha … and said to him: “Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.” “When you identify, mendicant, you’re bound by Māra. Not identifying, you’re free from the Wicked One.” “Understood, Blessed One! Understood, Holy One!”

“But how do you see the detailed meaning of my brief statement?” “Sir, when you identify with form you’re bound by Māra. Not identifying, you’re free from the Wicked One. When you identify with feeling … perception … choices … consciousness, you’re bound by Māra. Not identifying, you’re free from the Wicked One. That’s how I understand the detailed meaning of the Buddha’s brief statement.”

“Good, good, mendicant! It’s good that you understand the detailed meaning of what I’ve said in brief like this. When you identify with form you’re bound by Māra. Not identifying, you’re free from the Wicked One. When you identify with feeling … perception … choices … consciousness, you’re bound by Māra. Not identifying, you’re free from the Wicked One. This is how to understand the detailed meaning of what I said in brief.” … And that mendicant became one of the perfected.

22:65. When You Take Pleasure

At Sāvatthī. Then a mendicant went up to the Buddha … and said to him: “Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.” “When you take pleasure, mendicant, you’re bound by Māra. Not taking pleasure, you’re free from the Wicked One.” “Understood, Blessed One! Understood, Holy One!”

“But how do you see the detailed meaning of my brief statement?” “Sir, when you take pleasure in form you’re bound by Māra. Not taking pleasure, you’re free from the Wicked One. When you take pleasure in feeling … perception … choices … consciousness you’re bound by Māra. Not taking pleasure, you’re free from the Wicked One. That’s how I understand the detailed meaning of the Buddha’s brief statement.”

“Good, good, mendicant! It’s good that you understand the detailed meaning of what I’ve said in brief like this. When you take pleasure in form you’re bound by Māra. Not taking pleasure, you’re free from the Wicked One. When you take pleasure in feeling … perception … choices … consciousness you’re bound by Māra. Not taking pleasure, you’re free from the Wicked One. This is how to understand the detailed meaning of what I said in brief.” … And that mendicant became one of the perfected.

22:66. Impermanence

At Sāvatthī. Then a mendicant went up to the Buddha … and said to him: “Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.” “Mendicant, give up desire for anything that’s impermanent.” “Understood, Blessed One! Understood, Holy One!”

“But how do you see the detailed meaning of my brief statement?” “Sir, form is impermanent; I should give up desire for it. Feeling … Perception … Choices … Consciousness is impermanent; I should give up desire for it. That’s how I understand the detailed meaning of the Buddha’s brief statement.”

“Good, good, mendicant! It’s good that you understand the detailed meaning of what I’ve said in brief like this. Form is impermanent; you should give up desire for it. Feeling … Perception …

Choices … Consciousness is impermanent; you should give up desire for it. This is how to understand the detailed meaning of what I said in brief." … And that mendicant became one of the perfected.

22:67. Suffering

At Sāvatthī. Then a mendicant went up to the Buddha … and said to him: "Sir, may the Buddha please teach me Dhamma in brief. When I've heard it, I'll live alone, withdrawn, diligent, keen, and resolute." "Mendicant, give up desire for anything that's suffering." "Understood, Blessed One! Understood, Holy One!"

"But how do you see the detailed meaning of my brief statement?" "Sir, form is suffering; I should give up desire for it. Feeling … Perception … Choices … Consciousness is suffering; I should give up desire for it. That's how I understand the detailed meaning of the Buddha's brief statement."

"Good, good, mendicant! It's good that you understand the detailed meaning of what I've said in brief like this. Form is suffering; you should give up desire for it. Feeling … Perception … Choices … Consciousness is suffering; you should give up desire for it. This is how to understand the detailed meaning of what I said in brief." … And that mendicant became one of the perfected.

22:68. Not-Self

At Sāvatthī. Then a mendicant went up to the Buddha … and said to him: "Sir, may the Buddha please teach me Dhamma in brief. When I've heard it, I'll live alone, withdrawn, diligent, keen, and resolute." "Mendicant, give up desire for what is not-self." "Understood, Blessed One! Understood, Holy One!"

"But how do you see the detailed meaning of my brief statement?" "Sir, form is not-self; I should give up desire for it. Feeling … Perception … Choices … Consciousness is not-self; I should give up desire for it. That's how I understand the detailed meaning of the Buddha's brief statement."

"Good, good, mendicant! It's good that you understand the detailed meaning of what I've said in brief like this. Form is not-self; you should give up desire for it. Feeling … Perception … Choices … Consciousness is not-self; you should give up desire for it. This is how to understand the detailed meaning of what I said in brief." … And that mendicant became one of the perfected.

22:69. Not Belonging to Self

At Sāvatthī. Then a mendicant went up to the Buddha … and said to him: "Sir, may the Buddha please teach me Dhamma in brief. When I've heard it, I'll live alone, withdrawn, diligent, keen, and resolute." "Mendicant, give up desire for anything that doesn't belong to self." "Understood, Blessed One! Understood, Holy One!"

"But how do you see the detailed meaning of my brief statement?" "Sir, form doesn't belong to self; I should give up desire for it. Feeling … Perception … Choices … Consciousness doesn't belong to self; I should give up desire for it. That's how I understand the detailed meaning of the Buddha's brief statement."

"Good, good, mendicant! It's good that you understand the detailed meaning of what I've said in brief like this. Form doesn't belong to self; you should give up desire for it. Feeling … Perception … Choices … Consciousness doesn't belong to self; you should give up desire for it.

This is how to understand the detailed meaning of what I said in brief." … And that mendicant became one of the perfected.

22:70. Definitely Arousing

At Sāvatthī. Then a mendicant went up to the Buddha … and said to him: "Sir, may the Buddha please teach me Dhamma in brief. When I've heard it, I'll live alone, withdrawn, diligent, keen, and resolute." "Mendicant, give up desire for anything that's stuck in what's arousing." "Understood, Blessed One! Understood, Holy One!"

"But how do you see the detailed meaning of my brief statement?" "Sir, form is stuck in what's arousing; I should give up desire for it. Feeling … Perception … Choices … Consciousness is stuck in what's arousing; I should give up desire for it. That's how I understand the detailed meaning of the Buddha's brief statement."

"Good, good, mendicant! It's good that you understand the detailed meaning of what I've said in brief like this. "Form is stuck in what's arousing; you should give up desire for it. Feeling … Perception … Choices … Consciousness is stuck in what's arousing; you should give up desire for it. This is how to understand the detailed meaning of what I said in brief." … And that mendicant became one of the perfected.

22:71. With Rādha

At Sāvatthī. Then Venerable Rādha went up to the Buddha … and said to him: "Sir, how does one know and see so that there's no ego, possessiveness, or underlying tendency to conceit for this conscious body and all external stimuli?" "Rādha, one truly sees any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: 'This is not mine, I am not this, this is not my self.' One truly sees any kind of feeling … perception … choices … consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* consciousness—with right understanding: 'This is not mine, I am not this, this is not my self.' That's how to know and see so that there's no ego, possessiveness, or underlying tendency to conceit for this conscious body and all external stimuli." … And Venerable Rādha became one of the perfected.

22:72. With Surādha

At Sāvatthī. Then Venerable Surādha said to the Buddha: "Sir, how does one know and see so that the mind is rid of ego, possessiveness, and conceit for this conscious body and all external stimuli; and going beyond discrimination, it's peaceful and well freed?" "Surādha, one is freed by not grasping having truly seen any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: 'This is not mine, I am not this, this is not my self.' One is freed by not grasping having truly seen any kind of feeling … perception … choices … consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* consciousness—with right understanding: 'This is not mine, I am not this, this is not my self.' That's how to know and see so that the mind is rid of ego, possessiveness, and conceit for this conscious body and all external stimuli; and going beyond discrimination, it's peaceful and well freed." … And Venerable Surādha became one of the perfected.

8. Itchy

22:73. Gratification

At Sāvatthī. “Mendicants, an uneducated ordinary person doesn’t truly understand the gratification, the drawback, and the escape when it comes to form, feeling, perception, choices, and consciousness. An educated noble disciple does truly understand the gratification, the drawback, and the escape when it comes to form, feeling, perception, choices, and consciousness.”

22:74. Origin

At Sāvatthī. “Mendicants, an uneducated ordinary person doesn’t truly understand the origin, the ending, the gratification, the drawback, and the escape when it comes to form, feeling, perception, choices, and consciousness. An educated noble disciple does truly understand the origin, the ending, the gratification, the drawback, and the escape when it comes to form, feeling, perception, choices, and consciousness.”

22:75. Origin (2nd)

At Sāvatthī. “Mendicants, an educated noble disciple truly understands the origin, the ending, the gratification, the drawback, and the escape when it comes to form, feeling, perception, choices, and consciousness.”

22:76. The Perfected Ones

At Sāvatthī. “Mendicants, form is impermanent. What’s impermanent is suffering. What’s suffering is not-self. And what’s not-self should be truly seen with proper understanding like this: ‘This is not mine, I am not this, this is not my self.’ Feeling … Perception … Choices … Consciousness is impermanent. What’s impermanent is suffering. What’s suffering is not-self. And what’s not-self should be truly seen with proper understanding like this: ‘This is not mine, I am not this, this is not my self.’

Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness. Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed. They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’ As far as there are abodes of sentient beings, even up until the pinnacle of existence, the perfected ones are the foremost and the best.”

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

> “Oh! The perfected ones are happy.
> Craving is not found in them,
> the conceit ‘I am’ is cut off,
> and the net of delusion is shattered.
>
> They’ve attained stillness,
> their minds are unclouded,

nothing in the world clings to them,
they've become holy, undefiled.

Completely understanding the five aggregates,
their domain is the seven good qualities.
Those good people are praiseworthy,
the Buddha's rightful children.

Endowed with the seven gems,
and trained in the three trainings,
the great heroes live on,
with fear and terror given up.

Endowed with ten factors,
those giants have immersion.
These are the best in the world,
craving is not found in them.

The master's knowledge has arisen:
'This is my final body.'
They are independent of others
in the core of the spiritual path.

Unwavering in the face of discrimination,
they're freed from future lives.
They've reached the level of the tamed,
in the world, they're the winners.

Above, below, and all around,
relishing is not found in them.
They roar their lion's roar:
'The awakened are supreme in the world!'"

22:77. The Perfected Ones (2nd)

At Sāvatthī. "Mendicants, form is impermanent. What's impermanent is suffering. What's suffering is not-self. And what's not-self should be truly seen with proper understanding like this: 'This is not mine, I am not this, this is not my self.'

Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness. Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed. They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.' As far as there are abodes of sentient beings, even up until the pinnacle of existence, the perfected ones are the foremost and the best."

22:78. The Lion

At Sāvatthī. "Mendicants, towards evening the lion, king of beasts, emerges from his den, yawns, looks all around the four directions, and roars his lion's roar three times. Then he sets out on the hunt. And the animals who hear the roar of the lion, king of beasts, are typically filled with fear, awe, and terror. They return to their lairs, be they in a hole, the water, or a wood; and the birds take to the air. Even the royal elephants, bound with strong harness in the villages, towns, and

capital cities, break apart their bonds, and urinate and defecate in terror as they flee here and there. That's how powerful is the lion, king of beasts, among animals, how illustrious and mighty.

In the same way, when a Realized One arises in the world—perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed—he teaches the Dhamma: 'Such is form, such is the origin of form, such is the ending of form. Such is feeling … Such is perception … Such are choices … Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.' Now, there are gods who are long-lived, beautiful, and very happy, living for ages in their divine palaces. When they hear this teaching by the Realized One, they're typically filled with fear, awe, and terror. 'Oh no! It turns out we're impermanent, though we thought we were permanent! It turns out we don't last, though we thought we were everlasting! It turns out we're short-lived, though we thought we were eternal! It turns out that we're impermanent, not lasting, short-lived, and included within identity.' That's how powerful is the Realized One in the world with its gods, how illustrious and mighty." That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

"The Buddha, the teacher without a peer
in all the world with its gods,
rolls forth the Wheel of Dhamma
from his own insight:

identity, its cessation,
the origin of identity,
and the noble eightfold path
that leads to the stilling of suffering.

And then the long-lived gods,
so beautiful and glorious,
are afraid and full of terror,
like the other beasts when they hear a lion.

'We haven't transcended identity!
It turns out we're impermanent!'
So they say when they hear the word
of the perfected one, free and poised."

22:79. Itchy

At Sāvatthī. "Mendicants, whatever ascetics and brahmins recollect many kinds of past lives, all recollect the five grasping aggregates, or one of them. What five? 'I had such form in the past.' Recollecting thus, it's only form that they recollect. 'I had such feeling … perception … choices … consciousness in the past.' Recollecting thus, it's only consciousness that they recollect.

And why do you call it form? It's deformed; that's why it's called 'form'. Deformed by what? Deformed by cold, heat, hunger, and thirst, and deformed by the touch of flies, mosquitoes, wind, sun, and reptiles. It's deformed; that's why it's called 'form'.

And why do you call it feeling? It feels; that's why it's called 'feeling'. And what does it feel? It feels pleasure, pain, and neutral. It feels; that's why it's called 'feeling'.

And why do you call it perception? It perceives; that's why it's called 'perception'. And what does it perceive? It perceives blue, yellow, red, and white. It perceives; that's why it's called 'perception'.

And why do you call them choices? Choices produce conditioned phenomena; that's why they're called 'choices'. And what are the conditioned phenomena that they produce? Form is a conditioned phenomenon; choices are what make it into form. Feeling is a conditioned phenomenon; choices are what make it into feeling. Perception is a conditioned phenomenon; choices are what make it into perception. Choices are conditioned phenomena; choices are what make them into choices. Consciousness is a conditioned phenomenon; choices are what make it into consciousness. Choices produce conditioned phenomena; that's why they're called 'choices'.

And why do you call it consciousness? It cognizes; that's why it's called 'consciousness'. And what does it cognize? It cognizes sour, bitter, pungent, sweet, hot, mild, salty, and bland. It cognizes; that's why it's called 'consciousness'.

A noble disciple reflects on this: 'Currently I'm itched by form. In the past I was also itched by form just like now. If I were to look forward to enjoying form in the future, I'd be itched by form in the future just as I am today.' Reflecting like this they don't worry about past form, they don't look forward to enjoying future form, and they practice for disillusionment, dispassion, and cessation regarding present form.

'Currently I'm itched by feeling …

perception … choices …

consciousness. In the past I was also itched by consciousness just like now. If I were to look forward to enjoying consciousness in the future, I'd be itched by consciousness in the future just as I am today.' Reflecting like this they don't worry about past consciousness, they don't look forward to enjoying future consciousness, and they practice for disillusionment, dispassion, and cessation regarding present consciousness.

What do you think, mendicants? Is form permanent or impermanent?" "Impermanent, sir." "But if it's impermanent, is it suffering or happiness?" "Suffering, sir." "But if it's impermanent, suffering, and perishable, is it fit to be regarded thus: 'This is mine, I am this, this is my self'?" "No, sir." "Is feeling … perception … choices … consciousness permanent or impermanent?" "Impermanent, sir." "But if it's impermanent, is it suffering or happiness?" "Suffering, sir." "But if it's impermanent, suffering, and perishable, is it fit to be regarded thus: 'This is mine, I am this, this is my self'?" "No, sir." "So you should truly see any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: 'This is not mine, I am not this, this is not my self.' You should truly see any kind of feeling … perception … choices … consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* consciousness—with right understanding: 'This is not mine, I am not this, this is not my self.'

This is called a noble disciple who gets rid of things and doesn't accumulate them; who gives things up and doesn't grasp at them; who discards things and doesn't amass them; who dissipates things and doesn't get clouded by them. And what things do they get rid of and not accumulate? They get rid of form and don't accumulate it. They get rid of feeling … perception … choices … consciousness and don't accumulate it. And what things do they give up and not grasp? They give up form and don't grasp it. They give up feeling … perception … choices … consciousness and don't grasp it. And what things do they discard and not amass? They discard form and don't amass it. They discard feeling … perception … choices … consciousness and don't amass it. And what things do they dissipate and not get clouded by? They dissipate form and don't get clouded by it. They dissipate feeling … perception … choices … consciousness and don't get clouded by it.

Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness. Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed. They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'

This is called a mendicant who neither gets rid of things nor accumulates them, but remains after getting rid of them. They neither give things up nor grasp them, but remain after giving them up. They neither discard things nor amass them, but remain after discarding them. They neither dissipate things nor get clouded by them, but remain after dissipating them. And what things do they neither get rid of nor accumulate, but remain after getting rid of them? They neither get rid of nor accumulate form, but remain after getting rid of it. They neither get rid of nor accumulate feeling … perception … choices … consciousness, but remain after getting rid of it. And what things do they neither give up nor grasp, but remain after giving them up? They neither give up nor grasp form, but remain after giving it up. They neither give up nor grasp feeling … perception … choices … consciousness, but remain after giving it up. And what things do they neither discard nor amass, but remain after discarding them? They neither discard nor amass form, but remain after discarding it. They neither discard nor amass feeling … perception … choices … consciousness, but remain after discarding it. And what things do they neither dissipate nor get clouded by, but remain after dissipating them? They neither dissipate nor get clouded by form, but remain after dissipating it. They neither dissipate nor get clouded by feeling … perception … choices … consciousness, but remain after dissipating it. When a mendicant's mind is freed like this, the gods together with Indra, Brahmā, and Pajāpati worship them from afar:

> 'Homage to you, O thoroughbred!
> Homage to you, supreme among men!
> We don't understand
> what you meditate dependent on.'"

22:80. Beggars

At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery. And the Buddha, having dismissed the mendicant Saṅgha for some reason, robed up in the morning and, taking his bowl and robe, entered Kapilavatthu for alms. He wandered for alms in Kapilavatthu. After the meal, on his return from alms-round, he went to the Great Wood, plunged deep into it, and sat at the root of a young wood apple tree for the day's meditation.

Then as he was in private retreat this thought came to his mind: "I've sent the mendicant Saṅgha away. But there are mendicants here who are junior, recently gone forth, newly come to this teaching and training. Not seeing me they may change and fall apart. If a young calf doesn't see its mother it may change and fall apart. … Or if young seedlings don't get water they may change and fall apart. In the same way, there are mendicants here who are junior, recently gone forth, newly come to this teaching and training. Not seeing me they may change and fall apart. Why don't I support the mendicant Saṅgha now as I did in the past?"

Then Brahmā Sahampati knew what the Buddha was thinking. As easily as a strong person would extend or contract their arm, he vanished from the Brahmā realm and reappeared in front of the Buddha. He arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said: "That's so true, Blessed One! That's so true, Holy One! The Buddha has sent the mendicant Saṅgha away. But there are mendicants who are junior, recently gone forth, newly come to this teaching and training. … May the Buddha be happy with the mendicant Saṅgha! May the Buddha welcome the mendicant Saṅgha! May the Buddha support the mendicant Saṅgha now as he did in the past!"

The Buddha consented in silence. Then Brahmā Sahampati, knowing that the Buddha had accepted, bowed, and respectfully circled the Buddha, keeping him on his right, before vanishing right there.

Then in the late afternoon, the Buddha came out of retreat and went to the Banyan Tree Monastery, where he sat on the seat spread out. Then he used his psychic power to will that the mendicants would come to him timidly, alone or in pairs. Those mendicants approached the Buddha timidly, bowed, and sat down to one side. The Buddha said to them:

"Mendicants, this relying on alms is an extreme way to live. The world curses you: 'You beggar, walking bowl in hand!' Yet earnest and respectable people take it up for a good reason. Not because they've been forced to by kings or bandits, or because they're in debt or threatened, or to earn a living. But because they're swamped by rebirth, old age, and death; by sorrow, lamentation, pain, sadness, and distress. They're swamped by suffering, mired in suffering. And they think, 'Hopefully I can find an end to this entire mass of suffering.'

That's how this person from a good family has gone forth. Yet they covet sensual pleasures; they're infatuated, full of ill will and hateful intent. They are unmindful, lacking situational awareness and immersion, with straying mind and undisciplined faculties. Suppose there was a firebrand for lighting a funeral pyre, burning at both ends, and smeared with dung in the middle. It couldn't be used as timber either in the village or the wilderness. I say that person is just like this. They've missed out on the pleasures of the lay life, and haven't fulfilled the goal of the ascetic life.

There are these three unskillful thoughts. Sensual, malicious, and cruel thoughts. And where do these three unskillful thoughts cease without anything left over? In those who meditate with their mind firmly established in the four kinds of mindfulness meditation; or who develop signless immersion. Just this much is quite enough motivation to develop signless immersion. When signless immersion is developed and cultivated it is very fruitful and beneficial.

There are these two views. Views favoring continued existence and views favoring ending existence. A noble disciple reflects on this: 'Is there anything in the world that I could grasp without fault?' They understand: 'There's nothing in the world that I could grasp without fault. For in grasping I would grasp only at form, feeling, perception, choices, or consciousness. That grasping of mine would be a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition that gives rise to old age and death, sorrow, lamentation, pain, sadness, and distress. That is how this entire mass of suffering originates.

What do you think, mendicants? Is form permanent or impermanent?" "Impermanent, sir." "But if it's impermanent, is it suffering or happiness?" "Suffering, sir." "But if it's impermanent, suffering, and perishable, is it fit to be regarded thus: 'This is mine, I am this, this is my self'?" "No, sir." "Is feeling … perception … choices … consciousness permanent or impermanent?" … "So you should truly see … Seeing this … They understand: '… there is no return to any state of existence.'"

22:81. At Pārileyya

At one time the Buddha was staying near Kosambi, in Ghosita's Monastery. Then the Buddha robed up in the morning and, taking his bowl and robe, entered Kosambi for alms. After the meal, on his return from alms-round, he set his lodgings in order himself. Taking his bowl and robe, without informing his attendants or taking leave of the mendicant Saṅgha, he set out to go wandering alone, with no companion.

Then, not long after the Buddha had left, one of the mendicants went to Venerable Ānanda and told him what had happened. Ānanda said: "Reverend, when the Buddha leaves like this it means he wants to stay alone. At this time no-one should follow him."

Then the Buddha, traveling stage by stage, arrived at Pārileyya, where he stayed at the root of a sacred sal tree. Then several mendicants went up to Venerable Ānanda and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one

side and said to him: “Reverend, it’s been a long time since we’ve heard a Dhamma talk from the Buddha. We wish to hear a Dhamma talk from the Buddha.”

Then Venerable Ānanda together with those mendicants went to Pārileyya to see the Buddha. They bowed and sat down to one side, and the Buddha educated, encouraged, fired up, and inspired them with a Dhamma talk. Now at that time one of the monks had the thought: “How do you know and see in order to end the defilements in the present life?” Then the Buddha, knowing what that monk was thinking, addressed the mendicants: “Mendicants, I’ve taught the Dhamma analytically. I’ve analytically taught the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path. That’s how I’ve taught the Dhamma analytically. Though I’ve taught the Dhamma analytically, still a certain mendicant present here has this thought: ‘How do you know and see in order to end the defilements in the present life?’

And how, mendicants, do you know and see in order to end the defilements in the present life? Take an uneducated ordinary person who has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They’ve not seen good persons, and are neither skilled nor trained in the teaching of the good persons. They regard form as self. But that regarding is just a conditioned phenomenon. And what’s the source, origin, birthplace, and root of that conditioned phenomenon? When an uneducated ordinary person is struck by feelings born of contact with ignorance, craving arises. That conditioned phenomenon is born from that. So that conditioned phenomenon is impermanent, conditioned, and dependently originated. And that craving, that feeling, that contact, and that ignorance are also impermanent, conditioned, and dependently originated. That’s how you should know and see in order to end the defilements in the present life.

Perhaps they don’t regard form as self, but they still regard self as possessing form. But that regarding is just a conditioned phenomenon. …

Perhaps they don’t regard form as self, or self as possessing form, but they still regard form in self. But that regarding is just a conditioned phenomenon. …

Perhaps they don’t regard form as self, or self as possessing form, or form in self, but they still regard self in form. But that regarding is just a conditioned phenomenon. …

Perhaps they don’t regard form as self, or self as possessing form, or form in self, or self in form. But they regard feeling as self … perception as self … choices as self … consciousness as self … But that regarding is just a conditioned phenomenon. And what’s the source of that conditioned phenomenon? When an uneducated ordinary person is struck by feelings born of contact with ignorance, craving arises. That conditioned phenomenon is born from that. So that conditioned phenomenon is impermanent, conditioned, and dependently originated. And that craving, that feeling, that contact, and that ignorance are also impermanent, conditioned, and dependently originated. That’s how you should know and see in order to end the defilements in the present life.

Perhaps they don’t regard form or feeling or perception or choices or consciousness as self. Still, they have such a view: ‘The self and the cosmos are one and the same. After passing away I will be permanent, everlasting, eternal, and imperishable.’ But that eternalist view is just a conditioned phenomenon. And what’s the source of that conditioned phenomenon? … That’s how you should know and see in order to end the defilements in the present life.

Perhaps they don’t regard form or feeling or perception or choices or consciousness as self. Nor do they have such a view: ‘The self and the cosmos are one and the same. After passing away I will be permanent, everlasting, eternal, and imperishable.’ Still, they have such a view: ‘I might not be, and it might not be mine. I will not be, and it will not be mine.’ But that annihilationist view is just a conditioned phenomenon. And what’s the source of that conditioned phenomenon? … That’s how you should know and see in order to end the defilements in the present life.

Perhaps they don't regard form or feeling or perception or choices or consciousness as self. Nor do they have such a view: 'The self and the cosmos are one and the same. After passing away I will be permanent, everlasting, eternal, and imperishable.' Nor do they have such a view: 'I might not be, and it might not be mine. I will not be, and it will not be mine.' Still, they have doubts and uncertainties. They're undecided about the true teaching. That doubt and uncertainty, the indecision about the true teaching, is just a conditioned phenomenon. And what's the source of that conditioned phenomenon? When an uneducated ordinary person is struck by feelings born of contact with ignorance, craving arises. That conditioned phenomenon is born from that. So that conditioned phenomenon is impermanent, conditioned, and dependently originated. And that craving, that feeling, that contact, and that ignorance are also impermanent, conditioned, and dependently originated. That's how you should know and see in order to end the defilements in the present life."

22:82. A Full Moon Night

At one time the Buddha was staying near Sāvatthī in the Eastern Monastery, the stilt longhouse of Migāra's mother, together with a large Saṅgha of mendicants. Now, at that time it was the sabbath—the full moon on the fifteenth day—and the Buddha was sitting surrounded by the Saṅgha of monks.

Then one of the mendicants got up from their seat, arranged their robe over one shoulder, raised their joined palms toward the Buddha, and said: "Sir, I'd like to ask the Buddha about a certain point, if you'd take the time to answer." "Well then, mendicant, take your own seat and ask what you wish." "Yes, sir," replied that mendicant. He took his seat and said to the Buddha: "Sir, are these the five grasping aggregates, that is: form, feeling, perception, choices, and consciousness?"

"Yes, they are," replied the Buddha. Saying "Good, sir", that mendicant approved and agreed with what the Buddha said. Then he asked another question:

"But sir, what is the root of these five grasping aggregates?" "These five grasping aggregates are rooted in desire." … "But sir, is that grasping the exact same thing as the five grasping aggregates? Or is grasping one thing and the five grasping aggregates another?" "Neither. Rather, the desire and greed for them is the grasping there." Saying "Good, sir", that mendicant asked another question:

"But sir, can there be different kinds of desire and greed for the five grasping aggregates?" "There can," said the Buddha. "It's when someone thinks: 'In the future, may I be of such form, such feeling, such perception, such choices, or such consciousness!' That's how there can be different kinds of desire and greed for the five grasping aggregates." Saying "Good, sir", that mendicant asked another question:

"Sir, what is the scope of the term 'aggregates' as applied to the aggregates?" "Any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: this is called the aggregate of form. Any kind of feeling at all … Any kind of perception at all … Any kind of choices at all … Any kind of consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: this is called the aggregate of consciousness. That's the scope of the term 'aggregates' as applied to the aggregates." Saying "Good, sir", that mendicant asked another question:

"What is the cause, sir, what is the reason why the aggregate of form is found? What is the cause, what is the reason why the aggregate of feeling … perception … choices … consciousness is found?" "The four primary elements are the reason why the aggregate of form is found. Contact is the reason why the aggregates of feeling, perception, and choices are found. Name and form are

the reasons why the aggregate of consciousness is found." Saying "Good, sir", that mendicant asked another question:

"Sir, how does identity view come about?" "It's because an uneducated ordinary person has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They've not seen good persons, and are neither skilled nor trained in the teaching of the good persons. They regard form as self, self as having form, form in self, or self in form. They regard feeling … perception … choices … consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. That's how identity view comes about." Saying "Good, sir", that mendicant … asked another question:

"But sir, how does identity view not come about?" It's because an educated noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They've seen good persons, and are skilled and trained in the teaching of the good persons. They don't regard form as self, self as having form, form in self, or self in form. They don't regard feeling … perception … choices … consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. That's how identity view does not come about." Saying "Good, sir", that mendicant … asked another question:

"Sir, what's the gratification, the drawback, and the escape when it comes to form, feeling, perception, choices, and consciousness?" "The pleasure and happiness that arise from form: this is its gratification. That form is impermanent, suffering, and perishable: this is its drawback. Removing and giving up desire and greed for form: this is its escape. The pleasure and happiness that arise from feeling … perception … choices … consciousness: this is its gratification. That consciousness is impermanent, suffering, and perishable: this is its drawback. Removing and giving up desire and greed for consciousness: this is its escape." Saying "Good, sir", that mendicant approved and agreed with what the Buddha said. Then he asked another question:

"Sir, how does one know and see so that there's no ego, possessiveness, or underlying tendency to conceit for this conscious body and all external stimuli?" "One truly sees any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: 'This is not mine, I am not this, this is not my self.' They truly see any kind of feeling … perception … choices … consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near, *all* consciousness—with right understanding: 'This is not mine, I am not this, this is not my self.' That's how to know and see so that there's no ego, possessiveness, or underlying tendency to conceit for this conscious body and all external stimuli."

Now at that time one of the mendicants had the thought: "So it seems, good sir, that form, feeling, perception, choices, and consciousness are not-self. Then what self will the deeds done by not-self affect?" Then the Buddha, knowing what that monk was thinking, addressed the mendicants:

"It's possible that some foolish person here—unknowing and ignorant, their mind dominated by craving—thinks they can overstep the teacher's instructions. They think: 'So it seems, good sir, that form, feeling, perception, choices, and consciousness are not-self. Then what self will the deeds done by not-self affect?' Now, mendicants, you have been educated by me in questioning with regards to all these things in all such cases.

What do you think, mendicants? Is form permanent or impermanent?" "Impermanent, sir." "Is feeling … perception … choices … consciousness permanent or impermanent?" "Impermanent, sir." "But if it's impermanent, is it suffering or happiness?" "Suffering, sir." "But if it's impermanent, suffering, and perishable, is it fit to be regarded thus: 'This is mine, I am this, this is my self'?" "No, sir." "So you should truly see … Seeing this … They understand: '… there is no return to any state of existence.'"

"Two on the aggregates; exactly the same; and can there be;
on the term; and on the cause;
two questions on identity;
gratification; and that with consciousness:
these are the ten questions
the mendicant came to ask."

9. Senior Mendicants

22:83. With Ānanda

At Sāvatthī. There Ānanda addressed the mendicants: "Reverends, mendicants!" "Reverend," they replied. Ānanda said this:

"Reverends, the venerable named Puṇṇa Mantāniputta was very helpful to me when I was just ordained. He gave me this advice: 'Reverend Ānanda, the notion "I am" occurs because of grasping, not by not grasping. Grasping what? The notion "I am" occurs because of grasping form, feeling, perception, choices, and consciousness, not by not grasping.

Suppose there was a woman or man who was young, youthful, and fond of adornments, and they check their own reflection in a clean bright mirror or a clear bowl of water. They'd look because of grasping, not by not grasping. In the same way, the notion "I am" occurs because of grasping form, feeling, perception, choices, and consciousness, not by not grasping.

What do you think, Reverend Ānanda? Is form permanent or impermanent?' 'Impermanent, reverend.' 'Is feeling … perception … choices … consciousness permanent or impermanent?' 'Impermanent, reverend.' … 'So you should truly see … Seeing this … They understand: "… there is no return to any state of existence."' Reverends, the venerable named Puṇṇa Mantāniputta was very helpful to me when I was just ordained. He gave me this advice. And now that I've heard this teaching from Venerable Puṇṇa Mantāniputta, I've comprehended the teaching."

22:84. With Tissa

At Sāvatthī. Now at that time Venerable Tissa, the Buddha's paternal cousin, informed several mendicants: "Reverends, my body feels like it's drugged. I'm disorientated, the teachings don't inspire me, and dullness and drowsiness fill my mind. I live the spiritual life dissatisfied, and have doubts about the teachings."

Then several mendicants went up to the Buddha, bowed, sat down to one side, and told him what had happened.

So the Buddha said to a certain monk: "Please, mendicant, in my name tell the mendicant Tissa that the Teacher summons him." "Yes, sir," that monk replied. He went to Tissa and said to him: "Reverend Tissa, the teacher summons you." "Yes, reverend," Tissa replied. He went to the Buddha, bowed, and sat down to one side. The Buddha said to him: "Is it really true, Tissa, that you informed several mendicants that your body feels like it's drugged … and you have doubts about the teachings?" "Yes, sir." "What do you think, Tissa? If you're not rid of greed, desire, fondness, thirst, passion, and craving for form, when that form decays and perishes, will it give rise to sorrow, lamentation, pain, sadness, and distress?" "Yes, sir."

"Good, good, Tissa! That's how it is, Tissa, when you're not rid of greed for form. feeling … perception … choices …

consciousness, when that consciousness decays and perishes, will it give rise to sorrow, lamentation, pain, sadness, and distress?" "Yes, sir."

"Good, good, Tissa! That's how it is, Tissa, when you're not rid of greed for consciousness. What do you think, Tissa? If you are rid of greed, desire, fondness, thirst, passion, and craving for form, when that form decays and perishes, will it give rise to sorrow, lamentation, pain, sadness, and distress?" "No, sir."

"Good, good, Tissa! That's how it is, Tissa, when you are rid of greed for form … feeling … perception … choices …

consciousness. What do you think, Tissa? Is form permanent or impermanent?" "Impermanent, sir." "Is feeling … perception … choices … consciousness permanent or impermanent?" "Impermanent, sir." "So you should truly see … Seeing this … They understand: '… there is no return to any state of existence.'

Suppose, Tissa, there were two people. One was not skilled in the path, the other was. The one not skilled in the path would question the one skilled in the path, who would reply: 'Come, good man, this is the path. Go down it a little, and you'll see a fork in the road. Ignore the left, and take the right-hand path. Go a little further, and you'll see a dark forest grove. Go a little further, and you'll see an expanse of low-lying swampland. Go a little further, and you'll see a large, steep cliff. Go a little further, and you'll see level, cleared parkland.'

I've made up this simile to make a point. And this is what it means. 'A person who is not skilled in the path' is a term for an ordinary uneducated person. 'A person who is skilled in the path' is a term for the Realized One, the perfected one, the fully awakened Buddha. 'A fork in the road' is a term for doubt. 'The left-hand path' is a term for the wrong eightfold path, that is, wrong view … wrong immersion. 'The right-hand path' is a term for the noble eightfold path, that is, right view … right immersion. 'A dark forest grove' is a term for ignorance. 'An expanse of low-lying swampland' is a term for sensual pleasures. 'A large, steep cliff' is a term for anger and distress. 'Level, cleared parkland' is a term for extinguishment. Rejoice, Tissa, rejoice! I'm here to advise you, to support you, and to teach you."

That is what the Buddha said. Satisfied, Venerable Tissa was happy with what the Buddha said.

22:85. With Yamaka

At one time Venerable Sāriputta was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time a mendicant called Yamaka had the following harmful misconception: "As I understand the Buddha's teaching, a mendicant who has ended the defilements is annihilated and destroyed when their body breaks up, and doesn't exist after death."

Several mendicants heard about this. They went to Yamaka and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side and said to him:

"Is it really true, Reverend Yamaka, that you have such a harmful misconception: 'As I understand the Buddha's teaching, a mendicant who has ended the defilements is annihilated and destroyed when their body breaks up, and doesn't exist after death.'" "Yes, reverends, that's how I understand the Buddha's teaching."

"Don't say that, Yamaka! Don't misrepresent the Buddha, for misrepresentation of the Buddha is not good. And the Buddha would not say that." But even though admonished by those mendicants, Yamaka obstinately stuck to that misconception and insisted on stating it.

When those mendicants were unable to dissuade Yamaka from that misconception, they got up from their seats and went to see Venerable Sāriputta. They told him what had happened, and

said: “May Venerable Sāriputta please go to the mendicant Yamaka out of compassion.” Sāriputta consented in silence. Then in the late afternoon, Venerable Sāriputta came out of retreat, went to Venerable Yamaka and exchanged greetings with him. Seated to one side he said to Yamaka:

“Is it really true, Reverend Yamaka, that you have such a harmful misconception: ‘As I understand the Buddha’s teaching, a mendicant who has ended the defilements is annihilated and destroyed when their body breaks up, and doesn’t exist after death.’” “Yes, reverend, that’s how I understand the Buddha’s teaching.”

“What do you think, Yamaka? Is form permanent or impermanent?” “Impermanent, reverend.” “Is feeling … perception … choices … consciousness permanent or impermanent?” “Impermanent, reverend.” “So you should truly see … Seeing this … They understand: ‘… there is no return to any state of existence.’

What do you think, Reverend Yamaka? Do you regard the Realized One as form?” “No, reverend.” “Do you regard the Realized One as feeling … perception … choices … consciousness?” “No, reverend.”

“What do you think, Reverend Yamaka? Do you regard the Realized One as in form?” “No, reverend.” “Or do you regard the Realized One as distinct from form?” “No, reverend.” “Do you regard the Realized One as in feeling … or distinct from feeling … as in perception … or distinct from perception … as in choices … or distinct from choices … as in consciousness?” “No, reverend.” “Or do you regard the Realized One as distinct from consciousness?” “No, reverend.”

“What do you think, Yamaka? Do you regard the Realized One as possessing form, feeling, perception, choices, and consciousness?” “No, reverend.”

“What do you think, Yamaka? Do you regard the Realized One as one who is without form, feeling, perception, choices, and consciousness?” “No, reverend.” “In that case, Reverend Yamaka, since you don’t acknowledge the Realized One as a genuine fact in the present life, is it appropriate to declare: ‘As I understand the Buddha’s teaching, a mendicant who has ended the defilements is annihilated and destroyed when their body breaks up, and doesn’t exist after death.’?”

“Reverend Sāriputta, in my ignorance, I used to have that misconception. But now that I’ve heard the teaching from Venerable Sāriputta I’ve given up that misconception, and I’ve comprehended the teaching.”

“Reverend Yamaka, suppose they were to ask you: ‘When their body breaks up, after death, what happens to a perfected one, who has ended the defilements?’ How would you answer?” “Sir, if they were to ask this, I’d answer like this: ‘Reverend, form is impermanent. What’s impermanent is suffering. What’s suffering has ceased and ended. Feeling … perception … choices … consciousness is impermanent. What’s impermanent is suffering. What’s suffering has ceased and ended.’ That’s how I’d answer such a question.”

“Good, good, Reverend Yamaka! Well then, I shall give you a simile to make the meaning even clearer. Suppose there was a householder or householder’s son who was rich, with a lot of money and great wealth, and a bodyguard for protection. Then along comes a person who wants to harm, injure, and threaten him, and take his life. They’d think: ‘This householder or householder’s son is rich, with a lot of money and great wealth, and a bodyguard for protection. It won’t be easy to take his life by force. Why don’t I get close to him, then take his life?’ So he goes up to that householder or householder’s son and says: ‘Sir, I would serve you.’ Then they would serve that householder or householder’s son. They’d get up before him and go to bed after him, and be obliging, behaving nicely and speaking politely. The householder or householder’s son would consider them as a friend and companion, and come to trust them. But when that person realizes that they’ve gained the trust of the householder or householder’s son, then, when they know he’s alone, they’d take his life with a sharp knife.

What do you think, Yamaka? When that person went to the householder or householder’s son and offered to serve him, weren’t they a killer then, though he didn’t know that this was his

killer? And when they got up before him and went to bed after him, being obliging, behaving nicely and speaking politely, weren't they a killer then, though he didn't know that this was his killer? And when, knowing he was alone, they took his life with a sharp knife, weren't they a killer then, though he didn't know that this was his killer?" "Yes, reverend." "In the same way, an uneducated ordinary person has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They've not seen good persons, and are neither skilled nor trained in the teaching of the good persons. They regard form as self, self as having form, form in self, or self in form. They regard feeling … perception … choices … They regard consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

They don't truly understand form—which is impermanent—as impermanent. They don't truly understand feeling … perception … choices … consciousness—which is impermanent—as impermanent.

They don't truly understand form—which is suffering—as suffering. They don't truly understand feeling … perception … choices … consciousness—which is suffering—as suffering.

They don't truly understand form—which is not-self—as not-self. They don't truly understand feeling … perception … choices … consciousness—which is not-self—as not-self.

They don't truly understand form—which is conditioned—as conditioned. They don't truly understand feeling … perception … choices … consciousness—which is conditioned—as conditioned.

They don't truly understand form—which is a killer—as a killer. They don't truly understand feeling … perception … choices … consciousness—which is a killer—as a killer.

They're attracted to form, grasp it, and commit to the notion that it is 'my self'. They're attracted to feeling … perception … choices … consciousness, grasp it, and commit to the notion that it is 'my self'. And when you've gotten involved with and grasped these five grasping aggregates, they lead to your lasting harm and suffering.

An educated noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They've seen good persons, and are skilled and trained in the teaching of the good persons. They don't regard form as self, self as having form, form in self, or self in form. They don't regard feeling … perception … choices … consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

They truly understand form—which is impermanent—as impermanent. They truly understand feeling … perception … choices … consciousness—which is impermanent—as impermanent.

They truly understand form—which is suffering—as suffering. They truly understand feeling … perception … choices … consciousness—which is suffering—as suffering.

They truly understand form—which is not-self—as not-self. They truly understand feeling … perception … choices … consciousness—which is not-self—as not-self.

They truly understand form—which is conditioned—as conditioned. They truly understand feeling … perception … choices … consciousness—which is conditioned—as conditioned.

They truly understand form—which is a killer—as a killer. They truly understand feeling … perception … choices … consciousness—which is a killer—as a killer.

Not being attracted to form, they don't grasp it, and commit to the notion that it is 'my self'. Not being attracted to feeling … perception … choices … consciousness, they don't grasp it, and commit to the notion that it is 'my self'. And when you're not attracted to and don't grasp these five grasping aggregates, they lead to your lasting welfare and happiness." "Reverend Sāriputta, this is how it is when you have such venerables as spiritual companions to advise and instruct you out of kindness and compassion. And after hearing this teaching by Venerable Sāriputta, my mind is freed from the defilements by not grasping."

22:86. With Anurādha

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Now at that time Venerable Anurādha was staying not far from the Buddha in a wilderness hut. Then several wanderers who follow other paths went up to Venerable Anurādha and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side and said to him: "Reverend Anurādha, when a Realized One is describing a Realized One—a supreme person, highest of people, who has reached the highest point—they describe them in these four ways: After death, a Realized One exists, or doesn't exist, or both exists and doesn't exist, or neither exists nor doesn't exist."

When they said this, Venerable Anurādha said to those wanderers: "Reverends, when a Realized One is describing a Realized One—a supreme person, highest of people, who has reached the highest point—they describe them other than these four ways: After death, a Realized One exists, or doesn't exist, or both exists and doesn't exist, or neither exists nor doesn't exist." When he said this, the wanderers said to him: "This mendicant must be junior, recently gone forth, or else a foolish, incompetent senior mendicant." Then, after rebuking Venerable Anurādha by calling him "junior" and "foolish", the wanderers got up from their seats and left.

Soon after they had left, Anurādha thought: "If those wanderers were to inquire further, how should I answer them so as to repeat what the Buddha has said, and not misrepresent him with an untruth? How should I explain in line with his teaching, so that there would be no legitimate grounds for rebuke and criticism?"

Then Venerable Anurādha went up to the Buddha, bowed, sat down to one side, and told him all that had happened.

"What do you think, Anurādha? Is form permanent or impermanent?" "Impermanent, sir." "But if it's impermanent, is it suffering or happiness?" "Suffering, sir." "But if it's impermanent, suffering, and perishable, is it fit to be regarded thus: 'This is mine, I am this, this is my self'?" "No, sir." "Is feeling … perception … choices … consciousness permanent or impermanent?" "Impermanent, sir." … "So you should truly see … Seeing this … They understand: '… there is no return to any state of existence.'

What do you think, Anurādha? Do you regard the Realized One as form?" "No, sir." "Do you regard the Realized One as feeling … perception … choices … consciousness?" "No, sir."

"What do you think, Anurādha? Do you regard the Realized One as in form?" "No, sir." "Or do you regard the Realized One as distinct from form?" "No, sir." "Do you regard the Realized One as in feeling … or distinct from feeling … as in perception … or distinct from perception … as in choices … or distinct from choices … as in consciousness … or as distinct from consciousness?" "No, sir."

"What do you think, Anurādha? Do you regard the Realized One as possessing form, feeling, perception, choices, and consciousness?" "No, sir."

"What do you think, Anurādha? Do you regard the Realized One as one who is without form, feeling, perception, choices, and consciousness?" "No, sir."

"In that case, Anurādha, since you don't acknowledge the Realized One as a genuine fact in the present life, is it appropriate to declare: 'Reverends, when a Realized One is describing a Realized One—a supreme person, highest of people, who has reached the highest point—they describe them other than these four ways: After death, a Realized One exists, or doesn't exist, or both exists and doesn't exist, or neither exists nor doesn't exist'?" "No, sir."

"Good, good, Anurādha! In the past, as today, I describe suffering and the cessation of suffering."

22:87. With Vakkali

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Now at that time Venerable Vakkali was staying in a potter's shed, and he was sick, suffering, gravely ill. Then he addressed his carers: "Please, reverends, go to the Buddha, and in my name bow with your head to his feet. Say to him: 'Sir, the mendicant Vakkali is sick, suffering, and gravely ill. He bows with his head to your feet.' And then say: 'Sir, please go to the mendicant Vakkali out of compassion.'" "Yes, reverend," those monks replied. They did as he asked. The Buddha consented in silence.

Then the Buddha robed up and, taking his bowl and robes, went to Venerable Vakkali. Venerable Vakkali saw the Buddha coming off in the distance and tried to rise on his cot. Then the Buddha said to him: "It's all right, Vakkali, don't get up. There are some seats spread out, I will sit there." He sat on the seat spread out and said to Vakkali: "Vakkali, I hope you're keeping well; I hope you're alright. And I hope the pain is fading, not growing, that its fading is evident, not its growing." "Sir, I'm not all right, I'm not getting by. My pain is terrible and growing, not fading; its growing is apparent, not its fading." "I hope you don't have any remorse or regret?" "Indeed, sir, I have no little remorse and regret." "I hope you have no reason to blame yourself when it comes to ethical conduct?" "No sir, I have no reason to blame myself when it comes to ethical conduct." "In that case, Vakkali, why do you have remorse and regret?" "For a long time I've wanted to go and see the Buddha, but I was physically too weak."

"Enough, Vakkali! Why would you want to see this rotten body? One who sees the teaching sees me. One who sees me sees the teaching. Seeing the teaching, you see me. Seeing me, you see the teaching.

What do you think, Vakkali? Is form permanent or impermanent?" "Impermanent, sir." "But if it's impermanent, is it suffering or happiness?" "Suffering, sir." "But if it's impermanent, suffering, and perishable, is it fit to be regarded thus: 'This is mine, I am this, this is my self'?" "No, sir." "Is feeling … perception … choices … consciousness permanent or impermanent?" "Impermanent, sir." … "So you should truly see … Seeing this … They understand: '… there is no return to any state of existence.'"

And then, after giving Venerable Vakkali this advice, the Buddha got up from his seat and went to the Vulture's Peak Mountain. Then Venerable Vakkali addressed his carers: "Come on, reverends, lift my cot and take me to the Black Rock on the slopes of Isigili. It's unthinkable for one like me to die in an inhabited area!" "Yes, reverend," replied those mendicants, and did as he asked. Meanwhile, the Buddha spent the rest of that night and day on Vulture's Peak Mountain. Then, late at night, two glorious deities, lighting up the entire Vulture's Peak, went up to the Buddha, bowed, and stood to one side. One deity said to him: "Sir, the mendicant Vakkali is intent on liberation!" And another deity said to him: "He'll definitely be well-freed!" This is what those deities said. Then they bowed and respectfully circled the Buddha, keeping him on their right side, before vanishing right there.

Then, when the night had passed, the Buddha addressed the mendicants: "Come, mendicants, go to the mendicant Vakkali and tell him:

'Vakkali, hear the word of the Buddha and two deities. Late last night, two glorious deities, lighting up the entire Vulture's Peak, went up to the Buddha, bowed, and stood to one side. One deity said to him: "Sir, the mendicant Vakkali is intent on liberation!" And another deity said to him: "He'll definitely be well-freed!" And the Buddha said: "Do not fear, Vakkali, do not fear! Your death will not be a bad one; your passing will not be a bad one."'" "Yes, sir," those monks replied. They went to Vakkali and said to him: "Vakkali, hear the word of the Buddha and two deities."

Then Vakkali addressed his carers: "Please, reverends, help me off my cot. It's unthinkable for one like me to listen to the Buddha's instructions sitting on a high seat." "Yes, reverend," replied those mendicants, and helped him off his cot. They repeated what the Buddha had said. Then

Vakkali said: “Well then, reverends, in my name bow with your head to the Buddha’s feet. Say to him: ‘Sir, the mendicant Vakkali is sick, suffering, gravely ill. He bows with his head to your feet.’ And then say: ‘Form is impermanent. I have no doubt of that. I’m certain that what is impermanent is suffering. And I’m certain that I have no desire or greed or fondness for what is impermanent, suffering, and perishable. Feeling is impermanent … Perception is impermanent … Choices are impermanent … Consciousness is impermanent. I have no doubt of that. I’m certain that what is impermanent is suffering. And I’m certain that I have no desire or greed or fondness for what is impermanent, suffering, and perishable.’” “Yes, reverend,” those monks replied, and left. And then, not long after those mendicants had left, Venerable Vakkali slit his wrists.

Then those senior mendicants went up to the Buddha and told him Vakkali’s message.

Then the Buddha said to the mendicants: “Come, mendicants, let’s go to the Black Rock on the slopes of Isigili, where Vakkali, the son of a good family, slit his wrists.” “Yes, sir,” they replied. Then the Buddha together with several mendicants went to the Black Rock on the slopes of Isigili. The Buddha saw Vakkali off in the distance lying on his cot, having cast off the aggregates.

Now at that time a cloud of black smoke was moving east, west, north, south, above, below, and in-between. Then the Buddha said to the mendicants: “Mendicants, do you see that cloud of black smoke moving east, west, north, south, above, below, and in-between?” “Yes, sir.” “That’s Māra the Wicked searching for Vakkali’s consciousness, wondering: ‘Where is Vakkali’s consciousness established?’ But since his consciousness is not established, Vakkali is extinguished.”

22:88. With Assaji

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels’ feeding ground. Now at that time Venerable Assaji was staying in a monastery built by a Kassapa, and he was sick, suffering, gravely ill. Then he addressed his carers: “Please, reverends, go to the Buddha, and in my name bow with your head to his feet. Say to him: ‘Sir, the mendicant Assaji is sick, suffering, gravely ill. He bows with his head to your feet.’ And then say: ‘Sir, please go to the mendicant Assaji out of compassion.’” “Yes, reverend,” those monks replied. They did as he asked. The Buddha consented in silence.

Then in the late afternoon, the Buddha came out of retreat and went to Venerable Assaji. Venerable Assaji saw the Buddha coming off in the distance, and tried to rise on his cot. Then the Buddha said to him: “It’s all right, Assaji, don’t get up. There are some seats spread out by others, I will sit there.” He sat on the seat spread out and said to Assaji: “Assaji, I hope you’re keeping well; I hope you’re alright. And I hope the pain is fading, not growing, that its fading is evident, not its growing.”

“Sir, I’m not all right, I’m not getting by. My pain is terrible and growing, not fading, its growing is evident, not its fading.” “I hope you don’t have any remorse or regret?” “Indeed, sir, I have no little remorse and regret.” “I hope you have no reason to blame yourself when it comes to ethical conduct?” “No sir, I have no reason to blame myself when it comes to ethical conduct.” “In that case, Assaji, why do you have remorse and regret?” “Sir, before my time of illness I meditated having completely stilled the physical process. But now I can’t get immersion. Since I can’t get immersion, I think: ‘May I not decline!’” “Assaji, there are ascetics and brahmins for whom samādhi is the essence, equating immersion with the ascetic life. They think: ‘May we not decline!’

What do you think, Assaji? Is form permanent or impermanent?” “Impermanent, sir.” … “Is consciousness permanent or impermanent?” … “So you should truly see … Seeing this … They understand: ‘… there is no return to any state of existence.’ If they feel a pleasant feeling, they understand that it’s impermanent, that they’re not attached to it, and that they don’t relish it. If

they feel a painful feeling, they understand that it's impermanent, that they're not attached to it, and that they don't relish it. If they feel a neutral feeling, they understand that it's impermanent, that they're not attached to it, and that they don't relish it. If they feel a pleasant feeling, they feel it detached. If they feel a painful feeling, they feel it detached. If they feel a neutral feeling, they feel it detached. Feeling the end of the body approaching, they understand: 'I feel the end of the body approaching.' Feeling the end of life approaching, they understand: 'I feel the end of life approaching.' They understand: 'When my body breaks up and my life is over, everything that's felt, being no longer relished, will become cool right here.'

Suppose an oil lamp depended on oil and a wick to burn. As the oil and the wick are used up, it would be extinguished due to lack of fuel. In the same way, feeling the end of the body approaching, they understand: 'I feel the end of the body approaching.' Feeling the end of life approaching, they understand: 'I feel the end of life approaching.' They understand: 'When my body breaks up and my life is over, everything that's felt, being no longer relished, will become cool right here.'"

22:89. With Khemaka

At one time several senior mendicants were staying near Kosambi, in Ghosita's Monastery. Now at that time Venerable Khemaka was staying in the Jujube Tree Monastery, and he was sick, suffering, gravely ill. In the late afternoon those senior mendicants came out of retreat and addressed Venerable Dāsaka: "Please, Reverend Dāsaka, go to the mendicant Khemaka and say to him: 'Reverend Khemaka, the seniors hope you're keeping well; they hope you're alright. They hope that your pain is fading, not growing, that its fading is evident, not its growing.'" "Yes, reverends," replied Dāsaka. He went to Khemaka and said to him: "Reverend Khemaka, the seniors hope you're keeping well; they hope you're alright. They hope that your pain is fading, not growing, that its fading is evident, not its growing." "Reverend, I'm not keeping well, I'm not alright. My pain is terrible and growing, not fading; its growing is evident, not its fading."

Then Dāsaka went to those seniors and told them what had happened. They said: "Please, Reverend Dāsaka, go to the mendicant Khemaka and say to him: 'Reverend Khemaka, the seniors say that these five grasping aggregates have been taught by the Buddha, that is: the grasping aggregates of form, feeling, perception, choices, and consciousness. Do you regard anything among these five grasping aggregates as self or as belonging to self?'"

"Yes, reverends," replied Dāsaka. He relayed the message to Khemaka, who replied: "These five grasping aggregates have been taught by the Buddha, that is: the grasping aggregates of form, feeling, perception, choices, and consciousness. I do not regard anything among these five grasping aggregates as self or as belonging to self."

Then Dāsaka went to those seniors and told them what had happened. They said: "Please, Reverend Dāsaka, go to the mendicant Khemaka and say to him: 'Reverend Khemaka, the seniors say that these five grasping aggregates have been taught by the Buddha, that is: the grasping aggregates of form, feeling, perception, choices, and consciousness. If, as it seems, Venerable Khemaka does not regard anything among these five grasping aggregates as self or as belonging to self, then he is a perfected one, with defilements ended.'"

"Yes, reverends," replied Dāsaka. He relayed the message to Khemaka, who replied: "These five grasping aggregates have been taught by the Buddha, that is: the grasping aggregates of form, feeling, perception, choices, and consciousness. I do not regard anything among these five grasping aggregates as self or as belonging to self, yet I am not a perfected one, with defilements ended. For when it comes to the five grasping aggregates I'm not rid of the conceit 'I am'. But I don't regard anything as 'I am this'."

Then Dāsaka went to those seniors and told them what had happened. They said:

“Please, Reverend Dāsaka, go to the mendicant Khemaka and say to him: ‘Reverend Khemaka, the seniors ask, when you say ‘I am’, what is it that you’re talking about? Is it form or apart from form? Is it feeling … perception … choices … consciousness, or apart from consciousness? When you say ‘I am’, what is it that you’re talking about?”

“Yes, reverends,” replied Dāsaka. He relayed the message to Khemaka, who replied: “Enough, Reverend Dāsaka! What’s the point in running back and forth? Bring my staff, I’ll go to see the senior mendicants myself.”

Then Venerable Khemaka, leaning on a staff, went to those senior mendicants and exchanged greetings with them. When the greetings and polite conversation were over, he sat down to one side. They said to him: “Reverend Khemaka, when you say ‘I am’, what is it that you’re talking about? Is it form or apart from form? Is it feeling … perception … choices … consciousness, or apart from consciousness? When you say ‘I am’, what is it that you’re talking about?” “Reverends, I don’t say ‘I am’ with reference to form, or apart from form. I don’t say ‘I am’ with reference to feeling … perception … choices … consciousness, or apart from consciousness. For when it comes to the five grasping aggregates I’m not rid of the conceit ‘I am’. But I don’t regard anything as ‘I am this’.

It’s like the scent of a blue water lily, or a pink or white lotus. Would it be right to say that the scent belongs to the petals or the stalk or the pistil?” “No, reverend.” “Then, reverends, how should it be said?” “It would be right to say that the scent belongs to the flower.” “In the same way, reverends, I don’t say ‘I am’ with reference to form, or apart from form. I don’t say ‘I am’ with reference to feeling … perception … choices … consciousness, or apart from consciousness. For when it comes to the five grasping aggregates I’m not rid of the conceit ‘I am’. But I don’t regard anything as ‘I am this’.

Although a noble disciple has given up the five lower fetters, they still have a lingering residue of the conceit ‘I am’, the desire ‘I am’, and the underlying tendency ‘I am’ which has not been eradicated. After some time they meditate observing rise and fall in the five grasping aggregates. ‘Such is form, such is the origin of form, such is the ending of form. Such is feeling … Such is perception … Such are choices … Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.’ As they do so, that lingering residue is eradicated.

Suppose there was a cloth that was dirty and soiled, so the owners give it to a launderer. The launderer kneads it thoroughly with salt, lye, and cow dung, and rinses it in clear water. Although that cloth is clean and bright, it still has a lingering scent of salt, lye, or cow dung that had not been eradicated. The launderer returns it to its owners, who store it in a chest permeated with scent. And that lingering scent would be eradicated. In the same way, although a noble disciple has given up the five lower fetters, they still have a lingering residue of the conceit ‘I am’, the desire ‘I am’, and the underlying tendency ‘I am’ which has not been eradicated. After some time they meditate observing rise and fall in the five grasping aggregates. ‘Such is form, such is the origin of form, such is the ending of form. Such is feeling … Such is perception … Such are choices … Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.’ As they do so, that lingering residue is eradicated.”

When he said this, the senior mendicants said to Venerable Khemaka: “We didn’t want to trouble Venerable Khemaka with our questions. But you’re capable of explaining, teaching, advocating, establishing, disclosing, analyzing, and clarifying the Buddha’s instructions in detail. And that’s just what you’ve done.”

That’s what Venerable Khemaka said. Satisfied, the senior mendicants were happy with what Venerable Khemaka said. And while this discourse was being spoken, the minds of sixty senior mendicants and of Venerable Khemaka were freed from defilements by not grasping.

22:90. With Channa

At one time several senior mendicants were staying near Benares, in the deer park at Isipatana. Then in the late afternoon, Venerable Channa came out of retreat. Taking a key, he went from dwelling to dwelling, going up to the senior mendicants and saying: "May the venerable senior mendicants advise me and instruct me! May they give me a Dhamma talk so that I can see the teaching!"

When he said this, the senior mendicants said to Venerable Channa: "Reverend Channa, form, feeling, perception, choices, and consciousness are impermanent. Form, feeling, perception, choices, and consciousness are not-self. All conditions are impermanent. All things are not-self."

Then Venerable Channa thought: "I too think in this way. … And yet my mind isn't eager, confident, settled, and decided about the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment. Anxiety and grasping arise. And the mind reverts to thinking: 'So then who exactly is my self?' But that doesn't happen for someone who sees the teaching. Who can teach me the Dhamma so that I can see the teaching?"

Then Venerable Channa thought: "The Venerable Ānanda is staying near Kosambi, in Ghosita's Monastery. He's praised by the Buddha and esteemed by his sensible spiritual companions. He's quite capable of teaching me the Dhamma so that I can see the teaching. Since I have so much trust in Venerable Ānanda, why don't I go to see him?" Then Channa set his lodgings in order and, taking his bowl and robe, set out for Kosambi. He went to see Ānanda in Ghosita's Monastery, exchanged greetings with him, and told him what had happened. Then he said:

"May Venerable Ānanda advise me and instruct me! May he give me a Dhamma talk so that I can see the teaching!"

"I'm already delighted with Venerable Channa. Hopefully you've opened yourself up and cut through your emotional barrenness. Listen well, Channa. You are capable of understanding the teaching." Then right away Channa was filled with lofty rapture and joy: "It seems I'm capable of understanding the teaching!"

"Reverend Channa, I heard and learned in the presence of the Buddha his advice to the mendicant Kaccānagotta: 'Kaccāna, this world mostly relies on the dual notions of existence and non-existence. But when you truly see the origin of the world with right understanding, you won't have the notion of non-existence regarding the world. And when you truly see the cessation of the world with right understanding, you won't have the notion of existence regarding the world. The world is for the most part shackled to attraction, grasping, and insisting. But if—when it comes to this attraction, grasping, mental dedication, insistence, and underlying tendency—you don't get atracted, grasp, and commit to the notion "my self", you'll have no doubt or uncertainty that what arises is just suffering arising, and what ceases is just suffering ceasing. Your knowledge about this is independent of others. This is how right view is defined. "All exists": this is one extreme. "All doesn't exist": this is the second extreme. Avoiding these two extremes, the Realized One teaches by the middle way: "Ignorance is a condition for choices. Choices are a condition for consciousness. … That is how this entire mass of suffering originates. When ignorance fades away and ceases with nothing left over, choices cease. … That is how this entire mass of suffering ceases."'"

"Reverend Ānanda, this is how it is when you have such venerables as spiritual companions to advise and instruct you out of kindness and compassion. And now that I've heard this teaching from Venerable Ānanda, I've comprehended the teaching."

22:91. Rāhula

At Sāvatthī. Then Venerable Rāhula went up to the Buddha, bowed, sat down to one side, and said to him: "Sir, how does one know and see so that there's no ego, possessiveness, or underlying tendency to conceit for this conscious body and all external stimuli?"

"Rāhula, one truly sees any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: 'This is not mine, I am not this, this is not my self.' One truly sees any kind of feeling … perception … choices … consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* consciousness—with right understanding: 'This is not mine, I am not this, this is not my self.' That's how to know and see so that there's no ego, possessiveness, or underlying tendency to conceit for this conscious body and all external stimuli."

22:92. Rāhula (2nd)

At Sāvatthī. Seated to one side, Rāhula said to the Buddha: "Sir, how does one know and see so that the mind is rid of ego, possessiveness, and conceit for this conscious body and all external stimuli; and going beyond discrimination, it's peaceful and well freed?"

"Rāhula, when one truly sees any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: 'This is not mine, I am not this, this is not my self,' one is freed by not grasping. One truly sees any kind of feeling … perception … choices … When one truly sees any kind of consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* consciousness—with right understanding: 'This is not mine, I am not this, this is not my self,' one is freed by not grasping. That's how to know and see so that the mind is rid of ego, possessiveness, and conceit for this conscious body and all external stimuli; and going beyond discrimination, it's peaceful and well freed."

10. Flowers

22:93. A River

At Sāvatthī. "Suppose, mendicants, there was a mountain river that flowed swiftly, going far, carrying all before it. If wild sugarcane, kusa grass, reeds, vetiver, or trees grew on either bank, they'd overhang the river. And if a person who was being swept along by the current grabbed the wild sugarcane, kusa grass, reeds, vetiver, or trees, it'd break off, and they'd come to ruin because of that. In the same way, an uneducated ordinary person has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They've not seen good persons, and are neither skilled nor trained in the teaching of the good persons. They regard form as self, self as having form, form in self, or self in form. But their form breaks off, and they come to ruin because of that. They regard feeling … perception … choices … consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. But their consciousness breaks off, and they come to ruin because of that. What do you think, mendicants? Is form permanent or impermanent?" "Impermanent, sir." … "Is feeling … perception … choices … consciousness permanent or impermanent?" "Impermanent, sir." "So you should truly see … Seeing this … They understand: '… there is no return to any state of existence.'"

22:94. Flowers

At Sāvatthī. “Mendicants, I don’t argue with the world; it’s the world that argues with me. When your speech is in line with the teaching you don’t argue with anyone in the world. What the astute agree on as not existing, I too say does not exist. What the astute agree on as existing, I too say exists.

And what do the astute agree on as not existing, which I too say does not exist? Form that is permanent, everlasting, eternal, and imperishable. Feeling … Perception … Choices … Consciousness that is permanent, everlasting, eternal, and imperishable. This is what the astute agree on as not existing, which I too say does not exist.

And what do the astute agree on as existing, which I too say exists? Form that is impermanent, suffering, and perishable. Feeling … Perception … Choices … Consciousness that is impermanent, suffering, and perishable. This is what the astute agree on as existing, which I too say exists.

There is a temporal phenomenon in the world that the Realized One understands and comprehends. Then he explains, teaches, asserts, establishes, clarifies, analyzes, and reveals it.

And what is that temporal phenomenon in the world? Form is a temporal phenomenon in the world that the Realized One understands and comprehends. Then he explains, teaches, asserts, establishes, clarifies, analyzes, and reveals it.

This being so, what can I do about a foolish ordinary person, blind and sightless, who does not know or see? Feeling … Perception … Choices … Consciousness is a temporal phenomenon in the world that the Realized One understands and comprehends. Then he explains, teaches, asserts, establishes, clarifies, analyzes, and reveals it.

This being so, what can I do about a foolish ordinary person, blind and sightless, who does not know or see?

Suppose there was a blue water lily, or a pink or white lotus. Though it sprouted and grew in the water, it would rise up above the water and stand with no water clinging to it. In the same way, though I was born and grew up in the world, I live having mastered the world, and the world does not cling to me.”

22:95. A Lump of Foam

At one time the Buddha was staying near Ayojjhā on the bank of the Ganges river. There the Buddha addressed the mendicants:

“Mendicants, suppose this Ganges river was carrying along a big lump of foam. And a person with good eyesight would see it and contemplate it, examining it carefully. And it would appear to them as completely void, hollow, and insubstantial. For what substance could there be in a lump of foam? In the same way, a mendicant sees and contemplates any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; near or far—examining it carefully. And it appears to them as completely void, hollow, and insubstantial. For what substance could there be in form?

Suppose it was the time of autumn, when the rain was falling heavily, and a bubble on the water forms and pops right away. And a person with good eyesight would see it and contemplate it, examining it carefully. And it would appear to them as completely void, hollow, and insubstantial. For what substance could there be in a water bubble? In the same way, a mendicant sees and contemplates any kind of feeling at all … examining it carefully. And it appears to them as completely void, hollow, and insubstantial. For what substance could there be in feeling?

Suppose that in the last month of summer, at noon, a shimmering mirage appears. And a person with good eyesight would see it and contemplate it, examining it carefully. And it would

appear to them as completely void, hollow, and insubstantial. For what substance could there be in a mirage? In the same way, a mendicant sees and contemplates any kind of perception at all … examining it carefully. And it appears to them as completely void, hollow, and insubstantial. For what substance could there be in perception?

Suppose there was a person in need of heartwood. Wandering in search of heartwood, they'd take a sharp axe and enter a forest. There they'd see a big banana tree, straight and young and flawlessly grown. They'd cut it down at the base, cut off the top, and unroll the coiled sheaths. But they wouldn't even find sapwood, much less heartwood. And a person with good eyesight would see it and contemplate it, examining it carefully. And it would appear to them as completely void, hollow, and insubstantial. For what substance could there be in a banana tree? In the same way, a mendicant sees and contemplates any kind of choices at all … examining them carefully. And they appear to them as completely void, hollow, and insubstantial. For what substance could there be in choices?

Suppose a magician or their apprentice was to perform a magic trick at the crossroads. And a person with good eyesight would see it and contemplate it, examining it carefully. And it would appear to them as completely void, hollow, and insubstantial. For what substance could there be in a magic trick? In the same way, a mendicant sees and contemplates any kind of consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; near or far—examining it carefully. And it appears to them as completely void, hollow, and insubstantial. For what substance could there be in consciousness?

Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness. Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed. They understand: '… there is no return to any state of existence.'"

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

"Form is like a lump of foam;
feeling is like a bubble;
perception seems like a mirage;
choices like a banana tree;
and consciousness like a magic trick:
so taught the Kinsman of the Sun.

However you contemplate them,
examining them carefully,
they're void and hollow
when you look at them closely.

Concerning this body,
he of vast wisdom has taught
that when three things are given up,
you'll see this form cast off.

Vitality, warmth, and consciousness:
when they leave the body,
it lies there tossed aside,
food for others, mindless.

Such is this process,
this illusion, cooed over by fools.
It's said to be a killer,
for no substance is found here.

An energetic mendicant
should examine the aggregates like this,
with situational awareness and mindfulness
whether by day or by night.

They should give up all fetters,
and make a refuge for themselves.
They should live as though their head was on fire,
aspiring to the imperishable state."

22:96. A Lump of Cow Dung

At Sāvatthī. Seated to one side, that mendicant said to the Buddha: "Sir, is there any form at all that's permanent, everlasting, eternal, imperishable, and will last forever and ever? Is there any feeling … perception … choices … consciousness at all that's permanent, everlasting, eternal, imperishable, and will last forever and ever?" "Mendicant, there is no form at all that's permanent, everlasting, eternal, imperishable, and will last forever and ever. There's no feeling … perception … choices … consciousness at all that's permanent, everlasting, eternal, imperishable, and will last forever and ever."

Then the Buddha, picking up a lump of cow dung, said to the mendicants: "There's not even this much of any incarnation that's permanent, everlasting, eternal, imperishable, and will last forever and ever. If there were, this living of the spiritual life for the complete ending of suffering would not be found. But since there isn't, this living of the spiritual life for the complete ending of suffering is found.

Once upon a time I was an anointed aristocratic king. I had 84,000 cities, with the capital Kusāvatī the foremost. I had 84,000 palaces, with the palace named Principle the foremost. I had 84,000 chambers, with the great foyer the foremost. I had 84,000 couches made of ivory or heartwood or gold or silver, spread with woolen covers—shag-piled or embroidered with flowers—and spread with a fine deer hide, with a canopy above and red pillows at both ends. I had 84,000 bull elephants with gold adornments and banners, covered with gold netting, with the royal bull elephant named Sabbath the foremost. I had 84,000 horses with gold adornments and banners, covered with gold netting, with the royal steed named Thundercloud the foremost. I had 84,000 chariots with gold adornments and banners, covered with gold netting, with the chariot named Triumph the foremost. I had 84,000 jewels, with the jewel-treasure the foremost. I had 84,000 women, with Queen Subhaddā the foremost. I had 84,000 aristocrat vassals, with the counselor-treasure the foremost. I had 84,000 milk cows with silken reins and bronze pails. I had 8,400,000,000 fine cloths of linen, silk, wool, and cotton. I had 84,000 servings of food, which were presented to me as offerings in the morning and evening.

Of those 84,000 cities, I only stayed in one, the capital Kusāvatī. Of those 84,000 mansions, I only dwelt in one, the Palace of Principle. Of those 84,000 chambers, I only dwelt in the great foyer. Of those 84,000 couches, I only used one, made of ivory or heartwood or gold or silver. Of those 84,000 bull elephants, I only rode one, the royal bull elephant named Sabbath. Of those 84,000 horses, I only rode one, the royal horse named Thundercloud. Of those 84,000 chariots, I only rode one, the chariot named Triumph. Of those 84,000 women, I was only served by one, a maiden of the aristocratic or merchant classes. Of those 8,400,000,000 cloths, I only wore one pair, made of fine linen, silk, wool, or cotton. Of those 84,000 servings of food, I only had one, eating at most a serving of rice and suitable sauce. And so all those conditioned phenomena have passed, ceased, and perished. So impermanent are conditions, so unstable are conditions, so unreliable are conditions. This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions."

22:97. A Fingernail

At Sāvatthī. Seated to one side, that mendicant said to the Buddha: “Sir, is there any form at all that’s permanent, everlasting, eternal, imperishable, and will last forever and ever? Is there any feeling … perception … choices … consciousness at all that’s permanent, everlasting, eternal, imperishable, and will last forever and ever?” “Mendicant, there is no form at all that’s permanent, everlasting, eternal, imperishable, and will last forever and ever. There’s no feeling … perception … choices … consciousness at all that’s permanent, everlasting, eternal, imperishable, and will last forever and ever.”

Then the Buddha, picking up a little bit of dirt under his fingernail, addressed that mendicant: “There’s not even this much of any form that’s permanent, everlasting, eternal, imperishable, and will last forever and ever. If there were, this living of the spiritual life for the complete ending of suffering would not be found. But since there isn’t, this living of the spiritual life for the complete ending of suffering is found.

There’s not even this much of any feeling …

perception … choices …

consciousness that’s permanent, everlasting, eternal, imperishable, and will last forever and ever. If there were, this living of the spiritual life for the complete ending of suffering would not be found. But since there isn’t, this living of the spiritual life for the complete ending of suffering is found.

What do you think, mendicant? Is form permanent or impermanent?” “Impermanent, sir.” “Is feeling … perception … choices … consciousness permanent or impermanent?” “Impermanent, sir.” … “So you should truly see … Seeing this … They understand: ‘… there is no return to any state of existence.’”

22:98. Plain Version

At Sāvatthī. Seated to one side, that mendicant said to the Buddha: “Sir, is there any form at all that’s permanent, everlasting, eternal, imperishable, and will last forever and ever? Is there any feeling … perception … choices … consciousness at all that’s permanent, everlasting, eternal, imperishable, and will last forever and ever?” “Mendicant, there is no form at all that’s permanent, everlasting, eternal, imperishable, and will last forever and ever. There’s no feeling … perception … choices … consciousness at all that’s permanent, everlasting, eternal, imperishable, and will last forever and ever.”

22:99. A Leash

At Sāvatthī. “Mendicants, transmigration has no known beginning. No first point is found of sentient beings roaming and transmigrating, hindered by ignorance and fettered by craving. There comes a time when the ocean dries up and evaporates and is no more. But still, I say, there is no making an end of suffering for sentient beings roaming and transmigrating, hindered by ignorance and fettered by craving. There comes a time when Sineru the king of mountains is burned up and destroyed, and is no more. But still, I say, there is no making an end of suffering for sentient beings roaming and transmigrating, hindered by ignorance and fettered by craving. There comes a time when the great earth is burned up and destroyed, and is no more. But still, I say, there is no making an end of suffering for sentient beings roaming and transmigrating, hindered by ignorance and fettered by craving.

Suppose a dog on a leash was tethered to a strong post or pillar. It would just keep running and circling around that post or pillar. In the same way, take an uneducated ordinary person who has not seen the noble ones, and is neither skilled nor trained in their teaching. They've not seen good persons, and are neither skilled nor trained in their teaching. They regard form … feeling … perception … choices … consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. They just keep running and circling around form, feeling, perception, choices, and consciousness. Doing so, they're not freed from form, feeling, perception, choices, and consciousness. They're not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They're not freed from suffering, I say.

An educated noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They've seen good persons, and are skilled and trained in the teaching of the good persons. They don't regard form … feeling … perception … choices … or consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. They don't keep running and circling around form, feeling, perception, choices, and consciousness. By not doing so, they're freed from form, feeling, perception, choices, and consciousness. They're freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They're freed from suffering, I say."

22:100. A Leash (2nd)

At Sāvatthī. "Mendicants, transmigration has no known beginning. No first point is found of sentient beings roaming and transmigrating, hindered by ignorance and fettered by craving. Suppose a dog on a leash was tethered to a strong post or pillar. Whether walking, standing, sitting, or lying down, it stays right beside that post or pillar. In the same way, an uneducated ordinary person regards form like this: 'This is mine, I am this, this is my self.' They regard feeling … perception … choices … consciousness like this: 'This is mine, I am this, this is my self.' When walking, they walk right beside the five grasping aggregates. When standing … sitting … lying down, they lie down right beside the five grasping aggregates. So you should regularly check your own mind: 'For a long time this mind has been corrupted by greed, hate, and delusion.' Sentient beings are corrupted because the mind is corrupted. Sentient beings are purified because the mind is purified.

Mendicants, have you seen the picture called 'Conduct'?" "Yes, sir." "That picture was elaborated by the mind, but the mind is even more elaborate than that. So you should regularly check your own mind: 'For a long time this mind has been corrupted by greed, hate, and delusion.' Sentient beings are corrupted because the mind is corrupted. Sentient beings are purified because the mind is purified.

I don't see see any other order of beings as elaborate as the animal realm. The creatures in the animal realm were elaborated by the mind, but the mind is even more elaborate than that. So you should regularly check your own mind: 'For a long time this mind has been corrupted by greed, hate, and delusion.' Sentient beings are corrupted because the mind is corrupted. Sentient beings are purified because the mind is purified.

Suppose an artist or painter had some dye, red lac, turmeric, indigo, or rose madder. And on a polished plank or a wall or a canvas they'd create the image of a woman or a man, complete in all its various parts. In the same way, when an uneducated ordinary person creates a future life, all they create is form, feeling, perception, choices, and consciousness. What do you think, mendicants? Is form permanent or impermanent?" "Impermanent, sir." "Is feeling … perception … choices … consciousness permanent or impermanent?" … "So you should truly see … Seeing this … They understand: '… there is no return to any state of existence.'"

22:101. The Adze

At Sāvatthī. “Mendicants, I say that the ending of defilements is for one who knows and sees, not for one who does not know or see. For one who knows and sees what? ‘Such is form, such is the origin of form, such is the ending of form. Such is feeling … Such is perception … Such are choices … Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.’ The ending of the defilements is for one who knows and sees this.

When a mendicant is not committed to development, they might wish: ‘If only my mind was freed from the defilements by not grasping!’ Even so, their mind is not freed from defilements by not grasping. Why is that? It’s because they’re undeveloped. Undeveloped in what? Undeveloped in the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path.

Suppose there was a chicken with eight or ten or twelve eggs. But she had not properly sat on them to keep them warm and incubated. That chicken might wish: ‘If only my chicks could break out of the eggshell with their claws and beak and hatch safely!’ But they can’t break out and hatch safely. Why is that? Because that chicken with eight or ten or twelve eggs has not properly sat on them to keep them warm and incubated. In the same way, when a mendicant is not committed to development, they might wish: ‘If only my mind was freed from the defilements by not grasping!’ Even so, their mind is not freed from defilements by not grasping. Why is that? It’s because they’re undeveloped. Undeveloped in what? Undeveloped in the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path.

When a mendicant is committed to development, they might not wish: ‘If only my mind was freed from the defilements by not grasping!’ Even so, their mind is freed from defilements by not grasping. Why is that? It’s because they’re developed. Developed in what? Developed in the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path.

Suppose there was a chicken with eight or ten or twelve eggs. And she properly sat on them to keep them warm and incubated. That chicken might not wish: ‘If only my chicks could break out of the eggshell with their claws and beak and hatch safely!’ But still they can break out and hatch safely. Why is that? Because that chicken with eight or ten or twelve eggs properly sat on them to keep them warm and incubated. In the same way, when a mendicant is committed to development, they might not wish: ‘If only my mind was freed from the defilements by not grasping!’ Even so, their mind is freed from defilements by not grasping. Why is that? It’s because they’re developed. Developed in what? Developed in the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path.

Suppose a carpenter or their apprentice sees the marks of his fingers and thumb on the handle of his adze. They don’t know how much of the handle was worn away today, how much yesterday, and how much previously. They just know what has been worn away. In the same way, when a mendicant is committed to development, they don’t know how much of the defilements were worn away today, how much yesterday, and how much previously. They just know what has been worn away. Suppose there was a sea-faring ship bound together with ropes. For six months they deteriorated in the water. Then in the cold season it was hauled up on dry land, where the ropes were weathered by wind and sun. When the clouds soaked it with rain, the ropes would readily collapse and rot away. In the same way, when a mendicant is committed to development their fetters readily collapse and rot away.”

22:102. The Perception of Impermanence

At Sāvatthī. “Mendicants, when the perception of impermanence is developed and cultivated it eliminates all desire for sensual pleasures, for rebirth in the realm of luminous form, and for rebirth in a future life. It eliminates all ignorance and eradicates all conceit ‘I am’.

In the autumn, a farmer ploughing with a large plough shears through all the root networks. In the same way, when the perception of impermanence is developed … it eradicates all conceit ‘I am’.

A reed-cutter, having cut the reeds, grabs them at the top and shakes them down, shakes them about, and shakes them off. In the same way, when the perception of impermanence is developed … it eradicates all conceit ‘I am’.

When the stalk of a bunch of mangoes is cut, all the mangoes attached to the stalk will follow along. In the same way, when the perception of impermanence is developed … it eradicates all conceit ‘I am’.

The rafters of a bungalow all lean to the peak, slope to the peak, and meet at the peak, so the peak is said to be the topmost of them all. In the same way, when the perception of impermanence is developed … it eradicates all conceit ‘I am’.

Of all kinds of fragrant root, spikenard is said to be the best. In the same way, when the perception of impermanence is developed … it eradicates all conceit ‘I am’.

Of all kinds of fragrant heartwood, red sandalwood is said to be the best. In the same way, when the perception of impermanence is developed … it eradicates all conceit ‘I am’.

Of all kinds of fragrant flower, jasmine is said to be the best. In the same way, when the perception of impermanence is developed … it eradicates all conceit ‘I am’.

All lesser kings are vassals of a wheel-turning monarch, so the wheel-turning monarch is said to be the foremost of them all. In the same way, when the perception of impermanence is developed … it eradicates all conceit ‘I am’.

The radiance of all the stars is not worth a sixteenth part of the moon’s radiance, so the moon’s radiance is said to be the best of them all. In the same way, when the perception of impermanence is developed … it eradicates all conceit ‘I am’.

After the rainy season the sky is clear and cloudless. And when the sun rises, it dispels all the darkness from the sky as it shines and glows and radiates. In the same way, when the perception of impermanence is developed and cultivated it eliminates all desire for sensual pleasures, for rebirth in the realm of luminous form, and for rebirth in a future life. It eliminates all ignorance and eradicates all conceit ‘I am’.

And how is the perception of impermanence developed and cultivated so that … it eradicates all conceit ‘I am’? ‘Such is form, such is the origin of form, such is the ending of form. Such is feeling … Such is perception … Such are choices … Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.’ That’s how the perception of impermanence is developed and cultivated so that it eliminates all desire for sensual pleasures, for rebirth in the realm of luminous form, and for rebirth in a future life. That’s how it eliminates all ignorance and eradicates all conceit ‘I am’.”

11. Sides

22:103. Sides

At Sāvatthī. “Mendicants, there are these four sides. What four? The side of identity, the side of the origin of identity, the side of the cessation of identity, and the side of the practice that leads to the cessation of identity. And what is the side of identity? It should be said: the five grasping aggregates. What five? That is, the grasping aggregates of form, feeling, perception, choices, and consciousness. This is called the side of identity.

And what is the side of the origin of identity? It’s the craving that leads to future rebirth, mixed up with relishing and greed, taking pleasure in various different realms. That is, craving for sensual pleasures, craving to continue existence, and craving to end existence. This is called the side of the origin of identity.

And what is the side of the cessation of identity? It’s the fading away and cessation of that very same craving with nothing left over; giving it away, letting it go, releasing it, and not clinging to it. This is called the side of the cessation of identity.

And what is the side of the practice that leads to the cessation of identity? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called the side of the practice that leads to the cessation of identity. These are the four sides.”

22:104. Suffering

At Sāvatthī. “Mendicants, I will teach you suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. Listen … And what is suffering? It should be said: the five grasping aggregates. What five? That is, the grasping aggregates of form, feeling, perception, choices, and consciousness. This is called suffering. And what is the origin of suffering? It’s the craving that leads to future rebirth, mixed up with relishing and greed, looking for enjoyment anywhere it can. That is, craving for sensual pleasures, craving to continue existence, and craving to end existence. This is called the origin of suffering. And what is the cessation of suffering? It’s the fading away and cessation of that very same craving with nothing left over; giving it away, letting it go, releasing it, and not clinging to it. This is called the cessation of suffering. And what is the practice that leads to the cessation of suffering? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called the practice that leads to the cessation of suffering.”

22:105. Identity

At Sāvatthī. “Mendicants, I will teach you identity, the origin of identity, the cessation of identity, and the practice that leads to the cessation of identity. Listen … And what is identity? It should be said: the five grasping aggregates. What five? That is, the grasping aggregates of form, feeling, perception, choices, and consciousness. This is called identity. And what is the origin of identity? It’s the craving that leads to future rebirth, mixed up with relishing and greed, looking for enjoyment anywhere it can. That is, craving for sensual pleasures, craving to continue existence, and craving to end existence. This is called the origin of identity. And what is the cessation of identity? It’s the fading away and cessation of that very same craving with nothing left over;

giving it away, letting it go, releasing it, and not clinging to it. This is called the cessation of identity. And what is the practice that leads to the cessation of identity? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called the practice that leads to the cessation of identity."

22:106. Should Be Completely Understood

At Sāvatthī. "Mendicants, I will teach you the things that should be completely understood, complete understanding, and the person who has completely understood. Listen … And what things should be completely understood? Form, feeling, perception, choices, and consciousness. These are called the things that should be completely understood. And what is complete understanding? The ending of greed, hate, and delusion. This is called complete understanding. And what is the person who has completely understood? It should be said: a perfected one, the venerable of such and such name and clan. This is called the person who has completely understood."

22:107. Ascetics

At Sāvatthī. "Mendicants, there are these five grasping aggregates. What five? That is, the grasping aggregates of form, feeling, perception, choices, and consciousness. There are ascetics and brahmins who don't truly understand these five grasping aggregates' gratification, drawback, and escape … There are ascetics and brahmins who do truly understand …"

22:108. Ascetics and Brahmins (2nd)

At Sāvatthī. "Mendicants, there are these five grasping aggregates. What five? That is, the grasping aggregates of form, feeling, perception, choices, and consciousness. There are ascetics and brahmins who don't truly understand these five grasping aggregates' origin, ending, gratification, drawback, and escape … Those venerables don't realize the goal of life as an ascetic or brahmin … There are ascetics and brahmins who do truly understand … Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight."

22:109. A Stream-Enterer

At Sāvatthī. "Mendicants, there are these five grasping aggregates. What five? That is, the grasping aggregates of form, feeling, perception, choices, and consciousness. A noble disciple comes to truly understand these five grasping aggregates' origin, ending, gratification, drawback, and escape. Such a noble disciple is called a stream-enterer, not liable to be reborn in the underworld, bound for awakening."

22:110. A Perfected One

At Sāvatthī. "Mendicants, there are these five grasping aggregates. What five? That is, the grasping aggregates of form, feeling, perception, choices, and consciousness. A mendicant comes to be freed by not grasping after truly understanding these five grasping aggregates' origin,

ending, gratification, drawback, and escape. Such a mendicant is called a perfected one, with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment."

22:111. Giving Up Desire

At Sāvatthī. "Mendicants, you should give up any desire, greed, relishing, and craving for form. Thus that form will be given up, cut off at the root, made like a palm stump, obliterated, and unable to arise in the future. You should give up any desire, greed, relishing, and craving for feeling … perception … choices … consciousness. Thus that consciousness will be given up, cut off at the root, made like a palm stump, obliterated, and unable to arise in the future."

22:112. Giving Up Desire (2nd)

At Sāvatthī. "Mendicants, you should give up any desire, greed, relishing, and craving for form; and any attraction, grasping, mental dedication, insistence, and underlying tendencies. Thus that form will be given up, cut off at the root, made like a palm stump, obliterated, and unable to arise in the future. You should give up any desire, greed, relishing, and craving for feeling … perception … choices … consciousness; and any attraction, grasping, mental dedication, insistence, and underlying tendencies. Thus that consciousness will be given up, cut off at the root, made like a palm stump, obliterated, and unable to arise in the future."

12. A Dhamma speaker

22:113. Ignorance

At Sāvatthī. Then a mendicant went up to the Buddha and said to him: "Sir, they speak of this thing called 'ignorance'. What is ignorance? And how is an ignorant person defined?" "Mendicant, it's when an uneducated ordinary person doesn't understand form, its origin, its cessation, and the practice that leads to its cessation. They don't understand feeling … perception … choices … consciousness, its origin, its cessation, and the practice that leads to its cessation. This is called ignorance. And this is how an ignorant person is defined."

22:114. Knowledge

At Sāvatthī. Seated to one side, that mendicant said to the Buddha: "Sir, they speak of this thing called 'knowledge'. What is knowledge? And how is a knowledgeable person defined?" "Mendicant, it's when an educated noble disciple understands form, its origin, its cessation, and the practice that leads to its cessation. They understand feeling … perception … choices … consciousness, its origin, its cessation, and the practice that leads to its cessation. This is called knowledge. And this is how a knowledgeable person is defined."

22:115. A Dhamma speaker

At Sāvatthī. Seated to one side, that mendicant said to the Buddha: "Sir, they speak of a 'Dhamma speaker'. How is a Dhamma speaker defined?" "Mendicant, if a mendicant teaches Dhamma for disillusionment, dispassion, and cessation regarding form, they're qualified to be called a 'mendicant who speaks on Dhamma'. If they practice for disillusionment, dispassion, and cessation regarding form, they're qualified to be called a 'mendicant who practices in line with the teaching'. If they're freed by not grasping by disillusionment, dispassion, and cessation regarding form, they're qualified to be called a 'mendicant who has attained extinguishment in this very life'. If a mendicant teaches Dhamma for disillusionment with feeling … perception … choices … consciousness, for its fading away and cessation, they're qualified to be called a 'mendicant who speaks on Dhamma'. If they practice for disillusionment, dispassion, and cessation regarding consciousness, they're qualified to be called a 'mendicant who practices in line with the teaching'. If they're freed by not grasping by disillusionment, dispassion, and cessation regarding consciousness, they're qualified to be called a 'mendicant who has attained extinguishment in this very life'."

22:116. A Dhamma speaker (2nd)

At Sāvatthī. Seated to one side, that mendicant said to the Buddha: "Sir, they speak of a 'Dhamma speaker'. How is a Dhamma speaker defined? How is a mendicant who practices in line with the teaching defined? And how is a mendicant who has attained extinguishment in this very life defined?" "Mendicant, if a mendicant teaches Dhamma for disillusionment, dispassion, and cessation regarding form, they're qualified to be called a 'mendicant who speaks on Dhamma'. If they practice for disillusionment, dispassion, and cessation regarding form, they're qualified to be called a 'mendicant who practices in line with the teaching'. If they're freed by not grasping by disillusionment, dispassion, and cessation regarding form, they're qualified to be called a 'mendicant who has attained extinguishment in this very life'. If a mendicant teaches Dhamma for disillusionment with feeling … perception … choices … consciousness, for its fading away and cessation, they're qualified to be called a 'mendicant who speaks on Dhamma'. If they practice for disillusionment, dispassion, and cessation regarding consciousness, they're qualified to be called a 'mendicant who practices in line with the teaching'. If they're freed by not grasping by disillusionment, dispassion, and cessation regarding consciousness, they're qualified to be called a 'mendicant who has attained extinguishment in this very life'."

22:117. Shackles

At Sāvatthī. "Mendicants, take an uneducated ordinary person who has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They've not seen good persons, and are neither skilled nor trained in the teaching of the good persons. They regard form as self, self as having form, form in self, or self in form. They're called an uneducated ordinary person who is bound to form, inside and out. They see neither the near shore nor the far shore. They're born in bonds and die in bonds, and in bonds they go from this world to the next. They regard feeling … perception … choices … consciousness as self. They're called an uneducated ordinary person who is bound to form, inside and out. They see neither the near shore nor the far shore. They're born in bonds and die in bonds, and in bonds they go from this world to the next.

An educated noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They've seen good persons, and are skilled and trained in the teaching of the good persons. They don't regard form as self, self as having form, form in self, or self in form. They're called an educated noble disciple who is not bound to form, inside or out. They see the near shore and the far shore. They're exempt from suffering, I say. They don't regard feeling … perception … choices … consciousness as self. They're called an educated noble disciple who is not bound to consciousness, inside or out. They see the near shore and the far shore. They're exempt from suffering, I say."

22:118. Questioning

At Sāvatthī. "What do you think, mendicants? Do you regard form like this: 'This is mine, I am this, this is my self'?" "No, sir." "Good, mendicants! Form should be truly seen with proper understanding like this: 'This is not mine, I am not this, this is not my self.' Do you regard feeling … perception … choices … consciousness like this: 'This is mine, I am this, this is my self'?" "No, sir." "Good, mendicants! Consciousness should be truly seen with proper understanding like this: 'This is not mine, I am not this, this is not my self.' Seeing this … They understand: '… there is no return to any state of existence.'"

22:119. Questioning (2nd)

At Sāvatthī. "What do you think, mendicants? Do you regard form like this: 'This is not mine, I am not this, this is not my self'?" "Yes, sir." "Good, mendicants! Form should be truly seen with proper understanding like this: 'This is not mine, I am not this, this is not my self.' Do you regard feeling … perception … choices … consciousness like this: 'This is not mine, I am not this, this is not my self'?" "Yes, sir." "Good, mendicants! Consciousness should be truly seen with proper understanding like this: 'This is not mine, I am not this, this is not my self.' Seeing this … They understand: '… there is no return to any state of existence.'"

22:120. Things Prone To Being Fettered

At Sāvatthī. "Mendicants, I will teach you the things that are prone to being fettered, and the fetter. Listen … What are the things that are prone to being fettered? And what is the fetter? Form is something that's prone to being fettered. The desire and greed for it is the fetter. Feeling … Perception … Choices … Consciousness is something that's prone to being fettered. The desire and greed for it is the fetter. These are called the things that are prone to being fettered, and this is the fetter."

22:121. Things Prone To Being Grasped

At Sāvatthī. "Mendicants, I will teach you the things that are prone to being grasped, and the grasping. Listen … What are the things that are prone to being grasped? And what is the grasping? Form is something that's prone to being grasped. The desire and greed for it is the grasping. Feeling … Perception … Choices … Consciousness is something that's prone to being grasped. The desire and greed for it is the grasping. These are called the things that are prone to being grasped, and this is the grasping."

22:122. An Ethical Mendicant

At one time Venerable Sāriputta and Venerable Mahākoṭṭhita were staying near Benares, in the deer park at Isipatana. Then in the late afternoon, Venerable Mahākoṭṭhita came out of retreat, went to Venerable Sāriputta, and said: "Reverend Sāriputta, what things should an ethical mendicant properly attend to?" "Reverend Koṭṭhita, an ethical mendicant should properly attend to the five grasping aggregates as impermanent, as suffering, as diseased, as an abscess, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self. What five? That is, the grasping aggregates of form, feeling, perception, choices, and consciousness. An ethical mendicant should properly attend to these five grasping aggregates as impermanent, as suffering, as diseased, as an abscess, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self. It's possible that an ethical mendicant who regards the five grasping aggregates in this way will realize the fruit of stream-entry."

"But Reverend Sāriputta, what things should a mendicant stream-enterer properly attend to?" "A mendicant stream-enterer should properly attend to these five grasping aggregates as impermanent … as not-self. It's possible that a mendicant stream-enterer who regards the five grasping aggregates in this way will realize the fruit of once-return."

"But Reverend Sāriputta, what things should a mendicant once-returner properly attend to?" "A mendicant once-returner should properly attend to these five grasping aggregates as impermanent … as not-self. It's possible that a mendicant once-returner who regards the five grasping aggregates in this way will realize the fruit of non-return."

"But Reverend Sāriputta, what things should a mendicant non-returner properly attend to?" "A mendicant non-returner should properly attend to these five grasping aggregates as impermanent … as not-self. It's possible that a mendicant non-returner who regards the five grasping aggregates in this way will realize perfection."

"But Reverend Sāriputta, what things should a perfected one properly attend to?" "Reverend Koṭṭhita, a perfected one should properly attend to the five grasping aggregates as impermanent, as suffering, as diseased, as an abscess, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self. A perfected one has nothing more to do, and nothing that needs improvement. Still, these things, when developed and cultivated, lead to blissful meditation in the present life, and also to mindfulness and situational awareness."

22:123. Educated

At one time Venerable Sāriputta and Venerable Mahākoṭṭhita were staying near Benares, in the deer park at Isipatana. Then in the late afternoon, Venerable Mahākoṭṭhita came out of retreat, went to Venerable Sāriputta, bowed, sat down to one side, and said:

"Reverend Sāriputta, what things should an educated mendicant properly attend to?" "An educated mendicant should properly attend to these five grasping aggregates as impermanent … as not-self. What five? That is, the grasping aggregates of form, feeling, perception, choices, and consciousness. An educated mendicant should properly attend to these five grasping aggregates as impermanent … as not-self. It's possible that an educated mendicant who regards the five grasping aggregates in this way will realize the fruit of stream-entry."

"But Reverend Sāriputta, what things should a mendicant stream-enterer properly attend to?" "A mendicant stream-enterer should properly attend to these five grasping aggregates as impermanent … as not-self. It's possible that a mendicant stream-enterer who regards the five grasping aggregates in this way will realize the fruit of once-return." … "It's possible that a mendicant once-returner who regards the five grasping aggregates in this way will realize the

fruit of non-return." … "It's possible that a mendicant non-returner who regards the five grasping aggregates in this way will realize the fruit of perfection." …

"But Reverend Sāriputta, what things should a perfected one properly attend to?" "Reverend Koṭṭhita, a perfected one should properly attend to the five grasping aggregates as impermanent, as suffering, as diseased, as an abscess, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self. A perfected one has nothing more to do, and nothing that needs improvement. Still, these things, when developed and cultivated, lead to blissful meditation in the present life, and also to mindfulness and situational awareness."

22:124. With Kappa

At Sāvatthī. Then Venerable Kappa went up to the Buddha, bowed, sat down to one side, and said to him: "Sir, how does one know and see so that there's no ego, possessiveness, or underlying tendency to conceit for this conscious body and all external stimuli?"

"Kappa, one truly sees any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: 'This is not mine, I am not this, this is not my self.' One truly sees any kind of feeling … perception … choices … consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* consciousness—with right understanding: 'This is not mine, I am not this, this is not my self.' That's how to know and see so that there's no ego, possessiveness, or underlying tendency to conceit for this conscious body and all external stimuli."

22:125. With Kappa (2nd)

At Sāvatthī. Seated to one side, Venerable Kappa said to the Buddha: "Sir, how does one know and see so that the mind is rid of ego, possessiveness, and conceit for this conscious body and all external stimuli; and going beyond discrimination, it's peaceful and well freed?"

"Kappa, one is freed by not grasping having truly seen any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: 'This is not mine, I am not this, this is not my self.' One is freed by not grasping having truly seen any kind of feeling … perception … choices … consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* consciousness—with right understanding: 'This is not mine, I am not this, this is not my self.' That's how to know and see so that the mind is rid of ego, possessiveness, and conceit for this conscious body and all external stimuli; and going beyond discrimination, it's peaceful and well freed."

13. Ignorance

22:126. Liable To Originate

At Sāvatthī. Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him: "Sir, they speak of this thing called 'ignorance'. What is ignorance? And how is an ignorant person defined?"

"Mendicant, it's when an uneducated ordinary person doesn't truly understand form, which is liable to originate, as form which is liable to originate. They don't truly understand form, which is liable to vanish, as form which is liable to vanish. They don't truly understand form, which is

liable to originate and vanish, as form which is liable to originate and vanish. They don't truly understand feeling … perception … choices … consciousness, which is liable to originate, as consciousness which is liable to originate. They don't truly understand consciousness, which is liable to vanish, as consciousness which is liable to vanish. They don't truly understand consciousness, which is liable to originate and vanish, as consciousness which is liable to originate and vanish. This is called ignorance. And this is how an ignorant person is defined."

When he said this, the mendicant said to the Buddha: "Sir, they speak of this thing called 'knowledge'. What is knowledge? And how is a knowledgeable person defined?"

"Mendicant, it's when an educated noble disciple truly understands form, which is liable to originate, as form which is liable to originate. They truly understand form, which is liable to vanish, as form which is liable to vanish. They truly understand form, which is liable to originate and vanish, as form which is liable to originate and vanish. They truly understand feeling … perception … choices … consciousness, which is liable to originate, as consciousness which is liable to originate. They truly understand consciousness, which is liable to vanish, as consciousness which is liable to vanish. They truly understand consciousness, which is liable to originate and vanish, as consciousness which is liable to originate and vanish. This is called knowledge. And this is how a knowledgeable person is defined."

22:127. Liable To Originate (2nd)

At one time Venerable Sāriputta and Venerable Mahākoṭṭhita were staying near Benares, in the deer park at Isipatana. … Mahākoṭṭhita said to Sāriputta: "Reverend Sāriputta, they speak of this thing called 'ignorance'. What is ignorance? And how is an ignorant person defined?"

"Reverend, it's when an uneducated ordinary person doesn't truly understand form, which is liable to originate … liable to vanish … liable to originate and vanish, as form which is liable to originate and vanish. They don't truly understand feeling … perception … choices … consciousness, which is liable to originate … liable to vanish … liable to originate and vanish, as consciousness which is liable to originate and vanish. This is called ignorance. And this is how an ignorant person is defined."

22:128. Liable To Originate (3rd)

At one time Venerable Sāriputta and Venerable Mahākoṭṭhita were staying near Benares, in the deer park at Isipatana. … Mahākoṭṭhita said to Sāriputta: "Reverend Sāriputta, they speak of this thing called 'knowledge'. What is knowledge? And how is a knowledgeable person defined?"

"Reverend, it's when an educated noble disciple truly understands form, which is liable to originate … liable to vanish … liable to originate and vanish, as form which is liable to originate and vanish. They truly understand feeling … perception … choices … consciousness, which is liable to originate … liable to vanish … liable to originate and vanish, as consciousness which is liable to originate and vanish. This is called knowledge. And this is how a knowledgeable person is defined."

22:129. Gratification

At Benares. Mahākoṭṭhita said to Sāriputta: "Reverend Sāriputta, they speak of this thing called 'ignorance'. What is ignorance? And how is an ignorant person defined?"

"Reverend, an uneducated ordinary person doesn't truly understand the gratification, the drawback, and the escape when it comes to form, feeling, perception, choices, and consciousness. This is called ignorance. And this is how an ignorant person is defined."

22:130. Gratification (2nd)

At Benares. "Reverend Sāriputta, they speak of this thing called 'knowledge'. What is knowledge? And how is a knowledgeable person defined?"

"Reverend, an educated noble disciple truly understands the gratification, the drawback, and the escape when it comes to form, feeling, perception, choices, and consciousness. This is called knowledge. And this is how a knowledgeable person is defined."

22:131. Origin

At Benares. "Reverend Sāriputta, they speak of this thing called 'ignorance'. What is ignorance? And how is an ignorant person defined?"

"Reverend, an uneducated ordinary person doesn't truly understand the origin, the ending, the gratification, the drawback, and the escape when it comes to form, feeling, perception, choices, and consciousness. This is called ignorance. And this is how an ignorant person is defined."

22:132. Origin (2nd)

At Benares. Mahākoṭṭhita said to Sāriputta: "Reverend Sāriputta, they speak of this thing called 'knowledge'. What is knowledge? And how is a knowledgeable person defined?"

"Reverend, an educated noble disciple truly understands the origin, the ending, the gratification, the drawback, and the escape when it comes to form, feeling, perception, choices, and consciousness. This is called knowledge. And this is how a knowledgeable person is defined."

22:133. With Koṭṭhita

At Benares. Sāriputta said to Mahākoṭṭhita: "Reverend Koṭṭhita, they speak of this thing called 'ignorance'. What is ignorance? And how is an ignorant person defined?"

"Reverend, an uneducated ordinary person doesn't truly understand the gratification, the drawback, and the escape when it comes to form, feeling, perception, choices, and consciousness. This is called ignorance. And this is how an ignorant person is defined."

When he said this, Venerable Sāriputta said to him: "Reverend Koṭṭhita, they speak of this thing called 'knowledge'. What is knowledge? And how is a knowledgeable person defined?"

"Reverend, an educated noble disciple truly understands the gratification, the drawback, and the escape when it comes to form, feeling, perception, choices, and consciousness. This is called knowledge. And this is how a knowledgeable person is defined."

22:134. With Koṭṭhita (2nd)

At Benares. "Reverend Koṭṭhita, they speak of this thing called 'ignorance'. What is ignorance? And how is an ignorant person defined?"

“Reverend, an uneducated ordinary person doesn’t truly understand the origin, the ending, the gratification, the drawback, and the escape when it comes to form, feeling, perception, choices, and consciousness. This is called ignorance. And this is how an ignorant person is defined.”

When he said this, Venerable Sāriputta said to him: “Reverend Koṭṭhita, they speak of this thing called ‘knowledge’. What is knowledge? And how is a knowledgeable person defined?”

“Reverend, an educated noble disciple truly understands the origin, the ending, the gratification, the drawback, and the escape when it comes to form, feeling, perception, choices, and consciousness. This is called knowledge. And this is how a knowledgeable person is defined.”

22:135. With Koṭṭhita (3rd)

The same setting. Sāriputta said to Mahākoṭṭhita: “Reverend Koṭṭhita, they speak of this thing called ‘ignorance’. What is ignorance? And how is an ignorant person defined?”

“Reverend, it’s when an uneducated ordinary person doesn’t understand form, its origin, its cessation, and the practice that leads to its cessation. They don’t understand feeling … perception … choices … consciousness, its origin, its cessation, and the practice that leads to its cessation. This is called ignorance. And this is how an ignorant person is defined.”

When he said this, Venerable Sāriputta said to him: “Reverend Koṭṭhita, they speak of this thing called ‘knowledge’. What is knowledge? And how is a knowledgeable person defined?”

“Reverend, it’s when an educated noble disciple understands form, its origin, its cessation, and the practice that leads to its cessation. They understand feeling … perception … choices … consciousness, its origin, its cessation, and the practice that leads to its cessation. This is called knowledge. And this is how a knowledgeable person is defined.”

14. Burning Chaff

22:136. Burning Chaff

At Sāvatthī. “Mendicants, form, feeling, perception, choices, and consciousness are burning chaff. Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness. Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed. They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

22:137. Impermanence

At Sāvatthī. “Mendicants, you should give up desire for what is impermanent. And what is impermanent? Form is impermanent; you should give up desire for it. Feeling … Perception … Choices … Consciousness is impermanent; you should give up desire for it. You should give up desire for what is impermanent.”

22:138. Impermanence (2nd)

At Sāvatthī. “Mendicants, you should give up greed for what is impermanent. And what is impermanent? Form is impermanent; you should give up greed for it. Feeling … Perception … Choices … Consciousness is impermanent; you should give up greed for it. You should give up greed for what is impermanent.”

22:139. Impermanence (3rd)

At Sāvatthī. “Mendicants, you should give up desire and greed for what is impermanent. And what is impermanent? Form is impermanent; you should give up desire and greed for it. Feeling … Perception … Choices … Consciousness is impermanent; you should give up desire and greed for it. You should give up desire and greed for what is impermanent.”

22:140. Suffering

At Sāvatthī. “Mendicants, you should give up desire for what is suffering. …”

22:141. Suffering (2nd)

At Sāvatthī. “Mendicants, you should give up greed for what is suffering. …”

22:142. Suffering (3rd)

At Sāvatthī. “Mendicants, you should give up desire and greed for what is suffering. …”

22:143. Not-Self

At Sāvatthī. “Mendicants, you should give up desire for what is not-self. …”

22:144. Not-Self (2nd)

At Sāvatthī. “Mendicants, you should give up greed for what is not-self. …”

22:145. Not-Self (3rd)

At Sāvatthī. “Mendicants, you should give up desire and greed for what is not-self. …”

22:146. Full of Disillusionment

At Sāvatthī. “Mendicants, when someone from a good family has gone forth out of faith, this is what’s in line with the teachings. They should live full of disillusionment for form, feeling, perception, choices, and consciousness. Living in this way, they completely understand form, feeling, perception, choices, and consciousness. Completely understanding form, feeling,

perception, choices, and consciousness, they're freed from these things. They're freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They're freed from suffering, I say."

22:147. Observing Impermanence

At Sāvatthī. "Mendicants, when someone from a good family has gone forth out of faith, this is what's in line with the teachings. They should live observing impermanence in form, feeling, perception, choices, and consciousness. … They're freed from suffering, I say."

22:148. Observing Suffering

At Sāvatthī. "Mendicants, when someone from a good family has gone forth out of faith, this is what's in line with the teachings. They should live observing suffering in form, feeling, perception, choices, and consciousness. … They're freed from suffering, I say."

22:149. Observing Not-Self

At Sāvatthī. "Mendicants, when someone from a good family has gone forth out of faith, this is what's in line with the teachings. They should live observing not-self in form, feeling, perception, choices, and consciousness. … They're freed from suffering, I say."

15. Views

22:150. In Oneself

At Sāvatthī. "Mendicants, when what exists, because of grasping what, do pleasure and pain arise in oneself?" "Our teachings are rooted in the Buddha. …" "When form exists, because of grasping form, pleasure and pain arise in oneself. When feeling … perception … choices … consciousness exists, because of grasping consciousness, pleasure and pain arise in oneself. What do you think, mendicants? Is form permanent or impermanent?" "Impermanent, sir." "But if it's impermanent, is it suffering or happiness?" "Suffering, sir." "But by not grasping what's impermanent, suffering, and perishable, would pleasure and pain arise in oneself?" "No, sir." "Is feeling … perception … choices … consciousness permanent or impermanent?" "Impermanent, sir." "But if it's impermanent, is it suffering or happiness?" "Suffering, sir." "But by not grasping what's impermanent, suffering, and perishable, would pleasure and pain arise in oneself?" "No, sir." "Seeing this … They understand: '… there is no return to any state of existence.'"

22:151. This Is Mine

At Sāvatthī. "Mendicants, when what exists, because of grasping what and insisting on what, does someone regard things like this: 'This is mine, I am this, this is my self'?" "Our teachings are rooted in the Buddha. …" "When form exists, because of grasping form and insisting on form … When consciousness exists, because of grasping consciousness and insisting on consciousness,

someone regards it like this: ‘This is mine, I am this, this is my self.’ What do you think, mendicants? Is form permanent or impermanent?” “Impermanent, sir.” … “But by not grasping what’s impermanent, suffering, and perishable, would you regard it like this: ‘This is mine, I am this, this is my self’?” “No, sir.” “Is feeling … perception … choices … consciousness permanent or impermanent?” “Impermanent, sir.” … “But by not grasping what’s impermanent, suffering, and perishable, would you regard it like this: ‘This is mine, I am this, this is my self’?” “No, sir.” “Seeing this … They understand: ‘… there is no return to any state of existence.’”

22:152. This Is My Self

At Sāvatthī. “Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘The self and the cosmos are one and the same. After passing away I will be permanent, everlasting, eternal, and imperishable’?” “Our teachings are rooted in the Buddha. …” “When form exists, because of grasping form and insisting on form, the view arises: ‘The self and the cosmos are one and the same. After passing away I will be permanent, everlasting, eternal, and imperishable.’ When feeling … perception … choices … consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises: ‘The self and the cosmos are one and the same. After passing away I will be permanent, everlasting, eternal, and imperishable.’

What do you think, mendicants? Is form permanent or impermanent?” “Impermanent, sir.” “But if it’s impermanent, is it suffering or happiness?” “Suffering, sir.” “But by not grasping what’s impermanent, suffering, and perishable, would the view arise: ‘The self and the cosmos are one and the same. After passing away I will be permanent, everlasting, eternal, and imperishable’?” “No, sir.” “Is feeling … perception … choices … consciousness permanent or impermanent?” “Impermanent, sir.” “But if it’s impermanent, is it suffering or happiness?” “Suffering, sir.” “But by not grasping what’s impermanent, suffering, and perishable, would the view arise: ‘The self and the cosmos are one and the same. After passing away I will be permanent, everlasting, eternal, and imperishable’?” “No, sir.” “Seeing this … They understand: ‘… there is no return to any state of existence.’”

22:153. It Might Not Be Mine

At Sāvatthī. “Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘I might not be, and it might not be mine. I will not be, and it will not be mine’?” “Our teachings are rooted in the Buddha. …” “When form exists, because of grasping form and insisting on form, the view arises: ‘I might not be, and it might not be mine. I will not be, and it will not be mine.’ When feeling … perception … choices … consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises: ‘I might not be, and it might not be mine. I will not be, and it will not be mine.’ What do you think, mendicants? Is form permanent or impermanent?” “Impermanent, sir.” “But if it’s impermanent, is it suffering or happiness?” “Suffering, sir.” “But by not grasping what’s impermanent, suffering, and perishable, would the view arise: ‘I might not be, and it might not be mine. I will not be, and it will not be mine’?” “No, sir.” “Is feeling … perception … choices … consciousness permanent or impermanent?” “Impermanent, sir.” “But if it’s impermanent, is it suffering or happiness?” “Suffering, sir.” “But by not grasping what’s impermanent, suffering, and perishable, would the view arise: ‘I might not be, and it might not be mine. I will not be, and it will not be mine’?” “No, sir.” “Seeing this … They understand: ‘… there is no return to any state of existence.’”

22:154. Wrong View

At Sāvatthī. “Mendicants, when what exists, because of grasping what and insisting on what, does wrong view arise?” “Our teachings are rooted in the Buddha. …” “When form exists, because of grasping form and insisting on form, wrong view arises. When feeling … perception … choices … consciousness exists, because of grasping consciousness and insisting on consciousness, wrong view arises. What do you think, mendicants? Is form permanent or impermanent?” “Impermanent, sir.” … “But by not grasping what’s impermanent, suffering, and perishable, would wrong view arise?” “No, sir.” “Is feeling … perception … choices … consciousness permanent or impermanent?” “Impermanent, sir.” “But if it’s impermanent, is it suffering or happiness?” “Suffering, sir.” “But by not grasping what’s impermanent, suffering, and perishable, would wrong view arise?” “No, sir.” “Seeing this … They understand: ‘… there is no return to any state of existence.’”

22:155. Identity View

At Sāvatthī. “Mendicants, when what exists, because of grasping what and insisting on what, does identity view arise?” “Our teachings are rooted in the Buddha. …” “When form exists, because of grasping form and insisting on form, identity view arises. When feeling … perception … choices … consciousness exists, because of grasping consciousness and insisting on consciousness, identity view arises. What do you think, mendicants? Is form permanent or impermanent?” “Impermanent, sir.” … “But by not grasping what’s impermanent, suffering, and perishable, would identity view arise?” “No, sir.” “Is feeling … perception … choices … consciousness permanent or impermanent?” “Impermanent, sir.” … “But by not grasping what’s impermanent, suffering, and perishable, would identity view arise?” “No, sir.” “Seeing this … They understand: ‘… there is no return to any state of existence.’”

22:156. View of Self

At Sāvatthī. “Mendicants, when what exists, because of grasping what and insisting on what, does view of self arise?” “Our teachings are rooted in the Buddha. …” “When form exists, because of grasping form and insisting on form, view of self arises. When feeling … perception … choices … consciousness exists, because of grasping consciousness and insisting on consciousness, view of self arises. What do you think, mendicants? Is form permanent or impermanent?” “Impermanent, sir.” … “But by not grasping what’s impermanent, suffering, and perishable, would view of self arise?” “No, sir.” “Is feeling … perception … choices … consciousness permanent or impermanent?” “Impermanent, sir.” … “But by not grasping what’s impermanent, suffering, and perishable, would view of self arise?” “No, sir.” “Seeing this … They understand: ‘… there is no return to any state of existence.’”

22:157. Insistence

At Sāvatthī. “Mendicants, when what exists, because of grasping what and insisting on what, do fetters, insistence, and shackles arise?” “Our teachings are rooted in the Buddha. …” “When form exists, because of grasping form and insisting on form, fetters, insistence, and shackles arise. When feeling … perception … choices … consciousness exists, because of grasping consciousness and insisting on consciousness, fetters, insistence, and shackles arise. What do you think, mendicants? Is form permanent or impermanent?” “Impermanent, sir.” … “But by not grasping

what's impermanent, suffering, and perishable, would fetters, insistence, and shackles arise?" "No, sir." … "Seeing this … They understand: '… there is no return to any state of existence.'"

22:158. Insistence (2nd)

At Sāvatthī. "Mendicants, when what exists, because of grasping what and insisting on what, do fetters, insistence, shackles, and attachments arise?" "Our teachings are rooted in the Buddha. …" "When form exists, because of grasping form and insisting on form, fetters, insistence, shackles, and attachments arise. When feeling … perception … choices … consciousness exists, because of grasping consciousness and insisting on consciousness, fetters, insistence, shackles, and attachments arise. What do you think, mendicants? Is form permanent or impermanent?" "Impermanent, sir." … "But by not grasping what's impermanent, suffering, and perishable, would fetters, insistence, shackles, and attachments arise?" "No, sir." "Seeing this … They understand: '… there is no return to any state of existence.'"

22:159. With Ānanda

At Sāvatthī. Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him: "Sir, may the Buddha please teach me Dhamma in brief. When I've heard it, I'll live alone, withdrawn, diligent, keen, and resolute."

"What do you think, Ānanda? Is form permanent or impermanent?" "Impermanent, sir." "But if it's impermanent, is it suffering or happiness?" "Suffering, sir." "But if it's impermanent, suffering, and liable to fall apart, is it fit to be regarded thus: 'This is mine, I am this, this is my self'?" "No, sir." "Is feeling … perception … choices … consciousness permanent or impermanent?" "Impermanent, sir." "But if it's impermanent, is it suffering or happiness?" "Suffering, sir." "But if it's impermanent, suffering, and liable to fall apart, is it fit to be regarded thus: 'This is mine, I am this, this is my self'?" "No, sir." … "Seeing this … They understand: '… there is no return to any state of existence.'"

The Linked Discourses on the aggregates are complete.

23. Rādhasaṁyutta: *With Rādha*

1. About Māra

23:1. About Māra

At Sāvatthī. Then Venerable Rādha went up to the Buddha, bowed, sat down to one side, and said to him:

"Sir, they speak of this thing called 'Māra'. How is Māra defined?" "When there is form, Rādha, there may be Māra, or the murderer, or the murdered. So you should see form as Māra, the murderer, the murdered, the diseased, the abscess, the dart, the misery, the miserable. Those

who see it like this see rightly. When there is feeling … perception … choices … consciousness, there may be Māra, or the murderer, or the murdered. So you should see consciousness as Māra, the murderer, the murdered, the diseased, the abscess, the dart, the misery, the miserable. Those who see it like this see rightly."

"But sir, what's the purpose of seeing rightly?" "Disillusionment is the purpose of seeing rightly." "But what's the purpose of disillusionment?" "Dispassion is the purpose of disillusionment." "But what's the purpose of dispassion?" "Freedom is the purpose of dispassion." "But what's the purpose of freedom?" "Extinguishment is the purpose of freedom." "But sir, what is the purpose of extinguishment?" "Your question goes too far, Rādha. You couldn't figure out the limit of questions. For extinguishment is the culmination, destination, and end of the spiritual life."

23:2. Sentient Beings

At Sāvatthī. Seated to one side, Venerable Rādha said to the Buddha: "Sir, they speak of this thing called a 'sentient being'. How is a sentient being defined?" "Rādha, when you cling, strongly cling, to desire, greed, relishing, and craving for form, then a being is spoken of. When you cling, strongly cling, to desire, greed, relishing, and craving for feeling … perception … choices … consciousness, then a being is spoken of.

Suppose some boys or girls were playing with sandcastles. As long as they're not rid of greed, desire, fondness, thirst, passion, and craving for those sandcastles, they cherish them, fancy them, treasure them, and treat them as their own. But when they are rid of greed, desire, fondness, thirst, passion, and craving for those sandcastles, they scatter, destroy, and demolish them with their hands and feet, making them unplayable. In the same way, you should scatter, destroy, and demolish form, making it unplayable. And you should practice for the ending of craving. You should scatter, destroy, and demolish feeling … perception … choices … consciousness, making it unplayable. And you should practice for the ending of craving. For the ending of craving is extinguishment."

23:3. Attachment To Rebirth

At Sāvatthī. Seated to one side, Venerable Rādha said to the Buddha: "Sir, they speak of this thing called 'the cessation of attachment to rebirth'. What is the attachment to rebirth? And what is the cessation of attachment to rebirth?" "Rādha, any desire, greed, relishing, and craving for form; and any attraction, grasping, mental dedication, insistence, and underlying tendencies— this is called the attachment to rebirth. Their cessation is the cessation of attachment to rebirth. Any desire, greed, relishing, and craving for feeling … perception … choices … consciousness; and any becoming involved, grasping, mental dedication, insistence, and underlying tendencies— this is called the attachment to rebirth. Their cessation is the cessation of attachment to rebirth."

23:4. Should Be Completely Understood

At Sāvatthī. Then Venerable Rādha went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

"Rādha, I will teach you the things that should be completely understood, complete understanding, and the person who has completely understood. Listen and pay close attention, I will speak." "Yes, sir," Rādha replied. The Buddha said this: "And what things should be completely understood? Form, feeling, perception, choices, and consciousness. These are called

the things that should be completely understood. And what is complete understanding? The ending of greed, hate, and delusion. This is called complete understanding. And what is the person who has completely understood? It should be said: a perfected one, the venerable of such and such name and clan. This is called the person who has completely understood."

23:5. Ascetics and Brahmins

At Sāvatthī. When Venerable Rādha was seated to one side, the Buddha said to him: "Rādha, there are these five grasping aggregates. What five? The grasping aggregates of form, feeling, perception, choices, and consciousness. There are ascetics and brahmins who don't truly understand these five grasping aggregates' gratification, drawback, and escape. I don't regard them as true ascetics and brahmins. Those venerables don't realize the goal of life as an ascetic or brahmin, and don't live having realized it with their own insight. There are ascetics and brahmins who do truly understand these five grasping aggregates' gratification, drawback, and escape. I regard them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight."

23:6. Ascetics and Brahmins (2nd)

At Sāvatthī. When Venerable Rādha was seated to one side, the Buddha said to him: "Rādha, there are these five grasping aggregates. What five? The grasping aggregates of form, feeling, perception, choices, and consciousness. There are ascetics and brahmins who don't truly understand these five grasping aggregates' origin, ending, gratification, drawback, and escape … Those venerables don't realize the goal of life as an ascetic or brahmin … There are ascetics and brahmins who do truly understand … Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight."

23:7. A Stream-Enterer

At Sāvatthī. When Venerable Rādha was seated to one side, the Buddha said to him: "Rādha, there are these five grasping aggregates. What five? The grasping aggregates of form, feeling, perception, choices, and consciousness. When a noble disciple truly understands these five grasping aggregates' origin, ending, gratification, drawback, and escape, they're called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, bound for awakening."

23:8. A Perfected One

At Sāvatthī. When Venerable Rādha was seated to one side, the Buddha said to him: "Rādha, there are these five grasping aggregates. What five? The grasping aggregates of form, feeling, perception, choices, and consciousness. A mendicant comes to be freed by not grasping after truly understanding these five grasping aggregates' origin, ending, gratification, drawback, and escape. Such a mendicant is called a perfected one, with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment."

23:9. Desire and Greed

At Sāvatthī. When Venerable Rādha was seated to one side, the Buddha said to him: "Rādha, you should give up any desire, greed, relishing, and craving for form. Thus that form will be given up, cut off at the root, made like a palm stump, obliterated, and unable to arise in the future. You should give up any desire, greed, relishing, and craving for feeling … perception … choices … consciousness. Thus that consciousness will be given up, cut off at the root, made like a palm stump, obliterated, and unable to arise in the future."

23:10. Desire and Greed (2nd)

At Sāvatthī. When Venerable Rādha was seated to one side, the Buddha said to him: "Rādha, you should give up any desire, greed, relishing, and craving for form; and any attraction, grasping, mental dedication, insistence, and underlying tendencies. Thus that form will be given up, cut off at the root, made like a palm stump, obliterated, and unable to arise in the future. You should give up any desire, greed, relishing, and craving for feeling … perception … choices … consciousness; and any attraction, grasping, mental dedication, insistence, and underlying tendencies. Thus that consciousness will be given up, cut off at the root, made like a palm stump, obliterated, and unable to arise in the future."

2. About Māra (2nd)

23:11. About Māra

At Sāvatthī. Seated to one side, Venerable Rādha said to the Buddha: "Sir, they speak of this thing called 'Māra'. How is Māra defined?" "Rādha, form is Māra, feeling is Māra, perception is Māra, choices are Māra, consciousness is Māra. Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness. Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed. They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'"

23:12. A Māra-like Nature

At Sāvatthī. Seated to one side, Venerable Rādha said to the Buddha: "Sir, they speak of this thing called 'Māra-like nature'. What is a Māra-like nature?" "Rādha, form has a Māra-like nature. Feeling, perception, choices, and consciousness have a Māra-like nature. Seeing this … They understand: '… there is no return to any state of existence.'"

23:13. Impermanence

At Sāvatthī. Seated to one side, Venerable Rādha said to the Buddha: "Sir, they speak of this thing called 'impermanence'. What is impermanence?" "Rādha, form, feeling, perception, choices, and consciousness are impermanent. Seeing this … They understand: '… there is no return to any state of existence.'"

23:14. Naturally Impermanent

At Sāvatthī. Seated to one side, Venerable Rādha said to the Buddha: "Sir, they speak of this thing called 'naturally impermanent'. What is naturally impermanent? "Rādha, form, feeling, perception, choices, and consciousness are naturally impermanent. Seeing this … They understand: '… there is no return to any state of existence.'"

23:15. Suffering

At Sāvatthī. Seated to one side, Venerable Rādha said to the Buddha: "Sir, they speak of this thing called 'suffering'. What is suffering?" "Rādha, form, feeling, perception, choices, and consciousness are suffering. Seeing this … They understand: '… there is no return to any state of existence.'"

23:16. Entailing Suffering

At Sāvatthī. Seated to one side, Venerable Rādha said to the Buddha: "Sir, they speak of 'things that entail suffering'. What are the things that entail suffering?" "Rādha, form, feeling, perception, choices, and consciousness are things that entail suffering. Seeing this … They understand: '… there is no return to any state of existence.'"

23:17. Not-Self

At Sāvatthī. Seated to one side, Venerable Rādha said to the Buddha: "Sir, they speak of this thing called 'not-self'. What is not-self?" "Rādha, form, feeling, perception, choices, and consciousness are not-self. Seeing this … They understand: '… there is no return to any state of existence.'"

23:18. Naturally Not-Self

At Sāvatthī. Seated to one side, Venerable Rādha said to the Buddha: "Sir, they speak of this thing called 'naturally not-self'. What is naturally not-self?" "Rādha, form, feeling, perception, choices, and consciousness are naturally not-self. Seeing this … They understand: '… there is no return to any state of existence.'"

23:19. Liable To End

At Sāvatthī. Seated to one side, Venerable Rādha said to the Buddha: "Sir, they speak of things being 'liable to end'. What is liable to end?" "Rādha, form, feeling, perception, choices, and consciousness are liable to end. Seeing this … They understand: '… there is no return to any state of existence.'"

23:20. Liable To Vanish

At Sāvatthī. Seated to one side, Venerable Rādha said to the Buddha: "Sir, they speak of things being 'liable to vanish'. What is liable to vanish?" "Rādha, form, feeling, perception, choices, and

consciousness are liable to vanish. Seeing this … They understand: '… there is no return to any state of existence.'"

23:21. Liable To Originate

At Sāvatthī. Seated to one side, Venerable Rādha said to the Buddha: "Sir, they speak of things being 'liable to originate'. What is liable to originate?" "Rādha, form, feeling, perception, choices, and consciousness are liable to originate. Seeing this … They understand: '… there is no return to any state of existence.'"

23:22. Liable To Cease

At Sāvatthī. Seated to one side, Venerable Rādha said to the Buddha: "Sir, they speak of things being 'liable to cease'. What is liable to cease?" "Rādha, form, feeling, perception, choices, and consciousness are liable to cease. Seeing this … They understand: '… there is no return to any state of existence.'"

3. Appeals

23:23–33. Eleven Discourses on Māra, Etc.

At Sāvatthī. Seated to one side, Venerable Rādha said to the Buddha: "Sir, may the Buddha please teach me Dhamma in brief. When I've heard it, I'll live alone, withdrawn, diligent, keen, and resolute."

"Rādha, you should give up any desire, any greed, any desire and greed for whatever is Māra. And what is Māra? Form is Māra. You should give up any desire, any greed, any desire and greed for it. Feeling … Perception … Choices … Consciousness is Māra. You should give up any desire, any greed, any desire and greed for it. You should give up any desire, any greed, any desire and greed for whatever is Māra."

"You should give up any desire, any greed, any desire and greed for whatever is of Māra-like nature …"

"… impermanent …"

"… naturally impermanent …"

"… suffering …"

"… things that entail suffering …"

"… not-self …"

"… naturally not-self …"

"… liable to end …"

"… liable to vanish …"

"… liable to originate …"

23:34. Liable To Cease

At Sāvatthī. Venerable Rādha said to the Buddha: "Sir, may the Buddha please teach me Dhamma in brief. When I've heard it, I'll live alone, withdrawn, diligent, keen, and resolute."

"Rādha, you should give up any desire, any greed, any desire and greed for whatever is liable to cease. And what is liable to cease? Form is liable to cease. You should give up any desire, any greed, any desire and greed for it. Feeling … Perception … Choices … Consciousness is liable to cease. You should give up any desire, any greed, any desire and greed for it. You should give up any desire, any greed, any desire and greed for whatever is liable to cease."

4. Sitting Close

23:35–45. Eleven Discourses on Māra, Etc.

At Sāvatthī. When Venerable Rādha was seated to one side, the Buddha said to him: "Rādha, you should give up any desire, any greed, any desire and greed for whatever is Māra. And what is Māra? Form is Māra. You should give up any desire, any greed, any desire and greed for it. … Consciousness is Māra. You should give up any desire, any greed, any desire and greed for it. You should give up any desire, any greed, any desire and greed for whatever is Māra."

"You should give up any desire, any greed, any desire and greed for whatever is of Māra-like nature …"

"… impermanent …"

"… naturally impermanent …"

"… suffering …"

"… things that entail suffering …"

"… not-self …"

"… naturally not-self …"

"… liable to end …"

"… liable to vanish …"

"… liable to originate …"

23:46. Liable To Cease

At Sāvatthī. When Venerable Rādha was seated to one side, the Buddha said to him: "Rādha, you should give up any desire, any greed, any desire and greed for whatever is liable to cease. And what is liable to cease? Form is liable to cease. You should give up any desire, any greed, any desire and greed for it. Feeling … Perception … Choices … Consciousness is liable to cease. You should give up any desire, any greed, any desire and greed for it. You should give up any desire, any greed, any desire and greed for whatever is liable to cease."

The Linked Discourses with Rādha are complete.

24. Diṭṭhisaṁyutta:
On View

1. Stream-Entry

24:1. Winds

At one time the Buddha was staying near Sāvatthī in Jeta's Grove. The Buddha said this: "Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: 'Winds don't blow; rivers don't flow; pregnant women don't give birth; the moon and stars neither rise nor set, but stand firm like a pillar.'"

"Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it." "Well then, mendicants, listen and pay close attention, I will speak." "Yes, sir," they replied. The Buddha said this:

"When form exists, because of grasping form and insisting on form, the view arises: 'Winds don't blow; rivers don't flow; pregnant women don't give birth; the moon and stars neither rise nor set, but stand firm like a pillar.' When feeling … perception … choices … consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises: 'Winds don't blow; rivers don't flow; pregnant women don't give birth; the moon and stars neither rise nor set, but stand firm like a pillar.' What do you think, mendicants? Is form permanent or impermanent?" "Impermanent, sir." "But if it's impermanent, is it suffering or happiness?" "Suffering, sir." "But by not grasping what's impermanent, suffering, and perishable, would the view arise: 'Winds don't blow; rivers don't flow; pregnant women don't give birth; the moon and stars neither rise nor set, but stand firm like a pillar'?" "No, sir."

"Is feeling … perception … choices … consciousness permanent or impermanent?" "Impermanent, sir." "But if it's impermanent, is it suffering or happiness?" "Suffering, sir." "But by not grasping what's impermanent, suffering, and perishable, would the view arise: 'Winds don't blow; rivers don't flow; pregnant women don't give birth; the moon and stars neither rise nor set, but stand firm like a pillar'?" "No, sir." "That which is seen, heard, thought, cognized, searched, and explored by the mind: is that permanent or impermanent?" "Impermanent, sir." "But if it's impermanent, is it suffering or happiness?" "Suffering, sir." "But by not grasping what's impermanent, suffering, and perishable, would the view arise: 'Winds don't blow; rivers don't flow; pregnant women don't give birth; the moon and stars neither rise nor set, but stand firm like a pillar'?" "No, sir."

"When a noble disciple has given up doubt in these six cases, and has given up doubt in suffering, its origin, its cessation, and the practice that leads to its cessation, they're called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, bound for awakening."

24:2. This Is Mine

At Sāvatthī. "Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: 'This is mine, I am this, this is my self'?" "Our teachings are rooted in the Buddha.

…” “When form exists, because of grasping form and insisting on form, the view arises: ‘This is mine, I am this, this is my self.’ When feeling … perception … choices … consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises: ‘This is mine, I am this, this is my self.’

What do you think, mendicants? Is form permanent or impermanent?” “Impermanent, sir.” … “Is feeling … perception … choices … consciousness permanent or impermanent?” “Impermanent, sir.” … “That which is seen, heard, thought, cognized, searched, and explored by the mind: is that permanent or impermanent?” “Impermanent, sir.” “But if it’s impermanent, is it suffering or happiness?” “Suffering, sir.” “But by not grasping what’s impermanent, suffering, and perishable, would the view arise: ‘This is mine, I am this, this is my self’?” “No, sir.”

“When a noble disciple has given up doubt in these six cases, and has given up doubt in suffering, its origin, its cessation, and the practice that leads to its cessation, they’re called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

24:3. This Is My Self

At Sāvatthī. “Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘The self and the cosmos are one and the same. After passing away I will be permanent, everlasting, eternal, and imperishable’?” “Our teachings are rooted in the Buddha. …”

“When form exists, because of grasping form and insisting on form, the view arises: ‘The self and the cosmos are one and the same. After passing away I will be permanent, everlasting, eternal, and imperishable.’ When feeling … perception … choices … consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises: ‘The self and the cosmos are one and the same. After passing away I will be permanent, everlasting, eternal, and imperishable.’

What do you think, mendicants? Is form permanent or impermanent?” “Impermanent, sir.” … “Is feeling … perception … choices … consciousness permanent or impermanent?” “Impermanent, sir.” … “That which is seen, heard, thought, cognized, searched, and explored by the mind: is that permanent or impermanent?” “Impermanent, sir.” … “But by not grasping what’s impermanent, suffering, and perishable, would such a view arise?” “No, sir.”

“When a noble disciple has given up doubt in these six cases, and has given up doubt in suffering, its origin, its cessation, and the practice that leads to its cessation, they’re called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

24:4. It Might Not Be Mine

At Sāvatthī. “Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘I might not be, and it might not be mine. I will not be, and it will not be mine’?” “Our teachings are rooted in the Buddha. …”

“When form exists, because of grasping form and insisting on form, the view arises: ‘It might not be, and it might not be mine. It will not be, and it will not be mine.’ When feeling … perception … choices … consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises: ‘It might not be, and it might not be mine. It will not be, and it will not be mine.’

What do you think, mendicants? Is form permanent or impermanent?” “Impermanent, sir.” … “Is feeling … perception … choices … consciousness permanent or impermanent?” “Impermanent,

sir." … "That which is seen, heard, thought, cognized, searched, and explored by the mind: is that permanent or impermanent?" "Impermanent, sir." … "But by not grasping what's impermanent, suffering, and perishable, would such a view arise?" "No, sir."

"When a noble disciple has given up doubt in these six cases, and has given up doubt in suffering, its origin, its cessation, and the practice that leads to its cessation, they're called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, bound for awakening."

24:5. There's No Meaning in Giving

At Sāvatthī. "Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: 'There's no meaning in giving, sacrifice, or offerings. There's no fruit or result of good and bad deeds. There's no afterlife. There are no duties to mother and father. No beings are reborn spontaneously. And there's no ascetic or brahmin who is well attained and practiced, and who describes the afterlife after realizing it with their own insight. This person is made up of the four primary elements. When they die, the earth in their body merges and coalesces with the main mass of earth. The water in their body merges and coalesces with the main mass of water. The fire in their body merges and coalesces with the main mass of fire. The air in their body merges and coalesces with the main mass of air. The faculties are transferred to space. Four men with a bier carry away the corpse. Their footprints show the way to the cemetery. The bones become bleached. Offerings dedicated to the gods end in ashes. Giving is a doctrine of morons. When anyone affirms a positive teaching it's just baseless, false nonsense. Both the foolish and the astute are annihilated and destroyed when their body breaks up, and don't exist after death'?" "Our teachings are rooted in the Buddha. …"

"When form exists, because of grasping form and insisting on form, the view arises: 'There's no meaning in giving, sacrifice, or offerings. … Both the foolish and the astute are annihilated and destroyed when their body breaks up, and don't exist after death.' When feeling … perception … choices … consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises: 'There's no meaning in giving, sacrifice, or offerings. … Both the foolish and the astute are annihilated and destroyed when their body breaks up, and don't exist after death.'

What do you think, mendicants? Is form permanent or impermanent?" "Impermanent, sir." … "Is feeling … perception … choices … consciousness permanent or impermanent?" "Impermanent, sir." … "That which is seen, heard, thought, cognized, searched, and explored by the mind: is that permanent or impermanent?" "Impermanent, sir." … "But by not grasping what's impermanent, suffering, and perishable, would such a view arise?" "No, sir."

"When a noble disciple has given up doubt in these six cases, and has given up doubt in suffering, its origin, its cessation, and the practice that leads to its cessation, they're called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, bound for awakening."

24:6. Acting

At Sāvatthī. "Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: 'Nothing bad is done by the doer when they punish, mutilate, torture, aggrieve, oppress, intimidate, or when they encourage others to do the same. Nothing bad is done when they kill, steal, break into houses, plunder wealth, steal from isolated buildings, commit highway robbery, commit adultery, and lie. If you were to reduce all the living creatures of this earth to

one heap and mass of flesh with a razor-edged chakram, no evil comes of that, and no outcome of evil. If you were to go along the south bank of the Ganges killing, mutilating, and torturing, and encouraging others to do the same, no evil comes of that, and no outcome of evil. If you were to go along the north bank of the Ganges giving and sacrificing and encouraging others to do the same, no merit comes of that, and no outcome of merit. In giving, self-control, restraint, and truthfulness there is no merit or outcome of merit'?" "Our teachings are rooted in the Buddha. …"

"When form exists, because of grasping form and insisting on form, the view arises: 'The one who acts does nothing wrong … there is no merit or outcome of merit.' When feeling … perception … choices … consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises: 'The one who acts does nothing wrong … there is no merit or outcome of merit.'

What do you think, mendicants? Is form permanent or impermanent?" "Impermanent, sir." … "Is feeling … perception … choices … consciousness permanent or impermanent?" "Impermanent, sir." … "That which is seen, heard, thought, cognized, searched, and explored by the mind: is that permanent or impermanent?" "Impermanent, sir." … "But by not grasping what's impermanent, suffering, and perishable, would such a view arise?" "No, sir."

"When a noble disciple has given up doubt in these six cases, and has given up doubt in suffering, its origin, its cessation, and the practice that leads to its cessation, they're called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, bound for awakening."

24:7. Cause

At Sāvatthī. "Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: 'There is no cause or condition for the corruption of sentient beings. Sentient beings are corrupted without cause or reason. There's no cause or condition for the purification of sentient beings. Sentient beings are purified without cause or reason. There is no power, no energy, no manly strength or vigor. All sentient beings, all living creatures, all beings, all souls lack control, power, and energy. Molded by destiny, circumstance, and nature, they experience pleasure and pain in the six classes of rebirth'?" "Our teachings are rooted in the Buddha. …"

"When form exists, because of grasping form and insisting on form, the view arises: 'There is no cause or condition … they experience pleasure and pain in the six classes of rebirth.' When feeling … perception … choices … consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises: 'There is no cause or condition … they experience pleasure and pain in the six classes of rebirth.'

What do you think, mendicants? Is form permanent or impermanent?" "Impermanent, sir." … "Is feeling … perception … choices … consciousness permanent or impermanent?" "Impermanent, sir." … "That which is seen, heard, thought, cognized, searched, and explored by the mind: is that permanent or impermanent?" "Impermanent, sir." … "But by not grasping what's impermanent, suffering, and perishable, would such a view arise?" "No, sir."

"When a noble disciple has given up doubt in these six cases, and has given up doubt in suffering, its origin, its cessation, and the practice that leads to its cessation, they're called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, bound for awakening."

24:8. The Extensive View

At Sāvatthī. “Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘There are these seven substances that are not made, not derived, not created, without a creator, barren, steady as a mountain peak, standing firm like a pillar. They don’t move or deteriorate or obstruct each other. They’re unable to cause pleasure, pain, or neutral feeling to each other. What seven? The substances of earth, water, fire, air; pleasure, pain, and the soul is the seventh. These seven substances are not made, not derived, not created, without a creator, barren, steady as a mountain peak, standing firm like a pillar. They don’t move or deteriorate or obstruct each other. They’re unable to cause pleasure, pain, or neutral feeling to each other. If you chop off someone’s head with a sharp sword, you don’t take anyone’s life. The sword simply passes through the gap between the seven substances. There are 1.4 million main wombs, and 6,000, and 600. There are 500 deeds, and five, and three. There are deeds and half-deeds. There are 62 paths, 62 sub-eons, six classes of rebirth, and eight stages in a person’s life. There are 4,900 *Ājīvaka* ascetics, 4,900 wanderers, and 4,900 naked ascetics. There are 2,000 faculties, 3,000 hells, and 36 realms of dust. There are seven percipient embryos, seven non-percipient embryos, and seven embryos without attachments. There are seven gods, seven humans, and seven goblins. There are seven lakes, seven winds, seven cliffs, and 700 cliffs. There are seven dreams and 700 dreams. There are 8.4 million great eons through which the foolish and the astute transmigrate before making an end of suffering. And here there is no such thing as this: “By this precept or observance or mortification or spiritual life I shall force unripened deeds to bear their fruit, or eliminate old deeds by experiencing their results little by little”—for that cannot be. Pleasure and pain are allotted. Transmigration lasts only for a limited period, so there’s no increase or decrease, no getting better or worse. It’s like how, when you toss a ball of string, it rolls away unraveling. In the same way, after transmigrating the foolish and the astute will make an end of suffering’?” “Our teachings are rooted in the Buddha. …”

“When form exists, because of grasping form and insisting on form, the view arises: ‘There are these seven substances that are not made … the foolish and the astute will make an end of suffering.’ When feeling … perception … choices … consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises: ‘There are these seven substances that are not made … the foolish and the astute will make an end of suffering.’

What do you think, mendicants? Is form permanent or impermanent?” “Impermanent, sir.” … “That which is seen, heard, thought, cognized, searched, and explored by the mind: is that permanent or impermanent?” “Impermanent, sir.” … “But by not grasping what’s impermanent, suffering, and perishable, would such a view arise?” “No, sir.”

“When a noble disciple has given up doubt in these six cases, and has given up doubt in suffering, its origin, its cessation, and the practice that leads to its cessation, they’re called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

24:9. The World is Eternal

At Sāvatthī. “Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘The world is eternal’?” “Our teachings are rooted in the Buddha. …”

“When form exists, because of grasping form and insisting on form, the view arises: ‘The world is eternal.’ When feeling … perception … choices … consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises: ‘The world is eternal.’

What do you think, mendicants? Is form permanent or impermanent?" "Impermanent, sir." … "But by not grasping what's impermanent, suffering, and perishable, would such a view arise?" "No, sir."

"When a noble disciple has given up doubt in these six cases, and has given up doubt in suffering, its origin, its cessation, and the practice that leads to its cessation, they're called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, bound for awakening."

24:10. The World Is Not Eternal

At Sāvatthī. "Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: 'The world is not eternal'?" "Our teachings are rooted in the Buddha. …"

"When form exists …" … "But by not grasping what's impermanent, suffering, and perishable, would such a view arise?" "No, sir."

"When a noble disciple has given up doubt in these six cases, and has given up doubt in suffering, its origin, its cessation, and the practice that leads to its cessation, they're called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, bound for awakening."

24:11. The World Is Finite

At Sāvatthī. "Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: 'The world is finite'?" …

24:12. The World Is Infinite

At Sāvatthī. "Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: 'The world is infinite'?" …

24:13. The Soul and the Body Are Identical

At Sāvatthī. "Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: 'The soul and the body are identical'?" …

24:14. The Soul and the Body Are Different Things

At Sāvatthī. "Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: 'The soul and the body are different things'?" …

24:15. A Realized One Exists

At Sāvatthī. "Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: 'A Realized One exists after death'?" …

24:16. A Realized One Doesn't Exist

At Sāvatthī. "Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: 'A Realized One doesn't exist after death'?" …

24:17. A Realized One Both Exists and Doesn't Exist

At Sāvatthī. "Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: 'A Realized One both exists and doesn't exist after death'?" …

24:18. A Realized One Neither Exists Nor Doesn't Exist

At Sāvatthī. "Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: 'A Realized One neither exists nor doesn't exist after death'?" "Our teachings are rooted in the Buddha. …"

"When form exists, because of grasping form and insisting on form, the view arises: 'A Realized One neither exists nor doesn't exist after death' …

What do you think, mendicants? Is form permanent or impermanent?" "Impermanent, sir." … "But by not grasping what's impermanent, suffering, and perishable, would the view arise: 'A Realized One neither exists nor doesn't exist after death'?" "No, sir." "That which is seen, heard, thought, cognized, searched, and explored by the mind: is that permanent or impermanent?" "Impermanent, sir." "But if it's impermanent, is it suffering or happiness?" "Suffering, sir." "But by not grasping what's impermanent, suffering, and perishable, would the view arise: 'A Realized One neither exists nor doesn't exist after death'?" "No, sir."

"When a noble disciple has given up doubt in these six cases, and has given up doubt in suffering, its origin, its cessation, and the practice that leads to its cessation, they're called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, bound for awakening."

2. The Second Round

24:19. Winds

At Sāvatthī. "Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: 'Winds don't blow; rivers don't flow; pregnant women don't give birth; the moon and stars neither rise nor set, but stand firm like a pillar'?" "Our teachings are rooted in the Buddha. …"

"When form exists, because of grasping form and insisting on form, the view arises: 'Winds don't blow; rivers don't flow; pregnant women don't give birth; the moon and stars neither rise nor set, but stand firm like a pillar.' When feeling … perception … choices … consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises: 'Winds don't blow; rivers don't flow; pregnant women don't give birth; the moon and stars neither rise nor set, but stand firm like a pillar.'

What do you think, mendicants? Is form permanent or impermanent?" "Impermanent, sir." … "But by not grasping what's impermanent, suffering, and perishable, would the view arise: 'Winds don't blow; rivers don't flow; pregnant women don't give birth; the moon and stars

neither rise nor set, but stand firm like a pillar'?" "No, sir." "And so, when suffering exists, because of grasping suffering and insisting on suffering, the view arises: 'Winds don't blow; rivers don't flow; pregnant women don't give birth; the moon and stars neither rise nor set, but stand firm like a pillar.' Is feeling … perception … choices … consciousness permanent or impermanent?" "Impermanent, sir." … "But by not grasping what's impermanent, suffering, and perishable, would such a view arise?" "No, sir." "And so, when suffering exists, because of grasping suffering and insisting on suffering, the view arises: 'Winds don't blow; rivers don't flow; pregnant women don't give birth; the moon and stars neither rise nor set, but stand firm like a pillar.'"

24:20–35. This Is Mine, Etc.

(These should be expanded in the same way as discourses 2 through 17 of the previous chapter.)

24:36. Neither Exists Nor Doesn't Exist

At Sāvatthī. "Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: 'A Realized One neither exists nor doesn't exist after death'?" "Our teachings are rooted in the Buddha. …"

"When form exists, because of grasping form and insisting on form, the view arises: 'A Realized One neither exists nor doesn't exist after death.' When feeling … perception … choices … consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises: 'a Realized One neither exists nor doesn't exist after death.'

What do you think, mendicants? Is form permanent or impermanent?" "Impermanent, sir." … "And so, when suffering exists, because of grasping suffering and insisting on suffering, the view arises: 'A Realized One neither exists nor doesn't exist after death.'" … "Is feeling … perception … choices … consciousness permanent or impermanent?" "Impermanent, sir." … "But by not grasping what's impermanent, suffering, and perishable, would such a view arise?" "No, sir." "And so, when suffering exists, because of grasping suffering and insisting on suffering, the view arises: 'A Realized One neither exists nor doesn't exist after death.'"

24:37. The Self Has Form

At Sāvatthī. "Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: 'The self has form and is sound after death'?" …

24:38. The Self Is Formless

At Sāvatthī. "Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: 'The self is formless and is sound after death'?" …

24:39. The Self Has Form and Is Formless

At Sāvatthī. "'The self has form and is formless, and is sound after death'?" …

24:40. The Self Neither Has Form Nor Is Formless

"'The self neither has form nor is formless, and is sound after death'?" …

24:41. The Self Is Perfectly Happy

"'The self is perfectly happy, and is sound after death'?" …

24:42. Exclusively Suffering

"'The self is exclusively suffering, and is sound after death'?" …

24:43. The Self Is Happy and Suffering

"'The self is happy and suffering, and is sound after death'?" …

24:44. The Self Is Neither Happy Nor Suffering

"'The self is neither happy nor suffering, and is sound after death'?" …

3. The Third Round

24:45. Winds

At Sāvatthī. "Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: 'Winds don't blow; rivers don't flow; pregnant women don't give birth; the moon and stars neither rise nor set, but stand firm like a pillar'?" "Our teachings are rooted in the Buddha. …"

"When form exists, because of grasping form and insisting on form, the view arises: 'Winds don't blow; rivers don't flow; pregnant women don't give birth; the moon and stars neither rise nor set, but stand firm like a pillar.' When feeling … perception … choices … consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises: 'Winds don't blow; rivers don't flow; pregnant women don't give birth; the moon and stars neither rise nor set, but stand firm like a pillar.'

What do you think, mendicants? Is form permanent or impermanent?" "Impermanent, sir." … "But by not grasping what's impermanent, suffering, and perishable, would the view arise: 'Winds don't blow; rivers don't flow; pregnant women don't give birth; the moon and stars neither rise nor set, but stand firm like a pillar.' "No, sir." "And so, what's impermanent is suffering. When this exists, grasping at this, the view arises: 'Winds don't blow; rivers don't flow; pregnant women don't give birth; the moon and stars neither rise nor set, but stand firm like a pillar.' Is feeling … perception … choices … consciousness permanent or impermanent?" "Impermanent, sir." … "And so, what's impermanent is suffering. When this exists, grasping at this, the view arises: 'Winds don't blow; rivers don't flow; pregnant women don't give birth; the moon and stars neither rise nor set, but stand firm like a pillar.'"

24:46–69. This Is Not Mine, etc.

(To be completed in the same way as discourses 20 through 43 of the second chapter.)

24:70. The Self Is Neither Happy Nor Suffering

At Sāvatthī. "Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: "'The self is neither happy nor suffering, and is sound after death'?" "Our teachings are rooted in the Buddha. …"

"When form exists, because of grasping form and insisting on form, the view arises: 'The self is neither happy nor suffering, and is sound after death.' When feeling … perception … choices … consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises: 'The self is neither happy nor suffering, and is sound after death.'

What do you think, mendicants? Is form permanent or impermanent?" "Impermanent, sir." … "And so, what's impermanent is suffering. When this exists, grasping at this, the view arises: 'The self is neither happy nor suffering, and is sound after death.' Is feeling … perception … choices … consciousness permanent or impermanent?" "Impermanent, sir." … "But by not grasping what's impermanent, suffering, and perishable, would such a view arise?" "No, sir." "And so, what's impermanent is suffering. When this exists, grasping at this, the view arises: 'The self is neither happy nor suffering, and is sound after death.'"

4. The Fourth Round

24:71. Winds

At Sāvatthī. "Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: 'Winds don't blow; rivers don't flow; pregnant women don't give birth; the moon and stars neither rise nor set, but stand firm like a pillar'?" "Our teachings are rooted in the Buddha. …"

"When form exists, because of grasping form and insisting on form, the view arises: 'Winds don't blow; rivers don't flow; pregnant women don't give birth; the moon and stars neither rise nor set, but stand firm like a pillar.' When feeling … perception … choices … consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises: 'Winds don't blow; rivers don't flow; pregnant women don't give birth; the moon and stars neither rise nor set, but stand firm like a pillar.' What do you think, mendicants? Is form permanent or impermanent?" "Impermanent, sir." "But if it's impermanent, is it suffering or happiness?" "Suffering, sir." "But if it's impermanent, suffering, and liable to fall apart, is it fit to be regarded thus: 'This is mine, I am this, this is my self'?" "No, sir." "Is feeling … perception … choices … consciousness permanent or impermanent?" "Impermanent, sir." "But if it's impermanent, is it suffering or happiness?" "Suffering, sir." "But if it's impermanent, suffering, and liable to fall apart, is it fit to be regarded thus: 'This is mine, I am this, this is my self'?" "No, sir."

"So you should truly see any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: 'This is not mine, I am not this, this is not my self.' You should truly see any kind of feeling … perception … choices … consciousness at all—past, future, or present; internal or external; coarse or fine;

inferior or superior; far or near: *all* consciousness—with right understanding: 'This is not mine, I am not this, this is not my self.'

Seeing this … They understand: '… there is no return to any state of existence.'"

24:72–95. This Is Not Mine, Etc.

(To be completed in the same way as the 24 discourses of the second chapter.)

24:96. The Self Is Neither Happy Nor Suffering

At Sāvatthī. "Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: 'The self is neither happy nor suffering, and is sound after death'?" "Our teachings are rooted in the Buddha. …"

"When form exists, because of grasping form and insisting on form, the view arises: 'The self is neither happy nor suffering, and is sound after death.' When feeling … perception … choices … consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises: 'The self is neither happy nor suffering, and is sound after death.'

What do you think, mendicants? Is form permanent or impermanent?" "Impermanent, sir." "But if it's impermanent, is it suffering or happiness?" "Suffering, sir." "But if it's impermanent, suffering, and liable to fall apart, is it fit to be regarded thus: 'This is mine, I am this, this is my self'?" "No, sir." "Is feeling … perception … choices … consciousness permanent or impermanent?" "Impermanent, sir." "But if it's impermanent, is it suffering or happiness?" "Suffering, sir." "But if it's impermanent, suffering, and liable to fall apart, is it fit to be regarded thus: 'This is mine, I am this, this is my self'?" "No, sir."

"So you should truly see any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: 'This is not mine, I am not this, this is not my self.' You should truly see any kind of feeling … perception … choices … consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* consciousness—with right understanding: 'This is not mine, I am not this, this is not my self.'

Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness. Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed. They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'"

The Linked Discourses on views are complete.

25. Okkantasaṁyutta:
On Arrival

1. The Eye

25:1. The Eye

At Sāvatthī. “Mendicants, the eye is impermanent, perishing, and changing. The ear, nose, tongue, body, and mind are impermanent, perishing, and changing. Someone who has faith and confidence in these principles is called a follower by faith. They’ve arrived at inevitability regarding the right path, they’ve arrived at the level of the good person, and they’ve transcended the level of the bad person. They can’t do any deed which would make them be reborn in hell, the animal realm, or the ghost realm. They can’t die without realizing the fruit of stream-entry.

Someone who accepts these principles after considering them with a degree of wisdom is called a follower of the teachings. They’ve arrived at inevitability regarding the right path, they’ve arrived at the level of the good person, and they’ve transcended the level of the bad person. They can’t do any deed which would make them be reborn in hell, the animal realm, or the ghost realm. They can’t die without realizing the fruit of stream-entry. Someone who understands and sees these principles is called a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

25:2. Sights

At Sāvatthī. “Mendicants, sights are impermanent, perishing, and changing. Sounds, smells, tastes, touches, and thoughts are impermanent, perishing, and changing. Someone who has faith and confidence in these principles is called a follower by faith. They’ve arrived at inevitability regarding the right path, they’ve arrived at the level of the good person, and they’ve transcended the level of the bad person. They can’t do any deed which would make them be reborn in hell, the animal realm, or the ghost realm. They can’t die without realizing the fruit of stream-entry.

Someone who accepts these principles after considering them with a degree of wisdom is called a follower of the teachings. They’ve arrived at inevitability regarding the right path, they’ve arrived at the level of the good person, and they’ve transcended the level of the bad person. They can’t do any deed which would make them be reborn in hell, the animal realm, or the ghost realm. They can’t die without realizing the fruit of stream-entry. Someone who understands and sees these principles is called a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

25:3. Consciousness

At Sāvatthī. “Mendicants, eye consciousness is impermanent, perishing, and changing. Ear consciousness, nose consciousness, tongue consciousness, body consciousness, and mind consciousness are impermanent, perishing, and changing. Someone who has faith and confidence in these principles is called a follower by faith. …”

25:4. Contact

At Sāvatthī. “Mendicants, eye contact is impermanent, perishing, and changing. Ear contact, nose contact, tongue contact, body contact, and mind contact are impermanent, perishing, and changing. Someone who has faith and confidence in these principles is called a follower by faith. …”

25:5. Feeling

At Sāvatthī. “Mendicants, feeling born of eye contact is impermanent, perishing, and changing. Feeling born of ear contact, feeling born of nose contact, feeling born of tongue contact, feeling born of body contact, and feeling born of mind contact are impermanent, perishing, and changing. Someone who has faith and confidence in these principles is called a follower by faith. …”

25:6. Perception

At Sāvatthī. “Mendicants, perception of sights is impermanent, perishing, and changing. Perception of sounds, perception of smells, perception of tastes, perception of touches, and perception of thoughts are impermanent, perishing, and changing. Someone who has faith and confidence in these principles is called a follower by faith. …”

25:7. Intention

At Sāvatthī. “Mendicants, intention regarding sights is impermanent, perishing, and changing. Intention regarding sounds, intention regarding smells, intention regarding tastes, intention regarding touches, and intentions regarding thoughts are impermanent, perishing, and changing. Someone who has faith and confidence in these principles is called a follower by faith. …”

25:8. Craving For Sights

At Sāvatthī. “Mendicants, craving for sights is impermanent, perishing, and changing. Craving for sounds, craving for smells, craving for tastes, craving for touches, and craving for thoughts are impermanent, perishing, and changing. Someone who has faith and confidence in these principles is called a follower by faith. …”

25:9. Elements

At Sāvatthī. “Mendicants, the earth element is impermanent, perishing, and changing. The water element, the fire element, the air element, the space element, and the consciousness element are impermanent, perishing, and changing. Someone who has faith and confidence in these principles is called a follower by faith. …”

25:10. The Aggregates

At Sāvatthī. “Mendicants, form is impermanent, perishing, and changing. Feeling, perception, choices, and consciousness are impermanent, perishing, and changing. Someone who has faith and confidence in these principles is called a follower by faith. They’ve arrived at inevitability regarding the right path, they’ve arrived at the level of the good person, and they’ve transcended the level of the bad person. They can’t do any deed which would make them be reborn in hell, the animal realm, or the ghost realm. They can’t die without realizing the fruit of stream-entry.

Someone who accepts these principles after considering them with a degree of wisdom is called a follower of the teachings. They’ve arrived at inevitability regarding the right path, they’ve arrived at the level of the good person, and they’ve transcended the level of the bad person. They can’t do any deed which would make them be reborn in hell, the animal realm, or the ghost realm. They can’t die without realizing the fruit of stream-entry. Someone who understands and sees these principles is called a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

The Linked Discourses on arrival are complete.

26. Uppādasaṁyutta: *On Arising*

1. Arising

26:1. The Eye

At Sāvatthī. “Mendicants, the arising, continuation, rebirth, and manifestation of the eye is the arising of suffering, the continuation of diseases, and the manifestation of old age and death. The arising, continuation, rebirth, and manifestation of the ear, nose, tongue, body, and mind is the arising of suffering, the continuation of diseases, and the manifestation of old age and death. The cessation, settling, and ending of the eye is the cessation of suffering, the settling of diseases, and the ending of old age and death. The cessation, settling, and ending of the ear, nose, body, and mind is the cessation of suffering, the settling of diseases, and the ending of old age and death.”

26:2. Sights

At Sāvatthī. “Mendicants, the arising, continuation, rebirth, and manifestation of sights is the arising of suffering, the continuation of diseases, and the manifestation of old age and death. The arising, continuation, rebirth, and manifestation of sounds, smells, tastes, touches, and thoughts is the arising of suffering, the continuation of diseases, and the manifestation of old age and death. The cessation, settling, and ending of sights, sounds, smells, tastes, touches, and thoughts is the cessation of suffering, the settling of diseases, and the ending of old age and death.”

26:3. Consciousness

At Sāvatthī. “Mendicants, the arising of eye consciousness … mind consciousness … is the manifestation of old age and death. The cessation of eye consciousness … mind consciousness … is the ending of old age and death.”

26:4. Contact

At Sāvatthī. “Mendicants, the arising of eye contact … mind contact … is the manifestation of old age and death. The cessation of eye contact … mind contact … is the ending of old age and death.”

26:5. Feeling

At Sāvatthī. “Mendicants, the arising of feeling born of eye contact …
the arising of feeling born of mind contact … is the manifestation of old age and death. The cessation of feeling born of eye contact … the cessation of feeling born of mind contact … is the ending of old age and death.”

26:6. Perception

At Sāvatthī. “Mendicants, the arising of perception of sights … perception of thoughts … is the manifestation of old age and death. The cessation of perception of sights … perception of thoughts … is the ending of old age and death.”

26:7. Intention

At Sāvatthī. “Mendicants, the arising of intentions regarding sights … intentions regarding thoughts … is the manifestation of old age and death. The cessation of intentions regarding sights … intentions regarding thoughts … is the ending of old age and death.”

26:8. Craving

At Sāvatthī. “Mendicants, the arising of craving for sights … craving for thoughts … is the manifestation of old age and death. The cessation of craving for sights … craving for thoughts … is the ending of old age and death.”

26:9. Elements

At Sāvatthī. “Mendicants, the arising, continuation, rebirth, and manifestation of the earth element, the water element, the fire element, the air element, the space element, and the consciousness element is the arising of suffering, the continuation of diseases, and the manifestation of old age and death. The cessation of the earth element, the water element, the fire element, the air element, the space element, and the consciousness element is the cessation of suffering, the settling of diseases, and the ending of old age and death.”

26:10. The Aggregates

At Sāvatthī. “Mendicants, the arising, continuation, rebirth, and manifestation of form is the arising of suffering, the continuation of diseases, and the manifestation of old age and death. The arising, continuation, rebirth, and manifestation of feeling, perception, choices, and consciousness is the arising of suffering, the continuation of diseases, and the manifestation of old age and death. The cessation, settling, and ending of form is the cessation of suffering, the settling of diseases, and the ending of old age and death. The cessation, settling, and ending of feeling, perception, choices, and consciousness is the cessation of suffering, the settling of diseases, and the ending of old age and death.”

The Linked Discourses on arising are complete.

27. Kilesasaṁyutta: *On Corruptions*

1. Corruptions

27:1. The Eye

At Sāvatthī. “Mendicants, desire and greed for the eye, ear, nose, tongue, body, or mind is a corruption of the mind. When a mendicant has given up mental corruption in these six cases, their mind inclines to renunciation. A mind imbued with renunciation is declared to be capable of directly knowing anything that can be realized.”

27:2. Sights

At Sāvatthī. “Mendicants, desire and greed for sights, sounds, smells, tastes, touches, or thoughts is a corruption of the mind. When a mendicant has given up mental corruption in these six cases, their mind inclines to renunciation. A mind imbued with renunciation is declared to be capable of directly knowing anything that can be realized.”

27:3. Consciousness

At Sāvatthī. “Mendicants, desire and greed for eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, or mind consciousness is a corruption of the mind. When a mendicant has given up mental corruption in these six cases, their mind inclines to renunciation. A mind imbued with renunciation is declared to be capable of directly knowing anything that can be realized.”

27:4. Contact

At Sāvatthī. “Mendicants, desire and greed for eye contact, ear contact, nose contact, tongue contact, body contact, or mind contact is a corruption of the mind. …”

27:5. Feeling

At Sāvatthī. “Mendicants, desire and greed for feeling born of eye contact, feeling born of ear contact, feeling born of nose contact, feeling born of tongue contact, feeling born of body contact, or feeling born of eye contact is a defilement of the mind. …”

27:6. Perception

At Sāvatthī. “Mendicants, desire and greed for perception of sights, perception of sounds, perception of smells, perception of tastes, perception of touches, or perception of thoughts is a corruption of the mind. …”

27:7. Intention

At Sāvatthī. “Mendicants, desire and greed for intention regarding sights, intention regarding sounds, intention regarding smells, intention regarding tastes, intention regarding touches, or intention regarding thoughts is a corruption of the mind. …”

27:8. Craving

At Sāvatthī. “Mendicants, desire and greed for craving for sights, craving for sounds, craving for smells, craving for tastes, craving for touches, or craving for thoughts is a corruption of the mind. …”

27:9. Elements

At Sāvatthī. “Mendicants, desire and greed for the earth element, the water element, the fire element, the air element, the space element, or the consciousness element is a corruption of the mind. …”

27:10. The Aggregates

At Sāvatthī. “Mendicants, desire and greed for form, feeling, perception, choices, or consciousness is a corruption of the mind. When a mendicant has given up mental corruption in these five cases, their mind inclines to renunciation. A mind imbued with renunciation is declared to be capable of directly knowing anything that can be realized.”

The Linked Discourses on corruptions are complete.

28. Sāriputtasaṁyutta:
With Sāriputta

1. With Sāriputta

28:1. Born of Seclusion

At one time Venerable Sāriputta was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then Venerable Sāriputta robed up in the morning and, taking his bowl and robe, entered Sāvatthī for alms. He wandered for alms in Sāvatthī. After the meal, on his return from alms-round, he went to the Dark Forest, plunged deep into it, and sat at the root of a tree for the day's meditation.

Then in the late afternoon, Sāriputta came out of retreat and went to Jeta's Grove, Anāthapiṇḍika's monastery. Venerable Ānanda saw him coming off in the distance, and said to him: "Reverend Sāriputta, your faculties are so very clear, and your complexion is pure and bright. What meditation were you practicing today?"

"Reverend, quite secluded from sensual pleasures, secluded from unskillful qualities, I entered and remained in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. But it didn't occur to me: 'I am entering the first absorption' or 'I have entered the first absorption' or 'I am emerging from the first absorption'."
"That must be because Venerable Sāriputta has long ago totally eradicated ego, possessiveness, and the underlying tendency to conceit. That's why it didn't occur to you: 'I am entering the first absorption' or 'I have entered the first absorption' or 'I am emerging from the first absorption'."

28:2. Without Placing the Mind

At Sāvatthī. Venerable Ānanda saw Venerable Sāriputta and said to him: "Reverend Sāriputta, your faculties are so very clear, and your complexion is pure and bright. What meditation were you practicing today?"

"Reverend, as the placing of the mind and keeping it connected were stilled, I entered and remained in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected. But it didn't occur to me: 'I am entering the second absorption' or 'I have entered the second absorption' or 'I am emerging from the second absorption'." "That must be because Venerable Sāriputta has long ago totally eradicated ego, possessiveness, and the underlying tendency to conceit. That's why it didn't occur to you: 'I am entering the second absorption' or 'I have entered the second absorption' or 'I am emerging from the second absorption'."

28:3. Rapture

At Sāvatthī. Venerable Ānanda saw Venerable Sāriputta and said to him: "Reverend Sāriputta, your faculties are so very clear, and your complexion is pure and bright. What meditation were you practicing today?"

"Reverend, with the fading away of rapture, I entered and remained in the third absorption, where I meditated with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' But it didn't occur to me: 'I am entering the third absorption' or 'I have entered the third absorption' or 'I am emerging from the third absorption'." "That must be because Venerable Sāriputta has long ago totally eradicated ego, possessiveness, and the underlying tendency to conceit. That's why it didn't occur to you: 'I am entering the third absorption' or 'I have entered the third absorption' or 'I am emerging from the third absorption'."

28:4. Equanimity

At Sāvatthī. Venerable Ānanda saw Venerable Sāriputta and said to him: "Reverend Sāriputta, your faculties are so very clear, and your complexion is pure and bright. What meditation were you practicing today?"

"Reverend, with the giving up of pleasure and pain, and the ending of former happiness and sadness, I entered and remained in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. But it didn't occur to me: 'I am entering the fourth absorption' or 'I have entered the fourth absorption' or 'I am emerging from the fourth absorption'." "That must be because Venerable Sāriputta has long ago totally eradicated ego, possessiveness, and the underlying tendency to conceit. That's why it didn't occur to you: 'I am entering the fourth absorption' or 'I have entered the fourth absorption' or 'I am emerging from the fourth absorption'."

28:5. The Dimension of Infinite Space

At Sāvatthī. Venerable Ānanda saw Venerable Sāriputta … "Reverend, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', I entered and remained in the dimension of infinite space. …" …

28:6. The Dimension of Infinite Consciousness

At Sāvatthī. Venerable Ānanda saw Venerable Sāriputta … "Reverend, going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', I entered and remained in the dimension of infinite consciousness. …" …

28:7. The Dimension of Nothingness

At Sāvatthī. Venerable Ānanda saw Venerable Sāriputta … "Reverend, going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', I entered and remained in the dimension of nothingness. …" …

28:8. The Dimension of Neither Perception Nor Non-Perception

At Sāvatthī. Venerable Ānanda saw Venerable Sāriputta … “Reverend, going totally beyond the dimension of nothingness, I entered and remained in the dimension of neither perception nor non-perception. …” …

28:9. The Attainment of Cessation

At Sāvatthī. Venerable Ānanda saw Venerable Sāriputta … “Reverend, going totally beyond the dimension of neither perception nor non-perception, I entered and remained in the cessation of perception and feeling. But it didn’t occur to me: ‘I am entering the cessation of perception and feeling’ or ‘I have entered the cessation of perception and feeling’ or ‘I am emerging from the cessation of perception and feeling’.” “That must be because Venerable Sāriputta has long ago totally eradicated ego, possessiveness, and the underlying tendency to conceit. That’s why it didn’t occur to you: ‘I am entering the cessation of perception and feeling’ or ‘I have entered the cessation of perception and feeling’ or ‘I am emerging from the cessation of perception and feeling’.”

28:10. With Sucimukhī

At one time Venerable Sāriputta was staying near Rājagaha, in the Bamboo Grove, the squirrels’ feeding ground. Then he robed up in the morning and, taking his bowl and robe, entered Rājagaha for alms. After wandering indiscriminately for alms-food in Rājagaha, he ate his alms-food by a wall. Then the wanderer Sucimukhī went up to Venerable Sāriputta and said to him:

“Ascetic, do you eat facing downwards?” “No, sister.” “Well then, do you eat facing upwards?” “No, sister.” “Well then, do you eat facing the cardinal directions?” “No, sister.” “Well then, do you eat facing the intermediate directions?” “No, sister.”

“When asked if you eat facing all these directions, you answer ‘no, sister’.

How exactly do you eat, ascetic?” “Sister, those ascetics and brahmins who earn a living by geomancy—an unworthy branch of knowledge, a wrong livelihood—are said to eat facing downwards. Those ascetics and brahmins who earn a living by astrology—an unworthy branch of knowledge, a wrong livelihood—are said to eat facing upwards. Those ascetics and brahmins who earn a living by running errands and messages—a wrong livelihood—are said to eat facing the cardinal directions. Those ascetics and brahmins who earn a living by palmistry—an unworthy branch of knowledge, a wrong livelihood—are said to eat facing the intermediate directions.

I don’t earn a living by any of these means. I seek alms in a principled manner, and I eat it in a principled manner.”

Then Sucimukhī the wanderer went around Rājagaha from street to street, from square to square, and announced: “The Sakyan ascetics eat food in a principled manner! The Sakyan ascetics eat food blamelessly! Give almsfood to the Sakyan ascetics!”

The Linked Discourses on Sāriputta are complete.

29. Nāgasaṁyutta:
On Dragons

1. Dragons

29:1. Plain Version

At Sāvatthī. “Mendicants, dragons reproduce in these four ways. What four? Dragons are born from eggs, from a womb, from moisture, or spontaneously. These are the four ways that dragons reproduce.”

29:2. Better

At Sāvatthī. “Mendicants, dragons reproduce in these four ways. What four? Dragons are born from an egg, from a womb, from moisture, or spontaneously. Of these, dragons born from a womb, from moisture, or spontaneously are better than those born from an egg. Dragons born from moisture or spontaneously are better than those born from an egg or from a womb. Dragons born spontaneously are better than those born from an egg, from a womb, or from moisture. These are the four ways that dragons reproduce.”

29:3. Sabbath

At one time the Buddha was staying near Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s monastery. Then a mendicant went up to the Buddha, sat down to one side, and said to him: “Sir, what is the cause, what is the reason why some egg-born dragons keep the sabbath, having transformed their bodies?”

“Mendicant, it’s when some egg-born dragons think: ‘In the past we did both kinds of deeds by body, speech, and mind. When the body broke up, after death, we were reborn in the company of the egg-born dragons. If today we do good things by body, speech, and mind, when the body breaks up, after death, we may be reborn in a good place, a heavenly realm. Come, let us do good things by way of body, speech, and mind.’ This is the cause, this is the reason why some egg-born dragons keep the sabbath, having transformed their bodies.”

29:4. Sabbath (2nd)

At Sāvatthī. Then a mendicant went up to the Buddha … and said to him: “Sir, what is the cause, what is the reason why some womb-born dragons keep the sabbath, having transformed their bodies?” (All should be told in full.)

29:5. Sabbath (3rd)

At Sāvatthī. Seated to one side, that mendicant said to the Buddha: “Sir, what is the cause, what is the reason why some moisture-born dragons keep the sabbath, having transformed their bodies?” (All should be told in full.)

29:6. Sabbath (4th)

At Sāvatthī. Seated to one side, that mendicant said to the Buddha: “Sir, what is the cause, what is the reason why some spontaneously-born dragons keep the sabbath, having transformed their bodies?”

(All should be told in full.)

29:7. They’ve Heard

At Sāvatthī. Seated to one side, that mendicant said to the Buddha: “Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the egg-born dragons?”

“Mendicant, it’s when someone does both kinds of deeds by body, speech, and mind. And they’ve heard: ‘The egg-born dragons are long-lived, beautiful, and very happy.’ They think: ‘If only, when my body breaks up, after death, I would be reborn in the company of the egg-born dragons!’ When their body breaks up, after death, they’re reborn in the company of the egg-born dragons. This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the egg-born dragons.”

29:8. They’ve Heard (2nd)

At Sāvatthī. Seated to one side, that mendicant said to the Buddha: “Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the womb-born dragons?” (All should be told in full.)

29:9. They’ve Heard (3rd)

At Sāvatthī. Seated to one side, that mendicant said to the Buddha: “Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the moisture-born dragons?” (All should be told in full.)

29:10. They’ve Heard (4th)

At Sāvatthī. Seated to one side, that mendicant said to the Buddha: “Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the spontaneously-born dragons?”

(All should be told in full.)

29:11–20. Ten Discourses On How Giving Helps to Become Egg-Born

Seated to one side, that mendicant said to the Buddha: "Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the egg-born dragons?"

"Mendicant, it's when someone does both kinds of deeds by body, speech, and mind. And they've heard: 'The egg-born dragons are long-lived, beautiful, and very happy.' They think: 'If only, when my body breaks up, after death, I would be reborn in the company of the egg-born dragons!' They give food … drink … clothing … a vehicle … a garland … fragrance … makeup … a bed … a house … a lamp. When their body breaks up, after death, they're reborn in the company of the egg-born dragons. This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the egg-born dragons."

29:21–50. Thirty Discourses On How Giving Helps to Become Womb-Born, Etc.

At Sāvatthī. Seated to one side, that mendicant said to the Buddha: "Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the womb-born dragons … moisture-born dragons … spontaneously-born dragons?"

"Mendicant, it's when someone does both kinds of deeds by body, speech, and mind. And they've heard: 'The spontaneously-born dragons are long-lived, beautiful, and very happy.' They think: 'If only, when my body breaks up, after death, I would be reborn in the company of the spontaneously-born dragons!' They give food … drink … a lamp. When their body breaks up, after death, they're reborn in the company of the spontaneously-born dragons. This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the spontaneously-born dragons."

(Each set of ten discourses of this series should be treated in the same way.)

The Linked Discourses on dragons are complete.

30. Supaṇṇasaṁyutta: *On Phoenixes*

1. Phoenixes

30:1. Plain Version

At Sāvatthī. "Mendicants, phoenixes reproduce in these four ways. What four? Phoenixes are born from eggs, from a womb, from moisture, or spontaneously. These are the four ways that phoenixes reproduce."

30:2. They Carry Off

At Sāvatthī. “Mendicants, phoenixes reproduce in these four ways. What four? Phoenixes are born from eggs, from a womb, from moisture, or spontaneously. These are the four ways that phoenixes reproduce. Of these, phoenixes born from an egg can only carry off dragons born from an egg, not those born from a womb, from moisture, or spontaneously. Phoenixes born from a womb can carry off dragons born from an egg or from a womb, but not those born from moisture or spontaneously. Phoenixes born from moisture can carry off dragons born from an egg, from a womb, or from moisture, but not those born spontaneously. Phoenixes born spontaneously can carry off dragons born from an egg, from a womb, from moisture, or spontaneously. These are the four ways that phoenixes reproduce.”

30:3. Both Kinds of Deeds

At Sāvatthī. Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him: “Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the egg-born phoenixes?” “Mendicant, it’s when someone does both kinds of deeds by body, speech, and mind. And they’ve heard: ‘The egg-born phoenixes are long-lived, beautiful, and very happy.’ They think: ‘If only, when my body breaks up, after death, I would be reborn in the company of the egg-born phoenixes!’ When their body breaks up, after death, they’re reborn in the company of the egg-born phoenixes. This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the egg-born phoenixes.”

30:4–6. Both Kinds of Deeds (2nd–4th)

At Sāvatthī. Seated to one side, that mendicant said to the Buddha: “Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the womb-born phoenixes … moisture-born phoenixes … or spontaneously-born phoenixes?” (All should be told in full.)

30:7–16. Ten Discourses On How Giving Helps to Become Egg-Born

At Sāvatthī. Seated to one side, that mendicant said to the Buddha: “Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the egg-born phoenixes?” “Mendicant, it’s when someone does both kinds of deeds by body, speech, and mind. And they’ve heard: ‘The egg-born phoenixes are long-lived, beautiful, and very happy.’ They think: ‘If only, when my body breaks up, after death, I would be reborn in the company of the egg-born phoenixes!’ They give food … drink … clothing … a vehicle … a garland … fragrance … makeup … a bed … a house … a lamp. When their body breaks up, after death, they’re reborn in the company of the egg-born phoenixes. This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the egg-born phoenixes.”

30:17–46. How Giving Helps to Become Womb-Born, Etc.

At Sāvatthī. Seated to one side, that mendicant said to the Buddha: “Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the

womb-born phoenixes … moisture-born phoenixes … or spontaneously-born phoenixes?" (All should be told in full.)

The Linked Discourses on phoenixes are complete.

31. Gandhabbakāyasaṁyutta: *On Fairies*

1. Fairies

31:1. Plain Version

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. … The Buddha said this: "Mendicants, I will teach you about the gods of fairykind. Listen … And what are the gods of fairykind? There are gods who live in fragrant roots, fragrant heartwood, fragrant softwood, fragrant bark, fragrant shoots, fragrant leaves, fragrant flowers, fragrant fruit, fragrant sap, and fragrant scents. These are called the gods of fairykind."

31:2. Good Conduct

At Sāvatthī. Seated to one side, that mendicant said to the Buddha: "Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of fairykind?" "Mendicant, it's when someone does good things by way of body, speech, and mind. And they've heard: 'The gods of fairykind are long-lived, beautiful, and very happy.' They think: 'If only, when my body breaks up, after death, I would be reborn in the company of the gods of fairykind!' When their body breaks up, after death, they're reborn in the company of the gods of fairykind. This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of fairykind."

31:3. A Giver of Fragrant Roots

At Sāvatthī. Seated to one side, that mendicant said to the Buddha: "Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of fairykind who live in fragrant roots?" "Mendicant, it's when someone does good things by way of body, speech, and mind. And they've heard: 'The gods of fairykind who live in fragrant roots are long-lived, beautiful, and very happy.' They think: 'If only, when my body breaks up, after death, I would be reborn in the company of the gods of fairykind who live in fragrant roots!' They give gifts of fragrant roots. When their body breaks up, after death, they're reborn in the company of the gods of fairykind who live in fragrant roots. This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of fairykind who live in fragrant roots."

31:4–12. Nine Discourses On Givers of Fragrant Heartwood, Etc.

At Sāvatthī. Seated to one side, that mendicant said to the Buddha: “Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of fairykind who live in fragrant heartwood … softwood … bark … sprouts … leaves … flowers … fruit … sap … fragrant scents?” “Mendicant, it’s when someone does good things by way of body, speech, and mind. And they’ve heard: ‘The gods of fairykind who live in fragrant heartwood … fragrant scents are long-lived, beautiful, and very happy.’ They think: ‘If only, when my body breaks up, after death, I would be reborn in the company of the gods of fairykind who live in fragrant heartwood … fragrant scents!’ They give gifts of fragrant heartwood … fragrant scents. When their body breaks up, after death, they’re reborn in the company of the gods of fairykind who live in fragrant scents. This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of fairykind who live on fragrant scents.”

31:13–22. Ten Discourses On How Giving Helps to Become a Fragrant Root Fairy

At Sāvatthī. Seated to one side, that mendicant said to the Buddha: “Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of fairykind who live in fragrant roots?” “Mendicant, it’s when someone does good things by way of body, speech, and mind. And they’ve heard: ‘The gods of fairykind who live in fragrant roots are long-lived, beautiful, and very happy.’ They think: ‘If only, when my body breaks up, after death, I would be reborn in the company of the gods of fairykind who live in fragrant roots!’ They give food … drink … clothing … a vehicle … a garland … fragrance … makeup … a bed … a house … a lamp. When their body breaks up, after death, they’re reborn in the company of the gods of fairykind who live in fragrant roots. This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of fairykind who live on fragrant scents.”

31:23–112. Ninety Discourses On How Giving Helps to Become a Fragrant Heartwood Fairy

At Sāvatthī. Seated to one side, that mendicant said to the Buddha: “Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of fairykind who live in fragrant heartwood … softwood … bark … sprouts … leaves … flowers … fruit … sap … fragrant scents?” “Mendicant, it’s when someone does good things by way of body, speech, and mind. And they’ve heard: ‘The gods of fairykind who live in fragrant scents are long-lived, beautiful, and very happy.’ They think: ‘If only, when my body breaks up, after death, I would be reborn in the company of the gods of fairykind who live in fragrant scents!’ They give food … drink … clothing … a vehicle … a garland … fragrance … makeup … a bed … a house … a lamp. When their body breaks up, after death, they’re reborn in the company of the gods of fairykind who live in fragrant scents. This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of fairykind who live on fragrant scents.”

The Linked Discourses on fairykind are completed.

32. Valāhakasaṁyutta:
On Cloud Gods

1. Gods of the Clouds

32:1. Plain Version

At Sāvatthī. “Mendicants, I will teach you about the gods of the clouds. Listen … And what are the gods of the clouds? There are gods of the cool clouds, warm clouds, thunder clouds, windy clouds, and rainy clouds. These are called the gods of the clouds.”

32:2. Good Conduct

At Sāvatthī. Seated to one side, that mendicant said to the Buddha: “Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of the clouds?” “Mendicant, it’s when someone does good things by way of body, speech, and mind. And they’ve heard: ‘The gods of the clouds are long-lived, beautiful, and very happy.’ They think: ‘If only, when my body breaks up, after death, I would be reborn in the company of the gods of the clouds!’ When their body breaks up, after death, they’re reborn in the company of the gods of the clouds. This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of the clouds.”

32:3–12. Ten Discourses On How Giving Helps to Become a Cool Cloud God

At Sāvatthī. Seated to one side, that mendicant said to the Buddha: “Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of cool clouds?” “Mendicant, it’s when someone does good things by way of body, speech, and mind. And they’ve heard: ‘The gods of cool clouds are long-lived, beautiful, and very happy.’ They think: ‘If only, when my body breaks up, after death, I would be reborn in the company of the cool clouds!’ They give food … a lamp. When their body breaks up, after death, they’re reborn in the company of the gods of cool clouds. This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of cool clouds.”

32:13–52. How Giving Helps to Become a Warm Cloud God, Etc.

At Sāvatthī. Seated to one side, that mendicant said to the Buddha: “Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of warm clouds … thunder clouds … windy clouds … rainy clouds?” “Mendicant, it’s when someone does good things by way of body, speech, and mind. And they’ve heard: ‘The gods of rainy clouds are long-lived, beautiful, and very happy.’ They think: ‘If only, when my body breaks up, after death, I would be reborn in the company of the gods of rainy clouds!’ They give food … a

lamp. When their body breaks up, after death, they're reborn in the company of the gods of rainy clouds. This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of rainy clouds."

32:53. Gods of the Cool Clouds

At Sāvatthī. Seated to one side, that mendicant said to the Buddha: "Sir, what is the cause, what is the reason why sometimes it becomes cool?" "Mendicant, there are what are called gods of the cool clouds. Sometimes they think: 'Why don't we revel in our own kind of enjoyment?' Then, in accordance with their wish, it becomes cool. This is the cause, this is the reason why sometimes it becomes cool."

32:54. Gods of the Warm Clouds

At Sāvatthī. Seated to one side, that mendicant said to the Buddha: "Sir, what is the cause, what is the reason why sometimes it becomes warm?" "Mendicant, there are what are called gods of the warm clouds. Sometimes they think: 'Why don't we revel in our own kind of enjoyment?' Then, in accordance with their wish, it becomes warm. This is the cause, this is the reason why sometimes it becomes warm."

32:55. Gods of the Storm Clouds

At Sāvatthī. Seated to one side, that mendicant said to the Buddha: "Sir, what is the cause, what is the reason why sometimes it becomes stormy?" "Mendicant, there are what are called gods of the storm clouds. Sometimes they think: 'Why don't we revel in our own kind of enjoyment?' Then, in accordance with their wish, it becomes stormy. This is the cause, this is the reason why sometimes it becomes stormy."

32:56. Gods of the Windy Clouds

At Sāvatthī. Seated to one side, that mendicant said to the Buddha: "Sir, what is the cause, what is the reason why sometimes it becomes windy?" "Mendicant, there are what are called gods of the windy clouds. Sometimes they think: 'Why don't we revel in our own kind of enjoyment?' Then, in accordance with their wish, it becomes windy. This is the cause, this is the reason why sometimes it becomes windy."

32:57. Gods of the Rainy Clouds

At Sāvatthī. Seated to one side, that mendicant said to the Buddha: "Sir, what is the cause, what is the reason why sometimes it rains?" "Mendicant, there are what are called gods of the rainy clouds. Sometimes they think: 'Why don't we revel in our own kind of enjoyment?' Then, in accordance with their wish, it becomes rainy. This is the cause, this is the reason why sometimes it rains."

The Linked Discourses on gods of the clouds are complete.

33. Vacchagottasaṁyutta:
With Vacchagotta

1. With Vacchagotta

33:1. Not Knowing Form

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then the wanderer Vacchagotta went up to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha: "What is the cause, Master Gotama, what is the reason why these various misconceptions arise in the world? That is: the world is eternal, or not eternal, or finite, or infinite; the soul and the body are the same thing, or they are different things; after death, a Realized One exists, or doesn't exist, or both exists and doesn't exist, or neither exists nor doesn't exist." "Vaccha, it is because of not knowing form, its origin, its cessation, and the practice that leads to its cessation that these various misconceptions arise in the world. This is the cause, this is the reason."

33:2. Not Knowing Feeling

At Sāvatthī. Then the wanderer Vacchagotta said to the Buddha: "What is the cause, Master Gotama, what is the reason why these various misconceptions arise in the world? That is: the cosmos is eternal, or not eternal … after death, a Realized One neither exists nor doesn't exist." "Vaccha, it is because of not knowing feeling, its origin, its cessation, and the practice that leads to its cessation that these various misconceptions arise in the world. This is the cause, this is the reason."

33:3. Not Knowing Perception

At Sāvatthī. Then the wanderer Vacchagotta said to the Buddha: "What is the cause, Master Gotama, what is the reason why these various misconceptions arise in the world? …" "Vaccha, it is because of not knowing perception, its origin, its cessation, and the practice that leads to its cessation …"

33:4. Not Knowing Choices

At Sāvatthī. Then the wanderer Vacchagotta said to the Buddha: "What is the cause, Master Gotama, what is the reason why these various misconceptions arise in the world? …" "Vaccha, it is because of not knowing choices, their origin, their cessation, and the practice that leads to their cessation …"

33:5. Not Knowing Consciousness

At Sāvatthī. Then the wanderer Vacchagotta said to the Buddha: "What is the cause, Master Gotama, what is the reason why these various misconceptions arise in the world? …" "Vaccha, it is because of not knowing consciousness, its origin, its cessation, and the practice that leads to its cessation …"

33:6–10. Five Discourses on Not Seeing Form, Etc.

At Sāvatthī. Then the wanderer Vacchagotta said to the Buddha: "What is the cause, Master Gotama, what is the reason why these various misconceptions arise in the world? …" "Vaccha, it is because of not seeing form … feeling … perception … choices … consciousness, its origin, its cessation, and the practice that leads to its cessation …"

33:11–15. Five Discourses on Not Comprehending Form, Etc.

At Sāvatthī. "Vaccha, it is because of not comprehending form …
feeling …
perception …
choices …
consciousness …"

33:16–20. Five Discourses on Not Understanding Form, Etc.

At Sāvatthī. "Vaccha, it is because of not understanding form …
feeling …
perception …
choices …
consciousness …"

33:21–25. Five Discourses on Not Penetrating Form, Etc.

At Sāvatthī. "Vaccha, it is because of not comprehending form …"

33:26–30. Five Discourses on Not Distinguishing Form, Etc.

At Sāvatthī. "Vaccha, it is because of not distinguishing form …"

33:31–35. Five Discourses on Not Detecting Form, Etc.

At Sāvatthī. "Vaccha, it is because of not detecting form …"

33:36–40. Five Discourses on Not Differentiating Form, Etc.

At Sāvatthī. "Vaccha, it is because of not differentiating form …"

33:41–45. Five Discourses on Not Examining Form, Etc.

At Sāvatthī. “Vaccha, it is because of not examining form …”

33:46–50. Five Discourses on Not Scrutinizing Form, Etc.

At Sāvatthī. “Vaccha, it is because of not scrutinizing form …”

33:51–54. Four Discourses on Not Directly Experiencing Form, Etc.

At Sāvatthī. Then the wanderer Vacchagotta went up to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and said to the Buddha: “What is the cause, Master Gotama, what is the reason why these various misconceptions arise in the world? …” “Vaccha, it is because of not directly experiencing form …
feeling …
perception …
choices …”

33:55. Not Directly Experiencing Consciousness

At Sāvatthī. “Vaccha, it is because of not directly experiencing consciousness, its origin, its cessation, and the practice that leads to its cessation that these various misconceptions arise in the world. This is the cause, this is the reason.”

The Linked Discourses with Vacchagotta are completed.

34. Jhānasaṁyutta: *On Absorption*

1. Absorption

34:1. Entering Immersion

At Sāvatthī. “Mendicants, there are these four meditators. What four? One meditator is skilled in immersion but not in entering it. One meditator is not skilled in immersion but is skilled in entering it. One meditator is skilled neither in immersion nor in entering it. One meditator is skilled both in immersion and in entering it. Of these, the meditator skilled in immersion and in entering it is the foremost, best, chief, highest, and finest of the four. From a cow comes milk, from milk comes curds, from curds come butter, from butter comes ghee, and from ghee comes cream of ghee. And the cream of ghee is said to be the best of these. In the same way, the meditator skilled in immersion and entering it is the foremost, best, leading, highest, and finest of the four.”

34:2. Remaining in Immersion

At Sāvatthī. “Mendicants, there are these four meditators. What four? One meditator is skilled in immersion but not in remaining in it. One meditator is skilled in remaining in immersion but is not skilled in immersion. One meditator is skilled neither in immersion nor in remaining in it. One meditator is skilled both in immersion and in remaining in it. Of these, the meditator skilled in immersion and in remaining in it is the foremost, best, leading, highest, and finest of the four. From a cow comes milk, from milk comes curds, from curds come butter, from butter comes ghee, and from ghee comes cream of ghee. And the cream of ghee is said to be the best of these. In the same way, the meditator skilled in immersion and remaining in it is the foremost, best, leading, highest, and finest of the four.”

34:3. Emerging From Immersion

At Sāvatthī. “Mendicants, there are these four meditators. What four? One meditator is skilled in immersion but not in emerging from it. …”

34:4. Gladdening for Immersion

At Sāvatthī. “Mendicants, there are these four meditators. What four? One meditator is skilled in immersion but not in gladdening the mind for immersion. …”

34:5. Supports For Immersion

At Sāvatthī. “Mendicants, there are these four meditators. What four? One meditator is skilled in immersion but not in the supports for immersion. …”

34:6. Meditation Subjects For Immersion

At Sāvatthī. “Mendicants, there are these four meditators. What four? One meditator is skilled in immersion but not in the meditation subjects for immersion. …”

34:7. Projecting the Mind Purified by Immersion

At Sāvatthī. “Mendicants, there are these four meditators. What four? One meditator is skilled in immersion but not in projecting the mind purified by immersion. …”

34:8. Carefulness in Immersion

At Sāvatthī. “Mendicants, there are these four meditators. What four? One meditator is skilled in immersion but not in practicing carefully for it. …”

34:9. Persistence in Immersion

At Sāvatthī. “Mendicants, there are these four meditators. What four? One meditator is skilled in immersion but not in practicing persistently for it. …”

34:10. Conducive to Immersion

At Sāvatthī. “Mendicants, there are these four meditators. What four? One meditator is skilled in immersion but not in doing what’s conducive to it. …”

34:11. Entering and Remaining

At Sāvatthī. “Mendicants, there are these four meditators. What four? One meditator is skilled in entering immersion but not in remaining in it. …”

34:12. Entering and Emerging

At Sāvatthī. “Mendicants, there are these four meditators. What four? One meditator is skilled in entering immersion but not in emerging from it. …”

34:13. Entering and Gladdening

At Sāvatthī. “Mendicants, there are these four meditators. What four? One meditator is skilled in entering immersion but not in gladdening the mind for immersion. …”

34:14. Entering and Supports

At Sāvatthī. “Mendicants, there are these four meditators. What four? One meditator is skilled in entering immersion but not in the supports for it. …”

34:15. Entering and Meditation Subjects

At Sāvatthī. “Mendicants, there are these four meditators. What four? One meditator is skilled in entering immersion but not in the mindfulness meditation subjects for immersion. …”

34:16. Entering and Projecting

At Sāvatthī. “Mendicants, there are these four meditators. What four? One meditator is skilled in entering immersion but not in projecting the mind purified by immersion. …”

34:17. Entering and Carefulness

At Sāvatthī. “Mendicants, there are these four meditators. What four? One meditator is skilled in entering immersion but not in practicing carefully for it. …”

34:18. Entering and Persistence

At Sāvatthī. "Mendicants, there are these four meditators. What four? One meditator is skilled in entering immersion but not in practicing persistently for it. …"

34:19. Entering and What's Conducive

At Sāvatthī. "Mendicants, there are these four meditators. What four? One meditator is skilled in entering immersion but not in doing what's conducive to it. …"

34:20–27. Eight on Remaining and Emergence, Etc.

At Sāvatthī. "Mendicants, there are these four meditators. What four? One meditator is skilled in remaining in immersion but not in emerging from it. …"

(These eight discourses should be expanded in line with the previous set.)

34:28–34. Seven on Emergence and Gladdening, Etc.

At Sāvatthī. "Mendicants, there are these four meditators. What four? One meditator is skilled in emerging from immersion but not in gladdening the mind for immersion. …"

(These seven discourses should be expanded in line with the previous set.)

34:35–40. Six on Gladdening and Support, Etc.

At Sāvatthī. "One meditator is skilled in gladdening the mind for immersion but not in the supports for immersion. …"

(These six discourses should be expanded in line with the previous set.)

34:41–45. Five on Support and Subjects, Etc.

At Sāvatthī. "One meditator is skilled in the supports for immersion but not in the mindfulness meditation subjects for immersion. …"

(These five discourses should be expanded in line with the previous set.)

34:46–49. Four on Subjects and Projection, Etc.

At Sāvatthī. "One meditator is skilled in the mindfulness meditation subjects for immersion but not in projecting the mind purified by immersion. …"

(These four discourses should be expanded in line with the previous set.)

34:50–52. Three on Projection and Carefulness

At Sāvatthī. "One meditator is skilled in projecting the mind purified by immersion but not in practicing carefully for it. …"

(These three discourses should be expanded in line with the previous set.)

34:53–54. Two on Carefulness and Persistence

At Sāvatthī. “One meditator is skilled in practicing carefully for immersion but not in practicing persistently for it. …”

(These two discourses should be expanded in line with the previous set.)

34:55. Persistence and What’s Conducive

At Sāvatthī. “Mendicants, there are these four meditators. What four? One meditator is skilled in practicing persistently for immersion but not in doing what’s conducive to it. One meditator is skilled in doing what’s conducive to immersion but not in practicing persistently for it. One meditator is skilled neither in practicing persistently for immersion nor in doing what’s conducive to it. One meditator is skilled both in practicing persistently for immersion and in doing what’s conducive to it. Of these, the meditator skilled both in practicing persistently for immersion and in doing what’s conducive to it is the foremost, best, leading, highest, and finest of the four. From a cow comes milk, from milk comes curds, from curds come butter, from butter comes ghee, and from ghee comes cream of ghee. And the cream of ghee is said to be the best of these. In the same way, the meditator skilled both in practicing persistently for immersion and in doing what’s conducive to it is the foremost, best, leading, highest, and finest of the four.” That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

The Linked Discourses on Absorption are complete.

The Book of the Aggregates is finished.

Saḷāyatanavagga:
The Book of the Six Sense Fields

35. Saḷāyatanasaṁyutta:
On the Six Sense Fields

1. Impermanence

35:1. The Interior as Impermanent

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants: "Mendicants!" "Venerable sir," they replied. The Buddha said this:

"Mendicants, the eye is impermanent. What's impermanent is suffering. What's suffering is not-self. And what's not-self should be truly seen with proper understanding like this: 'This is not mine, I am not this, this is not my self.' The ear is impermanent. … The nose is impermanent. … The tongue is impermanent. … The body is impermanent. … The mind is impermanent. What's impermanent is suffering. What's suffering is not-self. And what's not-self should be truly seen with proper understanding like this: 'This is not mine, I am not this, this is not my self.' Seeing this, a learned noble disciple grows disillusioned with the eye, ear, nose, tongue, body, and mind. Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed. They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'"

35:2. The Interior as Suffering

"Mendicants, the eye is suffering. What's suffering is not-self. And what's not-self should be truly seen with proper understanding like this: 'This is not mine, I am not this, this is not my self.' The ear, nose, tongue, body, and mind are suffering. What's suffering is not-self. And what's not-self should be truly seen with proper understanding like this: 'This is not mine, I am not this, this is not my self.' Seeing this … They understand: '… there is no return to any state of existence.'"

35:3. The Interior as Not-Self

"Mendicants, the eye is not-self. And what's not-self should be truly seen with proper understanding like this: 'This is not mine, I am not this, this is not my self.' The ear, nose, tongue, body, and mind are not-self. And what's not-self should be truly seen with proper understanding like this: 'This is not mine, I am not this, this is not my self.' Seeing this … They understand: '… there is no return to any state of existence.'"

35:4. The Exterior as Impermanent

"Mendicants, sights are impermanent. What's impermanent is suffering. What's suffering is not-self. And what's not-self should be truly seen with proper understanding like this: 'This is not

mine, I am not this, this is not my self.' Sounds, smells, tastes, touches, and thoughts are impermanent. What's impermanent is suffering. What's suffering is not-self. And what's not-self should be truly seen with proper understanding like this: 'This is not mine, I am not this, this is not my self.' Seeing this, a learned noble disciple grows disillusioned with sights, sounds, smells, tastes, touches, and thoughts. Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed. They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'"

35:5. The Exterior as Suffering

"Mendicants, sights are suffering. What's suffering is not-self. And what's not-self should be truly seen with proper understanding like this: 'This is not mine, I am not this, this is not my self.' …"

35:6. The Exterior as Not-Self

"Mendicants, sights are not-self. And what's not-self should be truly seen with proper understanding like this: 'This is not mine, I am not this, this is not my self.' …"

35:7. The Interior as Impermanent in the Three Times

"Mendicants, the eye of the past and future is impermanent, not to mention the present. Seeing this, a learned noble disciple doesn't worry about the eye of the past, they don't look forward to enjoying the eye in the future, and they practice for disillusionment, dispassion, and cessation regarding the eye in the present. The ear … nose … tongue … body … mind of the past and future is impermanent, not to mention the present. Seeing this, a learned noble disciple doesn't worry about the mind of the past, they don't look forward to enjoying the mind in the future, and they practice for disillusionment, dispassion, and cessation regarding the mind in the present."

35:8. The Interior as Suffering in the Three Times

"Mendicants, the eye of the past and future is suffering, not to mention the present. Seeing this, a learned noble disciple doesn't worry about the eye of the past, they don't look forward to enjoying the eye in the future, and they practice for disillusionment, dispassion, and cessation regarding the eye in the present. …"

35:9. The Interior as Not-Self in the Three Times

"Mendicants, the eye of the past and future is not-self, not to mention the present. Seeing this, a learned noble disciple doesn't worry about the eye of the past, they don't look forward to enjoying the eye in the future, and they practice for disillusionment, dispassion, and cessation regarding the eye in the present. …"

35:10. The Exterior as Impermanent in the Three Times

"Mendicants, sights of the past and future are impermanent, not to mention the present. …"

35:11. The Exterior as Suffering in the Three Times

"Mendicants, sights of the past and future are suffering, not to mention the present. …"

35:12. The Exterior as Not-Self in the Three Times

"Mendicants, sights of the past and future are not-self, not to mention the present. …"

2. Pairs

35:13. Before My Awakening (Interior)

At Sāvatthī. "Mendicants, before my awakening—when I was still unawakened but intent on awakening—I thought: 'What's the gratification, the drawback, and the escape when it comes to the eye … ear … nose … tongue … body … and mind?' Then it occurred to me: 'The pleasure and happiness that arise from the eye: this is its gratification. That the eye is impermanent, suffering, and perishable: this is its drawback. Removing and giving up desire and greed for the eye: this is its escape. The pleasure and happiness that arise from the ear … nose … tongue … body … mind: this is its gratification. That the mind is impermanent, suffering, and perishable: this is its drawback. Removing and giving up desire and greed for the mind: this is its escape.'

As long as I didn't truly understand these six interior sense fields' gratification, drawback, and escape in this way for what they are, I didn't announce my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans. But when I did truly understand these six interior sense fields' gratification, drawback, and escape in this way for what they are, I announced my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans. Knowledge and vision arose in me: 'My freedom is unshakable; this is my last rebirth; now there are no more future lives.'"

35:14. Before My Awakening (Exterior)

"Mendicants, before my awakening—when I was still unawakened but intent on awakening—I thought: 'What's the gratification, the drawback, and the escape when it comes to sights … sounds … smells … tastes … touches … and thoughts?' …"

35:15. In Search of Gratification (Interior)

"Mendicants, I went in search of the eye's gratification, and I found it. I've seen clearly with wisdom the full extent of the eye's gratification. I went in search of the eye's drawback, and I found it. I've seen clearly with wisdom the full extent of the eye's drawback. I went in search of escape from the eye, and I found it. I've seen clearly with wisdom the full extent of escape from the eye. I went in search of the ear's … nose's … tongue's … body's … mind's gratification, and I found it. I've seen clearly with wisdom the full extent of the mind's gratification. I went in search of the mind's drawback, and I found it. I've seen clearly with wisdom the full extent of the mind's

drawback. I went in search of escape from the mind, and I found it. I've seen clearly with wisdom the full extent of escape from the mind.

As long as I didn't truly understand these six interior sense fields' gratification, drawback, and escape for what they are, I didn't announce my supreme perfect awakening … But when I did truly understand … Knowledge and vision arose in me: 'My freedom is unshakable; this is my last rebirth; now there are no more future lives.'"

35:16. In Search of Gratification (Exterior)

"Mendicants, I went in search of the gratification of sights, and I found it. …"

35:17. If There Were No Gratification (Interior)

"Mendicants, if there were no gratification in the eye, sentient beings wouldn't love it. But because there is gratification in the eye, sentient beings do love it. If the eye had no drawback, sentient beings wouldn't grow disillusioned with it. But because the eye has a drawback, sentient beings do grow disillusioned with it. If there were no escape from the eye, sentient beings wouldn't escape from it. But because there is an escape from the eye, sentient beings do escape from it. If there were no gratification in the ear … nose … tongue … body … mind, sentient beings wouldn't love it. But because there is gratification in the mind, sentient beings do love it. If the mind had no drawback, sentient beings wouldn't grow disillusioned with it. But because the mind has a drawback, sentient beings do grow disillusioned with it. If there were no escape from the mind, sentient beings wouldn't escape from it. But because there is an escape from the mind, sentient beings do escape from it.

As long as sentient beings don't truly understand these six interior sense fields' gratification, drawback, and escape for what they are, they haven't escaped from this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—and they don't live detached, liberated, with a mind free of limits. But when sentient beings truly understand these six interior sense fields' gratification, drawback, and escape for what they are, they've escaped from this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—and they live detached, liberated, with a mind free of limits."

35:18. If There Were No Gratification (Exterior)

"Mendicants, if there were no gratification in sights, sentient beings wouldn't love them. …"

35:19. Taking Pleasure (Interior)

"Mendicants, if you take pleasure in the eye, you take pleasure in suffering. If you take pleasure in suffering, I say you're not exempt from suffering. If you take pleasure in the ear … nose … tongue … body … mind, you take pleasure in suffering. If you take pleasure in suffering, I say you're not exempt from suffering.

If you don't take pleasure in the eye, you don't take pleasure in suffering. If you don't take pleasure in suffering, I say you're exempt from suffering. If you don't take pleasure in the ear … nose … tongue … body … mind, you don't take pleasure in suffering. If you don't take pleasure in suffering, I say you're exempt from suffering."

35:20. Taking Pleasure (Exterior)

"Mendicants, if you take pleasure in sights, you take pleasure in suffering. If you take pleasure in suffering, I say you're not exempt from suffering. …"

35:21. The Arising of Suffering (Interior)

"Mendicants, the arising, continuation, rebirth, and manifestation of the eye is the arising of suffering, the continuation of diseases, and the manifestation of old age and death. The arising, continuation, rebirth, and manifestation of the ear … nose … tongue … body … and mind is the arising of suffering, the continuation of diseases, and the manifestation of old age and death.

The cessation, settling, and ending of the eye is the cessation of suffering, the settling of diseases, and the ending of old age and death. The cessation, settling, and ending of the ear, nose, tongue, body, and mind is the cessation of suffering, the settling of diseases, and the ending of old age and death."

35:22. The Arising of Suffering (Exterior)

"Mendicants, the arising, continuation, rebirth, and manifestation of sights is the arising of suffering, the continuation of diseases, and the manifestation of old age and death. The arising, continuation, rebirth, and manifestation of sounds, smells, tastes, touches, and thoughts is the arising of suffering, the continuation of diseases, and the manifestation of old age and death.

The cessation, settling, and ending of sights, sounds, smells, tastes, touches, and thoughts is the cessation of suffering, the settling of diseases, and the ending of old age and death."

3. All

35:23. All

At Sāvatthī. "Mendicants, I will teach you the all. Listen … And what is the all? It's just the eye and sights, the ear and sounds, the nose and smells, the tongue and tastes, the body and touches, and the mind and thoughts. This is called the all. Mendicants, suppose someone was to say: 'I'll reject this all and describe another all.' They'd have no grounds for that, they'd be stumped by questions, and, in addition, they'd get frustrated. Why is that? Because they're out of their element."

35:24. Giving Up

"Mendicants, I will teach you the principle for giving up the all. Listen … And what is the principle for giving up the all? The eye should be given up. Sights should be given up. Eye consciousness should be given up. Eye contact should be given up. The painful, pleasant, or neutral feeling that arises conditioned by eye contact should also be given up. The ear … nose … tongue … body … mind should be given up. Thoughts should be given up. Mind consciousness should be given up. Mind contact should be given up. The painful, pleasant, or neutral feeling that arises conditioned by mind contact should be given up. This is the principle for giving up the all."

35:25. Giving Up By Direct Knowledge and Complete Understanding

"Mendicants, I will teach you the principle for giving up the all by direct knowledge and complete understanding. Listen … And what is the principle for giving up the all by direct knowledge and complete understanding? The eye should be given up by direct knowledge and complete understanding. Sights should be given up by direct knowledge and complete understanding. Eye consciousness should be given up by direct knowledge and complete understanding. Eye contact should be given up by direct knowledge and complete understanding. The painful, pleasant, or neutral feeling that arises conditioned by eye contact should be given up by direct knowledge and complete understanding. The ear … nose … tongue … body … mind should be given up by direct knowledge and complete understanding. Thoughts should be given up by direct knowledge and complete understanding. Mind consciousness should be given up by direct knowledge and complete understanding. Mind contact should be given up by direct knowledge and complete understanding. The painful, pleasant, or neutral feeling that arises conditioned by mind contact should be given up by direct knowledge and complete understanding. This is the principle for giving up the all by direct knowledge and complete understanding."

35:26. Without Completely Understanding (1st)

"Mendicants, without directly knowing and completely understanding the all, without dispassion for it and giving it up, you can't end suffering. And what is the all, without directly knowing and completely understanding which, without dispassion for it and giving it up, you can't end suffering? Without directly knowing and completely understanding the eye, without dispassion for it and giving it up, you can't end suffering. Without directly knowing and completely understanding sights … eye consciousness … eye contact … painful, pleasant, or neutral feeling that arises conditioned by eye contact, without dispassion for it and giving it up, you can't end suffering. Without directly knowing and completely understanding the ear … the nose … the tongue … the body … the mind, without dispassion for it and giving it up, you can't end suffering. Without directly knowing and completely understanding thoughts … mind consciousness … mind contact … painful, pleasant, or neutral feeling that arises conditioned by mind contact, without dispassion for it and giving it up, you can't end suffering. This is the all, without directly knowing and completely understanding which, without dispassion for it and giving it up, you can't end suffering.

By directly knowing and completely understanding the all, having dispassion for it and giving it up, you can end suffering. And what is the all, directly knowing and completely understanding which, having dispassion for it and giving it up, you can end suffering? By directly knowing and completely understanding the eye … the ear … the nose … the tongue … the body … the mind, having dispassion for it and giving it up, you can end suffering. By directly knowing and completely understanding thoughts … mind consciousness … mind contact … painful, pleasant, or neutral feeling that arises conditioned by mind contact, having dispassion for it and giving it up, you can end suffering. This is the all, directly knowing and completely understanding which, having dispassion for it and giving it up, you can end suffering."

35:27. Without Completely Understanding (2nd)

"Mendicants, without directly knowing and completely understanding the all, without dispassion for it and giving it up, you can't end suffering. And what is the all, without directly knowing and completely understanding which, without dispassion for it and giving it up, you can't end

suffering? The eye, sights, eye consciousness, and things cognizable by eye consciousness. The ear … nose … tongue … body … The mind, thoughts, mind consciousness, and things cognizable by mind consciousness. This is the all, without directly knowing and completely understanding which, without dispassion for it and giving it up, you can't end suffering.

By directly knowing and completely understanding the all, having dispassion for it and giving it up, you can end suffering. And what is the all, directly knowing and completely understanding which, having dispassion for it and giving it up, you can end suffering? The eye, sights, eye consciousness, and things cognizable by eye consciousness. The ear … nose … tongue … body … The mind, thoughts, mind consciousness, and things cognizable by mind consciousness. This is the all, directly knowing and completely understanding which, having dispassion for it and giving it up, you can end suffering."

35:28. Burning

At one time the Buddha was staying near Gayā on Gayā Head together with a thousand mendicants. There the Buddha addressed the mendicants: "Mendicants, all is burning. And what is the all that is burning? The eye is burning. Sights are burning. Eye consciousness is burning. Eye contact is burning. The painful, pleasant, or neutral feeling that arises conditioned by eye contact is also burning. Burning with what? Burning with the fires of greed, hate, and delusion. Burning with rebirth, old age, and death, with sorrow, lamentation, pain, sadness, and distress. The ear … nose … tongue … body … The mind is burning. Thoughts are burning. Mind consciousness is burning. Mind contact is burning. The painful, pleasant, or neutral feeling that arises conditioned by mind contact is also burning. Burning with what? Burning with the fires of greed, hate, and delusion. Burning with rebirth, old age, and death, with sorrow, lamentation, pain, sadness, and distress, I say. Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, and eye contact. And they grow disillusioned with the painful, pleasant, or neutral feeling that arises conditioned by eye contact. They grow disillusioned with the ear … nose … tongue … body … mind … painful, pleasant, or neutral feeling that arises conditioned by mind contact. Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed. They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'"

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said. And while this discourse was being spoken, the minds of the thousand mendicants were freed from defilements by not grasping.

35:29. Oppressed

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. There the Buddha addressed the mendicants: "Mendicants, all is oppressed. And what is the all that is oppressed? The eye is oppressed. Sights are oppressed. Eye consciousness is oppressed. Eye contact is oppressed. The painful, pleasant, or neutral feeling that arises conditioned by eye contact is also oppressed. Oppressed by what? Oppressed by the fires of greed, hate, and delusion. Oppressed by rebirth, old age, and death, by sorrow, lamentation, pain, sadness, and distress, I say. The ear … nose … tongue … body … mind is oppressed. Thoughts are oppressed. Mind consciousness is oppressed. Mind contact is oppressed. The painful, pleasant, or neutral feeling that arises conditioned by mind contact is also oppressed. Oppressed by what? Oppressed by greed, hate, and delusion. Oppressed by

rebirth, old age, and death, by sorrow, lamentation, pain, sadness, and distress, I say. Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, and eye contact. And they grow disillusioned with the painful, pleasant, or neutral feeling that arises conditioned by eye contact. They grow disillusioned with the ear … nose … tongue … body … mind … painful, pleasant, or neutral feeling that arises conditioned by mind contact. Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed. They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'"

35:30. The Appropriate Practice for Uprooting

"Mendicants, I will teach you the appropriate practice for uprooting all conceiving. Listen and pay close attention, I will speak. … And what is the appropriate practice for uprooting all conceiving? It's when a mendicant does not conceive the eye, does not conceive regarding the eye, does not conceive as the eye, and does not conceive 'the eye is mine.' They don't conceive sights, they don't conceive regarding sights, they don't conceive as sights, and they don't conceive 'sights are mine.' They don't conceive eye consciousness … eye contact … They don't conceive the pleasant, painful, or neutral feeling that arises conditioned by eye contact. They don't conceive regarding that, they don't conceive as that, and they don't conceive 'that is mine.' They don't conceive the ear … nose … tongue … body … mind … They don't conceive the pleasant, painful, or neutral feeling that arises conditioned by mind contact. They don't conceive regarding that, they don't conceive as that, and they don't conceive 'that is mine.' They don't conceive all, they don't conceive regarding all, they don't conceive as all, and they don't conceive 'all is mine.' Not conceiving, they don't grasp at anything in the world. Not grasping, they're not anxious. Not being anxious, they personally become extinguished. They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.' This is the appropriate practice for uprooting all conceiving."

35:31. The Practice Conducive to Uprooting (1st)

"Mendicants, I will teach you the practice that's conducive to uprooting all identifying. Listen … And what is the practice that's conducive to uprooting all identifying? It's when a mendicant does not identify with the eye, does not identify in the eye, does not identify from the eye, and does not identify: 'The eye is mine.' They don't identify with sights … eye consciousness … eye contact. And they don't identify with the pleasant, painful, or neutral feeling that arises conditioned by eye contact. They don't identify in that, they don't identify from that, and they don't identify: 'That is mine.' For whatever you identify with, whatever you identify in, whatever you identify from, and whatever you identify as 'mine': that becomes something else. The world is attached to being, taking pleasure only in being, yet it becomes something else. They don't identify with the ear … nose … tongue … body … mind … They don't identify with the pleasant, painful, or neutral feeling that arises conditioned by mind contact. They don't identify in that, they don't identify from that, and they don't identify: 'That is mine.' For whatever you identify with, whatever you identify in, whatever you identify from, and whatever you identify as 'mine': that becomes something else. The world is attached to being, taking pleasure only in being, yet it becomes something else. As far as the aggregates, elements, and sense fields extend, they don't identify with that, they don't identify in that, they don't identify from that, and they don't identify: 'That is mine.' Not identifying, they don't grasp at anything in the world. Not grasping, they're not anxious. Not being anxious, they personally become extinguished. They understand: 'Rebirth is

ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.' This is the practice that's conducive to uprooting all identifying."

35:32. The Practice Conducive to Uprooting (2nd)

"Mendicants, I will teach you the practice that's conducive to uprooting all identifying. Listen … And what is the practice that's conducive to uprooting all identifying?

What do you think, mendicants? Is the eye permanent or impermanent?"

"Impermanent, sir."

"But if it's impermanent, is it suffering or happiness?"

"Suffering, sir."

"But if it's impermanent, suffering, and liable to fall apart, is it fit to be regarded thus: 'This is mine, I am this, this is my self'?"

"No, sir."

"Are sights … eye consciousness …

eye contact …

The pleasant, painful, or neutral feeling that arises conditioned by eye contact: is that permanent or impermanent?"

"Impermanent, sir."

"But if it's impermanent, is it suffering or happiness?"

"Suffering, sir."

"But if it's impermanent, suffering, and liable to fall apart, is it fit to be regarded thus: 'This is mine, I am this, this is my self'?"

"No, sir." …

"Is the ear … nose … tongue …

body … mind …

The pleasant, painful, or neutral feeling that arises conditioned by mind contact: is that permanent or impermanent?"

"Impermanent, sir."

"But if it's impermanent, is it suffering or happiness?"

"Suffering, sir."

"But if it's impermanent, suffering, and liable to fall apart, is it fit to be regarded thus: 'This is mine, I am this, this is my self'?"

"No, sir."

"Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, and eye contact. And they grow disillusioned with the painful, pleasant, or neutral feeling that arises conditioned by eye contact. They grow disillusioned with the ear … nose … tongue … body … They grow disillusioned with the mind, thoughts, mind consciousness, and mind contact. And they grow disillusioned with the painful, pleasant, or neutral feeling that arises conditioned by mind contact. Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed. They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.' This is the practice that's conducive to uprooting all identifying."

4. Liable to Be Reborn

33–42. Ten on Liable to Be Reborn, Etc.

At Sāvatthī. “Mendicants, all is liable to be reborn. And what is the all that is liable to be reborn? The eye, sights, eye consciousness, and eye contact are liable to be reborn. And the pleasant, painful, or neutral feeling that arises conditioned by eye contact is also liable to be reborn. The ear … nose … tongue … body … The mind, thoughts, mind consciousness, and mind contact are liable to be reborn. And the pleasant, painful, or neutral feeling that arises conditioned by mind contact is also liable to be reborn. Seeing this a learned noble disciple grows disillusioned … They understand: ‘… there is no return to any state of existence.’”

“Mendicants, all is liable to grow old. …”
“Mendicants, all is liable to fall sick. …”
“Mendicants, all is liable to die. …”
“Mendicants, all is liable to sorrow. …”
“Mendicants, all is liable to be corrupted. …”
“Mendicants, all is liable to end. …”
“Mendicants, all is liable to vanish. …”
“Mendicants, all is liable to originate. …”
“Mendicants, all is liable to cease. …”

5. All is Impermanent

35:43–51. Nine on Impermanence, Etc.

At Sāvatthī. “Mendicants, all is impermanent. And what is the all that is impermanent? The eye, sights, eye consciousness, and eye contact are impermanent. And the pleasant, painful, or neutral feeling that arises conditioned by eye contact is also impermanent. The ear … nose … tongue … body … The mind, thoughts, mind consciousness, and mind contact are impermanent. The painful, pleasant, or neutral feeling that arises conditioned by mind contact is also impermanent. Seeing this, a learned noble disciple grows disillusioned … They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

“Mendicants, all is suffering. …”
“Mendicants, all is not-self. …”
“Mendicants, all is to be directly known. …”
“Mendicants, all is to be completely understood. …”
“Mendicants, all is to be given up. …”
“Mendicants, all is to be realized. …”
“Mendicants, all is to be directly known and completely understood. …”
“Mendicants, all is troubled. …”

35:52. Disturbed

"Mendicants, all is disturbed. And what is the all that is disturbed? The eye, sights, eye consciousness, and eye contact are disturbed. And the pleasant, painful, or neutral feeling that arises conditioned by eye contact is also disturbed. The ear … nose … tongue … body … The mind, thoughts, mind consciousness, and mind contact are disturbed. And the pleasant, painful, or neutral feeling that arises conditioned by mind contact is also disturbed. Seeing this, a learned noble disciple grows disillusioned … They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'"

6. Ignorance

35:53. Giving Up Ignorance

At Sāvatthī. Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him: "Sir, how does one know and see so as to give up ignorance and give rise to knowledge?"

"Mendicant, knowing and seeing the eye, sights, eye consciousness, and eye contact as impermanent, ignorance is given up and knowledge arises. And also knowing and seeing the pleasant, painful, or neutral feeling that arises conditioned by eye contact as impermanent, ignorance is given up and knowledge arises. Knowing and seeing the ear … nose … tongue … body … Knowing and seeing the mind, thoughts, mind consciousness, and mind contact as impermanent, ignorance is given up and knowledge arises. And also knowing and seeing the pleasant, painful, or neutral feeling that arises conditioned by mind contact as impermanent, ignorance is given up and knowledge arises. That's how to know and see so as to give up ignorance and give rise to knowledge."

35:54. Giving Up Fetters

"Sir, how does one know and see so that the fetters are given up?" "Mendicant, knowing and seeing the eye as impermanent, the fetters are given up …"

35:55. Uprooting the Fetters

"Sir, how does one know and see so that the fetters are uprooted?" "Mendicant, knowing and seeing the eye as not-self, the fetters are uprooted …"

35:56. Giving Up Defilements

"Sir, how does one know and see so that the defilements are given up?" …

35:57. Uprooting Defilements

"Sir, how does one know and see so that the defilements are uprooted?" …

35:58. Giving Up Tendencies

"Sir, how does one know and see so that the underlying tendencies are given up?" …

35:59. Uprooting Tendencies

"Sir, how does one know and see so that the underlying tendencies are uprooted?" …

35:60. The Complete Understanding of All Grasping

"Mendicants, I will teach you the principle for the complete understanding of all grasping. Listen … And what is the principle for the complete understanding of all grasping? Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a condition for feeling. Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, eye contact, and feeling. Being disillusioned, desire fades away. When desire fades away they're freed. When they are released, they understand: 'I have completely understood grasping.' Ear consciousness arises dependent on the ear and sounds. … Nose consciousness arises dependent on the nose and smells. … Tongue consciousness arises dependent on the tongue and tastes. … Body consciousness arises dependent on the body and touches. … Mind consciousness arises dependent on the mind and thoughts. The meeting of the three is contact. Contact is a condition for feeling. Seeing this, a learned noble disciple grows disillusioned with the mind, thoughts, mind consciousness, mind contact, and feeling. Being disillusioned, desire fades away. When desire fades away they're freed. When they are released, they understand: 'I have completely understood grasping.' This is the principle for the complete understanding of all grasping."

35:61. The Depletion of All Fuel (1st)

"Mendicants, I will teach you the principle for depleting all fuel. Listen … And what is the principle for depleting all fuel? Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a condition for feeling. Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, eye contact, and feeling. Being disillusioned, desire fades away. When desire fades away they're freed. When they are released, they understand: 'I have completely depleted grasping.' Ear … nose … tongue … body … Mind consciousness arises dependent on the mind and thoughts. The meeting of the three is contact. Contact is a condition for feeling. Seeing this, a learned noble disciple grows disillusioned with the mind, thoughts, mind consciousness, mind contact, and feeling. Being disillusioned, desire fades away. When desire fades away they're freed. When they are released, they understand: 'I have completely depleted grasping.' This is the principle for depleting all fuel."

35:62. The Depletion of All Fuel (2nd)

"Mendicants, I will teach you the principle for depleting all fuel. Listen … And what is the principle for depleting all fuel?

What do you think, mendicants? Is the eye permanent or impermanent?"

"Impermanent, sir."

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“Sights … eye consciousness …

eye contact …

The pleasant, painful, or neutral feeling that arises conditioned by eye contact: is that permanent or impermanent?”

“Impermanent, sir.” …

“Ear … nose … tongue … body … mind … thoughts … mind consciousness … mind contact … The pleasant, painful, or neutral feeling that arises conditioned by mind contact: is that permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, and eye contact. And they grow disillusioned with the painful, pleasant, or neutral feeling that arises conditioned by eye contact. They grow disillusioned with the ear … nose … tongue … body … They grow disillusioned with the mind, thoughts, mind consciousness, and mind contact. And they grow disillusioned with the painful, pleasant, or neutral feeling that arises conditioned by mind contact. Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed. They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’ This is the principle for depleting all fuel.”

7. With Migajāla

35:63. With Migajāla (1st)

At Sāvatthī. Then Venerable Migajāla went up to the Buddha … and said to him: “Sir, they speak of one who lives alone. How is one who lives alone defined? And how is living with a partner defined?”

“Migajāla, there are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, this gives rise to relishing. When there’s relishing there’s lust. When there’s lust there is a fetter. A mendicant who is fettered by relishing is said to live with a partner. There are sounds … smells … tastes … touches … There are thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, this gives rise to relishing. When there’s relishing there’s lust. When there’s lust there is a fetter. A mendicant who is fettered by relishing is said to live with a partner. A mendicant who lives like this is said to live with a partner, even if they frequent remote lodgings in the wilderness and the forest that are quiet and still, far from the madding crowd, remote from human settlements, and

appropriate for retreat. Why is that? For craving is their partner, and they haven't given it up. That's why they're said to live with a partner.

There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn't approve, welcome, and keep clinging to them, relishing ceases. When there's no relishing there's no lust. When there's no lust there's no fetter. A mendicant who is not fettered by relishing is said to live alone. There are sounds … smells … tastes … touches … There are thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn't approve, welcome, and keep clinging to them, relishing ceases. When there's no relishing there's no lust. When there's no lust there's no fetter. A mendicant who is not fettered by relishing is said to live alone. A mendicant who lives like this is said to live alone, even if they live in the neighborhood of a village crowded by monks, nuns, laymen, and laywomen; by rulers and their ministers, and teachers of other paths and their disciples. Why is that? For craving is their partner, and they have given it up. That's why they're said to live alone."

35:64. With Migajāla (2nd)

Then Venerable Migajāla went up to the Buddha … and said to him: "Sir, may the Buddha please teach me Dhamma in brief. When I've heard it, I'll live alone, withdrawn, diligent, keen, and resolute."

"Migajāla, there are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keep clinging to them, this gives rise to relishing. Relishing is the origin of suffering, I say. There are sounds … smells … tastes … touches … thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, this gives rise to relishing. Relishing is the origin of suffering, I say.

There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn't approve, welcome, and keep clinging to them, relishing ceases. When relishing ceases, suffering ceases, I say. There are sounds … smells … tastes … touches … thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn't approve, welcome, and keep clinging to them, relishing ceases. When relishing ceases, suffering ceases, I say."

And then Venerable Migajāla approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving. Then Migajāla, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which people from good families rightly go forth from the lay life to homelessness. He understood: "Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence." And Migajāla became one of the perfected.

35:65. Samiddhi's Question About Māra

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Then Venerable Samiddhi went up to the Buddha … and said to him: "Sir, they speak of this thing called 'Māra'. How do we define Māra or what is known as Māra?"

"Samiddhi, where there is the eye, sights, eye consciousness, and phenomena to be known by eye consciousness, there is Māra or what is known as Māra. Where there is the ear, sounds, ear

consciousness, and phenomena to be known by ear consciousness, there is Māra or what is known as Māra. Where there is the nose, smells, nose consciousness, and phenomena to be known by nose consciousness, there is Māra or what is known as Māra. Where there is the tongue, tastes, tongue consciousness, and phenomena to be known by tongue consciousness, there is Māra or what is known as Māra. Where there is the body, touches, body consciousness, and phenomena to be known by body consciousness, there is Māra or what is known as Māra. Where there is the mind, thoughts, mind consciousness, and phenomena to be known by mind consciousness, there is Māra or what is known as Māra.

Where there is no eye, no sights, no eye consciousness, and no phenomena to be known by eye consciousness, there is no Māra or what is known as Māra. Where there is no ear … no nose … no tongue … no body … Where there is no mind, no thoughts, no mind consciousness, and no phenomena to be known by mind consciousness, there is no Māra or what is known as Māra."

35:66. Samiddhi's Question About a Sentient Being

"Sir, they speak of this thing called a 'sentient being'. How do we define a sentient being or what is known as a sentient being?" …

35:67. Samiddhi's Question About Suffering

"Sir, they speak of this thing called 'suffering'. How do we define suffering or what is known as suffering?" …

35:68. Samiddhi's Question About the World

"Sir, they speak of this thing called 'the world'. How do we define the world or what is known as the world?" "Samiddhi, where there is the eye, sights, eye consciousness, and phenomena to be known by eye consciousness, there is the world or what is known as the world. Where there is the ear … nose … tongue … body … Where there is the mind, thoughts, mind consciousness, and phenomena to be known by mind consciousness, there is the world or what is known as the world.

Where there is no eye, no sights, no eye consciousness, and no phenomena to be known by eye consciousness, there is no world or what is known as the world. Where there is no ear … nose … tongue … body … Where there is no mind, no thoughts, no mind consciousness, and no phenomena to be known by mind consciousness, there is no world or what is known as the world."

35:69. Upasena and the Viper

At one time the venerables Sāriputta and Upasena were staying near Rājagaha in the Cool Wood, under the Snake's Hood Grotto. Now at that time a viper fell on Upasena's body, and he addressed the mendicants: "Come, reverends, lift this body onto a cot and carry it outside before it's scattered right here like a handful of chaff."

When he said this, Sāriputta said to him: "But we don't see any impairment in your body or deterioration of your faculties. Yet you say: 'Come, reverends, lift this body onto a cot and carry it outside before it's scattered right here like a handful of chaff.'" "Reverend Sāriputta, there may be an impairment in body or deterioration of faculties for someone who thinks: 'I am the eye' or 'the

eye is mine.' Or 'I am the ear … nose … tongue … body …' Or 'I am the mind' or 'the mind is mine.' But I don't think like that. So why would there be an impairment in my body or deterioration of my faculties?"

"That must be because Venerable Upasena has long ago totally eradicated ego, possessiveness, and the underlying tendency to conceit. That's why it doesn't occur to you: 'I am the eye' or 'the eye is mine.' Or 'I am the ear … nose … tongue … body …' Or 'I am the mind' or 'the mind is mine.'" Then those mendicants lifted Upasena's body onto a cot and carried it outside. And his body was scattered right there like a handful of chaff.

35:70. Upavāṇa on What is Realizable in This Very Life

Then Venerable Upavāṇa went up to the Buddha … and said to him: "Sir, they speak of 'a teaching realizable in this very life'. In what way is the teaching realizable in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves?"

"Upavāṇa, take a mendicant who sees a sight with their eyes. They experience both the sight and the desire for the sight. There is desire for sights in them, and they understand that. Since this is so, this is how the teaching is realizable in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

Next, take a mendicant who hears … smells … tastes … touches …

Next, take a mendicant who knows a thought with their mind. They experience both the thought and the desire for the thought. There is desire for thoughts in them, and they understand that. Since this is so, this is how the teaching is realizable in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

Take a mendicant who sees a sight with their eyes. They experience the sight but no desire for the sight. There is no desire for sights in them, and they understand that. Since this is so, this is how the teaching is realizable in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

Next, take a mendicant who hears … smells … tastes … touches …

Next, take a mendicant who knows a thought with their mind. They experience the thought but no desire for the thought. There is no desire for thoughts in them, and they understand that. Since this is so, this is how the teaching is realizable in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves."

35:71. Six Fields of Contact (1st)

"Mendicants, anyone who doesn't truly understand the six fields of contacts' origin, ending, gratification, drawback, and escape has not completed the spiritual journey and is far from this teaching and training."

When he said this, one of the mendicants said to the Buddha: "Here, sir, I'm lost. For I don't truly understand the six fields of contacts' origin, ending, gratification, drawback, and escape."

"What do you think, mendicant? Do you regard the eye like this: 'This is mine, I am this, this is my self'?"

"No, sir."

"Good, mendicant! And regarding the eye, you will truly see clearly with right wisdom that: 'This is not mine, I am not this, this is not my self.' Just this is the end of suffering. Do you regard the ear … nose … tongue … body …

Do you regard the mind like this: 'This is mine, I am this, this is my self'?"

"No, sir."

“Good, mendicant! And regarding the mind, you will truly see clearly with right wisdom that: ‘This is not mine, I am not this, this is not my self.’ Just this is the end of suffering.”

35:72. Six Fields of Contact (2nd)

“Mendicants, anyone who doesn’t truly understand the six fields of contacts’ origin, ending, gratification, drawback, and escape has not completed the spiritual journey and is far from this teaching and training.”

When he said this, one of the mendicants said to the Buddha: “Here, sir, I’m lost, truly lost. For I don’t truly understand the six fields of contacts’ origin, ending, gratification, drawback, and escape.”

“What do you think, mendicant? Do you regard the eye like this: ‘This is not mine, I am not this, this is not my self’?”

“Yes, sir.”

“Good, mendicant! And regarding the eye, you will truly see clearly with right wisdom that: ‘This is not mine, I am not this, this is not my self.’ In this way you will give up the first field of contact, so that there are no more future lives.

Do you regard the ear … nose … tongue … body …

Do you regard the mind like this: ‘This is not mine, I am not this, this is not my self’?”

“Yes, sir.”

“Good, mendicant! And regarding the mind, you will truly see clearly with right wisdom that: ‘This is not mine, I am not this, this is not my self.’ In this way you will give up the sixth field of contact, so that there are no more future lives.”

35:73. Six Fields of Contact (3rd)

“Mendicants, anyone who doesn’t truly understand the six fields of contacts’ origin, ending, gratification, drawback, and escape has not completed the spiritual journey and is far from this teaching and training.”

When he said this, one of the mendicants said to the Buddha: “Here, sir, I’m lost, truly lost. For I don’t truly understand the six fields of contacts’ origin, ending, gratification, drawback, and escape.”

“What do you think, mendicant? Is the eye permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“Is the ear … nose … tongue … body … mind permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“Seeing this, a learned noble disciple grows disillusioned with the eye, ear, nose, tongue, body, and mind. Being disillusioned, desire fades away. When desire fades away they’re freed. When

they're freed, they know they're freed. They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'"

8. Sick

35:74. Sick (1st)

At Sāvatthī. Then a mendicant went up to the Buddha, and said to him: "Sir, in such and such a monastery there's a mendicant who is junior and not well-known. He's sick, suffering, gravely ill. Please go to him out of compassion."

When the Buddha heard that the mendicant was junior and ill, understanding that he was not well-known, he went to him. That mendicant saw the Buddha coming off in the distance and tried to rise on his cot. Then the Buddha said to that monk: "It's all right, mendicant, don't get up. There are some seats spread out, I will sit there." He sat on the seat spread out and said to the mendicant: "I hope you're keeping well, mendicant; I hope you're alright. I hope that your pain is fading, not growing, that its fading is evident, not its growing."

"Sir, I'm not keeping well, I'm not alright. The pain is terrible and growing, not fading; its growing is evident, not its fading."

"I hope you don't have any remorse or regret?"

"Indeed, sir, I have no little remorse and regret."

"I hope you have no reason to blame yourself when it comes to ethical conduct?"

"No sir, I have no reason to blame myself when it comes to ethical conduct."

"In that case, mendicant, why do you have remorse and regret?"

"Because I understand that the Buddha has not taught the Dhamma merely for the sake of ethical purity."

"If that is so, what exactly do you understand to be the purpose of teaching the Dhamma?"

"I understand that the Buddha has taught the Dhamma for the purpose of the fading away of greed."

"Good, good, mendicant! It's good that you understand that I've taught the Dhamma for the purpose of the fading away of greed. For that is indeed the purpose. What do you think, mendicant? Is the eye permanent or impermanent?"

"Impermanent, sir." …

"Is the ear … nose … tongue … body … mind permanent or impermanent?"

"Impermanent, sir."

"But if it's impermanent, is it suffering or happiness?"

"Suffering, sir."

"But if it's impermanent, suffering, and liable to fall apart, is it fit to be regarded thus: 'This is mine, I am this, this is my self'?"

"No, sir."

"Seeing this, a learned noble disciple grows disillusioned with the eye, ear, nose, tongue, body, and mind. Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed. They understand: 'Rebirth is ended … there is no return to any state of existence.'"

That is what the Buddha said. Satisfied, that mendicant was happy with what the Buddha said. And while this discourse was being spoken, the stainless, immaculate vision of the Dhamma arose in that mendicant: "Everything that has a beginning has an end."

35:75. Sick (2nd)

Then a mendicant went up to the Buddha … and said to him: "Sir, in such and such a monastery there's a mendicant who is junior and not well-known. He's sick, suffering, gravely ill. Please go to him out of compassion."

When the Buddha heard that the mendicant was junior and ill, understanding that he was not well-known, he went to him. That mendicant saw the Buddha coming off in the distance and tried to rise on his cot. Then the Buddha said to that monk: "It's all right, mendicant, don't get up. There are some seats spread out, I will sit there." He sat on the seat spread out and said to the mendicant: "I hope you're keeping well, mendicant; I hope you're alright. I hope that your pain is fading, not growing, that its fading is evident, not its growing."

"Sir, I'm not keeping well, I'm not alright. … I have no reason to blame myself when it comes to ethical conduct."

"In that case, mendicant, why do you have remorse and regret?"

"Because I understand that the Buddha has not taught the Dhamma merely for the sake of ethical purity."

"If that is so, what exactly do you understand to be the purpose of teaching the Dhamma?"

"I understand that the Buddha has taught the Dhamma for the purpose of complete extinguishment by not grasping."

"Good, good, mendicant! It's good that you understand that I've taught the Dhamma for the purpose of complete extinguishment by not grasping. For that is indeed the purpose.

"What do you think, mendicant? Is the eye permanent or impermanent?"

"Impermanent, sir." …

"Is the ear … nose … tongue … body … mind … mind consciousness … mind contact … The pleasant, painful, or neutral feeling that arises conditioned by mind contact: is that permanent or impermanent?"

"Impermanent, sir."

"But if it's impermanent, is it suffering or happiness?"

"Suffering, sir."

"But if it's impermanent, suffering, and liable to fall apart, is it fit to be regarded thus: 'This is mine, I am this, this is my self'?"

"No, sir."

"Seeing this, a learned noble disciple grows disillusioned with the eye … ear … nose … tongue … body … mind … mind consciousness … mind contact … They grow disillusioned with the painful, pleasant, or neutral feeling that arises conditioned by mind contact. Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed. They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'"

That is what the Buddha said. Satisfied, that mendicant was happy with what the Buddha said. And while this discourse was being spoken, the mind of that mendicant was freed from defilements by not grasping.

35:76. With Rādha on Impermanence

The Venerable Rādha went up to the Buddha … and said to him: "Sir, may the Buddha please teach me Dhamma in brief. When I've heard it, I'll live alone, withdrawn, diligent, keen, and resolute." "Rādha, you should give up desire for what is impermanent. And what is impermanent? The eye, sights, eye consciousness, and eye contact are impermanent. And the pleasant, painful, or neutral feeling that arises conditioned by eye contact is also impermanent.

You should give up desire for it. The ear … nose … tongue … body … The mind, thoughts, mind consciousness, and mind contact are impermanent. And the pleasant, painful, or neutral feeling that arises conditioned by mind contact is also impermanent. You should give up desire for it. You should give up desire for what is impermanent."

35:77. With Rādha on Suffering

"Rādha, you should give up desire for what is suffering. …"

35:78. With Rādha on Not-Self

"Rādha, you should give up desire for what is not-self. …"

35:79. Giving Up Ignorance (1st)

Then a mendicant went up to the Buddha … and said to him: "Sir, is there one thing such that by giving it up a mendicant gives up ignorance and gives rise to knowledge?"

"There is, mendicant."

"But what is that one thing?"

"Ignorance is one thing such that by giving it up a mendicant gives up ignorance and gives rise to knowledge."

"But how does a mendicant know and see so as to give up ignorance and give rise to knowledge?"

"When a mendicant knows and sees the eye, sights, eye consciousness, and eye contact as impermanent, ignorance is given up and knowledge arises. And also knowing and seeing the pleasant, painful, or neutral feeling that arises conditioned by eye contact as impermanent, ignorance is given up and knowledge arises. … Knowing and seeing the mind, thoughts, mind consciousness, and mind contact as impermanent, ignorance is given up and knowledge arises. And also knowing and seeing the pleasant, painful, or neutral feeling that arises conditioned by mind contact as impermanent, ignorance is given up and knowledge arises. That's how a mendicant knows and sees so as to give up ignorance and give rise to knowledge."

35:80. Giving Up Ignorance (2nd)

Then a mendicant went up to the Buddha … and said to him: "Sir, is there one thing such that by giving it up a mendicant gives up ignorance and gives rise to knowledge?"

"There is, mendicant."

"But what is that one thing?"

"Ignorance is one thing such that by giving it up a mendicant gives up ignorance and gives rise to knowledge."

"But how does a mendicant know and see so as to give up ignorance and give rise to knowledge?"

"It's when a mendicant has heard: 'Nothing is worth clinging on to.' When a mendicant has heard that nothing is worth clinging on to, they directly know all things. Directly knowing all things, they completely understand all things. Completely understanding all things, they see all signs as other. They see the eye, sights, eye consciousness, and eye contact as other. And they also see the pleasant, painful, or neutral feeling that arises conditioned by eye contact as other. …

They see the mind, thoughts, mind consciousness, and mind contact as other. And they also see the pleasant, painful, or neutral feeling that arises conditioned by mind contact as other. That's how a mendicant knows and sees so as to give up ignorance and give rise to knowledge."

35:81. Several Mendicants

Then several mendicants went up to the Buddha … and said to him: "Sir, sometimes wanderers who follow other paths ask us: 'Reverends, what's the purpose of living the spiritual life with the ascetic Gotama?' We answer them like this: 'The purpose of living the spiritual life under the Buddha is to completely understand suffering.' Answering this way, we trust that we repeat what the Buddha has said, and don't misrepresent him with an untruth. We trust our explanation is in line with the teaching, and that there are no legitimate grounds for rebuke or criticism."

"Indeed, in answering this way you repeat what I've said, and don't misrepresent me with an untruth. Your explanation is in line with the teaching, and there are no legitimate grounds for rebuke or criticism. For the purpose of living the spiritual life under me is to completely understand suffering. If wanderers who follow other paths were to ask you: 'Reverends, what is that suffering?' You should answer them: 'Reverends, the eye is suffering. The purpose of living the spiritual life under the Buddha is to completely understand this. Sights … Eye consciousness … Eye contact … The pleasant, painful, or neutral feeling that arises conditioned by eye contact is also suffering. The purpose of living the spiritual life under the Buddha is to completely understand this. Ear … Nose … Tongue … Body … Mind … The pleasant, painful, or neutral feeling that arises conditioned by mind contact is also suffering. The purpose of living the spiritual life under the Buddha is to completely understand this. This is that suffering. The purpose of living the spiritual life under the Buddha is to completely understand this.' When questioned by wanderers who follow other paths, that's how you should answer them."

35:82. A Question On the World

Then a mendicant went up to the Buddha … and said to him:

"Sir, they speak of this thing called 'the world'. How is the world defined?" "It wears away, mendicant, that's why it's called 'the world'. And what is wearing away? The eye is wearing away. Sights … eye consciousness … eye contact is wearing away. The painful, pleasant, or neutral feeling that arises conditioned by eye contact is also wearing away. The ear … nose … tongue … body … The mind … thoughts … mind consciousness … mind contact is wearing away. The painful, pleasant, or neutral feeling that arises conditioned by mind contact is also wearing away. It wears away, mendicant, that's why it's called 'the world'."

35:83. Phagguna's Question

And then Venerable Phagguna went up to the Buddha … and said to him:

"Sir, suppose someone were to describe the Buddhas of the past who have become completely extinguished, cut off proliferation, cut off the track, finished off the cycle, and transcended suffering. Does the eye exist by which they could be described? Does the ear … nose … tongue … body exist …? Does the mind exist by which they could be described?"

"Phagguna, suppose someone were to describe the Buddhas of the past who have become completely extinguished, cut off proliferation, cut off the track, finished off the cycle, and transcended suffering. The eye does not exist by which they could be described. The ear … nose … tongue … body does not exist … The mind does not exist by which they could be described."

9. With Channa

35:84. Wearing Out

At Sāvatthī. Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

"Sir, they speak of this thing called 'the world'. How is the world defined?" "Ānanda, that which wears out is called the world in the training of the noble one. And what wears out? The eye wears out. Sights … eye consciousness … eye contact wears out. The painful, pleasant, or neutral feeling that arises conditioned by eye contact also wears out. The ear … nose … tongue … body … The mind … thoughts … mind consciousness … mind contact wears out. The painful, pleasant, or neutral feeling that arises conditioned by mind contact also wears out. That which wears out is called the world in the training of the noble one."

35:85. The World is Empty

And then Venerable Ānanda … said to the Buddha: "Sir, they say that 'the world is empty'. What does the saying 'the world is empty' refer to?" "Ānanda, they say that 'the world is empty' because it's empty of self or what belongs to self. And what is empty of self or what belongs to self? The eye, sights, eye consciousness, and eye contact are empty of self or what belongs to self. … The pleasant, painful, or neutral feeling that arises conditioned by mind contact is also empty of self or what belongs to self. They say that 'the world is empty' because it's empty of self or what belongs to self."

35:86. A Teaching In Brief

Seated to one side, Venerable Ānanda said to the Buddha: "Sir, may the Buddha please teach me Dhamma in brief. When I've heard it, I'll live alone, withdrawn, diligent, keen, and resolute."

"What do you think, Ānanda? Is the eye permanent or impermanent?"

"Impermanent, sir."

"But if it's impermanent, is it suffering or happiness?"

"Suffering, sir."

"But if it's impermanent, suffering, and liable to fall apart, is it fit to be regarded thus: 'This is mine, I am this, this is my self'?"

"No, sir."

"Are sights …

eye consciousness … eye contact … The pleasant, painful, or neutral feeling that arises conditioned by eye contact: is that permanent or impermanent?"

"Impermanent, sir."

"But if it's impermanent, is it suffering or happiness?"

"Suffering, sir."

"But if it's impermanent, suffering, and liable to fall apart, is it fit to be regarded thus: 'This is mine, I am this, this is my self'?"

"No, sir." …

"Is the ear … nose … tongue … body … mind …

The pleasant, painful, or neutral feeling that arises conditioned by mind contact: is that permanent or impermanent?"

"Impermanent, sir."

"But if it's impermanent, is it suffering or happiness?"

"Suffering, sir."

"But if it's impermanent, suffering, and liable to fall apart, is it fit to be regarded thus: 'This is mine, I am this, this is my self'?"

"No, sir."

"Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, and eye contact. And they grow disillusioned with the painful, pleasant, or neutral feeling that arises conditioned by eye contact. They grow disillusioned with the ear … nose … tongue … body … mind … painful, pleasant, or neutral feeling that arises conditioned by mind contact. Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed. They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'"

35:87. With Channa

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Now at that time the venerables Sāriputta, Mahācunda, and Channa were staying on the Vulture's Peak Mountain. Now at that time Venerable Channa was sick, suffering, gravely ill. Then in the late afternoon, Venerable Sāriputta came out of retreat, went to Venerable Mahācunda and said to him: "Come, Reverend Cunda, let's go to see Venerable Channa and ask about his illness." "Yes, reverend," replied Mahācunda.

And then Sāriputta and Mahācunda went to see Channa and sat down on the seats spread out. Then Sāriputta said to Channa: "I hope you're keeping well, Reverend Channa; I hope you're alright. I hope that your pain is fading, not growing, that its fading is evident, not its growing."

"Reverend Sāriputta, I'm not keeping well, I'm not alright. The pain is terrible and growing, not fading; its growing is evident, not its fading. The winds piercing my head are so severe, it feels like a strong man drilling into my head with a sharp point. The pain in my head is so severe, it feels like a strong man tightening a tough leather strap around my head. The winds piercing my belly are so severe, it feels like an expert butcher or their apprentice is slicing my belly open with a meat cleaver. The burning in my body is so severe, it feels like two strong men grabbing a weaker man by the arms to burn and scorch him on a pit of glowing coals. I'm not keeping well, I'm not alright. The pain is terrible and growing, not fading; its growing is evident, not its fading. Reverend Sāriputta, I will slit my wrists. I don't wish to live."

"Please don't slit your wrists! Venerable Channa, keep going! We want you to keep going. If you don't have any suitable food, we'll find it for you. If you don't have suitable medicine, we'll find it for you. If you don't have a capable carer, we'll find one for you. Please don't slit your wrists! Venerable Channa, keep going! We want you to keep going."

"Reverend Sāriputta, it's not that I don't have suitable food; I do have suitable food. It's not that I don't have suitable medicine; I do have suitable medicine. It's not that I don't have a capable carer; I do have a capable carer. Moreover, for a long time now I have served the Teacher with love, not without love. For it is proper for a disciple to serve the Teacher with love, not without love. You should remember this: 'The mendicant Channa slit his wrists blamelessly.'"

"I'd like to ask Venerable Channa about a certain point, if you'd take the time to answer." "Ask, Reverend Sāriputta. When I've heard it I'll know."

"Reverend Channa, do you regard the eye, eye consciousness, and things knowable by eye consciousness in this way: 'This is mine, I am this, this is my self'? Do you regard the ear … nose

… tongue … body … mind, mind consciousness, and things knowable by mind consciousness in this way: ‘This is mine, I am this, this is my self’?”

“Reverend Sāriputta, I regard the eye, eye consciousness, and things knowable by eye consciousness in this way: ‘This is not mine, I am not this, this is not my self.’ I regard the ear … nose … tongue … body … mind, mind consciousness, and things knowable by mind consciousness in this way: ‘This is not mine, I am not this, this is not my self’.”

“Reverend Channa, what have you seen, what have you directly known in these things that you regard them in this way: ‘This is not mine, I am not this, this is not my self’?”

“Reverend Sāriputta, after seeing cessation, after directly knowing cessation in these things I regard them in this way: ‘This is not mine, I am not this, this is not my self’.”

When he said this, Venerable Mahācunda said to Venerable Channa: “So, Reverend Channa, you should pay close attention to this instruction of the Buddha whenever you can: ‘For the dependent there is agitation. For the independent there’s no agitation. When there’s no agitation there is tranquility. When there’s tranquility there’s no inclination. When there’s no inclination, there’s no coming and going. When there’s no coming and coming, there’s no passing away and reappearing. When there’s no passing away and reappearing, there’s no this world or world beyond or in-between the two. Just this is the end of suffering.’”

And when the venerables Sāriputta and Mahācunda had given Venerable Channa this advice they got up from their seat and left. Not long after those venerables had left, Venerable Channa slit his wrists.

Then Sāriputta went up to the Buddha, bowed, sat down to one side, and said to him: “Sir, Venerable Channa has slit his wrists. Where has he been reborn in his next life?” “Sāriputta, didn’t the mendicant Channa declare his blamelessness to you personally?” “Sir, there is a Vajjian village named Pubbavijjhana where Channa had families with whom he was friendly, intimate, and familiar.” “The mendicant Channa did indeed have such families. But this is not enough for me to call someone ‘blameworthy’. When someone lays down this body and takes up another body, I call them ‘blameworthy’. But the mendicant Channa did no such thing. You should remember this: ‘The mendicant Channa slit his wrists blamelessly.’”

35:88. With Puṇṇa

And then Venerable Puṇṇa went up to the Buddha, bowed, sat down to one side, and said to him: “Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“Puṇṇa, there are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, this gives rise to relishing. Relishing is the origin of suffering, I say. There are sounds … smells … tastes … touches … There are thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, this gives rise to relishing. Relishing is the origin of suffering, I say.

There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn’t approve, welcome, and keep clinging to them, relishing ceases. When relishing ceases, suffering ceases, I say. … There are thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn’t approve, welcome, and keep clinging to them, relishing ceases. When relishing ceases, suffering ceases, I say.

Puṇṇa, now that I’ve given you this brief advice, what country will you live in?” “Sir, there’s a country called Sunāparanta; I will live there.”

“The people of Sunāparanta are wild and rough, Puṇṇa. If they abuse and insult you, what will you think of them?”

“If they abuse and insult me, I will think: ‘These people of Sunāparanta are gracious, truly gracious, since they don’t hit me with their fists.’ That’s what I’ll think, Blessed One. That’s what I’ll think, Holy One.”

“But if they do hit you with their fists, what will you think of them then?”

“If they hit me with their fists, I’ll think: ‘These people of Sunāparanta are gracious, truly gracious, since they don’t throw stones at me.’ That’s what I’ll think, Blessed One. That’s what I’ll think, Holy One.”

“But if they do throw stones at you, what will you think of them then?”

“If they throw stones at me, I’ll think: ‘These people of Sunāparanta are gracious, truly gracious, since they don’t beat me with a club.’ That’s what I’ll think, Blessed One. That’s what I’ll think, Holy One.”

“But if they do beat you with a club, what will you think of them then?”

“If they beat me with a club, I’ll think: ‘These people of Sunāparanta are gracious, truly gracious, since they don’t stab me with a knife.’ That’s what I’ll think, Blessed One. That’s what I’ll think, Holy One.”

“But if they do stab you with a knife, what will you think of them then?”

“If they stab me with a knife, I’ll think: ‘These people of Sunāparanta are gracious, truly gracious, since they don’t take my life with a sharp knife.’ That’s what I’ll think, Blessed One. That’s what I’ll think, Holy One.”

“But if they do take your life with a sharp knife, what will you think of them then?”

“If they take my life with a sharp knife, I’ll think: ‘There are disciples of the Buddha who looked for someone to assist with slitting their wrists because they were horrified, repelled, and disgusted with the body and with life. And I have found this without looking!’ That’s what I’ll think, Blessed One. That’s what I’ll think, Holy One.”

“Good, good Puṇṇa! Having such self-control and peacefulness, you will be quite capable of living in Sunāparanta. Now, Puṇṇa, go at your convenience.”

And then Puṇṇa welcomed and agreed with the Buddha’s words. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right. Then he set his lodgings in order and, taking his bowl and robe, set out for Sunāparanta. Traveling stage by stage, he arrived at Sunāparanta, and stayed there. Within that rainy season he confirmed around five hundred male and five hundred female lay followers. And within that same rainy season he realized the three knowledges. And within that same rainy season he became completely extinguished.

Then several mendicants went up to the Buddha … and said to him: “Sir, the son of a good family named Puṇṇa, who was advised in brief by the Buddha, has passed away. Where has he been reborn in his next life?”

“Mendicants, Puṇṇa, the son of a good family, was astute. He practiced in line with the teachings, and did not trouble me about the teachings. Puṇṇa has become completely extinguished.”

35:89. With Bāhiya

Then Venerable Bāhiya went up to the Buddha, bowed, sat down to one side, and said to him: “Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“What do you think, Bāhiya? Is the eye permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

"Suffering, sir."

"But if it's impermanent, suffering, and liable to fall apart, is it fit to be regarded thus: 'This is mine, I am this, this is my self'?"

"No, sir."

"Are sights …

eye consciousness … eye contact … The pleasant, painful, or neutral feeling that arises conditioned by mind contact: is that permanent or impermanent?"

"Impermanent, sir."

"But if it's impermanent, is it suffering or happiness?"

"Suffering, sir."

"But if it's impermanent, suffering, and liable to fall apart, is it fit to be regarded thus: 'This is mine, I am this, this is my self'?"

"No, sir."

"Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, and eye contact. And they grow disillusioned with the painful, pleasant, or neutral feeling that arises conditioned by eye contact. They grow disillusioned with the ear … nose … tongue … body … mind … painful, pleasant, or neutral feeling that arises conditioned by mind contact. Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed. They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'"

And then Venerable Bāhiya approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving. Then Bāhiya, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which people from good families rightly go forth from the lay life to homelessness. He understood: "Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence." And Venerable Bāhiya became one of the perfected.

35:90. Turbulence (1st)

"Mendicants, turbulence is a disease, turbulence is a boil, turbulence is a dart. That's why the Realized One lives unperturbed, with dart drawn out. Now, a mendicant might wish: 'May I live unperturbed, with dart drawn out.' So let them not conceive the eye, let them not conceive regarding the eye, let them not conceive as the eye, let them not conceive 'the eye is mine.' Let them not conceive sights … eye consciousness … eye contact … Let them not conceive the pleasant, painful, or neutral feeling that arises conditioned by eye contact. Let them not conceive regarding that, let them not conceive as that, and let them not conceive 'that is mine.'

Let them not conceive the ear … nose … tongue …

body … mind … thoughts … mind consciousness … mind contact … Let them not conceive the pleasant, painful, or neutral feeling that arises conditioned by mind contact. Let them not conceive regarding that, let them not conceive as that, and let them not conceive 'that is mine.' Let them not conceive all, let them not conceive regarding all, let them not conceive as all, let them not conceive 'all is mine'.

Not conceiving, they don't grasp at anything in the world. Not grasping, they're not anxious. Not being anxious, they personally become extinguished. They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'"

35:91. Turbulence (2nd)

"Mendicants, turbulence is a disease, turbulence is a boil, turbulence is a dart. That's why the Realized One lives unperturbed, with dart drawn out. Now, a mendicant might wish: 'May I live unperturbed, with dart drawn out.' So let them not conceive the eye, let them not conceive in the eye, let them not conceive from the eye, let them not conceive: 'The eye is mine.' Let them not conceive sights … eye consciousness … eye contact … Let them not conceive the pleasant, painful, or neutral feeling that arises conditioned by eye contact. Let them not conceive in that, let them not conceive from that, and let them not conceive: 'That is mine.' For whatever you conceive, whatever you conceive in, whatever you conceive from, and whatever you conceive to be 'mine': that becomes something else. The world is attached to being, taking pleasure only in being, yet it becomes something else.

Let them not conceive the ear … nose … tongue … body …

Let them not conceive the mind … mind consciousness … mind contact … Let them not conceive the pleasant, painful, or neutral feeling that arises conditioned by mind contact. Let them not conceive in that, let them not conceive from that, and let them not conceive: 'That is mine.' For whatever you conceive, whatever you conceive in, whatever you conceive from, and whatever you conceive to be 'mine': that becomes something else. The world is attached to being, taking pleasure only in being, yet it becomes something else.

As far as the aggregates, elements, and sense fields extend, they don't conceive that, they don't conceive in that, they don't conceive from that, and they don't conceive: 'That is mine.' Not identifying, they don't grasp at anything in the world. Not grasping, they're not anxious. Not being anxious, they personally become extinguished. They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'"

35:92. A Duality (1st)

"Mendicants, I will teach you a duality. Listen … And what is a duality? It's just the eye and sights, the ear and sounds, the nose and smells, the tongue and tastes, the body and touches, and the mind and thoughts. This is called a duality.

Mendicants, suppose someone was to say: 'I'll reject this duality and describe another duality.' They'd have no grounds for that, they'd be stumped by questions, and, in addition, they'd get frustrated. Why is that? Because they're out of their element."

35:93. A Duality (2nd)

“Mendicants, consciousness exists dependent on a duality. And what is that duality? Eye consciousness arises dependent on the eye and sights. The eye is impermanent, perishing, and changing. Sights are impermanent, perishing, and changing. So this duality is tottering and toppling; it’s impermanent, perishing, and changing. Eye consciousness is impermanent, perishing, and changing. And the causes and conditions that give rise to eye consciousness are also impermanent, perishing, and changing. But since eye consciousness has arisen dependent on conditions that are impermanent, how could it be permanent? The meeting, coming together, and joining together of these three things is called eye contact. Eye contact is also impermanent, perishing, and changing. And the causes and conditions that give rise to eye contact are also impermanent, perishing, and changing. But since eye contact has arisen dependent on conditions that are impermanent, how could it be permanent? Contacted, one feels, intends, and perceives. So these things are tottering and toppling; they’re impermanent, perishing, and changing.

Ear consciousness … Nose consciousness … Tongue consciousness arises dependent on the tongue and tastes. The meeting, coming together, and joining together of these three things is called tongue contact.

Body consciousness … Mind consciousness arises dependent on the mind and thoughts. The mind is impermanent, perishing, and changing. Thoughts are impermanent, perishing, and changing. So this duality is tottering and toppling; it’s impermanent, perishing, and changing. Mind consciousness is impermanent, perishing, and changing. And the causes and conditions that give rise to mind consciousness are also impermanent, perishing, and changing. But since mind consciousness has arisen dependent on conditions that are impermanent, how could it be permanent? The meeting, coming together, and joining together of these three things is called mind contact. Mind contact is also impermanent, perishing, and changing. And the causes and conditions that give rise to mind contact are also impermanent, perishing, and changing. But since mind contact has arisen dependent on conditions that are impermanent, how could it be permanent? Contacted, one feels, intends, and perceives. So these things are tottering and toppling; they’re impermanent, perishing, and changing. This is how consciousness exists dependent on a duality.”

10. The Sixes

35:94. Untamed, Unguarded

At Sāvatthī. “Mendicants, these six fields of contact bring suffering when they’re untamed, unguarded, unprotected, and unrestrained. What six? The field of eye contact brings suffering when it’s untamed, unguarded, unprotected, and unrestrained. The field of ear contact … nose contact … tongue contact … body contact … The field of mind contact brings suffering when it’s untamed, unguarded, unprotected, and unrestrained. These six fields of contact bring suffering when they’re untamed, unguarded, unprotected, and unrestrained.

These six fields of contact bring happiness when they’re well tamed, well guarded, well protected, and well restrained. What six? The field of eye contact brings happiness when it’s well tamed, well guarded, well protected, and well restrained. The field of ear contact … nose contact … tongue contact … body contact … The field of mind contact brings happiness when it’s well tamed, well guarded, well protected, and well restrained. These six fields of contact bring

happiness when they're well tamed, well guarded, well protected, and well restrained." That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

"Mendicants, it's just the six fields of contact
that lead the unrestrained to suffering.
Those who understand how to restrain them
live with faith as partner, uncorrupted.

When you've seen pleasant sights
and unpleasant ones, too,
get rid of desire for the pleasant,
without hating what you don't like.

When you've heard sounds both liked and disliked,
don't fall under the thrall of sounds you like,
get rid of hate for the unliked,
and don't hurt your mind by thinking of what you don't like.

When you've smelled a pleasant, fragrant scent,
and one that's foul and unpleasant,
get rid of aversion for the unpleasant,
while not yielding to desire for the pleasant.

When you've enjoyed a sweet, delicious taste,
and sometimes those that are bitter,
don't be attached to enjoying sweet tastes,
and don't despise the bitter.

Don't be intoxicated by a pleasant touch,
and don't tremble at a painful touch.
Look with equanimity at the duality of pleasant and painful contacts,
without favoring or opposing anything.

People generally let their perceptions proliferate;
perceiving and proliferating, they are attracted.
When you've dispelled all thoughts of the lay life,
wander intent on renunciation.

When the mind is well developed like this regarding the six,
it doesn't waver at contacts at all.
Mendicants, those who have mastered greed and hate
go beyond birth and death."

35:95. Māluṅkyaputta

Then Venerable Māluṅkyaputta went up to the Buddha … and said to him: "Sir, may the Buddha please teach me Dhamma in brief. When I've heard it, I'll live alone, withdrawn, diligent, keen, and resolute."

"Well now, Māluṅkyaputta, what are we to say to the young monks, when even an old man like you, elderly and senior, advanced in years, having reached the final stage of life, asks the Realized One for brief advice?"

"Sir, even though I'm an old man, elderly and senior, may the Buddha please teach me Dhamma in brief! May the Holy one please teach me in brief! Hopefully I can understand the meaning of what the Buddha says. Hopefully I can be an heir of the Buddha's teaching!"

"What do you think, Māluṅkyaputta? Do you have any desire or greed or fondness for sights known by the eye that you haven't seen, you've never seen before, you don't see, and you don't think would be seen?" "No, sir."

"Do you have any desire or greed or affection for sounds known by the ear …

smells known by the nose …

tastes known by the tongue …

touches known by the body …

thoughts known by the mind that you haven't cognized, you've never cognized before, you don't cognize, and you don't think would be cognized?" "No, sir."

"In that case, when it comes to things that are to be seen, heard, thought, and cognized: in the seen will be merely the seen; in the heard will be merely the heard; in the thought will be merely the thought; in the cognized will be merely the cognized. When this is the case, you won't be 'by that'. When you're not 'by that', you won't be 'in that'. When you're not 'in that', you won't be in this world or the world beyond or in between the two. Just this is the end of suffering."

"This is how I understand the detailed meaning of the Buddha's brief statement:

'When you see a sight, mindfulness is confused
as attention latches on the pleasant aspect.
Experiencing it with a mind full of desire,
you keep clinging to it.

Many feelings grow
arising from sights.
The mind is damaged
by covetousness and cruelty.
Heaping up suffering like this,
you're said to be far from extinguishment.

When you hear a sound, mindfulness is confused
as attention latches on the pleasant aspect.
Experiencing it with a mind full of desire,
you keep clinging to it.

Many feelings grow
arising from sounds.
The mind is damaged
by covetousness and cruelty.
Heaping up suffering like this,
you're said to be far from extinguishment.

When you smell an odor, mindfulness is confused
as attention latches on the pleasant aspect.
Experiencing it with a mind full of desire,
you keep clinging to it.

Many feelings grow
arising from smells.
The mind is damaged
by covetousness and cruelty.
Heaping up suffering like this,
you're said to be far from extinguishment.

When you enjoy a taste, mindfulness is confused
as attention latches on the pleasant aspect.

Experiencing it with a mind full of desire,
you keep clinging to it.

Many feelings grow
arising from tastes.
The mind is damaged
by covetousness and cruelty.
Heaping up suffering like this,
you're said to be far from extinguishment.

When you experience a touch, mindfulness is confused
as attention latches on the pleasant aspect.
Experiencing it with a mind full of desire,
you keep clinging to it.

Many feelings grow
arising from touches.
The mind is damaged
by covetousness and cruelty.
Heaping up suffering like this,
you're said to be far from extinguishment.

When you know a thought, mindfulness is confused
as attention latches on the pleasant aspect.
Experiencing it with a mind full of desire,
you keep clinging to it.

Many feelings grow
arising from thoughts.
The mind is damaged
by covetousness and cruelty.
Heaping up suffering like this,
you're said to be far from extinguishment.

When you see a sight with mindfulness,
there's no desire for sights.
Experiencing it with a mind free of desire,
you don't keep clinging to it.

Even as you see a sight
and undergo a feeling,
you wear away, you don't heap up:
that's how to live mindfully.
Reducing suffering like this,
you're said to be in the presence of extinguishment.

When you hear a sound with mindfulness,
there's no desire for sounds.
Experiencing it with a mind free of desire,
you don't keep clinging to it.

Even as you hear a sound
and undergo a feeling,
you wear away, you don't heap up:
that's how to live mindfully.

Reducing suffering like this,
you're said to be in the presence of extinguishment.

When you smell an odor with mindfulness,
there's no desire for smells.
Experiencing it with a mind free of desire,
you don't keep clinging to it.

Even as you smell an odor
and undergo a feeling,
you wear away, you don't heap up:
that's how to live mindfully.
Reducing suffering like this,
you're said to be in the presence of extinguishment.

Enjoying a taste with mindfulness,
there's no desire for tastes.
Experiencing it with a mind free of desire,
you don't keep clinging to it.

Even as you savor a taste
and undergo a feeling,
you wear away, you don't heap up:
that's how to live mindfully.
Reducing suffering like this,
you're said to be in the presence of extinguishment.

When you experience a touch with mindfulness,
there's no desire for touches.
Experiencing it with a mind free of desire,
you don't keep clinging to it.

Even as you experience a touch
and undergo a feeling,
you wear away, you don't heap up:
that's how to live mindfully.
Reducing suffering like this,
you're said to be in the presence of extinguishment.

When you know a thought with mindfulness,
there's no desire for thoughts.
Experiencing it with a mind free of desire,
you don't keep clinging to it.

Even as you know a thought
and undergo a feeling,
you wear away, you don't heap up:
that's how to live mindfully.
Reducing suffering like this,
you're said to be in the presence of extinguishment.'

That's how I understand the detailed meaning of the Buddha's brief statement." "Good, good, Māluṅkyaputta! It's good that you understand the detailed meaning of what I've said in brief like this.

(The Buddha repeats the verses in full.)
as attention latches on the pleasant aspect.

This is how to understand the detailed meaning of what I said in brief."

And then Venerable Māluṅkyaputta approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving. Then Māluṅkyaputta, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which people from good families rightly go forth from the lay life to homelessness. He understood: "Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence." And Venerable Māluṅkyaputta became one of the perfected.

35:96. Liable to Decline

"Mendicants, I will teach you who is liable to decline, who is not liable to decline, and the six fields of mastery. Listen … And how is someone liable to decline? When a mendicant sees a sight with the eye, bad, unskillful phenomena arise: memories and thoughts prone to fetters. Suppose that mendicant tolerates them and doesn't give them up, get rid of them, eliminate them, and obliterate them. They should understand: 'My skillful qualities are declining. For this is what the Buddha calls decline.'

Furthermore, when a mendicant hears a sound … smells an odor … tastes a flavor … feels a touch … knows a thought with the mind, bad, unskillful phenomena arise: memories and thoughts prone to fetters. If that mendicant tolerates them and doesn't give them up, get rid of them, eliminate them, and obliterate them, they should understand: 'My skillful qualities are declining. For this is what the Buddha calls decline.' That's how someone is liable to decline.

And how is someone not liable to decline? When a mendicant sees a sight with the eye, bad, unskillful phenomena arise: memories and thoughts prone to fetters. Suppose that mendicant doesn't tolerate them but gives them up, gets rid of them, eliminates them, and obliterates them. They should understand: 'My skillful qualities are not declining. For this is what the Buddha calls non-decline.'

Furthermore, when a mendicant hears a sound … smells an odor … tastes a flavor … feels a touch … knows a thought with the mind, bad, unskillful phenomena arise: memories and thoughts prone to fetters. Suppose that mendicant doesn't tolerate them but gives them up, gets rid of them, eliminates them, and obliterates them. They should understand: 'My skillful qualities are not declining. For this is what the Buddha calls non-decline.' That's how someone is not liable to decline.

And what are the six fields of mastery? When a mendicant sees a sight with the eye, bad, unskillful phenomena don't arise: memories and thoughts prone to fetters. They should understand: 'This sense field has been mastered. For this is what the Buddha calls a field of mastery.' … Furthermore, when a mendicant knows a thought with the mind, bad, unskillful phenomena don't arise: memories and thoughts prone to fetters. They should understand: 'This sense field has been mastered. For this is what the Buddha calls a field of mastery.' These are the six fields of mastery."

35:97. One Who Lives Negligently

“Mendicants, I will teach you who lives negligently and who lives diligently. Listen … And how does someone live negligently? When you live with the eye faculty unrestrained, your mind becomes polluted when it comes to sights known by the eye. When the mind is polluted, there’s no joy. When there’s no joy, there’s no rapture. When there’s no rapture, there’s no tranquility. When there’s no tranquility, there’s suffering. The mind that suffers doesn’t become immersed in samādhi. When the mind is not immersed in samādhi, principles do not become clear. Because principles have not become clear, you’re considered to live negligently. When you live with the ear … nose … tongue … body … mind faculty unrestrained, your mind becomes polluted when it comes to thoughts known by the mind. When the mind is polluted, there’s no joy. When there’s no joy, there’s no rapture. When there’s no rapture, there’s no tranquility. When there’s no tranquility, there’s suffering. The mind that suffers doesn’t become immersed in samādhi. When the mind is not immersed in samādhi, principles do not become clear. Because principles have not become clear, you’re considered to live negligently. That’s how someone lives negligently.

And how does someone live diligently? When you live with the eye faculty restrained, your mind doesn’t become polluted when it comes to sights known by the eye. When the mind isn’t polluted, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed in samādhi. When the mind is immersed in samādhi, principles become clear. Because principles have become clear, you’re considered to live diligently. When you live with the ear … nose … tongue … body … mind faculty restrained, your mind doesn’t become polluted when it comes to thoughts known by the mind. When the mind isn’t polluted, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed in samādhi. When the mind is immersed in samādhi, principles become clear. Because principles have become clear, you’re considered to live diligently. That’s how someone lives diligently.”

35:98. Restraint

“Mendicants, I will teach you who is restrained and who is unrestrained. Listen … And how is someone unrestrained? There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, they should understand: ‘My skillful qualities are declining. For this is what the Buddha calls decline.’ There are sounds … smells … tastes … touches … thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, they should understand: ‘My skillful qualities are declining. For this is what the Buddha calls decline.’ This is how someone is unrestrained.

And how is someone restrained? There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn’t approve, welcome, and keep clinging to them, they should understand: ‘My skillful qualities are not declining. For this is what the Buddha calls non-decline.’ There are sounds … smells … tastes … touches … thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn’t approve, welcome, and keep clinging to them, they should understand: ‘My skillful qualities are not declining. For this is what the Buddha calls non-decline.’ This is how someone is restrained.”

35:99. Immersion

"Mendicants, develop immersion. A mendicant who has immersion truly understands. What do they truly understand? They truly understand that the eye is impermanent. They truly understand that sights … eye consciousness … eye contact … the pleasant, painful, or neutral feeling that arises conditioned by eye contact is impermanent. … They truly understand that the mind is impermanent. They truly understand that thoughts … mind consciousness … mind contact … the pleasant, painful, or neutral feeling that arises conditioned by mind contact is impermanent. Mendicants, develop immersion. A mendicant who has immersion truly understands."

35:100. Retreat

"Mendicants, meditate in retreat. A mendicant in retreat truly understands. What do they truly understand? They truly understand that the eye is impermanent. They truly understand that sights … eye consciousness … eye contact … the pleasant, painful, or neutral feeling that arises conditioned by mind contact is impermanent. Mendicants, meditate in retreat. A mendicant in retreat truly understands."

35:101. It's Not Yours (1st)

"Mendicants, give up what's not yours. Giving it up will be for your welfare and happiness. And what isn't yours? The eye isn't yours: give it up. Giving it up will be for your welfare and happiness. Sights … Eye consciousness … Eye contact … The pleasant, painful, or neutral feeling that arises conditioned by eye contact isn't yours: give it up. Giving it up will be for your welfare and happiness.

The ear … nose … tongue … body …

Mind isn't yours: give it up. Giving it up will be for your welfare and happiness. Thoughts … Mind consciousness … Mind contact … The pleasant, painful, or neutral feeling that arises conditioned by mind contact isn't yours: give it up. Giving it up will be for your welfare and happiness.

Suppose a person was to carry off the grass, sticks, branches, and leaves in this Jeta's Grove, or burn them, or do what they want with them. Would you think: 'This person is carrying us off, burning us, or doing what they want with us?'"

"No, sir.

Why is that?

Because that's neither self nor belonging to self."

"In the same way, the eye isn't yours: give it up. Giving it up will be for your welfare and happiness. … The pleasant, painful, or neutral feeling that arises conditioned by mind contact isn't yours: give it up. Giving it up will be for your welfare and happiness."

35:102. It's Not Yours (2nd)

"Mendicants, give up what's not yours. Giving it up will be for your welfare and happiness. And what isn't yours? The eye isn't yours: give it up. Giving it up will be for your welfare and happiness. Sights … Eye consciousness … Eye contact … The pleasant, painful, or neutral feeling that arises conditioned by mind contact isn't yours: give it up. Giving it up will be for your

welfare and happiness. Give up what's not yours. Giving it up will be for your welfare and happiness."

35:103. About Uddaka

"Mendicants, Uddaka, son of Rāma, used to say: 'This for sure is the knowledge master! This for sure is the conqueror of all! This for sure is the boil's root dug out, never dug out before!' Even though Uddaka, son of Rāma, was no knowledge master, he said 'I'm a knowledge master.' Though he was no conqueror of all, he said 'I'm conqueror of all.' And though the boil's root was not dug out, he said 'I've dug out the boil's root.' Here's how a mendicant would rightly say: 'Here's the thing: the knowledge master! Here's the thing: the conqueror of all! Here's the thing: the boil's root has been dug out, which was never dug out before!'

And how is someone a knowledge master? It's when a mendicant truly understands the six fields of contact's origin, ending, gratification, drawback, and escape. That's how a mendicant is a knowledge master.

And how is a mendicant a conqueror of all? It's when a mendicant comes to be freed by not grasping after truly understanding these six sense fields' origin, ending, gratification, drawback, and escape. That's how a mendicant is a conqueror of all.

And how has a mendicant dug out the boil's root, which was never dug out before? 'Boil' is a term for this body made up of the four primary elements, produced by mother and father, built up from rice and porridge, liable to impermanence, to wearing away and erosion, to breaking up and destruction. 'Boil's root' is a term for craving. It's when a mendicant has given up craving, cut it off at the root, made it like a palm stump, obliterated it, so it's unable to arise in the future. That's how a mendicant has dug out the boil's root, which was never dug out before.

Uddaka, son of Rāma, used to say: 'This for sure is the knowledge master! This for sure is the conqueror of all! This for sure is the boil's root dug out, never dug out before!' Even though Uddaka, son of Rāma, was no knowledge master, he said 'I'm a knowledge master.' Though he was no conqueror of all, he said 'I'm conqueror of all.' And though the boil's root was not dug out, he said 'I've dug out the boil's root.' But that's how a mendicant would rightly say: 'This for sure is the knowledge master! This for sure is the conqueror of all! This for sure is the boil's root dug out, never dug out before!'"

11. Sanctuary

35:104. Sanctuary

At Sāvatthī. "Mendicants, I will teach you an exposition of the teaching, an explanation of one who has reached sanctuary. Listen … And what is an exposition of the teaching, an explanation of one who has reached sanctuary? There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. The Realized One has given these up, cut them off at the root, made them like a palm stump, and obliterated them, so they are unable to arise in the future. He teaches meditation for giving them up. That's why the Realized One is called one who has reached sanctuary. … There are thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. The Realized One has given these up, cut them off at the root, made them like a palm stump, and obliterated them, so they are unable to arise in the future. He teaches meditation for giving them up. That's why the Realized One is called one who

has reached sanctuary. This is an exposition of the teaching, an explanation of one who has reached sanctuary."

35:105. Because of Grasping

"Mendicants, when what exists, because of grasping what, do pleasure and pain arise in oneself?"

"Our teachings are rooted in the Buddha. …"

"Mendicants, when there's an eye, because of grasping the eye, pleasure and pain arise in oneself. … When there's a mind, because of grasping the mind, pleasure and pain arise in oneself. What do you think, mendicants? Is the eye permanent or impermanent?"

"Impermanent, sir."

"But if it's impermanent, is it suffering or happiness?"

"Suffering, sir."

"But by not grasping what's impermanent, suffering, and perishable, would pleasure and pain arise in oneself?"

"No, sir." …

"Is the ear … nose … tongue … body …

mind permanent or impermanent?"

"Impermanent, sir."

"But if it's impermanent, is it suffering or happiness?"

"Suffering, sir."

"But by not grasping what's impermanent, suffering, and perishable, would pleasure and pain arise in oneself?"

"No, sir."

"Seeing this, a learned noble disciple grows disillusioned with the eye, ear, nose, tongue, body, and mind. Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed. They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'"

35:106. The Origin of Suffering

"Mendicants, I will teach you the origin and ending of suffering. Listen … And what, mendicants, is the origin of suffering? Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a condition for feeling. Feeling is a condition for craving. This is the origin of suffering … Mind consciousness arises dependent on the mind and thoughts. The meeting of the three is contact. Contact is a condition for feeling. Feeling is a condition for craving. This is the origin of suffering.

And what is the ending of suffering? Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a condition for feeling. Feeling is a condition for craving. When that craving fades away and ceases with nothing left over, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases. This is the ending of suffering. … Mind consciousness arises dependent on the mind and thoughts. The meeting of the three is contact. Contact is a condition for feeling. Feeling is a condition for craving. When that craving fades away and ceases with nothing left over, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death,

sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases. This is the ending of suffering."

35:107. The Origin of the World

"Mendicants, I will teach you the origin and ending of the world. Listen … And what, mendicants, is the origin of the world? Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a condition for feeling. Feeling is a condition for craving. Craving is a condition for grasping. Grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition that gives rise to old age and death, sorrow, lamentation, pain, sadness, and distress. This is the origin of the world. … Mind consciousness arises dependent on the mind and thoughts. The meeting of the three is contact. Contact is a condition for feeling. Feeling is a condition for craving. Craving is a condition for grasping. Grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition that gives rise to old age and death, sorrow, lamentation, pain, sadness, and distress. This is the origin of the world.

And what is the ending of the world? Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a condition for feeling. Feeling is a condition for craving. When that craving fades away and ceases with nothing left over, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases. This is the ending of the world. … Mind consciousness arises dependent on the mind and thoughts. The meeting of the three is contact. Contact is a condition for feeling. Feeling is a condition for craving. When that craving fades away and ceases with nothing left over, grasping ceases. When grasping ceases … That is how this entire mass of suffering ceases. This is the ending of the world."

35:108. I'm Better

"Mendicants, when what exists, because of grasping what and insisting on what, do people think 'I'm better' or 'I'm equal' or 'I'm worse'?"

"Our teachings are rooted in the Buddha. …"

"When there's an eye, because of grasping the eye and insisting on the eye, people think 'I'm better' or 'I'm equal' or 'I'm worse'. … When there's a mind, because of grasping the mind and insisting on the mind, people think 'I'm better' or 'I'm equal' or 'I'm worse'. What do you think, mendicants? Is the eye permanent or impermanent?"

"Impermanent, sir."

"But if it's impermanent, is it suffering or happiness?"

"Suffering, sir."

"But by not grasping what's impermanent, suffering, and perishable, would people think 'I'm better' or 'I'm equal' or 'I'm worse'?"

"No, sir." …

"Is the mind permanent or impermanent?"

"Impermanent, sir."

"But if it's impermanent, is it suffering or happiness?"

"Suffering, sir."

"But by not grasping what's impermanent, suffering, and perishable, would people think 'I'm better' or 'I'm equal' or 'I'm worse'?"

"No, sir."

"Seeing this, a learned noble disciple grows disillusioned with the eye, ear, nose, tongue, body, and mind. Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed. They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'"

35:109. Things Prone to Being Fettered

"Mendicants, I will teach you the things that are prone to being fettered, and the fetter. Listen … What are the things that are prone to being fettered? And what is the fetter? The eye is something that's prone to being fettered. The desire and greed for it is the fetter. The ear … nose … tongue … body … mind is something that's prone to being fettered. The desire and greed for it is the fetter. These are called the things that are prone to being fettered, and this is the fetter."

35:110. Things Prone to Being Grasped

"Mendicants, I will teach you the things that are prone to being grasped, and the grasping. Listen … What are the things that are prone to being grasped? And what is the grasping? The eye is something that's prone to being grasped. The desire and greed for it is the grasping. The ear … nose … tongue … body … mind is something that's prone to being grasped. The desire and greed for it is the grasping. These are called the things that are prone to being grasped, and this is the grasping."

35:111. Complete Understanding of the Interior

"Mendicants, without directly knowing and completely understanding the eye, without dispassion for it and giving it up, you can't end suffering. Without directly knowing and completely understanding the ear … nose … tongue … body … mind, without dispassion for it and giving it up, you can't end suffering. By directly knowing and completely understanding the eye, having dispassion for it and giving it up, you can end suffering. By directly knowing and completely understanding the ear … nose … tongue … body … mind, having dispassion for it and giving it up, you can end suffering."

35:112. Complete Understanding of the Exterior

"Mendicants, without directly knowing and completely understanding sights … sounds … smells … tastes … touches … thoughts, without dispassion for them and giving them up, you can't end suffering. By directly knowing and completely understanding sights … sounds … smells … tastes … touches … thoughts, having dispassion for them and giving them up, you can end suffering."

35:113. Listening In

At one time the Buddha was staying at Nādika in the brick house. Then while the Buddha was in private retreat he spoke this exposition of the teaching: "Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a condition for feeling. Feeling

is a condition for craving. Craving is a condition for grasping. Grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition that gives rise to old age and death, sorrow, lamentation, pain, sadness, and distress. That is how this entire mass of suffering originates. Ear … nose … tongue … body … Mind consciousness arises dependent on the mind and thoughts. The meeting of the three is contact. Contact is a condition for feeling. Feeling is a condition for craving. Craving is a condition for grasping. Grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition that gives rise to old age and death, sorrow, lamentation, pain, sadness, and distress. That is how this entire mass of suffering originates.

Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a condition for feeling. Feeling is a condition for craving. When that craving fades away and ceases with nothing left over, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases. Ear … nose … tongue … body … Mind consciousness arises dependent on the mind and thoughts. The meeting of the three is contact. Contact is a condition for feeling. Feeling is a condition for craving. When that craving fades away and ceases with nothing left over, grasping ceases. When grasping ceases … That is how this entire mass of suffering ceases."

Now at that time a certain monk was standing listening in on the Buddha. The Buddha saw him and said: "Monk, did you hear that exposition of the teaching?" "Yes, sir." "Learn that exposition of the teaching, memorize it, and remember it. That exposition of the teaching is beneficial and relates to the fundamentals of the spiritual life."

12. The World and the Kinds of Sensual Stimulation

35:114. Māra's Snare (1st)

"Mendicants, there are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, they're called a mendicant trapped in Māra's lair, fallen under Māra's sway, and caught in Māra's snare. They're bound by Māra's bonds, and the Wicked One can do what he wants with them.

There are sounds … smells … tastes … touches …

thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keep clinging to them, they're called a mendicant trapped in Māra's lair, fallen under Māra's sway, and caught in Māra's snare. They're bound by Māra, and the Wicked One can do what he wants with them.

There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn't approve, welcome, and keep clinging to them, they're called a mendicant not trapped in Māra's lair, not fallen under Māra's sway, and released from Māra's snare. They're free from Māra's bonds, and the Wicked One cannot do what he wants with them.

There are sounds … smells … tastes … touches …

thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn't approve, welcome, and keep clinging to them, they're called a mendicant not trapped in Māra's lair, not fallen under Māra's sway, and released from Māra's snare. They're free from Māra's bonds, and the Wicked One cannot do what he wants with them."

35:115. Māra's Snare (2nd)

"Mendicants, there are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, they're called a mendicant who is bound when it comes to sights known by the eye. They're trapped in Māra's lair, fallen under Māra's sway, and caught in Māra's snare. They're bound by Māra's bonds, and the Wicked One can do what he wants with them.

There are sounds … smells … tastes … touches … thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, they're called a mendicant who is bound when it comes to thoughts known by the mind. They're trapped in Māra's lair, fallen under Māra's sway, and caught in Māra's snare. They're bound by Māra's bonds, and the Wicked One can do what he wants with them.

There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn't approve, welcome, and keep clinging to them, they're called a mendicant not trapped in Māra's lair, not fallen under Māra's sway, and released from Māra's snare. They're free from Māra's bonds, and the Wicked One cannot do what he wants with them.

There are sounds … smells … tastes … touches … thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn't approve, welcome, and keep clinging to them, they're called a mendicant not trapped in Māra's lair, not fallen under Māra's sway, and released from Māra's snare. They're free from Māra's bonds, and the Wicked One cannot do what he wants with them."

35:116. Traveling to the End of the World

"Mendicants, I say it's not possible to know or see or reach the end of the world by traveling. But I also say there's no making an end of suffering without reaching the end of the world." When he had spoken, the Holy One got up from his seat and entered his dwelling. Soon after the Buddha left, those mendicants considered: "The Buddha gave this brief passage for recitation, then entered his dwelling without explaining the meaning in detail. … Who can explain in detail the meaning of this brief passage for recitation given by the Buddha?"

Then those mendicants thought: "This Venerable Ānanda is praised by the Buddha and esteemed by his sensible spiritual companions. He is capable of explaining in detail the meaning of this brief passage for recitation given by the Buddha. Let's go to him, and ask him about this matter."

Then those mendicants went to Ānanda and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side. They told him what had happened, and said:

"May Venerable Ānanda please explain this."

"Reverends, suppose there was a person in need of heartwood. And while wandering in search of heartwood he'd come across a large tree standing with heartwood. But he'd pass over the roots and trunk, imagining that the heartwood should be sought in the branches and leaves. Such is the consequence for the venerables. Though you were face to face with the Buddha, you passed him by, imagining that you should ask me about this matter. For he is the Buddha, who knows and sees. He is vision, he is knowledge, he is the truth, he is supreme. He is the teacher, the proclaimer, the elucidator of meaning, the bestower of the deathless, the lord of truth, the Realized One. That was the time to approach the Buddha and ask about this matter. You should have remembered it in line with the Buddha's answer."

“Certainly he is the Buddha, who knows and sees. He is vision, he is knowledge, he is the truth, he is supreme. He is the teacher, the proclaimer, the elucidator of meaning, the bestower of the deathless, the lord of truth, the Realized One. That was the time to approach the Buddha and ask about this matter. We should have remembered it in line with the Buddha’s answer. Still, Venerable Ānanda is praised by the Buddha and esteemed by his sensible spiritual companions. You are capable of explaining in detail the meaning of this brief passage for recitation given by the Buddha. Please explain this, if it’s no trouble.”

“Then listen and pay close attention, I will speak.” “Yes, reverend,” they replied. Ānanda said this:

“Reverends, the Buddha gave this brief passage for recitation, then entered his dwelling without explaining the meaning in detail: ‘Mendicants, I say it’s not possible to know or see or reach the end of the world by traveling. But I also say there’s no making an end of suffering without reaching the end of the world.’ This is how I understand the detailed meaning of this passage for recitation. Whatever in the world through which you perceive the world and conceive the world is called the world in the training of the noble one. And through what in the world do you perceive the world and conceive the world? Through the eye in the world you perceive the world and conceive the world. Through the ear … nose … tongue … body … mind in the world you perceive the world and conceive the world. Whatever in the world through which you perceive the world and conceive the world is called the world in the training of the noble one. When the Buddha gave this brief passage for recitation, then entered his dwelling without explaining the meaning in detail: ‘Mendicants, I say it’s not possible to know or see or reach the end of the world by traveling. But I also say there’s no making an end of suffering without reaching the end of the world.’ That is how I understand the detailed meaning of this summary. If you wish, you may go to the Buddha and ask him about this. You should remember it in line with the Buddha’s answer.”

“Yes, reverend,” replied those mendicants. Then they rose from their seats and went to the Buddha, bowed, sat down to one side, and told him what had happened. Then they said:

“And Ānanda explained the meaning to us in this manner, with these words and phrases.”

“Mendicants, Ānanda is astute, he has great wisdom. If you came to me and asked this question, I would answer it in exactly the same way as Ānanda. That is what it means, and that’s how you should remember it.”

35:117. The Kinds of Sensual Stimulation

“Mendicants, before my awakening—when I was still unawakened but intent on awakening—I thought: ‘My mind might often stray towards the five kinds of sensual stimulation that I formerly experienced—which have passed, ceased, and perished—or to those in the present, or in the future a little.’ Then it occurred to me: ‘In my own way I should practice diligence, mindfulness, and protecting the mind regarding the five kinds of sensual stimulation that I formerly experienced—which have passed, ceased, and perished.’ So, mendicants, your minds might also often stray towards the five kinds of sensual stimulation that you formerly experienced—which have passed, ceased, and perished—or to those in the present, or in the future a little. So in your own way you should practice diligence, mindfulness, and protecting the mind regarding the five kinds of sensual stimulation that I formerly experienced—which have passed, ceased, and perished. So you should understand that dimension where the eye ceases and perception of sights fades away. You should understand that dimension where the ear … nose … tongue … body … mind ceases and perception of thoughts fades away.” When he had spoken, the Holy One got up from his seat and entered his dwelling.

Soon after the Buddha left, those mendicants considered: “The Buddha gave this brief summary, then entered his dwelling without explaining the meaning in detail. … Who can explain in detail the meaning of this brief summary given by the Buddha?”

Then those mendicants thought: “This Venerable Ānanda is praised by the Buddha and esteemed by his sensible spiritual companions. He is capable of explaining in detail the meaning of this brief summary given by the Buddha. Let’s go to him, and ask him about this matter.”

Then those mendicants went to Ānanda, and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side. They told him what had happened, and said:

“May Venerable Ānanda please explain this.”

“Reverends, suppose there was a person in need of heartwood. …” "Please explain this, if it’s no trouble.”

“Then listen and pay close attention, I will speak.” “Yes, reverend,” they replied. Ānanda said this:

“Reverends, the Buddha gave this brief summary, then entered his dwelling without explaining the meaning in detail: ‘So you should understand that dimension where the eye ceases and perception of sights fades away. You should understand that dimension where the ear … nose … tongue … body … mind ceases and perception of thoughts fades away.’ And this is how I understand the detailed meaning of this summary. The Buddha was referring to the cessation of the six sense fields when he said: ‘So you should understand that dimension where the eye ceases and perception of sights fades away. You should understand that dimension where the ear … nose … tongue … body … mind ceases and perception of thoughts fades away.’ The Buddha gave this brief summary, then entered his dwelling without explaining the meaning in detail. And this is how I understand the detailed meaning of this summary. If you wish, you may go to the Buddha and ask him about this. You should remember it in line with the Buddha’s answer.”

“Yes, reverend,” replied those mendicants. Then they rose from their seats and went to the Buddha, bowed, sat down to one side, and told him what had happened. Then they said:

“And Ānanda explained the meaning to us in this manner, with these words and phrases.”

“Mendicants, Ānanda is astute, he has great wisdom. If you came to me and asked this question, I would answer it in exactly the same way as Ānanda. That is what it means, and that’s how you should remember it.”

35:118. The Question of Sakka

At one time the Buddha was staying near Rājagaha, on the Vulture’s Peak Mountain. And then Sakka, lord of gods, went up to the Buddha, bowed, stood to one side, and said to him: “What is the cause, sir, what is the reason why some sentient beings aren’t fully extinguished in the present life? What is the cause, what is the reason why some sentient beings are fully extinguished in the present life?”

“Lord of gods, there are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, their consciousness relies on that and grasps it. A mendicant with grasping does not become extinguished.

There are sounds … smells … tastes … touches … thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, their consciousness relies on that and grasps it. A mendicant with grasping does not become extinguished. That’s the cause, that’s the reason why some sentient beings aren’t fully extinguished in the present life.

There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn't approve, welcome, and keep clinging to them, their consciousness doesn't rely on that and grasp it. A mendicant free of grasping becomes extinguished.

There are sounds … smells … tastes … touches … thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn't approve, welcome, and keep clinging to them, their consciousness doesn't rely on that and grasp it. A mendicant free of grasping becomes extinguished. That's the cause, that's the reason why some sentient beings are fully extinguished in the present life."

35:119. The Question of Pañcasikha

At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain. And then the fairy Pañcasikha went up to the Buddha, bowed, stood to one side, and said to him: "What is the cause, sir, what is the reason why some sentient beings aren't fully extinguished in the present life? What is the cause, sir, what is the reason why some sentient beings are fully extinguished in the present life?" "Pañcasikha, there are sights known by the eye … thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, their consciousness relies on that and grasps it. A mendicant with grasping does not become extinguished. That's the cause, that's the reason why some sentient beings aren't fully extinguished in the present life.

There are sights known by the eye … thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn't approve, welcome, and keep clinging to them, their consciousness doesn't rely on that and grasp it. A mendicant free of grasping becomes extinguished. That's the cause, that's the reason why some sentient beings are fully extinguished in the present life."

35:120. Sāriputta and the Pupil

At one time Venerable Sāriputta was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then a certain mendicant went up to Venerable Sāriputta, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and said to him: "Reverend Sāriputta, a mendicant pupil of mine has rejected the training and returned to a lesser life."

"That's how it is, reverend, when someone doesn't guard the sense doors, eats too much, and is not committed to wakefulness. It's not possible for such a mendicant to maintain the full and pure spiritual life for the rest of their life. But it is possible for a mendicant to maintain the full and pure spiritual life for the rest of their life if they guard the sense doors, eat in moderation, and are committed to wakefulness.

And how does someone guard the sense doors? When a mendicant sees a sight with the eyes, they don't get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint. When they hear a sound with their ears … When they smell an odor with their nose … When they taste a flavor with their tongue … When they feel a touch with their body … When they know a thought with their mind, they don't get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For

this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint. That's how someone guards the sense doors.

And how does someone eat in moderation? It's when a mendicant reflects properly on the food that they eat: 'Not for fun, indulgence, adornment, or decoration, but only to continue and sustain this body, avoid harm, and support spiritual practice. So that I will put an end to old discomfort and not give rise to new discomfort, and so that I will keep on living blamelessly and at ease.' That's how someone eats in moderation.

And how is someone committed to wakefulness? It's when a mendicant practices walking and sitting meditation by day, purifying their mind from obstacles. In the evening, they continue to practice walking and sitting meditation. In the middle of the night, they lie down in the lion's posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up. In the last part of the night, they get up and continue to practice walking and sitting meditation, purifying their mind from obstacles. That's how someone is committed to wakefulness. So you should train like this: 'We will guard the sense doors, eat in moderation, and be committed to wakefulness.' That's how you should train."

35:121. Advice to Rāhula

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then as he was in private retreat this thought came to his mind: "The qualities that ripen in freedom have ripened in Rāhula. Why don't I lead him further to the ending of defilements?" Then the Buddha robed up in the morning and, taking his bowl and robe, wandered for alms in Sāvatthī. After the meal, on his return from alms-round, he addressed Venerable Rāhula: "Rāhula, get your sitting cloth. Let's go to the Dark Forest for the day's meditation." "Yes, sir," replied Rāhula. Taking his sitting cloth he followed behind the Buddha.

Now at that time many thousands of deities followed the Buddha, thinking: "Today the Buddha will lead Rāhula further to the ending of defilements!" Then the Buddha plunged deep into the Dark Forest and sat at the root of a tree on the seat spread out. Rāhula bowed to the Buddha and sat down to one side. The Buddha said to him:

"What do you think, Rāhula? Is the eye permanent or impermanent?"

"Impermanent, sir."

"But if it's impermanent, is it suffering or happiness?"

"Suffering, sir."

"But if it's impermanent, suffering, and liable to fall apart, is it fit to be regarded thus: 'This is mine, I am this, this is my self'?"

"No, sir."

"Are sights …

eye consciousness …

eye contact permanent or impermanent?"

"Impermanent, sir." …

"Anything included in feeling, perception, choices, and consciousness that arises conditioned by eye contact: is that permanent or impermanent?"

"Impermanent, sir."

"But if it's impermanent, is it suffering or happiness?"

"Suffering, sir."

"But if it's impermanent, suffering, and liable to fall apart, is it fit to be regarded thus: 'This is mine, I am this, this is my self'?"

"No, sir."

"Is the ear … nose … tongue … body …

mind permanent or impermanent?"

"Impermanent, sir."

"But if it's impermanent, is it suffering or happiness?"

"Suffering, sir."

"But if it's impermanent, suffering, and liable to fall apart, is it fit to be regarded thus: 'This is mine, I am this, this is my self'?"

"No, sir."

"Are thoughts …

mind consciousness …

mind contact permanent or impermanent?"

"Impermanent, sir." …

"Anything included in feeling, perception, choices, and consciousness that arises conditioned by mind contact: is that permanent or impermanent?"

"Impermanent, sir."

"But if it's impermanent, is it suffering or happiness?"

"Suffering, sir."

"But if it's impermanent, suffering, and liable to fall apart, is it fit to be regarded thus: 'This is mine, I am this, this is my self'?"

"No, sir."

"Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, and eye contact. And they become disillusioned with anything included in feeling, perception, choices, and consciousness that arises conditioned by eye contact. They grow disillusioned with the ear … nose … tongue … body …

mind, thoughts, mind consciousness, and mind contact. And they grow disillusioned with anything included in feeling, perception, choices, and consciousness that arises conditioned by mind contact. Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed. They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'"

That is what the Buddha said. Satisfied, Venerable Rāhula was happy with what the Buddha said. And while this discourse was being spoken, Rāhula's mind was freed from defilements by not grasping. And the stainless, immaculate vision of the Dhamma arose in those thousands of deities: "Everything that has a beginning has an end."

35:122. Things Prone to Being Fettered

"Mendicants, I will teach you the things that are prone to being fettered, and the fetter. Listen … What are the things that are prone to being fettered? And what is the fetter? There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. These are called the things that are prone to being fettered. The desire and greed for them is the fetter. There are sounds … smells … tastes … touches … thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. These are called the things that are prone to being fettered. The desire and greed for them is the fetter."

35:123. Things Prone to Being Grasped

"Mendicants, I will teach you the things that are prone to being grasped, and the grasping. Listen … What are the things that are prone to being grasped? And what is the grasping? There are

sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. These are called the things that are prone to being grasped. The desire and greed for them is the grasping. There are sounds … smells … tastes … touches … thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. These are called the things that are prone to being grasped. The desire and greed for them is the grasping."

13. Householders

35:124. At Vesālī

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Then the householder Ugga of Vesālī went up to the Buddha, sat down to one side, and said to him: "What is the cause, sir, what is the reason why some sentient beings aren't fully extinguished in the present life? What is the cause, sir, what is the reason why some sentient beings are fully extinguished in the present life?"

"Householder, there are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, their consciousness relies on that and grasps it. A mendicant with grasping does not become extinguished. There are sounds … smells … tastes … touches … thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, their consciousness relies on that and grasps it. A mendicant with grasping does not become extinguished. That's the cause, that's the reason why some sentient beings aren't fully extinguished in the present life.

There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn't approve, welcome, and keep clinging to them, their consciousness doesn't rely on that and grasp it. A mendicant free of grasping becomes extinguished. There are sounds … smells … tastes … touches … thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn't approve, welcome, and keep clinging to them, their consciousness doesn't rely on that and grasp it. A mendicant free of grasping becomes extinguished. That's the cause, that's the reason why some sentient beings are fully extinguished in the present life."

35:125. In the Land of the Vajjis

At one time the Buddha was staying in the land of the Vajjis at the village of Hatthi. Then the householder Ugga of Hatthi went up to the Buddha, sat down to one side, and said to him: "What is the cause, sir, what is the reason why some sentient beings aren't fully extinguished in the present life? What is the cause, sir, what is the reason why some sentient beings are fully extinguished in the present life?" … (This should be told in full as in the previous discourse.)

35:126. At Nālandā

At one time the Buddha was staying near Nālandā in Pāvārika's mango grove. Then the householder Upāli went up to the Buddha … and said to him: "What is the cause, sir, what is the reason why some sentient beings aren't fully extinguished in the present life? What is the cause,

sir, what is the reason why some sentient beings are fully extinguished in the present life?" … (This should be told in full as in SN 35.124.)

35:127. With Bhāradvāja

At one time Venerable Piṇḍola Bhāradvāja was staying near Kosambi, in Ghosita's Monastery. Then King Udena went up to Piṇḍola Bhāradvāja and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and said to him: "Master Bhāradvāja, there are these young monks who are youthful, black-haired, blessed with youth, in the prime of life; and they've never played around with sensual pleasures. What is the cause, what is the reason why they practice the full and pure spiritual life as long as they live, maintaining it for a long time?" "Great king, this has been stated by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha: 'Please, monks, think of women your mother's age as your mother. Think of women your sister's age as your sister. And think of women your daughter's age as your daughter.' This is a cause, great king, this is a reason why these young monks practice the full and pure spiritual life as long as they live, maintaining it for a long time."

"But Master Bhāradvāja, the mind is wanton. Sometimes thoughts of desire come up even for women your mother's age, your sister's age, or your daughter's age. Is there another cause, another reason why these young monks live the full and pure spiritual life for their entire life?"

"Great king, this has been stated by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha: 'Please, monks, examine your own body up from the soles of the feet and down from the tips of the hairs, wrapped in skin and full of many kinds of filth. In this body there is head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine.' This is also a cause, great king, this is a reason why these young monks live the full and pure spiritual life for their entire life, maintaining it for a long time." "This is easy to do for those mendicants who have developed their physical endurance, ethics, mind, and wisdom. But it's hard to do for those mendicants who have not developed their physical endurance, ethics, mind, and wisdom. Sometimes I plan to focus on something as ugly, but only its beauty comes to mind. Is there another cause, another reason why these young monks live the full and pure spiritual life for their entire life?"

"Great king, this has been stated by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha: 'Please, monks, live with sense doors guarded. When you see a sight with your eyes, don't get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, practice restraint, protect the faculty of sight, and achieve its restraint. When you hear a sound with your ears … When you smell an odor with your nose … When you taste a flavor with your tongue … When you feel a touch with your body … When you know a thought with your mind, don't get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, practice restraint, protect the faculty of mind, and achieve its restraint.' This is also a cause, great king, this is a reason why these young monks practice the full and pure spiritual life as long as they live, maintaining it for a long time."

"It's incredible, Master Bhāradvāja, it's amazing! How well this was said by the Buddha! This is the real cause, this is the reason why these young monks practice the full and pure spiritual life as long as they live, maintaining it for a long time. For sometimes I too enter the harem with unprotected body, speech, mind, mindfulness, and sense faculties. At those times powerful thoughts of desire get the better of me. But sometimes I enter the harem with protected body,

speech, mind, mindfulness, and sense faculties. At those times such thoughts of desire don't get the better of me. Excellent, Master Bhāradvāja! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, Master Bhāradvāja has made the teaching clear in many ways. I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. From this day forth, may Master Bhāradvāja remember me as a lay follower who has gone for refuge for life."

35:128. With Soṇa

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Then the householder Soṇa went up to the Buddha, bowed, sat down to one side, and said to him: "What is the cause, sir, what is the reason why some sentient beings aren't fully extinguished in the present life? What is the cause, sir, what is the reason why some sentient beings are fully extinguished in the present life?" … (This should be told in full as in SN 35.118.)

35:129. With Ghosita

At one time Venerable Ānanda was staying near Kosambi, in Ghosita's Monastery. Then the householder Ghosita went up to Venerable Ānanda, and said to him: "Sir, Ānanda, they speak of 'the diversity of elements'. In what way did the Buddha speak of the diversity of elements?" "Householder, the eye element is found, as are agreeable sights, and eye consciousness. Pleasant feeling arises dependent on a contact to be experienced as pleasant. The eye element is found, as are disagreeable sights, and eye consciousness. Painful feeling arises dependent on a contact to be experienced as painful. The eye element is found, as are sights that are a basis for equanimity, and eye consciousness. Neutral feeling arises dependent on a contact to be experienced as neutral. The ear … nose … tongue … body … mind element is found, as are agreeable thoughts, and mind consciousness. Pleasant feeling arises dependent on a contact to be experienced as pleasant. The mind element is found, as are disagreeable thoughts, and mind consciousness. Painful feeling arises dependent on a contact to be experienced as painful. The mind element is found, as are thoughts that are a basis for equanimity, and mind consciousness. Neutral feeling arises dependent on a contact to be experienced as neutral. This is how the Buddha spoke of the diversity of elements."

35:130. With Hāliddikāni

At one time Venerable Mahākaccāna was staying in the land of the Avantis near Kuraraghara on Steep Mountain. Then the householder Hāliddikāni went up to Venerable Mahākaccāna … and said to him: "Sir, this was said by the Buddha: 'Diversity of elements gives rise to diversity of contacts, and diversity of contacts gives rise to diversity of feelings.' How does diversity of elements give rise to diversity of contacts, and diversity of contacts gives rise to diversity of feelings?" "Householder, it's when a mendicant sees a sight and understands it to be agreeable. There is eye consciousness; and pleasant feeling arises dependent on a contact to be experienced as pleasant. Then they see a sight and understand it to be disagreeable. There is eye consciousness; and painful feeling arises dependent on a contact to be experienced as painful. Then they see a sight and understand it to be a basis for equanimity. There is eye consciousness; and neutral feeling arises dependent on a contact to be experienced as neutral.

Furthermore, a mendicant hears a sound with the ear … smells an odor with the nose … tastes a flavor with the tongue … feels a touch with the body … knows a thought with the mind and understands it to be agreeable. There is mind consciousness; and pleasant feeling arises dependent on a contact to be experienced as pleasant. Then they know a thought and understand it to be disagreeable. There is mind consciousness; and painful feeling arises dependent on a contact to be experienced as painful. Then they know a thought and understand it to be a basis for equanimity. Neutral feeling arises dependent on a contact to be experienced as neutral. That's how diversity of elements gives rise to diversity of contacts, and diversity of contacts gives rise to diversity of feelings."

35:131. Nakula's Father

At one time the Buddha was staying in the land of the Bhaggas on Crocodile Hill, in the deer park at Bhesakaḷā's Wood. Then the householder Nakula's father went up to the Buddha … and said to him: "What is the cause, sir, what is the reason why some sentient beings aren't fully extinguished in the present life? What is the cause, sir, what is the reason why some sentient beings are fully extinguished in the present life?" … (This should be told in full as in SN 35.118.)

35:132. With Lohicca

At one time Venerable Mahākaccāna was staying in the land of the Avantis in a wilderness hut near Makkarakaṭa. Then several youths, students of the brahmin Lohicca, approached Mahākaccāna's wilderness hut while collecting firewood. They walked and wandered all around the hut, making a dreadful racket and all kinds of jeers. "These shavelings, fake ascetics, riffraff, black spawn from the feet of our Kinsman, the Lord! They're honored, respected, esteemed, revered, and venerated by those who pretend to inherit Vedic culture." And then Mahākaccāna came out of his dwelling and said to those brahmin students: "Students, stop being so noisy. I will speak to you on the teaching." When this was said, the students fell silent. Then Mahākaccāna recited these verses for them.

> "The brahmins of old excelled in ethics,
> and remembered the ancient traditions.
> Their sense doors were guarded, well protected,
> and they had mastered anger.
>
> Those brahmins who remembered the ancient traditions
> enjoyed virtue and absorption.
>
> But these have lost their way. Claiming to recite,
> they live out of balance, judging everyone by their clan.
> Mastered by anger, they take up many arms,
> attacking both the strong and the weak.
>
> All is vain for someone who doesn't guard the sense doors,
> like the wealth a person finds in a dream.
> Fasting, sleeping on bare ground,
> bathing at dawn, the three Vedas,
>
> rough hides, dreadlocks, and dirt,
> hymns, precepts and observances, and self-mortification,
> those fake bent staffs,

and rinsing with water.
These emblems of the brahmins
are only used to generate profits.

A mind that's serene,
clear and undisturbed,
kind to all creatures:
that's the path to attainment of Brahmā!"

Then those students, offended and upset, went to the brahmin Lohicca and said to him: "Please, master, you should know this. The ascetic Mahākaccāna condemns and rejects outright the hymns of the brahmins!" When they said this, Lohicca was offended and upset. Then he thought: "But it wouldn't be appropriate for me to abuse or insult the ascetic Mahākaccāna solely because of what I've heard from these students. Why don't I go and ask him about it?"

Then the brahmin Lohicca together with those students went to Venerable Mahākaccāna and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and said to Mahākaccāna: "Master Kaccāna, did several young students of mine come by here collecting firewood?" "They did, brahmin." "But did you have some discussion with them?" "I did." "But what kind of discussion did you have with them?" "This is the discussion I had with these students."

(Mahākaccāna repeats the verses.)

"Master Kaccāna spoke of someone who doesn't guard the sense doors. How do you define someone who doesn't guard the sense doors?" "Brahmin, take someone who sees a sight with their eyes. If it's pleasant they hold on to it, but if it's unpleasant they dislike it. They live with mindfulness of the body unestablished and their heart restricted. And they don't truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over. When they hear a sound with their ears … When they smell an odor with their nose … When they taste a flavor with their tongue … When they feel a touch with their body … When they know a thought with their mind, if it's pleasant they hold on to it, but if it's unpleasant they dislike it. They live with mindfulness of the body unestablished and a limited heart. And they don't truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over. That's how someone doesn't guard the sense doors." "It's incredible, Master Kaccāna, it's amazing! How accurately you've explained someone whose sense doors are unguarded!

You also spoke of someone who does guard the sense doors. How do you define someone who does guard the sense doors?" "Brahmin, take someone who sees a sight with their eyes. If it's pleasant they don't hold on to it, and if it's unpleasant they don't dislike it. They live with mindfulness of the body established and a limitless heart. And they truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over. When they hear a sound with their ears … When they smell an odor with their nose … When they taste a flavor with their tongue … When they feel a touch with their body … When they know a thought with their mind, if it's pleasant they don't hold on to it, and if it's unpleasant they don't dislike it. They live with mindfulness of the body established and a limitless heart. And they truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over. That's how someone guards the sense doors."

"It's incredible, Master Kaccāna, it's amazing! How accurately you've explained someone whose sense doors are guarded! Excellent, Master Kaccāna! Excellent! As if he were righting the

overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, Master Kaccāna has made the teaching clear in many ways. I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. From this day forth, may Master Kaccāna remember me as a lay follower who has gone for refuge for life. Please come to my family just as you go to the families of the lay followers in Makkarakaṭa. The brahmin boys and girls there will bow to you, rise in your presence, and give you a seat and water. That will be for their lasting welfare and happiness."

35:133. Verahaccāni

At one time Venerable Udāyī was staying near Kāmaṇḍā in the brahmin Todeyya's mango grove. Then a boy who was a student of the brahmin lady of the Verahaccāni clan went up to Udāyī and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side. Udāyī educated, encouraged, fired up, and inspired that student with a Dhamma talk. Then that student went to the brahmin lady of the Verahaccāni clan and said to her: "Please, madam, you should know this. The ascetic Udāyī teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure."

"Then, student, invite him in my name for tomorrow's meal." "Yes, madam," he replied. He went to Udāyī and said: "Sir, may Master Udāyī please accept an offering of tomorrow's meal from my teacher's wife, the brahmin lady of the Verahaccāni clan." Udāyī consented in silence. Then when the night had passed, Udāyī robed up in the morning and, taking his bowl and robe, went to the brahmin lady's home, and sat down on the seat spread out. Then the brahmin lady served and satisfied Udāyī with her own hands with a variety of delicious foods. When Udāyī had eaten and washed his hand and bowl, she put on a pair of shoes, sat on a high seat, covered her head, and said to him: "Ascetic, preach the Dhamma." "There will be an occasion for that, sister," he replied, then got up from his seat and left.

For a second time that student went to Venerable Udāyī … And for a second time that student went to the brahmin lady of the Verahaccāni clan …

She said to him: "You keep praising the ascetic Udāyī like this. But when I asked him to preach the Dhamma he just said that there would be an occasion for that, and then he got up and left." "Madam, that's because you put on a pair of shoes, sat on a high seat, and covered your head before inviting him to teach. For the masters respect the teaching." "Then, student, invite him in my name for tomorrow's meal." "Yes, madam," he replied. …

Then the brahmin lady served and satisfied Udāyī with her own hands with a variety of delicious foods. When Udāyī had eaten and washed his hand and bowl, she took off her shoes, sat on a low seat, uncovered her head, and said to him: "Sir, when what exists do the perfected ones declare that there is pleasure and pain? When what doesn't exist do the perfected ones not declare that there is pleasure and pain?"

"Sister, when there's an eye, the perfected ones declare that there is pleasure and pain. When there's no eye, the perfected ones don't declare that there is pleasure and pain. When there's an ear … nose … tongue … body … mind, the perfected ones declare that there is pleasure and pain. When there's no mind, the perfected ones don't declare that there is pleasure and pain."

When he said this, the brahmin lady said to Udāyī: "Excellent, sir! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, Venerable Udāyī has made the teaching clear in many ways. I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. From this day forth, may Venerable Udāyī remember me as a lay follower who has gone for refuge for life."

14. At Devadaha

35:134. At Devadaha

At one time the Buddha was staying in the land of the Sakyans, near the Sakyan town named Devadaha. There the Buddha addressed the mendicants: “When it comes to the six fields of contact, mendicants, I don’t say that all mendicants have work to do with diligence, nor do I say that none of them have work to do with diligence. I say that, when it comes to the six fields of contact, mendicants don’t have work to do with diligence if they are perfected, with defilements ended, having completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended the fetters of rebirth, and become rightly freed through enlightenment. Why is that? They’ve done their work with diligence, and are incapable of negligence. I say that, when it comes to the six fields of contact, mendicants do have work to do with diligence if they are trainees, who haven’t achieved their heart’s desire, but live aspiring to the supreme sanctuary. Why is that? There are sights known by the eye that are pleasant and also those that are unpleasant. Though experiencing them again and again they don’t occupy the mind. Their energy is roused up and unflagging, their mindfulness is established and lucid, their body is tranquil and undisturbed, and their mind is immersed in samādhi. Seeing this fruit of diligence, I say that those mendicants have work to do with diligence when it comes to the six fields of contact. … There are thoughts known by the mind that are pleasant and also those that are unpleasant. Though experiencing them again and again they don’t occupy the mind. Their energy is roused up and unflagging, their mindfulness is established and lucid, their body is tranquil and undisturbed, and their mind is immersed in samādhi. Seeing this fruit of diligence, I say that those mendicants have work to do with diligence when it comes to the six fields of contact.”

35:135. Opportunity

“You’re fortunate, mendicants, so very fortunate, to have the opportunity to live the spiritual life. I’ve seen the hell called ‘the six fields of contact’. There, whatever sight you see with your eye is unlikable, not likable; undesirable, not desirable; unpleasant, not pleasant. Whatever sound you hear … Whatever odor you smell … Whatever flavor you taste … Whatever touch you feel … Whatever thought you know with your mind is unlikable, not likable; undesirable, not desirable; unpleasant, not pleasant. You’re fortunate, mendicants, so very fortunate, to have the opportunity to live the spiritual life. I’ve seen the heaven called ‘the six fields of contact’. There, whatever sight you see with your eye is likable, not unlikable; desirable, not undesirable; pleasant, not unpleasant. Whatever sound … odor … flavor … touch … Whatever thought you know with your mind is likable, not unlikable; desirable, not undesirable; pleasant, not unpleasant. You’re fortunate, mendicants, so very fortunate, to have the opportunity to live the spiritual life.”

35:136. Liking Sights (1st)

“Mendicants, gods and humans like sights, they love them and enjoy them. But when sights perish, fade away, and cease, gods and humans live in suffering. Gods and humans like sounds … smells … tastes … touches … thoughts, they love them and enjoy them. But when thoughts perish, fade away, and cease, gods and humans live in suffering. The Realized One has truly understood

the origin, ending, gratification, drawback, and escape of sights, so he doesn't like, love, or enjoy them. When sights perish, fade away, and cease, the Realized One lives happily. The Realized One has truly understood the origin, ending, gratification, drawback, and escape of sounds … smells … tastes … touches … thoughts, so he doesn't like, love, or enjoy them. When thoughts perish, fade away, and cease, the Realized One lives happily." That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

"Sights, sounds, tastes, smells,
touches and thoughts, the lot of them—
they're likable, desirable, and pleasurable
as long as you can say that they exist.

In all the world with its gods,
this is reckoned as happiness.
And where they cease
this is reckoned as suffering.

The noble ones have seen that happiness
is the cessation of identity.
Those who see
contradict the whole world.

What others say is happiness
the noble ones say is suffering.
What others say is suffering
the noble ones say is happiness.

See, this teaching is hard to understand,
it confuses the ignorant.
Those who don't see are closed off;
for them, all is blind darkness.

But those who see are open;
for the good, it is light.
Though it's right there, the unskilled fools
don't understand the teaching.

They're mired in desire to be reborn,
flowing along the stream of lives,
mired in Māra's dominion:
this teaching isn't easy for them to understand.

Who, apart from the noble ones,
is qualified to understand this state?
When they've rightly understood it,
they're extinguished without defilements."

35:137. Liking Sights (2nd)

"Mendicants, gods and humans like sights, they love them and enjoy them. But when sights perish, fade away, and cease, gods and humans live in suffering. … The Realized One has truly understood the origin, ending, gratification, drawback, and escape of sights, so he doesn't like, love, or enjoy them. When sights perish, fade away, and cease, the Realized One lives happily. …"

35:138. Not Yours (1st)

“Mendicants, give up what’s not yours. Giving it up will be for your welfare and happiness. And what isn’t yours? The eye isn’t yours: give it up. Giving it up will be for your welfare and happiness. The ear … nose … tongue … body … mind isn’t yours: give it up. Giving it up will be for your welfare and happiness. Suppose a person was to carry off the grass, sticks, branches, and leaves in this Jeta’s Grove, or burn them, or do what they want with them. Would you think: ‘This person is carrying us off, burning us, or doing what they want with us?’” “No, sir. Why is that? Because that’s neither self nor belonging to self.” “In the same way, the eye isn’t yours: give it up. Giving it up will be for your welfare and happiness. The ear … nose … tongue … body … mind isn’t yours: give it up. Giving it up will be for your welfare and happiness.”

35:139. Not Yours (2nd)

“Mendicants, give up what’s not yours. Giving it up will be for your welfare and happiness. And what isn’t yours? Sights aren’t yours: give them up. Giving them up will be for your welfare and happiness. Sounds … smells … tastes … touches … thoughts aren’t yours: give them up. Giving it up will be for your welfare and happiness. Suppose a person was to carry off the grass, sticks, branches, and leaves in this Jeta’s Grove … In the same way, sights aren’t yours: give them up. Giving them up will be for your welfare and happiness. …”

35:140. Interior and Cause Are Impermanent

“Mendicants, the eye is impermanent. The cause and condition that gives rise to the eye is also impermanent. Since the eye is produced by what is impermanent, how could it be permanent? The ear … nose … tongue … body … mind is impermanent. The cause and condition that gives rise to the mind is also impermanent. Since the mind is produced by what is impermanent, how could it be permanent? Seeing this, a learned noble disciple grows disillusioned with the eye, ear, nose, tongue, body, and mind. Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed. They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

35:141. Interior and Cause Are Suffering

“Mendicants, the eye is suffering. The cause and condition that gives rise to the eye is also suffering. Since the eye is produced by what is suffering, how could it be happiness? The ear … nose … tongue … body … mind is suffering. The cause and condition that gives rise to the mind is also suffering. Since the mind is produced by what is suffering, how could it be happiness? Seeing this … They understand: ‘… there is no return to any state of existence.’”

35:142. Interior and Cause Are Not-Self

“Mendicants, the eye is not-self. The cause and condition that gives rise to the eye is also not-self. Since the eye is produced by what is not-self, how could it be self? The ear … nose … tongue … body … mind is not-self. The cause and condition that gives rise to the mind is also not-self. Since the mind is produced by what is not-self, how could it be self? Seeing this … They understand: ‘… there is no return to any state of existence.’”

35:143. Exterior and Cause Are Impermanent

“Mendicants, sights are impermanent. The cause and condition that gives rise to sights is also impermanent. Since sights are produced by what is impermanent, how could they be permanent? Sounds … Smells … Tastes … Touches … Thoughts are impermanent. The cause and condition that gives rise to thoughts is also impermanent. Since thoughts are produced by what is impermanent, how could they be permanent? Seeing this … They understand: ‘… there is no return to any state of existence.’”

35:144. Exterior and Cause Are Suffering

“Mendicants, sights are suffering. The cause and condition that gives rise to sights is also suffering. Since sights are produced by what is suffering, how could they be happiness? Sounds … Smells … Tastes … Touches … Thoughts are suffering. The cause and condition that gives rise to thoughts is also suffering. Since thoughts are produced by what is suffering, how could they be happiness? Seeing this … They understand: ‘… there is no return to any state of existence.’”

35:145. Exterior and Cause Are Not-Self

“Mendicants, sights are not-self. The cause and condition that gives rise to sights is also not-self. Since sights are produced by what is not-self, how could they be self? Sounds … Smells … Tastes … Touches … Thoughts are not-self. The cause and condition that gives rise to thoughts is also not-self. Since thoughts are produced by what is not-self, how could they be self? Seeing this … Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed. They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

15. The Old and the New

35:146. The Cessation of Action

“Mendicants, I will teach you old action, new action, the cessation of action, and the practice that leads to the cessation of action. Listen and pay close attention, I will speak. … And what is old action? The eye is old action. It should be seen as produced by choices and intentions, as something to be felt. The ear … nose … tongue … body … mind is old action. It should be seen as produced by choices and intentions, as something to be felt. This is called old action. And what is new action? The deeds you currently perform by way of body, speech, and mind: this is called

new action. And what is the cessation of action? When you experience freedom due to the cessation of deeds by body, speech, and mind: this is called the cessation of action. And what's the practice that leads to the cessation of action? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called the practice that leads to the cessation of action. So, mendicants, I've taught you old action, new action, the cessation of action, and the practice that leads to the cessation of action. Out of compassion, I've done what a teacher should do who wants what's best for their disciples. Here are these roots of trees, and here are these empty huts. Practice absorption, mendicants! Don't be negligent! Don't regret it later! This is my instruction to you."

35:147. The Impermanent as Conducive to Extinguishment

"Mendicants, I will teach you a practice that's conducive to extinguishment. Listen … And what is that practice that's conducive to extinguishment? It's when a mendicant sees that the eye, sights, eye consciousness, and eye contact are impermanent. And they see that the painful, pleasant, or neutral feeling that arises conditioned by eye contact is also impermanent. They see that the ear … nose … tongue … body … mind, thoughts, mind-consciousness, and mind contact are impermanent. And they see that the painful, pleasant, or neutral feeling that arises conditioned by mind contact is also impermanent. This is that practice that's conducive to extinguishment."

35:148. The Suffering as Conducive to Extinguishment

"Mendicants, I will teach you a practice that's conducive to extinguishment. Listen … And what is that practice that's conducive to extinguishment? It's when a mendicant sees that the eye, sights, eye consciousness, and eye contact are suffering. And they see that the painful, pleasant, or neutral feeling that arises conditioned by eye contact is also suffering. They see that the ear … nose … tongue … body … mind, thoughts, mind-consciousness, and mind contact are suffering. And they see that the painful, pleasant, or neutral feeling that arises conditioned by mind contact is also suffering. This is that practice that's conducive to extinguishment."

35:149. Not-Self as Conducive to Extinguishment

"Mendicants, I will teach you a practice that's conducive to extinguishment. Listen … And what is that practice that's conducive to extinguishment? It's when a mendicant sees that the eye, sights, eye consciousness, and eye contact are not-self. And they see that the painful, pleasant, or neutral feeling that arises conditioned by eye contact is also not-self. They see that the ear … nose … tongue … body … mind, thoughts, mind-consciousness, and mind contact are not-self. And they see that the painful, pleasant, or neutral feeling that arises conditioned by mind contact is also not-self. This is that practice that's conducive to extinguishment."

35:150. A Practice Conducive to Extinguishment

"Mendicants, I will teach you a practice that's conducive to extinguishment. Listen … And what is that practice that's conducive to extinguishment? What do you think, mendicants? Is the eye permanent or impermanent?"

"Impermanent, sir."

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“Are sights …

eye consciousness … eye contact … The pleasant, painful, or neutral feeling that arises conditioned by mind contact: is that permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, and eye contact. And they grow disillusioned with the painful, pleasant, or neutral feeling that arises conditioned by eye contact. They grow disillusioned with the ear … nose … tongue … body … mind … painful, pleasant, or neutral feeling that arises conditioned by mind contact. Being disillusioned, desire fades away. When desire fades away they’re freed. … They understand: ‘… there is no return to any state of existence.’ This is that practice that’s conducive to extinguishment.”

35:151. A Student

“Mendicants, this spiritual life is lived without a resident student and without a teaching master. A mendicant who lives with a resident student and a teaching master lives in suffering and discomfort. A mendicant who lives without a resident student and a teaching master lives in happiness and comfort. And how does a mendicant who lives with a resident student and a teaching master live in suffering and discomfort? When a mendicant sees a sight with the eye, bad, unskillful phenomena arise: memories and thoughts prone to fetters. Those qualities reside within. Since they have bad unskillful qualities residing within, they’re said to have a resident student. Those qualities master them. Since they’re mastered by bad unskillful qualities, they’re said to have a teaching master.

Furthermore, when a mendicant hears … smells … tastes … touches …

knows a thought with the mind, bad, unskillful phenomena arise: memories and thoughts prone to fetters. Those qualities reside within. Since they have bad unskillful qualities residing within, they’re said to have a resident student. Those qualities master them. Since they’re mastered by bad unskillful qualities, they’re said to have a teaching master. That’s how a mendicant who lives with a resident student and a teaching master lives in suffering and discomfort.

And how does a mendicant who lives without a resident student and a teaching master live in happiness and comfort? When a mendicant sees a sight with the eye, bad, unskillful phenomena don’t arise: memories and thoughts prone to fetters. Those qualities don’t reside within. Since they don’t have bad unskillful qualities residing within, they’re said to not have a resident student. Those qualities don’t master them. Since they’re not mastered by bad unskillful qualities, they’re said to not have a teaching master.

Furthermore, when a mendicant hears … smells … tastes … touches …

knows a thought with the mind, bad, unskillful phenomena don’t arise: memories and thoughts prone to fetters. Those qualities don’t reside within. Since they don’t have bad unskillful

qualities residing within, they're said to not have a resident student. Those qualities don't master them. Since they're not mastered by bad unskillful qualities, they're said to not have a teaching master. That's how a mendicant who lives without a resident student and a teaching master lives in happiness and comfort. This spiritual life is lived without a resident student and without a teaching master. A mendicant who lives with a resident student and a teaching master lives in suffering and discomfort. A mendicant who lives without a resident student and a teaching master lives in happiness and comfort."

35:152. What's the Purpose of the Spiritual Life?

"Mendicants, if wanderers who follow another path were to ask you: 'Reverends, what's the purpose of living the spiritual life with the ascetic Gotama?' You should answer them: 'The purpose of living the spiritual life under the Buddha is to completely understand suffering.' If wanderers who follow other paths were to ask you: 'Reverends, what is that suffering?' You should answer them:

'The eye is suffering. The purpose of living the spiritual life under the Buddha is to completely understand this. Sights … Eye consciousness … Eye contact … The pleasant, painful, or neutral feeling that arises conditioned by eye contact is also suffering. The purpose of living the spiritual life under the Buddha is to completely understand this. The ear … nose … tongue … body … mind … The pleasant, painful, or neutral feeling that arises conditioned by mind contact is also suffering. The purpose of living the spiritual life under the Buddha is to completely understand this. This is that suffering. The purpose of living the spiritual life under the Buddha is to completely understand this.' When questioned by wanderers who follow other paths, that's how you should answer them."

35:153. Is There a Method?

"Mendicants, is there a method—apart from faith, personal preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration—that a mendicant can rely on to declare their enlightenment? That is: 'I understand: "Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence."'" "Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it." "Well then, mendicants, listen and pay close attention, I will speak." "Yes, sir," they replied. The Buddha said this: "There is a method—apart from faith, personal preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration—that a mendicant can rely on to declare their enlightenment. That is: 'I understand: "Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence."'

And what is that method? Take a mendicant who sees a sight with the eye. When they have greed, hate, and delusion in them, they understand 'I have greed, hate, and delusion in me.' When they don't have greed, hate, and delusion in them, they understand 'I don't have greed, hate, and delusion in me.' Since this is so, are these things understood by faith, personal preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration?" "No, sir." "Aren't they understood by seeing them with wisdom?" "Yes, sir." "This is a method—apart from faith, personal preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration—that a mendicant can rely on to declare their enlightenment. That is: 'I

understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.”’

Furthermore, a mendicant hears a sound … smells an odor … tastes a flavor … feels a touch … knows a thought with the mind. When they have greed, hate, and delusion in them, they understand ‘I have greed, hate, and delusion in me.’ When they don’t have greed, hate, and delusion in them, they understand ‘I don’t have greed, hate, and delusion in me.’ Since this is so, are these things understood by faith, personal preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration?” “No, sir.” “Aren’t they understood by seeing them with wisdom?” “Yes, sir.” “This too is a method—apart from faith, personal preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration—that a mendicant can rely on to declare their enlightenment. That is: ‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.”’”

35:154. Endowed With Faculties

Then a mendicant went up to the Buddha … and said to him: “Sir, they speak of someone who is ‘accomplished regarding the faculties’. How is someone accomplished regarding the faculties defined?”

“Mendicant, if someone meditates observing rise and fall in the eye faculty, they grow disillusioned with the eye faculty. If they meditate observing rise and fall in the ear faculty … nose faculty … tongue faculty … body faculty … mind faculty, they grow disillusioned with the mind faculty. Being disillusioned, desire fades away. … When they’re freed, they know they’re freed. They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’ This is how someone who is accomplished regarding the faculties is defined.”

35:155. A Dhamma Speaker

Then a mendicant went up to the Buddha … and said to him: “Sir, they speak of a ‘Dhamma speaker’. How is a Dhamma speaker defined?”

“If a mendicant teaches Dhamma for disillusionment, dispassion, and cessation regarding the eye, they’re qualified to be called a ‘mendicant who speaks on Dhamma’. If they practice for disillusionment, dispassion, and cessation regarding the eye, they’re qualified to be called a ‘mendicant who practices in line with the teaching’. If they’re freed by not grasping by disillusionment, dispassion, and cessation regarding the eye, they’re qualified to be called a ‘mendicant who has attained extinguishment in this very life’. If a mendicant teaches Dhamma for disillusionment with the ear … nose … tongue … body … mind, for its fading away and cessation, they’re qualified to be called a ‘mendicant who speaks on Dhamma’. If they practice for disillusionment, dispassion, and cessation regarding the mind, they’re qualified to be called a ‘mendicant who practices in line with the teaching’. If they’re freed by not grasping by disillusionment, dispassion, and cessation regarding the mind, they’re qualified to be called a ‘mendicant who has attained extinguishment in this very life’.”

16. The End of Relishing

35:156. The Interior and the End of Relishing

“Mendicants, the eye really is impermanent. A mendicant sees that it is impermanent: that’s their right view. Seeing rightly, they grow disillusioned. When relishing ends, greed ends. When greed ends, relishing ends. When relishing and greed end, the mind is said to be well freed. The ear … nose … tongue … body … mind really is impermanent. A mendicant sees that it is impermanent: that’s their right view. Seeing rightly, they grow disillusioned. When relishing ends, greed ends. When greed ends, relishing ends. When relishing and greed end, the mind is said to be well freed.”

35:157. The Exterior and the End of Relishing

“Mendicants, sights really are impermanent. A mendicant sees that they are impermanent: that’s their right view. Seeing rightly, they grow disillusioned. When relishing ends, greed ends. When greed ends, relishing ends. When relishing and greed end, the mind is said to be well freed. Sounds … Smells … Tastes … Touches … Thoughts really are impermanent. A mendicant sees that they are impermanent: that’s their right view. Seeing rightly, they grow disillusioned. When relishing ends, greed ends. When greed ends, relishing ends. When relishing and greed end, the mind is said to be well freed.”

35:158. Focus, the Interior, and the End of Relishing

“Mendicants, properly attend to the eye. Truly see the impermanence of the eye. When a mendicant does this, they grow disillusioned with the eye. When relishing ends, greed ends. When greed ends, relishing ends. When relishing and greed end, the mind is said to be well freed. Properly attend to the ear … nose … tongue … body … mind. Truly see the impermanence of the mind. When a mendicant does this, they grow disillusioned with the mind. When relishing ends, greed ends. When greed ends, relishing ends. When relishing and greed end, the mind is said to be well freed.”

35:159. Focus, the Exterior, and the End of Relishing

“Mendicants, properly attend to sights. Truly see the impermanence of sights. When a mendicant does this, they grow disillusioned with sights. When relishing ends, greed ends. When greed ends, relishing ends. When relishing and greed end, the mind is said to be well freed. Properly attend to sounds … smells … tastes … touches … thoughts. Truly see the impermanence of thoughts. When a mendicant does this, they grow disillusioned with thoughts. When relishing ends, greed ends. When greed ends, relishing ends. When relishing and greed end, the mind is said to be well freed.”

35:160. On Immersion at Jīvaka’s Mango Grove

At one time the Buddha was staying near Rājagaha in Jīvaka’s Mango Grove. There the Buddha addressed the mendicants: “Mendicants, develop immersion. For a mendicant with immersion,

things become truly clear. And what becomes truly clear? It becomes truly clear that the eye, sights, eye consciousness, and eye contact are impermanent. And it also becomes truly clear that the painful, pleasant, or neutral feeling that arises conditioned by eye contact is impermanent. It becomes truly clear that the ear … nose … tongue … body … mind, thoughts, mind consciousness, and mind contact are impermanent. And it also becomes truly clear that the painful, pleasant, or neutral feeling that arises conditioned by mind contact is impermanent. Mendicants, develop immersion. For a mendicant with immersion, things become truly clear."

35:161. On Retreat at Jīvaka's Mango Grove

At one time the Buddha was staying near Rājagaha in Jīvaka's Mango Grove. There the Buddha addressed the mendicants: "Mendicants, meditate in retreat. For a mendicant who meditates in retreat, things become truly clear. And what becomes truly clear? It becomes truly clear that the eye, sights, eye consciousness, and eye contact are impermanent. And it also becomes truly clear that the painful, pleasant, or neutral feeling that arises conditioned by eye contact is impermanent. … It becomes truly clear that the mind, thoughts, mind consciousness, and mind contact are impermanent. And it also becomes truly clear that the painful, pleasant, or neutral feeling that arises conditioned by mind contact is impermanent. Mendicants, meditate in retreat. For a mendicant who meditates in retreat, things become truly clear."

35:162. With Koṭṭhita on Impermanence

Then Venerable Mahākoṭṭhita went up to the Buddha … and said to him: "Sir, may the Buddha please teach me Dhamma in brief. When I've heard it, I'll live alone, withdrawn, diligent, keen, and resolute."

"Koṭṭhita, you should give up desire for what is impermanent. And what is impermanent? The eye, sights, eye consciousness, and eye contact are impermanent: you should give up desire for them. The pleasant, painful, or neutral feeling that arises conditioned by eye contact is also impermanent: you should give up desire for it. The ear … nose … tongue … body … The mind, thoughts, mind consciousness, and mind contact are impermanent: you should give up desire for them. The pleasant, painful, or neutral feeling that arises conditioned by mind contact is also impermanent: you should give up desire for it. Koṭṭhita, you should give up desire for what is impermanent."

35:163. With Koṭṭhita on Suffering

Then Venerable Mahākoṭṭhita … said to the Buddha: "Sir, may the Buddha please teach me Dhamma in brief. When I've heard it, I'll live alone, withdrawn, diligent, keen, and resolute."
"Koṭṭhita, you should give up desire for what is suffering. And what is suffering? The eye, sights, eye consciousness, and eye contact are suffering: you should give up desire for them. The pleasant, painful, or neutral feeling that arises conditioned by eye contact is also suffering; you should give up desire for it. The ear … nose … tongue … body … The mind, thoughts, mind consciousness, and mind contact are suffering: you should give up desire for them. The pleasant, painful, or neutral feeling that arises conditioned by mind contact is also suffering: you should give up desire for it. Koṭṭhita, you should give up desire for what is suffering."

35:164. With Koṭṭhita on Not-Self

“Koṭṭhita, you should give up desire for what is not-self. And what is not-self? The eye, sights, eye consciousness, and eye contact are not-self: you should give up desire for them. The pleasant, painful, or neutral feeling that arises conditioned by eye contact is also not-self: You should give up desire for it. The ear … nose … tongue … body … The mind, thoughts, mind consciousness, and mind contact … The pleasant, painful, or neutral feeling that arises conditioned by mind contact is also not-self: you should give up desire for it. Koṭṭhita, you should give up desire for what is not-self.”

35:165. Giving Up Wrong View

Then a mendicant went up to the Buddha … and said to him: “Sir, how does one know and see so that wrong view is given up?”

“Mendicant, knowing and seeing the eye, sights, eye consciousness, and eye contact as impermanent, wrong view is given up. … And also knowing and seeing the pleasant, painful, or neutral feeling that arises conditioned by mind contact as impermanent, wrong view is given up. This is how to know and see so that wrong view is given up.”

35:166. Giving Up Identity View

Then a mendicant went up to the Buddha … and said to him: “Sir, how does one know and see so that identity view is given up?” “Mendicant, knowing and seeing the eye, sights, eye consciousness, and eye contact as suffering, identity view is given up. … And also knowing and seeing the pleasant, painful, or neutral feeling that arises conditioned by mind contact as suffering, identity view is given up. This is how to know and see so that identity view is given up.”

35:167. Giving Up View of Self

Then a mendicant went up to the Buddha … and said to him: “Sir, how does one know and see so that view of self is given up?” “Mendicant, knowing and seeing the eye, sights, eye consciousness, and eye contact as not-self, view of self is given up. … And also knowing and seeing the pleasant, painful, or neutral feeling that arises conditioned by mind contact as not-self, view of self is given up.”

17. Sixty Abbreviated Texts

35:168. Desire for the Impermanent Interior

“Mendicants, you should give up desire for what is impermanent. And what is impermanent? The eye, ear, nose, tongue, body, and mind are impermanent: you should give up desire for them. You should give up desire for what is impermanent.”

35:169. Greed for the Impermanent Interior

“Mendicants, you should give up greed for what is impermanent. And what is impermanent? The eye, ear, nose, tongue, body, and mind are impermanent …”

35:170. Desire and Greed for the Impermanent Interior

“Mendicants, you should give up desire and greed for what is impermanent. And what is impermanent? The eye, ear, nose, tongue, body, and mind are impermanent …”

35:171–173. Desire, Etc. for the Suffering Interior

“Mendicants, you should give up desire … greed … desire and greed for what is suffering. And what is suffering? The eye, ear, nose, tongue, body, and mind are suffering …”

35:174–176. Desire, Etc. for the Not-Self Interior

“Mendicants, you should give up desire … greed … desire and greed for what is not-self. And what is not-self? The eye, ear, nose, tongue, body, and mind are not-self …”

35:177–179. Desire, Etc. for the Impermanent Exterior

“Mendicants, you should give up desire … greed … desire and greed for what is impermanent. And what is impermanent? Sights, sounds, smells, tastes, touches, and thoughts are impermanent …”

35:180–182. Desire, Etc. for the Suffering Exterior

“Mendicants, you should give up desire … greed … desire and greed for what is suffering. And what is suffering? Sights, sounds, smells, tastes, touches, and thoughts are suffering …”

35:183–185. Desire, Etc. for the Not-Self Exterior

“Mendicants, you should give up desire … greed … desire and greed for what is not-self. And what is not-self? Sights, sounds, smells, tastes, touches, and thoughts are not-self …”

35:186. The Interior Was Impermanent in the Past

“Mendicants, in the past the eye, ear, nose, tongue, body, and mind were impermanent. Seeing this, a learned noble disciple grows disillusioned with the eye, ear, nose, tongue, body, and mind. Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed. They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

35:187. The Interior Will Be Impermanent in the Future

“Mendicants, in the future the eye, ear, nose, tongue, body, and mind will be impermanent …”

35:188. The Interior Is Impermanent in the Present

“Mendicants, in the present the eye, ear, nose, tongue, body, and mind are impermanent …”

35:189–191. The Interior as Suffering in the Three Times

“Mendicants, in the past … future … present the eye, ear, nose, tongue, body, and mind are suffering …”

35:192–194. The Interior as Not-Self in the Three Times

“Mendicants, in the past … future … present the eye, ear, nose, tongue, body, and mind are not-self …”

35:195–197. The Exterior as Impermanent in the Three Times

“Mendicants, in the past … future … present sights, sounds, smells, tastes, touches, and thoughts are impermanent …”

35:198–200. The Exterior as Suffering in the Three Times

“Mendicants, in the past … future … present sights, sounds, smells, tastes, touches, and thoughts are suffering …”

35:201–203. The Exterior as Not-Self in the Three Times

“Mendicants, in the past … future … present sights, sounds, smells, tastes, touches, and thoughts are not-self …”

35:204. The Interior and What’s Impermanent in the Past

“Mendicants, in the past the eye, ear, nose, tongue, body, and mind were impermanent. What’s impermanent is suffering. What’s suffering is not-self. And what’s not-self should be truly seen with proper understanding like this: ‘This is not mine, I am not this, this is not my self.’ …”

35:205. The Interior and What’s Impermanent in the Future

“Mendicants, in the future the eye, ear, nose, tongue, body, and mind will be impermanent. What’s impermanent is suffering …”

35:206. The Interior and What's Impermanent in the Present

"Mendicants, in the present the eye, ear, nose, tongue, body, and mind are impermanent. What's impermanent is suffering. …"

35:207–209. The Interior and What's Suffering in the Three Times

"Mendicants, in the past … future … present the eye, ear, nose, tongue, body, and mind are suffering. What's suffering is not-self …"

35:210–212. The Interior and What's Not-Self in the Three Times

"Mendicants, in the past … future … present the eye, ear, nose, tongue, body, and mind are not-self. And what's not-self should be truly seen with proper understanding like this: 'This is not mine, I am not this, this is not my self.' …"

35:213–215. The Exterior and What's Impermanent in the Three Times

"Mendicants, in the past … future … present sights, sounds, smells, tastes, touches, and thoughts are impermanent. What's impermanent is suffering …"

35:216–218. The Exterior and What's Suffering in the Three Times

"Mendicants, in the past … future … present sights, sounds, smells, tastes, touches, and thoughts are suffering. What's suffering is not-self …"

35:219–221. The Exterior and What's Not-Self in the Three Times

"Mendicants, in the past … future … present sights, sounds, smells, tastes, touches, and thoughts are not-self. And what's not-self should be truly seen with proper understanding like this: 'This is not mine, I am not this, this is not my self.' …"

35:222. The Interior as Impermanent

"Mendicants, the eye, ear, nose, tongue, body, and mind are impermanent. Seeing this … They understand: '… there is no return to any state of existence.'"

35:223. The Interior as Suffering

"Mendicants, the eye, ear, nose, tongue, body, and mind are suffering. …" Seeing this … They understand: '… there is no return to any state of existence.'"

35:224. The Interior as Not-Self

"Mendicants, the eye, ear, nose, tongue, body, and mind are not-self. Seeing this … They understand: '… there is no return to any state of existence.'"

35:225. The Exterior as Impermanent

"Mendicants, sights, sounds, smells, tastes, touches, and thoughts are impermanent. Seeing this … They understand: '… there is no return to any state of existence.'"

35:226. The Exterior as Suffering

"Mendicants, sights, sounds, smells, tastes, touches, and thoughts are suffering. Seeing this … They understand: '… there is no return to any state of existence.'"

35:227. The Exterior as Not-Self

"Mendicants, sights, sounds, smells, tastes, touches, and thoughts are not-self. Seeing this … They understand: '… there is no return to any state of existence.'"

18. The Ocean

35:228. The Ocean (1st)

"Mendicants, an uneducated ordinary person speaks of the ocean. But that's not the ocean in the training of the noble one. That's just a large body of water, a large sea of water. For a person, the eye is an ocean, and its currents are made of sights.

Someone who can withstand those currents is said to have crossed over the ocean of the eye, with its waves and whirlpools, its sharks, and monsters. Crossed over, the brahmin stands on the far shore. For a person, the ear … nose … tongue … body … mind is an ocean, and its currents are made of thoughts. Someone who can withstand those currents is said to have crossed over the ocean of the mind, with its waves and whirlpools, its sharks, and monsters. Crossed over, the brahmin stands on the far shore." That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

> "A knowledge master who's crossed the ocean so hard to cross,
> with its sharks and monsters, its waves, whirlpools, and dangers;
> they've completed the spiritual journey, and gone to the end of the world,
> they're called 'one who has gone beyond'."

35:229. The Ocean (2nd)

"Mendicants, an uneducated ordinary person speaks of the ocean. But that's not the ocean in the training of the noble one. That's just a large body of water, a large sea of water. There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. This is

called the ocean in the training of the noble one. And it's here that this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—is for the most part sunk. It's become tangled like string, knotted like a ball of thread, and matted like rushes and reeds, and it doesn't escape the places of loss, the bad places, the underworld, transmigration.

There are sounds … smells … tastes … touches … thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. This is called the ocean in the training of the noble one. And it's here that this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—is for the most part sunk. It's become tangled like string, knotted like a ball of thread, and matted like rushes and reeds, and it doesn't escape the places of loss, the bad places, the underworld, transmigration.

> Those who have discarded
> greed, hate, and ignorance
> have crossed the ocean so hard to cross,
> with its sharks and monsters, its waves and dangers.
>
> They've got over clinging, given up death, and have no attachments.
> They've given up suffering, so there are no more future lives.
> They've come to an end, and cannot be measured;
> and they've confounded the King of Death, I say."

35:230. The Simile of the Fisherman

"Mendicants, suppose a fisherman was to cast a baited hook into a deep lake. Seeing the bait, a fish would swallow it. And so the fish that swallowed the hook would meet with tragedy and disaster, and the fisherman can do what he wants with it.

In the same way, there are these six hooks in the world that mean tragedy and slaughter for living creatures. What six? There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, they're called a mendicant who has swallowed Māra's hook. They've met with tragedy and disaster, and the Wicked One can do what he wants with them. There are sounds … smells … tastes … touches …

thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, they're called a mendicant who has swallowed Māra's hook. They've met with tragedy and disaster, and the Wicked One can do what he wants with them.

There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn't approve, welcome, and keep clinging to them, they're called a mendicant who hasn't swallowed Māra's hook. They've broken the hook, destroyed it. They haven't met with tragedy and disaster, and the Wicked One cannot do what he wants with them.

There are sounds … smells … tastes … touches … thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn't approve, welcome, and keep clinging to them, they're called a mendicant who hasn't swallowed Māra's hook. They've broken the hook, destroyed it. They haven't met with tragedy and disaster, and the Wicked One cannot do what he wants with them."

35:231. The Simile of the Latex-Producing Tree

“Mendicants, take any monk or nun who, when it comes to sights known by the eye, still has greed, hate, and delusion, and has not given them up. If even trivial sights come into their range of vision they overcome their mind, not to mention those that are compelling. Why is that? Because they still have greed, hate, and delusion, and have not given them up.

When it comes to sounds … smells … tastes … touches …

thoughts known by the mind, they still have greed, hate, and delusion, and have not given them up. If even trivial thoughts come into the range of the mind they overcome their mind, not to mention those that are compelling. Why is that? Because they still have greed, hate, and delusion, and have not given them up.

Suppose there was a latex-producing tree—such as a bodhi, a banyan, a wavy leaf fig, or a cluster fig—that’s a tender young sapling. If a man were to chop it here and there with a sharp axe, would latex come out?” “Yes, sir.” Why is that? Because it still has latex.”

“In the same way, take any monk or nun who, when it comes to sights known by the eye, still has greed, hate, and delusion, and has not given them up. If even trivial sights come into their range of vision they overcome their mind, not to mention those that are compelling. Why is that? Because they still have greed, hate, and delusion, and have not given them up.

When it comes to sounds … smells … tastes … touches …

thoughts known by the mind, they still have greed, hate, and delusion, and have not given them up. If even trivial thoughts come into the range of the mind they overcome their mind, not to mention those that are compelling. Why is that? Because they still have greed, hate, and delusion, and have not given them up.

Take any monk or nun who, when it comes to sights known by the eye, has no greed, hate, and delusion left, and has given them up. If even compelling sights come into their range of vision they don’t overcome their mind, not to mention those that are trivial. Why is that? Because they have no greed, hate, and delusion left, and have given them up.

When it comes to sounds … smells … tastes … touches … thoughts known by the mind, they have no greed, hate, and delusion left, and have given them up. If even compelling thoughts come into the range of the mind they don’t overcome their mind, not to mention those that are trivial. Why is that? Because they have no greed, hate, and delusion left, and have given them up. Suppose there was a latex-producing tree—such as a bodhi, a banyan, a wavy leaf fig, or a cluster fig—that’s dried up, withered, and decrepit. If a man were to chop it here and there with a sharp axe, would latex come out?” “No, sir. Why is that? Because it has no latex left.”

“In the same way, take any monk or nun who, when it comes to sights known by the eye, has no greed, hate, and delusion left, and has given them up. If even compelling sights come into their range of vision they don’t overcome their mind, not to mention those that are trivial. Why is that? Because they have no greed, hate, and delusion left, and have given them up.

When it comes to sounds … smells … tastes … touches …

thoughts known by the mind, they have no greed, hate, and delusion left, and have given them up. If even compelling thoughts come into the range of the mind they don’t overcome their mind, not to mention those that are trivial. Why is that? Because they have no greed, hate, and delusion left, and have given them up.”

35:232. With Koṭṭhita

At one time Venerable Sāriputta and Venerable Mahākoṭṭhita were staying near Benares, in the deer park at Isipatana. Then in the late afternoon, Venerable Mahākoṭṭhita came out of retreat, went to Venerable Sāriputta, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Sāriputta:

"Reverend Sāriputta, which is it? Is the eye the fetter of sights, or are sights the fetter of the eye? Is the ear … nose … tongue … body … mind the fetter of thoughts, or are thoughts the fetter of the mind?"

"Reverend Koṭṭhita, the eye is not the fetter of sights, nor are sights the fetter of the eye. The fetter there is the desire and greed that arises from the pair of them. The ear … nose … tongue … body … mind is not the fetter of thoughts, nor are thoughts the fetter of the mind. The fetter there is the desire and greed that arises from the pair of them.

Suppose there was a black ox and a white ox yoked by a single harness or yoke. Would it be right to say that the black ox is the yoke of the white ox, or the white ox is the yoke of the black ox?" "No, reverend. The black ox is not the yoke of the white ox, nor is the white ox the yoke of the black ox. The yoke there is the single harness or yoke that they're yoked by."

"In the same way, the eye is not the fetter of sights, nor are sights the fetter of the eye. The fetter there is the desire and greed that arises from the pair of them. The ear … nose … tongue … body … mind is not the fetter of thoughts, nor are thoughts the fetter of the mind. The fetter there is the desire and greed that arises from the pair of them.

If the eye were the fetter of sights, or if sights were the fetter of the eye, this living of the spiritual life for the complete ending of suffering would not be found. However, since this is not the case, but the fetter there is the desire and greed that arises from the pair of them, this living of the spiritual life for the complete ending of suffering is found.

If the ear … nose … tongue … body …

mind were the fetter of thoughts, or if thoughts were the fetter of the mind, this living of the spiritual life for the complete ending of suffering would not be found. However, since this is not the case, but the fetter there is the desire and greed that arises from the pair of them, this living of the spiritual life for the complete ending of suffering is found.

This too is a way to understand how this is so.

The Buddha has an eye with which he sees a sight. But he has no desire and greed, for his mind is well freed. The Buddha has an ear … nose … tongue … The Buddha has a body with which he experiences touch. But he has no desire and greed, for his mind is well freed. The Buddha knows thought with his mind. But he has no desire and greed, for his mind is well freed.

This too is a way to understand how the eye is not the fetter of sights, nor are sights the fetter of the eye. The fetter there is the desire and greed that arises from the pair of them. The ear … nose … tongue … body … mind is not the fetter of thoughts, nor are thoughts the fetter of the mind. The fetter there is the desire and greed that arises from the pair of them."

35:233. With Kāmabhū

At one time the venerables Ānanda and Kāmabhū were staying near Kosambi, in Ghosita's Monastery. Then in the late afternoon, Venerable Kāmabhū came out of retreat, went to Venerable Ānanda, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Ānanda:

"Reverend Ānanda, which is it? Is the eye the fetter of sights, or are sights the fetter of the eye? Is the ear … nose … tongue … body … mind the fetter of thoughts, or are thoughts the fetter of the mind?"

“Reverend Kāmabhū, the eye is not the fetter of sights, nor are sights the fetter of the eye. The fetter there is the desire and greed that arises from the pair of them. The ear … nose … tongue … body … mind is not the fetter of thoughts, nor are thoughts the fetter of the mind. The fetter there is the desire and greed that arises from the pair of them.

Suppose there was a black ox and a white ox yoked by a single harness or yoke. Would it be right to say that the black ox is the yoke of the white ox, or the white ox is the yoke of the black ox?” “No, reverend. The black ox is not the yoke of the white ox, nor is the white ox the yoke of the black ox. The yoke there is the single harness or yoke that they’re yoked by.” “In the same way, the eye is not the fetter of sights, nor are sights the fetter of the eye. The ear … nose … tongue … body … mind is not the fetter of thoughts, nor are thoughts the fetter of the mind. The fetter there is the desire and greed that arises from the pair of them.”

35:234. With Udāyī

At one time the venerables Ānanda and Udāyī were staying near Kosambi, in Ghosita’s Monastery. Then in the late afternoon, Venerable Udāyī came out of retreat, went to Venerable Ānanda, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Ānanda:

“Reverend Ānanda, the Buddha has explained, opened, and illuminated in many ways how this body is not-self. Is it possible to explain consciousness in the same way? To teach, assert, establish, open, analyze, and make it clear how consciousness is not-self?”

“It is possible, Reverend Udāyī.

Does eye consciousness arise dependent on the eye and sights?” “Yes, reverend.” “If the cause and condition that gives rise to eye consciousness were to totally and utterly cease without anything left over, would eye consciousness still be found?” “No, reverend.” “In this way, too, it can be understood how consciousness is not-self.

Does ear … nose … tongue … body …

mind consciousness arise dependent on the mind and thoughts?” “Yes, reverend.” “If the cause and condition that gives rise to mind consciousness were to totally and utterly cease without anything left over, would mind consciousness still be found?” “No, reverend.” “In this way, too, it can be understood how consciousness is not-self.

Suppose there was a person in need of heartwood. Wandering in search of heartwood, they’d take a sharp axe and enter a forest. There they’d see a big banana tree, straight and young and flawlessly grown. They’d cut it down at the base, cut off the root, cut off the top, and unroll the coiled sheaths. But they wouldn’t even find sapwood, much less heartwood. In the same way, a mendicant sees these six fields of contact as neither self nor belonging to self. So seeing, they don’t grasp anything in the world. Not grasping, they’re not anxious. Not being anxious, they personally become extinguished. They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

35:235. The Explanation on Burning

“Mendicants, I will teach you an exposition of the teaching on burning. Listen … And what is the exposition of the teaching on burning? You’d be better off mutilating your eye faculty with a red-hot iron nail, burning, blazing and glowing, than getting caught up in the features by way of the details in sights known by the eye. For if you die at a time when your consciousness is still tied to gratification in the features or details, it’s possible you’ll go to one of two destinations: hell or the animal realm. I speak having seen this drawback.

You'd be better off mutilating your ear faculty with a sharp iron spike …

You'd be better off mutilating your nose faculty with a sharp nail cutter …

You'd be better off mutilating your tongue faculty with a sharp razor …

You'd be better off mutilating your body faculty with a sharp spear, burning, blazing and glowing, than getting caught up in the features by way of the details in touches known by the body. For if you die at a time when your consciousness is still tied to gratification in the features or details, it's possible you'll go to one of two destinations: hell or the animal realm. I speak having seen this drawback.

You'd be better off sleeping. For I say that sleep is useless, fruitless, and unconsciousness for the living. But while you're asleep you won't fall under the sway of such thoughts that would make you create a schism in the Saṅgha. I speak having seen this drawback.

A noble disciple reflects on this: 'Forget mutilating the eye faculty with a red-hot iron nail, burning, blazing and glowing! I'd better focus on the fact that the eye, sights, eye consciousness, and eye contact are impermanent. And the painful, pleasant, or neutral feeling that arises conditioned by eye contact is also impermanent.

Forget mutilating the ear faculty with a sharp iron spike, burning, blazing and glowing! I'd better focus on the fact that the ear, sounds, ear consciousness, and ear contact are impermanent. And the painful, pleasant, or neutral feeling that arises conditioned by ear contact is also impermanent.

Forget mutilating the nose faculty with a sharp nail cutter, burning, blazing and glowing! I'd better focus on the fact that the nose, smells, nose consciousness, and nose contact are impermanent. And the painful, pleasant, or neutral feeling that arises conditioned by nose contact is also impermanent.

Forget mutilating the tongue faculty with a sharp razor, burning, blazing and glowing! I'd better focus on the fact that the tongue, tastes, tongue consciousness, and tongue contact are impermanent. And the painful, pleasant, or neutral feeling that arises conditioned by tongue contact is also impermanent.

Forget mutilating the body faculty with a sharp spear, burning, blazing and glowing! I'd better focus on the fact that the body, touches, body consciousness, and body contact are impermanent. And the painful, pleasant, or neutral feeling that arises conditioned by body contact is also impermanent.

Forget sleeping! I'd better focus on the fact that the mind, thoughts, mind consciousness, and mind contact are impermanent. And the painful, pleasant, or neutral feeling that arises conditioned by mind contact is also impermanent.'

Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, and eye contact. And they become disillusioned with the painful, pleasant, or neutral feeling that arises conditioned by eye contact. They grow disillusioned with the ear … nose … tongue … body … mind … painful, pleasant, or neutral feeling that arises conditioned by mind contact. Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed. They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.' This is the exposition of the teaching on burning."

35:236. The Simile of Hands and Feet (1st)

“Mendicants, when there are hands, picking up and putting down are found. When there are feet, coming and going are found. When there are joints, contracting and extending are found. When there’s a belly, hunger and thirst are found. In the same way, when there’s an eye, pleasure and pain arise internally conditioned by eye contact. When there’s an ear … nose … tongue … body … mind, pleasure and pain arise internally conditioned by mind contact.

When there are no hands, picking up and putting down aren’t found. When there are no feet, coming and going aren’t found. When there are no joints, contracting and extending aren’t found. When there’s no belly, hunger and thirst aren’t found. In the same way, when there’s no eye, pleasure and pain don’t arise internally conditioned by eye contact. When there’s no ear … nose … tongue … body … mind, pleasure and pain don’t arise internally conditioned by mind contact.”

35:237. The Simile of Hands and Feet (2nd)

“Mendicants, when there are hands, there’s picking up and putting down. When there are feet, there’s coming and going. When there are joints, there’s contracting and extending. When there’s a belly, there’s hunger and thirst. In the same way, when there’s an eye, pleasure and pain arise internally conditioned by eye contact. When there’s an ear … nose … tongue … body … mind, pleasure and pain arise internally conditioned by mind contact.

When there are no hands, there’s no picking up and putting down. When there are no feet, there’s no coming and going. When there are no joints, there’s no contracting and extending. When there’s no belly, there’s no hunger and thirst. In the same way, when there’s no eye, pleasure and pain don’t arise internally conditioned by eye contact. When there’s no ear … nose … tongue … body … mind, pleasure and pain don’t arise internally conditioned by mind contact.”

19. The Simile of the Vipers

35:238. The Simile of the Vipers

“Mendicants, suppose there were four lethal poisonous vipers. Then a person would come along who wants to live and doesn’t want to die, who wants to be happy and recoils from pain. They’d say to him: ‘Mister, here are four lethal poisonous vipers. They must be periodically picked up, washed, fed, and put to sleep. But when one or other of these four poisonous vipers gets angry with you, you’ll meet with death or deadly pain. So then, mister, do what has to be done.’

Then that man, terrified of those four poisonous vipers, would flee this way or that. They’d say to him: ‘Mister, there are five deadly enemies chasing you, thinking: “When we catch sight of him, we’ll murder him right there!” So then, mister, do what has to be done.’

Then that man, terrified of those four poisonous vipers and those five deadly enemies, would flee this way or that. They’d say to him: ‘Mister, there’s a sixth hidden killer chasing you with a drawn sword, thinking: “When I catch sight of him, I’ll chop off his head right there!” So then, mister, do what has to be done.’

Then that man, terrified of those four poisonous vipers and those five deadly enemies and the hidden killer, would flee this way or that. He’d see an empty village. But whatever house he enters is vacant, deserted, and empty. And whatever vessel he touches is vacant, hollow, and

empty. They'd say to him: 'Mister, there are bandits who raid villages, and they're striking now. So then, mister, do what has to be done.'

Then that man, terrified of those four poisonous vipers and those five deadly enemies and the hidden killer and the bandits, would flee this way or that. He'd see a large deluge, whose near shore is dubious and perilous, while the far shore is a sanctuary free of peril. But there's no ferryboat or bridge for crossing over. Then that man thought: 'Why don't I gather grass, sticks, branches, and leaves and make a raft? Riding on the raft, and paddling with my hands and feet, I can safely reach the far shore.'

And so that man did exactly that. Having crossed over and gone beyond, the brahmin stands on the far shore.

I've made up this simile to make a point. And this is the point. 'Four lethal poisonous vipers' is a term for the four primary elements: the elements of earth, water, fire, and air.

'Five deadly enemies' is a term for the five grasping aggregates, that is: form, feeling, perception, choices, and consciousness.

'The sixth hidden killer with a drawn sword' is a term for relishing and greed.

'Empty village' is a term for the six interior sense fields. If an astute, competent, clever person investigates this in relation to the eye, it appears vacant, hollow, and empty. If an astute, competent, clever person investigates this in relation to the ear … nose … tongue … body … mind, it appears vacant, hollow, and empty.

'Bandits who raid villages' is a term for the six exterior sense fields. The eye is struck by both agreeable and disagreeable sights. The ear … nose … tongue … body … mind is struck by both agreeable and disagreeable thoughts.

'Large sea' is a term for the four floods: the floods of sensual pleasures, desire to be reborn, views, and ignorance.

'The near shore that's dubious and perilous' is a term for identity.

'The far shore, a sanctuary free of peril' is a term for extinguishment.

'The raft' is a term for the noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

'Paddling with hands and feet' is a term for being energetic.

'Crossed over, gone beyond, the brahmin stands on the shore' is a term for a perfected one."

35:239. The Simile of the Chariot

"Mendicants, when a mendicant has three qualities they're full of joy and happiness in the present life, and they have laid the groundwork for ending the defilements. What three? They guard the sense doors, eat in moderation, and are committed to wakefulness.

And how does a mendicant guard the sense doors? When a mendicant sees a sight with their eyes, they don't get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint. When they hear a sound with their ears … When they smell an odor with their nose … When they taste a flavor with their tongue … When they feel a touch with their body … When they know a thought with their mind, they don't get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint. Suppose a chariot stood harnessed to thoroughbreds at a level crossroads, with a goad ready. Then an expert horse trainer, a master charioteer, might mount the chariot, taking the reins in his right hand and goad in the left. He'd drive out and back wherever he

wishes, whenever he wishes. In the same way, a mendicant trains to protect, control, tame, and pacify these six senses. That's how a mendicant guards the sense doors.

And how does a mendicant eat in moderation? It's when a mendicant reflects properly on the food that they eat. 'Not for fun, indulgence, adornment, or decoration, but only to continue and sustain this body, avoid harm, and support spiritual practice. So that I will put an end to old discomfort and not give rise to new discomfort, and so that I will keep on living blamelessly and at ease.' It's like a person who puts ointment on a wound only so that it can heal; or who oils an axle only so that it can carry a load. In the same way, a mendicant reflects properly on the food that they eat. 'Not for fun, indulgence, adornment, or decoration, but only to continue and sustain this body, avoid harm, and support spiritual practice. So that I will put an end to old discomfort and not give rise to new discomfort, and so that I will keep on living blamelessly and at ease.' That's how a mendicant eats in moderation.

And how is a mendicant committed to wakefulness? It's when a mendicant practices walking and sitting meditation by day, purifying their mind from obstacles. In the evening, they continue to practice walking and sitting meditation. In the middle of the night, they lie down in the lion's posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up. In the last part of the night, they get up and continue to practice walking and sitting meditation, purifying their mind from obstacles. This is how a mendicant is committed to wakefulness. When a mendicant has these three qualities they're full of joy and happiness in the present life, and they have laid the groundwork for ending the defilements."

35:240. The Simile of the Tortoise

"Once upon a time, mendicants, a tortoise was grazing along the bank of a river in the afternoon. At the same time, a jackal was also hunting along the river bank. The tortoise saw the jackal off in the distance hunting, so it drew its limbs and neck inside its shell, and kept still and silent. But the jackal also saw the tortoise off in the distance grazing. So it went up to the tortoise and waiting nearby, thinking: 'When that tortoise sticks one or other of its limbs or neck out from its shell, I'll grab it right there, rip it out, and eat it!' But when that tortoise didn't stick one or other of its limbs or neck out from its shell, the jackal left disappointed, since it couldn't find a vulnerability.

In the same way, Māra the Wicked is always waiting nearby, thinking: 'Hopefully I can find a vulnerability in the eye, ear, nose, tongue, body, or mind.' That's why you should live with sense doors guarded. When you see a sight with your eyes, don't get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, practice restraint, protecting the faculty of sight, and achieving its restraint. When you hear a sound with your ears … When you smell an odor with your nose … When you taste a flavor with your tongue … When you feel a touch with your body … When you know a thought with your mind, don't get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, practice restraint, protecting the faculty of mind, and achieving its restraint. When you live with your sense doors restrained, Māra will leave you disappointed, since he can't find a vulnerability, just like the jackal left the tortoise.

> A mendicant should collect their thoughts
> as a tortoise draws its limbs into its shell.
> Independent, not disturbing others,
> someone who's extinguished wouldn't blame anyone."

35:241. The Simile of the Tree Trunk (1st)

At one time the Buddha was staying near Kosambi on the bank of the Ganges river. Seeing a large tree trunk being carried along by the current, he addressed the mendicants: "Mendicants, do you see that large tree trunk being carried along by the current of the Ganges river?" "Yes, sir." "Mendicants, assume that that tree trunk doesn't collide with the near shore or the far shore, or sink in the middle, or get stranded on high ground. And assume that it doesn't get taken by humans or non-humans or caught up in a whirlpool, and that it doesn't rot away. In that case, that tree trunk will slant, slope, and incline towards the ocean. Why is that? Because the current of the Ganges river slants, slopes, and inclines towards the ocean.

In the same way, assume that you don't collide with the near shore or the far shore, or sink in the middle, or get stranded on high ground. And assume that you don't get taken by humans or non-humans or caught up in a whirlpool, and that you don't rot away. In that case, you will slant, slope, and incline towards extinguishment. Why is that? Because right view slants, slopes, and inclines towards extinguishment." When he said this, one of the mendicants asked the Buddha: "But sir, what's the near shore and what's the far shore? What's sinking in the middle? What's getting stranded on high ground? What's getting taken by humans or non-humans? What's getting caught up in a whirlpool? And what's rotting away?"

"'The near shore', mendicant, is a term for the six interior sense fields. 'The far shore' is a term for the six exterior sense fields. 'Sinking in the middle' is a term for desire with relishing. 'Stranded on high ground' is a term for the conceit 'I am'.

And what's getting taken by humans? It's when someone mixes closely with laypeople, sharing their joys and sorrows—happy when they're happy and sad when they're sad—and getting involved in their business. That's called getting taken by humans.

And what's getting taken by non-humans? It's when someone lives the spiritual life wishing to be reborn in one of the orders of gods: 'By this precept or observance or mortification or spiritual life, may I become one of the gods!' That's called getting taken by non-humans. 'Caught up in a whirlpool' is a term for the five kinds of sensual stimulation.

And what's rotting away? It's when some person is unethical, of bad qualities, filthy, with suspicious behavior, underhand, no true ascetic or spiritual practitioner—though claiming to be one—rotten inside, corrupt, and depraved. This is called 'rotting away'."

Now, at that time Nanda the cowherd was sitting not far from the Buddha. Then he said to the Buddha: "I won't collide with the near shore or the far shore, or sink in the middle, or get stranded on high ground. And I won't get taken by humans or non-humans or caught up in a whirlpool, and I won't rot away. Sir, may I receive the going forth, the ordination in the Buddha's presence?" "Well then, Nanda, return the cows to their owners." "Sir, the cows will go back by themselves, since they love their calves." "Still, Nanda, you should return them to their owners." Then Nanda, after returning the cows to their owners, went up to the Buddha and said to him: "Sir, I have returned the cows to their owners. May I receive the going forth, the ordination in the Buddha's presence?" And the cowherd Nanda received the going forth, the ordination in the Buddha's presence. Not long after his ordination, Venerable Nanda became one of the perfected.

35:242. The Simile of the Tree Trunk (2nd)

At one time the Buddha was staying near Kimibilā on the bank of the Ganges river. Seeing a large tree trunk being carried along by the current, he addressed the mendicants: "Mendicants, do you see that large tree trunk being carried along by the current of the Ganges river?" "Yes, sir," they replied. … When this was said, Venerable Kimbila said to the Buddha: "But sir, what's the near shore and what's the far shore? What's sinking in the middle? What's getting stranded on high

ground? What's getting taken by humans or non-humans? What's getting caught up in a whirlpool? And what's rotting away?" … "And what, Kimbila, is rotting away? It's when a mendicant has committed the kind of corrupt offence from which there is no rehabilitation. This is called 'rotting away'."

35:243. The Explanation on the Corrupt

At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery. Now at that time a new town hall had recently been constructed for the Sakyans of Kapilavatthu. It had not yet been occupied by an ascetic or brahmin or any person at all. Then the Sakyans of Kapilavatthu went up to the Buddha, bowed, sat down to one side, and said to him: "Sir, a new town hall has recently been constructed for the Sakyans of Kapilavatthu. It has not yet been occupied by an ascetic or brahmin or any person at all. May the Buddha be the first to use it, and only then will the Sakyans of Kapilavatthu use it. That would be for the lasting welfare and happiness of the Sakyans of Kapilavatthu." The Buddha consented in silence.

Then, knowing that the Buddha had accepted, the Sakyans got up from their seat, bowed, and respectfully circled the Buddha, keeping him on their right. Then they went to the new town hall, where they spread carpets all over, prepared seats, set up a water jar, and placed a lamp. Then they went back to the Buddha and told him of their preparations, saying: "Please, sir, come at your convenience." Then the Buddha robed up and, taking his bowl and robe, went to the new town hall together with the Saṅgha of mendicants. Having washed his feet he entered the town hall and sat against the central column facing east. The Saṅgha of mendicants also washed their feet, entered the town hall, and sat against the west wall facing east, with the Buddha right in front of them. The Sakyans of Kapilavatthu also washed their feet, entered the town hall, and sat against the east wall facing west, with the Buddha right in front of them. The Buddha spent most of the night educating, encouraging, firing up, and inspiring the Sakyans with a Dhamma talk. Then he dismissed them: "The night is getting late, Gotamas. Please go at your convenience." "Yes, sir," replied the Sakyans. They got up from their seat, bowed, and respectfully circled the Buddha, keeping him on their right, before leaving.

And then, soon after the Sakyans had left, the Buddha addressed Venerable Mahāmoggallāna: "Moggallāna, the Saṅgha of mendicants is rid of dullness and drowsiness. Give them some Dhamma talk as you feel inspired. My back is sore, I'll stretch it." "Yes, sir," Mahāmoggallāna replied. And then the Buddha spread out his outer robe folded in four and laid down in the lion's posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up. There Venerable Mahāmoggallāna addressed the mendicants: "Reverends, mendicants!" "Reverend," they replied. Venerable Mahāmoggallāna said this: "I will teach you the explanation of the corrupt and the uncorrupted. Listen and pay close attention, I will speak." "Yes, reverend," they replied. Venerable Mahāmoggallāna said this:

"And how is someone corrupt? Take a mendicant who sees a sight with the eye. If it's pleasant they hold on to it, but if it's unpleasant they dislike it. They live with mindfulness of the body unestablished and their heart restricted. And they don't truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over. They hear a sound … smell an odor … taste a flavor … feel a touch … know a thought with the mind. If it's pleasant they hold on to it, but if it's unpleasant they dislike it. They live with mindfulness of the body unestablished and a limited heart. And they don't truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over. This is called a mendicant who is corrupt when it comes to sights known by the eye, sounds … smells … tastes … touches … thoughts known by the mind. When a mendicant lives like this, if Māra comes at them through the eye he finds a vulnerability and gets

hold of them. If Māra comes at them through the ear … nose … tongue … body … mind he finds a vulnerability and gets hold of them.

Suppose there was a house made of reeds or straw that was dried up, withered, and decrepit. If a person came to it with a burning grass torch from the east, west, north, south, below, above, or from anywhere, the fire would find a vulnerability, it would get a foothold. In the same way, when a mendicant lives like this, if Māra comes at them through the eye he finds a vulnerability and gets hold of them. If Māra comes at them through the ear … nose … tongue … body … mind he finds a vulnerability and gets hold of them. When a mendicant lives like this, they're mastered by sights, sounds, smells, tastes, touches, and thoughts, they don't master these things. This is called a mendicant who has been mastered by sights, sounds, smells, tastes, touches, and thoughts. They're mastered, not a master. Bad, unskillful qualities have mastered them, which are defiled, leading to future lives, hurtful, and resulting in suffering and future rebirth, old age, and death. That's how someone is corrupt.

And how is someone uncorrupted? Take a mendicant who sees a sight with the eye. If it's pleasant they don't hold on to it, and if it's unpleasant they don't dislike it. They live with mindfulness of the body established and a limitless heart. And they truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over. They hear a sound … smell an odor … taste a flavor … feel a touch … know a thought with the mind. If it's pleasant they don't hold on to it, and if it's unpleasant they don't dislike it. They live with mindfulness of the body established and a limitless heart. And they truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over. This is called a mendicant who is uncorrupted when it comes to sights known by the eye, sounds … smells … tastes … touches … thoughts known by the mind. When a mendicant lives like this, if Māra comes at them through the eye he doesn't find a vulnerability or get hold of them. If Māra comes at them through the ear … nose … tongue … body … mind he doesn't find a vulnerability or get hold of them.

Suppose there was a bungalow or hall made of thick clay with its plaster still wet. If a person came to it with a burning grass torch from the east, west, north, south, below, above, or from anywhere, the fire wouldn't find a vulnerability, it would get no foothold. In the same way, when a mendicant lives like this, if Māra comes at them through the eye he doesn't find a vulnerability or get hold of them. If Māra comes at them through the ear … nose … tongue … body … mind he doesn't find a vulnerability or get hold of them. When a mendicant lives like this, they master sights, sounds, smells, tastes, touches, and thoughts, they're not mastered by these things. This is called a mendicant who has mastered sights, sounds, smells, tastes, touches, and thoughts. They're a master, not mastered. Bad, unskillful qualities have been mastered by them, which are defiled, leading to future lives, hurtful, and resulting in suffering and future rebirth, old age, and death. That's how someone is uncorrupted."

Then the Buddha got up and said to Venerable Mahāmoggallāna: "Good, good, Moggallāna! It's good that you've taught this explanation of the corrupt and the uncorrupted."

This is what Venerable Mahāmoggallāna said, and the teacher approved. Satisfied, the mendicants were happy with what Mahāmoggallāna said.

35:244. Entailing Suffering

"Mendicants, when a mendicant truly understands the origin and ending of all things that entail suffering, then they've seen sensual pleasures in such a way that they have no underlying tendency for desire, affection, stupefaction, and passion for sensual pleasures. And they've awakened to a way of conduct and a way of living such that, when they live in that way, bad, unskillful qualities of desire and grief don't overwhelm them.

And how does a mendicant truly understand the origin and ending of all things that entail suffering? 'Such is form, such is the origin of form, such is the ending of form. Such is feeling … perception … choices … consciousness, such is the origin of consciousness, such is the ending of consciousness.' That's how a mendicant truly understands the origin and ending of all things that entail suffering.

And how has a mendicant seen sensual pleasures in such a way that they have no underlying tendency for desire, affection, stupefaction, and passion for sensual pleasures? Suppose there was a pit of glowing coals deeper than a man's height, filled with glowing coals that neither flamed nor smoked. Then a person would come along who wants to live and doesn't want to die, who wants to be happy and recoils from pain. Then two strong men grab would grab each arm and drag them towards the pit of glowing coals. They'd writhe and struggle to and fro. Why is that? For that person knows: 'If I fall in that pit of glowing coals, that will result in my death or deadly pain.' In the same way, when a mendicant has seen sensual pleasures as like a pit of glowing coals, they have no underlying tendency for desire, affection, stupefaction, and passion for sensual pleasures.

And how has a mendicant awakened to a way of conduct and a way of living such that, when they live in that way, bad, unskillful qualities of desire and grief don't overwhelm them? Suppose a person was to enter a thicket full of thorns. They'd have thorns in front and behind, to the left and right, below and above. So they'd go forward mindfully and come back mindfully, thinking: 'May I not get any thorns!' In the same way, whatever in the world seems nice and pleasant is called a thorn in the training of the noble one. When they understand what a thorn is, they should understand restraint and lack of restraint.

And how is someone unrestrained? Take a mendicant who sees a sight with the eye. If it's pleasant they hold on to it, but if it's unpleasant they dislike it. They live with mindfulness of the body unestablished and their heart restricted. And they don't truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over. They hear a sound … smell an odor … taste a flavor … feel a touch … know a thought with the mind. If it's pleasant they hold on to it, but if it's unpleasant they dislike it. They live with mindfulness of the body unestablished and a limited heart. And they don't truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over. This is how someone is unrestrained.

And how is someone restrained? Take a mendicant who sees a sight with the eye. If it's pleasant they don't hold on to it, and if it's unpleasant they don't dislike it. They live with mindfulness of the body established and a limitless heart. And they truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over. They hear a sound … smell an odor … taste a flavor … feel a touch … know a thought with the mind. If it's pleasant they don't hold on to it, and if it's unpleasant they don't dislike it. They live with mindfulness of the body established and a limitless heart. And they truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over. This is how someone is restrained.

Though that mendicant conducts themselves and lives in this way, every so often they might lose mindfulness, and bad, unskillful memories and thoughts prone to fetters arise. If this happens, their mindfulness is slow to come up, but they quickly give them up, get rid of, eliminate, and obliterate those thoughts.

Suppose there was an iron cauldron that had been heated all day, and a person let two or three drops of water fall onto it. The drops would be slow to fall, but they'd quickly dry up and evaporate. In the same way, though that mendicant conducts themselves and lives in this way, every so often they might lose mindfulness, and bad, unskillful memories and thoughts prone to fetters arise. If this happens, their mindfulness is slow to come up, but they quickly give them up, get rid of, eliminate, and obliterate those thoughts. This is how a mendicant has awakened to a

way of conduct and a way of living such that, when they live in that way, bad, unskillful qualities of desire and grief don't overwhelm them. While that mendicant conducts themselves in this way and lives in this way, if rulers or their ministers, friends or colleagues, relatives or family should invite them to accept wealth, saying: 'Please, mister, why let these ocher robes torment you? Why follow the practice of shaving your head and carrying an alms bowl? Come, return to a lesser life, enjoy wealth, and make merit!' It's simply impossible for a mendicant who conducts themselves in this way and lives in this way to reject the training and return to a lesser life.

Suppose that, although the Ganges river slants, slopes, and inclines to the east, a large crowd were to come along with a spade and basket, saying: 'We'll make this Ganges river slant, slope, and incline to the west!' What do you think, mendicants? Would they still succeed?" "No, sir. Why is that? The Ganges river slants, slopes, and inclines to the east. It's not easy to make it slant, slope, and incline to the west. That large crowd will eventually get weary and frustrated." "In the same way, while that mendicant conducts themselves in this way and lives in this way, if rulers or their ministers, friends or colleagues, relatives or family should invite them to accept wealth, saying: 'Please, mister, why let these ocher robes torment you? Why follow the practice of shaving your head and carrying an alms bowl? Come, return to a lesser life, enjoy wealth, and make merit!' It's simply impossible for a mendicant who conducts themselves in this way and lives in this way to reject the training and return to a lesser life. Why is that? Because for a long time that mendicant's mind has slanted, sloped, and inclined to seclusion. So it's impossible for them to return to a lesser life."

35:245. The Simile of the Parrot Tree

Then one mendicant went up to another mendicant and asked: "Reverend, at what point is a mendicant's vision well purified?" "When a mendicant truly understands the origin and ending of the six sense fields, at that point their vision is well purified."

Not content with that answer, that mendicant went up to a series of other mendicants and received the following answers. "When a mendicant truly understands the origin and ending of the five grasping aggregates, at that point their vision is well purified."

"When a mendicant truly understands the origin and ending of the four primary elements, at that point their vision is well purified."

"When a mendicant truly understands that everything that has a beginning has an end, at that point their vision is well purified."

Not content with any of those answers, that mendicant went up to the Buddha and told him what had happened. Then he asked: "Sir, at what point is a mendicant's vision well purified?"

"Mendicant, suppose a person had never seen a parrot tree. They'd go up to someone who had seen a parrot tree and ask them: 'Mister, what's a parrot tree like?' They'd say: 'A parrot tree is blackish, like a charred stump.' Now, at that time a parrot tree may well have been just as that person saw it.

Not content with that answer, that person would go up to a series of other people and receive the following answers. 'A parrot tree is reddish, like a piece of meat.' 'A parrot tree has flaking bark and burst pods, like an acacia.' 'A parrot tree has luxuriant, shady foliage, like a banyan.' Now, at each of those times a parrot tree may well have been just as those people saw them. In the same way, those good people each answered according to what they were focused on when their vision was well purified.

Suppose there was a king's frontier citadel with fortified embankments, ramparts, and arches, and six gates. And it has a gatekeeper who is astute, competent, and clever. He keeps strangers out and lets known people in. A swift pair of messengers would arrive from the east and say to the gatekeeper: 'Mister, where is the lord of the city?' They'd say: 'There he is, sirs, seated at the

central square.' Then that swift pair of messengers would deliver a message of truth to the lord of the city and depart the way they came. A swift pair of messengers would come from the west … north … south … deliver a message of truth to the lord of the city and depart the way they came.

I've made up this simile to make a point. And this is the point. 'City' is a term for this body made up of the four primary elements, produced by mother and father, built up from rice and porridge, liable to impermanence, to wearing away and erosion, to breaking up and destruction. 'Six gates' is a term for the six interior sense fields. 'Gatekeeper' is a term for mindfulness. 'A swift pair of messengers' is a term for serenity and discernment. 'The lord of the city' is a term for consciousness. 'The central square' is a term for the four primary elements: the elements of earth, water, fire, and air. 'A message of truth' is a term for extinguishment. 'The way they came' is a term for the noble eightfold path, that is, right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion."

35:246. The Simile of the Harp

"Mendicants, any monk or nun who has desire or greed or hate or delusion or repulsion come up for sights known by the eye should shield their mind from them: 'This path is dangerous and perilous, thorny and tangled; it's a wrong turn, a bad path, a harmful way. This path is frequented by bad people, not by good people. It's not worthy of you.' The mind should be shielded from this when it comes to sights known by the eye. Any monk or nun who has desire or greed or hate or delusion or repulsion come up for sounds … smells … tastes … touches … thoughts known by the mind should shield their mind against them: 'This path is dangerous and perilous, thorny and tangled; it's a wrong turn, a bad path, a harmful way. This path is frequented by bad people, not by good people. It's not worthy of you.' The mind should be shielded from this when it comes to thoughts known by the mind.

Suppose the crops have ripened, but the caretaker is negligent. If an ox fond of crops invades the crops they'd indulge themselves as much as they like. In the same way, when an uneducated ordinary person doesn't exercise restraint when it comes to the six fields of contact, they indulge themselves in the five kinds of sensual stimulation as much as they like.

Suppose the crops have ripened, and the caretaker is diligent. If an ox fond of crops invades the crops the caretaker would grab them firmly by the muzzle. Then they'd grab them above the hump and hold them fast there. Then they'd give them a good thrashing before driving them away. For a second time, and even a third time, the same thing might happen. As a result, no matter how long they stand or sit in a village or wilderness, that ox fond of crops would never invade that crop again, remembering the beating they got earlier. In the same way, when a mendicant's mind is subdued, well subdued when it comes to the six fields of contact, becomes stilled internally; it settles, unifies, and becomes immersed in samādhi.

Suppose a king or their minister had never heard the sound of an arched harp. When he first hears the sound, he'd say: 'My man, what is making this sound, so arousing, desirable, intoxicating, stupefying, and captivating?' They'd say to him: 'That, sir, is an arched harp.' He'd say: 'Go, my man, fetch me that arched harp.' So they'd fetch it, and say: 'This, sir, is that arched harp.' He'd say: 'I've had enough of that arched harp! Just fetch me the sound.' They'd say: 'Sir, this arched harp is made of many components assembled together, which make a sound when they're played. That is, it depends on the body, the skin, the neck, the head, the strings, the plectrum, and a person to play it properly. That's how an arched harp is made of many components assembled together, which make a sound when they're played.' But he'd split that harp into ten pieces or a hundred pieces, then splinter it up. He'd burn the splinters with fire, and reduce them to ashes. Then he'd sweep away the ashes in a strong wind, or float them away

down a swift stream. Then he'd say: 'It seems that there's nothing to this thing called an arched harp or whatever's called an arched harp! But people waste their time with it, negligent and heedless!' In the same way, a mendicant searches for form, feeling, perception, choices, and consciousness anywhere they might be reborn. As they search in this way, their thoughts of 'I' or 'mine' or 'I am' are no more."

35:247. The Simile of Six Animals

"Mendicants, suppose a person with wounded and festering limbs was to enter a thicket of thorny reeds. The kusa thorns would pierce their feet, and the reed leaves would scratch their limbs. And that would cause that person to experience even more pain and distress. In the same way, some mendicant goes to a village or a wilderness and gets scolded: 'This venerable, acting like this, behaving like this, is a filthy village thorn.' Understanding that they're a thorn, they should understand restraint and lack of restraint.

And how is someone unrestrained? Take a mendicant who sees a sight with their eyes. If it's pleasant they hold on to it, but if it's unpleasant they dislike it. They live with mindfulness of the body unestablished and their heart restricted. And they don't truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over. When they hear a sound with their ears … When they smell an odor with their nose … When they taste a flavor with their tongue … When they feel a touch with their body … When they know a thought with their mind, if it's pleasant they hold on to it, but if it's unpleasant they dislike it. They live with mindfulness of the body unestablished and a limited heart. And they don't truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

Suppose a person was to catch six animals, with diverse territories and feeding grounds, and tie them up with a strong rope. They'd catch a snake, a crocodile, a bird, a dog, a jackal, and a monkey, tie each up with a strong rope, then tie a knot in the middle and let them loose. Then those six animals with diverse domains and territories would each pull towards their own domain and territory. The snake would pull one way, thinking 'I'm going into an anthill!' The crocodile would pull another way, thinking 'I'm going into the water!' The bird would pull another way, thinking 'I'm flying into the sky!' The dog would pull another way, thinking 'I'm going into the village!' The jackal would pull another way, thinking 'I'm going into the charnel ground!' The monkey would pull another way, thinking 'I'm going into the jungle!' When those six animals became exhausted and worn out, the strongest of them would get their way, and they'd all have to submit to their control. In the same way, when a mendicant has not developed or cultivated mindfulness of the body, their eye pulls towards pleasant sights, but is put off by unpleasant sights. Their ear … nose … tongue … body … mind pulls towards pleasant thoughts, but is put off by unpleasant thoughts. This is how someone is unrestrained.

And how is someone restrained? Take a mendicant who sees a sight with their eyes. If it's pleasant they don't hold on to it, and if it's unpleasant they don't dislike it. They live with mindfulness of the body established and a limitless heart. And they truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over. They hear a sound … smell an odor … taste a flavor … feel a touch … know a thought with their mind. If it's pleasant they don't hold on to it, and if it's unpleasant they don't dislike it. They live with mindfulness of the body established and a limitless heart. And they truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

Suppose a person was to catch six animals, with diverse territories and feeding grounds, and tie them up with a strong rope. They'd catch a snake, a crocodile, a bird, a dog, a jackal, and a

monkey, tie each up with a strong rope, then tether them to a strong post or pillar. Then those six animals with diverse domains and territories would each pull towards their own domain and territory. The snake would pull one way, thinking 'I'm going into an anthill!' The crocodile would pull another way, thinking 'I'm going into the water!' The bird would pull another way, thinking 'I'm flying into the sky!' The dog would pull another way, thinking 'I'm going into the village!' The jackal would pull another way, thinking 'I'm going into the charnel ground!' The monkey would pull another way, thinking 'I'm going into the jungle!' When those six animals became exhausted and worn out, they'd stand or sit or lie down right by that post or pillar. In the same way, when a mendicant has developed and cultivated mindfulness of the body, their eye doesn't pull towards pleasant sights, and isn't put off by unpleasant sights. Their ear … nose … tongue … body … mind doesn't pull towards pleasant thoughts, and isn't put off by unpleasant thoughts. This is how someone is restrained.

'A strong post or pillar' is a term for mindfulness of the body. So you should train like this: 'We will develop mindfulness of the body. We'll cultivate it, make it our vehicle and our basis, keep it up, consolidate it, and properly implement it.' That's how you should train."

35:248. The Sheaf of Barley

"Mendicants, suppose a sheaf of barley was placed at a crossroads. Then six people would come along carrying flails, and started threshing the sheaf of barley. So that sheaf of barley would be thoroughly threshed by those six flails. Then a seventh person would come along carrying a flail, and they'd give the sheaf of barley a seventh threshing. So that sheaf of barley would be even more thoroughly threshed by that seventh flail. In the same way, an uneducated ordinary person is struck in the eye by both pleasant and unpleasant sights. They're struck in the ear … nose … tongue … body … mind by both pleasant and unpleasant thoughts. And if that uneducated ordinary person has intentions regarding rebirth into a new state of existence in the future, that foolish person is even more thoroughly struck, like that sheaf of barley threshed by the seventh person.

Once upon a time, a battle was fought between the gods and the demons. Then Vepacitti, lord of demons, addressed the demons: 'My good sirs, if the demons defeat the gods in this battle, bind Sakka, the lord of gods, by his limbs and neck and bring him to my presence in the castle of demons.' Meanwhile, Sakka, lord of gods, addressed the gods of the Thirty-Three: 'My good sirs, if the gods defeat the demons in this battle, bind Vepacitti by his limbs and neck and bring him to my presence in the Sudhamma hall of the gods.' In that battle the gods won and the demons lost. So the gods of the Thirty-Three bound Vepacitti by his limbs and neck and brought him to Sakka's presence in the Sudhamma hall of the gods. And there Vepacitti remained bound by his limbs and neck until he had this thought: 'It's the gods who are principled, while the demons are unprincipled. Now I belong right here in the castle of the gods.' Then he found himself freed from the bonds on his limbs and neck, and entertained himself, supplied and provided with the five kinds of heavenly sensual stimulation. But when he had this thought: 'It's the demons who are principled, while the gods are unprincipled. Now I will go over there to the castle of the demons.' Then he found himself bound by his limbs and neck, and the five kinds of heavenly sensual stimulation disappeared. That's how subtly Vepacitti was bound. But the bonds of Māra are even more subtle than that. When you have conceit, you're bound by Māra. Not conceiving, you're free from the Wicked One.

These are all forms of conceiving: 'I am', 'I am this', 'I will be', 'I will not be', 'I will have form', 'I will be formless', 'I will be percipient', 'I will be non-percipient', 'I will be neither percipient nor non-percipient.' Conceit is a disease, a boil, a dart. So mendicants, you should train yourselves like this: 'We will live with a heart that does not conceive.'

These are all disturbances: ‘I am’, ‘I am this’, ‘I will be’, ‘I will not be’, ‘I will have form’, ‘I will be formless’, ‘I will be percipient’, ‘I will be non-percipient’, ‘I will be neither percipient nor non-percipient.’ Disturbances are a disease, a boil, a dart. So mendicants, you should train yourselves like this: ‘We will live with a heart free of disturbances.’

These are all tremblings: ‘I am’, ‘I am this’, ‘I will be’, ‘I will not be’, ‘I will have form’, ‘I will be formless’, ‘I will be percipient’, ‘I will be non-percipient’, ‘I will be neither percipient nor non-percipient.’ Trembling is a disease, a boil, a dart. So mendicants, you should train yourselves like this: ‘We will live with a heart free of tremblings.’

These are all proliferations: ‘I am’, ‘I am this’, ‘I will be’, ‘I will not be’, ‘I will have form’, ‘I will be formless’, ‘I will be percipient’, ‘I will be non-percipient’, ‘I will be neither percipient nor non-percipient.’ Proliferation is a disease, a boil, a dart. So mendicants, you should train yourselves like this: ‘We will live with a heart free of proliferation.’

These are all conceits: ‘I am’, ‘I am this’, ‘I will be’, ‘I will not be’, ‘I will have form’, ‘I will be formless’, ‘I will be percipient’, ‘I will be non-percipient’, ‘I will be neither percipient nor non-percipient.’ Conceit is a disease, a boil, a dart. So mendicants, you should train yourselves like this: ‘We will live with a heart that has struck down conceit.’”

The Linked Discourses on the six sense fields are complete.

36. Vedanāsaṁyutta: *On Feelings*

1. With Verses

36:1. Immersion

“Mendicants, there are these three feelings. What three? Pleasant, painful, and neutral feeling. These are the three feelings.

> With immersion and situational awareness,
> a mindful disciple of the Buddha
> understands feelings,
> the cause of feelings,
>
> where they cease,
> and the path that leads to their ending.
> With the ending of feelings, a mendicant
> is hungerless, extinguished.”

36:2. Pleasure

“Mendicants, there are these three feelings. What three? Pleasant, painful, and neutral feeling. These are the three feelings.

Whatever is felt
internally and externally—
whether pleasure or pain
as well as what's neutral—

having known this as suffering,
deceptive, falling apart,
one sees them vanish as they're experienced again and again:
that's how to be free of desire them."

36:3. Giving Up

"Mendicants, there are these three feelings. What three? Pleasant, painful, and neutral feeling. The underlying tendency to greed should be given up when it comes to pleasant feeling. The underlying tendency to repulsion should be given up when it comes to painful feeling. The underlying tendency to ignorance should be given up when it comes to neutral feeling. When a mendicant has given up these underlying tendencies, they're called a mendicant without underlying tendencies, who sees rightly, has cut off craving, untied the fetters, and by rightly comprehending conceit has made an end of suffering.

When you feel pleasure
without understanding feeling,
the underlying tendency to greed is there,
if you don't see the escape.

When you feel pain
without understanding feeling,
the underlying tendency to repulsion is there,
if you don't see the escape.

As for that peaceful, neutral feeling:
he of vast wisdom has taught
that if you relish it,
you're still not released from suffering.

But when a mendicant is keen,
not neglecting situational awareness,
that astute person
understands all feelings.

Completely understanding feelings,
they're without defilements in this very life.
That knowledge-master is grounded in the teaching;
when their body breaks up, they can't be reckoned."

36:4. The Abyss

"Mendicants, when an uneducated ordinary person says that there's a hellish abyss under the ocean, they're speaking of something that doesn't exist. 'Hellish abyss' is a term for painful physical feelings. When an uneducated ordinary person experiences painful physical feelings they sorrow and pine and lament, beating their breast and falling into confusion. They're called an uneducated ordinary person who hasn't stood up in the hellish abyss and has gained no

footing. When an educated noble disciple experiences painful physical feelings they don't sorrow or pine or lament, beating their breast and falling into confusion. They're called an educated noble disciple who has stood up in the hellish abyss and gained a footing.

> If you can't abide
> those painful physical feelings
> that arise and sap your vitality;
> if you tremble at their touch,
>
> weeping and wailing,
> a weakling lacking strength—
> you won't stand up in the hellish abyss
> and gain a footing.
>
> If you can abide
> those painful physical feelings
> that arise and sap your vitality;
> if you don't tremble at their touch—
> you stand up in the hellish abyss
> and gain a footing."

36:5. Should Be Seen

"Mendicants, there are these three feelings. What three? Pleasant, painful, and neutral feeling. Pleasant feeling should be seen as suffering. Painful feeling should be seen as a dart. Neutral feeling should be seen as impermanent. When a mendicant has seen these three feelings in this way, they're called a mendicant who has cut off craving, untied the fetters, and by rightly comprehending conceit has made an end of suffering.

> A mendicant who sees pleasure as pain,
> and suffering as a dart,
> and that peaceful, neutral feeling
> as impermanent
>
> sees rightly;
> they completely understand feelings.
> Completely understanding feelings,
> they're without defilements in this very life.
> That knowledge-master is grounded in the teaching;
> when their body breaks up, they can't be reckoned."

36:6. An Arrow

"Mendicants, an uneducated ordinary person feels pleasant, painful, and neutral feelings. An educated noble disciple also feels pleasant, painful, and neutral feelings. What, then, is the difference between an ordinary uneducated person and an educated noble disciple?" "Our teachings are rooted in the Buddha. …" "When an uneducated ordinary person experiences painful physical feelings they sorrow and pine and lament, beating their breast and falling into confusion. They experience two feelings: physical and mental. Suppose a person was struck with an arrow, only to be struck with a second arrow. So that person would experience the feeling of two arrows. In the same way, when an uneducated ordinary person experiences painful physical

feelings they sorrow and pine and lament, beating their breast and falling into confusion. They experience two feelings: physical and mental. When they're touched by painful feeling, they resist it. The underlying tendency for repulsion towards painful feeling underlies that. When touched by painful feeling they look forward to enjoying sensual pleasures. Why is that? Because an uneducated ordinary person doesn't understand any escape from painful feeling apart from sensual pleasures. Since they look forward to enjoying sensual pleasures, the underlying tendency to greed for pleasant feeling underlies that. They don't truly understand feelings' origin, ending, gratification, drawback, and escape. The underlying tendency to ignorance about neutral feeling underlies that. If they feel a pleasant feeling, they feel it attached. If they feel a painful feeling, they feel it attached. If they feel a neutral feeling, they feel it attached. They're called an uneducated ordinary person who is attached to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress, I say.

When an educated noble disciple experiences painful physical feelings they don't sorrow or pine or lament, beating their breast and falling into confusion. They experience one feeling: physical, not mental.

Suppose a person was struck with an arrow, and was not struck with a second arrow. So that person would experience the feeling of one arrow. In the same way, when an educated noble disciple experiences painful physical feelings they don't sorrow or pine or lament, beating their breast and falling into confusion. They experience one feeling: physical, not mental. When they're touched by painful feeling, they don't resist it. There's no underlying tendency for repulsion towards painful feeling underlying that. When touched by painful feeling they don't look forward to enjoying sensual pleasures. Why is that? Because an educated noble disciple understands an escape from painful feeling apart from sensual pleasures. Since they don't look forward to enjoying sensual pleasures, there's no underlying tendency to greed for pleasant feeling underlying that. They truly understand feelings' origin, ending, gratification, drawback, and escape. There's no underlying tendency to ignorance about neutral feeling underlying that. If they feel a pleasant feeling, they feel it detached. If they feel a painful feeling, they feel it detached. If they feel a neutral feeling, they feel it detached. They're called an educated noble disciple who is detached from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress, I say. This is the difference between an educated noble disciple and an uneducated ordinary person.

> A wise and learned person isn't affected
> by feelings of pleasure and pain.
> This is the great difference in skill
> between the wise and the ordinary.
>
> A learned person who has comprehended the teaching
> discerns this world and the next.
> Desirable things don't disturb their mind,
> nor are they repelled by the undesirable.
>
> Both favoring and opposing
> are cleared and ended, they are no more.
> Knowing the stainless, sorrowless state,
> they understand rightly, transcending rebirth."

36:7. The Infirmary (1st)

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Then in the late afternoon, the Buddha came out of retreat and went to the infirmary, where he sat down on the seat spread out, and addressed the mendicants:

"Mendicants, a mendicant should await their time mindful and aware. This is my instruction to you.

And how is a mendicant mindful? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings … They meditate observing an aspect of the mind … They meditate observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world. That's how a mendicant is mindful.

And how is a mendicant aware? It's when a mendicant acts with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent. That's how a mendicant acts with situational awareness. A mendicant should await their time mindful and aware. This is my instruction to you.

While a mendicant is meditating like this—mindful, aware, diligent, keen, and resolute—if pleasant feelings arise, they understand: 'A pleasant feeling has arisen in me. That's dependent, not independent. Dependent on what? Dependent on my own body. But this body is impermanent, conditioned, dependently originated. So how could a pleasant feeling be permanent, since it has arisen dependent on a body that is impermanent, conditioned, and dependently originated?' They meditate observing impermanence, vanishing, dispassion, cessation, and letting go in the body and pleasant feeling. As they do so, they give up the underlying tendency for greed for the body and pleasant feeling.

While a mendicant is meditating like this—mindful, aware, diligent, keen, and resolute—if painful feelings arise, they understand: 'A painful feeling has arisen in me. That's dependent, not independent. Dependent on what? Dependent on my own body. But this body is impermanent, conditioned, dependently originated. So how could a painful feeling be permanent, since it has arisen dependent on a body that is impermanent, conditioned, and dependently originated?' They meditate observing impermanence, vanishing, dispassion, cessation, and letting go in the body and painful feeling. As they do so, they give up the underlying tendency for repulsion towards the body and painful feeling.

While a mendicant is meditating like this—mindful, aware, diligent, keen, and resolute—if neutral feelings arise, they understand: 'A neutral feeling has arisen in me. That's dependent, not independent. Dependent on what? Dependent on my own body. But this body is impermanent, conditioned, dependently originated. So how could a neutral feeling be permanent, since it has arisen dependent on a body that is impermanent, conditioned, and dependently originated?' They meditate observing impermanence, vanishing, dispassion, cessation, and letting go in the body and neutral feeling. As they do so, they give up the underlying tendency for ignorance towards the body and neutral feeling.

If they feel a pleasant feeling, they understand that it's impermanent, that they're not attached to it, and that they don't take pleasure in it. If they feel a painful feeling, they understand that it's impermanent, that they're not attached to it, and that they don't take pleasure in it. If they feel a neutral feeling, they understand that it's impermanent, that they're not attached to it, and that they don't take pleasure in it. If they feel a pleasant feeling, they feel it detached. If they feel a painful feeling, they feel it detached. If they feel a neutral feeling, they feel it detached. Feeling the end of the body approaching, they understand: 'I feel the end of the body approaching.' Feeling the end of life approaching, they understand: 'I feel the end of life approaching.' They

understand: ‘When my body breaks up and my life has come to an end, everything that’s felt, since I no longer take pleasure in it, will become cool right here.’

Suppose an oil lamp depended on oil and a wick to burn. As the oil and the wick are used up, it would be extinguished due to lack of fuel. In the same way, feeling the end of the body approaching, a mendicant understands: ‘I feel the end of the body approaching.’ Feeling the end of life approaching, a mendicant understands: ‘I feel the end of life approaching.’ They understand: ‘When my body breaks up and my life is over, everything that’s felt, since I no longer take pleasure in it, will become cool right here.’”

36:8. The Infirmary (2nd)

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Then in the late afternoon, the Buddha came out of retreat and went to the infirmary, where he sat down on the seat spread out, and addressed the mendicants:

“Mendicants, a mendicant should await their time mindful and aware. This is my instruction to you.

And how is a mendicant mindful? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings … They meditate observing an aspect of the mind … They meditate observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world. That’s how a mendicant is mindful.

And how is a mendicant aware? It’s when a mendicant acts with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent. That’s how a mendicant is aware. A mendicant should await their time mindful and aware. This is my instruction to you.

While a mendicant is meditating like this—mindful, aware, diligent, keen, and resolute—if pleasant feelings arise, they understand: ‘A pleasant feeling has arisen in me. That’s dependent, not independent. Dependent on what? Dependent on this very contact. But this contact is impermanent, conditioned, dependently originated. So how could a pleasant feeling be permanent, since it has arisen dependent on contact that is impermanent, conditioned, and dependently originated?’ They meditate observing impermanence, vanishing, dispassion, cessation, and letting go in contact and pleasant feeling. As they do so, they give up the underlying tendency for greed for contact and pleasant feeling.

While a mendicant is meditating like this—mindful, aware, diligent, keen, and resolute—if painful feelings arise … if neutral feelings arise, they understand: ‘A neutral feeling has arisen in me. That’s dependent, not independent. Dependent on what? Dependent on this very contact. (Expand in detail as in the previous discourse.) They understand: ‘When my body breaks up and my life is over, everything that’s felt, since I no longer take pleasure in it, will become cool right here.’

Suppose an oil lamp depended on oil and a wick to burn. As the oil and the wick are used up, it would be extinguished due to lack of fuel. In the same way, feeling the end of the body approaching, a mendicant understands: ‘I feel the end of the body approaching.’ Feeling the end of life approaching, they understand: ‘I feel the end of life approaching.’ They understand: ‘When my body breaks up and my life is over, everything that’s felt, since I no longer take pleasure in it, will become cool right here.’”

36:9. Impermanent

“Mendicants, these three feelings are impermanent, conditioned, dependently originated, liable to end, vanish, fade away, and cease. What three? Pleasant, painful, and neutral feeling. These are the three feelings that are impermanent, conditioned, dependently originated, liable to end, vanish, fade away, and cease.”

36:10. Rooted in Contact

“Mendicants, these three feelings are born, rooted, sourced, and conditioned by contact. What three? Pleasant, painful, and neutral feeling. Pleasant feeling arises dependent on a contact to be experienced as pleasant. With the cessation of that contact to be experienced as pleasant, the corresponding pleasant feeling ceases and stops. Painful feeling arises dependent on a contact to be experienced as painful. With the cessation of that contact to be experienced as painful, the corresponding painful feeling ceases and stops. Neutral feeling arises dependent on a contact to be experienced as neutral. With the cessation of that contact to be experienced as neutral, the corresponding neutral feeling ceases and stops. When you rub two sticks together, heat is generated and fire is produced. But when you part the sticks and lay them aside, any corresponding heat ceases and stops. In the same way, these three feelings are born, rooted, sourced, and conditioned by contact. The appropriate feeling arises dependent on the corresponding contact. When the corresponding contact ceases, the appropriate feeling ceases.”

2. In Private

36:11. In Private

Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him: “Just now, sir, as I was in private retreat this thought came to mind. The Buddha has spoken of three feelings. Pleasant, painful, and neutral feeling. These are the three feelings the Buddha has spoken of. But the Buddha has also said: ‘Suffering includes whatever is felt.’ What was the Buddha referring to when he said this?”

“Good, good, mendicant! I have spoken of these three feelings. Pleasant, painful, and neutral feeling. These are the three feelings I have spoken of. But I have also said: ‘Suffering includes whatever is felt.’ When I said this I was referring to the impermanence of conditions, to the fact that conditions are liable to end, vanish, fade away, cease, and perish. But I have also explained the progressive cessation of conditions. For someone who has attained the first absorption, speech has ceased. For someone who has attained the second absorption, the placing of the mind and keeping it connected have ceased. For someone who has attained the third absorption, rapture has ceased. For someone who has attained the fourth absorption, breathing has ceased. For someone who has attained the dimension of infinite space, the perception of form has ceased. For someone who has attained the dimension of infinite consciousness, the perception of the dimension of infinite space has ceased. For someone who has attained the dimension of nothingness, the perception of the dimension of infinite consciousness has ceased. For someone who has attained the dimension of neither perception nor non-perception, the perception of the dimension of nothingness has ceased. For someone who has attained the cessation of perception and feeling, perception and feeling have ceased. For a mendicant who has ended the defilements,

greed, hate, and delusion have ceased. And I have also explained the progressive stilling of conditions. For someone who has attained the first absorption, speech has stilled. For someone who has attained the second absorption, the placing of the mind and keeping it connected have stilled. … For someone who has attained the cessation of perception and feeling, perception and feeling have stilled. For a mendicant who has ended the defilements, greed, hate, and delusion have stilled. There are these six levels of tranquility. For someone who has attained the first absorption, speech has been tranquilized. For someone who has attained the second absorption, the placing of the mind and keeping it connected have been tranquilized. For someone who has attained the third absorption, rapture has been tranquilized. For someone who has attained the fourth absorption, breathing has been tranquilized. For someone who has attained the cessation of perception and feeling, perception and feeling have been tranquilized. For a mendicant who has ended the defilements, greed, hate, and delusion have been tranquilized."

36:12. In the Sky (1st)

"Mendicants, various winds blow in the sky. Winds blow from the east, the west, the north, and the south. There are winds that are dusty and dustless, cool and warm, weak and strong. In the same way, various feelings arise in this body: pleasant, painful, and neutral feelings.

There are many and various
winds that blow in the sky.
From the east they come, also the west,
the north, and then the south.

They are dusty and dustless,
cool and sometimes warm,
strong and weak;
these are the different breezes that blow.

So too, in this body
feelings arise,
pleasant and painful,
and those that are neutral.

But when a mendicant is keen,
not neglecting situational awareness,
that astute person
understands all feelings.

Completely understanding feelings,
they're without defilements in this very life.
That knowledge-master is grounded in the teaching;
when their body breaks up, they can't be reckoned."

36:13. In the Sky (2nd)

"Mendicants, various winds blow in the sky. Winds blow from the east, the west, the north, and the south. There are winds that are dusty and dustless, cool and warm, weak and strong. In the same way, various feelings arise in this body: pleasant, painful, and neutral feelings."

36:14. A Guest House

“Mendicants, suppose there was a guest house. Lodgers come from the east, west, north, and south. Aristocrats, brahmins, merchants, and workers all stay there. In the same way, various feelings arise in this body: pleasant, painful, and neutral feelings. Also carnal pleasant, painful, and neutral feelings arise. Also spiritual pleasant, painful, and neutral feelings arise.”

36:15. With Ānanda (1st)

Then Venerable Ānanda went up to the Buddha … sat down to one side, and said to him: “Sir, what is feeling? What’s the origin of feeling? What’s the cessation of feeling? What’s the practice that leads to the cessation of feeling? And what is feeling’s gratification, drawback, and escape?” “Ānanda, there are these three feelings: pleasant, painful, and neutral. These are called feeling. Feeling originates from contact. When contact ceases, feeling ceases. The practice that leads to the cessation of feelings is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. The pleasure and happiness that arise from feeling: this is its gratification. That feeling is impermanent, suffering, and perishable: this is its drawback. Removing and giving up desire and greed for feeling: this is its escape. But I have also explained the progressive cessation of conditions. For someone who has attained the first absorption, speech has ceased. … For someone who has attained the cessation of perception and feeling, perception and feeling have ceased. For a mendicant who has ended the defilements, greed, hate, and delusion have ceased. And I have also explained the progressive stilling of conditions. For someone who has attained the first absorption, speech has stilled. … For someone who has attained the cessation of perception and feeling, perception and feeling have stilled. For a mendicant who has ended the defilements, greed, hate, and delusion have stilled. And I have also explained the progressive tranquilizing of conditions. For someone who has attained the first absorption, speech has been tranquilized. … For someone who has attained the dimension of infinite space, the perception of form has been tranquilized. For someone who has attained the dimension of infinite consciousness, the perception of the dimension of infinite space has been tranquilized. For someone who has attained the dimension of nothingness, the perception of the dimension of infinite consciousness has been tranquilized. For someone who has attained the dimension of neither perception nor non-perception, the perception of the dimension of nothingness has been tranquilized. For someone who has attained the cessation of perception and feeling, perception and feeling have been tranquilized. For a mendicant who has ended the defilements, greed, hate, and delusion have been tranquilized.”

36:16. With Ānanda (2nd)

Then Venerable Ānanda went up to the Buddha, bowed, and sat down to one side. The Buddha said to him: “Ānanda, what is feeling? What’s the origin of feeling? What’s the cessation of feeling? What’s the practice that leads to the cessation of feeling? And what is feeling’s gratification, drawback, and escape?” “Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it.” “Well then, Ānanda, listen and pay close attention, I will speak.” “Yes, sir,” Ānanda replied. The Buddha said this: “Ānanda, there are these three feelings: pleasant, painful, and neutral. These are called feeling. … For a mendicant who has ended the defilements, greed, hate, and delusion have been tranquilized.”

36:17. With Several Mendicants (1st)

Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him: "Sir, what is feeling? What's the origin of feeling? What's the cessation of feeling? What's the practice that leads to the cessation of feeling? And what is feeling's gratification, drawback, and escape?" "Mendicants, there are these three feelings: pleasant, painful, and neutral. These are called feeling. Feeling originates from contact. When contact ceases, feeling ceases. The practice that leads to the cessation of feelings is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. The pleasure and happiness that arise from feeling: this is its gratification. That feeling is impermanent, suffering, and perishable: this is its drawback. Removing and giving up desire and greed for feeling: this is its escape.

But I have also explained the progressive cessation of conditions. … For a mendicant who has ended the defilements, greed, hate, and delusion have been tranquilized."

36:18. With Several Mendicants (2nd)

Then several mendicants went up to the Buddha … The Buddha said to them: "Mendicants, what is feeling? What's the origin of feeling? What's the cessation of feeling? What's the practice that leads to the cessation of feeling? And what is feeling's gratification, drawback, and escape?" "Our teachings are rooted in the Buddha. …" "Mendicants, there are these three feelings: pleasant, painful, and neutral. These are called feeling. …" (This should be told in full as in the previous discourse.)

36:19. With Pañcakaṅga

Then the master builder Pañcakaṅga went up to Venerable Udāyī, bowed, sat down to one side, and said to him: "Sir, how many feelings has the Buddha spoken of?" "Master builder, the Buddha has spoken of three feelings: pleasant, painful, and neutral. The Buddha has spoken of these three feelings." When he said this, Pañcakaṅga said to Udāyī: "Sir, Udāyī, the Buddha hasn't spoken of three feelings. He's spoken of two feelings: pleasant and painful. The Buddha said that neutral feeling is included as a peaceful and subtle kind of pleasure."

For a second time, Udāyī said to him: "The Buddha hasn't spoken of two feelings, he's spoken of three." For a second time, Pañcakaṅga said to Udāyī: "The Buddha hasn't spoken of three feelings, he's spoken of two."

And for a third time, Udāyī said to him: "The Buddha hasn't spoken of two feelings, he's spoken of three." And for a third time, Pañcakaṅga said to Udāyī: "The Buddha hasn't spoken of three feelings, he's spoken of two." But neither was able to persuade the other. Venerable Ānanda heard this discussion between Udāyī and Pañcakaṅga.

Then he went up to the Buddha, bowed, sat down to one side, and informed the Buddha of all they had discussed.

"Ānanda, the explanation by the mendicant Udāyī, which the master builder Pañcakaṅga didn't agree with, was quite correct. But the explanation by Pañcakaṅga, which Udāyī didn't agree with, was also quite correct. In one explanation I've spoken of two feelings. In another explanation I've spoken of three feelings, or five, six, eighteen, thirty-six, or a hundred and eight feelings. I've explained the teaching in all these different ways. This being so, you can expect that those who don't concede, approve, or agree with what has been well spoken will argue, quarrel, and fight, continually wounding each other with barbed words. I've explained the teaching in all

these different ways. This being so, you can expect that those who do concede, approve, or agree with what has been well spoken will live in harmony, appreciating each other, without quarreling, blending like milk and water, and regarding each other with kindly eyes.

There are these five kinds of sensual stimulation. What five? Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. … Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation. The pleasure and happiness that arise from these five kinds of sensual stimulation is called sensual pleasure. There are those who would say that this is the highest pleasure and happiness that sentient beings experience. But I don't acknowledge that. Why is that? Because there is another pleasure that is finer than that.

And what is that pleasure? It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. This is a pleasure that is finer than that. There are those who would say that this is the highest pleasure and happiness that sentient beings experience. But I don't acknowledge that. Why is that? Because there is another pleasure that is finer than that.

And what is that pleasure? It's when, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected. This is a pleasure that is finer than that. There are those who would say that this is the highest pleasure and happiness that sentient beings experience. But I don't acknowledge that. Why is that? Because there is another pleasure that is finer than that.

And what is that pleasure? It's when, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' This is a pleasure that is finer than that. There are those who would say that this is the highest pleasure and happiness that sentient beings experience. But I don't acknowledge that. Why is that? Because there is another pleasure that is finer than that.

And what is that pleasure? It's when, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. This is a pleasure that is finer than that. There are those who would say that this is the highest pleasure and happiness that sentient beings experience. But I don't acknowledge that. Why is that? Because there is another pleasure that is finer than that.

And what is that pleasure? It's when a mendicant—going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity—aware that 'space is infinite', enters and remains in the dimension of infinite space. This is a pleasure that is finer than that. There are those who would say that this is the highest pleasure and happiness that sentient beings experience. But I don't acknowledge that. Why is that? Because there is another pleasure that is finer than that.

And what is that pleasure? It's when a mendicant, going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', enters and remains in the dimension of infinite consciousness. This is a pleasure that is finer than that. There are those who would say that this is the highest pleasure and happiness that sentient beings experience. But I don't acknowledge that. Why is that? Because there is another pleasure that is finer than that.

And what is that pleasure? It's when a mendicant, going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', enters and remains in the dimension of nothingness. This is a pleasure that is finer than that. There are those who would say that this is the highest pleasure and happiness that sentient beings experience. But I don't acknowledge that. Why is that? Because there is another pleasure that is finer than that.

And what is that pleasure? It's when a mendicant, going totally beyond the dimension of nothingness, enters and remains in the dimension of neither perception nor non-perception. This is a pleasure that is finer than that. There are those who would say that this is the highest pleasure and happiness that sentient beings experience. But I don't acknowledge that. Why is that? Because there is another pleasure that is finer than that.

And what is that pleasure? It's when a mendicant, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. This is a pleasure that is finer than that.

It's possible that wanderers who follow other paths might say: 'The ascetic Gotama spoke of the cessation of perception and feeling, and he includes it in happiness. What's up with that?' When wanderers who follow other paths say this, you should say to them: 'Reverends, when the Buddha describes what's included in happiness, he's not just referring to pleasant feeling. The Realized One describes pleasure as included in happiness wherever it's found, and in whatever context.'"

36:20. A Mendicant

"Mendicants, in one explanation I've spoken of two feelings. In another explanation I've spoken of three feelings, or five, six, eighteen, thirty-six, or a hundred and eight feelings. I've taught the Dhamma with all these explanations. This being so, you can expect that those who don't concede, approve, or agree with what has been well spoken will argue, quarrel, and fight, continually wounding each other with barbed words. I've taught the Dhamma with all these explanations. This being so, you can expect that those who do concede, approve, or agree with what has been well spoken will live in harmony, appreciating each other, without quarreling, blending like milk and water, and regarding each other with kindly eyes.

There are these five kinds of sensual stimulation. … It's possible that wanderers who follow other paths might say: 'The ascetic Gotama spoke of the cessation of perception and feeling, and he includes it in happiness. What's up with that?' Mendicants, when wanderers who follow other paths say this, you should say to them: 'Reverends, when the Buddha describes what's included in happiness, he's not just referring to pleasant feeling. The Realized One describes pleasure as included in happiness wherever it's found, and in whatever context.'"

3. The Explanation of the Hundred and Eight

36:21. With Sīvaka

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Then the wanderer Moḷiyasīvaka went up to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha: "Master Gotama, there are some ascetics and brahmins who have this doctrine and view: 'Everything this individual experiences—pleasurable, painful, or neutral—is because of past deeds.' What does Master Gotama say about this?"

"Sīvaka, some feelings stem from bile disorders. You can know this from your own personal experience, and it is generally agreed to be true. Since this is so, the ascetics and brahmins whose view is that everything an individual experiences is because of past deeds go beyond personal

experience and beyond what is generally agreed to be true. So those ascetics and brahmins are wrong, I say.

Some feelings stem from phlegm disorders … wind disorders … their conjunction … change in weather … not taking care of yourself … overexertion … Some feelings are the result of past deeds. You can know this from your own personal experience, and it is generally agreed to be true. Since this is so, the ascetics and brahmins whose view is that everything an individual experiences is because of past deeds go beyond personal experience and beyond what is generally agreed to be true. So those ascetics and brahmins are wrong, I say."

When he said this, the wanderer Moḷiyasīvaka said to the Buddha: "Excellent, Master Gotama! Excellent! … From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life."

> "Bile, phlegm, and wind,
> their conjunction, and the weather,
> not taking care of yourself, overexertion,
> and the result of deeds is the eighth."

36:22. The Explanation of the Hundred and Eight

"Mendicants, I will teach you an exposition of the teaching on the hundred and eight. Listen … And what is the exposition of the teaching on the hundred and eight? Mendicants, in one explanation I've spoken of two feelings. In another explanation I've spoken of three feelings, or five, six, eighteen, thirty-six, or a hundred and eight feelings.

And what are the two feelings? Physical and mental. These are called the two feelings. And what are the three feelings? Pleasant, painful, and neutral feelings. … And what are the five feelings? The faculties of pleasure, pain, happiness, sadness, and equanimity. … And what are the six feelings? Feeling born of eye contact … ear contact … nose contact … tongue contact … body contact … mind contact. … And what are the eighteen feelings? There are six preoccupations with happiness, six preoccupations with sadness, and six preoccupations with equanimity. … And what are the thirty-six feelings? Six kinds of lay happiness and six kinds of renunciate happiness. Six kinds of lay sadness and six kinds of renunciate sadness. Six kinds of lay equanimity and six kinds of renunciate equanimity. … And what are the hundred and eight feelings? Thirty six feelings in the past, future, and present. These are called the hundred and eight feelings. This is the exposition of the teaching on the hundred and eight."

36:23. With a Mendicant

Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him: "Sir, what is feeling? What's the origin of feeling? What's the practice that leads to the origin of feeling? What's the cessation of feeling? What's the practice that leads to the cessation of feeling? And what is feeling's gratification, drawback, and escape?"

"Mendicant, there are these three feelings: pleasant, painful, and neutral. These are called feeling. Feeling originates from contact. Craving is the practice that leads to the origin of feeling. When contact ceases, feeling ceases. The practice that leads to the cessation of feelings is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. The pleasure and happiness that arise from feeling: this is its gratification. That feeling is impermanent, suffering, and perishable: this is its drawback. Removing and giving up desire and greed for feeling: this is its escape."

36:24. Before

“Mendicants, before my awakening—when I was still unawakened but intent on awakening—I thought: ‘What is feeling? What’s the origin of feeling? What’s the practice that leads to the origin of feeling? What’s the cessation of feeling? What’s the practice that leads to the cessation of feeling? And what is feeling’s gratification, drawback, and escape?’ Then it occurred to me: ‘There are these three feelings: pleasant, painful, and neutral. These are called feeling. Feeling originates from contact. Craving is the practice that leads to the origin of feeling … Removing and giving up desire and greed for feeling: this is its escape.’”

36:25. Knowledge

“‘These are the feelings.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another. ‘This is the origin of feeling.’ … ‘This is the practice that leads to the origin of feeling.’ … ‘This is the cessation of feeling.’ … ‘This is the practice that leads to the cessation of feeling.’ … ‘This is the gratification of feeling.’ … ‘This is the drawback of feeling.’ … ‘This is the escape from feeling.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.”

36:26. With Several Mendicants

Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him: “Sir, what is feeling? What’s the origin of feeling? What’s the practice that leads to the origin of feeling? What’s the cessation of feeling? What’s the practice that leads to the cessation of feeling? And what is feeling’s gratification, drawback, and escape?” “Mendicants, there are these three feelings. pleasant, painful, and neutral. These are called feeling. Feeling originates from contact. Craving is the practice that leads to the origin of feeling. When contact ceases, feeling ceases. … Removing and giving up desire and greed for feeling: this is its escape.”

36:27. Ascetics and Brahmins (1st)

“Mendicants, there are these three feelings. What three? Pleasant, painful, and neutral feeling. There are ascetics and brahmins who don’t truly understand these three feelings’ gratification, drawback, and escape. I don’t regard them as true ascetics and brahmins. Those venerables don’t realize the goal of life as an ascetic or brahmin, and don’t live having realized it with their own insight. There are ascetics and brahmins who do truly understand these three feelings’ gratification, drawback, and escape. I regard them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

36:28. Ascetics and Brahmins (2nd)

“Mendicants, there are these three feelings. What three? Pleasant, painful, and neutral feeling. There are ascetics and brahmins who don’t truly understand these three feelings’ origin, ending, gratification, drawback, and escape. … There are ascetics and brahmins who do truly understand …”

36:29. Ascetics and Brahmins (3rd)

“Mendicants, there are ascetics and brahmins who don’t understand feeling, its origin, its cessation, and the practice that leads to its cessation. … There are ascetics and brahmins who do understand …”

36:30. Plain Version

“Mendicants, there are these three feelings. What three? Pleasant, painful, and neutral feelings. These are the three feelings.”

36:31. Spiritual

“Mendicants, there is carnal rapture, spiritual rapture, and even more spiritual rapture. There is carnal pleasure, spiritual pleasure, and even more spiritual pleasure. There is carnal equanimity, spiritual equanimity, and even more spiritual equanimity. There is carnal liberation, spiritual liberation, and even more spiritual liberation. And what is carnal rapture? There are these five kinds of sensual stimulation. What five? Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds … Smells … Tastes … Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation. The rapture that arises from these five kinds of sensual stimulation is called carnal rapture.

And what is spiritual rapture? It’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected. This is called spiritual rapture.

And what is even more spiritual rapture? When a mendicant who has ended the defilements reviews their mind free from greed, hate, and delusion, rapture arises. This is called even more spiritual rapture.

And what is carnal pleasure? Mendicants, there are these five kinds of sensual stimulation. What five? Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds … Smells … Tastes … Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation. The pleasure and happiness that arise from these five kinds of sensual stimulation is called carnal pleasure.

And what is spiritual pleasure? It’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected. And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’ This is called spiritual pleasure.

And what is even more spiritual pleasure? When a mendicant who has ended the defilements reviews their mind free from greed, hate, and delusion, pleasure and happiness arises. This is called even more spiritual pleasure.

And what is carnal equanimity? There are these five kinds of sensual stimulation. What five? Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds … Smells … Tastes … Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation. The equanimity that arises from these five kinds of sensual stimulation is called carnal equanimity.

And what is spiritual equanimity? It's when, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. This is called spiritual equanimity.

And what is even more spiritual equanimity? When a mendicant who has ended the defilements reviews their mind free from greed, hate, and delusion, equanimity arises. This is called even more spiritual equanimity.

And what is carnal liberation? Liberation connected with form is carnal.

And what is spiritual liberation? Liberation connected with the formless is spiritual.

And what is even more spiritual liberation? When a mendicant who has ended the defilements reviews their mind free from greed, hate, and delusion, liberation arises. This is called even more spiritual liberation."

The Linked Discourses on feeling are complete.

37. Mātugāmasaṁyutta: *On Females*

1. Abbreviated Texts

37:1. A Female

"Mendicants, when a female has five factors she is extremely undesirable to a man. What five? She's not attractive, wealthy, or ethical; she's idle, and she doesn't beget children. When a female has these five factors she is extremely undesirable to a man. When a female has five factors she is extremely desirable to a man. What five? She's attractive, wealthy, and ethical; she's skillful and tireless, and she begets children. When a female has these five factors she is extremely desirable to a man."

37:2. A Man

"Mendicants, when a man has five factors he is extremely undesirable to a female. What five? He's not attractive, wealthy, or ethical; he's idle, and he doesn't beget children. When a man has these five factors he is extremely undesirable to a female. When a man has five factors he is extremely desirable to a female. What five? He's attractive, wealthy, and ethical; he's skillful and tireless, and he begets children. When a man has these five factors he is extremely desirable to a female."

37:3. Particular Suffering

"Mendicants, there are these five kinds of suffering that particularly apply to females. They're undergone by females and not by men. What five? Firstly, a female, while still young, goes to live with her husband's family and is separated from her relatives. This is the first kind of suffering that particularly applies to females. Furthermore, a female undergoes the menstrual cycle. This is the second kind of suffering that particularly applies to females. Furthermore, a female undergoes pregnancy. This is the third kind of suffering that particularly applies to females. Furthermore, a female gives birth. This is the fourth kind of suffering that particularly applies to females. Furthermore, a female provides services for a man. This is the fifth kind of suffering that particularly applies to females. These are the five kinds of suffering that particularly apply to females. They're undergone by females and not by men."

37:4. Three Qualities

"Mendicants, when females have three qualities females, when their body breaks up, after death, they are mostly reborn in a place of loss, a bad place, the underworld, hell. What three? A female lives at home with a heart full of the stain of stinginess in the morning, envy in the afternoon, and sexual desire in the evening. When females have these three qualities, when their body breaks up, after death, they are mostly reborn in a place of loss, a bad place, the underworld, hell."

37:5. Angry

Then Venerable Anuruddha went up to the Buddha, sat down to one side, and said to him: "Sometimes, sir, with my clairvoyance that's purified and superhuman, I see that a female—when her body breaks up, after death—is reborn in a place of loss, a bad place, the underworld, hell. How many qualities do females have so that they're reborn in a place of loss, a bad place, the underworld, hell?"

"Anuruddha, when females have five qualities, when their body breaks up, after death, they are reborn in a place of loss, a bad place, the underworld, hell. What five? They're faithless, shameless, imprudent, angry, and witless. When females have these five qualities, when their body breaks up, after death, they are reborn in a place of loss, a bad place, the underworld, hell."

37:6. Hostility

"… They're faithless, shameless, imprudent, hostile, and witless. …"

37:7. Envy

"… They're faithless, shameless, imprudent, envious, and witless. …"

37:8. Stingy

"… They're faithless, shameless, imprudent, stingy, and witless. …"

37:9. Adultery

"… They're faithless, shameless, imprudent, adulterous, and witless. …"

37:10. Unethical

"… They're faithless, shameless, imprudent, unethical, and witless. …"

37:11. Uneducated

"… They're faithless, shameless, imprudent, uneducated, and witless. …"

37:12. Lazy

"… They're faithless, shameless, imprudent, lazy, and witless. …"

37:13. Unmindful

"… They're faithless, shameless, imprudent, unmindful, and witless. …"

37:14. Five Threats

"Anuruddha, when females have five qualities, when their body breaks up, after death, they are reborn in a place of loss, a bad place, the underworld, hell. What five? They kill living creatures, steal, commit sexual misconduct, lie, and consume alcoholic drinks that cause negligence. When females have these five qualities, when their body breaks up, after death, they are reborn in a place of loss, a bad place, the underworld, hell."

2. Abbreviated Texts

37:15. Free of Anger

Then Venerable Anuruddha went up to the Buddha … and said to him: "Sometimes, sir, with my clairvoyance that's purified and superhuman, I see that a female—when her body breaks up, after death—is reborn in a good place, a heavenly realm. How many qualities do females have so that they're reborn in a good place, a heavenly realm?"

"Anuruddha, when females have five qualities, when their body breaks up, after death, they are reborn in a good place, a heavenly realm. What five? They're faithful, conscientious, prudent, free of anger, and wise. When females have these five qualities, when their body breaks up, after death, they are reborn in a good place, a heavenly realm."

37:16. Free of Hostility

"… They're faithful, conscientious, prudent, free of hostility, and wise. …"

37:17. Free of Envy

"… They're faithful, conscientious, prudent, free of envy, and wise. …"

37:18. Free of Stinginess

"… They're faithful, conscientious, prudent, free of stinginess, and wise. …"

37:19. Not Adulterous

"… They're faithful, conscientious, prudent, not adulterous, and wise. …"

37:20. Ethical

"… They're faithful, conscientious, prudent, ethical, and wise. …"

37:21. Educated

"… They're faithful, conscientious, prudent, educated, and wise. …"

37:22. Energetic

"… They're faithful, conscientious, prudent, energetic, and wise. …"

37:23. Mindful

"… They're faithful, conscientious, prudent, mindful, and wise. …"

37:24. Five Precepts

"Anuruddha, when females have five qualities, when their body breaks up, after death, they are reborn in a good place, a heavenly realm. What five? They don't kill living creatures, steal, commit sexual misconduct, lie, or consume alcoholic drinks that cause negligence. When females have these five qualities, when their body breaks up, after death, they are reborn in a good place, a heavenly realm."

3. Powers

37:25. Assured

“Mendicants, there are these five powers of a female. What five? Attractiveness, wealth, relatives, children, and ethical behavior. These are the five powers of a female. A female living at home with these five qualities is self-assured.”

37:26. Under Her Thumb

“Mendicants, there are these five powers of a female. What five? Attractiveness, wealth, relatives, children, and ethical behavior. These are the five powers of a female. A female living at home with these five powers has her husband under her thumb.”

37:27. Mastered

“Mendicants, there are these five powers of a female. What five? Attractiveness, wealth, relatives, children, and ethical behavior. These are the five powers of a female. A female living at home with these five powers has her husband under her mastery.”

37:28. One

“Mendicants, when a man has one power he has a female under his mastery. What one power? The power of sovereignty. Mastered by this, a female’s powers of attractiveness, wealth, relatives, children, and ethical behavior do not avail her.”

37:29. In That Respect

“Mendicants, there are these five powers of a female. What five? Attractiveness, wealth, relatives, children, and ethical behavior. A female who has the power of attractiveness but not the power of wealth is incomplete in that respect. But when she has the power of attractiveness and the power of wealth she’s complete in that respect. A female who has the powers of attractiveness and wealth, but not the power of relatives is incomplete in that respect. But when she has the powers of attractiveness, wealth, and relatives she’s complete in that respect. A female who has the powers of attractiveness, wealth, and relatives, but not the power of children is incomplete in that respect. But when she has the powers of attractiveness, wealth, relatives, and children she’s complete in that respect. A female who has the powers of attractiveness, wealth, relatives, and children, but not the power of ethical behavior is incomplete in that respect. But when she has the powers of attractiveness, wealth, relatives, children, and ethical behavior she’s complete in that respect. These are the five powers of a female.”

37:30. They Send Her Away

“Mendicants, there are these five powers of a female. What five? Attractiveness, wealth, relatives, children, and ethical behavior. If a female has the power of attractiveness but not that of ethical

behavior, the family will send her away, they won't accommodate her. If a female has the powers of attractiveness and wealth but not that of ethical behavior, the family will send her away, they won't accommodate her. If a female has the powers of attractiveness, wealth, and relatives, but not that of ethical behavior, the family will send her away, they won't accommodate her. If a female has the powers of attractiveness, wealth, relatives, and children, but not that of ethical behavior, the family will send her away, they won't accommodate her. If a female has the power of ethical behavior but not that of attractiveness, the family will accommodate her, they won't send her away. If a female has the power of ethical behavior but not that of wealth, the family will accommodate her, they won't send her away. If a female has the power of ethical behavior but not that of relatives, the family will accommodate her, they won't send her away. If a female has the power of ethical behavior but not that of children, the family will accommodate her, they won't send her away. These are the five powers of a female."

37:31. Cause

"Mendicants, there are these five powers of a female. What five? Attractiveness, wealth, relatives, children, and ethical behavior. It is not because of the powers of attractiveness, wealth, relatives, or children that females, when their body breaks up, after death, are reborn in a good place, a heavenly realm. It is because of the power of ethical behavior that females, when their body breaks up, after death, are reborn in a good place, a heavenly realm. These are the five powers of a female."

37:32. Things

"Mendicants, there are five things that are hard to get for females who have not made merit. What five? 'May I be born into a suitable family!' This is the first thing. 'Having been born in a suitable family, may I marry into a suitable family!' This is the second thing. 'Having been born in a suitable family and married into a suitable family, may I live at home without a co-wife!' This is the third thing. 'Having been born in a suitable family, and married into a suitable family, and living at home without a co-wife, may I have children!' This is the fourth thing. 'Having been born in a suitable family, and married into a suitable family, and living at home without a co-wife, and having had children, may I master my husband!' This is the fifth thing. These are the five things that are hard to get for females who have not made merit.

There are five things that are easy to get for females who have made merit. What five? 'May I be born into a suitable family!' This is the first thing. 'Having been born into a suitable family, may I marry into a suitable family!' This is the second thing. 'Having been born into a suitable family and married into a suitable family, may I live at home without a co-wife!' This is the third thing. 'Having been born into a suitable family, and married into a suitable family, and living at home without a co-wife, may I have children!' This is the fourth thing. 'Having been born into a suitable family, and married into a suitable family, and living at home without a co-wife, and having had children, may I master my husband!' This is the fifth thing. These are the five things that are easy to get for females who have made merit."

37:33. Living With Self-Assurance

"Mendicants, a female living at home with five qualities is self-assured. What five? She doesn't kill living creatures, steal, commit sexual misconduct, lie, or consume alcoholic drinks that cause negligence. A female living at home with these five qualities is self-assured."

37:34. Growth

"Mendicants, a female noble disciple who grows in five ways grows nobly, taking on what is essential and excellent in this life. What five? She grows in faith, ethics, learning, generosity, and wisdom. A female noble disciple who grows in these five ways grows nobly, taking on what is essential and excellent in this life.

> When she grows in faith and ethics,
> wisdom, and both generosity and learning—
> a virtuous laywoman such as she
> takes on what is essential for herself in this life."

The Linked Discourses on females are complete.

38. Jambukhādakasaṁyutta: *With Jambukhādaka*

1. With Jambukhādaka

38:1. A Question About Extinguishment

At one time Venerable Sāriputta was staying in the land of the Magadhans near the little village of Nālaka. Then the wanderer Jambukhādaka went up to Venerable Sāriputta and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Sāriputta:

"Reverend Sāriputta, they speak of this thing called 'extinguishment'. What is extinguishment?" "Reverend, the ending of greed, hate, and delusion is called extinguishment." "But, reverend, is there a path and a practice for realizing this extinguishment?" "There is, reverend." "Well, what is it?" "It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is the path, the practice, for realizing this extinguishment." "Reverend, this is a fine path, a fine practice, for realizing this extinguishment. Just this much is enough to be diligent."

38:2. A Question About Perfection

"Reverend Sāriputta, they speak of this thing called 'perfection'. What is perfection?" "Reverend, the ending of greed, hate, and delusion is called perfection." "But, reverend, is there a path and a practice for realizing this perfection?" "There is, reverend." "Well, what is it?" "It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is the path, the practice, for realizing this perfection." "Reverend, this is a fine path, a fine practice, for realizing this perfection. Just this much is enough to be diligent."

38:3. Principled Speech

"Reverend Sāriputta, who in the world have principled speech? Who in the world practice well? Who are the Holy Ones in the world?" "Reverend, those who teach principles for giving up greed, hate, and delusion have principled speech in the world. Those who practice for giving up greed, hate, and delusion are practicing well in the world. Those who have given up greed, hate, and delusion—so they're cut off at the root, made like a palm stump, obliterated, and unable to arise in the future—are Holy Ones in the world."

"But, reverend, is there a path and a practice for giving up that greed, hate, and delusion?" "There is, reverend." "Well, what is it?" "It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is the path, this is the practice for giving up that greed, hate, and delusion." "This is a fine path, a fine practice, for giving up greed, hate, and delusion. Just this much is enough to be diligent."

38:4. What's the Purpose

"Reverend Sāriputta, what's the purpose of living the spiritual life with the ascetic Gotama?" "The purpose of living the spiritual life under the Buddha is to completely understand suffering." "But, reverend, is there a path and a practice for completely understanding this suffering?" "There is." …

38:5. Solace

"Reverend Sāriputta, they speak of this thing called 'gaining solace'. At what point do you gain solace?" "When a mendicant truly understands the six fields of contacts' origin, ending, gratification, drawback, and escape, at that point they've gained solace." "But, reverend, is there a path and a practice for realizing this solace?" "There is." …

38:6. Ultimate Solace

"Reverend Sāriputta, they speak of this thing called 'gaining ultimate solace'. At what point do you gain ultimate solace?" "When a mendicant is freed by not grasping after truly understanding the six fields of contacts' origin, ending, gratification, drawback, and escape, at that point they've gained ultimate solace." "But, reverend, is there a path and a practice for realizing this ultimate solace?" "There is." …

38:7. A Question About Feeling

"Reverend Sāriputta, they speak of this thing called 'feeling'. What is feeling?" "Reverend, there are three feelings. What three? Pleasant, painful, and neutral feeling. These are the three feelings." "But reverend, is there a path and a practice for completely understanding these three feelings?" "There is." …

38:8. A Question About Defilements

“Reverend Sāriputta, they speak of this thing called ‘defilement’. What is defilement?” “Reverend, there are three defilements. The defilements of sensuality, desire to be reborn, and ignorance. These are the three defilements.” “But, reverend, is there a path and a practice for completely understanding these three defilements?” “There is.” …

38:9. A Question About Ignorance

“Reverend Sāriputta, they speak of this thing called ‘ignorance’. What is ignorance?” “Not knowing about suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. This is called ignorance.” “But, reverend, is there a path and a practice for giving up that ignorance?” “There is.” …

38:10. A Question About Craving

“Reverend Sāriputta, they speak of this thing called ‘craving’. What is craving?” “Reverend, there are these three cravings. Craving for sensual pleasures, craving to continue existence, and craving to end existence. These are the three cravings.” “But, reverend, is there a path and a practice for completely understanding these cravings?” “There is.” …

38:11. A Question About Floods

“Reverend Sāriputta, they speak of this thing called ‘a flood’. What is a flood?” “Reverend, there are these four floods. The floods of sensuality, desire to be reborn, views, and ignorance. These are the four floods.” “But, reverend, is there a path and a practice for completely understanding these floods?” “There is.” …

38:12. A Question About Grasping

“Reverend Sāriputta, they speak of this thing called ‘grasping’. What is grasping?” “Reverend, there are these four kinds of grasping. Grasping at sensual pleasures, views, precepts and observances, and theories of a self. These are the four kinds of grasping.” “But, reverend, is there a path and a practice for completely understanding these four kinds of grasping?” “There is.” …

38:13. A Question About States of Existence

“Reverend Sāriputta, they speak of these things called ‘states of existence’. What are states of existence?” “Reverend, there are these three states of existence. Existence in the sensual realm, the realm of luminous form, and the formless realm. These are the three states of existence.” “But, reverend, is there a path and a practice for completely understanding these three states of existence?” “There is.” …

38:14. A Question About Suffering

“Reverend Sāriputta, they speak of this thing called ‘suffering’. What is suffering?” “Reverend, there are these three forms of suffering. The suffering inherent in painful feeling; the suffering inherent in conditions; and the suffering inherent in perishing. These are the three forms of suffering.” “But, reverend, is there a path and a practice for completely understanding these three forms of suffering?” “There is.” …

38:15. A Question About Identity

“Reverend Sāriputta, they speak of this thing called ‘identity’. What is identity?” “Reverend, the Buddha said that these five grasping aggregates are identity. That is, form, feeling, perception, choices, and consciousness. The Buddha said that these five grasping aggregates are identity.” “But, reverend, is there a path and a practice for completely understanding this identity?” “There is.” …

38:16. A Question About What’s Hard to Do

“Reverend Sāriputta, in this teaching and training, what is hard to do?” “Going forth, reverend, is hard to do in this teaching and training.” “But what’s hard to do for someone who has gone forth?” “When you’ve gone forth it’s hard to be satisfied.” “But what’s hard to do for someone who is satisfied?” “When you’re satisfied, it’s hard to practice in line with the teaching.” “But if a mendicant practices in line with the teaching, will it take them long to become a perfected one?” “Not long, reverend.”

The Linked Discourses with Jambukhādaka are complete.

39. Sāmaṇḍakasaṁyutta: *With Sāmaṇḍaka*

1. With Sāmaṇḍaka

39:1–15. With Sāmaṇḍaka on Extinguishment

At one time Venerable Sāriputta was staying in the land of the Vajjis near Ukkacelā on the bank of the Ganges river. Then the wanderer Sāmaṇḍaka went up to Venerable Sāriputta and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Sāriputta:

“Reverend Sāriputta, they speak of this thing called ‘extinguishment’. What is extinguishment?” “Reverend, the ending of greed, hate, and delusion is called extinguishment.” “But, reverend, is there a path and a practice for realizing this extinguishment?” “There is, reverend.”

“Well, what is it?” “It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is the path, the practice, for realizing this extinguishment.” “Reverend, this is a fine path, a fine practice, for realizing this extinguishment. Just this much is enough to be diligent.”

(These should be expanded in the same way as the Linked Discourses with Jambukhādaka.)

39:16. Hard to Do

“Reverend Sāriputta, in this teaching and training, what is hard to do?” “Going forth, reverend, is hard to do in this teaching and training.” “But what’s hard to do for someone who has gone forth?” “When you’ve gone forth it’s hard to be satisfied.” “But what’s hard to do for someone who is satisfied?” “When you’re satisfied, it’s hard to practice in line with the teaching.” “But if a mendicant practices in line with the teaching, will it take them long to become a perfected one?” “Not long, reverend.”

The Linked Discourses with Sāmaṇḍaka are complete.

40. Moggallānasaṁyutta: *With Moggallāna*

1. By Moggallāna

40:1. A Question About the First Absorption

At one time Venerable Mahāmoggallāna was staying near Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s monastery. There Venerable Mahāmoggallāna addressed the mendicants: “Reverends, mendicants!” “Reverend,” they replied. Venerable Mahāmoggallāna said this:

“Just now, reverends, as I was in private retreat this thought came to mind: ‘They speak of this thing called the “first absorption”. What is the first absorption?’ It occurred to me: ‘It’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. This is called the first absorption.’ And so … I was entering and remaining in the first absorption. While I was in that meditation, perceptions and attentions accompanied by sensual pleasures beset me.

Then the Buddha came up to me with his psychic power and said: ‘Moggallāna, Moggallāna! Don’t neglect the first absorption, brahmin! Settle your mind in the first absorption; unify your mind and immerse it in the first absorption.’ And so, after some time … I entered and remained in the first absorption. So if anyone should be rightly called a disciple who attained to great direct knowledge with help from the Teacher, it’s me.”

40:2. A Question About the Second Absorption

"They speak of this thing called the 'second absorption'. What is the second absorption?" It occurred to me: 'As the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected. This is called the second absorption.' And so … I was entering and remaining in the second absorption. While I was in that meditation, perceptions and attentions accompanied by placing the mind beset me.

Then the Buddha came up to me with his psychic power and said: 'Moggallāna, Moggallāna! Don't neglect the second absorption, brahmin! Settle your mind in the second absorption; unify your mind and immerse it in the second absorption.' And so, after some time … I entered and remained in the second absorption. So if anyone should be rightly called a disciple who attained to great direct knowledge with help from the Teacher, it's me."

40:3. A Question About the Third Absorption

"They speak of this thing called the 'third absorption'. What is the third absorption? It occurred to me: 'With the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, "Equanimous and mindful, one meditates in bliss." This is called the third absorption.' And so … I was entering and remaining in the third absorption. While I was in that meditation, perceptions and attentions accompanied by rapture beset me.

Then the Buddha came up to me with his psychic power and said: 'Moggallāna, Moggallāna! Don't neglect the third absorption, brahmin! Settle your mind in the third absorption; unify your mind and immerse it in the third absorption.' And so, after some time … I entered and remained in the third absorption. So if anyone should be rightly called a disciple who attained to great direct knowledge with help from the Teacher, it's me."

40:4. A Question About the Fourth Absorption

"They speak of this thing called the 'fourth absorption'. What is the fourth absorption? It occurred to me: 'It's when, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. This is called the fourth absorption.' And so … I was entering and remaining in the fourth absorption. While I was in that meditation, perceptions and attentions accompanied by pleasure beset me.

Then the Buddha came up to me with his psychic power and said: 'Moggallāna, Moggallāna! Don't neglect the fourth absorption, brahmin! Settle your mind in the fourth absorption; unify your mind and immerse it in the fourth absorption.' And so, after some time … I entered and remained in the fourth absorption. So if anyone should be rightly called a disciple who attained to great direct knowledge with help from the Teacher, it's me."

40:5. A Question About the Dimension of Infinite Space

"They speak of this thing called the 'dimension of infinite space'. What is the dimension of infinite space? It occurred to me: 'It's when a mendicant—going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity—aware that

"space is infinite", enters and remains in the dimension of infinite space. This is called the dimension of infinite space.' And so … I was entering and remaining in the dimension of infinite space. While I was in that meditation, perceptions and attentions accompanied by forms beset me.

Then the Buddha came up to me with his psychic power and said: 'Moggallāna, Moggallāna! Don't neglect the dimension of infinite space, brahmin! Settle your mind in the dimension of infinite space; unify your mind and immerse it in the dimension of infinite space.' And so, after some time … I entered and remained in the dimension of infinite space. So if anyone should be rightly called a disciple who attained to great direct knowledge with help from the Teacher, it's me."

40:6. A Question About the Dimension of Infinite Consciousness

"They speak of this thing called the 'dimension of infinite consciousness'. What is the dimension of infinite consciousness? It occurred to me: 'It's when a mendicant, going totally beyond the dimension of infinite space, aware that "consciousness is infinite", enters and remains in the dimension of infinite consciousness. This is called the dimension of infinite consciousness.' And so … I was entering and remaining in the dimension of infinite consciousness. While I was in that meditation, perceptions and attentions accompanied by the dimension of infinite space beset me.

Then the Buddha came up to me with his psychic power and said: 'Moggallāna, Moggallāna! Don't neglect the dimension of infinite consciousness, brahmin! Settle your mind in the dimension of infinite consciousness; unify your mind and immerse it in the dimension of infinite consciousness.' And so, after some time … I entered and remained in the dimension of infinite consciousness. So if anyone should be rightly called a disciple who attained to great direct knowledge with help from the Teacher, it's me."

40:7. A Question About the Dimension of Nothingness

"They speak of this thing called the 'dimension of nothingness'. What is the dimension of nothingness? It occurred to me: 'It's when a mendicant, going totally beyond the dimension of infinite consciousness, aware that "there is nothing at all", enters and remains in the dimension of nothingness. This is called the dimension of nothingness.' And so … I was entering and remaining in the dimension of nothingness. While I was in that meditation, perceptions and attentions accompanied by the dimension of infinite consciousness beset me.

Then the Buddha came up to me with his psychic power and said: 'Moggallāna, Moggallāna! Don't neglect the dimension of nothingness, brahmin! Settle your mind in the dimension of nothingness; unify your mind and immerse it in the dimension of nothingness.' And so, after some time … I entered and remained in the dimension of nothingness. So if anyone should be rightly called a disciple who attained to great direct knowledge with help from the Teacher, it's me."

40:8. A Question About the Dimension of Neither Perception Nor Non-Perception

"They speak of this thing called the 'dimension of neither perception nor non-perception'. What is the dimension of neither perception nor non-perception? It occurred to me: 'It's when a mendicant, going totally beyond the dimension of nothingness, enters and remains in the

dimension of neither perception nor non-perception. This is called the dimension of neither perception nor non-perception.' And so … I was entering and remaining in the dimension of neither perception nor non-perception. While I was in that meditation, perceptions and attentions accompanied by the dimension of nothingness beset me.

Then the Buddha came up to me with his psychic power and said: 'Moggallāna, Moggallāna! Don't neglect the dimension of neither perception nor non-perception, brahmin! Settle your mind in the dimension of neither perception nor non-perception; unify your mind and immerse it in the dimension of neither perception nor non-perception.' And so, after some time … I entered and remained in the dimension of neither perception nor non-perception. So if anyone should be rightly called a disciple who attained to great direct knowledge with help from the Teacher, it's me."

40:9. A Question About the Signless

"They speak of this thing called the 'signless immersion of the heart'. What is the signless immersion of the heart? It occurred to me: 'It's when a mendicant, not focusing on any signs, enters and remains in the signless immersion of the heart. This is called the signless immersion of the heart.' And so … I was entering and remaining in the signless immersion of the heart. While I was in that meditation, my consciousness followed after signs.

Then the Buddha came up to me with his psychic power and said: 'Moggallāna, Moggallāna! Don't neglect the signless immersion of the heart, brahmin! Settle your mind in the signless immersion of the heart; unify your mind and immerse it in the signless immersion of the heart.' And so, after some time … I entered and remained in the signless immersion of the heart. So if anyone should be rightly called a disciple who attained to great direct knowledge with help from the Teacher, it's me."

40:10. With Sakka

And then Venerable Mahāmoggallāna, as easily as a strong person would extend or contract their arm, vanished from Jeta's Grove and reappeared among the gods of the Thirty-Three. Then Sakka, lord of gods, with five hundred deities came up to Mahāmoggallāna, bowed, and stood to one side. Mahāmoggallāna said to him:

"Lord of gods, it's good to go for refuge to the Buddha. It's the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm. It's good to go for refuge to the teaching. It's the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm. It's good to go for refuge to the Saṅgha. It's the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm."

"My good Moggallāna, it's good to go for refuge to the Buddha … the teaching … the Saṅgha. It's the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm."

Then Sakka, lord of gods, with six hundred deities … Then Sakka, lord of gods, with seven hundred deities … Then Sakka, lord of gods, with eight hundred deities … Then Sakka, lord of gods, with eighty thousand deities …

Then Sakka, lord of gods, with five hundred deities came up to Mahāmoggallāna, bowed, and stood to one side. Mahāmoggallāna said to him:

"Lord of gods, it's good to have experiential confidence in the Buddha. 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of

the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' It's the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.

It's good to have experiential confidence in the teaching. 'The teaching is well explained by the Buddha—realizable in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.' It's the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.

It's good to have experiential confidence in the Saṅgha. 'The Saṅgha of the Buddha's disciples is practicing the way that's good, straightforward, methodical, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha's disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a teacher's offering, worthy of greeting with joined palms, and is the supreme field of merit for the world.' It's the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.

It's good to have the ethical conduct that's loved by the noble ones, unbroken, unflawed, unblemished, untainted, liberating, praised by sensible people, not mistaken, and leading to immersion. It's the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm."

"My good Moggallāna, it's good to have experiential confidence in the Buddha …

the teaching …

the Saṅgha …

and to have the ethical conduct that's loved by the noble ones … It's the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm."

Then Sakka, lord of gods, with six hundred deities … Then Sakka, lord of gods, with seven hundred deities … Then Sakka, lord of gods, with eight hundred deities … Then Sakka, lord of gods, with eighty thousand deities …

Then Sakka, lord of gods, with five hundred deities came up to Mahāmoggallāna, bowed, and stood to one side. Mahāmoggallāna said to him:

"Lord of gods, it's good to go for refuge to the Buddha. It's the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm. They surpass other gods in ten respects: divine life span, beauty, happiness, glory, sovereignty, sights, sounds, smells, tastes, and touches.

It's good to go for refuge to the teaching …

the Saṅgha. It's the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm. They surpass other gods in ten respects: divine life span, beauty, happiness, glory, sovereignty, sights, sounds, smells, tastes, and touches."

"My good Moggallāna, it's good to go for refuge to the Buddha …"

Then Sakka, lord of gods, with six hundred deities … Then Sakka, lord of gods, with seven hundred deities … Then Sakka, lord of gods, with eight hundred deities … Then Sakka, lord of gods, with eighty thousand deities …

Then Sakka, lord of gods, with five hundred deities came up to Mahāmoggallāna, bowed, and stood to one side. Mahāmoggallāna said to him:

"Lord of gods, it's good to have experiential confidence in the Buddha. 'That Blessed One is perfected, a fully awakened Buddha … teacher of gods and humans, awakened, blessed.' It's the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm. They surpass other gods in ten respects: divine life span, beauty, happiness, glory, sovereignty, sights, sounds, smells, tastes, and touches.

It's good to have experiential confidence in the teaching …

the Saṅgha …

and to have the ethical conduct that's loved by the noble ones …"

"My good Moggallāna, it's good to have experiential confidence in the Buddha …"

Then Sakka, lord of gods, with six hundred deities … Then Sakka, lord of gods, with seven hundred deities … Then Sakka, lord of gods, with eight hundred deities … Then Sakka, lord of gods, with eighty thousand deities …

40:11. With Candana, Etc.

Then the god Candana …

the god Suyāma …

the god Santusita …

the god Sunimmita …

the god Vasavatti …

(These abbreviated texts should be expanded as in the Discourse With Sakka.)

The Linked Discourses on Moggallāna are complete.

41. Cittasaṁyutta: *With Citta*

1. With Citta

41:1. The Fetter

At one time several senior mendicants were staying near Macchikāsaṇḍa in the Wild Mango Grove. Now at that time, after the meal, on return from alms-round, several senior mendicants sat together in the pavilion and this discussion came up among them: "Reverends, the 'fetter' and the 'things prone to being fettered': do these things differ in both meaning and phrasing? Or do they mean the same thing, and differ only in the phrasing?" Some senior mendicants answered like this: "Reverends, the 'fetter' and the 'things prone to being fettered': these things differ in both meaning and phrasing." While some senior mendicants answered like this: "Reverends, the 'fetter' and the 'things prone to being fettered' mean the same thing; they differ only in the phrasing."

Now at that time the householder Citta had arrived at Migapathaka on some business. He heard about what those senior mendicants were discussing.

So he went up to them, bowed, sat down to one side, and said to them: "Sirs, I heard that you were discussing whether the 'fetter' and the 'things prone to being fettered' differ in both meaning and phrasing, or whether they mean the same thing, and differ only in the phrasing." "That's right, householder."

"Sirs, the 'fetter' and the 'things prone to being fettered': these things differ in both meaning and phrasing. Well then, sirs, I shall give you a simile. For by means of a simile some sensible people understand the meaning of what is said. Suppose there was a black ox and a white ox yoked by a single harness or yoke. Would it be right to say that the black ox is the yoke of the white ox, or the white ox is the yoke of the black ox?" "No, householder. The black ox is not the

yoke of the white ox, nor is the white ox the yoke of the black ox. The yoke there is the single harness or yoke that they're yoked by." "In the same way, the eye is not the fetter of sights, nor are sights the fetter of the eye. The fetter there is the desire and greed that arises from the pair of them. The ear … nose … tongue … body … mind is not the fetter of thoughts, nor are thoughts the fetter of the mind. The fetter there is the desire and greed that arises from the pair of them." "You're fortunate, householder, so very fortunate, to traverse the Buddha's deep teachings with the eye of wisdom."

41:2. Isidatta (1st)

At one time several senior mendicants were staying near Macchikāsaṇḍa in the Wild Mango Grove. Then Citta the householder went up to them, bowed, sat down to one side, and said to them: "Sirs, may the senior mendicants please accept my offering of tomorrow's meal." They consented in silence. Then, knowing that the senior mendicants had accepted, Citta got up from his seat, bowed, and respectfully circled them, keeping them on his right, before leaving. Then when the night had passed, the senior mendicants robed up in the morning and, taking their bowls and robes, went to Citta's home, and sat down on the seats spread out.

Then Citta went up to them, bowed, sat down to one side, and said to the senior venerable: "Sir, they speak of 'the diversity of elements'. In what way did the Buddha speak of the diversity of elements?" When he said this, the senior venerable kept silent. For a second time … And for a third time, Citta asked him: "Sir, they speak of 'the diversity of elements'. In what way did the Buddha speak of the diversity of elements?" And a second time and a third time the senior venerable kept silent.

Now at that time Venerable Isidatta was the most junior mendicant in that Saṅgha. Then Venerable Isidatta said to the senior venerable: "Sir, may I answer Citta's question?" "Answer it, Reverend Isidatta." "Householder, is this your question: 'They speak of "the diversity of elements". In what way did the Buddha speak of the diversity of elements?'" "Yes, sir." "This is the diversity of elements spoken of by the Buddha. The eye element, the sights element, the eye consciousness element … The mind element, the thought element, the mind consciousness element. This is how the Buddha spoke of the diversity of elements."

Then Citta, having approved and agreed with what Isidatta said, served and satisfied the senior mendicants with his own hands with a variety of delicious foods. When the senior mendicants had eaten and washed their hands and bowls, they got up from their seats and left. Then the senior venerable said to Venerable Isidatta: "Isidatta, it's good that you felt inspired to answer that question, because I didn't. So Isidatta, when a similar question comes up, you should also answer it as you feel inspired."

41:3. With Isidatta (2nd)

At one time several senior mendicants were staying near Macchikāsaṇḍa in the Wild Mango Grove. Then Citta the householder went up to them, bowed, sat down to one side, and said to them: "Sirs, may the senior mendicants please accept my offering of tomorrow's meal." They consented in silence. Then, knowing that the senior mendicants had accepted, Citta got up from his seat, bowed, and respectfully circled them, keeping them on his right, before leaving. Then when the night had passed, the senior mendicants robed up in the morning and, taking their bowls and robes, went to Citta's home, and sat down on the seats spread out.

So he went up to them, bowed, sat down to one side, and said to the senior venerable: "Sir, there are many different views that arise in the world. For example: the world is eternal, or not

eternal, or finite, or infinite; the soul and the body are the same thing, or they are different things; after death, a Realized One exists, or doesn't exist, or both exists and doesn't exist, or neither exists nor doesn't exist. And also the sixty-two misconceptions spoken of in the Supreme Net Discourse. When what exists do these views come to be? When what doesn't exist do these views not come to be?"

When he said this, the senior venerable kept silent. For a second time … And for a third time, Citta asked him: "Sir, there are many different views that arise in the world. … When what exists do these views come to be? When what doesn't exist do these views not come to be?" And a second time and a third time the senior venerable kept silent.

Now at that time Venerable Isidatta was the most junior mendicant in that Saṅgha. Then Venerable Isidatta said to the senior venerable: "Sir, may I answer Citta's question?" "Answer it, Reverend Isidatta." "Householder, is this your question: 'There are many different views that arise in the world … When what exists do these views come to be? When what doesn't exist do these views not come to be?'" "Yes, sir." "Householder, there are many different views that arise in the world. For example: the world is eternal, or not eternal, or finite, or infinite; the soul and the body are the same thing, or they are different things; after death, a Realized One exists, or doesn't exist, or both exists and doesn't exist, or neither exists nor doesn't exist. And also the sixty-two misconceptions spoken of in the Supreme Net Discourse. These views come to be when identity view exists. When identity view does not exist they do not come to be."

"But sir, how does identity view come about?" "It's when an uneducated ordinary person has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They've not seen good persons, and are neither skilled nor trained in the teaching of the good persons. They regard form as self, self as having form, form in self, or self in form. They regard feeling … perception … choices … consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. That's how identity view comes about."

"But sir, how does identity view not come about?" "It's when an educated noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They've seen good persons, and are skilled and trained in the teaching of the good persons. They don't regard form as self, self as having form, form in self, or self in form. They don't regard feeling … perception … choices … consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. That's how identity view does not come about."

"Sir, where has Venerable Isidatta come from?" "I come from Avanti, householder." "Sir, there's a friend of mine called Isidatta who I've never met. He's gone forth from a good family in Avanti. Have you met him?" "Yes, householder." "Sir, where is that venerable now staying?" When he said this, Isidatta kept silent. "Sir, are you that Isidatta?" "Yes, householder." "Sir, I hope Venerable Isidatta is happy here in Macchikāsaṇḍa, for the Wild Mango Grove is lovely. I'll make sure that Venerable Isidatta is provided with robes, alms-food, lodgings, and medicines and supplies for the sick." "That's nice of you to say, householder."

Then Citta, having approved and agreed with what Isidatta said, served and satisfied the senior mendicants with his own hands with a variety of delicious foods. When the senior mendicants had eaten and washed their hands and bowls, they got up from their seats and left. Then the senior venerable said to Venerable Isidatta: "Isidatta, it's good that you felt inspired to answer that question, because I didn't. So Isidatta, when a similar question comes up, you should also answer it as you feel inspired." Then Isidatta set his lodgings in order and, taking his bowl and robe, left Macchikasaṇḍa, never to return.

41:4. Mahaka's Demonstration

At one time several senior mendicants were staying near Macchikāsaṇḍa in the Wild Mango Grove. Then Citta the householder went up to them, bowed, sat down to one side, and said to them: "Sirs, may the senior mendicants please accept my offering of tomorrow's meal in my barn." They consented in silence. Then, knowing that the senior mendicants had accepted, Citta got up from his seat, bowed, and respectfully circled them, keeping them on his right, before leaving. Then when the night had passed, the senior mendicants robed up in the morning and, taking their bowls and robes, went to Citta's barn, and sat down on the seats spread out.

Then Citta served and satisfied the senior mendicants with his own hands with delicious milk-rice made with ghee. When the senior mendicants had eaten and washed their hands and bowls, they got up from their seats and left. Citta instructed that the remainder of the food be distributed, then followed behind the senior mendicants. Now at that time the heat was sweltering. And those senior mendicants walked along as if their bodies were melting, as happens after a meal.

Now at that time Venerable Mahaka was the most junior mendicant in that Saṅgha. Then Venerable Mahaka said to the senior venerable: "Wouldn't it be nice, sir, if a cool wind blew, a cloud canopy formed, and a gentle rain drizzled down?"

"It would indeed be nice, Reverend Mahaka." Then Mahaka used his psychic power to will that a cool wind would blow, a cloud canopy would form, and a gentle rain would drizzle down. Then Citta thought: "The most junior mendicant in this Saṅgha has such psychic power!" When they reached the monastery, Mahaka said to the senior venerable: "Sir, is that sufficient?" "That's sufficient, Reverend Mahaka, you've done enough and offered enough." Then the senior mendicants entered their dwellings, and Mahaka entered his own dwelling.

Then Citta went up to Mahaka, bowed, sat down to one side, and said to him: "Sir, please show me a superhuman demonstration of psychic power." "Well, then, householder, place your upper robe on the porch and spread a handful of grass on it." "Yes, sir," replied Citta, and did as he was asked. Mahaka entered his dwelling and latched the door. Then he used his psychic power to will that a flame shoot out through the keyhole and the chink in the door, and it burned up the grass but not the upper robe. Then Citta shook out his upper robe and stood to one side, shocked and awestruck. And then Mahaka came out of his dwelling and said to Citta: "Is that sufficient, householder?"

"That's sufficient, sir, you've done enough and offered enough. I hope Venerable Mahaka is happy here in Macchikāsaṇḍa, for the Wild Mango Grove is lovely. I'll make sure that Venerable Mahaka is provided with robes, alms-food, lodgings, and medicines and supplies for the sick." "That's nice of you to say, householder." Then Mahaka set his lodgings in order and, taking his bowl and robe, left Macchikasaṇḍa, never to return.

41:5. With Kāmabhū (1st)

At one time Venerable Kāmabhū was staying near Macchikāsaṇḍa in the Wild Mango Grove. Then Citta the householder went up to Venerable Kāmabhū, bowed, and sat down to one side. Kāmabhū said to him:

"Householder, there is this saying:

> 'With flawless wheel and white canopy,
> the one-spoke chariot rolls on.
> See it come, untroubled,
> with stream cut, unbound.'

How should we see the detailed meaning of this brief statement?" "Sir, was this spoken by the Buddha?" "Yes, householder." "Well then, sir, please wait a moment while I consider the meaning of this." Then after a short silence Citta said to Kāmabhū:

"Sir, 'flawless wheel' is a term for ethics. 'White canopy' is a term for freedom. 'One spoke' is a term for mindfulness. 'Rolls on' is a term for going forward and coming back. 'Chariot' is a term for this body made up of the four primary elements, produced by mother and father, built up from rice and porridge, liable to impermanence, to wearing away and erosion, to breaking up and destruction. Greed, hate, and delusion are troubles. A mendicant who has ended the defilements has given these up, cut them off at the root, made them like a palm stump, and obliterated them, so they are unable to arise in the future. That's why a mendicant who has ended the defilements is called 'untroubled'. 'The one who comes' is a term for the perfected one. 'Stream' is a term for craving. A mendicant who has ended the defilements has given this up, cut it off at the root, made it like a palm stump, and obliterated it, so it's unable to arise in the future. That's why a mendicant who has ended the defilements is said to have 'cut the stream'. Greed, hate, and delusion are bonds. A mendicant who has ended the defilements has given these up, cut them off at the root, made them like a palm stump, and obliterated them, so they are unable to arise in the future. That's why a mendicant who has ended the defilements is called 'unbound'. So, sir, that's how I understand the detailed meaning of what the Buddha said in brief:

'With flawless wheel and white canopy,
the one-spoke chariot rolls on.
See it come, untroubled,
with stream cut, unbound.'"

"You're fortunate, householder, so very fortunate, to traverse the Buddha's deep teachings with the eye of wisdom."

41:6. With Kāmabhū (2nd)

At one time Venerable Kāmabhū was staying near Macchikāsaṇḍa in the Wild Mango Grove. Then Citta the householder went up to Venerable Kāmabhū, sat down to one side, and said to him: "Sir, how many processes are there?" "Householder, there are three processes. Physical, verbal, and mental processes." Saying "Good, sir," Citta approved and agreed with what Kāmabhū said. Then he asked another question: "But sir, what is the physical process? What's the verbal process? What's the mental process?" "Breathing is a physical process. Placing the mind and keeping it connected are verbal processes. Perception and feeling are mental processes."

Saying "Good, sir," he asked another question: "But sir, why is breathing a physical process? Why are placing the mind and keeping it connected verbal processes? Why are perception and feeling mental processes?" "Breathing is physical. It's tied up with the body, that's why breathing is a physical process. First you place the mind and keep it connected, then you break into speech. That's why placing the mind and keeping it connected are verbal processes. Perception and feeling are mental. They're tied up with the mind, that's why perception and feeling are mental processes."

Saying "Good, sir," he asked another question: "But sir, how does someone attain the cessation of perception and feeling?" "A mendicant who is entering such an attainment does not think: 'I will enter the cessation of perception and feeling' or 'I am entering the cessation of perception and feeling' or 'I have entered the cessation of perception and feeling.' Rather, their mind has been previously developed so as to lead to such a state."

Saying "Good, sir," he asked another question: "But sir, which cease first for a mendicant who is entering the cessation of perception and feeling: physical, verbal, or mental processes?" "Verbal processes cease first, then physical, then mental."

Saying “Good, sir,” he asked another question: “What’s the difference between someone who has passed away and a mendicant who has attained the cessation of perception and feeling?” “When someone dies, their physical, verbal, and mental processes have ceased and stilled; their vitality is spent; their warmth is dissipated; and their faculties have disintegrated. When a mendicant has attained the cessation of perception and feeling, their physical, verbal, and mental processes have ceased and stilled. But their vitality is not spent; their warmth is not dissipated; and their faculties are very clear. That’s the difference between someone who has passed away and a mendicant who has attained the cessation of perception and feeling.”

Saying “Good, sir,” he asked another question: “But sir, how does someone emerge from the cessation of perception and feeling?” “A mendicant who is emerging from such an attainment does not think: ‘I will emerge from the cessation of perception and feeling’ or ‘I am emerging from the cessation of perception and feeling’ or ‘I have emerged from the cessation of perception and feeling.’ Rather, their mind has been previously developed so as to lead to such a state.”

Saying “Good, sir,” he asked another question: “But sir, which arise first for a mendicant who is emerging from the cessation of perception and feeling: physical, verbal, or mental processes?” “Mental processes arise first, then physical, then verbal.”

Saying “Good, sir,” he asked another question: “But sir, when a mendicant has emerged from the attainment of the cessation of perception and feeling, how many kinds of contact do they experience?” “They experience three kinds of contact: emptiness, signless, and undirected contacts.”

Saying “Good, sir,” he asked another question: “But sir, when a mendicant has emerged from the attainment of the cessation of perception and feeling, what does their mind slant, slope, and incline to?” “Their mind slants, slopes, and inclines to seclusion.”

Saying “Good, sir,” Citta approved and agreed with what Kāmabhū said. Then he asked another question: “But sir, how many things are helpful for attaining the cessation of perception and feeling?” “Well, householder, you’ve finally asked what you should have asked first! Nevertheless, I will answer you. Two things are helpful for attaining the cessation of perception and feeling: serenity and discernment.”

41:7. With Godatta

At one time Venerable Godatta was staying near Macchikāsaṇḍa in the Wild Mango Grove. Then Citta the householder went up to Venerable Godatta, bowed, and sat down to one side. Godatta said to him: “Householder, the limitless heart’s release, and the heart’s release through nothingness, and the heart’s release through emptiness, and the signless heart’s release: do these things differ in both meaning and phrasing? Or do they mean the same thing, and differ only in the phrasing?” “Sir, there is a way in which these things differ in both meaning and phrasing. But there’s also a way in which they mean the same thing, and differ only in the phrasing.

And what’s the way in which these things differ in both meaning and phrasing? It’s when a mendicant meditates spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. They meditate spreading a heart full of compassion … They meditate spreading a heart full of rejoicing … They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will. This is called the limitless heart’s release.

And what is the heart's release through nothingness? It's when a mendicant, going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', enters and remains in the dimension of nothingness. This is called the heart's release through nothingness.

And what is the heart's release through emptiness? It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this: 'This is empty of a self or what belongs to a self.' This is called the heart's release through emptiness.

And what is the signless heart's release? It's when a mendicant, not focusing on any signs, enters and remains in the signless immersion of the heart. This is called the signless heart's release. This is the way in which these things differ in both meaning and phrasing.

And what's the way in which they mean the same thing, and differ only in the phrasing? Greed, hate, and delusion are makers of limits. A mendicant who has ended the defilements has given these up, cut them off at the root, made them like a palm stump, and obliterated them, so they are unable to arise in the future. The unshakable heart's release is said to be the best kind of limitless heart's release. That unshakable heart's release is empty of greed, hate, and delusion. Greed is something, hate is something, and delusion is something. A mendicant who has ended the defilements has given these up, cut them off at the root, made them like a palm stump, and obliterated them, so they are unable to arise in the future. The unshakable heart's release is said to be the best kind of heart's release through nothingness. That unshakable heart's release is empty of greed, hate, and delusion. Greed, hate, and delusion are makers of signs. A mendicant who has ended the defilements has given these up, cut them off at the root, made them like a palm stump, and obliterated them, so they are unable to arise in the future. The unshakable heart's release is said to be the best kind of signless heart's release. That unshakable heart's release is empty of greed, hate, and delusion. This is the way in which they mean the same thing, and differ only in the phrasing." "You're fortunate, householder, so very fortunate, to traverse the Buddha's deep teachings with the eye of wisdom."

41:8. Niganṭha Nāṭaputta

Now at that time Niganṭha Nāṭaputta had arrived at Macchikāsaṇḍa together with a large assembly of Jain ascetics. Citta the householder heard that they had arrived. So, together with several lay followers, he went up to Niganṭha Nātaputta and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side. Niganṭha Nātaputta said to him: "Householder, do you have faith in the ascetic Gotama's claim that there is a state of immersion without placing the mind and keeping it connected; that there is the cessation of placing the mind and keeping it connected?"

"Sir, in this case I don't rely on faith in the Buddha's claim that there is a state of immersion without placing the mind and keeping it connected; that there is the cessation of placing the mind and keeping it connected." When he said this, Niganṭha Nātaputta looked up at his assembly and said: "See, good sirs, how straightforward this householder Citta is! He's not devious or deceitful at all. To imagine that you can stop placing the mind and keeping it connected would be like imagining that you can catch the wind in a net, or dam the Ganges river with your own hand."

"What do you think, sir? Which is better—knowledge or faith?" "Knowledge is definitely better than faith, householder." "Well sir, whenever I want, quite secluded from sensual pleasures, secluded from unskillful qualities, I enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. And whenever I want, as the placing of the mind and keeping it connected are stilled … I enter and remain in the second absorption. And whenever I want, with the fading away of rapture … I enter and remain in the third absorption. And whenever I want, giving up pleasure and pain … I enter

and remain in the fourth absorption. And so, sir, since I know and see like this, why should I rely on faith in another ascetic or brahmin who claims that there is a state of immersion without placing the mind and keeping it connected; that there is the cessation of placing the mind and keeping it connected?"

When he said this, Niganṭha Nātaputta looked askance at his own assembly and said: "See, good sirs, how crooked this householder Citta is! He's so devious and deceitful!"

"Sir, just now I understood you to say: 'See, good sirs, how straightforward this householder Citta is! He's not devious or deceitful at all.' But then I understood you to say: 'See, good sirs, how crooked this householder Citta is! He's so devious and deceitful!' If your first statement is true, the second is wrong. If your first statement is wrong, the second is true. And also, sir, these ten legitimate questions are relevant. When you understand what they mean, then, together with your assembly of Jain ascetics, you can rebut me. 'One thing: question, summary, and answer. Two … three … four … five … six … seven … eight … nine … ten things: question, summary, and answer.'" Then Citta got up from his seat and left without asking Niganṭha Nātaputta these ten legitimate questions.

41:9. With Kassapa, the Naked Ascetic

Now at that time the naked ascetic Kassapa, who in lay life was an old friend of Citta, had arrived at Macchikāsaṇḍa. Citta the householder heard that he had arrived. So he went up to him, and they exchanged greetings. When the greetings and polite conversation were over, he sat down to one side and said to the naked ascetic Kassapa: "Sir, Kassapa, how long has it been since you went forth?" "It's been thirty years, householder." "But sir, in these thirty years have you achieved any superhuman distinction in knowledge and vision worthy of the noble ones, a meditation at ease?" "I have no such achievement, householder, only nakedness, baldness, and pokes in the buttocks." Citta said to him: "It's incredible, it's amazing, how well explained the teaching is. For in thirty years you have achieved no superhuman distinction in knowledge and vision worthy of the noble ones, no meditation at ease, only nakedness, baldness, and pokes in the buttocks."

"But householder, how long have you been a lay follower?" "It's been thirty years, sir." "But householder, in these thirty years have you achieved any superhuman distinction in knowledge and vision worthy of the noble ones, a meditation at ease?" "How, sir, could I not? For whenever I want, quite secluded from sensual pleasures, secluded from unskillful qualities, I enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. And whenever I want, as the placing of the mind and keeping it connected are stilled … I enter and remain in the second absorption. And whenever I want, with the fading away of rapture … I enter and remain in the third absorption. And whenever I want, giving up pleasure and pain … I enter and remain in the fourth absorption. If I pass away before the Buddha, it wouldn't be surprising if the Buddha declares of me: 'The householder Citta is bound by no fetter that might return him to this world.'" When this was said, Kassapa said to Citta: "It's incredible, it's amazing, how well explained the teaching is. For a white-clothed layperson can achieve such a superhuman distinction in knowledge and vision worthy of the noble ones, a meditation at ease. Sir, may I receive the going forth, the ordination in the Buddha's presence?"

Then Citta the householder took the naked ascetic Kassapa to see the senior mendicants, and said to them: "Sirs, this is the naked ascetic Kassapa, who in lay life was an old friend of mine. May the senior monks give him the going forth, the ordination. I'll make sure that he's provided with robes, alms-food, lodgings, and medicines and supplies for the sick." And the naked ascetic Kassapa received the going forth, the ordination in this teaching and training. Not long after his

ordination, Venerable Kassapa, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which people from good families rightly go forth from the lay life to homelessness. He understood: "Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence." And Venerable Kassapa became one of the perfected.

41:10. Seeing the Sick

Now at that time the householder Citta was sick, suffering, gravely ill. Then several deities of the parks, forests, trees, and those who haunt the herbs, grass, and big trees came together and said to Citta: "Householder, make a wish to become a wheel-turning monarch in the future!"

When they said this, Citta said to them: "That too is impermanent! That too will pass! That too will be left behind!" When he said this, his friends and colleagues, relatives and family members said: "Be mindful, lord! Don't babble." "What have I said that makes you say that?" "It's because you said: 'That too is impermanent! That too will pass! That too will be left behind!'" "Oh, well, that's because the deities of the parks, forests, trees, and those who haunt the herbs, grass, and big trees said to me: 'Householder, make a wish to become a wheel-turning monarch in the future!' So I said to them: 'That too is impermanent! That too will pass! That too will be left behind!'" "But what reason do they see for saying that to you?" "They think: 'This householder Citta is ethical, of good character. If he makes a wish to become a wheel-turning monarch in the future, his heart's wish will succeed because of the purity of his ethics. And then as a proper, principled king he will provide proper spirit-offerings.' That's the reason they see for saying to me: 'Householder, make a wish to become a wheel-turning monarch in the future!' So I said to them: 'That too is impermanent! That too will pass! That too will be left behind!'"

"Then, lord, advise us!" "So you should train like this: We will have experiential confidence in the Buddha: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' We will have experiential confidence in the teaching: 'The teaching is well explained by the Buddha—realizable in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.' We will have experiential confidence in the Saṅgha: 'The Saṅgha of the Buddha's disciples is practicing the way that's good, straightforward, methodical, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha's disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a teacher's offering, worthy of greeting with joined palms, and is the supreme field of merit for the world.' And we will share without reservation all the gifts available to give in our family with those who are ethical and of good character." Then, after Citta had encouraged his friends and colleagues, relatives and family members in the Buddha, the teaching, the Saṅgha, and generosity, he passed away.

The Linked Discourses on Citta the Householder are complete.

42. Gāmaṇisaṁyutta:
With Chiefs

1. Chiefs

42:1. Vicious

At Sāvatthī. Then the chief named Fury went up to the Buddha, bowed, sat down to one side, and said to him: “What is the cause, sir, what is the reason why some people are regarded as furious, while others are regarded as sweet-natured?” “Take someone who hasn’t given up greed. So they get annoyed by others, and they show it. They’re regarded as furious. They haven’t given up hate. So they get annoyed by others, and they show it. They’re regarded as furious. They haven’t given up delusion. So they get annoyed by others, and they show it. They’re regarded as furious. This is the cause, this is the reason why some people are regarded as furious.

But take someone who has given up greed. So they don’t get annoyed by others, and don’t show it. They’re regarded as sweet-natured. They’ve given up hate. So they don’t get annoyed by others, and don’t show it. They’re regarded as sweet-natured. They’ve given up delusion. So they don’t get annoyed by others, and don’t show it. They’re regarded as sweet-natured. This is the cause, this is the reason why some people are regarded as sweet-natured.”

When he said this, the chief named Fury said to the Buddha: “Excellent, sir! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, the Buddha has made the teaching clear in many ways. I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

42:2. With Tāḷapuṭa

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels’ feeding ground. Then Tāḷapuṭa the dancing master came up to the Buddha, bowed, sat down to one side, and said to the Buddha: “Sir, I have heard that the dancers of the past who were teachers of teachers said: ‘Suppose a dancer entertains and amuses people on a stage or at a festival with truth and lies. When their body breaks up, after death, they’re reborn in the company of laughing gods.’ What does the Buddha say about this?” “Enough, chief, let it be. Don’t ask me that.” For a second time … And for a third time Tāḷapuṭa said to the Buddha: “Sir, I have heard that the dancers of the past who were teachers of teachers said: ‘Suppose a dancer entertains and amuses people on a stage or at a festival with truth and lies. When their body breaks up, after death, they’re reborn in the company of laughing gods.’ What does the Buddha say about this?”

“Clearly, chief, I’m not getting through to you when I say: ‘Enough, chief, let it be. Don’t ask me that.’ Nevertheless, I will answer you. When sentient beings are still not free of greed, and are still bound by greed, a dancer in a stage or festival presents them with even more arousing things. When sentient beings are still not free of hate, and are still bound by hate, a dancer in a stage or festival presents them with even more hateful things. When sentient beings are still not free of delusion, and are still bound by delusion, a dancer in a stage or festival presents them

with even more delusory things. And so, being heedless and negligent themselves, they've encouraged others to be heedless and negligent. When their body breaks up, after death, they're reborn in the hell called 'Laughter'. But if you have such a view: 'Suppose a dancer entertains and amuses people on a stage or at a festival with truth and lies. When their body breaks up, after death, they're reborn in the company of laughing gods.' This is your wrong view. An individual with wrong view is reborn in one of two places, I say: hell or the animal realm."

When he said this, Tāḷapuṭa cried and burst out in tears. "This is what I didn't get through to you when I said: 'Enough, chief, let it be. Don't ask me that.'" "Sir, I'm not crying because of what the Buddha said. But sir, for a long time I've been cheated, tricked, and deceived by the dancers of the past who were teachers of teachers, who said: 'Suppose a dancer entertains and amuses people on a stage or at a festival with truth and lies. When their body breaks up, after death, they're reborn in the company of laughing gods.' Excellent, sir! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, the Buddha has made the teaching clear in many ways. I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. Sir, may I receive the going forth, the ordination in the Buddha's presence?" And the dancing master Tāḷapuṭa received the going forth, the ordination in the Buddha's presence. Not long after his ordination, Venerable Tāḷapuṭa became one of the perfected.

42:3. A Warrior

Then Dustin the warrior chief went up to the Buddha, bowed, sat down to one side, and said to him: "Sir, I have heard that the warriors of the past who were teachers of teachers said: 'Suppose a warrior, while striving and struggling in battle, is killed and finished off by his foes. When his body breaks up, after death, he's reborn in the company of the gods of the fallen.' What does the Buddha say about this?" "Enough, chief, let it be. Don't ask me that." For a second time … And for a third time the warrior chief said to the Buddha: "Sir, I have heard that the warriors of the past who were teachers of teachers said: 'Suppose a warrior, while striving and struggling in battle, is killed and finished off by his foes. When his body breaks up, after death, he's reborn in the company of the gods of the fallen.' What does the Buddha say about this?"

"Clearly, chief, I'm not getting through to you when I say: 'Enough, chief, let it be. Don't ask me that.' Nevertheless, I will answer you. When a warrior strives and struggles in battle, their mind is already low, degraded, and misdirected as they think: 'May these sentient beings be killed, slaughtered, slain, destroyed, or annihilated!' His foes kill him and finish him off, and when his body breaks up, after death, he's reborn in the hell called 'The Fallen'. But if you have such a view: 'Suppose a warrior, while striving and struggling in battle, is killed and finished off by his foes. When his body breaks up, after death, he's reborn in the company of the gods of the fallen.' This is your wrong view. An individual with wrong view is reborn in one of two places, I say: hell or the animal realm."

When he said this, Dustin the warrior chief cried and burst out in tears. "This is what I didn't get through to you when I said: 'Enough, chief, let it be. Don't ask me that.'" "Sir, I'm not crying because of what the Buddha said. But sir, for a long time I've been cheated, tricked, and deceived by the warriors of the past who were teachers of teachers, who said: 'Suppose a warrior, while striving and struggling in battle, is killed and finished off by his foes. When his body breaks up, after death, he's reborn in the company of the gods of the fallen.' Excellent, sir! Excellent! … From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

42:4. An Elephant Warrior

Then an elephant warrior chief went up to the Buddha … "From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

42:5. A Cavalryman

Then a cavalry chief went up to the Buddha …

"From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

42:6. With Asibandhaka's Son

At one time the Buddha was staying near Nālandā in Pāvārika's mango grove. Then Asibandhaka's son the chief went up to the Buddha, bowed, sat down to one side, and said to him:

"Sir, there are western brahmins draped with moss who carry pitchers, immerse themselves in water, and serve the sacred flame. When someone has passed away, they truly lift them up, raise them up, and guide them along to heaven. But what about the Blessed One, the perfected one, the fully awakened Buddha: is he able to ensure that the whole world will be reborn in a good place, a heavenly realm when their body breaks up, after death?"

"Well then, chief, I'll ask you about this in return, and you can answer as you like.

What do you think, chief? Take a person who kills living creatures, steals, and commits sexual misconduct. They use speech that's false, divisive, harsh, or nonsensical. And they're covetous, malicious, and have wrong view. And a large crowd comes together to offer up prayers and praise, circumambulating them with joined palms and saying: 'When this person's body breaks up, after death, may they be reborn in a good place, a heavenly realm!' What do you think, chief? Would that person be reborn in heaven because of their prayers?" "No, sir."

"Chief, suppose a person were to throw a broad rock into a deep lake. And a large crowd was to come together to offer up prayers and praise, circumambulating it with joined palms, and saying: 'Rise, good rock! Float, good rock! Float to shore, good rock!' What do you think, chief? Would that broad rock rise up or float because of their prayers?" "No, sir." "In the same way, take a person who kills living creatures, steals, and commits sexual misconduct. They use speech that's false, divisive, harsh, or nonsensical. And they're covetous, malicious, and have wrong view. Even though a large crowd comes together to offer up prayers and praise … when their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell.

What do you think, chief? Take a person who doesn't kill living creatures, steal, or commit sexual misconduct. They don't use speech that's false, divisive, harsh, or nonsensical. And they're contented, kind-hearted, and have right view. And a large crowd comes together to offer up prayers and praise, circumambulating them with joined palms and saying: 'When this person's body breaks up, after death, may they be reborn in a place of loss, a bad place, the underworld, hell!' What do you think, chief? Would that person be reborn in hell because of their prayers?" "No, sir."

"Chief, suppose a person were to sink a pot of ghee or oil into a deep lake and break it open. Its shards and chips would sink down, while the ghee or oil in it would rise up. And a large crowd was to come together to offer up prayers and praise, circumambulating it with joined palms and saying: 'Sink, good ghee or oil! Descend, good ghee or oil! Go down, good ghee or oil!" What do you think, chief? Would that ghee or oil sink and descend because of their prayers?" "No, sir."

"In the same way, take a person who doesn't kill living creatures, steal, or commit sexual misconduct. They don't use speech that's false, divisive, harsh, or nonsensical. And they're contented, kind-hearted, and have right view. Even though a large crowd comes together to offer up prayers and praise … when their body breaks up, after death, they're reborn in a good place, a heavenly realm." When he said this, Asibandhaka's son the chief said to the Buddha: "Excellent, sir! … From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

42:7. The Simile of the Field

At one time the Buddha was staying near Nālandā in Pāvārika's mango grove. Then Asibandhaka's son the chief went up to the Buddha, bowed, sat down to one side, and said to him: "Sir, doesn't the Buddha live full of compassion for all living beings?" "Yes, chief." "Well, sir, why exactly do you teach some people thoroughly and others less thoroughly?" "Well then, chief, I'll ask you about this in return, and you can answer as you like. What do you think? Suppose a farmer has three fields: one's good, one's average, and one's poor—bad ground of sand and salt. What do you think? When that farmer wants to plant seeds, where would he plant them first: the good field, the average one, or the poor one?" "Sir, he'd plant them first in the good field, then the average, then he may or may not plant seed in the poor field. Why is that? Because at least it can be fodder for the cattle."

"To me, the monks and nuns are like the good field. I teach them the Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And I reveal a spiritual practice that's entirely full and pure. Why is that? Because they live with me as their island, protection, shelter, and refuge. To me, the laymen and laywomen are like the average field. I also teach them the Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And I reveal a spiritual practice that's entirely full and pure. Why is that? Because they live with me as their island, protection, shelter, and refuge. To me, the ascetics, brahmins, and wanderers who follow other paths are like the poor field, the bad ground of sand and salt. I also teach them the Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And I reveal a spiritual practice that's entirely full and pure. Why is that? Hopefully they might understand even a single sentence, which would be for their lasting welfare and happiness.

Suppose a person had three water jars: one that's uncracked and nonporous; one that's uncracked but porous; and one that's cracked and porous. What do you think? When that person wants to store water, where would they store it first: in the jar that's uncracked and nonporous, the one that's uncracked but porous, or the one that's cracked and porous?" "Sir, they'd store water first in the jar that's uncracked and nonporous, then the one that's uncracked but porous, then they may or may not store water in the one that's cracked and porous. Why is that? Because at least it can be used for washing the dishes."

"To me, the monks and nuns are like the water jar that's uncracked and nonporous. I teach them the Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And I reveal a spiritual practice that's entirely full and pure. Why is that? Because they live with me as their island, protection, shelter, and refuge. To me, the laymen and laywomen are like the water jar that's uncracked but porous. I teach them the Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And I reveal a spiritual practice that's entirely full and pure. Why is that? Because they live with me as their island, protection, shelter, and refuge. To me, the ascetics, brahmins, and wanderers who follow other paths are like the water jar that's cracked and porous. I also teach them the Dhamma that's good in the beginning, good in the middle, and good in the end,

meaningful and well-phrased. And I reveal a spiritual practice that's entirely full and pure. Why is that? Hopefully they might understand even a single sentence, which would be for their lasting welfare and happiness."

When he said this, Asibandhaka's son the chief said to the Buddha: "Excellent, sir! Excellent! … From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

42:8. A Horn Blower

At one time the Buddha was staying near Nālandā in Pāvārika's mango grove. Then Asibandhaka's son the chief, who was a disciple of the Jains, went up to the Buddha, and sat down to one side. The Buddha said to him: "Chief, how does Nigaṇṭha Nātaputta teach his disciples?" "Sir, this is how Nigaṇṭha Nātaputta teaches his disciples: 'Everyone who kills a living creature, steal, commits sexual misconduct, or lies goes to a place of loss, to hell. You're led on by what you usually live by.' This is how Nigaṇṭha Nātaputta teaches his disciples." "'You're led on by what you usually live by': if this were true, then, according to what Nigaṇṭha Nātaputta says, no-one would go to a place of loss, to hell.

What do you think, chief? Take a person who kills living creatures. If we compare periods of time during the day and night, which is more frequent: the occasions when they're killing or when they're not killing?" "The occasions when they're killing are less frequent, while the occasions when they're not killing are more frequent." "'You're led on by what you usually live by': if this were true, then, according to what Nigaṇṭha Nātaputta says, no-one would go to a place of loss, to hell.

What do you think, chief? Take a person who steals …

commits sexual misconduct …

lies. If we compare periods of time during the day and night, which is more frequent: the occasions when they're lying or when they're not lying?" "The occasions when they're lying are less frequent, while the occasions when they're not lying are more frequent." "'You're led on by what you usually live by': if this were true, then, according to what Nigaṇṭha Nātaputta says, no-one would go to a place of loss, to hell.

Take some teacher who has this doctrine and view: 'Everyone who kills a living creature, steals, commits sexual misconduct, or lies goes to a place of loss, to hell.' And there's a disciple who is devoted to that teacher. They think: 'My teacher has this doctrine and view: 'Everyone who kills a living creature, steals, commits sexual misconduct, or lies goes to a place of loss, to hell.' But I've killed living creatures … stolen … committed sexual misconduct … or lied. They get the view: 'I too am going to a place of loss, to hell.' Unless they give up that speech and thought, and let go of that view, they will be cast down to hell.

But consider when a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed. In many ways he criticizes and denounces killing living creatures, saying: 'Stop killing living creatures!' He criticizes and denounces stealing … sexual misconduct … lying, saying: 'Stop lying!' And there's a disciple who is devoted to that teacher. Then they reflect: 'In many ways the Buddha criticizes and denounces killing living creatures, saying: "Stop killing living creatures!" But I have killed living creatures to a certain extent. That's not right, it's not good, and I feel remorseful because of it. But I can't undo what I have done.' Reflecting like this, they give up killing living creatures, and in future they don't kill living creatures. That's how to give up this bad deed and get past it.

'In many ways the Buddha criticizes and denounces stealing …

sexual misconduct …

lying, saying: “Stop lying!” But I have lied to a certain extent. That’s not right, it’s not good, and I feel remorseful because of it. But I can’t undo what I have done.’ Reflecting like this, they give up lying, and in future they refrain from lying. That’s how to give up this bad deed and get past it.

They give up killing living creatures. They give up stealing. They give up sexual misconduct. They give up lying. They give up divisive speech. They give up harsh speech. They give up talking nonsense. They give up covetousness. They give up ill will and malevolence. They give up wrong view and have right view.

That noble disciple is rid of desire, rid of ill will, unconfused, aware, and mindful. They meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. Suppose there was a powerful horn blower. They’d easily make themselves heard in the four directions. In the same way, when the heart’s release by love has been developed and cultivated like this, any limited deeds they’ve done don’t remain or persist there.

Then that noble disciple is rid of desire, rid of ill will, unconfused, aware, and mindful. They meditate spreading a heart full of compassion … They meditate spreading a heart full of rejoicing … They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will. Suppose there was a powerful horn blower. They’d easily make themselves heard in the four directions. In the same way, when the heart’s release by equanimity has been developed and cultivated like this, any limited deeds they’ve done don’t remain or persist there.”

When he said this, Asibandhaka’s son the chief said to the Buddha: “Excellent, sir! Excellent! … From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

42:9. Families

At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants when he arrived at Nāḷandā. There he stayed near Nālandā in Pāvārika’s mango grove.

Now that was a time of famine and scarcity in Nāḷandā, with blighted crops turned to straw. At that time Nigaṇṭha Nāṭaputta was residing at Nāḷandā together with a large assembly of Jain ascetics. Then Asibandhaka’s son the chief, who was a disciple of the Jains, went up to Nigaṇṭha Nāṭaputta, bowed, and sat down to one side. Nigaṇṭha Nāṭaputta said to him: “Come, chief, refute the ascetic Gotama’s doctrine. Then you will get a good reputation: ‘Asibandhaka’s son the chief refuted the doctrine of the ascetic Gotama, so mighty and powerful!’"

“But sir, how am I to do this?” “Here, brahmin, go to the ascetic Gotama and say to him: ‘Sir, don’t you in many ways praise kindness, protection, and compassion for families?’ When he’s asked this, if he answers: ‘Indeed I do, chief,’ say this to him: ‘So what exactly are you doing, wandering together with this large Saṅgha of mendicants during a time of famine and scarcity, with blighted crops turned to straw? The Buddha is practicing to annihilate, collapse, and ruin families!’ When you put this dilemma to him, the Buddha won’t be able to either spit it out or swallow it down.” “Yes, sir,” replied Asibandhaka’s son. He got up from his seat, bowed, and respectfully circled Nigaṇṭha Nāṭaputta, keeping him on his right. Then he went to the Buddha, bowed, sat down to one side, and said to him:

“Sir, don’t you in many ways praise kindness, protection, and compassion for families?” “Indeed I do, chief.” “So what exactly are you doing, wandering together with this large Saṅgha of mendicants during a time of famine and scarcity, with blighted crops turned to straw? The

Buddha is practicing to annihilate, collapse, and ruin families!" "Well, chief, I recollect ninety eons back but I'm not aware of any family that's been ruined merely by offering some cooked alms-food. Rather, rich, affluent, and wealthy families—with lots of gold and silver, lots of property and assets, and lots of money and grain—all acquired their wealth because of generosity, truth, and restraint. Chief, there are eight causes and conditions for the ruin of families. Their ruin stems from rulers, bandits, fire, or flood. Or their savings vanish. Or their business fails due to not applying themselves to work. Or a wastrel is born into the family who squanders and fritters away their wealth. And impermanence is the eighth. These are the eight causes and conditions for the ruin of families. Given that these eight reasons are found, suppose someone says this: 'The Buddha is practicing to annihilate, collapse, and ruin families!' Unless they give up that speech and thought, and let go of that view, they will be cast down to hell."

When he said this, Asibandhaka's son the chief said to the Buddha: "Excellent, sir! Excellent! … From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

42:10. With Maṇicūḷaka

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Now at that time while the king's retinue was sitting together in the royal compound this discussion came up among them: "Gold and money are proper for Sakyan ascetics. They accept and receive gold and money."

Now at that time the chief Maṇicūḷaka was sitting in that assembly. He said to that retinue: "Good sirs, don't say that. Gold and money are not proper for Sakyan ascetics. They neither accept nor receive gold and money. They have set aside gems and gold, and rejected gold and money." He was able to persuade that assembly. Then Maṇicūḷaka went up to the Buddha, bowed, sat down to one side, and told him what had happened. He then said: "Answering this way, I trust that I repeat what the Buddha has said, and don't misrepresent him with an untruth. I trust my explanation is in line with the teaching, and that there are no legitimate grounds for rebuke or criticism."

"Indeed, in answering this way you repeat what I've said, and don't misrepresent me with an untruth. Your explanation is in line with the teaching, and there are no legitimate grounds for rebuke or criticism. Gold and money are not proper for Sakyan ascetics. They neither accept nor receive gold and money. They have set aside gems and gold, and rejected gold and money. If gold and silver were proper for them, then the five kinds of sensual stimulation would also be proper. And if the five kinds of sensual stimulation are proper for them, you should definitely regard them as not having the qualities of an ascetic or a follower of the Sakyan. Rather, chief, I say this: Straw may be looked for by one needing straw; wood may be looked for by one needing wood; a cart may be looked for by one needing a cart; a workman may be looked for by one needing a workman. But I say that there is no way they can accept or look for gold and money."

42:11. With Bhadraka

At one time the Buddha was staying in the land of the Mallas, near the Mallian town called Uruvelakappa. Then Bhadraka the village chief went up to the Buddha, bowed, sat down to one side, and said to him: "Please, sir, teach me the origin and cessation of suffering." "Chief, if I were to teach you about the origin and ending of suffering in the past, saying 'this is how it was in the past,' you might have doubts or uncertainties about that. If I were to teach you about the origin and ending of suffering in the future, saying 'this is how it will be in the future,' you might have

doubts or uncertainties about that. Rather, chief, I will teach you about the origin and ending of suffering as I am sitting right here and you are sitting right there. Listen and pay close attention, I will speak." "Yes, sir," Bhadraka replied. The Buddha said this:

"What do you think, chief? Are there any people here in Uruvelakappa who, if they were executed, imprisoned, fined, or censured, it would cause you sorrow, lamentation, pain, sadness, and distress?" "There are, sir." "But are there any people here in Uruvelakappa who, if they were executed, imprisoned, fined, or censured, it would not cause you sorrow, lamentation, pain, sadness, and distress?" "There are, sir." "What's the cause, chief, what's the reason why, if this was to happen to some people it could cause you sorrow, while if it happens to others it does not?" "The people regarding whom this would give rise to sorrow are those I desire and love. The people regarding whom this would not give rise to sorrow are those I don't desire and love." "With this present phenomenon that is seen, known, immediate, attained, and fathomed, you may infer to the past and future: 'All the suffering that arose in the past was rooted and sourced in desire. For desire is the root of suffering. All the suffering that will arise in the future will be rooted and sourced in desire. For desire is the root of suffering.'" "It's incredible, sir, it's amazing! How well said this was by the Buddha! 'All the suffering that arises is rooted and sourced in desire. For desire is the root of suffering.' I have a boy called Ciravāsi, who resides in a house away from here. I rise early and send someone, saying: 'Go, my man, and check on my boy Ciravāsi.' Until they get back I worry: 'I hope nothing's wrong with Ciravāsi!'"

"What do you think, chief? If Ciravāsi was executed, imprisoned, fined, or censured, would it cause you sorrow, lamentation, pain, sadness, and distress?" "How could it not, sir?" "This too is a way to understand: 'All the suffering that arises is rooted and sourced in desire. For desire is the root of suffering.'

What do you think, chief? Before you'd seen or heard of Ciravāsi's mother, did you have any desire or love or fondness for her?" "No, sir." "Then was it because you saw or heard of her that you had desire or love or fondness for her?" "Yes, sir."

"What do you think, chief? If Ciravāsi's mother was executed, imprisoned, fined, or censured, would it cause you sorrow, lamentation, pain, sadness, and distress?" "How could it not, sir?" "This too is a way to understand: 'All the suffering that arises is rooted and sourced in desire. For desire is the root of suffering.'"

42:12. With Rāsiya

Then Rāsiya the chief went up to the Buddha, bowed, sat down to one side, and said to him: "Sir, I have heard this: 'The ascetic Gotama criticizes all forms of mortification. He categorically condemns and denounces those self-mortifiers who live rough.' Do those who say this repeat what the Buddha has said, and not misrepresent him with an untruth? Is their explanation in line with the teaching? Are there any legitimate grounds for rebuke and criticism?" "Chief, those who say this do not repeat what I have said. They misrepresent me with what is false, baseless, and untrue.

These two extremes should not be cultivated by one who has gone forth. Indulgence in sensual pleasures, which is low, crude, ordinary, ignoble, and pointless. And indulgence in self-mortification, which is painful, ignoble, and pointless. Avoiding these two extremes, the Realized One woke up by understanding the middle way, which gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment. And what is that middle way? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This, chief, is the middle way, woken up to by the Realized One, which gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment.

There are these three kinds of pleasure seekers in the world. What three? Take a pleasure seeker who seeks wealth using illegitimate, coercive means, and who doesn't make themselves happy and pleased, or share it and make merit. Next, a pleasure seeker seeks wealth using illegitimate, coercive means. They make themselves happy and pleased, but don't share it and make merit. Next, a pleasure seeker seeks wealth using illegitimate, coercive means. They make themselves happy and pleased, and they share it and make merit.

Next, a pleasure seeker seeks wealth using means both legitimate and illegitimate, and coercive and non-coercive. They don't make themselves happy and pleased, or share it and make merit. Next, a pleasure seeker seeks wealth using means both legitimate and illegitimate, and coercive and non-coercive. They don't make themselves happy and pleased, or share it and make merit. Next, a pleasure seeker seeks wealth using means both legitimate and illegitimate, and coercive and non-coercive. They make themselves happy and pleased, and they share it and make merit.

Next, a pleasure seeker seeks wealth using legitimate, non-coercive means. They don't make themselves happy and pleased, or share it and make merit. Next, a pleasure seeker seeks wealth using legitimate, non-coercive means. They make themselves happy and pleased, but don't share it and make merit. Next, a pleasure seeker seeks wealth using legitimate, non-coercive means. They make themselves happy and pleased, and they share it and make merit. They enjoy that wealth tied, stupefied, attached, blind to the drawbacks, and not understanding the escape. Next, a pleasure seeker seeks wealth using legitimate, non-coercive means. They make themselves happy and pleased, and they share it and make merit. And they enjoy that wealth untied, unstupefied, unattached, seeing the drawbacks, and understanding the escape.

Now, consider the pleasure seeker who seeks wealth using illegitimate, coercive means, and who doesn't make themselves happy and pleased, or share it and make merit. They may be criticized on three grounds. What three? They seek wealth using illegitimate, coercive means. This is the first ground for criticism. They don't make themselves happy and pleased. This is the second ground for criticism. They don't share it and make merit. This is the third ground for criticism. This pleasure seeker may be criticized on these three grounds.

Now, consider the pleasure seeker who seeks wealth using illegitimate, coercive means, and who makes themselves happy and pleased, but doesn't share it and make merit. This pleasure seeker may be criticized on two grounds, and praised on one. What are the two grounds for criticism? They seek wealth using illegitimate, coercive means. This is the first ground for criticism. They don't share it and make merit. This is the second ground for criticism. What is the one ground for praise? They make themselves happy and pleased. This is the one ground for praise. This pleasure seeker may be criticized on these two grounds, and praised on this one.

Now, consider the pleasure seeker who seeks wealth using illegitimate, coercive means, and who makes themselves happy and pleased, and shares it and makes merit. This pleasure seeker may be criticized on one ground, and praised on two. What is the one ground for criticism? They seek wealth using illegitimate, coercive means. This is the one ground for criticism. What are the two grounds for praise? They make themselves happy and pleased. This is the first ground for praise. They share it and make merit. This is the second ground for praise. This pleasure seeker may be criticized on this one ground, and praised on these two.

Now, consider the pleasure seeker who seeks wealth using means both legitimate and illegitimate, and coercive and non-coercive, and who doesn't make themselves happy and pleased, or share it and make merit. They may be praised on one ground, and criticized on three. What is the one ground for praise? They seek wealth using legitimate, non-coercive means. This is the one ground for praise. What are the three grounds for criticism? They seek wealth using illegitimate, coercive means. This is the first ground for criticism. They don't make themselves happy and pleased. This is the second ground for criticism. They don't share it and make merit.

This is the third ground for criticism. This pleasure seeker may be praised on this one ground, and criticized on these three.

Now, consider the pleasure seeker who seeks wealth using means both legitimate and illegitimate, and coercive and non-coercive, and makes themselves happy and pleased, but doesn't share it and make merit. They may be praised on two grounds, and criticized on two. What are the two grounds for praise? They seek wealth using legitimate, non-coercive means. This is the first ground for praise. They make themselves happy and pleased. This is the second ground for praise. What are the two grounds for criticism? They seek wealth using illegitimate, coercive means. This is the first ground for criticism. They don't share it and make merit. This is the second ground for criticism. This pleasure seeker may be praised on these two grounds, and criticized on these two.

Now, consider the pleasure seeker who seeks wealth using means both legitimate and illegitimate, and coercive and non-coercive, and who makes themselves happy and pleased, and shares it and makes merit. They may be praised on three grounds, and criticized on one. What are the three grounds for praise? They seek wealth using legitimate, non-coercive means. This is the first ground for praise. They make themselves happy and pleased. This is the second ground for praise. They share it and make merit. This is the third ground for praise. What is the one ground for criticism? They seek wealth using illegitimate, coercive means. This is the one ground for criticism. This pleasure seeker may be praised on these three grounds, and criticized on this one.

Now, consider the pleasure seeker who seeks wealth using legitimate, non-coercive means, but who doesn't make themselves happy and pleased, or share it and make merit. They may be praised on one ground, and criticized on two. What is the one ground for praise? They seek wealth using legitimate, non-coercive means. This is the one ground for praise. What are the two grounds for criticism? They don't make themselves happy and pleased. This is the first ground for criticism. They don't share it and make merit. This is the second ground for criticism. This pleasure seeker may be praised on this one ground, and criticized on these two.

Now, consider the pleasure seeker who seeks wealth using legitimate, non-coercive means, and who makes themselves happy and pleased, but doesn't share it and make merit. This pleasure seeker may be praised on two grounds, and criticized on one. What are the two grounds for praise? They seek wealth using legitimate, non-coercive means. This is the first ground for praise. They make themselves happy and pleased. This is the second ground for praise. What is the one ground for criticism? They don't share it and make merit. This is the one ground for criticism. This pleasure seeker may be praised on these two grounds, and criticized on this one.

Now, consider the pleasure seeker who seeks wealth using legitimate, non-coercive means, and who makes themselves happy and pleased, and shares it and makes merit. But they enjoy that wealth tied, stupefied, attached, blind to the drawbacks, and not understanding the escape. They may be praised on three grounds and criticized on one. What are the three grounds for praise? They seek wealth using legitimate, non-coercive means. This is the first ground for praise. They make themselves happy and pleased. This is the second ground for praise. They share it and make merit. This is the third ground for praise. What is the one ground for criticism? They enjoy that wealth tied, stupefied, attached, blind to the drawbacks, and not understanding the escape. This is the one ground for criticism. This pleasure seeker may be praised on these three grounds, and criticized on this one.

Now, consider the pleasure seeker who seeks wealth using legitimate, non-coercive means, and who makes themselves happy and pleased, and shares it and makes merit. And they enjoy that wealth untied, unstupefied, unattached, seeing the drawbacks, and understanding the escape. This pleasure seeker may be praised on four grounds. What are the four grounds for praise? They seek wealth using legitimate, non-coercive means. This is the first ground for praise. They make themselves happy and pleased. This is the second ground for praise. They

share it and make merit. This is the third ground for praise. They enjoy that wealth untied, unstupefied, unattached, seeing the drawbacks, and understanding the escape. This is the fourth ground for praise. This pleasure seeker may be praised on these four grounds.

These three self-mortifiers who live rough are found in the world. What three? Take a self-mortifier who has gone forth from the lay life to homelessness, thinking: 'Hopefully I will achieve a skillful quality! Hopefully I will realize a superhuman distinction in knowledge and vision worthy of the noble ones!' They mortify and torment themselves. But they don't achieve any skillful quality, or realize any superhuman distinction in knowledge and vision worthy of the noble ones.

Take another self-mortifier who has gone forth from the lay life to homelessness, thinking: 'Hopefully I will achieve a skillful quality! Hopefully I will realize a superhuman distinction in knowledge and vision worthy of the noble ones!' They mortify and torment themselves. And they achieve a skillful quality, but don't realize any superhuman distinction in knowledge and vision worthy of the noble ones.

Take another self-mortifier who has gone forth from the lay life to homelessness, thinking: 'Hopefully I will achieve a skillful quality! Hopefully I will realize a superhuman distinction in knowledge and vision worthy of the noble ones!' They mortify and torment themselves. And they achieve a skillful quality, and they realize a superhuman distinction in knowledge and vision worthy of the noble ones.

In this case, the first self-mortifier may be criticized on three grounds. What three? They mortify and torment themselves. This is the first ground for criticism. They don't achieve a skillful quality. This is the second ground for criticism. They don't realize a superhuman distinction in knowledge and vision worthy of the noble ones. This is the third ground for criticism. This self-mortifier may be criticized on these three grounds.

In this case, the second self-mortifier may be criticized on two grounds, and praised on one. What are the two grounds for criticism? They mortify and torment themselves. This is the first ground for criticism. They don't realize a superhuman distinction in knowledge and vision worthy of the noble ones. This is the second ground for criticism. What is the one ground for praise? They achieve a skillful quality. This is the one ground for praise. This self-mortifier may be criticized on these two grounds, and praised on one.

In this case, the third self-mortifier may be criticized on one ground, and praised on two. What is the one ground for criticism? They mortify and torment themselves. This is the one ground for criticism. What are the two grounds for praise? They achieve a skillful quality. This is the first ground for praise. They realize a superhuman distinction in knowledge and vision worthy of the noble ones. This is the second ground for praise. This self-mortifier may be criticized on this one ground, and praised on two.

There are these three kinds of wearing away that are realizable in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know them for themselves. What three? A greedy person, because of greed, intends to hurt themselves, hurt others, and hurt both. When they've given up greed they don't have such intentions. This wearing away is realizable in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves. A hateful person, because of hate, intends to hurt themselves, hurt others, and hurt both. When they've given up hate they don't have such intentions. This wearing away is realizable in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves. A deluded person, because of delusion, intends to hurt themselves, hurt others, and hurt both. When they've given up delusion they don't have such intentions. This wearing away is realizable in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves. These are the three kinds of wearing away that are realizable in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know them for themselves."

When he said this, Rāsiya the chief said to the Buddha: “Excellent, sir! Excellent! … From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

42:13. With Pāṭaliya

At one time the Buddha was staying in the land of the Koliyans, where they have a town called Uttara. Then Pāṭaliya the chief went up to the Buddha, bowed, sat down to one side, and said to him: “Sir, I have heard this: ‘The ascetic Gotama knows magic.’

Do those who say this repeat what the Buddha has said, and not misrepresent him with an untruth? Is their explanation in line with the teaching? Are there any legitimate grounds for rebuke and criticism? For we don’t want to misrepresent the Blessed One.” “Chief, those who say this repeat what I have said, and don’t misrepresent me with an untruth. Their explanation is in line with the teaching, and there are no legitimate grounds for rebuke and criticism.” “Sir, we didn’t believe that what those ascetics and brahmins said was really true. But it seems the ascetic Gotama is a magician!” “Chief, does someone who says ‘I know magic’ also say ‘I am a magician’?” “That’s right, Blessed One! That’s right, Holy One!” “Well then, brahmin, I’ll ask you about this in return, and you can answer as you like.

What do you think, chief? Do you know the Koliyan officers with drooping headdresses?” “I know them, sir.” “And what’s their job?” “To put a stop to bandits and to deliver messages for the Koliyans.” “What do you think, chief? Are the Koliyan officers with drooping headdresses moral or immoral?” “I know that they’re immoral, of bad character, sir. They are among those in the world who are immoral and of bad character.” “Would it be right to say that Pāṭaliya knows the Kolyian officers with drooping headdresses who are immoral, of bad character, so he too must be immoral and of bad character.” “No, sir. I’m quite different from the Koliyan officers with drooping headdresses, we have quite different characters.” “So if you can know those officers of bad character while you are not of bad character, why can’t the Realized One know magic, without being a magician? I understand magic and its result. And I understand how magicians practice so that when their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell.

I understand killing living creatures and its result. And I understand how those who kill living creatures practice so that when their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. I understand stealing … sexual misconduct … lying … divisive speech … harsh speech … talking nonsense … covetousness … ill will … wrong view and its result. And I understand how those who have wrong view practice so that when their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell.

There are some ascetics and brahmins who have this doctrine and view: ‘Everyone who kills living creatures experiences pain and sadness in the present life. Everyone who steals … commits sexual misconduct … lies experiences pain and sadness in the present life.’

But you can see someone, garlanded and adorned, nicely bathed and anointed, hair and beard dressed, taking his pleasure with women as if he were a king. You might ask someone: ‘Mister, what did that man do?’ And they’d reply: ‘Mister, that man attacked the king’s enemy and killed them. The king was delighted and gave him this reward. That’s why he’s garlanded and adorned, nicely bathed and anointed, hair and beard dressed, taking his pleasure with women as if he were a king.’

And you can see someone else, his arms tied tightly behind his back with a strong rope. His head is shaven and he’s marched from street to street and from square to square to the beating of a harsh drum. Then he’s taken out the south gate and there, to the south of the city, they chop off his head. You might ask someone: ‘Mister, what did that man do?’ And they’d reply: ‘Mister,

that man is an enemy of the king who has murdered a man or a woman. That's why the rulers arrested him and inflicted such punishment.'

What do you think, chief? Have you seen or heard of such a thing?" "Sir, we have seen it and heard of it, and we will hear of it again." "Since this is so, the ascetics and brahmins whose view is that everyone who kills living creatures experiences pain and sadness in the present life: are they right or wrong?" "They're wrong, sir." "But those who speak baseless, false nonsense: are they moral or immoral?" "Immoral, sir." "And are those who are immoral, of bad character practicing wrongly or rightly?" "They're practicing wrongly, sir." "And do those who are practicing wrongly have wrong view or right view?" "They have wrong view, sir." "But is it appropriate to have confidence in those of wrong view?" "No, sir."

"You can see someone, garlanded and adorned … 'Mister, that man attacked the king's enemy and took their valuables. The king was delighted and gave him this reward. …' …

And you can see someone else, his arms tied tightly behind his back … 'Mister, that man took something from a village or wilderness, with the intention to commit theft. That's why the rulers arrested him and inflicted such punishment.' What do you think, chief? Have you seen or heard of such a thing?" "Sir, we have seen it and heard of it, and we will hear of it again." "Since this is so, the ascetics and brahmins whose view is that everyone who steals experiences pain and sadness in the present life: are they right or wrong? … Is it appropriate to have confidence in them?" "No, sir."

"You can see someone, garlanded and adorned … 'Mister, that man had sexual relations with the wives of an enemy king. The king was delighted and gave him this reward. …' …

And you can see someone else, his arms tied tightly behind his back … 'Mister, that man had sexual relations with the women and maidens of good families. That's why the rulers arrested him and inflicted such punishment.' What do you think, chief? Have you seen or heard of such a thing?" "Sir, we have seen it and heard of it, and we will hear of it again." "Since this is so, the ascetics and brahmins whose view is that everyone who commits sexual misconduct experiences pain and sadness in the present life: are they right or wrong? … Is it appropriate to have confidence in them?" "No, sir."

"And you can see someone, garlanded and adorned … 'Mister, that man amused the king with lies. The king was delighted and gave him this reward. …' …

And you can see someone else, his arms tied tightly behind his back … 'Mister, that man has ruined a householder or householder's child by lying. That's why the rulers arrested him and inflicted such punishment.' What do you think, chief? Have you seen or heard of such a thing?" "Sir, we have seen it and heard of it, and we will hear of it again." "Since this is so, the ascetics and brahmins whose view is that everyone who lies experiences pain and sadness in the present life: are they right or wrong?" "They're wrong, sir." "But those who speak baseless, false nonsense: are they moral or immoral?" "Immoral, sir." "And are those who are immoral, of bad character practicing wrongly or rightly?" "They're practicing wrongly, sir." "And do those who are practicing wrongly have wrong view or right view?" "They have wrong view, sir." "But is it appropriate to have confidence in those of wrong view?" "No, sir.

It's incredible, sir, it's amazing! I have a guest house, where there are cots, seats, water pots, and oil lamps. Whenever an ascetic or brahmin comes to stay, I share what I have as best I can. Once it so happened, sir, that four teachers of different views and opinions came to stay at my guest house.

One teacher had this doctrine and view: 'There's no meaning in giving, sacrifice, or offerings. There's no fruit or result of good and bad deeds. There's no afterlife. There are no duties to mother and father. No beings are reborn spontaneously. And there's no ascetic or brahmin who is well attained and practiced, and who describes the afterlife after realizing it with their own insight.'

One teacher had this doctrine and view: 'There is meaning in giving, sacrifice, and offerings. There are fruits and results of good and bad deeds. There is an afterlife. There are duties to mother and father. There are beings reborn spontaneously. And there are ascetics and brahmins who are well attained and practiced, and who describe the afterlife after realizing it with their own insight.'

One teacher had this doctrine and view: 'Nothing bad is done by the doer when they punish, mutilate, torture, aggrieve, oppress, intimidate, or when they encourage others to do the same. Nothing bad is done when they kill, steal, break into houses, plunder wealth, steal from isolated buildings, commit highway robbery, commit adultery, and lie. If you were to reduce all the living creatures of this earth to one heap and mass of flesh with a razor-edged chakram, no evil comes of that, and no outcome of evil. If you were to go along the south bank of the Ganges killing, mutilating, and torturing, and encouraging others to do the same, no evil comes of that, and no outcome of evil. If you were to go along the north bank of the Ganges giving and sacrificing and encouraging others to do the same, no merit comes of that, and no outcome of merit. In giving, self-control, restraint, and truthfulness there is no merit or outcome of merit.'

One teacher had this doctrine and view: 'A bad deed is done by the doer when they punish, mutilate, torture, aggrieve, oppress, intimidate, or when they encourage others to do the same. A bad deed is done when they kill, steal, break into houses, plunder wealth, steal from isolated buildings, commit highway robbery, commit adultery, and lie. If you were to reduce all the living creatures of this earth to one heap and mass of flesh with a razor-edged chakram, evil comes of that, and an outcome of evil. If you were to go along the south bank of the Ganges killing, mutilating, and torturing, and encouraging others to do the same, evil comes of that, and an outcome of evil. If you were to go along the north bank of the Ganges giving and sacrificing and encouraging others to do the same, merit comes of that, and an outcome of merit. In giving, self-control, restraint, and truthfulness there is merit and outcome of merit.'

I had doubt and uncertainty about that: 'I wonder who of these respected ascetics and brahmins speaks the truth, and who speaks falsehood?'"

"Chief, no wonder you're doubting and uncertain. Doubt has come up in you about an uncertain matter." "I am quite confident that the Buddha is capable of teaching me so that I can give up this state of uncertainty."

"Chief, there is immersion based on understanding of principle. That's how, if you gain mental immersion, you can give up that cause of uncertainty. And what is immersion based on understanding of principle? It's when a noble disciple has given up killing living creatures, stealing, sexual misconduct, lying, divisive speech, harsh speech, talking nonsense, covetousness, ill will, and wrong view.

Then that noble disciple is rid of desire, rid of ill will, unconfused, aware, and mindful. They meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. Then they reflect: 'That teacher who had this doctrine and view: "There's no meaning in giving, sacrifice, or offerings. There's no fruit or result of good and bad deeds. There's no afterlife. There are no duties to mother and father. No beings are reborn spontaneously. And there's no ascetic or brahmin who is well attained and practiced, and who describes the afterlife after realizing it with their own insight." If what this good teacher says is true, it's a safe bet for me to not hurt any creature firm or frail. I win on both counts, since I'm restrained in body, speech, and mind, and when my body breaks up, after death, I'll be reborn in a good place, a heavenly realm.' Joy springs up in them. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when blissful, the mind becomes immersed in samādhi. This is that immersion based on understanding of principle. That's how, if you gain mental immersion, you can give up that state of uncertainty.

Then that noble disciple is rid of desire, rid of ill will, unconfused, aware, and mindful. They meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. Then they reflect: 'That teacher who had this doctrine and view: "There is meaning in giving, sacrifice, and offerings. There are fruits and results of good and bad deeds. There is an afterlife. There are duties to mother and father. There are beings reborn spontaneously. And there are ascetics and brahmins who are well attained and practiced, and who describe the afterlife after realizing it with their own insight." If what this good teacher says is true, it's a safe bet for me to not hurt any creature firm or frail. I win on both counts, since I'm restrained in body, speech, and mind, and when my body breaks up, after death, I'll be reborn in a good place, a heavenly realm.' Joy springs up in them. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when blissful, the mind becomes immersed in samādhi. This is that immersion based on understanding of principle. That's how, if you gain mental immersion, you can give up that state of uncertainty.

Then that noble disciple is rid of desire, rid of ill will, unconfused, aware, and mindful. They meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. Then they reflect: 'That teacher who had this doctrine and view: "Nothing bad is done by the doer when they punish, mutilate, torture, aggrieve, oppress, intimidate, or when they encourage others to do the same. Nothing bad is done when they kill, steal, break into houses, plunder wealth, steal from isolated buildings, commit highway robbery, commit adultery, and lie. If you were to reduce all the living creatures of this earth to one heap and mass of flesh with a razor-edged chakram, no evil comes of that, and no outcome of evil. If you were to go along the south bank of the Ganges killing, mutilating, and torturing, and encouraging others to do the same, no evil comes of that, and no outcome of evil. If you were to go along the north bank of the Ganges giving and sacrificing and encouraging others to do the same, no merit comes of that, and no outcome of merit. In giving, self-control, restraint, and truthfulness there is no merit or outcome of merit." If what this good teacher says is true, it's a safe bet for me to not hurt any creature firm or frail. I win on both counts, since I'm restrained in body, speech, and mind, and when my body breaks up, after death, I'll be reborn in a good place, a heavenly realm.' Joy springs up in them. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when blissful, the mind becomes immersed in samādhi. This is that immersion based on understanding of principle. That's how, if you gain mental immersion, you can give up that state of uncertainty.

Then that noble disciple is rid of desire, rid of ill will, unconfused, aware, and mindful. They meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. Then they reflect: 'That teacher who had this doctrine and view: "A bad deed is done by the doer when they punish, mutilate, torture, aggrieve, oppress, intimidate, or when they encourage others to do the same. A bad deed is done when they kill, steal, break into houses, plunder wealth, steal from isolated buildings, commit highway robbery, commit adultery, and lie. If you were to reduce all the living creatures of this earth to one heap and mass of flesh with a razor-edged chakram, evil comes of that, and an outcome of evil. If you were to go along the south bank of the Ganges killing, mutilating, and torturing, and encouraging others to do the same, evil comes of that, and an outcome of evil. If you were to go along the north bank of the Ganges giving and sacrificing and encouraging others to do the same, merit comes of that, and an outcome of merit. In giving, self-control, restraint, and truthfulness there is merit and outcome of merit." If what this good

teacher says is true, it's a safe bet for me to not hurt any creature firm or frail. I win on both counts, since I'm restrained in body, speech, and mind, and when my body breaks up, after death, I'll be reborn in a good place, a heavenly realm.' Joy springs up in them. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when blissful, the mind becomes immersed in samādhi. This is that immersion based on understanding of principle. That's how, if you gain mental immersion, you can give up that state of uncertainty.

Then that noble disciple is rid of desire, rid of ill will, unconfused, aware, and mindful. They meditate spreading a heart full of compassion … rejoicing …

equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will. Then they reflect …

'If what this good teacher says is true, it's a safe bet for me to not hurt any creature firm or frail. I win on both counts, since I'm restrained in body, speech, and mind, and when my body breaks up, after death, I'll be reborn in a good place, a heavenly realm.' Joy springs up in them. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when blissful, the mind becomes immersed in samādhi. This is that immersion based on understanding of principle. That's how, if you gain mental immersion, you can give up that state of uncertainty."

When he said this, Pāṭaḷiya the chief said to the Buddha: "Excellent, sir! Excellent! … From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life."

The Linked Discourses on chiefs are complete.

43. Asaṅkhatasaṁyutta:
On the Unconditioned

1. The First Chapter

43:1. Mindfulness of the Body

At Sāvatthī. “Mendicants, I will teach you the unconditioned and the path that leads to the unconditioned. Listen … And what is the unconditioned? The ending of greed, hate, and delusion. This is called the unconditioned. And what is the path that leads to the unconditioned? Mindfulness of the body. This is called the path that leads to the unconditioned.

So, mendicants, I’ve taught you the unconditioned and the path that leads to the unconditioned. Out of compassion, I’ve done what a teacher should do who wants what’s best for their disciples. Here are these roots of trees, and here are these empty huts. Practice absorption, mendicants! Don’t be negligent! Don’t regret it later! This is my instruction to you.”

43:2. Serenity and Discernment

“Mendicants, I will teach you the unconditioned and the path that leads to the unconditioned. Listen … And what is the unconditioned? The ending of greed, hate, and delusion. This is called the unconditioned. And what is the path that leads to the unconditioned? Serenity and discernment. This is called the path that leads to the unconditioned. …”

43:3. Placing the Mind and Keeping it Connected

“And what is the path that leads to the unconditioned? Immersion with placing the mind and keeping it connected. Immersion without placing the mind, but just keeping it connected. Immersion without placing the mind or keeping it connected. …”

43:4. Emptiness Immersion

“And what is the path that leads to the unconditioned? Emptiness immersion; signless immersion; undirected immersion. …”

43:5. Mindfulness Meditation

“And what is the path that leads to the unconditioned? The four kinds of mindfulness meditation. …”

43:6. Right Efforts

“And what is the path that leads to the unconditioned? The four right efforts. …”

43:7. Bases of Psychic Power

“And what is the path that leads to the unconditioned? The four bases of psychic power. …”

43:8. Faculties

“And what is the path that leads to the unconditioned? The five faculties. …”

43:9. Powers

“And what is the path that leads to the unconditioned? The five powers. …”

43:10. Awakening Factors

“And what is the path that leads to the unconditioned? The seven awakening factors. …”

43:11. The Path

“And what is the path that leads to the unconditioned? The noble eightfold path. This is called the path that leads to the unconditioned. So, mendicants, I’ve taught you the unconditioned and the path that leads to the unconditioned. Out of compassion, I’ve done what a teacher should do who wants what’s best for their disciples. Here are these roots of trees, and here are these empty huts. Practice absorption, mendicants! Don’t be negligent! Don’t regret it later! This is my instruction to you.”

2. The Second Chapter

43:12. The Unconditioned

“Mendicants, I will teach you the unconditioned and the path that leads to the unconditioned. Listen … And what is the unconditioned? The ending of greed, hate, and delusion. This is called the unconditioned. And what is the path that leads to the unconditioned? Serenity. This is called the path that leads to the unconditioned. So, mendicants, I’ve taught you the unconditioned and the path that leads to the unconditioned. Out of compassion, I’ve done what a teacher should do who wants what’s best for their disciples. Here are these roots of trees, and here are these empty huts. Practice absorption, mendicants! Don’t be negligent! Don’t regret it later! This is my instruction to you.”

“Mendicants, I will teach you the unconditioned and the path that leads to the unconditioned. Listen … And what is the unconditioned? The ending of greed, hate, and delusion. This is called

the unconditioned. And what is the path that leads to the unconditioned? Discernment. This is called the path that leads to the unconditioned. …"

"And what is the path that leads to the unconditioned? Immersion with placing the mind and keeping it connected. … Immersion without placing the mind, but just keeping it connected. … Immersion without placing the mind or keeping it connected. …

Emptiness immersion. … Signless immersion. … Undirected immersion. …

A mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. … A mendicant meditates by observing an aspect of feelings … A mendicant meditates by observing an aspect of the mind … A mendicant meditates by observing an aspect of principles …

A mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don't arise. … A mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities are given up. … A mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that skillful qualities arise. … A mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fulfilled by development.

A mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort. … A mendicant develops the basis of psychic power that has immersion due to energy … immersion due to mental development … immersion due to inquiry, and active effort. …

A mendicant develops the faculty of faith, which relies on seclusion, fading away, and cessation, and ripens as letting go. … A mendicant develops the faculty of energy … mindfulness … immersion … wisdom, which relies on seclusion, fading away, and cessation, and ripens as letting go. …

A mendicant develops the power of faith … energy … mindfulness … immersion … wisdom, which relies on seclusion, fading away, and cessation, and ripens as letting go. …

A mendicant develops the awakening factor of mindfulness … investigation of principles … energy … rapture … tranquility … immersion … equanimity, which relies on seclusion, fading away, and cessation, and ripens as letting go.

A mendicant develops right view … right thought … right speech … right action … right livelihood … right effort … right mindfulness … right immersion, which relies on seclusion, fading away, and cessation, and ripens as letting go. This is called the path that leads to the unconditioned. So, mendicants, I've taught you the unconditioned and the path that leads to the unconditioned. Out of compassion, I've done what a teacher should do who wants what's best for their disciples. Here are these roots of trees, and here are these empty huts. Practice absorption, mendicants! Don't be negligent! Don't regret it later! This is my instruction to you."

43:13. Uninclined

"Mendicants, I will teach you the uninclined …" (This should be expanded in detail as with the unconditioned in the previous chapter.)

43:14–43. Undefiled, Etc.

"Mendicants, I will teach you the undefiled …

the truth …

the far shore …

the subtle …

the very hard to see …
the unaging …
the constant …
the not falling apart …
the invisible …
the unproliferated …
the peaceful …
the deathless …
the sublime …
the blissful …
the sanctuary …
the ending of craving …
the incredible …
the amazing …
the untroubled …
the not liable to trouble …
extinguishment …
the unafflicted …
dispassion …
purity …
freedom …
not clinging …
the island …
the protection …
the shelter …
the refuge …"

43:44. The Haven

"Mendicants, I will teach you the haven and the path that leads to the haven. Listen … And what is the haven? The ending of greed, hate, and delusion. This is called the haven. And what is the path that leads to the haven? Mindfulness of the body. This is called the path that leads to the haven. So, mendicants, I've taught you the haven and the path that leads to the haven. Out of compassion, I've done what a teacher should do who wants what's best for their disciples. Here are these roots of trees, and here are these empty huts. Practice absorption, mendicants! Don't be negligent! Don't regret it later! This is my instruction to you." (This should be expanded as with the unconditioned.)

The Linked Discourses on the unconditioned are complete.

44. Abyākatasaṁyutta:
On the Undeclared

1. The Undeclared Points

44:1. With Khemā

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. At one time the nun Khemā was wandering in the land of the Kosalans between Sāvatthī and Sāketa when she took up residence in Toraṇavatthu. Then King Pasenadi was traveling from Sāketa to Sāvatthī, and he too stayed in Toraṇavatthu for a single night. Then King Pasenadi addressed a man: "Please, mister, check if there's a suitable ascetic or brahmin in Toraṇavatthu to whom I can pay homage."

"Yes, Your Majesty," replied that man. He searched all over Toraṇavatthu, but he couldn't see a suitable ascetic or brahmin for the king to pay homage to. But he saw that the nun Khemā was staying there, so he went to the king and said to him:

"Your Majesty, there's no ascetic or brahmin in Toraṇavatthu for the king to pay homage to. But there is the nun Khemā, who's a disciple of the Blessed One, the perfected one, the fully awakened Buddha. She has a good reputation as being astute, competent, clever, learned, a brilliant speaker, and eloquent. Your Majesty may pay homage to her."

Then King Pasenadi of Kosala went up to the nun Khemā, bowed, sat down to one side, and said to her: "Ma'am, does a Realized One exist after death?" "Great king, this has not been declared by the Buddha." "Well then, does a Realized One not exist after death?" "This too has not been declared by the Buddha." "Well then, does a Realized One both exist and not exist after death?" "This has not been declared by the Buddha." "Well then, does a Realized One neither exist nor not exist after death?" "This too has not been declared by the Buddha."

"Ma'am, when asked these questions, you say that this has not been declared by the Buddha. What's the cause, what's the reason why this has not been declared by the Buddha?"

"Well then, great king, I'll ask you about this in return, and you can answer as you like. What do you think, great king? Is there any accountant or finger-tallier or reckoner who can count the grains of sand in the Ganges, that is, how many grains of sand there are, how many hundreds or thousands or hundreds of thousands of grains of sand?" "No, ma'am." "Is there any accountant or finger-tallier or reckoner who can count the water in the ocean, that is, how many gallons of water there are, how many hundreds or thousands or hundreds of thousands of gallons of water?" "No, ma'am. Why is that? Because the ocean is deep, immeasurable, and hard to fathom." "In the same way, great king, any form by which a Realized One might be described has been cut off at the root, made like a palm stump, obliterated, and unable to arise in the future. A Realized One is freed from reckoning in terms of form. They're deep, immeasurable, and hard to fathom, like the ocean. To say that after death, a Realized One exists, or doesn't exist, or both exists and doesn't exist, or neither exists nor doesn't exist: none of these apply.

Any feeling …

perception … choices …

consciousness by which a Realized One might be described has been cut off at the root, made like a palm stump, obliterated, and unable to arise in the future. A Realized One is freed from reckoning in terms of consciousness. They're deep, immeasurable, and hard to fathom, like the

ocean. To say that after death, a Realized One exists, or doesn't exist, or both exists and doesn't exist, or neither exists nor doesn't exist: none of these apply." Then King Pasenadi approved and agreed with what the nun Khemā said. Then he got up from his seat, bowed, and respectfully circled her, keeping her on his right, before leaving.

Then on a later occasion King Pasenadi of Kosala went up to the Buddha, bowed, and sat down to one side. He asked the Buddha exactly the same questions he had asked the nun Khemā, and received the same answers. Then he said:

"It's incredible, sir, it's amazing! How the meaning and the phrasing of the teacher and the disciple fit together and agree without contradiction when it comes to the chief matter! This one time I went to the nun Khemā and asked her about this matter. And she explained it to me with these words and phrases, just like the Buddha. It's incredible, sir, it's amazing! How the meaning and the phrasing of the teacher and the disciple fit together and agree without contradiction when it comes to the chief matter! Well, now, sir, I must go. I have many duties, and much to do." "Please, great king, go at your convenience." Then King Pasenadi approved and agreed with what the Buddha said. Then he got up from his seat, bowed, and respectfully circled him, keeping him on his right, before leaving.

44:2. With Anurādha

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Now at that time Venerable Anurādha was staying not far from the Buddha in a wilderness hut. Then several wanderers who follow other paths went up to Venerable Anurādha and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side and said to him: "Reverend Anurādha, when a Realized One is describing a Realized One—a supreme person, highest of people, who has reached the highest point—they describe them in these four ways: After death, a Realized One exists, or doesn't exist, or both exists and doesn't exist, or neither exists nor doesn't exist." "Reverends, when a Realized One is describing a Realized One—a supreme person, highest of people, who has reached the highest point—they describe them other than these four ways: After death, a Realized One exists, or doesn't exist, or both exists and doesn't exist, or neither exists nor doesn't exist." When he said this, the wanderers said to him: "This mendicant must be junior, recently gone forth, or else a foolish, incompetent senior mendicant." Then, after rebuking Venerable Anurādha by calling him "junior" and "foolish", the wanderers got up from their seat and left.

Soon after they had left, Anurādha thought: "If those wanderers were to inquire further, how should I answer them so as to repeat what the Buddha has said, and not misrepresent him with an untruth? How should I explain in line with his teaching, so that there would be no legitimate grounds for rebuke and criticism?" Then Venerable Anurādha went up to the Buddha, bowed, sat down to one side, and told him what had happened.

"What do you think, Anurādha? Is form permanent or impermanent?"

"Impermanent, sir."

"But if it's impermanent, is it suffering or happiness?"

"Suffering, sir."

"But if it's impermanent, suffering, and liable to fall apart, is it fit to be regarded thus: 'This is mine, I am this, this is my self'?"

"No, sir."

"Is feeling … perception … choices … consciousness permanent or impermanent?"

"Impermanent, sir."

"But if it's impermanent, is it suffering or happiness?"

"Suffering, sir."

"But if it's impermanent, suffering, and liable to fall apart, is it fit to be regarded thus: 'This is mine, I am this, this is my self'?"

"No, sir."

"So, Anurādha, you should truly see any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: 'This is not mine, I am not this, this is not my self.' Any kind of feeling … perception … choices … consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* consciousness—with right understanding: 'This is not mine, I am not this, this is not my self.' Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness. Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed. They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'

What do you think, Anurādha? Do you regard the Realized One as form?" "No, sir." "Do you regard the Realized One as feeling … perception … choices … consciousness?" "No, sir." "What do you think, Anurādha? Do you regard the Realized One as in form?" "No, sir." "Or do you regard the Realized One as distinct from form?" "No, sir." "Do you regard the Realized One as in feeling … or distinct from feeling … as in perception … or distinct from perception … as in choices … or distinct from choices … as in consciousness … or as distinct from consciousness?" "No, sir."

"What do you think, Anurādha? Do you regard the Realized One as possessing form, feeling, perception, choices, and consciousness?" "No, sir." "What do you think, Anurādha? Do you regard the Realized One as one who is without form, feeling, perception, choices, and consciousness?" "No, sir." "In that case, Anurādha, since you don't acknowledge the Realized One as a genuine fact in the present life, is it appropriate to declare: 'Reverends, when a Realized One is describing a Realized One—a supreme person, highest of people, who has reached the highest point—they describe them other than these four ways: After death, a Realized One exists, or doesn't exist, or both exists and doesn't exist, or neither exists nor doesn't exist'?" "No, sir." "Good, good, Anurādha! In the past, as today, what I describe is suffering and the cessation of suffering."

44:3. With Sāriputta and Koṭṭhita (1st)

At one time Venerable Sāriputta and Venerable Mahākoṭṭhita were staying near Benares, in the deer park at Isipatana. Then in the late afternoon, Venerable Mahākoṭṭhita came out of retreat, went to Venerable Sāriputta, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and said to Sāriputta:

"Reverend Sāriputta, does a Realized One exist after death?" "Reverend, this has not been declared by the Buddha." "Well then, does a Realized One not exist after death? … Does a Realized One both exist and not exist after death? … Does a Realized One neither exist nor not exist after death?" "This too has not been declared by the Buddha."

"Reverend, when asked these questions, you say that they have not been declared by the Buddha. What's the cause, what's the reason why they have not been declared by the Buddha?"

"Reverend, 'does a Realized One exist after death?' is included in form. 'Does a Realized One not exist after death?' is included in form. 'Does a Realized One both exist and not exist after death?' is included in form. 'Does a Realized One neither exist nor not exist after death?' is included in form. 'Does a Realized One exist after death?' is included in feeling … perception … choices … consciousness. 'Does a Realized One not exist after death?' is included in consciousness. 'Does a Realized One both exist and not exist after death?' is included in consciousness. 'Does a Realized One neither exist nor not exist after death?' is included in

consciousness. This is the cause, this is the reason why this has not been declared by the Buddha."

44:4. With Sāriputta and Koṭṭhita (2nd)

At one time Venerable Sāriputta and Venerable Mahākoṭṭhita were staying near Benares, in the deer park at Isipatana. … (The same down as far as:) "What's the cause, reverend, what's the reason why this has not been declared by the Buddha?" "Reverend, not truly knowing and seeing form, its origin, its cessation, and the practice that leads to its cessation, one thinks 'a Realized One exists after death' or 'a Realized One doesn't exist after death' or 'a Realized One both exists and doesn't exist after death' or 'a Realized One neither exists nor doesn't exist after death.' Not truly knowing or seeing feeling … perception … choices … consciousness, its origin, its cessation, and the practice that leads to its cessation, one thinks 'a Realized One exists after death' or 'a Realized One doesn't exist after death' or 'a Realized One both exists and doesn't exist after death' or 'A Realized One neither exists nor doesn't exist after death.'

Truly knowing and seeing form … feeling … perception … choices … consciousness, its origin, its cessation, and the practice that leads to its cessation, one doesn't think 'a Realized One exists after death' or 'a Realized One doesn't exist after death' or 'a Realized One both exists and doesn't exist after death' or 'a Realized One neither exists nor doesn't exist after death.' This is the cause, this is the reason why this has not been declared by the Buddha."

44:5. With Sāriputta and Koṭṭhita (3rd)

At one time Venerable Sāriputta and Venerable Mahākoṭṭhita were staying near Benares, in the deer park at Isipatana. … (The same down as far as:) "What's the cause, reverend, what's the reason why this has not been declared by the Buddha?" "Reverend, if you're not rid of greed, desire, fondness, thirst, passion, and craving for form … feeling … perception … choices … consciousness, you think 'a Realized One exists after death' … 'a Realized One neither exists nor doesn't exist after death.' If you are rid of greed for form … feeling … perception … choices … consciousness, you don't think 'a Realized One exists after death' … 'a Realized One neither exists nor doesn't exist after death.' This is the cause, this is the reason why this has not been declared by the Buddha."

44:6. With Sāriputta and Koṭṭhita (4th)

At one time Venerable Sāriputta and Venerable Mahākoṭṭhita were staying near Benares, in the deer park at Isipatana. Then in the late afternoon, Venerable Sāriputta came out of retreat, went to Venerable Mahākoṭṭhita, and they greeted each other. When the greetings and polite conversation were over, he sat down to one side and said to Mahākoṭṭhita: "Reverend Koṭṭhita, does a Realized One exist after death?" … "Reverend, when asked these questions, you say that this has not been declared by the Buddha. What's the cause, what's the reason why this has not been declared by the Buddha?"

"Reverend, if you like, love, and enjoy form, and don't truly see the cessation of form, you think 'a Realized One exists after death' or 'a Realized One doesn't exist after death' or 'a Realized One both exists and doesn't exist after death' or 'a Realized One neither exists nor doesn't exist after death.' If you like, love, and enjoy feeling … perception … choices … consciousness, and don't truly see the cessation of consciousness, you think 'a Realized One exists after death' … 'a Realized One neither exists nor doesn't exist after death.'

If you don't like, love, and enjoy form … feeling … perception … choices … consciousness, and you truly see the cessation of consciousness, you don't think 'a Realized One exists after death' … 'a Realized One neither exists nor doesn't exist after death.' This is the cause, this is the reason why this has not been declared by the Buddha."

"But reverend, could there be another way of explaining why this was not declared by the Buddha?" "There could, reverend. If you like, love, and enjoy existence, and don't truly see the cessation of continued existence, you think 'a Realized One exists after death' … 'a Realized One neither exists nor doesn't exist after death.' If you don't like, love, and enjoy existence, and you truly see the cessation of continued existence, you don't think 'a Realized One exists after death' … 'a Realized One neither exists nor doesn't exist after death.' This too is a way of explaining why this was not declared by the Buddha."

"But reverend, could there be another way of explaining why this was not declared by the Buddha?" "There could, reverend. If you like, love, and enjoy grasping, and don't truly see the cessation of grasping, you think 'a Realized One exists after death' … 'a Realized One neither exists nor doesn't exist after death.' If you don't like, love, and enjoy grasping, and you truly see the cessation of grasping, you don't think 'a Realized One exists after death' … 'a Realized One neither exists nor doesn't exist after death.' This too is a way of explaining why this was not declared by the Buddha."

"But reverend, could there be another way of explaining why this was not declared by the Buddha?" "There could, reverend. If you like, love, and enjoy craving, and don't truly see the cessation of craving, you think 'a Realized One exists after death' … 'a Realized One neither exists nor doesn't exist after death.' If you don't like, love, and enjoy craving, and you truly see the cessation of craving, you don't think 'a Realized One exists after death' … 'a Realized One neither exists nor doesn't exist after death.' This too is a way of explaining why this was not declared by the Buddha."

"But reverend, could there be another way of explaining why this was not declared by the Buddha?" "Seriously, reverend, what more could you want? For one who is freed due to the ending of craving, there is no cycle of rebirths to be found."

44:7. With Moggallāna

Then the wanderer Vacchagotta went up to Venerable Mahāmoggallāna, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and said to Mahāmoggallāna:

"Master Moggallāna, is this right: 'the world is eternal'?" "Vaccha, this has not been declared by the Buddha." "Then is this right: 'the world is not eternal' … 'the world is finite' … 'the world is infinite' … 'the soul and the body are identical' … 'the soul and the body are different things' … 'a Realized One exists after death' … 'a Realized One doesn't exist after death' … 'a Realized One both exists and doesn't exist after death' … 'a Realized One neither exists nor doesn't exist after death'?" "This too has not been declared by the Buddha."

"What's the cause, Master Moggallāna, what's the reason why the wanderers who follow other paths answer these questions when asked? And what's the cause, what's the reason why the ascetic Gotama doesn't answer these questions when asked?"

"Vaccha, the wanderers who follow other paths regard the eye like this: 'This is mine, I am this, this is my self.' They regard the ear … nose … tongue … body … mind like this: 'This is mine, I am this, this is my self.' That's why they answer these questions when asked. The Realized One, the perfected one, the fully awakened Buddha regards the eye like this: 'This is not mine, I am not this, this is not my self.' He regards the ear … nose … tongue … body … mind like this: 'This is not

mine, I am not this, this is not my self.' That's why he doesn't answer these questions when asked."

Then the wanderer Vacchagotta got up from his seat and went to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side. He asked the Buddha the same questions, and received the same answers. Then he said:

"It's incredible, Master Gotama, it's amazing! How the meaning and the phrasing of the teacher and the disciple fit together and agree without contradiction when it comes to the chief matter! Just now I went to the ascetic Mahāmoggallāna and asked him about this matter. And he explained it to me with these words and phrases, just like Master Gotama. It's incredible, Master Gotama, it's amazing! How the meaning and the phrasing of the teacher and the disciple fit together and agree without contradiction when it comes to the chief matter!"

44:8. With Vacchagotta

Then the wanderer Vacchagotta went up to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and said to the Buddha: "Master Gotama, is this right: 'the world is eternal'?" "This has not been declared by me, Vaccha." … "Then is this right: 'a Realized One neither exists nor doesn't exist after death'?" "This too has not been declared by me."

"What's the cause, Master Gotama, what's the reason why the wanderers who follow other paths answer these questions when asked? And what's the cause, what's the reason why Master Gotama doesn't answer these questions when asked?"

"Vaccha, the wanderers who follow other paths regard form as self, self as having form, form in self, or self in form. They regard feeling … perception … choices … consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. That's why they answer these questions when asked. The Realized One doesn't regard form as self, self as having form, form in self, or self in form. He doesn't regard feeling … perception … choices … consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. That's why he doesn't answer these questions when asked."

Then the wanderer Vacchagotta got up from his seat and went to Venerable Mahāmoggallāna, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side. He asked Mahāmoggallāna the same questions, and received the same answers. Then he said:

"It's incredible, Master Moggallāna, it's amazing. How the meaning and the phrasing of the teacher and the disciple fit together and agree without contradiction when it comes to the chief matter! Just now I went to the ascetic Gotama and asked him about this matter. And he explained it to me with these words and phrases, just like Master Moggallāna. It's incredible, Master Moggallāna, it's amazing! How the meaning and the phrasing of the teacher and the disciple fit together and agree without contradiction when it comes to the chief matter!"

44:9. The Debating Hall

Then the wanderer Vacchagotta went up to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and said to the Buddha:

"Master Gotama, a few days ago several ascetics, brahmins, and wanderers who follow various other paths were sitting together in the debating hall, and this discussion came up among them: 'This Pūraṇa Kassapa leads an order and a community, and teaches a community. He's a well-known and famous religious founder, regarded as holy by many people. When a disciple passes

away, he declares that this one is reborn here, while that one is reborn there. And as for a disciple who is a supreme person, highest of people, having reached the highest point, when they pass away he also declares that this one is reborn here, while that one is reborn there.

This Makkhali Gosāla … Nigaṇṭha Nāṭaputta … Sañjaya Belaṭṭhiputta … Pakudha Kaccāyana … Ajita Kesakambala leads an order and a community, and teaches a community. He's a well-known and famous religious founder, regarded as holy by many people. When a disciple passes away, he declares that this one is reborn here, while that one is reborn there. And as for a disciple who is a supreme person, highest of people, having reached the highest point, when they pass away he also declares that this one is reborn here, while that one is reborn there.

This ascetic Gotama leads an order and a community, and teaches a community. He's a well-known and famous religious founder, regarded as holy by many people. When a disciple passes away, he declares that this one is reborn here, while that one is reborn there. But as for a disciple who is a supreme person, highest of people, having reached the highest point, when they pass away he doesn't declare that this one is reborn here, while that one is reborn there. Rather, he declares that they have cut off craving, untied the fetters, and by rightly comprehending conceit have made an end of suffering. I had doubt and uncertainty about that: 'How on earth can I understand the ascetic Gotama's teaching?'"

"Vaccha, no wonder you're doubting and uncertain. Doubt has come up in you about an uncertain matter. I describe rebirth for someone who grasps fuel, not for someone who doesn't grasp fuel. It's like a fire which only burns with fuel, not without fuel. In the same way I describe rebirth for someone who grasps fuel, not for someone who doesn't grasp fuel."

"But when a flame is blown away by the wind, what do you say is its fuel then?" "At such a time, I say that it's fueled by wind. For the wind is its fuel then." "But when someone who is attached has laid down this body and has not been reborn in one of the realms, what does Master Gotama say is their fuel then?" "When someone who is attached has laid down this body, Vaccha, and has not been reborn in one of the realms, I say they're fueled by craving. For craving is their fuel then."

44:10. With Ānanda

Then the wanderer Vacchagotta went up to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha: "Master Gotama, does the self exist absolutely?" But when he said this, the Buddha kept silent. "Then does the self not exist absolutely?" But for a second time the Buddha kept silent. Then the wanderer Vacchagotta got up from his seat and left.

And then, not long after Vacchagotta had left, Venerable Ānanda said to the Buddha: "Sir, why didn't you answer Vacchagotta's question?" "Ānanda, when Vacchagotta asked me whether the self exists absolutely, if I had answered that 'the self exists absolutely' I would have been siding with the ascetics and brahmins who are eternalists. When Vacchagotta asked me whether the self does not exist absolutely, if I had answered that 'the self does not exist absolutely' I would have been siding with the ascetics and brahmins who are annihilationists. When Vacchagotta asked me whether the self exists absolutely, if I had answered that 'the self exists absolutely' would that have helped give rise to the knowledge that all things are not-self?" "No, sir." "When Vacchagotta asked me whether the self does not exist absolutely, if I had answered that 'the self does not exist absolutely', Vacchagotta—who is already confused—would have got even more confused, thinking: 'It seems that the self that I once had no longer exists.'"

44:11. With Sabhiya Kaccāna

At one time Venerable Sabhiya Kaccāna was staying at Nādika in the brick house. Then the wanderer Vacchagotta went up to him, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and said to Sabhiya Kaccāna: “Master Kaccāna, does a Realized One exist after death?” “Vaccha, this has not been declared by the Buddha.” “Well then, does a Realized One not exist after death?” “This too has not been declared by the Buddha.”

“Well then, does a Realized One both exist and not exist after death?” “This has not been declared by the Buddha.” “Well then, does a Realized One neither exist nor not exist after death?” “This too has not been declared by the Buddha.”

“Master Kaccāna, when asked these questions, you say that this has not been declared by the Buddha. What’s the cause, what’s the reason why this has not been declared by the Buddha?” “In order to describe him as ‘possessing form’ or ‘formless’ or ‘percipient’ or ‘non-percipient’ or ‘neither percipient nor non-percipient’, there must be some cause or reason for doing so. But if that cause and reason were to totally and utterly cease without anything left over, how could you describe him in any such terms?” “Master Kaccāna, how long has it been since you went forth?” “Not long, reverend: three years.” “Well, you’ve learned a lot already; and who can say what lies ahead!”

The Linked Discourses on undeclared questions are complete.

The Book of the Aggregates is finished.

Mahāvagga:
The Great Book

45. Maggasaṁyutta:
On the Path

1. Ignorance

45:1. Ignorance

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants: "Mendicants!" "Venerable sir," they replied. The Buddha said this:

"Mendicants, ignorance precedes the attainment of unskillful qualities, with lack of conscience and prudence following along. An ignoramus, sunk in ignorance, gives rise to wrong view. Wrong view gives rise to wrong thought. Wrong thought gives rise to wrong speech. Wrong speech gives rise to wrong action. Wrong action gives rise to wrong livelihood. Wrong livelihood gives rise to wrong effort. Wrong effort gives rise to wrong mindfulness. Wrong mindfulness gives rise to wrong immersion.

Knowledge precedes the attainment of skillful qualities, with conscience and prudence following along. A sage, firm in knowledge, gives rise to right view. Right view gives rise to right thought. Right thought gives rise to right speech. Right speech gives rise to right action. Right action gives rise to right livelihood. Right livelihood gives rise to right effort. Right effort gives rise to right mindfulness. Right mindfulness gives rise to right immersion."

45:2. Half the Spiritual Life

So I have heard. At one time the Buddha was staying in the land of the Sakyans, where they have a town named Nagaraka. Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him: "Sir, good friends, companions, and associates are half the spiritual life."

"Not so, Ānanda! Not so, Ānanda! Good friends, companions, and associates are the whole of the spiritual life. A mendicant with good friends, companions, and associates can expect to develop and cultivate the noble eightfold path.

And how does a mendicant with good friends develop and cultivate the noble eightfold path? It's when a mendicant develops right view, which relies on seclusion, fading away, and cessation, and ripens as letting go. They develop right thought … right speech … right action … right livelihood … right effort … right mindfulness … right immersion, which relies on seclusion, fading

away, and cessation, and ripens as letting go. That's how a mendicant with good friends develops and cultivates the noble eightfold path.

And here's another way to understand how good friends are the whole of the spiritual life. For, by relying on me as a good friend, sentient beings who are liable to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress are freed from all these things. This is another way to understand how good friends are the whole of the spiritual life."

45:3. Sāriputta

At Sāvatthī. Then Sāriputta went up to the Buddha, bowed, sat down to one side, and said to him: "Sir, good friends, companions, and associates are the whole of the spiritual life."

"Good, good, Sāriputta! Good friends, companions, and associates are the whole of the spiritual life. A mendicant with good friends, companions, and associates can expect to develop and cultivate the noble eightfold path. And how does a mendicant with good friends develop and cultivate the noble eightfold path?

It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That's how a mendicant with good friends develops and cultivates the noble eightfold path.

And here's another way to understand how good friends are the whole of the spiritual life. For, by relying on me as a good friend, sentient beings who are liable to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress are freed from all these things. This is another way to understand how good friends are the whole of the spiritual life."

45:4. Regarding the Brahmin Jāṇussoṇi

At Sāvatthī. Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, entered Sāvatthī for alms. He saw the brahmin Jāṇussoṇi driving out of Sāvatthī in a splendid all-white chariot drawn by mares. The yoked horses were pure white, as were the ornaments, chariot, upholstery, reins, goad, and canopy. And his turban, robes, sandals were white, as was the chowry fanning him. When people saw it they exclaimed: "Wow! That's a Brahmā vehicle! It's a vehicle fit for Brahmā!"

Then Ānanda wandered for alms in Sāvatthī. After the meal, on his return from alms-round, he went to the Buddha, bowed, sat down to one side, and told him what had happened, adding:

"Sir, can you point out a Brahmā vehicle in this teaching and training?"

"I can, Ānanda," said the Buddha. "These are all terms for the noble eightfold path: 'vehicle of Brahmā', or else 'vehicle of truth', or else 'supreme victory in battle'.

When right view is developed and cultivated it culminates with the removal of greed, hate, and delusion. When right thought … right speech … right action … right livelihood … right effort … right mindfulness … right immersion is developed and cultivated it culminates with the removal of greed, hate, and delusion.

This is a way to understand how these are all terms for the noble eightfold path: 'vehicle of Brahmā', or else 'vehicle of truth', or else 'supreme victory in battle'." That is what the Buddha said.

Then the Holy One, the Teacher, went on to say:

"Its qualities of faith and wisdom
are always yoked to the shaft.

Conscience is its pole, mind its strap,
and mindfulness its careful driver.

The chariot's equipped with ethics,
its axle is absorption, and energy its wheel.
Equanimity and immersion are the carriage-shaft,
and it's upholstered with desirelessness.

Love, kindness, and seclusion
are its weapons,
patience its shield and armor,
as it rolls on to sanctuary.

This supreme Brahmā vehicle
arises in oneself.
The wise leave the world in it,
sure of winning the victory."

45:5. What's the Purpose

At Sāvatthī. Then several mendicants went up to the Buddha … and said to him:

"Sir, sometimes wanderers who follow other paths ask us: 'Reverends, what's the purpose of living the spiritual life with the ascetic Gotama?' We answer them like this: 'The purpose of living the spiritual life under the Buddha is to completely understand suffering.' Answering this way, we trust that we repeat what the Buddha has said, and don't misrepresent him with an untruth. We trust our explanation is in line with the teaching, and that there are no legitimate grounds for rebuke or criticism."

"Indeed, in answering this way you repeat what I've said, and don't misrepresent me with an untruth. Your explanation is in line with the teaching, and there are no legitimate grounds for rebuke or criticism. For the purpose of living the spiritual life with me is to completely understand suffering. If wanderers who follow other paths were to ask you: 'Is there a path and a practice for completely understanding that suffering?' You should answer them like this: 'There is.'

And what is that path? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is the path and the practice for completely understanding suffering. When questioned by wanderers who follow other paths, that's how you should answer them."

45:6. A Mendicant (1st)

At Sāvatthī. Then a mendicant went up to the Buddha … and said to him: "Sir, they speak of this thing called the 'spiritual path'. What is the spiritual path? And what is the culmination of the spiritual path?"

"Mendicant, the spiritual path is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. The ending of greed, hate, and delusion. This is the culmination of the spiritual path."

45:7. A Mendicant (2nd)

At Sāvatthī. Then a mendicant went up to the Buddha … and said to him:

“Sir, they speak of ‘the removal of greed, hate, and delusion’. What is this a term for?” “Mendicant, the removal of greed, hate, and delusion is a term for the natural principle of extinguishment. It’s used to speak of the ending of defilements.”

When he said this, the mendicant said to the Buddha: “Sir, they speak of ‘the deathless’. What is the deathless? And what is the path that leads to the deathless?” “The ending of greed, hate, and delusion. This is called the deathless. The path that leads to the deathless is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.”

45:8. Analysis

At Sāvatthī. “Mendicants, I will teach and analyze for you the noble eightfold path. Listen and pay close attention, I will speak.” “Yes, sir,” they replied. The Buddha said this:

“And what is the noble eightfold path? It is right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

And what is right view? Knowing about suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. This is called right view.

And what is right thought? It is the thought of renunciation, love, and kindness. This is called right thought.

And what is right speech? Avoiding speech that’s false, divisive, harsh, or nonsensical. This is called right speech.

And what is right action? Avoiding killing living creatures, stealing, and sexual activity. This is called right action.

And what is right livelihood? It’s when a noble disciple gives up wrong livelihood and earns a living by right livelihood. This is called right livelihood.

And what is right effort? It’s when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don’t arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have not arisen do arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fulfilled by development. This is called right effort.

And what is right mindfulness? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of the mind—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world. This is called right mindfulness.

And what is right immersion? It’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected. And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’ Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. This is called right immersion.”

45:9. A Spike

At Sāvatthī. “Mendicants, suppose a spike of rice or barley was pointing the wrong way. If you trod on it with hand or foot, there’s no way it could break the skin and produce blood. Why is that? Because the spike is pointing the wrong way. In the same way, a mendicant whose view and development of the path is pointing the wrong way cannot break ignorance, produce knowledge, and realize extinguishment. Why is that? Because their view is pointing the wrong way.

Suppose a spike of rice or barley was pointing the right way. If you trod on it with hand or foot, it may well break the skin and produce blood. Why is that? Because the spike is pointing the right way. In the same way, a mendicant whose view and development of the path is pointing the right way may well break ignorance, produce knowledge, and realize extinguishment. Why is that? Because their view is pointing the right way.

And how does a mendicant whose view and development of the path is pointing the right way break ignorance, give rise to knowledge, and realize extinguishment? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant whose view and development of the path is pointing the right way breaks ignorance, gives rise to knowledge, and realizes extinguishment.”

45:10. With Nandiya

At Sāvatthī. Then the wanderer Nandiya went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and said to the Buddha: “Master Gotama, how many things, when developed and cultivated, have extinguishment as their culmination, destination, and end?”

“These eight things, when developed and cultivated, have extinguishment as their culmination, destination, and end. What eight? They are: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. These eight things, when developed and cultivated, have extinguishment as their culmination, destination, and end.” When he said this, the wanderer Nandiya said to the Buddha: “Excellent, Master Gotama! Excellent! … From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

2. Meditation

45:11. Meditation (1st)

At Sāvatthī. “Mendicants, I wish to go on retreat for a fortnight. No-one should approach me, except for the one who brings my alms-food.” “Yes, sir,” replied those mendicants. And no-one approached him, except for the one who brought the alms-food.

Then after a fortnight had passed, the Buddha came out of retreat and addressed the mendicants: “Mendicants, I’ve been practicing part of the meditation I practiced when I was first awakened. I understand that there’s feeling conditioned by wrong view and feeling conditioned by right view. … There’s feeling conditioned by wrong immersion, and feeling conditioned by right immersion. There’s feeling conditioned by desire, by thought, and by perception. As long as desire, thought, and perception are not stilled, there is feeling conditioned by that. When desire,

thought, and perception are stilled, there is feeling conditioned by that. There is effort to attain the unattained. As long as that state has not been attained, there is feeling conditioned by that."

45:12. Meditation (2nd)

At Sāvatthī. "Mendicants, I wish to go on retreat for three months. No-one should approach me, except for the one who brings my alms-food." "Yes, sir," replied those mendicants. And no-one approached him, except for the one who brought the alms-food.

Then after three months had passed, the Buddha came out of retreat and addressed the mendicants: "Mendicants, I've been practicing part of the meditation I practiced when I was first awakened. I understand that there's feeling conditioned by wrong view and by the stilling of wrong view, by right view and by the stilling of right view. … There's feeling conditioned by wrong immersion and by the stilling of wrong immersion, by right immersion and by the stilling of right immersion. There's feeling conditioned by desire and by the stilling of desire, by thought and by the stilling of thought, by perception and by the stilling of perception. As long as desire, thought, and perception are not stilled, there is feeling conditioned by that. When desire, thought, and perception are stilled, there is feeling conditioned by that. There is effort to attain the unattained. As long as that state has not been attained, there is feeling conditioned by that."

45:13. A Trainee

At Sāvatthī. Then a mendicant went up to the Buddha … and said to him: "Sir, they speak of this person called 'a trainee'. How is a trainee defined?"

"Mendicant, it's someone who has a trainee's right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. That's how a trainee is defined."

45:14. Arising (1st)

At Sāvatthī. "Mendicants, these eight things don't arise to be developed and cultivated except when a Realized One, a perfected one, a fully awakened Buddha has appeared. What eight? They are: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. These eight things don't arise to be developed and cultivated except when a Realized One, a perfected one, a fully awakened Buddha has appeared."

45:15. Arising (2nd)

At Sāvatthī. "Mendicants, these eight things don't arise to be developed and cultivated apart from the Holy One's training. What eight? They are: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. These are the eight things that don't arise to be developed and cultivated apart from the Holy One's training."

45:16. Purified (1st)

At Sāvatthī. "Mendicants, these eight things don't arise to be purified, bright, spotless, and rid of taints except when a Realized One, a perfected one, a fully awakened Buddha has appeared. What

eight? They are: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. These eight things don't arise to be purified, bright, spotless, and rid of taints except when a Realized One, a perfected one, a fully awakened Buddha has appeared."

45:17. Purified (2nd)

At Sāvatthī. "Mendicants, these eight things don't arise to be purified, bright, spotless, and rid of taints apart from the Holy One's training. What eight? They are: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. These eight things don't arise to be purified, bright, spotless, and rid of taints apart from the Holy One's training."

45:18. At the Chicken Monastery (1st)

So I have heard. At one time the venerables Ānanda and Bhadda were staying at Pāṭaliputta, in the Chicken Monastery. Then in the late afternoon, Venerable Bhadda came out of retreat, went to Venerable Ānanda, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Ānanda:

"Reverend, they speak of this thing called 'not the spiritual path'. What is not the spiritual path?" "Good, good, Reverend Bhadda! Your approach and articulation are excellent, and it's a good question. For you asked: 'They speak of this thing called "not the spiritual path". What is not the spiritual path?'" "Yes, reverend." "What is not the spiritual path is simply the wrong eightfold path, that is: wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion."

45:19. At the Chicken Monastery (2nd)

At Pāṭaliputta. "Reverend, they speak of this thing called the 'spiritual path'. What is the spiritual path? And what is the culmination of the spiritual path?" "Good, good, Reverend Bhadda! Your approach and articulation are excellent, and it's a good question. For you asked: 'They speak of this thing called "the spiritual path". What is the spiritual path? And what is the culmination of the spiritual path?'" "Yes, reverend." "The spiritual path is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. The ending of greed, hate, and delusion. This is the culmination of the spiritual path."

45:20. At the Chicken Monastery (3rd)

At Pāṭaliputta. "Reverend, they speak of this thing called the 'spiritual path'. What is the spiritual path? Who is someone on the spiritual path? And what is the culmination of the spiritual path?" "Good, good, Reverend Bhadda! Your approach and articulation are excellent, and it's a good question. … The spiritual path is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. Someone who possesses this noble eightfold path is called someone on the spiritual path. The ending of greed, hate, and delusion. This is the culmination of the spiritual path."

3. The Wrong Way

45:21. The Wrong Way

At Sāvatthī. “Mendicants, I will teach you the wrong way and the right way. Listen … And what is the wrong way? It is wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. This is called the wrong way. And what is the right way? It is right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called the right way.”

45:22. Unskillful Qualities

At Sāvatthī. “Mendicants, I will teach you skillful and unskillful qualities. Listen … And what are unskillful qualities? They are wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. These are called unskillful qualities. And what are skillful qualities? They are right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. These are called skillful qualities.”

45:23. Practice (1st)

At Sāvatthī. “Mendicants, I will teach you the wrong practice and the right practice. Listen … And what’s the wrong practice? It is wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. This is called the wrong practice. And what’s the right practice? It is right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called the right practice.”

45:24. Practice (2nd)

At Sāvatthī. “Mendicants, I don’t praise wrong practice for laypeople or renunciates. Because of wrong practice, neither laypeople nor renunciates succeed in the procedure of the skillful teaching.

And what’s the wrong practice? It is wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. This is called the wrong practice. I don’t praise wrong practice for lay people or renunciates. Because of wrong practice, neither laypeople nor renunciates succeed in the procedure of the skillful teaching.

I praise right practice for laypeople and renunciates. Because of right practice, both laypeople and renunciates succeed in the procedure of the skillful teaching. And what’s the right practice? It is right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called the right practice. I praise right practice for laypeople and renunciates. Because of right practice, both laypeople and renunciates succeed in the procedure of the skillful teaching.”

45:25. A Good Person (1st)

At Sāvatthī. “Mendicants, I will teach you a bad person and a good person. Listen … And what is a bad person? It’s someone who has wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. This is called a bad person.

And what is a good person? It’s someone who has right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called a good person.”

45:26. A Good Person (2nd)

At Sāvatthī. “Mendicants, I will teach you a bad person and a worse person, a good person and a better person. Listen … And what is a bad person? It’s someone who has wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. This is called a bad person.

And what is a worse person? It’s someone who has wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is called a worse person.

And what is a good person? It’s someone who has right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called a good person.

And what is a better person? It’s someone who has right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called a better person.”

45:27. Pots

At Sāvatthī. “A pot without a stand is easy to overturn, but if it has a stand it’s hard to overturn. In the same way, a mind without a stand is easy to overturn, but if it has a stand it’s hard to overturn. And what’s the stand for the mind? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is the stand for the mind. A pot without a stand is easy to overturn, but if it has a stand it’s hard to overturn. In the same way, a mind without a stand is easy to overturn, but if it has a stand it’s hard to overturn.”

45:28. Immersion

At Sāvatthī. “Mendicants, I will teach you noble right immersion with its vital conditions and its prerequisites. Listen … And what is noble right immersion with its vital conditions and its prerequisites? There are right view, right thought, right speech, right action, right livelihood, right effort, and right mindfulness. Unification of mind with these seven factors as prerequisites is called noble right immersion ‘with its vital conditions’ and ‘with its prerequisites’.”

45:29. Feeling

At Sāvatthī. “Mendicants, there are these three feelings. What three? Pleasant, painful, and neutral feeling. These are the three feelings. The noble eightfold path should be developed to completely understand these three feelings. What is the noble eightfold path? It is right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This noble eightfold path should be developed to completely understand these three feelings.”

45:30. With Uttiya

At Sāvatthī. Then Venerable Uttiya went up to the Buddha … and said to him: “Just now, sir, as I was in private retreat this thought came to mind. ‘The Buddha has spoken of the five kinds of sensual stimulation. What are they?’” “Good, good, Uttiya! I have spoken of these five kinds of sensual stimulation. What five? Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear … Smells known by the nose … Tastes known by the tongue … Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation that I’ve spoken of. The noble eightfold path should be developed to give up these five kinds of sensual stimulation. What is the noble eightfold path? It is right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is the noble eightfold path that should be developed to give up these five kinds of sensual stimulation.”

4. Practice

45:31. Practice (1st)

At Sāvatthī. “Mendicants, I will teach you the wrong practice and the right practice. Listen … And what’s the wrong practice? It is wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. This is called the wrong practice. And what’s the right practice? It is right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called the right practice.”

45:32. Practice (2nd)

At Sāvatthī. “Mendicants, I will teach you one practicing wrongly and one practicing rightly. Listen … And who is practicing wrongly? It’s someone who has wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. This is called one practicing wrongly. And who is practicing rightly? It’s someone who has right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called one practicing rightly.”

45:33. Missed Out

At Sāvatthī. “Mendicants, whoever has missed out on the noble eightfold path has missed out on the noble path to the complete ending of suffering. Whoever has undertaken the noble eightfold path has undertaken the noble path to the complete ending of suffering. And what is the noble eightfold path? It is right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. Whoever has missed out on the noble eightfold path has missed out on the noble path to the complete ending of suffering. Whoever has undertaken the noble eightfold path has undertaken the noble path to the complete ending of suffering.”

45:34. Going to the Far Shore

At Sāvatthī. “Mendicants, when these eight things are developed and cultivated they lead to going from the near shore to the far shore. What eight? They are right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. When these eight things are developed and cultivated they lead to going from the near shore to the far shore.”

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

> “Few are those among humans
> who cross to the far shore.
> The rest just run
> around on the near shore.
>
> When the teaching is well explained,
> those who practice accordingly
> are the ones who will cross over
> Death’s domain so hard to pass.
>
> Rid of dark qualities,
> an astute person should develop the bright.
> Leaving home behind
> for the seclusion so hard to enjoy,
>
> you should try to find delight there,
> having left behind sensual pleasures.
> With no possessions, an astute person
> should cleanse themselves of mental corruptions.
>
> And those whose minds are rightly developed
> in the awakening factors;
> letting go of attachments,
> they delight in not grasping.
> With defilements ended, brilliant,
> they are extinguished in this world.”

45:35. The Ascetic Life (1st)

At Sāvatthī. “Mendicants, I will teach you the ascetic life and the fruits of the ascetic life. Listen … And what is the ascetic life? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right

immersion. This is called the ascetic life. And what are the fruits of the ascetic life? The fruits of stream-entry, once-return, non-return, and perfection. These are called the fruits of the ascetic life."

45:36. The Ascetic Life (2nd)

At Sāvatthī. "Mendicants, I will teach you the ascetic life and the goal of the ascetic life. Listen … And what is the ascetic life? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called the ascetic life. And what is the goal of the ascetic life? The ending of greed, hate, and delusion. This is called the goal of the ascetic life."

45:37. The Brahmin Life (1st)

At Sāvatthī. "Mendicants, I will teach you life as a brahmin and the fruits of life as a brahmin. Listen … And what is life as a brahmin? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called life as a brahmin. And what are the fruits of life as a brahmin? The fruits of stream-entry, once-return, non-return, and perfection. These are called the fruits of life as a brahmin."

45:38. The Brahmin Life (2nd)

At Sāvatthī. "Mendicants, I will teach you life as a brahmin and the goal of life as a brahmin. Listen … And what is life as a brahmin? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called life as a brahmin. And what is the goal of life as a brahmin? The ending of greed, hate, and delusion. This is called the goal of life as a brahmin."

45:39. The Spiritual Path (1st)

At Sāvatthī. "Mendicants, I will teach you the spiritual path and the fruits of the spiritual path. Listen … And what is the spiritual path? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called the spiritual path. And what are the fruits of the spiritual path? The fruits of stream-entry, once-return, non-return, and perfection. These are called the fruits of the spiritual path."

45:40. The Spiritual Path (2nd)

At Sāvatthī. "Mendicants, I will teach you the spiritual path and the goal of the spiritual path. Listen … And what is the spiritual path? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called the spiritual path. And what is the goal of the spiritual path? The ending of greed, hate, and delusion. This is called the goal of the spiritual path."

5. Abbreviated Texts on Followers of Other Paths

45:41. The Fading Away of Greed

At Sāvatthī. "Mendicants, if wanderers who follow another path were to ask you: 'Reverends, what's the purpose of living the spiritual life with the ascetic Gotama?' You should answer them like this: 'The purpose of living the spiritual life under the Buddha is the fading away of greed.' If wanderers who follow other paths were to ask you: 'Is there a path and a practice for the fading away of greed?' You should answer them like this: 'There is a path and a practice for the fading away of greed.' And what is that path, what is that practice for the fading away of greed? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is the path, this is the practice for the fading away of greed. When questioned by wanderers who follow other paths, that's how you should answer them."

45:42–47. Six Discourses on Giving Up Fetters, Etc.

"Mendicants, if wanderers who follow another path were to ask you: 'Reverends, what's the purpose of living the spiritual life with the ascetic Gotama?' You should answer them like this: 'The purpose of living the spiritual life under the Buddha is to give up the fetters.' … '… to uproot the underlying tendencies.' … '… to completely understand the course of time.' … '… to end the defilements.' … '… to realize the fruit of knowledge and freedom.' … '… for knowledge and vision.' …"

45:48. Extinguishment by Not Grasping

At Sāvatthī. "Mendicants, if wanderers who follow another path were to ask you: 'Reverends, what's the purpose of living the spiritual life with the ascetic Gotama?' You should answer them like this: 'The purpose of living the spiritual life under the Buddha is extinguishment by not grasping.' If wanderers who follow other paths were to ask you: 'Is there a path and a practice for extinguishment by not grasping?' You should answer them like this: 'There is a path and a practice for extinguishment by not grasping.' And what is that path, what is that practice for extinguishment by not grasping? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is the path, this is the practice for extinguishment by not grasping. When questioned by wanderers who follow other paths, that's how you should answer them."

6. Abbreviated Texts on the Sun

45:49. Good Friends (1st)

At Sāvatthī. "Mendicants, the dawn is the forerunner and precursor of the sunrise. In the same way good friendship is the forerunner and precursor of the noble eightfold path for a mendicant. A mendicant with good friends can expect to develop and cultivate the noble eightfold path. And

how does a mendicant with good friends develop and cultivate the noble eightfold path? It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That's how a mendicant with good friends develops and cultivates the noble eightfold path."

45:50–54. Five Discourses on Accomplishment in Ethics, Etc. (1st)

"Mendicants, the dawn is the forerunner and precursor of the sunrise. In the same way accomplishment in ethics is the forerunner and precursor of the noble eightfold path for a mendicant. A mendicant accomplished in ethics can expect …" … "… accomplished in enthusiasm …" "… accomplished in self-development …" "… accomplished in view …" "… accomplished in diligence …"

45:55. Accomplishment in Proper Attention (1st)

"Mendicants, the dawn is the forerunner and precursor of the sunrise. In the same way accomplishment in proper attention is the forerunner and precursor of the noble eightfold path for a mendicant. A mendicant accomplished in proper attention can expect to develop and cultivate the noble eightfold path. And how does a mendicant accomplished in proper attention develop and cultivate the noble eightfold path? It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That's how a mendicant accomplished in proper attention develops and cultivates the noble eightfold path."

45:56. Good Friends (2nd)

"Mendicants, the dawn is the forerunner and precursor of the sunrise. In the same way good friendship is the forerunner and precursor of the noble eightfold path for a mendicant. A mendicant with good friends can expect to develop and cultivate the noble eightfold path. And how does a mendicant with good friends develop and cultivate the noble eightfold path? It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal of greed, hate, and delusion. That's how a mendicant with good friends develops and cultivates the noble eightfold path."

45:57–61. Five Discourses on Accomplishment in Ethics, Etc. (2nd)

"Mendicants, the dawn is the forerunner and precursor of the sunrise. In the same way accomplishment in ethics is the forerunner and precursor of the noble eightfold path for a mendicant. …" "… accomplishment in enthusiasm …" "… accomplishment in self-development …" "… accomplishment in view …" "… accomplishment in diligence …"

45:62. Accomplishment in Proper Attention (2nd)

"… accomplishment in proper attention. A mendicant accomplished in proper attention can expect to develop and cultivate the noble eightfold path. And how does a mendicant accomplished in proper attention develop and cultivate the noble eightfold path? It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal of greed, hate, and delusion. That's how a mendicant accomplished in proper attention develops and cultivates the noble eightfold path."

7. Abbreviated Texts on One Thing

45:63. Good Friends (1st)

At Sāvatthī. "Mendicants, one thing helps give rise to the noble eightfold path. What one thing? It's good friendship. A mendicant with good friends can expect to develop and cultivate the noble eightfold path. And how does a mendicant with good friends develop and cultivate the noble eightfold path? It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That's how a mendicant with good friends develops and cultivates the noble eightfold path."

45:64–68. Five Discourses on Accomplishment in Ethics, Etc. (1st)

"Mendicants, one thing helps give rise to the noble eightfold path. What one thing? It's accomplishment in ethics. …" "… accomplishment in enthusiasm …" "… accomplishment in self-development …" "… accomplishment in view …" "… accomplishment in diligence …"

45:69. Accomplishment in Proper Attention (1st)

"… accomplishment in proper attention. A mendicant accomplished in proper attention can expect to develop and cultivate the noble eightfold path. And how does a mendicant accomplished in proper attention develop and cultivate the noble eightfold path? It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That's how a mendicant accomplished in proper attention develops and cultivates the noble eightfold path."

45:70. Good Friends (2nd)

At Sāvatthī. "Mendicants, one thing helps give rise to the noble eightfold path. What one thing? It's good friendship. A mendicant with good friends can expect to develop and cultivate the noble eightfold path. And how does a mendicant with good friends develop and cultivate the noble eightfold path? It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate in

the removal of greed, hate, and delusion. That's how a mendicant with good friends develops and cultivates the noble eightfold path."

45:71–75. Five Discourses on Accomplishment in Ethics, Etc. (2nd)

At Sāvatthī. "Mendicants, one thing helps give rise to the noble eightfold path. What one thing? It's accomplishment in ethics. …" "… accomplishment in enthusiasm …" "… accomplishment in self-development …" "… accomplishment in view …" "… accomplishment in diligence …"

45:76. Accomplishment in Proper Attention (2nd)

"… accomplishment in proper attention. A mendicant accomplished in proper attention can expect to develop and cultivate the noble eightfold path. And how does a mendicant accomplished in proper attention develop and cultivate the noble eightfold path? It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal of greed, hate, and delusion. That's how a mendicant accomplished in proper attention develops and cultivates the noble eightfold path."

8. Abbreviated Texts on One Thing

45:77. Good Friends

At Sāvatthī. "Mendicants, I do not see a single thing that gives rise to the noble eightfold path, or, if it's already arisen, develops it to perfection like good friendship. A mendicant with good friends can expect to develop and cultivate the noble eightfold path. And how does a mendicant with good friends develop and cultivate the noble eightfold path? It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That's how a mendicant with good friends develops and cultivates the noble eightfold path."

45:78–82. Five Discourses on Accomplishment in Ethics, Etc.

"Mendicants, I do not see a single thing that gives rise to the noble eightfold path, or, if it's already arisen, develops it to perfection like accomplishment in ethics. …" "… accomplishment in enthusiasm …" "… accomplishment in self-development …" "… accomplishment in view …" "… accomplishment in diligence …"

45:83. Accomplishment in Proper Attention

"… accomplishment in proper attention. A mendicant accomplished in proper attention can expect to develop and cultivate the noble eightfold path. And how does a mendicant accomplished in proper attention develop and cultivate the noble eightfold path? It's when a

mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That's how a mendicant accomplished in proper attention develops and cultivates the noble eightfold path."

45:84. Good Friends (2nd)

"Mendicants, I do not see a single thing that gives rise to the noble eightfold path, or, if it's already arisen, develops it to perfection like good friendship. A mendicant with good friends can expect to develop and cultivate the noble eightfold path. And how does a mendicant with good friends develop and cultivate the noble eightfold path? It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal of greed, hate, and delusion. That's how a mendicant with good friends develops and cultivates the noble eightfold path."

45:85–89. Five Discourses on Accomplishment in Ethics, Etc.

"Mendicants, I do not see a single thing that gives rise to the noble eightfold path, or, if it's already arisen, develops it to perfection like accomplishment in ethics. …" "… accomplishment in enthusiasm …" "… accomplishment in self-development …" "… accomplishment in view …" "… accomplishment in diligence …"

45:90. Accomplishment in Proper Attention (2nd)

"… accomplishment in proper attention. A mendicant accomplished in proper attention can expect to develop and cultivate the noble eightfold path. And how does a mendicant accomplished in proper attention develop and cultivate the noble eightfold path? It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal of greed, hate, and delusion. That's how a mendicant accomplished in proper attention develops and cultivates the noble eightfold path."

9. Abbreviated Texts on the Ganges

45:91. Slanting East

At Sāvatthī. "Mendicants, the Ganges river slants, slopes, and inclines to the east. In the same way, a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment. And how does a mendicant who develops the noble eightfold path slant, slope, and incline to extinguishment? It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That's how a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment."

45:92–95. Four Discourses on Slanting East

“Mendicants, the Yamunā river slants, slopes, and inclines to the east. …” “… the Aciravatī river …” “… the Sarabhū river …” “… the Mahī river …”

45:96. Sixth Discourse on Slanting East

“Mendicants, all the great rivers—that is, the Ganges, Yamunā, Aciravatī, Sarabhū, and Mahī—slant, slope, and incline towards the east. In the same way, a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment. And how does a mendicant who develops the noble eightfold path slant, slope, and incline to extinguishment? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.”

45:97. Slanting to the Ocean

“Mendicants, the Ganges river slants, slopes, and inclines to the ocean. In the same way, a mendicant who develops the noble eightfold path slants, slopes, and inclines to extinguishment. …”

45:98–102. Five Discourses on Slanting to the Ocean

“Mendicants, the Yamunā river slants, slopes, and inclines to the ocean. …” “… the Aciravatī river …” “… the Sarabhū river …” “… the Mahī river …” “… all the great rivers …”

10. Abbreviated Texts on the Ganges

45:103. Slanting East

“Mendicants, the Ganges river slants, slopes, and inclines to the east. In the same way, a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment. And how does a mendicant who develops the noble eightfold path slant, slope, and incline to extinguishment? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal of greed, hate, and delusion. That’s how a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.”

45:104–108. Five Discourses on Sloping to the East

“Mendicants, the Yamunā river slants, slopes, and inclines to the east. …”

“… the Aciravatī river …”

“… the Sarabhū river …”

"… the Mahī river …"
"… all the great rivers …"

45:109. Slanting to the Ocean

"Mendicants, the Ganges river slants, slopes, and inclines to the ocean. In the same way, a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment. And how does a mendicant who develops the noble eightfold path slant, slope, and incline to extinguishment? It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal of greed, hate, and delusion. That's how a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment."

45:110–114. Slanting to the Ocean

"Mendicants, the Yamunā river slants, slopes, and inclines to the ocean. …"
"… the Aciravatī river …"
"… the Sarabhū river …"
"… the Mahī river …"
"… all the great rivers …"

45:115. Slanting East

"Mendicants, the Ganges river slants, slopes, and inclines to the east. In the same way, a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment. And how does a mendicant who develops the noble eightfold path slant, slope, and incline to extinguishment? It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate, finish, and end in the deathless. That's how a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment."

45:116–120. Slanting East

"Mendicants, the Yamunā river slants, slopes, and inclines to the east. …"
"… the Aciravatī river …"
"… the Sarabhū river …"
"… the Mahī river …"
"… all the great rivers …"

45:121. Slanting to the Ocean

"Mendicants, the Ganges river slants, slopes, and inclines to the ocean. In the same way, a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment. And how does a mendicant who develops the noble eightfold path slant, slope, and incline to extinguishment? It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which

culminate, finish, and end in the deathless. That's how a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment."

45:122–126. Sloping to the Ocean

"Mendicants, the Yamunā river slants, slopes, and inclines to the ocean. …" "… the Aciravatī river …" "… the Sarabhū river …" "… the Mahī river …" "… all the great rivers …"

45:127. Slanting East

"Mendicants, the Ganges river slants, slopes, and inclines to the east. In the same way, a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment. And how does a mendicant who develops the noble eightfold path slant, slope, and incline to extinguishment? It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which slants, slopes, and inclines to extinguishment. That's how a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment."

45:128–132. Slanting East

"Mendicants, the Yamunā river slants, slopes, and inclines to the east. …" "… the Aciravatī river …" "… the Sarabhū river …" "… the Mahī river …" "… all the great rivers …"

45:133. Slanting to the Ocean

"Mendicants, the Ganges river slants, slopes, and inclines to the ocean. In the same way, a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment. And how does a mendicant who develops the noble eightfold path slant, slope, and incline to extinguishment? It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which slants, slopes, and inclines to extinguishment. That's how a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment."

45:134–138. Slanting to the Ocean

"Mendicants, the Yamunā river slants, slopes, and inclines to the ocean. …" "… the Aciravatī river …" "… the Sarabhū river …" "… the Mahī river …" "… all the great rivers …"

11. Abbreviated Texts on Diligence

45:139. The Realized One

At Sāvatthī. "Mendicants, the Realized One, the perfected one, the fully awakened Buddha, is said to be the best of all sentient beings—be they footless, with two feet, four feet, or many feet; with

form or formless; with perception or without perception or with neither perception nor non-perception. In the same way, all skillful qualities are rooted in diligence and meet at diligence, and diligence is said to be the best of them. A mendicant who is diligent can expect to develop and cultivate the noble eightfold path. And how does a mendicant who is diligent develop and cultivate the noble eightfold path? It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That's how a mendicant who is diligent develops and cultivates the noble eightfold path.

Mendicants, the Realized One, the perfected one, the fully awakened Buddha, is said to be the best of all sentient beings—be they footless, with two feet, four feet, or many feet; with form or formless; with perception or without perception or with neither perception nor non-perception. In the same way, all skillful qualities are rooted in diligence and meet at diligence, and diligence is said to be the best of them. A mendicant who is diligent can expect to develop and cultivate the noble eightfold path. And how does a mendicant who is diligent develop and cultivate the noble eightfold path? It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal of greed, hate, and delusion. That's how a mendicant who is diligent develops and cultivates the noble eightfold path.

Mendicants, the Realized One, the perfected one, the fully awakened Buddha, is said to be the best of all sentient beings—be they footless, with two feet, four feet, or many feet; with form or formless; with perception or without perception or with neither perception nor non-perception. In the same way, all skillful qualities are rooted in diligence and meet at diligence, and diligence is said to be the best of them. A mendicant who is diligent can expect to develop and cultivate the noble eightfold path. And how does a mendicant who is diligent develop and cultivate the noble eightfold path? It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate, finish, and end in the deathless. That's how a mendicant who is diligent develops and cultivates the noble eightfold path.

Mendicants, the Realized One, the perfected one, the fully awakened Buddha, is said to be the best of all sentient beings—be they footless, with two feet, four feet, or many feet; with form or formless; with perception or without perception or with neither perception nor non-perception. In the same way, all skillful qualities are rooted in diligence and meet at diligence, and diligence is said to be the best of them. A mendicant who is diligent can expect to develop and cultivate the noble eightfold path. And how does a mendicant who is diligent develop and cultivate the noble eightfold path? It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which slants, slopes, and inclines to extinguishment. That's how a mendicant who is diligent develops and cultivates the noble eightfold path."

45:140. Footprints

"The footprints of all creatures that walk can fit inside an elephant's footprint. So an elephant's footprint is said to be the biggest of them all. In the same way, all skillful qualities are rooted in diligence and meet at diligence, and diligence is said to be the best of them. A mendicant who is diligent can expect to develop and cultivate the noble eightfold path. And how does a mendicant who is diligent develop and cultivate the noble eightfold path? It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen

as letting go. … That's how a mendicant who is diligent develops and cultivates the noble eightfold path."

45:141–145. A Roof Peak

"Mendicants, the rafters of a bungalow all lean to the peak, slope to the peak, and meet at the peak, so the peak is said to be the topmost of them all. In the same way …" (This should be told in full as in the previous discourse.)

"Of all kinds of fragrant root, spikenard is said to be the best. …"

"Of all kinds of fragrant heartwood, red sandalwood is said to be the best. …"

"Of all kinds of fragrant flower, jasmine is said to be the best. …"

"All lesser kings are vassals of a wheel-turning monarch, so the wheel-turning monarch is said to be the foremost of them all. …"

45:146–148. The Moon, Etc.

"The radiance of all the stars is not worth a sixteenth part of the moon's radiance, so the moon's radiance is said to be the best of them all. …"

"After the rainy season the sky is clear and cloudless. And when the sun rises, it dispels all the darkness from the sky as it shines and glows and radiates. …"

"Mendicants, cloth from Kāsī is said to be the best kind of woven cloth. …"

(These should all be expanded as in the section on the Realized One.)

12. Hard Work

45:149. Hard Work

At Sāvatthī. "Mendicants, all the hard work that gets done depends on the earth and is grounded on the earth. In the same way, a mendicant develops and cultivates the noble eightfold path depending on and grounded on ethics. And how does a mendicant grounded on ethics develop and cultivate the noble eightfold path? It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That's how a mendicant grounded on ethics develops and cultivates the noble eightfold path."

"… which culminate in the removal of greed, hate, and delusion …"

"… culminate, finish, and end in the deathless …"

"… slants, slopes, and inclines to extinguishment …"

45:150. Seeds

"All the plants and seeds that achieve growth, increase, and maturity do so depending on the earth and grounded on the earth. In the same way, a mendicant develops and cultivates the noble eightfold path depending on and grounded on ethics, achieving growth, increase, and maturity in good qualities. And how does a mendicant develop the noble eightfold path depending on and grounded on ethics, achieving growth, increase, and maturity in good qualities? It's when a

mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That's how a mendicant develops and cultivates the noble eightfold path depending on and grounded on ethics, achieving growth, increase, and maturity in good qualities."

45:151. Dragons

"Mendicants, dragons grow and wax strong supported by the Himalayas, the king of mountains. When they're strong they dive into the pools. Then they dive into the lakes, the streams, the rivers, and finally the ocean. There they acquire a great and abundant body. In the same way, a mendicant develops and cultivates the noble eightfold path depending on and grounded on ethics, acquiring great and abundant good qualities. And how does a mendicant develop the noble eightfold path depending on and grounded on ethics, acquiring great and abundant good qualities? It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That's how a mendicant develops and cultivates the noble eightfold path depending on and grounded on ethics, acquiring great and abundant good qualities."

45:152. Trees

"Mendicants, suppose a tree slants, slopes, and inclines to the east. If it was cut off at the root, where would it fall?" "Sir, it would fall in the direction that it slants, slopes, and inclines." "In the same way, a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment. And how does a mendicant who develops the noble eightfold path slant, slope, and incline to extinguishment? It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That's how a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment."

45:153. Pots

"Mendicants, suppose a pot full of water is tipped over, so the water drains out and doesn't go back in. In the same way, a mendicant who develops and cultivates the noble eightfold path expels bad, unskillful qualities and doesn't let them back in. And how does a mendicant who develops the noble eightfold path expel bad, unskillful qualities and not let them back in? It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That's how a mendicant who develops and cultivates the noble eightfold path expels bad, unskillful qualities and doesn't let them back in."

45:154. A Spike

"Mendicants, suppose a spike of rice or barley was pointing the right way. If you trod on it with hand or foot, it may well break the skin and produce blood. Why is that? Because the spike is

pointing the right way. In the same way, a mendicant whose view and development of the path is pointing the right way may well break ignorance, produce knowledge, and realize extinguishment. Why is that? Because their view is pointing the right way. And how does a mendicant whose view and development of the path is pointing the right way break ignorance, give rise to knowledge, and realize extinguishment? It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That's how a mendicant whose view and development of the path is pointing the right way breaks ignorance, gives rise to knowledge, and realizes extinguishment."

45:155. The Sky

"Mendicants, various winds blow in the sky. Winds blow from the east, the west, the north, and the south. There are winds that are dusty and dustless, cool and warm, weak and strong. In the same way, when the noble eightfold path is developed and cultivated the following are developed to perfection: the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, and the seven awakening factors. And how are they developed to perfection? It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That's how they're developed to perfection."

45:156. Storms (1st)

"Mendicants, in the last month of summer, when the dust and dirt is stirred up, a large sudden storm disperses and settles it on the spot. In the same way, a mendicant who develops and cultivates the noble eightfold path disperses and stills bad, unskillful qualities on the spot. How does a mendicant who develops the noble eightfold path disperse and still bad, unskillful qualities on the spot? It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That's how a mendicant who develops and cultivates the noble eightfold path disperses and stills bad, unskillful qualities on the spot."

45:157. Storms (2nd)

"Mendicants, when a large storm has arisen, a strong wind disperses and settles it as it proceeds. In the same way, a mendicant who develops and cultivates the noble eightfold path disperses and stills bad, unskillful qualities as they proceed. And how does a mendicant who develops the noble eightfold path disperse and still bad, unskillful qualities as they proceed? It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That's how a mendicant who develops and cultivates the noble eightfold path disperses and stills bad, unskillful qualities as they proceed."

45:158. A Ship

“Mendicants, suppose there was a sea-faring ship bound together with ropes. For six months they deteriorated in the water. Then in the cold season it was hauled up on dry land, where the ropes were weathered by wind and sun. When the clouds soaked it with rain, the ropes would readily collapse and rot away. In the same way, when a mendicant develops and cultivates the noble eightfold path their fetters readily collapse and rot away. And how do they develop and cultivate the noble eightfold path so that their fetters readily collapse and rot away? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how they develop and cultivate the noble eightfold path so that their fetters readily collapse and rot away.”

45:159. A Guest House

“Mendicants, suppose there was a guest house. Lodgers come from the east, west, north, and south. Aristocrats, brahmins, merchants, and workers all stay there. In the same way, a mendicant who develops and cultivates the noble eightfold path completely understands by direct knowledge the things that should be completely understood by direct knowledge. They give up by direct knowledge the things that should be given up by direct knowledge. They realize by direct knowledge the things that should be realized by direct knowledge. They develop by direct knowledge the things that should be developed by direct knowledge.

And what are the things that should be completely understood by direct knowledge? It should be said: the five grasping aggregates. What five? That is: form, feeling, perception, choices, and consciousness. These are the things that should be completely understood by direct knowledge. And what are the things that should be given up by direct knowledge? Ignorance and craving for continued existence. These are the things that should be given up by direct knowledge. And what are the things that should be realized by direct knowledge? Knowledge and freedom. These are the things that should be realized by direct knowledge. And what are the things that should be developed by direct knowledge? Serenity and discernment. These are the things that should be developed by direct knowledge. And how does a mendicant develop the noble eightfold path in this way? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant develops and cultivates the eightfold path in this way.”

45:160. A River

“Mendicants, suppose that, although the Ganges river slants, slopes, and inclines to the east, a large crowd were to come along with a spade and basket, saying: ‘We’ll make this Ganges river slant, slope, and incline to the west!’ What do you think, mendicants? Would they succeed?” “No, sir. Why is that? The Ganges river slants, slopes, and inclines to the east. It’s not easy to make it slant, slope, and incline to the west. That large crowd will eventually get weary and frustrated.” “In the same way, while a mendicant develops and cultivates the noble eightfold path, if rulers or their ministers, friends or colleagues, relatives or family should invite them to accept wealth, saying: ‘Please, mister, why let these ocher robes torment you? Why follow the practice of shaving your head and carrying an alms bowl? Come, return to a lesser life, enjoy wealth, and make merit!’ It’s simply impossible for a mendicant who develops and cultivates the noble

eightfold path to reject the training and return to a lesser life. Why is that? Because for a long time that mendicant's mind has slanted, sloped, and inclined to seclusion. So it's impossible for them to return to a lesser life. And how does a mendicant develop the noble eightfold path? It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That's how a mendicant develops and cultivates the noble eightfold path."

13. Searches

45:161. Searches

At Sāvatthī. "Mendicants, there are these three searches. What three? The search for sensual pleasures, the search for continued existence, and the search for a spiritual path. These are the three searches. The noble eightfold path should be developed to directly know these three searches. What is the noble eightfold path? It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. This is the noble eightfold path that should be developed to directly know these three searches."

"Mendicants, there are these three searches. What three? The search for sensual pleasures, the search for continued existence, and the search for a spiritual path. These are the three searches. The noble eightfold path should be developed to directly know these three searches. What is the noble eightfold path? It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal of greed, hate, and delusion. This is the noble eightfold path that should be developed to directly know these three searches."

"Mendicants, there are these three searches. What three? The search for sensual pleasures, the search for continued existence, and the search for a spiritual path. These are the three searches. The noble eightfold path should be developed to directly know these three searches. What is the noble eightfold path? It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate, finish, and end in the deathless. This is the noble eightfold path that should be developed to directly know these three searches."

"Mendicants, there are these three searches. What three? The search for sensual pleasures, the search for continued existence, and the search for a spiritual path. These are the three searches. The noble eightfold path should be developed to directly know these three searches. What is the noble eightfold path? It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which slants, slopes, and inclines to extinguishment. This is the noble eightfold path that should be developed to directly know these three searches."

"Mendicants, there are these three searches. What three? The search for sensual pleasures, the search for continued existence, and the search for a spiritual path. These are the three searches. The noble eightfold path should be developed to completely understand …" (This should be expanded with "completely understand" instead of "directly know".)

"Mendicants, there are these three searches. What three? The search for sensual pleasures, the search for continued existence, and the search for a spiritual path. These are the three searches.

The noble eightfold path should be developed to finish …" (This should be expanded with "finish" instead of "directly know".)

"Mendicants, there are these three searches. What three? The search for sensual pleasures, the search for continued existence, and the search for a spiritual path. These are the three searches. The noble eightfold path should be developed to give up …" (This should be expanded with "give up" instead of "directly know".)

45:162. Discriminations

"Mendicants, there are three kinds of discrimination. What three? One discriminates, thinking that 'I'm better' or 'I'm equal' or 'I'm worse'. These are the three kinds of discrimination. The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three kinds of discrimination. What is the noble eightfold path? It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. This is the noble eightfold path that should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three kinds of discrimination." (This should be expanded as in the section on searches.)

45:163. Defilements

"Mendicants, there are these three defilements. What three? The defilements of sensuality, desire to be reborn, and ignorance. These are the three defilements. The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three defilements."

45:164. States of Existence

"There are these three states of existence. What three? Existence in the sensual realm, the realm of luminous form, and the formless realm. These are the three states of existence. The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three states of existence."

45:165. Forms of Suffering

"Mendicants, there are these three forms of suffering. What three? The suffering inherent in painful feeling; the suffering inherent in conditions; and the suffering inherent in perishing. These are the three forms of suffering. The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three forms of suffering."

45:166. Kinds of Barrenness

"Mendicants, there are these three kinds of barrenness. What three? Greed, hate, and delusion. These are the three kinds of barrenness. The noble eightfold path should be developed for the

direct knowledge, complete understanding, finishing, and giving up of these three kinds of barrenness."

45:167. Stains

"Mendicants, there are these three stains. What three? Greed, hate, and delusion. These are the three stains. The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three stains."

45:168. Troubles

"Mendicants, there are these three troubles. What three? Greed, hate, and delusion. These are the three troubles. The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three troubles."

45:169. Feelings

"Mendicants, there are these three feelings: What three? Pleasant, painful, and neutral feeling. These are the three feelings. The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three feelings."

45:170. Craving

"Mendicants, there are these three cravings. What three? Craving for sensual pleasures, craving to continue existence, and craving to end existence. These are the three cravings. The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three cravings. What is the noble eightfold path? It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. This is the noble eightfold path that should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three cravings."

Thirst

"Mendicants, there are these three thirsts. What three? Thirst for sensual pleasures, thirst to continue existence, and thirst to end existence. For the direct knowledge, complete understanding, finishing, and giving up of these three thirsts … … which culminates in the removal of greed, hate, and delusion. … which culminates, finishes, and ends in the deathless. … which slants, slopes, and inclines to extinguishment. The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three thirsts."

14. Floods

45:171. Floods

At Sāvatthī. “Mendicants, there are these four floods. What four? The floods of sensuality, desire to be reborn, views, and ignorance. These are the four floods. The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these four floods.” (This should be expanded as in the section on searches.)

45:172. Attachments

“Mendicants, there are these four attachments. What four? The attachment to sensual pleasures, future lives, views, and ignorance. These are the four attachments. The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these four attachments.”

45:173. Grasping

“Mendicants, there are these four kinds of grasping. What four? Grasping at sensual pleasures, views, precepts and observances, and theories of a self. These are the four kinds of grasping. The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these four kinds of grasping.”

45:174. Personal Ties

“Mendicants, there are these four ties. What four? The personal ties to covetousness, ill will, misapprehension of precepts and observances, and the insistence that this is the only truth. These are the four ties. The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these four ties.”

45:175. Tendencies

“Mendicants, there are these seven underlying tendencies. What seven? The underlying tendencies of sensual desire, repulsion, views, doubt, conceit, desire to be reborn, and ignorance. These are the seven underlying tendencies. The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these seven underlying tendencies.”

45:176. Kinds of Sensual Stimulation

“Mendicants, there are these five kinds of sensual stimulation. What five? Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear … Smells known by the nose … Tastes known by the tongue … Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of

sensual stimulation. The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five kinds of sensual stimulation."

45:177. Hindrances

"Mendicants, there are these five hindrances. What five? The hindrances of sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. These are the five hindrances. The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five hindrances."

45:178. Grasping Aggregates

"Mendicants, there are these five grasping aggregates. What five? The grasping aggregates of form, feeling, perception, choices, and consciousness. These are the five grasping aggregates. The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five grasping aggregates."

45:179. Lower Fetters

"Mendicants, there are five lower fetters. What five? Identity view, doubt, misapprehension of precepts and observances, sensual desire, and ill will. These are the five lower fetters. The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five lowers fetters."

45:180. Higher Fetters

"Mendicants, there are five higher fetters. What five? Desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance. These are the five higher fetters. The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters. What is the noble eightfold path? It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. This is the noble eightfold path that should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters."

"Mendicants, there are five higher fetters. What five? Desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance. These are the five higher fetters. The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters. What is the noble eightfold path? It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal of greed, hate, and delusion …" "… which culminate, finish, and end in the deathless …" "… which have extinguishment as their culmination, destination, and end. This is the noble eightfold path that should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters."

The Linked Discourses on the Path is the first section.

46. Bojjhaṅgasaṁyutta: On the Awakening Factors

1. Mountains

46:1. The Himalaya

At Sāvatthī. “Mendicants, dragons grow and wax strong supported by the Himalayas, the king of mountains. When they’re strong they dive into the pools. Then they dive into the lakes, the streams, the rivers, and finally the ocean. There they acquire a great and abundant body. In the same way, a mendicant develops and cultivates the seven awakening factors depending on and grounded on ethics, acquiring great and abundant good qualities. And how does a mendicant develop the seven awakening factors depending on and grounded on ethics, acquiring great and abundant good qualities? It’s when a mendicant develops the awakening factor of mindfulness, which relies on seclusion, fading away, and cessation, and ripens as letting go. They develop the awakening factor of investigation of principles … They develop the awakening factor of energy … They develop the awakening factor of rapture … They develop the awakening factor of tranquility … They develop the awakening factor of immersion … They develop the awakening factor of equanimity, which relies on seclusion, fading away, and cessation, and ripens as letting go. That’s how a mendicant develops and cultivates the seven awakening factors depending on and grounded on ethics, acquiring great and abundant good qualities.”

46:2. The Body

At Sāvatthī. “Mendicants, this body is sustained by food. It depends on food to continue, and without food it doesn’t continue. In the same way, the five hindrances are sustained by fuel. They depend on fuel to continue, and without fuel they don’t continue.

And what fuels the arising of sensual desire, or, when it has arisen, makes it increase and grow? There is the aspect of beauty. Frequent improper attention to that fuels the arising of sensual desire, or, when it has arisen, makes it increase and grow.

And what fuels the arising of ill will, or, when it has arisen, makes it increase and grow? There is the aspect of repulsion. Frequent improper attention to that fuels the arising of ill will, or, when it has arisen, makes it increase and grow.

And what fuels the arising of dullness and drowsiness, or, when it has arisen, makes it increase and grow? There is discontent, sloth, yawning, sleepiness after eating, and mental sluggishness. Frequent improper attention to them fuels the arising of dullness and drowsiness, or, when it has arisen, makes it increase and grow.

And what fuels the arising of restlessness and remorse, or, when it has arisen, makes it increase and grow? There is the unsettled mind. Frequent improper attention to that fuels the arising of restlessness and remorse, or, when it has arisen, makes it increase and grow.

And what fuels the arising of doubt, or, when it has arisen, makes it increase and grow? There are things that are grounds for doubt. Frequent improper attention to them fuels the arising of doubt, or, when it has arisen, makes it increase and grow.

This body is sustained by food. It depends on food to continue, and without food it doesn't continue. In the same way, the five hindrances are sustained by fuel. They depend on fuel to continue, and without fuel they don't continue.

This body is sustained by food. It depends on food to continue, and without food it doesn't continue. In the same way, the seven awakening factors are sustained by fuel. They depend on fuel to continue, and without fuel they don't continue.

And what fuels the arising of the awakening factor of mindfulness, or, when it has arisen, develops it to perfection? There are things that are grounds for the awakening factor of mindfulness. Frequent proper attention to them fuels the arising of the awakening factor of mindfulness, or, when it has arisen, develops it to perfection.

And what fuels the arising of the awakening factor of investigation of principles, or, when it has arisen, develops it to perfection? There are qualities that are skillful and unskillful, blameworthy and blameless, inferior and superior, and those on the side of dark and bright. Frequent proper attention to them fuels the arising of the awakening factor of investigation of principles, or, when it has arisen, develops it to perfection.

And what fuels the arising of the awakening factor of energy, or, when it has arisen, develops it to perfection? There are the elements of initiative, persistence, and exertion. Frequent proper attention to them fuels the arising of the awakening factor of energy, or, when it has arisen, develops it to perfection.

And what fuels the arising of the awakening factor of rapture, or, when it has arisen, develops it to perfection? There are things that are grounds for the awakening factor of rapture. Frequent proper attention to them fuels the arising of the awakening factor of rapture, or, when it has arisen, develops it to perfection.

And what fuels the arising of the awakening factor of tranquility, or, when it has arisen, develops it to perfection? There is tranquility of the body and of the mind. Frequent proper attention to that fuels the arising of the awakening factor of tranquility, or, when it has arisen, develops it to perfection.

And what fuels the arising of the awakening factor of immersion, or, when it has arisen, develops it to perfection? There are aspects of things that are serene and free from distraction. Frequent proper attention to them fuels the arising of the awakening factor of immersion, or, when it has arisen, develops it to perfection.

And what fuels the arising of the awakening factor of equanimity, or, when it has arisen, develops it to perfection? There are things that are grounds for the awakening factor of equanimity. Frequent proper attention to them fuels the arising of the awakening factor of equanimity, or, when it has arisen, develops it to perfection.

This body is sustained by food. It depends on food to continue, and without food it doesn't continue. In the same way, the seven awakening factors are sustained by fuel. They depend on fuel to continue, and without fuel they don't continue."

46:3. Ethics

"Mendicants, when a mendicant is accomplished in ethics, immersion, wisdom, freedom, or the knowledge and vision of freedom, even the sight of them is very helpful, I say. Even to hear them, approach them, pay homage to them, recollect them, or go forth after them is very helpful, I say. Why is that? Because after hearing the teaching of such mendicants, a mendicant will live withdrawn in both body and mind, as they recollect and think about that teaching.

At such a time, a mendicant has activated the awakening factor of mindfulness; they develop it and perfect it. As they live mindfully in this way they investigate, explore, and inquire into that teaching with wisdom.

At such a time, a mendicant has activated the awakening factor of investigation of principles; they develop it and perfect it. As they investigate principles with wisdom in this way their energy is roused up and unflagging.

At such a time, a mendicant has activated the awakening factor of energy; they develop it and perfect it. When they're energetic, spiritual rapture arises.

At such a time, a mendicant has activated the awakening factor of rapture; they develop it and perfect it. When the mind is full of rapture, the body and mind become tranquil.

At such a time, a mendicant has activated the awakening factor of tranquility; they develop it and perfect it. When the body is tranquil and one feels bliss, the mind becomes immersed in samādhi.

At such a time, a mendicant has activated the awakening factor of immersion; they develop it and perfect it. They closely watch over that mind immersed in samādhi.

At such a time, a mendicant has activated the awakening factor of equanimity; they develop it and perfect it.

When the seven awakening factors are developed and cultivated in this way they can expect seven fruits and benefits. What seven? They attain enlightenment early on in this very life. If not, they attain enlightenment at the time of death. If not, with the ending of the five lower fetters, they're extinguished in-between one life and the next. If not, with the ending of the five lower fetters they're extinguished upon landing. If not, with the ending of the five lower fetters they're extinguished without extra effort. If not, with the ending of the five lower fetters they're extinguished with extra effort. If not, with the ending of the five lower fetters they head upstream, going to the Akaniṭṭha realm. When the seven awakening factors are developed and cultivated in this way these are the seven fruits and benefits they can expect."

46:4. Clothes

At one time Venerable Sāriputta was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There Sāriputta addressed the mendicants: "Reverends, mendicants!" "Reverend," they replied. Sāriputta said this:

"There are these seven awakening factors. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These are the seven awakening factors. In the morning, I meditate on whichever of these seven awakening factors I want. At midday, and in the evening, I meditate on whichever of these seven awakening factors I want. If it's the awakening factor of mindfulness, I know that it's limitless and that it's properly implemented. While it remains I understand that it remains. And if it subsides I understand that it subsides. … If it's the awakening factor of equanimity, I know that it's limitless and that it's properly implemented. While it remains I understand that it remains. And if it subsides I understand that it subsides.

Suppose that a ruler or their minister had a chest full of garments of different colors. In the morning, they'd don whatever pair of garments they wanted. At midday, and in the evening, they'd don whatever pair of garments they wanted. In the same way, in the morning, at midday, and in the evening, I meditate on whichever of these seven awakening factors I want. If it's the awakening factor of mindfulness, I know that it's limitless and that it's properly implemented. While it remains I understand that it remains. And if it subsides I understand that it subsides. … If it's the awakening factor of equanimity, I know that it's limitless and that it's properly

implemented. While it remains I understand that it remains. And if it subsides I understand that it subsides."

46:5. A Monk

At Sāvatthī. Then a mendicant went up to the Buddha … and said to him: "Sir, they speak of the 'awakening factors'. How are the awakening factors defined?" "Mendicant, they're called awakening factors because they lead to awakening. A mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. As they develop the seven awakening factors, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When they're freed, they know they're freed. They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.' They're called awakening factors because they lead to awakening."

46:6. Kuṇḍaliya

At one time the Buddha was staying near Sāketa in the deer part at the Añjana Wood. Then the wanderer Kuṇḍaliya went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha: "Master Gotama, I like to hang around the monasteries and visit the assemblies. When I've finished breakfast, it's my habit to wander from monastery to monastery, from park to park. There I see some ascetics and brahmins speaking for the sake of winning debates and finding fault. But what benefit does Master Gotama live for?" "The benefit the Realized One lives for, Kuṇḍaliya, is the fruit of knowledge and freedom."

"But what things must be developed and cultivated in order to fulfill knowledge and freedom?" "The seven awakening factors." "But what things must be developed and cultivated in order to fulfill the seven awakening factors?" "The four kinds of mindfulness meditation." "But what things must be developed and cultivated in order to fulfill the four kinds of mindfulness meditation?" "The three kinds of good conduct." "But what things must be developed and cultivated in order to fulfill the three kinds of good conduct?" "Sense restraint.

And Kuṇḍaliya, how is sense restraint developed and cultivated so as to fulfill the three kinds of good conduct? A mendicant sees an agreeable sight with their eye. They don't desire it or enjoy it, and they don't give rise to greed. Their mind and body are steady internally, well settled and well freed. But if they see a disagreeable sight they're not dismayed; their mind isn't hardened, dejected, or full of ill will. Their mind and body are steady internally, well settled and well freed.

Furthermore, a mendicant hears an agreeable sound with the ear … smells an agreeable odor with the nose … tastes an agreeable flavor with the tongue … feels an agreeable touch with the body … knows an agreeable thought with their mind. They don't desire it or enjoy it, and they don't give rise to greed. Their mind and body are steady internally, well settled and well freed. But if they know a disagreeable thought they're not dismayed; their mind isn't hardened, dejected, or full of ill will. Their mind and body are steady internally, well settled and well freed.

When a mendicant's mind and body are steady internally, they're well settled and well freed when it comes to both agreeable and disagreeable sights, sounds, smells, tastes, touches, and thoughts. That's how sense restraint is developed and cultivated so as to fulfill the three kinds of good conduct.

And how are the three kinds of good conduct developed and cultivated so as to fulfill the four kinds of mindfulness meditation? A mendicant gives up bad conduct by way of body, speech, and mind, and develops good conduct by way of body, speech, and mind. That's how the three kinds of good conduct are developed and cultivated so as to fulfill the four kinds of mindfulness meditation.

And how are the four kinds of mindfulness meditation developed and cultivated so as to fulfill the seven awakening factors? A mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of desire and aversion for the world. That's how the four kinds of mindfulness meditation are developed and cultivated so as to fulfill the seven awakening factors.

And how are the seven awakening factors developed and cultivated so as to fulfill knowledge and freedom? A mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. That's how the seven awakening factors are developed and cultivated so as to fulfill knowledge and freedom."

When he said this, the wanderer Kuṇḍaliya said to the Buddha: "Excellent, Master Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, Master Gotama has made the teaching clear in many ways. I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life."

46:7. A Bungalow

"Mendicants, the rafters of a bungalow all slant, slope, and incline to the peak. In the same way, a mendicant who develops and cultivates the seven awakening factors slants, slopes, and inclines to extinguishment.

And how does a mendicant who develops the seven awakening factors slant, slope, and incline to extinguishment? It's when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. That's how a mendicant who develops and cultivates the seven awakening factors slants, slopes, and inclines to extinguishment."

46:8. With Upavāna

At one time the venerables Upavāna and Sāriputta were staying near Kosambi, in Ghosita's Monastery. Then in the late afternoon, Venerable Sāriputta came out of retreat, went to Venerable Upavāna and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Upavāna:

"Reverend Upavāna, can a mendicant know by investigating inside themselves that the seven awakening factors are well implemented so that they lead to living at ease?" "They can, Reverend Sāriputta.

As a mendicant rouses up the awakening factor of mindfulness, they understand: 'My mind is well freed. I've eradicated dullness and drowsiness, and eliminated restlessness and remorse. My energy is roused up, and my mind is sharply focused, not sluggish.' … As they rouse up the awakening factor of equanimity, they understand: 'My mind is well freed. I've eradicated dullness

and drowsiness, and eliminated restlessness and remorse. My energy is roused up, and my mind is sharply focused, not sluggish.' That's how a mendicant can know by investigating inside themselves that the seven awakening factors are well implemented so that they lead to living at ease."

46:9. Arisen (1st)

"Mendicants, these seven awakening factors don't arise to be developed and cultivated except when a Realized One, a perfected one, a fully awakened Buddha has appeared. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These seven awakening factors don't arise to be developed and cultivated except when a Realized One, a perfected one, a fully awakened Buddha has appeared."

46:10. Arisen (2nd)

"Mendicants, these seven awakening factors don't arise to be developed and cultivated apart from the Holy One's training. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These seven awakening factors don't arise to be developed and cultivated apart from the Holy One's training."

2. Sick

46:11. Living Creatures

"Mendicants, living creatures engage in the four postures: sometimes walking, sometimes standing, sometimes sitting, sometimes lying down. They do so depending on the earth and grounded on the earth. In the same way, a mendicant develops and cultivates the seven awakening factors depending on and grounded on ethics.

And how does a mendicant develop the seven awakening factors depending on and grounded on ethics? It's when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. That's how a mendicant develops and cultivates the seven awakening factors depending on and grounded on ethics."

46:12. The Simile of the Sun (1st)

"Mendicants, the dawn is the forerunner and precursor of the sunrise. In the same way, for a mendicant good friendship is the forerunner and precursor of the arising of the seven awakening factors. A mendicant with good friends can expect to develop and cultivate the seven awakening factors.

And how does a mendicant with good friends develop and cultivate the seven awakening factors? It's when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. That's how a mendicant with good friends develops and cultivates the seven awakening factors."

46:13. The Simile of the Sun (2nd)

"Mendicants, the dawn is the forerunner and precursor of the sunrise. In the same way, for a mendicant proper attention is the forerunner and precursor of the arising of the seven awakening factors. A mendicant accomplished in proper attention can expect to develop and cultivate the seven awakening factors.

And how does a mendicant with proper attention develop and cultivate the seven awakening factors? It's when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. That's how a mendicant with proper attention develops and cultivates the seven awakening factors."

46:14. Sick (1st)

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Now at that time Venerable Mahākassapa was staying in the Pipphali cave, and he was sick, suffering, gravely ill. Then in the late afternoon, the Buddha came out of retreat, went to Venerable Mahākassapa, sat down on the seat spread out, and said to him:

"Kassapa, I hope you're keeping well; I hope you're alright. And I hope the pain is fading, not growing, that its fading is evident, not its growing." "Sir, I'm not keeping well, I'm not alright. The pain is terrible and growing, not fading; its growing is evident, not its fading."

"Kassapa, I've rightly explained these seven awakening factors. When developed and cultivated, they lead to direct knowledge, to awakening, and to extinguishment. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These are the seven awakening factors that I've rightly explained. When developed and cultivated, they lead to direct knowledge, to awakening, and to extinguishment." "Indeed, Blessed One, these are awakening factors! Indeed, Holy One, these are awakening factors!"

That is what the Buddha said. Satisfied, Venerable Mahākassapa was happy with what the Buddha said. And that's how he recovered from that illness.

46:15. Sick (2nd)

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Now at that time Venerable Mahāmoggallāna was staying on the Vulture's Peak mountain, and he was sick, suffering, gravely ill. Then in the late afternoon, the Buddha came out of retreat, went to Venerable Moggallāna, sat down on the seat spread out, and said to him:

"Moggallāna, I hope you're keeping well; I hope you're alright. And I hope the pain is fading, not growing, that its fading is evident, not its growing." "Sir, I'm not keeping well, I'm not alright. The pain is terrible and growing, not fading; its growing is evident, not its fading."

"Moggallāna, I've rightly explained these seven awakening factors. When developed and cultivated, they lead to direct knowledge, to awakening, and to extinguishment. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These are the seven awakening factors that I've rightly explained. When developed and cultivated, they lead to direct knowledge, to awakening, and to extinguishment." "Indeed, Blessed One, these are awakening factors! Indeed, Holy One, these are awakening factors!"

That is what the Buddha said. Satisfied, Venerable Mahāmoggallāna was happy with what the Buddha said. And that's how he recovered from that illness.

46:16. Sick (3rd)

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Now at that time he was sick, suffering, gravely ill. Then Venerable Mahācunda went up to the Buddha, bowed, and sat down to one side. The Buddha said to him: "Cunda, express your understanding of the awakening factors."

"Sir, the Buddha has rightly explained these seven awakening factors. When developed and cultivated, they lead to direct knowledge, to awakening, and to extinguishment. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These are the seven awakening factors that the Buddha has rightly explained. When developed and cultivated, they lead to direct knowledge, to awakening, and to extinguishment." "Indeed, Cunda, these are awakening factors! Indeed, Cunda, these are awakening factors!"

This is what Cunda said, and the teacher approved. And that's how the Buddha recovered from that illness.

46:17. Going to the Far Shore

"Mendicants, when these seven awakening factors are developed and cultivated they lead to going from the near shore to the far shore. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These seven awakening factors, when developed and cultivated, lead to going from the near shore to the far shore.

> Few are those among humans
> who cross to the far shore.
> The rest just run
> around on the near shore.
>
> When the teaching is well explained,
> those who practice accordingly
> are the ones who will cross over
> Death's domain so hard to pass.
>
> Rid of dark qualities,
> an astute person should develop the bright.
> Leaving home behind
> for the seclusion so hard to enjoy,
>
> you should try to find delight there,
> having left behind sensual pleasures.
> With no possessions, an astute person
> should cleanse themselves of mental corruptions.
>
> And those whose minds are rightly developed
> in the awakening factors;
> letting go of attachments,
> they delight in not grasping.

With defilements ended, brilliant,
they are extinguished in this world."

46:18. Missed Out

"Mendicants, whoever has missed out on the seven awakening factors has missed out on the noble path to the complete ending of suffering. Whoever has undertaken the seven awakening factors has undertaken the noble path to the complete ending of suffering. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. Whoever has missed out on these seven awakening factors has missed out on the noble path to the complete ending of suffering. Whoever has undertaken these seven awakening factors has undertaken the noble path to the complete ending of suffering."

46:19. Noble

"Mendicants, when these seven awakening factors are developed and cultivated they are noble and emancipating, and bring one who practices them to the complete ending of suffering. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. When these seven awakening factors are developed and cultivated they are noble and emancipating, and bring one who practices them to the complete ending of suffering."

46:20. Disillusionment

"Mendicants, the seven awakening factors, when developed and cultivated, lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These seven awakening factors, when developed and cultivated, lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment."

3. With Udāyī

46:21. To Awakening

Then a mendicant went up to the Buddha … and said to him:

"Sir, they speak of the 'awakening factors'. How are the awakening factors defined?"

"Mendicant, they're called awakening factors because they lead to awakening. A mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. They're called awakening factors because they lead to awakening."

46:22. A Teaching on the Awakening Factors

"Mendicants, I will teach you the seven awakening factors. Listen … And what are the seven awakening factors? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These are the seven awakening factors."

46:23. Grounds

"Mendicants, when you frequently attend improperly on things that are grounds for sensual greed, sensual desire arises, and once arisen it increases and grows. When you frequently attend improperly on things that are grounds for ill will, ill will arises, and once arisen it increases and grows. When you frequently attend improperly on things that are grounds for dullness and drowsiness, dullness and drowsiness arise, and once arisen they increase and grow. When you frequently attend improperly on things that are grounds for restlessness and remorse, restlessness and remorse arise, and once arisen they increase and grow. When you frequently attend improperly on things that are grounds for doubt, doubt arises, and once arisen it increases and grows.

When you frequently attend properly on things that are grounds for the awakening factor of mindfulness, the awakening factor of mindfulness arises, and once arisen it's developed to perfection. … When you frequently attend properly on things that are grounds for the awakening factor of equanimity, the awakening factor of equanimity arises, and once arisen it's developed to perfection."

46:24. Improper Attention

"Mendicants, when you attend improperly, sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt arise, and once arisen they increase and grow. And the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity don't arise, or if they've already arisen, they cease.

When you attend properly, sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt don't arise, or if they've already arisen they're given up.

And the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity arise, and once they've arisen, they're developed to perfection."

46:25. Non-decline

"Mendicants, I will teach you seven principles that guard against decline. Listen … And what are the seven principles that guard against decline? They are the seven awakening factors. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These are the seven principles that guard against decline."

46:26. The Ending of Craving

"Mendicants, you should develop the path and the practice that leads to the ending of craving. And what is the path and the practice that leads to the ending of craving? It is the seven

awakening factors. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity." When he said this, Udāyī said to him: "Sir, how are the seven awakening factors developed and cultivated so as to lead to the ending of craving?"

"Udāyī, it's when a mendicant develops the awakening factor of mindfulness, which relies on seclusion, fading away, and cessation, and ripens as letting go. And it is abundant, expansive, limitless, and free of ill will. As they do so, craving is given up. When craving is given up, deeds are given up. When deeds are given up, suffering is given up. … A mendicant develops the awakening factor of equanimity, which relies on seclusion, fading away, and cessation, and ripens as letting go. And it is abundant, expansive, limitless, and free of ill will. As they do so, craving is given up. When craving is given up, deeds are given up. When deeds are given up, suffering is given up. And so, Udāyī, when craving ends, deeds end; when deeds end suffering ends."

46:27. The Cessation of Craving

"Mendicants, you should develop the path and the practice that leads to the cessation of craving. And what is the path and the practice that leads to the cessation of craving? It is the seven awakening factors. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. And how are the seven awakening factors developed and cultivated so as to lead to the cessation of craving?

It's when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. This is how the seven awakening factors are developed and cultivated so as to lead to the cessation of craving."

46:28. Helping Penetration

"Mendicants, I will teach you a path that helps penetration. Listen … And what is the path that helps penetration? It is the seven awakening factors. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity." When he said this, Udāyī said to him: "Sir, how are the seven awakening factors developed and cultivated so as to lead to penetration?"

"Udāyī, it's when a mendicant develops the awakening factor of mindfulness, which relies on seclusion, fading away, and cessation, and ripens as letting go. And it is abundant, expansive, limitless, and free of ill will. With a mind that has developed the awakening factor of mindfulness, they penetrate and shatter the mass of greed, the mass of hate, and the mass of delusion for the first time. … A mendicant develops the awakening factor of equanimity, which relies on seclusion, fading away, and cessation, and ripens as letting go. And it is abundant, expansive, limitless, and free of ill will. With a mind that has developed the awakening factor of equanimity, they penetrate and shatter the mass of greed, the mass of hate, and the mass of delusion for the first time. This is how are the seven awakening factors are developed and cultivated so as to lead to penetration."

46:29. One Thing

"Mendicants, I do not see a single thing that, when it is developed and cultivated like this, leads to giving up the things that are prone to being fettered like the seven awakening factors. What

seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. And how are the seven awakening factors developed and cultivated so as to lead to giving up the things that are prone to being fettered?

It's when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. That's how the seven awakening factors are developed and cultivated so as to lead to giving up the things that are prone to being fettered.

And what are the things that are prone to being fettered? The eye is something that's prone to being fettered. This is where these fetters, shackles, and attachments arise. The ear … nose … tongue … body … mind is something that's prone to being fettered. This is where these fetters, shackles, and attachments arise. These are called the things that are prone to being fettered."

46:30. With Udāyī

At one time the Buddha was staying in the land of the Sumbhas, near the town of the Sumbhas called Sedaka. Then Venerable Udāyī went up to the Buddha … and said to him:

"It's incredible, sir, it's amazing! How helpful my love and respect for the Buddha have been, and my sense of conscience and prudence. For when I was still a layman, I wasn't helped much by the teaching or the Saṅgha. But when I considered my love and respect for the Buddha, and my sense of conscience and prudence, I went forth from the lay life to homelessness. The Buddha taught me the Dhamma: 'Such is form, such is the origin of form, such is the ending of form. Such is feeling … Such is perception … Such are choices … Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.'

Then, while staying in an empty hut, I followed the churning of the five grasping aggregates. I truly understood: 'This is suffering' … 'This is the origin of suffering' … 'This is the cessation of suffering' … 'This is the practice that leads to the cessation of suffering'. I comprehended the teaching; I acquired the path. When developed and cultivated as I'm living in such a way, it will bring me to such a state that I will understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'

I acquired the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. When developed and cultivated as I'm living in such a way, they will bring me to such a state that I will understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.' This is the path that I acquired. When developed and cultivated as I'm living in such a way, it will bring me to such a state that I will understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'"

"Good, good, Udāyī! For that is indeed the path that you acquired. When developed and cultivated as you're living in such a way, it will bring you to such a state that you will understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'"

4. Hindrances

46:31. Skillful (1st)

“Mendicants, whatever qualities are skillful, part of the skillful, on the side of the skillful, all of them are rooted in diligence and meet at diligence, and diligence is said to be the best of them. A mendicant who is diligent can expect to develop and cultivate the seven awakening factors.

And how does a diligent mendicant develop and cultivate the seven awakening factors? It’s when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a diligent mendicant develops and cultivates the seven awakening factors.”

46:32. Skillful (2nd)

“Mendicants, whatever qualities are skillful, part of the skillful, on the side of the skillful, all of them are rooted in proper attention and meet at proper attention, and proper attention is said to be the best of them. A mendicant accomplished in proper attention can expect to develop and cultivate the seven awakening factors.

And how does a mendicant with proper attention develop and cultivate the seven awakening factors? It’s when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant with proper attention develops and cultivates the seven awakening factors.”

46:33. Corruptions

“Mendicants, there are these five corruptions of gold. When gold is corrupted by these it’s not pliable, workable, or radiant, but is brittle and not completely ready for working. What five? Iron, copper, tin, lead, and silver. When gold is corrupted by these five corruptions it’s not pliable, workable, or radiant, but is brittle and not completely ready for working.

In the same way, there are these five corruptions of the mind. When the mind is corrupted by these it’s not pliable, workable, or radiant. It’s brittle, and not completely immersed in samādhi for the ending of defilements. What five? Sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. These are the five corruptions of the mind. When the mind is corrupted by these it’s not pliable, workable, or radiant. It’s brittle, and not completely immersed in samādhi for the ending of defilements.”

46:34. Not Corruptions

“Mendicants, these seven awakening factors are not obstacles, hindrances, or corruptions of the mind. When developed and cultivated they lead to the realization of the fruit of knowledge and freedom. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These seven awakening factors are not obstacles, hindrances, or corruptions of the mind. When developed and cultivated they lead to the realization of the fruit of knowledge and freedom.”

46:35. Improper Attention

“Mendicants, when you attend improperly, sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt arise, and once arisen they increase and grow.”

46:36. Proper Attention

“Mendicants, when you attend properly, the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity arise, and once they’ve arisen, they’re developed to perfection.”

46:37. Growth

“Mendicants, when the seven awakening factors are developed and cultivated they lead to growth and progress. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. When these seven awakening factors are developed and cultivated they lead to growth and progress.”

46:38. Obstacles

“Mendicants, there are these five obstacles and hindrances, corruptions of the heart that weaken wisdom. What five? Sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. These are the five obstacles and hindrances, corruptions of the heart that weaken wisdom.

There are these seven awakening factors that are not obstacles, hindrances, or corruptions of the mind. When developed and cultivated they lead to the realization of the fruit of knowledge and freedom. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These seven awakening factors are not obstacles, hindrances, or corruptions of the mind. When developed and cultivated they lead to the realization of the fruit of knowledge and freedom.

Mendicants, sometimes a mendicant pays heed, pays attention, engages wholeheartedly, and lends an ear to the teaching. At such a time the five hindrances are absent, and the seven awakening factors are developed to perfection.

What are the five hindrances that are absent? Sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. These are the five hindrances that are absent.

And what are the seven awakening factors that are developed to perfection? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These are the seven awakening factors that are developed to perfection. Sometimes a mendicant pays heed, pays attention, engages wholeheartedly, and lends an ear to the teaching. At such a time the five hindrances are absent, and the seven awakening factors are developed to perfection.”

46:39. Trees

“Mendicants, there are large trees with tiny seeds and big trunks, which grow up and around other trees as parasites. The trees they engulf break apart, collapse, and fall. And what are those large trees with tiny seeds and big trunks? The bodhi, banyan, wavy leaf fig, cluster fig, Moreton

Bay fig, and wood apple. These are the large trees with tiny seeds and big trunks, which grow up and around other trees as parasites. The trees they engulf break apart, collapse, and fall. In the same way, take some people from good families who have gone forth from the lay life to homelessness, abandoning sensual pleasures. But beset by sensual pleasures that are similar, or even worse, they break apart, collapse, and fall.

There are these five obstacles and hindrances, parasites of the mind that weaken wisdom. What five? Sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. These are the five obstacles and hindrances, parasites of the mind that weaken wisdom.

These seven awakening factors are not obstacles, hindrances, or parasites of the mind. When developed and cultivated they lead to the realization of the fruit of knowledge and freedom. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These seven awakening factors are not obstacles, hindrances, or parasites of the mind. When developed and cultivated they lead to the realization of the fruit of knowledge and freedom."

46:40. Hindrances

"Mendicants, these five hindrances are destroyers of sight, vision, and knowledge. They block wisdom, they're on the side of anguish, and they don't lead to extinguishment. What five? Sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. These five hindrances are destroyers of sight, vision, and knowledge. They block wisdom, they're on the side of anguish, and they don't lead to extinguishment.

These seven awakening factors are creators of sight, vision, and knowledge. They grow wisdom, they're on the side of solace, and they lead to extinguishment. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These seven awakening factors are creators of sight, vision, and knowledge. They grow wisdom, they're on the side of solace, and they lead to extinguishment."

5. A Wheel Turning Monarch

46:41. Discriminations

At Sāvatthī. "Mendicants, all the ascetics and brahmins in the past who have given up the three discriminations have done so by developing and cultivating the seven awakening factors. All the ascetics and brahmins in the future who will give up the three discriminations will do so by developing and cultivating the seven awakening factors. All the ascetics and brahmins in the present who are giving up the three discriminations do so by developing and cultivating the seven awakening factors. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. All the ascetics and brahmins in the past … future … and present who give up the three discriminations do so by developing and cultivating the seven awakening factors."

46:42. A Wheel Turning Monarch

“Mendicants, when a Wheel Turning Monarch appears seven treasures appear. What seven? The wheel, the elephant, the horse, the jewel, the woman, the treasurer, and the counselor. When a Wheel Turning Monarch appears these seven treasures appear.

When a Realized One, a perfected one, a fully awakened Buddha appears the seven treasures of the awakening factors appear. What seven? The treasures of the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. When a Realized One, a perfected one, a fully awakened Buddha appears these seven treasures of the awakening factors appear.”

46:43. About Māra

“Mendicants, I will teach you a path for crushing Māra’s army. Listen … And what is that path? It is the seven awakening factors. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. This is the path for crushing Māra’s army.”

46:44. Witless

Then a mendicant went up to the Buddha … and said to him: “Sir, they speak of ‘a witless idiot’. How is a witless idiot defined?” “Mendicant, they’re called a witless idiot because they haven’t developed and cultivated the seven awakening factors. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. They’re called a witless idiot because they haven’t developed and cultivated these seven awakening factors.”

46:45. Wise

“Sir they speak of a person who is ‘wise, no idiot’. How is a person who is wise, no idiot defined?” “Mendicant, they’re called wise, no idiot because they’ve developed and cultivated the seven awakening factors. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. They’re called wise, no idiot because they’ve developed and cultivated these seven awakening factors.”

46:46. Poor

“Sir, they speak of someone who is ‘poor’. How is a poor person defined?” “Mendicant, they’re called poor because they haven’t developed and cultivated the seven awakening factors. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. They’re called poor because they haven’t developed and cultivated these seven awakening factors.”

46:47. Prosperous

“Sir, they speak of someone who is ‘prosperous’. How is a prosperous person defined?”
“Mendicant, they’re called prosperous because they’ve developed and cultivated the seven awakening factors. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. They’re called prosperous because they’ve developed and cultivated these seven awakening factors.”

46:48. The Sun

“Mendicants, the dawn is the forerunner and precursor of the sunrise. In the same way, for a mendicant good friendship is the forerunner and precursor of the arising of the seven awakening factors. A mendicant with good friends can expect to develop and cultivate the seven awakening factors. And how does a mendicant with good friends develop and cultivate the seven awakening factors? It’s when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant with good friends develops and cultivates the seven awakening factors.”

46:49. Interior

“Taking into account interior factors, mendicants, I do not see a single one that gives rise to the seven awakening factors like proper attention. …”

46:50. Exterior

“Taking into account exterior factors, mendicants, I do not see a single one that gives rise to the seven awakening factors like good friendship. …”

6. Discussion

46:51. Nourishing

At Sāvatthī. “Mendicants, I will teach you what fuels and what starves the five hindrances and the seven awakening factors. Listen … And what fuels the arising of sensual desire, or, when it has arisen, makes it increase and grow? There is the aspect of beauty. Frequent improper attention to that fuels the arising of sensual desire, or, when it has arisen, makes it increase and grow.

And what fuels the arising of ill will, or, when it has arisen, makes it increase and grow? There is the aspect of repulsion. Frequent improper attention to that fuels the arising of ill will, or, when it has arisen, makes it increase and grow.

And what fuels the arising of dullness and drowsiness, or, when it has arisen, makes it increase and grow? There is discontent, sloth, yawning, sleepiness after eating, and mental sluggishness. Frequent improper attention to that fuels the arising of dullness and drowsiness, or, when it has arisen, makes it increase and grow.

And what fuels the arising of restlessness and remorse, or, when it has arisen, makes it increase and grow? There is the unsettled mind. Frequent improper attention to that fuels the arising of restlessness and remorse, or, when it has arisen, makes it increase and grow.

And what fuels the arising of doubt, or, when it has arisen, makes it increase and grow? There are things that are grounds for doubt. Frequent improper attention to them fuels the arising of doubt, or, when it has arisen, makes it increase and grow.

And what fuels the arising of the awakening factor of mindfulness, or, when it has arisen, develops it to perfection? There are things that are grounds for the awakening factor of mindfulness. Frequent proper attention to them fuels the arising of the awakening factor of mindfulness, or, when it has arisen, develops it to perfection.

And what fuels the arising of the awakening factor of investigation of principles, or, when it has arisen, develops it to perfection? There are qualities that are skillful and unskillful, blameworthy and blameless, inferior and superior, and those on the side of dark and bright. Frequent proper attention to them fuels the arising of the awakening factor of investigation of principles, or, when it has arisen, develops it to perfection.

And what fuels the arising of the awakening factor of energy, or, when it has arisen, develops it to perfection? There are the elements of initiative, persistence, and exertion. Frequent proper attention to them fuels the arising of the awakening factor of energy, or, when it has arisen, develops it to perfection.

And what fuels the arising of the awakening factor of rapture, or, when it has arisen, develops it to perfection? There are things that are grounds for the awakening factor of rapture. Frequent proper attention to them fuels the arising of the awakening factor of rapture, or, when it has arisen, develops it to perfection.

And what fuels the arising of the awakening factor of tranquility, or, when it has arisen, develops it to perfection? There is tranquility of the body and of the mind. Frequent proper attention to that fuels the arising of the awakening factor of tranquility, or, when it has arisen, develops it to perfection.

And what fuels the arising of the awakening factor of immersion, or, when it has arisen, develops it to perfection? There are aspects of things that are serene and free from distraction. Frequent proper attention to them fuels the arising of the awakening factor of immersion, or, when it has arisen, develops it to perfection.

And what fuels the arising of the awakening factor of equanimity, or, when it has arisen, develops it to perfection? There are things that are grounds for the awakening factor of equanimity. Frequent proper attention to them fuels the arising of the awakening factor of equanimity, or, when it has arisen, develops it to perfection.

And what starves the arising of sensual desire, or, when it has arisen, starves its increase and growth? There is the aspect of ugliness. Frequent proper attention to that starves the arising of sensual desire, or, when it has arisen, starves its increase and growth.

And what starves the arising of ill will, or, when it has arisen, starves its increase and growth? There is the heart's release by love. Frequent proper attention to that starves the arising of ill will, or, when it has arisen, starves its increase and growth.

And what starves the arising of dullness and drowsiness, or, when it has arisen, starves its increase and growth? There are the elements of initiative, persistence, and exertion. Frequent proper attention to them starves the arising of dullness and drowsiness, or, when it has arisen, starves its increase and growth.

And what starves the arising of restlessness and remorse, or, when it has arisen, starves its increase and growth? There is the settled mind. Frequent proper attention to that starves the arising of restlessness and remorse, or, when it has arisen, starves its increase and growth.

And what starves the arising of doubt, or, when it has arisen, starves its increase and growth? There are qualities that are skillful and unskillful, blameworthy and blameless, inferior and

superior, and those on the side of dark and bright. Frequent proper attention to them starves the arising of doubt, or, when it has arisen, starves its increase and growth.

And what starves the arising of the awakening factor of mindfulness, or, when it has arisen, starves its development to perfection? There are things that are grounds for the awakening factor of mindfulness. Not frequently focusing on them starves the arising of the awakening factor of mindfulness, or, when it has arisen, starves its development to perfection.

And what starves the arising of the awakening factor of investigation of principles, or, when it has arisen, starves its development to perfection? There are qualities that are skillful and unskillful, blameworthy and blameless, inferior and superior, and those on the side of dark and bright. Not frequently focusing on them starves the arising of the awakening factor of investigation of principles, or, when it has arisen, starves its development to perfection.

And what starves the arising of the awakening factor of energy, or, when it has arisen, starves its development to perfection? There are the elements of initiative, persistence, and exertion. Not frequently focusing on them starves the arising of the awakening factor of energy, or, when it has arisen, starves its development to perfection.

And what starves the arising of the awakening factor of rapture, or, when it has arisen, starves its development to perfection? There are things that are grounds for the awakening factor of rapture. Not frequently focusing on them starves the arising of the awakening factor of rapture, or, when it has arisen, starves its development to perfection.

And what starves the arising of the awakening factor of tranquility, or, when it has arisen, starves its development to perfection? There is tranquility of the body and of the mind. Not frequently attending to that starves the arising of the awakening factor of tranquility, or, when it has arisen, starves its development to perfection.

And what starves the arising of the awakening factor of immersion, or, when it has arisen, starves its development to perfection? There are aspects of things that are serene and free from distraction. Not frequently focusing on them starves the arising of the awakening factor of immersion, or, when it has arisen, starves its development to perfection.

And what starves the arising of the awakening factor of equanimity, or, when it has arisen, starves its development to perfection? There are things that are grounds for the awakening factor of equanimity. Not frequently focusing on them starves the arising of the awakening factor of equanimity, or, when it has arisen, starves its development to perfection."

46:52. Is There a Way?

Then several mendicants robed up in the morning and, taking their bowls and robes, entered Sāvatthī for alms. Then those mendicants thought: "It's too early to wander for alms in Sāvatthī. Why don't we go to the monastery of the wanderers who follow other paths?"

Then they went to the monastery of the wanderers who follow other paths, and exchanged greetings with the wanderers there. When the greetings and polite conversation were over, they sat down to one side. The wanderers said to them:

"Reverends, the ascetic Gotama teaches his disciples like this: 'Mendicants, please give up the five hindrances—corruptions of the heart that weaken wisdom—and truly develop the seven awakening factors.' We too teach our disciples: 'Reverends, please give up the five hindrances—corruptions of the heart that weaken wisdom—and truly develop the seven awakening factors.' What, then, is the difference between the ascetic Gotama's teaching and instruction and ours?"

Those mendicants neither approved nor dismissed that statement of the wanderers who follow other paths. They got up from their seat, thinking: "We will learn the meaning of this statement from the Buddha himself." Then, after the meal, when they returned from alms-round, they went up to the Buddha, bowed, sat down to one side, and told him what had happened.

“Mendicants, when wanderers who follow other paths say this, you should say to them: ‘But reverends, is there a way in which the five hindrances become ten and the seven awakening factors become fourteen?’ Questioned like this, the wanderers who follow other paths would be stumped, and, in addition, would get frustrated. Why is that? Because they’re out of their element. I don’t see anyone in this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—who could provide a satisfying answer to these questions except for the Realized One or his disciple or someone who has heard it from them.

And what is the way in which the five hindrances become ten? Sensual desire for what is internal is a hindrance; and sensual desire for what is external is also a hindrance. That’s how what is concisely referred to as ‘the hindrance of sensual desire’ becomes twofold. Ill will for what is internal is a hindrance; and ill will for what is external is also a hindrance. That’s how what is concisely referred to as ‘the hindrance of ill will’ becomes twofold. Dullness is a hindrance; and drowsiness is also a hindrance. That’s how what is concisely referred to as ‘the hindrance of dullness and drowsiness’ becomes twofold. Restlessness is a hindrance; and remorse is also a hindrance. That’s how what is concisely referred to as ‘the hindrance of restlessness and remorse’ becomes twofold. Doubt about internal things is a hindrance; and doubt about external things is also a hindrance. That’s how what is concisely referred to as ‘the hindrance of doubt’ becomes twofold. This is the way in which the five hindrances become ten.

And what is the way in which the seven awakening factors become fourteen? Mindfulness of internal things is the awakening factor of mindfulness; and mindfulness of external things is also the awakening factor of mindfulness. That’s how what is concisely referred to as ‘the awakening factor of mindfulness’ becomes twofold.

Investigating, exploring, and inquiring into internal things with wisdom is the awakening factor of investigation of principles; and investigating, exploring, and inquiring into external things with wisdom is also the awakening factor of investigation of principles. That’s how what is concisely referred to as ‘the awakening factor of investigation of principles’ becomes twofold.

Physical energy is the awakening factor of energy; and mental energy is also the awakening factor of energy. That’s how what is concisely referred to as ‘the awakening factor of energy’ becomes twofold.

Rapture while placing the mind and keeping it connected is the awakening factor of rapture; and rapture without placing the mind and keeping it connected is also the awakening factor of rapture. In this way what is concisely referred to as ‘the awakening factor of rapture’ becomes twofold.

Physical tranquility is the awakening factor of tranquility; and mental tranquility is also the awakening factor of tranquility. In this way what is concisely referred to as ‘the awakening factor of tranquility’ becomes twofold.

Immersion while placing the mind and keeping it connected is the awakening factor of immersion; and immersion without placing the mind and keeping it connected is also the awakening factor of immersion. In this way what is concisely referred to as ‘the awakening factor of immersion’ becomes twofold.

Equanimity for internal things is the awakening factor of equanimity; and equanimity for external things is also the awakening factor of equanimity. In this way what is concisely referred to as ‘the awakening factor of equanimity’ becomes twofold. This is the way in which the seven awakening factors become fourteen.”

46:53. Fire

Then several mendicants robed up in the morning and, taking their bowls and robes, entered Sāvatthī for alms. (The same as the previous discourse.)

"Mendicants, when wanderers who follow other paths say this, you should say to them: 'Reverends, which awakening factors should not be developed when the mind is sluggish? And which awakening factors should be developed at that time? Which awakening factors should not be developed when the mind is restless? And which awakening factors should be developed at that time?' Questioned like this, the wanderers who follow other paths would be stumped, and, in addition, would get frustrated. Why is that? Because they're out of their element.

I don't see anyone in this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—who could provide a satisfying answer to these questions except for the Realized One or his disciple or someone who has heard it from them.

When the mind is sluggish, it's the wrong time to develop the awakening factors of tranquility, immersion, and equanimity. Why is that? Because it's hard to stimulate a sluggish mind with these things.

Suppose someone wanted to make a small fire flare up. If they toss wet grass, cow-dung, and timber on it, spray it with water, and scatter dirt on it, could they make it flare up?" "No, sir."

"In the same way, when the mind is sluggish, it's the wrong time to develop the awakening factors of tranquility, immersion, and equanimity. Why is that? Because it's hard to stimulate a sluggish mind with these things.

When the mind is sluggish, it's the right time to develop the awakening factors of investigation of principles, energy, and rapture. Why is that? Because it's easy to stimulate a sluggish mind with these things.

Suppose someone wanted to make a small fire flare up. If they toss dry grass, cow-dung, and timber on it, blow on it, and don't scatter dirt on it, could they make it flare up?" "Yes, sir."

"In the same way, when the mind is sluggish, it's the right time to develop the awakening factors of investigation of principles, energy, and rapture. Why is that? Because it's easy to stimulate a sluggish mind with these things.

When the mind is restless, it's the wrong time to develop the awakening factors of investigation of principles, energy, and rapture. Why is that? Because it's hard to settle a restless mind with these things.

Suppose someone wanted to extinguish a bonfire. If they toss dry grass, cow-dung, and timber on it, blow on it, and don't scatter dirt on it, could they extinguish it?" "No, sir."

"In the same way, when the mind is restless, it's the wrong time to develop the awakening factors of investigation of principles, energy, and rapture. Why is that? Because it's hard to settle a restless mind with these things.

When the mind is restless, it's the right time to develop the awakening factors of tranquility, immersion, and equanimity. Why is that? Because it's easy to settle a restless mind with these things.

Suppose someone wanted to extinguish a bonfire. If they toss wet grass, cow-dung, and timber on it, spray it with water, and scatter dirt on it, could they extinguish it?" "Yes, sir."

"In the same way, when the mind is restless, it's the right time to develop the awakening factors of tranquility, immersion, and equanimity. Why is that? Because it's easy to settle a restless mind with these things. But mindfulness is always useful, I say."

46:54. Full of Love

At one time the Buddha was staying in the land of the Koliyans, where they have a town called Haliddavasana. Then several mendicants robed up in the morning and, taking their bowls and robes, entered Haliddavasana for alms. Then those mendicants thought: "It's too early to wander for alms in Haliddavasana. Why don't we go to the monastery of the wanderers who follow other paths?"

Then they went to the monastery of the wanderers who follow other paths, and exchanged greetings with the wanderers there. When the greetings and polite conversation were over, they sat down to one side. The wanderers said to them:

"Reverends, the ascetic Gotama teaches his disciples like this: 'Come, mendicants, give up these five hindrances, corruptions of the heart that weaken wisdom, and meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. Meditate spreading a heart full of compassion to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, spread a heart full of compassion to the whole world—abundant, expansive, limitless, free of enmity and ill will. Meditate spreading a heart full of rejoicing to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, spread a heart full of rejoicing to the whole world—abundant, expansive, limitless, free of enmity and ill will. Meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.'

We too teach our disciples in just the same way. What, then, is the difference between the ascetic Gotama's teaching and instruction and ours?"

Those mendicants neither approved nor dismissed that statement of the wanderers who follow other paths. They got up from their seat, thinking: "We will learn the meaning of this statement from the Buddha himself." Then, after the meal, when they returned from alms-round, they went up to the Buddha, bowed, sat down to one side, and told him what had happened.

"Mendicants, when wanderers who follow other paths say this, you should say to them: 'But reverends, how is the heart's release by love developed? What is its destination, apex, fruit, and end? How is the heart's release by compassion developed? What is its destination, apex, fruit, and end? How is the heart's release by rejoicing developed? What is its destination, apex, fruit, and end? How is the heart's release by equanimity developed? What is its destination, apex, fruit, and end?' Questioned like this, the wanderers who follow other paths would be stumped, and, in addition, would get frustrated. Why is that? Because they're out of their element. I don't see anyone in this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—who could provide a satisfying answer to these questions except for the Realized One or his disciple or someone who has heard it from them.

And how is the heart's release by love developed? What is its destination, apex, fruit, and end? It's when a mendicant develops the heart's release by love together with the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. If they wish: 'May I meditate perceiving the repulsive in the unrepulsive,' that's what they do. If they wish: 'May I meditate perceiving the unrepulsive in the repulsive,' that's what they do. If they wish: 'May I meditate perceiving the repulsive in the unrepulsive and the repulsive,' that's what they do. If they wish: 'May I meditate perceiving the unrepulsive in the repulsive and the unrepulsive,' that's what they do. If they wish: 'May I meditate staying equanimous, mindful and aware, rejecting both the repulsive and the unrepulsive,' that's what they do. The apex of the

heart's release by love is the beautiful, I say, for a mendicant who has not penetrated to a higher freedom.

And how is the heart's release by compassion developed? What is its destination, apex, fruit, and end? It's when a mendicant develops the heart's release by compassion together with the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. If they wish: 'May I meditate perceiving the repulsive in the unrepulsive,' that's what they do. … If they wish: 'May I meditate staying equanimous, mindful and aware, rejecting both the repulsive and the unrepulsive,' that's what they do. Or else, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', they enter and remain in the dimension of infinite space. The apex of the heart's release by compassion is the dimension of infinite space, I say, for a mendicant who has not penetrated to a higher freedom.

And how is the heart's release by rejoicing developed? What is its destination, apex, fruit, and end? It's when a mendicant develops the heart's release by rejoicing together with the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. If they wish: 'May I meditate perceiving the repulsive in the unrepulsive,' that's what they do. … If they wish: 'May I meditate staying equanimous, mindful and aware, rejecting both the repulsive and the unrepulsive,' that's what they do. Or else, going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', they enter and remain in the dimension of infinite consciousness. The apex of the heart's release by rejoicing is the dimension of infinite consciousness, I say, for a mendicant who has not penetrated to a higher freedom.

And how is the heart's release by equanimity developed? What is its destination, apex, fruit, and end? It's when a mendicant develops the heart's release by equanimity together with the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. If they wish: 'May I meditate perceiving the repulsive in the unrepulsive,' that's what they do. If they wish: 'May I meditate perceiving the unrepulsive in the repulsive,' that's what they do. If they wish: 'May I meditate perceiving the repulsive in the unrepulsive and the repulsive,' that's what they do. If they wish: 'May I meditate perceiving the unrepulsive in the repulsive and the unrepulsive,' that's what they do. If they wish: 'May I meditate staying equanimous, mindful and aware, rejecting both the repulsive and the unrepulsive,' that's what they do. Or else, going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', they enter and remain in the dimension of nothingness. The apex of the heart's release by equanimity is the dimension of nothingness, I say, for a mendicant who has not penetrated to a higher freedom."

46:55. With Saṅgārava

At Sāvatthī. Then Saṅgārava the brahmin went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

"What is the cause, Master Gotama, what is the reason why sometimes even hymns that are long-practiced aren't clear to the mind, let alone those that are not practiced? And why is it that sometimes even hymns that are long-unpracticed do recur to the mind, let alone those that are practiced?"

"Brahmin, there's a time when your heart is overcome and mired in sensual desire and you don't truly understand the escape from sensual desire that has arisen. At that time you don't

truly know or see your own good, the good of another, or the good of both. Even hymns that are long-practiced don't recur to the mind, let alone those that are not practiced.

Suppose there was a bowl of water that was mixed with dye such as red lac, turmeric, indigo, or rose madder. Even a person with good eyesight examining their own reflection wouldn't truly know it or see it. In the same way, when your heart is overcome and mired in sensual desire … Even hymns that are long-practiced don't recur to the mind, let alone those that are not practiced.

Furthermore, when your heart is overcome and mired in ill will … Even hymns that are long-practiced don't recur to the mind, let alone those that are not practiced.

Suppose there was a bowl of water that was heated by fire, boiling and bubbling. Even a person with good eyesight examining their own reflection wouldn't truly know it or see it. In the same way, when your heart is overcome and mired in ill will … Even hymns that are long-practiced don't recur to the mind, let alone those that are not practiced.

Furthermore, when your heart is overcome and mired in dullness and drowsiness … Even hymns that are long-practiced don't recur to the mind, let alone those that are not practiced.

Suppose there was a bowl of water overgrown with moss and aquatic plants. Even a person with good eyesight examining their own reflection wouldn't truly know it or see it. In the same way, when your heart is overcome and mired in dullness and drowsiness … Even hymns that are long-practiced don't recur to the mind, let alone those that are not practiced.

Furthermore, when your heart is overcome and mired in restlessness and remorse … Even hymns that are long-practiced don't recur to the mind, let alone those that are not practiced.

Suppose there was a bowl of water stirred by the wind, churning, swirling, and rippling. Even a person with good eyesight examining their own reflection wouldn't truly know it or see it. In the same way, when your heart is overcome and mired in restlessness and remorse … Even hymns that are long-practiced don't recur to the mind, let alone those that are not practiced.

Furthermore, when your heart is overcome and mired in doubt … Even hymns that are long-practiced don't recur to the mind, let alone those that are not practiced.

Suppose there was a bowl of water that was cloudy, murky, and muddy, hidden in the darkness. Even a person with good eyesight examining their own reflection wouldn't truly know it or see it. In the same way, there's a time when your heart is overcome and mired in doubt and you don't truly understand the escape from doubt that has arisen. At that time you don't truly know or see your own good, the good of another, or the good of both. Even hymns that are long-practiced don't recur to the mind, let alone those that are not practiced. This is the cause, brahmin, this is the reason why sometimes even hymns that are long-practiced aren't clear to the mind, let alone those that are not practiced.

There's a time when your heart is not overcome and mired in sensual desire and you truly understand the escape from sensual desire that has arisen. At that time you truly know and see your own good, the good of another, and the good of both. Even hymns that are long-unpracticed recur to the mind, let alone those that are practiced.

Suppose there was a bowl of water that was not mixed with dye such as red lac, turmeric, indigo, or rose madder. A person with good eyesight examining their own reflection would truly know it and see it. In the same way, when your heart is not overcome and mired in sensual desire … Even hymns that are long-unpracticed recur to the mind, let alone those that are practiced.

Furthermore, when your heart is not overcome and mired in ill will … Even hymns that are long-unpracticed recur to the mind, let alone those that are practiced.

Suppose there is a bowl of water that is not heated by a fire, boiling and bubbling. A person with good eyesight examining their own reflection would truly know it and see it. In the same way, when your heart is not overcome and mired in ill will … Even hymns that are long-unpracticed recur to the mind, let alone those that are practiced.

Furthermore, when your heart is not overcome and mired in dullness and drowsiness … Even hymns that are long-unpracticed recur to the mind, let alone those that are practiced.

Suppose there is a bowl of water that is not overgrown with moss and aquatic plants. A person with good eyesight examining their own reflection would truly know it and see it. In the same way, when your heart is not overcome and mired in dullness and drowsiness … Even hymns that are long-unpracticed recur to the mind, let alone those that are practiced.

Furthermore, when your heart is not overcome and mired in restlessness and remorse … Even hymns that are long-unpracticed recur to the mind, let alone those that are practiced.

Suppose there is a bowl of water that is not stirred by the wind, churning, swirling, and rippling. A person with good eyesight examining their own reflection would truly know it and see it. In the same way, when your heart is not overcome and mired in restlessness and remorse … Even hymns that are long-unpracticed recur to the mind, let alone those that are practiced.

Furthermore, when your heart is not overcome and mired in doubt … Even hymns that are long-unpracticed recur to the mind, let alone those that are practiced.

Suppose there was a bowl of water that was transparent, clear, and unclouded, brought into the light. A person with good eyesight examining their own reflection would truly know it and see it. In the same way, there's a time when your heart is not overcome and mired in doubt and you truly understand the escape from doubt that has arisen. At that time you truly know and see your own good, the good of another, and the good of both. Even hymns that are long-unpracticed recur to the mind, let alone those that are practiced. This is the cause, brahmin, this is the reason why sometimes even hymns that are long-unpracticed do recur to the mind, let alone those that are practiced.

These seven awakening factors are not obstacles, hindrances, or corruptions of the mind. When developed and cultivated they lead to the realization of the fruit of knowledge and freedom. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These seven awakening factors are not obstacles, hindrances, or corruptions of the mind. When developed and cultivated they lead to the realization of the fruit of knowledge and freedom."

When he said this, Saṅgārava said to the Buddha: "Excellent, Master Gotama! … From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life."

46:56. A Place Without Fear

So I have heard. At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain. Then Prince Abhaya went up to the Buddha, bowed, sat down to one side, and said to him: "Sir, Pūraṇa Kassapa says this: 'There is no cause or condition for not knowing and not seeing. Not knowing and not seeing have no cause or condition. There is no cause or condition for knowing and seeing. Knowing and seeing have no cause or condition.' What does the Buddha say about this?" "Prince, there are causes and conditions for not knowing and not seeing. Not knowing and not seeing have causes and conditions. There are causes and conditions for knowing and seeing. Knowing and seeing have causes and conditions."

"But sir, what is the cause and condition for not knowing and not seeing? How do not knowing and not seeing have causes and conditions?" "There's a time when the heart is overcome and mired in sensual desire, without truly knowing and seeing the escape from sensual desire that has arisen. This is a cause and condition for not knowing and not seeing. And this is how not knowing and not seeing have causes and conditions.

Furthermore, there's a time when the heart is overcome and mired in ill will … dullness and drowsiness … restlessness and remorse … doubt, without truly knowing and seeing the escape

from doubt that has arisen. This is a cause and condition for not knowing and not seeing. And this is how not knowing and not seeing have causes and conditions."

"Sir, what is the name of this exposition of the teaching?" "These are called the 'hindrances', prince." "Indeed, Blessed One, these are hindrances! Indeed, Holy One, these are hindrances! Overcome by even a single hindrance you wouldn't truly know or see, how much more so all five hindrances.

But sir, what is the cause and condition for knowing and seeing? How do knowing and seeing have causes and conditions?" "It's when a mendicant develops the awakening factor of mindfulness, which relies on seclusion, fading away, and cessation, and ripens as letting go. They truly know and see with a mind that has developed the awakening factor of mindfulness. This is a cause and condition for knowing and seeing. And this is how knowing and seeing have causes and conditions.

Furthermore, a mendicant develops the awakening factor of investigation of principles ... energy ... rapture ... tranquility ... immersion ... equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. They truly know and see with a mind that has developed the awakening factor of equanimity. This is a cause and condition for knowing and seeing. And this is how knowing and seeing have causes and conditions."

"Sir, what is the name of this exposition of the teaching?" "These are called the 'awakening factors', prince." "Indeed, Blessed One, these are awakening factors! Indeed, Holy One, these are awakening factors! Endowed with even a single awakening factor you would truly know and see, how much more so all seven awakening factors. When climbing Mount Vulture's Peak I became fatigued in body and mind. But this has now faded away. And I've comprehended the teaching."

7. Breathing

46:57. A Skeleton

At Sāvatthī. "Mendicants, when the perception of a skeleton is developed and cultivated it's very fruitful and beneficial. How so? It's when a mendicant develops the perception of a skeleton together with the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. That's how the perception of a skeleton, when developed and cultivated, is very fruitful and beneficial."

"When the perception of a skeleton is developed and cultivated you can expect one of two results: enlightenment in the present life, or if there's something left over, non-return. How so? ..."

"Mendicants, when the perception of a skeleton is developed and cultivated it leads to great benefit. How so? ..."

"Mendicants, when the perception of a skeleton is developed and cultivated it leads to great sanctuary. How so? ..."

"Mendicants, when the perception of a skeleton is developed and cultivated it leads to great inspiration. How so? ..."

"Mendicants, when the perception of a skeleton is developed and cultivated it leads to dwelling in great comfort. How so? ..."

46:58. Worm-Infested

“Mendicants, when the perception of a worm-infested corpse is developed and cultivated it’s very fruitful and beneficial. …”

46:59. Livid

“Mendicants, when the perception of a livid corpse is developed and cultivated it’s very fruitful and beneficial. …”

46:60. Split Open

“Mendicants, when the perception of a split open corpse is developed and cultivated it’s very fruitful and beneficial. …”

46:61. Bloated

“Mendicants, when the perception of a bloated corpse is developed and cultivated it’s very fruitful and beneficial. …”

46:62. Love

“Mendicants, when love is developed and cultivated it’s very fruitful and beneficial. …”

46:63. Compassion

“Mendicants, when compassion is developed and cultivated it’s very fruitful and beneficial. …”

46:64. Rejoicing

“Mendicants, when rejoicing is developed and cultivated it’s very fruitful and beneficial. …”

46:65. Equanimity

“Mendicants, when equanimity is developed and cultivated it’s very fruitful and beneficial. …”

46:66. Breathing

“Mendicants, when mindfulness of breathing is developed and cultivated it’s very fruitful and beneficial. …”

8. Cessation

46:67. Ugliness

“Mendicants, when the perception of ugliness is developed and cultivated it’s very fruitful and beneficial. …”

46:68. Death

“Mendicants, when the perception of death is developed and cultivated it’s very fruitful and beneficial. …”

46:69. Repulsiveness of Food

“Mendicants, when the perception of repulsiveness of food is developed and cultivated it’s very fruitful and beneficial. …”

46:70. Dissatisfaction

“Mendicants, when the perception of dissatisfaction with the whole world is developed and cultivated it’s very fruitful and beneficial. …”

46:71. Impermanence

“Mendicants, when the perception of impermanence is developed and cultivated it’s very fruitful and beneficial. …”

46:72. Suffering in Impermanence

“Mendicants, when the perception of suffering in impermanence is developed and cultivated it’s very fruitful and beneficial. …”

46:73. Not-Self in Suffering

“Mendicants, when the perception of not-self in suffering is developed and cultivated it’s very fruitful and beneficial. …”

46:74. Giving Up

“Mendicants, when the perception of giving up is developed and cultivated it’s very fruitful and beneficial. …”

46:75. Dispassion

"Mendicants, when the perception of dispassion is developed and cultivated it's very fruitful and beneficial. …"

46:76. Cessation

"Mendicants, when the perception of cessation is developed and cultivated it's very fruitful and beneficial. How so? It's when a mendicant develops the perception of cessation together with the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. That's how, when the perception of cessation is developed and cultivated, it's very fruitful and beneficial.

When the perception of cessation is developed and cultivated you can expect one of two results: enlightenment in the present life, or if there's something left over, non-return. How so? It's when a mendicant develops the perception of cessation together with the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. When the perception of cessation is developed and cultivated in this way you can expect one of two results: enlightenment in the present life, or if there's something left over, non-return."

"The perception of cessation, when developed and cultivated, leads to great benefit … great sanctuary … great inspiration … great ease. How so? It's when a mendicant develops the perception of cessation together with the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. That's how the perception of cessation, when developed and cultivated, leads to great benefit … great sanctuary … great inspiration … great ease."

46:77–88. The Ganges River, Etc.

"Mendicants, the Ganges river slants, slopes, and inclines to the east. In the same way, a mendicant who develops and cultivates the seven awakening factors slants, slopes, and inclines to extinguishment. And how does a mendicant who develops the seven awakening factors slant, slope, and incline to extinguishment? It's when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. That's how a mendicant who develops and cultivates the seven awakening factors slants, slopes, and inclines to extinguishment." (To be expanded for each of the different rivers as in SN 45.91–102.)

10. Diligence

46:89–98. A Realized One, Etc.

"Mendicants, the Realized One, the perfected one, the fully awakened Buddha, is said to be the best of all sentient beings—be they footless, with two feet, four feet, or many feet …"

(To be expanded as in SN 45.139–148.)

11. Hard Work

46:99–110. Hard Work, Etc.

“Mendicants, all the hard work that gets done depends on the earth and is grounded on the earth. …”

(To be expanded as in SN 45.149–160.)

12. Searches

46:111–120. Searches, Etc.

“Mendicants, there are these three searches. What three? The search for sensual pleasures, the search for continued existence, and the search for a spiritual path. …”

(To be expanded as in SN 45.161–170.)

13. Floods

46:121–129. Floods

“Mendicants, there are these four floods. What four? The floods of sensuality, desire to be reborn, views, and ignorance.” (To be expanded as in SN 45.171–179.)

46:130. Higher Fetters

At Sāvatthī. “Mendicants, there are five higher fetters. What five? Desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance. These are the five higher fetters. The seven awakening factors should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters. What seven? It’s when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which culminate in the removal of greed, hate, and delusion. …” “… which culminate, finish, and end in the deathless …” “… which culminate, finish, and end in extinguishment … The seven awakening factors should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.”

14. Another Chapter of Abbreviated Texts on the Ganges, Etc.

46:131–142. More on the Ganges River, Etc.

(To be expanded as in SN 45.103–114, removal of greed version.)

15. Another Chapter on Diligence

46:143–152. Another Series on a Realized One, Etc.

(To be expanded as in SN 45.139–148, removal of greed version.)

16. Another Chapter on Hard Work

46:153–164. Hard Work, Etc.

(To be expanded as in SN 45.149–160, removal of greed version.)

17. Another Chapter on Searches

46:165–174. Another Series on Searches, Etc.

(To be expanded as in SN 45.161–170.)

18. Another Chapter on Floods

46:175–184. Another Series on Floods, Etc.

(To be expanded as in SN 45.171–180.)

(All should be expanded as in the chapter on removal of greed, hate, and delusion.) (The Linked Discourses on Awakening Factors should be expanded just as the Linked Discourses on the Path.)

The Linked Discourses on the Awakening Factors is the second section.

47. Satipaṭṭhānasaṁyutta: On Mindfulness Meditation

1. In Ambapālī's Wood

47:1. In Ambapālī's Wood

So I have heard. At one time the Buddha was staying near Vesālī, in Ambapālī's Wood. There the Buddha addressed the mendicants: "Mendicants!" "Venerable sir," they replied. The Buddha said this:

"Mendicants, the four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to complete the procedure, and to realize extinguishment. What four? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of the mind—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world. The four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to complete the procedure, and to realize extinguishment."

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

47:2. Mindful

At one time the Buddha was staying near Vesālī, in Ambapālī's Wood. There the Buddha addressed the mendicants: "Mendicants!" "Venerable sir," they replied. The Buddha said this:

"Mendicants, a mendicant should live mindful and aware. This is my instruction to you. And how is a mendicant mindful? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of desire and aversion for the world. That's how a mendicant is mindful.

And how is a mendicant aware? It's when a mendicant acts with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent. That's how a mendicant acts with situational awareness. A mendicant should live mindful and aware. This is my instruction to you."

47:3. A Monk

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him: "Sir, may the Buddha please teach me Dhamma in brief. When I've heard it, I'll live alone, withdrawn, diligent, keen, and resolute." "This is exactly how some foolish people ask me for something. But when the teaching has been explained they think only of following me around." "Sir, may the Buddha teach me the Dhamma in brief! May the Holy One teach me the Dhamma in brief! Hopefully I can understand the meaning of what the Buddha says! Hopefully I can be an heir of the Buddha's teaching!" "Well then, mendicant, you should purify the starting point of skillful qualities. What is the starting point of skillful qualities? Well purified ethics and correct view. When your ethics are well purified and your view is correct, you should develop the four kinds of mindfulness meditation in three ways, depending on and grounded on ethics.

What four? Meditate observing an aspect of the body internally—keen, aware, and mindful, rid of desire and aversion for the world. Or meditate observing an aspect of the body externally—keen, aware, and mindful, rid of desire and aversion for the world. Or meditate observing an aspect of the body internally and externally—keen, aware, and mindful, rid of desire and aversion for the world. Or meditate observing an aspect of feelings internally … externally … internally and externally—keen, aware, and mindful, rid of desire and aversion for the world. Or meditate observing an aspect of the mind internally … externally … internally and externally—keen, aware, and mindful, rid of desire and aversion for the world. Or meditate observing an aspect of principles internally … externally … internally and externally—keen, aware, and mindful, rid of desire and aversion for the world. When you develop the four kinds of mindfulness meditation in these three ways, depending on and grounded on ethics, you can expect growth, not decline, in skillful qualities, whether by day or by night."

And then that mendicant approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving. Then that mendicant, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which people from good families rightly go forth from the lay life to homelessness. He understood: "Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence." And that mendicant became one of the perfected.

47:4. At Sālā

At one time the Buddha was staying in the land of the Kosalans near the brahmin village of Sālā. There the Buddha addressed the mendicants:

"Mendicants, those mendicants who are junior—recently gone forth, newly come to this teaching and training—should be encouraged, supported, and established in the four kinds of mindfulness meditation. What four? Please, reverends, meditate observing an aspect of the body—keen, aware, at one, with minds that are clear, immersed in samādhi, and unified, so as to truly know the body. Meditate observing an aspect of feelings—keen, aware, at one, with minds that are clear, immersed in samādhi, and unified, so as to truly know feelings. Meditate observing an aspect of the mind—keen, aware, at one, with minds that are clear, immersed in samādhi, and unified, so as to truly know the mind. Meditate observing an aspect of principles—keen, aware, at one, with minds that are clear, immersed in samādhi, and unified, so as to truly know principles.

Those mendicants who are trainees—who haven't achieved their heart's desire, but live aspiring to the supreme sanctuary—also meditate observing an aspect of the body—keen, aware, at one, minds that are clear, immersed in samādhi, and unified, so as to fully understand the body. They meditate observing an aspect of feelings—keen, aware, at one, with minds that are clear, immersed in samādhi, and unified, so as to fully understand feelings. They meditate observing an aspect of the mind—keen, aware, at one, with minds that are clear, immersed in samādhi, and unified, so as to fully understand the mind. They meditate observing an aspect of principles—keen, aware, at one, with minds that are clear, immersed in samādhi, and unified, so as to fully understand principles.

Those mendicants who are perfected—who have ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended the fetters of rebirth, and are rightly freed through enlightenment—also meditate observing an aspect of the body—keen, aware, at one, with minds that are clear, immersed in samādhi, and unified, detached from the body. They meditate observing an aspect of feelings—keen, aware, at one, with minds that are clear, immersed in samādhi, and unified, detached from feelings. They meditate observing an aspect of the mind—keen, aware, at one, with minds that are clear, immersed in samādhi, and unified, detached from the mind. They meditate observing an aspect of principles—keen, aware, at one, with minds that are clear, immersed in samādhi, and unified, detached from principles.

Those mendicants who are junior—recently gone forth, newly come to this teaching and training—should be encouraged, supported, and established in these four kinds of mindfulness meditation."

47:5. A Heap of the Unskillful

At Sāvatthī. There the Buddha said: "Rightly speaking, mendicants, you'd call these five hindrances a 'heap of the unskillful'. For these five hindrances are entirely a heap of the unskillful. What five? The hindrances of sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. Rightly speaking, you'd call these five hindrances a 'heap of the unskillful'. For these five hindrances are entirely a heap of the unskillful.

Rightly speaking, you'd call these four kinds of mindfulness meditation a 'heap of the skillful'. For these four kinds of mindfulness meditation are entirely a heap of the skillful. What four? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings … They meditate observing an aspect of the mind … They meditate observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world. Rightly speaking, you'd call these four kinds of mindfulness meditation a 'heap of the skillful'. For these four kinds of mindfulness meditation are entirely a heap of the skillful."

47:6. A Hawk

"Once upon a time, mendicants, a hawk suddenly swooped down and grabbed a quail. And as the quail was being carried off he wailed: 'I'm so unlucky, so unfortunate, to have roamed out of my territory into the domain of others. If today I'd roamed within my own territory, the domain of my fathers, this hawk wouldn't have been able to beat me by fighting.' 'So, quail, what is your own territory, the domain of your fathers?' 'It's a ploughed field covered with clods of earth.' Because of her own strength, the hawk was not daunted or intimidated. She released the quail, saying: 'Go now, quail. But even there you won't escape me!'

Then the quail went to a ploughed field covered with clods of earth. He climbed up a big clod, and standing there, he said to the hawk: 'Come get me, hawk! Come get me, hawk!' Because of her own strength, the hawk was not daunted or intimidated. She folded her wings and suddenly swooped down on the quail. When the quail knew that the hawk was nearly there, he slipped under that clod. And the hawk crashed chest-first right there. That's what happens when you roam out of your territory into the domain of others.

So, mendicants, don't roam out of your own territory into the domain of others. If you roam out of your own territory into the domain of others, Māra will find a vulnerability and get hold of you. And what is not a mendicant's own territory but the domain of others? It's the five kinds of sensual stimulation. What five? Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear … Smells known by the nose … Tastes known by the tongue … Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing. This is not a mendicant's own territory but the domain of others.

You should roam inside your own territory, the domain of your fathers. If you roam inside your own territory, the domain of your fathers, Māra won't find a vulnerability or get hold of you. And what is a mendicant's own territory, the domain of the fathers? It's the four kinds of mindfulness meditation. What four? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of desire and aversion for the world. This is a mendicant's own territory, the domain of the fathers."

47:7. A Monkey

"Mendicants, in the Himalayas there are regions that are rugged and impassable. In some such regions, neither monkeys nor humans can go, while in others, monkeys can go but not humans. There are also level, pleasant places where both monkeys and humans can go. There hunters lay snares of tar on the monkey trails to catch the monkeys.

The monkeys who are not foolhardy and reckless see the tar and avoid it from afar. But a foolish and reckless monkey goes up to the tar and grabs it with a hand. He gets stuck there. Thinking to free his hand, he grabs it with his other hand. He gets stuck there. Thinking to free both hands, he grabs it with a foot. He gets stuck there. Thinking to free both hands and foot, he grabs it with his other foot. He gets stuck there. Thinking to free both hands and feet, he grabs it with his snout. He gets stuck there. And so the monkey, trapped at five points, just lies there screeching. He'd meet with tragedy and disaster, and the hunter can do what he wants with him. The hunter spears him, pries him off that tarred block of wood, and goes wherever he wants. That's what happens when you roam out of your territory into the domain of others.

So, mendicants, don't roam out of your own territory into the domain of others. If you roam out of your own territory into the domain of others, Māra will catch you and get hold of you. And what is not a mendicant's own territory but the domain of others? It's the five kinds of sensual stimulation. What five? Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear … Smells known by the nose … Tastes known by the tongue … Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing. This is not a mendicant's own territory but the domain of others.

You should roam inside your own territory, the domain of your fathers. If you roam inside your own territory, the domain of your fathers, Māra won't catch you or get hold of you. And what is a mendicant's own territory, the domain of the fathers? It's the four kinds of mindfulness meditation. What four? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an

aspect of feelings … mind … principles—keen, aware, and mindful, rid of desire and aversion for the world. This is a mendicant's own territory, the domain of the fathers."

47:8. Cooks

"Mendicants, suppose a foolish, incompetent, unskillful cook was to serve a ruler or their minister with an excessive variety of curries: superbly sour, bitter, pungent, and sweet; hot and mild, and salty and bland.

But that cook didn't get their master's hint: 'Today my master preferred this sauce, or he reached for it, or he took a lot of it, or he praised it. Today my master preferred the sour or bitter or pungent or sweet or hot or mild or salty sauce. Or he preferred the bland sauce, or he reached for the bland one, or he took a lot of it, or he praised it.'

That foolish, incompetent, unskillful cook doesn't get presented with clothes, wages, or bonuses. Why is that? Because they don't get their master's hint. In the same way, a foolish, incompetent, unskillful mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. As they meditate observing an aspect of the body, their mind doesn't enter immersion, and their corruptions aren't given up. But they don't get the hint. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of desire and aversion for the world. As they meditate observing an aspect of principles, the mind doesn't enter immersion, and the corruptions aren't given up. But they don't get the hint.

That foolish, incompetent, unskillful mendicant doesn't get blissful meditations in this very life, nor do they get mindfulness and situational awareness. Why is that? Because they don't get their mind's hint.

Suppose an astute, competent, skillful cook was to serve a ruler or their minister with an excessive variety of curries: superbly sour, bitter, pungent, and sweet; hot and mild, and salty and bland.

And that cook got their master's hint: 'Today my master preferred this sauce, or he reached for it, or he took a lot of it, or he praised it. Today my master preferred the sour or bitter or pungent or sweet or hot or mild or salty sauce. Or he preferred the bland sauce, or he reached for the bland one, or he took a lot of it, or he praised it.'

That astute, competent, skillful cook gets presented with clothes, wages, and bonuses. Why is that? Because they get their master's hint. In the same way, an astute, competent, skillful mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. As they meditate observing an aspect of the body, their mind enters immersion, and their corruptions are given up. They get the hint. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of desire and aversion for the world. As they meditate observing an aspect of principles, their mind enters immersion, and their corruptions are given up. They get the hint.

That astute, competent, skillful mendicant gets blissful meditations in this very life, and they get mindfulness and situational awareness. Why is that? Because they get their mind's hint."

47:9. Sick

So I have heard. At one time the Buddha was staying near Vesālī, at the little village of Beluva. There the Buddha addressed the mendicants: "Mendicants, please enter the rainy season residence with whatever friends or acquaintances you have around Vesālī. I'll commence the rainy season residence right here in the little village of Beluva." "Yes, sir," those mendicants

replied. They did as the Buddha said, while the Buddha commenced the rainy season residence right there in the little village of Beluva.

After the Buddha had commenced the rainy season residence, he fell severely ill, struck by dreadful pains, close to death. But he endured with mindfulness and situational awareness, without worrying. Then it occurred to the Buddha: "It would not be appropriate for me to become fully extinguished before informing my attendants and taking leave of the mendicant Saṅgha. Why don't I forcefully suppress this illness, stabilize the life force, and live on?" So that is what he did. Then the Buddha's illness died down.

Soon after the Buddha had recovered from that sickness, he came out from his dwelling and sat in the shade of the porch on the seat spread out. Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him: "Sir, it's fantastic that the Buddha is comfortable, that he's well, and that he's alright. Because when the Buddha was sick, my body felt like it was drugged. I was disorientated, and the teachings weren't clear to me. Still, at least I was consoled by the thought that the Buddha won't become fully extinguished without making some statement regarding the Saṅgha of mendicants."

"But what could the mendicant Saṅgha expect from me now, Ānanda? I've taught the Dhamma without making any distinction between secret and public teachings. The Realized One doesn't have the closed fist of a teacher when it comes to the teachings. If there's anyone who thinks: 'I'll take charge of the Saṅgha of mendicants,' or 'the Saṅgha of mendicants is meant for me,' let them make a statement regarding the Saṅgha. But the Realized One doesn't think like this, so why should he make some statement regarding the Saṅgha? I'm now old, elderly and senior. I'm advanced in years and have reached the final stage of life. I'm currently eighty years old. Just as a decrepit cart keeps going by relying on straps, in the same way, the Realized One's body keeps going by relying on straps, or so you'd think.

Sometimes the Realized One, not focusing on any signs, and with the cessation of certain feelings, enters and remains in the signless immersion of the heart. Only then does the Realized One's body become more comfortable. So Ānanda, be your own island, your own refuge, with no other refuge. Let the teaching be your island and your refuge, with no other refuge.

And how does a mendicant do this? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of desire and aversion for the world. That's how a mendicant is their own island, their own refuge, with no other refuge. That's how the teaching is their island and their refuge, with no other refuge. Whether now or after I have passed, any who shall live as their own island, their own refuge, with no other refuge; with the teaching as their island and their refuge, with no other refuge—those mendicants of mine who want to train shall be among the best of the best."

47:10. The Nuns' Quarters

Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, went to the nuns' quarters, and sat down on the seat spread out. Then several nuns went up to Venerable Ānanda bowed, sat down to one side, and said to him:

"Sir, Ānanda, several nuns meditate with their minds firmly established in the four kinds of mindfulness meditation. They have realized a higher distinction than they had before." "That's how it is, sisters! That's how it is, sisters! Any monk or nun who meditates with their mind firmly established in the four kinds of mindfulness meditation can expect to realize a higher distinction than they had before."

Then Ānanda educated, encouraged, fired up, and inspired those nuns with a Dhamma talk, after which he got up from his seat and left. Then Ānanda wandered for alms in Sāvatthī. After

the meal, on his return from alms-round, he went to the Buddha, bowed, sat down to one side, and told him what had happened.

"That's so true, Ānanda! That's so true! Any monk or nun who meditates with their mind firmly established in the four kinds of mindfulness meditation can expect to realize a higher distinction than they had before.

What four? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. As they meditate observing an aspect of the body, based on the body there arises physical tension, or mental sluggishness, or the mind is externally scattered. That mendicant should direct their mind towards something inspiring. As they do so, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed in samādhi. Then they reflect: 'I have accomplished the goal for which I directed my mind. Let me now pull back.' They pull back, and neither place the mind nor keep it connected. They understand: 'I'm neither placing the mind nor keeping it connected. Mindful within myself, I'm happy.'

Furthermore, a mendicant meditates by observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of desire and aversion for the world. As they meditate observing an aspect of principles, based on principles there arises physical tension, or mental sluggishness, or the mind is externally scattered. That mendicant should direct their mind towards something inspiring. As they do so, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed in samādhi. Then they reflect: 'I have accomplished the goal for which I directed my mind. Let me now pull back.' They pull back, and neither place the mind nor keep it connected. They understand: 'I'm neither placing the mind nor keeping it connected. Mindful within myself, I'm happy.' That's how there is directed development.

And how is there undirected development? Not directing their mind externally, a mendicant understands: 'My mind is not directed externally.' And they understand: 'Over a period of time it's uncontracted, freed, and undirected.' And they also understand: 'I meditate observing an aspect of the body—keen, aware, mindful; I am happy.' Not directing their mind externally, a mendicant understands: 'My mind is not directed externally.' And they understand: 'Over a period of time it's uncontracted, freed, and undirected.' And they also understand: 'I meditate observing an aspect of feelings—keen, aware, mindful; I am happy.' Not directing their mind externally, a mendicant understands: 'My mind is not directed externally.' And they understand: 'Over a period of time it's uncontracted, freed, and undirected.' And they also understand: 'I meditate observing an aspect of the mind—keen, aware, mindful; I am happy.' Not directing their mind externally, a mendicant understands: 'My mind is not directed externally.' And they understand: 'Over a period of time it's uncontracted, freed, and undirected.' And they also understand: 'I meditate observing an aspect of principles—keen, aware, mindful; I am happy.' That's how there is undirected development.

So, Ānanda, I've taught you directed development and undirected development. Out of compassion, I've done what a teacher should do who wants what's best for their disciples. Here are these roots of trees, and here are these empty huts. Practice absorption, mendicants! Don't be negligent! Don't regret it later! This is my instruction to you."

That is what the Buddha said. Satisfied, Venerable Ānanda was happy with what the Buddha said.

2. At Nālandā

47:11. A Great Man

At Sāvatthī. Then Sāriputta went up to the Buddha, bowed, sat down to one side, and said to the Buddha: "Sir, they speak of 'a great man'. How is a great man defined?" "Sāriputta, someone whose mind is free is a great man, I say. If their mind is not free, I say they're not a great man.

And how does someone have a free mind? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. As they meditate observing an aspect of the body, their mind becomes dispassionate, and is freed from the defilements by not grasping. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of desire and aversion for the world. As they meditate observing an aspect of principles, their mind becomes dispassionate, and is freed from the defilements by not grasping. That's how someone has a free mind. Someone whose mind is free is a great man, I say. If their mind is not free, I say they're not a great man."

47:12. At Nālandā

At one time the Buddha was staying near Nālandā in Pāvārika's mango grove. Then Sāriputta went up to the Buddha, bowed, sat down to one side, and said to him: "Sir, I have such confidence in the Buddha that I believe there's no other ascetic or brahmin—whether past, future, or present—whose direct knowledge is superior to the Buddha when it comes to awakening." "That's a grand and dramatic statement, Sāriputta. You've roared a definitive, categorical lion's roar, saying: 'I have such confidence in the Buddha that I believe there's no other ascetic or brahmin—whether past, future, or present—whose direct knowledge is superior to the Buddha when it comes to awakening.'

What about all the perfected ones, the fully awakened Buddhas who lived in the past? Have you comprehended their minds to know that those Buddhas had such ethics, or such qualities, or such wisdom, or such meditation, or such freedom?" "No, sir."

"And what about all the perfected ones, the fully awakened Buddhas who will live in the future? Have you comprehended their minds to know that those Buddhas will have such ethics, or such qualities, or such wisdom, or such meditation, or such freedom?" "No, sir."

"And what about me, the perfected one, the fully awakened Buddha at present? Have you comprehended my mind to know that I have such ethics, or such qualities, or such wisdom, or such meditation, or such freedom?" "No, sir."

"Well then, Sāriputta, given that you don't comprehend the minds of Buddhas past, future, or present, what exactly are you doing, making such a grand and dramatic statement, roaring such a definitive, categorical lion's roar?"

"Sir, though I don't comprehend the minds of Buddhas past, future, and present, still I understand this by inference from the teaching. Suppose there was a king's frontier citadel with fortified embankments, ramparts, and arches, and a single gate. And it has a gatekeeper who is astute, competent, and intelligent. He keeps strangers out and lets known people in. As he walks around the patrol path, he doesn't see a hole or cleft in the wall, not even one big enough for a cat to slip out. He thinks: 'Whatever sizable creatures enter or leave the citadel, all of them do so via this gate.' In the same way, I understand this by inference from the teaching: 'All the perfected ones, fully awakened Buddhas—whether past, future, or present—give up the five hindrances, corruptions of the heart that weaken wisdom. Their mind is firmly established in the four kinds

of mindfulness meditation. They correctly develop the seven awakening factors. And they wake up to the supreme perfect awakening.'"

"Good, good, Sāriputta! So Sāriputta, you should frequently speak this exposition of the teaching to the monks, nuns, laymen, and laywomen. Though there will be some foolish people who have doubt or uncertainty regarding the Realized One, when they hear this exposition of the teaching they'll give up that doubt or uncertainty."

47:13. With Cunda

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. At that time Venerable Sāriputta was staying in the Magadhan lands near the little village of Nālaka, and he was sick, suffering, gravely ill. And the novice Cunda was his carer.

Then Venerable Sāriputta became fully extinguished because of that sickness. Then Cunda took Sāriputta's bowl and robes and set out for Sāvatthī. He went to see Venerable Ānanda at Jeta's grove, Anāthapiṇḍika's monastery, bowed, sat down to one side, and said to him: "Sir, Venerable Sāriputta has become fully extinguished. This is his bowl and robe."

"Reverend Cunda, we should see the Buddha about this matter. Come, let's go to the Buddha and inform him about this." "Yes, sir," replied Cunda.

Then Ānanda and Cunda went to the Buddha, bowed, sat down to one side, and said to him: "Sir, this novice Cunda says that Venerable Sāriputta has become fully extinguished. This is his bowl and robe. Since I heard this, my body feels like it's drugged. I'm disorientated, and the teachings aren't clear to me."

"Well, Ānanda, when Sāriputta became fully extinguished, did he take away your entire spectrum of ethical conduct, of immersion, of wisdom, of freedom, or of the knowledge and vision of freedom?" "No, sir, he did not. But Venerable Sāriputta was my adviser and counselor. He educated, encouraged, fired up, and inspired me. He never tired of teaching the Dhamma, and he supported his spiritual companions. I remember the nectar of the teaching, the riches of the teaching, the support of the teaching given by Venerable Sāriputta."

"Ānanda, did I not prepare for this when I explained that we must be parted and separated from all we hold dear and beloved? How could it possibly be so that what is born, created, conditioned, and liable to fall apart should not fall apart? That is not possible. Suppose there was a large tree standing with heartwood, and the largest branch fell off. In the same way, in the great Saṅgha that stands with heartwood, Sāriputta has become fully extinguished. How could it possibly be so that what is born, created, conditioned, and liable to fall apart should not fall apart? That is not possible. So Ānanda, be your own island, your own refuge, with no other refuge. Let the teaching be your island and your refuge, with no other refuge.

And how does a mendicant do this? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of desire and aversion for the world. That's how a mendicant is their own island, their own refuge, with no other refuge. That's how the teaching is their island and their refuge, with no other refuge. Whether now or after I have passed, any who shall live as their own island, their own refuge, with no other refuge; with the teaching as their island and their refuge, with no other refuge—those mendicants of mine who want to train shall be among the best of the best."

47:14. At Ukkacelā

At one time the Buddha was staying in the land of the Vajjīs near Ukkacelā on the bank of the Ganges river, together with a large Saṅgha of mendicants. It was not long after Sāriputta and Moggallāna had become fully extinguished. Now, at that time the Buddha was sitting in the open, surrounded by the Saṅgha of monks.

Then the Buddha looked around the Saṅgha of monks, who were silent. He addressed them: "Mendicants, this assembly seems empty to me now that Sāriputta and Moggallāna have become fully extinguished. When Sāriputta and Moggallāna were alive, my assembly was never empty; I had no concern for any region where they stayed. The Buddhas of the past or the future have pairs of chief disciples who are no better than Sāriputta and Moggallāna were to me. It's an incredible and amazing quality of such disciples that they fulfill the Teacher's instructions and follow his advice. And they're liked and approved, respected and admired by the four assemblies. And it's an incredible and amazing quality of the Realized One that when such a pair of disciples becomes fully extinguished he does not sorrow or lament. How could it possibly be so that what is born, created, conditioned, and liable to fall apart should not fall apart? That is not possible. Suppose there was a large tree standing with heartwood, and the largest branch fell off. In the same way, in the great Saṅgha that stands with heartwood, Sāriputta and Moggallāna have become fully extinguished. How could it possibly be so that what is born, created, conditioned, and liable to fall apart should not fall apart? That is not possible. So mendicants, be your own island, your own refuge, with no other refuge. Let the teaching be your island and your refuge, with no other refuge.

And how does a mendicant do this? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of desire and aversion for the world. That's how a mendicant is their own island, their own refuge, with no other refuge. That's how the teaching is their island and their refuge, with no other refuge. Whether now or after I have passed, any who shall live as their own island, their own refuge, with no other refuge; with the teaching as their island and their refuge, with no other refuge—those mendicants of mine who want to train shall be among the best of the best."

47:15. With Bāhiya

At Sāvatthī. Then Venerable Bāhiya went up to the Buddha, bowed, sat down to one side, and said to him: "Sir, may the Buddha please teach me Dhamma in brief. When I've heard it, I'll live alone, withdrawn, diligent, keen, and resolute." "Well then, Bāhiya, you should purify the starting point of skillful qualities. What is the starting point of skillful qualities? Well purified ethics and correct view. When your ethics are well purified and your view is correct, you should develop the four kinds of mindfulness meditation, depending on and grounded on ethics.

What four? Meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. Meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of desire and aversion for the world. When you develop these four kinds of mindfulness meditation, depending on and grounded on ethics, you can expect growth, not decline, in skillful qualities, whether by day or by night."

And then Venerable Bāhiya approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving. Then Bāhiya, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which people from good families rightly go forth from the lay life to homelessness. He

understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.” And Venerable Bāhiya became one of the perfected.

47:16. With Uttiya

At Sāvatthī. Then Venerable Uttiya went up to the Buddha … and said to him: “Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.” “Well then, Uttiya, you should purify the starting point of skillful qualities. What is the starting point of skillful qualities? Well purified ethics and correct view. When your ethics are well purified and your view is correct, you should develop the four kinds of mindfulness meditation, depending on and grounded on ethics.

What four? Meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. Meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of desire and aversion for the world. When you develop these four kinds of mindfulness meditation, depending on and grounded on ethics, you’ll pass beyond Death’s domain.”

And then Venerable Uttiya approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving. Then Uttiya, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which people from good families rightly go forth from the lay life to homelessness. He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.” And Venerable Uttiya became one of the perfected.

47:17. Noble

“Mendicants, when these four kinds of mindfulness meditation are developed and cultivated they are noble and emancipating, and bring one who practices them to the complete ending of suffering. What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of desire and aversion for the world. When these four kinds of mindfulness meditation are developed and cultivated they are noble and emancipating, and bring one who practices them to the complete ending of suffering.”

47:18. With Brahmā

At one time, when he was first awakened, the Buddha was staying near Uruvelā at the goatherd’s banyan tree on the bank of the Nerañjarā River. Then as he was in private retreat this thought came to his mind: “The four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to complete the procedure, and to realize extinguishment.

What four? A mendicant would meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. Or they’d meditate observing an aspect of feelings … or mind … or principles—keen, aware, and mindful, rid of desire and aversion for the world. The four kinds of mindfulness meditation are the path to convergence. They are in order

to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to complete the procedure, and to realize extinguishment."

Then Brahmā Sahampati knew what the Buddha was thinking. As easily as a strong person would extend or contract their arm, he vanished from the Brahmā realm and reappeared in front of the Buddha. He arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said: "That's so true, Blessed One! That's so true, Holy One! Sir, the four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to complete the procedure, and to realize extinguishment.

What four? A mendicant would meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. Or they'd meditate observing an aspect of feelings … or mind … or principles—keen, aware, and mindful, rid of desire and aversion for the world. The four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to complete the procedure, and to realize extinguishment."

That's what Brahmā Sahampati said. Then he went on to say:

> "The compassionate one, who sees the ending of rebirth,
> understands the path to convergence.
> By this path people crossed over before,
> will cross, and are crossing."

47:19. At Sedaka

At one time the Buddha was staying in the land of the Sumbhas, near the town of the Sumbhas called Sedaka. There the Buddha addressed the mendicants: "Once upon a time, mendicants, an acrobat set up his bamboo pole and said to his apprentice Medakathālikā: 'Come now, dear Medakathālikā, climb up the bamboo pole and stand on my shoulders.' 'Yes, teacher,' she replied. She climbed up the bamboo pole and stood on her teacher's shoulders. Then the acrobat said to Medakathālikā: 'You look after me, dear Medakathālikā, and I'll look after you. That's how, guarding and looking after each other, we'll display our skill, collect our fee, and get down safely from the bamboo pole.' When he said this, Medakathālikā said to her teacher: 'That's not how it is, teacher! You should look after yourself, and I'll look after myself. That's how, guarding and looking after ourselves, we'll display our skill, collect our fee, and get down safely from the bamboo pole.'

That's the correct procedure," said the Buddha. "It's just as Medakathālikā said to her teacher. Thinking 'I'll look after myself,' you should cultivate mindfulness meditation. Thinking 'I'll look after others,' you should cultivate mindfulness meditation. Looking after yourself, you look after others; and looking after others, you look after yourself.

And how do you look after others by looking after yourself? By development, cultivation, and practice of meditation. And how do you look after yourself by looking after others? By acceptance, harmlessness, love, and kindness. Thinking 'I'll look after myself,' you should cultivate mindfulness meditation. Thinking 'I'll look after others,' you should cultivate mindfulness meditation. Looking after yourself, you look after others; and looking after others, you look after yourself."

47:20. The Finest Lady in the Land

So I have heard. At one time the Buddha was staying in the land of the Sumbhas, near the town of the Sumbhas called Sedaka. There the Buddha addressed the mendicants: "Mendicants!" "Venerable sir," they replied. The Buddha said this:

"Mendicants, suppose that on hearing, 'The finest lady in the land! The finest lady in the land!' a large crowd would gather. And the finest lady in the land would dance and sing in a most thrilling way. On hearing, 'The finest lady in the land is dancing and singing! The finest lady in the land is dancing and singing!' an even larger crowd would gather. Then a person would come along who wants to live and doesn't want to die, who wants to be happy and recoils from pain. They'd say to him: 'Mister, this is a bowl full to the brim with oil. You must carry it in between this large crowd and the finest lady in the land. And a man with a drawn sword will follow behind you. Wherever you spill even a drop, he'll chop off your head right there.' What do you think, mendicants? Would that person lose focus on that bowl, and negligently get distracted outside?" "No, sir."

"I've made up this simile to make a point. And this is what it means. 'A bowl of oil filled to the brim' is a term for mindfulness of the body. So you should train like this: 'We will develop mindfulness of the body. We'll cultivate it, make it our vehicle and our basis, keep it up, consolidate it, and properly implement it.' That's how you should train."

3. Ethics and Duration

47:21. Ethics

So I have heard. At one time the venerables Ānanda and Bhadda were staying at Pāṭaliputta, in the Chicken Monastery. Then in the late afternoon, Venerable Bhadda came out of retreat, went to Venerable Ānanda, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Ānanda: "Reverend Ānanda, the Buddha has spoken of skillful ethics. What's their purpose?"

"Good, good, Reverend Bhadda! Your approach and articulation are excellent, and it's a good question. For you asked: 'The Buddha has spoken of skillful ethics. What's their purpose?'" "Yes, reverend." "The Buddha has spoken of skillful ethics to the extent necessary for developing the four kinds of mindfulness meditation.

What four? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of desire and aversion for the world. The Buddha has spoken of skillful ethics to the extent necessary for developing the four kinds of mindfulness meditation."

47:22. Long Lasting

The same setting. "What is the cause, Reverend Ānanda, what is the reason why the true teaching does not last long after the final extinguishment of the Realized One? What is the cause, what is the reason why the true teaching does last long after the final extinguishment of the Realized One?"

“Good, good, Reverend Bhadda! Your approach and articulation are excellent, and it’s a good question. For you asked: ‘What is the cause, Reverend Ānanda, what is the reason why the true teaching does not last long after the final extinguishment of the Realized One? What is the cause, what is the reason why the true teaching does last long after the final extinguishment of the Realized One?’” “Yes, reverend.” “It’s because of not developing and cultivating the four kinds of mindfulness meditation that the true teaching doesn’t last long after the final extinguishment of the Realized One. It’s because of developing and cultivating the four kinds of mindfulness meditation that the true teaching does last long after the final extinguishment of the Realized One.

What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of desire and aversion for the world. It’s because of not developing and cultivating these four kinds of mindfulness meditation that the true teaching doesn’t last long after the final extinguishment of the Realized One. It’s because of developing and cultivating these four kinds of mindfulness meditation that the true teaching does last long after the final extinguishment of the Realized One.”

47:23. Decline

At one time the venerables Ānanda and Bhadda were staying at Pāṭaliputta, in the Chicken Monastery. Then in the late afternoon, Venerable Bhadda came out of retreat, went to Venerable Ānanda, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Ānanda: “What’s the cause, Reverend Ānanda, what’s the reason why the true teaching declines? And what’s the cause, what’s the reason why the true teaching doesn’t decline?”

“Good, good, Reverend Bhadda! Your approach and articulation are excellent, and it’s a good question. For you asked: ‘What’s the cause, what’s the reason why the true teaching declines? And what’s the cause, what’s the reason why the true teaching doesn’t decline?’” “Yes, reverend.” “It’s because of not developing and cultivating the four kinds of mindfulness meditation that the true teaching declines. It’s because of developing and cultivating the four kinds of mindfulness meditation that the true teaching doesn’t decline.

What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of desire and aversion for the world. It’s because of not developing and cultivating these four kinds of mindfulness meditation that the true teaching declines. And it’s because of developing and cultivating these four kinds of mindfulness meditation that the true teaching doesn’t decline.”

47:24. Plain Version

At Sāvatthī. “Mendicants, there are these four kinds of mindfulness meditation. What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of desire and aversion for the world. These are the four kinds of mindfulness meditation.”

47:25. A Certain Brahmin

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then a certain brahmin went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha: "What is the cause, Master Gotama, what is the reason why the true teaching does not last long after the final extinguishment of the Realized One? And what is the cause, what is the reason why the true teaching does last long after the final extinguishment of the Realized One?"

"Brahmin, it's because of not developing and cultivating the four kinds of mindfulness meditation that the true teaching doesn't last long after the final extinguishment of the Realized One. It's because of developing and cultivating the four kinds of mindfulness meditation that the true teaching does last long after the final extinguishment of the Realized One.

What four? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of desire and aversion for the world. It's because of not developing and cultivating these four kinds of mindfulness meditation that the true teaching doesn't last long after the final extinguishment of the Realized One. It's because of developing and cultivating these four kinds of mindfulness meditation that the true teaching does last long after the final extinguishment of the Realized One."

When he said this, the brahmin said to the Buddha: "Excellent, Master Gotama! Excellent! … From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life."

47:26. Partly

At one time the venerables Sāriputta, Mahāmoggallāna, and Anuruddha were staying near Sāketa, in the Thorny Wood. Then in the late afternoon, Sāriputta and Mahāmoggallāna came out of retreat, went to Anuruddha, and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side. Sāriputta said to Anuruddha: "Reverend, they speak of this person called 'a trainee'. How is a trainee defined?" "Reverends, a trainee is someone who has partly developed the four kinds of mindfulness meditation.

What four? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of desire and aversion for the world. A trainee is someone who has partly developed the four kinds of mindfulness meditation."

47:27. Completely

The same setting. "Reverend, they speak of this person called 'an adept'. How is an adept defined?" "Reverends, an adept is someone who has completely developed the four kinds of mindfulness meditation.

What four? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of desire and aversion for the world. An adept is someone who has completely developed the four kinds of mindfulness meditation."

47:28. The World

The same setting. “Reverend Anuruddha, what things have you developed and cultivated to attain great direct knowledge?” “Reverend, I attained great direct knowledge by developing and cultivating the four kinds of mindfulness meditation.

What four? It’s when I meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. I meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of desire and aversion for the world. I attained great direct knowledge by developing and cultivating these four kinds of mindfulness meditation. And it’s because of developing and cultivating these four kinds of mindfulness meditation that I directly know the entire galaxy.”

47:29. With Sirivaḍḍha

At one time Venerable Ānanda was staying near Rājagaha, in the Bamboo Grove, the squirrels’ feeding ground. Now at that time the householder Sirivaḍḍha was sick, suffering, gravely ill. Then he addressed a man: “Please, mister, go to Venerable Ānanda, and in my name bow with your head to his feet. Say to him: ‘Sir, the householder Sirivaḍḍha is sick, suffering, gravely ill. He bows with his head to your feet.’ And then say: ‘Sir, please visit him at his home out of compassion.’” “Yes, sir,” that man replied. He did as Sirivaḍḍha asked. Ānanda consented in silence.

Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, went to the home of the householder Sirivaḍḍha, sat down on the seat spread out, and said to him: “Householder, I hope you’re coping; I hope you’re getting better. And I hope the pain is fading, not growing, that its fading is evident, not its growing.” “Sir, I’m not keeping well, I’m not alright. The pain is terrible and growing, not fading; its growing is evident, not its fading.”

“So you should train like this: ‘I’ll meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. I’ll meditate on an aspect of feelings … mind … principles—keen, aware, and mindful, rid of desire and aversion for the world.’ That’s how you should train.”

“These four kinds of mindfulness meditation that were taught by the Buddha are found in me, and I am seen in them. For I meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. I meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of desire and aversion for the world. And of the five lower fetters taught by the Buddha, I don’t see any that I haven’t given up.” “You’re fortunate, householder, so very fortunate! You have declared the fruit of non-return.”

47:30. With Mānadinna

The same setting. Now at that time the householder Mānadinna was sick, suffering, gravely ill. Then he addressed a man: “Please, mister, go to Venerable Ānanda …” … “Sir, I’m not keeping well, I’m not alright. The pain is terrible and growing, not fading; its growing is evident, not its fading. When I experience such painful feelings I meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. I meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of desire and aversion for the world. And of the five lower fetters taught by the Buddha, I don’t see any that I haven’t given up.” “You’re fortunate, householder, so very fortunate! You have declared the fruit of non-return.”

4. Not Learned From Anyone Else

47:31. Not Learned From Anyone Else

At Sāvatthī. "'This is the observation of an aspect of the body.' Such, mendicants, was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another. 'This observation of an aspect of the body should be developed.' … 'This observation of an aspect of the body has been developed.' Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

'This is the observation of an aspect of feelings.' … 'This observation of an aspect of feelings should be developed.' … 'This observation of an aspect of feelings has been developed.' …

'This is the observation of an aspect of the mind.' … 'This observation of an aspect of the mind should be developed.' … 'This observation of an aspect of the mind has been developed.' …

'This is the observation of an aspect of principles.' … 'This observation of an aspect of principles should be developed.' … 'This observation of an aspect of principles has been developed.' Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another."

47:32. Fading Away

"Mendicants, these four kinds of mindfulness meditation, when developed and cultivated, lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

What four? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of desire and aversion for the world. These four kinds of mindfulness meditation, when developed and cultivated, lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment."

47:33. Missed Out

"Mendicants, whoever has missed out on the four kinds of mindfulness meditation has missed out on the noble path to the complete ending of suffering. Whoever has undertaken the four kinds of mindfulness meditation has undertaken the noble path to the complete ending of suffering.

What four? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of desire and aversion for the world. Whoever has missed out on these four kinds of mindfulness meditation has missed out on the noble path to the complete ending of suffering. Whoever has undertaken these four kinds of mindfulness meditation has undertaken the noble path to the complete ending of suffering."

47:34. Developed

"Mendicants, when these four kinds of mindfulness meditation are developed and cultivated they lead to going from the near shore to the far shore.

What four? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of desire and aversion for the world. When these four kinds of mindfulness meditation are developed and cultivated they lead to going from the near shore to the far shore."

47:35. Mindful

At Sāvatthī. "Mendicants, a mendicant should live mindful and aware. This is my instruction to you.

And how is a mendicant mindful? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of desire and aversion for the world. That's how a mendicant is mindful.

And how is a mendicant aware? It's when a mendicant knows feelings as they arise, as they remain, and as they go away. They know thoughts as they arise, as they remain, and as they go away. They know perceptions as they arise, as they remain, and as they go away. That's how a mendicant is aware. A mendicant should live mindful and aware. This is my instruction to you."

47:36. Enlightenment

"Mendicants, there are these four kinds of mindfulness meditation. What four? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of desire and aversion for the world. These are the four kinds of mindfulness meditation. Because of developing and cultivating these four kinds of mindfulness meditation, one of two results can be expected: enlightenment in the present life, or if there's something left over, non-return."

47:37. Desire

"Mendicants, there are these four kinds of mindfulness meditation. What four? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. As they do so they give up desire for the body. When desire is given up they realize the deathless.

They meditate observing an aspect of feelings—keen, aware, and mindful, rid of desire and aversion for the world. As they do so they give up desire for feelings. When desire is given up they realize the deathless.

They meditate observing an aspect of the mind—keen, aware, and mindful, rid of desire and aversion for the world. As they do so they give up desire for the mind. When desire is given up they realize the deathless.

They meditate observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world. As they do so they give up desire for principles. When desire is given up they realize the deathless."

47:38. Complete Understanding

“Mendicants, there are these four kinds of mindfulness meditation. What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. As they do so they completely understand the body. When the body is completely understood they realize the deathless.

They meditate observing an aspect of feelings—keen, aware, and mindful, rid of desire and aversion for the world. As they do so they completely understand feelings. When feelings are completely understood they realize the deathless.

They meditate observing an aspect of the mind—keen, aware, and mindful, rid of desire and aversion for the world. As they do so they completely understand the mind. When the mind is completely understood they realize the deathless.

They meditate observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world. As they do so they completely understand principles. When principles are completely understood they realize the deathless.”

47:39. Development

“Mendicants, I will teach you the development of the four kinds of mindfulness meditation. Listen … And what is the development of the four kinds of mindfulness meditation? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of desire and aversion for the world. This is the development of the four kinds of mindfulness meditation.”

47:40. Analysis

“Mendicants, I will teach you mindfulness meditation, the development of mindfulness meditation, and the practice that leads to the development of mindfulness meditation. Listen … And what is mindfulness meditation? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of desire and aversion for the world. This is called mindfulness meditation.

And what is the development of mindfulness meditation? It’s when a mendicant meditates observing the body as liable to originate, as liable to vanish, and as liable to originate and vanish—keen, aware, and mindful, rid of desire and aversion for the world. They observe feelings … mind … principles as liable to originate, as liable to vanish, and as liable to originate and vanish—keen, aware, and mindful, rid of desire and aversion for the world. This is called the development of mindfulness meditation.

And what is the practice that leads to the development of mindfulness meditation? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called the practice that leads to the development of mindfulness meditation.”

5. The Deathless

47:41. The Deathless

At Sāvatthī. “Mendicants, you should meditate with your mind firmly established in the four kinds of mindfulness meditation. Don’t let the deathless escape you. What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of desire and aversion for the world. You should meditate with your mind firmly established in the four kinds of mindfulness meditation. Don’t let the deathless escape you.”

47:42. Origin

“Mendicants, I will teach you the origin and the ending of the four kinds of mindfulness meditation. Listen … And what is the origin of the body? The body originates from food. When food ceases, the body ends. Feelings originate from contact. When contact ceases, feelings end. The mind originates from name and form. When name and form cease, the mind ends. Principles originate from attention. When focus ends, principles end.”

47:43. The Path

At Sāvatthī. There the Buddha addressed the mendicants: “Mendicants, at one time, when I was first awakened, I was staying near Uruvelā at the goatherd’s banyan tree on the bank of the Nerañjarā River. As I was in private retreat this thought came to mind: ‘The four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to complete the procedure, and to realize extinguishment.’

What four? A mendicant would meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. Or they’d meditate observing an aspect of feelings … or mind … or principles—keen, aware, and mindful, rid of desire and aversion for the world. The four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to complete the procedure, and to realize extinguishment.

And then Brahmā Sahampati, knowing what I was thinking, as easily as a strong person would extend or contract their arm, vanished from the Brahmā realm and reappeared in front of me. He arranged his robe over one shoulder, knelt on his right knee, raised his joined palms toward the Buddha, and said: ‘That’s so true, Blessed One! That’s so true, Holy One! Sir, the four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to complete the procedure, and to realize extinguishment.

What four? A mendicant would meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. Or they’d meditate observing an aspect of feelings … or mind … or principles—keen, aware, and mindful, rid of desire and aversion for the world. The four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to complete the procedure, and to realize extinguishment.’

That's what Brahmā Sahampati said. Then he went on to say:

'The compassionate one, who sees the ending of rebirth,
understands the path to convergence.
By this path people crossed over before,
will cross over, and are crossing over.'"

47:44. Mindful

"Mendicants, a mendicant should live mindfully. This is my instruction to you. And how is a mendicant mindful? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of desire and aversion for the world. That's how a mendicant is mindful. A mendicant should live mindfully. This is my instruction to you."

47:45. A Heap of the Skillful

"Rightly speaking, mendicants, you'd call these four kinds of mindfulness meditation a 'heap of the skillful'. For these four kinds of mindfulness meditation are entirely a heap of the skillful.

What four? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of desire and aversion for the world. Rightly speaking, you'd call these four kinds of mindfulness meditation a 'heap of the skillful'. For these four kinds of mindfulness meditation are entirely a heap of the skillful."

47:46. Restraint in the Monastic Code

Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him:

"Sir, may the Buddha please teach me Dhamma in brief. When I've heard it, I'll live alone, withdrawn, diligent, keen, and resolute." "Well then, mendicant, you should purify the starting point of skillful qualities. What is the starting point of skillful qualities? Live restrained in the monastic code, and accomplished in appropriate behavior and means of collecting alms. Seeing danger in the slightest flaw, keep the rules you've undertaken. When you've done this, you should develop the four kinds of mindfulness meditation, depending on and grounded on ethics.

What four? Meditate observing an aspect of the body internally—keen, aware, and mindful, rid of desire and aversion for the world. Meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of desire and aversion for the world. When you develop the four kinds of mindfulness meditation in this way, depending on and grounded on ethics, you can expect growth, not decline, in skillful qualities, whether by day or by night." And then that mendicant approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Then that mendicant, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which people from good families rightly go forth from the lay life to homelessness. He understood: "Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence." And that mendicant became one of the perfected.

47:47. Bad Conduct

Then a mendicant went up to the Buddha … and said: "Sir, may the Buddha please teach me Dhamma in brief. When I've heard it, I'll live alone, withdrawn, diligent, keen, and resolute." "Well then, mendicant, you should purify skillful qualities starting from the beginning. What is the beginning of skillful qualities? Give up bad conduct by way of body, speech, and mind and develop good conduct by way of body, speech, and mind. When you've done this, you should develop the four kinds of mindfulness meditation, depending on and grounded on ethics.

What four? Meditate observing an aspect of the body internally—keen, aware, and mindful, rid of desire and aversion for the world. Meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of desire and aversion for the world. When you develop the four kinds of mindfulness meditation in this way, depending on and grounded on ethics, you can expect growth, not decline, in skillful qualities, whether by day or by night." … And that mendicant became one of the perfected.

47:48. Friends

"Mendicants, those for whom you have sympathy, and those worth listening to—friends and colleagues, relatives and family—should be encouraged, supported, and established in the development of the four kinds of mindfulness meditation.

What four? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of desire and aversion for the world. Those for whom you have sympathy, and those worth listening to—friends and colleagues, relatives and family—should be encouraged, supported, and established in the development of the four kinds of mindfulness meditation."

47:49. Feelings

"Mendicants, there are these three feelings. What three? Pleasant, painful, and neutral feeling. These are the three feelings. The four kinds of mindfulness meditation should be developed to completely understand these three feelings.

What four? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of desire and aversion for the world. These four kinds of mindfulness meditation should be developed to completely understand these three feelings."

47:50. Defilements

"Mendicants, there are these three defilements. What three? The defilements of sensuality, desire to be reborn, and ignorance. These are the three defilements. The four kinds of mindfulness meditation should be developed to give up these three defilements.

What four? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of desire and aversion for the world. These four kinds of mindfulness meditation should be developed to give up these three defilements."

6. Abbreviated Texts on the Ganges

47:51–62. Twelve Discourses on the Ganges River, Etc.

“Mendicants, the Ganges river slants, slopes, and inclines to the east. In the same way, a mendicant who develops and cultivates the four kinds of mindfulness meditation slants, slopes, and inclines to extinguishment.

And how does a mendicant who develops the four kinds of mindfulness meditation slant, slope, and incline to extinguishment? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of desire and aversion for the world. That’s how a mendicant who develops and cultivates the four kinds of mindfulness meditation slants, slopes, and inclines to extinguishment.”

(To be expanded for each of the different rivers as in SN 45.91–102.)

Six on slanting to the east,
and six on slanting to the ocean;
these two sixes make twelve,
and that’s how this chapter is recited.

7. Diligence

47:63–72. The Realized One

“Mendicants, the Realized One, the perfected one, the fully awakened Buddha, is said to be the best of all sentient beings—be they footless, with two feet, four feet, or many feet …”

(To be expanded as in SN 45.139–148.)

The Realized One, footprint, roof peak,
roots, heartwood, jasmine,
monarch, sun and moon,
and cloth is the tenth.

8. Hard Work

47:73–84. Hard Work, Etc.

“Mendicants, all the hard work that gets done depends on the earth and is grounded on the earth. …”

(To be expanded as in SN 45.149–160.)

Hard work, seeds, and dragons,
a tree, a pot, and a spike,
the sky, and two on clouds,
a ship, a guest house, and a river.

9. Searches

47:85–94. Searches, Etc.

"Mendicants, there are these three searches. What three? The search for sensual pleasures, the search for continued existence, and the search for a spiritual path. …"

(To be expanded as in SN 45.161–170.)

Searches, discriminations, defilements,
states of existence, three kinds of suffering,
barrenness, stains, and troubles,
feelings, craving, and thirst.

10. Floods

47:95–104. Higher Fetters, Etc.

(To be expanded as in SN 45.171–179, with the following as the final discourse.) "Mendicants, there are five higher fetters. What five? Desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance. These are the five higher fetters. The four kinds of mindfulness meditation should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.

What four? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of desire and aversion for the world. These four kinds of mindfulness meditation should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters."

(The Linked Discourses on Mindfulness Meditation should be expanded as in the Linked Discourses on the Path.)

Floods, bonds, grasping,
ties, and underlying tendencies,
kinds of sensual stimulation, hindrances,
aggregates, and fetters high and low.

The Linked Discourses on Mindfulness Meditation is the third section.

48. Indriyasaṁyutta:
On the Faculties

1. Plain Version

48:1. Plain Version

At Sāvatthī. There the Buddha said: “Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. These are the five faculties.”

48:2. A Stream-Enterer (1st)

“Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. A noble disciple comes to truly understand these five faculties’ gratification, drawback, and escape. Such a noble disciple is called a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

48:3. A Stream-Enterer (2nd)

“Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. A noble disciple comes to truly understand these five faculties’ origin, ending, gratification, drawback, and escape. Such a noble disciple is called a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

48:4. A Perfected One (1st)

“Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. A noble disciple comes to be freed by not grasping after truly understanding these five faculties’ gratification, drawback, and escape. Such a mendicant is called a perfected one, with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment.”

48:5. A Perfected One (2nd)

“Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. A mendicant comes to be freed by not grasping after truly understanding these five faculties’ origin, ending, gratification, drawback, and escape. Such a mendicant is called a perfected one, with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment.”

48:6. Ascetics and Brahmins (1st)

“Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. There are ascetics and brahmins who don’t truly understand the gratification, drawback, and escape when it comes to these five faculties. I don’t regard them as true ascetics and brahmins. Those venerables don’t realize the goal of life as an ascetic or brahmin, and don’t live having realized it with their own insight.

There are ascetics and brahmins who do truly understand the gratification, drawback, and escape when it comes to these five faculties. I regard them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

48:7. Ascetics and Brahmins (2nd)

“Mendicants, there are ascetics and brahmins who don’t understand the faculty of faith, its origin, its cessation, and the practice that leads to its cessation. They don’t understand the faculty of energy … mindfulness … immersion … wisdom, its origin, its cessation, and the practice that leads to its cessation. I don’t regard them as true ascetics and brahmins. Those venerables don’t realize the goal of life as an ascetic or brahmin, and don’t live having realized it with their own insight.

There are ascetics and brahmins who do understand the faculty of faith, its origin, its cessation, and the practice that leads to its cessation. They do understand the faculty of energy … mindfulness … immersion … wisdom, its origin, its cessation, and the practice that leads to its cessation. I regard them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

48:8. Should Be Seen

“Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. And where should the faculty of faith be seen? In the four factors of stream-entry. And where should the faculty of energy be seen? In the four right efforts. And where should the faculty of mindfulness be seen? In the four kinds of mindfulness meditation. And where should the faculty of immersion be seen? In the four absorptions. And where should the faculty of wisdom be seen? In the four noble truths. These are the five faculties.”

48:9. Analysis (1st)

“Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. And what is the faculty of faith? It’s when a noble disciple has faith in the Realized One’s awakening: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’ This is called the faculty of faith.

And what is the faculty of energy? It’s when a mendicant lives with energy roused up for giving up unskillful qualities and gaining skillful qualities. They’re strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. This is called the faculty of energy.

And what is the faculty of mindfulness? It's when a noble disciple is mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago. This is called the faculty of mindfulness.

And what is the faculty of immersion? It's when a noble disciple, relying on letting go, gains immersion, gains unification of mind. This is called the faculty of immersion.

And what is the faculty of wisdom? It's when a noble disciple is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. This is called the faculty of wisdom. These are the five faculties."

48:10. Analysis (2nd)

"Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. And what is the faculty of faith? It's when a noble disciple has faith in the Realized One's awakening: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' This is called the faculty of faith.

And what is the faculty of energy? It's when a mendicant lives with energy roused up for giving up unskillful qualities and gaining skillful qualities. They're strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities don't arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are completed by development. This is called the faculty of energy.

And what is the faculty of mindfulness? It's when a noble disciple is mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago. They meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of desire and aversion for the world. This is called the faculty of mindfulness.

And what is the faculty of immersion? It's when a noble disciple, relying on letting go, gains immersion, gains unification of mind. Quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected. And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. This is called the faculty of immersion.

And what is the faculty of wisdom? It's when a noble disciple is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. They truly understand: 'This is suffering' … 'This is the origin of suffering' … 'This is the cessation of suffering' … 'This is the practice that leads to the cessation of suffering'. This is called the faculty of wisdom. These are the five faculties."

2. Weaker

48:11. Gain

“Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. And what is the faculty of faith? It’s when a noble disciple has faith in the Realized One’s awakening: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’ This is called the faculty of faith.

And what is the faculty of energy? The energy that’s gained in connection with the four right efforts. This is called the faculty of energy.

And what is the faculty of mindfulness? The mindfulness that’s gained in connection with the four kinds of mindfulness meditation. This is called the faculty of mindfulness.

And what is the faculty of immersion? It’s when a noble disciple, relying on letting go, gains immersion, gains unification of mind. This is called the faculty of immersion.

And what is the faculty of wisdom? It’s when a noble disciple is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. This is called the faculty of wisdom. These are the five faculties.”

48:12. In Brief (1st)

“Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. These are the five faculties. Someone who has completed and fulfilled these five faculties is a perfected one. If they are weaker than that, they’re a non-returner. If they are weaker still, they’re a once-returner. If they are weaker still, they’re a stream-enterer. If they’re weaker still, they’re a follower of the teachings. If they’re weaker still, they’re a follower by faith.”

48:13. In Brief (2nd)

“Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. These are the five faculties. Someone who has completed and fulfilled these five faculties is a perfected one. If they are weaker than that, they’re a non-returner … a once-returner … a stream-enterer … a follower of the teachings … a follower by faith. So from a diversity of faculties there’s a diversity of fruits. And from a diversity of fruits there’s a diversity of persons.”

48:14. In Brief (3rd)

“Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. These are the five faculties. Someone who has completed and fulfilled these five faculties is a perfected one. If they are weaker than that, they’re a non-returner … a once-returner … a stream-enterer … a follower of the teachings … a follower by faith. So, mendicants, if you practice partially you succeed partially. If you practice fully you succeed fully. These five faculties are not a waste, I say.”

48:15. In Detail (1st)

“Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. These are the five faculties. Someone who has completed and fulfilled these five faculties is a perfected one. If they are weaker than that, they’re one who is extinguished in-between one life and the next … one who is extinguished upon landing … one who is extinguished without extra effort … one who is extinguished with extra effort … one who heads upstream, going to the Akaniṭṭha realm … a once-returner … a stream-enterer … a follower of the teachings … a follower by faith.”

48:16. In Detail (2nd)

“Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. These are the five faculties. Someone who has completed and fulfilled these five faculties is a perfected one. If they are weaker than that, they’re one who is extinguished in-between one life and the next … one who is extinguished upon landing … one who is extinguished without extra effort … one who is extinguished with extra effort … one who heads upstream, going to the Akaniṭṭha realm … a once-returner … a stream-enterer … a follower of the teachings … a follower by faith. So from a diversity of faculties there’s a diversity of fruits. And from a diversity of fruits there’s a diversity of persons.”

48:17. In Detail (3rd)

“Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. These are the five faculties. Someone who has completed and fulfilled these five faculties is a perfected one. If they are weaker than that, they’re one who is extinguished in-between one life and the next … one who is extinguished upon landing … one who is extinguished without extra effort … one who is extinguished with extra effort … one who heads upstream, going to the Akaniṭṭha realm … a once-returner … a stream-enterer … a follower of the teachings … a follower by faith. So, mendicants, if you practice partially you succeed partially. If you practice fully you succeed fully. These five faculties are not a waste, I say.”

48:18. Practicing

“Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. These are the five faculties. Someone who has completed and fulfilled these five faculties is a perfected one. If they are weaker than that, they’re practicing to realize the fruit of perfection … a non-returner … practicing to realize the fruit of non-return … a once-returner … practicing to realize the fruit of once-return … a stream-enterer … practicing to realize the fruit of stream-entry. Someone who totally and utterly lacks these five faculties is an outsider who belongs with the ordinary persons, I say.”

48:19. Endowed

Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, they speak of someone who is ‘accomplished regarding the faculties’. How is someone accomplished regarding the faculties defined?” “Mendicant, it’s when a mendicant develops the

faculties of faith, energy, mindfulness, immersion, and wisdom that lead to peace and awakening. This is how someone who is accomplished regarding the faculties is defined."

48:20. The Ending of Defilements

"Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. These are the five faculties. It's because of developing and cultivating these five faculties that a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements."

3. The Six Faculties

48:21. Future Lives

"Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. As long as I didn't truly understand these five faculties' gratification, drawback, and escape for what they are, I didn't announce my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans. But when I did truly understand these five faculties' gratification, drawback, and escape for what they are, I announced my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans. Knowledge and vision arose in me: 'My freedom is unshakable; this is my last rebirth; now there are no more future lives.'"

48:22. The Life Faculty

"Mendicants, there are these three faculties. What three? The female faculty, the male faculty, and the life faculty. These are the three faculties."

48:23. The Faculty of Enlightenment

"Mendicants, there are these three faculties. What three? The faculty of understanding that one's enlightenment is imminent. The faculty of enlightenment. The faculty of one who is enlightened. These are the three faculties."

48:24. A One-Seeder

"Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. These are the five faculties. Someone who has completed and fulfilled these five faculties is a perfected one. If they are weaker than that, they're one who is extinguished in-between one life and the next … one who is extinguished upon landing … one who is extinguished without extra effort … one who is extinguished with extra effort … one who heads upstream, going to the Akaniṭṭha realm … a once-returner … a one-seeder … one who goes

from family to family … one who has seven rebirths at most … a follower of the teachings … a follower by faith."

48:25. Plain Version

"Mendicants, there are these six faculties. What six? The faculties of the eye, ear, nose, tongue, body, and mind. These are the six faculties."

48:26. A Stream-Enterer

"Mendicants, there are these six faculties. What six? The faculties of the eye, ear, nose, tongue, body, and mind. A noble disciple comes to truly understand these six faculties' origin, ending, gratification, drawback, and escape. Such a noble disciple is called a stream-enterer, not liable to be reborn in the underworld, bound for awakening."

48:27. A Perfected One

"Mendicants, there are these six faculties. What six? The faculties of the eye, ear, nose, tongue, body, and mind. A mendicant comes to be freed by not grasping after truly understanding these six faculties' origin, ending, gratification, drawback, and escape. Such a mendicant is called a perfected one, with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment."

48:28. Awakened

"Mendicants, there are these six faculties. What six? The faculties of the eye, ear, nose, tongue, body, and mind. As long as I didn't truly understand these six faculties' gratification, drawback, and escape for what they are, I didn't announce my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans. But when I did truly understand these six faculties' gratification, drawback, and escape for what they are, I announced my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans. Knowledge and vision arose in me: 'My freedom is unshakable; this is my last rebirth; now there are no more future lives.'"

48:29. Ascetics and Brahmins (1st)

"Mendicants, there are these six faculties. What six? The faculties of the eye, ear, nose, tongue, body, and mind. There are ascetics and brahmins who don't truly understand the origin, ending, gratification, drawback, and escape when it comes to these six faculties. I don't regard them as true ascetics and brahmins. Those venerables don't realize the goal of life as an ascetic or brahmin, and don't live having realized it with their own insight. There are ascetics and brahmins who do truly understand the origin, ending, gratification, drawback, and escape when it comes to these six faculties. I regard them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight."

48:30. Ascetics and Brahmins (2nd)

"Mendicants, there are ascetics and brahmins who don't understand the eye faculty, its origin, its cessation, and the practice that leads to its cessation. They don't understand the ear faculty … nose faculty … tongue faculty … body faculty … mind faculty, its origin, its cessation, and the practice that leads to its cessation. I don't regard them as true ascetics and brahmins. Those venerables don't realize the goal of life as an ascetic or brahmin, and don't live having realized it with their own insight.

There are ascetics and brahmins who do understand the eye faculty, its origin, its cessation, and the practice that leads to its cessation. They understand the ear faculty … nose faculty … tongue faculty … body faculty … mind faculty, its origin, its cessation, and the practice that leads to its cessation. I regard them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight."

4. The Pleasure Faculty

48:31. Plain Version

"Mendicants, there are these five faculties. What five? The faculties of pleasure, pain, happiness, sadness, and equanimity. These are the five faculties."

48:32. A Stream-Enterer

"Mendicants, there are these five faculties. What five? The faculties of pleasure, pain, happiness, sadness, and equanimity. A noble disciple comes to truly understand these five faculties' origin, ending, gratification, drawback, and escape. Such a noble disciple is called a stream-enterer, not liable to be reborn in the underworld, bound for awakening."

48:33. A Perfected One

"Mendicants, there are these five faculties. What five? The faculties of pleasure, pain, happiness, sadness, and equanimity. A mendicant comes to be freed by not grasping after truly understanding these five faculties' origin, ending, gratification, drawback, and escape. Such a mendicant is called a perfected one, with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment."

48:34. Ascetics and Brahmins (1st)

"Mendicants, there are these five faculties. What five? The faculties of pleasure, pain, happiness, sadness, and equanimity. There are ascetics and brahmins who don't truly understand the origin, ending, gratification, drawback, and escape when it comes to these five faculties. I don't regard them as true ascetics and brahmins. Those venerables don't realize the goal of life as an ascetic or brahmin, and don't live having realized it with their own insight.

There are ascetics and brahmins who do truly understand the origin, ending, gratification, drawback, and escape when it comes to these five faculties. I regard them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight."

48:35. Ascetics and Brahmins (2nd)

"Mendicants, there are these five faculties. What five? The faculties of pleasure, pain, happiness, sadness, and equanimity. "Mendicants, there are ascetics and brahmins who don't understand the faculty of pleasure, its origin, its cessation, and the practice that leads to its cessation. There are ascetics and brahmins who don't understand the faculty of pain … happiness … sadness … equanimity, its origin, its cessation, and the practice that leads to its cessation. I don't regard them as true ascetics and brahmins. Those venerables don't realize the goal of life as an ascetic or brahmin, and don't live having realized it with their own insight.

There are ascetics and brahmins who do understand the faculty of pleasure, its origin, its cessation, and the practice that leads to its cessation. There are ascetics and brahmins who do understand the faculty of pain … happiness … sadness … equanimity, its origin, its cessation, and the practice that leads to its cessation. I regard them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight."

48:36. Analysis (1st)

"Mendicants, there are these five faculties. What five? The faculties of pleasure, pain, happiness, sadness, and equanimity.

And what is the faculty of pleasure? Physical enjoyment, physical pleasure, the enjoyable, pleasant feeling that's born from physical contact. This is called the faculty of pleasure.

And what is the faculty of pain? Physical pain, physical displeasure, the painful, unpleasant feeling that's born from physical contact. This is called the faculty of pain.

And what is the faculty of happiness? Mental enjoyment, mental pleasure, the enjoyable, pleasant feeling that's born from mind contact. This is called the faculty of happiness.

And what is the faculty of sadness? Mental pain, mental displeasure, the painful, unpleasant feeling that's born from mind contact. This is called the faculty of sadness.

And what is the faculty of equanimity? Neither pleasant nor unpleasant feeling, whether physical or mental. This is the faculty of equanimity. These are the five faculties."

48:37. Analysis (2nd)

"Mendicants, there are these five faculties. What five? The faculties of pleasure, pain, happiness, sadness, and equanimity.

And what is the faculty of pleasure? Physical enjoyment, physical pleasure, the enjoyable, pleasant feeling that's born from physical contact. This is called the faculty of pleasure.

And what is the faculty of pain? Physical pain, physical displeasure, the painful, unpleasant feeling that's born from physical contact. This is called the faculty of pain.

And what is the faculty of happiness? Mental enjoyment, mental pleasure, the enjoyable, pleasant feeling that's born from mind contact. This is called the faculty of happiness.

And what is the faculty of sadness? Mental pain, mental displeasure, the painful, unpleasant feeling that's born from mind contact. This is called the faculty of sadness.

And what is the faculty of equanimity? Neither pleasant nor unpleasant feeling, whether physical or mental. This is the faculty of equanimity.

In this context, the faculties of pleasure and happiness should be seen as pleasant feeling. The faculties of pain and sadness should be seen as painful feeling. The faculty of equanimity should be seen as neutral feeling. These are the five faculties."

48:38. Analysis (3rd)

"Mendicants, there are these five faculties. What five? The faculties of pleasure, pain, happiness, sadness, and equanimity.

And what is the faculty of pleasure? Physical enjoyment, physical pleasure, the enjoyable, pleasant feeling that's born from physical contact. This is called the faculty of pleasure.

And what is the faculty of pain? Physical pain, physical displeasure, the painful, unpleasant feeling that's born from physical contact. This is called the faculty of pain.

And what is the faculty of happiness? Mental enjoyment, mental pleasure, the enjoyable, pleasant feeling that's born from mind contact. This is called the faculty of happiness.

And what is the faculty of sadness? Mental pain, mental displeasure, the painful, unpleasant feeling that's born from mind contact. This is called the faculty of sadness.

And what is the faculty of equanimity? Neither pleasant nor unpleasant feeling, whether physical or mental. This is the faculty of equanimity.

In this context, the faculties of pleasure and happiness should be seen as pleasant feeling. The faculties of pain and sadness should be seen as painful feeling. The faculty of equanimity should be seen as neutral feeling. That's how these five faculties, depending on how they're explained, having been five become three, and having been three become five."

48:39. The Simile of the Fire Sticks

"Mendicants, there are these five faculties. What five? The faculties of pleasure, pain, happiness, sadness, and equanimity. The faculty of pleasure arises dependent on a contact to be experienced as pleasant. When in a state of pleasure, you understand: 'I'm in a state of pleasure.' With the cessation of that contact to be experienced as pleasant, you understand that the corresponding faculty of pleasure ceases and stops.

The faculty of pain arises dependent on a contact to be experienced as painful. When in a state of pain, you understand: 'I'm in a state of pain.' With the cessation of that contact to be experienced as painful, you understand that the corresponding faculty of pain ceases and stops.

The faculty of happiness arises dependent on a contact to be experienced as happiness. When in a state of happiness, you understand: 'I'm in a state of happiness.' With the cessation of that contact to be experienced as happiness, you understand that the corresponding faculty of happiness ceases and stops.

The faculty of sadness arises dependent on a contact to be experienced as sadness. When in a state of sadness, you understand: 'I'm in a state of sadness.' With the cessation of that contact to be experienced as sadness, you understand that the corresponding faculty of sadness ceases and stops.

The faculty of equanimity arises dependent on a contact to be experienced as equanimous. When in a state of equanimity, you understand: 'I'm in a state of equanimity.' With the cessation of that contact to be experienced as equanimous, you understand that the corresponding faculty of equanimity ceases and stops.

When you rub two sticks together, heat is generated and fire is produced. But when you part the sticks and lay them aside, any corresponding heat ceases and stops. In the same way, the faculty of pleasure arises dependent on a contact to be experienced as pleasant. When in a state of pleasure, you understand: 'I'm in a state of pleasure.' With the cessation of that contact to be experienced as pleasant, you understand that the corresponding faculty of pleasure ceases and stops.

The faculty of pain … happiness … sadness … equanimity arises dependent on a contact to be experienced as equanimous. When in a state of equanimity, you understand: 'I'm in a state of equanimity.' With the cessation of that contact to be experienced as equanimous, you understand that the corresponding faculty of equanimity ceases and stops."

48:40. Irregular Order

"Mendicants, there are these five faculties. What five? The faculties of pain, sadness, pleasure, happiness, and equanimity. While a mendicant is meditating—diligent, keen, and resolute—the faculty of pain arises. They understand: 'The faculty of pain has arisen in me. And that has a precursor, a source, a condition, and a reason. It's not possible for the faculty of pain to arise without a precursor, a source, a condition, or a reason.' They understand the faculty of pain, its origin, its cessation, and where that faculty of pain that's arisen ceases without anything left over. And where does that faculty of pain that's arisen cease without anything left over? It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. That's where the faculty of pain that's arisen ceases without anything left over. They're called a mendicant who understands the cessation of the faculty of pain, and who applies their mind to that end.

While a mendicant is meditating—diligent, keen, and resolute—the faculty of sadness arises. They understand: 'The faculty of sadness has arisen in me. And that has a precursor, a source, a condition, and a reason. It's not possible for the faculty of sadness to arise without a precursor, a source, a condition, or a reason.' They understand the faculty of sadness, its origin, its cessation, and where that faculty of sadness that's arisen ceases without anything left over. And where does that faculty of sadness that's arisen cease without anything left over? It's when, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected. That's where the faculty of sadness that's arisen ceases without anything left over. They're called a mendicant who understands the cessation of the faculty of sadness, and who applies their mind to that end.

While a mendicant is meditating—diligent, keen, and resolute—the faculty of pleasure arises. They understand: 'The faculty of pleasure has arisen in me. And that has a precursor, a source, a condition, and a reason. it's not possible for the faculty of pain to arise without a precursor, a source, a condition, or a reason.' They understand the faculty of pleasure, its origin, its cessation, and where that faculty of pleasure that's arisen ceases without anything left over. And where does that faculty of pleasure that's arisen cease without anything left over? It's when, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' That's where the faculty of pleasure that's arisen ceases without anything left over. They're called a mendicant who understands the cessation of the faculty of pleasure, and who applies their mind to that end.

While a mendicant is meditating—diligent, keen, and resolute—the faculty of happiness arises. They understand: 'The faculty of happiness has arisen in me. And that has a precursor, a

source, a condition, and a reason. it's not possible for the faculty of happiness to arise without a precursor, a source, a condition, or a reason.' They understand the faculty of happiness, its origin, its cessation, and where that faculty of happiness that's arisen ceases without anything left over. And where does that faculty of happiness that's arisen cease without anything left over? It's when, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. That's where the faculty of happiness that's arisen ceases without anything left over. They're called a mendicant who understands the cessation of the faculty of happiness, and who applies their mind to that end.

While a mendicant is meditating—diligent, keen, and resolute—the faculty of equanimity arises. They understand: 'The faculty of equanimity has arisen in me. And that has a precursor, a source, a condition, and a reason. It's not possible for the faculty of equanimity to arise without a precursor, a source, a condition, or a reason.' They understand the faculty of equanimity, its origin, its cessation, and where that faculty of equanimity that's arisen ceases without anything left over. And where does that faculty of equanimity that's arisen cease without anything left over? It's when a mendicant, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. That's where the faculty of equanimity that's arisen ceases without anything left over. They're called a mendicant who understands the cessation of the faculty of equanimity, and who applies their mind to that end."

5. Old Age

48:41. Old Age

So I have heard. At one time the Buddha was staying near Sāvatthī in the Eastern Monastery, the stilt longhouse of Migāra's mother. Then in the late afternoon, the Buddha came out of retreat and sat warming his back in the last rays of the sun.

Then Venerable Ānanda went up to the Buddha, bowed, and while massaging the Buddha's limbs he said: "It's incredible, sir, it's amazing, how the complexion of your skin is no longer pure and bright. Your limbs are flaccid and wrinkled, and your body is stooped. And it's apparent that there has been a deterioration in your faculties of eye, ear, nose, tongue, and body."

"That's how it is, Ānanda. When young you're liable to grow old; when healthy you're liable to get sick; and when alive you're liable to die. The complexion of the skin is no longer pure and bright. The limbs are flaccid and wrinkled, and the body is stooped. And it's apparent that there has been a deterioration in the faculties of eye, ear, nose, tongue, and body."

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

> "Curse this wretched old age,
> which makes you so ugly.
> That's how much this delightful puppet
> is ground down by old age.
>
> Even if you live for a hundred years,
> you'll still end up dying.
> Death spares no-one,
> but crushes all underfoot."

48:42. The Brahmin Uṇṇābha

At Sāvatthī. Then Uṇṇābha the brahmin went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

"Master Gotama, these five faculties have different scopes and different ranges, and don't experience each others' scope and range. What five? The faculties of the eye, ear, nose, tongue, and body. What do these five faculties, with their different scopes and ranges, have recourse to? What experiences their scopes and ranges?"

"Brahmin, these five faculties have different scopes and different ranges, and don't experience each others' scope and range. What five? The faculties of the eye, ear, nose, tongue, and body. These five faculties, with their different scopes and ranges, have recourse to the mind. And the mind experiences their scopes and ranges."

"But Master Gotama, what does the mind have recourse to?" "The mind has recourse to mindfulness." "But what does mindfulness have recourse to?" "Mindfulness has recourse to freedom." "But what does freedom have recourse to?" "Freedom has recourse to extinguishment." "But what does extinguishment have recourse to?" "This question goes too far, brahmin! You weren't able to grasp the limit of questioning. For extinguishment is the culmination, destination, and end of the spiritual life."

And then the brahmin Uṇṇābha approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Then, not long after he had left, the Buddha addressed the mendicants: "Suppose there was a bungalow or a hall with a peaked roof, with windows on the eastern side. When the sun rises and a ray of light enters through a window, where would it land?" "On the western wall, sir." "In the same way, the brahmin Uṇṇābha's faith in the Realized One is settled, rooted, and planted deep. It's strong and can't be shifted by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world. If he were to pass away at this time, he would be bound by no fetter that might return him to this world."

48:43. At Sāketa

So I have heard. At one time the Buddha was staying near Sāketa in the deer part at the Añjana Wood. There the Buddha addressed the mendicants: "Mendicants, is there a way in which the five faculties become the five powers, and the five powers become the five faculties?"

"Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it."

"Mendicants, there is a way in which the five faculties become the five powers, and the five powers become the five faculties.

And what is that method? The faculty of faith is the power of faith, and the power of faith is the faculty of faith. The faculty of energy is the power of energy, and the power of energy is the faculty of energy. The faculty of mindfulness is the power of mindfulness, and the power of mindfulness is the faculty of mindfulness. The faculty of immersion is the power of immersion, and the power of immersion is the faculty of immersion. The faculty of wisdom is the power of wisdom, and the power of wisdom is the faculty of wisdom. Suppose that there was a river slanting, sloping, and inclining to the east, and in the middle was an island. There's a way in which that river can be reckoned to have just one stream. But there's also a way in which that river can be reckoned to have two streams.

And what's the way in which that river can be reckoned to have just one stream? By taking into account the water to the east and the west of the island, that river can be reckoned to have just one stream.

And what's the way in which that river can be reckoned to have two streams? By taking into account the water to the north and the south of the island, that river can be reckoned to have two streams. In the same way, the faculty of faith is the power of faith, and the power of faith is the faculty of faith. The faculty of energy is the power of energy, and the power of energy is the faculty of energy. The faculty of mindfulness is the power of mindfulness, and the power of mindfulness is the faculty of mindfulness. The faculty of immersion is the power of immersion, and the power of immersion is the faculty of immersion. The faculty of wisdom is the power of wisdom, and the power of wisdom is the faculty of wisdom. It's because of developing and cultivating the five faculties that a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements."

48:44. At the Eastern Gate

So I have heard. At one time the Buddha was staying in Sāvatthī at the eastern gate. Then the Buddha said to Venerable Sāriputta: "Sāriputta, do you have faith that the faculties of faith, energy, mindfulness, immersion, and wisdom, when developed and cultivated, culminate, finish, and end in the deathless?"

"Sir, in this case I don't rely on faith in the Buddha's claim that the faculties of faith, energy, mindfulness, immersion, and wisdom, when developed and cultivated, culminate, finish, and end in the deathless. There are those who have not known or seen or understood or realized or experienced this with wisdom. They may rely on faith in this matter. But there are those who have known, seen, understood, realized, and experienced this with wisdom. They have no doubts or uncertainties in this matter. I have known, seen, understood, realized, and experienced this with wisdom. I have no doubts or uncertainties that the faculties of faith, energy, mindfulness, immersion, and wisdom, when developed and cultivated, culminate, finish, and end in the deathless."

"Good, good, Sāriputta! There are those who have not known or seen or understood or realized or experienced this with wisdom. They may rely on faith in this matter. But there are those who have known, seen, understood, realized, and experienced this with wisdom. They have no doubts or uncertainties that the faculties of faith, energy, mindfulness, immersion, and wisdom, when developed and cultivated, culminate, finish, and end in the deathless."

48:45. At the Eastern Monastery (1st)

So I have heard. At one time the Buddha was staying near Sāvatthī in the Eastern Monastery, the stilt longhouse of Migāra's mother. There the Buddha addressed the mendicants: "Mendicants, how many faculties must a mendicant develop and cultivate so that they can declare enlightenment: 'I understand: "Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence"'?"

"Our teachings are rooted in the Buddha. …" "A mendicant must develop and cultivate one faculty so that they can declare enlightenment. What one? The faculty of wisdom. When a noble disciple has wisdom, the faith, energy, mindfulness, and immersion that follow along with that become stabilized. This is the one faculty that a mendicant must develop and cultivate so that

they can declare enlightenment: ‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence”’.”

48:46. At the Eastern Monastery (2nd)

The same setting. “Mendicants, how many faculties must a mendicant develop and cultivate so that they can declare enlightenment: ‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence”’?”

“Our teachings are rooted in the Buddha. …” “A mendicant must develop and cultivate two faculties so that they can declare enlightenment. What two? Noble wisdom and noble freedom. For their noble wisdom is the faculty of wisdom. And their noble freedom is the faculty of immersion. These are the two faculties that a mendicant must develop and cultivate so that they can declare enlightenment: ‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence”’.”

48:47. At the Eastern Monastery (3rd)

The same setting. “Mendicants, how many faculties must a mendicant develop and cultivate so that they can declare enlightenment: ‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence”’?”

“Our teachings are rooted in the Buddha. …” “A mendicant must develop and cultivate four faculties so that they can declare enlightenment. What four? The faculties of energy, mindfulness, immersion, and wisdom. These are the four faculties that a mendicant must develop and cultivate so that they can declare enlightenment: ‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence”’.”

48:48. At the Eastern Monastery (4th)

The same setting. “Mendicants, how many faculties must a mendicant develop and cultivate so that they can declare enlightenment: ‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence”’?”

“Our teachings are rooted in the Buddha. …” “A mendicant must develop and cultivate five faculties so that they can declare enlightenment. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. These are the five faculties that a mendicant must develop and cultivate so that they can declare enlightenment: ‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence”’.”

48:49. About Piṇḍola Bhāradvāja

So I have heard. At one time the Buddha was staying near Kosambi, in Ghosita’s Monastery. Now at that time Venerable Piṇḍola Bhāradvāja had declared enlightenment: “I understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is

no return to any state of existence.’” Then several mendicants went up to the Buddha, bowed, sat down to one side, and told him what had happened. Then they said:

“What reason does Piṇḍola Bhāradvāja see for doing this?”

“It’s because Piṇḍola Bhāradvāja has developed and cultivated three faculties that he declares enlightenment: ‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.”’ What three? The faculties of mindfulness, immersion, and wisdom. It’s because Piṇḍola Bhāradvāja has developed and cultivated these three faculties that he declares enlightenment. What’s the culmination of these three faculties? They culminate in ending. In the ending of what? Of rebirth, old age, and death. It’s because he sees that they culminate in the ending of rebirth, old age, and death that Piṇḍola Bhāradvāja declares enlightenment: ‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.”’”

48:50. At Āpaṇa

So I have heard. At one time the Buddha was staying in the land of the Aṅgas, near the Aṅgan town called Āpaṇa. Then the Buddha said to Venerable Sāriputta: “Sāriputta, would a noble disciple who is sure and devoted to the Realized One have any doubt or uncertainty about the Realized One or his instructions?”

“Sir, a noble disciple who is sure and devoted to the Realized One would have no doubt or uncertainty about the Realized One or his instructions. You can expect that a faithful noble disciple will live with energy roused up for giving up unskillful qualities and gaining skillful qualities. They’re strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. For their energy is the faculty of energy.

You can expect that a faithful and energetic noble disciple will be mindful, with utmost mindfulness and alertness, able to remember and recall what was said and done long ago. For their mindfulness is the faculty of mindfulness.

You can expect that a faithful, energetic, and mindful noble disciple will, relying on letting go, gain immersion, gain unification of mind. For their samādhi is the faculty of immersion.

You can expect that a faithful, energetic, mindful noble disciple with their mind immersed in samādhi will understand this: ‘Transmigration has no known beginning. No first point is found of sentient beings roaming and transmigrating, hindered by ignorance and fettered by craving. But when that dark mass of ignorance fades away and ceases with nothing left over, that state is peaceful and sublime. That is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.’ For their noble wisdom is the faculty of wisdom.

When a noble disciple has tried again and again, recollected again and again, entered immersion again and again, and understood with wisdom again and again, they will be confident of this: ‘I have previously heard of these things. But now I have direct meditative experience of them, and see them with penetrating wisdom.’ For their faith is the faculty of faith.”

“Good, good, Sāriputta! “Sāriputta, a noble disciple who is sure and devoted to the Realized One would have no doubt or uncertainty about the Realized One or his instructions. …” (The Buddha then repeated Sāriputta’s answer word for word.)

6. The Boar's Cave

48:51. At Sālā

So I have heard. At one time the Buddha was staying in the land of the Kosalans near the brahmin village of Sālā. There the Buddha addressed the mendicants: "Mendicants, the lion, king of beasts, is said to be the best of animals in terms of strength, speed, and courage. In the same way, the faculty of wisdom is said to be the best of the qualities that lead to awakening in terms of becoming awakened.

And what are the qualities that lead to awakening? The faculties of faith, energy, mindfulness, immersion, and wisdom are qualities that lead to awakening, in that they lead to becoming awakened. The lion, king of beasts, is said to be the best of animals in terms of strength, speed, and courage. In the same way, the faculty of wisdom is said to be the best of the qualities that lead to awakening in terms of becoming awakened."

48:52. In the Land of the Mallas

So I have heard. At one time the Buddha was staying in the land of the Mallas, near the Mallian town called Uruvelakappa. There the Buddha addressed the mendicants: "Mendicants, as long as noble knowledge hasn't arisen for a noble disciple the four faculties are not stable and fixed. But when noble knowledge has arisen for a noble disciple the four faculties become stable and fixed.

It's just like in a bungalow. As long as the roof peak is not lifted into place, the rafters are not stable or fixed. But when the roof peak is lifted into place, the rafters become stable and fixed. In the same way, as long as noble knowledge hasn't arisen for a noble disciple the four faculties are not stable and fixed. But when noble knowledge has arisen for a noble disciple the four faculties become stable and fixed.

What four? The faculties of faith, energy, mindfulness, and immersion. When a noble disciple has wisdom, the faith, energy, mindfulness, and immersion that follow along with that become stabilized."

48:53. A Trainee

So I have heard. At one time the Buddha was staying near Kosambi, in Ghosita's Monastery. There the Buddha addressed the mendicants: "Mendicants, is there a way that a mendicant who is a trainee, standing at the level of a trainee, can understand that they are a trainee? And that a mendicant who is an adept, standing at the level of an adept, can understand that they are an adept?"

"Our teachings are rooted in the Buddha. …" "There is a way that a mendicant who is a trainee, standing at the level of a trainee, can understand that they are a trainee, and that a mendicant who is an adept, standing at the level of an adept, can understand that they are an adept.

And what is a way that a mendicant who is a trainee can understand that they are a trainee? It's when a mendicant who is a trainee truly understands: 'This is suffering' … 'This is the origin of suffering' … 'This is the cessation of suffering' … 'This is the practice that leads to the cessation of suffering'. This is a way that a mendicant who is a trainee can understand that they are a trainee.

Furthermore, a mendicant who is a trainee reflects: 'Is there any other ascetic or brahmin elsewhere whose teaching is as true, as real, as accurate as that of the Buddha?' They

understand: ‘There is no other ascetic or brahmin elsewhere whose teaching is as true, as real, as accurate as that of the Buddha.’ This too is a way that a mendicant who is a trainee can understand that they are a trainee.

Furthermore, a mendicant who is a trainee understands the five faculties: faith, energy, mindfulness, immersion, and wisdom. And although they don’t have direct meditative experience of their destination, apex, fruit, and culmination, they do see them with penetrating wisdom. This too is a way that a mendicant who is a trainee can understand that they are a trainee.

And what is the way that a mendicant who is an adept can understand that they are an adept? It’s when a mendicant who is an adept understands the five faculties: faith, energy, mindfulness, immersion, and wisdom. They have direct meditative experience of their destination, apex, fruit, and culmination, and they see them with penetrating wisdom. This is a way that a mendicant who is an adept can understand that they are an adept.

Furthermore, a mendicant who is an adept understands the six faculties: eye, ear, nose, tongue, body, and mind. They understand: ‘These six faculties will totally and utterly cease without anything left over. And no other six faculties will arise anywhere anyhow.’ This too is a way that a mendicant who is an adept can understand that they are an adept.”

48:54. Footprints

“The footprints of all creatures that walk can fit inside an elephant’s footprint, so an elephant’s footprint is said to be the biggest of them all. In the same way, the faculty of wisdom is said to be the best of the steps that lead to awakening in terms of becoming awakened. And what are the steps that lead to awakening? The faculties of faith, energy, mindfulness, immersion, and wisdom are steps that lead to awakening, in that they lead to becoming awakened. The footprints of all creatures that walk can fit inside an elephant’s footprint, so an elephant’s footprint is said to be the biggest of them all. In the same way, the faculty of wisdom is said to be the best of the steps that lead to awakening in terms of becoming awakened.”

48:55. Heartwood

“Of all kinds of fragrant heartwood, red sandalwood is said to be the best. In the same way, the faculty of wisdom is said to be the best of the qualities that lead to awakening in terms of becoming awakened. And what are the qualities that lead to awakening? The faculties of faith, energy, mindfulness, immersion, and wisdom are qualities that lead to awakening, in that they lead to becoming awakened. Of all kinds of fragrant heartwood, red sandalwood is said to be the best. In the same way, the faculty of wisdom is said to be the best of the qualities that lead to awakening in terms of becoming awakened.”

48:56. Grounded

“Mendicants, when a mendicant is grounded in one thing the five faculties become developed, well developed. What one thing? Diligence. And what is diligence? It’s when a mendicant looks after their mind when it comes to defilements and things that stimulate defilements. As they do so the faculties of faith, energy, mindfulness, immersion, and wisdom are developed to perfection. That’s how when a mendicant is grounded in one thing the five faculties become developed, well developed.”

48:57. With Brahmā Sahampati

At one time, when he was first awakened, the Buddha was staying near Uruvelā at the goatherd's banyan tree on the bank of the Nerañjarā River. Then as he was in private retreat this thought came to his mind: "When these five faculties are developed and cultivated they culminate, finish, and end in the deathless. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. When these five faculties are developed and cultivated they culminate, finish, and end in the deathless."

Then Brahmā Sahampati knew what the Buddha was thinking. As easily as a strong person would extend or contract their arm, he vanished from the Brahmā realm and reappeared in front of the Buddha. He arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said: "That's so true, Blessed One! That's so true, Holy One! When these five faculties are developed and cultivated they culminate, finish, and end in the deathless. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. When these five faculties are developed and cultivated they culminate, finish, and end in the deathless.

Once upon a time, sir, I lived the spiritual life under the fully awakened Buddha Kassapa. There they knew me as the mendicant Sahaka. Because of developing and cultivating these same five faculties I lost desire for sensual pleasures. When my body broke up, after death, I was reborn in a good place, in the Brahmā realm. There they know me as Brahmā Sahampati. That's so true, Blessed One! That's so true, Holy One! I know and see how when these five faculties are developed and cultivated they culminate, finish, and end in the deathless."

48:58. The Boar's Cave

At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain in the Boar's Cave. Then the Buddha said to Venerable Sāriputta: "Sāriputta, considering what benefit does a mendicant with defilements ended, while still alive, continue to show utmost devotion for the Realized One or his instructions?" "Sir, it is considering the supreme sanctuary that a mendicant with defilements ended, while still alive, continues to show utmost devotion for the Realized One or his instructions." "Good, good, Sāriputta! For it is considering the supreme sanctuary that a mendicant whose defilements are ended, while still alive, continues to show utmost devotion for the Realized One or his instructions.

And what is that supreme sanctuary?" "It's when a mendicant with defilements ended develops the faculties of faith, energy, mindfulness, immersion, and wisdom, which lead to peace and awakening. It is considering this supreme sanctuary that a mendicant with defilements ended, while still alive, continues to show utmost devotion for the Realized One or his instructions." "Good, good, Sāriputta! For this is that supreme sanctuary.

And what is that utmost devotion that a mendicant with defilements ended, while still alive, continues to show towards the Realized One or his instructions?" "It's when a mendicant with defilements ended maintains respect and reverence for the Teacher, the teaching, the Saṅgha, the training, and immersion. This is that utmost devotion." "Good, good, Sāriputta! For this is that utmost devotion that a mendicant with defilements ended, while still alive, continues to show towards the Realized One or his instructions."

48:59. Arising (1st)

At Sāvatthī. "Mendicants, these five faculties don't arise to be developed and cultivated except when a Realized One, a perfected one, a fully awakened Buddha has appeared. What five? The

faculties of faith, energy, mindfulness, immersion, and wisdom. These five faculties don't arise to be developed and cultivated except when a Realized One, a perfected one, a fully awakened Buddha has appeared."

48:60. Arising (2nd)

"Mendicants, these five faculties don't arise to be developed and cultivated apart from the Holy One's training. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. These five faculties don't arise to be developed and cultivated apart from the Holy One's training."

7. Leading to Awakening

48:61. Fetters

At Sāvatthī. "Mendicants, when these five faculties are developed and cultivated they lead to giving up the fetters. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. When these five faculties are developed and cultivated they lead to giving up the fetters."

48:62. Tendencies

"Mendicants, when these five faculties are developed and cultivated they lead to uprooting the underlying tendencies. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. When these five faculties are developed and cultivated they lead to uprooting the underlying tendencies."

48:63. Complete Understanding

"Mendicants, when these five faculties are developed and cultivated they lead to the complete understanding of the course of time. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. When these five faculties are developed and cultivated they lead to the complete understanding of the course of time."

48:64. Ending of Defilements

"Mendicants, when these five faculties are developed and cultivated they lead to the ending of defilements. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. When these five faculties are developed and cultivated they lead to the ending of defilements."

"Mendicants, when these five faculties are developed and cultivated they lead to giving up the fetters, uprooting the underlying tendencies, completely understanding the course of time, and ending the defilements. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. When these five faculties are developed and cultivated they lead to giving up the fetters,

uprooting the underlying tendencies, completely understanding the course of time, and ending the defilements."

48:65. Two Fruits

"Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. These are the five faculties. Because of developing and cultivating these five faculties, one of two results can be expected: enlightenment in the present life, or if there's something left over, non-return."

48:66. Seven Benefits

"Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. These are the five faculties. Because of developing and cultivating these five faculties, seven fruits and benefits can be expected. What seven? They attain enlightenment early on in this very life. If not, they attain enlightenment at the time of death. If not, with the ending of the five lower fetters, they're extinguished in-between one life and the next … they're extinguished upon landing … they're extinguished without extra effort … they're extinguished with extra effort … they head upstream, going to the Akaniṭṭha realm. Because of developing and cultivating these five faculties, these seven fruits and benefits can be expected."

48:67. A Tree (1st)

"Mendicants, of all the trees in India, the rose-apple is said to be the best. In the same way, the faculty of wisdom is said to be the best of the qualities that lead to awakening in terms of becoming awakened. And what are the qualities that lead to awakening? The faculties of faith, energy, mindfulness, immersion, and wisdom are qualities that lead to awakening, in that they lead to becoming awakened. Of all the trees in India, the rose-apple is said to be the best. In the same way, the faculty of wisdom is said to be the best of the qualities that lead to awakening in terms of becoming awakened."

48:68. A Tree (2nd)

"Mendicants, of all the trees belonging to the gods of the Thirty-Three, the Shady Orchid Tree is said to be the best. In the same way, the faculty of wisdom is said to be the best of the qualities that lead to awakening in terms of becoming awakened. And what are the qualities that lead to awakening? The faculties of faith, energy, mindfulness, immersion, and wisdom are qualities that lead to awakening, in that they lead to becoming awakened. Of all the trees belonging to the gods of the Thirty-Three, the shady orchid tree is said to be the best. In the same way, the faculty of wisdom is said to be the best of the qualities that lead to awakening in terms of becoming awakened."

48:69. A Tree (3rd)

"Mendicants, of all the trees belonging to the demons, the trumpet-flower tree is said to be the best. In the same way, the faculty of wisdom is said to be the best of the qualities that lead to

awakening in terms of becoming awakened. And what are the qualities that lead to awakening? The faculties of faith, energy, mindfulness, immersion, and wisdom are qualities that lead to awakening, in that they lead to becoming awakened. Of all the trees belonging to the demons, the trumpet-flower tree is said to be the best. In the same way, the faculty of wisdom is said to be the best of the qualities that lead to awakening in terms of becoming awakened."

48:70. A Tree (4th)

"Mendicants, of all the trees belonging to the phoenixes, the red silk-cotton tree is said to be the best. In the same way, the faculty of wisdom is said to be the best of the qualities that lead to awakening in terms of becoming awakened. And what are the qualities that lead to awakening? The faculties of faith, energy, mindfulness, immersion, and wisdom are qualities that lead to awakening, in that they lead to becoming awakened. Of all the trees belonging to the phoenixes, the red silk-cotton tree is said to be the best. In the same way, the faculty of wisdom is said to be the best of the qualities that lead to awakening in terms of becoming awakened."

8. Abbreviated Texts on the Ganges

48:71–82. Slanting East, Etc.

"Mendicants, the Ganges river slants, slopes, and inclines to the east. In the same way, a mendicant developing and cultivating the five faculties slants, slopes, and inclines to extinguishment. How so? It's when a mendicant develops the faculties of faith, energy, mindfulness, immersion, and wisdom, which rely on seclusion, fading away, and cessation, and ripen as letting go. That's how a mendicant developing and cultivating the five faculties slants, slopes, and inclines to extinguishment."

(To be expanded for each of the different rivers as in SN 45.91–102.)

> Six on slanting to the east,
> and six on slanting to the ocean;
> these two sixes make twelve,
> and that's how this chapter is recited.

9. Diligence

48:83–92. Diligence

(To be expanded as in the chapter on diligence at SN 45.139–148.)

> The Realized One, footprint, roof peak,
> roots, heartwood, jasmine,
> monarch, sun and moon,
> and cloth is the tenth.

10. Hard Work

48:93–104. Hard Work

(To be expanded as in the chapter on hard work at SN 45.149–160.)

Hard work, seeds, and dragons,
a tree, a pot, and a spike,
the sky, and two on clouds,
a ship, a guest house, and a river.

11. Searches

48:105–114. Searches

(To be expanded as in the chapter on searches at SN 45.161–170.)

Searches, discriminations, defilements,
states of existence, three kinds of suffering,
barrenness, stains, and troubles,
feelings, craving, and thirst.

12. Floods

48:115–124. Floods

(To be expanded as in SN 45.171–179, with the following as the final discourse.) “Mendicants, there are five higher fetters. What five? Desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance. These are the five higher fetters. The five faculties should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters. What five? It’s when a mendicant develops the faculties of faith, energy, mindfulness, immersion, and wisdom, which rely on seclusion, fading away, and cessation, and ripen as letting go. These five faculties should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.”

(To be expanded as in the Linked Discourses on the Path.)

Floods, bonds, grasping,
ties, and underlying tendencies,
kinds of sensual stimulation, hindrances,
aggregates, and fetters high and low.

13. Another Chapter of Abbreviated Texts on the Ganges, Etc.

48:125–136. Another on Sloping East, Etc.

"Mendicants, the Ganges river slants, slopes, and inclines to the east. In the same way, a mendicant developing and cultivating the five faculties slants, slopes, and inclines to extinguishment. How so? It's when a mendicant develops the faculties of faith, energy, mindfulness, immersion, and wisdom, which culminate in the removal of greed, hate, and delusion. That's how a mendicant developing and cultivating the five faculties slants, slopes, and inclines to extinguishment."

(To be expanded for each of the different rivers as in SN 45.91–102.)

Six on slanting to the east,
and six on slanting to the ocean;
these two sixes make twelve,
and that's how this chapter is recited.

14. Another Chapter on Searches

48:159–168. Another Chapter on Searches

(To be expanded as in SN 45.161–170, removal of greed version.)

15. Another Chapter on Floods

48:169–178. Another Series on Floods, Etc.

(To be expanded as in SN 45.171–179, with the following as the final discourse, removal of greed version.) "Mendicants, there are five higher fetters. What five? Desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance. These are the five higher fetters. The five faculties should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters. What five? It's when a mendicant develops the faculties of faith, energy, mindfulness, immersion, and wisdom, which culminate in the removal of greed, hate, and delusion. These five faculties should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters."

Floods, bonds, grasping,
ties, and underlying tendencies,
kinds of sensual stimulation, hindrances,
aggregates, and fetters high and low.

The Linked Discourses on the Faculties is the fourth section.

49. Sammappadhānasaṁyutta:
On the Right Efforts

1. Abbreviated Texts on the Ganges

49:1–12. Sloping East, Etc.

At Sāvatthī. There the Buddha said: "Mendicants, there are these four right efforts. What four? It's when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don't arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are completed by development. These are the four right efforts.

The Ganges river slants, slopes, and inclines to the east. In the same way, a mendicant who develops and cultivates the four right efforts slants, slopes, and inclines to extinguishment. And how does a mendicant who develops the four right efforts slant, slope, and incline to extinguishment? They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities don't arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are completed by development. That's how a mendicant who develops and cultivates the four right efforts slants, slopes, and inclines to extinguishment."

(To be expanded as in SN 45.92–102.)

> Six on slanting to the east,
> and six on slanting to the ocean;
> these two sixes make twelve,
> and that's how this chapter is recited.

2. Diligence

49:13–22. Diligence

(To be expanded as in SN 45.139–148.)

> The Realized One, footprint, roof peak,
> roots, heartwood, jasmine,
> monarch, sun and moon,
> and cloth is the tenth.

3. Hard Work

49:23–34. Hard Work, Etc.

“Mendicants, all the hard work that gets done depends on the earth and is grounded on the earth. In the same way, a mendicant develops and cultivates the four right efforts depending on and grounded on ethics. How so? It’s when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don’t arise. … so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are completed by development. That’s how a mendicant develops and cultivates the four right efforts depending on and grounded on ethics.” (To be expanded as in SN 45.149–160.)

> Hard work, seeds, and dragons,
> a tree, a pot, and a spike,
> the sky, and two on clouds,
> a ship, a guest house, and a river.

4. Searches

49:35–44. Ten Discourses on Searches, Etc.

“Mendicants, there are these three searches. What three? The search for sensual pleasures, the search for continued existence, and the search for a spiritual path. These are the three searches. The four right efforts should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three searches. What four? It’s when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don’t arise. … so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are completed by development. These four right efforts should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three searches.” (To be expanded as in SN 45.161–170.)

> Searches, discriminations, defilements,
> states of existence, three kinds of suffering,
> barrenness, stains, and troubles,
> feelings, craving, and thirst.

5. Floods

49:45–54. Floods, Etc.

(To be expanded as in SN 45.171–179, with the following as the final discourse.) “Mendicants, there are five higher fetters. What five? Desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance. These are the five higher fetters. The four right efforts should be developed for the direct knowledge, complete

understanding, finishing, and giving up of these five higher fetters. What four? It's when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don't arise. … so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are completed by development. These four right efforts should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters."

Floods, bonds, grasping,
ties, and underlying tendencies,
kinds of sensual stimulation, hindrances,
aggregates, and fetters high and low.

The Linked Discourses on the Right Efforts is the fifth section.

50. Balasaṁyutta:
On the Five Powers

1. Abbreviated Texts on the Ganges

50:1–12. Sloping East, Etc.

"Mendicants, there are these five powers. What five? The powers of faith, energy, mindfulness, immersion, and wisdom. These are the five powers. The Ganges river slants, slopes, and inclines to the east. In the same way, a mendicant who develops and cultivates the five powers slants, slopes, and inclines to extinguishment. And how does a mendicant who develops the five powers slant, slope, and incline to extinguishment? It's when a mendicant develops the powers of faith, energy, mindfulness, immersion, and wisdom, which rely on seclusion, fading away, and cessation, and ripen as letting go. That's how a mendicant who develops and cultivates the five powers slants, slopes, and inclines to extinguishment."

(To be expanded for each of the different rivers as in SN 45.91–102.)

Six on slanting to the east,
and six on slanting to the ocean;
these two sixes make twelve,
and that's how this chapter is recited.

2. Diligence

50:13–22. Diligence

(To be expanded as in the chapter on diligence at SN 45.139–148.)

The Realized One, footprint, roof peak,
roots, heartwood, jasmine,
monarch, sun and moon,
and cloth is the tenth.

3. Hard Work

50:23–34. Hard Work

(To be expanded as in the chapter on hard work at SN 45.149–160.)

Hard work, seeds, and dragons,
a tree, a pot, and a spike,
the sky, and two on clouds,
a ship, a guest house, and a river.

4. Searches

50:35–44. Searches

(To be expanded as in the chapter on searches at SN 45.161–170.)

Searches, discriminations, defilements,
states of existence, three kinds of suffering,
barrenness, stains, and troubles,
feelings, craving, and thirst.

5. Floods

50:45–54. Floods, Etc.

(To be expanded as in SN 45.171–179, with the following as the final discourse.) “Mendicants, there are five higher fetters. What five? Desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance. These are the five higher fetters. The five powers should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters. What five? It’s when a mendicant develops the powers of faith, energy, mindfulness, immersion, and wisdom, which rely on seclusion, fading away, and cessation, and ripen as letting go. These five powers should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.”

6. Another Chapter of Abbreviated Texts on the Ganges, Etc.

50:55–66. Sloping East, Etc.

“Mendicants, the Ganges river slants, slopes, and inclines to the east. In the same way, a mendicant who develops and cultivates the five powers slants, slopes, and inclines to extinguishment. And how does a mendicant who develops the five powers slant, slope, and incline to extinguishment? It’s when a mendicant develops the powers of faith, energy, mindfulness, immersion, and wisdom, which culminate in the removal of greed, hate, and delusion. That’s how a mendicant who develops and cultivates the five powers slants, slopes, and inclines to extinguishment.” (To be expanded for each of the different rivers as in SN 45.91–102, removal of greed version.)

Six on slanting to the east,
and six on slanting to the ocean;
these two sixes make twelve,
and that's how this chapter is recited.

7. Another Chapter on Hard Work

50:77–88. Another Chapter on Hard Work

(To be expanded as in SN 45.149–160, removal of greed version.)

8. Another Chapter on Searches

50:89–98. Another Series on Searches, Etc.

(To be expanded as in SN 45.161–170, removal of greed version.)

Searches, discriminations, defilements,
states of existence, three kinds of suffering,
barrenness, stains, and troubles,
feelings, craving, and thirst.

9. Another Chapter on Floods

50:99–108. Another Series on Floods, Etc.

(To be expanded as in SN 45.171–179, with the following as the final discourse.) "Mendicants, there are five higher fetters. What five? Desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance. These are the five higher fetters. The five powers should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters. What five? A mendicant develops the powers of faith, energy, mindfulness, immersion, and wisdom, which culminate in the removal of greed, hate, and delusion. These five powers should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters."

Floods, bonds, grasping,
ties, and underlying tendencies,
kinds of sensual stimulation, hindrances,
aggregates, and fetters high and low.
The Linked Discourses on the Powers is the sixth section.

51. Iddhipādasaṁyutta:
On the Bases of Psychic Power

1. At the Cāpāla Shrine

51:1. From the Near Shore

"Mendicants, when these four bases of psychic power are developed and cultivated they lead to going from the near shore to the far shore. What four? It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort. They develop the basis of psychic power that has immersion due to energy, and active effort. They develop the basis of psychic power that has immersion due to mental development, and active effort. They develop the basis of psychic power that has immersion due to inquiry, and active effort. When these four bases of psychic power are developed and cultivated they lead to going from the near shore to the far shore."

51:2. Missed Out

"Mendicants, whoever has missed out on the four bases of psychic power has missed out on the noble path to the complete ending of suffering. Whoever has undertaken the four bases of psychic power has undertaken the noble path to the complete ending of suffering. What four? It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm … energy … mental development … inquiry, and active effort. Whoever has missed out on these four bases of psychic power has missed out on the noble path to the complete ending of suffering. Whoever has undertaken these four bases of psychic power has undertaken the noble path to the complete ending of suffering."

51:3. A Noble One

"Mendicants, when these four bases of psychic power are developed and cultivated they are noble and emancipating, and bring one who practices them to the complete ending of suffering. What four? It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm … energy … mental development … inquiry, and active effort. When these four bases of psychic power are developed and cultivated they are noble and emancipating, and bring one who practices them to the complete ending of suffering."

51:4. Disillusionment

"Mendicants, these four bases of psychic power, when developed and cultivated, lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. What four? It's when a mendicant develops the basis of psychic power that has immersion due to

enthusiasm … energy … mental development … inquiry, and active effort. These four bases of psychic power, when developed and cultivated, lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment."

51:5. Partly

"Mendicants, all the ascetics and brahmins in the past who have partly manifested psychic powers have done so by developing and cultivating the four bases of psychic power. All the ascetics and brahmins in the future who will partly manifest psychic powers will do so by developing and cultivating the four bases of psychic power. All the ascetics and brahmins in the present who are partly manifesting psychic powers do so by developing and cultivating the four bases of psychic power.

What four? It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm … energy … mental development … inquiry, and active effort. All the ascetics and brahmins in the past who have partly manifested psychic powers have done so by developing and cultivating these four bases of psychic power. All the ascetics and brahmins in the future who will partly manifest psychic powers will do so by developing and cultivating these four bases of psychic power. All the ascetics and brahmins in the present who are partly manifesting psychic powers do so by developing and cultivating these four bases of psychic power."

51:6. Completely

"Mendicants, all the ascetics and brahmins in the past who have completely manifested psychic powers have done so by developing and cultivating the four bases of psychic power. All the ascetics and brahmins in the future who will completely manifest psychic powers will do so by developing and cultivating the four bases of psychic power. All the ascetics and brahmins in the present who are completely manifesting psychic powers do so by developing and cultivating the four bases of psychic power.

What four? It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm … energy … mental development … inquiry, and active effort. All the ascetics and brahmins in the past who have completely manifested psychic powers have done so by developing and cultivating these four bases of psychic power. All the ascetics and brahmins in the future who will completely manifest psychic powers will do so by developing and cultivating these four bases of psychic power. All the ascetics and brahmins in the present who are completely manifesting psychic powers do so by developing and cultivating these four bases of psychic power."

51:7. A Mendicant

"Mendicants, all the mendicants in the past … future … present who realize the undefiled freedom of heart and freedom by wisdom in this very life, and who live having realized it with their own insight due to the ending of defilements, do so by developing and cultivating the four bases of psychic power.

What four? It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm … energy … mental development … inquiry, and active effort. All the mendicants in the past … future … present who realize the undefiled freedom of heart and freedom by wisdom in this very life, and who live having realized it with their own insight due to the ending of defilements, do so by developing and cultivating these four bases of psychic power."

51:8. Awakened

"Mendicants, there are these four bases of psychic power. What four? It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm … energy … mental development … inquiry, and active effort. These are the four bases of psychic power. It is because he has developed and cultivated these four bases of psychic power that the Realized One is called 'the perfected one, the fully awakened Buddha'."

51:9. Knowledge

"Mendicants: 'This is the basis of psychic power that has immersion due to enthusiasm, and active effort.' Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another. 'This basis of psychic power … should be developed.' … 'This basis of psychic power … has been developed.' Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

'This is the basis of psychic power that has immersion due to energy, and active effort.' … 'This basis of psychic power … should be developed.' … 'This basis of psychic power … has been developed.' Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

'This is the basis of psychic power that has immersion due to mental development, and active effort.' … 'This basis of psychic power … should be developed.' … 'This basis of psychic power … has been developed.' Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

'This is the basis of psychic power that has immersion due to inquiry, and active effort.' … 'This basis of psychic power … should be developed.' … 'This basis of psychic power … has been developed.' Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another."

51:10. At the Cāpāla Shrine

So I have heard. At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Then the Buddha robed up in the morning and, taking his bowl and robe, entered Vesālī for alms. Then, after the meal, on his return from alms-round, he addressed Venerable Ānanda: "Ānanda, get your sitting cloth. Let's go to the Cāpāla tree shrine for the day's meditation." "Yes, sir," replied Ānanda. Taking his sitting cloth he followed behind the Buddha.

Then the Buddha went up to the Cāpāla shrine, and sat down on the seat spread out. Ānanda bowed to the Buddha and sat down to one side. The Buddha said to him:

"Ānanda, Vesālī is lovely. And the Udena, Gotamaka, Sattamba, Bahuputta, Sārandada, and Cāpāla tree shrines are all lovely. Whoever has developed and cultivated the four bases of psychic power—made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them—may, if they wish, live on for the eon or what's left of the eon. The Realized One has developed and cultivated the four bases of psychic power, made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them. If he wished, the Realized One could live on for the eon or what's left of the eon."

But Ānanda didn't get it, even though the Buddha dropped such an obvious hint, such a clear sign. He didn't beg the Buddha: "Sir, may the Blessed One please remain for the eon! May the Holy One please remain for the eon! That would be for the welfare and happiness of the people,

for the benefit, welfare, and happiness of gods and humans." For his mind was as if possessed by Māra.

For a second time … and for a third time, the Buddha said to Ānanda: "Ānanda, Vesālī is lovely. And the Udena, Gotamaka, Sattamba, Bahuputta, Sārandada, and Cāpāla tree shrines are all lovely. Whoever has developed and cultivated the four bases of psychic power—made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them—may, if they wish, live on for the eon or what's left of the eon. The Realized One has developed and cultivated the four bases of psychic power, made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them. If he wished, the Realized One could live on for the eon or what's left of the eon."

But Ānanda didn't get it, even though the Buddha dropped such an obvious hint, such a clear sign. He didn't beg the Buddha: "Sir, may the Blessed One please remain for the eon! May the Holy One please remain for the eon! That would be for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans." For his mind was as if possessed by Māra.

Then the Buddha said to him: "Go now, Ānanda, at your convenience." "Yes, sir," replied Ānanda. He rose from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before sitting at the root of a tree close by.

And then, not long after Ānanda had left, Māra the Wicked went up to the the Buddha and said to him:

"Sir, may the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished. Sir, you once made this statement: 'Wicked One, I will not become fully extinguished until I have monk disciples who are competent, educated, assured, learned, have memorized the teachings, and practice in line with the teachings. Not until they practice properly, living in line with the teaching. Not until they've learned their teacher's doctrine, and explain, teach, assert, establish, disclose, analyze, and make it clear. Not until they can legitimately and completely refute the doctrines of others that come up, and teach with a demonstrable basis.'

Today you do have such monk disciples. May the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished.

Sir, you once made this statement: 'Wicked One, I will not become fully extinguished until I have nun disciples who are competent, educated, assured, learned …' …

Today you do have such nun disciples. May the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished.

Sir, you once made this statement: 'Wicked One, I will not become fully extinguished until I have layman disciples … and laywoman disciples who are competent, educated, assured, learned …' …

Today you do have such layman and laywoman disciples. May the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished.

Sir, you once made this statement: 'Wicked One, I will not become fully extinguished until my spiritual life is successful and prosperous, extensive, popular, widespread, and well proclaimed wherever there are gods and humans.' Today your spiritual life is successful and prosperous, extensive, popular, widespread, and well proclaimed wherever there are gods and humans. May the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished."

When this was said, the Buddha said to Māra: “Relax, Wicked One. The final extinguishment of the Realized One will be soon. Three months from now the Realized One will finally be extinguished.”

So at the Cāpāla tree shrine the Buddha, mindful and aware, surrendered the life force. When he did so there was a great earthquake, awe-inspiring and hair-raising, and thunder cracked the sky. Then, knowing the meaning of this, on that occasion the Buddha spoke these words of inspiration:

> “Comparing the incomparable with an extension of life,
> the sage surrendered the life force.
> Happy inside, in immersion,
> he broke his continued existence like a suit of armor.”

2. Shaking the Stilt Longhouse

51:11. Before

At Sāvatthī. “Mendicants, before my awakening—when I was still unawakened but intent on awakening—I thought: ‘What’s the cause, what’s the reason for the development of the bases of psychic power?’ Then it occurred to me: ‘It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort. They think: “My enthusiasm won’t be too lax or too tense. And it’ll be neither contracted internally nor scattered externally.” And they meditate perceiving continuity: as before, so after; as after, so before; as below, so above; as above, so below; as by day, so by night; as by night, so by day. And so, with an open and unenveloped heart, they develop a mind that’s full of radiance.

They develop the basis of psychic power that has immersion due to energy …

mental development …

inquiry, and active effort. They think: “My inquiry won’t be too lax or too tense. And it’ll be neither contracted internally nor scattered externally.” And they meditate perceiving continuity: as before, so after; as after, so before; as below, so above; as above, so below; as by day, so by night; as by night, so by day. And so, with an open and unenveloped heart, they develop a mind that’s full of radiance.’

When the four bases of psychic power have been developed and cultivated in this way, they wield the many kinds of psychic power: multiplying themselves and becoming one again; appearing and disappearing; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful; controlling the body as far as the Brahmā realm.

When the four bases of psychic power have been developed and cultivated in this way, they hear both kinds of sounds, human and divine, whether near or far.

When the four bases of psychic power have been developed and cultivated in this way, they understand the minds of other beings and individuals, having comprehended them with their own mind. They understand mind with greed as ‘mind with greed’, and mind without greed as ‘mind without greed’. They understand mind with hate … mind without hate … mind with delusion … mind without delusion … contracted mind … scattered mind … expansive mind … unexpansive mind … mind that is not supreme … mind that is supreme … mind immersed in samādhi … mind not immersed in samādhi … freed mind … They understand unfreed mind as ‘unfreed mind’.

When the four bases of psychic power have been developed and cultivated in this way, they recollect many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world evolving, many eons of the world contracting and evolving. They remember: 'There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.' And so they recollect their many kinds of past lives, with features and details.

When the four bases of psychic power have been developed and cultivated in this way, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds. 'These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they chose to act out of that right view. When their body breaks up, after death, they're reborn in a good place, a heavenly realm.' And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.

When the four bases of psychic power have been developed and cultivated in this way, they realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements."

51:12. Very Fruitful

"Mendicants, when the four bases of psychic power are developed and cultivated they're very fruitful and beneficial. How so? It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort. They think: 'My enthusiasm won't be too lax or too tense. And it'll be neither contracted internally nor scattered externally.' And they meditate perceiving continuity: as before, so after; as after, so before; as below, so above; as above, so below; as by day, so by night; as by night, so by day. And so, with an open and unenveloped heart, they develop a mind that's full of radiance.

They develop the basis of psychic power that has immersion due to energy … mental development … inquiry, and active effort. They think: 'My inquiry won't be too lax or too tense. And it'll be neither contracted internally nor scattered externally.' And they meditate perceiving continuity: as before, so after; as after, so before; as below, so above; as above, so below; as by day, so by night; as by night, so by day. And so, with an open and unenveloped heart, they develop a mind that's full of radiance. When the four bases of psychic power have been developed and cultivated in this way they're very fruitful and beneficial.

When the four bases of psychic power have been developed and cultivated in this way, a mendicant wields the many kinds of psychic power: multiplying themselves and becoming one again … controlling the body as far as the Brahmā realm. …

When the four bases of psychic power have been developed and cultivated in this way, they realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements."

51:13. Immersion Due to Enthusiasm

"Mendicants, if a mendicant depends on enthusiasm in order to gain immersion, gain unification of mind, this is called immersion due to enthusiasm. They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities don't arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fulfilled by development. These are called active efforts. And so there is this enthusiasm, this immersion due to enthusiasm, and these active efforts. This is called the basis of psychic power that has immersion due to enthusiasm, and active effort.

If a mendicant depends on energy in order to gain immersion, gain unification of mind, this is called immersion due to energy. They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities don't arise … so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fulfilled by development. These are called active efforts. And so there is this energy, this immersion due to energy, and these active efforts. This is called the basis of psychic power that has immersion due to energy, and active effort.

If a mendicant depends on mental development in order to gain immersion, gain unification of mind, this is called immersion due to mental development. They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities don't arise … so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fulfilled by development. These are called active efforts. And so there is this mental development, this immersion due to mental development, and these active efforts. This is called the basis of psychic power that has immersion due to mental development, and active effort.

If a mendicant depends on inquiry in order to gain immersion, gain unification of mind, this is called immersion due to inquiry. They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities don't arise … so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fulfilled by development. These are called active efforts. And so there is this inquiry, this immersion due to inquiry, and these active efforts. This is called the basis of psychic power that has immersion due to inquiry, and active effort."

51:14. With Moggallāna

So I have heard. At one time the Buddha was staying near Sāvatthī in the Eastern Monastery, the stilt longhouse of Migāra's mother. Now at that time several mendicants were staying beneath the longhouse. They were restless, insolent, fickle, gossipy, loose-tongued, unmindful, lacking situational awareness and immersion, with straying minds and undisciplined faculties.

Then the Buddha addressed Venerable Mahāmoggallāna: "These spiritual companions of yours staying beneath the longhouse are restless, insolent, fickle, gossipy, loose-tongued, unmindful, lacking situational awareness and immersion, with wandering mind and undisciplined faculties. Go, Moggallāna, and strike awe in those mendicants!"

"Yes, sir," replied Mahāmoggallāna. Then he used his psychic power to make the longhouse shake and rock and tremble with his toe. Then those mendicants stood to one side, shocked and awestruck. "It's incredible, it's amazing! There's no wind at all; and this stilt longhouse of Migāra's mother has deep foundations. It's firmly embedded, imperturbable and unshakable. And yet it shakes and rocks and trembles!"

Then the Buddha went up to those mendicants and said: "Why do you, mendicants, stand to one side, shocked and awestruck?" "It's incredible, sir, it's amazing! There's no wind at all; and

this stilt longhouse of Migāra's mother has deep foundations. It's firmly embedded, imperturbable and unshakable. And yet it shakes and rocks and trembles!" "Wanting to strike awe in you, the mendicant Moggallāna made the longhouse shake and rock and tremble with his toe. What do you think, mendicants? What things has the mendicant Moggallāna developed and cultivated so as to have such power and might?" "Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it."

"Well then, mendicants, listen. The mendicant Moggallāna has become so powerful and mighty by developing and cultivating the four bases of psychic power. What four? Moggallāna develops the basis of psychic power that has immersion due to enthusiasm … energy … mental development … inquiry, and active effort. He thinks: 'My inquiry won't be too lax or too tense. And it'll be neither contracted internally nor scattered externally.' And he meditates perceiving continuity: as before, so after; as after, so before; as below, so above; as above, so below; as by day, so by night; as by night, so by day. And so, with an open and unenveloped heart, he develops a mind that's full of radiance. The mendicant Moggallāna has become so powerful and mighty by developing and cultivating these four bases of psychic power. And by developing and cultivating these four bases of psychic power, the mendicant Moggallāna wields the many kinds of psychic power … controlling the body as far as the Brahmā realm. … And by developing and cultivating these four bases of psychic power, the mendicant Moggallāna realizes the undefiled freedom of heart and freedom by wisdom in this very life. And he lives having realized it with his own insight due to the ending of defilements."

51:15. The Brahmin Uṇṇābha

So I have heard. At one time Venerable Ānanda was staying near Kosambi, in Ghosita's Monastery. Then Uṇṇābha the brahmin went up to Venerable Ānanda, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to him: "Master Ānanda, what's the purpose of living the spiritual life with the ascetic Gotama?" "The purpose of living the spiritual life under the Buddha, brahmin, is to give up desire."

"But is there a path and a practice for giving up that desire?" "There is."

"What is that path?" "It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm … energy … mental development … inquiry, and active effort. This is the path and the practice for giving up that desire."

"This being the case, Master Ānanda, the path is endless, not finite. For it's not possible to give up desire by means of desire." "Well then, brahmin, I'll ask you about this in return, and you can answer as you like. What do you think, brahmin? Have you ever had a desire to walk to the park, but when you arrived at the park, the corresponding desire faded away?" "Yes, sir." "Have you ever had the energy to walk to the park, but when you arrived at the park, the corresponding energy faded away?" "Yes, sir." "Have you ever had the idea to walk to the park, but when you arrived at the park, the corresponding idea faded away?" "Yes, sir." "Have you ever inquired regarding a walk to the park, but when you arrived at the park, the corresponding inquiry faded away?" "Yes, sir."

"In the same way, take a mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment. They formerly had the desire to attain perfection, but when they attained perfection the corresponding desire faded away. They formerly had the energy to attain perfection, but when they attained perfection the corresponding energy faded away. They formerly had the idea to

attain perfection, but when they attained perfection the corresponding idea faded away. They formerly inquired regarding attaining perfection, but when they attained perfection the corresponding inquiry faded away. What do you think, brahmin? This being the case, is the path endless or finite?"

"Clearly, Master Ānanda, this being the case, the path is finite, not endless. Excellent, Master Ānanda! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, Master Ānanda has made the teaching clear in many ways. I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may Master Ānanda remember me as a lay follower who has gone for refuge for life."

51:16. Ascetics and Brahmins (1st)

"Mendicants, all the ascetics and brahmins in the past, future, or present who are mighty and powerful have become so by developing and cultivating the four bases of psychic power.

What four? It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm … energy … mental development … inquiry, and active effort. All the ascetics and brahmins in the past, future, or present who are mighty and powerful have become so by developing and cultivating the four bases of psychic power."

51:17. Ascetics and Brahmins (2nd)

"Mendicants, all the ascetics and brahmins in the past, future, or present who wield the various kinds of psychic power—multiplying themselves and becoming one again; appearing and disappearing; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful; controlling their body as far as the Brahmā realm— do so by developing and cultivating the four bases of psychic power.

What four? It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm … energy … mental development … inquiry, and active effort. Mendicants, all the ascetics and brahmins in the past, future, or present who wield the many kinds of psychic power —multiplying themselves and becoming one again … controlling their body as far as the Brahmā realm— do so by developing and cultivating these four bases of psychic power."

51:18. A Mendicant

"Mendicants, by developing and cultivating the four bases of psychic power, a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

What four? It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm … energy … mental development … inquiry, and active effort. By developing and cultivating these four bases of psychic power, a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements."

51:19. A Teaching on Psychic Power, Etc.

"Mendicants, I will teach you psychic power, the bases of psychic power, the development of the bases of psychic power, and the practice that leads to the development of the bases of psychic power. Listen …

And what is psychic power? It's when a mendicant wields the many kinds of psychic power: multiplying themselves and becoming one again … controlling the body as far as the Brahmā realm. This is called psychic power.

And what is the basis of psychic power? The path and practice that leads to gaining psychic power. This is called the basis of psychic power.

And what is the development of the bases of psychic power? It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm … energy … mental development … inquiry, and active effort. This is called the development of the bases of psychic power.

And what is the practice that leads to the development of the bases of psychic power? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called the practice that leads to the development of the bases of psychic power."

51:20. Analysis

"Mendicants, when the four bases of psychic power are developed and cultivated they're very fruitful and beneficial.

How so? It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort. They think: 'My enthusiasm won't be too lax or too tense. And it'll be neither contracted internally nor scattered externally.' And they meditate perceiving continuity: as before, so after; as after, so before; as below, so above; as above, so below; as by day, so by night; as by night, so by day. And so, with an open and unenveloped heart, they develop a mind that's full of radiance. They develop the basis of psychic power that has immersion due to energy … mental development … inquiry, and active effort. They think: 'My inquiry won't be too lax or too tense. And it'll be neither contracted internally nor scattered externally.' And they meditate perceiving continuity: as before, so after; as after, so before; as below, so above; as above, so below; as by day, so by night; as by night, so by day. And so, with an open and unenveloped heart, they develop a mind that's full of radiance.

And what is enthusiasm that's too lax? It's when enthusiasm is combined with laziness. This is called lax enthusiasm.

And what is enthusiasm that's too tense? It's when enthusiasm is combined with restlessness. This is called tense enthusiasm.

And what is enthusiasm that's contracted internally? It's when enthusiasm is combined with dullness and drowsiness. This is called enthusiasm contracted internally.

And what is enthusiasm that's distracted externally? It's when enthusiasm is frequently distracted and diffused externally on account of the five kinds of sensual stimulation. This is called enthusiasm distracted externally.

And how does a mendicant meditate perceiving continuity: as before, so after; as after, so before? It's when the perception of continuity is properly grasped, attended, borne in mind, and comprehended with wisdom by a mendicant. That's how a mendicant meditates perceiving continuity: as before, so after; as after, so before.

And how does a mendicant meditate as below, so above; as above, so below? It's when a mendicant examines their own body up from the soles of the feet and down from the tips of the

hairs, wrapped in skin and full of many kinds of filth. ‘In this body there is head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine.’ That’s how a mendicant meditates as below, so above; as above, so below.

And how does a mendicant meditate as by day, so by night; as by night, so by day? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort, with the same features, attributes, and signs by day as by night. And they develop it with the same features, attributes, and signs by night as by day. That’s how a mendicant meditates as by day, so by night; as by night, so by day.

And how, with an open and unenveloped heart, does a mendicant develop a mind that’s full of radiance? It’s when a mendicant has properly grasped the perception of light, and has properly grasped the perception of day. That’s how, with an open and unenveloped heart, a mendicant develops a mind that’s full of radiance.

And what is energy that’s too lax? …

And what is mental development that’s too lax? …

And what is inquiry that’s too lax? It’s when inquiry is combined with laziness. This is called lax inquiry.

And what is inquiry that’s too tense? It’s when inquiry is combined with restlessness. This is called tense inquiry.

And what is inquiry that’s contracted internally? It’s when inquiry is combined with dullness and drowsiness. This is called inquiry contracted internally.

And what is inquiry that’s distracted externally? It’s when inquiry is frequently distracted and diffused externally on account of the five kinds of sensual stimulation. This is called inquiry distracted externally. … That’s how, with an open and unenveloped heart, a mendicant develops a mind that’s full of radiance. When the four bases of psychic power have been developed and cultivated in this way they’re very fruitful and beneficial.

When the four bases of psychic power have been developed and cultivated in this way, a mendicant wields the many kinds of psychic power: multiplying themselves and becoming one again … controlling the body as far as the Brahmā realm. When the four bases of psychic power have been developed and cultivated in this way, they realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.”

3. The Iron Ball

51:21. The Path

At Sāvatthī. “Mendicants, before my awakening—when I was still unawakened but intent on awakening—I thought: ‘What’s the path and practice for developing the bases of psychic power?’ Then it occurred to me: ‘It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort. They think: “My enthusiasm won’t be too lax or too tense. And it’ll be neither contracted internally nor scattered externally.” And they meditate perceiving continuity: as before, so after; as after, so before; as below, so above; as above, so below; as by day, so by night; as by night, so by day. And so, with an open and unenveloped heart, they develop a mind that’s full of radiance. They develop the basis of psychic power that has immersion due to energy … mental development … inquiry, and active effort. They think: “My

inquiry won't be too lax or too tense. And it'll be neither contracted internally nor scattered externally." And they meditate perceiving continuity: as before, so after; as after, so before; as below, so above; as above, so below; as by day, so by night; as by night, so by day. And so, with an open and unenveloped heart, they develop a mind that's full of radiance.'

When the four bases of psychic power have been developed and cultivated in this way, a mendicant wields the many kinds of psychic power: multiplying themselves and becoming one again … controlling the body as far as the Brahmā realm. When the four bases of psychic power have been developed and cultivated in this way, they realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements."

(The six direct knowledges should also be expanded.)

51:22. The Iron Ball

At Sāvatthī. Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him: "Sir, do you have personal experience of going to the Brahmā realm by psychic power with a mind-made body?" "I do, Ānanda." "But do you have personal experience of going to the Brahmā realm by psychic power with this body made up of the four primary elements?" "I do, Ānanda."

"It's incredible and amazing that the Buddha is capable of going to the Brahmā realm by psychic power with a mind-made body! And that he has personal experience of going to the Brahmā realm by psychic power with this body made up of the four primary elements!" "Ānanda, the Realized Ones are incredible and have incredible qualities. They're amazing and have amazing qualities.

Sometimes the Realized One submerges his body in his mind and his mind in his body. He meditates after sinking into a perception of bliss and lightness in the body. At that time his body becomes lighter, softer, more workable, and more radiant.

Suppose there was an iron ball that had been heated all day. It'd become lighter, softer, more workable, and more radiant. In the same way, sometimes the Realized One submerges his body in his mind and his mind in his body. He meditates after sinking into a perception of bliss and lightness in the body. At that time his body becomes lighter, softer, more workable, and more radiant.

Sometimes the Realized One submerges his body in his mind and his mind in his body. He meditates after sinking into a perception of bliss and lightness in the body. At that time his body easily rises up from the ground into the air. He wields the many kinds of psychic power: multiplying himself and becoming one again … controlling the body as far as the Brahmā realm.

Suppose there was a light tuft of cotton-wool or kapok. Taken up by the wind, it would easily rise up from the ground into the air. In the same way, sometimes the Realized One submerges his body in his mind and his mind in his body. He meditates after sinking into a perception of bliss and lightness in the body. At that time his body easily rises up from the ground into the air. He wields the many kinds of psychic power: multiplying himself and becoming one again … controlling the body as far as the Brahmā realm."

51:23. A Mendicant

"Mendicants, there are these four bases of psychic power. What four? It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm … energy … mental development … inquiry, and active effort. These are the four bases of psychic power. By

developing and cultivating these four bases of psychic power, a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements."

51:24. Plain Version

"Mendicants, there are these four bases of psychic power. What four? It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm … energy … mental development … inquiry, and active effort. These are the four bases of psychic power."

51:25. Fruits (1st)

"Mendicants, there are these four bases of psychic power. What four? It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm … energy … mental development … inquiry, and active effort. These are the four bases of psychic power. Because of developing and cultivating these four bases of psychic power, one of two results can be expected: enlightenment in the present life, or if there's something left over, non-return."

51:26. Fruits (2nd)

"Mendicants, there are these four bases of psychic power. What four? It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm … energy … mental development … inquiry, and active effort. These are the four bases of psychic power. Because of developing and cultivating these four bases of psychic power, seven fruits and benefits can be expected.

What seven? They attain enlightenment early on in this very life. If not, they attain enlightenment at the time of death. If not, with the ending of the five lower fetters, they're extinguished in-between one life and the next … they're extinguished upon landing … they're extinguished without extra effort … they're extinguished with extra effort … they head upstream, going to the Akaniṭṭha realm. Because of developing and cultivating these four bases of psychic power, these seven fruits and benefits can be expected."

51:27. With Ānanda (1st)

At Sāvatthī. Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

"Sir, what is psychic power? What is the basis of psychic power? What is the development of the bases of psychic power? And what is the practice that leads to the development of the bases of psychic power?" "Ānanda, take a mendicant who wields the many kinds of psychic power: multiplying themselves and becoming one again … controlling the body as far as the Brahmā realm. This is called psychic power.

And what is the basis of psychic power? The path and practice that leads to gaining psychic power. This is called the basis of psychic power.

And what is the development of the bases of psychic power? It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm … energy … mental development … inquiry, and active effort. This is called the development of the bases of psychic power.

And what is the practice that leads to the development of the bases of psychic power? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called the practice that leads to the development of the bases of psychic power."

51:28. With Ānanda (2nd)

The Buddha said to him: "Ānanda, what is psychic power? What is the basis of psychic power? What is the development of the bases of psychic power? And what is the practice that leads to the development of the bases of psychic power?" "Our teachings are rooted in the Buddha. He is our guide and our refuge. …"

"Ānanda, take a mendicant who wields the many kinds of psychic power: multiplying themselves and becoming one again … controlling the body as far as the Brahmā realm. This is called psychic power.

And what is the basis of psychic power? The path and practice that leads to gaining psychic power. This is called the basis of psychic power.

And what is the development of the bases of psychic power? It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm … energy … mental development … inquiry, and active effort. This is called the development of the bases of psychic power.

And what is the practice that leads to the development of the bases of psychic power? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called the practice that leads to the development of the bases of psychic power."

51:29. Several Mendicants (1st)

Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him: "Sir, what is psychic power? What is the basis of psychic power? What is the development of the bases of psychic power? And what is the practice that leads to the development of the bases of psychic power?"

"Mendicants, take a mendicant who wields the many kinds of psychic power: multiplying themselves and becoming one again … controlling the body as far as the Brahmā realm. This is called psychic power.

And what is the basis of psychic power? The path and practice that leads to gaining psychic power. This is called the basis of psychic power.

And what is the development of the bases of psychic power? It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm … energy … mental development … inquiry, and active effort. This is called the development of the bases of psychic power.

And what is the practice that leads to the development of the bases of psychic power? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called the practice that leads to the development of the bases of psychic power."

51:30. Several Mendicants (2nd)

Then several mendicants went up to the Buddha … The Buddha said to them: "Mendicants, what is psychic power? What is the basis of psychic power? What is the development of the bases of psychic power? And what is the practice that leads to the development of the bases of psychic power?" "Our teachings are rooted in the Buddha. He is our guide and our refuge. …"

"And what is psychic power? It's a mendicant who wields the many kinds of psychic power: multiplying themselves and becoming one again … controlling the body as far as the Brahmā realm. This is called psychic power.

And what is the basis of psychic power? The path and practice that leads to gaining psychic power. This is called the basis of psychic power.

And what is the development of the bases of psychic power? It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm … energy … mental development … inquiry, and active effort. This is called the development of the bases of psychic power.

And what is the practice that leads to the development of the bases of psychic power? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called the practice that leads to the development of the bases of psychic power."

51:31. About Moggallāna

There the Buddha addressed the mendicants: "What do you think, mendicants? What things has the mendicant Moggallāna developed and cultivated so as to have such power and might?"

"Our teachings are rooted in the Buddha. He is our guide and our refuge. …" "The mendicant Moggallāna has become so powerful and mighty by developing and cultivating the four bases of psychic power.

What four? Moggallāna develops the basis of psychic power that has immersion due to enthusiasm, and active effort. He thinks: 'My enthusiasm won't be too lax or too tense. And it'll be neither contracted internally nor scattered externally.' And he meditates perceiving continuity: as before, so after; as after, so before; as below, so above; as above, so below; as by day, so by night; as by night, so by day. And so, with an open and unenveloped heart, he develops a mind that's full of radiance. He develops the basis of psychic power that has immersion due to energy … mental development … inquiry, and active effort. He thinks: 'My inquiry won't be too lax or too tense. And it'll be neither contracted internally nor scattered externally.' … And so, with an open and unenveloped heart, he develops a mind that's full of radiance. The mendicant Moggallāna has become so powerful and mighty by developing and cultivating these four bases of psychic power.

And by developing and cultivating these four bases of psychic power, the mendicant Moggallāna wields the many kinds of psychic power: multiplying himself and becoming one again … controlling the body as far as the Brahmā realm. And by developing and cultivating these four bases of psychic power, the mendicant Moggallāna realizes the undefiled freedom of heart and freedom by wisdom in this very life. And he lives having realized it with his own insight due to the ending of defilements."

51:32. The Realized One

There the Buddha addressed the mendicants: "What do you think, mendicants? What things has the Realized One developed and cultivated so as to have such power and might?"

“Our teachings are rooted in the Buddha. …” “The Realized One has become so powerful and mighty by developing and cultivating the four bases of psychic power.

What four? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort. He thinks: ‘My enthusiasm won’t be too lax or too tense. And it’ll be neither contracted internally nor scattered externally.’ And he meditates perceiving continuity: as before, so after; as after, so before; as below, so above; as above, so below; as by day, so by night; as by night, so by day. And so, with an open and unenveloped heart, he develops a mind that’s full of radiance. He develops the basis of psychic power that has immersion due to energy … mental development … inquiry, and active effort. He thinks: ‘My inquiry won’t be too lax or too tense. And it’ll be neither contracted internally nor scattered externally.’ And he meditates perceiving continuity: as before, so after; as after, so before; as below, so above; as above, so below; as by day, so by night; as by night, so by day. And so, with an open and unenveloped heart, he develops a mind that’s full of radiance. The Realized One has become so powerful and mighty by developing and cultivating these four bases of psychic power.

And by developing and cultivating these four bases of psychic power, the Realized One wields the many kinds of psychic power: multiplying himself and becoming one again … controlling the body as far as the Brahmā realm. And by developing and cultivating these four bases of psychic power, the Realized One realizes the undefiled freedom of heart and freedom by wisdom in this very life. And he lives having realized it with his own insight due to the ending of defilements.”

(The six direct knowledges should also be expanded.)

4. Abbreviated Texts on the Ganges

51:33–44. The Ganges River, Etc.

“Mendicants, the Ganges river slants, slopes, and inclines to the east. In the same way, a mendicant who develops and cultivates the four bases of psychic power slants, slopes, and inclines to extinguishment. And how does a mendicant who develops the four bases of psychic power slant, slope, and incline to extinguishment? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm … energy … mental development … inquiry, and active effort.

In the same way, a mendicant who develops and cultivates the four bases of psychic power slants, slopes, and inclines to extinguishment.”

(To be expanded for each of the different rivers as in SN 45.91–102.)

> Six on slanting to the east,
> and six on slanting to the ocean;
> these two sixes make twelve,
> and that’s how this chapter is recited.

5. Diligence

51:45–54. Diligence

(To be expanded as in the chapter on diligence at SN 45.139–148.)

The Realized One, footprint, roof peak,
roots, heartwood, jasmine,
monarch, sun and moon,
and cloth is the tenth.

6. Hard Work

51:55–66. Hard Work

(To be expanded as in the chapter on hard work at SN 45.149–160.)

Hard work, seeds, and dragons,
a tree, a pot, and a spike,
the sky, and two on clouds,
a ship, a guest house, and a river.

7. Searches

51:67–76. Searches

(To be expanded as in the chapter on searches at SN 45.161–170.)

Searches, discriminations, defilements,
states of existence, three kinds of suffering,
barrenness, stains, and troubles,
feelings, craving, and thirst.

8. Floods

51:77–86. Floods, Etc.

“Mendicants, there are five higher fetters. What five? Desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance. These are the five higher fetters. The four bases of psychic power should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters. What four? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm … energy … mental development … inquiry, and active effort. These four bases of psychic power should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.”

(To be expanded as in the Linked Discourses on the Path at SN 45.171–180.)

Floods, bonds, grasping,
ties, and underlying tendencies,

kinds of sensual stimulation, hindrances,
aggregates, and fetters high and low.
The Linked Discourses on the Bases of psychic Power is the seventh section.

52. Anuruddhasaṁyutta: *With Anuruddha*

1. In Private

52:1. In Private (1st)

So I have heard. At one time Venerable Sāriputta was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then as Anuruddha was in private retreat this thought came to his mind: "Whoever has missed out on these four kinds of mindfulness meditation has missed out on the noble path to the complete ending of suffering. Whoever has undertaken these four kinds of mindfulness meditation has undertaken the noble path to the complete ending of suffering."

Then Venerable Mahāmoggallāna knew what Venerable Anuruddha was thinking. As easily as a strong person would extend or contract their arm, he reappeared in front of Anuruddha, and said to him: "Reverend Anuruddha, how do you define the undertaking of the four kinds of mindfulness meditation by a mendicant?"

"Reverend, it's when a mendicant meditates observing the body internally as liable to originate, as liable to vanish, and as liable to originate and vanish—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing the body externally as liable to originate, as liable to vanish, and as liable to originate and vanish—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing the body internally and externally as liable to originate, as liable to vanish, and as liable to originate and vanish—keen, aware, and mindful, rid of desire and aversion for the world.

If they wish: 'May I meditate perceiving the repulsive in the unrepulsive,' that's what they do. If they wish: 'May I meditate perceiving the unrepulsive in the repulsive,' that's what they do. If they wish: 'May I meditate perceiving the repulsive in the unrepulsive and the repulsive,' that's what they do. If they wish: 'May I meditate perceiving the unrepulsive in the repulsive and the unrepulsive,' that's what they do. If they wish: 'May I meditate staying equanimous, mindful and aware, rejecting both the repulsive and the unrepulsive,' that's what they do.

They meditate observing feelings internally … externally … internally and externally as liable to originate, as liable to vanish, and as liable to originate and vanish …

They meditate observing the mind internally … externally … internally and externally as liable to originate, as liable to vanish, and as liable to originate and vanish …

They meditate observing principles internally … externally … internally and externally as liable to originate, as liable to vanish, and as liable to originate and vanish …

If they wish: 'May I meditate perceiving the repulsive in the unrepulsive,' that's what they do. … If they wish: 'May I meditate staying equanimous, mindful and aware, ignoring both the repulsive and the unrepulsive,' that's what they do. That's how to define the undertaking of the four kinds of mindfulness meditation by a mendicant."

52:2. In Private (2nd)

At Sāvatthī. Then as Anuruddha was in private retreat this thought came to his mind: "Whoever has missed out on these four kinds of mindfulness meditation has missed out on the noble path to the complete ending of suffering. Whoever has undertaken these four kinds of mindfulness meditation has undertaken the noble path to the complete ending of suffering."

Then Venerable Mahāmoggallāna knew what Venerable Anuruddha was thinking. As easily as a strong person would extend or contract their arm, he reappeared in front of Anuruddha and said to him: "Reverend Anuruddha, how do you define the undertaking of the four kinds of mindfulness meditation by a mendicant?"

"Reverend, it's when a mendicant meditates by observing an aspect of the body internally—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of the body externally … internally and externally—keen, aware, and mindful, rid of desire and aversion for the world.

They meditate observing an aspect of feelings internally … externally … internally and externally …

They meditate observing an aspect of the mind internally … externally … internally and externally …

They meditate observing an aspect of principles internally … externally … internally and externally—keen, aware, and mindful, rid of desire and aversion for the world. That's how to define the undertaking of the four kinds of mindfulness meditation by a mendicant."

52:3. On the Bank of the Sutanu

At one time Venerable Anuruddha was staying near Sāvatthī on the bank of the Sutanu. Then several mendicants went up to Venerable Anuruddha, and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side, and said to him: "What things has Venerable Anuruddha developed and cultivated to attain great direct knowledge?"

"Reverends, I attained great direct knowledge by developing and cultivating the four kinds of mindfulness meditation. What four? I meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. I meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of desire and aversion for the world. I attained great direct knowledge by developing and cultivating these four kinds of mindfulness meditation. And it was by developing and cultivating these four kinds of mindfulness meditation that I directly knew the lower realm as lower, the middle realm as middle, and the higher realm as higher."

52:4. At Thorny Wood (1st)

At one time the venerables Anuruddha, Sāriputta, and Mahāmoggallāna were staying near Sāketa, in the Thorny Wood. Then in the late afternoon, Sāriputta and Mahāmoggallāna came out of retreat, went to Anuruddha, and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side. Sāriputta said to Anuruddha: "Reverend Anuruddha, what things should a trainee mendicant enter and remain in?"

"Reverend Sāriputta, a trainee mendicant should enter and remain in the four kinds of mindfulness meditation. What four? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate

observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of desire and aversion for the world. A trainee mendicant should enter and remain in these four kinds of mindfulness meditation."

52:5. At Thorny Wood (2nd)

At Sāketa. Sāriputta said to Anuruddha: "Reverend Anuruddha, what things should a mendicant who is an adept enter and remain in?" "Reverend Sāriputta, a mendicant who is an adept should enter and remain in the four kinds of mindfulness meditation. What four? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of desire and aversion for the world. A mendicant who is an adept should enter and remain in these four kinds of mindfulness meditation."

52:6. At Thorny Wood (3rd)

At Sāketa. Sāriputta said to Anuruddha: "What things has Venerable Anuruddha developed and cultivated to attain great direct knowledge?" "Reverend, I attained great direct knowledge by developing and cultivating the four kinds of mindfulness meditation. What four? I meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. I meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of desire and aversion for the world. I attained great direct knowledge by developing and cultivating these four kinds of mindfulness meditation. And it's because of developing and cultivating these four kinds of mindfulness meditation that I directly know the entire galaxy."

52:7. The Ending of Craving

At Sāvatthī. There Venerable Anuruddha addressed the mendicants: "Reverends, mendicants!" "Reverend," they replied. Anuruddha said this:

"Reverends, when these four kinds of mindfulness meditation are developed and cultivated they lead to the ending of craving. What four? It's when a mendicant meditates by observing an aspect of the body … feelings … mind … principles—keen, aware, and mindful, rid of desire and aversion for the world. When these four kinds of mindfulness meditation are developed and cultivated they lead to the ending of craving."

52:8. The Frankincense-Tree Hut

At one time Venerable Anuruddha was staying near Sāvatthī in the frankincense-tree hut. There Venerable Anuruddha addressed the mendicants: "Reverends, suppose that, although the Ganges river slants, slopes, and inclines to the east, a large crowd were to come along with a spade and basket, saying: 'We'll make this Ganges river slant, slope, and incline to the west!' What do you think, reverends? Would they succeed?" "No, reverend. Why is that? The Ganges river slants, slopes, and inclines to the east. It's not easy to make it slant, slope, and incline to the west. That large crowd will eventually get weary and frustrated."

"In the same way, while a mendicant develops and cultivates the four kinds of mindfulness meditation, if rulers or their ministers, friends or colleagues, relatives or family should invite them to accept wealth, saying: 'Please, mister, why let these ocher robes torment you? Why

follow the practice of shaving your head and carrying an alms bowl? Come, return to a lesser life, enjoy wealth, and make merit!'

It's simply impossible for a mendicant who is developing and cultivating the four kinds of mindfulness meditation to reject the training and return to a lesser life. Why is that? Because for a long time that mendicant's mind has slanted, sloped, and inclined to seclusion. So it's impossible for them to return to a lesser life. And how does a mendicant develop the four kinds of mindfulness meditation? It's when a mendicant meditates by observing an aspect of the body … feelings … mind … principles—keen, aware, and mindful, rid of desire and aversion for the world. That's how a mendicant develops and cultivates the four kinds of mindfulness meditation."

52:9. In Ambapālī's Wood

At one time the venerables Anuruddha and Sāriputta were staying near Vesālī, in Ambapālī's Wood. Then in the late afternoon, Sāriputta came out of retreat, went to Anuruddha, and said to him:

"Reverend Anuruddha, your faculties are so very clear, and your complexion is pure and bright. What kind of meditation are you usually practicing these days?" "These days, reverend, I usually meditate with my mind firmly established in the four kinds of mindfulness meditation. What four? I meditate observing an aspect of the body … feelings … mind … principles—keen, aware, and mindful, rid of desire and aversion for the world. These days I usually meditate with my mind firmly established in these four kinds of mindfulness meditation. A mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—usually meditates with their mind firmly established in these four kinds of mindfulness meditation."

"We're so fortunate, reverend, so very fortunate, to have heard such a dramatic statement in the presence of Venerable Anuruddha."

52:10. Gravely Ill

At one time Venerable Anuruddha was staying near Sāvatthī in the Dark Forest. And he was sick, suffering, gravely ill. Then several mendicants went up to Venerable Anuruddha, and said to him:

"What meditation does Venerable Anuruddha practice so that physical pain doesn't occupy his mind?" "Reverends, I meditate with my mind firmly established in the four kinds of mindfulness meditation so that physical pain doesn't occupy my mind. What four? I meditate observing an aspect of the body … feelings … mind … principles—keen, aware, and mindful, rid of desire and aversion for the world. I meditate with my mind firmly established in these four kinds of mindfulness meditation so that physical pain doesn't occupy my mind."

2. A Thousand

52:11. A Thousand Aeons

At one time Venerable Anuruddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then several mendicants went up to Venerable Anuruddha, exchanged greetings with him … and said:

"What things has Venerable Anuruddha developed and cultivated to attain great direct knowledge?" "Reverends, I attained great direct knowledge by developing and cultivating the four kinds of mindfulness meditation. What four? I meditate observing an aspect of the body … feelings … mind … principles—keen, aware, and mindful, rid of desire and aversion for the world. I attained great direct knowledge by developing and cultivating these four kinds of mindfulness meditation. And it's because of developing and cultivating these four kinds of mindfulness meditation that I recollect a thousand aeons."

52:12. Psychic Powers

"… And it's because of developing and cultivating these four kinds of mindfulness meditation that I wield the many kinds of psychic power: multiplying myself and becoming one again … controlling the body as far as the Brahmā realm."

52:13. Clairaudience

"… And it's because of developing and cultivating these four kinds of mindfulness meditation that, with clairaudience that is purified and superhuman, I hear both kinds of sounds, human and divine, whether near or far."

52:14. Comprehending the Mind

"… And it's because of developing and cultivating these four kinds of mindfulness meditation that I understand the minds of other beings and individuals, having comprehended them with my mind. I understand mind with greed as 'mind with greed' … I understand unfreed mind as 'unfreed mind'."

52:15. Possible

"… And it's because of developing and cultivating these four kinds of mindfulness meditation that I truly understand the possible as possible and the impossible as impossible."

52:16. The Results of Deeds Undertaken

"… And it's because of developing and cultivating these four kinds of mindfulness meditation that I truly understand the result of deeds undertaken in the past, future, and present in terms of causes and reasons."

52:17. Where All Paths of Practice Lead

"… And it's because of developing and cultivating these four kinds of mindfulness meditation that I truly understand where all paths of practice lead."

52:18. Diverse Elements

"… And it's because of developing and cultivating these four kinds of mindfulness meditation that I truly understand the world with its many and diverse elements."

52:19. Diverse Beliefs

"… And it's because of developing and cultivating these four kinds of mindfulness meditation that I truly understand the diverse beliefs of sentient beings."

52:20. Comprehending the Faculties of Others

"… And it's because of developing and cultivating these four kinds of mindfulness meditation that I truly understand the faculties of other sentient beings and other individuals after comprehending them with my mind."

52:21. Absorptions, Etc.

"… And it's because of developing and cultivating these four kinds of mindfulness meditation that I truly understand corruption, cleansing, and emergence regarding the absorptions, liberations, immersions, and attainments."

52:22. Past Lives

"… And it's because of developing and cultivating these four kinds of mindfulness meditation that I recollect my many kinds of past lives, with features and details."

52:23. Clairvoyance

"… And it's because of developing and cultivating these four kinds of mindfulness meditation that, with clairvoyance that is purified and superhuman, I understand how sentient beings are reborn according to their deeds."

52:24. The Ending of Defilements

"… And it's because of developing and cultivating these four kinds of mindfulness meditation that I realized the undefiled freedom of heart and freedom by wisdom in this very life. And I live having realized it with my own insight due to the ending of defilements."

The Linked Discourses with Anuruddha are the eighth section.

53. Jhānasaṁyutta:
On Absorption

1. Abbreviated Texts on the Ganges

53:1–12. Absorptions, Etc.

At Sāvatthī. “Mendicants, there are these four absorptions. What four? It’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected. And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’ Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. These are the four absorptions.

The Ganges river slants, slopes, and inclines to the east. In the same way, a mendicant who develops and cultivates the four absorptions slants, slopes, and inclines to extinguishment. And how does a mendicant who develops and cultivates the four absorptions slant, slope, and incline to extinguishment? It’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption … third absorption … fourth absorption. That’s how a mendicant who develops and cultivates the four absorptions slants, slopes, and inclines to extinguishment.”

(To be expanded for each of the different rivers as in SN 45.91–102.)

> Six on slanting to the east,
> and six on slanting to the ocean;
> these two sixes make twelve,
> and that’s how this chapter is recited.

2. Diligence

53:13. Diligence

(To be expanded as in the chapter on diligence at SN 45.139–148.)

> The Realized One, footprint, roof peak,
> roots, heartwood, jasmine,

monarch, sun and moon,
and cloth is the tenth.

3. Hard Work

53:23. Hard Work

(To be expanded as in the chapter on hard work at SN 45.149–160.)

Hard work, seeds, and dragons,
a tree, a pot, and a spike,
the sky, and two on clouds,
a ship, a guest house, and a river.

4. Searches

53:35. Searches

(To be expanded as in the chapter on searches at SN 45.161–170.)

Searches, discriminations, defilements,
states of existence, three kinds of suffering,
barrenness, stains, and troubles,
feelings, craving, and thirst.

5. Floods

53:45–54 Floods, Etc.

"Mendicants, there are five higher fetters. What five? Desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance. These are the five higher fetters. The four absorptions should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters. What four? It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption … third absorption … fourth absorption. These four absorptions should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters."

(To be expanded as in the Linked Discourses on the Path at SN 45.171–180.)

Floods, bonds, grasping,
ties, and underlying tendencies,

kinds of sensual stimulation, hindrances,
aggregates, and fetters high and low.
The Linked Discourses on Absorption are the ninth section.

54. Ānāpānasaṁyutta:
On Breath Meditation

1. One Thing

54:1. One Thing

At Sāvatthī. “Mendicants, when one thing is developed and cultivated it’s very fruitful and beneficial. What one thing? Mindfulness of breathing. And how is mindfulness of breathing developed and cultivated to be very fruitful and beneficial? It’s when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut. They sit down cross-legged, with their body straight, and establish mindfulness right there. Just mindful, they breathe in. Mindful, they breathe out.

When breathing in heavily they know: ‘I’m breathing in heavily.’ When breathing out heavily they know: ‘I’m breathing out heavily.’ When breathing in lightly they know: ‘I’m breathing in lightly.’ When breathing out lightly they know: ‘I’m breathing out lightly.’ They practice like this: ‘I’ll breathe in experiencing the whole body.’ They practice like this: ‘I’ll breathe out experiencing the whole body.’ They practice like this: ‘I’ll breathe in stilling physical processes.’ They practice like this: ‘I’ll breathe out stilling physical processes.’

They practice like this: ‘I’ll breathe in experiencing rapture.’ They practice like this: ‘I’ll breathe out experiencing rapture.’ They practice like this: ‘I’ll breathe in experiencing bliss.’ They practice like this: ‘I’ll breathe out experiencing bliss.’ They practice like this: ‘I’ll breathe in experiencing mental processes.’ They practice like this: ‘I’ll breathe out experiencing mental processes.’ They practice like this: ‘I’ll breathe in stilling mental processes.’ They practice like this: ‘I’ll breathe out stilling mental processes.’

They practice like this: ‘I’ll breathe in experiencing the mind.’ They practice like this: ‘I’ll breathe out experiencing the mind.’ They practice like this: ‘I’ll breathe in gladdening the mind.’ They practice like this: ‘I’ll breathe out gladdening the mind.’ They practice like this: ‘I’ll breathe in immersing the mind in samādhi.’ They practice like this: ‘I’ll breathe out immersing the mind in samādhi.’ They practice like this: ‘I’ll breathe in freeing the mind.’ They practice like this: ‘I’ll breathe out freeing the mind.’ They practice like this: ‘I’ll breathe in observing impermanence.’ They practice like this: ‘I’ll breathe out observing impermanence.’

They practice like this: ‘I’ll breathe in observing fading away.’ They practice like this: ‘I’ll breathe out observing fading away.’ They practice like this: ‘I’ll breathe in observing cessation.’ They practice like this: ‘I’ll breathe out observing cessation.’ They practice like this: ‘I’ll breathe in observing letting go.’ They practice like this: ‘I’ll breathe out observing letting go.’

Mindfulness of breathing, when developed and cultivated in this way, is very fruitful and beneficial.”

54:2. Awakening Factors

“Mendicants, when mindfulness of breathing is developed and cultivated it’s very fruitful and beneficial. And how is mindfulness of breathing developed and cultivated to be very fruitful and beneficial? It’s when a mendicant develops mindfulness of breathing together with the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. Mindfulness of breathing, when developed and cultivated in this way, is very fruitful and beneficial.”

54:3. Plain Version

“Mendicants, when mindfulness of breathing is developed and cultivated it’s very fruitful and beneficial. And how is mindfulness of breathing developed and cultivated to be very fruitful and beneficial? It’s when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut. They sit down cross-legged, with their body straight, and establish mindfulness right there. Just mindful, they breathe in. Mindful, they breathe out. … They practice like this: ‘I’ll breathe in observing letting go.’ They practice like this: ‘I’ll breathe out observing letting go.’ Mindfulness of breathing, when developed and cultivated in this way, is very fruitful and beneficial.”

54:4. Fruits (1st)

“Mendicants, when mindfulness of breathing is developed and cultivated it’s very fruitful and beneficial. And how is mindfulness of breathing developed and cultivated to be very fruitful and beneficial? It’s when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut. They sit down cross-legged, with their body straight, and establish mindfulness right there. Just mindful, they breathe in. Mindful, they breathe out. … They practice like this: ‘I’ll breathe in observing letting go.’ They practice like this: ‘I’ll breathe out observing letting go.’ Mindfulness of breathing, when developed and cultivated in this way, is very fruitful and beneficial. When mindfulness of breathing is developed and cultivated in this way you can expect one of two results: enlightenment in the present life, or if there’s something left over, non-return.”

54:5. Fruits (2nd)

“Mendicants, when mindfulness of breathing is developed and cultivated it’s very fruitful and beneficial. And how is mindfulness of breathing developed and cultivated to be very fruitful and beneficial? It’s when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut. They sit down cross-legged, with their body straight, and establish mindfulness right there. Just mindful, they breathe in. Mindful, they breathe out. … They practice like this: ‘I’ll breathe in observing letting go.’ They practice like this: ‘I’ll breathe out observing letting go.’ Mindfulness of breathing, when developed and cultivated in this way, is very fruitful and beneficial.

When mindfulness of breathing is developed and cultivated in this way you can expect seven fruits and benefits. What seven? You attain enlightenment early on in this very life. If not, you attain enlightenment at the time of death. If not, with the ending of the five lower fetters you’re extinguished in between one life and the next … you’re extinguished upon landing … you’re extinguished without extra effort … you’re extinguished with extra effort … you head upstream, going to the Akaniṭṭha realm … When mindfulness of breathing is developed and cultivated in this way you can expect these seven fruits and benefits.”

54:6. With Ariṭṭha

At Sāvatthī. There the Buddha … said: “Mendicants, do you develop mindfulness of breathing?” When he said this, Venerable Ariṭṭha said to him: “Sir, I develop mindfulness of breathing.” “But mendicant, how do you develop it?” “Sir, I’ve given up desire for sensual pleasures of the past. I’m rid of desire for sensual pleasures of the future. And I have eliminated perception of repulsion regarding phenomena internally and externally. Just mindful, I will breathe in. Mindful, I will breathe out. That’s how I develop mindfulness of breathing.”

“That is mindfulness of breathing, Ariṭṭha; I don’t deny it. But as to how mindfulness of breathing is fulfilled in detail, listen and pay close attention, I will speak.” “Yes, sir,” Ariṭṭha replied. The Buddha said this:

“And how is mindfulness of breathing fulfilled in detail? It’s when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut. They sit down cross-legged, with their body straight, and establish mindfulness right there. Just mindful, they breathe in. Mindful, they breathe out. When breathing in heavily they know: ‘I’m breathing in heavily.’ When breathing out heavily they know: ‘I’m breathing out heavily.’ … They practice like this: ‘I’ll breathe in observing letting go.’ They practice like this: ‘I’ll breathe out observing letting go.’ This is how mindfulness of breathing is fulfilled in detail.”

54:7. About Mahākappina

At Sāvatthī. Now, at that time Venerable Mahākappina was sitting not far from the Buddha cross-legged, with his body straight, and mindfulness established right there. The Buddha saw him, and addressed the mendicants:

“Mendicants, do you see any motion or trembling in that mendicant’s body?” “Sir, whenever we see that mendicant meditating—whether in the middle of the Saṅgha or alone in private—we never see any motion or trembling in his body.”

“Mendicants, when an immersion has been developed and cultivated there’s no motion or trembling of the body or mind. That mendicant gets such immersion when he wants, without trouble or difficulty. And what is that immersion?

When immersion due to mindfulness of breathing has been developed and cultivated there’s no motion or trembling of the body or mind. And how is immersion due to mindfulness of breathing developed and cultivated in such a way?

It’s when a mendicant—gone to a wilderness, or to the root of a tree, or to an empty hut—sits down cross-legged, with their body straight, and establishes their mindfulness right there. Just mindful, they breathe in. Mindful, they breathe out. … They practice like this: ‘I’ll breathe in observing letting go.’ They practice like this: ‘I’ll breathe out observing letting go.’ That’s how immersion due to mindfulness of breathing is developed and cultivated so that there’s no motion or trembling of the body or mind.”

54:8. The Simile of the Lamp

“Mendicants, when immersion due to mindfulness of breathing is developed and cultivated it’s very fruitful and beneficial. How so?

It’s when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut. They sit down cross-legged, with their body straight, and establish mindfulness right there. Just mindful, they breathe in. Mindful, they breathe out. When breathing in heavily they know: ‘I’m breathing in heavily.’ When breathing out heavily they know: ‘I’m breathing out heavily.’ … They

practice like this: ‘I’ll breathe in observing letting go.’ They practice like this: ‘I’ll breathe out observing letting go.’ That’s how immersion due to mindfulness of breathing, when developed and cultivated, is very fruitful and beneficial.

Before my awakening—when I was still unawakened but intent on awakening—I too usually practiced this kind of meditation. And while I was usually practicing this kind of meditation neither my body nor my eyes became fatigued. And my mind was freed from defilements by not grasping.

Now, a mendicant might wish: ‘May neither my body nor my eyes became fatigued. And may my mind be freed from grasping without defilements.’ So let them closely focus on this immersion due to mindfulness of breathing.

Now, a mendicant might wish: ‘May I give up memories and thoughts of the lay life.’ So let them closely focus on this immersion due to mindfulness of breathing.

Now, a mendicant might wish: ‘May I meditate perceiving the repulsive in the unrepulsive.’ So let them closely focus on this immersion due to mindfulness of breathing.

Now, a mendicant might wish: ‘May I meditate perceiving the unrepulsive in the repulsive.’ So let them closely focus on this immersion due to mindfulness of breathing.

Now, a mendicant might wish: ‘May I meditate perceiving the repulsive in the unrepulsive and the repulsive.’ So let them closely focus on this immersion due to mindfulness of breathing.

Now, a mendicant might wish: ‘May I meditate perceiving the unrepulsive in the repulsive and the unrepulsive.’ So let them closely focus on this immersion due to mindfulness of breathing.

Now, a mendicant might wish: ‘May I meditate staying equanimous, mindful and aware, rejecting both the repulsive and the unrepulsive.’ So let them closely focus on this immersion due to mindfulness of breathing.

Now, a mendicant might wish: ‘Quite secluded from sensual pleasures, secluded from unskillful qualities, may I enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.’ So let them closely focus on this immersion due to mindfulness of breathing.

Now, a mendicant might wish: ‘As the placing of the mind and keeping it connected are stilled, may I enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.’ So let them closely focus on this immersion due to mindfulness of breathing.

Now, a mendicant might wish: ‘With the fading away of rapture, may I enter and remain in the third absorption, where I will meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, “Equanimous and mindful, one meditates in bliss.”’ So let them closely focus on this immersion due to mindfulness of breathing.

Now, a mendicant might wish: ‘With the giving up of pleasure and pain, and the ending of former happiness and sadness, may I enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.’ So let them closely focus on this immersion due to mindfulness of breathing.

Now, a mendicant might wish: ‘Going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that “space is infinite”, may I enter and remain in the dimension of infinite space.’ So let them closely focus on this immersion due to mindfulness of breathing.

Now, a mendicant might wish: ‘Going totally beyond the dimension of infinite space, aware that “consciousness is infinite”, may I enter and remain in the dimension of infinite consciousness.’ So let them closely focus on this immersion due to mindfulness of breathing.

Now, a mendicant might wish: ‘Going totally beyond the dimension of infinite consciousness, aware that “there is nothing at all”, may I enter and remain in the dimension of nothingness.’ So let them closely focus on this immersion due to mindfulness of breathing.

Now, a mendicant might wish: 'Going totally beyond the dimension of nothingness, may I enter and remain in the dimension of neither perception nor non-perception.' So let them closely focus on this immersion due to mindfulness of breathing.

Now, a mendicant might wish: 'Going totally beyond the dimension of neither perception nor non-perception, may I enter and remain in the cessation of perception and feeling.' So let them closely focus on this immersion due to mindfulness of breathing.

When mindfulness of breathing has been developed and cultivated in this way, if they feel a pleasant feeling, they understand that it's impermanent, that they're not attached to it, and that they don't take pleasure in it. If they feel a painful feeling, they understand that it's impermanent, that they're not attached to it, and that they don't take pleasure in it. If they feel a neutral feeling, they understand that it's impermanent, that they're not attached to it, and that they don't take pleasure in it.

If they feel a pleasant feeling, they feel it detached. If they feel a painful feeling, they feel it detached. If they feel a neutral feeling, they feel it detached. Feeling the end of the body approaching, they understand: 'I feel the end of the body approaching.' Feeling the end of life approaching, they understand: 'I feel the end of life approaching.' They understand: 'When my body breaks up and my life has come to an end, everything that's felt, since I no longer take pleasure in it, will become cool right here.'

Suppose an oil lamp depended on oil and a wick to burn. As the oil and the wick are used up, it would be extinguished due to lack of fuel. In the same way, feeling the end of the body approaching, they understand: 'I feel the end of the body approaching.' Feeling the end of life approaching, they understand: 'I feel the end of life approaching.' They understand: 'When my body breaks up and my life has come to an end, everything that's felt, since I no longer take pleasure in it, will become cool right here.'"

54:9. At Vesālī

So I have heard. At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Now at that time the Buddha spoke in many ways to the mendicants about the meditation on ugliness. He praised the meditation on ugliness and its development.

Then the Buddha said to the mendicants: "Mendicants, I wish to go on retreat for a fortnight. No-one should approach me, except for the one who brings my alms-food." "Yes, sir," replied those mendicants. And no-one approached him, except for the one who brought the alms-food.

Then those mendicants thought: "The Buddha spoke in many ways about the meditation on ugliness. He praised the meditation on ugliness and its development." They committed themselves to developing the many different aspects of the meditation on ugliness. Becoming horrified, repelled, and disgusted with this body, they looked for someone to slit their wrists. Each day ten, twenty, or thirty mendicants slit their wrists.

Then after a fortnight had passed, the Buddha came out of retreat and addressed Ānanda: "Ānanda, why does the mendicant Saṅgha seem so diminished?" Ānanda told the Buddha all that had happened, and said: "Sir, please explain another way for the mendicant Saṅgha to get enlightened."

"Well then, Ānanda, gather all the mendicants staying in the vicinity of Vesālī together in the assembly hall." "Yes, sir," replied Ānanda. He did what the Buddha asked, went up to him, and said: "Sir, the mendicant Saṅgha has assembled. "Please, sir, come at your convenience."

Then the Buddha went to the assembly hall, sat down on the seat spread out, and addressed the mendicants: "Mendicants, when this immersion due to mindfulness of breathing is developed and cultivated it's peaceful and sublime, a deliciously pleasant meditation. And it disperses and settles unskillful qualities on the spot whenever they arise.

In the last month of summer, when the dust and dirt is stirred up, a large sudden storm disperses and settles it on the spot. In the same way, when this immersion due to mindfulness of breathing is developed and cultivated it's peaceful and sublime, a deliciously pleasant meditation. And it disperses and settles unskillful qualities on the spot whenever they arise. And how is it so developed and cultivated?

It's when a mendicant—gone to a wilderness, or to the root of a tree, or to an empty hut—sits down cross-legged, with their body straight, and focuses their mindfulness right there. Just mindful, they breathe in. Mindful, they breathe out. … They practice like this: 'I'll breathe in observing letting go.' They practice like this: 'I'll breathe out observing letting go.' That's how this immersion due to mindfulness of breathing is developed and cultivated so that it's peaceful and sublime, a deliciously pleasant meditation. And it disperses and settles unskillful qualities on the spot whenever they arise."

54:10. With Kimbila

So I have heard. At one time the Buddha was staying near Kimbilā in the Freshwater Mangrove Wood. Then the Buddha said to Venerable Kimbila: "Kimbila, how is immersion due to mindfulness of breathing developed and cultivated so that it is very fruitful and beneficial?"

When he said this, Kimbila kept silent. For a second time … And for a third time, the Buddha said to him: "How is immersion due to mindfulness of breathing developed and cultivated so that it is very fruitful and beneficial?" And a second time and a third time Kimbila kept silent.

When he said this, Venerable Ānanda said to the Buddha: "Now is the time, Blessed One! Now is the time, Holy One! Let the Buddha speak on immersion due to mindfulness of breathing. The mendicants will listen and remember it."

"Well then, Ānanda, listen and pay close attention, I will speak." "Yes, sir," Ānanda replied. The Buddha said this: "Ānanda, how is immersion due to mindfulness of breathing developed and cultivated so that it is very fruitful and beneficial? It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, sits down cross-legged, with their body straight, and establishes mindfulness right there. Just mindful, they breathe in. Mindful, they breathe out. … They practice like this: 'I'll breathe in observing letting go.' They practice like this: 'I'll breathe out observing letting go.' That's how immersion due to mindfulness of breathing, when developed and cultivated, is very fruitful and beneficial.

When a mendicant is breathing in heavily they know: 'I'm breathing in heavily.' When breathing out heavily they know: 'I'm breathing out heavily.' When breathing in lightly they know: 'I'm breathing in lightly.' When breathing out lightly they know: 'I'm breathing out lightly.' They practice like this: 'I'll breathe in experiencing the whole body.' They practice like this: 'I'll breathe out experiencing the whole body.' They practice like this: 'I'll breathe in stilling the physical process.' They practice like this: 'I'll breathe out stilling the physical process.' At such a time a mendicant is meditating by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. Why is that? Because the breath is a certain aspect of the body, I say. Therefore, at such a time a mendicant is meditating by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

There's a time when a mendicant practices like this: 'I'll breathe in experiencing rapture.' They practice like this: 'I'll breathe out experiencing rapture.' They practice like this: 'I'll breathe in experiencing bliss.' They practice like this: 'I'll breathe out experiencing bliss.' They practice like this: 'I'll breathe in experiencing the mental processes.' They practice like this: 'I'll breathe out experiencing the mental processes.' They practice like this: 'I'll breathe in stilling the mental processes.' They practice like this: 'I'll breathe out stilling the mental processes.' At such a time a mendicant is meditating by observing an aspect of feelings—keen, aware, and mindful, rid of

desire and aversion for the world. Why is that? Because close focus on the breath is a certain aspect of feelings, I say. Therefore, at such a time a mendicant is meditating by observing an aspect of feelings—keen, aware, and mindful, rid of desire and aversion for the world.

There's a time when a mendicant practices like this: 'I'll breathe in experiencing the mind.' They practice like this: 'I'll breathe out experiencing the mind.' They practice like this: 'I'll breathe in gladdening the mind.' They practice like this: 'I'll breathe out gladdening the mind.' They practice like this: 'I'll breathe in immersing the mind in samādhi.' They practice like this: 'I'll breathe out immersing the mind in samādhi.' They practice like this: 'I'll breathe in freeing the mind.' They practice like this: 'I'll breathe out freeing the mind.' At such a time a mendicant is meditating by observing an aspect of the mind—keen, aware, and mindful, rid of desire and aversion for the world. Why is that? Because there is no development of immersion due to mindfulness of breathing for someone who is unmindful and lacks awareness, I say. Therefore, at such a time a mendicant is meditating by observing an aspect of the mind—keen, aware, and mindful, rid of desire and aversion for the world.

There's a time when a mendicant practices like this: 'I'll breathe in observing impermanence.' They practice like this: 'I'll breathe out observing impermanence.' They practice like this: 'I'll breathe in observing fading away.' They practice like this: 'I'll breathe out observing fading away.' They practice like this: 'I'll breathe in observing cessation.' They practice like this: 'I'll breathe out observing cessation.' They practice like this: 'I'll breathe in observing letting go.' They practice like this: 'I'll breathe out observing letting go.' At such a time a mendicant is meditating by observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world. Having seen with wisdom the giving up of desire and aversion, they watch closely over with equanimity. Therefore, at such a time a mendicant is meditating by observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world.

Suppose there was a large heap of sand at the crossroads. And a cart or chariot were to come by from the east, west, north, or south and destroy that heap of sand. In the same way, when a mendicant is meditating by observing an aspect of the body, feelings, mind, or principles, they destroy bad, unskillful qualities."

54:11. Icchānaṅgala

At one time the Buddha was staying in a forest near Icchānaṅgala. There he addressed the mendicants: "Mendicants, I wish to go on retreat for three months. No-one should approach me, except for the one who brings my alms-food." "Yes, sir," replied those mendicants. And no-one approached him, except for the one who brought the alms-food.

Then after three months had passed, the Buddha came out of retreat and addressed the mendicants: "Mendicants, if wanderers who follow another path were to ask you: 'Reverends, what was the ascetic Gotama's usual meditation during the rainy season residence?' You should answer them like this. 'Reverends, the ascetic Gotama's usual meditation during the rainy season residence was immersion due to mindfulness of breathing.' In this regard: mindful, I breathe in. Mindful, I breathe out. When breathing in heavily I know: 'I'm breathing in heavily.' When breathing out heavily I know: 'I'm breathing out heavily.' When breathing in lightly I know: 'I'm breathing in lightly.' When breathing out lightly I know: 'I'm breathing out lightly.' I know: 'I'll breathe in experiencing the whole body.' … I know: 'I'll breathe in observing letting go.' I know: 'I'll breathe out observing letting go.'

For if anything should be rightly called 'the meditation of a noble one', or else 'the meditation of a Brahmā', or else 'the meditation of a realized one', it's immersion due to mindfulness of breathing. For those mendicants who are trainees—who haven't achieved their heart's desire,

but live aspiring to the supreme sanctuary—the development and cultivation of immersion due to mindfulness of breathing leads to the ending of defilements. For those mendicants who are perfected—who have ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended the fetters of rebirth, and are rightly freed through enlightenment—the development and cultivation of immersion due to mindfulness of breathing leads to blissful meditation in the present life, and to mindfulness and awareness.

For if anything should be rightly called 'the meditation of a noble one', or else 'the meditation of a Brahmā', or else 'the meditation of a realized one', it's immersion due to mindfulness of breathing."

54:12. In Doubt

At one time Venerable Lomasavaṅgīsa was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery. Then Mahānāma the Sakyan went up to Venerable Lomasavaṅgīsa, bowed, sat down to one side, and said to him: "Sir, is the meditation of a trainee just the same as the meditation of a Realized One? Or is the meditation of a trainee different from the meditation of a Realized One?"

"Reverend Mahānāma, the meditation of a trainee and a realized one are not the same; they are different. Those mendicants who are trainees haven't achieved their heart's desire, but live aspiring for the supreme sanctuary. They meditate after giving up the five hindrances. What five? The hindrances of sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt.

Those who are trainee mendicants … meditate after giving up the five hindrances.

Those mendicants who are perfected—who have ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended the fetters of rebirth, and are rightly freed through enlightenment—for them, the five hindrances are cut off at the root, made like a palm stump, obliterated, and unable to arise in the future. What five? The hindrances of sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt.

Those mendicants who are perfected—who have ended the defilements … for them, the five hindrances are cut off at the root … and unable to arise in the future. And here's another way to understand how the meditation of a trainee and a realized one are different.

At one time the Buddha was staying in a forest near Icchānaṅgala. There he addressed the mendicants: 'Mendicants, I wish to go on retreat for three months. No-one should approach me, except for the one who brings my alms-food.' 'Yes, sir,' replied those mendicants. And no-one approached him, except for the one who brought the alms-food.

Then after three months had passed, the Buddha came out of retreat and addressed the mendicants: 'Mendicants, if wanderers who follow another path were to ask you: "Reverends, what was the ascetic Gotama's usual meditation during the rainy season residence?" You should answer them like this: "Reverends, the ascetic Gotama's usual meditation during the rainy season residence was immersion due to mindfulness of breathing." In this regard: mindful, I breathe in. Mindful, I breathe out. When breathing in heavily I know: 'I'm breathing in heavily.' When breathing out heavily I know: 'I'm breathing out heavily.' … I know: "I'll breathe in observing letting go." I know: "I'll breathe out observing letting go."

For if anything should be rightly called "the meditation of a noble one", or else "the meditation of a Brahmā", or else "the meditation of a realized one", it's immersion due to mindfulness of breathing.

For those mendicants who are trainees—who haven't achieved their heart's desire, but live aspiring for the supreme sanctuary—the development and cultivation of immersion due to mindfulness of breathing leads to the ending of defilements.

For those mendicants who are perfected—who have ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended the fetters of rebirth, and are rightly freed through enlightenment—the development and cultivation of immersion due to mindfulness of breathing leads to blissful meditation in the present life, and to mindfulness and awareness.

For if anything should be rightly called "the meditation of a noble one", or else "the meditation of a Brahmā", or else "the meditation of a realized one", it's immersion due to mindfulness of breathing.' This is another way to understand how the meditation of a trainee and a realized one are different."

54:13. With Ānanda (1st)

At Sāvatthī. Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him: "Sir, is there one thing that, when developed and cultivated, fulfills four things; and those four things, when developed and cultivated, fulfill seven things; and those seven things, when developed and cultivated, fulfill two things?"

"There is, Ānanda."

"Sir, what is that one thing?" "Immersion due to mindfulness of breathing is one thing that, when developed and cultivated, fulfills the four kinds of mindfulness meditation. And the four kinds of mindfulness meditation, when developed and cultivated, fulfill the seven awakening factors. And the seven awakening factors, when developed and cultivated, fulfill knowledge and freedom.

And how is mindfulness of breathing developed and cultivated so as to fulfill the four kinds of mindfulness meditation? It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, sits down cross-legged, with their body straight, and establishes mindfulness right there. Just mindful, they breathe in. Mindful, they breathe out. When breathing in heavily they know: 'I'm breathing in heavily.' When breathing out heavily they know: 'I'm breathing out heavily.' … They practice like this: 'I'll breathe in observing letting go.' They practice like this: 'I'll breathe out observing letting go.'

When a mendicant is breathing in heavily they know: 'I'm breathing in heavily.' When breathing out heavily they know: 'I'm breathing out heavily.' … They practice like this: 'I'll breathe in stilling the physical process.' They practice like this: 'I'll breathe out stilling the physical process.' At such a time a mendicant is meditating by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. Why is that? Because the breath is a certain aspect of the body, I say. Therefore, at such a time a mendicant is meditating by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

There's a time when a mendicant practices like this: 'I'll breathe in experiencing rapture … bliss … mind …' … They practice like this: 'I'll breathe in stilling the mental processes.' They practice like this: 'I'll breathe out stilling the mental processes.' At such a time a mendicant is meditating by observing an aspect of feelings—keen, aware, and mindful, rid of desire and aversion for the world. Why is that? Because close focus on the breath is a certain aspect of feelings, I say. Therefore, at such a time a mendicant is meditating by observing an aspect of feelings—keen, aware, and mindful, rid of desire and aversion for the world.

There's a time when a mendicant practices like this: 'I'll breathe in experiencing the mind.' They practice like this: 'I'll breathe out experiencing the mind.' They practice like this: 'I'll

breathe in gladdening the mind … immersing the mind in samādhi … freeing the mind.' They practice like this: 'I'll breathe out freeing the mind.' At such a time a mendicant is meditating by observing an aspect of the mind—keen, aware, and mindful, rid of desire and aversion for the world. Why is that? Because there is no development of immersion due to mindfulness of breathing for someone who is unmindful and lacks awareness, I say. Therefore, at such a time a mendicant is meditating by observing an aspect of the mind—keen, aware, and mindful, rid of desire and aversion for the world.

There's a time when a mendicant practices like this: 'I'll breathe in observing impermanence … fading away … cessation … letting go.' They practice like this: 'I'll breathe out observing letting go.' At such a time a mendicant is meditating by observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world. Having seen with wisdom the giving up of desire and aversion, they watch closely over with equanimity. Therefore, at such a time a mendicant is meditating by observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world.

That's how immersion due to mindfulness of breathing is developed and cultivated so as to fulfill the four kinds of mindfulness meditation.

And how are the four kinds of mindfulness meditation developed and cultivated so as to fulfill the seven awakening factors? Whenever a mendicant meditates by observing an aspect of the body, their mindfulness is established and lucid. At such a time, a mendicant has activated the awakening factor of mindfulness; they develop it and perfect it.

As they live mindfully in this way they investigate, explore, and inquire into that principle with wisdom. At such a time, a mendicant has activated the awakening factor of investigation of principles; they develop it and perfect it.

As they investigate principles with wisdom in this way their energy is roused up and unflagging. At such a time, a mendicant has activated the awakening factor of energy; they develop it and perfect it.

When you're energetic, spiritual rapture arises. At such a time, a mendicant has activated the awakening factor of rapture; they develop it and perfect it.

When the mind is full of rapture, the body and mind become tranquil. At such a time, a mendicant has activated the awakening factor of tranquility; they develop it and perfect it.

When the body is tranquil and one feels bliss, the mind becomes immersed in samādhi. At such a time, a mendicant has activated the awakening factor of immersion; they develop it and perfect it.

They closely watch over that mind immersed in samādhi. At such a time, a mendicant has activated the awakening factor of equanimity; they develop it and perfect it.

Whenever a mendicant meditates by observing an aspect of feelings … mind … principles, their mindfulness is established and lucid. At such a time, a mendicant has activated the awakening factor of mindfulness; they develop it and perfect it. … (This should be told in full as for the first kind of mindfulness meditation.)

They closely watch over that mind immersed in samādhi. At such a time, a mendicant has activated the awakening factor of equanimity; they develop it and perfect it. That's how the four kinds of mindfulness meditation are developed and cultivated so as to fulfill the seven awakening factors.

And how are the seven awakening factors developed and cultivated so as to fulfill knowledge and freedom? It's when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. That's how the seven awakening factors are developed and cultivated so as to fulfill knowledge and freedom."

54:14. With Ānanda (2nd)

Then Venerable Ānanda went up to the Buddha, bowed, and sat down to one side. The Buddha said to him: "Ānanda, is there one thing that, when developed and cultivated, fulfills four things; and those four things, when developed and cultivated, fulfill seven things; and those seven things, when developed and cultivated, fulfill two things?" "Our teachings are rooted in the Buddha. …" "There is, Ānanda.

And what is that one thing? Immersion due to mindfulness of breathing is one thing that, when developed and cultivated, fulfills the four kinds of mindfulness meditation. And the four kinds of mindfulness meditation, when developed and cultivated, fulfill the seven awakening factors. And the seven awakening factors, when developed and cultivated, fulfill knowledge and freedom. And how is mindfulness of breathing developed and cultivated so as to fulfill the four kinds of mindfulness meditation? … That's how the seven awakening factors are developed and cultivated so as to fulfill knowledge and freedom."

54:15. Several Mendicants (1st)

Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him: "Sir, is there one thing that, when developed and cultivated, fulfills four things; and those four things, when developed and cultivated, fulfill seven things; and those seven things, when developed and cultivated, fulfill two things?" "There is, mendicants."

"Sir, what is that one thing?" "Immersion due to mindfulness of breathing is one thing that, when developed and cultivated, fulfills the four kinds of mindfulness meditation. And the four kinds of mindfulness meditation, when developed and cultivated, fulfill the seven awakening factors. And the seven awakening factors, when developed and cultivated, fulfill knowledge and freedom.

And how is mindfulness of breathing developed and cultivated so as to fulfill the four kinds of mindfulness meditation? … That's how the seven awakening factors are developed and cultivated so as to fulfill knowledge and freedom."

54:16. Several Mendicants (2nd)

Then several mendicants went up to the Buddha, bowed, and sat down to one side. The Buddha said to them: "Mendicants, is there one thing that, when developed and cultivated, fulfills four things; and those four things, when developed and cultivated, fulfill seven things; and those seven things, when developed and cultivated, fulfill two things?" "Our teachings are rooted in the Buddha. …" "There is, mendicants.

And what is that one thing? Immersion due to mindfulness of breathing is one thing that, when developed and cultivated, fulfills the four kinds of mindfulness meditation. And the four kinds of mindfulness meditation, when developed and cultivated, fulfill the seven awakening factors. And the seven awakening factors, when developed and cultivated, fulfill knowledge and freedom.

And how is mindfulness of breathing developed and cultivated so as to fulfill the four kinds of mindfulness meditation? It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut. They sit down cross-legged, with their body straight, and establish mindfulness right there. …

That's how the seven awakening factors are developed and cultivated so as to fulfill knowledge and freedom."

54:17. Giving Up the Fetters

"Mendicants, when immersion due to mindfulness of breathing is developed and cultivated it leads to giving up the fetters …"

54:18. Uprooting the Tendencies

"Mendicants, when immersion due to mindfulness of breathing is developed and cultivated it leads to uprooting the underlying tendencies …"

54:19. Completely Understanding the Course of Time

"Mendicants, when immersion due to mindfulness of breathing is developed and cultivated it leads to completely understanding the course of time …"

54:20. The Ending of Defilements

"Mendicants, when immersion due to mindfulness of breathing is developed and cultivated it leads to the ending of defilements. And how is immersion due to mindfulness of breathing developed and cultivated so as to lead to giving up the fetters, uprooting the underlying tendencies, completely understanding the course of time, and ending the defilements? It's when a mendicant—gone to a wilderness, or to the root of a tree, or to an empty hut—sits down cross-legged, with their body straight, and focuses their mindfulness right there. … They practice like this: 'I'll breathe in observing letting go.' They practice like this: 'I'll breathe out observing letting go.' That's how immersion due to mindfulness of breathing is developed and cultivated so as to lead to giving up the fetters, uprooting the underlying tendencies, completely understanding the course of time, and ending the defilements."

The Linked Discourses on Mindfulness of Breathing is the tenth section.

55. Sotāpattisaṁyutta: *On Stream-Entry*

1. At Bamboo Gate

55:1. A Wheel-Turning Monarch

At Sāvatthī. There the Buddha … said: "Mendicants, suppose a wheel-turning monarch were to rule as sovereign lord over these four continents. And when his body breaks up, after death, he's reborn in a good place, a heavenly realm, in the company of the gods of the Thirty-Three. There he entertains himself in the Garden of Delight, escorted by a band of nymphs, and supplied and provided with the five kinds of heavenly sensual stimulation. Still, as he's lacking four things, he's

not exempt from hell, the animal realm, or the ghost realm. He's not exempt from places of loss, bad places, the underworld. Now suppose a noble disciple wears rags and feeds on scraps of alms-food. Still, as they have four things, they're exempt from hell, the animal realm, or the ghost realm. They're exempt from places of loss, bad places, the underworld.

What four? It's when a noble disciple has experiential confidence in the Buddha: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' They have experiential confidence in the teaching: 'The teaching is well explained by the Buddha—realizable in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.' They have experiential confidence in the Saṅgha: 'The Saṅgha of the Buddha's disciples is practicing the way that's good, straightforward, methodical, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha's disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a teacher's offering, worthy of greeting with joined palms, and is the supreme field of merit for the world.' Furthermore, a noble disciple's ethical conduct is loved by the noble ones, unbroken, unflawed, unblemished, untainted, liberating, praised by sensible people, not mistaken, and leading to immersion. These are the four factors of stream-entry that they have. And, mendicants, gaining these four continents is not worth a sixteenth part of gaining these four things."

55:2. The Culmination of the Spiritual Life

"Mendicants, a noble disciple who has four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

What four? It's when a noble disciple has experiential confidence in the Buddha … the teaching … the Saṅgha … And they have the ethical conduct loved by the noble ones … leading to immersion. A noble disciple who has these four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening."

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

> "Those who have faith and ethics,
> confidence, and vision of the truth,
> in time arrive at happiness,
> the culmination of the spiritual life."

55:3. With Dīghāvu

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Now at that time the lay follower Dhīgāvu was sick, suffering, gravely ill. Then he addressed his father, the householder Jotika: "Please, householder, go to the Buddha, and in my name bow with your head to his feet. Say to him: 'Sir, the lay follower Dhīgāvu is sick, suffering, gravely ill. He bows with his head to your feet.' And then say: 'Sir, please visit him at his home out of compassion.'" "Yes, dear," replied Jotika. He did as Dīghāvu asked. The Buddha consented in silence.

Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of the lay follower Dīghāvu, sat down on the seat spread out, and said to him: "I hope you're coping, Dīghāvu; I hope you're getting better. I hope that your pain is fading, not growing, that its fading is evident, not its growing." "Sir, I'm not keeping well, I'm not alright. The pain is terrible and growing, not fading; its growing is evident, not its fading." "So, Dīghāvu, you should train like this:

‘I will have experiential confidence in the Buddha … the teaching … the Saṅgha … And I will have the ethical conduct loved by the noble ones … leading to immersion.’ That’s how you should train.”

“Sir, these four factors of stream-entry that were taught by the Buddha are found in me, and I am seen in them. For I have experiential confidence in the Buddha … the teaching … the Saṅgha … And I have the ethical conduct loved by the noble ones … leading to immersion.” “In that case, Dīghāvu, grounded on these four factors of stream-entry you should further develop these six things that play a part in realization. You should meditate observing the impermanence of all conditions, perceiving suffering in impermanence, perceiving not-self in suffering, perceiving giving up, perceiving fading away, and perceiving cessation. That’s how you should train.”

“These six things that play a part in realization that were taught by the Buddha are found in me, and I embody them. For I meditate observing the impermanence of all conditions, perceiving suffering in impermanence, perceiving not-self in suffering, perceiving giving up, perceiving fading away, and perceiving cessation. But still, sir, I think: ‘I hope Jotika doesn’t suffer grief when I’ve gone.’” Jotika said: “Dear Dīghāvu, don’t focus on that. Come on, dear Dīghāvu, you should closely focus on what the Buddha is saying.”

When the Buddha had given this advice he got up from his seat and left. Not long after the Buddha left, Dīghāvu passed away. Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him: “Sir, the lay follower named Dīghāvu, who was advised in brief by the Buddha, has passed away. Where has he been reborn in his next life?” “Mendicants, the lay follower Dīghāvu was astute. He practiced in line with the teachings, and did not trouble me about the teachings. With the ending of the five lower fetters, he’s been reborn spontaneously, and will become extinguished there, not liable to return from that world.”

55:4. With Sāriputta (1st)

At one time Venerable Sāriputta was staying near Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s monastery. Then in the late afternoon, Venerable Ānanda came out of retreat … and said to Sāriputta: “Reverend, how many things do people have to possess in order for the Buddha to declare that they’re a stream-enterer, not liable to be reborn in the underworld, bound for awakening?” “Reverend, people have to possess four things in order for the Buddha to declare that they’re a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

What four? It’s when a noble disciple has experiential confidence in the Buddha … the teaching … the Saṅgha … And they have the ethical conduct loved by the noble ones … leading to immersion. People have to possess these four things in order for the Buddha to declare that they’re a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

55:5. With Sāriputta (2nd)

Then Sāriputta went up to the Buddha, bowed, and sat down to one side. The Buddha said to him: “Sāriputta, they speak of a ‘factor of stream-entry’. What is a factor of stream-entry?” “Sir, the factors of stream-entry are associating with good people, listening to the true teaching, proper attention, and practicing in line with the teaching.” “Good, good, Sāriputta! For the factors of stream-entry are associating with good people, listening to the true teaching, proper attention, and practicing in line with the teaching.

Sāriputta, they speak of ‘the stream’. What is the stream?” “Sir, the stream is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.” “Good, good, Sāriputta! For the stream is simply

this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Sāriputta, they speak of 'a stream-enterer'. What is a stream-enterer?" "Sir, anyone who possesses this noble eightfold path is called a stream-enterer, the venerable of such and such name and clan." "Good, good, Sāriputta! For anyone who possesses this noble eightfold path is called a stream-enterer, the venerable of such and such name and clan."

55:6. The Chamberlains

At Sāvatthī At that time several mendicants were making a robe for the Buddha, thinking that when his robe was finished and the three months of the rains residence had passed the Buddha would set out wandering. Now at that time the chamberlains Isidatta and Purāṇa were residing in Sādhuka on some business. They heard about this.

So they posted someone on the road, saying: "My good man, let us know when you see the Blessed One coming, the perfected one, the fully awakened Buddha." And that person stood there for two or three days before they saw the Buddha coming off in the distance. When they saw him, they went to the chamberlains and said: "Sirs, the Blessed One, the perfected one, the fully awakened Buddha is coming. Please come at your convenience."

Then the chamberlains went up to the Buddha, bowed, and followed behind him. And then the Buddha left the road, went to the root of a tree, and sat down on the seat spread out. The chamberlains Isidatta and Purāṇa bowed, sat down to one side, and said to the Buddha:

"Sir, when we hear that you will be setting out from Sāvatthī to wander in the Kosalan lands, we're sad and upset, thinking that you will be far from us. And when we hear that you are setting out from Sāvatthī to wander in the Kosalan lands, we're sad and upset, thinking that you are far from us.

And when we hear that you will be setting out from the Kosalan lands to wander in the Mallian lands, we're sad and upset, thinking that you will be far from us. And when we hear that you are setting out from the Kosalan lands to wander in the Mallian lands, we're sad and upset, thinking that you are far from us.

And when we hear that you will be setting out from the Mallian lands to wander in the Vajjian lands …

you will be setting out from the Vajjian lands to wander in the Kāsian lands …

you will be setting out from the Kāsian lands to wander in the Māgadhan lands … you are setting out from the Kāsian lands to wander in the Māgadhan lands, we're sad and upset, thinking that you are far from us.

But when we hear that you will be setting out from the Māgadhan lands to wander in the Kāsian lands, we're happy and joyful, thinking that you will be near to us. And when we hear that you are setting out from the Māgadhan lands to wander in the Kāsian lands …

you will be setting out from the Kāsian lands to wander in the Vajjian lands …

you will be setting out from the Vajjian lands to wander in the Mallian lands …

you will be setting out from the Mallian lands to wander in the Kosalan lands …

you will be setting out in the Kosalan lands to wander to Sāvatthī, we're happy and joyful, thinking that you will be near to us. And when we hear that you are staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery we have no little happiness and joy, thinking that you are near to us."

"Well then, chamberlains, living in a house is cramped and dirty, but the life of one gone forth is wide open. Just this much is enough to be diligent." "Sir, for us there is something that's even more cramped than that, and is considered as such." "What is that?"

"Sir, it's when King Pasenadi of Kosala wants to go and visit a park. We have to harness and prepare his royal elephants. Then we have to seat his dear and beloved wives on the elephants, one in front of us, and one behind. Those sisters smell like a freshly opened perfume box; that's how the royal ladies smell with makeup on. The touch of those sisters is like a tuft of cotton-wool or kapok; that's how dainty the royal ladies are. Now at that time we must look after the elephants, the sisters, and ourselves. But we don't recall having a bad thought regarding those sisters. This is that thing that's even more cramped than that, and is considered as such."

"Well then, chamberlains, living in a house is cramped and dirty, but the life of one gone forth is wide open. Just this much is enough to be diligent. A noble disciple who has four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

What four? It's when a noble disciple has experiential confidence in the Buddha … the teaching … the Saṅgha … They live at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share. A noble disciple who has these four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

And you have experiential confidence in the Buddha … the teaching … the Saṅgha … And whatever there is in your family that's available to give, you share it all with those who are ethical, of good character. What do you think, chamberlains? How many people among the Kosalans are your equal when it comes to giving and sharing?" "We're fortunate, sir, so very fortunate, in that the Buddha understands us like this."

55:7. The People of Bamboo Gate

So I have heard. At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants when he arrived at a village of the Kosalan brahmins named Bamboo Gate. The brahmins and householders of Bamboo Gate heard: "It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Bamboo Gate, together with a large Saṅgha of mendicants. He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure. It's good to see such perfected ones."

Then the brahmins and householders of Bamboo Gate went up to the Buddha. Before sitting down to one side, some bowed, some exchanged greetings and polite conversation, some held up their joined palms toward the Buddha, some announced their name and clan, while some kept silent. Seated to one side they said to the Buddha: "Master Gotama, these are our wishes, desires, and hopes. We wish to live at home with our children; to use sandalwood imported from Kāsi; to wear garlands, perfumes, and makeup; and to accept gold and money. And when our body breaks up, after death, we wish to be reborn in a good place, a heavenly realm. Given that we have such wishes, may the Buddha teach us the Dhamma so that we may achieve them."

"Householders, I will teach you an explanation of the Dhamma that's relevant to oneself. Listen and pay close attention, I will speak." "Yes, sir," they replied. The Buddha said this:

"And what is the explanation of the Dhamma that's relevant to oneself? It's when a noble disciple reflects: 'I want to live and don't want to die; I want to be happy and recoil from pain. Since this is so, if someone were to take my life, I wouldn't like that. But others also want to live and don't want to die; they want to be happy and recoil from pain. So if I were to take the life of

someone else, they wouldn't like that either. The thing that is disliked by me is also disliked by others. Since I dislike this thing, how can I inflict it on someone else?' Reflecting in this way, they give up killing living creatures themselves. And they encourage others to give up killing living creatures, praising the giving up of killing living creatures. So their bodily behavior is purified in three points.

Furthermore, a noble disciple reflects: 'If someone were to steal from me, I wouldn't like that. But if I were to steal from someone else, they wouldn't like that either. The thing that is disliked by me is also disliked by others. Since I dislike this thing, how can I inflict it on someone else?' Reflecting in this way, they give up stealing themselves. And they encourage others to give up stealing, praising the giving up of stealing. So their bodily behavior is purified in three points.

Furthermore, a noble disciple reflects: 'If someone were to have sexual relations with my wives, I wouldn't like it. But if I were to have sexual relations with someone else's wives, he wouldn't like that either. The thing that is disliked by me is also disliked by others. Since I dislike this thing, how can I inflict it on others?' Reflecting in this way, they give up sexual misconduct themselves. And they encourage others to give up sexual misconduct, praising the giving up of sexual misconduct. So their bodily behavior is purified in three points.

Furthermore, a noble disciple reflects: 'If someone were to distort my meaning by lying, I wouldn't like it. But if I were to distort someone else's meaning by lying, they wouldn't like it either. The thing that is disliked by me is also disliked by someone else. Since I dislike this thing, how can I inflict it on others?' Reflecting in this way, they give up lying themselves. And they encourage others to give up lying, praising the giving up of lying. So their verbal behavior is purified in three points.

Furthermore, a noble disciple reflects: 'If someone were to break me up from my friends by divisive speech, I wouldn't like it. But if I were to break someone else from their friends by divisive speech, they wouldn't like it either. …' So their verbal behavior is purified in three points.

Furthermore, a noble disciple reflects: 'If someone were to attack me with harsh speech, I wouldn't like it. But if I were to attack someone else with harsh speech, they wouldn't like it either. …' So their verbal behavior is purified in three points.

Furthermore, a noble disciple reflects: 'If someone were to annoy me by talking silliness and nonsense, I wouldn't like it. But if I were to annoy someone else by talking silliness and nonsense, they wouldn't like it either.' The thing that is disliked by me is also disliked by another. Since I dislike this thing, how can I inflict it on another?' Reflecting in this way, they give up talking nonsense themselves. And they encourage others to give up talking nonsense, praising the giving up of talking nonsense. So their verbal behavior is purified in three points.

And they have experiential confidence in the Buddha … the teaching … the Saṅgha … And they have the ethical conduct loved by the noble ones … leading to immersion. When a noble disciple has these seven good qualities and these four desirable states they may, if they wish, declare of themselves: 'I've finished with rebirth in hell, the animal realm, and the ghost realm. I've finished with all places of loss, bad places, the underworld. I am a stream-enterer! I'm not liable to be reborn in the underworld, and am bound for awakening.'"

When he had spoken, the brahmins and householders of Bamboo Gate said to the Buddha: "Excellent, Master Gotama! … We go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may Master Gotama remember us as lay followers who have gone for refuge for life."

55:8. In the Brick Hall (1st)

So I have heard. At one time the Buddha was staying at Nādika in the brick house. Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, the monk named Sāḷha has passed away. Where has he been reborn in his next life? The nun named Nandā, the layman named Sudatta, and the laywoman named Sujātā have passed away. Where have they been reborn in the next life?”

“Ānanda, the monk Sāḷha passed away having realized the undefiled freedom of heart and freedom by wisdom in this very life, having realized it with his own insight due to the ending of defilements. The nun Nandā passed away having ended the five lower fetters. She’s been reborn spontaneously, and will be extinguished there, not liable to return from that world. The layman Sudatta passed away having ended three fetters, and weakened greed, hate, and delusion. He’s a once-returner; he will come back to this world once only, then make an end of suffering. The laywoman Sujātā passed away having ended three fetters. She’s a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

It’s hardly surprising that a human being should pass away. But if you should come and ask me about it each and every time someone dies that would be a bother for me. So Ānanda, I will teach you the explanation of the Dhamma called ‘the mirror of the teaching’. A noble disciple who has this may declare of themselves: ‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am bound for awakening.’

And what is that mirror of the teaching?

It’s when a noble disciple has experiential confidence in the Buddha … the teaching … the Saṅgha … And they have the ethical conduct loved by the noble ones … leading to immersion. This is that mirror of the teaching. A noble disciple who has this may declare of themselves: ‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am bound for awakening.’”

(The following two discourses have the same setting.)

55:9. At the Brick Hall (2nd)

Ānanda said to the Buddha: “Sir, the monk named Asoka has passed away. Where has he been reborn in his next life? The nun named Asokā, the layman named Asoka, and the laywoman named Asokā have passed away. Where have they been reborn in the next life?”

“Ānanda, the monk Asoka passed away having realized the undefiled freedom of heart and freedom by wisdom in this very life … (And all is explained as in SN 55.8)

This is that mirror of the teaching. A noble disciple who has this may declare of themselves: ‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am bound for awakening.’”

55:10. At the Brick Hall (3rd)

Ānanda said to the Buddha: “Sir, the layman named Kakkaṭa has passed away in Nādika. Where has he been reborn in his next life? The laymen named Kaḷibha, Nikata, Kaṭissaha, Tuṭṭha, Santuṭṭha, Bhadda, and Subhadda have passed away in Nādika. Where have they been reborn in the next life?”

“Ānanda, the laymen Kakkaṭa, Kaḷibha, Nikata, Kaṭissaha, Tuṭṭha, Santuṭṭha, Bhadda, and Subhadda passed away having ended the five lower fetters. They’ve been reborn spontaneously, and will be extinguished there, not liable to return from that world.

Over fifty laymen in Nādika have passed away having ended the five lower fetters. They've been reborn spontaneously, and will be extinguished there, not liable to return from that world. More than ninety laymen in Nādika have passed away having ended three fetters, and weakened greed, hate, and delusion. They're once-returners, who will come back to this world once only, then make an end of suffering. In excess of five hundred laymen in Nādika have passed away having ended three fetters. They're stream-enterers, not liable to be reborn in the underworld, bound for awakening.

It's hardly surprising that a human being should pass away. But if you should come and ask me about it each and every time someone passes away, that would be a bother for me. So Ānanda, I will teach you the explanation of the Dhamma called 'the mirror of the teaching'. A noble disciple who has this may declare of themselves: 'I've finished with rebirth in hell, the animal realm, and the ghost realm. I've finished with all places of loss, bad places, the underworld. I am a stream-enterer! I'm not liable to be reborn in the underworld, and am bound for awakening.'

And what is that mirror of the teaching?

It's when a noble disciple has experiential confidence in the Buddha … the teaching … the Saṅgha … And they have the ethical conduct loved by the noble ones … leading to immersion. This is that mirror of the teaching. A noble disciple who has this may declare of themselves: 'I've finished with rebirth in hell, the animal realm, and the ghost realm. I've finished with all places of loss, bad places, the underworld. I am a stream-enterer! I'm not liable to be reborn in the underworld, and am bound for awakening.'"

2. A Thousand Nuns

55:11. A Saṅgha of a Thousand Nuns

At one time the Buddha was staying near Sāvatthī in the Royal Monastery. Then a Saṅgha of a thousand nuns went up to the Buddha, bowed, and stood to one side. The Buddha said to them:

"Nuns, a noble disciple who has four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening. What four? It's when a noble disciple has experiential confidence in the Buddha … the teaching … the Saṅgha … And they have the ethical conduct loved by the noble ones … leading to immersion. A noble disciple who has these four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening."

55:12. The Brahmins

At Sāvatthī "Mendicants, the brahmins advocate a practice called 'get up and go'. They encourage their disciples: 'Please, good people, rising early you should face east and walk. Do not avoid a pit, a cliff, a stump, thorny ground, a swamp, or a sewer. You should await death in the place that you fall. And when your body breaks up, after death, you'll be reborn in a good place, a heaven realm.'

But this practice of the brahmins is a foolish procedure, a stupid procedure. It doesn't lead to disillusionment, dispassion, cessation, peace, insight, awakening, or extinguishment. But in the training of the noble one I advocate a 'get up and go' practice which does lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

And what is that 'get up and go' practice? It's when a noble disciple has experiential confidence in the Buddha … the teaching … the Saṅgha … And they have the ethical conduct loved by the noble ones … leading to immersion. This is that 'get up and go' practice which does lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment."

55:13. With the Senior Monk Ānanda

At one time the venerables Ānanda and Sāriputta were staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then in the late afternoon, Venerable Sāriputta came out of retreat, went to Venerable Ānanda, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to him: "Reverend, how many things do people have to give up and how many do they have to possess in order for the Buddha to declare that they're a stream-enterer, not liable to be reborn in the underworld, bound for awakening?" "Reverend, people have to give up four things and possess four things in order for the Buddha to declare that they're a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

What four? They don't have the distrust in the Buddha that causes an uneducated ordinary person to be reborn—when their body breaks up, after death—in a place of loss, a bad place, the underworld, hell. And they do have the experiential confidence in the Buddha that causes an educated noble disciple to be reborn—when their body breaks up, after death—in a good place, a heavenly realm. 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.'

They don't have the distrust in the teaching that causes an uneducated ordinary person to be reborn—when their body breaks up, after death—in a place of loss, a bad place, the underworld, hell. And they do have the experiential confidence in the teaching that causes an educated noble disciple to be reborn—when their body breaks up, after death—in a good place, a heavenly realm. 'The teaching is well explained by the Buddha—realizable in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.'

They don't have the distrust in the Saṅgha that causes an uneducated ordinary person to be reborn—when their body breaks up, after death—in a place of loss, a bad place, the underworld, hell. And they do have the experiential confidence in the Saṅgha that causes an educated noble disciple to be reborn—when their body breaks up, after death—in a good place, a heavenly realm. 'The Saṅgha of the Buddha's disciples is practicing the way that's good, straightforward, methodical, and proper. It consists of the four pairs, the eight individuals. This Saṅgha of the Buddha's disciples is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a teacher's offering, and worthy of veneration with joined palms.'

They don't have the unethical conduct that causes an uneducated ordinary person to be reborn—when their body breaks up, after death—in a place of loss, a bad place, the underworld, hell. And they do have the ethical conduct loved by the noble ones that causes an educated noble disciple to be reborn—when their body breaks up, after death—in a good place, a heavenly realm. Their ethical conduct is loved by the noble ones, unbroken, unflawed, unblemished, untainted, liberating, praised by sensible people, not mistaken, and leading to immersion. People have to give up these four things and possess these four things in order for the Buddha to declare that they're a stream-enterer, not liable to be reborn in the underworld, bound for awakening."

55:14. Fear of the Bad Place

"Mendicants, a noble disciple who has four things has gone beyond all fear of being reborn in a bad place. What four? It's when a noble disciple has experiential confidence in the Buddha … the teaching … the Saṅgha … And they have the ethical conduct loved by the noble ones … leading to immersion. A noble disciple who has these four things has gone beyond all fear of being reborn in a bad place."

55:15. Fear of the Bad Place, the Underworld

"Mendicants, a noble disciple who has four things has gone beyond all fear of being reborn in a bad place, the underworld. What four? It's when a noble disciple has experiential confidence in the Buddha … the teaching … the Saṅgha … And they have the ethical conduct loved by the noble ones … leading to immersion. A noble disciple who has these four things has gone beyond all fear of being reborn in a bad place, the underworld."

55:16. Friends and Colleagues (1st)

"Mendicants, those who you have sympathy for, and those worth listening to—friends and colleagues, relatives and family—should be encouraged, supported, and established in the four factors of stream-entry. What four? Experiential confidence in the Buddha … the teaching … the Saṅgha … And the ethical conduct loved by the noble ones … leading to immersion. Those who you have sympathy for, and those worth listening to—friends and colleagues, relatives and family—should be encouraged, supported, and established in these four factors of stream-entry."

55:17. Friends and Colleagues (2nd)

"Mendicants, those who you have sympathy for, and those worth listening to—friends and colleagues, relatives and family—should be encouraged, supported, and established in the four factors of stream-entry. What four? Experiential confidence in the Buddha …

There might be change in the four primary elements—earth, water, fire, and air—but a noble disciple with experiential confidence in the Buddha would never change. In this context, 'change' means that such a noble disciple will be reborn in hell, the animal realm, or the ghost realm: this is not possible. Experiential confidence in the teaching … Experiential confidence in the Saṅgha … The ethical conduct loved by the noble ones … leading to immersion. There might be change in the four primary elements—earth, water, fire, and air—but a noble disciple with the ethical conduct loved by the noble ones would never change. In this context, 'change' means that such a noble disciple will be reborn in hell, the animal realm, or the ghost realm: this is not possible. Those who you have sympathy for, and those worth listening to—friends and colleagues, relatives and family—should be encouraged, supported, and established in these four factors of stream-entry."

55:18. A Visit to the Gods (1st)

At Sāvatthī And then Venerable Mahāmoggallāna, as easily as a strong person would extend or contract their arm, vanished from Jeta's Grove and reappeared among the gods of the Thirty-

Three. Then several deities of the company of the Thirty-Three went up to Venerable Mahāmoggallāna, bowed, and stood to one side. Moggallāna said to them:

"Reverends, it's good to have experiential confidence in the Buddha. … It's the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm. It's good to have experiential confidence in the teaching. … the Saṅgha … and to have the ethical conduct that's loved by the noble ones … leading to immersion. It's the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm."

"My good Moggallāna, it's good to have experiential confidence in the Buddha … It's the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm. It's good to have experiential confidence in the teaching. … the Saṅgha … and to have the ethical conduct that's loved by the noble ones … leading to immersion. It's the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm."

55:19. A Visit to the Gods (2nd)

At Sāvatthī. And then Venerable Mahāmoggallāna, as easily as a strong person would extend or contract their arm, vanished from Jeta's Grove and reappeared among the gods of the Thirty-Three. Then several deities of the company of the Thirty-Three went up to Venerable Mahāmoggallāna, bowed, and stood to one side. Moggallāna said to them:

"Reverends, it's good to have experiential confidence in the Buddha. … It's the reason why some sentient beings, when their body breaks up, after death, have been reborn in a good place, a heavenly realm. It's good to have experiential confidence in the teaching. … the Saṅgha … and to have the ethical conduct that's loved by the noble ones … leading to immersion. It's the reason why some sentient beings, when their body breaks up, after death, have been reborn in a good place, a heavenly realm."

"My good Moggallāna, it's good to have experiential confidence in the Buddha … It's the reason why some sentient beings, when their body breaks up, after death, have been reborn in a good place, a heavenly realm. It's good to have experiential confidence in the teaching. … the Saṅgha … and to have the ethical conduct that's loved by the noble ones … leading to immersion. It's the reason why some sentient beings, when their body breaks up, after death, have been reborn in a good place, a heavenly realm."

55:20. A Visit to the Gods (3rd)

Then the Buddha, as easily as a strong person would extend or contract their arm, vanished from Jeta's Grove and reappeared among the gods of the Thirty-Three. Then several deities of the company of the Thirty-Three went up to the Buddha, bowed, and stood to one side. The Buddha said to them:

"Reverends, it's good to have experiential confidence in the Buddha. … It's the reason why some sentient beings are stream-enterers, not liable to be reborn in the underworld, bound for awakening. It's good to have experiential confidence in the teaching. … the Saṅgha … and to have the ethical conduct that's loved by the noble ones … leading to immersion. It's the reason why some sentient beings are stream-enterers, not liable to be reborn in the underworld, bound for awakening."

"Good sir, it's good to have experiential confidence in the Buddha … It's the reason why some sentient beings are stream-enterers, not liable to be reborn in the underworld, bound for

awakening. It's good to have experiential confidence in the teaching. … the Saṅgha … and to have the ethical conduct that's loved by the noble ones … leading to immersion. It's the reason why some sentient beings are stream-enterers, not liable to be reborn in the underworld, bound for awakening."

3. About Sarakāni

55:21. With Mahānāma (1st)

So I have heard. At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery. Then Mahānāma the Sakyan went up to the Buddha, bowed, sat down to one side, and said to him: "Sir, this Kapilavatthu is successful and prosperous and full of people, with cramped cul-de-sacs. In the late afternoon, after paying homage to the Buddha or an esteemed mendicant, I enter Kapilavatthu. I encounter a stray elephant, horse, chariot, cart, or person. At that time I lose mindfulness regarding the Buddha, the teaching, and the Saṅgha. I think: 'If I were to die at this time, where would I be reborn in my next life?'"

"Do not fear, Mahānāma, do not fear! Your death will not be a bad one; your passing will not be a bad one. Take someone whose mind has for a long time been imbued with faith, ethics, learning, generosity, and wisdom. Their body consists of form, made up of the four primary elements, produced by mother and father, built up from rice and porridge, liable to impermanence, to wearing away and erosion, to breaking up and destruction. Right here the crows, vultures, hawks, dogs, jackals, and many kinds of little creatures devour it. But their mind rises up, headed for a higher place.

Suppose a person was to sink a pot of ghee or oil into a deep lake and break it open. Its shards and chips would sink down, while the ghee or oil in it would rise up, headed for a higher place. In the same way, take someone whose mind has for a long time been imbued with faith, ethics, learning, generosity, and wisdom. Their body consists of form, made up of the four elements, produced by mother and father, built up from rice and porridge, liable to impermanence, to wearing away and erosion, to breaking up and destruction. Right here the crows, vultures, hawks, dogs, jackals, and many kinds of little creatures devour it. But their mind rises up, headed for a higher place. Your mind, Mahānāma, has for a long time been imbued with faith, ethics, learning, generosity, and wisdom. Do not fear, Mahānāma, do not fear! Your death will not be a bad one; your passing will not be a bad one."

55:22. With Mahānāma (2nd)

So I have heard. At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery. Then Mahānāma the Sakyan went up to the Buddha, bowed, sat down to one side, and said to him: "Sir, this Kapilavatthu is successful and prosperous and full of people, with cramped cul-de-sacs. In the late afternoon, after paying homage to the Buddha or an esteemed mendicant, I enter Kapilavatthu. I encounter a stray elephant, horse, chariot, cart, or person. At that time I lose mindfulness regarding the Buddha, the teaching, and the Saṅgha. I think: 'If I were to die at this time, where would I be reborn in my next life?'"

"Do not fear, Mahānāma, do not fear! Your death will not be a bad one; your passing will not be a bad one. A noble disciple who has four things slants, slopes, and inclines towards extinguishment. What four? It's when a noble disciple has experiential confidence in the Buddha

… the teaching … the Saṅgha … And they have the ethical conduct loved by the noble ones … leading to immersion.

Suppose there was a tree that slants, slopes, and inclines to the east. If it was cut off at the root where would it fall?" "Sir, it would fall in the direction that it slants, slopes, and inclines." "In the same way, a noble disciple who has four things slants, slopes, and inclines towards extinguishment."

55:23. With Godhā the Sakyan

At Kapilavatthu. Then Mahānāma the Sakyan went up to Godhā the Sakyan, and said to him: "Godhā, how many things must a person have for you to recognize them as a stream-enterer, not liable to be reborn in the underworld, bound for awakening?"

"Mahānāma, a person must have three things for me to recognize them as a stream-enterer. What three? It's when a noble disciple has experiential confidence in the Buddha … the teaching … and the Saṅgha … When a person has these three things I recognize them as a stream-enterer.

But Mahānāma, how many things must a person have for *you* to recognize them as a stream-enterer?" "Godhā, a person must have four things for me to recognize them as a stream-enterer. What four? It's when a noble disciple has experiential confidence in the Buddha … the teaching … the Saṅgha … And they have the ethical conduct loved by the noble ones … leading to immersion. When a person has these four things I recognize them as a stream-enterer."

"Hold on, Mahānāma, hold on! Only the Buddha would know whether or not they have these things." "Come, Godhā, let's go to the Buddha and inform him about this." Then Mahānāma and Godhā went to the Buddha, bowed, and sat down to one side. Mahānāma told the Buddha all that had happened, and then said:

"Sir, some issue regarding the teaching might come up. The Buddha might take one side, and the Saṅgha of monks the other. I'd side with the Buddha. May the Buddha remember me as having such confidence. Some issue regarding the teaching might come up. The Buddha might take one side, and the Saṅgha of monks and the Saṅgha of nuns the other. … The Buddha might take one side, and the Saṅgha of monks and the Saṅgha of nuns and the laymen the other. … The Buddha might take one side, and the Saṅgha of monks and the Saṅgha of nuns and the laymen and the laywomen the other. … The Buddha might take one side, and the Saṅgha of monks and the Saṅgha of nuns and the laymen and the laywomen and the world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—the other. I'd side with the Buddha. May the Buddha remember me as having such confidence." "Godhā, what do you have to say to Mahānāma when he speaks like this?" "Sir, I have nothing to say to Mahānāma when he speaks like this, except what is good and wholesome."

55:24. About Sarakāni (1st)

At Kapilavatthu. Now at that time Sarakāni the Sakyan had passed away. The Buddha declared that he was a stream-enterer, not liable to be reborn in the underworld, bound for awakening. At that, several Sakyans came together complaining, grumbling, and objecting: "It's incredible, it's amazing! Who can't become a stream-enterer these days? For the Buddha even declared Sarakāni to be a stream-enterer after he passed away. Sarakāni was too weak for the training; he used to drink alcohol."

Then Mahānāma the Sakyan went up to the Buddha, bowed, sat down to one side, and told him what had happened. The Buddha said:

“Mahānāma, when a lay follower has for a long time gone for refuge to the Buddha, the teaching, and the Saṅgha, how could they go to the underworld? And if anyone should rightly be said to have for a long time gone for refuge to the Buddha, the teaching, and the Saṅgha, it’s Sarakāni the Sakyan. Sarakāni the Sakyan has for a long time gone for refuge to the Buddha, the teaching, and the Saṅgha. How could he go to the underworld?

Take a certain person who has experiential confidence in the Buddha … the teaching … the Saṅgha … They have laughing wisdom and swift wisdom, and are endowed with freedom. They’ve realized the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements. This person is exempt from hell, the animal realm, and the ghost realm. They’re exempt from places of loss, bad places, the underworld.

Take another person who has experiential confidence in the Buddha … the teaching … the Saṅgha … They have laughing wisdom and swift wisdom, and are endowed with freedom. With the ending of the five lower fetters they’re reborn spontaneously. They are extinguished there, and are not liable to return from that world. This person, too, is exempt from hell, the animal realm, and the ghost realm. They’re exempt from places of loss, bad places, the underworld.

Take another person who has experiential confidence in the Buddha … the teaching … the Saṅgha … But they don’t have laughing wisdom or swift wisdom, nor are they endowed with freedom. With the ending of three fetters, and the weakening of greed, hate, and delusion, they’re a once-returner. They come back to this world once only, then make an end of suffering. This person, too, is exempt from hell, the animal realm, and the ghost realm. They’re exempt from places of loss, bad places, the underworld.

Take another person who has experiential confidence in the Buddha … the teaching … the Saṅgha … But they don’t have laughing wisdom or swift wisdom, nor are they endowed with freedom. With the ending of three fetters they’re a stream-enterer, not liable to be reborn in the underworld, bound for awakening. This person, too, is exempt from hell, the animal realm, and the ghost realm. They’re exempt from places of loss, bad places, the underworld.

Take another person who doesn’t have experiential confidence in the Buddha … the teaching … the Saṅgha … They don’t have laughing wisdom or swift wisdom, nor are they endowed with freedom. Still, they have these qualities: the faculties of faith, energy, mindfulness, immersion, and wisdom. And they accept the principles proclaimed by the Realized One after considering them with a degree of wisdom. This person, too, doesn’t go to hell, the animal realm, and the ghost realm. They don’t go to places of loss, bad places, the underworld.

Take another person who doesn’t have experiential confidence in the Buddha … the teaching … the Saṅgha … They don’t have laughing wisdom or swift wisdom, nor are they endowed with freedom. Still, they have these qualities: the faculties of faith, energy, mindfulness, immersion, and wisdom. And they have a degree of faith and love for the Buddha. This person, too, doesn’t go to hell, the animal realm, and the ghost realm. They don’t go to places of loss, bad places, the underworld. If these great sal trees could understand what was well said and poorly said, I’d declare them to be stream-enterers. Why can’t this apply to Sarakāni? Mahānāma, Sarakāni the Sakyan undertook the training at the time of his death.”

55:25. About Sarakāni the Sakyan (2nd)

At Kapilavatthu. Now at that time Sarakāni the Sakyan had passed away. The Buddha declared that he was a stream-enterer, not liable to be reborn in the underworld, bound for awakening. At that, several Sakyans came together complaining, grumbling, and objecting: “It’s incredible, it’s amazing! Who can’t become a stream-enterer these days? For the Buddha even declared Sarakāni to be a stream-enterer after he passed away. Sarakāni didn’t fulfill the training.” Then

Mahānāma the Sakyan went up to the Buddha, bowed, sat down to one side, and told him what had happened. The Buddha said:

"Mahānāma, when a lay follower has for a long time gone for refuge to the Buddha, the teaching, and the Saṅgha, how could they go to the underworld? And if anyone should rightly be said to have for a long time gone for refuge to the Buddha, the teaching, and the Saṅgha, it's Sarakāni the Sakyan. Sarakāni the Sakyan has for a long time gone for refuge to the Buddha, the teaching, and the Saṅgha.

Take a certain person who is sure and devoted to the Buddha … the teaching … the Saṅgha … They have laughing wisdom and swift wisdom, and are endowed with freedom. They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements. This person is exempt from hell, the animal realm, and the ghost realm. They're exempt from places of loss, bad places, the underworld.

Take another person who is sure and devoted to the Buddha … the teaching … the Saṅgha … They have laughing wisdom and swift wisdom, and are endowed with freedom. With the ending of the five lower fetters, they're extinguished in-between one life and the next … they're extinguished upon landing … they're extinguished without extra effort … they're extinguished with extra effort … they head upstream, going to the Akaniṭṭha realm. This person, too, is exempt from hell, the animal realm, and the ghost realm. They're exempt from places of loss, bad places, the underworld.

Take another person who is sure and devoted to the Buddha … the teaching … the Saṅgha … But they don't have laughing wisdom or swift wisdom, nor are they endowed with freedom. With the ending of three fetters, and the weakening of greed, hate, and delusion, they're a once-returner. They come back to this world once only, then make an end of suffering. This person, too, is exempt from hell, the animal realm, and the ghost realm. They're exempt from places of loss, bad places, the underworld.

Take another person who is sure and devoted to the Buddha … the teaching … the Saṅgha … But they don't have laughing wisdom or swift wisdom, nor are they endowed with freedom. With the ending of three fetters they're a stream-enterer, not liable to be reborn in the underworld, bound for awakening. This person, too, is exempt from hell, the animal realm, and the ghost realm. They're exempt from places of loss, bad places, the underworld.

Take another person who isn't sure or devoted to the Buddha … the teaching … the Saṅgha … They don't have laughing wisdom or swift wisdom, nor are they endowed with freedom. Still, they have these qualities: the faculties of faith, energy, mindfulness, immersion, and wisdom. And they accept the principles proclaimed by the Realized One after considering them with a degree of wisdom. This person, too, doesn't go to hell, the animal realm, and the ghost realm. They don't go to places of loss, bad places, the underworld.

Take another person who isn't sure or devoted to the Buddha … the teaching … the Saṅgha … They don't have laughing wisdom or swift wisdom, nor are they endowed with freedom. Still, they have these qualities: the faculties of faith, energy, mindfulness, immersion, and wisdom. And they have a degree of faith and love for the Buddha. This person, too, doesn't go to hell, the animal realm, and the ghost realm. They don't go to places of loss, bad places, the underworld.

Suppose there was a barren field, a barren ground, with uncleared stumps. And you had seeds that were broken, spoiled, weather-damaged, infertile, and ill kept. And the heavens didn't provide enough rain. Would those seeds grow, increase, and mature?" "No, sir." "In the same way, take a teaching that's badly explained and badly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha. This is what I call a barren field. A disciple remains in such a teaching, practicing in line with that teaching, practicing it properly, living in line with that teaching. This is what I call a bad seed.

Suppose there was a fertile field, a fertile ground, well-cleared of stumps. And you had seeds that were intact, unspoiled, not weather-damaged, fertile, and well-kept. And there's plenty of rainfall. Would those seeds grow, increase, and mature?" "Yes, sir." "In the same way, take a teaching that's well explained and well propounded, emancipating, leading to peace, proclaimed by someone who is a fully awakened Buddha. This is what I call a fertile field. A disciple remains in such a teaching, practicing in line with that teaching, practicing it properly, living in line with that teaching. This is what I call a good seed. Why can't this apply to Sarakāni? Mahānāma, Sarakāni the Sakyan fulfilled the training at the time of his death."

55:26. Anāthapiṇḍika (1st)

At Sāvatthī. Now at that time the householder Anāthapiṇḍika was sick, suffering, gravely ill. Then he addressed a man: "Please, mister, go to Venerable Sāriputta, and in my name bow with your head to his feet. Say to him: 'Sir, the householder Anāthapiṇḍika is sick, suffering, gravely ill. He bows with his head to your feet.' And then say: 'Sir, please visit him at his home out of compassion.'"

"Yes, sir," that man replied. He did as Anāthapiṇḍika asked.

Sāriputta consented in silence.

Then Venerable Sāriputta robed up in the morning and, taking his bowl and robe, went with Venerable Ānanda as his second monk to Anāthapiṇḍika's home. He sat down on the seat spread out, and said to Anāthapiṇḍika: "Householder, I hope you're coping; I hope you're getting better. And I hope the pain is fading, not growing, that its fading is evident, not its growing." "Sir, I'm not keeping well, I'm not alright. The pain is terrible and growing, not fading; its growing is evident, not its fading."

"Householder, you don't have the distrust in the Buddha that causes an uneducated ordinary person to be reborn—when their body breaks up, after death—in a place of loss, a bad place, the underworld, hell. And you have experiential confidence in the Buddha: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' Seeing in yourself that experiential confidence in the teaching, that pain may die down on the spot.

You don't have the distrust in the teaching that causes an uneducated ordinary person to be reborn—when their body breaks up, after death—in a place of loss, a bad place, the underworld, hell. And you have experiential confidence in the teaching: 'The teaching is well explained by the Buddha—realizable in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.' Seeing in yourself that experiential confidence in the teaching, that pain may die down on the spot.

You don't have the distrust in the Saṅgha that causes an uneducated ordinary person to be reborn—when their body breaks up, after death—in a place of loss, a bad place, the underworld, hell. And you have experiential confidence in the Saṅgha: 'The Saṅgha of the Buddha's disciples is practicing the way that's good, straightforward, methodical, and proper. It consists of the four pairs, the eight individuals. This Saṅgha of the Buddha's disciples is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a teacher's offering, and worthy of veneration with joined palms. It is the supreme field of merit for the world.' Seeing in yourself that experiential confidence in the Saṅgha, that pain may die down on the spot.

You don't have the unethical conduct that causes an uneducated ordinary person to be reborn—when their body breaks up, after death—in a place of loss, a bad place, the underworld, hell. Your ethical conduct is loved by the noble ones, unbroken, unflawed, unblemished, untainted,

liberating, praised by sensible people, not mistaken, and leading to immersion. Seeing in yourself that ethical conduct loved by the noble ones, that pain may die down on the spot.

You don't have the wrong view that causes an uneducated ordinary person to be reborn—when their body breaks up, after death—in a place of loss, a bad place, the underworld, hell. You have right view. Seeing in yourself that right view, that pain may die down on the spot.

You don't have the wrong thought …
wrong speech …
wrong action …
wrong livelihood …
wrong effort …
wrong mindfulness …
wrong immersion …
wrong knowledge …
wrong freedom … You have right freedom. Seeing in yourself that right freedom, that pain may die down on the spot."

And then Anāthapiṇḍika's pain died down on the spot. Then he served Sāriputta and Ānanda from his own dish. When Sāriputta had eaten and washed his hand and bowl, Anāthapiṇḍika took a low seat and sat to one side. Venerable Sāriputta expressed his appreciation to him with these verses.

"Whoever has faith in the Realized One,
unwavering and well established;
whose ethical conduct is good,
praised and loved by the noble ones;

who has confidence in the Saṅgha,
and correct view:
they're said to be prosperous,
their life is not in vain.

So let the wise devote themselves
to faith, ethical behaviour,
confidence, and insight into the teaching,
remembering the instructions of the Buddhas."

After expressing his appreciation to Anāthapiṇḍika with these verses, Sāriputta got up from his seat and left.

Then Ānanda went up to the Buddha, bowed, and sat down to one side. The Buddha said to him: "So, Ānanda, where are you coming from in the middle of the day?" "Sir, Venerable Sāriputta advised the householder Anāthapiṇḍika in this way and that." "Sāriputta is astute, Ānanda. He has great wisdom, since he can analyze the four factors of stream-entry in ten aspects."

55:27. With Anāthapiṇḍika (2nd)

At Sāvatthī. Now at that time the householder Anāthapiṇḍika was sick, suffering, gravely ill. Then he addressed a man: "Please, mister, go to Venerable Ānanda, and in my name bow with your head to his feet. Say to him: 'Sir, the householder Anāthapiṇḍika is sick, suffering, gravely ill. He bows with his head to your feet.' And then say: 'Sir, please visit him at his home out of compassion.'"

"Yes, sir," that man replied. He did as Anāthapiṇḍika asked. Ānanda consented in silence.

Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, went to the home of the householder Anāthapiṇḍika. He sat down on the seat spread out and said to

Anāthapiṇḍika: “Householder, I hope you’re coping; I hope you’re getting better. And I hope the pain is fading, not growing; that its fading, not its growing, is apparent.” “Sir, I’m not keeping well, I’m not alright. The pain is terrible and growing, not fading; its growing is evident, not its fading.”

“Householder, when an uneducated ordinary person has four things, they’re frightened and terrified, and fear what awaits them after death. What four? Firstly, an uneducated ordinary person distrusts the Buddha. Seeing in themselves that distrust of the Buddha, they’re frightened and terrified, and fear what awaits them after death.

Furthermore, an uneducated ordinary person distrusts the teaching …

the Saṅgha …

Furthermore, an uneducated ordinary person has unethical conduct. Seeing in themselves that unethical conduct, they’re frightened and terrified, and fear what awaits them after death. When an uneducated ordinary person has these four things, they’re frightened and terrified, and fear what awaits them after death.

When an educated noble disciple has four things, they’re not frightened or terrified, and don’t fear what awaits them after death. What four? Firstly, a noble disciple has experiential confidence in the Buddha … Seeing in themselves that experiential confidence in the Buddha, they’re not frightened or terrified, and don’t fear what awaits them after death.

Furthermore, a noble disciple has experiential confidence in the teaching …

the Saṅgha …

Furthermore, a noble disciple’s ethical conduct is loved by the noble ones, unbroken, unflawed, unblemished, untainted, liberating, praised by sensible people, not mistaken, and leading to immersion. Seeing in themselves that ethical conduct loved by the noble ones, they’re not frightened or terrified, and don’t fear what awaits them after death. When an educated noble disciple has these four things, they’re not frightened or terrified, and don’t fear what awaits them after death.”

“Sir, Ānanda, I am not afraid. What have I to fear? For I have experiential confidence in the Buddha … the teaching … the Saṅgha … And of the training rules appropriate for laypeople taught by the Buddha, I don’t see any that I have broken.” “You’re fortunate, householder, so very fortunate, You have declared the fruit of stream-entry.”

55:28. Dangers and Threats (1st)

At Sāvatthī. Seated to one side, the Buddha said to the householder Anāthapiṇḍika: “Householder, when a noble disciple has quelled five dangers and threats, has the four factors of stream-entry, and has clearly seen and comprehended the noble process with wisdom, they may, if they wish, declare of themselves: ‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am bound for awakening.’

What are the five dangers and threats they have quelled? Anyone who kills living creatures creates dangers and threats both in the present life and in lives to come, and experiences mental pain and sadness. So that danger and threat is quelled for anyone who refrains from killing living creatures. Anyone who steals … Anyone who commits sexual misconduct … Anyone who lies … Anyone who uses alcoholic drinks that cause negligence creates dangers and threats both in the present life and in lives to come, and experiences mental pain and sadness. So that danger and threat is quelled for anyone who refrains from alcoholic drinks that cause negligence. These are the five dangers and threats they have quelled.

What are the four factors of stream-entry that they have? It’s when a noble disciple has experiential confidence in the Buddha … the teaching … the Saṅgha … And they have the ethical

conduct loved by the noble ones … leading to immersion. These are the four factors of stream-entry that they have.

And what is the noble process that they have clearly seen and comprehended with wisdom? A noble disciple properly attends to dependent origination itself: 'When this exists, that is; due to the arising of this, that arises. When this doesn't exist, that is not; due to the cessation of this, that ceases.' That is: Ignorance is a condition for choices. Choices are a condition for consciousness. Consciousness is a condition for name and form. Name and form are a condition for the six sense fields. The six sense fields are conditions for contact. Contact is a condition for feeling. Feeling is a condition for craving. Craving is a condition for grasping. Grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition that gives rise to old age and death, sorrow, lamentation, pain, sadness, and distress. That is how this entire mass of suffering originates. When ignorance fades away and ceases with nothing left over, choices cease. When choices cease, consciousness ceases. When consciousness ceases, name and form cease. When name and form cease, the six sense fields cease. When the six sense fields cease, contact ceases. When contact ceases, feeling ceases. When feeling ceases, craving ceases. When craving ceases, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases. This is the noble process that they have clearly seen and comprehended with wisdom.

When a noble disciple has quelled five dangers and threats, has the four factors of stream-entry, and has clearly seen and comprehended the noble process with wisdom, they may, if they wish, declare of themselves: 'I've finished with rebirth in hell, the animal realm, and the ghost realm. I've finished with all places of loss, bad places, the underworld. I am a stream-enterer! I'm not liable to be reborn in the underworld, and am bound for awakening.'"

55:29. Dangers and Threats (2nd)

At Sāvatthī. … "Mendicants, when a noble disciple has quelled five dangers and threats, has the four factors of stream-entry, and has clearly seen and comprehended the noble process with wisdom, they may, if they wish, declare of themselves: 'I've finished with rebirth in hell, the animal realm, and the ghost realm. I've finished with all places of loss, bad places, the underworld. I am a stream-enterer! I'm not liable to be reborn in the underworld, and am bound for awakening.'"

55:30. With Nandaka the Licchavi

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Then Nandaka the Licchavi minister went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

"Nandaka, a noble disciple who has four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening. What four? It's when a noble disciple has experiential confidence in the Buddha … the teaching … the Saṅgha … And they have the ethical conduct loved by the noble ones … leading to immersion. A noble disciple who has these four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

A noble disciple who has these four things is guaranteed long life, beauty, happiness, fame, and authority, both human and divine. Now, I don't say this because I've heard it from some other ascetic or brahmin. I only say it because I've known, seen, and realized it for myself."

When he had spoken, a certain person said to Nandaka: “Sir, it is time to bathe.” “Enough now, my man, with that exterior bath. This interior bathing will do for me, that is, confidence in the Buddha.”

4. Overflowing Merit

55:31. Overflowing Merit (1st)

At Sāvatthī. “Mendicants, there are these four kinds of overflowing merit, overflowing goodness that nurture happiness. What four? Firstly, a noble disciple has experiential confidence in the Buddha … This is the first kind of overflowing merit, overflowing goodness that nurtures happiness.

Furthermore, a noble disciple has experiential confidence in the teaching … This is the second kind of overflowing merit, overflowing goodness that nurtures happiness.

Furthermore, a noble disciple has experiential confidence in the Saṅgha … This is the third kind of overflowing merit, overflowing goodness that nurtures happiness.

Furthermore, a noble disciple’s ethical conduct is loved by the noble ones, unbroken, unflawed, unblemished, untainted, liberating, praised by sensible people, not mistaken, and leading to immersion. This is the fourth kind of overflowing merit, overflowing goodness that nurtures happiness. These are the four kinds of overflowing merit, overflowing goodness that nurture happiness.”

55:32. Overflowing Merit (2nd)

“Mendicants, there are these four kinds of overflowing merit, overflowing goodness that nurture happiness. What four? It’s when a noble disciple has experiential confidence in the Buddha …

the teaching … the Saṅgha …

Furthermore, a noble disciple lives at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share. This is the fourth kind of overflowing merit, overflowing goodness that nurtures happiness. These are the four kinds of overflowing merit, overflowing goodness that nurture happiness.”

55:33. Overflowing Merit (3rd)

“Mendicants, there are these four kinds of overflowing merit, overflowing goodness that nurture happiness. What four? It’s when a noble disciple has experiential confidence in the Buddha …

teaching … the Saṅgha …

Furthermore, a mendicant is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. This is the fourth kind of overflowing merit, overflowing goodness that nurtures happiness. These are the four kinds of overflowing merit, overflowing goodness that nurture happiness.”

55:34. Footprints of the Gods (1st)

At Sāvatthī. “Mendicants, these four footprints of the gods are in order to purify unpurified beings and cleanse unclean beings.

What four? Firstly, a noble disciple has experiential confidence in the Buddha … This is the first footprint of the gods in order to purify unpurified beings and cleanse unclean beings.

Furthermore, a noble disciple has experiential confidence in the teaching … the Saṅgha …

Furthermore, a noble disciple’s ethical conduct is loved by the noble ones, unbroken, unflawed, unblemished, untainted, liberating, praised by sensible people, not mistaken, and leading to immersion. This is the fourth footprint of the gods in order to purify unpurified beings and cleanse unclean beings. These four footprints of the gods are in order to purify unpurified beings and cleanse unclean beings.”

55:35. Footprints of the Gods (2nd)

“Mendicants, these four footprints of the gods are in order to purify unpurified beings and cleanse unclean beings.

What four? Firstly, a noble disciple has experiential confidence in the Buddha: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’ Then they reflect: ‘What now is the footprint of the gods?’ They understand: ‘I hear that these days the gods consider non-harming to be supreme. But I don’t hurt any creature firm or frail. I definitely live in possession of a footprint of the gods.’ This is the first footprint of the gods in order to purify unpurified beings and cleanse unclean beings.

Furthermore, a noble disciple has experiential confidence in the teaching … the Saṅgha …

Furthermore, a noble disciple’s ethical conduct is loved by the noble ones, unbroken, unflawed, unblemished, untainted, liberating, praised by sensible people, not mistaken, and leading to immersion. Then they reflect: ‘What now is the footprint of the gods?’ They understand: ‘I hear that these days the gods consider non-harming to be supreme. But I don’t hurt any creature firm or frail. I definitely live in possession of a footprint of the gods.’ This is the fourth footprint of the gods in order to purify unpurified beings and cleanse unclean beings. These four footprints of the gods are in order to purify unpurified beings and cleanse unclean beings.”

55:36. In Common With the Gods

“Mendicants, when someone has four things the gods are pleased and speak of what they have in common. What four? Firstly, a noble disciple has experiential confidence in the Buddha … There are deities with experiential confidence in the Buddha who passed away from here and were reborn there. They think: ‘Having such experiential confidence in the Buddha, we passed away from there and were reborn here. That noble disciple has the same kind of experiential confidence in the Buddha, so they will come into the presence of the gods.’

Furthermore, a noble disciple has experiential confidence in the teaching … the Saṅgha … And they have the ethical conduct loved by the noble ones … leading to immersion. There are deities with the ethical conduct loved by the noble ones who passed away from here and were reborn there. They think: ‘Having such ethical conduct loved by the noble ones, we passed away from there and were reborn here. That noble disciple has the same kind of ethical conduct loved by

the noble ones, so they will come into the presence of the gods.' When someone has four things the gods are pleased and speak of what they have in common."

55:37. With Mahānāma

At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery. Then Mahānāma the Sakyan went up to the Buddha, bowed, sat down to one side, and said to him:

"Sir, how is a lay follower defined?" "Mahānāma, when you've gone for refuge to the Buddha, the teaching, and the Saṅgha, you're considered to be a lay follower."

"But how is an ethical lay follower defined?" "When a lay follower doesn't kill living creatures, steal, commit sexual misconduct, lie, or consume alcoholic drinks that cause negligence, they're considered to be an ethical lay follower."

"But how is a faithful lay follower defined?" "It's when a lay follower has faith in the Realized One's awakening: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' Then they're considered to be a faithful lay follower."

"But how is a generous lay follower defined?" "It's when a lay follower lives at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share. Then they're considered to be a generous lay follower."

"But how is a wise lay follower defined?" "It's when a lay follower is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. Then they're considered to be a wise lay follower."

55:38. Rain

"Mendicants, suppose it rains heavily on a mountain top, and the water flows downhill to fill the hollows, crevices, and creeks. As they become full, they fill up the pools. The pools fill up the lakes, the lakes fill up the streams, and the streams fill up the rivers. And as the rivers become full, they fill up the ocean. In the same way, a noble disciple has experiential confidence in the Buddha, the teaching, and the Saṅgha, and the ethics loved by the noble ones. These things flow onwards; and, after crossing to the far shore, they lead to the ending of defilements."

55:39. With Kāḷigodhā

At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery. Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of Kāḷigodhā the Sakyan lady, where he sat on the seat spread out. Then Kāḷigodhā went up to the Buddha, bowed, and sat down to one side. The Buddha said to her:

"Godhā, a female noble disciple who has four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening. What four? It's when a noble disciple has experiential confidence in the Buddha … the teaching … the Saṅgha … And they live at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share. A female noble disciple who has these four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening."

"Sir, these four factors of stream-entry that were taught by the Buddha are found in me, and I am seen in them. For I have experiential confidence in the Buddha … the teaching … the Saṅgha …

And I share without reservation all the gifts available to give in our family with those who are ethical and of good character." "You're fortunate, Godhā, so very fortunate, You have declared the fruit of stream-entry."

55:40. Nandiya the Sakyan

At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery. Then Nandiya the Sakyan went up to the Buddha, bowed, sat down to one side, and said to him: "Sir, if a noble disciple were to totally and utterly lack the four factors of stream-entry, would they live negligently?"

"Nandiya, someone who totally and utterly lacks these four factors of stream-entry is an outsider who belongs with the ordinary persons, I say. Neverthless, Nandiya, as to how a noble disciple lives negligently and how they live diligently, listen and attend closely, I will speak. "Yes, sir," Nandiya replied. The Buddha said this:

"And how does a noble disciple live negligently? Firstly, a noble disciple has experiential confidence in the Buddha … They're content with that confidence, and don't make a further effort for seclusion by day or solitude by night. When they live negligently, there's no joy. When there's no joy, there's no rapture. When there's no rapture, there's no tranquility. When there's no tranquility, there's suffering. The mind that suffers doesn't become immersed in samādhi. When the mind is not immersed in samādhi, principles do not become clear. Because principles have not become clear, they're reckoned to live negligently.

Furthermore, a noble disciple has experiential confidence in the teaching … the Saṅgha … And they have the ethical conduct loved by the noble ones … leading to immersion. They're content with that ethical conduct loved by the noble ones, and don't make a further effort for seclusion by day or solitude by night. When they live negligently, there's no joy. When there's no joy, there's no rapture. When there's no rapture, there's no tranquility. When there's no tranquility, there's suffering. The mind that suffers doesn't become immersed in samādhi. When the mind is not immersed in samādhi, principles do not become clear. Because principles have not become clear, they're reckoned to live negligently. That's how a noble disciple lives negligently.

And how does a noble disciple live diligently? Firstly, a noble disciple has experiential confidence in the Buddha … But they're not content with that confidence, and make a further effort for seclusion by day and solitude by night. When they live diligently, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when blissful, the mind becomes immersed in samādhi. When the mind is immersed in samādhi, principles become clear. Because principles have become clear, they're reckoned to live diligently.

Furthermore, a noble disciple has experiential confidence in the teaching … the Saṅgha … And they have the ethical conduct loved by the noble ones … leading to immersion. But they're not content with that ethical conduct loved by the noble ones, and make a further effort for seclusion by day and solitude by night. When they live diligently, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when blissful, the mind becomes immersed in samādhi. When the mind is immersed in samādhi, principles become clear. Because principles have become clear, they're reckoned to live diligently. That's how a noble disciple lives diligently."

5. Overflowing Merit, With Verses

55:41. Overflowing Merit (1st)

"Mendicants, there are these four kinds of overflowing merit, overflowing goodness that nurture happiness. What four? It's when a noble disciple has experiential confidence in the Buddha …

the teaching … the Saṅgha …

Furthermore, they have the ethical conduct loved by the noble ones … leading to immersion. … These are the four kinds of overflowing merit, overflowing goodness that nurture happiness.

When a noble disciple has these four kinds of overflowing merit and goodness, it's not easy to measure how much merit they have by saying that this is the extent of their overflowing merit, overflowing goodness that nurtures happiness. It's simply reckoned as an incalculable, immeasurable, great mass of merit.

It's like trying to measure how much water is in the ocean. It's not easy to say how many gallons, how many hundreds, thousands, hundreds of thousands of gallons there are. It's simply reckoned as an incalculable, immeasurable, great mass of water. In the same way, when a noble disciple has these four kinds of overflowing merit and goodness, it's not easy to measure how much merit they have by saying that this is the extent of their overflowing merit, overflowing goodness that nurtures happiness. It's simply reckoned as an incalculable, immeasurable, great mass of merit."

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

"Hosts of people use the rivers,
and though the rivers are many,
all reach the great deep, the boundless ocean,
the cruel sea that's home to precious gems.

So too, when a person gives food, drink, and clothes;
and they're a giver of beds, seats, and mats—
the streams of merit reach that astute person,
as the rivers bring their waters to the sea."

55:42. Overflowing Merit (2nd)

"Mendicants, there are these four kinds of overflowing merit, overflowing goodness that nurture happiness. What four? It's when a noble disciple has experiential confidence in the Buddha …

the teaching … the Saṅgha …

Furthermore, a noble disciple lives at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share. This is the fourth kind of overflowing merit, overflowing goodness that nurtures happiness. These are the four kinds of overflowing merit, overflowing goodness that nurture happiness.

When a noble disciple has these four kinds of overflowing merit and goodness, it's not easy to measure how much merit they have by saying that this is the extent of their overflowing merit, overflowing goodness that nurtures happiness. It's simply reckoned as an incalculable, immeasurable, great mass of merit.

There are places where the great rivers—the Ganges, Yamuna, Aciravatī, Sarabhū, and Mahī—come together and converge. It's not easy measure how much water is in such places by saying how many gallons, how many hundreds, thousands, hundreds of thousands of gallons there are. It's simply reckoned as an incalculable, immeasurable, great mass of water. In the same way,

when a noble disciple has these four kinds of overflowing merit and goodness, it's not easy to measure how much merit they have by saying that this is the extent of their overflowing merit, overflowing goodness that nurtures happiness. It's simply reckoned as an incalculable, immeasurable, great mass of merit." That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

> "Hosts of people use the rivers,
> and though the rivers are many,
> all reach the great deep, the boundless ocean,
> the cruel sea that's home to precious gems.
>
> So too, when a person gives food, drink, and clothes;
> and they're a giver of beds, seats, and mats—
> the streams of merit reach that astute person,
> as the rivers bring their waters to the sea."

55:43. Overflowing Merit (3rd)

"Mendicants, there are these four kinds of overflowing merit, overflowing goodness that nurture happiness. What four? It's when a noble disciple has experiential confidence in the Buddha … the teaching … the Saṅgha …

Furthermore, a mendicant is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. This is the fourth kind of overflowing merit, overflowing goodness that nurtures happiness. These are the four kinds of overflowing merit, overflowing goodness that nurture happiness.

When a noble disciple has these four kinds of overflowing merit and goodness, it's not easy to measure how much merit they have by saying that this is the extent of their overflowing merit, overflowing goodness that nurtures happiness. It's simply reckoned as an incalculable, immeasurable, great mass of merit." That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

> "One who desires merit, grounded in the skillful,
> develops the eight-fold path for realizing the deathless.
> Once they've reached the heart of the teaching, delighting in ending,
> they don't tremble at the approach of the King of Death."

55:44. Rich (1st)

"Mendicants, a noble disciple who has four things is said to be rich, affluent, and wealthy.

What four? It's when a noble disciple has experiential confidence in the Buddha … the teaching … the Saṅgha … And they have the ethical conduct loved by the noble ones … leading to immersion. A noble disciple who has these four things is said to be rich, affluent, and wealthy."

55:45. Rich (2nd)

"Mendicants, a noble disciple who has four things is said to be rich, affluent, wealthy, and famous.

What four? It's when a noble disciple has experiential confidence in the Buddha … the teaching … the Saṅgha … And they have the ethical conduct loved by the noble ones … leading to immersion. A noble disciple who has these four things is said to be rich, affluent, wealthy, and famous."

55:46. Plain Version

“Mendicants, a noble disciple who has four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

What four? It’s when a noble disciple has experiential confidence in the Buddha … the teaching … the Saṅgha … And they have the ethical conduct loved by the noble ones … leading to immersion. A noble disciple who has these four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

55:47. With Nandiya

At Kapilavatthu. Seated to one side, the Buddha said to Nandiya the Sakyan: “Nandiya, a noble disciple who has four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

What four? It’s when a noble disciple has experiential confidence in the Buddha … the teaching … the Saṅgha … And they have the ethical conduct loved by the noble ones … leading to immersion. A noble disciple who has these four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

55:48. With Bhaddiya

At Kapilavatthu. Seated to one side, the Buddha said to Bhaddiya the Sakyan: “Bhaddiya, a noble disciple who has four things is a stream-enterer …”

55:49. With Mahānāma

At Kapilavatthu. Seated to one side, the Buddha said to Mahānāma the Sakyan: “Mahānāma, a noble disciple who has four things is a stream-enterer …”

55:50. Factors

“Mendicants, there are these four factors of stream-entry. What four? Associating with good people, listening to the true teaching, proper attention, and practicing in line with the teaching. These are the four factors of stream-entry.”

6. A Wise Person

55:51. With Verses

“Mendicants, a noble disciple who has four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

What four? It’s when a noble disciple has experiential confidence in the Buddha … the teaching … the Saṅgha … And they have the ethical conduct loved by the noble ones … leading to immersion. A noble disciple who has these four things is a stream-enterer, not liable to be reborn

in the underworld, bound for awakening." That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

"Whoever has faith in the Realized One,
unwavering and well established;
whose ethical conduct is good,
praised and loved by the noble ones;

who has confidence in the Saṅgha,
and correct view:
they're said to be prosperous,
their life is not in vain.

So let the wise devote themselves
to faith, ethical behaviour,
confidence, and insight into the teaching,
remembering the instructions of the Buddhas."

55:52. One Who Completed the Rains

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time a certain mendicant who had completed the rainy season residence in Sāvatthī arrived at Kapilavatthu on some business. The Sakyans of Kapilavatthu heard about this.

They went to that mendicant, bowed, sat down to one side, and said to him: "Sir, we hope that you're healthy and well." "I am, good sirs."

"And we hope that Sāriputta and Moggallāna are healthy and well." "They are."

"And we hope that the mendicant Saṅgha is healthy and well." "It is."

"But sir, during this rains residence did you hear and learn anything in the presence of the Buddha?" "Good sirs, I heard and learned this in the presence of the Buddha: 'There are fewer mendicants who realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements. There are more mendicants who, having ended the five lower fetters, are reborn spontaneously, and will be extinguished there, not liable to return from that world.'

In addition, I heard and learned this in the presence of the Buddha: 'There are fewer mendicants who, having ended the five lower fetters, are reborn spontaneously, and will be extinguished there, not liable to return from that world. There are more mendicants who, with the ending of three fetters, and the weakening of greed, hate, and delusion, are once-returners, who come back to this world once only, then make an end of suffering.'

In addition, I heard and learned this in the presence of the Buddha: 'There are fewer mendicants who, with the ending of three fetters, and the weakening of greed, hate, and delusion, are once-returners, who come back to this world once only, then make an end of suffering. There are more mendicants who, with the ending of three fetters are stream-enterers, not liable to be reborn in the underworld, bound for awakening.'"

55:53. With Dhammadinna

At one time the Buddha was staying near Benares, in the deer park at Isipatana. Then the lay follower Dhammadinna, together with five hundred lay followers, went up to the Buddha, bowed, sat down to one side, and said to him: "May the Buddha please advise and instruct us. It will be for our lasting welfare and happiness."

“So, Dhammadinna, you should train like this: ‘From time to time we will undertake and dwell upon the discourses spoken by the Realized One that are deep, profound, transcendent, dealing with emptiness.’ That’s how you should train yourselves.” “Sir, we live at home with our children, using sandalwood imported from Kāsi, wearing garlands, perfumes, and makeup, and accepting gold and money. It’s not easy for us to undertake and dwell from time to time upon the discourses spoken by the Realized One that are deep, profound, transcendent, dealing with emptiness. Since we are established in the five training rules, please teach us further.”

“So, Dhammadinna, you should train like this: ‘We will have experiential confidence in the Buddha … the teaching … the Saṅgha … And we will have the ethical conduct loved by the noble ones … leading to immersion.’ That’s how you should train yourselves.”

“Sir, these four factors of stream-entry that were taught by the Buddha are found in us, and we embody them. For we have experiential confidence in the Buddha … the teaching … the Saṅgha … And we have the ethical conduct loved by the noble ones … leading to immersion.” “You’re fortunate, Dhammadinna, so very fortunate! You have all declared the fruit of stream-entry.”

55:54. Sick

At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery. At that time several mendicants were making a robe for the Buddha, thinking that when his robe was finished and the three months of the rains residence had passed the Buddha would set out wandering. Mahānāma the Sakyan heard about this. Then he went up to the Buddha, bowed, sat down to one side, and told him that he had heard that the Buddha was leaving. He added: “Sir, I haven’t heard and learned it in the presence of the Buddha how a wise lay follower should advise another wise lay follower who is sick, suffering, gravely ill.”

“Mahānāma, a wise lay follower should put at ease another wise lay follower who is sick, suffering, gravely ill with four consolations. ‘Be at ease, sir. You have experiential confidence in the Buddha … the teaching … the Saṅgha … And you have the ethical conduct loved by the noble ones … leading to immersion.’

When a wise lay follower has put at ease another wise lay follower who is sick, suffering, gravely ill with these four consolations, they should say: ‘Are you concerned for your mother and father?’ If they reply, ‘I am,’ they should say: ‘But sir, it’s your nature to die. Whether or not you are concerned for your mother and father, you will die anyway. It would be good to give up concern for your mother and father.’

If they reply, ‘I have given up concern for my mother and father,’ they should say: ‘But are you concerned for your partners and children?’ If they reply, ‘I am,’ they should say: ‘But sir, it’s your nature to die. Whether or not you are concerned for your partners and children, you will die anyway. It would be good to give up concern for your partners and children.’

If they reply, ‘I have given up concern for my partners and children,’ they should say: ‘But are you concerned for the five kinds of human sensual stimulation?’ If they reply, ‘I am,’ they should say: ‘Good sir, heavenly sensual pleasures are better than human sensual pleasures. It would be good to turn your mind away from human sensual pleasures and fix it on the gods of the Four Great Kings.’

If they reply, ‘I have done so,’ they should say: ‘Good sir, the gods of the Thirty Three are better than the gods of the Four Great Kings …

Good sir, the gods of Yāma … the Joyful Gods … the Gods Who Love to Create … the Gods Who Control the Creations of Others … the Gods of the Brahmā realm are better than the Gods Who Control the Creations of Others. It would be good to turn your mind away from the Gods Who Control the Creations of Others and fix it on the Gods of the Brahmā realm.’ If they reply, ‘I have done so,’ they should say: ‘Good sir, the Brahmā realm is impermanent, not lasting, and included

within identity. It would be good to turn your mind away from the Brahmā realm and apply it to the cessation of identity.'

If they reply, 'I have done so,' then there is no difference between a lay follower whose mind is freed in this way and a mendicant whose mind is freed from defilements; that is, between the freedom of one and the other."

55:55. The Fruit of Stream-Entry

"Mendicants, when four things are developed and cultivated they lead to the realization of the fruit of stream-entry. What four? Associating with good people, listening to the true teaching, proper attention, and practicing in line with the teaching. When these four things are developed and cultivated they lead to the realization of the fruit of stream-entry."

55:56. The Fruit of Once-Return

"Mendicants, when four things are developed and cultivated they lead to the realization of the fruit of once-return. …"

55:57. The Fruit of Non-Return

"Mendicants, when four things are developed and cultivated they lead to the realization of the fruit of non-return. …"

55:58. The Fruit of Perfection

"Mendicants, when four things are developed and cultivated they lead to the realization of the fruit of perfection. …"

55:59. The Getting of Wisdom

"Mendicants, when four things are developed and cultivated they lead to the getting of wisdom. …"

55:60. The Growth of Wisdom

"Mendicants, when four things are developed and cultivated they lead to the growth of wisdom. …"

55:61. The Increase of Wisdom

"Mendicants, when four things are developed and cultivated they lead to the increase of wisdom. …"

7. Great Wisdom

55:62. Great Wisdom

“Mendicants, when four things are developed and cultivated they lead to great wisdom. What four? Associating with good people, listening to the true teaching, proper attention, and practicing in line with the teaching. When these four things are developed and cultivated they lead to great wisdom.”

55:63. Widespread Wisdom

“Mendicants, when four things are developed and cultivated they lead to widespread wisdom …”

55:64. Abundant Wisdom

“Mendicants, when four things are developed and cultivated they lead to abundant wisdom …”

55:65. Deep Wisdom

“Mendicants, when four things are developed and cultivated they lead to deep wisdom …”

55:66. Extraordinary Wisdom

“Mendicants, when four things are developed and cultivated they lead to extraordinary wisdom …”

55:67. Vast Wisdom

“Mendicants, when four things are developed and cultivated they lead to vast wisdom …”

55:68. Much Wisdom

“Mendicants, when four things are developed and cultivated they lead to much wisdom …”

55:69. Fast Wisdom

“Mendicants, when four things are developed and cultivated they lead to fast wisdom …”

55:70. Light Wisdom

“Mendicants, when four things are developed and cultivated they lead to light wisdom …”

55:71. Laughing Wisdom

“Mendicants, when four things are developed and cultivated they lead to laughing wisdom …”

55:72. Swift Wisdom

“Mendicants, when four things are developed and cultivated they lead to swift wisdom …”

55:73. Sharp Wisdom

“Mendicants, when four things are developed and cultivated they lead to sharp wisdom …”

55:74. Penetrating Wisdom

“Mendicants, when four things are developed and cultivated they lead to penetrating wisdom. What four? Associating with good people, listening to the true teaching, proper attention, and practicing in line with the teaching. When these four things are developed and cultivated they lead to penetrating wisdom.”

The Linked Discourses on Stream-Entry, the eleventh section.

56. Saccasaṁyutta: *On the Truths*

1. Immersion

56:1. Immersion

At Sāvatthī. “Mendicants, develop immersion. A mendicant who has immersion truly understands. What do they truly understand? They truly understand: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’. Develop immersion. A mendicant who has immersion truly understands.

That’s why you should practice meditation to understand: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’.”

56:2. Retreat

“Mendicants, meditate in retreat. A mendicant in retreat truly understands. What do they truly understand? They truly understand: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’. Meditate in retreat. A mendicant in retreat truly understands.

That's why you should practice meditation to understand: 'This is suffering' … 'This is the origin of suffering' … 'This is the cessation of suffering' … 'This is the practice that leads to the cessation of suffering'."

56:3. Respectable (1st)

"Mendicants, whatever respectable people—past, future, or present—rightly go forth from the lay life to homelessness, all of them do so in order to truly comprehend the four noble truths.

What four? The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. Whatever respectable people—past, future, or present—rightly go forth from the lay life to homelessness, all of them do so in order to truly comprehend the four noble truths.

That's why you should practice meditation to understand: 'This is suffering' … 'This is the origin of suffering' … 'This is the cessation of suffering' … 'This is the practice that leads to the cessation of suffering'."

56:4. Respectable (2nd)

"Mendicants, whatever respectable people—past, future, or present—truly comprehend after rightly going forth from the lay life to homelessness, all of them truly comprehend the four noble truths.

What four? The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. …

That's why you should practice meditation …"

56:5. Ascetics and Brahmins (1st)

"Mendicants, whatever ascetics and brahmins truly wake up—in the past, future, or present—all of them truly wake up to the four noble truths.

What four? The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. …

That's why you should practice meditation …"

56:6. Ascetics and Brahmins (2nd)

"Mendicants, whatever ascetics and brahmins—past, future, or present—reveal that they are awakened, all of them reveal that they truly awakened to the four noble truths.

What four? The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. …

That's why you should practice meditation …"

56:7. Thoughts

"Mendicants, don't think bad, unskillful thoughts, such as sensual, malicious, and cruel thoughts. Why is that? Because those thoughts aren't beneficial or relevant to the fundamentals of the

spiritual life. They don't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

When you think, you should think: 'This is suffering' … 'This is the origin of suffering' … 'This is the cessation of suffering' … 'This is the practice that leads to the cessation of suffering'. Why is that? Because those thoughts are beneficial and relevant to the fundamentals of the spiritual life. They lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

That's why you should practice meditation …"

56:8. State of Mind

"Mendicants, don't think up a bad, unskillful idea. For example: the world is eternal, or not eternal, or finite, or infinite; the soul and the body are the same thing, or they are different things; after death, a Realized One exists, or doesn't exist, or both exists and doesn't exist, or neither exists nor doesn't exist. Why is that? Because those ideas aren't beneficial or relevant to the fundamentals of the spiritual life. They don't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

When you think something up, you should think: 'This is suffering' … 'This is the origin of suffering' … 'This is the cessation of suffering' … 'This is the practice that leads to the cessation of suffering'. Why is that? Because those ideas are beneficial and relevant to the fundamentals of the spiritual life. They lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

That's why you should practice meditation …"

56:9. Arguments

"Mendicants, don't get into arguments, such as: 'You don't understand this teaching and training. I understand this teaching and training. What, you understand this teaching and training? You're practicing wrong. I'm practicing right. I stay on topic, you don't. You said last what you should have said first. You said first what you should have said last. What you've thought so much about has been disproved. Your doctrine is refuted. Go on, save your doctrine! You're trapped; get yourself out of this—if you can!' Why is that? Because those discussions aren't beneficial or relevant to the fundamentals of the spiritual life. They don't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

When you discuss, you should discuss: 'This is suffering' … 'This is the origin of suffering' … 'This is the cessation of suffering' … 'This is the practice that leads to the cessation of suffering'. … That's why you should practice meditation …"

56:10. Unworthy Talk

"Mendicants, don't engage in all kinds of unworthy talk, such as talk about kings, bandits, and ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles, villages, towns, cities, and countries; talk about women and heroes; street talk and talk at the well; talk about the departed; motley talk; tales of land and sea; and talk about being reborn in this or that state of existence. Why is that? Because those discussions aren't beneficial or relevant to the fundamentals of the spiritual life. They don't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

When you discuss, you should discuss: 'This is suffering' … 'This is the origin of suffering' … 'This is the cessation of suffering' … 'This is the practice that leads to the cessation of suffering'. …

That's why you should practice meditation …"

2. Rolling Forth the Wheel of Dhamma

56:11. Rolling Forth the Wheel of Dhamma

At one time the Buddha was staying near Benares, in the deer park at Isipatana. There the Buddha addressed the group of five mendicants:

"Mendicants, these two extremes should not be cultivated by one who has gone forth. What two? Indulgence in sensual pleasures, which is low, crude, ordinary, ignoble, and pointless. And indulgence in self-mortification, which is painful, ignoble, and pointless. Avoiding these two extremes, the Realized One woke up by understanding the middle way, which gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment.

And what is that middle way? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is that middle way, which gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment.

Now this is the noble truth of suffering. Rebirth is suffering; old age is suffering; illness is suffering; death is suffering; association with the disliked is suffering; separation from the liked is suffering; not getting what you wish for is suffering. In brief, the five grasping aggregates are suffering. Now this is the noble truth of the origin of suffering. It's the craving that leads to future rebirth, mixed up with relishing and greed, taking pleasure in various different realms. That is, craving for sensual pleasures, craving to continue existence, and craving to end existence. Now this is the noble truth of the cessation of suffering. It's the fading away and cessation of that very same craving with nothing left over; giving it away, letting it go, releasing it, and not clinging to it. Now this is the noble truth of the practice that leads to the cessation of suffering. It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

'This is the noble truth of suffering.' Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another. 'This noble truth of suffering should be completely understood.' Such was the vision that arose in me … 'This noble truth of suffering has been completely understood.' Such was the vision that arose in me …

'This is the noble truth of the origin of suffering.' Such was the vision that arose in me … 'This noble truth of the origin of suffering should be given up.' Such was the vision that arose in me … 'This noble truth of the origin of suffering has been given up.' Such was the vision that arose in me …

'This is the noble truth of the cessation of suffering.' Such was the vision that arose in me … 'This noble truth of the cessation of suffering should be realized.' Such was the vision that arose in me … 'This noble truth of the cessation of suffering has been realized.' Such was the vision that arose in me …

'This is the noble truth of the practice that leads to the cessation of suffering.' Such was the vision that arose in me … 'This noble truth of the practice that leads to cessation of suffering should be developed.' Such was the vision that arose in me … 'This noble truth of the practice that leads to cessation of suffering has been developed.' Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

As long as my true knowledge and vision about these four noble truths was not fully purified in these three perspectives and twelve aspects, I didn't announce my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

But when my true knowledge and vision about these four noble truths was fully purified in these three perspectives and twelve aspects, I announced my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans. Knowledge and vision arose in me: 'My freedom is unshakable; this is my last rebirth; now there are no more future lives.'" That is what the Buddha said. Satisfied, the group of five mendicants was happy with what the Buddha said.

And while this discourse was being spoken, the stainless, immaculate vision of the Dhamma arose in Venerable Koṇḍañña: "Everything that has a beginning has an end."

And when the Buddha rolled forth the Wheel of Dhamma, the earth gods raised the cry: "Near Benares, in the deer park at Isipatana, the Buddha has rolled forth the supreme Wheel of Dhamma. And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world." Hearing the cry of the Earth Gods, the Gods of the Four Great Kings … the Gods of the Thirty-Three … the Yāma Gods … the Joyful Gods … the Gods Who Love to Create … the Gods Who Control the Creations of Others … the Gods of Brahmā's Group raised the cry: "Near Benares, in the deer park at Isipatana, the Buddha has rolled forth the supreme Wheel of Dhamma. And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world."

And so at that moment, in that instant, the cry soared up to the Brahmā realm. And this galaxy shook and rocked and trembled. And an immeasurable, magnificent light appeared in the world, surpassing the glory of the gods.

Then the Buddha spoke these words of inspiration: "Koṇḍañña has really understood! Koṇḍañña has really understood!" And that's how Venerable Koṇḍañña came to be known as "Koṇḍañña Who Understood".

56:12. The Realized Ones

"'This is the noble truth of suffering.' Such was the vision, knowledge, wisdom, realization, and light that arose in the Realized Ones regarding teachings not learned before from another. 'This noble truth of suffering should be completely understood.' … 'This noble truth of suffering has been completely understood.' …

'This is the noble truth of the origin of suffering.' … 'This noble truth of the origin of suffering should be given up.' … 'This noble truth of the origin of suffering has been given up.' …

'This is the noble truth of the cessation of suffering.' … 'This noble truth of the cessation of suffering should be realized.' … 'This noble truth of the cessation of suffering has been realized.' …

'This is the noble truth of the practice that leads to the cessation of suffering.' … 'This noble truth of the practice that leads to cessation of suffering should be developed.' … 'This noble truth of the practice that leads to cessation of suffering has been developed.' Such was the vision, knowledge, wisdom, realization, and light that arose in the Realized Ones regarding teachings not learned before from another."

56:13. Aggregates

“Mendicants, there are these four noble truths. What four? The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

And what is the noble truth of suffering? You should say: ‘The five grasping aggregates’. That is: form, feeling, perception, choices, and consciousness. This is called the noble truth of suffering.

And what is the noble truth of the origin of suffering? It’s the craving that leads to future rebirth, mixed up with relishing and greed, taking pleasure in various different realms. That is, craving for sensual pleasures, craving to continue existence, and craving to end existence. This is called the noble truth of the origin of suffering.

And what is the noble truth of the cessation of suffering? It’s the fading away and cessation of that very same craving with nothing left over; giving it away, letting it go, releasing it, and not clinging to it. This is called the noble truth of the cessation of suffering.

And what is the noble truth of the practice that leads to the cessation of suffering? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called the noble truth of the practice that leads to the cessation of suffering. These are the four noble truths.

That’s why you should practice meditation …”

56:14. Interior Sense Fields

“Mendicants, there are these four noble truths. What four? The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

And what is the noble truth of suffering? You should say: ‘The six interior sense fields’. What six? The sense fields of the eye, ear, nose, tongue, body, and mind. This is called the noble truth of suffering. …”

56:15. Remembering (1st)

“Mendicants, do you remember the four noble truths that I taught?” When he said this, one of the mendicants said to the Buddha: “I do, sir.” “How so, mendicant?” “Sir, I remember that suffering is the first noble truth you’ve taught; the origin of suffering is the second; the cessation of suffering is the third; and the practice that leads to the cessation of suffering is the fourth. That’s how I remember the four noble truths as you’ve taught them.”

“Good, good, mendicant! It’s good that you remember the four noble truths as I’ve taught them. Suffering is the first noble truth I’ve taught, and that’s how you should remember it. The origin of suffering is the second; the cessation of suffering is the third; and the practice that leads to the cessation of suffering is the fourth. That’s how you should remember the four noble truths as I’ve taught them.

That’s why you should practice meditation …”

56:16. Remembering (2nd)

“Mendicants, do you remember the four noble truths that I taught?” When he said this, one of the mendicants said to the Buddha: “I do, sir.”

"How so, mendicant?" "Sir, I remember that suffering is the first noble truth you've taught. For if any ascetic or brahmin should say this: 'What the ascetic Gotama teaches is not the first noble truth of suffering. I'll reject this first noble truth of suffering and describe another first noble truth of suffering.' That is not possible. The origin of suffering … The cessation of suffering … The practice that leads to the cessation of suffering is the fourth noble truth you've taught. For if any ascetic or brahmin should say this: 'What the ascetic Gotama teaches is not the fourth noble truth of the practice that leads to the cessation of suffering. I'll reject this fourth noble truth of the practice that leads to the cessation of suffering and describe another fourth noble truth of the practice that leads to the cessation of suffering.' That is not possible. That's how I remember the four noble truths as you've taught them."

"Good, good, mendicant! It's good that you remember the four noble truths as I've taught them. Suffering is the first noble truth I've taught, and that's how you should remember it. For if any ascetic or brahmin should say this: 'What the ascetic Gotama teaches is not the first noble truth of suffering. I'll reject this first noble truth of suffering and describe another first noble truth of suffering.' That is not possible. The origin of suffering … The cessation of suffering … The practice that leads to the cessation of suffering is the fourth noble truth I've taught, and that's how you should remember it. For if any ascetic or brahmin should say this: 'What the ascetic Gotama teaches is not the fourth noble truth of the practice that leads to the cessation of suffering. I'll reject this fourth noble truth of the practice that leads to the cessation of suffering and describe another fourth noble truth of the practice that leads to the cessation of suffering.' That is not possible. That's how you should remember the four noble truths as I've taught them.

That's why you should practice meditation …"

56:17. Ignorance

Seated to one side, that mendicant said to the Buddha: "Sir, they speak of this thing called 'ignorance'. What is ignorance? And how is an ignorant person defined?" "Not knowing about suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. This is called ignorance. And this is how an ignorant person is defined.

That's why you should practice meditation …"

56:18. Knowledge

Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him: "Sir, they speak of this thing called 'knowledge'. What is knowledge? And how is a knowledgeable person defined?" "Knowing about suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. This is called knowledge. And this is how a knowledgeable person is defined.

That's why you should practice meditation …"

56:19. Expressions

"Mendicants, I've declared: 'This is the noble truth of suffering.' And there are limitless explanations, phrases, and expressions about that: 'This is another way of saying that this is the noble truth of suffering.' I've declared: 'This is the noble truth of the origin of suffering.' … I've declared: 'This is the noble truth of the cessation of suffering.' … I've declared: 'This is the noble truth of the practice that leads to the cessation of suffering.' And there are limitless explanations,

phrases, and expressions about that: ‘This is another way of saying that this is the noble truth of the practice that leads to the cessation of suffering.’

That’s why you should practice meditation …”

56:20. Real

“Mendicants, these four things are real, not unreal, not otherwise. What four? ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’ … These four things are real, not unreal, not otherwise.

That’s why you should practice meditation …”

3. At the Village of Koṭi

56:21. At the Village of Koṭi (1st)

At one time the Buddha was staying in the land of the Vajjis at the village of Koṭi. There the Buddha addressed the mendicants: “Mendicants, not understanding and not comprehending four noble truths, both you and I have wandered and transmigrated for such a very long time.

What four? The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. These noble truths of suffering, origin, cessation, and the path have been understood and comprehended. Craving for continued existence has been cut off; the attachment to continued existence is ended; now there are no more future lives.”

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

> “Because of not truly seeing
> the four noble truths,
> we have transmigrated for a long time
> from one rebirth to the next.
>
> But now that these truths have been seen,
> the attachment to rebirth is eradicated.
> The root of suffering is cut off,
> now there are no more future lives.”

56:22. At the Village of Koṭi (2nd)

“Mendicants, there are ascetics and brahmins who don’t truly understand about suffering, its origin, its cessation, and the path. I don’t regard them as true ascetics and brahmins. Those venerables don’t realize the goal of life as an ascetic or brahmin, and don’t live having realized it with their own insight.

There are ascetics and brahmins who do truly understand about suffering, its origin, its cessation, and the path. I regard them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

"There are those who don't understand suffering
and suffering's cause,
and where all suffering
ceases with nothing left over.

And they don't know the path
that leads to the stilling of suffering.
They lack the heart's release,
as well as the release by wisdom.
Unable to make an end,
they continue to be reborn and get old.

But there are those who understand suffering
and suffering's cause,
and where all suffering
ceases with nothing left over.

And they understand the path
that leads to the stilling of suffering.
They're endowed with the heart's release,
as well as the release by wisdom.
Able to make an end,
they don't continue to be reborn and get old."

56:23. The Fully Awakened Buddha

At Sāvatthī. "Mendicants, there are these four noble truths. What four? The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. These are the four noble truths. It is because he has truly woken up to these four noble truths that the Realized One is called 'the perfected one, the fully awakened Buddha'.

That's why you should practice meditation …"

56:24. The Perfected Ones

At Sāvatthī. "Mendicants, whatever perfected ones, fully awakened Buddhas truly wake up—in the past, future, or present—all of them truly wake up to the four noble truths.

What four? The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. Whatever perfected ones, fully awakened Buddhas truly wake up—in the past, future, or present—all of them truly wake up to the four noble truths.

That's why you should practice meditation …"

56:25. The Ending of Defilements

"Mendicants, I say that the ending of defilements is for one who knows and sees, not for one who does not know or see. For one who knows and sees what? The ending of defilements is for one who knows and sees suffering, its origin, its cessation, and the path. The ending of the defilements is for one who knows and sees this.

That's why you should practice meditation …"

56:26. Friends

"Mendicants, those who you have sympathy for, and those worth listening to—friends and colleagues, relatives and family—should be encouraged, supported, and established in the true comprehension of the four noble truths.

What four? The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. Those who you have sympathy for, and those worth listening to—friends and colleagues, relatives and family—should be encouraged, supported, and established in the true comprehension of these four noble truths.

That's why you should practice meditation …"

56:27. Real

"Mendicants, there are these four noble truths. What four? The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. These four things are real, not unreal, not otherwise. That's why they're called 'noble truths'.

That's why you should practice meditation …"

56:28. The World

"Mendicants, there are these four noble truths. What four? The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. In this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans, the Realized One is the Noble One. That's why they're called 'noble truths'.

That's why you should practice meditation …"

56:29. Should Be Completely Understood

"Mendicants, there are these four noble truths. What four? The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. These are the four noble truths. Of these four noble truths, there is one to be completely understood, one to be given up, one to be realized, and one to be developed.

And which noble truth should be completely understood? The noble truth of suffering should be completely understood. The noble truth of the origin of suffering should be given up. The noble truth of the cessation of suffering should be realized. The noble truth of the practice that leads to the cessation of suffering should be developed.

That's why you should practice meditation …"

56:30. With Gavampati

At one time several mendicants were staying in the land of the Cetis at Sahajāti. Now at that time, after the meal, on return from alms-round, several senior mendicants sat together in the pavilion and this discussion came up among them: "Reverends, does someone who sees suffering also see the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering?"

When they said this, Venerable Gavampati said to those senior mendicants: “Reverends, I have heard and learned this in the presence of the Buddha: ‘Someone who sees suffering also sees the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. Someone who sees the origin of suffering also sees suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. Someone who sees the cessation of suffering also sees suffering, the origin of suffering, and the practice that leads to the cessation of suffering. Someone who sees the practice that leads to the cessation of suffering also sees suffering, the origin of suffering, and the cessation of suffering.’”

4. In a Rosewood Forest

56:31. In a Rosewood Forest

At one time the Buddha was staying near Kosambī in a rosewood forest. Then the Buddha picked up a few rosewood leaves in his hand and addressed the mendicants: “What do you think, mendicants? Which is more: the few leaves in my hand, or those in the forest above me?” “Sir, the few leaves in your hand are a tiny amount. There are far more leaves in the forest above.” “In the same way, there is much more that I have directly known but have not explained to you. What I have explained is a tiny amount. And why haven’t I explained it? Because it’s not beneficial or relevant to the fundamentals of the spiritual life. It doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. That’s why I haven’t explained it.

And what have I explained? I have explained: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’.

And why have I explained this? Because it’s beneficial and relevant to the fundamentals of the spiritual life. It leads to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. That’s why I’ve explained it.

That’s why you should practice meditation …”

56:32. Acacia Leaves

“Mendicants, suppose someone were to say: ‘Without truly comprehending the noble truths of suffering, its origin, its cessation, and the path, I will completely make an end of suffering.’ That is not possible.

It’s as if someone were to say: ‘I’ll make a basket out of acacia leaves or pine needles or myrobalan leaves, and use it to carry water or a palm frond.’ That is not possible. In the same way, suppose someone were to say: ‘Without truly comprehending the noble truths of suffering, its origin, its cessation, and the path, I will completely make an end of suffering.’ That is not possible.

But suppose someone were to say: ‘After truly comprehending the noble truths of suffering, its origin, its cessation, and the path, I will completely make an end of suffering.’ That is possible.

It’s as if someone were to say: ‘I’ll make a basket out of lotus leaves or flame-of-the-forest leaves or camel’s foot creeper leaves, and use it to carry water or a palm frond.’ That is possible. In the same way, suppose someone were to say: ‘After truly comprehending the noble truths of suffering, its origin, its cessation, and the path, I will completely make an end of suffering.’ That is possible.

That's why you should practice meditation …"

56:33. A Stick

"Mendicants, suppose a stick was tossed up in the air. Sometimes it'd fall on its bottom, sometimes the middle, and sometimes the top. It's the same for sentient beings roaming and transmigrating, hindered by ignorance and fettered by craving. Sometimes they go from this world to the other world, and sometimes they come from the other world to this world. Why is that? It's because they haven't seen the four noble truths. What four? The noble truths of suffering, its origin, its cessation, and the path.

That's why you should practice meditation …"

56:34. Clothes

"Mendicants, if your clothes or head were on fire, what would you do about it?" "Sir, if our clothes or head were on fire, we'd apply intense enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness in order to extinguish it."

"Mendicants, regarding your burning head or clothes with equanimity, not paying attention to them, you should apply intense enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness to truly comprehending the four noble truths. What four? The noble truths of suffering, its origin, its cessation, and the path.

That's why you should practice meditation …"

56:35. A Hundred Spears

"Mendicants, suppose there was a man with a lifespan of a hundred years. And someone might say to him: 'Come now, my good man, they'll strike you with a hundred spears in the morning, at midday, and in the late afternoon. And you'll live for a hundred years being struck with three hundred spears every day. But when a hundred years have passed, you will comprehend the four noble truths for the first time.'

For an earnest and respectable person this is sufficient reason to submit. Why is that? Transmigration has no known beginning. No first point is found of blows by spears, swords, arrows, and axes. Now this may be so. But the comprehension of the four noble truths doesn't come with pain or sadness, I say. Rather, the comprehension of the four noble truths comes only with pleasure and happiness, I say. What four? The noble truths of suffering, its origin, its cessation, and the path.

That's why you should practice meditation …"

56:36. Living Creatures

Suppose a person was to strip all the grass, sticks, branches, and leaves in India, gather them together into one pile, and make them into stakes. Then they'd impale the large creatures in the ocean on large stakes; the medium-sized creatures on medium-sized stakes; and the small creatures on small stakes. They wouldn't run out of sizable creatures in the ocean before

using up all the grass, sticks, branches, and leaves in India. There are far more small creatures in the ocean than this, so it wouldn't be feasible to impale them on stakes. Why is that? Because of the small size of those life-forms. That's how big the plane of loss is. A person accomplished in

view, exempt from that vast plane of loss, truly understands: 'This is suffering' … 'This is the origin of suffering' … 'This is the cessation of suffering' … 'This is the practice that leads to the cessation of suffering'.

That's why you should practice meditation …"

56:37. The Simile of the Sun (1st)

"Mendicants, the dawn is the forerunner and precursor of the sunrise. In the same way, right view is the forerunner and precursor of truly comprehending the four noble truths. A mendicant with right view can expect to truly understand: 'This is suffering' … 'This is the origin of suffering' … 'This is the cessation of suffering' … 'This is the practice that leads to the cessation of suffering'.

That's why you should practice meditation …"

56:38. The Simile of the Sun (2nd)

"Mendicants, as long as the moon and the sun don't arise in the world, no great light or great radiance appears. Darkness prevails then, utter darkness. Day and night aren't found, nor months and fortnights, nor seasons and years.

But when the moon and the sun arise in the world, a great light, a great radiance appears. Darkness no longer prevails. Day and night are found, and months and fortnights, and seasons and years. In the same way, as long as the Realized One doesn't arise in the world, no great light or great radiance appears. Darkness prevails then, utter darkness. There's no explanation of the four noble truths, no teaching, advocating, establishing, clarifying, analyzing, and revealing of them.

But when the Realized One arises in the world, a great light, a great radiance appears. Darkness no longer prevails. Then there's the explanation of the four noble truths, the teaching, advocating, establishing, clarifying, analyzing, and revealing of them. What four? The noble truths of suffering, its origin, its cessation, and the path.

That's why you should practice meditation …"

56:39. A Boundary Pillar

"Mendicants, there are ascetics and brahmins who don't truly understand about suffering, its origin, its cessation, and the path. They gaze up at the face of another ascetic or brahmin, thinking: 'Surely this worthy one knows and sees.'

Suppose there was a light tuft of cotton-wool or kapok which was taken up by the wind and landed on level ground. The east wind wafts it west; the west wind wafts it east; the north wind wafts it south; and the south wind wafts it north. Why is that? It's because the tuft of cotton-wool is so light. In the same way, there are ascetics and brahmins who don't truly understand about suffering, its origin, its cessation, and the path. They gaze up at the face of another ascetic or brahmin, thinking: 'Surely this worthy one knows and sees.' Why is that? It's because they haven't seen the four noble truths.

There are ascetics and brahmins who truly understand about suffering, its origin, its cessation, and the path. They don't gaze up at the face of another ascetic or brahmin, thinking: 'Surely this worthy one knows and sees.'

Suppose there was an iron pillar or a boundary pillar with deep foundations, firmly embedded, imperturbable and unshakable. Even if violent storms were to blow up out of the east, the west, the north, and the south, they couldn't make it shake or rock or tremble. Why is

that? It's because that boundary pillar is firmly embedded, with deep foundations. In the same way, there are ascetics and brahmins who truly understand about suffering, its origin, its cessation, and the path. They don't gaze up at the face of another ascetic or brahmin, thinking: 'Surely this worthy one knows and sees.' Why is that? It's because they have clearly seen the four noble truths. What four? The noble truths of suffering, its origin, its cessation, and the path.

That's why you should practice meditation …"

56:40. Looking For a Debate

"Mendicants, take any mendicant who truly understands: 'This is suffering' … 'This is the origin of suffering' … 'This is the cessation of suffering' … 'This is the practice that leads to the cessation of suffering'. An ascetic or brahmin might come from the east, west, north, or south wanting to debate, seeking a debate, thinking: 'I'll refute their doctrine!' It's simply impossible for them to legitimately make that mendicant shake or rock or tremble.

Suppose there was a stone pillar, sixteen feet long. Eight feet were buried underground, and eight above ground. Even if violent storms were to blow up out of the east, the west, the north, and the south, they couldn't make it shake or rock or tremble. Why is that? It's because that boundary pillar is firmly embedded, with deep foundations. In the same way, take any mendicant who truly understands: 'This is suffering' … 'This is the origin of suffering' … 'This is the cessation of suffering' … 'This is the practice that leads to the cessation of suffering'. An ascetic or brahmin might come from the east, west, north, or south wanting to debate, seeking a debate, thinking: 'I'll refute their doctrine!' It's simply impossible for them to legitimately make that mendicant shake or rock or tremble. Why is that? It's because they have clearly seen the four noble truths. What four? The noble truths of suffering, its origin, its cessation, and the path.

That's why you should practice meditation …"

5. A Cliff

56:41. Speculation About the World

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. There the Buddha addressed the mendicants: "Once upon a time, mendicants, a certain person left Rājagaha, thinking 'I'll speculate about the world.' They went to the Sumāgadhā lotus pond and sat down on the bank speculating about the world. Then that person saw an army of four divisions enter a lotus stalk. When he saw this he thought: 'I've gone mad, really, I've lost my mind! I'm seeing things that don't exist in the world.'

Then that person entered the city and informed a large crowd: 'I've gone mad, really, I've lost my mind! I'm seeing things that don't exist in the world.' 'But how is it that you're mad? How have you lost your mind? And what have you seen that doesn't exist in the world?' 'Sirs, I left Rājagaha, thinking "I'll speculate about the world." I went to the Sumāgadhā lotus pond and sat down on the bank speculating about the world. Then I saw an army of four divisions enter a lotus stalk. That's why I'm mad, that's why I've lost my mind. And that's what I've seen that doesn't exist in the world.' 'Well, mister, you're definitely mad, you've definitely lost your mind. And you're seeing things that don't exist in the world.'

But what that person saw was in fact real, not unreal. Once upon a time, a battle was fought between the gods and the demons. In that battle the gods won and the demons lost. The defeated and terrified demons entered the demon city through the lotus stalk only to confuse the gods.

So mendicants, don't speculate about the world. For example: the world is eternal, or not eternal, or finite, or infinite; the soul and the body are the same thing, or they are different things; after death, a Realized One exists, or doesn't exist, or both exists and doesn't exist, or neither exists nor doesn't exist. Why is that? Because those ideas aren't beneficial or relevant to the fundamentals of the spiritual life. They don't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

When you think something up, you should think: 'This is suffering' … 'This is the origin of suffering' … 'This is the cessation of suffering' … 'This is the practice that leads to the cessation of suffering'. Why is that? Because those ideas are beneficial and relevant to the fundamentals of the spiritual life. They lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

That's why you should practice meditation …"

56:42. A Cliff

At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain. Then the Buddha said to the mendicants: "Come, mendicants, let's go to Inspiration Peak for the day's meditation. "Yes, sir," they replied. Then the Buddha together with several mendicants went to Inspiration Peak. A certain mendicant saw the big cliff there and said to the Buddha: "Sir, that big cliff is really huge and scary. Is there any other cliff bigger and scarier than this one?" "There is, mendicant."

"But sir, what is it?" "Mendicant, there are ascetics and brahmins who don't truly understand about suffering, its origin, its cessation, and the path. They take pleasure in choices that lead to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress. Since they take pleasure in such choices, they continue to make them. Having made choices that lead to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress, they fall down the cliff of rebirth, old age, and death, of sorrow, lamentation, pain, sadness, and distress. They're not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They're not freed from suffering, I say.

There are ascetics and brahmins who truly understand about suffering, its origin, its cessation, and the path. They don't take pleasure in choices that lead to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress. Since they don't take pleasure in such choices, they stop making them. Having stopped making choices that lead to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress, they don't fall down the cliff of rebirth, old age, and death, of sorrow, lamentation, pain, sadness, and distress. They're freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They're freed from suffering, I say.

That's why you should practice meditation …"

56:43. The Intense Fever

"Mendicants, there is a hell called 'The Intense Fever'. There, whatever sight you see with your eye is unlikable, not likable; undesirable, not desirable; unpleasant, not pleasant. Whatever sound you hear … Whatever odor you smell … Whatever flavor you taste … Whatever touch you

feel … Whatever thought you know with your mind is unlikable, not likable; undesirable, not desirable; unpleasant, not pleasant."

When he said this, one of the mendicants said to the Buddha: "Sir, that fever really is intense, so very intense. Is there any other fever more intense and scarier than this one?" "There is, mendicant."

"But sir, what is it?" "Mendicants, there are ascetics and brahmins who don't truly understand about suffering, its origin, its cessation, and the path. They take pleasure in choices that lead to rebirth … They continue to make such choices … Having made such choices, they burn with the fever of rebirth, old age, and death, of sorrow, lamentation, pain, sadness, and distress. They're not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They're not freed from suffering, I say.

There are ascetics and brahmins who truly understand about suffering, its origin, its cessation, and the path. They don't take pleasure in choices that lead to rebirth … They stop making such choices … Having stopped making such choices, they don't burn with the fever of rebirth, old age, and death, of sorrow, lamentation, pain, sadness, and distress. They're freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They're freed from suffering, I say.

That's why you should practice meditation …"

56:44. A Bungalow

"Mendicants, suppose someone were to say: 'Without truly comprehending the noble truths of suffering, its origin, its cessation, and the path, I will completely make an end of suffering.' That is not possible.

It's as if someone were to say: 'Before the lower story of a bungalow is built, I will climb up to the upper story.' That is not possible. In the same way, suppose someone were to say: 'Without truly comprehending the noble truths of suffering, its origin, its cessation, and the path, I will completely make an end of suffering.' That is not possible.

But suppose someone were to say: 'After truly comprehending the noble truths of suffering, its origin, its cessation, and the path, I will completely make an end of suffering.' That is possible.

It's as if someone were to say: 'After the lower story of a bungalow is built, I will climb up to the upper story.' That is possible. In the same way, suppose someone were to say: 'After truly comprehending the noble truths of suffering, its origin, its cessation, and the path, I will completely make an end of suffering.' That is possible.

That's why you should practice meditation …"

56:45. Splitting Hairs

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, entered Vesālī for alms. He saw several Licchavi youths practicing archery. They were shooting arrows from a distance through a small keyhole, shot after shot without missing. When he saw this he thought: "These Licchavi youths really are trained, so well trained, in that they shoot arrows from a distance through a small keyhole, shot after shot without missing."

Then Ānanda wandered for alms in Vesālī. After the meal, on his return from alms-round, he went to the Buddha, bowed, sat down to one side, and told him what had happened.

"What do you think, Ānanda? Which is harder and more challenging: to shoot arrows from a distance through a small keyhole, shot after shot without missing? Or to take a horsehair split

into seven strands and penetrate one tip with another tip?" "It's more difficult and challenging, sir, to take a horsehair split into seven strands and penetrate one tip with another tip." "Still, Ānanda, those who truly penetrate suffering, its origin, its cessation, and the path penetrate something tougher than that.

That's why you should practice meditation …"

56:46. Darkness

"Mendicants, the boundless desolation of interstellar space is so utterly dark that even the light of the moon and the sun, so mighty and powerful, makes no impression."

When he said this, one of the mendicants asked the Buddha: "Sir, that darkness really is intense, so very intense. Is there any other darkness more intense and scarier than this one?" "There is, mendicant."

"But sir, what is it?" "There are ascetics and brahmins who don't truly understand about suffering, its origin, its cessation, and the path. They take pleasure in choices that lead to rebirth … They continue to make such choices … Having made such choices, they fall into the darkness of rebirth, old age, and death, of sorrow, lamentation, pain, sadness, and distress. They're not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They're not freed from suffering, I say.

There are ascetics and brahmins who truly understand about suffering, its origin, its cessation, and the path. They don't take pleasure in choices that lead to rebirth … They stop making such choices … Having stopped making such choices, they don't fall into the darkness of rebirth, old age, and death, of sorrow, lamentation, pain, sadness, and distress. They're freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They're freed from suffering, I say.

That's why you should practice meditation …"

56:47. A Yoke With a Hole (1st)

"Mendicants, suppose a person was to throw a yoke with a single hole into the ocean. And there was a one-eyed turtle who popped up once every hundred years. What do you think, mendicants? Would that one-eyed turtle, popping up once every hundred years, still poke its neck through the hole in that yoke?" "Only after a very long time, sir, if ever."

"That one-eyed turtle would poke its neck through the hole in that yoke sooner than a fool who has fallen to the underworld would be reborn as a human being, I say.

Why is that? Because there there's no principled or moral conduct, and no doing what is good and skillful. There they just prey on each other, preying on the weak. Why is that? It's because they haven't seen the four noble truths. What four? The noble truths of suffering, its origin, its cessation, and the path.

That's why you should practice meditation …"

56:48. A Yoke With a Hole (2nd)

"Mendicants, suppose the earth was entirely covered with water. And a person threw a yoke with a single hole into it. The east wind wafts it west; the west wind wafts it east; the north wind wafts it south; and the south wind wafts it north. And there was a one-eyed turtle who popped up once every hundred years. What do you think, mendicants? Would that one-eyed turtle, popping up once every hundred years, still poke its neck through the hole in that yoke?" "It's unlikely, sir."

"That's how unlikely it is to get reborn as a human being. And that's how unlikely it is for a Realized One to arise in the world, a perfected one, a fully awakened Buddha. And that's how unlikely it is for the teaching and training proclaimed by a Realized One to shine in the world. And now, mendicants, you have been reborn as a human being. A Realized One has arisen in the world, a perfected one, a fully awakened Buddha. And the teaching and training proclaimed by a Realized One shines in the world.

That's why you should practice meditation …"

56:49. Sineru, King of Mountains (1st)

"Mendicants, suppose a person was to place down on Sineru, the king of mountains, seven pebbles the size of mung beans. What do you think, mendicants? Which is more: the seven pebbles the size of mung beans? Or Sineru, the king of mountains?" "Sir, Sineru, the king of mountains, is certainly more. The seven pebbles the size of mung beans are tiny. Compared to Sineru, they can't be reckoned or compared, they're not even a fraction." "In the same way, for a person with comprehension, a noble disciple accomplished in view, the suffering that's over and done with is more, what's left is tiny. Compared to the mass of suffering in the past that's over and done with, it can't be reckoned or compared, it's not even a fraction, since there are at most seven more lives. Such a person truly understands about suffering, its origin, its cessation, and the path.

That's why you should practice meditation …"

56:50. Sineru, King of Mountains (2nd)

"Mendicants, suppose Sineru, the king of mountains, was worn away and eroded except for seven pebbles the size of mustard seeds. What do you think, mendicants? Which is more: the portion of Sineru, the king of mountains, that has been worn away and eroded? Or the seven pebbles the size of mustard seeds that are left?" "Sir, the portion of Sineru, the king of mountains, that has been worn away and eroded is certainly more. The seven pebbles the size of mustard seeds are tiny. Compared to Sineru, they can't be reckoned or compared, they're not even a fraction." "In the same way, for a person with comprehension, a noble disciple accomplished in view, the suffering that's over and done with is more, what's left is tiny. Compared to the mass of suffering in the past that's over and done with, it can't be reckoned or compared, it's not even a fraction, since there are at most seven more lives. Such a person truly understands about suffering, its origin, its cessation, and the path.

That's why you should practice meditation …"

6. Comprehension

56:51. A Fingernail

Then the Buddha, picking up a little bit of dirt under his fingernail, addressed the mendicants: "What do you think, mendicants? Which is more: the little bit of dirt under my fingernail, or this great earth?" "Sir, the great earth is certainly more. The little bit of dirt under your fingernail is tiny. Compared to the great earth, it can't be reckoned or compared, it's not even a fraction." "In the same way, for a person with comprehension, a noble disciple accomplished in view, the

suffering that's over and done with is more, what's left is tiny. Compared to the mass of suffering in the past that's over and done with, it can't be reckoned or compared, it's not even a fraction, since there are at most seven more lives. Such a person truly understands about suffering, its origin, its cessation, and the path.

That's why you should practice meditation …"

56:52. A Lotus Pond

"Mendicants, suppose there was a lotus pond that was fifty leagues long, fifty leagues wide, and fifty leagues deep, full to the brim so a crow could drink from it. Then a person would pick up some water on the tip of a blade of grass. What do you think, mendicants? Which is more: the water on the tip of the blade of grass, or the water in the lotus pond?" "Sir, the water in the lotus pond is certainly more. The water on the tip of a blade of grass is tiny. Compared to the water in the lotus pond, it can't be reckoned or compared, it's not even a fraction." "In the same way, for a noble disciple … That's why you should practice meditation …"

56:53. Where the Waters Flow Together (1st)

"Mendicants, there are places where the great rivers—the Ganges, Yamuna, Aciravatī, Sarabhū, and Mahī—come together and converge. Suppose a person was to draw two or three drops of water from such a place. What do you think, mendicants? Which is more: the two or three drops drawn out or the water in the confluence?" "Sir, the water in the confluence is certainly more. The two or three drops drawn out are tiny. Compared to the water in the confluence, it can't be reckoned or compared, it's not even a fraction." "In the same way, for a noble disciple … That's why you should practice meditation …"

56:54. Where the Waters Flow Together (2nd)

"Mendicants, there are places where the great rivers—the Ganges, Yamuna, Aciravatī, Sarabhū, and Mahī—come together and converge. Suppose that water dried up and evaporated except for two or three drops. What do you think, mendicants? Which is more: the water in the confluence that has dried up and evaporated, or the two or three drops left?" "Sir, the water in the confluence that has dried up and evaporated is certainly more. The two or three drops left are tiny. Compared to the water in the confluence that has dried up and evaporated, it can't be reckoned or compared, it's not even a fraction." "In the same way, for a noble disciple … That's why you should practice meditation …"

56:55. The Earth (1st)

"Mendicants, suppose a person was to place seven clay balls the size of jujube seeds on the great earth. What do you think, mendicants? Which is more: the seven clay balls the size of jujube seeds, or the great earth?" "Sir, the great earth is certainly more. The seven clay balls the size of jujube seeds are tiny. Compared to the great earth, they can't be reckoned or compared, they're not even a fraction." "In the same way, for a noble disciple … That's why you should practice meditation …"

56:56. The Earth (2nd)

“Mendicants, suppose the great earth was worn away and eroded except for seven clay balls the size of jujube seeds. What do you think, mendicants? Which is more: the great earth that has been worn away and eroded, or the seven clay balls the size of jujube seeds that are left?” “Sir, the great earth that has been worn away and eroded is certainly more. The seven clay balls the size of jujube seeds are tiny. Compared to the great earth that has been worn away and eroded, they can’t be reckoned or compared, they’re not even a fraction.” “In the same way, for a noble disciple … That’s why you should practice meditation …”

56:57. The Ocean (1st)

“Mendicants, suppose a man was to draw up two or three drops of water from the ocean. What do you think, mendicants? Which is more: the two or three drops drawn out or the water in the ocean?” “Sir, the water in the ocean is certainly more. The two or three drops drawn out are tiny. Compared to the water in the ocean, it can’t be reckoned or compared, it’s not even a fraction.” “In the same way, for a noble disciple … That’s why you should practice meditation …”

56:58. The Ocean (2nd)

“Mendicants, suppose the water in the ocean dried up and evaporated except for two or three drops. What do you think, mendicants? Which is more: the water in the ocean that has dried up and evaporated, or the two or three drops left?” “Sir, the water in the ocean that has dried up and evaporated is certainly more. The two or three drops left are tiny. Compared to the water in the ocean that has dried up and evaporated, it can’t be reckoned or compared, it’s not even a fraction.” “In the same way, for a noble disciple … That’s why you should practice meditation …”

56:59. A Mountain (1st)

“Mendicants, suppose a person was to place seven pebbles the size of mustard seeds on the Himalayas, the king of mountains. What do you think, mendicants? Which is more: the seven pebbles the size of mustard seeds, or the Himalayas, the king of mountains?” “Sir, the Himalayas, the king of mountains, is certainly more. The seven pebbles the size of mustard seeds are tiny. Compared to the Himalayas, they can’t be reckoned or compared, they’re not even a fraction.” “In the same way, for a noble disciple … That’s why you should practice meditation …”

56:60. A Mountain (2nd)

“Mendicants, suppose the Himalayas, the king of mountains, was worn away and eroded except for seven pebbles the size of mustard seeds. What do you think, mendicants? Which is more: the portion of the Himalayas, the king of mountains, that has been worn away and eroded, or the seven pebbles the size of mustard seeds that are left?” “Sir, the portion of the Himalayas, the king of mountains, that has been worn away and eroded is certainly more. The seven pebbles the size of mustard seeds are tiny. Compared to the Himalayas, they can’t be reckoned or compared, they’re not even a fraction.” “In the same way, for a person with comprehension, a noble disciple accomplished in view, the suffering that’s over and done with is more, what’s left is tiny. Compared to the mass of suffering in the past that’s over and done with, it can’t be reckoned or

compared, it's not even a fraction, since there are at most seven more lives. Such a person truly understands about suffering, its origin, its cessation, and the path.

That's why you should practice meditation …"

7. Abbreviated Texts on Raw Grain

56:61. Not Human

Then the Buddha, picking up a little bit of dirt under his fingernail, addressed the mendicants: "What do you think, mendicants? Which is more: the little bit of dirt under my fingernail, or this great earth?" "Sir, the great earth is certainly more. The little bit of dirt under your fingernail is tiny. Compared to the great earth, it can't be reckoned or compared, it's not even a fraction."

"In the same way, the sentient beings reborn as humans are few, while those not reborn as humans are many. Why is that? It's because they haven't seen the four noble truths. What four? The noble truths of suffering, its origin, its cessation, and the path.

That's why you should practice meditation …"

56:62. In the Borderlands

Then the Buddha, picking up a little bit of dirt under his fingernail, addressed the mendicants: "What do you think, mendicants? Which is more: the little bit of dirt under my fingernail, or this great earth?" "Sir, the great earth is certainly more. The little bit of dirt under your fingernail is tiny. Compared to the great earth, it can't be reckoned or compared, it's not even a fraction."

"In the same way, the sentient beings reborn in central countries are few, while those reborn in the borderlands, among barbarian tribes, are many. …"

56:63. Wisdom

"… the sentient beings who have the noble eye of wisdom are few, while those who are ignorant and confused are many. …"

56:64. Alcohol and Drugs

"… the sentient beings who refrain from alcoholic drinks that cause negligence, are few, while those who don't refrain are many. …"

56:65. Born in Water

"… the sentient beings born on land are few, while those born in water are many. …"

56:66. Respect Mother

"… the sentient beings who respect their mothers are few, while those who don't are many. …"

56:67. Respect Father

"… the sentient beings who respect their fathers are few, while those who don't are many. …"

56:68. Respect Ascetics

"… the sentient beings who respect ascetics are few, while those who don't are many. …"

56:69. Respect Brahmins

"… the sentient beings who respect brahmins are few, while those who don't are many. …"

56:70. Honor the Elders

"… the sentient beings who honor the elders in the family are few, while those who don't are many. …"

8. Abbreviated Texts on Raw Grain

56:71. Killing Living Creatures

"… the sentient beings who refrain from killing living creatures are few, while those who don't refrain are many. …"

56:72. Stealing

"… the sentient beings who refrain from stealing are few, while those who don't refrain are many. …"

56:73. Sexual Misconduct

"… the sentient beings who refrain from sexual misconduct are few, while those who don't refrain are many. …"

56:74. Lying

"… the sentient beings who refrain from lying are few, while those who don't refrain are many. …"

56:75. Divisive Speech

"… the sentient beings who refrain from divisive speech are few, while those who don't refrain are many. …"

56:76. Harsh Speech

"… the sentient beings who refrain from harsh speech are few, while those who don't refrain are many. …"

56:77. Nonsense

"… the sentient beings who refrain from talking nonsense are few, while those who don't refrain are many. …"

56:78. Plants

"… the sentient beings who refrain from injuring plants and seeds are few, while those who don't refrain are many. …"

56:79. Food at the Wrong Time

"… the sentient beings who refrain from food at the wrong time are few, while those who don't refrain are many. …"

56:80. Perfumes and Makeup

"… the sentient beings who refrain from beautifying and adorning themselves with garlands, perfumes, and makeup are few, while those who don't refrain are many …"

9. Abbreviated Texts on Raw Grain

56:81. Dancing and Singing

…. "… the sentient beings who refrain from dancing, singing, music, and seeing shows are few, while those who don't refrain are many …"

56:82. High Beds

"… the sentient beings who refrain from high and luxurious beds are few, while those who don't refrain are many. …"

56:83. Gold and Money

"… the sentient beings who refrain from receiving gold and money are few, while those who don't refrain are many. …"

56:84. Raw Grain

"… the sentient beings who refrain from receiving raw grain are few, while those who don't refrain are many. …"

56:85. Raw Meat

"… the sentient beings who refrain from receiving raw meat are few, while those who don't refrain are many. …"

56:86. Women and Girls

"… the sentient beings who refrain from receiving women and girls are few, while those who don't refrain are many. …"

56:87. Bondservants

"… the sentient beings who refrain from receiving male and female bondservants are few, while those who don't refrain are many. …"

56:88. Goats and Sheep

"… the sentient beings who refrain from receiving goats and sheep are few, while those who don't refrain are many. …"

56:89. Chickens and Pigs

"… the sentient beings who refrain from receiving chickens and pigs are few, while those who don't refrain are many. …"

56:90. Elephants and Cows

"… the sentient beings who refrain from receiving elephants, cows, horses, and mares are few, while those who don't refrain are many. …"

10. Abbreviated Texts on Raw Grain

56:91. Fields and Land

"… the sentient beings who refrain from receiving fields and land are few, while those who don't refrain are many. …"

56:92. Buying and Selling

"… the sentient beings who refrain from buying and selling are few, while those who don't refrain are many. …"

56:93. Errands

"… the sentient beings who refrain from running errands and messages are few, while those who don't refrain are many. …"

56:94. False Weights

"… the sentient beings who refrain from falsifying weights, metals, or measures are few, while those who don't refrain are many. …"

56:95. Bribery

"… the sentient beings who refrain from bribery, fraud, cheating, and duplicity are few, while those who don't refrain are many. …"

56:96–101. Mutilation, Etc.

"… the sentient beings who refrain from mutilation, murder, abduction, banditry, plunder, and violence are few, while those who don't refrain are many. Why is that? It's because they haven't seen the four noble truths. What four? The noble truths of suffering, its origin, its cessation, and the path.

That's why you should practice meditation …"

11. Abbreviated Texts on Five Destinations

56:102. Dying as Humans and Reborn in Hell

"… the sentient beings who die as humans and are reborn as humans are few, while those who die as humans and are reborn in hell are many …"

56:103. Dying as Humans and Reborn as Animals

"… the sentient beings who die as humans and are reborn as humans are few, while those who die as humans and are reborn in the animal realm are many …"

56:104. Dying as Humans and Reborn as Ghosts

"… the sentient beings who die as humans and are reborn as humans are few, while those who die as humans and are reborn in the ghost realm are many …"

56:105–107. Dying as Humans and Reborn as Gods

"… the sentient beings who die as humans and are reborn as gods are few, while those who die as humans and are reborn in hell, or the animal realm, or the ghost realm are many."

56:108–110. Dying as Gods and Reborn as Gods

"… the sentient beings who die as gods and are reborn as gods are few, while those who die as gods and are reborn in hell, or the animal realm, or the ghost realm are many."

56:111–113. Dying as Gods and Reborn as Humans

"… the sentient beings who die as gods and are reborn as humans are few, while those who die as gods and are reborn in hell, or the animal realm, or the ghost realm are many."

56:114–116. Dying in Hell and Reborn as Humans

"… the sentient beings who die in hell and are reborn as humans are few, while those who die in hell and are reborn in hell, or the animal realm, or the ghost realm are many."

56:117–119. Dying in Hell and Reborn as Gods

"… the sentient beings who die in hell and are reborn as gods are few, while those who die in hell and are reborn in hell, or the animal realm, or the ghost realm are many."

56:120–122. Dying as Animals and Reborn as Humans

"… the sentient beings who die as animals and are reborn as humans are few, while those who die as animals and are reborn in hell, or the animal realm, or the ghost realm are many."

56:123–125. Dying as Animals and Reborn as Gods

"… the sentient beings who die as animals and are reborn as gods are few, while those who die as animals and are reborn in hell, or the animal realm, or the ghost realm are many."

56:126–128. Dying as Ghosts and Reborn as Humans

"… the sentient beings who die as ghosts and are reborn as humans are few, while those who die as ghosts and are reborn in hell, or the animal realm, or the ghost realm are many."

56:129–130. Dying as Ghosts and Reborn as Gods

"… the sentient beings who die as ghosts and are reborn as gods are few, while those who die as ghosts and are reborn in hell are many." "… the sentient beings who die as ghosts and are reborn as gods are few, while those who die as ghosts and are reborn in the animal realm are many."

56:131. Dying as Ghosts and Reborn as Ghosts

"… the sentient beings who die as ghosts and are reborn as gods are few, while those who die as ghosts and are reborn in the ghost realm are many. Why is that? It's because they haven't seen the four noble truths. What four? The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

That's why you should practice meditation to understand: 'This is suffering' … 'This is the origin of suffering' … 'This is the cessation of suffering' … 'This is the practice that leads to the cessation of suffering'."

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

The Linked Discourses on the Truths, the twelfth section.

The Great Book is finished.

The Linked Discourses is completed.

SuttaCentral

MIDDLE DISCOURSES



A translation of Majjhimanikāya by

BHIKKHU SUJATO

Majjhimanikāya: Middle Discourses

Translated for SuttaCentral
by
Sujato Bhikkhu

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Majjhimanikāya: Middle Discourses

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The Middle Discourses (Majjhima Nikāya, abbreviated MN) is a collection of 152 discourses in the Pali canon (Tipiṭaka) of the Theravada school of Buddhism. The word “middle” refers to the length of the individual discourses. This is perhaps the most popular collection of early discourses. It contains a wide variety of teachings, many of them presented as narratives between the Buddha and a diverse range of his contemporaries. The collection parallels the Madhyamāgama (MA) of the Sarvāstivāda school, which survives as a translation in the Chinese canon.

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Part One: The Root Fifty Discourses
Mūlapaṇṇāsapāḷi

1. The Division of the Discourse on the Root
Mūlapariyāyavagga

1. The Root of All Things: *Mūlapariyāya*

So I have heard. At one time the Buddha was staying near Ukkaṭṭhā, in the Subhaga Forest at the root of a magnificent *sal* tree. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, I will teach you the explanation of the root of all things. Listen and pay close attention, I will speak."

"Yes, sir," they replied. The Buddha said this:

"Take an uneducated ordinary person who has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They've not seen good persons, and are neither skilled nor trained in the teaching of the good persons. They perceive earth as earth. But then they identify with earth, they identify regarding earth, they identify as earth, they identify that 'earth is mine', they take pleasure in earth. Why is that? Because they haven't completely understood it, I say.

They perceive water as water. But then they identify with water ... Why is that? Because they haven't completely understood it, I say.

They perceive fire as fire. But then they identify with fire ... Why is that? Because they haven't completely understood it, I say.

They perceive air as air. But then they identify with air … Why is that? Because they haven't completely understood it, I say.

They perceive creatures as creatures. But then they identify with creatures … Why is that? Because they haven't completely understood it, I say.

They perceive gods as gods. But then they identify with gods … Why is that? Because they haven't completely understood it, I say.

They perceive the Creator as the Creator. But then they identify with the Creator … Why is that? Because they haven't completely understood it, I say.

They perceive Brahmā as Brahmā. But then they identify with Brahmā … Why is that? Because they haven't completely understood it, I say.

They perceive the gods of streaming radiance as the gods of streaming radiance. But then they identify with the gods of streaming radiance … Why is that? Because they haven't completely understood it, I say.

They perceive the gods replete with glory as the gods replete with glory. But then they identify with the gods replete with glory … Why is that? Because they haven't completely understood it, I say.

They perceive the gods of abundant fruit as the gods of abundant fruit. But then they identify with the gods of abundant fruit … Why is that? Because they haven't completely understood it, I say.

They perceive the Overlord as the Overlord. But then they identify with the Overlord … Why is that? Because they haven't completely understood it, I say.

They perceive the dimension of infinite space as the dimension of infinite space. But then they identify with the

dimension of infinite space ... Why is that? Because they haven't completely understood it, I say.

They perceive the dimension of infinite consciousness as the dimension of infinite consciousness. But then they identify with the dimension of infinite consciousness ... Why is that? Because they haven't completely understood it, I say.

They perceive the dimension of nothingness as the dimension of nothingness. But then they identify with the dimension of nothingness ... Why is that? Because they haven't completely understood it, I say.

They perceive the dimension of neither perception nor non-perception as the dimension of neither perception nor non-perception. But then they identify with the dimension of neither perception nor non-perception ... Why is that? Because they haven't completely understood it, I say.

They perceive the seen as the seen. But then they identify with the seen ... Why is that? Because they haven't completely understood it, I say.

They perceive the heard as the heard. But then they identify with the heard ... Why is that? Because they haven't completely understood it, I say.

They perceive the thought as the thought. But then they identify with the thought ... Why is that? Because they haven't completely understood it, I say.

They perceive the known as the known. But then they identify with the known ... Why is that? Because they haven't completely understood it, I say.

They perceive oneness as oneness. But then they identify with oneness ... Why is that? Because they haven't completely understood it, I say.

They perceive diversity as diversity. But then they identify with diversity … Why is that? Because they haven't completely understood it, I say.

They perceive all as all. But then they identify with all … Why is that? Because they haven't completely understood it, I say.

They perceive extinguishment as extinguishment. But then they identify with extinguishment, they identify regarding extinguishment, they identify as extinguishment, they identify that 'extinguishment is mine', they take pleasure in extinguishment. Why is that? Because they haven't completely understood it, I say.

A mendicant who is a trainee, who hasn't achieved their heart's desire, but lives aspiring to the supreme sanctuary, directly knows earth as earth. But they shouldn't identify with earth, they shouldn't identify regarding earth, they shouldn't identify as earth, they shouldn't identify that 'earth is mine', they shouldn't take pleasure in earth. Why is that? So that they may completely understand it, I say.

They directly know water … fire … air … creatures … gods … the Creator … Brahmā … the gods of streaming radiance … the gods replete with glory … the gods of abundant fruit … the Overlord … the dimension of infinite space … the dimension of infinite consciousness … the dimension of nothingness … the dimension of neither perception nor non-perception … the seen … the heard … the thought … the known … oneness … diversity … all … They directly know extinguishment as extinguishment. But they shouldn't identify with extinguishment, they shouldn't identify regarding extinguishment, they shouldn't identify as extinguishment, they shouldn't identify that 'extinguishment is mine', they shouldn't take pleasure in extinguishment. Why is that? So that they may completely understand it, I say.

A mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—directly knows earth as earth. But they don't identify with earth, they don't identify regarding earth, they don't identify as earth, they don't identify that 'earth is mine', they don't take pleasure in earth. Why is that? Because they have completely understood it, I say.

They directly know water … fire … air … creatures … gods … the Creator … Brahmā … the gods of streaming radiance … the gods replete with glory … the gods of abundant fruit … the Overlord … the dimension of infinite space … the dimension of infinite consciousness … the dimension of nothingness … the dimension of neither perception nor non-perception … the seen … the heard … the thought … the known … oneness … diversity … all … They directly know extinguishment as extinguishment. But they don't identify with extinguishment, they don't identify regarding extinguishment, they don't identify as extinguishment, they don't identify that 'extinguishment is mine', they don't take pleasure in extinguishment. Why is that? Because they have completely understood it, I say.

A mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—directly knows earth as earth. But they don't identify with earth, they don't identify regarding earth, they don't identify as earth, they don't identify that 'earth is mine', they don't take pleasure in earth. Why is that? Because they're free of greed due to the ending of greed.

They directly know water … fire … air … creatures … gods … the Creator … Brahmā … the gods of streaming radiance … the gods replete with glory … the gods of abundant fruit … the Overlord … the dimension of infinite space … the dimension of infinite consciousness … the dimension of nothingness … the dimension of neither perception nor non-perception … the seen … the heard … the thought … the known … oneness … diversity … all … They directly know extinguishment as extinguishment. But they don't identify with extinguishment, they don't identify regarding extinguishment, they don't identify as extinguishment, they don't identify that 'extinguishment is mine', they don't take pleasure in extinguishment. Why is that? Because they're free of greed due to the ending of greed.

A mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—directly knows earth as earth. But they don't identify with earth, they don't identify regarding earth, they don't identify as earth, they don't identify that 'earth is mine', they don't take pleasure in earth. Why is that? Because they're free of hate due to the ending of hate.

They directly know water … fire … air … creatures … gods … the Creator … Brahmā … the gods of streaming radiance … the gods replete with glory … the gods of abundant fruit … the Overlord … the dimension of infinite space … the dimension of infinite consciousness … the dimension of nothingness … the dimension of neither perception nor non-perception … the seen … the heard … the thought … the known … oneness … diversity … all … They directly know extinguishment as extinguishment. But they don't identify with extinguishment,

they don't identify regarding extinguishment, they don't identify as extinguishment, they don't identify that 'extinguishment is mine', they don't take pleasure in extinguishment. Why is that? Because they're free of hate due to the ending of hate.

A mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—directly knows earth as earth. But they don't identify with earth, they don't identify regarding earth, they don't identify as earth, they don't identify that 'earth is mine', they don't take pleasure in earth. Why is that? Because they're free of delusion due to the ending of delusion.

They directly know water … fire … air … creatures … gods … the Creator … Brahmā … the gods of streaming radiance … the gods replete with glory … the gods of abundant fruit … the Overlord … the dimension of infinite space … the dimension of infinite consciousness … the dimension of nothingness … the dimension of neither perception nor non-perception … the seen … the heard … the thought … the known … oneness … diversity … all … They directly know extinguishment as extinguishment. But they don't identify with extinguishment, they don't identify regarding extinguishment, they don't identify as extinguishment, they don't identify that 'extinguishment is mine', they don't take pleasure in extinguishment. Why is that? Because they're free of delusion due to the ending of delusion.

The Realized One, the perfected one, the fully awakened Buddha directly knows earth as earth. But he doesn't identify with earth, he doesn't identify regarding earth, he doesn't identify as earth, he doesn't identify that 'earth is mine', he

doesn't take pleasure in earth. Why is that? Because the Realized One has completely understood it to the end, I say.

He directly knows water … fire … air … creatures … gods … the Creator … Brahmā … the gods of streaming radiance … the gods replete with glory … the gods of abundant fruit … the Overlord … the dimension of infinite space … the dimension of infinite consciousness … the dimension of nothingness … the dimension of neither perception nor non-perception … the seen … the heard … the thought … the known … oneness … diversity … all … He directly knows extinguishment as extinguishment. But he doesn't identify with extinguishment, he doesn't identify regarding extinguishment, he doesn't identify as extinguishment, he doesn't identify that 'extinguishment is mine', he doesn't take pleasure in extinguishment. Why is that? Because the Realized One has completely understood it to the end, I say.

The Realized One, the perfected one, the fully awakened Buddha directly knows earth as earth. But he doesn't identify with earth, he doesn't identify regarding earth, he doesn't identify as earth, he doesn't identify that 'earth is mine', he doesn't take pleasure in earth. Why is that? Because he has understood that relishing is the root of suffering, and that rebirth comes from continued existence; whoever has come to be gets old and dies. That's why the Realized One—with the ending, fading away, cessation, giving up, and letting go of all cravings—has awakened to the supreme perfect Awakening, I say.

He directly knows water … fire … air … creatures … gods … the Creator … Brahmā … the gods of streaming radiance … the gods replete with glory … the gods of abundant fruit … the Overlord … the dimension of infinite space … the dimension of infinite consciousness … the dimension of nothingness … the

dimension of neither perception nor non-perception … the seen … the heard … the thought … the known … oneness … diversity … all … He directly knows extinguishment as extinguishment. But he doesn't identify with extinguishment, he doesn't identify regarding extinguishment, he doesn't identify as extinguishment, he doesn't identify that 'extinguishment is mine', he doesn't take pleasure in extinguishment. Why is that? Because he has understood that relishing is the root of suffering, and that rebirth comes from continued existence; whoever has come to be gets old and dies. That's why the Realized One—with the ending, fading away, cessation, giving up, and letting go of all cravings—has awakened to the supreme perfect Awakening, I say."

That is what the Buddha said. But the mendicants were not happy with what the Buddha said.

2. All the Defilements: *Sabbāsava*

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, I will teach you the explanation of the restraint of all defilements. Listen and pay close attention, I will speak."

"Yes, sir," they replied. The Buddha said this:

"Mendicants, I say that the ending of defilements is for one who knows and sees, not for one who does not know or see. For one who knows and sees what? Proper attention and improper attention. When you pay improper attention, defilements arise, and once arisen they grow. When you pay proper attention, defilements don't arise, and those that have already arisen are given up.

Some defilements should be given up by seeing, some by restraint, some by using, some by enduring, some by avoiding, some by dispelling, and some by developing.

1. Defilements Given Up by Seeing

And what are the defilements that should be given up by seeing? Take an uneducated ordinary person who has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They've not seen good persons, and are neither skilled nor trained in the teaching of the good persons. They don't understand to which things they should

pay attention and to which things they should not pay attention. So they pay attention to things they shouldn't and don't pay attention to things they should.

And what are the things to which they pay attention but should not? They are the things that, when attention is paid to them, give rise to unarisen defilements and make arisen defilements grow; the defilements of sensual desire, desire to be reborn, and ignorance. These are the things to which they pay attention but should not.

And what are the things to which they do not pay attention but should? They are the things that, when attention is paid to them, do not give rise to unarisen defilements and give up arisen defilements; the defilements of sensual desire, desire to be reborn, and ignorance. These are the things to which they do not pay attention but should.

Because of paying attention to what they should not and not paying attention to what they should, unarisen defilements arise and arisen defilements grow.

This is how they attend improperly: 'Did I exist in the past? Did I not exist in the past? What was I in the past? How was I in the past? After being what, what did I become in the past? Will I exist in the future? Will I not exist in the future? What will I be in the future? How will I be in the future? After being what, what will I become in the future?' Or they are undecided about the present thus: 'Am I? Am I not? What am I? How am I? This sentient being—where did it come from? And where will it go?'

When they attend improperly in this way, one of the following six views arises in them and is taken as a genuine fact. The view: 'My self exists in an absolute sense.' The view: 'My self does not exist in an absolute sense.' The view: 'I perceive the self with the self.' The view: 'I perceive what is not-self with the self.' The view: 'I perceive the self with what

is not-self.' Or they have such a view: 'This self of mine is he who speaks and feels and experiences the results of good and bad deeds in all the different realms. This self is permanent, everlasting, eternal, and imperishable, and will last forever and ever.' This is called a misconception, the thicket of views, the desert of views, the trick of views, the evasiveness of views, the fetter of views. An uneducated ordinary person who is fettered by views is not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They're not freed from suffering, I say.

But take an educated noble disciple who has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They've seen good persons, and are skilled and trained in the teaching of the good persons. They understand to which things they should pay attention and to which things they should not pay attention. So they pay attention to things they should and don't pay attention to things they shouldn't.

And what are the things to which they don't pay attention and should not? They are the things that, when attention is paid to them, give rise to unarisen defilements and make arisen defilements grow; the defilements of sensual desire, desire to be reborn, and ignorance. These are the things to which they don't pay attention and should not.

And what are the things to which they do pay attention and should? They are the things that, when attention is paid to them, do not give rise to unarisen defilements and give up arisen defilements; the defilements of sensual desire, desire to be reborn, and ignorance. These are the things to which they do pay attention and should.

Because of not paying attention to what they should not and paying attention to what they should, unarisen defilements don't arise and arisen defilements are given up.

They properly attend: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'. And as they do so, they give up three fetters: identity view, doubt, and misapprehension of precepts and observances. These are called the defilements that should be given up by seeing.

2. Defilements Given Up by Restraint

And what are the defilements that should be given up by restraint? Take a mendicant who, reflecting properly, lives restraining the faculty of the eye. For the distressing and feverish defilements that might arise in someone who lives without restraint of the eye faculty do not arise when there is such restraint. Reflecting properly, they live restraining the faculty of the ear ... the nose ... the tongue ... the body ... the mind. For the distressing and feverish defilements that might arise in someone who lives without restraint of the mind faculty do not arise when there is such restraint.

For the distressing and feverish defilements that might arise in someone who lives without restraint do not arise when there is such restraint. These are called the defilements that should be given up by restraint.

3. Defilements Given Up by Using

And what are the defilements that should be given up by using? Take a mendicant who, reflecting properly, makes use of robes: 'Only for the sake of warding off cold and heat; for warding off the touch of flies, mosquitoes, wind, sun, and reptiles; and for covering up the private parts.'

Reflecting properly, they make use of almsfood: 'Not for fun, indulgence, adornment, or decoration, but only to sustain this body, to avoid harm, and to support spiritual practice. In this

way, I shall put an end to old discomfort and not give rise to new discomfort, and I will live blamelessly and at ease.'

Reflecting properly, they make use of lodgings: 'Only for the sake of warding off cold and heat; for warding off the touch of flies, mosquitoes, wind, sun, and reptiles; to shelter from harsh weather and to enjoy retreat.'

Reflecting properly, they make use of medicines and supplies for the sick: 'Only for the sake of warding off the pains of illness and to promote good health.'

For the distressing and feverish defilements that might arise in someone who lives without using these things do not arise when they are used. These are called the defilements that should be given up by using.

4. Defilements Given Up by Enduring

And what are the defilements that should be given up by enduring? Take a mendicant who, reflecting properly, endures cold, heat, hunger, and thirst. They endure the touch of flies, mosquitoes, wind, sun, and reptiles. They endure rude and unwelcome criticism. And they put up with physical pain—sharp, severe, acute, unpleasant, disagreeable, and life-threatening.

For the distressing and feverish defilements that might arise in someone who lives without enduring these things do not arise when they are endured. These are called the defilements that should be given up by enduring.

5. Defilements Given Up by Avoiding

And what are the defilements that should be given up by avoiding? Take a mendicant who, reflecting properly, avoids a wild elephant, a wild horse, a wild ox, a wild dog, a snake, a stump, thorny ground, a pit, a cliff, a swamp, and a sewer. Reflecting properly, they avoid sitting on inappropriate seats,

walking in inappropriate neighborhoods, and mixing with bad friends—whatever sensible spiritual companions would believe to be a bad setting.

For the distressing and feverish defilements that might arise in someone who lives without avoiding these things do not arise when they are avoided. These are called the defilements that should be given up by avoiding.

6. Defilements Given Up by Dispelling

And what are the defilements that should be given up by dispelling? Take a mendicant who, reflecting properly, doesn't tolerate a sensual, malicious, or cruel thought that has arisen, but gives it up, gets rid of it, eliminates it, and obliterates it. They don't tolerate any bad, unskillful qualities that have arisen, but give them up, get rid of them, eliminate them, and obliterate them.

For the distressing and feverish defilements that might arise in someone who lives without dispelling these things do not arise when they are dispelled. These are called the defilements that should be given up by dispelling.

7. Defilements Given Up by Developing

And what are the defilements that should be given up by developing? It's when a mendicant, reflecting properly, develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.

For the distressing and feverish defilements that might arise in someone who lives without developing these things do not arise when they are developed. These are called the defilements that should be given up by developing.

Now, take a mendicant who, by seeing, has given up the defilements that should be given up by seeing. By restraint, they've given up the defilements that should be given up by restraint. By using, they've given up the defilements that should be given up by using. By enduring, they've given up the defilements that should be given up by enduring. By avoiding, they've given up the defilements that should be given up by avoiding. By dispelling, they've given up the defilements that should be given up by dispelling. By developing, they've given up the defilements that should be given up by developing. They're called a mendicant who lives having restrained all defilements, who has cut off craving, untied the fetters, and by rightly comprehending conceit has made an end of suffering."

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

3. Heirs in the Teaching: *Dhammadāyāda*

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, be my heirs in the teaching, not in material things. Out of compassion for you, I think, 'How can my disciples become heirs in the teaching, not in material things?'

If you become heirs in material things, not in the teaching, they'll point to you, saying, 'The Teacher's disciples live as heirs in material things, not in the teaching.' And they'll point to me, saying, 'The Teacher's disciples live as heirs in material things, not in the teaching.'

If you become heirs in the teaching, not in material things, they'll point to you, saying, 'The Teacher's disciples live as heirs in the teaching, not in material things.' And they'll point to me, saying, 'The Teacher's disciples live as heirs in the teaching, not in material things.'

So, mendicants, be my heirs in the teaching, not in material things. Out of compassion for you, I think, 'How can my disciples become heirs in the teaching, not in material things?'

Suppose that I had eaten and refused more food, being full, and having had as much as I needed. And there was some extra alms-food that was going to be thrown away. Then two mendicants were to come who were weak with hunger. I'd say

to them, ‘Mendicants, I have eaten and refused more food, being full, and having had as much as I need. And there is this extra alms-food that’s going to be thrown away. Eat it if you like. Otherwise I’ll throw it out where there is little that grows, or drop it into water that has no living creatures.’

Then one of those mendicants thought, ‘The Buddha has eaten and refused more food. And he has some extra alms-food that’s going to be thrown away. If we don’t eat it he’ll throw it away. But the Buddha has also said: “Be my heirs in the teaching, not in material things.” And alms-food is a kind of material thing. Instead of eating this alms-food, why don’t I spend this day and night weak with hunger?’ And that’s what they did.

Then the second of those mendicants thought, ‘The Buddha has eaten and refused more food. And he has some extra alms-food that’s going to be thrown away. If we don’t eat it he’ll throw it away. Why don’t I eat this alms-food, then spend the day and night having got rid of my hunger and weakness?’ And that’s what they did.

Even though that mendicant, after eating the alms-food, spent the day and night rid of hunger and weakness, it is the former mendicant who is more worthy of respect and praise. Why is that? Because for a long time that will conduce to that mendicant being of few wishes, content, self-effacing, easy to look after, and energetic.

So, mendicants, be my heirs in the teaching, not in material things. Out of compassion for you, I think, ‘How can my disciples become heirs in the teaching, not in material things?’”

That is what the Buddha said. When he had spoken, the Holy One got up from his seat and entered his dwelling.

Then soon after the Buddha left, Venerable Sāriputta said to the mendicants, "Reverends, mendicants!"

"Reverend," they replied. Sāriputta said this:

"Reverends, how do the disciples of a Teacher who lives in seclusion not train in seclusion? And how do they train in seclusion?"

"Reverend, we would travel a long way to learn the meaning of this statement in the presence of Venerable Sāriputta. May Venerable Sāriputta himself please clarify the meaning of this. The mendicants will listen and remember it."

"Well then, reverends, listen and pay close attention, I will speak."

"Yes, reverend," they replied. Sāriputta said this:

"Reverends, how do the disciples of a Teacher who lives in seclusion not train in seclusion? The disciples of a teacher who lives in seclusion do not train in seclusion. They don't give up what the Teacher tells them to give up. They're indulgent and slack, leaders in backsliding, neglecting seclusion. In this case, the senior mendicants should be criticized on three grounds. 'The disciples of a teacher who lives in seclusion do not train in seclusion.' This is the first ground. 'They don't give up what the Teacher tells them to give up.' This is the second ground. 'They're indulgent and slack, leaders in backsliding, neglecting seclusion.' This is the third ground. The senior mendicants should be criticized on these three grounds. In this case, the middle mendicants and the junior mendicants should be criticized on the same three grounds. This is how the disciples of a Teacher who lives in seclusion do not train in seclusion.

And how do the disciples of a teacher who lives in seclusion train in seclusion? The disciples of a teacher who lives in seclusion train in seclusion. They give up what the Teacher tells them to give up. They're not indulgent and slack, leaders

in backsliding, neglecting seclusion. In this case, the senior mendicants should be praised on three grounds. ‘The disciples of a teacher who lives in seclusion train in seclusion.’ This is the first ground. ‘They give up what the Teacher tells them to give up.’ This is the second ground. ‘They’re not indulgent and slack, leaders in backsliding, neglecting seclusion.’ This is the third ground. The senior mendicants should be praised on these three grounds. In this case, the middle mendicants and the junior mendicants should be praised on the same three grounds. This is how the disciples of a Teacher who lives in seclusion train in seclusion.

The bad thing here is greed and hate. There is a middle way of practice for giving up greed and hate. It gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment. And what is that middle way? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is that middle way, which gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment.

The bad thing here is anger and hostility. … offensiveness and contempt … jealousy and stinginess … deceit and deviousness … obstinacy and aggression … conceit and arrogance … vanity and negligence. There is a middle way of practice for giving up vanity and negligence. It gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment. And what is that middle way? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is that middle way, which gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment.”

This is what Venerable Sāriputta said. Satisfied, the mendicants were happy with what Sāriputta said.

4. Fear and Dread: *Bhayabherava*

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then the brahmin Jāṇussoṇi went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

"Master Gotama, those gentlemen who have gone forth from the lay life to homelessness out of faith in Master Gotama have Master Gotama to lead the way, help them out, and give them encouragement. And those people follow Master Gotama's example."

"That's so true, brahmin! Everything you say is true, brahmin!"

"But Master Gotama, remote lodgings in the wilderness and the forest are challenging. It's hard to maintain seclusion and hard to find joy in it. Staying alone, the forests seem to rob the mind of a mendicant who isn't immersed in samādhi."

"That's so true, brahmin! Everything you say is true, brahmin!

Before my awakening—when I was still unawakened but intent on awakening—I too thought, 'Remote lodgings in the wilderness and the forest are challenging. It's hard to maintain seclusion, and hard to find joy in it. Staying alone, the forests

seem to rob the mind of a mendicant who isn't immersed in samādhi.'

Then I thought, 'There are ascetics and brahmins with unpurified conduct of body, speech, and mind who frequent remote lodgings in the wilderness and the forest. Those ascetics and brahmins summon unskillful fear and dread because of these defects in their conduct. But I don't frequent remote lodgings in the wilderness and the forest with unpurified conduct of body, speech, and mind. My conduct is purified. I am one of those noble ones who frequent remote lodgings in the wilderness and the forest with purified conduct of body, speech, and mind.' Seeing this purity of conduct in myself I felt even more unruffled about staying in the forest.

Then I thought, 'There are ascetics and brahmins with unpurified livelihood who frequent remote lodgings in the wilderness and the forest. Those ascetics and brahmins summon unskillful fear and dread because of these defects in their livelihood. But I don't frequent remote lodgings in the wilderness and the forest with unpurified livelihood. My livelihood is purified. I am one of those noble ones who frequent remote lodgings in the wilderness and the forest with purified livelihood.' Seeing this purity of livelihood in myself I felt even more unruffled about staying in the forest.

Then I thought, 'There are ascetics and brahmins full of desire for sensual pleasures, with acute lust … I am not full of desire …'

'There are ascetics and brahmins full of ill will, with hateful intentions … I have a heart full of love …'

'There are ascetics and brahmins overcome with dullness and drowsiness … I am free of dullness and drowsiness …'

'There are ascetics and brahmins who are restless, with no peace of mind … My mind is peaceful …'

‘There are ascetics and brahmins who are doubting and uncertain … I’ve gone beyond doubt …’

‘There are ascetics and brahmins who glorify themselves and put others down … I don’t glorify myself and put others down …’

‘There are ascetics and brahmins who are cowardly and craven … I don’t get startled …’

‘There are ascetics and brahmins who enjoy possessions, honor, and popularity … I have few wishes …’

‘There are ascetics and brahmins who are lazy and lack energy … I am energetic …’

‘There are ascetics and brahmins who are unmindful and lack situational awareness … I am mindful …’

‘There are ascetics and brahmins who lack immersion, with straying minds … I am accomplished in immersion …’

‘There are ascetics and brahmins who are witless and stupid who frequent remote lodgings in the wilderness and the forest. Those ascetics and brahmins summon unskillful fear and dread because of the defects of witlessness and stupidity. But I don’t frequent remote lodgings in the wilderness and the forest witless and stupid. I am accomplished in wisdom. I am one of those noble ones who frequent remote lodgings in the wilderness and the forest accomplished in wisdom.’ Seeing this accomplishment of wisdom in myself I felt even more unruffled about staying in the forest.

Then I thought, ‘There are certain nights that are recognized as specially portentous: the fourteenth, fifteenth, and eighth of the fortnight. On such nights, why don’t I stay in awe-inspiring and hair-raising shrines in parks, forests, and trees? In such lodgings, hopefully I might see that fear and dread.’ Some time later, that’s what I did. As I was staying there a deer came by, or a peacock snapped a twig, or the wind rustled the leaves.

Then I thought, 'Is this that fear and dread coming?' Then I thought, 'Why do I always meditate expecting that fear and terror to come? Why don't I get rid of that fear and dread just as it comes, while remaining just as I am?' Then that fear and dread came upon me as I was walking. I didn't stand still or sit down or lie down until I had got rid of that fear and dread while walking. Then that fear and dread came upon me as I was standing. I didn't walk or sit down or lie down until I had got rid of that fear and dread while standing. Then that fear and dread came upon me as I was sitting. I didn't lie down or stand still or walk until I had got rid of that fear and dread while sitting. Then that fear and dread came upon me as I was lying down. I didn't sit up or stand still or walk until I had got rid of that fear and dread while lying down.

There are some ascetics and brahmins who perceive that it's day when in fact it's night, or perceive that it's night when in fact it's day. This meditation of theirs is delusional, I say. I perceive that it's night when in fact it is night, and perceive that it's day when in fact it is day. And if there's anyone of whom it may be rightly said that a being not liable to delusion has arisen in the world for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans, it's of me that this should be said.

My energy was roused up and unflagging, my mindfulness was established and lucid, my body was tranquil and undisturbed, and my mind was immersed in samādhi. Quite secluded from sensual pleasures, secluded from unskillful qualities, I entered and remained in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected were stilled, I entered and remained in the second absorption, which has the rapture and bliss born of

immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected. And with the fading away of rapture, I entered and remained in the third absorption, where I meditated with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' With the giving up of pleasure and pain, and the ending of former happiness and sadness, I entered and remained in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

When my mind had become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward recollection of past lives. I recollected many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. I remembered: 'There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.' And so I recollected my many kinds of past lives, with features and details.

This was the first knowledge, which I achieved in the first watch of the night. Ignorance was destroyed and knowledge arose; darkness was destroyed and light arose, as happens for a meditator who is diligent, keen, and resolute.

When my mind had become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward knowledge of the death and rebirth of sentient beings. With clairvoyance that is purified and superhuman, I saw sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. I understood how sentient beings are reborn according to their deeds: 'These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they chose to act out of that right view. When their body breaks up, after death, they're reborn in a good place, a heavenly realm.' And so, with clairvoyance that is purified and superhuman, I saw sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. I understood how sentient beings are reborn according to their deeds.

This was the second knowledge, which I achieved in the middle watch of the night. Ignorance was destroyed and knowledge arose; darkness was destroyed and light arose, as happens for a meditator who is diligent, keen, and resolute.

When my mind had become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward knowledge of the ending of defilements. I truly understood: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'. I truly understood: 'These are defilements' ... 'This is

the origin of defilements' ... 'This is the cessation of defilements' ... 'This is the practice that leads to the cessation of defilements'.

Knowing and seeing like this, my mind was freed from the defilements of sensuality, desire to be reborn, and ignorance. When it was freed, I knew it was freed.

I understood: 'Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.'

This was the third knowledge, which I achieved in the final watch of the night. Ignorance was destroyed and knowledge arose; darkness was destroyed and light arose, as happens for a meditator who is diligent, keen, and resolute.

Brahmin, you might think: 'Perhaps the Master Gotama is not free of greed, hate, and delusion even today, and that is why he still frequents remote lodgings in the wilderness and the forest.' But you should not see it like this. I see two reasons to frequent remote lodgings in the wilderness and the forest. I see a happy life for myself in the present, and I have compassion for future generations."

"Indeed, Master Gotama has compassion for future generations, since he is a perfected one, a fully awakened Buddha. Excellent, Master Gotama! Excellent, Master Gotama! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, Master Gotama has made the teaching clear in many ways. I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life."

5. Unblemished: *Anaṅgaṇa*

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There Sāriputta addressed the mendicants: "Reverends, mendicants!"

"Reverend," they replied. Sāriputta said this:

"Mendicants, these four people are found in the world. What four? One person with a blemish doesn't truly understand: 'There is a blemish in me.' But another person with a blemish does truly understand: 'There is a blemish in me.' One person without a blemish doesn't truly understand: 'There is no blemish in me.' But another person without a blemish does truly understand: 'There is no blemish in me.' In this case, of the two persons with a blemish, the one who doesn't understand is said to be worse, while the one who does understand is better. And of the two persons without a blemish, the one who doesn't understand is said to be worse, while the one who does understand is better."

When he said this, Venerable Mahāmoggallāna said to him:

"What is the cause, Reverend Sāriputta, what is the reason why, of the two persons with a blemish, one is said to be worse and one better? And what is the cause, what is the reason why, of the two persons without a blemish, one is said to be worse and one better?"

"Reverend, take the case of the person who has a blemish and does not understand it. You can expect that they won't

generate enthusiasm, make an effort, or rouse up energy to give up that blemish. And they will die with greed, hate, and delusion, blemished, with a corrupted mind. Suppose a bronze dish was brought from a shop or smithy covered with dirt or stains. And the owners neither used it or had it cleaned, but kept it in a dirty place. Over time, wouldn't that bronze dish get even dirtier and more stained?"

"Yes, reverend."

"In the same way, take the case of the person who has a blemish and does not understand it. You can expect that … they will die with a corrupted mind.

Take the case of the person who has a blemish and does understand it. You can expect that they will generate enthusiasm, make an effort, and rouse up energy to give up that blemish. And they will die without greed, hate, and delusion, unblemished, with an uncorrupted mind. Suppose a bronze dish was brought from a shop or smithy covered with dirt or stains. But the owners used it and had it cleaned, and didn't keep it in a dirty place. Over time, wouldn't that bronze dish get cleaner and brighter?"

"Yes, reverend."

"In the same way, take the case of the person who has a blemish and does understand it. You can expect that … they will die with an uncorrupted mind.

Take the case of the person who doesn't have a blemish but does not understand it. You can expect that they will focus on the feature of beauty, and because of that, lust will infect their mind. And they will die with greed, hate, and delusion, blemished, with a corrupted mind. Suppose a bronze dish was brought from a shop or smithy clean and bright. And the owners neither used it or had it cleaned, but kept it in a dirty

place. Over time, wouldn't that bronze dish get dirtier and more stained?"

"Yes, reverend."

"In the same way, take the case of the person who has no blemish and does not understand it. You can expect that ... they will die with a corrupted mind.

Take the case of the person who doesn't have a blemish and does understand it. You can expect that they won't focus on the feature of beauty, and because of that, lust won't infect their mind. And they will die without greed, hate, and delusion, unblemished, with an uncorrupted mind. Suppose a bronze dish was brought from a shop or smithy clean and bright. And the owners used it and had it cleaned, and didn't keep it in a dirty place. Over time, wouldn't that bronze dish get cleaner and brighter?"

"Yes, reverend."

"In the same way, take the case of the person who doesn't have a blemish and does understand it. You can expect that ... they will die with an uncorrupted mind.

This is the cause, this is the reason why, of the two persons with a blemish, one is said to be worse and one better. And this is the cause, this is the reason why, of the two persons without a blemish, one is said to be worse and one better."

"Reverend, the word 'blemish' is spoken of. But what is 'blemish' a term for?"

"Reverend, 'blemish' is a term for the spheres of bad, unskillful wishes.

It's possible that some mendicant might wish: 'If I commit an offense, I hope the mendicants don't find out!' But it's possible that the mendicants do find out that that mendicant has committed an offense. Thinking, 'The mendicants have found

out about my offense,' they get angry and bitter. And that anger and that bitterness are both blemishes.

It's possible that some mendicant might wish: 'If I commit an offense, I hope the mendicants accuse me in private, not in the middle of the Saṅgha.' But it's possible that the mendicants do accuse that mendicant in the middle of the Saṅgha ...

It's possible that some mendicant might wish: 'If I commit an offense, I hope I'm accused by an equal, not by someone who is not an equal.' But it's possible that someone who is not an equal accuses that mendicant ...

It's possible that some mendicant might wish: 'Oh, I hope the Teacher will teach the mendicants by repeatedly questioning me alone, not some other mendicant.' But it's possible that the Teacher will teach the mendicants by repeatedly questioning some other mendicant ...

It's possible that some mendicant might wish: 'Oh, I hope the mendicants will enter the village for the meal putting me at the very front, not some other mendicant.' But it's possible that the mendicants will enter the village for the meal putting some other mendicant at the very front ...

It's possible that some mendicant might wish: 'Oh, I hope that I alone get the best seat, the best drink, and the best alms-food in the refectory, not some other mendicant.' But it's possible that some other mendicant gets the best seat, the best drink, and the best alms-food in the refectory ...

It's possible that some mendicant might wish: 'I hope that I alone give the verses of gratitude after eating in the refectory, not some other mendicant.' But it's possible that some other mendicant gives the verses of gratitude after eating in the refectory ...

It's possible that some mendicant might wish: 'Oh, I hope that I might teach the Dhamma to the monks, nuns, laymen, and laywomen in the monastery, not some other mendicant.'

But it's possible that some other mendicant teaches the Dhamma ...

It's possible that some mendicant might wish: 'Oh, I hope that the monks, nuns, laymen, and laywomen will honor, respect, revere, and venerate me alone, not some other mendicant.'

But it's possible that some other mendicant is honored, respected, revered, and venerated ...

It's possible that some mendicant might wish: 'I hope I get the nicest robes, alms-food, lodgings, and medicines and supplies for the sick, not some other mendicant.' But it's possible that some other mendicant gets the nicest robes, alms-food, lodgings, and medicines and supplies for the sick ...

Thinking, 'Some other mendicant has got the nicest robes, alms-food, lodgings, and medicines and supplies for the sick', they get angry and bitter. And that anger and that bitterness are both blemishes.

'Blemish' is a term for these spheres of bad, unskillful wishes.

Suppose these spheres of bad, unskillful wishes are seen and heard to be not given up by a mendicant. Even though they dwell in the wilderness, in remote lodgings, eat only alms-food, wander indiscriminately for alms-food, wear rag robes, and wear shabby robes, their spiritual companions don't honor, respect, revere, and venerate them. Why is that? It's because these spheres of bad, unskillful wishes are seen and heard to be not given up by that venerable. Suppose a bronze dish was brought from a shop or smithy clean and bright. Then the owners were to prepare it with the carcass of a snake, a dog, or a human, cover it with a bronze lid, and parade it through the

market-place. When people saw it they'd say: 'My good man, what is it that you're carrying like a precious treasure?' So they'd open up the lid for people to look inside. But as soon as they saw it they were filled with loathing, revulsion, and disgust. Not even those who were hungry wanted to eat it, let alone those who had eaten.

In the same way, when these spheres of bad, unskillful wishes are seen and heard to be not given up by a mendicant … their spiritual companions don't honor, respect, revere, and venerate them. Why is that? It's because these spheres of bad, unskillful wishes are seen and heard to be not given up by that venerable.

Suppose these spheres of bad, unskillful wishes are seen and heard to be given up by a mendicant. Even though they dwell in the neighborhood of a village, accept invitations to a meal, and wear robes offered by householders, their spiritual companions honor, respect, revere, and venerate them. Why is that? It's because these spheres of bad, unskillful wishes are seen and heard to be given up by that venerable. Suppose a bronze dish was brought from a shop or smithy clean and bright. Then the owners were to prepare it with boiled fine rice with the dark grains picked out and served with many soups and sauces, cover it with a bronze lid, and parade it through the market-place. When people saw it they'd say: 'My good man, what is it that you're carrying like a precious treasure?' So they'd open up the lid for people to look inside. And as soon as they saw it they were filled with liking, attraction, and relish. Even those who had eaten wanted to eat it, let alone those who were hungry.

In the same way, when these spheres of bad, unskillful wishes are seen and heard to be given up by a mendicant … their spiritual companions honor, respect, revere, and

venerate them. Why is that? It's because these spheres of bad, unskillful wishes are seen and heard to be given up by that venerable."

When he said this, Venerable Mahāmoggallāna said to him, "Reverend Sāriputta, a simile springs to mind."

"Then speak as you feel inspired," said Sāriputta.

"Reverend, at one time I was staying right here in Rājagaha, the Mountain Keep. Then I robed up in the morning and, taking my bowl and robe, entered Rājagaha for alms. Now at that time Samīti the cartwright was planing the rim of a chariot wheel. The *Ājīvaka*ascetic Paṇḍuputta, who used to be a cartwright, was standing by, and this thought came to his mind: 'Oh, I hope Samīti the cartwright planes out the crooks, bends, and flaws in this rim. Then the rim will be rid of crooks, bends, and flaws, and consist purely of the essential core.' And Samīti planed out the flaws in the rim just as Paṇḍuputta thought. Then Paṇḍuputta expressed his gladness: 'He planes like he knows my heart with his heart!'

In the same way, there are those faithless people who went forth from the lay life to homelessness not out of faith but to earn a livelihood. They're devious, deceitful, and sneaky. They're restless, insolent, fickle, gossipy, and loose-tongued. They do not guard their sense doors or eat in moderation, and they are not dedicated to wakefulness. They don't care about the ascetic life, and don't keenly respect the training. They're indulgent and slack, leaders in backsliding, neglecting seclusion, lazy, and lacking energy. They're unmindful, lacking situational awareness and immersion, with straying minds, witless and stupid. Venerable Sāriputta planes their faults with this exposition of the teaching as if he knows my heart with his heart!

But there are those gentlemen who went forth from the lay life to homelessness out of faith. They're not devious, deceitful, and sneaky. They're not restless, insolent, fickle, gossipy, and loose-tongued. They guard their sense doors and eat in moderation, and they are dedicated to wakefulness. They care about the ascetic life, and keenly respect the training. They're not indulgent or slack, nor are they leaders in backsliding, neglecting seclusion. They're energetic and determined. They're mindful, with situational awareness, immersion, and unified minds; wise, not stupid. Hearing this exposition of the teaching from Venerable Sāriputta, they drink it up and devour it, as it were. And in speech and thought they say: 'It's good, sirs, that he draws his spiritual companions away from the unskillful and establishes them in the skillful.'

Suppose there was a woman or man who was young, youthful, and fond of adornments, and had bathed their head. After getting a garland of lotuses, jasmine, or liana flowers, they would take them in both hands and place them on the crown of the head. In the same way, those gentlemen who went forth from the lay life to homelessness out of faith ... say: 'It's good, sirs, that he draws his spiritual companions away from the unskillful and establishes them in the skillful.'" And so these two spiritual giants agreed with each others' fine words.

6. One Might Wish: *Ākaṅkheyya*

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, live by the ethical precepts and the monastic code. Live restrained in the monastic code, conducting yourselves well and seeking alms in suitable places. Seeing danger in the slightest fault, keep the rules you've undertaken.

A mendicant might wish: 'May I be liked and approved by my spiritual companions, respected and admired.' So let them fulfill their precepts, be committed to inner serenity of the heart, not neglect absorption, be endowed with discernment, and frequent empty huts.

A mendicant might wish: 'May I receive robes, alms-food, lodgings, and medicines and supplies for the sick.' So let them fulfill their precepts, be committed to inner serenity of the heart, not neglect absorption, be endowed with discernment, and frequent empty huts.

A mendicant might wish: 'May the services of those whose robes, alms-food, lodgings, and medicines and supplies for the sick I enjoy be very fruitful and beneficial for them.' So let them fulfill their precepts ...

A mendicant might wish: 'When deceased family and relatives who have passed away recollect me with a confident

mind, may this be very fruitful and beneficial for them.' So let them fulfill their precepts ...

A mendicant might wish: 'May I prevail over desire and discontent, and may desire and discontent not prevail over me. May I live having mastered desire and discontent whenever they arose.' So let them fulfill their precepts ...

A mendicant might wish: 'May I prevail over fear and terror, and may fear and dread not prevail over me. May I live having mastered fear and dread whenever they arose.' So let them fulfill their precepts ...

A mendicant might wish: 'May I get the four absorptions—blissful meditations in the present life that belong to the higher mind—when I want, without trouble or difficulty.' So let them fulfill their precepts ...

A mendicant might wish: 'May I have direct meditative experience of the peaceful liberations that are formless, transcending form.' So let them fulfill their precepts ...

A mendicant might wish: 'May I, with the ending of three fetters, become a stream-enterer, not liable to be reborn in the underworld, bound for awakening.' So let them fulfill their precepts ...

A mendicant might wish: 'May I, with the ending of three fetters, and the weakening of greed, hate, and delusion, become a once-returner, coming back to this world once only, then making an end of suffering.' So let them fulfill their precepts ...

A mendicant might wish: 'May I, with the ending of the five lower fetters, be reborn spontaneously and become extinguished there, not liable to return from that world.' So let them fulfill their precepts ...

A mendicant might wish: 'May I wield the many kinds of psychic power: multiplying myself and becoming one again;

appearing and disappearing; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with my hand the sun and moon, so mighty and powerful; controlling the body as far as the Brahmā realm.' So let them fulfill their precepts ...

A mendicant might wish: 'With clairaudience that is purified and superhuman, may I hear both kinds of sounds, human and divine, whether near or far.' So let them fulfill their precepts ...

A mendicant might wish: 'May I understand the minds of other beings and individuals, having comprehended them with my mind. May I understand mind with greed as "mind with greed", and mind without greed as "mind without greed"; mind with hate as "mind with hate", and mind without hate as "mind without hate"; mind with delusion as "mind with delusion", and mind without delusion as "mind without delusion"; constricted mind as "constricted mind", and scattered mind as "scattered mind"; expansive mind as "expansive mind", and unexpansive mind as "unexpansive mind"; mind that is not supreme as "mind that is not supreme", and mind that is supreme as "mind that is supreme"; mind immersed in samādhi as "mind immersed in samādhi", and mind not immersed in samādhi as "mind not immersed in samādhi"; freed mind as "freed mind", and unfreed mind as "unfreed mind".' So let them fulfill their precepts ...

A mendicant might wish: 'May I recollect many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and

expanding. May I remember: "There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here." May I thus recollect my many kinds of past lives, with features and details.' So let them fulfill their precepts ...

A mendicant might wish: 'With clairvoyance that is purified and superhuman, may I see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place—and understand how sentient beings are reborn according to their deeds: "These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they chose to act out of that right view. When their body breaks up, after death, they're reborn in a good place, a heavenly realm." And so, with clairvoyance that is purified and superhuman, may I see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. And may I understand how sentient beings are reborn according to their deeds.' So let them fulfill their precepts ...

A mendicant might wish: 'May I realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with my own insight due to the ending

of defilements.' So let them fulfill their precepts, be committed to inner serenity of the heart, not neglect absorption, be endowed with discernment, and frequent empty huts.

'Mendicants, live by the ethical precepts and the monastic code. Live restrained in the monastic code, conducting yourselves well and seeking alms in suitable places. Seeing danger in the slightest fault, keep the rules you've undertaken.' That's what I said, and this is why I said it."

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

7. The Simile of the Cloth: *Vatthūpama*

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Suppose, mendicants, there was a cloth that was dirty and soiled. No matter what dye the dyer applied—whether yellow or red or magenta—it would look poorly dyed and impure in color. Why is that? Because of the impurity of the cloth.

In the same way, when the mind is corrupt, a bad destiny is to be expected. Suppose there was a cloth that was pure and clean. No matter what dye the dyer applied—whether yellow or red or magenta—it would look well dyed and pure in color. Why is that? Because of the purity of the cloth.

In the same way, when the mind isn't corrupt, a good destiny is to be expected.

And what are the corruptions of the mind? Covetousness and immoral greed, ill will, anger, hostility, offensiveness, contempt, jealousy, stinginess, deceit, deviousness, obstinacy, aggression, conceit, arrogance, vanity, and negligence are corruptions of the mind.

A mendicant who understands that covetousness and immoral greed are corruptions of the mind gives them up. A mendicant who understands that ill will … negligence is a corruption of the mind gives it up.

When they have understood these corruptions of the mind for what they are, and have given them up, they have experiential confidence in the Buddha: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.'

They have experiential confidence in the teaching: 'The teaching is well explained by the Buddha—visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.'

They have experiential confidence in the Saṅgha: 'The Saṅgha of the Buddha's disciples is practicing the way that's good, straightforward, methodical, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha's disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.'

When a mendicant has discarded, eliminated, released, given up, and relinquished to this extent, thinking, 'I have experiential confidence in the Buddha ... the teaching ... the Saṅgha,' they find joy in the meaning and the teaching, and find joy connected with the teaching. Thinking: 'I have discarded, eliminated, released, given up, and relinquished to this extent,' they find joy in the meaning and the teaching, and find joy connected with the teaching. When they're joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when they're blissful, the mind becomes immersed in samādhi.

When a mendicant of such ethics, such qualities, and such wisdom eats boiled fine rice with the dark grains picked out and served with many soups and sauces, that is no obstacle for them. Compare with cloth that is dirty and soiled; it can be made pure and clean by pure water. Or unrefined gold, which can be made pure and bright by a forge. In the same way, when a mendicant of such ethics, such qualities, and such wisdom eats boiled fine rice with the dark grains picked out and served with many soups and sauces, that is no obstacle for them.

They meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. They meditate spreading a heart full of compassion to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of compassion to the whole world—abundant, expansive, limitless, free of enmity and ill will. They meditate spreading a heart full of rejoicing to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of rejoicing to the whole world—abundant, expansive, limitless, free of enmity and ill will. They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

They understand: 'There is this, there is what is worse than this, there is what is better than this, and there is an escape beyond the scope of perception.'

Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When they're freed, they know they're freed.

They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.' This is called a mendicant who is bathed with the inner bathing."

Now, at that time the brahmin Sundarika Bhāradvāja was sitting not far from the Buddha. He said to the Buddha, "But does Master Gotama go to the river Bāhuka to bathe?"

"Brahmin, why go to the river Bāhuka? What can the river Bāhuka do?"

"Many people agree that the river Bāhuka bestows cleanliness and merit. And many people wash off their bad deeds in the river Bāhuka."

Then the Buddha addressed Sundarika in verse:

"The Bāhuka and the Adhikakka,
the Gaya and the Sundarika too,
Sarasvatī and Payāga,
and the river Bāhumati:
a fool can constantly plunge into them
but it won't purify their dark deeds.

What can the Sundarika do?
What the Payāga or the Bāhuka?
They can't cleanse a cruel and criminal person
from their bad deeds.

For the pure in heart it's always
the spring festival or the sabbath.
For the pure in heart and clean of deed,
their vows will always be fulfilled.

It's here alone that you should bathe, brahmin,
making yourself a sanctuary for all creatures.

And if you speak no lies,
nor harm any living creature,
nor steal anything not given,
and you're faithful and not stingy:
what's the point of going to Gaya?
For any well will be your Gaya!"

When he had spoken, the brahmin Sundarika Bhāradvāja said to the Buddha, "Excellent, Master Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, Master Gotama has made the teaching clear in many ways. I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha. Sir, may I receive the going forth, the ordination in the Buddha's presence?"

And the brahmin Sundarika Bhāradvāja received the going forth, the ordination in the Buddha's presence. Not long after his ordination, Venerable Bhāradvāja, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

He understood: "Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence." And Venerable Bhāradvāja became one of the perfected.

8. Self-Effacement: *Sallekha*

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then in the late afternoon, Venerable Mahācunda came out of retreat and went to the Buddha. He bowed, sat down to one side, and said to the Buddha:

"Sir, there are many different views that arise in the world connected with doctrines of the self or with doctrines of the cosmos. How does a mendicant who is focusing on the starting point give up and let go of these views?"

"Cunda, there are many different views that arise in the world connected with doctrines of the self or with doctrines of the cosmos. A mendicant gives up and lets go of these views by truly seeing with right wisdom where they arise, where they settle in, and where they operate as: 'This is not mine, I am not this, this is not my self.'

It's possible that a certain mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, might enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. They might think they're practicing self-effacement. But in the training of the noble one these are not called 'self-effacement'; they're called 'blissful meditations in the present life'.

It's possible that some mendicant, as the placing of the mind and keeping it connected are stilled, might enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected. They might think they're practicing self-effacement. But in the training of the noble one these are not called 'self-effacement'; they're called 'blissful meditations in the present life'.

It's possible that some mendicant, with the fading away of rapture, might enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' They might think they're practicing self-effacement. But in the training of the noble one these are not called 'self-effacement'; they're called 'blissful meditations in the present life'.

It's possible that some mendicant, with the giving up of pleasure and pain, and the ending of former happiness and sadness, might enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. They might think they're practicing self-effacement. But in the training of the noble one these are not called 'self-effacement'; they're called 'blissful meditations in the present life'.

It's possible that some mendicant, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', might enter and remain in the dimension of infinite space. They might think they're practicing self-effacement. But in the training of the noble one these are not called 'self-effacement'; they're called 'peaceful meditations'.

It's possible that some mendicant, going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', might enter and remain in the dimension of infinite consciousness. They might think they're practicing self-effacement. But in the training of the noble one these are not called 'self-effacement'; they're called 'peaceful meditations'.

It's possible that some mendicant, going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', might enter and remain in the dimension of nothingness. They might think they're practicing self-effacement. But in the training of the noble one these are not called 'self-effacement'; they're called 'peaceful meditations'.

It's possible that some mendicant, going totally beyond the dimension of nothingness, might enter and remain in the dimension of neither perception nor non-perception. They might think they're practicing self-effacement. But in the training of the noble one these are not called 'self-effacement'; they're called 'peaceful meditations'.

1. The Exposition of Self-Effacement

Now, Cunda, you should work on self-effacement in each of the following ways.

'Others will be cruel, but here we will not be cruel.'

'Others will kill living creatures, but here we will not kill living creatures.'

'Others will steal, but here we will not steal.'

'Others will be unchaste, but here we will not be unchaste.'

'Others will lie, but here we will not lie.'

'Others will speak divisively, but here we will not speak divisively.'

'Others will speak harshly, but here we will not speak harshly.'

‘Others will talk nonsense, but here we will not talk nonsense.’

‘Others will be covetous, but here we will not be covetous.’

‘Others will have ill will, but here we will not have ill will.’

‘Others will have wrong view, but here we will have right view.’

‘Others will have wrong thought, but here we will have right thought.’

‘Others will have wrong speech, but here we will have right speech.’

‘Others will have wrong action, but here we will have right action.’

‘Others will have wrong livelihood, but here we will have right livelihood.’

‘Others will have wrong effort, but here we will have right effort.’

‘Others will have wrong mindfulness, but here we will have right mindfulness.’

‘Others will have wrong immersion, but here we will have right immersion.’

‘Others will have wrong knowledge, but here we will have right knowledge.’

‘Others will have wrong freedom, but here we will have right freedom.’

‘Others will be overcome with dullness and drowsiness, but here we will be rid of dullness and drowsiness.’

‘Others will be restless, but here we will not be restless.’

‘Others will have doubts, but here we will have gone beyond doubt.’

‘Others will be irritable, but here we will be without anger.’

‘Others will be hostile, but here we will be without hostility.’

‘Others will be offensive, but here we will be inoffensive.’

'Others will be contemptuous, but here we will be without contempt.'

'Others will be jealous, but here we will be without jealousy.'

'Others will be stingy, but here we will be without stinginess.'

'Others will be devious, but here we will not be devious.'

'Others will be deceitful, but here we will not be deceitful.'

'Others will be stubborn, but here we will not be stubborn.'

'Others will be arrogant, but here we will not be arrogant.'

'Others will be hard to admonish, but here we will not be hard to admonish.'

'Others will have bad friends, but here we will have good friends.'

'Others will be negligent, but here we will be diligent.'

'Others will be faithless, but here we will have faith.'

'Others will be conscienceless, but here we will have a sense of conscience.'

'Others will be imprudent, but here we will be prudent.'

'Others will be uneducated, but here we will be well educated.'

'Others will be lazy, but here we will be energetic.'

'Others will be unmindful, but here we will be mindful.'

'Others will be witless, but here we will be accomplished in wisdom.'

'Others will be attached to their own views, holding them tight, and refusing to let go, but here we will not be attached to our own views, not holding them tight, but will let them go easily.'

2. Giving Rise to the Thought

Cunda, I say that even giving rise to the thought of skillful qualities is very helpful, let alone following that path in body

and speech. That's why you should give rise to the following thoughts. 'Others will be cruel, but here we will not be cruel.' 'Others will kill living creatures, but here we will not kill living creatures.' ... 'Others will be attached to their own views, holding them tight, and refusing to let go, but here we will not be attached to our own views, not holding them tight, but will let them go easily.'

3. A Way Around

Cunda, suppose there was a rough path and another smooth path to get around it. Or suppose there was a rough ford and another smooth ford to get around it. In the same way, a cruel individual gets around it by not being cruel. An individual who kills gets around it by not killing. ...

An individual who is attached to their own views, holding them tight, and refusing to let go, gets around it by not being attached to their own views, not holding them tight, but letting them go easily.

4. Going Up

Cunda, all unskillful qualities lead downwards, while all skillful qualities lead upwards. In the same way, a cruel individual is led upwards by not being cruel. An individual who kills is led upwards by not killing ... An individual who is attached to their own views, holding them tight, and refusing to let go, is led upwards by not being attached to their own views, not holding them tight, but letting them go easily.

5. The Exposition by Extinguishment

Truly, Cunda, if you're sinking down in the mud you can't pull out someone else who is also sinking down in the mud. But if you're not sinking down in the mud you can pull out someone else who is sinking down in the mud. Truly, if you're not

tamed, trained, and extinguished you can't tame, train, and extinguish someone else. But if you're tamed, trained, and extinguished you can tame, train, and extinguish someone else.

In the same way, a cruel individual extinguishes it by not being cruel. An individual who kills extinguishes it by not killing. ...

An individual who is attached to their own views, holding them tight, and refusing to let go, extinguishes it by not being attached to their own views, not holding them tight, but letting them go easily.

So, Cunda, I've taught the expositions by way of self-effacement, giving rise to thought, the way around, going up, and extinguishing. Out of compassion, I've done what a teacher should do who wants what's best for their disciples. Here are these roots of trees, and here are these empty huts. Practice absorption, Cunda! Don't be negligent! Don't regret it later! This is my instruction."

That is what the Buddha said. Satisfied, Venerable Mahācunda was happy with what the Buddha said.

Forty-four items have been stated,
organized into five sections.
"Effacement" is the name of this discourse,
which is deep as the ocean.

9. Right View: *Sammādiṭṭhi*

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There Sāriputta addressed the mendicants: "Reverends, mendicants!"

"Reverend," they replied. Sāriputta said this:

"Reverends, they speak of this thing called 'right view'. How do you define a noble disciple who has right view, whose view is correct, who has experiential confidence in the teaching, and has come to the true teaching?"

"Reverend, we would travel a long way to learn the meaning of this statement in the presence of Venerable Sāriputta. May Venerable Sāriputta himself please clarify the meaning of this. The mendicants will listen and remember it."

"Well then, reverends, listen and pay close attention, I will speak."

"Yes, reverend," they replied. Sāriputta said this:

"A noble disciple understands the unskillful and its root, and the skillful and its root. When they've done this, they're defined as a noble disciple who has right view, whose view is correct, who has experiential confidence in the teaching, and has come to the true teaching.

But what is the unskillful and what is its root? And what is the skillful and what is its root? Killing living creatures, stealing, and sexual misconduct; speech that's false, divisive,

harsh, or nonsensical; and covetousness, ill will, and wrong view. This is called the unskillful.

And what is the root of the unskillful? Greed, hate, and delusion. This is called the root of the unskillful.

And what is the skillful? Avoiding killing living creatures, stealing, and sexual misconduct; avoiding speech that's false, divisive, harsh, or nonsensical; contentment, good will, and right view. This is called the skillful.

And what is the root of the skillful? Contentment, love, and understanding. This is called the root of the skillful.

A noble disciple understands in this way the unskillful and its root, and the skillful and its root. They've completely given up the underlying tendency to greed, got rid of the underlying tendency to repulsion, and eradicated the underlying tendency to the view and conceit 'I am'. They've given up ignorance and given rise to knowledge, and make an end of suffering in this very life. When they've done this, they're defined as a noble disciple who has right view, whose view is correct, who has experiential confidence in the teaching, and has come to the true teaching."

Saying "Good, sir," those mendicants approved and agreed with what Sāriputta said. Then they asked another question: "But reverend, might there be another way to describe a noble disciple who has right view, whose view is correct, who has experiential confidence in the teaching, and has come to the true teaching?"

"There might, reverends. A noble disciple understands fuel, its origin, its cessation, and the practice that leads to its cessation. When they've done this, they're defined as a noble disciple who has right view, whose view is correct, who has experiential confidence in the teaching, and has come to the true teaching.

But what is fuel? What is its origin, its cessation, and the practice that leads to its cessation? There are these four fuels. They maintain sentient beings that have been born and help those that are about to be born. What four? Solid food, whether coarse or fine; contact is the second, mental intention the third, and consciousness the fourth. Fuel originates from craving. Fuel ceases when craving ceases. The practice that leads to the cessation of fuel is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

A noble disciple understands in this way fuel, its origin, its cessation, and the practice that leads to its cessation. They've completely given up the underlying tendency to greed, got rid of the underlying tendency to repulsion, and eradicated the underlying tendency to the view and conceit 'I am'. They've given up ignorance and given rise to knowledge, and make an end of suffering in this very life. When they've done this, they're defined as a noble disciple who has right view, whose view is correct, who has experiential confidence in the teaching, and has come to the true teaching."

Saying "Good, sir," those mendicants ... asked another question: "But reverend, might there be another way to describe a noble disciple who ... has come to the true teaching?"

"There might, reverends. A noble disciple understands suffering, its origin, its cessation, and the practice that leads to its cessation. When they've done this, they're defined as a noble disciple who ... has come to the true teaching. But what is suffering? What is its origin, its cessation, and the practice that leads to its cessation? Rebirth is suffering; old age is suffering; death is suffering; sorrow, lamentation, pain,

sadness, and distress are suffering; association with the disliked is suffering; separation from the liked is suffering; not getting what you wish for is suffering. In brief, the five grasping aggregates are suffering. This is called suffering. And what is the origin of suffering? It's the craving that leads to future rebirth, mixed up with relishing and greed, looking for enjoyment in various different realms. That is, craving for sensual pleasures, craving for continued existence, and craving to end existence. This is called the origin of suffering. And what is the cessation of suffering? It's the fading away and cessation of that very same craving with nothing left over; giving it away, letting it go, releasing it, and not adhering to it. This is called the cessation of suffering. And what is the practice that leads to the cessation of suffering? It is simply this noble eightfold path, that is: right view ... right immersion. This is called the practice that leads to the cessation of suffering.

A noble disciple understands in this way suffering, its origin, its cessation, and the practice that leads to its cessation. They've completely given up the underlying tendency to greed, got rid of the underlying tendency to repulsion, and eradicated the underlying tendency to the view and conceit 'I am'. They've given up ignorance and given rise to knowledge, and make an end of suffering in this very life. When they've done this, they're defined as a noble disciple who has right view, whose view is correct, who has experiential confidence in the teaching, and has come to the true teaching."

Saying "Good, sir," those mendicants ... asked another question: "But reverend, might there be another way to describe a noble disciple who ... has come to the true teaching?"

"There might, reverends. A noble disciple understands old age and death, their origin, their cessation, and the practice that leads to their cessation ... But what are old age and death? What is their origin, their cessation, and the practice that leads to their cessation? The old age, decrepitude, broken teeth, gray hair, wrinkly skin, diminished vitality, and failing faculties of the various sentient beings in the various orders of sentient beings. This is called old age. And what is death? The passing away, perishing, disintegration, demise, mortality, death, decease, breaking up of the aggregates, laying to rest of the corpse, and cutting off of the life faculty of the various sentient beings in the various orders of sentient beings. This is called death. Such is old age, and such is death. This is called old age and death. Old age and death originate from rebirth. Old age and death cease when rebirth ceases. The practice that leads to the cessation of old age and death is simply this noble eightfold path ..."

"Might there be another way to describe a noble disciple?"

"There might, reverends. A noble disciple understands rebirth, its origin, its cessation, and the practice that leads to its cessation ... But what is rebirth? What is its origin, its cessation, and the practice that leads to its cessation? The rebirth, inception, conception, reincarnation, manifestation of the aggregates, and acquisition of the sense fields of the various sentient beings in the various orders of sentient beings. This is called rebirth. Rebirth originates from continued existence. Rebirth ceases when continued existence ceases. The practice that leads to the cessation of rebirth is simply this noble eightfold path ..."

"Might there be another way to describe a noble disciple?"

"There might, reverends. A noble disciple understands continued existence, its origin, its cessation, and the practice

that leads to its cessation. But what is continued existence? What is its origin, its cessation, and the practice that leads to its cessation? There are these three states of continued existence. Existence in the sensual realm, the realm of luminous form, and the formless realm. Continued existence originates from grasping. Continued existence ceases when grasping ceases. The practice that leads to the cessation of continued existence is simply this noble eightfold path ...”

“Might there be another way to describe a noble disciple?”

“There might, reverends. A noble disciple understands grasping, its origin, its cessation, and the practice that leads to its cessation ... But what is grasping? What is its origin, its cessation, and the practice that leads to its cessation? There are these four kinds of grasping. Grasping at sensual pleasures, views, precepts and observances, and theories of a self. Grasping originates from craving. Grasping ceases when craving ceases. The practice that leads to the cessation of grasping is simply this noble eightfold path ...”

“Might there be another way to describe a noble disciple?”

“There might, reverends. A noble disciple understands craving, its origin, its cessation, and the practice that leads to its cessation ... But what is craving? What is its origin, its cessation, and the practice that leads to its cessation? There are these six classes of craving. Craving for sights, sounds, smells, tastes, touches, and thoughts. Craving originates from feeling. Craving ceases when feeling ceases. The practice that leads to the cessation of craving is simply this noble eightfold path ...”

“Might there be another way to describe a noble disciple?”

“There might, reverends. A noble disciple understands feeling, its origin, its cessation, and the practice that leads to its cessation ... But what is feeling? What is its origin, its

cessation, and the practice that leads to its cessation? There are these six classes of feeling. Feeling born of contact through the eye, ear, nose, tongue, body, and mind. Feeling originates from contact. Feeling ceases when contact ceases. The practice that leads to the cessation of feeling is simply this noble eightfold path ..."

"Might there be another way to describe a noble disciple?"

"There might, reverends. A noble disciple understands contact, its origin, its cessation, and the practice that leads to its cessation ... But what is contact? What is its origin, its cessation, and the practice that leads to its cessation? There are these six classes of contact. Contact through the eye, ear, nose, tongue, body, and mind. Contact originates from the six sense fields. Contact ceases when the six sense fields cease. The practice that leads to the cessation of contact is simply this noble eightfold path ..."

"Might there be another way to describe a noble disciple?"

"There might, reverends. A noble disciple understands the six sense fields, their origin, their cessation, and the practice that leads to their cessation ... But what are the six sense fields? What is their origin, their cessation, and the practice that leads to their cessation? There are these six sense fields. The sense fields of the eye, ear, nose, tongue, body, and mind. The six sense fields originate from name and form. The six sense fields cease when name and form cease. The practice that leads to the cessation of the six sense fields is simply this noble eightfold path ..."

"Might there be another way to describe a noble disciple?"

"There might, reverends. A noble disciple understands name and form, their origin, their cessation, and the practice that leads to their cessation ... But what are name and form? What is their origin, their cessation, and the practice that leads to

their cessation? Feeling, perception, intention, contact, and attention— this is called name. The four primary elements, and form derived from the four primary elements— this is called form. Such is name and such is form. This is called name and form. Name and form originate from consciousness. Name and form cease when consciousness ceases. The practice that leads to the cessation of name and form is simply this noble eightfold path ..."

"Might there be another way to describe a noble disciple?"

"There might, reverends. A noble disciple understands consciousness, its origin, its cessation, and the practice that leads to its cessation ... But what is consciousness? What is its origin, its cessation, and the practice that leads to its cessation? There are these six classes of consciousness. Eye, ear, nose, tongue, body, and mind consciousness. Consciousness originates from choices. Consciousness ceases when choices cease. The practice that leads to the cessation of consciousness is simply this noble eightfold path ..."

"Might there be another way to describe a noble disciple?"

"There might, reverends. A noble disciple understands choices, their origin, their cessation, and the practice that leads to their cessation ... But what are choices? What is their origin, their cessation, and the practice that leads to their cessation? There are these three kinds of choice. Choices by way of body, speech, and mind. Choices originate from ignorance. Choices cease when ignorance ceases. The practice that leads to the cessation of choices is simply this noble eightfold path ..."

"Might there be another way to describe a noble disciple?"

"There might, reverends. A noble disciple understands ignorance, its origin, its cessation, and the practice that leads to its cessation ... But what is ignorance? What is its origin, its

cessation, and the practice that leads to its cessation? Not knowing about suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. This is called ignorance. Ignorance originates from defilement. Ignorance ceases when defilement ceases. The practice that leads to the cessation of ignorance is simply this noble eightfold path ...”

Saying “Good, sir,” those mendicants approved and agreed with what Sāriputta said. Then they asked another question: “But reverend, might there be another way to describe a noble disciple who has right view, whose view is correct, who has experiential confidence in the teaching, and has come to the true teaching?”

“There might, reverends. A noble disciple understands defilement, its origin, its cessation, and the practice that leads to its cessation. When they’ve done this, they’re defined as a noble disciple who has right view, whose view is correct, who has experiential confidence in the teaching, and has come to the true teaching.

But what is defilement? What is its origin, its cessation, and the practice that leads to its cessation? There are these three defilements. The defilements of sensuality, desire to be reborn, and ignorance. Defilement originates from ignorance. Defilement ceases when ignorance ceases. The practice that leads to the cessation of defilement is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

A noble disciple understands in this way defilement, its origin, its cessation, and the practice that leads to its cessation. They’ve completely given up the underlying tendency to greed, got rid of the underlying tendency to repulsion, and

eradicated the underlying tendency to the view and conceit 'I am'. They've given up ignorance and given rise to knowledge, and make an end of suffering in this very life. When they've done this, they're defined as a noble disciple who has right view, whose view is correct, who has experiential confidence in the teaching, and has come to the true teaching."

This is what Venerable Sāriputta said. Satisfied, the mendicants were happy with what Sāriputta said.

10. Mindfulness Meditation: *Satipaṭṭhāna*

So I have heard. At one time the Buddha was staying in the land of the Kurus, near the Kuru town named Kammāsadamma. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, the four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to end the cycle of suffering, and to realize extinguishment.

What four? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of the mind—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world.

1. Observing the Body

1.1. Mindfulness of Breathing

And how does a mendicant meditate observing an aspect of the body?

It's when a mendicant—gone to a wilderness, or to the root of a tree, or to an empty hut—sits down cross-legged, with

their body straight, and focuses their mindfulness right there. Just mindful, they breathe in. Mindful, they breathe out.

When breathing in heavily they know: 'I'm breathing in heavily.' When breathing out heavily they know: 'I'm breathing out heavily.'

When breathing in lightly they know: 'I'm breathing in lightly.' When breathing out lightly they know: 'I'm breathing out lightly.'

They practice breathing in experiencing the whole body. They practice breathing out experiencing the whole body.

They practice breathing in stilling the body's motion. They practice breathing out stilling the body's motion.

It's like a deft carpenter or carpenter's apprentice. When making a deep cut they know: 'I'm making a deep cut,' and when making a shallow cut they know: 'I'm making a shallow cut.'

And so they meditate observing an aspect of the body internally, externally, and both internally and externally. They meditate observing the body as liable to originate, as liable to vanish, and as liable to both originate and vanish. Or mindfulness is established that the body exists, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

That's how a mendicant meditates by observing an aspect of the body.

1.2. The Postures

Furthermore, when a mendicant is walking they know: 'I am walking.' When standing they know: 'I am standing.' When sitting they know: 'I am sitting.' And when lying down they know: 'I am lying down.' Whatever posture their body is in, they know it.

And so they meditate observing an aspect of the body internally, externally, and both internally and externally. They meditate observing the body as liable to originate, as liable to vanish, and as liable to both originate and vanish. Or mindfulness is established that the body exists, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

That too is how a mendicant meditates by observing an aspect of the body.

1.3. Situational Awareness

Furthermore, a mendicant acts with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

And so they meditate observing an aspect of the body internally ...

That too is how a mendicant meditates by observing an aspect of the body.

1.4. Focusing on the Repulsive

Furthermore, a mendicant examines their own body, up from the soles of the feet and down from the tips of the hairs, wrapped in skin and full of many kinds of filth. 'In this body there is head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine.'

It's as if there were a bag with openings at both ends, filled with various kinds of grains, such as fine rice, wheat, mung beans, peas, sesame, and ordinary rice. And someone with good eyesight were to open it and examine the contents: 'These grains are fine rice, these are wheat, these are mung beans, these are peas, these are sesame, and these are ordinary rice.'

And so they meditate observing an aspect of the body internally …

That too is how a mendicant meditates by observing an aspect of the body.

1.5. Focusing on the Elements

Furthermore, a mendicant examines their own body, whatever its placement or posture, according to the elements: 'In this body there is the earth element, the water element, the fire element, and the air element.'

It's as if a deft butcher or butcher's apprentice were to kill a cow and sit down at the crossroads with the meat cut into portions.

And so they meditate observing an aspect of the body internally …

That too is how a mendicant meditates by observing an aspect of the body.

1.6. The Charnel Ground Contemplations

Furthermore, suppose a mendicant were to see a corpse discarded in a charnel ground. And it had been dead for one, two, or three days, bloated, livid, and festering. They'd compare it with their own body: 'This body is also of that same nature, that same kind, and cannot go beyond that.'

That too is how a mendicant meditates by observing an aspect of the body.

Furthermore, suppose they were to see a corpse discarded in a charnel ground being devoured by crows, hawks, vultures, herons, dogs, tigers, leopards, jackals, and many kinds of little creatures. They'd compare it with their own body: 'This body is also of that same nature, that same kind, and cannot go beyond that.'

That too is how a mendicant meditates by observing an aspect of the body.

Furthermore, suppose they were to see a corpse discarded in a charnel ground, a skeleton with flesh and blood, held together by sinews ...

A skeleton without flesh but smeared with blood, and held together by sinews ...

A skeleton rid of flesh and blood, held together by sinews ...

Bones rid of sinews scattered in every direction. Here a hand-bone, there a foot-bone, here a shin-bone, there a thigh-bone, here a hip-bone, there a rib-bone, here a back-bone, there an arm-bone, here a neck-bone, there a jaw-bone, here a tooth, there the skull ...

White bones, the color of shells ...

Decrepit bones, heaped in a pile ...

Bones rotted and crumbled to powder. They'd compare it with their own body: 'This body is also of that same nature, that same kind, and cannot go beyond that.'

And so they meditate observing an aspect of the body internally, externally, and both internally and externally. They meditate observing the body as liable to originate, as liable to vanish, and as liable to both originate and vanish. Or mindfulness is established that the body exists, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

That too is how a mendicant meditates by observing an aspect of the body.

2. Observing the Feelings

And how does a mendicant meditate observing an aspect of feelings?

It's when a mendicant who feels a pleasant feeling knows: 'I feel a pleasant feeling.'

When they feel a painful feeling, they know: 'I feel a painful feeling.'

When they feel a neutral feeling, they know: 'I feel a neutral feeling.'

When they feel a material pleasant feeling, they know: 'I feel a material pleasant feeling.'

When they feel a spiritual pleasant feeling, they know: 'I feel a spiritual pleasant feeling.'

When they feel a material painful feeling, they know: 'I feel a material painful feeling.'

When they feel a spiritual painful feeling, they know: 'I feel a spiritual painful feeling.'

When they feel a material neutral feeling, they know: 'I feel a material neutral feeling.'

When they feel a spiritual neutral feeling, they know: 'I feel a spiritual neutral feeling.'

And so they meditate observing an aspect of the feelings internally, externally, and both internally and externally. They meditate observing feelings as liable to originate, as liable to vanish, and as liable to both originate and vanish. Or mindfulness is established that feelings exist, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

That's how a mendicant meditates by observing an aspect of feelings.

3. Observing the Mind

And how does a mendicant meditate observing an aspect of the mind?

It's when a mendicant knows mind with greed as 'mind with greed,' and mind without greed as 'mind without greed.' They know mind with hate as 'mind with hate,' and mind without hate as 'mind without hate.' They know mind with delusion as 'mind with delusion,' and mind without delusion as 'mind without delusion.' They know constricted mind as 'constricted mind,' and scattered mind as 'scattered mind.' They know expansive mind as 'expansive mind,' and unexpansive mind as 'unexpansive mind.' They know mind that is not supreme as 'mind that is not supreme,' and mind that is supreme as 'mind that is supreme.' They know mind immersed in samādhi as 'mind immersed in samādhi,' and mind not immersed in samādhi as 'mind not immersed in samādhi.' They know freed mind as 'freed mind,' and unfreed mind as 'unfreed mind.'

And so they meditate observing an aspect of the mind internally, externally, and both internally and externally. They meditate observing the mind as liable to originate, as liable to vanish, and as liable to both originate and vanish. Or mindfulness is established that the mind exists, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

That's how a mendicant meditates by observing an aspect of the mind.

4. Observing Principles

4.1. The Hindrances

And how does a mendicant meditate observing an aspect of principles?

It's when a mendicant meditates by observing an aspect of principles with respect to the five hindrances. And how does a mendicant meditate observing an aspect of principles with respect to the five hindrances?

It's when a mendicant who has sensual desire in them understands: 'I have sensual desire in me.' When they don't have sensual desire in them, they understand: 'I don't have sensual desire in me.' They understand how sensual desire arises; how, when it's already arisen, it's given up; and how, once it's given up, it doesn't arise again in the future.

When they have ill will in them, they understand: 'I have ill will in me.' When they don't have ill will in them, they understand: 'I don't have ill will in me.' They understand how ill will arises; how, when it's already arisen, it's given up; and how, once it's given up, it doesn't arise again in the future.

When they have dullness and drowsiness in them, they understand: 'I have dullness and drowsiness in me.' When they don't have dullness and drowsiness in them, they understand: 'I don't have dullness and drowsiness in me.' They understand how dullness and drowsiness arise; how, when they've already arisen, they're given up; and how, once they're given up, they don't arise again in the future.

When they have restlessness and remorse in them, they understand: 'I have restlessness and remorse in me.' When they don't have restlessness and remorse in them, they understand: 'I don't have restlessness and remorse in me.' They understand how restlessness and remorse arise; how, when they've already arisen, they're given up; and how, once they're given up, they don't arise again in the future.

When they have doubt in them, they understand: 'I have doubt in me.' When they don't have doubt in them, they understand: 'I don't have doubt in me.' They understand how doubt arises; how, when it's already arisen, it's given up; and how, once it's given up, it doesn't arise again in the future.

And so they meditate observing an aspect of principles internally, externally, and both internally and externally. They meditate observing the principles as liable to originate, as liable to vanish, and as liable to both originate and vanish. Or mindfulness is established that principles exist, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

That's how a mendicant meditates by observing an aspect of principles with respect to the five hindrances.

4.2. The Aggregates

Furthermore, a mendicant meditates by observing an aspect of principles with respect to the five grasping aggregates. And how does a mendicant meditate observing an aspect of principles with respect to the five grasping aggregates? It's when a mendicant contemplates: 'Such is form, such is the origin of form, such is the ending of form. Such is feeling, such is the origin of feeling, such is the ending of feeling. Such is perception, such is the origin of perception, such is the ending of perception. Such are choices, such is the origin of choices, such is the ending of choices. Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.'

And so they meditate observing an aspect of principles internally ...

That's how a mendicant meditates by observing an aspect of principles with respect to the five grasping aggregates.

4.3. The Sense Fields

Furthermore, a mendicant meditates by observing an aspect of principles with respect to the six interior and exterior sense fields. And how does a mendicant meditate observing an aspect of principles with respect to the six interior and exterior sense fields?

It's when a mendicant understands the eye, sights, and the fetter that arises dependent on both of these. They understand how the fetter that has not arisen comes to arise; how the arisen fetter comes to be abandoned; and how the abandoned fetter comes to not rise again in the future.

They understand the ear, sounds, and the fetter ...

They understand the nose, smells, and the fetter ...

They understand the tongue, tastes, and the fetter ...

They understand the body, touches, and the fetter ...

They understand the mind, thoughts, and the fetter that arises dependent on both of these. They understand how the fetter that has not arisen comes to arise; how the arisen fetter comes to be abandoned; and how the abandoned fetter comes to not rise again in the future.

And so they meditate observing an aspect of principles internally ...

That's how a mendicant meditates by observing an aspect of principles with respect to the six internal and external sense fields.

4.4. The Awakening Factors

Furthermore, a mendicant meditates by observing an aspect of principles with respect to the seven awakening factors. And how does a mendicant meditate observing an aspect of principles with respect to the seven awakening factors?

It's when a mendicant who has the awakening factor of mindfulness in them understands: 'I have the awakening factor of mindfulness in me.' When they don't have the awakening

factor of mindfulness in them, they understand: 'I don't have the awakening factor of mindfulness in me.' They understand how the awakening factor of mindfulness that has not arisen comes to arise; and how the awakening factor of mindfulness that has arisen becomes fulfilled by development.

When they have the awakening factor of investigation of principles … energy … rapture … tranquility … immersion … equanimity in them, they understand: 'I have the awakening factor of equanimity in me.' When they don't have the awakening factor of equanimity in them, they understand: 'I don't have the awakening factor of equanimity in me.' They understand how the awakening factor of equanimity that has not arisen comes to arise; and how the awakening factor of equanimity that has arisen becomes fulfilled by development.

And so they meditate observing an aspect of principles internally, externally, and both internally and externally. They meditate observing the principles as liable to originate, as liable to vanish, and as liable to both originate and vanish. Or mindfulness is established that principles exist, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

That's how a mendicant meditates by observing an aspect of principles with respect to the seven awakening factors.

4.5. The Truths

Furthermore, a mendicant meditates by observing an aspect of principles with respect to the four noble truths.

And how does a mendicant meditate observing an aspect of principles with respect to the four noble truths? It's when a mendicant truly understands: 'This is suffering' … 'This is the origin of suffering' … 'This is the cessation of suffering' … 'This is the practice that leads to the cessation of suffering.'

And so they meditate observing an aspect of principles internally, externally, and both internally and externally. They meditate observing the principles as liable to originate, as liable to vanish, and as liable to both originate and vanish. Or mindfulness is established that principles exist, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

That's how a mendicant meditates by observing an aspect of principles with respect to the four noble truths.

Anyone who develops these four kinds of mindfulness meditation in this way for seven years can expect one of two results: enlightenment in the present life, or if there's something left over, non-return.

Let alone seven years, anyone who develops these four kinds of mindfulness meditation in this way for six years … five years … four years … three years … two years … one year … seven months … six months … five months … four months … three months … two months … one month … a fortnight … Let alone a fortnight, anyone who develops these four kinds of mindfulness meditation in this way for seven days can expect one of two results: enlightenment in the present life, or if there's something left over, non-return.

'The four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to end the cycle of suffering, and to realize extinguishment.' That's what I said, and this is why I said it."

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

2. The Division of the Lion's Roar
Sīhanādavagga

11. The Shorter Discourse on the Lion's Roar: *Cūḷasīhanāda*

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"'Only here is there a true ascetic, here a second ascetic, here a third ascetic, and here a fourth ascetic. Other sects are empty of ascetics.' This, mendicants, is how you should rightly roar your lion's roar.

It's possible that wanderers who follow other paths might say: 'But what is the source of the venerables' self-confidence and forcefulness that they say this?' You should say to them: 'There are four things explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha. Seeing these things in ourselves we say that:

"Only here is there a true ascetic, here a second ascetic, here a third ascetic, and here a fourth ascetic. Other sects are empty of ascetics." What four? We have confidence in the Teacher, we have confidence in the teaching, and we have fulfilled the precepts. And we have love and affection for those who share our path, both laypeople and renunciates. These are the four things.'

It's possible that wanderers who follow other paths might say: 'We too have confidence in the Teacher—our Teacher; we

have confidence in the teaching—our teaching; and we have fulfilled the precepts—our precepts. And we have love and affection for those who share our path, both laypeople and renunciates. What, then, is the difference between you and us?'

You should say to them: 'Well, reverends, is the goal one or many?' Answering rightly, the wanderers would say: 'The goal is one, reverends, not many.'

'But is that goal for the greedy or for those free of greed?' Answering rightly, the wanderers would say: 'That goal is for those free of greed, not for the greedy.'

'Is it for the hateful or those free of hate?' 'It's for those free of hate.'

'Is it for the delusional or those free of delusion?' 'It's for those free of delusion.'

'Is it for those who crave or those rid of craving?' 'It's for those rid of craving.'

'Is it for those who grasp or those who don't grasp?' 'It's for those who don't grasp.'

'Is it for the knowledgeable or the ignorant?' 'It's for the knowledgeable.'

'Is it for those who favor and oppose or for those who don't favor and oppose?' 'It's for those who don't favor and oppose.'

'But is that goal for those who enjoy proliferation or for those who enjoy non-proliferation?' Answering rightly, the wanderers would say: 'It's for those who enjoy non-proliferation, not for those who enjoy proliferation.'

Mendicants, there are these two views: views favoring continued existence and views favoring ending existence. Any ascetics or brahmins who cling, hold, and attach to a view favoring continued existence will oppose a view favoring ending existence. Any ascetics or brahmins who cling, hold,

and attach to a view favoring ending existence will oppose a view favoring continued existence.

There are some ascetics and brahmins who don't truly understand these two views' origin, ending, gratification, drawback, and escape. They're greedy, hateful, delusional, craving, grasping, and ignorant. They favor and oppose, and they enjoy proliferation. They're not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They're not freed from suffering, I say.

There are some ascetics and brahmins who do truly understand these two views' origin, ending, gratification, drawback, and escape. They're rid of greed, hate, delusion, craving, grasping, and ignorance. They don't favor and oppose, and they enjoy non-proliferation. They're freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They're freed from suffering, I say.

There are these four kinds of grasping. What four? Grasping at sensual pleasures, views, precepts and observances, and theories of a self.

There are some ascetics and brahmins who claim to propound the complete understanding of all kinds of grasping. But they don't correctly describe the complete understanding of all kinds of grasping. They describe the complete understanding of grasping at sensual pleasures, but not views, precepts and observances, and theories of a self. Why is that? Because those gentlemen don't truly understand these three things. That's why they claim to propound the complete understanding of all kinds of grasping, but they don't really.

There are some other ascetics and brahmins who claim to propound the complete understanding of all kinds of grasping, but they don't really. They describe the complete understanding of grasping at sensual pleasures and views, but

not precepts and observances, and theories of a self. Why is that? Because those gentlemen don't truly understand these two things. That's why they claim to propound the complete understanding of all kinds of grasping, but they don't really.

There are some other ascetics and brahmins who claim to propound the complete understanding of all kinds of grasping, but they don't really. They describe the complete understanding of grasping at sensual pleasures, views, and precepts and observances, but not theories of a self. Why is that? Because those gentlemen don't truly understand this one thing. That's why they claim to propound the complete understanding of all kinds of grasping, but they don't really.

In such a teaching and training, confidence in the Teacher is said to be far from ideal. Likewise, confidence in the teaching, fulfillment of the precepts, and love and affection for those sharing the same path are said to be far from ideal. Why is that? It's because that teaching and training is poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha.

The Realized One, the perfected one, the fully awakened Buddha claims to propound the complete understanding of all kinds of grasping. He describes the complete understanding of grasping at sensual pleasures, views, precepts and observances, and theories of a self.

In such a teaching and training, confidence in the Teacher is said to be ideal. Likewise, confidence in the teaching, fulfillment of the precepts, and love and affection for those sharing the same path are said to be ideal. Why is that? It's because that teaching and training is well explained and well propounded, emancipating, leading to peace, proclaimed by a fully awakened Buddha.

What is the source, origin, birthplace, and root of these four kinds of grasping? Craving. And what is the source, origin, birthplace, and root of craving? Feeling. And what is the source of feeling? Contact. And what is the source of contact? The six sense fields. And what is the source of the six sense fields? Name and form. And what is the source of name and form? Consciousness. And what is the source of consciousness? Choices. And what is the source of choices? Ignorance.

When that mendicant has given up ignorance and given rise to knowledge, they don't grasp at sensual pleasures, views, precepts and observances, or theories of a self. Not grasping, they're not anxious. Not being anxious, they personally become extinguished.

They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'"

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

12. The Longer Discourse on the Lion's Roar: *Mahāsīhanāda*

So I have heard. At one time the Buddha was staying near Vesālī in a woodland grove behind the town.

Now at that time Sunakkhatta the Licchavi had recently left this teaching and training. He was telling a crowd in Vesālī:

"The ascetic Gotama has no superhuman distinction in knowledge and vision worthy of the noble ones. He teaches what he's worked out by logic, following a line of inquiry, expressing his own perspective. And his teaching leads those who practice it to the complete ending of suffering, the goal for which it's taught."

Then Venerable Sāriputta robed up in the morning and, taking his bowl and robe, entered Vesālī for alms. He heard what Sunakkhatta was saying.

Then he wandered for alms in Vesālī. After the meal, on his return from alms-round, he went to the Buddha, bowed, sat down to one side, and told him what had happened.

"Sāriputta, Sunakkhatta, that silly man, is angry. His words are spoken out of anger. Thinking he criticizes the Realized One, in fact he just praises him. For it is praise of the Realized One to say: 'His teaching leads those who practice it to the complete ending of suffering, the goal for which it's taught.'

But there's no way Sunakkhatta will infer about me from the teaching: 'That Blessed One is perfected, a fully awakened

Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.'

And there's no way Sunakkhatta will infer about me from the teaching: 'That Blessed One wields the many kinds of psychic power: multiplying himself and becoming one again; appearing and disappearing; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful; controlling the body as far as the Brahmā realm.'

And there's no way Sunakkhatta will infer about me from the teaching: 'That Blessed One, with clairaudience that is purified and superhuman, hears both kinds of sounds, human and divine, whether near or far.'

And there's no way Sunakkhatta will infer about me from the teaching: 'That Blessed One understands the minds of other beings and individuals, having comprehended them with his own mind. He understands mind with greed as "mind with greed," and mind without greed as "mind without greed." He understands mind with hate ... mind without hate ... mind with delusion ... mind without delusion ... constricted mind ... scattered mind ... expansive mind ... unexpansive mind ... mind that is supreme ... mind that is not supreme ... mind immersed in samādhi ... mind not immersed in samādhi ... freed mind as "freed mind," and unfreed mind as "unfreed mind."'

The Realized One possesses ten powers of a Realized One. With these he claims the bull's place, roars his lion's roar in the assemblies, and turns the holy wheel. What ten?

Firstly, the Realized One truly understands the possible as possible, and the impossible as impossible. Since he truly

understands this, this is a power of the Realized One. Relying on this he claims the bull's place, roars his lion's roar in the assemblies, and turns the holy wheel.

Furthermore, the Realized One truly understands the result of deeds undertaken in the past, future, and present in terms of causes and reasons. Since he truly understands this, this is a power of the Realized One. ...

Furthermore, the Realized One truly understands where all paths of practice lead. Since he truly understands this, this is a power of the Realized One. ...

Furthermore, the Realized One truly understands the world with its many and diverse elements. Since he truly understands this, this is a power of the Realized One. ...

Furthermore, the Realized One truly understands the diverse attitudes of sentient beings. Since he truly understands this, this is a power of the Realized One. ...

Furthermore, the Realized One truly understands the faculties of other sentient beings and other individuals after comprehending them with his mind. Since he truly understands this, this is a power of the Realized One. ...

Furthermore, the Realized One truly understands corruption, cleansing, and emergence regarding the absorptions, liberations, immersions, and attainments. Since he truly understands this, this is a power of the Realized One. ...

Furthermore, the Realized One recollects many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. He remembers: 'There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When

I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.' And so he recollects his many kinds of past lives, with features and details. Since he truly understands this, this is a power of the Realized One. ...

Furthermore, with clairvoyance that is purified and superhuman, the Realized One sees sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. He understands how sentient beings are reborn according to their deeds. 'These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they chose to act out of that right view. When their body breaks up, after death, they're reborn in a good place, a heavenly realm.' And so, with clairvoyance that is purified and superhuman, he sees sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. He understands how sentient beings are reborn according to their deeds. Since he truly understands this, this is a power of the Realized One. ...

Furthermore, the Realized One has realized the undefiled freedom of heart and freedom by wisdom in this very life, and lives having realized it with his own insight due to the ending of defilements. Since he truly understands this, this is a power of the Realized One. Relying on this he claims the bull's place,

roars his lion's roar in the assemblies, and turns the holy wheel.

A Realized One possesses these ten powers of a Realized One. With these he claims the bull's place, roars his lion's roar in the assemblies, and turns the holy wheel.

When I know and see in this way, suppose someone were to say this: 'The ascetic Gotama has no superhuman distinction in knowledge and vision worthy of the noble ones. He teaches what he's worked out by logic, following a line of inquiry, expressing his own perspective.' Unless they give up that speech and that thought, and let go of that view, they will be cast down to hell. Just as a mendicant accomplished in ethics, immersion, and wisdom would reach enlightenment in this very life, such is the consequence, I say. Unless they give up that speech and thought, and let go of that view, they will be cast down to hell.

Sāriputta, a Realized One has four kinds of self-assurance. With these he claims the bull's place, roars his lion's roar in the assemblies, and turns the holy wheel. What four?

I see no reason for anyone—whether ascetic, brahmin, god, Māra, or Brahmā, or anyone else in the world—to legitimately scold me, saying: 'You claim to be fully awakened, but you don't understand these things.' Since I see no such reason, I live secure, fearless, and assured.

I see no reason for anyone—whether ascetic, brahmin, god, Māra, or Brahmā, or anyone else in the world—to legitimately scold me, saying: 'You claim to have ended all defilements, but these defilements have not ended.' Since I see no such reason, I live secure, fearless, and assured.

I see no reason for anyone—whether ascetic, brahmin, god, Māra, or Brahmā, or anyone else in the world—to legitimately scold me, saying: 'The acts that you say are obstructions are

not really obstructions for the one who performs them.' Since I see no such reason, I live secure, fearless, and assured.

I see no reason for anyone—whether ascetic, brahmin, god, Māra, or Brahmā, or anyone else in the world—to legitimately scold me, saying: 'The teaching doesn't lead those who practice it to the complete ending of suffering, the goal for which you taught it.' Since I see no such reason, I live secure, fearless, and assured.

A Realized One has these four kinds of self-assurance. With these he claims the bull's place, roars his lion's roar in the assemblies, and turns the holy wheel.

When I know and see in this way, suppose someone were to say this: 'The ascetic Gotama has no superhuman distinction in knowledge and vision worthy of the noble ones ...' Unless they give up that speech and that thought, and let go of that view, they will be cast down to hell.

Sāriputta, there are these eight assemblies. What eight? The assemblies of aristocrats, brahmins, householders, and ascetics. An assembly of the gods under the Four Great Kings. An assembly of the gods under the Thirty-Three. An assembly of Māras. An assembly of Brahmās. These are the eight assemblies. Possessing these four kinds of self-assurance, the Realized One approaches and enters right into these eight assemblies. I recall having approached an assembly of hundreds of aristocrats. There I used to sit with them, converse, and engage in discussion. But I don't see any reason to feel afraid or insecure. Since I see no such reason, I live secure, fearless, and assured.

I recall having approached an assembly of hundreds of brahmins ... householders ... ascetics ... the gods under the Four Great Kings ... the gods under the Thirty-Three ... Māras ... Brahmās. There too I used to sit with them, converse, and

engage in discussion. But I don't see any reason to feel afraid or insecure. Since I see no such reason, I live secure, fearless, and assured.

When I know and see in this way, suppose someone were to say this: 'The ascetic Gotama has no superhuman distinction in knowledge and vision worthy of the noble ones ...' Unless they give up that speech and that thought, and let go of that view, they will be cast down to hell.

Sāriputta, there are these four kinds of reproduction. What four? Reproduction for creatures born from an egg, from a womb, from moisture, or spontaneously.

And what is reproduction from an egg? There are beings who are born by breaking out of an eggshell. This is called reproduction from an egg. And what is reproduction from a womb? There are beings who are born by breaking out of the amniotic sac. This is called reproduction from a womb. And what is reproduction from moisture? There are beings who are born in a rotten fish, in a rotten corpse, in rotten dough, in a cesspool or a sump. This is called reproduction from moisture. And what is spontaneous reproduction? Gods, hell-beings, certain humans, and certain beings in the lower realms. This is called spontaneous reproduction. These are the four kinds of reproduction.

When I know and see in this way, suppose someone were to say this: 'The ascetic Gotama has no superhuman distinction in knowledge and vision worthy of the noble ones ...' Unless they give up that speech and that thought, and let go of that view, they will be cast down to hell.

There are these five destinations. What five? Hell, the animal realm, the ghost realm, humanity, and the gods.

I understand hell, and the path and practice that leads to hell. And I understand how someone practicing that way, when

their body breaks up, after death, is reborn in a place of loss, a bad place, the underworld, hell. I understand the animal realm … the ghost realm … humanity … gods, and the path and practice that leads to the world of the gods. And I understand how someone practicing that way, when their body breaks up, after death, is reborn in a good place, a heavenly realm. And I understand extinguishment, and the path and practice that leads to extinguishment. And I understand how someone practicing that way realizes the undefiled freedom of heart and freedom by wisdom in this very life, and lives having realized it with their own insight due to the ending of defilements.

When I've comprehended the mind of a certain person, I understand: 'This person is practicing in such a way and has entered such a path that when their body breaks up, after death, they will be reborn in a place of loss, a bad place, the underworld, hell.' Then some time later I see that they have indeed been reborn in hell, where they experience exclusively painful feelings, sharp and severe. Suppose there was a pit of glowing coals deeper than a man's height, full of glowing coals that neither flamed nor smoked. Then along comes a person struggling in the oppressive heat, weary, thirsty, and parched. But the path they're on heads in one direction only, to that very same pit of coals. If a person with good eyesight saw them, they'd say: 'This person is proceeding in such a way and has entered such a path that they will arrive at that very pit of coals.' Then some time later they see that they have indeed fallen into that pit of coals, where they experience exclusively painful feelings, sharp and severe. …

When I've comprehended the mind of a certain person, I understand: 'This person … will be reborn in the animal realm.' Then some time later I see that they have indeed been reborn in the animal realm, where they experience painful feelings,

sharp and severe. Suppose there was a sewer deeper than a man's height, full to the brim with feces. Then along comes a person struggling in the oppressive heat, weary, thirsty, and parched. But the path they're on heads in one direction only, to that very same sewer. If a person with good eyesight saw them, they'd say: 'This person is proceeding in such a way and has entered such a path that they will arrive at that very sewer.' Then some time later they see that they have indeed fallen into that sewer, where they experience painful feelings, sharp and severe. ...

When I've comprehended the mind of a certain person, I understand: 'This person ... will be reborn in the ghost realm.' Then some time later I see that they have indeed been reborn in the ghost realm, where they experience many painful feelings. Suppose there was a tree growing on rugged ground, with thin foliage casting dappled shade. Then along comes a person struggling in the oppressive heat, weary, thirsty, and parched. But the path they're on heads in one direction only, to that very same tree. If a person with good eyesight saw them, they'd say: 'This person is proceeding in such a way and has entered such a path that they will arrive at that very tree.' Then some time later they see them sitting or lying under that tree, where they experience many painful feelings. ...

When I've comprehended the mind of a certain person, I understand: 'This person ... will be reborn among human beings.' Then some time later I see that they have indeed been reborn among human beings, where they experience many pleasant feelings. Suppose there was a tree growing on smooth ground, with abundant foliage casting dense shade. Then along comes a person struggling in the oppressive heat, weary, thirsty, and parched. But the path they're on heads in one direction only, to that very same tree. If a person with good

eyesight saw them, they'd say: 'This person is proceeding in such a way and has entered such a path that they will arrive at that very tree.' Then some time later they see them sitting or lying under that tree, where they experience many pleasant feelings. ...

When I've comprehended the mind of a certain person, I understand: 'This person ... will be reborn in a good place, a heavenly realm.' Then some time later I see that they have indeed been reborn in a heavenly realm, where they experience exclusively pleasant feelings. Suppose there was a stilt longhouse with a peaked roof, plastered inside and out, draft-free, with latches fastened and windows shuttered. And it had a couch spread with woolen covers—shag-piled, pure white, or embroidered with flowers—and spread with a fine deer hide, with a canopy above and red pillows at both ends. Then along comes a person struggling in the oppressive heat, weary, thirsty, and parched. But the path they're on heads in one direction only, to that very same stilt longhouse. If a person with good eyesight saw them, they'd say: 'This person is proceeding in such a way and has entered such a path that they will arrive at that very stilt longhouse.' Then some time later they see them sitting or lying in that stilt longhouse, where they experience exclusively pleasant feelings. ...

When I've comprehended the mind of a certain person, I understand: 'This person is practicing in such a way and has entered such a path that they will realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements.' Then some time later I see that they have indeed realized the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements, experiencing

exclusively pleasant feelings. Suppose there was a lotus pond with clear, sweet, cool water, clean, with smooth banks, delightful. And nearby was a dark forest grove. Then along comes a person struggling in the oppressive heat, weary, thirsty, and parched. But the path they're on heads in one direction only, to that very same lotus pond. If a person with good eyesight saw them, they'd say: 'This person is proceeding in such a way and has entered such a path that they will arrive at that very lotus pond.' Then some time later they would see that person after they had plunged into that lotus pond, bathed and drunk. When all their stress, weariness, and heat exhaustion had faded away, they emerged and sat or lay down in that woodland thicket, where they experienced exclusively pleasant feelings.

In the same way, when I've comprehended the mind of a person, I understand: 'This person is practicing in such a way and has entered such a path that they will realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements.' Then some time later I see that they have indeed realized the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements, experiencing exclusively pleasant feelings. These are the five destinations.

When I know and see in this way, suppose someone were to say this: 'The ascetic Gotama has no superhuman distinction in knowledge and vision worthy of the noble ones. He teaches what he's worked out by logic, following a line of inquiry, expressing his own perspective.' Unless they give up that speech and that thought, and let go of that view, they will be cast down to hell. Just as a mendicant accomplished in ethics, immersion, and wisdom would reach enlightenment in this

very life, such is the consequence, I say. Unless they give up that speech and thought, and let go of that view, they will be cast down to hell.

Sāriputta, I recall having practiced a spiritual path consisting of four factors. I used to be a self-mortifier, the ultimate self-mortifier. I used to live rough, the ultimate rough-liver. I used to live in disgust at sin, the ultimate one living in disgust at sin. I used to be secluded, in ultimate seclusion.

And this is what my self-mortification was like. I went naked, ignoring conventions. I licked my hands, and didn't come or stop when asked. I didn't consent to food brought to me, or food prepared specially for me, or an invitation for a meal. I didn't receive anything from a pot or bowl; or from someone who keeps sheep, or who has a weapon or a shovel in their home; or where a couple is eating; or where there is a woman who is pregnant, breastfeeding, or who has a man in her home; or where food for distribution is advertised; or where there's a dog waiting or flies buzzing. I accepted no fish or meat or liquor or wine, and drank no beer. I went to just one house for alms, taking just one mouthful, or two houses and two mouthfuls, up to seven houses and seven mouthfuls. I fed on one saucer a day, two saucers a day, up to seven saucers a day. I ate once a day, once every second day, up to once a week, and so on, even up to once a fortnight. I lived committed to the practice of eating food at set intervals.

I ate herbs, millet, wild rice, poor rice, water lettuce, rice bran, scum from boiling rice, sesame flour, grass, or cow dung. I survived on forest roots and fruits, or eating fallen fruit.

I wore robes of sunn hemp, mixed hemp, corpse-wrapping cloth, rags, lodh tree bark, antelope hide (whole or in strips), kusa grass, bark, wood-chips, human hair, horse-tail hair, or owls' wings. I tore out hair and beard, committed to this

practice. I constantly stood, refusing seats. I squatted, committed to the endeavor of squatting. I lay on a mat of thorns, making a mat of thorns my bed. I was committed to the practice of immersion in water three times a day, including the evening. And so I lived committed to practicing these various ways of mortifying and tormenting the body. Such was my practice of self-mortification.

And this is what my rough living was like. The dust and dirt built up on my body over many years until it started flaking off. It's like the trunk of a pale-moon ebony tree, which builds up bark over many years until it starts flaking off. But it didn't occur to me: 'Oh, this dust and dirt must be rubbed off by my hand or another's.' That didn't occur to me. Such was my rough living.

And this is what my living in disgust of sin was like. I'd step forward or back ever so mindfully. I was full of pity even regarding a drop of water, thinking: 'May I not accidentally injure any little creatures that happen to be in the wrong place.' Such was my living in disgust of sin.

And this is what my seclusion was like. I would plunge deep into a wilderness region and stay there. When I saw a cowherd or a shepherd, or someone gathering grass or sticks, or a lumberjack, I'd flee from forest to forest, from thicket to thicket, from valley to valley, from uplands to uplands. Why is that? So that I wouldn't see them, nor they me. I fled like a wild deer seeing a human being. Such was my practice of seclusion.

I would go on all fours into the cow-pens after the cattle had left and eat the dung of the young suckling calves. As long as my own urine and excrement lasted, I would even eat that. Such was my eating of most unnatural things.

I would plunge deep into an awe-inspiring forest grove and stay there. It was so awe-inspiring that normally it would make

your hair stand on end if you weren't free of greed. And on cold nights like the eight days of winter when the snow falls I stayed in the open by night and in the forest by day. But in the last month of summer I'd stay in the open by day and in the forest by night. And then these verses, which were neither supernaturally inspired, nor learned before in the past, occurred to me:

'Scorched and frozen,
alone in the awe-inspiring forest.
Naked, no fire to sit beside,
the sage still pursues his quest.'

I would make my bed in a charnel ground, with the bones of the dead for a pillow. Then the cowboys would come up to me. They'd spit and piss on me, throw mud on me, even poke sticks in my ears. But I don't recall ever having a bad thought about them. Such was my abiding in equanimity.

There are some ascetics and brahmins who have this doctrine and view: 'Purity comes from food.' They say: 'Let's live on jujubes.' So they eat jujubes and jujube powder, and drink jujube juice. And they enjoy many jujube concoctions. I recall eating just a single jujube. You might think that at that time the jujubes must have been very big. But you should not see it like this. The jujubes then were at most the same size as today. Eating so very little, my body became extremely emaciated. Due to eating so little, my limbs became like the joints of an eighty-year-old or a corpse, my bottom became like a camel's hoof, my vertebrae stuck out like beads on a string, and my ribs were as gaunt as the broken-down rafters on an old barn. Due to eating so little, the gleam of my eyes sank deep in their sockets, like the gleam of water sunk deep down a well. Due to eating so little, my scalp shriveled and withered

like a green bitter-gourd in the wind and sun. Due to eating so little, the skin of my belly stuck to my backbone, so that when I tried to rub the skin of my belly I grabbed my backbone, and when I tried to rub my backbone I rubbed the skin of my belly. Due to eating so little, when I tried to urinate or defecate I fell face down right there. Due to eating so little, when I tried to relieve my body by rubbing my limbs with my hands, the hair, rotted at its roots, fell out.

There are some ascetics and brahmins who have this doctrine and view: 'Purity comes from food.' They say: 'Let's live on mung beans.' ... 'Let's live on sesame.' ... 'Let's live on ordinary rice.' ... Due to eating so little, when I tried to relieve my body by rubbing my limbs with my hands, the hair, rotted at its roots, fell out.

But Sāriputta, I did not achieve any superhuman distinction in knowledge and vision worthy of the noble ones by that conduct, that practice, that grueling work. Why is that? Because I didn't achieve that noble wisdom that's noble and emancipating, and which leads someone who practices it to the complete ending of suffering.

There are some ascetics and brahmins who have this doctrine and view: 'Purity comes from transmigration.' But it's not easy to find a realm that I haven't previously transmigrated to in all this long time, except for the gods of the pure abodes. For if I had transmigrated to the gods of the pure abodes I would not have returned to this realm again.

There are some ascetics and brahmins who have this doctrine and view: 'Purity comes from rebirth.' But it's not easy to find any rebirth that I haven't previously been reborn in ...

There are some ascetics and brahmins who have this doctrine and view: 'Purity comes from abode of rebirth.' But

it's not easy to find an abode where I haven't previously abided …

There are some ascetics and brahmins who have this doctrine and view: 'Purity comes from sacrifice.' But it's not easy to find a sacrifice that I haven't previously offered in all this long time, when I was an anointed king or a well-to-do brahmin.

There are some ascetics and brahmins who have this doctrine and view: 'Purity comes from serving the sacred flame.' But it's not easy to find a fire that I haven't previously served in all this long time, when I was an anointed king or a well-to-do brahmin.

There are some ascetics and brahmins who have this doctrine and view: 'So long as this gentleman is youthful, young, black-haired, blessed with youth, in the prime of life he will be endowed with perfect lucidity of wisdom. But when he's old, elderly, and senior, advanced in years, and has reached the final stage of life—eighty, ninety, or a hundred years old—he will lose his lucidity of wisdom.' But you should not see it like this. For now I am old, elderly, and senior, I'm advanced in years, and have reached the final stage of life. I am eighty years old. Suppose I had four disciples with a lifespan of a hundred years. And they each were perfect in memory, range, retention, and perfect lucidity of wisdom. Imagine how easily a well-trained expert archer with a strong bow would shoot a light arrow across the shadow of a palm tree. That's how extraordinary they were in memory, range, retention, and perfect lucidity of wisdom. They'd bring up questions about the four kinds of mindfulness meditation again and again, and I would answer each question. They'd remember the answers and not ask the same question twice. And they'd pause only to eat and drink, go to the toilet, and sleep to dispel weariness.

But the Realized One would not run out of Dhamma teachings, words and phrases of the teachings, or spontaneous answers. And at the end of a hundred years my four disciples would pass away. Even if you have to carry me around on a stretcher, there will never be any deterioration in the Realized One's lucidity of wisdom.

And if there's anyone of whom it may be rightly said that a being not liable to delusion has arisen in the world for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans, it's of me that this should be said."

Now at that time Venerable Nāgasamāla was standing behind the Buddha fanning him. Then he said to the Buddha:

"It's incredible, sir, it's amazing! While I was listening to this exposition of the teaching my hair stood up! What is the name of this exposition of the teaching?"

"Well, Nāgasamāla, you may remember this exposition of the teaching as 'The Hair-raising Discourse'."

That is what the Buddha said. Satisfied, Venerable Nāgasamāla was happy with what the Buddha said.

13. The Longer Discourse on the Mass of Suffering: *Mahādukkhakkhandha*

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then several mendicants robed up in the morning and, taking their bowls and robes, entered Sāvatthī for alms. Then it occurred to him, "It's too early to wander for alms in Sāvatthī. Why don't we go to the monastery of the wanderers who follow other paths?" Then they went to the monastery of the wanderers who follow other paths, and exchanged greetings with the wanderers there. When the greetings and polite conversation were over, they sat down to one side. The wanderers said to them:

"Reverends, the ascetic Gotama advocates the complete understanding of sensual pleasures, and so do we. The ascetic Gotama advocates the complete understanding of sights, and so do we. The ascetic Gotama advocates the complete understanding of feelings, and so do we. What, then, is the difference between the ascetic Gotama's teaching and instruction and ours?"

Those mendicants neither approved nor dismissed that statement of the wanderers who follow other paths. They got up from their seat, thinking, "We will learn the meaning of this statement from the Buddha himself."

Then, after the meal, when they returned from alms-round, they went up to the Buddha, bowed, sat down to one side, and told him what had happened. The Buddha said:

"Mendicants, when wanderers who follow other paths say this, you should say to them: 'But reverends, what's the gratification, the drawback, and the escape when it comes to sensual pleasures? What's the gratification, the drawback, and the escape when it comes to sights? What's the gratification, the drawback, and the escape when it comes to feelings?' Questioned like this, the wanderers who follow other paths would be stumped, and, in addition, would get frustrated. Why is that? Because they're out of their element. I don't see anyone in this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—who could provide a satisfying answer to these questions except for the Realized One or his disciple or someone who has heard it from them.

And what is the gratification of sensual pleasures? There are these five kinds of sensual stimulation. What five? Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear ... Smells known by the nose ... Tastes known by the tongue ... Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation. The pleasure and happiness that arise from these five kinds of sensual stimulation: this is the gratification of sensual pleasures.

And what is the drawback of sensual pleasures? It's when a gentleman earns a living by means such as computing, accounting, calculating, farming, trade, raising cattle, archery, government service, or one of the professions. But they must face cold and heat, being hurt by the touch of flies, mosquitoes,

wind, sun, and reptiles, and risking death from hunger and thirst. This is a drawback of sensual pleasures apparent in this very life, a mass of suffering caused by sensual pleasures.

That gentleman might try hard, strive, and make an effort, but fail to earn any money. If this happens, they sorrow and pine and lament, beating their breast and falling into confusion, saying: 'Oh, my hard work is wasted. My efforts are fruitless!' This too is a drawback of sensual pleasures apparent in this very life, a mass of suffering caused by sensual pleasures.

That gentleman might try hard, strive, and make an effort, and succeed in earning money. But they experience pain and sadness when they try to protect it, thinking: 'How can I prevent my wealth from being taken by rulers or bandits, consumed by fire, swept away by flood, or taken by unloved heirs?' And even though they protect it and ward it, rulers or bandits take it, or fire consumes it, or flood sweeps it away, or unloved heirs take it. They sorrow and pine and lament, beating their breast and falling into confusion: 'What used to be mine is gone.' This too is a drawback of sensual pleasures apparent in this very life, a mass of suffering caused by sensual pleasures.

Furthermore, for the sake of sensual pleasures kings fight with kings, aristocrats fight with aristocrats, brahmins fight with brahmins, and householders fight with householders. A mother fights with her child, child with mother, father with child, and child with father. Brother fights with brother, brother with sister, sister with brother, and friend fights with friend. Once they've started quarreling, arguing, and fighting, they attack each other with fists, stones, rods, and swords, resulting in death and deadly pain. This too is a drawback of

sensual pleasures apparent in this very life, a mass of suffering caused by sensual pleasures.

Furthermore, for the sake of sensual pleasures they don their sword and shield, fasten their bow and arrows, and plunge into a battle massed on both sides, with arrows and spears flying and swords flashing. There they are struck with arrows and spears, and their heads are chopped off, resulting in death and deadly pain. This too is a drawback of sensual pleasures apparent in this very life, a mass of suffering caused by sensual pleasures.

Furthermore, for the sake of sensual pleasures they don their sword and shield, fasten their bow and arrows, and charge wetly plastered bastions, with arrows and spears flying and swords flashing. There they are struck with arrows and spears, splashed with dung, crushed with spiked blocks, and their heads are chopped off, resulting in death and deadly pain. This too is a drawback of sensual pleasures apparent in this very life, a mass of suffering caused by sensual pleasures.

Furthermore, for the sake of sensual pleasures they break into houses, plunder wealth, steal from isolated buildings, commit highway robbery, and commit adultery. The rulers would arrest them and subject them to various punishments—whipping, caning, and clubbing; cutting off hands or feet, or both; cutting off ears or nose, or both; the 'porridge pot', the 'shell-shave', the 'demon's mouth', the 'garland of fire', the 'burning hand', the 'grass blades', the 'bark dress', the 'antelope', the 'meat hook', the 'coins', the 'acid pickle', the 'twisting bar', the 'straw mat'; being splashed with hot oil, being fed to the dogs, being impaled alive, and being beheaded. These result in death and deadly pain. This too is a drawback of sensual pleasures apparent in this very life, a mass of suffering caused by sensual pleasures.

Furthermore, for the sake of sensual pleasures, they conduct themselves badly by way of body, speech, and mind. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. This is a drawback of sensual pleasures to do with lives to come, a mass of suffering caused by sensual pleasures.

And what is the escape from sensual pleasures? Removing and giving up desire and greed for sensual pleasures: this is the escape from sensual pleasures.

There are ascetics and brahmins who don't truly understand sensual pleasures' gratification, drawback, and escape in this way for what they are. It's impossible for them to completely understand sensual pleasures themselves, or to instruct another so that, practicing accordingly, they will completely understand sensual pleasures. There are ascetics and brahmins who do truly understand sensual pleasures' gratification, drawback, and escape in this way for what they are. It is possible for them to completely understand sensual pleasures themselves, or to instruct another so that, practicing accordingly, they will completely understand sensual pleasures.

And what is the gratification of sights? Suppose there was a girl of the brahmins, aristocrats, or householders in her fifteenth or sixteenth year, neither too tall nor too short, neither too thin nor too fat, neither too dark nor too fair. Is she not at the height of her beauty and prettiness?"

"Yes, sir."

"The pleasure and happiness that arise from this beauty and prettiness is the gratification of sights.

And what is the drawback of sights? Suppose that some time later you were to see that same sister—eighty, ninety, or a hundred years old—bent double, crooked, leaning on a staff,

trembling as they walk, ailing, past their prime, with teeth broken, hair grey and scanty or bald, skin wrinkled, and limbs blotchy.

What do you think, mendicants? Has not that former beauty vanished and the drawback become clear?"

"Yes, sir."

"This is the drawback of sights.

Furthermore, suppose that you were to see that same sister sick, suffering, gravely ill, collapsed in her own urine and feces, being picked up by some and put down by others.

What do you think, mendicants? Has not that former beauty vanished and the drawback become clear?"

"Yes, sir."

"This too is the drawback of sights.

Furthermore, suppose that you were to see that same sister as a corpse discarded in a charnel ground. And she had been dead for one, two, or three days, bloated, livid, and festering.

What do you think, mendicants? Has not that former beauty vanished and the drawback become clear?"

"Yes, sir."

"This too is the drawback of sights.

Furthermore, suppose that you were to see that same sister as a corpse discarded in a charnel ground. And she was being devoured by crows, hawks, vultures, herons, dogs, tigers, leopards, jackals, and many kinds of little creatures ...

Furthermore, suppose that you were to see that same sister as a corpse discarded in a charnel ground. And she had been reduced to a skeleton with flesh and blood, held together by sinews ... a skeleton rid of flesh but smeared with blood, and held together by sinews ... a skeleton rid of flesh and blood, held together by sinews ... bones without sinews scattered in every direction. Here a hand-bone, there a foot-bone, here a

shin-bone, there a thigh-bone, here a hip-bone, there a rib-bone, here a back-bone, there an arm-bone, here a neck-bone, there a jaw-bone, here a tooth, there the skull. ...

Furthermore, suppose that you were to see that same sister as a corpse discarded in a charnel ground. And she had been reduced to white bones, the color of shells ... decrepit bones, heaped in a pile ... bones rotted and crumbled to powder.

What do you think, mendicants? Has not that former beauty vanished and the drawback become clear?"

"Yes, sir."

"This too is the drawback of sights.

And what is the escape from sights? Removing and giving up desire and greed for sights: this is the escape from sights.

There are ascetics and brahmins who don't truly understand sights' gratification, drawback, and escape in this way for what they are. It's impossible for them to completely understand sights themselves, or to instruct another so that, practicing accordingly, they will completely understand sights. There are ascetics and brahmins who do truly understand sights' gratification, drawback, and escape in this way for what they are. It is possible for them to completely understand sights themselves, or to instruct another so that, practicing accordingly, they will completely understand sights.

And what is the gratification of feelings? It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. At that time a mendicant doesn't intend to hurt themselves, hurt others, or hurt both; they feel only feelings that are not hurtful. Freedom from being hurt is the ultimate gratification of feelings, I say.

Furthermore, a mendicant enters and remains in the second absorption … third absorption … fourth absorption. At that time a mendicant doesn't intend to hurt themselves, hurt others, or hurt both; they feel only feelings that are not hurtful. Freedom from being hurt is the ultimate gratification of feelings, I say.

And what is the drawback of feelings? That feelings are impermanent, suffering, and perishable: this is their drawback.

And what is the escape from feelings? Removing and giving up desire and greed for feelings: this is the escape from feelings.

There are ascetics and brahmins who don't truly understand feelings' gratification, drawback, and escape in this way for what they are. It's impossible for them to completely understand feelings themselves, or to instruct another so that, practicing accordingly, they will completely understand feelings. There are ascetics and brahmins who do truly understand feelings' gratification, drawback, and escape in this way for what they are. It is possible for them to completely understand feelings themselves, or to instruct another so that, practicing accordingly, they will completely understand feelings."

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

14. The Shorter Discourse on the Mass of Suffering: *Cūḷadukkhakkhandha*

So I have heard. At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery.

Then Mahānāma the Sakyan went up to the Buddha, bowed, sat down to one side, and said to him, "For a long time, sir, I have understood your teaching like this: 'Greed, hate, and delusion are corruptions of the mind.' Despite understanding this, sometimes my mind is occupied by thoughts of greed, hate, and delusion. I wonder what qualities remain in me that I have such thoughts?"

"Mahānāma, there is a quality that remains in you that makes you have such thoughts. For if you had given up that quality you would not still be living at home and enjoying sensual pleasures. But because you haven't given up that quality you are still living at home and enjoying sensual pleasures.

Sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks. Even though a noble disciple has clearly seen this with right wisdom, so long as they don't achieve the rapture and bliss that are apart from sensual pleasures and unskillful qualities, or something even more peaceful than that, they might still return to sensual pleasures. But when they do achieve that

rapture and bliss, or something more peaceful than that, they will not return to sensual pleasures.

Before my awakening—when I was still unawakened but intent on awakening—I too clearly saw with right wisdom that: 'Sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks.' But so long as I didn't achieve the rapture and bliss that are apart from sensual pleasures and unskillful qualities, or something even more peaceful than that, I didn't announce that I would not return to sensual pleasures. But when I did achieve that rapture and bliss, or something more peaceful than that, I announced that I would not return to sensual pleasures.

And what is the gratification of sensual pleasures? There are these five kinds of sensual stimulation. What five? Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear … Smells known by the nose … Tastes known by the tongue … Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation. The pleasure and happiness that arise from these five kinds of sensual stimulation: this is the gratification of sensual pleasures.

And what is the drawback of sensual pleasures? It's when a gentleman earns a living by means such as computing, accounting, calculating, farming, trade, raising cattle, archery, government service, or one of the professions. But they must face cold and heat, being hurt by the touch of flies, mosquitoes, wind, sun, and reptiles, and risking death from hunger and thirst. This is a drawback of sensual pleasures apparent in this very life, a mass of suffering caused by sensual pleasures.

That gentleman might try hard, strive, and make an effort, but fail to earn any money. If this happens, they sorrow and

pine and lament, beating their breast and falling into confusion, saying: 'Oh, my hard work is wasted. My efforts are fruitless!' This too is a drawback of sensual pleasures apparent in this very life, a mass of suffering caused by sensual pleasures.

That gentleman might try hard, strive, and make an effort, and succeed in earning money. But they experience pain and sadness when they try to protect it, thinking: 'How can I prevent my wealth from being taken by rulers or bandits, consumed by fire, swept away by flood, or taken by unloved heirs?' And even though they protect it and ward it, rulers or bandits take it, or fire consumes it, or flood sweeps it away, or unloved heirs take it. They sorrow and pine and lament, beating their breast and falling into confusion: 'What used to be mine is gone.' This too is a drawback of sensual pleasures apparent in this very life, a mass of suffering caused by sensual pleasures.

Furthermore, for the sake of sensual pleasures kings fight with kings, aristocrats fight with aristocrats, brahmins fight with brahmins, and householders fight with householders. A mother fights with her child, child with mother, father with child, and child with father. Brother fights with brother, brother with sister, sister with brother, and friend fights with friend. Once they've started quarreling, arguing, and fighting, they attack each other with fists, stones, rods, and swords, resulting in death and deadly pain. This too is a drawback of sensual pleasures apparent in this very life, a mass of suffering caused by sensual pleasures.

Furthermore, for the sake of sensual pleasures they don their sword and shield, fasten their bow and arrows, and plunge into a battle massed on both sides, with arrows and spears flying and swords flashing. There they are struck with arrows and

spears, and their heads are chopped off, resulting in death and deadly pain. This too is a drawback of sensual pleasures apparent in this very life, a mass of suffering caused by sensual pleasures.

Furthermore, for the sake of sensual pleasures they don their sword and shield, fasten their bow and arrows, and charge wetly plastered bastions, with arrows and spears flying and swords flashing. There they are struck with arrows and spears, splashed with dung, crushed with spiked blocks, and their heads are chopped off, resulting in death and deadly pain. This too is a drawback of sensual pleasures apparent in this very life, a mass of suffering caused by sensual pleasures.

Furthermore, for the sake of sensual pleasures they break into houses, plunder wealth, steal from isolated buildings, commit highway robbery, and commit adultery. The rulers would arrest them and subject them to various punishments—whipping, caning, and clubbing; cutting off hands or feet, or both; cutting off ears or nose, or both; the 'porridge pot', the 'shell-shave', the 'demon's mouth', the 'garland of fire', the 'burning hand', the 'grass blades', the 'bark dress', the 'antelope', the 'meat hook', the 'coins', the 'acid pickle', the 'twisting bar', the 'straw mat'; being splashed with hot oil, being fed to the dogs, being impaled alive, and being beheaded. These result in death and deadly pain. This too is a drawback of sensual pleasures apparent in this very life, a mass of suffering caused by sensual pleasures.

Furthermore, for the sake of sensual pleasures, they conduct themselves badly by way of body, speech, and mind. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. This is a drawback of sensual pleasures to do with lives to come, a mass of suffering caused by sensual pleasures.

Mahānāma, this one time I was staying near Rājagaha, on the Vulture's Peak Mountain. Now at that time several Jain ascetics on the slopes of Isigili at the Black Rock were constantly standing, refusing seats. And they felt painful, sharp, severe, acute feelings due to overexertion.

Then in the late afternoon, I came out of retreat and went to the Black Rock to visit those Jain ascetics. I said to them, 'Reverends, why are you constantly standing, refusing seats, so that you feel painful, sharp, severe, acute feelings due to overexertion?'

When I said this, those Jain ascetics said to me, 'Reverend, the Jain leader Nātaputta claims to be all-knowing and all-seeing, to know and see everything without exception, thus: "Knowledge and vision are constantly and continually present to me, while walking, standing, sleeping, and waking."

He says, "O Jain ascetics, you have done bad deeds in a past life. Wear them away with these severe and grueling austerities. And when you refrain from such deeds in the present by way of body, speech, and mind, you're not doing any bad deeds for the future. So, due to eliminating past deeds by mortification, and not doing any new deeds, there's nothing to come up in the future. With nothing to come up in the future, deeds end. With the ending of deeds, suffering ends. With the ending of suffering, feeling ends. And with the ending of feeling, all suffering will have been worn away." We like and accept this, and we are satisfied with it.'

When they said this, I said to them, 'But reverends, do you know for sure that you existed in the past, and it is not the case that you didn't exist?'

'No we don't, reverend.'

'But reverends, do you know for sure that you did bad deeds in the past?'

‘No we don’t, reverend.’

‘But reverends, do you know that you did such and such bad deeds?’

‘No we don’t, reverend.’

‘But reverends, do you know that so much suffering has already been worn away? Or that so much suffering still remains to be worn away? Or that when so much suffering is worn away all suffering will have been worn away?’

‘No we don’t, reverend.’

‘But reverends, do you know about giving up unskillful qualities in the present life and embracing skillful qualities?’

‘No we don’t, reverend.’

‘So it seems that you don’t know any of these things. That being so, when those in the world who are violent and bloody-handed and make their living by cruelty are reborn among humans they go forth as Jain ascetics.’

‘Reverend Gotama, pleasure is not gained through pleasure; pleasure is gained through pain. For if pleasure were to be gained through pleasure, King Seniya Bimbisāra of Māgadha would gain pleasure, since he lives in greater pleasure than Venerable Gotama.’

‘Clearly the venerables have spoken rashly, without reflection. Rather, I’m the one who should be asked about who lives in greater pleasure, King Bimbisāra or Venerable Gotama?’

‘Clearly we spoke rashly and without reflection. But forget about that. Now we ask Venerable Gotama: “Who lives in greater pleasure, King Bimbisāra or Venerable Gotama?”[1]

‘Well then, reverends, I’ll ask you about this in return, and you can answer as you like. What do you think, reverends? Is King Bimbisāra capable of experiencing perfect happiness for seven days and nights without moving his body or speaking?’

‘No he is not, reverend.’

‘What do you think, reverends? Is King Bimbisāra capable of experiencing perfect happiness for six days … five days … four days … three days … two days … one day?’

‘No he is not, reverend.’

‘But I am capable of experiencing perfect happiness for one day and night without moving my body or speaking. I am capable of experiencing perfect happiness for two days … three days … four days … five days … six days … seven days. What do you think, reverends? This being so, who lives in greater pleasure, King Bimbisāra or I?’

‘This being so, Venerable Gotama lives in greater pleasure than King Bimbisāra.’”

That is what the Buddha said. Satisfied, Mahānāma the Sakyan was happy with what the Buddha said.

15. Measuring Up: *Anumāna*

So I have heard. At one time Venerable Mahāmoggallāna was staying in the land of the Bhaggas on Crocodile Hill, in the deer park at Bhesakaḷā's Wood. There Venerable Mahāmoggallāna addressed the mendicants: "Reverends, mendicants!"

"Reverend," they replied. Venerable Mahāmoggallāna said this:

"Suppose a mendicant invites other mendicants to admonish them. But they're hard to admonish, having qualities that make them hard to admonish. They're impatient, and don't take instruction respectfully. So their spiritual companions don't think it's worth advising and instructing them, and that person doesn't gain their trust.

And what are the qualities that make them hard to admonish? Firstly, a mendicant has wicked desires, having fallen under the sway of wicked desires. This is a quality that makes them difficult to admonish.

Furthermore, a mendicant glorifies themselves and puts others down. ...

They're irritable, overcome by anger ...

They're irritable, and hostile due to anger ...

They're irritable, and stubborn due to anger ...

They're irritable, and blurt out words bordering on anger ...

When accused, they object to the accuser ...

When accused, they rebuke the accuser ...

When accused, they retort to the accuser …

When accused, they dodge the issue, distract the discussion with irrelevant points, and display annoyance, hate, and bitterness …

When accused, they don't accept the consequences of their deeds …

They are offensive and contemptuous …

They're jealous and stingy …

They're devious and deceitful …

They're obstinate and vain …

Furthermore, a mendicant is attached to their own views, holding them tight, and refusing to let go. This too is a quality that makes them difficult to admonish.

These are the qualities that make them hard to admonish.

Suppose a mendicant doesn't invite other mendicants to admonish them. But they're easy to admonish, having qualities that make them easy to admonish. They're accepting, and take instruction respectfully. So their spiritual companions think it's worth advising and instructing them, and that person gains their trust.

And what are the qualities that make them easy to admonish? Firstly, a mendicant doesn't have wicked desires …

Furthermore, a mendicant isn't attached to their own views, not holding them tight, but letting them go easily.

These are the qualities that make them easy to admonish.

In such a case, a mendicant should measure themselves against another like this. 'This person has wicked desires, having fallen under the sway of wicked desires. And I don't like or approve of this person. And if I were to fall under the sway of wicked desires, others wouldn't like or approve of me.' A mendicant who knows this should give rise to the thought: 'I will not fall under the sway of wicked desires.' …

‘This person is attached to their own views, holding them tight and refusing to let go. And I don’t like or approve of this person. And if I were to be attached to my own views, holding them tight and refusing to let go, others wouldn’t like or approve of me.’ A mendicant who knows this should give rise to the thought: ‘I will not be attached to my own views, holding them tight, but will let them go easily.’

In such a case, a mendicant should check themselves like this: ‘Do I have wicked desires? Have I fallen under the sway of wicked desires?’ Suppose that, upon checking, a mendicant knows that they have fallen under the sway of wicked desires. Then they should make an effort to give up those bad, unskillful qualities. But suppose that, upon checking, a mendicant knows that they haven’t fallen under the sway of wicked desires. Then they should meditate with rapture and joy, training day and night in skillful qualities. ...

Suppose that, upon checking, a mendicant knows that they are attached to their own views, holding them tight, and refusing to let go. Then they should make an effort to give up those bad, unskillful qualities. Suppose that, upon checking, a mendicant knows that they’re not attached to their own views, holding them tight, but let them go easily. Then they should meditate with rapture and joy, training day and night in skillful qualities.

Suppose that, upon checking, a mendicant sees that they haven’t given up all these bad, unskillful qualities. Then they should make an effort to give them all up. But suppose that, upon checking, a mendicant sees that they have given up all these bad, unskillful qualities. Then they should meditate with rapture and joy, training day and night in skillful qualities.

Suppose there was a woman or man who was young, youthful, and fond of adornments, and they check their own

reflection in a clean bright mirror or a clear bowl of water. If they see any dirt or blemish there, they'd try to remove it. But if they don't see any dirt or blemish there, they're happy, thinking: 'How fortunate that I'm clean!'

In the same way, suppose that, upon checking, a mendicant sees that they haven't given up all these bad, unskillful qualities. Then they should make an effort to give them all up. But suppose that, upon checking, a mendicant sees that they have given up all these bad, unskillful qualities. Then they should meditate with rapture and joy, training day and night in skillful qualities."

This is what Venerable Mahāmoggallāna said. Satisfied, the mendicants were happy with what Venerable Mahāmoggallāna said.

16. Emotional Barrenness: *Cetokhila*

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, when a mendicant has not given up five kinds of emotional barrenness and cut off five emotional shackles, it's not possible for them to achieve growth, improvement, or maturity in this teaching and training.

What are the five kinds of emotional barrenness they haven't given up? Firstly, a mendicant has doubts about the Teacher. They're uncertain, undecided, and lacking confidence. This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving. This is the first kind of emotional barrenness they haven't given up.

Furthermore, a mendicant has doubts about the teaching … This is the second kind of emotional barrenness.

They have doubts about the Saṅgha … This is the third kind of emotional barrenness.

They have doubts about the training … This is the fourth kind of emotional barrenness.

Furthermore, a mendicant is angry and upset with their spiritual companions, resentful and closed off. This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving. This is the fifth kind of emotional

barrenness they haven't given up. These are the five kinds of emotional barrenness they haven't given up.

What are the five emotional shackles they haven't cut off? Firstly, a mendicant isn't free of greed, desire, fondness, thirst, passion, and craving for sensual pleasures. This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving. This is the first emotional shackle they haven't cut off.

Furthermore, a mendicant isn't free of greed for the body ... This is the second emotional shackle.

Furthermore, a mendicant isn't free of greed for form ... This is the third emotional shackle.

They eat as much as they like until their belly is full, then indulge in the pleasures of sleeping, lying down, and drowsing ... This is the fourth emotional shackle.

They live the spiritual life hoping to be reborn in one of the orders of gods, thinking: 'By this precept or observance or mortification or spiritual life, may I become one of the gods!' This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving. This is the fifth emotional shackle they haven't cut off. These are the five emotional shackles they haven't cut off.

When a mendicant has not given up these five kinds of emotional barrenness and cut off these five emotional shackles, it's not possible for them to achieve growth, improvement, or maturity in this teaching and training.

When a mendicant has given up these five kinds of emotional barrenness and cut off these five emotional shackles, it is possible for them to achieve growth, improvement, and maturity in this teaching and training.

What are the five kinds of emotional barrenness they've given up? Firstly, a mendicant has no doubts about the

Teacher. They're not uncertain, undecided, or lacking confidence. This being so, their mind inclines toward keenness, commitment, persistence, and striving. This is the first kind of emotional barrenness they've given up.

Furthermore, a mendicant has no doubts about the teaching ...

They have no doubts about the Saṅgha ...

They have no doubts about the training ...

They're not angry and upset with their spiritual companions, not resentful or closed off. This being so, their mind inclines toward keenness, commitment, persistence, and striving. This is the fifth kind of emotional barrenness they've given up. These are the five kinds of emotional barrenness they've given up.

What are the five emotional shackles they've cut off? Firstly, a mendicant is rid of greed, desire, fondness, thirst, passion, and craving for sensual pleasures. This being so, their mind inclines toward keenness, commitment, persistence, and striving. This is the first emotional shackle they've cut off.

Furthermore, a mendicant is rid of greed for the body ...

They're rid of greed for form ...

They don't eat as much as they like until their belly is full, then indulge in the pleasures of sleeping, lying down, and drowsing ...

They don't live the spiritual life hoping to be reborn in one of the orders of gods, thinking: 'By this precept or observance or mortification or spiritual life, may I become one of the gods!' This being so, their mind inclines toward keenness, commitment, persistence, and striving. This is the fifth emotional shackle they've cut off. These are the five emotional shackles they've cut off.

When a mendicant has given up these five kinds of emotional barrenness and cut off these five emotional shackles, it is possible for them to achieve growth, improvement, or maturity in this teaching and training.

They develop the basis of psychic power that has immersion due to enthusiasm, and active effort … the basis of psychic power that has immersion due to energy, and active effort … the basis of psychic power that has immersion due to mental development, and active effort … the basis of psychic power that has immersion due to inquiry, and active effort. And the fifth is sheer vigor. A mendicant who possesses these fifteen factors, including vigor, is capable of breaking out, becoming awakened, and reaching the supreme sanctuary. Suppose there was a chicken with eight or ten or twelve eggs. And she properly sat on them to keep them warm and incubated. Even if that chicken doesn't wish: 'If only my chicks could break out of the eggshell with their claws and beak and hatch safely!' Still they can break out and hatch safely.

In the same way, a mendicant who possesses these fifteen factors, including vigor, is capable of breaking out, becoming awakened, and reaching the supreme sanctuary."

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

17. Jungle Thickets: *Vanapattha*

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, I will teach you an exposition about jungle thickets. Listen and pay close attention, I will speak."

"Yes, sir," they replied. The Buddha said this:

"Mendicants, take the case of a mendicant who lives close by a jungle thicket. As they do so, their mindfulness does not become established, their mind does not become immersed in samādhi, their defilements do not come to an end, and they do not arrive at the supreme sanctuary. And the necessities of life that a renunciate requires—robes, alms-food, lodgings, and medicines and supplies for the sick—are hard to come by. That mendicant should reflect: 'While living close by this jungle thicket, my mindfulness does not become established, my mind does not become immersed in samādhi, my defilements do not come to an end, and I do not arrive at the supreme sanctuary. And the necessities of life that a renunciate requires—robes, alms-food, lodgings, and medicines and supplies for the sick—are hard to come by.' That mendicant should leave that jungle thicket that very time of night or day; they shouldn't stay there.

Take another case of a mendicant who lives close by a jungle thicket. Their mindfulness does not become established … But the necessities of life are easy to come by. That mendicant should reflect: 'While living close by this jungle thicket, my mindfulness does not become established … But the necessities of life are easy to come by. But I didn't go forth from the lay life to homelessness for the sake of a robe, alms-food, lodgings, or medicines and supplies for the sick. Moreover, while living close by this jungle thicket, my mindfulness does not become established …' After reflection, that mendicant should leave that jungle thicket; they shouldn't stay there.

Take another case of a mendicant who lives close by a jungle thicket. As they do so, their mindfulness becomes established, their mind becomes immersed in samādhi, their defilements come to an end, and they arrive at the supreme sanctuary. But the necessities of life that a renunciate requires—robes, alms-food, lodgings, and medicines and supplies for the sick—are hard to come by. That mendicant should reflect: 'While living close by this jungle thicket, my mindfulness becomes established … But the necessities of life are hard to come by. But I didn't go forth from the lay life to homelessness for the sake of a robe, alms-food, lodgings, or medicines and supplies for the sick. Moreover, while living close by this jungle thicket, my mindfulness becomes established …' After reflection, that mendicant should stay in that jungle thicket; they shouldn't leave.

Take another case of a mendicant who lives close by a jungle thicket. Their mindfulness becomes established … And the necessities of life are easy to come by. That mendicant should reflect: 'While living close by this jungle thicket, my mindfulness becomes established … And the necessities of life

are easy to come by.' That mendicant should stay in that jungle thicket for the rest of their life; they shouldn't leave.

Take the case of a mendicant who lives supported by a village … town … city … country … an individual. As they do so, their mindfulness does not become established, their mind does not become immersed in samādhi, their defilements do not come to an end, and they do not arrive at the supreme sanctuary. And the necessities of life that a renunciate requires—robes, alms-food, lodgings, and medicines and supplies for the sick—are hard to come by.… That mendicant should leave that person at any time of the day or night, without asking. They shouldn't follow them. …

Take another case of a mendicant who lives supported by an individual. As they do so, their mindfulness becomes established, their mind becomes immersed in samādhi, their defilements come to an end, and they arrive at the supreme sanctuary. And the necessities of life that a renunciate requires—robes, alms-food, lodgings, and medicines and supplies for the sick—are easy to come by. That mendicant should reflect: 'While living supported by this person, my mindfulness becomes established … And the necessities of life are easy to come by.' That mendicant should follow that person for the rest of their life. They shouldn't leave them, even if sent away."

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

18. The Honey-Cake: *Madhupiṇḍika*

So I have heard. At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery.

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Kapilavatthu for alms. He wandered for alms in Kapilavatthu. After the meal, on his return from alms-round, he went to the Great Wood, plunged deep into it, and sat at the root of a young wood apple tree for the day's meditation.

Daṇḍapāṇi the Sakyan, while going for a walk, plunged deep into the Great Wood. He approached the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he stood to one side leaning on his staff, and said to the Buddha, "What does the ascetic teach? What does he explain?"

"Sir, my teaching is such that one does not conflict with anyone in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans. And it is such that perceptions do not underlie the brahmin who lives detached from sensual pleasures, without doubting, stripped of worry, and rid of craving for rebirth in this or that state. That's what I teach, and that's what I explain."

When he had spoken, Daṇḍapāṇi shook his head, waggled his tongue, raised his eyebrows until his brow puckered in three furrows, and he departed leaning on his staff.

Then in the late afternoon, the Buddha came out of retreat and went to the Banyan Tree Monastery, sat down on the seat spread out, and told the mendicants what had happened.

When he had spoken, one of the mendicants said to him, "But sir, what is the teaching such that the Buddha does not conflict with anyone in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans? And how is it that perceptions do not underlie the Buddha, the brahmin who lives detached from sensual pleasures, without indecision, stripped of worry, and rid of craving for rebirth in this or that state?"

"Mendicant, a person is beset by concepts of identity that emerge from the proliferation of perceptions. If they don't find anything worth approving, welcoming, or getting attached to in the source from which these arise, just this is the end of the underlying tendencies to desire, repulsion, views, doubt, conceit, the desire to be reborn, and ignorance. This is the end of taking up the rod and the sword, the end of quarrels, arguments, and fights, of accusations, divisive speech, and lies. This is where these bad, unskillful qualities cease without anything left over."

That is what the Buddha said. When he had spoken, the Holy One got up from his seat and entered his dwelling.

Soon after the Buddha left, those mendicants considered, "The Buddha gave this brief passage for recitation, then entered his dwelling without explaining the meaning in detail. Who can explain in detail the meaning of this brief passage for recitation given by the Buddha?"

Then those mendicants thought, "This Venerable Mahākaccāna is praised by the Buddha and esteemed by his sensible spiritual companions. He is capable of explaining in detail the meaning of this brief passage for recitation given by the Buddha. Let's go to him, and ask him about this matter."

Then those mendicants went to Mahākaccāna, and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side. They told him what had happened, and said: "May Venerable Mahākaccāna please explain this."

"Reverends, suppose there was a person in need of heartwood. And while wandering in search of heartwood he'd come across a large tree standing with heartwood. But he'd pass over the roots and trunk, imagining that the heartwood should be sought in the branches and leaves. Such is the consequence for the venerables. Though you were face to face with the Buddha, you passed him by, imagining that you should ask me about this matter. For he is the Buddha, who knows and sees. He is vision, he is knowledge, he is the truth, he is holiness. He is the teacher, the proclaimer, the elucidator of meaning, the bestower of the deathless, the lord of truth, the Realized One. That was the time to approach the Buddha and ask about this matter. You should have remembered it in line with the Buddha's answer."

"Certainly he is the Buddha, who knows and sees. He is vision, he is knowledge, he is the truth, he is holiness. He is the teacher, the proclaimer, the elucidator of meaning, the bestower of the deathless, the lord of truth, the Realized One. That was the time to approach the Buddha and ask about this matter. We should have remembered it in line with the Buddha's answer. Still, Mahākaccāna is praised by the Buddha and esteemed by his sensible spiritual companions. You are

capable of explaining in detail the meaning of this brief passage for recitation given by the Buddha. Please explain this, if it's no trouble."

"Well then, reverends, listen and pay close attention, I will speak."

"Yes, reverend," they replied. Venerable Mahākaccāna said this:

"Reverends, the Buddha gave this brief passage for recitation, then entered his dwelling without explaining the meaning in detail: 'A person is beset by concepts of identity that emerge from the proliferation of perceptions. If they don't find anything worth approving, welcoming, or getting attached to in the source from which these arise … This is where these bad, unskillful qualities cease without anything left over.' This is how I understand the detailed meaning of this passage for recitation.

Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a condition for feeling. What you feel, you perceive. What you perceive, you think about. What you think about, you proliferate. What you proliferate about is the source from which a person is beset by concepts of identity that emerge from the proliferation of perceptions. This occurs with respect to sights known by the eye in the past, future, and present.

Ear consciousness arises dependent on the ear and sounds. …

Nose consciousness arises dependent on the nose and smells. …

Tongue consciousness arises dependent on the tongue and tastes. …

Body consciousness arises dependent on the body and touches. …

Mind consciousness arises dependent on the mind and thoughts. The meeting of the three is contact. Contact is a condition for feeling. What you feel, you perceive. What you perceive, you think about. What you think about, you proliferate. What you proliferate about is the source from which a person is beset by concepts of identity that emerge from the proliferation of perceptions. This occurs with respect to thoughts known by the mind in the past, future, and present.

When there is the eye, sights, and eye consciousness, it's possible to point out what's known as 'contact'. When there is what's known as contact, it's possible to point out what's known as 'feeling'. When there is what's known as feeling, it's possible to point out what's known as 'perception'. When there is what's known as perception, it's possible to point out what's known as 'thought'. When there is what's known as thought, it's possible to point out what's known as 'being beset by concepts of identity that emerge from the proliferation of perceptions'.

When there is the ear ... nose ... tongue ... body ... mind, thoughts, and mind consciousness, it's possible to point out what's known as 'contact'. ... When there is what's known as thought, it's possible to point out what's known as 'being beset by concepts of identity that emerge from the proliferation of perceptions'.

When there is no eye, no sights, and no eye consciousness, it's not possible to point out what's known as 'contact'. When there isn't what's known as contact, it's not possible to point out what's known as 'feeling'. When there isn't what's known as feeling, it's not possible to point out what's known as 'perception'. When there isn't what's known as perception, it's not possible to point out what's known as 'thought'. When

there isn't what's known as thought, it's not possible to point out what's known as 'being beset by concepts of identity that emerge from the proliferation of perceptions'.

When there is no ear … nose … tongue … body … mind, no thoughts, and no mind consciousness, it's not possible to point out what's known as 'contact'. … When there isn't what's known as thought, it's not possible to point out what's known as 'being beset by concepts of identity that emerge from the proliferation of perceptions'.

This is how I understand the detailed meaning of that brief passage for recitation given by the Buddha. If you wish, you may go to the Buddha and ask him about this. You should remember it in line with the Buddha's answer."

"Yes, reverend," said those mendicants, approving and agreeing with what Mahākaccāna said. Then they rose from their seats and went to the Buddha, bowed, sat down to one side, and told him what had happened. Then they said: "Mahākaccāna clearly explained the meaning to us in this manner, with these words and phrases."

"Mahākaccāna is astute, mendicants, he has great wisdom. If you came to me and asked this question, I would answer it in exactly the same way as Mahākaccāna. That is what it means, and that's how you should remember it."

When he said this, Venerable Ānanda said to the Buddha, "Sir, suppose a person who was weak with hunger was to obtain a honey-cake. Wherever they taste it, they would enjoy a sweet, delicious flavor.

In the same way, wherever a sincere, capable mendicant might examine with wisdom the meaning of this exposition of the teaching they would only gain joy and clarity. Sir, what is the name of this exposition of the teaching?"

"Well, Ānanda, you may remember this exposition of the teaching as 'The Honey-Cake Discourse'."

That is what the Buddha said. Satisfied, Venerable Ānanda was happy with what the Buddha said.

19. Two Kinds of Thought: *Dvedhāvitakka*

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, before my awakening—when I was still unawakened but intent on awakening—I thought: 'Why don't I meditate by continually dividing my thoughts into two classes?' So I assigned sensual, malicious, and cruel thoughts to one class. And I assigned thoughts of renunciation, good will, and harmlessness to the second class.

Then, as I meditated—diligent, keen, and resolute—a sensual thought arose. I understood: 'This sensual thought has arisen in me. It leads to hurting myself, hurting others, and hurting both. It blocks wisdom, it's on the side of anguish, and it doesn't lead to extinguishment.' When I reflected that it leads to hurting myself, it went away. When I reflected that it leads to hurting others, it went away. When I reflected that it leads to hurting both, it went away. When I reflected that it blocks wisdom, it's on the side of anguish, and it doesn't lead to extinguishment, it went away. So I gave up, got rid of, and eliminated any sensual thoughts that arose.

Then, as I meditated—diligent, keen, and resolute—a malicious thought arose … a cruel thought arose. I understood: 'This cruel thought has arisen in me. It leads to hurting myself,

hurting others, and hurting both. It blocks wisdom, it's on the side of anguish, and it doesn't lead to extinguishment.' When I reflected that it leads to hurting myself ... hurting others ... hurting both, it went away. When I reflected that it blocks wisdom, it's on the side of anguish, and it doesn't lead to extinguishment, it went away. So I gave up, got rid of, and eliminated any cruel thoughts that arose.

Whatever a mendicant frequently thinks about and considers becomes their heart's inclination. If they often think about and consider sensual thoughts, they've given up the thought of renunciation to cultivate sensual thought. Their mind inclines to sensual thoughts. If they often think about and consider malicious thoughts ... their mind inclines to malicious thoughts. If they often think about and consider cruel thoughts ... their mind inclines to cruel thoughts.

Suppose it's the last month of the rainy season, when the crops grow closely together, and a cowherd must take care of the cattle. He'd tap and poke them with his staff on this side and that to keep them in check. Why is that? For he sees that if they wander into the crops he could be executed, imprisoned, fined, or condemned.

In the same way, I saw that unskillful qualities have the drawbacks of sordidness and corruption, and that skillful qualities have the benefit and cleansing power of renunciation.

Then, as I meditated—diligent, keen, and resolute—a thought of renunciation arose. I understood: 'This thought of renunciation has arisen in me. It doesn't lead to hurting myself, hurting others, or hurting both. It nourishes wisdom, it's on the side of freedom from anguish, and it leads to extinguishment.' If I were to keep on thinking and considering this all night ... all day ... all night and day, I see no danger that would come from that. Still, thinking and considering for too

long would tire my body. And when the body is tired, the mind is stressed. And when the mind is stressed, it's far from immersion. So I stilled, settled, unified, and immersed my mind internally. Why is that? So that my mind would not be stressed.

Then, as I meditated—diligent, keen, and resolute—a thought of good will arose … a thought of harmlessness arose. I understood: 'This thought of harmlessness has arisen in me. It doesn't lead to hurting myself, hurting others, or hurting both. It nourishes wisdom, it's on the side of freedom from anguish, and it leads to extinguishment.' If I were to keep on thinking and considering this all night … all day … all night and day, I see no danger that would come from that. Still, thinking and considering for too long would tire my body. And when the body is tired, the mind is stressed. And when the mind is stressed, it's far from immersion. So I stilled, settled, unified, and immersed my mind internally. Why is that? So that my mind would not be stressed.

Whatever a mendicant frequently thinks about and considers becomes their heart's inclination. If they often think about and consider thoughts of renunciation, they've given up sensual thought to cultivate the thought of renunciation. Their mind inclines to thoughts of renunciation. If they often think about and consider thoughts of good will … their mind inclines to thoughts of good will. If they often think about and consider thoughts of harmlessness … their mind inclines to thoughts of harmlessness.

Suppose it's the last month of summer, when all the crops have been gathered into the neighborhood of a village, and a cowherd must take care of the cattle. While at the root of a tree or in the open he need only be mindful that the cattle are

there. In the same way I needed only to be mindful that those things were there.

My energy was roused up and unflagging, my mindfulness was established and lucid, my body was tranquil and undisturbed, and my mind was immersed in samādhi.

Quite secluded from sensual pleasures, secluded from unskillful qualities, I entered and remained in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

As the placing of the mind and keeping it connected were stilled, I entered and remained in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

And with the fading away of rapture, I entered and remained in the third absorption, where I meditated with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.'

With the giving up of pleasure and pain, and the ending of former happiness and sadness, I entered and remained in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward recollection of past lives. I recollected many kinds of past lives, with features and details.

This was the first knowledge, which I achieved in the first watch of the night. Ignorance was destroyed and knowledge arose; darkness was destroyed and light arose, as happens for a meditator who is diligent, keen, and resolute.

When my mind had become immersed in samādhi like this, I extended it toward knowledge of the death and rebirth of sentient beings. With clairvoyance that is purified and superhuman, I saw sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. I understood how sentient beings are reborn according to their deeds.

This was the second knowledge, which I achieved in the middle watch of the night. Ignorance was destroyed and knowledge arose; darkness was destroyed and light arose, as happens for a meditator who is diligent, keen, and resolute.

When my mind had become immersed in samādhi like this, I extended it toward knowledge of the ending of defilements. I truly understood: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering.'

I truly understood: 'These are defilements' ... 'This is the origin of defilements' ... 'This is the cessation of defilements' ... 'This is the practice that leads to the cessation of defilements.' Knowing and seeing like this, my mind was freed from the defilements of sensuality, desire to be reborn, and ignorance. I understood: 'Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.'

This was the third knowledge, which I achieved in the last watch of the night. Ignorance was destroyed and knowledge arose; darkness was destroyed and light arose, as happens for a meditator who is diligent, keen, and resolute.

Suppose that in a forested wilderness there was an expanse of low-lying marshes, and a large herd of deer lived nearby. Then along comes a person who wants to harm, injure, and threaten them. They close off the safe, secure path that leads

to happiness, and open the wrong path. There they plant domesticated male and female deer as decoys so that, in due course, that herd of deer would fall to ruin and disaster. Then along comes a person who wants to help keep the herd of deer safe. They open up the safe, secure path that leads to happiness, and close off the wrong path. They get rid of the decoys so that, in due course, that herd of deer would grow, increase, and mature.

I've made up this simile to make a point. And this is what it means. 'An expanse of low-lying marshes' is a term for sensual pleasures. 'A large herd of deer' is a term for sentient beings. 'A person who wants to harm, injure, and threaten them' is a term for Māra the Wicked. 'The wrong path' is a term for the wrong eightfold path, that is, wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. 'A domesticated male deer' is a term for desire with relishing. 'A domesticated female deer' is a term for ignorance. 'A person who wants to help keep the herd of deer safe' is a term for the Realized One, the perfected one, the fully awakened Buddha. 'The safe, secure path that leads to happiness' is a term for the noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

So, mendicants, I have opened up the safe, secure path to happiness and closed off the wrong path. And I have got rid of the male and female decoys.

Out of compassion, I've done what a teacher should do who wants what's best for their disciples. Here are these roots of trees, and here are these empty huts. Practice absorption, mendicants! Don't be negligent! Don't regret it later! This is my instruction to you."

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

20. How to Stop Thinking: *Vitakkasaṇṭhāna*

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, a mendicant committed to the higher mind should focus on five foundations of meditation from time to time. What five?

Take a mendicant who is focusing on some foundation of meditation that gives rise to bad, unskillful thoughts connected with desire, hate, and delusion. That mendicant should focus on some other foundation of meditation connected with the skillful. As they do so, those bad thoughts are given up and come to an end. Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi. It's like a deft carpenter or their apprentice who'd knock out or extract a large peg with a finer peg. In the same way, a mendicant ... should focus on some other foundation of meditation connected with the skillful ...

Now, suppose that mendicant is focusing on some other foundation of meditation connected with the skillful, but bad, unskillful thoughts connected with desire, hate, and delusion keep coming up. They should examine the drawbacks of those thoughts: 'So these thoughts are unskillful, they're blameworthy, and they result in suffering.' As they do so, those

bad thoughts are given up and come to an end. Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi. Suppose there was a woman or man who was young, youthful, and fond of adornments. If the corpse of a snake or a dog or a human were hung around their neck, they'd be horrified, repelled, and disgusted. In the same way, a mendicant ... should examine the drawbacks of those thoughts ...

Now, suppose that mendicant is examining the drawbacks of those thoughts, but bad, unskillful thoughts connected with desire, hate, and delusion keep coming up. They should try to ignore and forget about them. As they do so, those bad thoughts are given up and come to an end. Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi. Suppose there was a person with good eyesight, and some undesirable sights came into their range of vision. They'd just close their eyes or look away. In the same way, a mendicant ... those bad thoughts are given up and come to an end ...

Now, suppose that mendicant is ignoring and forgetting about those thoughts, but bad, unskillful thoughts connected with desire, hate, and delusion keep coming up. They should focus on stopping the formation of thoughts. As they do so, those bad thoughts are given up and come to an end. Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi. Suppose there was a person walking quickly. They'd think: 'Why am I walking so quickly? Why don't I slow down?' So they'd slow down. They'd think: 'Why am I walking slowly? Why don't I stand still?' So they'd stand still. They'd think: 'Why am I standing still? Why don't I sit down?' So they'd sit down. They'd think: 'Why am I sitting? Why don't I lie down?' So they'd lie down. And so that person

would reject successively coarser postures and adopt more subtle ones.

In the same way, a mendicant … those thoughts are given up and come to an end …

Now, suppose that mendicant is focusing on stopping the formation of thoughts, but bad, unskillful thoughts connected with desire, hate, and delusion keep coming up. With teeth clenched and tongue pressed against the roof of the mouth, they should squeeze, squash, and torture mind with mind. As they do so, those bad thoughts are given up and come to an end. Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi. It's like a strong man who grabs a weaker man by the head or throat or shoulder and squeezes, squashes, and tortures them. In the same way, a mendicant … with teeth clenched and tongue pressed against the roof of the mouth, should squeeze, squash, and torture mind with mind. As they do so, those bad thoughts are given up and come to an end. Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi.

Now, take the mendicant who is focusing on some foundation of meditation that gives rise to bad, unskillful thoughts connected with desire, hate, and delusion. They focus on some other foundation of meditation connected with the skillful … They examine the drawbacks of those thoughts … They try to ignore and forget about those thoughts … They focus on stopping the formation of thoughts … With teeth clenched and tongue pressed against the roof of the mouth, they squeeze, squash, and torture mind with mind. When they succeed in each of these things, those bad thoughts are given up and come to an end. Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi. This is called a mendicant who is a master of the ways of thought.

They'll think what they want to think, and they won't think what they don't want to think. They've cut off craving, untied the fetters, and by rightly comprehending conceit have made an end of suffering."

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

3. The Division of Similes
Opammavagga

21. The Simile of the Saw: *Kakacūpama*

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Now at that time, Venerable Phagguna of the Top-Knot was mixing too closely together with the nuns. So much so that if any mendicant criticized those nuns in his presence, Phagguna of the Top-Knot got angry and upset, and even instigated disciplinary proceedings. And if any mendicant criticized Phagguna of the Top-Knot in their presence, those nuns got angry and upset, and even instigated disciplinary proceedings. That's how much Phagguna of the Top-Knot was mixing too closely together with the nuns.

Then a mendicant went up to the Buddha, bowed, sat down to one side, and told him what was going on.

So the Buddha said to a certain monk, "Please, monk, in my name tell the mendicant Phagguna of the Top-Knot that the teacher summons him."

"Yes, sir," that monk replied. He went to Phagguna of the Top-Knot and said to him, "Reverend Phagguna, the teacher summons you."

"Yes, reverend," Phagguna replied. He went to the Buddha, bowed, and sat down to one side. The Buddha said to him:

"Is it really true, Phagguna, that you've been mixing overly closely together with the nuns? So much so that if any mendicant criticizes those nuns in your presence, you get

angry and upset, and even instigate disciplinary proceedings? And if any mendicant criticizes you in those nuns' presence, they get angry and upset, and even instigate disciplinary proceedings? Is that how much you're mixing overly closely together with the nuns?"

"Yes, sir."

"Phagguna, are you not a gentleman who has gone forth from the lay life to homelessness?"

"Yes, sir."

"As such, it's not appropriate for you to mix so closely with the nuns. So if anyone criticizes those nuns in your presence, you should give up any desires or thoughts of the lay life. If that happens, you should train like this: 'My mind will be unaffected. I will blurt out no bad words. I will remain full of compassion, with a heart of love and no secret hate.' That's how you should train.

So even if someone strikes those nuns with fists, stones, rods, and swords in your presence, you should give up any desires or thoughts of the lay life. If that happens, you should train like this: 'My mind will be unaffected. I will blurt out no bad words. I will remain full of compassion, with a heart of love and no secret hate.' That's how you should train.

So if anyone criticizes you in your presence, you should give up any desires or thoughts of the lay life. If that happens, you should train like this: 'My mind will be unaffected. I will blurt out no bad words. I will remain full of compassion, with a heart of love and no secret hate.' That's how you should train.

So Phagguṇa, even if someone strikes you with fists, stones, rods, and swords, you should give up any desires or thoughts of the lay life. If that happens, you should train like this: 'My mind will be unaffected. I will blurt out no bad words. I will

remain full of compassion, with a heart of love and no secret hate.' That's how you should train."

Then the Buddha said to the mendicants:

"Mendicants, I used to be satisfied with the mendicants. Once, I addressed them: 'I eat my food in one sitting per day. Doing so, I find that I'm healthy and well, nimble, strong, and living comfortably. You too should eat your food in one sitting per day. Doing so, you'll find that you're healthy and well, nimble, strong, and living comfortably.' I didn't have to keep on instructing those mendicants; I just had to prompt their mindfulness.

Suppose a chariot stood harnessed to thoroughbreds at a level crossroads, with a goad ready. Then a deft horse trainer, a master charioteer, might mount the chariot, taking the reins in his right hand and goad in the left. He'd drive out and back wherever he wishes, whenever he wishes.

In the same way, I didn't have to keep on instructing those mendicants; I just had to prompt their mindfulness. So, mendicants, give up what's unskillful and devote yourselves to skillful qualities. In this way you'll achieve growth, improvement, and maturity in this teaching and training.

Suppose that not far from a town or village there was a large grove of sal trees that was choked with castor-oil weeds. Then along comes a person who wants to help protect and nurture that grove. They'd cut down the crooked sal saplings that were robbing the sap, and throw them out. They'd clean up the interior of the grove, and properly care for the straight, well-formed sal saplings. In this way, in due course, that sal grove would grow, increase, and mature.

In the same way, mendicants, give up what's unskillful and devote yourselves to skillful qualities. In this way you'll

achieve growth, improvement, and maturity in this teaching and training.

Once upon a time, mendicants, right here in Sāvatthī there was a housewife named Vedehikā. She had this good reputation: 'The housewife Vedehikā is sweet, even-tempered, and calm.' Now, Vedehikā had a bonded maid named Kāḷī who was skilled, tireless, and well-organized in her work.

Then Kāḷī thought, 'My mistress has a good reputation as being sweet, even-tempered, and calm. But does she actually have anger in her and just not show it? Or does she have no anger? Or is it just because my work is well-organized that she doesn't show anger, even though she still has it inside? Why don't I test my mistress?'

So Kāḷī got up during the day. Vedehikā said to her, 'What the hell, Kāḷī!'

'What is it, madam?'

'You're getting up in the day—what's up with you, girl?'

'Nothing, madam.'

'Nothing's up, you bad girl, but you get up in the day!' Angry and upset, she scowled.

Then Kāḷī thought, 'My mistress actually has anger in her and just doesn't show it; it's not that she has no anger. It's just because my work is well-organized that she doesn't show anger, even though she still has it inside. Why don't I test my mistress further?'

So Kāḷī got up later in the day. Vedehikā said to her, 'What the hell, Kāḷī!'

'What is it, madam?'

'You're getting up later in the day—what's up with you, girl?'

'Nothing, madam.'

'Nothing's up, you bad girl, but you get up later in the day!' Angry and upset, she blurted out angry words.

Then Kāḷī thought, ‘My mistress actually has anger in her and just doesn’t show it; it’s not that she has no anger. It’s just because my work is well-organized that she doesn’t show anger, even though she still has it inside. Why don’t I test my mistress further?’

So Kāḷī got up even later in the day. Vedehikā said to her, ‘What the hell, Kāḷī!’

‘What is it, madam?’

‘You’re getting up even later in the day—what’s up with you, girl?’

‘Nothing, madam.’

‘Nothing’s up, you bad girl, but you get up even later in the day!’ Angry and upset, she grabbed a rolling-pin and hit Kāḷī on the head, cracking it open.

Then Kāḷī, with blood pouring from her cracked skull, denounced her mistress to the neighbors, ‘See, ladies, what the sweet one did! See what the even-tempered one did! See what the calm one did! How on earth can she grab a rolling-pin and hit her only maid on the head, cracking it open, just for getting up late?’

Then after some time the housewife Vedehikā got this bad reputation: ‘The housewife Vedehikā is fierce, ill-tempered, and not calm at all.’

In the same way, a mendicant may be the sweetest of the sweet, the most even-tempered of the even-tempered, the calmest of the calm, so long as they don’t encounter any disagreeable criticism. But it’s when they encounter disagreeable criticism that you’ll know whether they’re really sweet, even-tempered, and calm. I don’t say that a mendicant is easy to admonish if they make themselves easy to admonish only for the sake of robes, alms-food, lodgings, and medicines and supplies for the sick. Why is that? Because when they don’t

get robes, alms-food, lodgings, and medicines and supplies for the sick, they're no longer easy to admonish. But when a mendicant is easy to admonish purely because they honor, respect, revere, worship, and venerate the teaching, then I say that they're easy to admonish. So, mendicants, you should train yourselves: 'We will be easy to admonish purely because we honor, respect, revere, worship, and venerate the teaching.' That's how you should train.

Mendicants, there are these five ways in which others might criticize you. Their speech may be timely or untimely, true or false, gentle or harsh, beneficial or harmful, from a heart of love or from secret hate. When others criticize you, they may do so in any of these ways. If that happens, you should train like this: 'Our minds will remain unaffected. We will blurt out no bad words. We will remain full of compassion, with a heart of love and no secret hate. We will meditate spreading a heart of love to that person. And with them as a basis, we will meditate spreading a heart full of love to everyone in the world—abundant, expansive, limitless, free of enmity and ill will.' That's how you should train.

Suppose a person was to come along carrying a spade and basket and say, 'I shall make this great earth be without earth!' And they'd dig all over, scatter all over, spit all over, and urinate all over, saying, 'Be without earth! Be without earth!'

What do you think, mendicants? Could that person make this great earth be without earth?"

"No, sir. Why is that? Because this great earth is deep and limitless. It's not easy to make it be without earth. That person will eventually get weary and frustrated."

"In the same way, there are these five ways in which others might criticize you. Their speech may be timely or untimely, true or false, gentle or harsh, beneficial or harmful, from a

heart of love or from secret hate. When others criticize you, they may do so in any of these ways. If that happens, you should train like this: 'Our minds will remain unaffected. We will blurt out no bad words. We will remain full of compassion, with a heart of love and no secret hate. We will meditate spreading a heart of love to that person. And with them as a basis, we will meditate spreading a heart like the earth to everyone in the world—abundant, expansive, limitless, free of enmity and ill will.' That's how you should train.

Suppose a person was to come along with dye such as red lac, turmeric, indigo, or rose madder, and say, 'I shall draw pictures on the sky, making pictures appear there.'

What do you think, mendicants? Could that person draw pictures on the sky?"

"No, sir. Why is that? Because the sky is formless and invisible. It's not easy to draw pictures there. That person will eventually get weary and frustrated."

"In the same way, there are these five ways in which others might criticize you ...

Suppose a person was to come along carrying a blazing grass torch, and say, 'I shall burn and scorch the river Ganges with this blazing grass torch.'

What do you think, mendicants? Could that person burn and scorch the river Ganges with a blazing grass torch?"

"No, sir. Why is that? Because the river Ganges is deep and limitless. It's not easy to burn and scorch it with a blazing grass torch. That person will eventually get weary and frustrated."

"In the same way, there are these five ways in which others might criticize you ...

Suppose there was a catskin bag that was rubbed, well-rubbed, very well-rubbed, soft, silky, rid of rustling and crackling. Then a person comes along carrying a stick or a

stone, and says, 'I shall make this soft catskin bag rustle and crackle with this stick or stone.'

What do you think, mendicants? Could that person make that soft catskin bag rustle and crackle with that stick or stone?"

"No, sir. Why is that? Because that catskin bag is rubbed, well-rubbed, very well-rubbed, soft, silky, rid of rustling and crackling. It's not easy to make it rustle or crackle with a stick or stone. That person will eventually get weary and frustrated."

"In the same way, there are these five ways in which others might criticize you. Their speech may be timely or untimely, true or false, gentle or harsh, beneficial or harmful, from a heart of love or from secret hate. When others criticize you, they may do so in any of these ways. If that happens, you should train like this: 'Our minds will remain unaffected. We will blurt out no bad words. We will remain full of compassion, with a heart of love and no secret hate. We will meditate spreading a heart of love to that person. And with them as a basis, we will meditate spreading a heart like a catskin bag to everyone in the world—abundant, expansive, limitless, free of enmity and ill will.' That's how you should train.

Even if low-down bandits were to sever you limb from limb, anyone who had a malevolent thought on that account would not be following my instructions. If that happens, you should train like this: 'Our minds will remain unaffected. We will blurt out no bad words. We will remain full of compassion, with a heart of love and no secret hate. We will meditate spreading a heart of love to that person. And with them as a basis, we will meditate spreading a heart full of love to everyone in the world—abundant, expansive, limitless, free of enmity and ill will.' That's how you should train.

If you frequently reflect on this advice—the simile of the saw — do you see any criticism, large or small, that you could not endure?"

"No, sir."

"So, mendicants, you should frequently reflect on this advice, the simile of the saw. This will be for your lasting welfare and happiness."

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

22. The Simile of the Snake: *Alagaddūpama*

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Now at that time a mendicant called Ariṭṭha, who had previously been a vulture trapper, had the following harmful misconception: "As I understand the Buddha's teachings, the acts that he says are obstructions are not really obstructions for the one who performs them."

Several mendicants heard about this. They went up to Ariṭṭha and said to him, "Is it really true, Reverend Ariṭṭha, that you have such a harmful misconception: 'As I understand the Buddha's teachings, the acts that he says are obstructions are not really obstructions for the one who performs them'?"

"Absolutely, reverends. As I understand the Buddha's teachings, the acts that he says are obstructions are not really obstructions for the one who performs them."

Then, wishing to dissuade Ariṭṭha from his view, the mendicants pursued, pressed, and grilled him, "Don't say that, Ariṭṭha! Don't misrepresent the Buddha, for misrepresentation of the Buddha is not good. And the Buddha would not say that. In many ways the Buddha has said that obstructive acts are obstructive, and that they really do obstruct the one who performs them. The Buddha says that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks. With the similes of a

skeleton … a lump of meat … a grass torch … a pit of glowing coals … a dream … borrowed goods … fruit on a tree … a butcher's knife and chopping block … a staking sword … a snake's head, the Buddha says that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks."

But even though the mendicants pursued, pressed, and grilled him in this way, Ariṭṭha obstinately stuck to his misconception and insisted on stating it.

When they weren't able to dissuade Ariṭṭha from his view, the mendicants went to the Buddha, bowed, sat down to one side, and told him what had happened.

So the Buddha said to a certain monk, "Please, monk, in my name tell the mendicant Ariṭṭha, formerly a vulture trapper, that the teacher summons him."

"Yes, sir," that monk replied. He went to Ariṭṭha and said to him, "Reverend Ariṭṭha, the teacher summons you."

"Yes, reverend," Ariṭṭha replied. He went to the Buddha, bowed, and sat down to one side. The Buddha said to him,

"Is it really true, Ariṭṭha, that you have such a harmful misconception: 'As I understand the Buddha's teachings, the acts that he says are obstructions are not really obstructions for the one who performs them'?"

"Absolutely, sir. As I understand the Buddha's teachings, the acts that he says are obstructions are not really obstructions for the one who performs them."

"Silly man, who on earth have you ever known me to teach in that way? Haven't I said in many ways that obstructive acts are obstructive, and that they really do obstruct the one who performs them? I've said that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks. With the similes of a skeleton … a

lump of meat … a grass torch … a pit of glowing coals … a dream … borrowed goods … fruit on a tree … a butcher's knife and chopping block … a staking sword … a snake's head, I've said that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks. But still you misrepresent me by your wrong grasp, harm yourself, and make much bad karma. This will be for your lasting harm and suffering."

Then the Buddha said to the mendicants, "What do you think, mendicants? Has this mendicant Ariṭṭha kindled even a spark of wisdom in this teaching and training?"

"How could that be, sir? No, sir." When this was said, Ariṭṭha sat silent, embarrassed, shoulders drooping, downcast, depressed, with nothing to say.

Knowing this, the Buddha said, "Silly man, you will be known by your own harmful misconception. I'll question the mendicants about this."

Then the Buddha said to the mendicants, "Mendicants, do you understand my teachings as Ariṭṭha does, when he misrepresents me by his wrong grasp, harms himself, and makes much bad karma?"

"No, sir. For in many ways the Buddha has said that obstructive acts are obstructive, and that they really do obstruct the one who performs them. The Buddha has said that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks. With the similes of a skeleton … a snake's head, the Buddha has said that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks."

“Good, good, mendicants! It’s good that you understand my teaching like this. For in many ways I have said that obstructive acts are obstructive …

I’ve said that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks. But still this Ariṭṭha misrepresents me by his wrong grasp, harms himself, and makes much bad karma. This will be for his lasting harm and suffering. Truly, mendicants, it’s not possible to perform sensual acts without sensual pleasures, sensual perceptions, and sensual thoughts.

Take a foolish person who memorizes the teaching—statements, songs, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and classifications. But they don’t examine the meaning of those teachings with wisdom, and so don’t come to a reflective acceptance of them. They just memorize the teaching for the sake of finding fault and winning debates. They don’t realize the goal for which they memorized them. Because they’re wrongly grasped, those teachings lead to their lasting harm and suffering. Why is that? Because of their wrong grasp of the teachings.

Suppose there was a person in need of a snake. And while wandering in search of a snake they’d see a big snake, and grasp it by the coil or the tail. But that snake would twist back and bite them on the hand or the arm or limb, resulting in death or deadly pain. Why is that? Because of their wrong grasp of the snake.

In the same way, a foolish person memorizes the teaching … and those teachings lead to their lasting harm and suffering. Why is that? Because of their wrong grasp of the teachings.

Now, take a gentleman who memorizes the teaching—statements, songs, discussions, verses, inspired exclamations,

legends, stories of past lives, amazing stories, and classifications. And once they've memorized them, they examine their meaning with wisdom, and come to a reflective acceptance of them. They don't memorize the teaching for the sake of finding fault and winning debates. They realize the goal for which they memorized them. Because they're correctly grasped, those teachings lead to their lasting welfare and happiness. Why is that? Because of their correct grasp of the teachings.

Suppose there was a person in need of a snake. And while wandering in search of a snake they'd see a big snake, and hold it down carefully with a cleft stick. Only then would they correctly grasp it by the neck. And even though that snake might wrap its coils around that person's hand or arm or some other limb, that wouldn't result in death or deadly pain. Why is that? Because of their correct grasp of the snake.

In the same way, a gentleman memorizes the teaching … and those teachings lead to their lasting welfare and happiness. Why is that? Because of their correct grasp of the teachings.

So, mendicants, when you understand what I've said, you should remember it accordingly. But if I've said anything that you don't understand, you should ask me about it, or some competent mendicants.

Mendicants, I will teach you how the Dhamma is similar to a raft: it's for crossing over, not for holding on. Listen and pay close attention, I will speak."

"Yes, sir," they replied. The Buddha said this:

"Suppose there was a person traveling along the road. They'd see a large deluge, whose near shore was dubious and perilous, while the far shore was a sanctuary free of peril. But there was no ferryboat or bridge for crossing over. They'd think, 'Why don't I gather grass, sticks, branches, and leaves

and make a raft? Riding on the raft, and paddling with my hands and feet, I can safely reach the far shore.' And so they'd do exactly that. And when they'd crossed over to the far shore, they'd think, 'This raft has been very helpful to me. Riding on the raft, and paddling with my hands and feet, I have safely crossed over to the far shore. Why don't I hoist it on my head or pick it up on my shoulder and go wherever I want?'

What do you think, mendicants? Would that person be doing what should be done with that raft?"

"No, sir."

"And what, mendicants, should that person do with the raft? When they'd crossed over they should think, 'This raft has been very helpful to me. ... Why don't I beach it on dry land or set it adrift on the water and go wherever I want?' That's what that person should do with the raft.

In the same way, I have taught how the teaching is similar to a raft: it's for crossing over, not for holding on. By understanding the simile of the raft, you will even give up the teachings, let alone what is against the teachings.

Mendicants, there are these six grounds for views. What six? Take an uneducated ordinary person who has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They've not seen good persons, and are neither skilled nor trained in the teaching of the good persons. They regard form like this: 'This is mine, I am this, this is my self.' They also regard feeling ... perception ... choices ... whatever is seen, heard, thought, known, sought, and explored by the mind like this: 'This is mine, I am this, this is my self.' And the same for this ground for views: 'The self and the cosmos are one and the same. After death I will be permanent, everlasting, eternal, imperishable, and will last forever and ever.' They also regard this: 'This is mine, I am this, this is my self.'

But an educated noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They've seen good persons, and are skilled and trained in the teaching of the good persons. They regard form like this: 'This is not mine, I am not this, this is not my self.' They also regard feeling … perception … choices … whatever is seen, heard, thought, known, sought, and explored by the mind like this: 'This is not mine, I am not this, this is not my self.' And the same for this ground for views: 'The self and the cosmos are one and the same. After death I will be permanent, everlasting, eternal, imperishable, and will last forever and ever.' They also regard this: 'This is not mine, I am not this, this is not my self.'

Seeing in this way they're not anxious about what doesn't exist."

When he said this, one of the mendicants asked the Buddha, "Sir, can there be anxiety about what doesn't exist externally?"

"There can, mendicant," said the Buddha. "It's when someone thinks, 'Oh, but it used to be mine, and it is mine no more. Oh, but it could be mine, and I will get it no more.' They sorrow and pine and lament, beating their breast and falling into confusion. That's how there is anxiety about what doesn't exist externally."

"But can there be no anxiety about what doesn't exist externally?"

"There can, mendicant," said the Buddha. "It's when someone doesn't think, 'Oh, but it used to be mine, and it is mine no more. Oh, but it could be mine, and I will get it no more.' They don't sorrow and pine and lament, beating their breast and falling into confusion. That's how there is no anxiety about what doesn't exist externally."

"But can there be anxiety about what doesn't exist internally?"

"There can, mendicant," said the Buddha. "It's when someone has such a view: 'The self and the cosmos are one and the same. After death I will be permanent, everlasting, eternal, imperishable, and will last forever and ever.' They hear the Realized One or their disciple teaching Dhamma for the uprooting of all grounds, fixations, obsessions, insistences, and underlying tendencies regarding views; for the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment. They think, 'Whoa, I'm going to be annihilated and destroyed! I won't exist any more!' They sorrow and pine and lament, beating their breast and falling into confusion. That's how there is anxiety about what doesn't exist internally."

"But can there be no anxiety about what doesn't exist internally?"

"There can," said the Buddha. "It's when someone doesn't have such a view: 'The self and the cosmos are one and the same. After death I will be permanent, everlasting, eternal, imperishable, and will last forever and ever.' They hear the Realized One or their disciple teaching Dhamma for the uprooting of all grounds, fixations, obsessions, insistences, and underlying tendencies regarding views; for the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment. It never occurs to them, 'Whoa, I'm going to be annihilated and destroyed! I won't exist any more!' They don't sorrow and pine and lament, beating their breast and falling into confusion. That's how there is no anxiety about what doesn't exist internally.

Mendicants, it would make sense to be possessive about something that's permanent, everlasting, eternal,

imperishable, and will last forever and ever. But do you see any such possession?"

"No, sir."

"Good, mendicants! I also can't see any such possession.

It would make sense to grasp at a doctrine of self that didn't give rise to sorrow, lamentation, pain, sadness, and distress. But do you see any such doctrine of self?"

"No, sir."

"Good, mendicants! I also can't see any such doctrine of self.

It would make sense to rely on a view that didn't give rise to sorrow, lamentation, pain, sadness, and distress. But do you see any such view to rely on?"

"No, sir."

"Good, mendicants! I also can't see any such view to rely on.

Mendicants, were a self to exist, would there be the thought, 'Belonging to my self'?"

"Yes, sir."

"Were what belongs to a self to exist, would there be the thought, 'My self'?"

"Yes, sir."

"But self and what belongs to a self are not acknowledged as a genuine fact. This being so, is not the following a totally foolish teaching: 'The self and the cosmos are one and the same. After death I will be permanent, everlasting, eternal, imperishable, and will last forever and ever'?"

"What else could it be, sir? It's a totally foolish teaching."

"What do you think, mendicants? Is form permanent or impermanent?"

"Impermanent, sir."

"But if it's impermanent, is it suffering or happiness?"

"Suffering, sir."

"But if it's impermanent, suffering, and liable to fall apart, is it fit to be regarded thus: 'This is mine, I am this, this is my self'?"

"No, sir."

"What do you think, mendicants? Is feeling ... perception ... choices ... consciousness permanent or impermanent?"

"Impermanent, sir."

"But if it's impermanent, is it suffering or happiness?"

"Suffering, sir."

"But if it's impermanent, suffering, and liable to fall apart, is it fit to be regarded thus: 'This is mine, I am this, this is my self'?"

"No, sir."

"So, mendicants, you should truly see any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: 'This is not mine, I am not this, this is not my self.' You should truly see any kind of feeling ... perception ... choices ... consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* consciousness—with right understanding: 'This is not mine, I am not this, this is not my self.'

Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness. Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed.

They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'

This is called a mendicant who has lifted up the cross-bar, filled in the trench, and pulled up the pillar; who is unbarred, a noble one with banner and burden put down, detached.

And how has a mendicant lifted the cross-bar? It's when a mendicant has given up ignorance, cut it off at the root, made it like a palm stump, obliterated it, so it's unable to arise in the future. That's how a mendicant has lifted the cross-bar.

And how has a mendicant filled in the trench? It's when a mendicant has given up transmigrating through births in future lives, cut it off at the root, made it like a palm stump, obliterated it, so it's unable to arise in the future. That's how a mendicant has filled in the trench.

And how has a mendicant pulled up the pillar? It's when a mendicant has given up craving, cut it off at the root, made it like a palm stump, obliterated it, so it's unable to arise in the future. That's how a mendicant has pulled up the pillar.

And how is a mendicant unbarred? It's when a mendicant has given up the five lower fetters, cut them off at the root, made them like a palm stump, obliterated them, so they're unable to arise in the future. That's how a mendicant is unbarred.

And how is a mendicant a noble one with banner and burden put down, detached? It's when a mendicant has given up the conceit 'I am', cut it off at the root, made it like a palm stump, obliterated it, so it's unable to arise in the future. That's how a mendicant is a noble one with banner and burden put down, detached.

When a mendicant's mind is freed like this, the gods together with Indra, Brahmā, and Pajāpati, search as they may, will not find anything that such a Realized One's consciousness depends on. Why is that? Because even in the present life the Realized One is undiscoverable, I say.

Though I speak and explain like this, certain ascetics and brahmins misrepresent me with the false, hollow, lying, untruthful claim: 'The ascetic Gotama is an exterminator. He

advocates the annihilation, eradication, and obliteration of an existing being.' I have been falsely misrepresented as being what I am not, and saying what I do not say. In the past, as today, what I describe is suffering and the cessation of suffering. This being so, if others abuse, attack, harass, and trouble the Realized One, he doesn't get resentful, bitter, and emotionally exasperated.

Or if others honor, respect, revere, or venerate him, he doesn't get thrilled, elated, and emotionally excited. He just thinks, 'They do such things for what has already been completely understood.'

So, mendicants, if others abuse, attack, harass, and trouble you, don't make yourselves resentful, bitter, and emotionally exasperated. Or if others honor, respect, revere, or venerate you, don't make yourselves thrilled, elated, and emotionally excited. Just think, 'They do such things for what has already been completely understood.'

So, mendicants, give up what isn't yours. Giving it up will be for your lasting welfare and happiness.

And what isn't yours? Form isn't yours: give it up. Giving it up will be for your lasting welfare and happiness.

Feeling … perception … choices … consciousness isn't yours: give it up. Giving it up will be for your lasting welfare and happiness.

What do you think, mendicants? Suppose a person was to carry off the grass, sticks, branches, and leaves in this Jeta's Grove, or burn them, or do what they want with them. Would you think, 'This person is carrying us off, burning us, or doing what they want with us?'"

"No, sir. Why is that? Because that's neither self nor belonging to self."

“In the same way, mendicants, give up what isn't yours. Giving it up will be for your lasting welfare and happiness. And what isn’t yours? Form … feeling … perception … choices … consciousness isn’t yours: give it up. Giving it up will be for your lasting welfare and happiness.

Thus the teaching has been well explained by me, made clear, opened, illuminated, and stripped of patchwork. In this teaching there are mendicants who are perfected, who have ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended the fetters of rebirth, and are rightly freed through enlightenment. For them, there is no cycle of rebirths to be found. …

In this teaching there are mendicants who have given up the five lower fetters. All of them are reborn spontaneously. They are extinguished there, and are not liable to return from that world. …

In this teaching there are mendicants who, having given up three fetters, and weakened greed, hate, and delusion, are once-returners. All of them come back to this world once only, then make an end of suffering. …

In this teaching there are mendicants who have ended three fetters. All of them are stream-enterers, not liable to be reborn in the underworld, bound for awakening. …

In this teaching there are mendicants who are followers of principles, or followers by faith. All of them are bound for awakening.

Thus the teaching has been well explained by me, made clear, opened, illuminated, and stripped of patchwork. In this teaching there are those who have a degree of faith and love for me. All of them are bound for heaven.”

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

23. The Ant-Hill: *Vammika*

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time Venerable Kassapa the Prince was staying in the Dark Forest.

Then, late at night, a glorious deity, lighting up the entire Dark Forest, went up to Kassapa the Prince, stood to one side, and said:

"Monk, monk! This ant-hill fumes by night and flames by day. The brahmin said, 'Take up the sword and dig, O sage!'

Taking up the sword and digging, the sage saw a bar: 'A bar, sir!' The brahmin said, 'Throw out the bar! Take up the sword and dig, O sage!'

Taking up the sword and digging, the sage saw a bullfrog: 'A bullfrog, sir!' The brahmin said, 'Throw out the bullfrog! Take up the sword and dig, O sage!'

Taking up the sword and digging, the sage saw a forked path: 'A forked path, sir!' The brahmin said, 'Throw out the forked path! Take up the sword and dig, O sage!'

Taking up the sword and digging, the sage saw a box: 'A box, sir!' The brahmin said, 'Throw out the box! Take up the sword and dig, O sage!'

Taking up the sword and digging, the sage saw a tortoise: 'A tortoise, sir!' The brahmin said, 'Throw out the tortoise! Take up the sword and dig, O sage!'

Taking up the sword and digging, the sage saw an axe and block: ‘An axe and block, sir!’ The brahmin said, ‘Throw out the axe and block! Take up the sword and dig, O sage!’

Taking up the sword and digging, the sage saw a lump of meat: ‘A lump of meat, sir!’ The brahmin said, ‘Throw out the lump of meat! Take up the sword and dig, O sage!’

Taking up the sword and digging, the sage saw a dragon: ‘A dragon, sir!’ The brahmin said, ‘Leave the dragon! Do not disturb the dragon! Worship the dragon!’

Mendicant, go to the Buddha and ask him about this riddle. You should remember it in line with his answer. I don’t see anyone in this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—who could provide a satisfying answer to this riddle except for the Realized One or his disciple or someone who has heard it from them.”

That is what that deity said before vanishing right there.

Then, when the night had passed, Kassapa the Prince went to the Buddha, bowed, sat down to one side, and told him what had happened. Then he asked:

“Sir, what is the ant-hill? What is the fuming by night and flaming by day? Who is the brahmin, and who the sage? What are the sword, the digging, the bar, the bullfrog, the forked path, the box, the tortoise, the axe and block, and the lump of meat? And what is the dragon?”

“Mendicant, ‘ant-hill’ is a term for this body made up of the four primary elements, produced by mother and father, built up from rice and porridge, liable to impermanence, to wearing away and erosion, to breaking up and destruction.

Thinking and considering all night about what you did during the day— this is the fuming at night. The work you

apply yourself to during the day by body, speech, and mind after thinking about it all night— this is the flaming by day.

'Brahmin' is a term for the Realized One, the perfected one, the fully awakened Buddha. 'Sage' is a term for the trainee mendicant.

'Sword' is a term for noble wisdom. 'Digging' is a term for being energetic.

'Bar' is a term for ignorance. 'Throw out the bar' means 'give up ignorance, take up the sword, sage, and dig.'

'Bullfrog' is a term for anger and distress. 'Throw out the bullfrog' means 'give up anger and distress' ...

'A forked path' is a term for doubt. 'Throw out the forked path' means 'give up doubt' ...

'Box' is a term for the five hindrances, that is: the hindrances of sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. 'Throw out the box' means 'give up the five hindrances' ...

'Tortoise' is a term for the five grasping aggregates, that is: form, feeling, perception, choices, and consciousness. 'Throw out the tortoise' means 'give up the five grasping aggregates' ...

'Axe and block' is a term for the five kinds of sensual stimulation. Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear ... Smells known by the nose ... Tastes known by the tongue ... Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing. 'Throw out the axe and block' means 'give up the five kinds of sensual stimulation' ...

'Lump of meat' is a term for desire with relishing. 'Throw out the lump of meat' means 'give up desire with relishing' ...

‘Dragon’ is a term for a mendicant who has ended the defilements. This is the meaning of: ‘Leave the dragon! Do not disturb the dragon! Worship the dragon.’”

That is what the Buddha said. Satisfied, Venerable Kassapa the Prince was happy with what the Buddha said.

24. Prepared Chariots: *Rathavinīta*

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Then several mendicants who had completed the rainy season residence in their native land went to the Buddha, bowed, and sat down to one side. The Buddha said to them:

"In your native land, mendicants, which of the native mendicants is esteemed in this way: 'Personally having few wishes, they speak to the mendicants on having few wishes. Personally having contentment, seclusion, aloofness, energy, ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom, they speak to the mendicants on all these things. They're an adviser and instructor, one who educates, encourages, fires up, and inspires their spiritual companions.'"

"Puṇṇa Mantāṇiputta, sir, is esteemed in this way in our native land."

Now at that time Venerable Sāriputta was meditating not far from the Buddha. Then he thought:

"Puṇṇa Mantāṇiputta is fortunate, so very fortunate, in that his sensible spiritual companions praise him point by point in the presence of the Teacher, and that the Teacher seconds that appreciation. Hopefully, some time or other I'll get to meet Venerable Puṇṇa, and we can have a discussion."

When the Buddha had stayed in Rājagaha as long as he wished, he set out for Sāvatthī. Traveling stage by stage, he

arrived at Sāvatthī, where he stayed in Jeta's Grove, Anāthapiṇḍika's monastery. Puṇṇa heard that the Buddha had arrived at Sāvatthī.

Then he set his lodgings in order and, taking his bowl and robe, set out for Sāvatthī. Eventually he came to Sāvatthī and Jeta's Grove. He went up to the Buddha, bowed, and sat down to one side. The Buddha educated, encouraged, fired up, and inspired him with a Dhamma talk. Then, having approved and agreed with what the Buddha said, Puṇṇa got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right. Then he went to the Dark Forest for the day's meditation.

Then a certain mendicant went up to Venerable Sāriputta, and said to him, "Reverend Sāriputta, the mendicant named Puṇṇa, of whom you have often spoken so highly, after being inspired by a talk of the Buddha's, left for the Dark Forest for the day's meditation."

Sāriputta quickly grabbed his sitting cloth and followed behind Puṇṇa, keeping sight of his head. Puṇṇa plunged deep into the Dark Forest and sat at the root of a tree for the day's meditation. And Sāriputta did likewise.

Then in the late afternoon, Sāriputta came out of retreat, went to Puṇṇa, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Puṇṇa:

"Reverend, is our spiritual life lived under the Buddha?"

"Yes, reverend."

"Is the spiritual life lived under the Buddha for the sake of purification of ethics?"

"Certainly not."

"Then is the spiritual life lived under the Buddha for the sake of purification of mind?"

“Certainly not.”

“Is the spiritual life lived under the Buddha for the sake of purification of view?”

“Certainly not.”

“Then is the spiritual life lived under the Buddha for the sake of purification through overcoming doubt?”

“Certainly not.”

“Is the spiritual life lived under the Buddha for the sake of purification of knowledge and vision of the variety of paths?”

“Certainly not.”

“Then is the spiritual life lived under the Buddha for the sake of purification of knowledge and vision of the practice?”

“Certainly not.”

“Is the spiritual life lived under the Buddha for the sake of purification of knowledge and vision?”

“Certainly not.”

“When asked each of these questions, you answered, ‘Certainly not.’ Then what exactly is the purpose of living the spiritual life under the Buddha?”

“The purpose of living the spiritual life under the Buddha is extinguishment by not grasping.”

“Reverend, is purification of ethics extinguishment by not grasping?”

“Certainly not.”

“Is purification of knowledge and vision extinguishment by not grasping?”

“Certainly not.”

“Then is extinguishment by not grasping something apart from these things?”

“Certainly not.”

"When asked each of these questions, you answered, 'Certainly not.' How then should we see the meaning of this statement?"

"If the Buddha had declared purification of ethics to be extinguishment by not grasping, he would have declared that which has grasping to be extinguishment by not grasping. ... If the Buddha had declared purification of knowledge and vision to be extinguishment by not grasping, he would have declared that which has grasping to be extinguishment by not grasping. But if extinguishment by not grasping was something apart from these things, an ordinary person would become extinguished. For an ordinary person lacks these things.

Well then, reverend, I shall give you a simile. For by means of a simile some sensible people understand the meaning of what is said.

Suppose that, while staying in Sāvatthī, King Pasenadi of Kosala had some urgent business come up in Sāketa. Now, between Sāvatthī and Sāketa seven prepared chariots were stationed ready for him. Then Pasenadi, having departed Sāvatthī, mounted the first prepared chariot by the gate of the royal compound. The first prepared chariot would bring him to the second, where he'd dismount and mount the second chariot. The second prepared chariot would bring him to the third ... The third prepared chariot would bring him to the fourth ... The fourth prepared chariot would bring him to the fifth ... The fifth prepared chariot would bring him to the sixth ... The sixth prepared chariot would bring him to the seventh, where he'd dismount and mount the seventh chariot. The seventh prepared chariot would bring him to the gate of the royal compound of Sāketa. And when he was at the gate, friends and colleagues, relatives and kin would ask him: 'Great king, did you come to Sāketa from Sāvatthī by this prepared

chariot?' If asked this, how should King Pasenadi rightly reply?"

"The king should reply: 'Well, while staying in Sāvatthī, I had some urgent business come up in Sāketa. Now, between Sāvatthī and Sāketa seven prepared chariots were stationed ready for me. Then, having departed Sāvatthī, I mounted the first prepared chariot by the gate of the royal compound. The first prepared chariot brought me to the second, where I dismounted and mounted the second chariot. ... The sixth prepared chariot brought me to the seventh, where I dismounted and mounted the seventh chariot. The seventh prepared chariot brought me to the gate of the royal compound of Sāketa.' That's how King Pasenadi should rightly reply."

"In the same way, reverend, purification of ethics is only for the sake of purification of mind. Purification of mind is only for the sake of purification of view. Purification of view is only for the sake of purification through overcoming doubt. Purification through overcoming doubt is only for the sake of purification of knowledge and vision of the variety of paths. Purification of knowledge and vision of the variety of paths is only for the sake of purification of knowledge and vision of the practice. Purification of knowledge and vision of the practice is only for the sake of purification of knowledge and vision. Purification of knowledge and vision is only for the sake of extinguishment by not grasping. The spiritual life is lived under the Buddha for the sake of extinguishment by not grasping."

When he said this, Sāriputta said to Puṇṇa, "What is the venerable's name? And how are you known among your spiritual companions?"

“Reverend, my name is Puṇṇa. And I am known as Mantāṇiputta among my spiritual companions.”

“It’s incredible, reverend, it’s amazing! Venerable Puṇṇa Mantāṇiputta has answered each deep question point by point, as a learned disciple who rightly understands the teacher’s instructions. It is fortunate for his spiritual companions, so very fortunate, that they get to see Venerable Puṇṇa Mantāṇiputta and pay homage to him. Even if they only got to see him and pay respects to him by carrying him around on their heads on a roll of cloth, it would still be very fortunate for them! And it’s fortunate for me, so very fortunate, that I get to see the venerable and pay homage to him.”

When he said this, Puṇṇa said to Sāriputta, “What is the venerable’s name? And how are you known among your spiritual companions?”

“Reverend, my name is Upatissa. And I am known as Sāriputta among my spiritual companions.”

“Goodness! I had no idea I was consulting with *the* Venerable Sāriputta, the disciple who is fit to be compared with the Teacher himself! If I’d known, I wouldn’t have said so much. It’s incredible, reverend, it’s amazing! Venerable Sāriputta has asked each deep question point by point, as a learned disciple who rightly understands the teacher’s instructions. It is fortunate for his spiritual companions, so very fortunate, that they get to see Venerable Sāriputta and pay homage to him. Even if they only got to see him and pay respects to him by carrying him around on their heads on a roll of cloth, it would still be very fortunate for them! And it’s fortunate for me, so very fortunate, that I get to see the venerable and pay homage to him.”

And so these two spiritual giants agreed with each others’ fine words.

25. Fodder: *Nivāpa*

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, a trapper doesn't cast bait for deer thinking, 'May the deer, enjoying this bait, be healthy and in good condition. May they live long and prosper!' A trapper casts bait for deer thinking, 'When these deer intrude on where I cast the bait, they'll recklessly enjoy eating it. They'll become indulgent, then they'll become negligent, and then they'll be vulnerable on account of this bait.'

And indeed, the first herd of deer intruded on where the trapper cast the bait and recklessly enjoyed eating it. They became indulgent, then they became negligent, and then they were vulnerable to the trapper on account of that bait. And that's how the first herd of deer failed to get free from the trapper's power.

So then a second herd of deer thought up a plan, 'The first herd of deer became indulgent … and failed to get free of the trapper's power. Why don't we avoid eating the bait altogether? Avoiding dangerous food, we can venture deep into a wilderness region and live there.' And that's just what they did. But when it came to the last month of summer, the grass and water ran out. Their bodies became much too thin,

and they lost their strength and energy. So they went back to that same place where the trapper had cast bait. Intruding on that place, they recklessly enjoyed eating it … And that's how the second herd failed to get free from the trapper's power.

So then a third herd of deer thought up a plan, 'The first … and second herds of deer … failed to get free of the trapper's power. Why don't we set up our lair close by the place where the trapper has cast the bait? Then we can intrude on it and enjoy eating without being reckless. We won't become indulgent, then we won't become negligent, and then we won't be vulnerable to the trapper on account of that bait.' And that's just what they did.

So the trapper and his companions thought, 'Wow, this third herd of deer is so sneaky and devious, they must be some kind of unnatural spirits with psychic power! For they eat the bait we've cast without us knowing how they come and go. Why don't we surround the bait on all sides by staking out high nets? Hopefully we might get to see their lair, where they go to hide out.' And that's just what they did. And they saw where the third herd of deer had their lair, where they went to hide out. And that's how the third herd failed to get free from the trapper's power.

So then a fourth herd of deer thought up a plan, 'The first … second … and third herds of deer … failed to get free of the trapper's power. Why don't we set up our lair somewhere the trapper and his companions can't go? Then we can intrude on where the trapper has cast the bait and enjoy eating it without being reckless. We won't become indulgent, then we won't become negligent, and then we won't be vulnerable to the trapper on account of that bait.' And that's just what they did.

So the trapper and his companions thought, 'Wow, this fourth herd of deer is so sneaky and devious, they must be

some kind of unnatural spirits with psychic power! For they eat the bait we've cast without us knowing how they come and go. Why don't we surround the bait on all sides by staking out high nets? Hopefully we might get to see their lair, where they go to hide out.' And that's just what they did. But they couldn't see where the fourth herd of deer had their lair, where they went to hide out. So the trapper and his companions thought, 'If we disturb this fourth herd of deer, they'll disturb others, who in turn will disturb even more. Then all of the deer will be free from this bait we've cast. Why don't we just keep an eye on that fourth herd?' And that's just what they did. And that's how the fourth herd of deer got free from the trapper's power.

I've made up this simile to make a point. And this is what it means.

'Bait' is a term for the five kinds of sensual stimulation.

'Trapper' is a term for Māra the Wicked.

'Trapper's companions' is a term for Māra's assembly.

'Deer' is a term for ascetics and brahmins.

Now, the first group of ascetics and brahmins intruded on where the bait and the material delights of the world were cast by Māra and recklessly enjoyed eating it. They became indulgent, then they became negligent, and then they were vulnerable to Māra on account of that bait and the material delights of the world. And that's how the first group of ascetics and brahmins failed to get free from Māra's power. This first group of ascetics and brahmins is just like the first herd of deer, I say.

So then a second group of ascetics and brahmins thought up a plan, 'The first group of ascetics and brahmins became indulgent … and failed to get free of Māra's power. Why don't we avoid eating the bait and the world's material delights altogether? Avoiding dangerous food, we can venture deep

into a wilderness region and live there.' And that's just what they did. They ate herbs, millet, wild rice, poor rice, water lettuce, rice bran, scum from boiling rice, sesame flour, grass, or cow dung. They survived on forest roots and fruits, or eating fallen fruit.

But when it came to the last month of summer, the grass and water ran out. Their bodies became much too thin, and they lost their strength and energy. Because of this, they lost their heart's release, so they went back to that same place where Māra had cast the bait and the material delights of the world. Intruding on that place, they recklessly enjoyed eating them … And that's how the second group of ascetics and brahmins failed to get free from Māra's power. This second group of ascetics and brahmins is just like the second herd of deer, I say.

So then a third group of ascetics and brahmins thought up a plan, 'The first … and second groups of ascetics and brahmins … failed to get free of Māra's power. Why don't we set up our lair close by the place where Māra has cast the bait and those material delights of the world? Then we can intrude on it and enjoy eating without being reckless. We won't become indulgent, then we won't become negligent, and then we won't be vulnerable to Māra on account of that bait and those material delights of the world.'

And that's just what they did. Still, they had such views as these: 'The world is eternal' or 'The world is not eternal'; 'The world is finite' or 'The world is infinite'; 'The soul and the body are the same thing' or 'The soul and the body are different things'; or that after death, a Realized One exists, or doesn't exist, or both exists and doesn't exist, or neither exists nor doesn't exist. And that's how the third group of ascetics and brahmins failed to get free from Māra's power. This third

group of ascetics and brahmins is just like the third herd of deer, I say.

So then a fourth group of ascetics and brahmins thought up a plan, 'The first ... second ... and third groups of ascetics and brahmins ... failed to get free of Māra's power. Why don't we set up our lair somewhere Māra and his assembly can't go? Then we can intrude on where Māra has cast the bait and those material delights of the world, and enjoy eating without being reckless. We won't become indulgent, then we won't become negligent, and then we won't be vulnerable to Māra on account of that bait and those material delights of the world.'

And that's just what they did. And that's how the fourth group of ascetics and brahmins got free from Māra's power. This fourth group of ascetics and brahmins is just like the fourth herd of deer, I say.

And where is it that Māra and his assembly can't go? It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. This is called a mendicant who has blinded Māra, put out his eyes without a trace, and gone where the Wicked One cannot see.

Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected. This is called a mendicant who has blinded Māra ...

Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally

experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' This is called a mendicant who has blinded Māra ...

Furthermore, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. This is called a mendicant who has blinded Māra ...

Furthermore, a mendicant, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', enters and remains in the dimension of infinite space. This is called a mendicant who has blinded Māra ...

Furthermore, a mendicant, going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', enters and remains in the dimension of infinite consciousness. This is called a mendicant who has blinded Māra ...

Furthermore, a mendicant, going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', enters and remains in the dimension of nothingness. This is called a mendicant who has blinded Māra ...

Furthermore, a mendicant, going totally beyond the dimension of nothingness, enters and remains in the dimension of neither perception nor non-perception. This is called a mendicant who has blinded Māra ...

Furthermore, a mendicant, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end. This is called a mendicant who has blinded Māra, put out his

eyes without a trace, and gone where the Wicked One cannot see. And they've crossed over clinging to the world."

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

26. The Noble Search: *Pāsarāsi*

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Sāvatthī for alms. Then several mendicants went up to Venerable Ānanda and said to him, "Reverend, it's been a long time since we've heard a Dhamma talk from the Buddha. It would be good if we got to hear a Dhamma talk from the Buddha."

"Well then, reverends, go to the brahmin Rammaka's hermitage. Hopefully you'll get to hear a Dhamma talk from the Buddha."

"Yes, reverend," they replied.

Then, after the meal, on his return from alms-round, the Buddha addressed Ānanda, "Come, Ānanda, let's go to the Eastern Monastery, the stilt longhouse of Migāra's mother for the day's meditation."

"Yes, sir," Ānanda replied. So the Buddha went with Ānanda to the Eastern Monastery. In the late afternoon the Buddha came out of retreat and addressed Ānanda, "Come, Ānanda, let's go to the eastern gate to bathe."

"Yes, sir," Ānanda replied.

So the Buddha went with Ānanda to the eastern gate to bathe. When he had bathed and emerged from the water he stood in one robe drying himself. Then Ānanda said to the

Buddha, "Sir, the hermitage of the brahmin Rammaka is nearby. It's so delightful, so lovely. Please visit it out of compassion." The Buddha consented in silence.

He went to the brahmin Rammaka's hermitage. Now at that time several mendicants were sitting together in the hermitage talking about the teaching. The Buddha stood outside the door waiting for the talk to end. When he knew the talk had ended he cleared his throat and knocked with the latch. The mendicants opened the door for the Buddha, and he entered the hermitage, where he sat on the seat spread out and addressed the mendicants, "Mendicants, what were you sitting talking about just now? What conversation was unfinished?"

"Sir, our unfinished discussion on the teaching was about the Buddha himself when the Buddha arrived."

"Good, mendicants! It's appropriate for gentlemen like you, who have gone forth in faith from the lay life to homelessness, to sit together and talk about the teaching. When you're sitting together you should do one of two things: discuss the teachings or keep noble silence.

Mendicants, there are these two searches: the noble search and the ignoble search.

And what is the ignoble search? It's when someone who is themselves liable to be reborn seeks what is also liable to be reborn. Themselves liable to grow old, fall sick, die, sorrow, and become corrupted, they seek what is also liable to these things.

And what should be described as liable to be reborn? Partners and children, male and female bondservants, goats and sheep, chickens and pigs, and elephants and cattle are liable to be reborn. These attachments are liable to be reborn. Someone who is tied, infatuated, and attached to such things,

themselves liable to being reborn, seeks what is also liable to be reborn.

And what should be described as liable to grow old? Partners and children, male and female bondservants, goats and sheep, chickens and pigs, and elephants and cattle are liable to grow old. These attachments are liable to grow old. Someone who is tied, infatuated, and attached to such things, themselves liable to grow old, seeks what is also liable to grow old.

And what should be described as liable to fall sick? Partners and children, male and female bondservants, goats and sheep, chickens and pigs, and elephants and cattle are liable to fall sick. These attachments are liable to fall sick. Someone who is tied, infatuated, and attached to such things, themselves liable to falling sick, seeks what is also liable to fall sick.

And what should be described as liable to die? Partners and children, male and female bondservants, goats and sheep, chickens and pigs, and elephants and cattle are liable to die. These attachments are liable to die. Someone who is tied, infatuated, and attached to such things, themselves liable to die, seeks what is also liable to die.

And what should be described as liable to sorrow? Partners and children, male and female bondservants, goats and sheep, chickens and pigs, and elephants and cattle are liable to sorrow. These attachments are liable to sorrow. Someone who is tied, infatuated, and attached to such things, themselves liable to sorrow, seeks what is also liable to sorrow.

And what should be described as liable to corruption? Partners and children, male and female bondservants, goats and sheep, chickens and pigs, elephants and cattle, and gold and money are liable to corruption. These attachments are liable to corruption. Someone who is tied, infatuated, and

attached to such things, themselves liable to corruption, seeks what is also liable to corruption. This is the ignoble search.

And what is the noble search? It's when someone who is themselves liable to be reborn, understanding the drawbacks in being liable to be reborn, seeks the unborn supreme sanctuary, extinguishment. Themselves liable to grow old, fall sick, die, sorrow, and become corrupted, understanding the drawbacks in these things, they seek the unaging, unailing, undying, sorrowless, uncorrupted supreme sanctuary, extinguishment. This is the noble search.

Mendicants, before my awakening—when I was still unawakened but intent on awakening—I too, being liable to be reborn, sought what is also liable to be reborn. Myself liable to grow old, fall sick, die, sorrow, and become corrupted, I sought what is also liable to these things. Then it occurred to me: 'Why do I, being liable to be reborn, grow old, fall sick, sorrow, die, and become corrupted, seek things that have the same nature? Why don't I seek the unborn, unaging, unailing, undying, sorrowless, uncorrupted supreme sanctuary, extinguishment?'

Some time later, while still black-haired, blessed with youth, in the prime of life—though my mother and father wished otherwise, weeping with tearful faces—I shaved off my hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness.

Once I had gone forth I set out to discover what is skillful, seeking the supreme state of sublime peace. I approached Āḷāra Kālāma and said to him, 'Reverend Kālāma, I wish to live the spiritual life in this teaching and training.'

Āḷāra Kālāma replied, 'Stay, venerable. This teaching is such that a sensible person can soon realize their own tradition with their own insight and live having achieved it.'

I quickly memorized that teaching. So far as lip-recital and oral recitation were concerned, I spoke with knowledge and the authority of the elders. I claimed to know and see, and so did others.

Then it occurred to me, 'It is not solely by mere faith that Āḷāra Kālāma declares: "I realize this teaching with my own insight, and live having achieved it." Surely he meditates knowing and seeing this teaching.'

So I approached Āḷāra Kālāma and said to him, 'Reverend Kālāma, to what extent do you say you've realized this teaching with your own insight?' When I said this, he declared the dimension of nothingness.

Then it occurred to me, 'It's not just Āḷāra Kālāma who has faith, energy, mindfulness, immersion, and wisdom; I too have these things. Why don't I make an effort to realize the same teaching that Āḷāra Kālāma says he has realized with his own insight?' I quickly realized that teaching with my own insight, and lived having achieved it.

So I approached Āḷāra Kālāma and said to him, 'Reverend Kālāma, have you realized this teaching with your own insight up to this point, and declare having achieved it?'

'I have, reverend.'

'I too, reverend, have realized this teaching with my own insight up to this point, and live having achieved it.'

'We are fortunate, reverend, so very fortunate to see a venerable such as yourself as one of our spiritual companions! So the teaching that I've realized with my own insight, and declare having achieved it, you've realized with your own insight, and live having achieved it. The teaching that you've realized with your own insight, and live having achieved it, I've realized with my own insight, and declare having achieved it. So the teaching that I know, you know, and the teaching that

you know, I know. I am like you and you are like me. Come now, reverend! We should both lead this community together.'

And that is how my teacher Āḷāra Kālāma placed me, his student, on the same position as him, and honored me with lofty praise.

Then it occurred to me, 'This teaching doesn't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. It only leads as far as rebirth in the dimension of nothingness.' Realizing that this teaching was inadequate, I left disappointed.

I set out to discover what is skillful, seeking the supreme state of sublime peace. I approached Uddaka, son of Rāma, and said to him, 'Reverend, I wish to live the spiritual life in this teaching and training.'

Uddaka replied, 'Stay, venerable. This teaching is such that a sensible person can soon realize their own tradition with their own insight and live having achieved it.'

I quickly memorized that teaching. So far as lip-recital and oral recitation were concerned, I spoke with knowledge and the authority of the elders. I claimed to know and see, and so did others.

Then it occurred to me, 'It is not solely by mere faith that Rāma declared: "I realize this teaching with my own insight, and live having achieved it." Surely he meditated knowing and seeing this teaching.'

So I approached Uddaka, son of Rāma, and said to him, 'Reverend, to what extent did Rāma say he'd realized this teaching with his own insight?'

When I said this, Uddaka, son of Rāma, declared the dimension of neither perception nor non-perception.

Then it occurred to me, 'It's not just Rāma who had faith, energy, mindfulness, immersion, and wisdom; I too have these

things. Why don't I make an effort to realize the same teaching that Rāma said he had realized with his own insight?' I quickly realized that teaching with my own insight, and lived having achieved it.

So I approached Uddaka, son of Rāma, and said to him, 'Reverend, had Rāma realized this teaching with his own insight up to this point, and declared having achieved it?'

'He had, reverend.'

'I too have realized this teaching with my own insight up to this point, and live having achieved it.'

'We are fortunate, reverend, so very fortunate to see a venerable such as yourself as one of our spiritual companions! So the teaching that Rāma had realized with his own insight, and declared having achieved it, you've realized with your own insight, and live having achieved it. The teaching that you've realized with your own insight, and live having achieved it, Rāma had realized with his own insight, and declared having achieved it. So the teaching that Rāma directly knew, you know, and the teaching you know, Rāma directly knew. Rāma was like you and you are like Rāma. Come now, reverend! You should lead this community.'

And that is how my spiritual companion Uddaka, son of Rāma, placed me in the position of a teacher, and honored me with lofty praise.

Then it occurred to me, 'This teaching doesn't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. It only leads as far as rebirth in the dimension of neither perception nor non-perception.' Realizing that this teaching was inadequate, I left disappointed.

I set out to discover what is skillful, seeking the supreme state of sublime peace. Traveling stage by stage in the Magadhan lands, I arrived at Senanigama near Uruvelā. There I

saw a delightful park, a lovely grove with a flowing river that was clean and charming, with smooth banks. And nearby was a village to go for alms.

Then it occurred to me, 'This park is truly delightful, a lovely grove with a flowing river that's clean and charming, with smooth banks. And nearby there's a village to go for alms. This is good enough for a gentleman who wishes to put forth effort in meditation.' So I sat down right there, thinking, 'This is good enough for meditation.'

And so, being myself liable to be reborn, understanding the drawbacks in being liable to be reborn, I sought the unborn supreme sanctuary, extinguishment—and I found it. Being myself liable to grow old, fall sick, die, sorrow, and become corrupted, understanding the drawbacks in these things, I sought the unaging, unailing, undying, sorrowless, uncorrupted supreme sanctuary, extinguishment—and I found it.

Knowledge and vision arose in me: 'My freedom is unshakable; this is my last rebirth; now there are no more future lives.'

Then it occurred to me, 'This principle I have discovered is deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of reason, subtle, comprehensible to the astute. But people like attachment, they love it and enjoy it. It's hard for them to see this thing; that is, specific conditionality, dependent origination. It's also hard for them to see this thing; that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment. And if I were to teach the Dhamma, others might not understand me, which would be wearying and troublesome for me.'

And then these verses, which were neither supernaturally inspired, nor learned before in the past, occurred to me:

‘I’ve struggled hard to realize this,
enough with trying to explain it!
This teaching is not easily understood
by those mired in greed and hate.

Those caught up in greed can’t see
what’s subtle, going against the stream,
deep, hard to see, and very fine,
for they’re shrouded in a mass of darkness.’

So, as I reflected like this, my mind inclined to remaining passive, not to teaching the Dhamma.

Then Brahmā Sahampati, knowing what I was thinking, thought, ‘Oh my goodness! The world will be lost, the world will perish! For the mind of the Realized One, the perfected one, the fully awakened Buddha, inclines to remaining passive, not to teaching the Dhamma.’

Then, as easily as a strong person would extend or contract their arm, he vanished from the Brahmā realm and reappeared in front of the Buddha. He arranged his robe over one shoulder, knelt on his right knee, raised his joined palms toward the Buddha, and said, ‘Sir, let the Blessed One teach the Dhamma! Let the Holy One teach the Dhamma! There are beings with little dust in their eyes. They’re in decline because they haven’t heard the teaching. There will be those who understand the teaching!’

That’s what Brahmā Sahampati said. Then he went on to say:

‘Among the Magadhans there appeared in the past
an impure teaching thought up by those still stained.
Fling open the door to the deathless!
Let them hear the teaching the immaculate one discovered.

Standing high on a rocky mountain,
you can see the people all around.
In just the same way, all-seer, wise one,
ascend the palace built of Dhamma!
You're free of sorrow; but look at these people
overwhelmed with sorrow, oppressed by rebirth and old age.

Rise, hero! Victor in battle, leader of the caravan,
wander the world without obligation.
Let the Blessed One teach the Dhamma!
There will be those who understand!'

Then, understanding Brahmā's invitation, I surveyed the world with the eye of a Buddha, because of my compassion for sentient beings. And I saw sentient beings with little dust in their eyes, and some with much dust in their eyes; with keen faculties and with weak faculties, with good qualities and with bad qualities, easy to teach and hard to teach. And some of them lived seeing the danger in the fault to do with the next world, while others did not. It's like a pool with blue water lilies, or pink or white lotuses. Some of them sprout and grow in the water without rising above it, thriving underwater. Some of them sprout and grow in the water reaching the water's surface. And some of them sprout and grow in the water but rise up above the water and stand with no water clinging to them. In the same way, I saw sentient beings with little dust in their eyes, and some with much dust in their eyes.

Then I replied in verse to Brahmā Sahampati:

'Flung open are the doors to the deathless!
Let those with ears to hear decide their faith.
Thinking it would be troublesome, Brahmā, I did not teach
the sophisticated, sublime Dhamma among humans.'

Then Brahmā Sahampati, knowing that his request for me to teach the Dhamma had been granted, bowed and respectfully circled me, keeping me on his right, before vanishing right there.

Then I thought, 'Who should I teach first of all? Who will quickly understand this teaching?'

Then it occurred to me, 'That Āḷāra Kālāma is astute, competent, clever, and has long had little dust in his eyes. Why don't I teach him first of all? He'll quickly understand the teaching.'

But a deity came to me and said, 'Sir, Āḷāra Kālāma passed away seven days ago.'

And knowledge and vision arose in me, 'Āḷāra Kālāma passed away seven days ago.'

I thought, 'This is a great loss for Āḷāra Kālāma. If he had heard the teaching, he would have understood it quickly.'

Then I thought, 'Who should I teach first of all? Who will quickly understand this teaching?'

Then it occurred to me, 'That Uddaka, son of Rāma, is astute, competent, clever, and has long had little dust in his eyes. Why don't I teach him first of all? He'll quickly understand the teaching.'

But a deity came to me and said, 'Sir, Uddaka, son of Rāma, passed away just last night.'

And knowledge and vision arose in me, 'Uddaka, son of Rāma, passed away just last night.'

I thought, 'This is a great loss for Uddaka. If he had heard the teaching, he would have understood it quickly.'

Then I thought, 'Who should I teach first of all? Who will quickly understand this teaching?'

Then it occurred to me, 'The group of five mendicants were very helpful to me. They looked after me during my time of resolute striving. Why don't I teach them first of all?'

Then I thought, 'Where are the group of five mendicants staying these days?' With clairvoyance that is purified and superhuman I saw that the group of five mendicants were staying near Benares, in the deer park at Isipatana. So, when I had stayed in Uruvelā as long as I wished, I set out for Benares.

While I was traveling along the road between Gaya and Bodhgaya, the *Ājīvaka*ascetic Upaka saw me and said, 'Reverend, your faculties are so very clear, and your complexion is pure and bright. In whose name have you gone forth, reverend? Who is your Teacher? Whose teaching do you believe in?'

I replied to Upaka in verse:

'I am the champion, the knower of all,
unsullied in the midst of all things.
I've given up all, freed through the ending of craving.
When I know for myself, who should I follow?

I have no teacher.
There is no-one like me.
In the world with its gods,
I have no counterpart.

For in this world, I am the perfected one;
I am the supreme Teacher.
I alone am fully awakened,
cooled, extinguished.

I am going to the city of Kāsi
to roll forth the Wheel of Dhamma.
In this world that is so blind,
I'll beat the deathless drum!'

‘According to what you claim, reverend, you ought to be the Infinite Victor.’

‘The victors are those who, like me,
have reached the ending of defilements.
I have conquered bad qualities, Upaka—
that’s why I’m a victor.’

When I had spoken, Upaka said: ‘If you say so, reverend.’ Shaking his head, he took a wrong turn and left.

Traveling stage by stage, I arrived at Benares, and went to see the group of five mendicants in the deer park at Isipatana. The group of five mendicants saw me coming off in the distance and stopped each other, saying, ‘Here comes the ascetic Gotama. He’s so indulgent; he strayed from the struggle and returned to indulgence. We shouldn’t bow to him or rise for him or receive his bowl and robe. But we can set out a seat; he can sit if he likes.’ Yet as I drew closer, the group of five mendicants were unable to stop themselves as they had agreed. Some came out to greet me and receive my bowl and robe, some spread out a seat, while others set out water for washing my feet. But they still addressed me by name and as ‘reverend’.

So I said to them, ‘Mendicants, don’t address me by name and as ‘reverend’. The Realized One is perfected, a fully awakened Buddha. Listen up, mendicants: I have achieved the Deathless! I shall instruct you, I will teach you the Dhamma. By practicing as instructed you will soon realize the supreme end of the spiritual path in this very life. You will live having achieved with your own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.’

But they said to me, ‘Reverend Gotama, even by that conduct, that practice, that grueling work you did not achieve

any superhuman distinction in knowledge and vision worthy of the noble ones. How could you have achieved such a state now that you've become indulgent, strayed from the struggle and returned to indulgence?'

So I said to them, 'The Realized One has not become indulgent, strayed from the struggle and returned to indulgence. The Realized One is perfected, a fully awakened Buddha. Listen up, mendicants: I have achieved the Deathless! I shall instruct you, I will teach you the Dhamma. By practicing as instructed you will soon realize the supreme end of the spiritual path in this very life.'

But for a second time they said to me, 'Reverend Gotama ... you've returned to indulgence.'

So for a second time I said to them, 'The Realized One has not become indulgent ...'

But for a third time they said to me, 'Reverend Gotama, even by that conduct, that practice, that grueling work you did not achieve any superhuman distinction in knowledge and vision worthy of the noble ones. How could you have achieved such a state now that you've become indulgent, strayed from the struggle and returned to indulgence?'

So I said to them, 'Mendicants, have you ever known me to speak like this before?'

'No sir, we have not.'

'The Realized One is perfected, a fully awakened Buddha. Listen up, mendicants: I have achieved the Deathless! I shall instruct you, I will teach you the Dhamma. By practicing as instructed you will soon realize the supreme end of the spiritual path in this very life. You will live having achieved with your own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.'

I was able to persuade the group of five mendicants. Then sometimes I advised two mendicants, while the other three went for alms. Then those three would feed all six of us with what they brought back. Sometimes I advised three mendicants, while the other two went for alms. Then those two would feed all six of us with what they brought back.

As the group of five mendicants were being advised and instructed by me like this, being themselves liable to be reborn, understanding the drawbacks in being liable to be reborn, they sought the unborn supreme sanctuary, extinguishment—and they found it. Being themselves liable to grow old, fall sick, die, sorrow, and become corrupted, understanding the drawbacks in these things, they sought the unaging, unailing, undying, sorrowless, uncorrupted supreme sanctuary, extinguishment—and they found it. Knowledge and vision arose in them: 'Our freedom is unshakable; this is our last rebirth; now there are no more future lives.'

Mendicants, there are these five kinds of sensual stimulation. What five? Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear ... Smells known by the nose ... Tastes known by the tongue ... Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation.

There are ascetics and brahmins who enjoy these five kinds of sensual stimulation tied, infatuated, attached, blind to the drawbacks, and not understanding the escape. You should understand that they have met with calamity and disaster, and are vulnerable to the Wicked One.

Suppose a deer in the wilderness was lying caught on a pile of snares. You'd know that it has met with calamity and

disaster, and is vulnerable to the hunter. And when the hunter comes, it cannot flee where it wants.

In the same way, there are ascetics and brahmins who enjoy these five kinds of sensual stimulation tied, infatuated, attached, blind to the drawbacks, and not understanding the escape. You should understand that they have met with calamity and disaster, and are vulnerable to the Wicked One.

There are ascetics and brahmins who enjoy these five kinds of sensual stimulation without being tied, infatuated, or attached, seeing the drawbacks, and understanding the escape. You should understand that they haven't met with calamity and disaster, and are not vulnerable to the Wicked One.

Suppose a deer in the wilderness was lying on a pile of snares without being caught. You'd know that it hasn't met with calamity and disaster, and isn't vulnerable to the hunter. And when the hunter comes, it can flee where it wants.

In the same way, there are ascetics and brahmins who enjoy these five kinds of sensual stimulation without being tied, infatuated, or attached, seeing the drawbacks, and understanding the escape. You should understand that they haven't met with calamity and disaster, and are not vulnerable to the Wicked One.

Suppose there was a wild deer wandering in the forest that walked, stood, sat, and laid down in confidence. Why is that? Because it's out of the hunter's range.

In the same way, a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. This is called a mendicant who has blinded Māra, put out his eyes without a trace, and gone where the Wicked One cannot see.

Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected. This is called a mendicant who has blinded Māra ...

Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' This is called a mendicant who has blinded Māra ...

Furthermore, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. This is called a mendicant who has blinded Māra ...

Furthermore, a mendicant, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', enters and remains in the dimension of infinite space. This is called a mendicant who has blinded Māra ...

Furthermore, a mendicant, going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', enters and remains in the dimension of infinite consciousness. This is called a mendicant who has blinded Māra ...

Furthermore, a mendicant, going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', enters and remains in the dimension of nothingness. This is called a mendicant who has blinded Māra ...

Furthermore, a mendicant, going totally beyond the dimension of nothingness, enters and remains in the dimension of neither perception nor non-perception. This is called a mendicant who has blinded Māra …

Furthermore, a mendicant, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end. This is called a mendicant who has blinded Māra, put out his eyes without a trace, and gone where the Wicked One cannot see. They've crossed over clinging to the world. And they walk, stand, sit, and lie down in confidence. Why is that? Because they're out of the Wicked One's range."

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

27. The Shorter Elephant's Footprint Simile: *Cūḷahatthipadopama*

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Now at that time the brahmin Jāṇussoṇi drove out from Sāvatthī in the middle of the day in an all-white chariot drawn by mares. He saw the wanderer Pilotika coming off in the distance, and said to him, "So, Master Vacchāyana, where are you coming from in the middle of the day?"

"Just now, good sir, I've come from the presence of the ascetic Gotama."

"What do you think of the ascetic Gotama's lucidity of wisdom? Do you think he's astute?"

"My good man, who am I to judge the ascetic Gotama's lucidity of wisdom? You'd really have to be on the same level to judge his lucidity of wisdom."

"Master Vacchāyana praises the ascetic Gotama with lofty praise indeed."

"Who am I to praise the ascetic Gotama? He is praised by the praised as the best of gods and humans."

"But for what reason are you so devoted to the ascetic Gotama?"

"Suppose that a skilled elephant tracker were to enter an elephant wood. There he'd see a large elephant's footprint,

long and broad. He'd draw the conclusion, 'This must be a big bull elephant.'

In the same way, because I saw four footprints of the ascetic Gotama I drew the conclusion, 'The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.'

What four? Firstly, I see some clever aristocrats who are subtle, accomplished in the doctrines of others, hair-splitters. You'd think they live to demolish convictions with their intellect. They hear, 'So, gentlemen, that ascetic Gotama will come down to such and such village or town.' They formulate a question, thinking, 'We'll approach the ascetic Gotama and ask him this question. If he answers like this, we'll refute him like that; and if he answers like that, we'll refute him like this.'

When they hear that he has come down they approach him. The ascetic Gotama educates, encourages, fires up, and inspires them with a Dhamma talk. They don't even get around to asking their question to the ascetic Gotama, so how could they refute his answer? Invariably, they become his disciples. When I saw this first footprint of the ascetic Gotama, I drew the conclusion, 'The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.'

Furthermore, I see some clever brahmins … some clever householders … they become his disciples.

Furthermore, I see some clever ascetics who are subtle, accomplished in the doctrines of others, hair-splitters. … They don't even get around to asking their question to the ascetic Gotama, so how could they refute his answer? Invariably, they ask the ascetic Gotama for the chance to go forth. And he gives them the going-forth. Soon after going forth, living withdrawn, diligent, keen, and resolute, they realize the supreme end of the spiritual path in this very life. They live having achieved

with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

They say, 'We were almost lost! We almost perished! For we used to claim that we were ascetics, brahmins, and perfected ones, but we were none of these things. But now we really are ascetics, brahmins, and perfected ones!' When I saw this fourth footprint of the ascetic Gotama, I drew the conclusion, 'The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.'

It's because I saw these four footprints of the ascetic Gotama that I drew the conclusion, 'The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.'"

When he had spoken, Jāṇussoṇi got down from his chariot, arranged his robe over one shoulder, knelt on his right knee, raised his joined palms toward the Buddha, and was inspired to exclaim three times:

"Homage to that Blessed One, the perfected one, the fully awakened Buddha!

Homage to that Blessed One, the perfected one, the fully awakened Buddha!

Homage to that Blessed One, the perfected one, the fully awakened Buddha!

Hopefully, some time or other I'll get to meet Master Gotama, and we can have a discussion."

Then the brahmin Jāṇussoṇi went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and informed the Buddha of all they had discussed.

When he had spoken, the Buddha said to him, "Brahmin, the simile of the elephant's footprint is not yet completed in detail.

As to how it is completed in detail, listen and pay close attention, I will speak."

"Yes sir," Jāṇussoṇi replied. The Buddha said this:

"Suppose that an elephant tracker were to enter an elephant wood. There they'd see a large elephant's footprint, long and broad. A skilled elephant tracker wouldn't yet come to the conclusion, 'This must be a big bull elephant.' Why not? Because in an elephant wood there are dwarf she-elephants with big footprints, and this footprint might be one of theirs.

They keep following the track until they see a big footprint, long and broad, and, high up, signs of usage. A skilled elephant tracker wouldn't yet come to the conclusion, 'This must be a big bull elephant.' Why not? Because in an elephant wood there are tall she-elephants with long trunks and big footprints, and this footprint might be one of theirs.

They keep following the track until they see a big footprint, long and broad, and, high up, signs of usage and tusk-marks. A skilled elephant tracker wouldn't yet come to the conclusion, 'This must be a big bull elephant.' Why not? Because in an elephant wood there are tall and fully-grown she-elephants with big footprints, and this footprint might be one of theirs.

They keep following the track until they see a big footprint, long and broad, and, high up, signs of usage, tusk-marks, and broken branches. And they see that bull elephant walking, standing, sitting, or lying down at the root of a tree or in the open. Then they'd come to the conclusion, 'This is that big bull elephant.'

In the same way, brahmin, a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed. He realizes with his own insight this world

—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely complete and pure.

A householder hears that teaching, or a householder's child, or someone reborn in some good family. They gain faith in the Realized One, and reflect, 'Living in a house is cramped and dirty, but the life of one gone forth is wide open. It's not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell. Why don't I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?' After some time they give up a large or small fortune, and a large or small family circle. They shave off hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.

Once they've gone forth, they take up the training and livelihood of the mendicants. They give up killing living creatures, renouncing the rod and the sword. They're scrupulous and kind, living full of compassion for all living beings.

They give up stealing. They take only what's given, and expect only what's given. They keep themselves clean by not thieving.

They give up unchastity. They are celibate, set apart, avoiding the common practice of sex.

They give up lying. They speak the truth and stick to the truth. They're honest and trustworthy, and don't trick the world with their words.

They give up divisive speech. They don't repeat in one place what they heard in another so as to divide people against each

other. Instead, they reconcile those who are divided, supporting unity, delighting in harmony, loving harmony, speaking words that promote harmony.

They give up harsh speech. They speak in a way that's mellow, pleasing to the ear, lovely, going to the heart, polite, likable, and agreeable to the people.

They give up talking nonsense. Their words are timely, true, and meaningful, in line with the teaching and training. They say things at the right time which are valuable, reasonable, succinct, and beneficial.

They avoid injuring plants and seeds. They eat in one part of the day, abstaining from eating at night and at the wrong time. They avoid dancing, singing, music, and seeing shows. They avoid beautifying and adorning themselves with garlands, perfumes, and makeup. They avoid high and luxurious beds. They avoid receiving gold and money, raw grains, raw meat, women and girls, male and female bondservants, goats and sheep, chickens and pigs, elephants, cows, horses, and mares, and fields and land. They avoid running errands and messages; buying and selling; falsifying weights, metals, or measures; bribery, fraud, cheating, and duplicity; mutilation, murder, abduction, banditry, plunder, and violence.

They're content with robes to look after the body and alms-food to look after the belly. Wherever they go, they set out taking only these things. They're like a bird: wherever it flies, wings are its only burden. In the same way, a mendicant is content with robes to look after the body and alms-food to look after the belly. Wherever they go, they set out taking only these things. When they have this entire spectrum of noble ethics, they experience a blameless happiness inside themselves.

When they see a sight with their eyes, they don't get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint. When they hear a sound with their ears ... When they smell an odor with their nose ... When they taste a flavor with their tongue ... When they feel a touch with their body ... When they know a thought with their mind, they don't get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint. When they have this noble sense restraint, they experience an unsullied bliss inside themselves.

They act with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

When they have this noble spectrum of ethics, this noble contentment, this noble sense restraint, and this noble mindfulness and situational awareness, they frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.

After the meal, they return from alms-round, sit down cross-legged with their body straight, and establish mindfulness right there. Giving up desire for the world, they meditate with a heart rid of desire, cleansing the mind of desire. Giving up ill will and malevolence, they meditate with a mind rid of ill will,

full of compassion for all living beings, cleansing the mind of ill will. Giving up dullness and drowsiness, they meditate with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness. Giving up restlessness and remorse, they meditate without restlessness, their mind peaceful inside, cleansing the mind of restlessness and remorse. Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

They give up these five hindrances, corruptions of the heart that weaken wisdom. Then, quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. This, brahmin, is called 'a footprint of the Realized One' and also 'used by the Realized One' and also 'marked by the Realized One'. But a noble disciple wouldn't yet come to the conclusion, 'The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.'

Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected. This too is called 'a footprint of the Realized One' ...

Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' This too is called 'a footprint of the Realized One' ...

Furthermore, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. This too is called ‘a footprint of the Realized One’ ...

When their mind has become immersed in samādhi like this —purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives. They recollect many kinds of past lives, that is, one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. ... They recollect their many kinds of past lives, with features and details. This too is called ‘a footprint of the Realized One’ ...

When their mind has become immersed in samādhi like this —purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the death and rebirth of sentient beings. With clairvoyance that is purified and surpasses the human, they understand how sentient beings are reborn according to their deeds. This too is called ‘a footprint of the Realized One’ ...

When their mind has become immersed in samādhi like this —purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the ending of defilements. They truly understand: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering.’ They truly understand: ‘These are defilements’ ... ‘This is the origin of defilements’ ... ‘This is the cessation of defilements’ ... ‘This is the practice that

leads to the cessation of defilements.' This, brahmin, is called 'a footprint of the Realized One' and also 'used by the Realized One' and also 'marked by the Realized One'. At this point a noble disciple has not yet come to a conclusion, but they are coming to the conclusion, 'The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.'

Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When they're freed, they know they're freed.

They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.' This, brahmin, is called 'a footprint of the Realized One' and also 'used by the Realized One' and also 'marked by the Realized One'. At this point a noble disciple has come to the conclusion, 'The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.' And it is at this point that the simile of the elephant's footprint has been completed in detail."

When he had spoken, the brahmin Jāṇussoṇi said to the Buddha, "Excellent, Master Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, Master Gotama has made the teaching clear in many ways. I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life."

28. The Longer Simile of the Elephant's Footprint: *Mahāhatthipadopama*

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There Sāriputta addressed the mendicants, "Reverends, mendicants!"

"Reverend," they replied. Sāriputta said this:

"The footprints of all creatures that walk can fit inside an elephant's footprint, so an elephant's footprint is said to be the biggest of them all. In the same way, all skillful qualities can be included in the four noble truths. What four? The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

And what is the noble truth of suffering? Rebirth is suffering; old age is suffering; death is suffering; sorrow, lamentation, pain, sadness, and distress are suffering; not getting what you wish for is suffering. In brief, the five grasping aggregates are suffering. And what are the five grasping aggregates? They are as follows: the grasping aggregates of form, feeling, perception, choices, and consciousness.

And what is the grasping aggregate of form? The four primary elements, and form derived from the four primary elements.

And what are the four primary elements? The elements of earth, water, fire, and air.

And what is the earth element? The earth element may be interior or exterior. And what is the interior earth element? Anything hard, solid, and organic that's internal, pertaining to an individual. This includes: head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces, or anything else hard, solid, and organic that's internal, pertaining to an individual. This is called the interior earth element. The interior earth element and the exterior earth element are just the earth element. This should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.' When you truly see with right understanding, you grow disillusioned with the earth element, detaching the mind from the earth element.

There comes a time when the exterior water element flares up. At that time the exterior earth element vanishes. So for all its great age, the earth element will be revealed as impermanent, liable to end, vanish, and perish. What then of this short-lived body derived from craving? Rather than take it to be 'I' or 'mine' or 'I am', they still just consider it to be none of these things.

If others abuse, attack, harass, and trouble that mendicant, they understand: 'This painful feeling born of ear contact has arisen in me. That's dependent, not independent. Dependent on what? Dependent on contact.' They see that contact, feeling, perception, choices, and consciousness are impermanent. Based on that element alone, their mind becomes eager, confident, settled, and decided.

Others might treat that mendicant with disliking, loathing, and detestation, striking them with fists, stones, sticks, and swords. They understand: 'This body is such that fists, stones,

sticks, and swords strike it. But the Buddha has said in the Simile of the Saw:

"Even if low-down bandits were to sever you limb from limb, anyone who had a malevolent thought on that account would not be following my instructions." My energy shall be roused up and unflagging, my mindfulness established and lucid, my body tranquil and undisturbed, and my mind immersed in samādhi. Gladly now, let fists, stones, sticks, and swords strike this body! For this is how the instructions of the Buddhas are followed.'

While recollecting the Buddha, the teaching, and the Saṅgha in this way, equanimity based on the skillful may not become stabilized in them. In that case they stir up a sense of urgency: 'It's my loss, my misfortune, that while recollecting the Buddha, the teaching, and the Saṅgha in this way, equanimity based on the skillful does not become stabilized in me.' They're like a daughter-in-law who stirs up a sense of urgency when they see their father-in-law. But if, while recollecting the Buddha, the teaching, and the Saṅgha in this way, equanimity based on the skillful does become stabilized in them, they're happy with that. At this point, much has been done by that mendicant.

And what is the water element? The water element may be interior or exterior. And what is the interior water element? Anything that's water, watery, and organic that's internal, pertaining to an individual. This includes: bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine, or anything else that's water, watery, and organic that's internal, pertaining to an individual. This is called the interior water element. The interior water element and the exterior water element are just the water element. This should be truly seen with right understanding like this: 'This is not mine, I am

not this, this is not my self.' When you truly see with right understanding, you grow disillusioned with the water element, detaching the mind from the water element.

There comes a time when the exterior water element flares up. It sweeps away villages, towns, cities, countries, and regions. There comes a time when the water in the ocean sinks down a hundred leagues, or two, three, four, five, six, up to seven hundred leagues. There comes a time when the water in the ocean stands just seven palm trees deep, or six, five, four, three, two, or even just one palm tree deep. There comes a time when the water in the ocean stands just seven fathoms deep, or six, five, four, three, two, or even just one fathom deep. There comes a time when the water in the ocean stands just half a fathom deep, or waist deep, or knee deep, or even just ankle deep. There comes a time when there isn't enough water in the ocean even to wet the tip of your finger. So for all its great age, the water element will be revealed as impermanent, liable to end, vanish, and perish. What then of this short-lived body produced by craving? Rather than take it to be 'I' or 'mine' or 'I am', they still just consider it to be none of these things. ... If, while recollecting the Buddha, the teaching, and the Saṅgha in this way, equanimity based on the skillful does become stabilized in them, they're happy with that. At this point, much has been done by that mendicant.

And what is the fire element? The fire element may be interior or exterior. And what is the interior fire element? Anything that's fire, fiery, and organic that's internal, pertaining to an individual. This includes: that which warms, that which ages, that which heats you up when feverish, that which properly digests food and drink, or anything else that's fire, fiery, and organic that's internal, pertaining to an individual. This is called the interior fire element. The interior

fire element and the exterior fire element are just the fire element. This should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.' When you truly see with right understanding, you grow disillusioned with the fire element, detaching the mind from the fire element.

There comes a time when the exterior fire element flares up. It burns up villages, towns, cities, countries, and regions until it reaches a green field, a roadside, a cliff's edge, a body of water, or cleared parkland, where it's extinguished for lack of fuel. There comes a time when they go looking for a fire, taking just chicken feathers and strips of sinew as kindling. So for all its great age, the fire element will be revealed as impermanent, liable to end, vanish, and perish. What then of this short-lived body derived from craving? Rather than take it to be 'I' or 'mine' or 'I am', they still just consider it to be none of these things. ...

If, while recollecting the Buddha, the teaching, and the Saṅgha in this way, equanimity based on the skillful does become stabilized in them, they're happy with that. At this point, much has been done by that mendicant.

And what is the air element? The air element may be interior or exterior. And what is the interior air element? Anything that's wind, windy, and organic that's internal, pertaining to an individual. This includes: winds that go up or down, winds in the belly or the bowels, winds that flow through the limbs, in-breaths and out-breaths, or anything else that's wind, windy, and organic that's internal, pertaining to an individual. This is called the interior air element. The interior air element and the exterior air element are just the air element. This should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.' When you truly see

with right understanding, you reject the air element, detaching the mind from the air element.

There comes a time when the exterior air element flares up. It sweeps away villages, towns, cities, countries, and regions. There comes a time, in the last month of summer, when they look for wind by using a palm-leaf or fan, and even the grasses in the drip-fringe of a thatch roof don't stir. So for all its great age, the air element will be revealed as impermanent, liable to end, vanish, and perish. What then of this short-lived body derived from craving? Rather than take it to be 'I' or 'mine' or 'I am', they still just consider it to be none of these things. ...

If others abuse, attack, harass, and trouble that mendicant, they understand: 'This painful feeling born of ear contact has arisen in me. That's dependent, not independent. Dependent on what? Dependent on contact. They see that contact, feeling, perception, choices, and consciousness are impermanent. Based on that element alone, their mind becomes eager, confident, settled, and decided.

Others might treat that mendicant with disliking, loathing, and detestation, striking them with fists, stones, sticks, and swords. They understand: 'This body is such that fists, stones, sticks, and swords strike it. But the Buddha has said in the Simile of the Saw: "Even if low-down bandits were to sever you limb from limb, anyone who had a thought of hate on that account would not be following my instructions." My energy shall be roused up and unflagging, my mindfulness established and lucid, my body tranquil and undisturbed, and my mind immersed in samādhi. Gladly now, let fists, stones, sticks, and swords strike this body! For this is how the instructions of the Buddhas are followed.'

While recollecting the Buddha, the teaching, and the Saṅgha in this way, equanimity based on the skillful may not become

stabilized in them. In that case they stir up a sense of urgency: 'It's my loss, my misfortune, that while recollecting the Buddha, the teaching, and the Saṅgha in this way, equanimity based on the skillful does not become stabilized in me.' They're like a daughter-in-law who stirs up a sense of urgency when they see their father-in-law. But if, while recollecting the Buddha, the teaching, and the Saṅgha in this way, equanimity based on the skillful does become stabilized in them, they're happy with that. At this point, much has been done by that mendicant.

When a space is enclosed by sticks, creepers, grass, and mud it becomes known as a 'building'. In the same way, when a space is enclosed by bones, sinews, flesh, and skin it becomes known as a 'form'.

Reverends, though the eye is intact internally, so long as exterior sights don't come into range and there's no corresponding engagement, there's no manifestation of the corresponding type of consciousness. Though the eye is intact internally and exterior sights come into range, so long as there's no corresponding engagement, there's no manifestation of the corresponding type of consciousness. But when the eye is intact internally and exterior sights come into range and there is corresponding engagement, there is the manifestation of the corresponding type of consciousness.

The form produced in this way is included in the grasping aggregate of form. The feeling, perception, choices, and consciousness produced in this way are each included in the corresponding grasping aggregate.

They understand: 'So this is how there comes to be inclusion, gathering together, and joining together into these five grasping aggregates. But the Buddha has said: "One who sees dependent origination sees the teaching. One who sees the

teaching sees dependent origination." And these five grasping aggregates are indeed dependently originated. The desire, adherence, attraction, and attachment for these five grasping aggregates is the origin of suffering. Giving up and getting rid of desire and greed for these five grasping aggregates is the cessation of suffering.' At this point, much has been done by that mendicant.

Though the ear ... nose ... tongue ... body ... mind is intact internally, so long as exterior thoughts don't come into range and there's no corresponding engagement, there's no manifestation of the corresponding type of consciousness.

Though the mind is intact internally and exterior thoughts come into range, so long as there's no corresponding engagement, there's no manifestation of the corresponding type of consciousness. But when the mind is intact internally and exterior thoughts come into range and there is corresponding engagement, there is the manifestation of the corresponding type of consciousness.

The form produced in this way is included in the grasping aggregate of form. The feeling, perception, choices, and consciousness produced in this way are each included in the corresponding grasping aggregate. They understand: 'So this is how there comes to be inclusion, gathering together, and joining together into these five grasping aggregates.

But the Buddha has also said: "One who sees dependent origination sees the teaching. One who sees the teaching sees dependent origination." And these five grasping aggregates are indeed dependently originated. The desire, adherence, attraction, and attachment for these five grasping aggregates is the origin of suffering. Giving up and getting rid of desire and greed for these five grasping aggregates is the cessation of

suffering.' At this point, much has been done by that mendicant."

That's what Venerable Sāriputta said. Satisfied, the mendicants were happy with what Sāriputta said.

29. The Longer Simile of the Heartwood: *Mahāsāropama*

So I have heard. At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain, not long after Devadatta had left. There the Buddha spoke to the mendicants about Devadatta:

"Mendicants, take the case of a gentleman who has gone forth from the lay life to homelessness, thinking, 'I'm swamped by rebirth, old age, and death; by sorrow, lamentation, pain, sadness, and distress. I'm swamped by suffering, mired in suffering. Hopefully I can find an end to this entire mass of suffering.' When they've gone forth they generate possessions, honor, and popularity. They're happy with that, and they've got all they wished for. And they glorify themselves and put others down because of that: 'I'm the one with possessions, honor, and popularity. These other mendicants are obscure and insignificant.' And so they become indulgent and fall into negligence regarding those possessions, honor, and popularity. And being negligent they live in suffering.

Suppose there was a person in need of heartwood. And while wandering in search of heartwood he'd come across a large tree standing with heartwood. But, passing over the heartwood, softwood, bark, and shoots, he'd cut off the branches and leaves and depart imagining they were heartwood. If a person with good eyesight saw him they'd say,

‘This gentleman doesn’t know what heartwood, softwood, bark, shoots, or branches and leaves are. That’s why he passed them over, cut off the branches and leaves, and departed imagining they were heartwood. Whatever he needs to make from heartwood, he won’t succeed.’ …

This is called a mendicant who has grabbed the branches and leaves of the spiritual life and stopped short with that.

Next, take a gentleman who has gone forth from the lay life to homelessness … When they’ve gone forth they generate possessions, honor, and popularity. They’re not happy with that, and haven’t got all they wished for. They don’t glorify themselves and put others down on account of that. Nor do they become indulgent and fall into negligence regarding those possessions, honor, and popularity. Being diligent, they become accomplished in ethics. They’re happy with that, and they’ve got all they wished for. And they glorify themselves and put others down on account of that: ‘I’m the one who is ethical, of good character. These other mendicants are unethical, of bad character.’ And so they become indulgent and fall into negligence regarding their accomplishment in ethics. And being negligent they live in suffering.

Suppose there was a person in need of heartwood. And while wandering in search of heartwood he’d come across a large tree standing with heartwood. But, passing over the heartwood, softwood, and bark, he’d cut off the shoots and depart imagining they were heartwood. If a person with good eyesight saw him they’d say, ‘This gentleman doesn’t know what heartwood, softwood, bark, shoots, or branches and leaves are. That’s why he passed them over, cut off the shoots, and departed imagining they were heartwood. Whatever he needs to make from heartwood, he won’t succeed.’ …

This is called a mendicant who has grabbed the shoots of the spiritual life and stopped short with that.

Next, take a gentleman who has gone forth from the lay life to homelessness … When they've gone forth they generate possessions, honor, and popularity. … Being diligent, they achieve immersion. They're happy with that, and they've got all they wished for. And they glorify themselves and put others down on account of that: 'I'm the one with immersion and unified mind. These other mendicants lack immersion, they have straying minds.' And so they become indulgent and fall into negligence regarding that accomplishment in immersion. And being negligent they live in suffering.

Suppose there was a person in need of heartwood. And while wandering in search of heartwood he'd come across a large tree standing with heartwood. But, passing over the heartwood and softwood, he'd cut off the bark and depart imagining it was heartwood. If a person with good eyesight saw him they'd say: 'This gentleman doesn't know what heartwood, softwood, bark, shoots, or branches and leaves are. That's why he passed them over, cut off the bark, and departed imagining it was heartwood. Whatever he needs to make from heartwood, he won't succeed.' …

This is called a mendicant who has grabbed the bark of the spiritual life and stopped short with that.

Next, take a gentleman who has gone forth from the lay life to homelessness … When they've gone forth they generate possessions, honor, and popularity. … Being diligent, they achieve knowledge and vision. They're happy with that, and they've got all they wished for. And they glorify themselves and put others down on account of that, 'I'm the one who meditates knowing and seeing. These other mendicants meditate without knowing and seeing.' And so they become

indulgent and fall into negligence regarding that knowledge and vision. And being negligent they live in suffering.

Suppose there was a person in need of heartwood. And while wandering in search of heartwood he'd come across a large tree standing with heartwood. But, passing over the heartwood, he'd cut out the softwood and depart imagining it was heartwood. If a person with good eyesight saw him they'd say, 'This gentleman doesn't know what heartwood, softwood, bark, shoots, or branches and leaves are. That's why he passed them over, cut out the softwood, and departed imagining it was heartwood. Whatever he needs to make from heartwood, he won't succeed.' ...

This is called a mendicant who has grabbed the softwood of the spiritual life and stopped short with that.

Next, take a gentleman who has gone forth from the lay life to homelessness, thinking, 'I'm swamped by rebirth, old age, and death; by sorrow, lamentation, pain, sadness, and distress. I'm swamped by suffering, mired in suffering. Hopefully I can find an end to this entire mass of suffering.' When they've gone forth they generate possessions, honor, and popularity. They're not happy with that, and haven't got all they wished for. They don't glorify themselves and put others down on account of that. Nor do they become indulgent and fall into negligence regarding those possessions, honor, and popularity. Being diligent, they become accomplished in ethics. They're happy with that, but they haven't got all they wished for. They don't glorify themselves and put others down on account of that. Nor do they become indulgent and fall into negligence regarding that accomplishment in ethics. Being diligent, they achieve immersion. They're happy with that, but they haven't got all they wished for. They don't glorify themselves and put others down on account of that. Nor do they become indulgent

and fall into negligence regarding that accomplishment in immersion. Being diligent, they achieve knowledge and vision. They're happy with that, but they haven't got all they wished for. They don't glorify themselves and put others down on account of that. Nor do they become indulgent and fall into negligence regarding that knowledge and vision. Being diligent, they achieve permanent liberation. And it's impossible for that mendicant to fall away from that irreversible liberation.

Suppose there was a person in need of heartwood. And while wandering in search of heartwood he'd come across a large tree standing with heartwood. He'd cut out just the heartwood and depart knowing it was heartwood. If a person with good eyesight saw him they'd say, 'This gentleman knows what heartwood, softwood, bark, shoots, and branches and leaves are. That's why he cut out just the heartwood and departed knowing it was heartwood. Whatever he needs to make from heartwood, he will succeed.' ...

It's impossible for that mendicant to fall away from that irreversible liberation.

And so, mendicants, this spiritual life is not lived for the sake of possessions, honor, and popularity, or for accomplishment in ethics, or for accomplishment in immersion, or for knowledge and vision. Rather, the goal, heartwood, and final end of the spiritual life is the unshakable freedom of heart."

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

30. The Shorter Simile of the Heartwood: *Cūḷasāropama*

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then the brahmin Piṅgalakoccha went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

"Master Gotama, there are those ascetics and brahmins who lead an order and a community, and teach a community. They're well-known and famous religious founders, regarded as holy by many people. Namely: Pūraṇa Kassapa, Makkhali Gosāla, Nigaṇṭha Nāṭaputta, Sañjaya Belaṭṭhiputta, Pakudha Kaccāyana, and Ajita Kesakambala. According to their own claims, did all of them have direct knowledge, or none of them, or only some?"

"Enough, brahmin, let this be: 'According to their own claims, did all of them have direct knowledge, or none of them, or only some?' I will teach you the Dhamma. Listen and pay close attention, I will speak."

"Yes sir," Piṅgalakoccha replied. The Buddha said this:

"Suppose there was a person in need of heartwood. And while wandering in search of heartwood he'd come across a large tree standing with heartwood. But, passing over the heartwood, softwood, bark, and shoots, he'd cut off the

branches and leaves and depart imagining they were heartwood. If a person with good eyesight saw him they'd say: 'This gentleman doesn't know what heartwood, softwood, bark, shoots, or branches and leaves are. That's why he passed them over, cut off the branches and leaves, and departed imagining they were heartwood. Whatever he needs to make from heartwood, he won't succeed.'

Suppose there was another person in need of heartwood … he'd cut off the shoots and depart imagining they were heartwood …

Suppose there was another person in need of heartwood … he'd cut off the bark and depart imagining it was heartwood …

Suppose there was another person in need of heartwood … he'd cut out the softwood and depart imagining it was heartwood …

Suppose there was another person in need of heartwood. And while wandering in search of heartwood he'd come across a large tree standing with heartwood. He'd cut out just the heartwood and depart knowing it was heartwood. If a person with good eyesight saw him they'd say: 'This gentleman knows what heartwood, softwood, bark, shoots, or branches and leaves are. That's why he cut out just the heartwood and departed knowing it was heartwood. Whatever he needs to make from heartwood, he will succeed.'

In the same way, take a certain person who goes forth from the lay life to homelessness, thinking: 'I'm swamped by rebirth, old age, and death; by sorrow, lamentation, pain, sadness, and distress. I'm swamped by suffering, mired in suffering. Hopefully I can find an end to this entire mass of suffering.' When they've gone forth they generate possessions, honor, and popularity. They're happy with that, and they've got all they wished for. And they glorify themselves and put others

down on account of that: ‘I’m the one with possessions, honor, and popularity. These other mendicants are obscure and insignificant.’ They become lazy and slack regarding their possessions, honor, and popularity, not generating enthusiasm or trying to realize those things that are better and finer. … They’re like the person who mistakes branches and leaves for heartwood, I say.

Next, take a gentleman who has gone forth from the lay life to homelessness … They become lazy and slack regarding their accomplishment in ethics, not generating enthusiasm or trying to realize those things that are better and finer. … They’re like the person who mistakes shoots for heartwood, I say.

Next, take a gentleman who has gone forth from the lay life to homelessness … They become lazy and slack regarding their accomplishment in immersion, not generating enthusiasm or trying to realize those things that are better and finer. … They’re like the person who mistakes bark for heartwood, I say.

Next, take a gentleman who has gone forth from the lay life to homelessness … They become lazy and slack regarding their knowledge and vision, not generating enthusiasm or trying to realize those things that are better and finer. … They’re like the person who mistakes softwood for heartwood, I say.

Next, take a gentleman who has gone forth from the lay life to homelessness, thinking: ‘I’m swamped by rebirth, old age, and death; by sorrow, lamentation, pain, sadness, and distress. I’m swamped by suffering, mired in suffering. Hopefully I can find an end to this entire mass of suffering.’ When they’ve gone forth they generate possessions, honor, and popularity. They’re not happy with that, and haven’t got all they wished for. They don’t glorify themselves and put others down on account of that. They don’t become lazy and slack regarding

their possessions, honor, and popularity, but generate enthusiasm and try to realize those things that are better and finer. They become accomplished in ethics. They're happy with that, but they haven't got all they wished for. They don't glorify themselves and put others down on account of that. They don't become lazy and slack regarding their accomplishment in ethics, but generate enthusiasm and try to realize those things that are better and finer. They become accomplished in immersion. They're happy with that, but they haven't got all they wished for. They don't glorify themselves and put others down on account of that. They don't become lazy and slack regarding their accomplishment in immersion, but generate enthusiasm and try to realize those things that are better and finer. They achieve knowledge and vision. They're happy with that, but they haven't got all they wished for. They don't glorify themselves and put others down on account of that. They don't become lazy and slack regarding their knowledge and vision, but generate enthusiasm and try to realize those things that are better and finer.

And what are those things that are better and finer than knowledge and vision?

Take a mendicant who, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. This is something better and finer than knowledge and vision.

Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified

mind, without placing the mind and keeping it connected. This too is something better and finer than knowledge and vision.

Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' This too is something better and finer than knowledge and vision.

Furthermore, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. This too is something better and finer than knowledge and vision.

Furthermore, a mendicant, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', enters and remains in the dimension of infinite space. This too is something better and finer than knowledge and vision.

Furthermore, a mendicant, going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', enters and remains in the dimension of infinite consciousness. This too is something better and finer than knowledge and vision.

Furthermore, a mendicant, going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', enters and remains in the dimension of nothingness. This too is something better and finer than knowledge and vision.

Furthermore, take a mendicant who, going totally beyond the dimension of nothingness, enters and remains in the

dimension of neither perception nor non-perception. This too is something better and finer than knowledge and vision.

Furthermore, take a mendicant who, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end. This too is something better and finer than knowledge and vision. These are the things that are better and finer than knowledge and vision.

Suppose there was a person in need of heartwood. And while wandering in search of heartwood he'd come across a large tree standing with heartwood. He'd cut out just the heartwood and depart knowing it was heartwood. Whatever he needs to make from heartwood, he will succeed. That's what this person is like, I say.

And so, brahmin, this spiritual life is not lived for the sake of possessions, honor, and popularity, or for accomplishment in ethics, or for accomplishment in immersion, or for knowledge and vision. Rather, the goal, heartwood, and final end of the spiritual life is the unshakable freedom of heart."

When he had spoken, the brahmin Piṅgalakoccha said to the Buddha, "Excellent, Master Gotama! Excellent! ... From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life."

4. The Great Division of Pairs
Mahāyamakavagga

31. The Shorter Discourse at Gosiṅga: *Cūḷagosiṅga*

So I have heard. At one time the Buddha was staying at Nādika in the brick house.

Now at that time the venerables Anuruddha, Nandiya, and Kimbila were staying in the sal forest park at Gosiṅga.

Then in the late afternoon, the Buddha came out of retreat and went to that park. The park keeper saw the Buddha coming off in the distance and said to him, "Don't come into this park, ascetic. There are three gentlemen who love themselves staying here. Don't disturb them."

Anuruddha heard the park keeper conversing with the Buddha, and said to him, "Don't keep the Buddha out, good park keeper! Our Teacher, the Blessed One, has arrived." Then Anuruddha went to Nandiya and Kimbila, and said to them, "Come forth, venerables, come forth! Our Teacher, the Blessed One, has arrived!"

Then Anuruddha, Nandiya, and Kimbila came out to greet the Buddha. One received his bowl and robe, one spread out a seat, and one set out water for washing his feet. He sat on the seat spread out and washed his feet. Those venerables bowed and sat down to one side.

The Buddha said to Anuruddha, "I hope you're keeping well, Anuruddha and friends; I hope you're alright. And I hope you're having no trouble getting alms-food."

"We're alright, Blessed One, we're getting by. And we have no trouble getting alms-food."

"I hope you're living in harmony, appreciating each other, without quarreling, blending like milk and water, and regarding each other with kindly eyes?"

"Indeed, sir, we live in harmony like this."

"But how do you live this way?"

"In this case, sir, I think, 'I'm fortunate, so very fortunate, to live together with spiritual companions such as these.' I consistently treat these venerables with kindness by way of body, speech, and mind, both in public and in private. I think, 'Why don't I set aside my own ideas and just go along with these venerables' ideas?' And that's what I do. Though we're different in body, sir, we're one in mind, it seems to me."

And the venerables Nandiya and Kimbila spoke likewise, and they added: "That's how we live in harmony, appreciating each other, without quarreling, blending like milk and water, and regarding each other with kindly eyes."

"Good, good, Anuruddha and friends! But I hope you're living diligently, keen, and resolute?"

"Indeed, sir, we live diligently."

"But how do you live this way?"

"In this case, sir, whoever returns first from alms-round prepares the seats, and puts out the drinking water and the rubbish bin. If there's anything left over, whoever returns last eats it if they like. Otherwise they throw it out where there is little that grows, or drop it into water that has no living creatures. Then they put away the seats, drinking water, and rubbish bin, and sweep the refectory. If someone sees that the pot of water for washing, drinking, or the toilet is empty they set it up. If he can't do it, he summons another with a wave of the hand, and they set it up by lifting it with their hands. But

we don't break into speech for that reason. And every five days we sit together for the whole night and discuss the teachings. That's how we live diligently, keen, and resolute."

"Good, good, Anuruddha and friends! But as you live diligently like this, have you achieved any superhuman distinction in knowledge and vision worthy of the noble ones, a meditation at ease?"

"How could we not, sir? Whenever we want, quite secluded from sensual pleasures, secluded from unskillful qualities, we enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. This is a superhuman distinction in knowledge and vision worthy of the noble ones, a meditation at ease, that we have achieved while living diligent, keen, and resolute."

"Good, good! But have you achieved any other superhuman distinction for going beyond and stilling that meditation?"

"How could we not, sir? Whenever we want, as the placing of the mind and keeping it connected are stilled, we enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected. This is another superhuman distinction that we have achieved for going beyond and stilling that meditation."

"Good, good! But have you achieved any other superhuman distinction for going beyond and stilling that meditation?"

"How could we not, sir? Whenever we want, with the fading away of rapture, we enter and remain in the third absorption, where we meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' This is another superhuman distinction that we have achieved for going beyond and stilling that meditation."

“Good, good! But have you achieved any other superhuman distinction for going beyond and stilling that meditation?”

“How could we not, sir? Whenever we want, with the giving up of pleasure and pain, and the ending of former happiness and sadness, we enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. This is another superhuman distinction that we have achieved for going beyond and stilling that meditation.”

“Good, good! But have you achieved any other superhuman distinction for going beyond and stilling that meditation?”

“How could we not, sir? Whenever we want, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, we enter and remain in the dimension of infinite space. This is another superhuman distinction that we have achieved for going beyond and stilling that meditation.”

“Good, good! But have you achieved any other superhuman distinction for going beyond and stilling that meditation?”

“How could we not, sir? Whenever we want, going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, we enter and remain in the dimension of infinite consciousness. … going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, we enter and remain in the dimension of nothingness. … going totally beyond the dimension of nothingness, we enter and remain in the dimension of neither perception nor non-perception. This is another superhuman distinction that we have achieved for going beyond and stilling that meditation.”

“Good, good! But have you achieved any other superhuman distinction for going beyond and stilling that meditation?”

“How could we not, sir? Whenever we want, going totally beyond the dimension of neither perception nor non-perception, we enter and remain in the cessation of perception and feeling. And, having seen with wisdom, our defilements have come to an end. This is another superhuman distinction in knowledge and vision worthy of the noble ones, a meditation at ease, that we have achieved for going beyond and stilling that meditation. And we don’t see any better or finer way of meditating at ease than this.”

“Good, good! There is no better or finer way of meditating at ease than this.”

Then the Buddha educated, encouraged, fired up, and inspired the venerables Anuruddha, Nandiya, and Kimbila with a Dhamma talk, after which he got up from his seat and left.

The venerables then accompanied the Buddha for a little way before turning back. Nandiya and Kimbila said to Anuruddha, “Did we ever tell you that we had gained such and such meditations and attainments, up to the ending of defilements, as you revealed to the Buddha?”

“The venerables did not tell me that they had gained such meditations and attainments. But I discovered it by comprehending your minds, and deities also told me. I answered when the Buddha directly asked about it.”

Then the native spirit Dīgha Parajana went up to the Buddha, bowed, stood to one side, and said to him, “The Vajjis are lucky! The Vajjian people are so very lucky that the Realized One, the perfected one, the fully awakened Buddha stays there, as well as these three gentlemen, the venerables Anuruddha, Nandiya, and Kimbila.”

Hearing the cry of Dīgha Parajana, the Earth Gods raised the cry …

Hearing the cry of the Earth Gods, the Gods of the Four Great Kings … the Gods of the Thirty-Three … the Gods of Yama … the Joyful Gods … the Gods Who Love to Create … the Gods Who Control the Creations of Others … the Gods of Brahmā's Host raised the cry, "The Vajjis are lucky! The Vajjian people are so very lucky that the Realized One, the perfected one, the fully awakened Buddha stays there, as well as these three gentlemen, the venerables Anuruddha, Nandiya, and Kimbila."

And so at that moment, in that instant, those venerables were known as far as the Brahmā realm.

"That's so true, Dīgha! That's so true! If the family from which those three gentlemen went forth from the lay life to homelessness were to recollect those venerables with confident heart, that would be for that family's lasting welfare and happiness. If the family circle … village … town … city … country … all the aristocrats … all the brahmins … all the merchants … all the workers were to recollect those venerables with confident heart, that would be for all those workers' lasting welfare and happiness.

If the whole world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—were to recollect those venerables with confident heart, that would be for the whole world's lasting welfare and happiness.

See, Dīgha, how those three gentlemen are practicing for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans!"

That is what the Buddha said. Satisfied, the native spirit Dīgha Parajana was happy with what the Buddha said.

32. The Longer Discourse at Gosiṅga: *Mahāgosiṅga*

So I have heard. At one time the Buddha was staying in the sal forest park at Gosiṅga, together with several well-known senior disciples, such as the venerables Sāriputta, Mahāmoggallāna, Mahākassapa, Anuruddha, Revata, Ānanda, and others.

Then in the late afternoon, Venerable Mahāmoggallāna came out of retreat, went to Venerable Mahākassapa, and said, "Come, Reverend Kassapa, let's go to Venerable Sāriputta to hear the teaching."

"Yes, reverend," Mahākassapa replied. Then, together with Venerable Anuruddha, they went to Sāriputta to hear the teaching.

Seeing them, Venerable Ānanda went to Venerable Revata, told him what was happening, and invited him also.

Sāriputta saw them coming off in the distance and said to Ānanda, "Come, Venerable Ānanda. Welcome to Ānanda, the Buddha's attendant, who is so close to the Buddha. Ānanda, the sal forest park at Gosiṅga is lovely, the night is bright, the sal trees are in full blossom, and divine scents seem to float on the air. What kind of mendicant would beautify this park?"

"Reverend Sāriputta, it's a mendicant who is very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a

spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically. And they teach the four assemblies in order to uproot the underlying tendencies with well-rounded and systematic words and phrases. That's the kind of mendicant who would beautify this park."

When he had spoken, Sāriputta said to Revata, "Reverend Revata, Ānanda has answered by speaking from his heart. And now we ask you the same question."

"Reverend Sāriputta, it's a mendicant who enjoys retreat and loves retreat. They're committed to inner serenity of the heart, they don't neglect absorption, they're endowed with discernment, and they frequent empty huts. That's the kind of mendicant who would beautify this park."

When he had spoken, Sāriputta said to Anuruddha, "Reverend Anuruddha, Revata has answered by speaking from his heart. And now we ask you the same question."

"Reverend Sāriputta, it's a mendicant who surveys the entire galaxy with clairvoyance that is purified and surpasses the human, just as a person with good sight could survey a thousand wheel rims from the upper floor of a stilt longhouse. That's the kind of mendicant who would beautify this park."

When he had spoken, Sāriputta said to Mahākassapa, "Reverend Kassapa, Anuruddha has answered by speaking from his heart. And now we ask you the same question."

"Reverend Sāriputta, it's a mendicant who lives in the wilderness, eats only alms-food, wears rag robes, and owns just three robes; and they praise these things. They are of few wishes, content, secluded, aloof, and energetic; and they praise these things. They are accomplished in ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom;

and they praise these things. That's the kind of mendicant who would beautify this park."

When he had spoken, Sāriputta said to Mahāmoggallāna, "Reverend Moggallāna, Mahākassapa has answered by speaking from his heart. And now we ask you the same question."

"Reverend Sāriputta, it's when two mendicants engage in discussion about the teaching. They question each other and answer each other's questions without faltering, and their discussion on the teaching flows on. That's the kind of mendicant who would beautify this park."

Then Mahāmoggallāna said to Sāriputta, "Each of us has spoken from our heart. And now we ask you: Sāriputta, the sal forest park at Gosiṅga is lovely, the night is bright, the sal trees are in full blossom, and divine scents seem to float on the air. What kind of mendicant would beautify this park?"

"Reverend Moggallāna, it's when a mendicant masters their mind and is not mastered by it. In the morning, they abide in whatever meditation or attainment they want. At midday, and in the evening, they abide in whatever meditation or attainment they want. Suppose that a ruler or their minister had a chest full of garments of different colors. In the morning, they'd don whatever pair of garments they wanted. At midday, and in the evening, they'd don whatever pair of garments they wanted.

In the same way, a mendicant masters their mind and is not mastered by it. In the morning, they abide in whatever meditation or attainment they want. At midday, and in the evening, they abide in whatever meditation or attainment they want. That's the kind of mendicant who would beautify this park."

Then Sāriputta said to those venerables, “Each of us has spoken from the heart. Come, reverends, let’s go to the Buddha, and inform him about this. As he answers, so we’ll remember it.”

“Yes, reverend,” they replied. Then those venerables went to the Buddha, bowed, and sat down to one side. Venerable Sāriputta told the Buddha of how the mendicants had come to see him, and how he had asked Ānanda: “‘Ānanda, the sal forest park at Gosiṅga is lovely, the night is bright, the sal trees are in full blossom, and divine scents seem to float on the air. What kind of mendicant would beautify this park?’ When I had spoken, Ānanda said to me: ‘Reverend Sāriputta, it’s a mendicant who is very learned … That’s the kind of mendicant who would beautify this park.’”

“Good, good, Sāriputta! Ānanda answered in the right way for him. For Ānanda is very learned …”

“Next I asked Revata the same question. He said: ‘It’s a mendicant who enjoys retreat … That’s the kind of mendicant who would beautify this park.’”

“Good, good, Sāriputta! Revata answered in the right way for him. For Revata enjoys retreat …”

“Next I asked Anuruddha the same question. He said: ‘It’s a mendicant who surveys the entire galaxy with clairvoyance that is purified and surpasses the human … That’s the kind of mendicant who would beautify this park.’”

“Good, good, Sāriputta! Anuruddha answered in the right way for him. For Anuruddha surveys the entire galaxy with clairvoyance that is purified and surpasses the human.”

“Next I asked Mahākassapa the same question. He said: ‘It’s a mendicant who lives in the wilderness … and is accomplished in the knowledge and vision of freedom; and they praise these

things. That's the kind of mendicant who would beautify this park.'"

"Good, good, Sāriputta! Kassapa answered in the right way for him. For Kassapa lives in the wilderness ... and is accomplished in the knowledge and vision of freedom; and he praises these things."

"Next I asked Mahāmoggallāna the same question. He said: 'It's when two mendicants engage in discussion about the teaching ... That's the kind of mendicant who would beautify this park.'"

"Good, good, Sāriputta! Moggallāna answered in the right way for him. For Moggallāna is a Dhamma speaker."

When he had spoken, Moggallāna said to the Buddha, "Next, I asked Sāriputta: 'Each of us has spoken from our heart. And now we ask you: Sāriputta, the sal forest park at Gosiṅga is lovely, the night is bright, the sal trees are in full blossom, and divine scents seem to float on the air. What kind of mendicant would beautify this park?' When I had spoken, Sāriputta said to me: 'Reverend Moggallāna, it's when a mendicant masters their mind and is not mastered by it ... That's the kind of mendicant who would beautify this park.'"

"Good, good, Moggallāna! Sāriputta answered in the right way for him. For Sāriputta masters his mind and is not mastered by it ..."

When he had spoken, Sāriputta asked the Buddha, "Sir, who has spoken well?"

"You've all spoken well in your own way. However, listen to me also as to what kind of mendicant would beautify this sal forest park at Gosiṅga. It's a mendicant who, after the meal, returns from alms-round, sits down cross-legged with their body straight, and establishes mindfulness right there, thinking: 'I will not break this sitting posture until my mind is

freed from the defilements by not grasping!' That's the kind of mendicant who would beautify this park."

That is what the Buddha said. Satisfied, those venerables were happy with what the Buddha said.

33. The Longer Discourse on the Cowherd: *Mahāgopālaka*

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, a cowherd with eleven factors can't maintain and expand a herd of cattle. What eleven? It's when a cowherd doesn't know form, is unskilled in characteristics, doesn't pick out flies' eggs, doesn't dress wounds, doesn't smoke out pests, doesn't know the ford, doesn't know satisfaction, doesn't know the trail, is not skilled in pastures, milks dry, and doesn't show extra respect to the bulls who are fathers and leaders of the herd. A cowherd with these eleven factors can't maintain and expand a herd of cattle.

In the same way, a mendicant with eleven qualities can't achieve growth, improvement, or maturity in this teaching and training. What eleven? It's when a mendicant doesn't know form, is unskilled in characteristics, doesn't pick out flies' eggs, doesn't dress wounds, doesn't smoke out pests, doesn't know the ford, doesn't know satisfaction, doesn't know the trail, is not skilled in pastures, milks dry, and doesn't show extra respect to senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha.

And how does a mendicant not know form? It's when a mendicant doesn't truly understand that all form is the four primary elements, or form derived from the four primary elements. That's how a mendicant doesn't know form.

And how is a mendicant not skilled in characteristics? It's when a mendicant doesn't understand that a fool is characterized by their deeds, and an astute person is characterized by their deeds. That's how a mendicant isn't skilled in characteristics.

And how does a mendicant not pick out flies' eggs? It's when a mendicant tolerates a sensual, malicious, or cruel thought that has arisen. They tolerate any bad, unskillful qualities that have arisen. They don't give them up, get rid of them, eliminate them, and obliterate them. That's how a mendicant doesn't pick out flies' eggs.

And how does a mendicant not dress wounds? When a mendicant sees a sight with their eyes, they get caught up in the features and details. Since the faculty of sight is left unrestrained, bad unskillful qualities of desire and aversion become overwhelming. They don't practice restraint, they don't protect the faculty of sight, and they don't achieve its restraint. When they hear a sound with their ears … smell an odor with their nose … taste a flavor with their tongue … feel a touch with their body … know a thought with their mind, they get caught up in the features and details. Since the faculty of the mind is left unrestrained, bad unskillful qualities of desire and aversion become overwhelming. They don't practice restraint, they don't protect the faculty of the mind, and they don't achieve its restraint. That's how a mendicant doesn't dress wounds.

And how does a mendicant not smoke out pests? It's when a mendicant doesn't teach others the Dhamma in detail as they

learned and memorized it. That's how a mendicant doesn't smoke out pests.

And how does a mendicant not know the ford? It's when a mendicant doesn't from time to time go up to those mendicants who are very learned—knowledgeable in the scriptures, who have memorized the teachings, the texts on monastic training, and the outlines—and ask them questions: 'Why, sir, does it say this? What does that mean?' Those venerables don't clarify what is unclear, reveal what is obscure, and dispel doubt regarding the many doubtful matters. That's how a mendicant doesn't know the ford.

And how does a mendicant not know satisfaction? It's when a mendicant, when the teaching and training proclaimed by the Realized One are being taught, finds no joy in the meaning and the teaching, and finds no joy connected with the teaching. That's how a mendicant doesn't know satisfaction.

And how does a mendicant not know the trail? It's when a mendicant doesn't truly understand the noble eightfold path. That's how a mendicant doesn't know the trail.

And how is a mendicant not skilled in pastures? It's when a mendicant doesn't truly understand the four kinds of mindfulness meditation. That's how a mendicant is not skilled in pastures.

And how does a mendicant milk dry? It's when a mendicant is invited by a householder to accept robes, alms-food, lodgings, and medicines and supplies for the sick, and that mendicant doesn't know moderation in accepting. That's how a mendicant milks dry.

And how does a mendicant not show extra respect to senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha? It's when a mendicant doesn't consistently treat senior mendicants of long standing, long

gone forth, fathers and leaders of the Saṅgha with kindness by way of body, speech, and mind, both in public and in private. That's how a mendicant doesn't show extra respect to senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha.

A mendicant with these eleven qualities can't achieve growth, improvement, or maturity in this teaching and training.

A cowherd with eleven factors can maintain and expand a herd of cattle. What eleven? It's when a cowherd knows form, is skilled in characteristics, picks out flies' eggs, dresses wounds, smokes out pests, knows the ford, knows satisfaction, knows the trail, is skilled in pastures, doesn't milk dry, and shows extra respect to the bulls who are fathers and leaders of the herd. A cowherd with these eleven factors can maintain and expand a herd of cattle.

In the same way, a mendicant with eleven qualities can achieve growth, improvement, and maturity in this teaching and training. What eleven? It's when a mendicant knows form, is skilled in characteristics, picks out flies' eggs, dresses wounds, smokes out pests, knows the ford, knows satisfaction, knows the trail, is skilled in pastures, doesn't milk dry, and shows extra respect to senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha.

And how does a mendicant know form? It's when a mendicant truly understands that all form is the four primary elements, or form derived from the four primary elements. That's how a mendicant knows form.

And how is a mendicant skilled in characteristics? It's when a mendicant understands that a fool is characterized by their deeds, and an astute person is characterized by their deeds. That's how a mendicant is skilled in characteristics.

And how does a mendicant pick out flies' eggs? It's when a mendicant doesn't tolerate a sensual, malicious, or cruel thought that has arisen. They don't tolerate any bad, unskillful qualities that have arisen, but give them up, get rid of them, eliminate them, and obliterate them. That's how a mendicant picks out flies' eggs.

And how does a mendicant dress wounds? When a mendicant sees a sight with their eyes, they don't get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint. When they hear a sound with their ears … smell an odor with their nose … taste a flavor with their tongue … feel a touch with their body … know a thought with their mind, they don't get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint. That's how a mendicant dresses wounds.

And how does a mendicant smoke out pests? It's when a mendicant teaches others the Dhamma in detail as they learned and memorized it. That's how a mendicant smokes out pests.

And how does a mendicant know the ford? It's when from time to time a mendicant goes up to those mendicants who are very learned—knowledgeable in the scriptures, who have memorized the teachings, the texts on monastic training, and the outlines—and asks them questions: 'Why, sir, does it say this? What does that mean?' Those venerables clarify what is unclear, reveal what is obscure, and dispel doubt regarding the

many doubtful matters. That's how a mendicant knows the ford.

And how does a mendicant know satisfaction? It's when a mendicant, when the teaching and training proclaimed by the Realized One are being taught, finds joy in the meaning and the teaching, and finds joy connected with the teaching. That's how a mendicant knows satisfaction.

And how does a mendicant know the trail? It's when a mendicant truly understands the noble eightfold path. That's how a mendicant knows the trail.

And how is a mendicant skilled in pastures? It's when a mendicant truly understands the four kinds of mindfulness meditation. That's how a mendicant is skilled in pastures.

And how does a mendicant not milk dry? It's when a mendicant is invited by a householder to accept robes, almsfood, lodgings, and medicines and supplies for the sick, and that mendicant knows moderation in accepting. That's how a mendicant doesn't milk dry.

And how does a mendicant show extra respect to senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha? It's when a mendicant consistently treats senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha with kindness by way of body, speech, and mind, both in public and in private. That's how a mendicant shows extra respect to senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha.

A mendicant with these eleven qualities can achieve growth, improvement, and maturity in this teaching and training."

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

34. The Shorter Discourse on the Cowherd: *Cūḷagopālaka*

So I have heard. At one time the Buddha was staying in the land of the Vajjis near Ukkacelā on the bank of the Ganges river. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Once upon a time, mendicants, there was an unintelligent Magadhan cowherd. In the last month of the rainy season, without inspecting the near shore or the far shore, he drove his cattle across a place with no ford on the Ganges river to the land of the Suvidehans on the northern shore.

But the cattle bunched up in mid-stream and came to ruin right there. Why is that? Because the unintelligent cowherd failed to inspect the shores before driving the cattle across at a place with no ford. In the same way, there are ascetics and brahmins who are unskilled in this world and the other world, unskilled in Māra's sovereignty and its opposite, and unskilled in Death's sovereignty and its opposite. If anyone thinks they are worth listening to and trusting, it will be for their lasting harm and suffering.

Once upon a time, mendicants, there was an intelligent Magadhan cowherd. In the last month of the rainy season, after inspecting the near shore and the far shore, he drove his cattle across a ford on the Ganges river to the land of the Suvidehans on the northern shore.

First he drove across the bulls, the fathers and leaders of the herd. They breasted the stream of the Ganges and safely reached the far shore. Then he drove across the strong and tractable cattle. They too breasted the stream of the Ganges and safely reached the far shore. Then he drove across the bullocks and heifers. They too breasted the stream of the Ganges and safely reached the far shore. Then he drove across the calves and weak cattle. They too breasted the stream of the Ganges and safely reached the far shore. Once it happened that a baby calf had just been born. Urged on by its mother's lowing, even it managed to breast the stream of the Ganges and safely reach the far shore. Why is that? Because the intelligent cowherd inspected both shores before driving the cattle across at a ford.

In the same way, there are ascetics and brahmins who are skilled in this world and the other world, skilled in Māra's sovereignty and its opposite, and skilled in Death's sovereignty and its opposite. If anyone thinks they are worth listening to and trusting, it will be for their lasting welfare and happiness.

Just like the bulls, fathers and leaders of the herd, who crossed the Ganges to safety are the mendicants who are perfected, who have ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended the fetters of rebirth, and are rightly freed through enlightenment. Having breasted Māra's stream, they have safely crossed over to the far shore.

Just like the strong and tractable cattle who crossed the Ganges to safety are the mendicants who, with the ending of the five lower fetters, are reborn spontaneously. They're extinguished there, and are not liable to return from that

world. They too, having breasted Māra's stream, will safely cross over to the far shore.

Just like the bullocks and heifers who crossed the Ganges to safety are the mendicants who, with the ending of three fetters, and the weakening of greed, hate, and delusion, are once-returners. They come back to this world once only, then make an end of suffering. They too, having breasted Māra's stream, will safely cross over to the far shore.

Just like the calves and weak cattle who crossed the Ganges to safety are the mendicants who, with the ending of three fetters are stream-enterers, not liable to be reborn in the underworld, bound for awakening. They too, having breasted Māra's stream, will safely cross over to the far shore.

Just like the baby calf who had just been born, but, urged on by its mother's lowing, still managed to cross the Ganges to safety are the mendicants who are followers of principles, followers by faith. They too, having breasted Māra's stream, will safely cross over to the far shore.

Mendicants, I am skilled in this world and the other world, skilled in Māra's sovereignty and its opposite, and skilled in Death's sovereignty and its opposite. If anyone thinks I am worth listening to and trusting, it will be for their lasting welfare and happiness."

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

"This world and the other world
have been clearly explained by one who knows;
as well as Māra's reach,
and what's out of Death's reach.

Directly knowing the whole world,
the Buddha who understands

has flung open the door of the deathless,
for realizing the sanctuary, extinguishment.

The Wicked One's stream has been breasted,
it's smashed and gutted.
Be full of joy, mendicants,
set your heart on the sanctuary!"

35. The Shorter Discourse With Saccaka: *Cūḷasaccaka*

So I have heard. At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Now at that time Saccaka, the son of Jain parents, was staying in Vesālī. He was a debater and clever speaker regarded as holy by many people. He was telling a crowd in Vesālī, "If I was to take them on in debate, I don't see any ascetic or brahmin—leader of an order or a community, or the teacher of a community, even one who claims to be a perfected one, a fully awakened Buddha—who would not shake and rock and tremble, sweating from the armpits. Even if I took on an insentient post in debate, it would shake and rock and tremble. How much more then a human being!"

Then Venerable Assaji robed up in the morning and, taking his bowl and robe, entered Vesālī for alms. As Saccaka was going for a walk he saw Assaji coming off in the distance. He approached him and exchanged greetings with him.

When the greetings and polite conversation were over, Saccaka stood to one side and said to Assaji, "Master Assaji, how does the ascetic Gotama guide his disciples? And how does instruction to his disciples generally proceed?"

"Aggivessana, this is how the ascetic Gotama guides his disciples, and how instruction to his disciples generally proceeds: 'Form, feeling, perception, choices, and

consciousness are impermanent. Form, feeling, perception, choices, and consciousness are not-self. All conditions are impermanent. All things are not-self.' This is how the ascetic Gotama guides his disciples, and how instruction to his disciples generally proceeds."

"It's sad to hear, Master Assaji, that the ascetic Gotama has such a doctrine. Hopefully, some time or other I'll get to meet Master Gotama, and we can have a discussion. And hopefully I can dissuade him from this harmful misconception."

Now at that time around five hundred Licchavis were sitting together at the meeting hall on some business. Then Saccaka went up to them and said, "Come forth, good Licchavīs, come forth! Today I am going to have a discussion with the ascetic Gotama. If he stands by the position stated to me by one of his well-known disciples—a mendicant named Assaji—I'll take him on in debate and drag him to and fro and round about, like a strong man would drag a fleecy sheep to and fro and round about! Taking him on in debate, I'll drag him to and fro and round about, like a strong brewer's worker would toss a large brewer's sieve into a deep lake, grab it by the corners, and drag it to and fro and round about! Taking him on in debate, I'll shake him down and about, and give him a beating, like a strong brewer's mixer would grab a strainer by the corners and shake it down and about, and give it a beating! I'll play a game of ear-washing with the ascetic Gotama, like a sixty-year-old elephant would plunge into a deep lotus pond and play a game of ear-washing! Come forth, good Licchavīs, come forth! Today I am going to have a discussion with the ascetic Gotama."

At that, some of the Licchavis said, "How can the ascetic Gotama refute Saccaka's doctrine, when it is Saccaka who will refute Gotama's doctrine?"

But some of the Licchavis said, “Who is Saccaka to refute the Buddha’s doctrine, when it is the Buddha who will refute Saccaka’s doctrine?”

Then Saccaka, escorted by the five hundred Licchavis, went to the hall with the peaked roof in the Great Wood.

At that time several mendicants were walking meditation in the open air. Then Saccaka went up to them and said, “Gentlemen, where is Master Gotama at present? For we want to see him.”

“Aggivessana, the Buddha has plunged deep into the Great Wood and is sitting at the root of a tree for the day’s meditation.”

Then Saccaka, together with a large group of Licchavis, went to see the Buddha in the Great Wood, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side. Before sitting down to one side, some of the Licchavīs bowed, some exchanged greetings and polite conversation, some held up their joined palms toward the Buddha, some announced their name and clan, while some kept silent.

Then Saccaka said to the Buddha, “I’d like to ask Master Gotama about a certain point, if you’d take the time to answer.”

“Ask what you wish, Aggivessana.”

“How does the ascetic Gotama guide his disciples? And how does instruction to his disciples generally proceed?”

“This is how I guide my disciples, and how instruction to my disciples generally proceeds: ‘Form, feeling, perception, choices, and consciousness are impermanent. Form, feeling, perception, choices, and consciousness are not-self. All conditions are impermanent. All things are not-self.’ This is

how I guide my disciples, and how instruction to my disciples generally proceeds."

"A simile strikes me, Master Gotama."

"Then speak as you feel inspired," said the Buddha.

"All the plants and seeds that achieve growth, increase, and maturity do so depending on the earth and grounded on the earth. All the hard work that gets done depends on the earth and is grounded on the earth.

In the same way, an individual's self is form. Grounded on form they make good and bad choices. An individual's self is feeling … perception … choices … consciousness. Grounded on consciousness they make good and bad choices."

"Aggivessana, are you not saying this: 'Form is my self, feeling is my self, perception is my self, choices are my self, consciousness is my self'?"

"Indeed, Master Gotama, that is what I am saying. And this big crowd agrees with me!"

"What has this big crowd to do with you? Please just explain your own statement."

"Then, Master Gotama, what I am saying is this: 'Form is my self, feeling is my self, perception is my self, choices are my self, consciousness is my self'."

"Well then, Aggivessana, I'll ask you about this in return, and you can answer as you like. What do you think, Aggivessana? Consider an anointed king such as Pasenadi of Kosala or Ajātasattu Vedehiputta of Magadha. Would they have the power in their own realm to execute, fine, or banish those who are guilty?"

"An anointed king would have such power, Master Gotama. Even federations such as the Vajjis and Mallas have such power in their own realm. So of course an anointed king such as

Pasenadi or Ajātasattu would wield such power, as is their right."

"What do you think, Aggivessana? When you say, 'Form is my self,' do you have power over that form to say: 'May my form be like this! May it not be like that'?" When he said this, Saccaka kept silent. The Buddha asked the question a second time, but Saccaka still kept silent. So the Buddha said to Saccaka, "Answer now, Aggivessana. Now is not the time for silence. If someone fails to answer a legitimate question when asked three times by the Buddha, their head explodes into seven pieces there and then."

Now at that time the spirit Vajirapāṇi, taking up a burning iron thunderbolt, blazing and glowing, stood in the sky above Saccaka, thinking, "If this Saccaka doesn't answer when asked a third time, I'll blow his head into seven pieces there and then!" And both the Buddha and Saccaka could see Vajirapāṇi.

Saccaka was terrified, shocked, and awestruck. Looking to the Buddha for shelter, protection, and refuge, he said, "Ask me, Master Gotama. I will answer."

"What do you think, Aggivessana? When you say, 'Form is my self,' do you have power over that form to say: 'May my form be like this! May it not be like that'?"

"No, Master Gotama."

"Think about it, Aggivessana! You should think before answering. What you said before and what you said after don't match up. What do you think, Aggivessana? When you say, 'Feeling is my self,' do you have power over that feeling to say: 'May my feeling be like this! May it not be like that'?"

"No, Master Gotama."

"Think about it, Aggivessana! You should think before answering. What you said before and what you said after don't match up. What do you think, Aggivessana? When you say,

‘Perception is my self,’ do you have power over that perception to say: ‘May my perception be like this! May it not be like that’?”

“No, Master Gotama.”

“Think about it, Aggivessana! You should think before answering. What you said before and what you said after don’t match up. What do you think, Aggivessana? When you say, ‘Choices are my self,’ do you have power over those choices to say: ‘May my choices be like this! May they not be like that’?”

“No, Master Gotama.”

“Think about it, Aggivessana! You should think before answering. What you said before and what you said after don’t match up. What do you think, Aggivessana? When you say, ‘Consciousness is my self,’ do you have power over that consciousness to say: ‘May my consciousness be like this! May it not be like that’?”

“No, Master Gotama.”

“Think about it, Aggivessana! You should think before answering. What you said before and what you said after don’t match up. What do you think, Aggivessana? Is form permanent or impermanent?”

“Impermanent.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering.”

“But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, Master Gotama.”

“What do you think, Aggivessana? Is feeling … perception … choices … consciousness permanent or impermanent?”

“Impermanent.”

“But if it’s impermanent, is it suffering or happiness?”

"Suffering."

"But if it's impermanent, suffering, and liable to fall apart, is it fit to be regarded thus: 'This is mine, I am this, this is my self'?"

"No, Master Gotama."

"What do you think, Aggivessana? Consider someone who clings, holds, and attaches to suffering, regarding it thus: 'This is mine, I am this, this is my self.' Would such a person be able to completely understand suffering themselves, or live having wiped out suffering?"

"How could they? No, Master Gotama."

"What do you think, Aggivessana? This being so, aren't you someone who clings, holds, and attaches to suffering, regarding it thus: 'This is mine, I am this, this is my self'?"

"How could I not? Yes, Master Gotama."

"Suppose, Aggivessana, there was a person in need of heartwood. Wandering in search of heartwood, they'd take a sharp axe and enter a forest. There they'd see a big banana tree, straight and young and grown free of defects. They'd cut it down at the base, cut off the top, and unroll the coiled sheaths. But they wouldn't even find sapwood, much less heartwood.

In the same way, when pursued, pressed, and grilled by me on your own doctrine, you turn out to be void, hollow, and mistaken. But it was you who stated before the assembly of Vesālī: 'If I was to take them on in debate, I don't see any ascetic or brahmin—leader of an order or a community, or the teacher of a community, even one who claims to be a perfected one, a fully awakened Buddha—who would not shake and rock and tremble, sweating from the armpits. Even if I took on an insentient post in debate, it would shake and rock and tremble. How much more then a human being!' But sweat is pouring

from your forehead; it's soaked through your robe and drips on the ground. While I now have no sweat on my body." So the Buddha revealed his golden body to the assembly. When this was said, Saccaka sat silent, embarrassed, shoulders drooping, downcast, depressed, with nothing to say.

Knowing this, the Licchavi Dummukha said to the Buddha, "A simile strikes me, Blessed One."

"Then speak as you feel inspired," said the Buddha.

"Sir, suppose there was a lotus pond not far from a town or village, and a crab lived there. Then several boys or girls would leave the town or village and go to the pond, where they'd pull out the crab and put it on dry land. Whenever that crab extended a claw, those boys or girls would snap, crack, and break it off with a stick or a stone. And when that crab's claws had all been snapped, cracked, and broken off it wouldn't be able to return down into that lotus pond. In the same way, sir, the Buddha has snapped, cracked, and broken off all Saccaka's tricks, dodges, and evasions. Now he can't get near the Buddha again looking for a debate."

But Saccaka said to him, "Hold on, Dummukha, hold on! I wasn't talking with you, I was talking with Master Gotama.

Master Gotama, leave aside that statement I made—as did various other ascetics and brahmins— it was, like, just a bit of nonsense. How do you define a disciple of Master Gotama who follows instructions and responds to advice; who has gone beyond doubt, got rid of indecision, gained assurance, and is independent of others in the Teacher's instructions?"

"It's when one of my disciples truly sees any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: 'This is not mine, I am not this, this is not my self.' They truly see any kind of feeling ... perception ... choices

... consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* consciousness—with right understanding: 'This is not mine, I am not this, this is not my self.' That's how to define one of my disciples who follows instructions and responds to advice; who has gone beyond doubt, got rid of indecision, gained assurance, and is independent of others in the Teacher's instructions."

"But how do you define a mendicant who is a perfected one, with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment?"

"It's when one of my disciples truly sees any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: 'This is not mine, I am not this, this is not my self.' And having seen this with right understanding they're freed by not grasping. They truly see any kind of feeling ... perception ... choices ... consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* consciousness—with right understanding: 'This is not mine, I am not this, this is not my self.' And having seen this with right understanding they're freed by not grasping. That's how to define a mendicant who is a perfected one, with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment.

A mendicant whose mind is freed like this has three unsurpassable qualities: unsurpassable vision, practice, and freedom. They honor, respect, esteem, and venerate only the Realized One: 'The Blessed One is awakened, tamed, serene,

crossed over, and extinguished. And he teaches Dhamma for awakening, taming, serenity, crossing over, and extinguishment.'"

When he had spoken, Saccaka said to him, "Master Gotama, it was rude and impudent of me to imagine I could attack you in debate. For a person might find safety after attacking a rutting elephant, but not after attacking Master Gotama. A person might find safety after attacking a blazing mass of fire, but not after attacking Master Gotama. They might find safety after attacking a poisonous viper, but not after attacking Master Gotama. It was rude and impudent of me to imagine I could attack you in debate. Would Master Gotama together with the mendicant Saṅgha please accept tomorrow's meal from me?" The Buddha consented in silence.

Then, knowing that the Buddha had consented, Saccaka addressed those Licchavis, "Listen, gentlemen. I have invited the ascetic Gotama together with the Saṅgha of mendicants for tomorrow's meal. You may all bring me what you think is suitable."

Then, when the night had passed, those Licchavis presented Saccaka with an offering of five hundred servings of food. And Saccaka had a variety of delicious foods prepared in his own home. Then he had the Buddha informed of the time, saying, "It's time, Master Gotama, the meal is ready."

Then the Buddha robed up in the morning and, taking his bowl and robe, went to Saccaka's park, where he sat on the seat spread out, together with the Saṅgha of mendicants. Then Saccaka served and satisfied the mendicant Saṅgha headed by the Buddha with his own hands with a variety of delicious foods. When the Buddha had eaten and washed his hand and bowl, Saccaka took a low seat and sat to one side.

Then Saccaka said to the Buddha, “Master Gotama, may the merit and the growth of merit in this gift be for the happiness of the donors.”

“Aggivessana, whatever comes from giving to a recipient of a religious donation such as yourself—who is not free of greed, hate, and delusion—will accrue to the donors. Whatever comes from giving to a recipient of a religious donation such as myself—who is free of greed, hate, and delusion—will accrue to you.”

36. The Longer Discourse With Saccaka: *Mahāsaccaka*

So I have heard. At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Now at that time in the morning the Buddha, being properly dressed, took his bowl and robe, wishing to enter Vesālī for alms.

Then as Saccaka, the son of Jain parents, was going for a walk he approached the hall with the peaked roof in the Great Wood. Venerable Ānanda saw him coming off in the distance, and said to the Buddha, "Sir, Saccaka, the son of Jain parents, is coming. He's a debater and clever speaker regarded as holy by many people. He wants to discredit the Buddha, the teaching, and the Saṅgha. Please, sir, sit for a moment out of compassion." The Buddha sat on the seat spread out.

Then Saccaka went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha,

"Master Gotama, there are some ascetics and brahmins who live committed to the practice of developing physical endurance, without developing the mind. They experience painful physical feelings. This happened to someone once. Their thighs became paralyzed, their heart burst, hot blood gushed from their mouth, and they went mad and lost their

mind. Their mind was subject to the body, and the body had power over it. Why is that? Because their mind was not developed. There are some ascetics and brahmins who live committed to the practice of developing the mind, without developing physical endurance. They experience painful mental feelings. This happened to someone once. Their thighs became paralyzed, their heart burst, hot blood gushed from their mouth, and they went mad and lost their mind. Their body was subject to the mind, and the mind had power over it. Why is that? Because their physical endurance was not developed. It occurs to me that Master Gotama's disciples must live committed to the practice of developing the mind, without developing physical endurance."

"But Aggivessana, what have you heard about the development of physical endurance?"

"Take, for example, Nanda Vaccha, Kisa Saṅkicca, and Makkhali Gosāla. They go naked, ignoring conventions. They lick their hands, and don't come or wait when asked. They don't consent to food brought to them, or food prepared on purpose for them, or an invitation for a meal. They don't receive anything from a pot or bowl; or from someone who keeps sheep, or who has a weapon or a shovel in their home; or where a couple is eating; or where there is a woman who is pregnant, breastfeeding, or who has a man in her home; or where there's a dog waiting or flies buzzing. They accept no fish or meat or liquor or wine, and drink no beer. They go to just one house for alms, taking just one mouthful, or two houses and two mouthfuls, up to seven houses and seven mouthfuls. They feed on one saucer a day, two saucers a day, up to seven saucers a day. They eat once a day, once every second day, up to once a week, and so on, even up to once a

fortnight. They live committed to the practice of eating food at set intervals."

"But Aggivessana, do they get by on so little?"

"No, Master Gotama. Sometimes they eat a variety of luxury foods and drink a variety of luxury beverages. They gather their body's strength, build it up, and get fat."

"What they earlier gave up, they later got back. That is how there is the increase and decrease of this body. But Aggivessana, what have you heard about development of the mind?" When Saccaka was questioned by the Buddha about development of the mind, he was unable to answer.

So the Buddha said to Saccaka, "The development of physical endurance that you have described is not the legitimate development of physical endurance in the noble one's training. And since you don't even understand the development of physical endurance, how can you possibly understand the development of the mind? Still, as to how someone is undeveloped in physical endurance and mind, and how someone is developed in physical endurance and mind, listen and pay close attention, I will speak."

"Yes, sir," replied Saccaka. The Buddha said this:

"And how is someone undeveloped in physical endurance and mind? Take an uneducated ordinary person who has a pleasant feeling. When they experience pleasant feeling they become full of lust for it. Then that pleasant feeling ceases. And when it ceases, a painful feeling arises. When they experience painful feeling, they sorrow and pine and lament, beating their breast and falling into confusion. Because their physical endurance is undeveloped, pleasant feelings occupy the mind. And because their mind is undeveloped, painful feelings occupy the mind. Someone whose mind is occupied by both

pleasant and painful feelings like this is undeveloped in physical endurance and in mind.

And how is someone developed in physical endurance and mind? Take an educated noble disciple who has a pleasant feeling. When they experience pleasant feeling they don't become full of lust for it. Then that pleasant feeling ceases. And when it ceases, painful feeling arises. When they experience painful feelings they don't sorrow or pine or lament, beating their breast and falling into confusion. Because their physical endurance is developed, pleasant feelings don't occupy the mind. And because their mind is developed, painful feelings don't occupy the mind. Someone whose mind is not occupied by both pleasant and painful feelings like this is developed in physical endurance and in mind."

"I am quite confident that Master Gotama is developed in physical endurance and in mind."

"Your words are clearly invasive and intrusive, Aggivessana. Nevertheless, I will answer you. Ever since I shaved off my hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness, it has not been possible for any pleasant or painful feeling to occupy my mind."

"Surely you must have had feelings so pleasant or so painful that they could occupy your mind?"

"How could I not, Aggivessana? Before my awakening—when I was still unawakened but intent on awakening—I thought: 'Living in a house is cramped and dirty, but the life of one gone forth is wide open. It's not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell. Why don't I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?'

Some time later, while still black-haired, blessed with youth, in the prime of life—though my mother and father wished

otherwise, weeping with tearful faces—I shaved off my hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness.

Once I had gone forth I set out to discover what is skillful, seeking the supreme state of sublime peace. I approached Āḷāra Kālāma and said to him, 'Reverend Kālāma, I wish to live the spiritual life in this teaching and training.'

Āḷāra Kālāma replied, 'Stay, venerable. This teaching is such that a sensible person can soon realize their own tradition with their own insight and live having achieved it.'

I quickly memorized that teaching. So far as lip-recital and oral recitation were concerned, I spoke with knowledge and the authority of the elders. I claimed to know and see, and so did others.

Then it occurred to me, 'It is not solely by mere faith that Āḷāra Kālāma declares: "I realize this teaching with my own insight, and live having achieved it." Surely he meditates knowing and seeing this teaching.'

So I approached Āḷāra Kālāma and said to him, 'Reverend Kālāma, to what extent do you say you've realized this teaching with your own insight?' When I said this, he declared the dimension of nothingness.

Then it occurred to me, 'It's not just Āḷāra Kālāma who has faith, energy, mindfulness, immersion, and wisdom; I too have these things. Why don't I make an effort to realize the same teaching that Āḷāra Kālāma says he has realized with his own insight?' I quickly realized that teaching with my own insight, and lived having achieved it.

So I approached Āḷāra Kālāma and said to him, 'Reverend Kālāma, have you realized this teaching with your own insight up to this point, and declare having achieved it?'

'I have, reverend.'

‘I too have realized this teaching with my own insight up to this point, and live having achieved it.’

‘We are fortunate, reverend, so very fortunate to see a venerable such as yourself as one of our spiritual companions! So the teaching that I’ve realized with my own insight, and declare having achieved it, you’ve realized with your own insight, and live having achieved it. The teaching that you’ve realized with your own insight, and live having achieved it, I’ve realized with my own insight, and declare having achieved it. So the teaching that I know, you know, and the teaching you know, I know. I am like you and you are like me. Come now, reverend! We should both lead this community together.’ And that is how my teacher Āḷāra Kālāma placed me, his student, on the same position as him, and honored me with lofty praise.

Then it occurred to me, ‘This teaching doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. It only leads as far as rebirth in the dimension of nothingness.’ Realizing that this teaching was inadequate, I left disappointed.

I set out to discover what is skillful, seeking the supreme state of sublime peace. I approached Uddaka, son of Rāma, and said to him, ‘Reverend, I wish to live the spiritual life in this teaching and training.’

Uddaka replied, ‘Stay, venerable. This teaching is such that a sensible person can soon realize their own tradition with their own insight and live having achieved it.’

I quickly memorized that teaching. So far as lip-recital and oral recitation were concerned, I spoke with knowledge and the authority of the elders. I claimed to know and see, and so did others.

Then it occurred to me, ‘It is not solely by mere faith that Rāma declared: “I realize this teaching with my own insight,

and live having achieved it." Surely he meditated knowing and seeing this teaching.'

So I approached Uddaka, son of Rāma, and said to him, 'Reverend, to what extent did Rāma say he'd realized this teaching with his own insight?' When I said this, Uddaka, son of Rāma, declared the dimension of neither perception nor non-perception.

Then it occurred to me, 'It's not just Rāma who had faith, energy, mindfulness, immersion, and wisdom; I too have these things. Why don't I make an effort to realize the same teaching that Rāma said he had realized with his own insight?' I quickly realized that teaching with my own insight, and lived having achieved it.

So I approached Uddaka, son of Rāma, and said to him, 'Reverend, had Rāma realized this teaching with his own insight up to this point, and declared having achieved it?'

'He had, reverend.'

'I too have realized this teaching with my own insight up to this point, and live having achieved it.'

'We are fortunate, reverend, so very fortunate to see a venerable such as yourself as one of our spiritual companions! The teaching that Rāma had realized with his own insight, and declared having achieved it, you have realized with your own insight, and live having achieved it. The teaching that you've realized with your own insight, and live having achieved it, Rāma had realized with his own insight, and declared having achieved it. So the teaching that Rāma directly knew, you know, and the teaching you know, Rāma directly knew. Rāma was like you and you are like Rāma. Come now, reverend! You should lead this community.' And that is how my spiritual companion Uddaka, son of Rāma, placed me in the position of a teacher, and honored me with lofty praise.

Then it occurred to me, 'This teaching doesn't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. It only leads as far as rebirth in the dimension of neither perception nor non-perception.' Realizing that this teaching was inadequate, I left disappointed.

I set out to discover what is skillful, seeking the supreme state of sublime peace. Traveling stage by stage in the Magadhan lands, I arrived at Senanigama near Uruvelā. There I saw a delightful park, a lovely grove with a flowing river that was clean and charming, with smooth banks. And nearby was a village to go for alms. Then it occurred to me, 'This park is truly delightful, a lovely grove with a flowing river that's clean and charming, with smooth banks. And nearby there's a village to go for alms. This is good enough for a gentleman who wishes to put forth effort in meditation.' So I sat down right there, thinking: 'This is good enough for meditation.'

And then these three examples, which were neither supernaturally inspired, nor learned before in the past, occurred to me. Suppose there was a green, sappy log, and it was lying in water. Then a person comes along with a drill-stick, thinking to light a fire and produce heat. What do you think, Aggivessana? By drilling the stick against that green, sappy log lying in the water, could they light a fire and produce heat?"

"No, Master Gotama. Why not? Because it's a green, sappy log, and it's lying in the water. That person will eventually get weary and frustrated."

"In the same way, there are ascetics and brahmins who don't live withdrawn in body and mind from sensual pleasures. They haven't internally given up or stilled desire, affection, infatuation, thirst, and passion for sensual pleasures. Regardless of whether or not they feel painful, sharp, severe,

acute feelings due to overexertion, they are incapable of knowledge and vision, of supreme awakening. This was the first example that occurred to me.

Then a second example occurred to me. Suppose there was a green, sappy log, and it was lying on dry land far from the water. Then a person comes along with a drill-stick, thinking to light a fire and produce heat. What do you think, Aggivessana? By drilling the stick against that green, sappy log on dry land far from water, could they light a fire and produce heat?"

"No, Master Gotama. Why not? Because it's still a green, sappy log, despite the fact that it's lying on dry land far from water. That person will eventually get weary and frustrated."

"In the same way, there are ascetics and brahmins who live withdrawn in body and mind from sensual pleasures. But they haven't internally given up or stilled desire, affection, infatuation, thirst, and passion for sensual pleasures. Regardless of whether or not they feel painful, sharp, severe, acute feelings due to overexertion, they are incapable of knowledge and vision, of supreme awakening. This was the second example that occurred to me.

Then a third example occurred to me. Suppose there was a dried up, withered log, and it was lying on dry land far from the water. Then a person comes along with a drill-stick, thinking to light a fire and produce heat. What do you think, Aggivessana? By drilling the stick against that dried up, withered log on dry land far from water, could they light a fire and produce heat?"

"Yes, Master Gotama. Why is that? Because it's a dried up, withered log, and it's lying on dry land far from water."

"In the same way, there are ascetics and brahmins who live withdrawn in body and mind from sensual pleasures. And they

have internally given up and stilled desire, affection, infatuation, thirst, and passion for sensual pleasures. Regardless of whether or not they feel painful, sharp, severe, acute feelings due to overexertion, they are capable of knowledge and vision, of supreme awakening. This was the third example that occurred to me. These are the three examples, which were neither supernaturally inspired, nor learned before in the past, that occurred to me.

Then it occurred to me, 'Why don't I, with teeth clenched and tongue pressed against the roof of my mouth, squeeze, squash, and torture mind with mind.' So that's what I did, until sweat ran from my armpits. It was like when a strong man grabs a weaker man by the head or throat or shoulder and squeezes, squashes, and tortures them. In the same way, with teeth clenched and tongue pressed against the roof of my mouth, I squeezed, squashed, and tortured mind with mind until sweat ran from my armpits. My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving. But even such painful feeling did not occupy my mind.

Then it occurred to me, 'Why don't I practice the breathless absorption?' So I cut off my breathing through my mouth and nose. But then winds came out my ears making a loud noise, like the puffing of a blacksmith's bellows. My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving. But even such painful feeling did not occupy my mind.

Then it occurred to me, 'Why don't I keep practicing the breathless absorption?' So I cut off my breathing through my mouth and nose and ears. But then strong winds ground my

head, like a strong man was drilling into my head with a sharp point. My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving. But even such painful feeling did not occupy my mind.

Then it occurred to me, 'Why don't I keep practicing the breathless absorption?' So I cut off my breathing through my mouth and nose and ears. But then I got a severe headache, like a strong man was tightening a tough leather strap around my head. My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving. But even such painful feeling did not occupy my mind.

Then it occurred to me, 'Why don't I keep practicing the breathless absorption?' So I cut off my breathing through my mouth and nose and ears. But then strong winds carved up my belly, like a deft butcher or their apprentice was slicing my belly open with a meat cleaver. My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving. But even such painful feeling did not occupy my mind.

Then it occurred to me, 'Why don't I keep practicing the breathless absorption?' So I cut off my breathing through my mouth and nose and ears. But then there was an intense burning in my body, like two strong men grabbing a weaker man by the arms to burn and scorch him on a pit of glowing coals. My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that

painful striving. But even such painful feeling did not occupy my mind.

Then some deities saw me and said, 'The ascetic Gotama is dead.' Others said, 'He's not dead, but he's dying.' Others said, 'He's not dead or dying. The ascetic Gotama is a perfected one, for that is how the perfected ones live.'

Then it occurred to me, 'Why don't I practice completely cutting off food?' But deities came to me and said, 'Good sir, don't practice totally cutting off food. If you do, we'll infuse divine nectar into your pores and you will live on that.' Then I thought, 'If I claim to be completely fasting while these deities are infusing divine nectar in my pores, that would be a lie on my part.' So I dismissed those deities, saying, 'There's no need.'

Then it occurred to me, 'Why don't I just take a little bit of food each time, a cup of broth made from mung beans, lentils, chickpeas, or green gram.' So that's what I did, until my body became extremely emaciated. Due to eating so little, my limbs became like the joints of an eighty-year-old or a corpse, my bottom became like a camel's hoof, my vertebrae stuck out like beads on a string, and my ribs were as gaunt as the broken-down rafters on an old barn. Due to eating so little, the gleam of my eyes sank deep in their sockets, like the gleam of water sunk deep down a well. Due to eating so little, my scalp shriveled and withered like a green bitter-gourd in the wind and sun.

Due to eating so little, the skin of my belly stuck to my backbone, so that when I tried to rub the skin of my belly I grabbed my backbone, and when I tried to rub my backbone I rubbed the skin of my belly. Due to eating so little, when I tried to urinate or defecate I fell face down right there. Due to eating so little, when I tried to relieve my body by rubbing my limbs with my hands, the hair, rotted at its roots, fell out.

Then some people saw me and said: 'The ascetic Gotama is black.' Some said: 'He's not black, he's brown.' Some said: 'He's neither black nor brown. The ascetic Gotama has tawny skin.' That's how far the pure, bright complexion of my skin had been ruined by taking so little food.

Then I thought, 'Whatever ascetics and brahmins have experienced painful, sharp, severe, acute feelings due to overexertion—whether in the past, future, or present—this is as far as it goes, no-one has done more than this. But I have not achieved any superhuman distinction in knowledge and vision worthy of the noble ones by this severe, grueling work. Could there be another path to awakening?'

Then it occurred to me, 'I recall sitting in the cool shade of the rose-apple tree while my father the Sakyan was off working. Quite secluded from sensual pleasures, secluded from unskillful qualities, I entered and remained in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. Could that be the path to awakening?'

Stemming from that memory came the realization: '*That* is the path to awakening!'

Then it occurred to me, 'Why am I afraid of that pleasure, for it has nothing to do with sensual pleasures or unskillful qualities?' Then I thought, 'I'm not afraid of that pleasure, for it has nothing to do with sensual pleasures or unskillful qualities.'

Then I thought, 'I can't achieve that pleasure with a body so excessively emaciated. Why don't I eat some solid food, some rice and porridge?' So I ate some solid food.

Now at that time the five mendicants were attending on me, thinking, 'The ascetic Gotama will tell us of any truth that he realizes.' But when I ate some solid food, they left disappointed

in me, saying, ‘The ascetic Gotama has become indulgent; he has strayed from the struggle and returned to indulgence.’

After eating solid food and gathering my strength, quite secluded from sensual pleasures, secluded from unskillful qualities, I entered and remained in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. But even such pleasant feeling did not occupy my mind.

As the placing of the mind and keeping it connected were stilled, I entered and remained in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected. But even such pleasant feeling did not occupy my mind. And with the fading away of rapture, I entered and remained in the third absorption, where I meditated with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’ But even such pleasant feeling did not occupy my mind. With the giving up of pleasure and pain, and the ending of former happiness and sadness, I entered and remained in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. But even such pleasant feeling did not occupy my mind.

When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward recollection of past lives. I recollected my many kinds of past lives, with features and details.

This was the first knowledge, which I achieved in the first watch of the night. Ignorance was destroyed and knowledge arose; darkness was destroyed and light arose, as happens for a

meditator who is diligent, keen, and resolute. But even such pleasant feeling did not occupy my mind.

When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward knowledge of the death and rebirth of sentient beings. With clairvoyance that is purified and superhuman, I saw sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. I understood how sentient beings are reborn according to their deeds.

This was the second knowledge, which I achieved in the middle watch of the night. Ignorance was destroyed and knowledge arose; darkness was destroyed and light arose, as happens for a meditator who is diligent, keen, and resolute. But even such pleasant feeling did not occupy my mind.

When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward knowledge of the ending of defilements. I truly understood: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering.' I truly understood: 'These are defilements' ... 'This is the origin of defilements' ... 'This is the cessation of defilements' ... 'This is the practice that leads to the cessation of defilements.'

Knowing and seeing like this, my mind was freed from the defilements of sensuality, desire to be reborn, and ignorance. When it was freed, I knew it was freed.

I understood: 'Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.'

This was the third knowledge, which I achieved in the last watch of the night. Ignorance was destroyed and knowledge arose; darkness was destroyed and light arose, as happens for a meditator who is diligent, keen, and resolute. But even such pleasant feeling did not occupy my mind.

Aggivessana, I recall teaching the Dhamma to an assembly of many hundreds, and each person thinks that I am teaching the Dhamma especially for them. But it should not be seen like this. The Realized One teaches others only so that they can understand. When that talk is finished, I still, settle, unify, and immerse my mind in samādhi internally, using the same meditation subject as a foundation of immersion that I used before, which is my usual meditation."

"I'd believe that of Master Gotama, just like a perfected one, a fully awakened Buddha. But do you ever recall sleeping during the day?"

"I do recall that in the last month of the summer, I have spread out my outer robe folded in four and lain down in the lion's posture—on the right side, placing one foot on top of the other—mindful and aware."

"Some ascetics and brahmins call that a deluded abiding."

"That's not how to define whether someone is deluded or not. But as to how to define whether someone is deluded or not, listen and pay close attention, I will speak."

"Yes, sir," replied Saccaka.

The Buddha said this:

"Whoever has not given up the defilements—corruptions that lead to future lives and are hurtful, resulting in suffering and future rebirth, old age, and death—is deluded, I say. For it's not giving up the defilements that makes you deluded. Whoever has given up the defilements—corruptions that lead to future lives and are hurtful, resulting in suffering and future

rebirth, old age, and death—is not deluded, I say. For it's giving up the defilements that makes you not deluded.

The Realized One has given up the defilements—corruptions that lead to future lives and are hurtful, resulting in suffering and future rebirth, old age, and death. He has cut them off at the root, made them like a palm stump, obliterated them so they are unable to arise in the future. Just as a palm tree with its crown cut off is incapable of further growth, in the same way, the Realized One has given up the defilements so they are unable to arise in the future."

When he had spoken, Saccaka said to him, "It's incredible, Master Gotama, it's amazing! When Master Gotama is repeatedly attacked with inappropriate and intrusive criticism, the complexion of his skin brightens and the color of his face becomes clear, just like a perfected one, a fully awakened Buddha.

I recall taking on Pūraṇa Kassapa in debate. He dodged the issue, distracting the discussion with irrelevant points, and displaying annoyance, hate, and bitterness. But when Master Gotama is repeatedly attacked with inappropriate and intrusive criticism, the complexion of his skin brightens and the color of his face becomes clear, just like a perfected one, a fully awakened Buddha.

I recall taking on Makkhali Gosāla, Ajita Kesakambala, Pakudha Kaccāyana, Sañjaya Belaṭṭhiputta, and Niganṭha Nātaputta in debate. They all dodged the issue, distracting the discussion with irrelevant points, and displaying annoyance, hate, and bitterness. But when Master Gotama is repeatedly attacked with inappropriate and intrusive criticism, the complexion of his skin brightens and the color of his face becomes clear, just like a perfected one, a fully awakened Buddha.

Well, now, Master Gotama, I must go. I have many duties, and much to do."

"Please, Aggivessana, go at your convenience."

Then Saccaka, the son of Jain parents, having approved and agreed with what the Buddha said, got up from his seat and left.

37. The Shorter Discourse on the Ending of Craving: *Cūḷataṇhāsaṅkhaya*

So I have heard. At one time the Buddha was staying near Sāvatthī in the Eastern Monastery, the stilt longhouse of Migāra's mother.

And then Sakka, lord of gods, went up to the Buddha, bowed, stood to one side, and said to him:

"Sir, how do you briefly define a mendicant who is freed through the ending of craving, who has reached the ultimate end, the ultimate sanctuary, the ultimate spiritual life, the ultimate goal, and is best among gods and humans?"

"Lord of Gods, it's when a mendicant has heard: 'Nothing is worth insisting on.' When a mendicant has heard that nothing is worth insisting on, they directly know all things. Directly knowing all things, they completely understand all things. Having completely understood all things, when they experience any kind of feeling—pleasant, unpleasant, or neutral— they meditate observing impermanence, dispassion, cessation, and letting go in those feelings. Meditating in this way, they don't grasp at anything in the world. Not grasping, they're not anxious. Not being anxious, they personally become extinguished. They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.' That's how I briefly define a mendicant who is freed through the

ending of craving, who has reached the ultimate end, the ultimate sanctuary, the ultimate spiritual life, the ultimate goal, and is best among gods and humans."

Then Sakka, lord of gods, having approved and agreed with what the Buddha said, bowed and respectfully circled the Buddha, keeping him on his right, before vanishing right there.

Now, at that time Venerable Mahāmoggallāna was sitting not far from the Buddha. He thought, "Did that spirit comprehend what the Buddha said when he agreed with him, or not? Why don't I find out?"

And then Venerable Mahāmoggallāna, as easily as a strong person would extend or contract their arm, vanished from the Eastern Monastery and reappeared among the gods of the Thirty-Three. Now at that time Sakka was amusing himself in the Single Lotus Park, supplied and provided with a divine orchestra.

Seeing Mahāmoggallāna coming off in the distance, he dismissed the orchestra, approached Mahāmoggallāna, and said, "Come, my good Moggallāna! Welcome, good sir! It's been a long time since you took the opportunity to come here. Sit, my good Moggallāna, this seat is for you." Mahāmoggallāna sat down on the seat spread out, while Sakka took a low seat and sat to one side.

Mahāmoggallāna said to him, "Kosiya, how did the Buddha briefly explain freedom through the ending of craving? Please share this talk with me so that I can also get to hear it."

"My good Moggallāna, I have many duties, and much to do, not only for myself, but also for the Gods of the Thirty-Three. Besides, I quickly forget even things I've properly heard, learned, attended, and memorized. Once upon a time, a battle was fought between the gods and the demons. In that battle the gods won and the demons lost. When I returned from that

battle as a conqueror, I created the Palace of Victory. The Palace of Victory has a hundred towers. Each tower has seven hundred chambers. Each chamber has seven nymphs. Each nymph has seven maids. Would you like to see the lovely Palace of Victory?" Mahāmoggallāna consented in silence.

Then, putting Venerable Mahāmoggallāna in front, Sakka, lord of gods, and Vessavaṇa, the Great King, went to the Palace of Victory. When they saw Moggallāna coming off in the distance, Sakka's maids, being prudent and discreet, each went to her own bedroom. They were just like a daughter-in-law who is prudent and discreet when they see their father-in-law.

Then Sakka and Vessavaṇa encouraged Moggallāna to wander and explore the palace, saying, "See, in the palace, my good Moggallāna, this lovely thing! And that lovely thing!"

"That looks nice for Venerable Kosiya, just like for someone who has made merit in the past. Humans, when they see something lovely, also say: 'It looks nice enough for the Gods of the Thirty-Three!' That looks nice for Venerable Kosiya, just like for someone who has made merit in the past."

Then Moggallāna thought, "This spirit lives much too negligently. Why don't I stir up a sense of urgency in him?"

Then Moggallāna used his psychic power to make the Palace of Victory shake and rock and tremble with his big toe. Then Sakka, Vessavaṇa, and the Gods of the Thirty-Three, their minds full of wonder and amazement, thought, "It's incredible, it's amazing! The ascetic has such power and might that he makes the god's home shake and rock and tremble with his big toe!"

Knowing that Sakka was shocked and awestruck, Moggallāna said to him, "Kosiya, how did the Buddha briefly explain freedom through the ending of craving? Please share this talk with me so that I can also get to hear it."

"My dear Moggallāna, I approached the Buddha, bowed, stood to one side, and said to him, 'Sir, how do you briefly define a mendicant who is freed with the ending of craving, who has reached the ultimate end, the ultimate sanctuary, the ultimate spiritual life, the ultimate goal, and is best among gods and humans?'

When I had spoken the Buddha said to me: 'Lord of Gods, it's when a mendicant has heard: "Nothing is worth insisting on" When a mendicant has heard that nothing is worth insisting on, they directly know all things. Directly knowing all things, they completely understand all things. Having completely understood all things, when they experience any kind of feeling—pleasant, unpleasant, or neutral— they meditate observing impermanence, dispassion, cessation, and letting go in those feelings. Meditating in this way, they don't grasp at anything in the world. Not grasping, they're not anxious. Not being anxious, they personally become extinguished. They understand: "Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence." That's how I briefly define a mendicant who is freed through the ending of craving, who has reached the ultimate end, the ultimate sanctuary, the ultimate spiritual life, the ultimate goal, and is best among gods and humans.' That's how the Buddha briefly explained freedom through the ending of craving to me."

Moggallāna approved and agreed with what Sakka said. As easily as a strong person would extend or contract their arm, he vanished from among the Gods of the Thirty-Three and reappeared in the Eastern Monastery.

Soon after Moggallāna left, Sakka's maids said to him, "Good sir, was that the Blessed One, your Teacher?"

"No, it was not. That was my spiritual companion Venerable Mahāmoggallāna."

"You're fortunate, good sir, so very fortunate, to have a spiritual companion of such power and might! We can't believe that's not the Blessed One, your Teacher!"

Then Mahāmoggallāna went up to the Buddha, bowed, sat down to one side, and said to him, "Sir, do you recall briefly explaining freedom through the ending of craving to a certain well-known and illustrious spirit?"

"I do, Moggallāna." And the Buddha retold all that happened when Sakka came to visit him, adding:

"That's how I recall briefly explaining freedom through the ending of craving to Sakka, lord of gods."

That is what the Buddha said. Satisfied, Venerable Mahāmoggallāna was happy with what the Buddha said.

38. The Longer Discourse on the Ending of Craving: *Mahātaṇhāsaṅkhaya*

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Now at that time a mendicant called Sāti, the fisherman's son, had the following harmful misconception: "As I understand the Buddha's teachings, it is this very same consciousness that roams and transmigrates, not another."

Several mendicants heard about this. They went up to Sāti and said to him, "Is it really true, Reverend Sāti, that you have such a harmful misconception: 'As I understand the Buddha's teachings, it is this very same consciousness that roams and transmigrates, not another'?"

"Absolutely, reverends. As I understand the Buddha's teachings, it is this very same consciousness that roams and transmigrates, not another."

Then, wishing to dissuade Sāti from his view, the mendicants pursued, pressed, and grilled him, "Don't say that, Sāti! Don't misrepresent the Buddha, for misrepresentation of the Buddha is not good. And the Buddha would not say that. In many ways the Buddha has said that consciousness is dependently originated, since consciousness does not arise without a cause."

But even though the mendicants pressed him in this way, Sāti obstinately stuck to his misconception and insisted on stating it.

When they weren't able to dissuade Sāti from his view, the mendicants went to the Buddha, bowed, sat down to one side, and told him what had happened.

So the Buddha said to a certain monk, "Please, monk, in my name tell the mendicant Sāti that the teacher summons him."

"Yes, sir," that monk replied. He went to Sāti and said to him, "Reverend Sāti, the teacher summons you."

"Yes, reverend," Sāti replied. He went to the Buddha, bowed, and sat down to one side. The Buddha said to him, "Is it really true, Sāti, that you have such a harmful misconception: 'As I understand the Buddha's teachings, it is this very same consciousness that roams and transmigrates, not another'?"

"Absolutely, sir. As I understand the Buddha's teachings, it is this very same consciousness that roams and transmigrates, not another."

"Sāti, what is that consciousness?"

"Sir, it is he who speaks and feels and experiences the results of good and bad deeds in all the different realms."

"Silly man, who on earth have you ever known me to teach in that way? Haven't I said in many ways that consciousness is dependently originated, since consciousness does not arise without a cause? But still you misrepresent me by your wrong grasp, harm yourself, and make much bad karma. This will be for your lasting harm and suffering."

Then the Buddha said to the mendicants, "What do you think, mendicants? Has this mendicant Sāti kindled even a spark of wisdom in this teaching and training?"

"How could that be, sir? No, sir." When this was said, Sāti sat silent, embarrassed, shoulders drooping, downcast, depressed, with nothing to say.

Knowing this, the Buddha said, "Silly man, you will be known by your own harmful misconception. I'll question the mendicants about this."

Then the Buddha said to the mendicants, "Mendicants, do you understand my teachings as Sāti does, when he misrepresents me by his wrong grasp, harms himself, and makes much bad karma?"

"No, sir. For in many ways the Buddha has told us that consciousness is dependently originated, since consciousness does not arise without a cause."

"Good, good, mendicants! It's good that you understand my teaching like this. For in many ways I have told you that consciousness is dependently originated, since consciousness does not arise without a cause. But still this Sāti misrepresents me by his wrong grasp, harms himself, and makes much bad karma. This will be for his lasting harm and suffering.

Consciousness is reckoned according to the specific conditions dependent upon which it arises. Consciousness that arises dependent on the eye and sights is reckoned as eye consciousness. Consciousness that arises dependent on the ear and sounds is reckoned as ear consciousness. Consciousness that arises dependent on the nose and smells is reckoned as nose consciousness. Consciousness that arises dependent on the tongue and tastes is reckoned as tongue consciousness. Consciousness that arises dependent on the body and touches is reckoned as body consciousness. Consciousness that arises dependent on the mind and thoughts is reckoned as mind consciousness.

It's like fire, which is reckoned according to the specific conditions dependent upon which it burns. A fire that burns dependent on logs is reckoned as a log fire. A fire that burns dependent on twigs is reckoned as a twig fire. A fire that burns dependent on grass is reckoned as a grass fire. A fire that burns dependent on cow-dung is reckoned as a cow-dung fire. A fire that burns dependent on husks is reckoned as a husk fire. A fire that burns dependent on rubbish is reckoned as a rubbish fire.

In the same way, consciousness is reckoned according to the specific conditions dependent upon which it arises. ...

Mendicants, do you see that this has come to be?"

"Yes, sir."

"Do you see that it originated with that as fuel?"

"Yes, sir."

"Do you see that when that fuel ceases, what has come to be is liable to cease?"

"Yes, sir."

"Does doubt arise when you're uncertain whether or not this has come to be?"

"Yes, sir."

"Does doubt arise when you're uncertain whether or not this has originated with that as fuel?"

"Yes, sir."

"Does doubt arise when you're uncertain whether or not when that fuel ceases, what has come to be is liable to cease?"

"Yes, sir."

"Is doubt given up in someone who truly sees with right understanding that this has come to be?"

"Yes, sir."

"Is doubt given up in someone who truly sees with right understanding that this has originated with that as fuel?"

“Yes, sir.”

“Is doubt given up in someone who truly sees with right understanding that when that fuel ceases, what has come to be is liable to cease?”

“Yes, sir.”

“Are you free of doubt as to whether this has come to be?”

“Yes, sir.”

“Are you free of doubt as to whether this has originated with that as fuel?”

“Yes, sir.”

“Are you free of doubt as to whether when that fuel ceases, what has come to be is liable to cease?”

“Yes, sir.”

“Have you truly seen clearly with right understanding that this has come to be?”

“Yes, sir.”

“Have you truly seen clearly with right understanding that this has originated with that as fuel?”

“Yes, sir.”

“Have you truly seen clearly with right understanding that when that fuel ceases, what has come to be is liable to cease?”

“Yes, sir.”

“Pure and bright as this view is, mendicants, if you cherish it, fancy it, treasure it, and treat it as your own, would you be understanding how the Dhamma is similar to a raft: for crossing over, not for holding on?”

“No, sir.”

“Pure and bright as this view is, mendicants, if you don’t cherish it, fancy it, treasure it, and treat it as your own, would you be understanding how the Dhamma is similar to a raft: for crossing over, not for holding on?”

“Yes, sir.”

“Mendicants, there are these four fuels. They maintain sentient beings that have been born and help those that are about to be born. What four? Solid food, whether coarse or fine; contact is the second, mental intention the third, and consciousness the fourth.

What is the source, origin, birthplace, and root of these four fuels? Craving.

And what is the source of craving? Feeling.

And what is the source of feeling? Contact.

And what is the source of contact? The six sense fields.

And what is the source of the six sense fields? Name and form.

And what is the source of name and form? Consciousness.

And what is the source of consciousness? Choices.

And what is the source of choices? Ignorance.

So, ignorance is a condition for choices. Choices are a condition for consciousness. Consciousness is a condition for name and form. Name and form are conditions for the six sense fields. The six sense fields are conditions for contact. Contact is a condition for feeling. Feeling is a condition for craving. Craving is a condition for grasping. Grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. That is how this entire mass of suffering originates.

‘Rebirth is a condition for old age and death.’ That’s what I said. Is that how you see this or not?”

“That’s how we see it.”

“‘Continued existence is a condition for rebirth.’ ...

‘Ignorance is a condition for choices.’ That’s what I said. Is that how you see this or not?”

“That’s how we see it.”

"Good, mendicants! So both you and I say this. When this exists, that is; due to the arising of this, that arises. That is: Ignorance is a condition for choices. Choices are a condition for consciousness. Consciousness is a condition for name and form. Name and form are conditions for the six sense fields. The six sense fields are conditions for contact. Contact is a condition for feeling. Feeling is a condition for craving. Craving is a condition for grasping. Grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. That is how this entire mass of suffering originates.

When ignorance fades away and ceases with nothing left over, choices cease. When choices cease, consciousness ceases. When consciousness ceases, name and form cease. When name and form cease, the six sense fields cease. When the six sense fields cease, contact ceases. When contact ceases, feeling ceases. When feeling ceases, craving ceases. When craving ceases, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases.

'When rebirth ceases, old age and death cease.' That's what I said. Is that how you see this or not?"

"That's how we see it."

'When continued existence ceases, rebirth ceases.' ...

'When ignorance ceases, choices cease.' That's what I said. Is that how you see this or not?"

"That's how we see it."

"Good, mendicants! So both you and I say this. When this doesn't exist, that is not; due to the cessation of this, that

ceases. That is: When ignorance ceases, choices cease. When choices cease, consciousness ceases. When consciousness ceases, name and form cease. When name and form cease, the six sense fields cease. When the six sense fields cease, contact ceases. When contact ceases, feeling ceases. When feeling ceases, craving ceases. When craving ceases, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases.

Knowing and seeing in this way, mendicants, would you turn back to the past, thinking, 'Did we exist in the past? Did we not exist in the past? What were we in the past? How were we in the past? After being what, what did we become in the past?'?"

"No, sir."

"Knowing and seeing in this way, mendicants, would you turn forward to the future, thinking, 'Will we exist in the future? Will we not exist in the future? What will we be in the future? How will we be in the future? After being what, what will we become in the future?'?"

"No, sir."

"Knowing and seeing in this way, mendicants, would you be undecided about the present, thinking, 'Am I? Am I not? What am I? How am I? This sentient being—where did it come from? And where will it go?'?"

"No, sir."

"Knowing and seeing in this way, would you say, 'Our teacher is respected. We speak like this out of respect for our teacher.'?"

"No, sir."

"Knowing and seeing in this way, would you say, 'Our ascetic says this. It's only because of him that we say this'?"

"No, sir."

"Knowing and seeing in this way, would you acknowledge another teacher?"

"No, sir."

"Knowing and seeing in this way, would you believe that the observances and noisy, superstitious rites of the various ascetics and brahmins are the most important things?"

"No, sir."

"Are you not speaking only of what you have known and seen and realized for yourselves?"

"Yes, sir."

"Good, mendicants! You have been guided by me with this teaching that's visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves. For when I said that this teaching is visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves, this is what I was referring to.

Mendicants, when three things come together an embryo is conceived. In a case where the mother and father come together, but the mother is not in the fertile part of her menstrual cycle, and the spirit being reborn is not present, the embryo is not conceived. In a case where the mother and father come together, the mother is in the fertile part of her menstrual cycle, but the spirit being reborn is not present, the embryo is not conceived. But when these three things come together—the mother and father come together, the mother is in the fertile part of her menstrual cycle, and the spirit being reborn is present—an embryo is conceived.

The mother nurtures the embryo in her womb for nine or ten months at great risk to her heavy burden. When nine or ten months have passed, the mother gives birth at great risk to her heavy burden. When the infant is born she nourishes it with her own blood. For mother's milk is regarded as blood in the training of the noble one.

That boy grows up and his faculties mature. He accordingly plays childish games such as toy plows, tipcat, somersaults, pinwheels, toy measures, toy carts, and toy bows.

That boy grows up and his faculties mature further. He accordingly amuses himself, supplied and provided with the five kinds of sensual stimulation. Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Sounds known by the ear …

Smells known by the nose …

Tastes known by the tongue …

Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing.

When they see a sight with their eyes, if it's pleasant they desire it, but if it's unpleasant they dislike it. They live with mindfulness of the body unestablished and their heart restricted. And they don't truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

Being so full of favoring and opposing, when they experience any kind of feeling—pleasant, unpleasant, or neutral—they approve, welcome, and keep clinging to it. This gives rise to relishing. Relishing feelings is grasping. Their grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and

death, sorrow, lamentation, pain, sadness, and distress to come to be. That is how this entire mass of suffering originates.

When they hear a sound with their ears ...

When they smell an odor with their nose ...

When they taste a flavor with their tongue ...

When they feel a touch with their body ...

When they know a thought with their mind, if it's pleasant they desire it, but if it's unpleasant they dislike it. They live with mindfulness of the body unestablished and their heart restricted. And they don't truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

Being so full of favoring and opposing, when they experience any kind of feeling—pleasant, unpleasant, or neutral—they approve, welcome, and keep clinging to it. This gives rise to relishing. Relishing feelings is grasping. Their grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. That is how this entire mass of suffering originates.

But consider when a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed. He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He proclaims a teaching that is good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing. He reveals an entirely full and pure spiritual life.

A householder hears that teaching, or a householder's child, or someone reborn in some good family. They gain faith in the Realized One, and reflect, 'Living in a house is cramped and dirty, but the life of one gone forth is wide open. It's not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell. Why don't I cut off my hair and beard, dress in ocher robes, and go forth from lay life to homelessness?' After some time they give up a large or small fortune, and a large or small family circle. They shave off hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.

Once they've gone forth, they take up the training and livelihood of the mendicants. They give up killing living creatures, renouncing the rod and the sword. They're scrupulous and kind, living full of compassion for all living beings.

They give up stealing. They take only what's given, and expect only what's given. They keep themselves clean by not thieving.

They give up unchastity. They are celibate, set apart, avoiding the common practice of sex.

They give up lying. They speak the truth and stick to the truth. They're honest and trustworthy, and don't trick the world with their words.

They give up divisive speech. They don't repeat in one place what they heard in another so as to divide people against each other. Instead, they reconcile those who are divided, supporting unity, delighting in harmony, loving harmony, speaking words that promote harmony.

They give up harsh speech. They speak in a way that's mellow, pleasing to the ear, lovely, going to the heart, polite, likable and agreeable to the people.

They give up talking nonsense. Their words are timely, true, and meaningful, in line with the teaching and training. They say things at the right time which are valuable, reasonable, succinct, and beneficial.

They avoid injuring plants and seeds. They eat in one part of the day, abstaining from eating at night and food at the wrong time. They avoid dancing, singing, music, and seeing shows. They avoid beautifying and adorning themselves with garlands, perfumes, and makeup. They avoid high and luxurious beds. They avoid receiving gold and money, raw grains, raw meat, women and girls, male and female bondservants, goats and sheep, chickens and pigs, elephants, cows, horses, and mares, and fields and land. They avoid running errands and messages; buying and selling; falsifying weights, metals, or measures; bribery, fraud, cheating, and duplicity; mutilation, murder, abduction, banditry, plunder, and violence.

They're content with robes to look after the body and alms-food to look after the belly. Wherever they go, they set out taking only these things. They're like a bird: wherever it flies, wings are its only burden. In the same way, a mendicant is content with robes to look after the body and alms-food to look after the belly. Wherever they go, they set out taking only these things. When they have this entire spectrum of noble ethics, they experience a blameless happiness inside themselves.

When they see a sight with their eyes, they don't get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint.

When they hear a sound with their ears ...

When they smell an odor with their nose ...

When they taste a flavor with their tongue ...

When they feel a touch with their body ...

When they know a thought with their mind, they don't get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint. When they have this noble sense restraint, they experience an unsullied bliss inside themselves.

They act with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

When they have this noble spectrum of ethics, this noble sense restraint, and this noble mindfulness and situational awareness, they frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.

After the meal, they return from alms-round, sit down cross-legged with their body straight, and establish mindfulness right there. Giving up desire for the world, they meditate with a heart rid of desire, cleansing the mind of desire. Giving up ill will and malevolence, they meditate with a mind rid of ill will, full of compassion for all living beings, cleansing the mind of ill will. Giving up dullness and drowsiness, they meditate with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness. Giving up restlessness and remorse, they meditate without

restlessness, their mind peaceful inside, cleansing the mind of restlessness and remorse. Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

They give up these five hindrances, corruptions of the heart that weaken wisdom. Then, quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption … third absorption … fourth absorption.

When they see a sight with their eyes, if it's pleasant they don't desire it, and if it's unpleasant they don't dislike it. They live with mindfulness of the body established and a limitless heart. And they truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

Having given up favoring and opposing, when they experience any kind of feeling—pleasant, unpleasant, or neutral—they don't approve, welcome, or keep clinging to it. As a result, relishing of feelings ceases. When their relishing ceases, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases.

When they hear a sound with their ears …

When they smell an odor with their nose …

When they taste a flavor with their tongue …

When they feel a touch with their body …

When they know a thought with their mind, if it's pleasant they don't desire it, and if it's unpleasant they don't dislike it. They live with mindfulness of the body established and a limitless heart. And they truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

Having given up favoring and opposing, when they experience any kind of feeling—pleasant, unpleasant, or neutral—they don't approve, welcome, or keep clinging to it. As a result, relishing of feelings ceases. When their relishing ceases, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases.

Mendicants, you should memorize that brief statement on freedom through the ending of craving. But the mendicant Sāti, the fisherman's son, is caught in a vast net of craving, a tangle of craving."

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

39. The Longer Discourse at Assapura: *Mahā-Assapura*

So I have heard. At one time the Buddha was staying in the land of the Aṅgas, near the Aṅgan town named Assapura. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, people label you as ascetics. And when they ask you what you are, you claim to be ascetics.

Given this label and this claim, you should train like this: 'We will undertake and follow the things that make one an ascetic and a brahmin. That way our label will be accurate and our claim correct. Any robes, alms-food, lodgings, and medicines and supplies for the sick that we use will be very fruitful and beneficial for the donor. And our going forth will not be wasted, but will be fruitful and fertile.'

And what are the things that make one an ascetic and a brahmin? You should train like this: 'We will have conscience and prudence.' Now, mendicants, you might think, 'We have conscience and prudence. Just this much is enough. We have achieved the goal of life as an ascetic. There is nothing more to do.' And you might rest content with just that much. I declare this to you, mendicants, I announce this to you: 'You who seek to be true ascetics, do not lose sight of the goal of the ascetic life while there is still more to do.'

What more is there to do? You should train like this: 'Our bodily behavior will be pure, clear, open, neither inconsistent

nor secretive. And we won't glorify ourselves or put others down on account of our pure bodily behavior.' Now, mendicants, you might think, 'We have conscience and prudence, and our bodily behavior is pure. Just this much is enough ...' I declare this to you, mendicants, I announce this to you: 'You who seek to be true ascetics, do not lose sight of the goal of the ascetic life while there is still more to do.'

What more is there to do? You should train like this: 'Our verbal behavior ... mental behavior ... livelihood will be pure, clear, open, neither inconsistent nor secretive. And we won't glorify ourselves or put others down on account of our pure livelihood.' Now, mendicants, you might think, 'We have conscience and prudence, our bodily, verbal, and mental behavior is pure, and our livelihood is pure. Just this much is enough. We have achieved the goal of life as an ascetic. There is nothing more to do.' And you might rest content with just that much. I declare this to you, mendicants, I announce this to you: 'You who seek to be true ascetics, do not lose sight of the goal of the ascetic life while there is still more to do.'

What more is there to do? You should train yourselves like this: 'We will restrain our sense doors. When we see a sight with our eyes, we won't get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, we will practice restraint, we will protect the faculty of sight, and we will achieve its restraint. When we hear a sound with our ears ... When we smell an odor with our nose ... When we taste a flavor with our tongue ... When we feel a touch with our body ... When we know a thought with our mind, we won't get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion

would become overwhelming. For this reason, we will practice restraint, we will protect the faculty of mind, and we will achieve its restraint.' Now, mendicants, you might think, 'We have conscience and prudence, our bodily, verbal, and mental behavior is pure, our livelihood is pure, and our sense doors are restrained. Just this much is enough …'

What more is there to do? You should train yourselves like this: 'We will not eat too much. We will only eat after reflecting properly on our food. We will eat not for fun, indulgence, adornment, or decoration, but only to sustain this body, to avoid harm, and to support spiritual practice. In this way, we shall put an end to old discomfort and not give rise to new discomfort, and we will live blamelessly and at ease.' Now, mendicants, you might think, 'We have conscience and prudence, our bodily, verbal, and mental behavior is pure, our livelihood is pure, our sense doors are restrained, and we don't eat too much. Just this much is enough …'

What more is there to do? You should train yourselves like this: 'We will be dedicated to wakefulness. When practicing walking and sitting meditation by day, we will purify our mind from obstacles. In the evening, we will continue to practice walking and sitting meditation. In the middle of the night, we will lie down in the lion's posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up. In the last part of the night, we will get up and continue to practice walking and sitting meditation, purifying our mind from obstacles.' Now, mendicants, you might think, 'We have conscience and prudence, our bodily, verbal, and mental behavior is pure, our livelihood is pure, our sense doors are restrained, we don't eat too much, and we are dedicated to wakefulness. Just this much is enough …'

What more is there to do? You should train yourselves like this: 'We will have situational awareness and mindfulness. We will act with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.' Now, mendicants, you might think, 'We have conscience and prudence, our bodily, verbal, and mental behavior is pure, our livelihood is pure, our sense doors are restrained, we don't eat too much, we are dedicated to wakefulness, and we have mindfulness and situational awareness. Just this much is enough ...'

What more is there to do? Take a mendicant who frequents a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.

After the meal, they return from alms-round, sit down cross-legged with their body straight, and establish mindfulness right there. Giving up desire for the world, they meditate with a heart rid of desire, cleansing the mind of desire. Giving up ill will and malevolence, they meditate with a mind rid of ill will, full of compassion for all living beings, cleansing the mind of ill will. Giving up dullness and drowsiness, they meditate with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness. Giving up restlessness and remorse, they meditate without restlessness, their mind peaceful inside, cleansing the mind of restlessness and remorse. Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

Suppose a man who has gotten into debt were to apply himself to work, and his efforts proved successful. He would pay off the original loan and have enough left over to support his partner. Thinking about this, he'd be filled with joy and happiness.

Suppose a person was sick, suffering, and gravely ill. They'd lose their appetite and get physically weak. But after some time they'd recover from that illness, and regain their appetite and their strength. Thinking about this, they'd be filled with joy and happiness.

Suppose a person was imprisoned in a jail. But after some time they were released from jail, safe and sound, with no loss of wealth. Thinking about this, they'd be filled with joy and happiness.

Suppose a person was a bondservant. They belonged to someone else and were unable to go where they wished. But after some time they'd be freed from servitude and become their own master, an emancipated individual able to go where they wished. Thinking about this, they'd be filled with joy and happiness.

Suppose there was a person with wealth and property who was traveling along a desert road. But after some time they crossed over the desert, safe and sound, with no loss of wealth. Thinking about this, they'd be filled with joy and happiness.

In the same way, as long as these five hindrances are not given up inside themselves, a mendicant regards them as a debt, a disease, a prison, slavery, and a desert crossing. But when these five hindrances are given up inside themselves, a mendicant regards this as freedom from debt, good health, release from prison, emancipation, and sanctuary.

They give up these five hindrances, corruptions of the heart that weaken wisdom. Then, quite secluded from sensual

pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. They drench, steep, fill, and spread their body with rapture and bliss born of seclusion. There's no part of the body that's not spread with rapture and bliss born of seclusion. It's like when a deft bathroom attendant or their apprentice pours bath powder into a bronze dish, sprinkling it little by little with water. They knead it until the ball of bath powder is soaked and saturated with moisture, spread through inside and out; yet no moisture oozes out.

In the same way, a mendicant drenches, steeps, fills, and spreads their body with rapture and bliss born of seclusion. There's no part of the body that's not spread with rapture and bliss born of seclusion.

Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected. They drench, steep, fill, and spread their body with rapture and bliss born of immersion. There's no part of the body that's not spread with rapture and bliss born of immersion. It's like a deep lake fed by spring water. There's no inlet to the east, west, north, or south, and no rainfall to replenish it from time to time. But the stream of cool water welling up in the lake drenches, steeps, fills, and spreads throughout the lake. There's no part of the lake that's not spread through with cool water.

In the same way, a mendicant drenches, steeps, fills, and spreads their body with rapture and bliss born of immersion.

There's no part of the body that's not spread with rapture and bliss born of immersion.

Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' They drench, steep, fill, and spread their body with bliss free of rapture. There's no part of the body that's not spread with bliss free of rapture. It's like a pool with blue water lilies, or pink or white lotuses. Some of them sprout and grow in the water without rising above it, thriving underwater. From the tip to the root they're drenched, steeped, filled, and soaked with cool water. There's no part of them that's not soaked with cool water.

In the same way, a mendicant drenches, steeps, fills, and spreads their body with bliss free of rapture. There's no part of the body that's not spread with bliss free of rapture.

Furthermore, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. They sit spreading their body through with pure bright mind. There's no part of the body that's not spread with pure bright mind. It's like someone sitting wrapped from head to foot with white cloth. There's no part of the body that's not spread over with white cloth.

In the same way, they sit spreading their body through with pure bright mind. There's no part of the body that's not spread with pure bright mind.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward

recollection of past lives. They recollect many kinds of past lives, with features and details. Suppose a person was to leave their home village and go to another village. From that village they'd go to yet another village. And from that village they'd return to their home village. They'd think: 'I went from my home village to another village. There I stood like this, sat like that, spoke like this, or kept silent like that. From that village I went to yet another village. There too I stood like this, sat like that, spoke like this, or kept silent like that. And from that village I returned to my home village.'

In the same way, a mendicant recollects their many kinds of past lives, with features and details.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the death and rebirth of sentient beings. With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds. Suppose there were two houses with doors. A person with good eyesight standing in between them would see people entering and leaving a house and wandering to and fro.

In the same way, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward

knowledge of the ending of defilements. They truly understand: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering.' They truly understand: 'These are defilements' ... 'This is the origin of defilements' ... 'This is the cessation of defilements' ... 'This is the practice that leads to the cessation of defilements.' Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When they're freed, they know they're freed. They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'

Suppose that in a mountain glen there was a lake that was transparent, clear, and unclouded. A person with good eyesight standing on the bank would see the mussel shells, gravel and pebbles, and schools of fish swimming about or staying still. They'd think: 'This lake is transparent, clear, and unclouded. And here are the mussel shells, gravel and pebbles, and schools of fish swimming about or staying still.'

In the same way, a mendicant truly understands: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering.' They understand: '... there is no return to any state of existence.'

This mendicant is called an 'ascetic', a 'brahmin', a 'bathed initiate', a 'knowledge master', a 'scholar', a 'noble one', and a 'perfected one'.

And how is a mendicant an ascetic? They have quelled the bad, unskillful qualities that are corrupted, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and death. That's how a mendicant is an ascetic.

And how is a mendicant a brahmin? They have barred out the bad, unskillful qualities. That's how a mendicant is a brahmin.

And how is a mendicant a bathed initiate? They have bathed off the bad, unskillful qualities. That's how a mendicant is a bathed initiate.

And how is a mendicant a knowledge master? They have known the bad, unskillful qualities. That's how a mendicant is a knowledge master.

And how is a mendicant a scholar? They have scoured off the bad, unskillful qualities. That's how a mendicant is a scholar.

And how is a mendicant a noble one? They are far away from the bad, unskillful qualities. That's how a mendicant is a noble one.

And how is a mendicant a perfected one? They are far away from the bad, unskillful qualities that are corrupted, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and death. That's how a mendicant is a perfected one."

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

40. The Shorter Discourse at Assapura:

Cūḷa-Assapura

So I have heard. At one time the Buddha was staying in the land of the Aṅgas, near the Aṅgan town named Assapura. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, people label you as ascetics. And when they ask you what you are, you claim to be ascetics.

Given this label and this claim, you should train like this: 'We will practice in the way that is proper for an ascetic. That way our label will be accurate and our claim correct. Any robes, alms-food, lodgings, and medicines and supplies for the sick that we use will be very fruitful and beneficial for the donor. And our going forth will not be wasted, but will be fruitful and fertile.'

And how does a mendicant not practice in the way that is proper for an ascetic?

There are some mendicants who have not given up covetousness, ill will, irritability, hostility, offensiveness, contempt, jealousy, stinginess, deviousness, deceit, bad desires, and wrong view. These stains, defects, and dregs of an ascetic are grounds for rebirth in places of loss, and are experienced in bad places. As long as they have not given these up, they do not practice in the way that is proper for an ascetic, I say. I say that such a mendicant's going forth may be compared to the

kind of weapon called ‘death-dealer’—double-edged, hardened, and keen—covered and wrapped in the outer robe.

I say that you don’t deserve the label ‘outer robe wearer’ just because you wear an outer robe. You don’t deserve the label ‘naked ascetic’ just because you go naked. You don’t deserve the label ‘dust and dirt wearer’ just because you’re caked in dust and dirt. You don’t deserve the label ‘water immerser’ just because you immerse yourself in water. You don’t deserve the label ‘tree root dweller’ just because you stay at the root of a tree. You don’t deserve the label ‘open air dweller’ just because you stay in the open air. You don’t deserve the label ‘stander’ just because you continually stand. You don’t deserve the label ‘interval eater’ just because you eat food at set intervals. You don’t deserve the label ‘reciter’ just because you recite scriptures. You don’t deserve the label ‘matted-hair ascetic’ just because you have matted hair.

Imagine that just by wearing an outer robe someone with covetousness, ill will, irritability, hostility, offensiveness, contempt, jealousy, stinginess, deviousness, deceit, bad desires, and wrong view could give up these things. If that were the case, your friends and colleagues, relatives and kin would make you an outer robe wearer as soon as you were born. They’d encourage you: ‘Please, my dear, wear an outer robe! By doing so you will give up covetousness, ill will, irritability, hostility, offensiveness, contempt, jealousy, stinginess, deviousness, deceit, bad desires, and wrong view.’ But sometimes I see someone with these bad qualities who is an outer robe wearer. That’s why I say that you don’t deserve the label ‘outer robe wearer’ just because you wear an outer robe.

Imagine that just by going naked … wearing dust and dirt … immersing in water … staying at the root of a tree … staying in the open air … standing continually … eating at set intervals …

reciting scriptures … having matted hair someone with covetousness, ill will, irritability, hostility, offensiveness, contempt, jealousy, stinginess, deviousness, deceit, bad desires, and wrong view could give up these things. If that were the case, your friends and colleagues, relatives and kin would make you a matted-hair ascetic as soon as you were born. They'd encourage you: 'Please, my dear, become a matted-hair ascetic! By doing so you will give up covetousness, ill will, irritability, hostility, offensiveness, contempt, jealousy, stinginess, deviousness, deceit, bad desires, and wrong view.' But sometimes I see someone with these bad qualities who is a matted-hair ascetic. That's why I say that you don't deserve the label 'matted-hair ascetic' just because you have matted hair.

And how does a mendicant practice in the way that is proper for an ascetic?

There are some mendicants who have given up covetousness, ill will, irritability, hostility, offensiveness, contempt, jealousy, stinginess, deviousness, deceit, bad desires, and wrong view. These stains, defects, and dregs of an ascetic are grounds for rebirth in places of loss, and are experienced in bad places. When they have given these up, they are practicing in the way that is proper for an ascetic, I say.

They see themselves purified from all these bad, unskillful qualities. Seeing this, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when blissful, the mind becomes immersed in samādhi.

They meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they

spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

They meditate spreading a heart full of compassion ...

They meditate spreading a heart full of rejoicing ...

They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Suppose there was a lotus pond with clear, sweet, cool water, clean, with smooth banks, delightful. Then along comes a person—whether from the east, west, north, or south—struggling in the oppressive heat, weary, thirsty, and parched. No matter what direction they come from, when they arrive at that lotus pond they would alleviate their thirst and heat exhaustion.

In the same way, suppose someone has gone forth from the lay life to homelessness—whether from a family of aristocrats, brahmins, merchants, or workers—and has arrived at the teaching and training proclaimed by a Realized One. Having developed love, compassion, rejoicing, and equanimity in this way they gain inner peace. Because of that inner peace they are practicing the way proper for an ascetic, I say.

And suppose someone has gone forth from the lay life to homelessness—whether from a family of aristocrats, brahmins, merchants, or workers— and they realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements. They're an ascetic because of the ending of defilements."

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

5. The Shorter Division of Pairs
Cūḷayamakavagga

41. The People of Sālā: *Sāleyyaka*

So I have heard. At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants when he arrived at a village of the Kosalan brahmins named Sālā.

The brahmins and householders of Sālā heard, "It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—while wandering in the land of the Kosalans has arrived at Sālā, together with a large Saṅgha of mendicants. He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He proclaims a teaching that is good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing. He reveals an entirely full and pure spiritual life. It's good to see such perfected ones."

Then the brahmins and householders of Sālā went up to the Buddha. Before sitting down to one side, some bowed, some exchanged greetings and polite conversation, some held up their joined palms toward the Buddha, some announced their

name and clan, while some kept silent. Seated to one side they said to the Buddha:

"What is the cause, Master Gotama, what is the reason why some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell? And what is the cause, Master Gotama, what is the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm?"

"Unprincipled and immoral conduct is the reason why some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell. Principled and moral conduct is the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm."

"We don't understand the detailed meaning of Master Gotama's brief statement. Master Gotama, please teach us this matter in detail so we can understand the meaning."

"Well then, householders, listen and pay close attention, I will speak."

"Yes, sir," they replied. The Buddha said this:

"Householders, unprincipled and immoral conduct is threefold by way of body, fourfold by way of speech, and threefold by way of mind.

And how is unprincipled and immoral conduct threefold by way of body? It's when a certain person kills living creatures. They're violent, bloody-handed, a hardened killer, merciless to living beings.

They steal. With the intention to commit theft, they take the wealth or belongings of others from village or wilderness.

They commit sexual misconduct. They have sexual relations with women who have their mother, father, both mother and father, brother, sister, relatives, or clan as guardian. They have

sexual relations with a woman who is protected on principle, or who has a husband, or whose violation is punishable by law, or even one who has been garlanded as a token of betrothal. This is how unprincipled and immoral conduct is threefold by way of body.

And how is unprincipled and immoral conduct fourfold by way of speech? It's when a certain person lies. They're summoned to a council, an assembly, a family meeting, a guild, or to the royal court, and asked to bear witness: 'Please, mister, say what you know.' Not knowing, they say 'I know.' Knowing, they say 'I don't know.' Not seeing, they say 'I see.' And seeing, they say 'I don't see.' So they deliberately lie for the sake of themselves or another, or for some trivial worldly reason.

They speak divisively. They repeat in one place what they heard in another so as to divide people against each other. And so they divide those who are harmonious, supporting division, delighting in division, loving division, speaking words that promote division.

They speak harshly. They use the kinds of words that are cruel, nasty, hurtful, offensive, bordering on anger, not leading to immersion.

They talk nonsense. Their speech is untimely, and is neither factual nor beneficial. It has nothing to do with the teaching or the training. Their words have no value, and are untimely, unreasonable, rambling, and pointless. This is how unprincipled and immoral conduct is fourfold by way of speech.

And how is unprincipled and immoral conduct threefold by way of mind? It's when a certain person is covetous. They covet the wealth and belongings of others: 'Oh, if only their belongings were mine!'

They have ill will and hateful intentions: ‘May these sentient beings be killed, slaughtered, slain, destroyed, or annihilated!’

They have wrong view. Their perspective is distorted: ‘There’s no meaning in giving, sacrifice, or offerings. There’s no fruit or result of good and bad deeds. There’s no afterlife. There’s no obligation to mother and father. No beings are reborn spontaneously. And there’s no ascetic or brahmin who is well attained and practiced, and who describes the afterlife after realizing it with their own insight.’ This is how unprincipled and immoral conduct is threefold by way of mind.

That’s how unprincipled and immoral conduct is the reason why some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell.

Householders, principled and moral conduct is threefold by way of body, fourfold by way of speech, and threefold by way of mind.

And how is principled and moral conduct threefold by way of body? It’s when a certain person gives up killing living creatures. They renounce the rod and the sword. They’re scrupulous and kind, living full of compassion for all living beings.

They give up stealing. They don’t, with the intention to commit theft, take the wealth or belongings of others from village or wilderness.

They give up sexual misconduct. They don’t have sexual relations with women who have their mother, father, both mother and father, brother, sister, relatives, or clan as guardian. They don’t have sexual relations with a woman who is protected on principle, or who has a husband, or whose violation is punishable by law, or even one who has been

garlanded as a token of betrothal. This is how principled and moral conduct is threefold by way of body.

And how is principled and moral conduct fourfold by way of speech? It's when a certain person gives up lying. They're summoned to a council, an assembly, a family meeting, a guild, or to the royal court, and asked to bear witness: 'Please, mister, say what you know.' Not knowing, they say 'I don't know.' Knowing, they say 'I know.' Not seeing, they say 'I don't see.' And seeing, they say 'I see.' So they don't deliberately lie for the sake of themselves or another, or for some trivial worldly reason.

They give up divisive speech. They don't repeat in one place what they heard in another so as to divide people against each other. Instead, they reconcile those who are divided, supporting unity, delighting in harmony, loving harmony, speaking words that promote harmony.

They give up harsh speech. They speak in a way that's mellow, pleasing to the ear, lovely, going to the heart, polite, likable, and agreeable to the people.

They give up talking nonsense. Their words are timely, true, and meaningful, in line with the teaching and training. They say things at the right time which are valuable, reasonable, succinct, and beneficial. This is how principled and moral conduct is fourfold by way of speech.

And how is principled and moral conduct threefold by way of mind? It's when a certain person is not covetous. They don't covet the wealth and belongings of others: 'Oh, if only their belongings were mine!'

They have a kind heart and loving intentions: 'May these sentient beings live free of enmity and ill will, untroubled and happy!'

They have right view, an undistorted perspective: ‘There is meaning in giving, sacrifice, and offerings. There are fruits and results of good and bad deeds. There is an afterlife. There is obligation to mother and father. There are beings reborn spontaneously. And there are ascetics and brahmins who are well attained and practiced, and who describe the afterlife after realizing it with their own insight.’ This is how principled and moral conduct is threefold by way of mind.

This is how principled and moral conduct is the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.

A person of principled and moral conduct might wish: ‘If only, when my body breaks up, after death, I would be reborn in the company of well-to-do aristocrats!’ It’s possible that this might happen. Why is that? Because they have principled and moral conduct.

A person of principled and moral conduct might wish: ‘If only, when my body breaks up, after death, I would be reborn in the company of well-to-do brahmins … well-to-do householders … the Gods of the Four Great Kings … the Gods of the Thirty-Three … the Gods of Yama … the Joyful Gods … the Gods Who Love to Create … the Gods Who Control the Creations of Others … the Gods of Brahmā’s Host … the Radiant Gods … the Gods of Limited Radiance … the Gods of Limitless Radiance … the Gods of Streaming Radiance … the Gods of Limited Glory … the Gods of Limitless Glory … the Gods Replete with Glory … the Gods of Abundant Fruit … the Gods of Aviha … the Gods of Atappa … the Gods Fair to See … the Fair Seeing Gods … the Gods of Akaniṭṭha … the gods of the dimension of infinite space … the gods of the dimension of infinite consciousness … the gods of the dimension of nothingness … the gods of the dimension of neither perception nor non-

perception.' It's possible that this might happen. Why is that? Because they have principled and moral conduct.

A person of principled and moral conduct might wish: 'If only I might realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with my own insight due to the ending of defilements.' It's possible that this might happen. Why is that? Because they have principled and moral conduct."

When he had spoken, the brahmins and householders of Sālā said to the Buddha, "Excellent, Master Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, Master Gotama has made the teaching clear in many ways. We go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may Master Gotama remember us as lay followers who have gone for refuge for life."

42. The People of Verañja: *Verañjaka*

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Now at that time the brahmins and householders of Verañja were residing in Sāvatthī on some business. The brahmins and householders of Verañja heard:

"It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—is staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. He has this good reputation ..." ...

"Householders, a person of unprincipled and immoral conduct is threefold by way of body, fourfold by way of speech, and threefold by way of mind. ..." ...

(The remainder of this discourse is identical with MN 41.)

43. The Great Classification: *Mahāvedalla*

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then in the late afternoon, Venerable Mahākoṭṭhita came out of retreat, went to Venerable Sāriputta, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Sāriputta:

"Reverend, they speak of 'a witless person'. How is a witless person defined?"

"Reverend, they're called witless because they don't understand. And what don't they understand? They don't understand: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering.' They're called witless because they don't understand."

Saying "Good, reverend," Mahākoṭṭhita approved and agreed with what Sāriputta said. Then he asked another question:

"They speak of 'a wise person'. How is a wise person defined?"

"They're called wise because they understand. And what do they understand? They understand: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering.' They're called wise because they understand."

“They speak of ‘consciousness’. How is consciousness defined?”

“It’s called consciousness because it cognizes. And what does it cognize? It cognizes ‘pleasure’ and ‘pain’ and ‘neutral’. It’s called consciousness because it cognizes.”

“Wisdom and consciousness— are these things mixed or separate? And can we completely dissect them so as to describe the difference between them?”

“Wisdom and consciousness— these things are mixed, not separate. And you can never completely dissect them so as to describe the difference between them. For you understand what you cognize, and you cognize what you understand. That’s why these things are mixed, not separate. And you can never completely dissect them so as to describe the difference between them.”

“Wisdom and consciousness— what is the difference between these things that are mixed, not separate?”

“The difference between these things is that wisdom should be developed, while consciousness should be completely understood.”

“They speak of this thing called ‘feeling’. How is feeling defined?”

“It’s called feeling because it feels. And what does it feel? It feels pleasure, pain, and neutral. It’s called feeling because it feels.”

“They speak of this thing called ‘perception’. How is perception defined?”

“It’s called perception because it perceives. And what does it perceive? It perceives blue, yellow, red, and white. It’s called perception because it perceives.”

“Feeling, perception, and consciousness— are these things mixed or separate? And can we completely dissect them so as to describe the difference between them?”

“Feeling, perception, and consciousness— these things are mixed, not separate. And you can never completely dissect them so as to describe the difference between them. For you perceive what you feel, and you cognize what you perceive. That’s why these things are mixed, not separate. And you can never completely dissect them so as to describe the difference between them.”

“What can be known by purified mind consciousness released from the five senses?”

“Aware that ‘space is infinite’ it can know the dimension of infinite space. Aware that ‘consciousness is infinite’ it can know the dimension of infinite consciousness. Aware that ‘there is nothing at all’ it can know the dimension of nothingness.”

“How do you understand something that can be known?”

“You understand something that can be known with the eye of wisdom.”

“What is the purpose of wisdom?”

“The purpose of wisdom is direct knowledge, complete understanding, and giving up.”

“How many conditions are there for the arising of right view?”

“There are two conditions for the arising of right view: the words of another and proper attention. These are the two conditions for the arising of right view.”

“When right view is supported by how many factors does it have freedom of heart and freedom by wisdom as its fruit and benefit?”

"When right view is supported by five factors it has freedom of heart and freedom by wisdom as its fruit and benefit. It's when right view is supported by ethics, learning, discussion, serenity, and discernment. When right view is supported by these five factors it has freedom of heart and freedom by wisdom as its fruit and benefit."

"How many states of existence are there?"

"Reverend, there are these three states of existence. Existence in the sensual realm, the realm of luminous form, and the formless realm."

"But how is there rebirth into a new state of existence in the future?"

"It's because of sentient beings—hindered by ignorance and fettered by craving—taking pleasure in various different realms. That's how there is rebirth into a new state of existence in the future."

"But how is there no rebirth into a new state of existence in the future?"

"It's when ignorance fades away, knowledge arises, and craving ceases. That's how there is no rebirth into a new state of existence in the future."

"But what, reverend, is the first absorption?"

"Reverend, it's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. This is called the first absorption."

"But how many factors does the first absorption have?"

"The first absorption has five factors. When a mendicant has entered the first absorption, placing the mind, keeping it connected, rapture, bliss, and unification of mind are present. That's how the first absorption has five factors."

“But how many factors has the first absorption given up and how many does it possess?”

“The first absorption has given up five factors and possesses five factors. When a mendicant has entered the first absorption, sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt are given up. Placing the mind, keeping it connected, rapture, bliss, and unification of mind are present. That’s how the first absorption has given up five factors and possesses five factors.”

“Reverend, these five faculties have different scopes and different ranges, and don’t experience each others’ scope and range. That is, the faculties of the eye, ear, nose, tongue, and body. What do these five faculties, with their different scopes and ranges, have recourse to? What experiences their scopes and ranges?”

“These five faculties, with their different scopes and ranges, have recourse to the mind. And the mind experiences their scopes and ranges.”

“These five faculties depend on what to continue?”

“These five faculties depend on life to continue.”

“But what does life depend on to continue?”

“Life depends on warmth to continue.”

“But what does warmth depend on to continue?”

“Warmth depends on life to continue.”

“Just now I understood you to say: ‘Life depends on warmth to continue.’ But I also understood you to say: ‘Warmth depends on life to continue.’ How then should we see the meaning of this statement?”

“Well then, reverend, I shall give you a simile. For by means of a simile some sensible people understand the meaning of what is said. Suppose there was an oil lamp burning. The light appears dependent on the flame, and the flame appears

dependent on the light. In the same way, life depends on warmth to continue, and warmth depends on life to continue."

"Are the life forces the same things as the phenomena that are felt? Or are they different things?"

"The life forces are not the same things as the phenomena that are felt. For if the life forces and the phenomena that are felt were the same things, a mendicant who had attained the cessation of perception and feeling would not emerge from it. But because the life forces and the phenomena that are felt are different things, a mendicant who has attained the cessation of perception and feeling can emerge from it."

"How many things must this body lose before it lies forsaken, tossed aside like an insentient log?"

"This body must lose three things before it lies forsaken, tossed aside like an insentient log: vitality, warmth, and consciousness."

"What's the difference between someone who has passed away and a mendicant who has attained the cessation of perception and feeling?"

"When someone dies, their physical, verbal, and mental processes have ceased and stilled; their vitality is spent; their warmth is dissipated; and their faculties have disintegrated. When a mendicant has attained the cessation of perception and feeling, their physical, verbal, and mental processes have ceased and stilled. But their vitality is not spent; their warmth is not dissipated; and their faculties are very clear. That's the difference between someone who has passed away and a mendicant who has attained the cessation of perception and feeling."

"How many conditions are necessary to attain the neutral release of the heart?"

“Four conditions are necessary to attain the neutral release of the heart. Giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. These four conditions are necessary to attain the neutral release of the heart.”

“How many conditions are necessary to attain the signless release of the heart?”

“Two conditions are necessary to attain the signless release of the heart: not focusing on any signs, and focusing on the signless. These two conditions are necessary to attain the signless release of the heart.”

“How many conditions are necessary to remain in the signless release of the heart?”

“Three conditions are necessary to remain in the signless release of the heart: not focusing on any signs, focusing on the signless, and a previous determination. These three conditions are necessary to remain in the signless release of the heart.”

“How many conditions are necessary to emerge from the signless release of the heart?”

“Two conditions are necessary to emerge from the signless release of the heart: focusing on all signs, and not focusing on the signless. These two conditions are necessary to emerge from the signless release of the heart.”

“The limitless heart’s release, and the heart’s release through nothingness, and the heart’s release through emptiness, and the signless heart’s release: do these things differ in both meaning and phrasing? Or do they mean the same thing, and differ only in the phrasing?”

“There is a way in which these things differ in both meaning and phrasing. But there’s also a way in which they mean the same thing, and differ only in the phrasing.

And what's the way in which these things differ in both meaning and phrasing?

Firstly, a mendicant meditates spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. They meditate spreading a heart full of compassion … They meditate spreading a heart full of rejoicing … They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will. This is called the limitless heart's release.

And what is the heart's release through nothingness? It's when a mendicant, going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', enters and remains in the dimension of nothingness. This is called the heart's release through nothingness.

And what is the heart's release through emptiness? It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this: 'This is empty of a self or what belongs to a self.' This is called the heart's release through emptiness.

And what is the signless heart's release? It's when a mendicant, not focusing on any signs, enters and remains in the signless immersion of the heart. This is called the signless heart's release.

This is the way in which these things differ in both meaning and phrasing.

And what's the way in which they mean the same thing, and differ only in the phrasing?

Greed, hate, and delusion are makers of limits. A mendicant who has ended the defilements has given these up, cut them off at the root, made them like a palm stump, and obliterated them, so they are unable to arise in the future. The unshakable heart's release is said to be the best kind of limitless heart's release. That unshakable heart's release is empty of greed, hate, and delusion.

Greed is something, hate is something, and delusion is something. A mendicant who has ended the defilements has given these up, cut them off at the root, made them like a palm stump, and obliterated them, so they are unable to arise in the future. The unshakable heart's release is said to be the best kind of heart's release through nothingness. That unshakable heart's release is empty of greed, hate, and delusion.

Greed, hate, and delusion are makers of signs. A mendicant who has ended the defilements has given these up, cut them off at the root, made them like a palm stump, and obliterated them, so they are unable to arise in the future. The unshakable heart's release is said to be the best kind of signless heart's release. That unshakable heart's release is empty of greed, hate, and delusion.

This is the way in which they mean the same thing, and differ only in the phrasing."

This is what Venerable Sāriputta said. Satisfied, Venerable Mahākoṭṭhita was happy with what Sāriputta said.

44. The Shorter Classification: *Cūḷavedalla*

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Then the layman Visākha went to see the nun Dhammadinnā, bowed, sat down to one side, and said to her:

"Ma'am, they speak of this thing called 'identity'. What is this identity that the Buddha spoke of?"

"Visākha, the Buddha said that these five grasping aggregates are identity. That is: form, feeling, perception, choices, and consciousness. The Buddha said that these five grasping aggregates are identity."

Saying "Good, ma'am," Visākha approved and agreed with what Dhammadinnā said. Then he asked another question:

"Ma'am, they speak of this thing called 'the origin of identity'. What is the origin of identity that the Buddha spoke of?"

"It's the craving that leads to future rebirth, mixed up with relishing and greed, taking pleasure in various different realms. That is, craving for sensual pleasures, craving to continue existence, and craving to end existence. The Buddha said that this is the origin of identity."

"Ma'am, they speak of this thing called 'the cessation of identity'. What is the cessation of identity that the Buddha spoke of?"

"It's the fading away and cessation of that very same craving with nothing left over; giving it away, letting it go, releasing it, and not adhering to it. The Buddha said that this is the cessation of identity."

"Ma'am, they speak of the practice that leads to the cessation of identity. What is the practice that leads to the cessation of identity that the Buddha spoke of?"

"The practice that leads to the cessation of identity that the Buddha spoke of is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion."

"But ma'am, is that grasping the exact same thing as the five grasping aggregates? Or is grasping one thing and the five grasping aggregates another?"

"That grasping is not the exact same thing as the five grasping aggregates. Nor is grasping one thing and the five grasping aggregates another. The desire and greed for the five grasping aggregates is the grasping there."

"But ma'am, how does identity view come about?"

"It's when an uneducated ordinary person has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They've not seen good persons, and are neither skilled nor trained in the teaching of the good persons. They regard form as self, self as having form, form in self, or self in form. They regard feeling … perception … choices … consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. That's how identity view comes about."

"But ma'am, how does identity view not come about?"

"It's when an educated noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble

ones. They've seen good persons, and are skilled and trained in the teaching of the good persons. They don't regard form as self, self as having form, form in self, or self in form. They don't regard feeling ... perception ... choices ... consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. That's how identity view does not come about."

"But ma'am, what is the noble eightfold path?"

"It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion."

"But ma'am, is the noble eightfold path conditioned or unconditioned?"

"The noble eightfold path is conditioned."

"Are the three practice categories included in the noble eightfold path? Or is the noble eightfold path included in the three practice categories?"

"The three practice categories are not included in the noble eightfold path. Rather, the noble eightfold path is included in the three practice categories. Right speech, right action, and right livelihood: these things are included in the category of ethics. Right effort, right mindfulness, and right immersion: these things are included in the category of immersion. Right view and right thought: these things are included in the category of wisdom."

"But ma'am, what is immersion? What things are the foundations of immersion? What things are the prerequisites for immersion? What is the development of immersion?"

"Unification of the mind is immersion. The four kinds of mindfulness meditation are the foundations of immersion. The four right efforts are the prerequisites for immersion. The cultivation, development, and making much of these very same things is the development of immersion."

“How many processes are there?”

“There are these three processes. Physical, verbal, and mental processes.”

“But ma’am, what is the physical process? What’s the verbal process? What’s the mental process?”

“Breathing is a physical process. Placing the mind and keeping it connected are verbal processes. Perception and feeling are mental processes.”

“But ma’am, why is breathing a physical process? Why are placing the mind and keeping it connected verbal processes? Why are perception and feeling mental processes?”

“Breathing is physical. It’s tied up with the body, that’s why breathing is a physical process. First you place the mind and keep it connected, then you break into speech. That’s why placing the mind and keeping it connected are verbal processes. Perception and feeling are mental. They’re tied up with the mind, that’s why perception and feeling are mental processes.”

“But ma’am, how does someone attain the cessation of perception and feeling?”

“A mendicant who is entering such an attainment does not think: ‘I will enter the cessation of perception and feeling’ or ‘I am entering the cessation of perception and feeling’ or ‘I have entered the cessation of perception and feeling.’ Rather, their mind has been previously developed so as to lead to such a state.”

“But ma’am, which cease first for a mendicant who is entering the cessation of perception and feeling: physical, verbal, or mental processes?”

“Verbal processes cease first, then physical, then mental.”

“But ma’am, how does someone emerge from the cessation of perception and feeling?”

"A mendicant who is emerging from such an attainment does not think: 'I will emerge from the cessation of perception and feeling' or 'I am emerging from the cessation of perception and feeling' or 'I have emerged from the cessation of perception and feeling.' Rather, their mind has been previously developed so as to lead to such a state."

"But ma'am, which arise first for a mendicant who is emerging from the cessation of perception and feeling: physical, verbal, or mental processes?"

"Mental processes arise first, then physical, then verbal."

"But ma'am, when a mendicant has emerged from the attainment of the cessation of perception and feeling, how many kinds of contact do they experience?"

"They experience three kinds of contact: emptiness, signless, and undirected contacts."

"But ma'am, when a mendicant has emerged from the attainment of the cessation of perception and feeling, what does their mind slant, slope, and incline to?"

"Their mind slants, slopes, and inclines to seclusion."

"But ma'am, how many feelings are there?"

"There are three feelings: pleasant, painful, and neutral feeling."

"What are these three feelings?"

"Anything felt physically or mentally as pleasant or enjoyable. This is pleasant feeling. Anything felt physically or mentally as painful or unpleasant. This is painful feeling. Anything felt physically or mentally as neither pleasurable nor painful. This is neutral feeling."

"What is pleasant and what is painful in each of the three feelings?"

"Pleasant feeling is pleasant when it remains and painful when it perishes. Painful feeling is painful when it remains and

pleasant when it perishes. Neutral feeling is pleasant when there is knowledge, and painful when there is ignorance."

"What underlying tendencies underlie each of the three feelings?"

"The underlying tendency for greed underlies pleasant feeling. The underlying tendency for repulsion underlies painful feeling. The underlying tendency for ignorance underlies neutral feeling."

"Do these underlying tendencies always underlie these feelings?"

"No, they do not."

"What should be given up in regard to each of these three feelings?"

"The underlying tendency to greed should be given up when it comes to pleasant feeling. The underlying tendency to repulsion should be given up when it comes to painful feeling. The underlying tendency to ignorance should be given up when it comes to neutral feeling."

"Should these underlying tendencies be given up regarding all instances of these feelings?"

"No, not in all instances. Take a mendicant who, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. With this they give up greed, and the underlying tendency to greed does not lie within that. And take a mendicant who reflects: 'Oh, when will I enter and remain in the same dimension that the noble ones enter and remain in today?' Nursing such a longing for the supreme liberations gives rise to sadness due to longing. With this they give up repulsion, and the underlying tendency to repulsion does not lie within that. Take a mendicant who, giving up

pleasure and pain, and ending former happiness and sadness, enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. With this they give up ignorance, and the underlying tendency to ignorance does not lie within that."

"But ma'am, what is the counterpart of pleasant feeling?"

"Painful feeling."

"What is the counterpart of painful feeling?"

"Pleasant feeling."

"What is the counterpart of neutral feeling?"

"Ignorance."

"What is the counterpart of ignorance?"

"Knowledge."

"What is the counterpart of knowledge?"

"Freedom."

"What is the counterpart of freedom?"

"Extinguishment."

"What is the counterpart of extinguishment?"

"Your question goes too far, Visākha. You couldn't figure out the limit of questions. For extinguishment is the culmination, destination, and end of the spiritual life. If you wish, go to the Buddha and ask him this question. You should remember it in line with his answer."

And then the layman Visākha approved and agreed with what the nun Dhammadinnā said. He got up from his seat, bowed, and respectfully circled her, keeping her on his right. Then he went up to the Buddha, bowed, sat down to one side, and informed the Buddha of all they had discussed.

When he had spoken, the Buddha said to him, "The nun Dhammadinnā is astute, Visākha, she has great wisdom. If you came to me and asked this question, I would answer it in

exactly the same way as the nun Dhammadinnā. That is what it means, and that's how you should remember it."

That is what the Buddha said. Satisfied, the layman Visākha was happy with what the Buddha said.

45. The Shorter Discourse on Taking Up Practices: *Cūḷadhammasamādāna*

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, there are these four ways of taking up practices. What four? There is a way of taking up practices that is pleasant now but results in future pain. There is a way of taking up practices that is painful now and results in future pain. There is a way of taking up practices that is painful now but results in future pleasure. There is a way of taking up practices that is pleasant now and results in future pleasure.

And what is the way of taking up practices that is pleasant now but results in future pain? There are some ascetics and brahmins who have this doctrine and view: 'There's nothing wrong with sensual pleasures.' They throw themselves into sensual pleasures, cavorting with female wanderers with fancy hair-dos. They say, 'What future danger do those ascetics and brahmins see in sensual pleasures that they speak of giving up sensual pleasures, and advocate the complete understanding of sensual pleasures? Pleasant is the touch of this female wanderer's arm, tender, soft, and downy!' And they throw themselves into sensual pleasures. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the

underworld, hell. And there they feel painful, sharp, severe, acute feelings. They say, 'This is that future danger that those ascetics and brahmins saw. For it is because of sensual pleasures that I'm feeling painful, sharp, severe, acute feelings.'

Suppose that in the last month of summer a camel's foot creeper pod were to burst open and a seed were to fall at the root of a sal tree. Then the deity haunting that sal tree would become apprehensive and nervous. But their friends and colleagues, relatives and kin—deities of the parks, forests, trees, and those who haunt the herbs, grass, and big trees—would come together to reassure them, 'Do not fear, sir, do not fear! Hopefully that seed will be swallowed by a peacock, or eaten by a deer, or burnt by a forest fire, or picked up by a lumberjack, or eaten by termites, or it may not even be fertile.' But none of these things happened. And the seed was fertile, so that when the clouds soaked it with rain, it sprouted. And the creeper wound its tender, soft, and downy tendrils around that sal tree. Then the deity thought, 'What future danger did my friends see when they said: 'Do not fear, sir, do not fear! Hopefully that seed will be swallowed by a peacock, or eaten by a deer, or burnt by a forest fire, or picked up by a lumberjack, or eaten by termites, or it may not even be fertile.' Pleasant is the touch of this creeper's tender, soft, and downy tendrils.' Then the creeper enfolded the sal tree, made a canopy over it, draped a curtain around it, and split apart all the main branches. Then the deity thought, 'This is the future danger that my friends saw! It's because of that camel's foot creeper seed that I'm feeling painful, sharp, severe, acute feelings.'

In the same way, there are some ascetics and brahmins who have this doctrine and view: 'There's nothing wrong with sensual pleasures' ... This is called the way of taking up practices that is pleasant now but results in future pain.

And what is the way of taking up practices that is painful now and results in future pain? It's when someone goes naked, ignoring conventions. They lick their hands, and don't come or wait when asked. They don't consent to food brought to them, or food prepared on purpose for them, or an invitation for a meal. They don't receive anything from a pot or bowl; or from someone who keeps sheep, or who has a weapon or a shovel in their home; or where a couple is eating; or where there is a woman who is pregnant, breastfeeding, or who has a man in her home; or where there's a dog waiting or flies buzzing. They accept no fish or meat or liquor or wine, and drink no beer. They go to just one house for alms, taking just one mouthful, or two houses and two mouthfuls, up to seven houses and seven mouthfuls. They feed on one saucer a day, two saucers a day, up to seven saucers a day. They eat once a day, once every second day, up to once a week, and so on, even up to once a fortnight. They live committed to the practice of eating food at set intervals.

They eat herbs, millet, wild rice, poor rice, water lettuce, rice bran, scum from boiling rice, sesame flour, grass, or cow dung. They survive on forest roots and fruits, or eating fallen fruit.

They wear robes of sunn hemp, mixed hemp, corpse-wrapping cloth, rags, lodh tree bark, antelope hide (whole or in strips), kusa grass, bark, wood-chips, human hair, horse-tail hair, or owls' wings. They tear out their hair and beard, committed to this practice. They stand forever, refusing seats. They squat, committed to persisting in the squatting position. They lie on a mat of thorns, making a mat of thorns their bed. They're committed to the practice of immersion in water three times a day, including the evening. And so they live committed to practicing these various ways of mortifying and tormenting the body. When their body breaks up, after death, they're

reborn in a place of loss, a bad place, the underworld, hell. This is called the way of taking up practices that is painful now and results in future pain.

And what is the way of taking up practices that is painful now but results in future pleasure? It's when someone is ordinarily full of acute greed, hate, and delusion. They often feel the pain and sadness that greed, hate, and delusion bring. They lead the full and pure spiritual life in pain and sadness, weeping, with tearful faces. When their body breaks up, after death, they're reborn in a good place, a heavenly realm. This is called the way of taking up practices that is painful now but results in future pleasure.

And what is the way of taking up practices that is pleasant now and results in future pleasure? It's when someone is not ordinarily full of acute greed, hate, and delusion. They rarely feel the pain and sadness that greed, hate, and delusion bring. Quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption … second absorption … third absorption … fourth absorption. When their body breaks up, after death, they're reborn in a good place, a heavenly realm. This is called the way of taking up practices that is pleasant now and results in future pleasure. These are the four ways of taking up practices."

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

46. The Great Discourse on Taking Up Practices: *Mahādhammasamādāna*

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, sentient beings typically have the wish, desire, and hope: 'Oh, if only unlikable, undesirable, and disagreeable things would decrease, and likable, desirable, and agreeable things would increase!' But exactly the opposite happens to them. What do you take to be the reason for this?"

"Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it."

"Well then, mendicants, listen and pay close attention, I will speak."

"Yes, sir," they replied. The Buddha said this:

"Take an uneducated ordinary person who has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They've not seen good persons, and are neither skilled nor trained in the teaching of the good persons. They don't know what practices they should cultivate and foster, and what practices they shouldn't cultivate and foster. So they cultivate and foster practices they shouldn't, and don't cultivate and foster practices they should. When they do so,

unlikable, undesirable, and disagreeable things increase, and likable, desirable, and agreeable things decrease. Why is that? Because that's what it's like for someone who doesn't know.

But an educated noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They've seen good persons, and are skilled and trained in the teaching of the good persons. They know what practices they should cultivate and foster, and what practices they shouldn't cultivate and foster. So they cultivate and foster practices they should, and don't cultivate and foster practices they shouldn't. When they do so, unlikable, undesirable, and disagreeable things decrease, and likable, desirable, and agreeable things increase. Why is that? Because that's what it's like for someone who knows.

Mendicants, there are these four ways of taking up practices. What four? There is a way of taking up practices that is painful now and results in future pain. There is a way of taking up practices that is pleasant now but results in future pain. There is a way of taking up practices that is painful now but results in future pleasure. There is a way of taking up practices that is pleasant now and results in future pleasure.

When it comes to the way of taking up practices that is painful now and results in future pain, an ignoramus, without knowing this, doesn't truly understand: 'This is the way of taking up practices that is painful now and results in future pain.' So instead of avoiding that practice, they cultivate it. When they do so, unlikable, undesirable, and disagreeable things increase, and likable, desirable, and agreeable things decrease. Why is that? Because that's what it's like for someone who doesn't know.

When it comes to the way of taking up practices that is pleasant now and results in future pain, an ignoramus … cultivates it … and disagreeable things increase …

When it comes to the way of taking up practices that is painful now and results in future pleasure, an ignoramus … doesn't cultivate it … and disagreeable things increase …

When it comes to the way of taking up practices that is pleasant now and results in future pleasure, an ignoramus … doesn't cultivate it … and disagreeable things increase … Why is that? Because that's what it's like for someone who doesn't know.

When it comes to the way of taking up practices that is painful now and results in future pain, a wise person, knowing this, truly understands: 'This is the way of taking up practices that is painful now and results in future pain.' So instead of cultivating that practice, they avoid it. When they do so, unlikable, undesirable, and disagreeable things decrease, and likable, desirable, and agreeable things increase. Why is that? Because that's what it's like for someone who knows.

When it comes to the way of taking up practices that is pleasant now and results in future pain, a wise person … doesn't cultivate it … and agreeable things increase …

When it comes to the way of taking up practices that is painful now and results in future pleasure, a wise person … cultivates it … and agreeable things increase …

When it comes to the way of taking up practices that is pleasant now and results in future pleasure, a wise person, knowing this, truly understands: 'This is the way of taking up practices that is pleasant now and results in future pleasure.' So instead of avoiding that practice, they cultivate it. When they do so, unlikable, undesirable, and disagreeable things decrease, and likable, desirable, and agreeable things increase.

Why is that? Because that's what it's like for someone who knows.

And what is the way of taking up practices that is painful now and results in future pain? It's when someone in pain and sadness kills living creatures, steals, and commits sexual misconduct. They use speech that's false, divisive, harsh, or nonsensical. And they're covetous, malicious, with wrong view. Because of these things they experience pain and sadness. And when their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. This is called the way of taking up practices that is painful now and results in future pain.

And what is the way of taking up practices that is pleasant now but results in future pain? It's when someone with pleasure and happiness kills living creatures, steals, and commits sexual misconduct. They use speech that's false, divisive, harsh, or nonsensical. And they're covetous, malicious, with wrong view. Because of these things they experience pleasure and happiness. But when their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. This is called the way of taking up practices that is pleasant now but results in future pain.

And what is the way of taking up practices that is painful now but results in future pleasure? It's when someone in pain and sadness doesn't kill living creatures, steal, or commit sexual misconduct. They don't use speech that's false, divisive, harsh, or nonsensical. And they're contented, kind-hearted, with right view. Because of these things they experience pain and sadness. But when their body breaks up, after death, they're reborn in a good place, a heavenly realm. This is called the way of taking up practices that is painful now but results in future pleasure.

And what is the way of taking up practices that is pleasant now and results in future pleasure? It's when someone with pleasure and happiness doesn't kill living creatures, steal, or commit sexual misconduct. They don't use speech that's false, divisive, harsh, or nonsensical. And they're contented, kind-hearted, with right view. Because of these things they experience pleasure and happiness. And when their body breaks up, after death, they're reborn in a good place, a heavenly realm. This is called the way of taking up practices that is pleasant now and results in future pleasure. These are the four ways of taking up practices.

Suppose there was some bitter gourd mixed with poison. Then a man would come along who wants to live and doesn't want to die, who wants to be happy and recoils from pain. They'd say to him: 'Here, mister, this is bitter gourd mixed with poison. Drink it if you like. If you drink it, the color, aroma, and flavor will be unappetizing, and it will result in death or deadly pain.' He wouldn't reject it. Without reflection, he'd drink it. The color, aroma, and flavor would be unappetizing, and it would result in death or deadly pain. This is comparable to the way of taking up practices that is painful now and results in future pain, I say.

Suppose there was a bronze cup of beverage that had a nice color, aroma, and flavor. But it was mixed with poison. Then a man would come along who wants to live and doesn't want to die, who wants to be happy and recoils from pain. They'd say to him: 'Here, mister, this bronze cup of beverage has a nice color, aroma, and flavor. But it's mixed with poison. Drink it if you like. If you drink it, the color, aroma, and flavor will be appetizing, but it will result in death or deadly pain.' He wouldn't reject it. Without reflection, he'd drink it. The color, aroma, and flavor would be appetizing, but it would result in

death or deadly pain. This is comparable to the way of taking up practices that is pleasant now and results in future pain, I say.

Suppose there was some fermented urine mixed with different medicines. Then a man with jaundice would come along. They'd say to him: 'Here, mister, this is fermented urine mixed with different medicines. Drink it if you like. If you drink it, the color, aroma, and flavor will be unappetizing, but after drinking it you will be happy.' He wouldn't reject it. After reflection, he'd drink it. The color, aroma, and flavor would be unappetizing, but after drinking it he would be happy. This is comparable to the way of taking up practices that is painful now and results in future pleasure, I say.

Suppose there was some curds, honey, ghee, and molasses all mixed together. Then a man with dysentery would come along. They'd say to him: 'Here, mister, this is curds, honey, ghee, and molasses all mixed together. Drink it if you like. If you drink it, the color, aroma, and flavor will be appetizing, and after drinking it you will be happy.' He wouldn't reject it. After reflection, he'd drink it. The color, aroma, and flavor would be appetizing, and after drinking it he would be happy. This is comparable to the way of taking up practices that is pleasant now and results in future pleasure, I say.

It's like the time after the rainy season when the sky is clear and cloudless. And when the sun rises, it dispels all the darkness from the sky as it shines and glows and radiates. In the same way, this way of taking up practices that is pleasant now and results in future pleasure dispels the doctrines of the various other ascetics and brahmins as it shines and glows and radiates."

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

47. The Inquirer: *Vīmaṃsaka*

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, a mendicant who is an inquirer, unable to comprehend another's mind, should scrutinize the Realized One to see whether he is a fully awakened Buddha or not."

"Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it."

"Well then, mendicants, listen and pay close attention, I will speak."

"Yes, sir," they replied. The Buddha said this:

"Mendicants, a mendicant who is an inquirer, unable to comprehend another's mind, should scrutinize the Realized One for two things—things that can be seen and heard: 'Can anything corrupt be seen or heard in the Realized One or not?' Scrutinizing him they find that nothing corrupt can be seen or heard in the Realized One.

They scrutinize further: 'Can anything mixed be seen or heard in the Realized One or not?' Scrutinizing him they find that nothing mixed can be seen or heard in the Realized One.

They scrutinize further: ‘Can anything clean be seen or heard in the Realized One or not?’ Scrutinizing him they find that clean things can be seen and heard in the Realized One.

They scrutinize further: ‘Did the venerable attain this skillful state a long time ago, or just recently?’ Scrutinizing him they find that the venerable attained this skillful state a long time ago, not just recently.

They scrutinize further: ‘Are certain dangers found in that venerable mendicant who has achieved fame and renown?’ For, mendicants, so long as a mendicant has not achieved fame and renown, certain dangers are not found in them. But when they achieve fame and renown, those dangers appear. Scrutinizing him they find that those dangers are not found in that venerable mendicant who has achieved fame and renown.

They scrutinize further: ‘Is this venerable securely stopped or insecurely stopped? Is the reason they don’t indulge in sensual pleasures that they’re free of greed because greed has ended?’ Scrutinizing him they find that that venerable is securely stopped, not insecurely stopped. The reason they don’t indulge in sensual pleasures is that they’re free of greed because greed has ended.

If others should ask that mendicant, ‘But what reason and evidence does the venerable have for saying this?’ Answering rightly, the mendicant should say, ‘Because, whether that venerable is staying in a community or alone, some people there are in a good state or a sorry state, some instruct a group, and some indulge in material pleasures, while others remain unsullied. Yet that venerable doesn’t look down on them for that. Also, I have heard and learned this in the presence of the Buddha: “I am securely stopped, not insecurely stopped. The reason I don’t indulge in sensual pleasures is that I’m free of greed because greed has ended.”’

Next, they should ask the Realized One himself about this, ‘Can anything corrupt be seen or heard in the Realized One or not?’ The Realized One would answer, ‘Nothing corrupt can be seen or heard in the Realized One.’

‘Can anything mixed be seen or heard in the Realized One or not?’ The Realized One would answer, ‘Nothing mixed can be seen or heard in the Realized One.’

‘Can anything clean be seen or heard in the Realized One or not?’ The Realized One would answer, ‘Clean things can be seen and heard in the Realized One. I am that range and that territory, but I do not identify with that.’

A disciple ought to approach a teacher who has such a doctrine in order to listen to the teaching. The teacher explains Dhamma with its higher and higher stages, with its better and better stages, with its dark and bright sides. When they directly know a certain principle of those teachings, in accordance with how they were taught, the mendicant comes to a conclusion about the teachings. They have confidence in the teacher: ‘The Blessed One is a fully awakened Buddha! The teaching is well explained! The Saṅgha is practicing well!’

If others should ask that mendicant, ‘But what reason and evidence does the venerable have for saying this?’ Answering rightly, the mendicant should say, ‘Reverends, I approached the Buddha to listen to the teaching. He explained Dhamma with its higher and higher stages, with its better and better stages, with its dark and bright sides. When I directly knew a certain principle of those teachings, in accordance with how I was taught, I came to a conclusion about the teachings. I had confidence in the Teacher: “The Blessed One is a fully awakened Buddha! The teaching is well explained! The Saṅgha is practicing well!”’

When someone's faith is settled, rooted, and planted in the Realized One in this manner, with these words and phrases, it's said to be grounded faith that's based on evidence. It is firm, and cannot be shifted by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world. This is how to scrutinize the Realized One's qualities. But the Realized One has already been properly searched in this way by nature."

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

48. The Mendicants of Kosambi: *Kosambiya*

So I have heard. At one time the Buddha was staying near Kosambi, in Ghosita's Monastery.

Now at that time the mendicants of Kosambi were arguing, quarreling, and fighting, continually wounding each other with barbed words. They couldn't persuade each other or be persuaded, nor could they convince each other or be convinced.

Then a mendicant went up to the Buddha, bowed, sat down to one side, and told him what was happening.

So the Buddha said to a certain monk, "Please, monk, in my name tell those mendicants that the teacher summons them.

"Yes, sir," that monk replied. He went to those monks and said, "Venerables, the teacher summons you."

"Yes, reverend," those monks replied. They went to the Buddha, bowed, and sat down to one side. The Buddha said to them,

"Is it really true, mendicants, that you have been arguing, quarreling, and fighting, continually wounding each other with barbed words? And that you can't persuade each other or be persuaded, nor can you convince each other or be convinced?"

"Yes, sir," they said.

"What do you think, mendicants? When you're arguing, quarreling, and fighting, continually wounding each other

with barbed words, are you treating your spiritual companions with kindness by way of body, speech, and mind, both in public and in private?"

"No, sir."

"So it seems that when you're arguing you are not treating each other with kindness. So what exactly do you know and see, you foolish men, that you behave in such a way? This will be for your lasting harm and suffering."

Then the Buddha said to the mendicants:

"Mendicants, these six warm-hearted qualities make for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling. What six? Firstly, a mendicant consistently treats their spiritual companions with bodily kindness, both in public and in private. This warm-hearted quality makes for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

Furthermore, a mendicant consistently treats their spiritual companions with verbal kindness ...

Furthermore, a mendicant consistently treats their spiritual companions with mental kindness ...

Furthermore, a mendicant shares without reservation any material possessions they have gained by legitimate means, even the food placed in the alms-bowl, using them in common with their ethical spiritual companions ...

Furthermore, a mendicant lives according to the precepts shared with their spiritual companions, both in public and in private. Those precepts are unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. ...

Furthermore, a mendicant lives according to the view shared with their spiritual companions, both in public and in private. That view is noble and emancipating, and leads one who

practices it to the complete ending of suffering. This warm-hearted quality makes for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

These six warm-hearted qualities make for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

Of these six warm-hearted qualities, the chief is the view that is noble and emancipating, and leads one who practices it to the complete ending of suffering. It holds and binds everything together. It's like a bungalow. The roof-peak is the chief point, which holds and binds everything together. In the same way, of these six warm-hearted qualities, the chief is the view that is noble and emancipating, and leads one who practices it to the complete ending of suffering. It holds and binds everything together.

And how does the view that is noble and emancipating lead one who practices it to the complete ending of suffering? It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this, 'Is there anything that I'm overcome with internally and haven't given up, because of which I might not accurately know and see?' If a mendicant is overcome with sensual desire, it's their mind that's overcome. If a mendicant is overcome with ill will, dullness and drowsiness, restlessness and remorse, doubt, pursuing speculation about this world, pursuing speculation about the next world, or arguing, quarreling, and fighting, continually wounding others with barbed words, it's their mind that's overcome. They understand, 'There is nothing that I'm overcome with internally and haven't given up, because of which I might not accurately know and see. My mind is properly disposed for awakening to the truths.' This is the first

knowledge they have achieved that is noble and transcendent, and is not shared with ordinary people.

Furthermore, a noble disciple reflects, 'When I develop, cultivate, and make much of this view, do I personally gain serenity and quenching?' They understand, 'When I develop, cultivate, and make much of this view, I personally gain serenity and quenching.' This is their second knowledge ...

Furthermore, a noble disciple reflects, 'Are there any ascetics or brahmins outside of the Buddhist community who have the same kind of view that I have?' They understand, 'There are no ascetics or brahmins outside of the Buddhist community who have the same kind of view that I have.' This is their third knowledge ...

Furthermore, a noble disciple reflects, 'Do I have the same nature as a person accomplished in view?' And what, mendicants, is the nature of a person accomplished in view? This is the nature of a person accomplished in view. Though they may fall into a kind of offense for which rehabilitation has been laid down, they quickly disclose, clarify, and reveal it to the Teacher or a sensible spiritual companion. And having revealed it they restrain themselves in the future. Suppose there was a little baby boy. If he puts his hand or foot on a burning coal, he quickly pulls it back. In the same way, this is the nature of a person accomplished in view. Though they may still fall into a kind of offense for which rehabilitation has been laid down, they quickly reveal it to the Teacher or a sensible spiritual companion. And having revealed it they restrain themselves in the future. They understand, 'I have the same nature as a person accomplished in view.' This is their fourth knowledge ...

Furthermore, a noble disciple reflects, 'Do I have the same nature as a person accomplished in view?' And what,

mendicants, is the nature of a person accomplished in view? This is the nature of a person accomplished in view. Though they might manage a diverse spectrum of duties for their spiritual companions, they still feel a keen regard for the training in higher ethics, higher mind, and higher wisdom. Suppose there was a cow with a baby calf. She keeps the calf close as she grazes. In the same way, this is the nature of a person accomplished in view. Though they might manage a diverse spectrum of duties for their spiritual companions, they still feel a keen regard for the training in higher ethics, higher mind, and higher wisdom. They understand, 'I have the same nature as a person accomplished in view.' This is their fifth knowledge ...

Furthermore, a noble disciple reflects, 'Do I have the same strength as a person accomplished in view?' And what, mendicants, is the strength of a person accomplished in view? The strength of a person accomplished in view is that, when the teaching and training proclaimed by the Realized One are being taught, they pay heed, pay attention, engage wholeheartedly, and lend an ear. They understand, 'I have the same strength as a person accomplished in view.' This is their sixth knowledge ...

Furthermore, a noble disciple reflects, 'Do I have the same strength as a person accomplished in view?' And what, mendicants, is the strength of a person accomplished in view? The strength of a person accomplished in view is that, when the teaching and training proclaimed by the Realized One are being taught, they find joy in the meaning and the teaching, and find joy connected with the teaching. They understand, 'I have the same strength as a person accomplished in view.' This is the seventh knowledge they have achieved that is noble and transcendent, and is not shared with ordinary people.

When a noble disciple has these seven factors, they have properly investigated their own nature with respect to the realization of the fruit of stream-entry. A noble disciple with these seven factors has the fruit of stream-entry."

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

49. On the Invitation of Brahmā: *Brahmanimantanika*

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"At one time, mendicants, I was staying near Ukkaṭṭhā, in the Subhaga Forest at the root of a magnificent *sal*tree. Now at that time Baka the Brahmā had the following harmful misconception: 'This is permanent, this is everlasting, this is eternal, this is whole, this is imperishable. For this is where there's no being born, growing old, dying, passing away, or being reborn. And there's no other escape beyond this.'

Then I knew what Baka the Brahmā was thinking. As easily as a strong person would extend or contract their arm, I vanished from the Subhaga Forest and reappeared in that Brahmā realm.

Baka saw me coming off in the distance and said, 'Come, good sir! Welcome, good sir! It's been a long time since you took the opportunity to come here. For this is permanent, this is everlasting, this is eternal, this is complete, this is imperishable. For this is where there's no being born, growing old, dying, passing away, or being reborn. And there's no other escape beyond this.'

When he had spoken, I said to him, 'Alas, Baka the Brahmā is lost in ignorance! Alas, Baka the Brahmā is lost in ignorance!

Because what is actually impermanent, not lasting, transient, incomplete, and perishable, he says is permanent, everlasting, eternal, complete, and imperishable. And where there is being born, growing old, dying, passing away, and being reborn, he says that there's no being born, growing old, dying, passing away, or being reborn. And although there is another escape beyond this, he says that there's no other escape beyond this.'

Then Māra the Wicked took possession of a member of Brahmā's retinue and said this to me, 'Mendicant, mendicant! Don't attack this one! Don't attack this one! For this is Brahmā, the Great Brahmā, the Undefeated, the Champion, the Universal Seer, the Wielder of Power, the Lord God, the Maker, the Author, the Best, the Begetter, the Controller, the Father of those who have been born and those yet to be born.

There have been ascetics and brahmins before you, mendicant, who criticized and loathed earth, water, air, fire, creatures, gods, the Creator, and Brahmā. When their bodies broke up and their breath was cut off they were reborn in a lower realm.

There have been ascetics and brahmins before you, mendicant, who praised and approved earth, water, air, fire, creatures, gods, the Creator, and Brahmā. When their bodies broke up and their breath was cut off they were reborn in a higher realm.

So, mendicant, I tell you this: please, good sir, do exactly what Brahmā says. Don't go beyond the word of Brahmā. If you do, then the consequence for you will be like that of a person who, when Lady Luck approaches, wards her off with a staff, or someone who shoves away the ground as they fall down the chasm into hell. Please, dear sir, do exactly what Brahmā says. Don't go beyond the word of Brahmā. Do you not see the assembly of Brahmā gathered here?'

And that is how Māra the Wicked presented the assembly of Brahmā to me as an example.

When he had spoken, I said to Māra, 'I know you, Wicked One. Do not think, "He does not know me." You are Māra the Wicked. And Brahmā, Brahmā's assembly, and Brahmā's retinue have all fallen into your hands; they're under your sway. And you think, "Maybe this one, too, has fallen into my hands; maybe he's under my sway!" But I haven't fallen into your hands; I'm not under your sway.'

When I had spoken, Baka the Brahmā said to me, 'But, good sir, what I say is permanent, everlasting, eternal, complete, and imperishable is in fact permanent, everlasting, eternal, complete, and imperishable. And where I say there's no being born, growing old, dying, passing away, or being reborn there is in fact no being born, growing old, dying, passing away, or being reborn. And when I say there's no other escape beyond this there is in fact no other escape beyond this. There have been ascetics and brahmins in the world before you, mendicant, whose self-mortification lasted as long as your entire life. When there was another escape beyond this they knew it, and when there was no other escape beyond this, they knew it. So, mendicant, I tell you this: you will never find another escape beyond this, and you will eventually get weary and frustrated. If you attach to earth, you will lie close to me, in my domain, vulnerable and expendable. If you attach to water … fire … air … creatures … gods … the Creator … Brahmā, you will lie close to me, in my domain, vulnerable and expendable.'

'Brahmā, I too know that if I attach to earth, I will lie close to you, in your domain, vulnerable and expendable. If I attach to water … fire … air … creatures … gods … the Creator … Brahmā, I will lie close to you, in your domain, vulnerable and

expendable. And in addition, Brahmā, I understand your range and your light: "That's how powerful is Baka the Brahmā, how illustrious and mighty."'

'But in what way do you understand my range and my light?'

'A galaxy extends a thousand times as far
as the moon and sun revolve
and the shining ones light up the quarters.
And there you wield your power.

You know the high and low,
the passionate and dispassionate,
and the coming and going of sentient beings
from this realm to another.

That's how I understand your range and your light.

But there is another realm that you don't know or see. But I know it and see it. There is the realm named after the gods of streaming radiance. You passed away from there and were reborn here. You've dwelt here so long that you've forgotten about that, so you don't know it or see it. But I know it and see it. So Brahmā, I am not your equal in knowledge, still less your inferior. Rather, I know more than you.

There is the realm named after the gods replete with glory ... the realm named after the gods of abundant fruit ... the realm named after the Overlord, which you don't know or see. But I know it and see it. So Brahmā, I am not your equal in knowledge, still less your inferior. Rather, I know more than you.

Having directly known earth as earth, and having directly known that which does not fall within the scope of experience based on earth, I did not identify with earth, I did not identify regarding earth, I did not identify as earth, I did not identify 'earth is mine', I did not enjoy earth. So Brahmā, I am not your

equal in knowledge, still less your inferior. Rather, I know more than you.

Having directly known water … fire … air … creatures … gods … the Creator … Brahmā … the gods of streaming radiance … the gods replete with glory … the gods of abundant fruit … the Overlord … Having directly known all as all, and having directly known that which does not fall within the scope of experience based on all, I did not identify with all, I did not identify regarding all, I did not identify as all, I did not identify 'all is mine', I did not enjoy all. So Brahmā, I am not your equal in knowledge, still less your inferior. Rather, I know more than you.'

'Well, good sir, if you have directly known that which is not within the scope of experience based on all, may your words not turn out to be void and hollow!

Consciousness that is invisible, infinite, radiant all round—*that's* what is not within the scope of experience based on earth, water, fire, air, creatures, gods, the Creator, Brahmā, the gods of streaming radiance, the gods replete with glory, the gods of abundant fruit, the Overlord, and the all.

Well look now, good sir, I will vanish from you!'

'All right, then, Brahmā, vanish from me—if you can.'

Then Baka the Brahmā said, 'I will vanish from the ascetic Gotama! I will vanish from the ascetic Gotama!' But he was unable to vanish from me.

So I said to him, 'Well look now, Brahmā, I will vanish from you!'

'All right, then, good sir, vanish from me—if you can.'

Then I used my psychic power to will that my voice would extend so that Brahmā, his assembly, and his retinue would hear me, but they would not see me. And while invisible I recited this verse:

‘Seeing the danger in continued existence—
that life in any existence will cease to be—
I didn’t welcome any kind of existence,
and didn’t grasp at relishing.’

Then Brahmā, his assembly, and his retinue, their minds full of wonder and amazement, thought, ‘It’s incredible, it’s amazing! The ascetic Gotama has such psychic power and might! We’ve never before seen or heard of any other ascetic or brahmin with psychic power and might like the ascetic Gotama, who has gone forth from the Sakyan clan. Though people enjoy continued existence, loving it so much, he has extracted it down to its root.’

Then Māra the Wicked took possession of a member of Brahmā’s retinue and said this to me, ‘If such is your understanding, good sir, do not present it to your disciples or those gone forth! Do not teach this Dhamma to your disciples or those gone forth! Do not wish this for your disciples or those gone forth!

There have been ascetics and brahmins before you, mendicant, who claimed to be perfected ones, fully awakened Buddhas. They presented, taught, and wished this for their disciples and those gone forth. When their bodies broke up and their breath was cut off they were reborn in a lower realm.

But there have also been other ascetics and brahmins before you, mendicant, who claimed to be perfected ones, fully awakened Buddhas. They did not present, teach, or wish this for their disciples and those gone forth. When their bodies broke up and their breath was cut off they were reborn in a higher realm.

So, mendicant, I tell you this: please, good sir, remain passive, dwelling in blissful meditation in the present life, for this is better left unsaid. Good sir, do not instruct others.’

When he had spoken, I said to Māra, 'I know you, Wicked One. Do not think, "He doesn't know me." You are Māra the Wicked. You don't speak to me like this out of compassion, but with no compassion. For you think, "Those who the ascetic Gotama teaches will go beyond my reach."

Those who formerly claimed to be fully awakened Buddhas were not in fact fully awakened Buddhas. But I am. The Realized One remains as such whether or not he teaches disciples. The Realized One remains as such whether or not he presents the teaching to disciples. Why is that? Because the Realized One has given up the defilements—corruptions that lead to future lives and are hurtful, resulting in suffering and future rebirth, old age, and death. He has cut them off at the root, made them like a palm stump, obliterated them so they are unable to arise in the future. Just as a palm tree with its crown cut off is incapable of further growth, the Realized One has given up the defilements—corruptions that lead to future lives and are hurtful, resulting in suffering and future rebirth, old age, and death. He has cut them off at the root, made them like a palm stump, obliterated them so they are unable to arise in the future.'"

And so, because of the silencing of Māra, and because of the invitation of Brahmā, the name of this discussion is "On the Invitation of Brahmā".

50. The Rebuke of Māra: *Māratajjanīya*

So I have heard. At one time Venerable Mahāmoggallāna was staying in the land of the Bhaggas on Crocodile Hill, in the deer park at Bhesakaḷā's Wood.

At that time Moggallāna was walking meditation in the open air.

Now at that time Māra the Wicked had got inside Moggallāna's belly. Moggallāna thought, "Why now is my belly so very heavy, like I've just eaten a load of beans?" Then he stepped down from the walking path, entered his dwelling, sat down on the seat spread out, and investigated inside himself.

He saw that Māra the Wicked had got inside his belly. So he said to Māra, "Come out, Wicked One, come out! Do not harass the Realized One or his disciple. Don't create lasting harm and suffering for yourself!"

Then Māra thought, "This ascetic doesn't really know me or see me when he tells me to come out. Not even the Teacher could recognize me so quickly, so how could a disciple?"

Then Moggallāna said to Māra, "I know you even when you're like this, Wicked One. Do not think, 'He doesn't know me.' You are Māra the Wicked. And you think, 'This ascetic doesn't really know me or see me when he tells me to come out. Not even the Teacher could recognize me so quickly, so how could a disciple?'"

Then Māra thought, “This ascetic really does know me and see me when he tells me to come out.”

Then Māra came up out of Moggallāna’s mouth and stood against the door bar. Moggallāna saw him there and said, “I see you even there, Wicked One. Do not think, ‘He doesn’t see me.’ That’s you, Wicked One, standing against the door bar.

Once upon a time, Wicked One, I was a Māra named Dūsī, and I had a sister named Kāḷī. You were her son, which made you my nephew.

At that time Kakusandha, the Blessed One, the perfected one, the fully awakened Buddha arose in the world. Kakusandha had a fine pair of chief disciples named Vidhura and Sañjīva. Of all the disciples of the Buddha Kakusandha, none were the equal of Venerable Vidhura in teaching Dhamma. And that’s how he came to be known as Vidhura.

But when Venerable Sañjīva had gone to a wilderness, or to the root of a tree, or to an empty hut, he easily attained the cessation of perception and feeling. Once upon a time, Sañjīva was sitting at the root of a certain tree having attained the cessation of perception and feeling. Some cowherds, shepherds, farmers, and passers-by saw him sitting there and said, ‘It’s incredible, it’s amazing! This ascetic passed away while sitting. We should cremate him.’ They collected grass, wood, and cow-dung, heaped it all on Sañjīva’s body, set it on fire, and left.

Then, when the night had passed, Sañjīva emerged from that attainment, shook out his robes, and, since it was morning, he robed up and entered the village for alms. Those cowherds, shepherds, farmers, and passers-by saw him wandering for alms and said, ‘It’s incredible, it’s amazing! This ascetic passed away while sitting, and now he has come back to life!’ And that’s how he came to be known as Sañjīva.

Then it occurred to Māra Dūsī, ‘I don’t know the course of rebirth of these ethical mendicants of good character. Why don’t I take possession of these brahmins and householders and say, “Come, all of you, abuse, attack, harass, and trouble the ethical mendicants of good character. Hopefully by doing this we can upset their minds so that Māra Dūsī can find a vulnerability.”’ And that’s exactly what he did.

Then those brahmins and householders abused, attacked, harassed, and troubled the ethical mendicants of good character: ‘These shavelings, fake ascetics, riffraff, black spawn from the feet of our Kinsman, say, ‘We practice absorption meditation! We practice absorption meditation!’ And they meditate and concentrate and contemplate and ruminate. They’re just like an owl on a branch, which meditates and concentrates and contemplates and ruminates as it hunts a mouse. They’re just like a jackal on a river-bank, which meditates and concentrates and contemplates and ruminates as it hunts a fish. They’re just like a cat by an alley or a drain or a dustbin, which meditates and concentrates and contemplates and ruminates as it hunts a mouse. They’re just like an unladen donkey by an alley or a drain or a dustbin, which meditates and concentrates and contemplates and ruminates. In the same way, these shavelings, fake ascetics, riffraff, black spawn from the feet of our Kinsman, say, ‘We practice absorption meditation! We practice absorption meditation!’ And they meditate and concentrate and contemplate and ruminate.’

Most of the people who died at that time—when their body broke up, after death—were reborn in a place of loss, a bad place, the underworld, hell.

Then Kakusandha the Blessed One, the perfected one, the fully awakened Buddha, addressed the mendicants: ‘Mendicants, the brahmins and householders have been

possessed by Māra Dūsī. He told them to abuse you in the hope of upsetting your minds so that he can find a vulnerability. Come, all of you mendicants, meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. Meditate spreading a heart full of compassion … Meditate spreading a heart full of rejoicing … Meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.'

When those mendicants were instructed and advised by the Buddha Kakusandha in this way, they went to a wilderness, or to the root of a tree, or to an empty hut, where they meditated spreading a heart full of love … compassion … rejoicing … equanimity.

Then it occurred to Māra Dūsī, 'Even when I do this I don't know the course of rebirth of these ethical mendicants of good character. Why don't I take possession of these brahmins and householders and say, "Come, all of you, honor, respect, esteem, and venerate the ethical mendicants of good character. Hopefully by doing this we can upset their minds so that Māra Dūsī can find a vulnerability."'

And that's exactly what he did. Then those brahmins and householders honored, respected, esteemed, and venerated the ethical mendicants of good character.

Most of the people who died at that time—when their body broke up, after death—were reborn in a good place, a heavenly realm.

Then Kakusandha the Blessed One, the perfected one, the fully awakened Buddha, addressed the mendicants: ‘Mendicants, the brahmins and householders have been possessed by Māra Dūsī. He told them to venerate you in the hope of upsetting your minds so that he can find a vulnerability. Come, all you mendicants, meditate observing the ugliness of the body, perceiving the repulsiveness of food, perceiving dissatisfaction with the whole world, and observing the impermanence of all conditions.’

When those mendicants were instructed and advised by the Buddha Kakusandha in this way, they went to a wilderness, or to the root of a tree, or to an empty hut, where they meditated observing the ugliness of the body, perceiving the repulsiveness of food, perceiving dissatisfaction with the whole world, and observing the impermanence of all conditions.

Then the Buddha Kakusandha robed up in the morning and, taking this bowl and robe, entered the village for alms with Venerable Vidhura as his second monk.

Then Māra Dūsī took possession of a certain boy, picked up a rock, and hit Vidhura on the head, cracking it open. Then Vidhura, with blood pouring from his cracked skull, still followed behind the Buddha Kakusandha. Then the Buddha Kakusandha turned his whole body, the way that elephants do, to look back, saying, ‘This Māra Dūsī knows no bounds.’ And with that look Māra Dūsī fell from that place and was reborn in the Great Hell.

Now that Great Hell is known by three names: ‘The Six Fields of Contact’ and also ‘The Impaling With Spikes’ and also ‘Individually Painful’. Then the wardens of hell came to me and said, ‘When stake meets stake in your heart, you will know that you’ve been roasting in hell for a thousand years.’

I roasted for many years, many centuries, many millennia in that Great Hell. For ten thousand years I roasted in the annex of that Great Hell, experiencing the pain called ‘coming out’. My body was in human form, but I had the head of a fish.

What kind of hell was that,
where Dūsī was roasted
after attacking the disciple Vidhura
along with the brahmin Kakusandha?

There were 100 iron spikes,
each one individually painful.
That’s the kind of hell
where Dūsī was roasted
after attacking the disciple Vidhura
along with the brahmin Kakusandha.

Dark One, if you attack
a mendicant who directly knows this,
a disciple of the Buddha,
you’ll fall into suffering.

There are mansions that last for an eon
standing in the middle of a lake.
Sapphire-colored, brilliant,
they sparkle and shine.
Dancing there are nymphs
shining in all different colors.

Dark One, if you attack
a mendicant who directly knows this,
a disciple of the Buddha,
you’ll fall into suffering.

I’m the one who, encouraged by the Buddha,
shook the stilt longhouse of Migāra’s mother

with his big toe
as the Saṅgha of mendicants watched.

Dark One, if you attack
a mendicant who directly knows this,
a disciple of the Buddha,
you'll fall into suffering.

I'm the one who shook the Palace of Victory
with his big toe
owing to psychic power,
inspiring deities to awe.

Dark One, if you attack
a mendicant who directly knows this,
a disciple of the Buddha,
you'll fall into suffering.

I'm the one who asked Sakka
in the Palace of Victory:
'Vāsava, do you know the freedom
that comes with the ending of craving?'
And I'm the one to whom Sakka
admitted the truth when asked.

Dark One, if you attack
a mendicant who directly knows this,
a disciple of the Buddha,
you'll fall into suffering.

I'm the one who asked Brahmā
in the Hall of Justice before the assembly:
'Friend, do you still have the same view
that you had in the past?
Or do you see the radiance
transcending the Brahmā realm?'

And I'm the one to whom Brahmā
truthfully admitted his progress:
'Good sir, I don't have that view
that I had in the past.

I see the radiance
transcending the Brahmā realm.
So how could I say today
that I am permanent and eternal?'

Dark One, if you attack
a mendicant who directly knows this,
a disciple of the Buddha,
you'll fall into suffering.

I'm the one who has touched the peak of Mount Meru
using the power of meditative liberation.
I've visited the forests of the people
who dwell in the Eastern Continent.

Dark One, if you attack
a mendicant who directly knows this,
a disciple of the Buddha,
you'll fall into suffering.

Though a fire doesn't think,
'I'll burn the fool!'
Still the fool who attacks
the fire gets burnt.

In the same way, Māra,
in attacking the Realized One,
you'll only burn yourself,
like a fool touching the flames.

Māra's done a bad thing
in attacking the Realized One.
Wicked One, do you imagine that
your wickedness won't bear fruit?

Your deeds heap up wickedness
that will last a long time, terminator!
Forget about the Buddha, Māra!
And give up your hopes for the mendicants!"

That is how, in the Bhesekaḷā grove,
the mendicant rebuked Māra.
That spirit, downcast,
disappeared right there!

Part Two: The Middle Fifty Discourses
Majjhimapaṇṇāsapāḷi

1. The Division on Householders
Gahapativagga

51. With Kandaraka: *Kandaraka*

So I have heard. At one time the Buddha was staying near Campā on the banks of the Gaggarā Lotus Pond together with a large Saṅgha of mendicants.

Then Pessa the elephant driver's son and Kandaraka the wanderer went to see the Buddha. When they had approached, Pessa bowed and sat down to one side. But the wanderer Kandaraka exchanged greetings with the Buddha and stood to one side. He looked around the mendicant Saṅgha, who were so very silent, and said to the Buddha:

"It's incredible, Master Gotama, it's amazing! How the mendicant Saṅgha has been led to practice properly by Master Gotama! All the perfected ones, the fully awakened Buddhas in the past or the future who lead the mendicant Saṅgha to practice properly will at best do so like Master Gotama does in the present."

"That's so true, Kandaraka! That's so true! All the perfected ones, the fully awakened Buddhas in the past or the future who lead the mendicant Saṅgha to practice properly will at best do so like I do in the present.

For in this mendicant Saṅgha there are perfected mendicants, who have ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended the fetters of rebirth, and are rightly freed through enlightenment. And in

this mendicant Saṅgha there are trainee mendicants who are consistently ethical, living consistently, alert, living alertly. They meditate with their minds firmly established in the four kinds of mindfulness meditation. What four?

It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of the mind—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world."

When he had spoken, Pessa said to the Buddha:

"It's incredible, sir, it's amazing, how much the Buddha has clearly described the four kinds of mindfulness meditation! They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to end the cycle of suffering, and to realize extinguishment. For we white-clothed laypeople also from time to time meditate with our minds well established in the four kinds of mindfulness meditation. We meditate observing an aspect of the body … feelings … mind … principles—keen, aware, and mindful, rid of desire and aversion for the world.

It's incredible, sir, it's amazing! How the Buddha knows what's best for sentient beings, even though people continue to be so shady, rotten, and tricky. For human beings are shady, sir, while the animal is obvious. For I can drive an elephant in training, and while going back and forth in Campā it'll try all the tricks, bluffs, ruses, and feints that it can. But my bondservants, employees, and workers behave one way by body, another by speech, and their minds another. It's incredible, sir, it's amazing! How the Buddha knows what's

best for sentient beings, even though people continue to be so shady, rotten, and tricky. For human beings are shady, sir, while the animal is obvious."

"That's so true, Pessa! That's so true! For human beings are shady, while the animal is obvious. Pessa, these four people are found in the world. What four?

1. One person mortifies themselves, committed to the practice of mortifying themselves.
2. One person mortifies others, committed to the practice of mortifying others.
3. One person mortifies themselves and others, committed to the practice of mortifying themselves and others.
4. One person doesn't mortify either themselves or others, committed to the practice of not mortifying themselves or others. They live without wishes in the present life, extinguished, cooled, experiencing bliss, having become holy in themselves.

Which one of these four people do you like the sound of?"

"Sir, I don't like the sound of the first three people. I only like the sound of the last person, who doesn't mortify either themselves or others."

"But why don't you like the sound of those three people?"

"Sir, the person who mortifies themselves does so even though they want to be happy and recoil from pain. That's why I don't like the sound of that person. The person who mortifies others does so even though others want to be happy and recoil from pain. That's why I don't like the sound of that person. The person who mortifies themselves and others does so even though both themselves and others want to be happy and recoil from pain. That's why I don't like the sound of that person. The person who doesn't mortify either themselves or others—living without wishes, extinguished, cooled, experiencing bliss, having become holy in themselves—does

not torment themselves or others, both of whom want to be happy and recoil from pain. That's why I like the sound of that person. Well, now, sir, I must go. I have many duties, and much to do."

"Please, Pessa, go at your convenience." And then Pessa the elephant driver's son approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Then, not long after he had left, the Buddha addressed the mendicants: "Mendicants, Pessa the elephant driver's son is astute. He has great wisdom. If he had sat here a little longer so that I could have analyzed these four people in detail, he would have greatly benefited. Still, even with this much he has already greatly benefited."

"Now is the time, Blessed One! Now is the time, Holy One! May the Buddha analyze these four people in detail. The mendicants will listen and remember it."

"Well then, mendicants, listen and pay close attention, I will speak."

"Yes, sir," they replied. The Buddha said this:

"And what person mortifies themselves, committed to the practice of mortifying themselves? It's when someone goes naked, ignoring conventions. They lick their hands, and don't come or wait when asked. They don't consent to food brought to them, or food prepared for them, or an invitation for a meal. They don't receive anything from a pot or bowl; or from someone who keeps sheep, or who has a weapon or a shovel in their home; or where a couple is eating; or where there is a woman who is pregnant, breastfeeding, or who has a man in her home; or where there's a dog waiting or flies buzzing. They accept no fish or meat or liquor or wine, and drink no beer. They go to just one house for alms, taking just one mouthful,

or two houses and two mouthfuls, up to seven houses and seven mouthfuls. They feed on one saucer a day, two saucers a day, up to seven saucers a day. They eat once a day, once every second day, up to once a week, and so on, even up to once a fortnight. They live committed to the practice of eating food at set intervals.

They eat herbs, millet, wild rice, poor rice, water lettuce, rice bran, scum from boiling rice, sesame flour, grass, or cow dung. They survive on forest roots and fruits, or eating fallen fruit.

They wear robes of sunn hemp, mixed hemp, corpse-wrapping cloth, rags, lodh tree bark, antelope hide (whole or in strips), kusa grass, bark, wood-chips, human hair, horse-tail hair, or owls' wings. They tear out their hair and beard, committed to this practice. They constantly stand, refusing seats. They squat, committed to the endeavor of squatting. They lie on a mat of thorns, making a mat of thorns their bed. They're committed to the practice of immersion in water three times a day, including the evening. And so they live committed to practicing these various ways of mortifying and tormenting the body. This is called a person who mortifies themselves, being committed to the practice of mortifying themselves.

And what person mortifies others, committed to the practice of mortifying others? It's when a person is a slaughterer of sheep, pigs, or poultry, a hunter or trapper, a fisher, a bandit, an executioner, a butcher, a jailer, or someone with some other kind of cruel livelihood. This is called a person who mortifies others, being committed to the practice of mortifying others.

And what person mortifies themselves and others, being committed to the practice of mortifying themselves and others? It's when a person is an anointed king or a well-to-do brahmin. He has a new temple built to the east of the city. He shaves off his hair and beard, dresses in a rough antelope hide,

and smears his body with ghee and oil. Scratching his back with antlers, he enters the temple with his chief queen and the brahmin high priest. There he lies on the bare ground strewn with grass. The king feeds on the milk from one teat of a cow that has a calf of the same color. The chief queen feeds on the milk from the second teat. The brahmin high priest feeds on the milk from the third teat. The milk from the fourth teat is offered to the flames. The calf feeds on the remainder. He says: 'Slaughter this many bulls, bullocks, heifers, goats, rams, and horses for the sacrifice! Fell this many trees and reap this much grass for the sacrificial equipment!' His bondservants, employees, and workers do their jobs under threat of punishment and danger, weeping with tearful faces. This is called a person who mortifies themselves and others, being committed to the practice of mortifying themselves and others.

And what person doesn't mortify either themselves or others, but lives without wishes, extinguished, cooled, experiencing bliss, having become holy in themselves?

It's when a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed. He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure.

A householder hears that teaching, or a householder's child, or someone reborn in some clan. They gain faith in the Realized One, and reflect: 'Living in a house is cramped and

dirty, but the life of one gone forth is wide open. It's not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell. Why don't I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?' After some time they give up a large or small fortune, and a large or small family circle. They shave off hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.

Once they've gone forth, they take up the training and livelihood of the mendicants. They give up killing living creatures, renouncing the rod and the sword. They're scrupulous and kind, living full of compassion for all living beings. They give up stealing. They take only what's given, and expect only what's given. They keep themselves clean by not thieving. They give up unchastity. They are celibate, set apart, avoiding the common practice of sex. They give up lying. They speak the truth and stick to the truth. They're honest and trustworthy, and don't trick the world with their words. They give up divisive speech. They don't repeat in one place what they heard in another so as to divide people against each other. Instead, they reconcile those who are divided, supporting unity, delighting in harmony, loving harmony, speaking words that promote harmony. They give up harsh speech. They speak in a way that's mellow, pleasing to the ear, lovely, going to the heart, polite, likable and agreeable to the people. They give up talking nonsense. Their words are timely, true, and meaningful, in line with the teaching and training. They say things at the right time which are valuable, reasonable, succinct, and beneficial. They avoid injuring plants and seeds. They eat in one part of the day, abstaining from eating at night and food at the wrong time. They avoid dancing, singing, music, and seeing shows. They avoid

beautifying and adorning themselves with garlands, perfumes, and makeup. They avoid high and luxurious beds. They avoid receiving gold and money, raw grains, raw meat, women and girls, male and female bondservants, goats and sheep, chickens and pigs, elephants, cows, horses, and mares, and fields and land. They avoid running errands and messages; buying and selling; falsifying weights, metals, or measures; bribery, fraud, cheating, and duplicity; mutilation, murder, abduction, banditry, plunder, and violence.

They're content with robes to look after the body and alms-food to look after the belly. Wherever they go, they set out taking only these things. They're like a bird: wherever it flies, wings are its only burden. In the same way, a mendicant is content with robes to look after the body and alms-food to look after the belly. Wherever they go, they set out taking only these things. When they have this entire spectrum of noble ethics, they experience a blameless happiness inside themselves.

When they see a sight with their eyes, they don't get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint. When they hear a sound with their ears ... When they smell an odor with their nose ... When they taste a flavor with their tongue ... When they feel a touch with their body ... When they know a thought with their mind, they don't get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its

restraint. When they have this noble sense restraint, they experience an unsullied bliss inside themselves.

They act with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

When they have this noble spectrum of ethics, this noble contentment, this noble sense restraint, and this noble mindfulness and situational awareness, they frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.

After the meal, they return from alms-round, sit down cross-legged with their body straight, and establish mindfulness right there. Giving up desire for the world, they meditate with a heart rid of desire, cleansing the mind of desire. Giving up ill will, they meditate with a mind rid of ill will, full of compassion for all living beings, cleansing the mind of ill will and malevolence. Giving up dullness and drowsiness, they meditate with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness. Giving up restlessness and remorse, they meditate without restlessness, their mind peaceful inside, cleansing the mind of restlessness and remorse. Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

They give up these five hindrances, corruptions of the heart that weaken wisdom. Then, quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss

born of seclusion, while placing the mind and keeping it connected.

As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.'

Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives. They recollect many kinds of past lives, that is, one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They remember: 'There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away

from that place I was reborn here.' And so they recollect their many kinds of past lives, with features and details.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the death and rebirth of sentient beings. With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds: 'These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they chose to act out of that right view. When their body breaks up, after death, they're reborn in a good place, a heavenly realm.' And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the ending of defilements. They truly understand: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'.

They truly understand: ‘These are defilements’ … ‘This is the origin of defilements’ … ‘This is the cessation of defilements’ … ‘This is the practice that leads to the cessation of defilements’. Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When they’re freed, they know they’re freed.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’

This is called a person who neither mortifies themselves or others, being committed to the practice of not mortifying themselves or others. They live without wishes in the present life, extinguished, cooled, experiencing bliss, having become holy in themselves.”

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

52. The Man From The City Of Aṭṭhaka: *Aṭṭhakanāgara*

So I have heard. At one time Venerable Ānanda was staying near Vesālī in the little village of Beluva.

Now at that time the householder Dasama from the city of Aṭṭhaka had arrived at Pāṭaliputta on some business. He went to the Chicken Monastery, approached a certain mendicant, bowed, sat down to one side, and said to him, "Sir, where is Venerable Ānanda now staying? For I want to see him."

"Householder, Venerable Ānanda is staying near Vesālī in the little village of Beluva."

Then the householder Dasama, having concluded his business there, went to the little village of Beluva in Vesālī to see Ānanda. He bowed, sat down to one side, and said to Ānanda:

"Sir, Ānanda, is there one thing that has been rightly explained by the Blessed One—who knows and sees, the perfected one, the fully awakened Buddha—practicing which a diligent, keen, and resolute mendicant's mind is freed, their defilements are ended, and they arrive at the supreme sanctuary?"

"There is, householder."

"And what is that one thing?"

"Householder, it's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters

and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. Then they reflect: 'Even this first absorption is produced by choices and intentions.' They understand: 'But whatever is produced by choices and intentions is impermanent and liable to cessation.' Abiding in that they attain the ending of defilements. If they don't attain the ending of defilements, with the ending of the five lower fetters they're reborn spontaneously, because of their passion and love for that meditation. They are extinguished there, and are not liable to return from that world. This is one thing that has been rightly explained by the Blessed One—who knows and sees, the perfected one, the fully awakened Buddha—practicing which a diligent, keen, and resolute mendicant's mind is freed, their defilements are ended, and they arrive at the supreme sanctuary.

Furthermore, as the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption ... third absorption ... fourth absorption ...

Furthermore, a mendicant meditates spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. Then they reflect: 'Even this heart's release by love is produced by choices and intentions.' They understand: 'But whatever is produced by choices and intentions is impermanent and liable to cessation.' ...

Furthermore, a mendicant meditates spreading a heart full of compassion ... rejoicing ... equanimity ...

Furthermore, householder, a mendicant, going totally beyond perceptions of form, with the ending of perceptions of

impingement, not focusing on perceptions of diversity, aware that 'space is infinite', enters and remains in the dimension of infinite space. Then they reflect: 'Even this attainment of the dimension of infinite space is produced by choices and intentions.' They understand: 'But whatever is produced by choices and intentions is impermanent and liable to cessation.' …

Furthermore, a mendicant, going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', enters and remains in the dimension of infinite consciousness. …

Furthermore, a mendicant, going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', enters and remains in the dimension of nothingness. Then they reflect: 'Even this attainment of the dimension of nothingness is produced by choices and intentions.' They understand: 'But whatever is produced by choices and intentions is impermanent and liable to cessation.' Abiding in that they attain the ending of defilements. If they don't attain the ending of defilements, with the ending of the five lower fetters they're reborn spontaneously because of their passion and love for that meditation. They are extinguished there, and are not liable to return from that world. This too is one thing that has been rightly explained by the Blessed One—who knows and sees, the perfected one, the fully awakened Buddha—practicing which a diligent, keen, and resolute mendicant's mind is freed, their defilements are ended, and they arrive at the supreme sanctuary."

When he said this, the householder Dasama said to Venerable Ānanda, "Sir, suppose a person was looking for an entrance to a hidden treasure. And all at once they'd come across eleven entrances! In the same way, I was searching for

the door to the deathless. And all at once I got to hear of eleven doors to the deathless. Suppose a person had a house with eleven doors. If the house caught fire they'd be able to flee to safety through any one of those doors. In the same way, I'm able to flee to safety through any one of these eleven doors to the deathless. Sir, those who follow other paths seek a fee for the teacher. Why shouldn't I make an offering to Venerable Ānanda?"

Then the householder Dasama, having assembled the Saṅgha from Vesālī and Pāṭaliputta, served and satisfied them with his own hands with a variety of delicious foods. He clothed each and every mendicant in a pair of garments, with a set of three robes for Ānanda. And he had a dwelling worth five hundred built for Ānanda.

53. A Trainee: *Sekha*

So I have heard. At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery.

Now at that time a new town hall had recently been constructed for the Sakyans of Kapilavatthu. It had not yet been occupied by an ascetic or brahmin or any person at all. Then the Sakyans of Kapilavatthu went up to the Buddha, bowed, sat down to one side, and said to him:

"Sir, a new town hall has recently been constructed for the Sakyans of Kapilavatthu. It has not yet been occupied by an ascetic or brahmin or any person at all. May the Buddha be the first to use it, and only then will the Sakyans of Kapilavatthu use it. That would be for the lasting welfare and happiness of the Sakyans of Kapilavatthu." The Buddha consented in silence.

Then, knowing that the Buddha had consented, the Sakyans got up from their seat, bowed, and respectfully circled the Buddha, keeping him on their right. Then they went to the new town hall, where they spread carpets all over, prepared seats, set up a water jar, and placed a lamp. Then they went back to the Buddha, bowed, stood to one side, and told him of their preparations, saying, "Please, sir, come at your convenience."

Then the Buddha robed up and, taking his bowl and robe, went to the new town hall together with the Saṅgha of mendicants. Having washed his feet he entered the town hall and sat against the central column facing east. The Saṅgha of mendicants also washed their feet, entered the town hall, and sat against the west wall facing east, with the Buddha right in front of them. The Sakyans of Kapilavatthu also washed their feet, entered the town hall, and sat against the east wall facing west, with the Buddha right in front of them.

The Buddha spent most of the night educating, encouraging, firing up, and inspiring the Sakyans with a Dhamma talk. Then he addressed Venerable Ānanda, "Ānanda, speak about the practicing trainee to the Sakyans of Kapilavatthu as you feel inspired. My back is sore, I'll stretch it."

"Yes, sir," Ānanda replied. And then the Buddha spread out his outer robe folded in four and laid down in the lion's posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up.

Then Ānanda addressed Mahānāma the Sakyan:

"Mahānāma, a noble disciple is accomplished in ethics, guards the sense doors, eats in moderation, and is dedicated to wakefulness. They have seven good qualities, and they get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

And how is a noble disciple accomplished in ethics? It's when a noble disciple is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken. That's how a noble disciple is ethical.

And how does a noble disciple guard the sense doors? When a noble disciple sees a sight with their eyes, they don't get

caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint. When they hear a sound with their ears ... When they smell an odor with their nose ... When they taste a flavor with their tongue ... When they feel a touch with their body ... When they know a thought with their mind, they don't get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint. That's how a noble disciple guards the sense doors.

And how does a noble disciple eat in moderation? It's when a noble disciple reflects properly on the food that they eat: 'Not for fun, indulgence, adornment, or decoration, but only to sustain this body, to avoid harm, and to support spiritual practice. In this way, I shall put an end to old discomfort and not give rise to new discomfort, and I will live blamelessly and at ease.' That's how a noble disciple eats in moderation.

And how is a noble disciple dedicated to wakefulness? It's when a noble disciple practices walking and sitting meditation by day, purifying their mind from obstacles. In the evening, they continue to practice walking and sitting meditation. In the middle of the night, they lie down in the lion's posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up. In the last part of the night, they get up and continue to practice walking and sitting meditation, purifying their mind from obstacles. That's how a noble disciple is dedicated to wakefulness.

And how does a noble disciple have seven good qualities? It's when a noble disciple has faith in the Realized One's awakening: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.'

They have a conscience. They're conscientious about bad conduct by way of body, speech, and mind, and conscientious about having any bad, unskillful qualities.

They exercise prudence. They're prudent when it comes to bad conduct by way of body, speech, and mind, and prudent when it comes to acquiring any bad, unskillful qualities.

They're very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically.

They live with energy roused up for giving up unskillful qualities and embracing skillful qualities. They're strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities.

They're mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago.

They're wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. That's how a noble disciple has seven good qualities.

And how does a noble disciple get the four absorptions—blissful meditations in the present life that belong to the

higher mind—when they want, without trouble or difficulty? It's when a noble disciple, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption … second absorption … third absorption … fourth absorption. That's how a noble disciple gets the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

When a noble disciple is accomplished in ethics, guards the sense doors, eats in moderation, and is dedicated to wakefulness; and they have seven good qualities, and they get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty, they are called a noble disciple who is a practicing trainee. Their eggs are unspoiled, and they are capable of breaking out of their shell, becoming awakened, and achieving the supreme sanctuary. Suppose there was a chicken with eight or ten or twelve eggs. And she properly sat on them to keep them warm and incubated. Even if that chicken doesn't wish, 'If only my chicks could break out of the eggshell with their claws and beak and hatch safely!' Still they can break out and hatch safely.

In the same way, when a noble disciple is practicing all these things they are called a noble disciple who is a practicing trainee. Their eggs are unspoiled, and they are capable of breaking out of their shell, becoming awakened, and achieving the supreme sanctuary.

Relying on this supreme purity of mindfulness and equanimity, that noble disciple recollects their many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the

world expanding, many eons of the world contracting and expanding. … And so they recollect their many kinds of past lives, with features and details. This is their first breaking out, like a chick from an eggshell.

Relying on this supreme purity of mindfulness and equanimity, that noble disciple, with clairvoyance that is purified and superhuman, sees sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. … They understand how sentient beings are reborn according to their deeds. This is their second breaking out, like a chick from an eggshell.

Relying on this supreme purity of mindfulness and equanimity, that noble disciple realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements. This is their third breaking out, like a chick from an eggshell.

A noble disciple's conduct includes the following: being accomplished in ethics, guarding the sense doors, moderation in eating, being dedicated to wakefulness, having seven good qualities, and getting the four absorptions when they want, without trouble or difficulty.

A noble disciple's knowledge includes the following: recollecting their past lives, clairvoyance that is purified and superhuman, and realizing the undefiled freedom of heart and freedom by wisdom in this very life due to the ending of defilements.

This noble disciple is said to be 'accomplished in knowledge', and also 'accomplished in conduct', and also 'accomplished in knowledge and conduct'.

And Brahmā Sanaṅkumāra also spoke this verse:

‘The aristocrat is best of those people
who take clan as the standard.
But one accomplished in knowledge and conduct
is best of gods and humans.’

And that verse was well sung by Brahmā Sanaṅkumāra, not poorly sung; well spoken, not poorly spoken, beneficial, not harmful, and it was approved by the Buddha.”

Then the Buddha got up and said to Venerable Ānanda, “Good, good, Ānanda! It’s good that you spoke to the Sakyans of Kapilavatthu about the practicing trainee.”

This is what Venerable Ānanda said, and the teacher approved. Satisfied, the Sakyans of Kapilavatthu were happy with what Venerable Ānanda said.

54. With Potaliya the Wanderer: *Potaliya*

So I have heard. At one time the Buddha was staying in the land of the Northern Āpaṇas, near the town of theirs named Āpaṇa.

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Āpaṇa for alms. He wandered for alms in Āpaṇa. After the meal, on his return from alms-round, he went to a certain forest grove for the day's meditation. Having plunged deep into it, he sat at the root of a certain tree for the day's meditation.

Potaliya the householder also approached that forest grove while going for a walk. He was well dressed in a cloak and sarong, with parasol and sandals. Having plunged deep into it, he went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he stood to one side, and the Buddha said to him, "There are seats, householder. Please sit if you wish."

When he said this, Potaliya was angry and upset. Thinking, "The ascetic Gotama addresses me as 'householder'!" he stayed silent.

For a second time ... and a third time the Buddha said to him, "There are seats, householder. Please sit if you wish."

When he said this, Potaliya was angry and upset. Thinking, "The ascetic Gotama addresses me as 'householder'!" he said to the Buddha, "Master Gotama, it is neither proper nor appropriate for you to address me as 'householder'."

"Well, householder, you have the features, attributes, and signs of a householder."

"Master Gotama, it's because I have refused all work and cut off all judgments."

"Householder, in what way have you refused all work and cut off all judgments?"

"Master Gotama, all the money, grain, gold, and silver I used to have has been handed over to my children as their inheritance. And in this matter I do not advise or reprimand them, but live with nothing more than food and clothes. That's how I have refused all work and cut off all judgments."

"The cutting off of judgments as you describe it is one thing, householder, but the cutting off of judgments in the noble one's training is quite different."

"But what, sir, is cutting off of judgments in the noble one's training? Sir, please teach me this."

"Well then, householder, listen and pay close attention, I will speak."

"Yes, sir," said Potaliya.

The Buddha said this:

"Householder, these eight things lead to the cutting off of judgments in the noble one's training. What eight? Killing living creatures should be given up, relying on not killing living creatures. Stealing should be given up, relying on not stealing. Lying should be given up, relying on speaking the truth. Divisive speech should be given up, relying on speech that isn't divisive. Greed and lust should be given up, relying on not being greedy and lustful. Blaming and insulting should be given up, relying on not blaming and not insulting. Anger and distress should be given up, relying on not being angry and distressed. Arrogance should be given up, relying on not being arrogant. These are the eight things—stated in brief without

being analyzed in detail—that lead to the cutting off of judgments in the noble one's training."

"Sir, please teach me these eight things in detail out of compassion."

"Well then, householder, listen and pay close attention, I will speak."

"Yes, sir," said Potaliya. The Buddha said this:

"'Killing living creatures should be given up, relying on not killing living creatures.' That's what I said, but why did I say it? It's when a noble disciple reflects: 'I am practicing to give up and cut off the fetters that might cause me to kill living creatures. But if I were to kill living creatures, because of that I would reprimand myself; sensible people, after examination, would criticize me; and when my body breaks up, after death, I could expect to be reborn in a bad place. And killing living creatures is itself a fetter and a hindrance. The distressing and feverish defilements that might arise because of killing living creatures do not occur in someone who does not kill living creatures.' 'Killing living creatures should be given up, relying on not killing living creatures.' That's what I said, and this is why I said it.

'Stealing ... lying ... divisive speech ... greed and lust ... blaming and insulting ... anger and distress ...

Arrogance should be given up, relying on not being arrogant.' That's what I said, but why did I say it? It's when a noble disciple reflects: 'I am practicing to give up and cut off the fetters that might cause me to be arrogant. But if I were to be arrogant, because of that I would reprimand myself; sensible people, after examination, would criticize me; and when my body breaks up, after death, I could expect to be reborn in a bad place. And arrogance is itself a fetter and a hindrance. The distressing and feverish defilements that might

arise because of arrogance do not occur in someone who is not arrogant.' 'Arrogance should be given up by not being arrogant.' That's what I said, and this is why I said it.

These are the eight things—stated in brief and analyzed in detail—that lead to the cutting off of judgments in the noble one's training. But just this much does not constitute the cutting off of judgments in each and every respect in the noble one's training."

"But, sir, how is there the cutting off of judgments in each and every respect in the noble one's training? Sir, please teach me this."

"Well then, householder, listen and pay close attention, I will speak."

"Yes, sir," said Potaliya. The Buddha said this:

1. The Dangers of Sensual Pleasures

"Householder, suppose a dog weak with hunger was hanging around a butcher's shop. Then a deft butcher or their apprentice would toss them a skeleton scraped clean of flesh and smeared in blood. What do you think, householder? Gnawing on such a fleshless skeleton, would that dog still get rid of its hunger?"

"No, sir. Why not? Because that skeleton is scraped clean of flesh and smeared in blood. That dog will eventually get weary and frustrated."

"In the same way, a noble disciple reflects: 'With the simile of a skeleton the Buddha said that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks.' Having truly seen this with right understanding, they reject equanimity based on diversity and develop only the equanimity based on unity, where all kinds of

grasping to the world's material delights cease without anything left over.

Suppose a vulture or a crow or a hawk was to grab a lump of meat and fly away. Other vultures, crows, and hawks would keep chasing it, pecking and clawing. What do you think, householder? If that vulture, crow, or hawk doesn't quickly let go of that lump of meat, wouldn't that result in death or deadly suffering for them?"

"Yes, sir." ...

"Suppose a person carrying a blazing grass torch was to walk against the wind. What do you think, householder? If that person doesn't quickly let go of that blazing grass torch, wouldn't they burn their hands or arm or other limb, resulting in death or deadly suffering for them?"

"Yes, sir." ...

"Suppose there was a pit of glowing coals deeper than a man's height, full of glowing coals that neither flamed nor smoked. Then a person would come along who wants to live and doesn't want to die, who wants to be happy and recoils from pain. Then two strong men would grab them by the arms and drag them towards the pit of glowing coals. What do you think, householder? Wouldn't that person writhe and struggle to and fro?"

"Yes, sir. Why is that? For that person knows: 'If I fall in that pit of glowing coals, that'd result in my death or deadly pain.'" ...

"Suppose a person was to see delightful parks, woods, meadows, and lotus ponds in a dream. But when they woke they couldn't see them at all. ...

Suppose a man had borrowed some goods—a gentleman's carriage and fine jewelled earrings— and preceded and surrounded by these he proceeded through the middle of

Āpaṇa. When people saw him they'd say: 'This must be a wealthy man! For that's how the wealthy enjoy their wealth.' But when the owners saw him, they'd take back what was theirs. What do you think? Would that be enough for that man to get upset?"

"Yes, sir. Why is that? Because the owners took back what was theirs." ...

"Suppose there was a dark forest grove not far from a town or village. And there was a tree laden with fruit, yet none of the fruit had fallen to the ground. And along came a person in need of fruit, wandering in search of fruit. Having plunged deep into that forest grove, they'd see that tree laden with fruit. They'd think: 'That tree is laden with fruit, yet none of the fruit has fallen to the ground. But I know how to climb a tree. Why don't I climb the tree, eat as much as I like, then fill my pouch?' And that's what they'd do. And along would come a second person in need of fruit, wandering in search of fruit, carrying a sharp axe. Having plunged deep into that forest grove, they'd see that tree laden with fruit. They'd think: 'That tree is laden with fruit, yet none of the fruit has fallen to the ground. But I don't know how to climb a tree. Why don't I chop this tree down at the root, eat as much as I like, then fill my pouch?' And so they'd chop the tree down at the root. What do you think, householder? If the first person, who climbed the tree, doesn't quickly come down, when that tree fell wouldn't they break their hand or arm or other limb, resulting in death or deadly suffering for them?"

"Yes, sir."

"In the same way, a noble disciple reflects: 'With the simile of the fruit tree the Buddha said that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks.' Having truly seen this with

right understanding, they reject equanimity based on diversity and develop only the equanimity based on unity, where all kinds of grasping to the world's material delights cease without anything left over.

Relying on this supreme purity of mindfulness and equanimity, that noble disciple recollects their many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. ... They recollect their many kinds of past lives, with features and details.

Relying on this supreme purity of mindfulness and equanimity, that noble disciple, with clairvoyance that is purified and superhuman, sees sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. ... They understand how sentient beings are reborn according to their deeds.

Relying on this supreme purity of mindfulness and equanimity, that noble disciple realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

That's how there is the cutting off of judgments in each and every respect in the noble one's training.

What do you think, householder? Do you regard yourself as having cut off judgments in a way comparable to the cutting off of judgments in each and every respect in the noble one's training?"

"Who am I compared to one who has cut off judgments in each and every respect in the noble one's training? I am far from that. Sir, I used to think that the wanderers following

other paths were thoroughbreds, and I fed them and treated them accordingly, but they were not actually thoroughbreds. I thought that the mendicants were not thoroughbreds, and I fed them and treated them accordingly, but they actually were thoroughbreds. But now I shall understand that the wanderers following other paths are not actually thoroughbreds, and I will feed them and treat them accordingly. And I shall understand that the mendicants actually are thoroughbreds, and I will feed them and treat them accordingly. The Buddha has inspired me to have love, confidence, and respect for ascetics!

Excellent, sir! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, the Buddha has made the teaching clear in many ways. I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

55. With Jīvaka: *Jīvaka*

So I have heard. At one time the Buddha was staying near Rājagaha in the Mango Grove of Jīvaka Komārabhacca.

Then Jīvaka went up to the Buddha, bowed, sat down to one side, and said to the Buddha:

"Sir, I have heard this: 'They slaughter living creatures specially for the ascetic Gotama. The ascetic Gotama knowingly eats meat prepared on purpose for him: this is a deed he caused.' I trust that those who say this repeat what the Buddha has said, and do not misrepresent him with an untruth? Is their explanation in line with the teaching? Are there any legitimate grounds for rebuke and criticism?"

"Jīvaka, those who say this do not repeat what I have said. They misrepresent me with what is false and untrue.

In three cases I say that meat may not be eaten: it's seen, heard, or suspected. These are three cases in which meat may not be eaten.

In three cases I say that meat may be eaten: it's not seen, heard, or suspected. These are three cases in which meat may be eaten.

Take the case of a mendicant living supported by a town or village. They meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—

abundant, expansive, limitless, free of enmity and ill will. A householder or their child approaches and invites them for the next day's meal. The mendicant accepts if they want.

When the night has passed, they robe up in the morning, take their bowl and robe, and approach that householder's home, where they sit on the seat spread out. That householder or their child serves them with delicious alms-food. It never occurs to them, 'It's so good that this householder serves me with delicious alms-food! I hope they serve me with such delicious alms-food in the future!' They don't think that. They eat that alms-food untied, uninfatuated, unattached, seeing the drawback, and understanding the escape.

What do you think, Jīvaka? At that time is that mendicant intending to hurt themselves, hurt others, or hurt both?"

"No, sir."

"Aren't they eating blameless food at that time?"

"Yes, sir. Sir, I have heard that Brahmā abides in love. Now, I've seen the Buddha with my own eyes, and it is the Buddha who truly abides in love."

"Any greed, hate, or delusion that might give rise to ill will has been given up by the Realized One, cut off at the root, made like a palm stump, obliterated, and is unable to arise in the future. If that's what you were referring to, I acknowledge it."

"That's exactly what I was referring to."

"Take the case, Jīvaka, of a mendicant living supported by a town or village. They meditate spreading a heart full of compassion ...

They meditate spreading a heart full of rejoicing ...

They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all

around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will. A householder or their child approaches and invites them for the next day's meal. The mendicant accepts if they want.

When the night has passed, they robe up in the morning, take their bowl and robe, and approach that householder's home, where they sit on the seat spread out. That householder or their child serves them with delicious alms-food. It never occurs to them, 'It's so good that this householder serves me with delicious alms-food! I hope they serve me with such delicious alms-food in the future!' They don't think that. They eat that alms-food untied, uninfatuated, unattached, seeing the drawback, and understanding the escape.

What do you think, Jīvaka? At that time is that mendicant intending to hurt themselves, hurt others, or hurt both?"

"No, sir."

"Aren't they eating blameless food at that time?"

"Yes, sir. Sir, I have heard that Brahmā abides in equanimity. Now, I've seen the Buddha with my own eyes, and it is the Buddha who truly abides in equanimity."

"Any greed, hate, or delusion that might give rise to cruelty, negativity, or repulsion has been given up by the Realized One, cut off at the root, made like a palm stump, obliterated, and is unable to arise in the future. If that's what you were referring to, I acknowledge it."

"That's exactly what I was referring to."

"Jīvaka, anyone who slaughters a living creature specially for the Realized One or the Realized One's disciple makes much bad karma for five reasons.

When they say: 'Go, fetch that living creature,' this is the first reason.

When that living creature experiences pain and sadness as it's led along by a collar, this is the second reason.

When they say: 'Go, slaughter that living creature,' this is the third reason.

When that living creature experiences pain and sadness as it's being slaughtered, this is the fourth reason.

When they provide the Realized One or the Realized One's disciple with unallowable food, this is the fifth reason.

Anyone who slaughters a living creature specially for the Realized One or the Realized One's disciple makes much bad karma for five reasons."

When he had spoken, Jīvaka said to the Buddha: "It's incredible, sir, it's amazing! The mendicants indeed eat allowable food. The mendicants indeed eat blameless food. Excellent, sir! Excellent! ... From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

56. With Upāli: *Upāli*

So I have heard. At one time the Buddha was staying near Nālandā in Pāvārika's mango grove.

At that time Nigaṇṭha Nāṭaputta was residing at Nāḷandā together with a large assembly of Jain ascetics. Then the Jain ascetic Dīgha Tapassī wandered for alms in Nāḷandā. After the meal, on his return from alms-round, he went to Pāvārika's mango grove. There he approached the Buddha, and exchanged greetings with him.

When the greetings and polite conversation were over, he stood to one side. The Buddha said to him, "There are seats, Tapassī. Please sit if you wish."

When he said this, Dīgha Tapassī took a low seat and sat to one side. The Buddha said to him, "Tapassī, how many kinds of deed does Nigaṇṭha Nātaputta describe for performing bad deeds?"

"Reverend Gotama, Nigaṇṭha Nātaputta doesn't usually speak in terms of 'deeds'. He usually speaks in terms of 'rods'."

"Then how many kinds of rod does Nigaṇṭha Nātaputta describe for performing bad deeds?"

"Nigaṇṭha Nātaputta describes three kinds of rod for performing bad deeds: the physical rod, the verbal rod, and the mental rod."

"But are these kinds of rod all distinct from each other?"

"Yes, each is quite distinct."

“Of the three rods thus analyzed and differentiated, which rod does Nigaṇṭha Nātaputta describe as being the most blameworthy for performing bad deeds: the physical rod, the verbal rod, or the mental rod?”

“Nigaṇṭha Nātaputta describes the physical rod as being the most blameworthy for performing bad deeds, not so much the verbal rod or the mental rod.”

“Do you say the physical rod, Tapassī?”

“I say the physical rod, Reverend Gotama.”

“Do you say the physical rod, Tapassī?”

“I say the physical rod, Reverend Gotama.”

“Do you say the physical rod, Tapassī?”

“I say the physical rod, Reverend Gotama.”

Thus the Buddha made Dīgha Tapassī stand by this point up to the third time.

When this was said, Dīgha Tapassī said to the Buddha, “But Reverend Gotama, how many kinds of rod do you describe for performing bad deeds?”

“Tapassī, the Realized One doesn’t usually speak in terms of ‘rods’. He usually speaks in terms of ‘deeds’.”

“Then how many kinds of deed do you describe for performing bad deeds?”

“I describe three kinds of deed for performing bad deeds: physical deeds, verbal deeds, and mental deeds.”

“But are these kinds of deed all distinct from each other?”

“Yes, each is quite distinct.”

“Of the three deeds thus analyzed and differentiated, which deed do you describe as being the most blameworthy for performing bad deeds: physical deeds, verbal deeds, or mental deeds?”

"I describe mental deeds as being the most blameworthy for performing bad deeds, not so much physical deeds or verbal deeds."

"Do you say mental deeds, Reverend Gotama?"

"I say mental deeds, Tapassī."

"Do you say mental deeds, Reverend Gotama?"

"I say mental deeds, Tapassī."

"Do you say mental deeds, Reverend Gotama?"

"I say mental deeds, Tapassī."

Thus the Jain ascetic Dīgha Tapassī made the Buddha stand by this point up to the third time, after which he got up from his seat and went to see Nigaṇṭha Nātaputta.

Now at that time Nigaṇṭha Nātaputta was sitting together with a large assembly of laypeople of Bālaka headed by Upāli. Nigaṇṭha Nātaputta saw Dīgha Tapassī coming off in the distance and said to him, "So, Tapassī, where are you coming from in the middle of the day?"

"Just now, sir, I've come from the presence of the ascetic Gotama."

"But did you have some discussion with him?"

"I did."

"And what kind of discussion did you have with him?" Then Dīgha Tapassī informed Nigaṇṭha Nātaputta of all they had discussed. When he had spoken, Nigaṇṭha said to him, "Good, good, Tapassī! Dīgha Tapassī has answered the ascetic Gotama like an educated disciple who rightly understands their teacher's instructions. For how impressive is the measly mental rod when compared with the substantial physical rod? Rather, the physical rod is the most blameworthy for performing bad deeds, not so much the verbal rod or the mental rod."

When he said this, the householder Upāli said to him, “Good, sir! Well done, Dīgha Tapassī! The honorable Tapassī has answered the ascetic Gotama like an educated disciple who rightly understands their teacher’s instructions. For how impressive is the measly mental rod when compared with the substantial physical rod? Rather, the physical rod is the most blameworthy for performing bad deeds, not so much the verbal rod or the mental rod.

I’d better go and refute the ascetic Gotama’s doctrine regarding this point. If he stands by the position that he stated to Dīgha Tapassī, I’ll take him on in debate and drag him to and fro and round about, like a strong man would drag a fleecy sheep to and fro and round about! Taking him on in debate, I’ll drag him to and fro and round about, like a strong brewer’s worker would toss a large brewer’s sieve into a deep lake, grab it by the corners, and drag it to and fro and round about! Taking him on in debate, I’ll shake him down and about and give him a beating, like a strong brewer’s mixer would grab a strainer by the corners and shake it down and about, and give it a beating! I’ll play a game of ear-washing with the ascetic Gotama, like a sixty-year-old elephant would plunge into a deep lotus pond and play a game of ear-washing! Sir, I’d better go and refute the ascetic Gotama’s doctrine on this point.”

“Go, householder, refute the ascetic Gotama’s doctrine on this point. For either I should do so, or Dīgha Tapassī, or you.”

When he said this, Dīgha Tapassī said to Nigaṇṭha Nātaputta, “Sir, I don’t believe it’s a good idea for the householder Upāli to rebut the ascetic Gotama’s doctrine. For the ascetic Gotama is a magician. He knows a conversion magic, and uses it to convert the disciples of those who follow other paths.”

“It is impossible, Tapassī, it cannot happen that Upāli could become Gotama’s disciple. But it is possible that Gotama could

become Upāli's disciple. Go, householder, refute the ascetic Gotama's doctrine on this point. For either I should do so, or Dīgha Tapassī, or you."

For a second time ... and a third time, Dīgha Tapassī said to Nigaṇṭha Nātaputta, "Sir, I don't believe it's a good idea for the householder Upāli to rebut the ascetic Gotama's doctrine. For the ascetic Gotama is a magician. He knows a conversion magic, and uses it to convert the disciples of those who follow other paths."

"It is impossible, Tapassī, it cannot happen that Upāli could become Gotama's disciple. But it is possible that Gotama could become Upāli's disciple. Go, householder, refute the ascetic Gotama's doctrine on this point. For either I should do so, or Dīgha Tapassī, or you."

"Yes, sir," replied the householder Upāli to Nigaṇṭha Nāṭaputta. He got up from his seat, bowed, and respectfully circled him, keeping him on his right. Then he went to the Buddha, bowed, sat down to one side, and said to him, "Sir, did the Jain ascetic Dīgha Tapassī come here?"

"He did, householder."

"But did you have some discussion with him?"

"I did."

"And what kind of discussion did you have with him?"

Then the Buddha informed Upāli of all they had discussed.

When he said this, the householder Upāli said to him, "Good, sir, well done by Tapassī! The honorable Tapassī has answered the ascetic Gotama like an educated disciple who rightly understands their teacher's instructions. For how impressive is the measly mental rod when compared with the substantial physical rod? Rather, the physical rod is the most blameworthy for performing bad deeds, not so much the verbal rod or the mental rod."

"Householder, so long as you debate on the basis of truth, we can have some discussion about this."

"I will debate on the basis of truth, sir. Let us have some discussion about this."

"What do you think, householder? Take a Jain ascetic who is sick, suffering, gravely ill. They reject cold water and use only hot water. Not getting cold water, they might die. Now, where does Nigaṇṭha Nātaputta say they would be reborn?"

"Sir, there are gods called 'mind-bound'. They would be reborn there. Why is that? Because they died with mental attachment."

"Think about it, householder! You should think before answering. What you said before and what you said after don't match up. But you said that you would debate on the basis of truth."

"Even though the Buddha says this, still the physical rod is the most blameworthy for performing bad deeds, not so much the verbal rod or the mental rod."

"What do you think, householder? Take a Jain ascetic who is restrained in the fourfold restraint: obstructed by all water, devoted to all water, shaking off all water, pervaded by all water. When going out and coming back they accidentally injure many little creatures. Now, what result does Nigaṇṭha Nātaputta say they would incur?"

"Sir, Nigaṇṭha Nātaputta says that unintentional acts are not very blameworthy."

"But if they are intentional?"

"Then they are very blameworthy."

"But where does Nigaṇṭha Nātaputta say that intention is classified?"

"In the mental rod, sir."

“Think about it, householder! You should think before answering. What you said before and what you said after don’t match up. But you said that you would debate on the basis of truth.”

“Even though the Buddha says this, still the physical rod is the most blameworthy for performing bad deeds, not so much the verbal rod or the mental rod.”

“What do you think, householder? Is this Nāḷandā successful and prosperous and full of people?”

“Indeed it is, sir.”

“What do you think, householder? Suppose a man were to come along with a drawn sword and say: ‘In one moment I will reduce all the living creatures within the bounds of Nāḷandā to one heap and mass of flesh!’ What do you think, householder? Could he do that?”

“Sir, even ten, twenty, thirty, forty, or fifty men couldn’t do that. How impressive is one measly man?”

“What do you think, householder? Suppose an ascetic or brahmin with psychic power, who has achieved mastery of the mind, were to come along and say: ‘I will reduce Nāḷandā to ashes with a single malevolent act of will!’ What do you think, householder? Could he do that?”

“Sir, an ascetic or brahmin with psychic power, who has achieved mastery of the mind, could reduce ten, twenty, thirty, forty, or fifty Nāḷandās to ashes with a single malevolent act of will. How impressive is one measly Nāḷandā?”

“Think about it, householder! You should think before answering. What you said before and what you said after don’t match up. But you said that you would debate on the basis of truth.”

“Even though the Buddha says this, still the physical rod is the most blameworthy for performing bad deeds, not so much the verbal rod or the mental rod.”

“What do you think, householder? Have you heard how the wildernesses of Daṇḍaka, Kāliṅga, Mejjha, and Mātaṅga came to be that way?”

“I have, sir.”

“What have you heard?”

“I heard that it was because of a malevolent act of will by hermits that the wildernesses of Daṇḍaka, Kāliṅga, Mejjha, and Mātaṅga came to be that way.”

“Think about it, householder! You should think before answering. What you said before and what you said after don’t match up. But you said that you would debate on the basis of truth.”

“Sir, I was already delighted and satisfied by the Buddha’s very first simile. Nevertheless, I wanted to hear the Buddha’s various solutions to the problem, so I thought I’d oppose you in this way.

Excellent, sir! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, the Buddha has made the teaching clear in many ways. I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

“Householder, you should act after careful consideration. It’s good for well-known people such as yourself to act after careful consideration.”

“Now I’m even more delighted and satisfied with the Buddha, since he tells me to act after careful consideration. For

if the followers of other paths were to gain me as a disciple, they'd carry a banner all over Nāḷandā, saying: 'The householder Upāli has become our disciple!' And yet the Buddha says: 'Householder, you should act after careful consideration. It's good for well-known people such as yourself to act after careful consideration.'

For a second time, I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

"For a long time now, householder, your family has been a well-spring of support for the Jain ascetics. You should consider giving to them when they come."

"Now I'm even more delighted and satisfied with the Buddha, since he tells me to consider giving to the Jain ascetics when they come. I have heard, sir, that the ascetic Gotama says this: 'Gifts should only be given to me, not to others. Gifts should only be given to my disciples, not to the disciples of others. Only what is given to me is very fruitful, not what is given to others. Only what is given to my disciples is very fruitful, not what is given to the disciples of others.' Yet the Buddha encourages me to give to the Jain ascetics. Well, sir, we'll know the proper time for that.

For a third time, I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

Then the Buddha taught the householder Upāli step by step, with a talk on giving, ethical conduct, and heaven. He explained the drawbacks of sensual pleasures, so sordid and corrupt, and the benefit of renunciation. And when he knew that Upāli's mind was ready, pliable, rid of hindrances, joyful,

and confident he explained the special teaching of the Buddhas: suffering, its origin, its cessation, and the path. Just as a clean cloth rid of stains would properly absorb dye, in that very seat the stainless, immaculate vision of the Dhamma arose in Upāli: "Everything that has a beginning has an end." Then Upāli saw, attained, understood, and fathomed the Dhamma. He went beyond doubt, got rid of indecision, and became self-assured and independent of others regarding the Teacher's instructions.

He said to the Buddha, "Well, now, sir, I must go. I have many duties, and much to do."

"Please, householder, go at your convenience."

And then the householder Upāli approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right. Then he went back to his own home, where he addressed the gatekeeper, "My good gatekeeper, from this day forth close the gate to Jain monks and nuns, and open it for the Buddha's monks, nuns, laymen, and laywomen. If any Jain ascetics come, say this to them: 'Wait, sir, do not enter. From now on the householder Upāli has become a disciple of the ascetic Gotama. His gate is closed to Jain monks and nuns, and opened for the Buddha's monks, nuns, laymen, and laywomen. If you require alms-food, wait here, they will bring it to you.'"

"Yes, sir," replied the gatekeeper.

Dīgha Tapassī heard that Upāli had become a disciple of the ascetic Gotama. He went to Nigaṇṭha Nātaputta and said to him, "Sir, they say that the householder Upāli has become a disciple of the ascetic Gotama."

"It is impossible, Tapassī, it cannot happen that Upāli could become Gotama's disciple. But it is possible that Gotama could become Upāli's disciple."

For a second time … and a third time, Dīgha Tapassī said to Nigaṇṭha Nātaputta, “Sir, they say that the householder Upāli has become a disciple of the ascetic Gotama.”

“It is impossible, Tapassī, it cannot happen that Upāli could become Gotama’s disciple. But it is possible that Gotama could become Upāli’s disciple.”

“Well, sir, I’d better go and find out whether or not Upāli has become Gotama’s disciple.”

“Go, Tapassī, and find out whether or not Upāli has become Gotama’s disciple.”

Then Dīgha Tapassī went to Upāli’s home. The gatekeeper saw him coming off in the distance and said to him, “Wait, sir, do not enter. From now on the householder Upāli has become a disciple of the ascetic Gotama. His gate is closed to Jain monks and nuns, and opened for the Buddha’s monks, nuns, laymen, and laywomen. If you require alms-food, wait here, they will bring it to you.”

Saying, “No, mister, I do not require alms-food,” he turned back and went to Nigaṇṭha Nātaputta and said to him, “Sir, it’s really true that Upāli has become Gotama’s disciple. Sir, I couldn’t get you to accept that it wasn’t a good idea for the householder Upāli to rebut the ascetic Gotama’s doctrine. For the ascetic Gotama is a magician. He knows a conversion magic, and uses it to convert the disciples of those who follow other paths. The householder Upāli has been converted by the ascetic Gotama’s conversion magic!”

“It is impossible, Tapassī, it cannot happen that Upāli could become Gotama’s disciple. But it is possible that Gotama could become Upāli’s disciple.”

For a second time … and a third time, Dīgha Tapassī told Nigaṇṭha Nātaputta that it was really true.

“It is impossible …

Well, Tapassī, I'd better go and find out for myself whether or not Upāli has become Gotama's disciple."

Then Nigaṇṭha Nātaputta went to Upāli's home together with a large following of Jain ascetics. The gatekeeper saw him coming off in the distance and said to him: 'Wait, sir, do not enter. From now on the householder Upāli has become a disciple of the ascetic Gotama. His gate is closed to Jain monks and nuns, and opened for the Buddha's monks, nuns, laymen, and laywomen. If you require alms-food, wait here, they will bring it to you."

"Well then, my good gatekeeper, go to Upāli and say: 'Sir, Nigaṇṭha Nātaputta is waiting outside the gates together with a large following of Jain ascetics. He wishes to see you.'"

"Yes, sir," replied the gatekeeper. He went to Upāli and relayed what was said. Upāli said to him, "Well, then, my good gatekeeper, prepare seats in the hall of the middle gate."

"Yes, sir," replied the gatekeeper. He did as he was asked, then returned to Upāli and said, "Sir, seats have been prepared in the hall of the middle gate. Please go at your convenience."

Then Upāli went to the hall of the middle gate, where he sat on the highest and finest seat. He addressed the gatekeeper, "Well then, my good gatekeeper, go to Nigaṇṭha Nātaputta and say to him: 'Sir, Upāli says you may enter if you wish.'"

"Yes, sir," replied the gatekeeper. He went to Nigaṇṭha Nātaputta and relayed what was said.

Then Nigaṇṭha Nātaputta went to the hall of the middle gate together with a large following of Jain ascetics. Previously, when Upāli saw Nigaṇṭha Nātaputta coming, he would go out to greet him and, having wiped off the highest and finest seat with his upper robe, he would put his arms around him and sit him down. But today, having seated himself on the highest and

finest seat, he said to Nigaṇṭha Nātaputta, "There are seats, sir. Please sit if you wish."

When he said this, Nigaṇṭha Nātaputta said to him: "You're mad, householder! You're a moron! You said: 'I'll go and refute the ascetic Gotama's doctrine.' But you come back caught in the vast net of his doctrine. Suppose a man went to deliver a pair of balls, but came back castrated. Or they went to deliver eyes, but came back blinded. In the same way, you said: 'I'll go and refute the ascetic Gotama's doctrine.' But you come back caught in the vast net of his doctrine. You've been converted by the ascetic Gotama's conversion magic!"

"Sir, this conversion magic is excellent. This conversion magic is lovely! If my loved ones—relatives and kin—were to be converted by this, it would be for their lasting welfare and happiness. If all the aristocrats, brahmins, merchants, and workers were to be converted by this, it would be for their lasting welfare and happiness. If the whole world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—were to be converted by this, it would be for their lasting welfare and happiness. Well then, sir, I shall give you a simile. For by means of a simile some sensible people understand the meaning of what is said.

Once upon a time there was an old brahmin, elderly and senior. His wife was a young brahmin lady who was pregnant and approaching the time for giving birth. Then she said to the brahmin, 'Go, brahmin, buy a baby monkey from the market and bring it back so it can be a playmate for my child.'

When she said this, the brahmin said to her, 'Wait, my dear, until you give birth. If your child is a boy, I'll buy you a male monkey, but if it's a girl, I'll buy a female monkey.'

For a second time, and a third time she said to the brahmin, ‘Go, brahmin, buy a baby monkey from the market and bring it back so it can be a playmate for my child.’

Then that brahmin, because of his love for the brahmin lady, bought a male baby monkey at the market, brought it to her, and said, ‘I’ve bought this male baby monkey for you so it can be a playmate for your child.’

When he said this, she said to him, ‘Go, brahmin, take this monkey to Rattapāṇi the dyer and say, “‘Mister Rattapāṇi, I wish to have this monkey dyed the color of yellow greasepaint, pounded and re-pounded, and pressed on both sides.”’

Then that brahmin, because of his love for the brahmin lady, took the monkey to Rattapāṇi the dyer and said, ‘Mister Rattapāṇi, I wish to have this monkey dyed the color of yellow greasepaint, pounded and re-pounded, and pressed on both sides.’

When he said this, Rattapāṇi said to him, ‘Sir, this monkey can withstand a dying, but not a pounding or a pressing.’

In the same way, the doctrine of the foolish Jains looks fine initially—for fools, not for the astute—but can’t withstand being scrutinized or pressed.

Then some time later that brahmin took a new pair of garments to Rattapāṇi the dyer and said, ‘Mister Rattapāṇi, I wish to have this new pair of garments dyed the color of yellow greasepaint, pounded and re-pounded, and pressed on both sides.’

When he said this, Rattapāṇi said to him, ‘Sir, this pair of garments can withstand a dying, a pounding, and a pressing.’

In the same way, the doctrine of the Buddha looks fine initially—for the astute, not for fools—and it can withstand being scrutinized and pressed.”

"Householder, the king and his retinue know you as a disciple of Niganṭha Nātaputta. Whose disciple should we remember you as?"

When he had spoken, the householder Upāli got up from his seat, arranged his robe over one shoulder, raised his joined palms in the direction of the Buddha, and said to Niganṭha Nātaputta, "Well then, sir, hear whose disciple I am:

The wise one, free of delusion,
rid of barrenness, victor in battle;
he's untroubled and so even-minded,
with the virtue of an elder and the wisdom of a saint,
immaculate in the midst of it all:
he is the Buddha, and I am his disciple.

He has no indecision, he's content,
joyful, he has spat out the world's bait;
he has completed the ascetic's task as a human,
a man who bears his final body;
he's beyond compare, he's stainless:
he is the Buddha, and I am his disciple.

He's free of doubt, he's skillful,
he's a trainer, an excellent charioteer;
supreme, with brilliant qualities,
confident, his light shines forth;
he has cut off conceit, he's a hero:
he is the Buddha, and I am his disciple.

The chief bull, immeasurable,
profound, sagacious;
he is the builder of sanctuary, knowledgeable,
firm in principle and restrained;
he has got over clinging and is liberated:
he is the Buddha, and I am his disciple.

He's a giant, living remotely,
he's ended the fetters and is liberated;
he's skilled in dialogue and cleansed,
with banner put down, desireless;
he's tamed, and doesn't proliferate:
he is the Buddha, and I am his disciple.

He is the seventh sage, free of deceit,
with three knowledges, he has attained to holiness,
he has bathed, he knows philology,
he's tranquil, he understands what is known;
he crushes resistance, he is the lord:
he is the Buddha, and I am his disciple.

The noble one, self-developed,
he has attained the goal and explains it;
he is mindful, discerning,
neither leaning forward nor pulling back,
he's unstirred, attained to mastery:
he is the Buddha, and I am his disciple.

He has risen up, he practices absorption,
not following inner thoughts, he is pure,
independent, and fearless;
secluded, he has reached the peak,
crossed over, he helps others across:
he is the Buddha, and I am his disciple.

He's peaceful, his wisdom is vast,
with great wisdom, he's free of greed;
he is the Realized One, the Holy One,
unrivaled, unequaled,
assured, and subtle:
he is the Buddha, and I am his disciple.

He has cut off craving and is awakened,
free of fuming, unsullied;
a mighty spirit worthy of offerings,
best of men, inestimable,
grand, he has reached the peak of glory:
he is the Buddha, and I am his disciple."

"But when did you compose these praises of the ascetic Gotama's beautiful qualities, householder?"

"Sir, suppose there was a large heap of many different flowers. A deft garland-maker or their apprentice could tie them into a colorful garland. In the same way, the Buddha has many beautiful qualities to praise, many hundreds of such qualities. Who, sir, would not praise the praiseworthy?"

Unable to bear this honor paid to the Buddha, Niganṭha Nātaputta spewed hot blood from his mouth there and then.

57. The Ascetic Who Behaved Like a Dog: *Kukkuravatika*

So I have heard. At one time the Buddha was staying in the land of the Koliyans, where they have a town named Haliddavasana.

Then Puṇṇa Koliyaputta, who had taken a vow to behave like a cow, and Seniya, a naked ascetic who had taken a vow to behave like a dog, went to see the Buddha. Puṇṇa bowed to the Buddha and sat down to one side, while Seniya exchanged greetings and polite conversation with him before sitting down to one side curled up like a dog.

Puṇṇa said to the Buddha, "Sir, this naked dog ascetic Seniya does a hard thing: he eats food placed on the ground. For a long time he has undertaken that observance to behave like a dog. Where will he be reborn in his next life?"

"Enough, Puṇṇa, let it be. Don't ask me that."

For a second time ... and a third time, Puṇṇa said to the Buddha, "Sir, this naked dog ascetic Seniya does a hard thing: he eats food placed on the ground. For a long time he has undertaken that observance to behave like a dog. Where will he be reborn in his next life?"

"Clearly, Puṇṇa, I'm not getting through to you when I say: 'Enough, Puṇṇa, let it be. Don't ask me that.' Nevertheless, I will answer you.

Take someone who develops the dog observance fully and uninterruptedly. They develop a dog's ethics, a dog's

mentality, and a dog's behavior fully and uninterruptedly. When their body breaks up, after death, they're reborn in the company of dogs. But if they have such a view: 'By this precept or observance or mortification or spiritual life, may I become one of the gods!' This is their wrong view. An individual with wrong view is reborn in one of two places, I say: hell or the animal realm. So if the dog observance succeeds it leads to rebirth in the company of dogs, but if it fails it leads to hell."

When he said this, Seniya cried and burst out in tears.

The Buddha said to Puṇṇa, "This is what I didn't get through to you when I said: 'Enough, Puṇṇa, let it be. Don't ask me that.'"

"Sir, I'm not crying because of what the Buddha said. But, sir, for a long time I have undertaken this observance to behave like a dog. Sir, this Puṇṇa has taken a vow to behave like a cow. For a long time he has undertaken that observance to behave like a cow. Where will he be reborn in his next life?"

"Enough, Seniya, let it be. Don't ask me that."

For a second time ... and a third time Seniya said to the Buddha, "Sir, this Puṇṇa has taken a vow to behave like a cow. For a long time he has undertaken that observance to behave like a cow. Where will he be reborn in his next life?"

"Clearly, Seniya, I'm not getting through to you when I say: 'Enough, Seniya, let it be. Don't ask me that.' Nevertheless, I will answer you.

Take someone who develops the cow observance fully and uninterruptedly. They develop a cow's ethics, a cow's mentality, and a cow's behavior fully and uninterruptedly. When their body breaks up, after death, they're reborn in the company of cows. But if they have such a view: 'By this precept or observance or mortification or spiritual life, may I become one of the gods!' This is their wrong view. An individual with

wrong view is reborn in one of two places, I say: hell or the animal realm. So if the cow observance succeeds it leads to rebirth in the company of cows, but if it fails it leads to hell."

When he said this, Puṇṇa cried and burst out in tears.

The Buddha said to Seniya, "This is what I didn't get through to you when I said: 'Enough, Seniya, let it be. Don't ask me that.'"

"Sir, I'm not crying because of what the Buddha said. But, sir, for a long time I have undertaken this observance to behave like a cow. I am quite confident that the Buddha is capable of teaching me so that I can give up this cow observance, and the naked ascetic Seniya can give up that dog observance."

"Well then, Puṇṇa, listen and pay close attention, I will speak."

"Yes, sir," he replied. The Buddha said this:

"Puṇṇa, I declare these four kinds of deeds, having realized them with my own insight. What four?

1. There are dark deeds with dark results;
2. bright deeds with bright results;
3. dark and bright deeds with dark and bright results; and
4. neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds.

And what are dark deeds with dark results? It's when someone makes hurtful choices by way of body, speech, and mind. Having made these choices, they're reborn in a hurtful world, where hurtful contacts touch them. Touched by hurtful contacts, they experience hurtful feelings that are exclusively painful—like the beings in hell. This is how a being is born from a being. For your deeds determine your rebirth, and when you're reborn contacts affect you. This is why I say that sentient beings are heirs to their deeds. These are called dark deeds with dark results.

And what are bright deeds with bright results? It's when someone makes pleasing choices by way of body, speech, and mind. Having made these choices, they are reborn in a pleasing world, where pleasing contacts touch them. Touched by pleasing contacts, they experience pleasing feelings that are exclusively happy—like the gods replete with glory. This is how a being is born from a being. For your deeds determine your rebirth, and when you're reborn contacts affect you. This is why I say that sentient beings are heirs to their deeds. These are called bright deeds with bright results.

And what are dark and bright deeds with dark and bright results? It's when someone makes both hurtful and pleasing choices by way of body, speech, and mind. Having made these choices, they are reborn in a world that is both hurtful and pleasing, where hurtful and pleasing contacts touch them. Touched by both hurtful and pleasing contacts, they experience both hurtful and pleasing feelings that are a mixture of pleasure and pain—like humans, some gods, and some beings in the underworld. This is how a being is born from a being. For what you do brings about your rebirth, and when you're reborn contacts affect you. This is why I say that sentient beings are heirs to their deeds. These are called dark and bright deeds with dark and bright results.

And what are neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds? It's the intention to give up dark deeds with dark results, bright deeds with bright results, and both dark and bright deeds with both dark and bright results. These are called neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds.

These are the four kinds of deeds that I declare, having realized them with my own insight."

When he had spoken, Puṇṇa Koliyaputta the observer of cow behavior said to the Buddha, "Excellent, sir! Excellent! ... From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

And Seniya the naked dog ascetic said to the Buddha, "Excellent, sir! Excellent! ... I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. Sir, may I receive the going forth, the ordination in the Buddha's presence?"

"Seniya, if someone formerly ordained in another sect wishes to take the going forth, the ordination in this teaching and training, they must spend four months on probation. When four months have passed, if the mendicants are satisfied, they'll give the going forth, the ordination into monkhood. However, I have recognized individual differences in this matter."

"Sir, if four months probation are required in such a case, I'll spend four years on probation. When four years have passed, if the mendicants are satisfied, let them give me the going forth, the ordination into monkhood."

And the naked dog ascetic Seniya received the going forth, the ordination in the Buddha's presence. Not long after his ordination, Venerable Seniya, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

He understood: "Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence." And Venerable Seniya became one of the perfected.

58. With Prince Abhaya: *Abhayarājakumāra*

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Then Prince Abhaya went up to Nigaṇṭha Nātaputta, bowed, and sat down to one side. Nigaṇṭha Nātaputta said to him, "Come, prince, refute the ascetic Gotama's doctrine. Then you will get a good reputation: 'Prince Abhaya refuted the doctrine of the ascetic Gotama, so mighty and powerful!'"

"But sir, how am I to do this?"

"Here, prince, go to the ascetic Gotama and say to him: 'Sir, might the Realized One utter speech that is disliked by others?' When he's asked this, if he answers: 'He might, prince,' say this to him, 'Then, sir, what exactly is the difference between you and an ordinary person? For even an ordinary person might utter speech that is disliked by others.' But if he answers, 'He would not, prince,' say this to him: 'Then, sir, why exactly did you declare of Devadatta: "Devadatta is going to a place of loss, to hell, there to remain for an eon, irredeemable"? Devadatta was angry and upset with what you said.'

When you put this dilemma to him, the Buddha won't be able to either spit it out or swallow it down. He'll be like a man with an iron cross stuck in his throat, unable to either spit it out or swallow it down."

"Yes, sir," replied Abhaya. He got up from his seat, bowed, and respectfully circled Nigaṇṭha Nāṭaputta, keeping him on

his right. Then he went to the Buddha, bowed, and sat down to one side.

Then he looked up at the sun and thought, "It's too late to refute the Buddha's doctrine today. I shall refute his doctrine in my own home tomorrow." He said to the Buddha, "Sir, may the Buddha please accept tomorrow's meal from me, together with three other monks." The Buddha consented in silence.

Then, knowing that the Buddha had consented, Abhaya got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Then when the night had passed, the Buddha robed up in the morning and, taking his bowl and robe, went to Abhaya's home, and sat down on the seat spread out. Then Abhaya served and satisfied the Buddha with his own hands with a variety of delicious foods.

When the Buddha had eaten and washed his hand and bowl, Abhaya took a low seat, sat to one side, and said to him, "Sir, might the Realized One utter speech that is disliked by others?"

"This is no simple matter, prince."

"Then the Jains have lost in this, sir."

"But prince, why do you say that the Jains have lost in this?"

Then Abhaya told the Buddha all that had happened.

Now at that time a little baby boy was sitting in Prince Abhaya's lap. Then the Buddha said to Abhaya, "What do you think, prince? If—because of your negligence or his nurse's negligence—your boy was to put a stick or stone in his mouth, what would you do to him?"

"I'd try to take it out, sir. If that didn't work, I'd hold his head with my left hand, and take it out using a hooked finger of my right hand, even if it drew blood. Why is that? Because I have compassion for the boy, sir."

“In the same way, prince, the Realized One does not utter speech that he knows to be untrue, false, and harmful, and which is disliked by others. The Realized One does not utter speech that he knows to be true and substantive, but which is harmful and disliked by others. The Realized One knows the right time to speak so as to explain what he knows to be true, substantive, and beneficial, but which is disliked by others. The Realized One does not utter speech that he knows to be untrue, false, and harmful, but which is liked by others. The Realized One does not utter speech that he knows to be true and substantive, but which is harmful, even if it is liked by others. The Realized One knows the right time to speak so as to explain what he knows to be true, substantive, and beneficial, and which is liked by others. Why is that? Because the Realized One has compassion for sentient beings.”

“Sir, there are clever aristocrats, brahmins, householders, or ascetics who come to see you with a question already planned. Do you think beforehand that if they ask you like this, you’ll answer like that, or does the answer just appear to you on the spot?”

“Well then, prince, I’ll ask you about this in return, and you can answer as you like. What do you think, prince? Are you skilled in the various parts of a chariot?”

“I am, sir.”

“What do you think, prince? When they come to you and ask: ‘What’s the name of this chariot part?’ Do you think beforehand that if they ask you like this, you’ll answer like that, or does the answer appear to you on the spot?”

“Sir, I’m well-known as a charioteer skilled in a chariot’s parts. All the parts are well-known to me. The answer just appears to me on the spot.”

“In the same way, when clever aristocrats, brahmins, householders, or ascetics come to see me with a question already planned, the answer just appears to me on the spot. Why is that? Because the Realized One has clearly comprehended the principle of the teachings, so that the answer just appears to him on the spot.”

When he had spoken, Prince Abhaya said to the Buddha, “Excellent, sir! Excellent! ... From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

59. The Many Kinds of Feeling: *Bahuvedanīya*

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then the master builder Pañcakaṅga went up to Venerable Udāyī, bowed, sat down to one side, and said to him, "Sir, how many feelings has the Buddha spoken of?"

"Master builder, the Buddha has spoken of three feelings: pleasant, painful, and neutral. The Buddha has spoken of these three feelings."

When he said this, Pañcakaṅga said to Udāyī, "Sir, Udāyī, the Buddha hasn't spoken of three feelings. He's spoken of two feelings: pleasant and painful. The Buddha said that neutral feeling is included as a peaceful and subtle kind of pleasure."

For a second time, Udāyī said to Pañcakaṅga, "The Buddha hasn't spoken of two feelings, he's spoken of three." For a second time, Pañcakaṅga said to Udāyī, "The Buddha hasn't spoken of three feelings, he's spoken of two."

And for a third time, Udāyī said to Pañcakaṅga, "The Buddha hasn't spoken of two feelings, he's spoken of three."

And for a third time, Pañcakaṅga said to Udāyī, "The Buddha hasn't spoken of three feelings, he's spoken of two."

But neither was able to persuade the other.

Venerable Ānanda heard this discussion between Udāyī and Pañcakaṅga. Then he went up to the Buddha, bowed, sat down

to one side, and informed the Buddha of all they had discussed. When he had spoken, the Buddha said to him:

"Ānanda, the explanation by the mendicant Udāyī, which the master builder Pañcakaṅga didn't agree with, was quite correct. But the explanation by Pañcakaṅga, which Udāyī didn't agree with, was also quite correct. In one explanation I've spoken of two feelings. In another explanation I've spoken of three feelings, or five, six, eighteen, thirty-six, or a hundred and eight feelings. I've explained the teaching in all these different ways. This being so, you can expect that those who don't concede, approve, or agree with what has been well spoken will argue, quarrel, and fight, continually wounding each other with barbed words. I've explained the teaching in all these different ways. This being so, you can expect that those who do concede, approve, or agree with what has been well spoken will live in harmony, appreciating each other, without quarreling, blending like milk and water, and regarding each other with kindly eyes.

There are these five kinds of sensual stimulation. What five? Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear ... Smells known by the nose ... Tastes known by the tongue ... Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation. The pleasure and happiness that arise from these five kinds of sensual stimulation is called sensual pleasure.

There are those who would say that this is the highest pleasure and happiness that sentient beings experience. But I don't grant them that. Why is that? Because there is another pleasure that is finer than that. And what is that pleasure? It's when a mendicant, quite secluded from sensual pleasures,

secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. This is a pleasure that is finer than that.

There are those who would say that this is the highest pleasure and happiness that sentient beings experience. But I don't grant them that. Why is that? Because there is another pleasure that is finer than that. And what is that pleasure? It's when, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected. ...

There is another pleasure that is finer than that. And what is that pleasure? It's when, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' ...

There is another pleasure that is finer than that. And what is that pleasure? It's when, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. ...

There is another pleasure that is finer than that. And what is that pleasure? It's when a mendicant, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', enters and remains in the dimension of infinite space. ...

There is another pleasure that is finer than that. And what is that pleasure? It's when a mendicant, going totally beyond the

dimension of infinite space, aware that 'consciousness is infinite', enters and remains in the dimension of infinite consciousness. ...

There is another pleasure that is finer than that. And what is that pleasure? It's when a mendicant, going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', enters and remains in the dimension of nothingness. ...

There is another pleasure that is finer than that. And what is that pleasure? It's when a mendicant, going totally beyond the dimension of nothingness, enters and remains in the dimension of neither perception nor non-perception. This is a pleasure that is finer than that.

There are those who would say that this is the highest pleasure and happiness that sentient beings experience. But I don't grant them that. Why is that? Because there is another pleasure that is finer than that. And what is that pleasure? It's when a mendicant, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. This is a pleasure that is finer than that.

It's possible that wanderers who follow other paths might say, 'The ascetic Gotama spoke of the cessation of perception and feeling, and he includes it in happiness. What's up with that?'

When wanderers who follow other paths say this, you should say to them, 'Reverends, when the Buddha describes what's included in happiness, he's not just referring to pleasant feeling. The Realized One describes pleasure as included in happiness wherever it's found, and in whatever context.'"

That is what the Buddha said. Satisfied, Venerable Ānanda was happy with what the Buddha said.

60. Guaranteed: *Apaṇṇaka*

So I have heard. At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants when he arrived at a village of the Kosalan brahmins named Sālā.

The brahmins and householders of Sālā heard:

"It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—wandering in the land of the Kosalans has arrived at Sālā, together with a large Saṅgha of mendicants. He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure. It's good to see such perfected ones."

Then the brahmins and householders of Sālā went up to the Buddha. Before sitting down to one side, some bowed, some exchanged greetings and polite conversation, some held up their joined palms toward the Buddha, some announced their

name and clan, while some kept silent. The Buddha said to them:

"So, householders, is there some other teacher you're happy with, in whom you have acquired grounded faith?"

"No, sir."

"Since you haven't found a teacher you're happy with, you should undertake and implement this guaranteed teaching. For when the guaranteed teaching is undertaken, it will be for your lasting welfare and happiness. And what is the guaranteed teaching?

There are some ascetics and brahmins who have this doctrine and view: 'There's no meaning in giving, sacrifice, or offerings. There's no fruit or result of good and bad deeds. There's no afterlife. There's no obligation to mother and father. No beings are reborn spontaneously. And there's no ascetic or brahmin who is well attained and practiced, and who describes the afterlife after realizing it with their own insight.'

And there are some ascetics and brahmins whose doctrine directly contradicts this. They say: 'There is meaning in giving, sacrifice, and offerings. There are fruits and results of good and bad deeds. There is an afterlife. There is obligation to mother and father. There are beings reborn spontaneously. And there are ascetics and brahmins who are well attained and practiced, and who describe the afterlife after realizing it with their own insight.'

What do you think, householders? Don't these doctrines directly contradict each other?"

"Yes, sir."

"Since this is so, consider those ascetics and brahmins whose view is that there's no meaning in giving, etc. You can expect that they will reject good conduct by way of body, speech, and mind, and undertake and implement bad conduct by way of

body, speech, and mind. Why is that? Because those ascetics and brahmins don't see that unskillful qualities are full of drawbacks, sordidness, and corruption, or that skillful qualities have the benefit and cleansing power of renunciation.

Moreover, since there actually is another world, their view that there is no other world is wrong view. Since there actually is another world, their thought that there is no other world is wrong thought. Since there actually is another world, their speech that there is no other world is wrong speech. Since there actually is another world, in saying that there is no other world they contradict those perfected ones who know the other world. Since there actually is another world, in convincing another that there is no other world they are convincing them to accept an untrue teaching. And on account of that they glorify themselves and put others down. So they give up their former ethical conduct and are established in unethical conduct. And that is how wrong view gives rise to these many bad, unskillful qualities—wrong view, wrong thought, wrong speech, contradicting the noble ones, convincing others to accept untrue teachings, and glorifying oneself and putting others down.

A sensible person reflects on this matter in this way: 'If there is no other world, when this individual's body breaks up they will keep themselves safe. And if there is another world, when their body breaks up, after death, they will be reborn in a place of loss, a bad place, the underworld, hell. But let's assume that those who say that there is no other world are correct. Regardless, that individual is still criticized by sensible people in the present life as being an immoral individual of wrong view, a nihilist.' But if there really is another world, they lose on both counts. For they are criticized by sensible people in the present life, and when their body breaks up, after death,

they will be reborn in a place of loss, a bad place, the underworld, hell. They have wrongly undertaken this guaranteed teaching in such a way that it encompasses the positive outcomes of one side only, leaving out the skillful premise.

Since this is so, consider those ascetics and brahmins whose view is that there is meaning in giving, etc. You can expect that they will reject bad conduct by way of body, speech, and mind, and undertake and implement good conduct by way of body, speech, and mind. Why is that? Because those ascetics and brahmins see that unskillful qualities are full of drawbacks, sordidness, and corruption, and that skillful qualities have the benefit and cleansing power of renunciation.

Moreover, since there actually is another world, their view that there is another world is right view. Since there actually is another world, their thought that there is another world is right thought. Since there actually is another world, their speech that there is another world is right speech. Since there actually is another world, in saying that there is another world they don't contradict those perfected ones who know the other world. Since there actually is another world, in convincing another that there is another world they are convincing them to accept a true teaching. And on account of that they don't glorify themselves or put others down. So they give up their former unethical conduct and are established in ethical conduct. And that is how right view gives rise to these many skillful qualities—right view, right thought, right speech, not contradicting the noble ones, convincing others to accept true teachings, and not glorifying oneself or putting others down.

A sensible person reflects on this matter in this way: 'If there is another world, when this individual's body breaks up, after death, they will be reborn in a good place, a heavenly realm.

But let's assume that those who say that there is no other world are correct. Regardless, that individual is still praised by sensible people in the present life as being a moral individual of right view, who affirms a positive teaching.' So if there really is another world, they win on both counts. For they are praised by sensible people in the present life, and when their body breaks up, after death, they will be reborn in a good place, a heavenly realm. They have rightly undertaken this guaranteed teaching in such a way that it encompasses the positive outcomes of both sides, leaving out the unskillful premise.

There are some ascetics and brahmins who have this doctrine and view: 'The one who acts does nothing wrong when they punish, mutilate, torture, aggrieve, oppress, intimidate, or when they encourage others to do the same. They do nothing wrong when they kill, steal, break into houses, plunder wealth, steal from isolated buildings, commit highway robbery, commit adultery, and lie. If you were to reduce all the living creatures of this earth to one heap and mass of flesh with a razor-edged chakram, no evil comes of that, and no outcome of evil. If you were to go along the south bank of the Ganges killing, mutilating, and torturing, and encouraging others to do the same, no evil comes of that, and no outcome of evil. If you were to go along the north bank of the Ganges giving and sacrificing and encouraging others to do the same, no merit comes of that, and no outcome of merit. In giving, self-control, restraint, and truthfulness there is no merit or outcome of merit.'

And there are some ascetics and brahmins whose doctrine directly contradicts this. They say: 'The one who acts does a bad deed when they punish, mutilate, torture, aggrieve, oppress, intimidate, or when they encourage others to do the

same. They do a bad deed when they kill, steal, break into houses, plunder wealth, steal from isolated buildings, commit highway robbery, commit adultery, and lie. If you were to reduce all the living creatures of this earth to one heap and mass of flesh with a razor-edged chakram, evil comes of that, and an outcome of evil. If you were to go along the south bank of the Ganges killing, mutilating, and torturing, and encouraging others to do the same, evil comes of that, and an outcome of evil. If you were to go along the north bank of the Ganges giving and sacrificing and encouraging others to do the same, merit comes of that, and an outcome of merit. In giving, self-control, restraint, and truthfulness there is merit and outcome of merit.'

What do you think, householders? Don't these doctrines directly contradict each other?"

"Yes, sir."

"Since this is so, consider those ascetics and brahmins whose view is that the one who acts does nothing wrong when they punish, etc. You can expect that they will reject good conduct by way of body, speech, and mind, and undertake and implement bad conduct by way of body, speech, and mind. Why is that? Because those ascetics and brahmins don't see that unskillful qualities are full of drawbacks, sordidness, and corruption, or that skillful qualities have the benefit and cleansing power of renunciation.

Moreover, since action actually does have an effect, their view that action is ineffective is wrong view. Since action actually does have an effect, their thought that action is ineffective is wrong thought. Since action actually does have an effect, their speech that action is ineffective is wrong speech. Since action actually does have an effect, in saying that action is ineffective they contradict those perfected ones who

teach that action is effective. Since action actually does have an effect, in convincing another that action is ineffective they are convincing them to accept an untrue teaching. And on account of that they glorify themselves and put others down. So they give up their former ethical conduct and are established in unethical conduct. And that is how wrong view gives rise to these many bad, unskillful qualities—wrong view, wrong thought, wrong speech, contradicting the noble ones, convincing others to accept untrue teachings, and glorifying oneself and putting others down.

A sensible person reflects on this matter in this way: 'If there is no effective action, when this individual's body breaks up they will keep themselves safe. And if there is effective action, when their body breaks up, after death, they will be reborn in a place of loss, a bad place, the underworld, hell. But let's assume that those who say that there is no effective action are correct. Regardless, that individual is still criticized by sensible people in the present life as being an immoral individual of wrong view, one who denies the efficacy of action.' But if there really is effective action, they lose on both counts. For they are criticized by sensible people in the present life, and when their body breaks up, after death, they will be reborn in a place of loss, a bad place, the underworld, hell. They have wrongly undertaken this guaranteed teaching in such a way that it encompasses the positive outcomes of one side only, leaving out the skillful premise.

Since this is so, consider those ascetics and brahmins whose view is that the one who acts does a bad deed when they punish, etc. You can expect that they will reject bad conduct by way of body, speech, and mind, and undertake and implement good conduct by way of body, speech, and mind. Why is that? Because those ascetics and brahmins see that

unskillful qualities are full of drawbacks, sordidness, and corruption, and that skillful qualities have the benefit and cleansing power of renunciation.

Moreover, since action actually does have an effect, their view that action is effective is right view. Since action actually does have an effect, their thought that action is effective is right thought. Since action actually does have an effect, their speech that action is effective is right speech. Since action actually does have an effect, in saying that action is effective they don't contradict those perfected ones who teach that action is effective. Since action actually does have an effect, in convincing another that action is effective they are convincing them to accept a true teaching. And on account of that they don't glorify themselves or put others down. So they give up their former unethical conduct and are established in ethical conduct. And that is how right view gives rise to these many skillful qualities—right view, right thought, right speech, not contradicting the noble ones, convincing others to accept true teachings, and not glorifying oneself or putting others down.

A sensible person reflects on this matter in this way: 'If there is effective action, when this individual's body breaks up, after death, they will be reborn in a good place, a heavenly realm. But let's assume that those who say that there is no effective action are correct. Regardless, that individual is still praised by sensible people in the present life as being a moral individual of right view, who affirms the efficacy of action.' So if there really is effective action, they win on both counts. For they are praised by sensible people in the present life, and when their body breaks up, after death, they will be reborn in a good place, a heavenly realm. They have rightly undertaken this guaranteed teaching in such a way that it encompasses the

positive outcomes of both sides, leaving out the unskillful premise.

There are some ascetics and brahmins who have this doctrine and view: 'There is no cause or condition for the corruption of sentient beings. Sentient beings are corrupted without cause or reason. There's no cause or condition for the purification of sentient beings. Sentient beings are purified without cause or reason. There is no power, no energy, no manly strength or vigor. All sentient beings, all living creatures, all beings, all souls lack control, power, and energy. Molded by destiny, circumstance, and nature, they experience pleasure and pain in the six classes of rebirth.'

And there are some ascetics and brahmins whose doctrine directly contradicts this. They say: 'There is a cause and condition for the corruption of sentient beings. Sentient beings are corrupted with cause and reason. There is a cause and condition for the purification of sentient beings. Sentient beings are purified with cause and reason. There is power, energy, manly strength and vigor. It is not the case that all sentient beings, all living creatures, all beings, all souls lack control, power, and energy, or that, molded by destiny, circumstance, and nature, they experience pleasure and pain in the six classes of rebirth.'

What do you think, householders? Don't these doctrines directly contradict each other?"

"Yes, sir."

"Since this is so, consider those ascetics and brahmins whose view is that there's no cause or condition for the corruption of sentient beings, etc. You can expect that they will reject good conduct by way of body, speech, and mind, and undertake and implement bad conduct by way of body, speech, and mind. Why is that? Because those ascetics and brahmins don't see

that unskillful qualities are full of drawbacks, sordidness, and corruption, or that skillful qualities have the benefit and cleansing power of renunciation.

Moreover, since there actually is causality, their view that there is no causality is wrong view. Since there actually is causality, their thought that there is no causality is wrong thought. Since there actually is causality, their speech that there is no causality is wrong speech. Since there actually is causality, in saying that there is no causality they contradict those perfected ones who teach that there is causality. Since there actually is causality, in convincing another that there is no causality they are convincing them to accept an untrue teaching. And on account of that they glorify themselves and put others down. So they give up their former ethical conduct and are established in unethical conduct. And that is how wrong view gives rise to these many bad, unskillful qualities—wrong view, wrong thought, wrong speech, contradicting the noble ones, convincing others to accept untrue teachings, and glorifying oneself and putting others down.

A sensible person reflects on this matter in this way: 'If there is no causality, when this individual's body breaks up they will keep themselves safe. And if there is causality, when their body breaks up, after death, they will be reborn in a place of loss, a bad place, the underworld, hell. But let's assume that those who say that there is no causality are correct. Regardless, that individual is still criticized by sensible people in the present life as being an immoral individual of wrong view, one who denies causality.' But if there really is causality, they lose on both counts. For they are criticized by sensible people in the present life, and when their body breaks up, after death, they will be reborn in a place of loss, a bad place, the underworld, hell. They have wrongly undertaken this guaranteed teaching

in such a way that it encompasses the positive outcomes of one side only, leaving out the skillful premise.

Since this is so, consider those ascetics and brahmins whose view is that there is a cause and condition for the corruption of sentient beings, etc. You can expect that they will reject bad conduct by way of body, speech, and mind, and undertake and implement good conduct by way of body, speech, and mind. Why is that? Because those ascetics and brahmins see that unskillful qualities are full of drawbacks, sordidness, and corruption, and that skillful qualities have the benefit and cleansing power of renunciation.

Moreover, since there actually is causality, their view that there is causality is right view. Since there actually is causality, their thought that there is causality is right thought. Since there actually is causality, their speech that there is causality is right speech. Since there actually is causality, in saying that there is causality they don't contradict those perfected ones who teach that there is causality. Since there actually is causality, in convincing another that there is causality they are convincing them to accept a true teaching. And on account of that they don't glorify themselves or put others down. So they give up their former unethical conduct and are established in ethical conduct. And that is how right view gives rise to these many skillful qualities—right view, right thought, right speech, not contradicting the noble ones, convincing others to accept true teachings, and not glorifying oneself or putting others down.

A sensible person reflects on this matter in this way: 'If there is causality, when this individual's body breaks up, after death, they will be reborn in a good place, a heavenly realm. But let's assume that those who say that there is no causality are correct. Regardless, that individual is still praised by sensible

people in the present life as being a moral individual of right view, who affirms causality.' So if there really is causality, they win on both counts. For they are praised by sensible people in the present life, and when their body breaks up, after death, they will be reborn in a good place, a heavenly realm. They have rightly undertaken this guaranteed teaching in such a way that it encompasses the positive outcomes of both sides, leaving out the unskillful premise.

There are some ascetics and brahmins who have this doctrine and view: 'There are no totally formless states of meditation.'

And there are some ascetics and brahmins whose doctrine directly contradicts this. They say: 'There are totally formless states of meditation.'

What do you think, householders? Don't these doctrines directly contradict each other?"

"Yes, sir."

"A sensible person reflects on this matter in this way: 'Some ascetics and brahmins say that there are no totally formless meditations, but I have not seen that. Some ascetics and brahmins say that there are totally formless meditations, but I have not known that. Without knowing or seeing, it would not be appropriate for me to take one side and declare, 'This is the only truth, other ideas are silly.' If those ascetics and brahmins who say that there are no totally formless meditations are correct, it is possible that I will be guaranteed rebirth among the gods who possess form and made of mind. If those ascetics and brahmins who say that there are totally formless meditations are correct, it is possible that I will be guaranteed rebirth among the gods who are formless and made of perception. Now, owing to form, bad things are seen: taking up the rod and the sword, quarrels, arguments, and fights,

accusations, divisive speech, and lies. But those things don't exist where it is totally formless.' Reflecting like this, they simply practice for disillusionment, dispassion, and cessation regarding forms.

There are some ascetics and brahmins who have this doctrine and view: 'There is no such thing as the total cessation of future lives.'

And there are some ascetics and brahmins whose doctrine directly contradicts this. They say: 'There is such a thing as the total cessation of future lives.'

What do you think, householders? Don't these doctrines directly contradict each other?"

"Yes, sir."

"A sensible person reflects on this matter in this way: 'Some ascetics and brahmins say that there is no such thing as the total cessation of future lives, but I have not seen that. Some ascetics and brahmins say that there is such a thing as the total cessation of future lives, but I have not known that. Without knowing or seeing, it would not be appropriate for me to take one side and declare, ,This is the only truth, other ideas are silly.' If those ascetics and brahmins who say that there is no such thing as the total cessation of future lives are correct, it is possible that I will be guaranteed rebirth among the gods who are formless and made of perception. If those ascetics and brahmins who say that there is such a thing as the total cessation of future lives are correct, it is possible that I will be extinguished in the present life. The view of those ascetics and brahmins who say that there is no such thing as the total cessation of future lives is close to greed, approving, attachment, and grasping. The view of those ascetics and brahmins who say that there is such a thing as the total cessation of future lives is close to non-greed, non-approving,

non-attachment, and non-grasping.' Reflecting like this, they simply practice for disillusionment, dispassion, and cessation regarding future lives.

Householders, these four people are found in the world. What four?

1. One person mortifies themselves, committed to the practice of mortifying themselves.
2. One person mortifies others, committed to the practice of mortifying others.
3. One person mortifies themselves and others, committed to the practice of mortifying themselves and others.
4. One person doesn't mortify either themselves or others, committed to the practice of not mortifying themselves or others. They live without wishes in the present life, extinguished, cooled, experiencing bliss, having become holy in themselves.

And what person mortifies themselves, committed to the practice of mortifying themselves? It's when someone goes naked, ignoring conventions. ... And so they live committed to practicing these various ways of mortifying and tormenting the body. This is called a person who mortifies themselves, being committed to the practice of mortifying themselves.

And what person mortifies others, committed to the practice of mortifying others? It's when a person is a butcher of sheep, pigs, poultry, or deer, a hunter or fisher, a bandit, an executioner, a butcher of cattle, a jailer, or has some other cruel livelihood. This is called a person who mortifies others, being committed to the practice of mortifying others.

And what person mortifies themselves and others, being committed to the practice of mortifying themselves and others? It's when a person is an anointed king or a well-to-do brahmin. ... His bondservants, servants, and workers do their jobs under threat of punishment and danger, weeping, with

tearful faces. This is called a person who mortifies themselves and others, being committed to the practice of mortifying themselves and others.

And what person doesn't mortify either themselves or others, committed to the practice of not mortifying themselves or others, living without wishes in the present life, extinguished, cooled, experiencing bliss, having become holy in themselves?

It's when a Realized One arises in the world, perfected, a fully awakened Buddha ... A householder hears that teaching, or a householder's child, or someone reborn in some good family. ... They give up these five hindrances, corruptions of the heart that weaken wisdom. Then, quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption ... second absorption ... third absorption ... fourth absorption.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives. ... They recollect their many kinds of past lives, with features and details.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the death and rebirth of sentient beings. With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. ... They understand how sentient beings are reborn according to their deeds.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable,

workable, steady, and imperturbable—they extend it toward knowledge of the ending of defilements. They truly understand: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'. They truly understand: 'These are defilements' ... 'This is the origin of defilements' ... 'This is the cessation of defilements' ... 'This is the practice that leads to the cessation of defilements'. Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When they're freed, they know they're freed.

They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'

This is called a person who neither mortifies themselves or others, being committed to the practice of not mortifying themselves or others. They live without wishes in the present life, extinguished, cooled, experiencing bliss, having become holy in themselves."

When he had spoken, the brahmins and householders of Sālā said to the Buddha, "Excellent, Master Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, Master Gotama has made the teaching clear in many ways. We go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may Master Gotama remember us as lay followers who have gone for refuge for life."

2. The Division on Bhikkhus
Bhikkhuvagga

61. Advice to Rāhula at Ambalaṭṭhika: *Ambalaṭṭhikārāhulovāda*

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Now at that time Venerable Rāhula was staying at Ambalaṭṭhikā. Then in the late afternoon, the Buddha came out of retreat and went to Ambalaṭṭhika to see Venerable Rāhula. Rāhula saw the Buddha coming off in the distance. He spread out a seat and placed water for washing the feet. The Buddha sat on the seat spread out, and washed his feet. Rāhula bowed to the Buddha and sat down to one side.

Then the Buddha, leaving a little water in the pot, addressed Rāhula, "Rāhula, do you see this little bit of water left in the pot?"

"Yes, sir."

"That's how little of the ascetic's nature is left in those who are not ashamed to tell a deliberate lie."

Then the Buddha, tossing away what little water was left in the pot, said to Rāhula, "Do you see this little bit of water that was tossed away?"

"Yes, sir."

"That's how the ascetic's nature is tossed away in those who are not ashamed to tell a deliberate lie."

Then the Buddha, turning the pot upside down, said to Rāhula, "Do you see how this pot is turned upside down?"

"Yes, sir."

"That's how the ascetic's nature is turned upside down in those who are not ashamed to tell a deliberate lie."

Then the Buddha, turning the pot right side up, said to Rāhula, "Do you see how this pot is vacant and hollow?"

"Yes, sir."

"That's how vacant and hollow the ascetic's nature is in those who are not ashamed to tell a deliberate lie.

Suppose there was a royal bull elephant with tusks like plows, able to draw a heavy load, pedigree and battle-hardened. In battle it uses its fore-feet and hind-feet, its fore-quarters and hind-quarters, its head, ears, tusks, and tail, but it still protects its trunk. So its rider thinks: 'This royal bull elephant still protects its trunk. It has not fully dedicated its life.' But when that royal bull elephant ... in battle uses its fore-feet and hind-feet, its fore-quarters and hind-quarters, its head, ears, tusks, and tail, and its trunk, its rider thinks: 'This royal bull elephant ... in battle uses its fore-feet and hind-feet, its fore-quarters and hind-quarters, its head, ears, tusks, and tail, and its trunk. It has fully dedicated its life. Now there is nothing that royal bull elephant would not do.'

In the same way, when someone is not ashamed to tell a deliberate lie, there is no bad deed they would not do, I say. So you should train like this: 'I will not tell a lie, even for a joke.'

What do you think, Rāhula? What is the purpose of a mirror?"

"It's for checking your reflection, sir."

"In the same way, deeds of body, speech, and mind should be done only after repeated checking.

When you want to act with the body, you should check on that same deed: 'Does this act with the body that I want to do lead to hurting myself, hurting others, or hurting both? Is it unskillful, with suffering as its outcome and result?' If, while

checking in this way, you know: 'This act with the body that I want to do leads to hurting myself, hurting others, or hurting both. It's unskillful, with suffering as its outcome and result.' To the best of your ability, Rāhula, you should not do such a deed. But if, while checking in this way, you know: 'This act with the body that I want to do doesn't lead to hurting myself, hurting others, or hurting both. It's skillful, with happiness as its outcome and result.' Then, Rāhula, you should do such a deed.

While you are acting with the body, you should check on that same act: 'Does this act with the body that I am doing lead to hurting myself, hurting others, or hurting both? Is it unskillful, with suffering as its outcome and result?' If, while checking in this way, you know: 'This act with the body that I am doing leads to hurting myself, hurting others, or hurting both. It's unskillful, with suffering as its outcome and result.' Then, Rāhula, you should desist from such a deed. But if, while checking in this way, you know: 'This act with the body that I am doing doesn't lead to hurting myself, hurting others, or hurting both. It's skillful, with happiness as its outcome and result.' Then, Rāhula, you should continue doing such a deed.

After you have acted with the body, you should check on that same act: 'Does this act with the body that I have done lead to hurting myself, hurting others, or hurting both? Is it unskillful, with suffering as its outcome and result?' If, while checking in this way, you know: 'This act with the body that I have done leads to hurting myself, hurting others, or hurting both. It's unskillful, with suffering as its outcome and result.' Then, Rāhula, you should confess, reveal, and clarify such a deed to the Teacher or a sensible spiritual companion. And having revealed it you should restrain yourself in future. But if, while checking in this way, you know: 'This act with the body

that I have done doesn't lead to hurting myself, hurting others, or hurting both. It's skillful, with happiness as its outcome and result.' Then, Rāhula, you should live in rapture and joy because of this, training day and night in skillful qualities.

When you want to act with speech, you should check on that same deed: 'Does this act of speech that I want to do lead to hurting myself, hurting others, or hurting both?' ...

If, while checking in this way, you know: 'This act of speech that I have done leads to hurting myself, hurting others, or hurting both. It's unskillful, with suffering as its outcome and result.' Then, Rāhula, you should confess, reveal, and clarify such a deed to the Teacher or a sensible spiritual companion. And having revealed it you should restrain yourself in future. But if, while checking in this way, you know: 'This act of speech that I have done doesn't lead to hurting myself, hurting others, or hurting both. It's skillful, with happiness as its outcome and result.' Then, Rāhula, you should live in rapture and joy because of this, training day and night in skillful qualities.

When you want to act with the mind, you should check on that same deed: 'Does this act of mind that I want to do lead to hurting myself, hurting others, or hurting both?' ...

If, while checking in this way, you know: 'This act of mind that I have done leads to hurting myself, hurting others, or hurting both. It's unskillful, with suffering as its outcome and result.' Then, Rāhula, you should be horrified, repelled, and disgusted by that deed. And being repelled, you should restrain yourself in future. But if, while checking in this way, you know: 'This act with the mind that I have done doesn't lead to hurting myself, hurting others, or hurting both. It's skillful, with happiness as its outcome and result.' Then, Rāhula, you should

live in rapture and joy because of this, training day and night in skillful qualities.

All the ascetics and brahmins of the past, future, and present who purify their physical, verbal, and mental actions do so after repeatedly checking. So Rāhula, you should train yourself like this: 'I will purify my physical, verbal, and mental actions after repeatedly checking.'"

That is what the Buddha said. Satisfied, Venerable Rāhula was happy with what the Buddha said.

62. The Longer Advice to Rāhula: *Mahārāhulovāda*

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Sāvatthī for alms. And Venerable Rāhula also robed up and followed behind the Buddha.

Then the Buddha looked back at Rāhula and said, "Rāhula, you should truly see any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: 'This is not mine, I am not this, this is not my self.'"

"Only form, Blessed One? Only form, Holy One?"

"Form, Rāhula, as well as feeling and perception and choices and consciousness."

Then Rāhula thought, "Who would go to the village for alms today after being advised directly by the Buddha?" Turning back, he sat down at the root of a certain tree cross-legged, with his body straight, and established mindfulness right there.

Venerable Sāriputta saw him sitting there, and addressed him, "Rāhula, develop mindfulness of breathing. When mindfulness of breathing is developed and cultivated it's very fruitful and beneficial."

Then in the late afternoon, Rāhula came out of retreat, went to the Buddha, bowed, sat down to one side, and said to him:

"Sir, how is mindfulness of breathing developed and cultivated to be very fruitful and beneficial?"

"Rāhula, the interior earth element is said to be anything hard, solid, and organic that's internal, pertaining to an individual. This includes: head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces, or anything else hard, solid, and organic that's internal, pertaining to an individual. This is called the interior earth element. The interior earth element and the exterior earth element are just the earth element. This should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.' When you truly see with right understanding, you reject the earth element, detaching the mind from the earth element.

And what is the water element? The water element may be interior or exterior. And what is the interior water element? Anything that's water, watery, and organic that's internal, pertaining to an individual. This includes: bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine, or anything else that's water, watery, and organic that's internal, pertaining to an individual. This is called the interior water element. The interior water element and the exterior water element are just the water element. This should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.' When you truly see with right understanding, you reject the water element, detaching the mind from the water element.

And what is the fire element? The fire element may be interior or exterior. And what is the interior fire element? Anything that's fire, fiery, and organic that's internal, pertaining to an individual. This includes: that which warms,

that which ages, that which heats you up when feverish, that which properly digests food and drink, or anything else that's fire, fiery, and organic that's internal, pertaining to an individual. This is called the interior fire element. The interior fire element and the exterior fire element are just the fire element. This should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.' When you truly see with right understanding, you reject the fire element, detaching the mind from the fire element.

And what is the air element? The air element may be interior or exterior. And what is the interior air element? Anything that's wind, windy, and organic that's internal, pertaining to an individual. This includes: winds that go up or down, winds in the belly or the bowels, winds that flow through the limbs, in-breaths and out-breaths, or anything else that's air, airy, and organic that's internal, pertaining to an individual. This is called the interior air element. The interior air element and the exterior air element are just the air element. This should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.' When you truly see with right understanding, you reject the air element, detaching the mind from the air element.

And what is the space element? The space element may be interior or exterior. And what is the interior space element? Anything that's space, spacious, and organic that's internal, pertaining to an individual. This includes: the ear canals, nostrils, and mouth; and the space for swallowing what is eaten and drunk, the space where it stays, and the space for excreting it from the nether regions. This is called the interior space element. The interior space element and the exterior space element are just the space element. This should be truly seen with right understanding like this: 'This is not mine, I am

not this, this is not my self.' When you truly see with right understanding, you reject the space element, detaching the mind from the space element.

Rāhula, meditate like the earth. For when you meditate like the earth, pleasant and unpleasant contacts will not occupy your mind. Suppose they were to toss both clean and unclean things on the earth, like feces, urine, spit, pus, and blood. The earth isn't horrified, repelled, and disgusted because of this. In the same way, meditate like the earth. For when you meditate like the earth, pleasant and unpleasant contacts will not occupy your mind.

Meditate like water. For when you meditate like water, pleasant and unpleasant contacts will not occupy your mind. Suppose they were to wash both clean and unclean things in the water, like feces, urine, spit, pus, and blood. The water isn't horrified, repelled, and disgusted because of this. In the same way, meditate like water. For when you meditate like water, pleasant and unpleasant contacts will not occupy your mind.

Meditate like fire. For when you meditate like fire, pleasant and unpleasant contacts will not occupy your mind. Suppose a fire were to burn both clean and unclean things, like feces, urine, spit, pus, and blood. The fire isn't horrified, repelled, and disgusted because of this. In the same way, meditate like fire. For when you meditate like fire, pleasant and unpleasant contacts will not occupy your mind.

Meditate like wind. For when you meditate like wind, pleasant and unpleasant contacts will not occupy your mind. Suppose the wind were to blow on both clean and unclean things, like feces, urine, spit, pus, and blood. The wind isn't horrified, repelled, and disgusted because of this. In the same way, meditate like the wind. For when you meditate like wind, pleasant and unpleasant contacts will not occupy your mind.

Meditate like space. For when you meditate like space, pleasant and unpleasant contacts will not occupy your mind. Just as space is not established anywhere, in the same way, meditate like space. For when you meditate like space, pleasant and unpleasant contacts will not occupy your mind.

Meditate on love. For when you meditate on love any ill will will be given up.

Meditate on compassion. For when you meditate on compassion any cruelty will be given up.

Meditate on rejoicing. For when you meditate on rejoicing any negativity will be given up. Meditate on equanimity.

For when you meditate on equanimity any repulsion will be given up.

Meditate on ugliness. For when you meditate on ugliness any lust will be given up.

Meditate on impermanence. For when you meditate on impermanence any conceit 'I am' will be given up.

Develop mindfulness of breathing. When mindfulness of breathing is developed and cultivated it's very fruitful and beneficial. And how is mindfulness of breathing developed and cultivated to be very fruitful and beneficial?

It's when a mendicant—gone to a wilderness, or to the root of a tree, or to an empty hut—sits down cross-legged, with their body straight, and establishes mindfulness right there. Just mindful, they breath in. Mindful, they breath out.

When breathing in heavily they know: 'I'm breathing in heavily.' When breathing out heavily they know: 'I'm breathing out heavily.' When breathing in lightly they know: 'I'm breathing in lightly.' When breathing out lightly they know: 'I'm breathing out lightly.' They practice breathing in experiencing the whole body. They practice breathing out experiencing the whole body. They practice breathing in

stilling the body's motion. They practice breathing out stilling the body's motion.

They practice breathing in experiencing rapture. They practice breathing out experiencing rapture. They practice breathing in experiencing bliss. They practice breathing out experiencing bliss. They practice breathing in experiencing these emotions. They practice breathing out experiencing these emotions. They practice breathing in stilling these emotions. They practice breathing out stilling these emotions.

They practice breathing in experiencing the mind. They practice breathing out experiencing the mind. They practice breathing in gladdening the mind. They practice breathing out gladdening the mind. They practice breathing in immersing the mind. They practice breathing out immersing the mind. They practice breathing in freeing the mind. They practice breathing out freeing the mind.

They practice breathing in observing impermanence. They practice breathing out observing impermanence. They practice breathing in observing fading away. They practice breathing out observing fading away. They practice breathing in observing cessation. They practice breathing out observing cessation. They practice breathing in observing letting go. They practice breathing out observing letting go.

Mindfulness of breathing, when developed and cultivated in this way, is very fruitful and beneficial. When mindfulness of breathing is developed and cultivated in this way, even when the final breaths in and out cease, they are known, not unknown."

That is what the Buddha said. Satisfied, Venerable Rāhula was happy with what the Buddha said.

63. The Shorter Discourse With Māluṅkya: *Cūḷamāluṅkya*

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then as Venerable Māluṅkya was in private retreat this thought came to his mind:

"There are several convictions that the Buddha has left undeclared; he has set them aside and refused to comment on them. For example: the world is eternal, or not eternal, or finite, or infinite; the soul and the body are the same thing, or they are different things; after death, a Realized One exists, or doesn't exist, or both exists and doesn't exist, or neither exists nor doesn't exist. The Buddha does not give me a straight answer on these points. I don't like that, and do not accept it. I'll go to him and ask him about this. If he gives me a straight answer on any of these points, I will live the spiritual life under him. If he does not give me a straight answer on any of these points, I will reject the training and return to a lesser life."

Then in the late afternoon, Māluṅkya came out of retreat and went to the Buddha. He bowed, sat down to one side, and told the Buddha of his thoughts. He then continued:

"If the Buddha knows that the world is eternal, please tell me. If you know that the world is not eternal, tell me. If you don't know whether the world is eternal or not, then it is straightforward to simply say: 'I neither know nor see.' If you

know that the world is finite, or infinite; that the soul and the body are the same thing, or they are different things; that after death, a Realized One exists, or doesn't exist, or both exists and doesn't exist, or neither exists nor doesn't exist, please tell me. If you don't know any of these things, then it is straightforward to simply say: 'I neither know nor see.'"

"What, Māluṅkyaputta, did I ever say to you: 'Come, Māluṅkyaputta, live the spiritual life under me, and I will declare these things to you'?"

"No, sir."

"Or did you ever say to me: 'Sir, I will live the spiritual life under the Buddha, and the Buddha will declare these things to me'?"

"No, sir."

"So it seems that I did not say to you: 'Come, Māluṅkyaputta, live the spiritual life under me, and I will declare these things to you.' And you never said to me: 'Sir, I will live the spiritual life under the Buddha, and the Buddha will declare these things to me.' In that case, you silly man, are you really in a position to be abandoning anything?

Suppose someone were to say this: 'I will not live the spiritual life under the Buddha until the Buddha declares to me that the world is eternal, or that the world is not eternal ... or that after death a Realized One neither exists nor doesn't exist.' That would still remain undeclared by the Realized One, and meanwhile that person would die.

Suppose a man was struck by an arrow thickly smeared with poison. His friends and colleagues, relatives and kin would get a field surgeon to treat him. But the man would say: 'I won't pull out this arrow as long as I don't know whether the man who wounded me was an aristocrat, a brahmin, a merchant, or a worker.' He'd say: 'I won't pull out this arrow as long as I

don't know the following things about the man who wounded me: his name and clan; whether he's tall, short, or medium; whether his skin is black, brown, or tawny; and what village, town, or city he comes from. I won't pull out this arrow as long as I don't know whether the bow that wounded me is made of wood or cane; whether the bow-string is made of swallow-wort fibre, sunn hemp fibre, sinew, sanseveria fibre, or spurge fibre; whether the shaft is made from a bush or a plantation tree; whether the shaft was fitted with feathers from a vulture, a heron, a hawk, a peacock, or a stork; whether the shaft was bound with sinews of a cow, a buffalo, a swamp deer, or a gibbon; and whether the arrowhead was spiked, razor-tipped, barbed, made of iron or a calf's tooth, or lancet-shaped.' That man would still not have learned these things, and meanwhile they'd die.

In the same way, suppose someone was to say: 'I will not live the spiritual life under the Buddha until the Buddha declares to me that the world is eternal, or that the world is not eternal ... or that after death a Realized One neither exists nor doesn't exist.' That would still remain undeclared by the Realized One, and meanwhile that person would die.

It's not true that if there were the view 'the world is eternal' there would be the living of the spiritual life. It's not true that if there were the view 'the world is not eternal' there would be the living of the spiritual life. When there is the view that the world is eternal or that the world is not eternal, there is rebirth, there is old age, there is death, and there is sorrow, lamentation, pain, sadness, and distress. And it is the defeat of these things in this very life that I advocate. It's not true that if there were the view 'the world is finite' ... 'the world is infinite' ... 'the soul and the body are the same thing' ... 'the soul and the body are different things' ... 'a Realized One exists after

death' ... 'a Realized One doesn't exist after death' ... 'a Realized One both exists and doesn't exist after death' ... 'a Realized One neither exists nor doesn't exist after death' there would be the living of the spiritual life. When there are any of these views there is rebirth, there is old age, there is death, and there is sorrow, lamentation, pain, sadness, and distress. And it is the defeat of these things in this very life that I advocate.

So, Māluṅkyaputta, you should remember what I have not declared as undeclared, and what I have declared as declared. And what have I not declared? I have not declared the following: 'the world is eternal,' 'the world is not eternal,' 'the world is finite,' 'the world is infinite,' 'the soul and the body are the same thing,' 'the soul and the body are different things,' 'a Realized One exists after death,' 'a Realized One doesn't exist after death,' 'a Realized One both exists and doesn't exist after death,' 'a Realized One neither exists nor doesn't exist after death.'

And why haven't I declared these things? Because they aren't beneficial or relevant to the fundamentals of the spiritual life. They don't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. That's why I haven't declared them.

And what have I declared? I have declared the following: 'this is suffering,' 'this is the origin of suffering,' 'this is the cessation of suffering,' 'this is the practice that leads to the cessation of suffering.'

And why have I declared these things? Because they are beneficial and relevant to the fundamentals of the spiritual life. They lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. That's why I have declared them. So, Māluṅkyaputta, you should remember what

I have not declared as undeclared, and what I have declared as declared."

That is what the Buddha said. Satisfied, Venerable Māluṅkyaputta was happy with what the Buddha said.

64. The Longer Discourse With Māluṅkya: *Mahāmāluṅkya*

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, do you remember the five lower fetters that I taught?"

When he said this, Venerable Māluṅkyaputta said to him, "Sir, I remember them."

"But how do you remember them?"

"I remember the lower fetters taught by the Buddha as follows: identity view, doubt, misapprehension of precepts and observances, sensual desire, and ill will. That's how I remember the five lower fetters taught by the Buddha."

"Who on earth do you remember being taught the five lower fetters in that way? Wouldn't the wanderers who follow other paths fault you using the simile of the infant? For a little baby doesn't even have a concept of 'identity', so how could identity view possibly arise in them? Yet the underlying tendency to identity view still lies within them. A little baby doesn't even have a concept of 'teachings', so how could doubt about the teachings possibly arise in them? Yet the underlying tendency to doubt still lies within them. A little baby doesn't even have a concept of 'precepts', so how could misapprehension of

precepts and observances possibly arise in them? Yet the underlying tendency to misapprehension of precepts and observances still lies within them. A little baby doesn't even have a concept of 'sensual pleasures', so how could desire for sensual pleasures possibly arise in them? Yet the underlying tendency to sensual desire still lies within them. A little baby doesn't even have a concept of 'sentient beings', so how could ill will for sentient beings possibly arise in them? Yet the underlying tendency to ill will still lies within them. Wouldn't the wanderers who follow other paths fault you using the simile of the infant?"

When he said this, Venerable Ānanda said to the Buddha, "Now is the time, Blessed One! Now is the time, Holy One! May the Buddha teach the five lower fetters. The mendicants will listen and remember it."

"Well then, Ānanda, listen and pay close attention, I will speak."

"Yes, sir," Ānanda replied. The Buddha said this:

"Ānanda, take an uneducated ordinary person who has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They've not seen good persons, and are neither skilled nor trained in the teaching of the good persons. Their heart is overcome and mired in identity view, and they don't truly understand the escape from identity view that has arisen. That identity view is reinforced in them, not eliminated: it is a lower fetter.

Their heart is overcome and mired in doubt, and they don't truly understand the escape from doubt that has arisen. That doubt is reinforced in them, not eliminated: it is a lower fetter.

Their heart is overcome and mired in misapprehension of precepts and observances, and they don't truly understand the escape from misapprehension of precepts and observances

that has arisen. That misapprehension of precepts and observances is reinforced in them, not eliminated: it is a lower fetter.

Their heart is overcome and mired in sensual desire, and they don't truly understand the escape from sensual desire that has arisen. That sensual desire is reinforced in them, not eliminated: it is a lower fetter.

Their heart is overcome and mired in ill will, and they don't truly understand the escape from ill will that has arisen. That ill will is reinforced in them, not eliminated: it is a lower fetter.

But an educated noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They've seen good persons, and are skilled and trained in the teaching of the good persons. Their heart is not overcome and mired in identity view, and they truly understand the escape from identity view that has arisen. That identity view, along with any underlying tendency to it, is given up in them.

Their heart is not overcome and mired in doubt, and they truly understand the escape from doubt that has arisen. That doubt, along with any underlying tendency to it, is given up in them.

Their heart is not overcome and mired in misapprehension of precepts and observances, and they truly understand the escape from misapprehension of precepts and observances that has arisen. That misapprehension of precepts and observances, along with any underlying tendency to it, is given up in them.

Their heart is not overcome and mired in sensual desire, and they truly understand the escape from sensual desire that has arisen. That sensual desire, along with any underlying tendency to it, is given up in them.

Their heart is not overcome and mired in ill will, and they truly understand the escape from ill will that has arisen. That ill will, along with any underlying tendency to it, is given up in them.

There is a path and a practice for giving up the five lower fetters. It's not possible to know or see or give up the five lower fetters without relying on that path and that practice. Suppose there was a large tree standing with heartwood. It's not possible to cut out the heartwood without having cut through the bark and the softwood. In the same way, there is a path and a practice for giving up the five lower fetters. It's not possible to know or see or give up the five lower fetters without relying on that path and that practice.

There is a path and a practice for giving up the five lower fetters. It is possible to know and see and give up the five lower fetters by relying on that path and that practice.

Suppose there was a large tree standing with heartwood. It is possible to cut out the heartwood after having cut through the bark and the softwood. In the same way, there is a path and a practice for giving up the five lower fetters. It is possible to know and see and give up the five lower fetters by relying on that path and that practice. Suppose the river Ganges was full to the brim so a crow could drink from it. Then along comes a feeble person, who thinks: 'By swimming with my arms I'll safely cross over to the far shore of the Ganges.' But they're not able to do so. In the same way, when the Dhamma is being taught for the cessation of identity view, someone whose mind isn't eager, confident, settled, and decided should be regarded as being like that feeble person. Suppose the river Ganges was full to the brim so a crow could drink from it. Then along comes a strong person, who thinks: 'By swimming with my

arms I'll safely cross over to the far shore of the Ganges.' And they are able to do so.

In the same way, when the Dhamma is being taught for the cessation of identity view, someone whose mind is eager, confident, settled, and decided should be regarded as being like that strong person.

And what, Ānanda, is the path and the practice for giving up the five lower fetters? It's when a mendicant—due to the seclusion from attachments, the giving up of unskillful qualities, and the complete settling of physical discomfort—quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. They contemplate the phenomena there—included in form, feeling, perception, choices, and consciousness—as impermanent, as suffering, as diseased, as an abscess, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self. They turn their mind away from those things, and apply it to the deathless element: 'This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, cessation, extinguishment.' Abiding in that they attain the ending of defilements. If they don't attain the ending of defilements, with the ending of the five lower fetters they're reborn spontaneously, because of their passion and love for that meditation. They are extinguished there, and are not liable to return from that world. This is the path and the practice for giving up the five lower fetters.

Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption … third absorption … fourth absorption. They contemplate the phenomena there as impermanent …

They turn their mind away from those things … If they don't attain the ending of defilements, they're reborn spontaneously … and are not liable to return from that world. This too is the path and the practice for giving up the five lower fetters.

Furthermore, a mendicant, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', enters and remains in the dimension of infinite space. They contemplate the phenomena there as impermanent … They turn their mind away from those things … If they don't attain the ending of defilements, they're reborn spontaneously … and are not liable to return from that world. This too is the path and the practice for giving up the five lower fetters.

Furthermore, a mendicant, going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', enters and remains in the dimension of infinite consciousness. They contemplate the phenomena there as impermanent … They turn their mind away from those things … If they don't attain the ending of defilements, they're reborn spontaneously … and are not liable to return from that world. This too is the path and the practice for giving up the five lower fetters.

Furthermore, a mendicant, going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', enters and remains in the dimension of nothingness. They contemplate the phenomena there as impermanent … They turn their mind away from those things … If they don't attain the ending of defilements, they're reborn spontaneously … and are not liable to return from that world. This too is the path and the practice for giving up the five lower fetters."

"Sir, if this is the path and the practice for giving up the five lower fetters, how come some mendicants here are released in heart while others are released by wisdom?"

"In that case, I say it is the diversity of their faculties."

That is what the Buddha said. Satisfied, Venerable Ānanda was happy with what the Buddha said.

65. With Bhaddāli: *Bhaddāli*

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, I eat my food in one sitting per day. Doing so, I find that I'm healthy and well, nimble, strong, and living comfortably. You too should eat your food in one sitting per day. Doing so, you'll find that you're healthy and well, nimble, strong, and living comfortably."

When he said this, Venerable Bhaddāli said to the Buddha, "Sir, I'm not going to try to eat my food in one sitting per day. For when eating once a day I might feel remorse and regret."

"Well then, Bhaddāli, eat one part of the meal in the place where you're invited, and bring the rest back to eat. Eating this way, too, you will sustain yourself."

"Sir, I'm not going to try to eat that way, either. For when eating that way I might also feel remorse and regret." Then, as this rule was being laid down by the Buddha and the Saṅgha was undertaking it, Bhaddāli announced he would not try to keep it. Then for the whole of that three months Bhaddāli did not present himself in the presence of the Buddha, as happens when someone doesn't fulfill the training according to the Teacher's instructions.

At that time several mendicants were making a robe for the Buddha, thinking that when his robe was finished and the three months of the rains residence had passed the Buddha would set out wandering.

Then Bhaddāli went up to those mendicants, and exchanged greetings with them. When the greetings and polite conversation were over, he sat down to one side. The mendicants said to Bhaddāli, "Reverend Bhaddāli, this robe is being made for the Buddha. When it's finished and the three months of the rains residence have passed the Buddha will set out wandering. Come on, Bhaddāli, learn your lesson. Don't make it hard for yourself later on."

"Yes, reverends," Bhaddāli replied. He went to the Buddha, bowed, sat down to one side, and said to him, "I have made a mistake, sir. It was foolish, stupid, and unskillful of me that, as this rule was being laid down by the Buddha and the Saṅgha was undertaking it, I announced I would not try to keep it. Please, sir, accept my mistake for what it is, so I will restrain myself in future."

"Indeed, Bhaddāli, you made a mistake. It was foolish, stupid, and unskillful of you that, as this rule was being laid down by the Buddha and the Saṅgha was undertaking it, you announced you would not try to keep it.

And you didn't realize this situation: 'The Buddha is staying in Sāvatthī, and he'll know me as the mendicant named Bhaddāli who doesn't fulfill the training according to the Teacher's instructions.'

And you didn't realize this situation: 'Several monks have commenced the rains retreat in Sāvatthī ... several nuns have commenced the rains retreat in Sāvatthī ... several laymen reside in Sāvatthī ... several laywomen reside in Sāvatthī, and

they'll know me as the mendicant named Bhaddāli who doesn't fulfill the training according to the Teacher's instructions. ...

Several ascetics and brahmins who follow various other paths have commenced the rains retreat in Sāvatthī, and they'll know me as the mendicant named Bhaddāli, one of the senior disciples of Gotama, who doesn't fulfill the training according to the Teacher's instructions.' You also didn't realize this situation."

"I made a mistake, sir. It was foolish, stupid, and unskillful of me that, as this rule was being laid down by the Buddha and the Saṅgha was undertaking it, I announced I would not try to keep it. Please, sir, accept my mistake for what it is, so I will restrain myself in future."

"Indeed, Bhaddāli, you made a mistake. It was foolish, stupid, and unskillful of you that, as this rule was being laid down by the Buddha and the Saṅgha was undertaking it, you announced you would not try to keep it.

What do you think, Bhaddāli? Suppose I was to say this to a mendicant who is freed both ways: 'Please, mendicant, be a bridge for me to cross over the mud.' Would they cross over themselves, or struggle to get out of it, or just say no?"

"No, sir."

"What do you think, Bhaddāli? Suppose I was to say the same thing to a mendicant who is freed by wisdom, or a personal witness, or attained to view, or freed by faith, or a follower of the teachings, or a follower by faith: 'Please, mendicant, be a bridge for me to cross over the mud.' Would they cross over themselves, or struggle to get out of it, or just say no?"

"No, sir."

"What do you think, Bhaddāli? At that time were you freed both ways, freed by wisdom, a personal witness, attained to

view, freed by faith, a follower of the teachings, or a follower by faith?"

"No, sir."

"Weren't you void, hollow, and mistaken?"

"Yes, sir."

"I made a mistake, sir. ... Please, sir, accept my mistake for what it is, so I will restrain myself in future."

"Indeed, Bhaddāli, you made a mistake. ... But since you have recognized your mistake for what it is, and have dealt with it properly, I accept it. For it is growth in the training of the noble one to recognize a mistake for what it is, deal with it properly, and commit to restraint in the future.

Bhaddāli, take a mendicant who doesn't fulfill the training according to the Teacher's instructions. They think, 'Why don't I frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw. Hopefully I'll realize a superhuman distinction in knowledge and vision worthy of the noble ones.' So they frequent a secluded lodging. While they're living withdrawn, they're reprimanded by the Teacher, by sensible spiritual companions after examination, by deities, and by themselves. Being reprimanded in this way, they don't realize any superhuman distinction in knowledge and vision worthy of the noble ones. Why is that? Because that's how it is when someone doesn't fulfill the training according to the Teacher's instructions.

But take a mendicant who does fulfill the training according to the Teacher's instructions. They think, 'Why don't I frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw. Hopefully I'll realize a superhuman distinction in knowledge and vision worthy of the noble ones.'

They frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw. While they're living withdrawn, they're not reprimanded by the Teacher, by sensible spiritual companions after examination, by deities, or by themselves. Not being reprimanded in this way, they realize a superhuman distinction in knowledge and vision worthy of the noble ones.

Quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. Why is that? Because that's what happens when someone fulfills the training according to the Teacher's instructions.

Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected. Why is that? Because that's what happens when someone fulfills the training according to the Teacher's instructions.

Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' Why is that? Because that's what happens when someone fulfills the training according to the Teacher's instructions.

Furthermore, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. Why is that? Because

that's what happens when someone fulfills the training according to the Teacher's instructions.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives. They recollect many kinds of past lives, that is, one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. ... They recollect their many kinds of past lives, with features and details. Why is that? Because that's what happens when someone fulfills the training according to the Teacher's instructions.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the death and rebirth of sentient beings. With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds: 'These dear beings did bad things by way of body, speech, and mind. ... They're reborn in the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. ... they're reborn in a good place, a heavenly realm.' And so, with clairvoyance that is purified and superhuman ... they understand how sentient beings are reborn according to their deeds. Why is that? Because that's what happens when someone fulfills the training according to the Teacher's instructions.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the ending of defilements. They truly understand: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'. They truly understand: 'These are defilements' ... 'This is the origin of defilements' ... 'This is the cessation of defilements' ... 'This is the practice that leads to the cessation of defilements'.

Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When they're freed, they know they're freed.

They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.' Why is that? Because that's what happens when someone fulfills the training according to the Teacher's instructions."

When he said this, Venerable Bhaddāli said to the Buddha, "What is the cause, sir, what is the reason why they punish some monk, repeatedly pressuring him? And what is the cause, what is the reason why they don't similarly punish another monk, repeatedly pressuring him?"

"Take a monk who is a frequent offender with many offenses. When admonished by the monks, he dodges the issue, distracting the discussion with irrelevant points. He displays annoyance, hate, and bitterness. He doesn't proceed properly, he doesn't fall in line, he doesn't proceed to get past it, and he doesn't say: 'I'll do what pleases the Saṅgha.' In such a case, the monks say: 'Reverends, this monk is a frequent offender, with many offenses. When admonished by the monks, he dodges the issue, distracting the discussion with irrelevant points. He

displays annoyance, hate, and bitterness. He doesn't proceed properly, he doesn't fall in line, he doesn't proceed to get past it, and he doesn't say: "I'll do what pleases the Saṅgha." It'd be good for the venerables to examine this monk in such a way that this disciplinary issue is not quickly settled.' And that's what they do.

Take some other monk who is a frequent offender with many offenses. When admonished by the monks, he doesn't dodge the issue, distracting the discussion with irrelevant points. He doesn't display annoyance, hate, and bitterness. He proceeds properly, he falls in line, he proceeds to get past it, and he says: 'I'll do what pleases the Saṅgha.' In such a case, the monks say: 'Reverends, this monk is a frequent offender, with many offenses. When admonished by the monks, he doesn't dodge the issue, distracting the discussion with irrelevant points. He doesn't display annoyance, hate, and bitterness. He proceeds properly, he falls in line, he proceeds to get past it, and he says: 'I'll do what pleases the Saṅgha.' It'd be good for the venerables to examine this monk in such a way that this disciplinary issue is quickly settled.' And that's what they do.

Take some other monk who is an occasional offender without many offenses. When admonished by the monks, he dodges the issue … In such a case, the monks say: 'Reverends, this monk is an occasional offender without many offenses. When admonished by the monks, he dodges the issue … It'd be good for the venerables to examine this monk in such a way that this disciplinary issue is not quickly settled.' And that's what they do.

Take some other monk who is an occasional offender without many offenses. When admonished by the monks, he doesn't dodge the issue … In such a case, the monks say: 'Reverends, this monk is an occasional offender without many

offenses. When admonished by the monks, he doesn't dodge the issue … It'd be good for the venerables to examine this monk in such a way that this disciplinary issue is quickly settled.' And that's what they do.

Take some other monk who gets by with mere faith and love. In such a case, the monks say: 'Reverends, this monk gets by with mere faith and love. If we punish him, repeatedly pressuring him— no, let him not lose what little faith and love he has!'

Suppose there was a person with one eye. Their friends and colleagues, relatives and kin would protect that one eye: 'Let them not lose the one eye that they have!' In the same way, some monk gets by with mere faith and love. In such a case, the monks say: 'Reverends, this monk gets by with mere faith and love. If we punish him, repeatedly pressuring him— no, let him not lose what little faith and love he has!' This is the cause, this is the reason why they punish some monk, repeatedly pressuring him. And this is the cause, this is the reason why they don't similarly punish another monk, repeatedly pressuring him."

"What is the cause, sir, what is the reason why there used to be fewer training rules but more enlightened mendicants? And what is the cause, what is the reason why these days there are more training rules and fewer enlightened mendicants?"

"That's how it is, Bhaddāli. When sentient beings are in decline and the true teaching is disappearing there are more training rules and fewer enlightened mendicants. The Teacher doesn't lay down training rules for disciples as long as certain defiling influences have not appeared in the Saṅgha. But when such defiling influences appear in the Saṅgha, the Teacher lays down training rules for disciples to protect against them.

And they don't appear until the Saṅgha has attained a great size, an abundance of material support and fame, learning, and seniority. But when the Saṅgha has attained these things, then such defiling influences appear in the Saṅgha, and the Teacher lays down training rules for disciples to protect against them.

There were only of few of you there at the time when I taught the exposition of the teaching on the simile of the thoroughbred colt. Do you remember that, Bhaddāli?"

"No, sir."

"What do you believe the reason for that is?"

"Sir, it's surely because for a long time now I haven't fulfilled the training according to the Teacher's instructions."

"That's not the only reason, Bhaddāli. Rather, for a long time I have comprehended your mind and known: 'While I'm teaching, this silly man doesn't pay heed, pay attention, engage wholeheartedly, or lend an ear.' Still, Bhaddāli, I shall teach the exposition of the teaching on the simile of the thoroughbred colt. Listen and pay close attention, I will speak."

"Yes, sir," Bhaddāli replied. The Buddha said this:

"Suppose a deft horse trainer were to obtain a fine thoroughbred. First of all he'd make it get used to wearing the bit. Because it has not done this before, it still resorts to some tricks, dodges, and evasions. But with regular and gradual practice it quells that bad habit.

When it has done this, the horse trainer next makes it get used to wearing the harness. Because it has not done this before, it still resorts to some tricks, dodges, and evasions. But with regular and gradual practice it quells that bad habit.

When it has done this, the horse trainer next makes it get used to walking in procession, circling, prancing, galloping, charging, the protocols and traditions of court, and in the very best speed, fleetness, and friendliness. Because it has not done

this before, it still resorts to some tricks, dodges, and evasions. But with regular and gradual practice it quells that bad habit.

When it has done this, the horse trainer next rewards it with a grooming and a rub down. A fine royal thoroughbred with these ten factors is worthy of a king, fit to serve a king, and reckoned as a factor of kingship.

In the same way, a mendicant with ten qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world. What ten? It's when a mendicant has an adept's right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. A mendicant with these ten factors is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world."

That is what the Buddha said. Satisfied, Venerable Bhaddāli was happy with what the Buddha said.

66. The Simile of the Quail: *Laṭukikopama*

So I have heard. At one time the Buddha was staying in the land of the Northern Āpaṇas, near the town of theirs named Āpaṇa.

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Āpaṇa for alms. He wandered for alms in Āpaṇa. After the meal, on his return from alms-round, he went to a certain forest grove for the day's meditation. Having plunged deep into it, he sat at the root of a certain tree for the day's meditation.

Venerable Udāyī also robed up in the morning and, taking his bowl and robe, entered Āpaṇa for alms. He wandered for alms in Āpaṇa. After the meal, on his return from alms-round, he went to a certain forest grove for the day's meditation. Having plunged deep into it, he sat at the root of a certain tree for the day's meditation. Then as Venerable Udāyī was in private retreat this thought came to his mind:

"The Buddha has rid us of so many things that bring suffering and gifted us so many things that bring happiness! He has rid us of so many unskillful things and gifted us so many skillful things!"

Then in the late afternoon, Udāyī came out of retreat and went to the Buddha. He bowed, sat down to one side, and said to him:

"Just now, sir, as I was in private retreat this thought came to mind: 'The Buddha has rid us of so many things that bring

suffering and gifted us so many things that bring happiness! He has rid us of so many unskillful things and gifted us so many skillful things!'

For we used to eat in the evening, the morning, and at the wrong time of day. But then there came a time when the Buddha addressed the mendicants, saying, 'Please, mendicants, give up that meal at the wrong time of day.' At that, sir, we became sad and upset, 'But these faithful householders give us a variety of delicious foods at the wrong time of day. And the Blessed One tells us to give it up! The Holy One tells us to let it go!' But when we considered our love and respect for the Buddha, and our sense of conscience and prudence, we gave up that meal at the wrong time of day. Then we ate in the evening and the morning.

But then there came a time when the Buddha addressed the mendicants, saying, 'Please, mendicants, give up that meal at the wrong time of night.' At that, sir, we became sad and upset, 'But that's considered the more delicious of the two meals. And the Blessed One tells us to give it up! The Holy One tells us to let it go!' Once it so happened that a certain person got some soup during the day. He said, 'Come, let's set this aside; we'll enjoy it together this evening.' Nearly all meals are prepared at night, only a few in the day. But when we considered our love and respect for the Buddha, and our sense of conscience and prudence, we gave up that meal at the wrong time of night.

In the past, mendicants went wandering for alms in the dark of the night. They walked into a swamp, or fell into a sewer, or collided with a thorn bush, or collided with a sleeping cow, or encountered youths escaping a crime or on their way to commit one, or were invited by a female to commit a lewd act.

Once it so happened that I wandered for alms in the dark of the night. A woman washing a pot saw me by a flash of

lightning. Startled, she cried out, 'Bloody hell! A goblin's upon me!'

When she said this, I said to her, 'Sister, I am no goblin. I'm a mendicant waiting for alms.'

'Then it's a mendicant whose ma died and pa died! You'd be better off having your belly sliced open with a meat cleaver than to wander for alms in the dark of night for the sake of your belly.'

Recollecting that, I thought, 'The Buddha has rid us of so many things that bring suffering and gifted us so many things that bring happiness! He has rid us of so many unskillful things and gifted us so many skillful things!'"

"This is exactly what happens when some foolish people are told by me to give something up. They say, 'What, such a trivial, insignificant thing as this? This ascetic is much too strict!' They don't give it up, and they nurse bitterness towards me; and for the mendicants who want to train, that becomes a strong, firm, stout bond, a tie that has not rotted, and a heavy yoke.

Suppose a quail was tied with a rotten creeper, and was waiting there to be injured, caged, or killed. Would it be right to say that, for that quail, that rotten creeper is weak, feeble, rotten, and insubstantial?"

"No, sir. For that quail, that rotten creeper is a strong, firm, stout bond, a tie that has not rotted, and a heavy yoke."

"In the same way, when some foolish people are told by me to give something up, they say, 'What, such a trivial, insignificant thing as this? This ascetic is much too strict!' They don't give it up, and they nurse bitterness towards me; and for the mendicants who want to train, that becomes a strong, firm, stout bond, a tie that has not rotted, and a heavy yoke.

But when some gentlemen are told by me to give something up, they say, ‘What, we just have to give up such a trivial, insignificant thing as this, when the Blessed One tells us to give it up, the Holy One tells us to let it go?’ They give it up, and they don’t nurse bitterness towards me; and when the mendicants who want to train have given that up, they live relaxed, unruffled, surviving on charity, their hearts free as a wild deer. For them, that bond is weak, feeble, rotten, and insubstantial.

Suppose there was a royal bull elephant with tusks like plows, able to draw a heavy load, pedigree and battle-hardened. And it was bound with a strong harness. But just by twisting its body a little, it would break apart its bonds and go wherever it wants. Would it be right to say that, for that bull elephant, that strong harness is a strong, firm, stout bond, a tie that has not rotted, and a heavy yoke?”

“No, sir. For that bull elephant, that strong harness is weak, feeble, rotten, and insubstantial.”

“In the same way, when some gentlemen are told by me to give something up, they say, ‘What, we just have to give up such a trivial, insignificant thing as this, when the Blessed One tells us to give it up, the Holy One tells us to let it go?’ They give it up, and they don’t nurse bitterness towards me; and when the mendicants who want to train have given that up, they live relaxed, unruffled, surviving on charity, their hearts free as a wild deer. For them, that bond is weak, feeble, rotten, and insubstantial.

Suppose there was a poor man, with few possessions and little wealth. He had a single broken-down hovel open to the crows, not the best sort; a single broken-down couch, not the best sort; a single pot for storing grain, not the best sort; and a single wifey, not the best sort. He’d see a mendicant sitting in

meditation in the cool shade, their hands and feet well washed after eating a delectable meal. He'd think, 'The ascetic life is so very pleasant! The ascetic life is so very skillful! If only I could shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.' But he's not able to give up his broken-down hovel, his broken-down couch, his pot for storing grain, or his wifey—none of which are the best sort—in order to go forth. Would it be right to say that, for that man, those bonds are weak, feeble, rotten, and insubstantial?"

"No, sir. For that man, they are a strong, firm, stout bond, a tie that has not rotted, and a heavy yoke."

"In the same way, when some foolish people are told by me to give something up, they say, 'What, such a trivial, insignificant thing as this? This ascetic is much too strict!' They don't give it up, and they nurse bitterness towards me; and for the mendicants who want to train, that becomes a strong, firm, stout bond, a tie that has not rotted, and a heavy yoke.

Suppose there was a rich man, affluent, and wealthy. He had a vast amount of gold coin, grain, fields, lands, wives, and male and female bondservants. He'd see a mendicant sitting in meditation in the cool shade, their hands and feet well washed after eating a delectable meal. He'd think, 'The ascetic life is so very pleasant! The ascetic life is so very skillful! If only I could shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.' And he is able to give up his vast amount of gold coin, grain, fields, lands, wives, and male and female bondservants in order to go forth. Would it be right to say that, for that man, they are a strong, firm, stout bond, a tie that has not rotted, and a heavy yoke?"

"No, sir. For that man, those bonds are weak, feeble, rotten, and insubstantial."

“In the same way, when some gentlemen are told by me to give something up, they say, ‘What, we just have to give up such a trivial, insignificant thing as this, when the Blessed One tells us to give it up, the Holy One tells us to let it go?’ They give it up, and they don’t nurse bitterness towards me; and when the mendicants who want to train have given that up, they live relaxed, unruffled, surviving on charity, their hearts free as a wild deer. For them, that bond is weak, feeble, rotten, and insubstantial.

Udāyī, these four people are found in the world. What four?

Take a certain person practicing to give up and let go of attachments. As they do so, memories and thoughts connected with attachments beset them. They tolerate them and don’t give them up, get rid of them, eliminate them, and obliterate them. I call this person ‘fettered’, not ‘detached’. Why is that? Because I understand the diversity of faculties as it applies to this person.

Take another person practicing to give up and let go of attachments. As they do so, memories and thoughts connected with attachments beset them. They don’t tolerate them, but give them up, get rid of them, eliminate them, and obliterate them. I call this person ‘fettered’, not ‘detached’. Why is that? Because I understand the diversity of faculties as it applies to this person.

Take another person practicing to give up and let go of attachments. As they do so, every so often they lose mindfulness, and memories and thoughts connected with attachments beset them. Their mindfulness is slow to come up, but they quickly give up, get rid of, eliminate, and obliterate those thoughts. Suppose there was an iron cauldron that had been heated all day, and a person let two or three drops of

water fall onto it. The drops would be slow to fall, but they'd quickly dry up and evaporate.

In the same way, take a person practicing to give up and let go of attachments. As they do so, every so often they lose mindfulness, and memories and thoughts connected with attachments beset them. Their mindfulness is slow to come up, but they quickly give them up, get rid of, eliminate, and obliterate those thoughts. I also call this person 'fettered', not 'detached'. Why is that? Because I understand the diversity of faculties as it applies to this person.

Take another person who, understanding that attachment is the root of suffering, is freed with the ending of attachments. I call this person 'detached', not 'fettered'. Why is that? Because I understand the diversity of faculties as it applies to this person. These are the four people found in the world.

Udāyī, these are the five kinds of sensual stimulation. What five? Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear ... Smells known by the nose ... Tastes known by the tongue ... Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation.

The pleasure and happiness that arise from these five kinds of sensual stimulation is called sensual pleasure—a filthy, ordinary, ignoble pleasure. Such pleasure should not be cultivated or developed, but should be feared, I say.

Take a mendicant who, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption ... second absorption ... third absorption ... fourth absorption.

This is called the pleasure of renunciation, the pleasure of seclusion, the pleasure of peace, the pleasure of awakening.

Such pleasure should be cultivated and developed, and should not be feared, I say.

Take a mendicant who, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption. This belongs to the perturbable, I say. And what there belongs to the perturbable? Whatever placing of the mind and keeping it connected has not ceased there is what belongs to the perturbable.

Take a mendicant who, as the placing of the mind and keeping it connected are stilled, enters and remains in the second absorption. This belongs to the perturbable, I say. And what there belongs to the perturbable? Whatever rapture and bliss has not ceased there is what belongs to the perturbable.

Take a mendicant who, with the fading away of rapture, enters and remains in the third absorption. This belongs to the perturbable. And what there belongs to the perturbable? Whatever equanimous bliss has not ceased there is what belongs to the perturbable.

Take a mendicant who, giving up pleasure and pain, enters and remains in the fourth absorption. This belongs to the imperturbable.

Take a mendicant who, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption. But this is not enough, I say: give it up, go beyond it. And what goes beyond it?

Take a mendicant who, as the placing of the mind and keeping it connected are stilled, enters and remains in the second absorption. That goes beyond it. But this too is not enough, I say: give it up, go beyond it. And what goes beyond it?

Take a mendicant who, with the fading away of rapture, enters and remains in the third absorption. That goes beyond

it. But this too is not enough, I say: give it up, go beyond it. And what goes beyond it?

Take a mendicant who, giving up pleasure and pain, enters and remains in the fourth absorption. That goes beyond it. But this too is not enough, I say: give it up, go beyond it. And what goes beyond it?

Take a mendicant who, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', enters and remains in the dimension of infinite space. That goes beyond it. But this too is not enough, I say: give it up, go beyond it. And what goes beyond it?

Take a mendicant who, going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', enters and remains in the dimension of infinite consciousness. That goes beyond it. But this too is not enough, I say: give it up, go beyond it. And what goes beyond it?

Take a mendicant who, going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', enters and remains in the dimension of nothingness. That goes beyond it. But this too is not enough, I say: give it up, go beyond it. And what goes beyond it?

Take a mendicant who, going totally beyond the dimension of nothingness, enters and remains in the dimension of neither perception nor non-perception. That goes beyond it. But this too is not enough, I say: give it up, go beyond it. And what goes beyond it?

Take a mendicant who, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. That goes beyond it.

So, Udāyī, I even recommend giving up the dimension of neither perception nor non-perception. Do you see any fetter, large or small, that I don't recommend giving up?"

"No, sir."

That is what the Buddha said. Satisfied, Venerable Udāyī was happy with what the Buddha said.

67. At Cātumā:
Cātumā

So I have heard. At one time the Buddha was staying near Cātumā in a myrobalan grove.

Now at that time around five hundred mendicants headed by Sāriputta and Moggallāna arrived at Cātumā to see the Buddha. And the visiting mendicants, while exchanging pleasantries with the resident mendicants, preparing their lodgings, and putting away their bowls and robes, made a dreadful racket.

Then the Buddha said to Venerable Ānanda, "Ānanda, who's making that dreadful racket? You'd think it was fishermen hauling in a catch!"

And Ānanda told him what had happened.

"Well then, Ānanda, in my name tell those mendicants that the teacher summons them."

"Yes, sir," Ānanda replied. He went to those mendicants and said, "Venerables, the teacher summons you."

"Yes, reverend," replied those mendicants. Then they rose from their seats and went to the Buddha, bowed, and sat down to one side. The Buddha said to them:

"Mendicants, what's with that dreadful racket? You'd think it was fishermen hauling in a catch!"

And they told him what had happened.

"Go away, mendicants, I dismiss you. You are not to stay in my presence."

“Yes, sir,” replied those mendicants. They got up from their seats, bowed, and respectfully circled the Buddha, keeping him on their right. They set their lodgings in order and left, taking their bowls and robes.

Now at that time the Sakyans of Cātumā were sitting together at the meeting hall on some business. Seeing those mendicants coming off in the distance, they went up to them and said, “Hello venerables, where are you going?”

“Sirs, the mendicant Saṅgha has been dismissed by the Buddha.”

“Well then, venerables, sit here for a minute. Hopefully we’ll be able to restore the Buddha’s confidence.”

“Yes, sirs,” replied the mendicants.

Then the Sakyans of Cātumā went up to the Buddha, bowed, sat down to one side, and said to him:

“May the Buddha approve of the mendicant Saṅgha! May the Buddha welcome the mendicant Saṅgha! May the Buddha support the mendicant Saṅgha now as he did in the past! There are mendicants here who are junior, recently gone forth, newly come to this teaching and training. If they don’t get to see the Buddha they may change and fall apart. If young seedlings don’t get water they may change and fall apart. In the same way, there are mendicants here who are junior, recently gone forth, newly come to this teaching and training. If they don’t get to see the Buddha they may change and fall apart. If a young calf doesn’t see its mother it may change and fall apart. In the same way, there are mendicants here who are junior, recently gone forth, newly come to this teaching and training. If they don’t get to see the Buddha they may change and fall apart. May the Buddha approve of the mendicant Saṅgha! May the Buddha welcome the mendicant Saṅgha! May

the Buddha support the mendicant Saṅgha now as he did in the past!"

Then Brahmā Sahampati knew what the Buddha was thinking. As easily as a strong person would extend or contract their arm, he vanished from the Brahmā realm and reappeared in front of the Buddha. He arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said:

"May the Buddha approve of the mendicant Saṅgha! May the Buddha welcome the mendicant Saṅgha! May the Buddha support the mendicant Saṅgha now as he did in the past! There are mendicants here who are junior, recently gone forth, newly come to this teaching and training. If they don't get to see the Buddha they may change and fall apart. If young seedlings don't get water they may change and fall apart. ... If a young calf doesn't see its mother it may change and fall apart. In the same way, there are mendicants here who are junior, recently gone forth, newly come to this teaching and training. If they don't get to see the Buddha they may change and fall apart. May the Buddha approve of the mendicant Saṅgha! May the Buddha welcome the mendicant Saṅgha! May the Buddha support the mendicant Saṅgha now as he did in the past!"

The Sakyans of Cātumā and Brahmā Sahampati were able to restore the Buddha's confidence with the similes of the seedlings and the calf.

Then Venerable Mahāmoggallāna addressed the mendicants, "Get up, reverends, and pick up your bowls and robes. The Buddha's confidence has been restored."

"Yes, reverend," replied those mendicants. Then they rose from their seats and, taking their bowls and robes, went to the Buddha, bowed, and sat down to one side. The Buddha said to Venerable Sāriputta, "Sāriputta, what did you think when the mendicant Saṅgha was dismissed by me?"

“Sir, I thought this: ‘The Buddha has dismissed the mendicant Saṅgha. Now he will remain passive, dwelling in blissful meditation in the present life, and so will we.’”

“Hold on, Sāriputta, hold on! Don’t you ever think such a thing again!”

Then the Buddha addressed Venerable Mahāmoggallāna, “Moggallāna, what did you think when the mendicant Saṅgha was dismissed by me?”

“Sir, I thought this: ‘The Buddha has dismissed the mendicant Saṅgha. Now he will remain passive, dwelling in blissful meditation in the present life. Meanwhile, Venerable Sāriputta and I will lead the mendicant Saṅgha.’”

“Good, good, Moggallāna! For either I should lead the mendicant Saṅgha, or else Sāriputta and Moggallāna.”

Then the Buddha said to the mendicants:

“Mendicants, when you go into the water you should anticipate four dangers. What four? The dangers of waves, crocodiles, whirlpools, and sharks. These are the four dangers that anyone who enters the water should anticipate.

In the same way, a gentleman who goes forth from the lay life to homelessness in this teaching and training should anticipate four dangers. What four? The dangers of waves, crocodiles, whirlpools, and sharks.

And what, mendicants, is the danger of waves? It’s when a gentleman has gone forth from the lay life to homelessness, thinking: ‘I’m swamped by rebirth, old age, and death; by sorrow, lamentation, pain, sadness, and distress. I’m swamped by suffering, mired in suffering. Hopefully I can find an end to this entire mass of suffering.’ When they’ve gone forth, their spiritual companions advise and instruct them: ‘You should go out like this, and come back like that. You should look to the front like this, and to the side like that. You should contract

your limbs like this, and extend them like that. This is how you should bear your outer robe, bowl, and robes.' They think: 'Formerly, as laypeople, we advised and instructed others. And now these mendicants—who you'd think were our children or grandchildren—imagine they can advise and instruct us!' They reject the training and return to a lesser life. This is called one who rejects the training and returns to a lesser life because they're afraid of the danger of waves. 'Danger of waves' is a term for anger and distress.

And what, mendicants, is the danger of crocodiles? It's when a gentleman has gone forth from the lay life to homelessness, thinking: 'I'm swamped by rebirth, old age, and death; by sorrow, lamentation, pain, sadness, and distress. I'm swamped by suffering, mired in suffering. Hopefully I can find an end to this entire mass of suffering.' When they've gone forth, their spiritual companions advise and instruct them: 'You may eat, consume, taste, and drink these things, but not those. You may eat what's allowable, but not what's unallowable. You may eat at the right time, but not at the wrong time.' They think: 'When we were laypeople, we used to eat, consume, taste, and drink what we wanted, not what we didn't want. We ate and drank both allowable and unallowable things, at the right time and the wrong time. And these faithful householders give us a variety of delicious foods at the wrong time of day. But these mendicants imagine they can gag our mouths!' They reject the training and return to a lesser life. This is called one who rejects the training and returns to a lesser life because they're afraid of the danger of crocodiles. 'Danger of crocodiles' is a term for gluttony.

And what, mendicants, is the danger of whirlpools? It's when a gentleman has gone forth from the lay life to homelessness, thinking: 'I'm swamped by rebirth, old age, and death; by

sorrow, lamentation, pain, sadness, and distress. I'm swamped by suffering, mired in suffering. Hopefully I can find an end to this entire mass of suffering.' When they've gone forth, they robe up in the morning and, taking their bowl and robe, enter a village or town for alms without guarding body, speech, and mind, without establishing mindfulness, and without restraining the sense faculties. There they see a householder or their child amusing themselves, supplied and provided with the five kinds of sensual stimulation. They think: 'Formerly, as laypeople, we amused ourselves, supplied and provided with the five kinds of sensual stimulation. And it's true that my family is wealthy. I can both enjoy my wealth and make merit.' They reject the training and return to a lesser life. This is called one who rejects the training and returns to a lesser life because they're afraid of the danger of whirlpools. 'Danger of whirlpools' is a term for the five kinds of sensual stimulation.

And what, mendicants, is the danger of sharks? It's when a gentleman has gone forth from the lay life to homelessness, thinking: 'I'm swamped by rebirth, old age, and death; by sorrow, lamentation, pain, sadness, and distress. I'm swamped by suffering, mired in suffering. Hopefully I can find an end to this entire mass of suffering.' When they've gone forth, they robe up in the morning and, taking their bowl and robe, enter a village or town for alms without guarding body, speech, and mind, without establishing mindfulness, and without restraining the sense faculties. There they see a female scantily clad, with revealing clothes. Lust infects their mind, so they reject the training and return to a lesser life. This is called one who rejects the training and returns to a lesser life because they're afraid of the danger of sharks. 'Danger of sharks' is a term for females.

These are the four dangers that a gentleman who goes forth from the lay life to homelessness in this teaching and training should anticipate."

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

68. At Naḷakapāna: *Naḷakapāna*

So I have heard. At one time the Buddha was staying in the land of the Kosalans near Naḷakapāna in the Parrot Tree grove.

Now at that time several very well-known gentlemen had gone forth from the lay life to homelessness out of faith in the Buddha— The venerables Anuruddha, Bhaddiya, Kimbila, Bhagu, Koṇḍañña, Revata, Ānanda, and other very well-known gentlemen.

Now at that time the Buddha was sitting in the open, surrounded by the mendicant Saṅgha. Then the Buddha spoke to the mendicants about those gentlemen: "Mendicants, those gentlemen who have gone forth from the lay life to homelessness out of faith in me—I trust they're satisfied with the spiritual life?" When this was said, the mendicants kept silent.

For a second and a third time the Buddha asked the same question. For a third time, the mendicants kept silent.

Then it occurred to the Buddha, "Why don't I question just those gentlemen?" Then the Buddha said to Venerable Anuruddha, "Anuruddha and friends, I hope you're satisfied with the spiritual life?"

"Indeed, sir, we are satisfied with the spiritual life."

"Good, good, Anuruddha and friends! It's appropriate for gentlemen like yourselves, who have gone forth in faith from the lay life to homelessness, to be satisfied with the spiritual

life. Since you're blessed with youth, in the prime of life, black-haired, you could have enjoyed sensual pleasures; yet you have gone forth from the lay life to homelessness. But you didn't go forth because you were forced to by kings or bandits, or because you're in debt or threatened, or to earn a living. Rather, didn't you go forth thinking: 'I'm swamped by rebirth, old age, and death; by sorrow, lamentation, pain, sadness, and distress. I'm swamped by suffering, mired in suffering. Hopefully I can find an end to this entire mass of suffering'?"

"Yes, sir."

"But, Anuruddha and friends, when a gentleman has gone forth like this, what should they do? Take someone who doesn't achieve the rapture and bliss that are secluded from sensual pleasures and unskillful qualities, or something even more peaceful than that. Their mind is still occupied by desire, ill will, dullness and drowsiness, restlessness and remorse, doubt, discontent, and sloth. That's someone who doesn't achieve the rapture and bliss that are secluded from sensual pleasures and unskillful qualities, or something even more peaceful than that.

Take someone who does achieve the rapture and bliss that are secluded from sensual pleasures and unskillful qualities, or something even more peaceful than that. Their mind is not occupied by desire, ill will, dullness and drowsiness, restlessness and remorse, doubt, discontent, and sloth. That's someone who does achieve the rapture and bliss that are secluded from sensual pleasures and unskillful qualities, or something even more peaceful than that.

Is this what you think of me? 'The Realized One has not given up the defilements, the corruptions that lead to future lives and are hurtful, resulting in suffering and future rebirth, old age, and death. That's why, after reflection, he uses some

things, endures some things, avoids some things, and gets rid of some things.'"

"No sir, we don't think of you that way. We think of you this way: 'The Realized One has given up the defilements, the corruptions that lead to future lives and are hurtful, resulting in suffering and future rebirth, old age, and death. That's why, after reflection, he uses some things, endures some things, avoids some things, and gets rid of some things.'"

"Good, good, Anuruddha and friends! The Realized One has given up the defilements, the corruptions that lead to future lives and are hurtful, resulting in suffering and future rebirth, old age, and death. He has cut them off at the root, made them like a palm stump, obliterated them so they are unable to arise in the future. Just as a palm tree with its crown cut off is incapable of further growth, in the same way, the Realized One has given up the defilements so they are unable to arise in the future. That's why, after reflection, he uses some things, endures some things, avoids some things, and gets rid of some things.

What do you think, Anuruddha and friends? What advantage does the Realized One see in declaring the rebirth of his disciples who have passed away: 'This one is reborn here, while that one is reborn there'?"

"Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it."

"The Realized One does not declare such things for the sake of deceiving people or flattering them, nor for the benefit of possessions, honor, or popularity, nor thinking, 'So let people know about me!' Rather, there are gentlemen of faith who are full of sublime joy and gladness. When they hear that, they

apply their minds to that end. That is for their lasting welfare and happiness.

Take a monk who hears this: 'The monk named so-and-so has passed away. The Buddha has declared that, he was enlightened.' And he's either seen for himself, or heard from someone else, that that venerable had such ethics, such qualities, such wisdom, such meditation, or such freedom. Recollecting that monk's faith, ethics, learning, generosity, and wisdom, he applies his mind to that end. That's how a monk lives at ease.

Take a monk who hears this: 'The monk named so-and-so has passed away. The Buddha has declared that, with the ending of the five lower fetters, he's been reborn spontaneously and will become extinguished there, not liable to return from that world.' And he's either seen for himself, or heard from someone else, that that venerable had such ethics, such qualities, such wisdom, such meditation, or such freedom. Recollecting that monk's faith, ethics, learning, generosity, and wisdom, he applies his mind to that end. That too is how a monk lives at ease.

Take a monk who hears this: 'The monk named so-and-so has passed away. The Buddha has declared that, with the ending of three fetters, and the weakening of greed, hate, and delusion, he's a once-returner. He'll come back to this world once only, then make an end of suffering.' And he's either seen for himself, or heard from someone else, that that venerable had such ethics, such qualities, such wisdom, such meditation, or such freedom. Recollecting that monk's faith, ethics, learning, generosity, and wisdom, he applies his mind to that end. That too is how a monk lives at ease.

Take a monk who hears this: 'The monk named so-and-so has passed away. The Buddha has declared that, with the ending of

three fetters he's a stream-enterer, not liable to be reborn in the underworld, bound for awakening.' And he's either seen for himself, or heard from someone else, that that venerable had such ethics, such qualities, such wisdom, such meditation, or such freedom. Recollecting that monk's faith, ethics, learning, generosity, and wisdom, he applies his mind to that end. That too is how a monk lives at ease.

Take a nun who hears this: 'The nun named so-and-so has passed away. The Buddha has declared that, she was enlightened.' And she's either seen for herself, or heard from someone else, that that sister had such ethics, such qualities, such wisdom, such meditation, or such freedom. Recollecting that nun's faith, ethics, learning, generosity, and wisdom, she applies her mind to that end. That's how a nun lives at ease.

Take a nun who hears this: 'The nun named so-and-so has passed away. The Buddha has declared that, with the ending of the five lower fetters, she's been reborn spontaneously and will become extinguished there, not liable to return from that world.' And she's either seen for herself, or heard from someone else, that that sister had such ethics, such qualities, such wisdom, such meditation, or such freedom. Recollecting that nun's faith, ethics, learning, generosity, and wisdom, she applies her mind to that end. That too is how a nun lives at ease.

Take a nun who hears this: 'The nun named so-and-so has passed away. The Buddha has declared that, with the ending of three fetters, and the weakening of greed, hate, and delusion, she's a once-returner. She'll come back to this world once only, then make an end of suffering.' And she's either seen for herself, or heard from someone else, that that sister had such ethics, such qualities, such wisdom, such meditation, or such freedom. Recollecting that nun's faith, ethics, learning,

generosity, and wisdom, she applies her mind to that end. That too is how a nun lives at ease.

Take a nun who hears this: 'The nun named so-and-so has passed away. The Buddha has declared that, with the ending of three fetters she's a stream-enterer, not liable to be reborn in the underworld, bound for awakening.' And she's either seen for herself, or heard from someone else, that that sister had such ethics, such qualities, such wisdom, such meditation, or such freedom. Recollecting that nun's faith, ethics, learning, generosity, and wisdom, she applies her mind to that end. That too is how a nun lives at ease.

Take a layman who hears this: 'The layman named so-and-so has passed away. The Buddha has declared that, with the ending of the five lower fetters, he's been reborn spontaneously and will become extinguished there, not liable to return from that world.' And he's either seen for himself, or heard from someone else, that that venerable had such ethics, such qualities, such wisdom, such meditation, or such freedom. Recollecting that layman's faith, ethics, learning, generosity, and wisdom, he applies his mind to that end. That's how a layman lives at ease.

Take a layman who hears this: 'The layman named so-and-so has passed away. The Buddha has declared that, with the ending of three fetters, and the weakening of greed, hate, and delusion, he's a once-returner. He'll come back to this world once only, then make an end of suffering.' And he's either seen for himself, or heard from someone else, that that venerable had such ethics, such qualities, such wisdom, such meditation, or such freedom. Recollecting that layman's faith, ethics, learning, generosity, and wisdom, he applies his mind to that end. That too is how a layman lives at ease.

Take a layman who hears this: ‘The layman named so-and-so has passed away. The Buddha has declared that, with the ending of three fetters he’s a stream-enterer, not liable to be reborn in the underworld, bound for awakening.’ And he’s either seen for himself, or heard from someone else, that that venerable had such ethics, such qualities, such wisdom, such meditation, or such freedom. Recollecting that layman’s faith, ethics, learning, generosity, and wisdom, he applies his mind to that end. That too is how a layman lives at ease.

Take a laywoman who hears this: ‘The laywoman named so-and-so has passed away. The Buddha has declared that, with the ending of the five lower fetters, she’s been reborn spontaneously and will become extinguished there, not liable to return from that world.’ And she’s either seen for herself, or heard from someone else, that that sister had such ethics, such qualities, such wisdom, such meditation, or such freedom. Recollecting that laywoman’s faith, ethics, learning, generosity, and wisdom, she applies her mind to that end. That’s how a laywoman lives at ease.

Take a laywoman who hears this: ‘The laywoman named so-and-so has passed away. The Buddha has declared that, with the ending of three fetters, and the weakening of greed, hate, and delusion, she’s a once-returner. She’ll come back to this world once only, then make an end of suffering.’ And she’s either seen for herself, or heard from someone else, that that sister had such ethics, such qualities, such wisdom, such meditation, or such freedom. Recollecting that laywoman’s faith, ethics, learning, generosity, and wisdom, she applies her mind to that end. That too is how a laywoman lives at ease.

Take a laywoman who hears this: ‘The laywoman named so-and-so has passed away. The Buddha has declared that, with the ending of three fetters she’s a stream-enterer, not liable to

be reborn in the underworld, bound for awakening.' And she's either seen for herself, or heard from someone else, that that sister had such ethics, such qualities, such wisdom, such meditation, or such freedom. Recollecting that laywoman's faith, ethics, learning, generosity, and wisdom, she applies her mind to that end. That too is how a laywoman lives at ease.

So it's not for the sake of deceiving people or flattering them, nor for the benefit of possessions, honor, or popularity, nor thinking, 'So let people know about me!' that the Realized One declares the rebirth of his disciples who have passed away: 'This one is reborn here, while that one is reborn there.' Rather, there are gentlemen of faith who are full of joy and gladness. When they hear that, they apply their minds to that end. That is for their lasting welfare and happiness."

That is what the Buddha said. Satisfied, Venerable Anuruddha and friends were happy with what the Buddha said.

69. With Gulissāni: *Gulissāni*

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Now at that time a wilderness mendicant of lax behavior named Gulissāni had come down to the midst of the Saṅgha on some business. There Venerable Sāriputta spoke to the mendicants about Gulissāni:

"Reverends, a wilderness monk who has come to stay in the Saṅgha should have respect and reverence for his spiritual companions. If he doesn't, there'll be some who say: 'What's the point of this wilderness venerable's staying alone and autonomous in the wilderness, since he has no respect and reverence for his spiritual companions?' That's why a wilderness monk who has come to stay in the Saṅgha should have respect and reverence for his spiritual companions.

A wilderness monk who has come to stay in the Saṅgha should be careful where he sits, thinking: 'I shall sit so that I don't intrude on the senior monks and I don't block the junior monks from a seat.' If he doesn't, there'll be some who say: 'What's the point of this wilderness venerable's staying alone and autonomous in the wilderness, since he's not careful where he sits?' That's why a wilderness monk who has come to stay in the Saṅgha should be careful where he sits.

A wilderness monk who has come to stay in the Saṅgha should know even the supplementary regulations. If he

doesn't, there'll be some who say: 'What's the point of this wilderness venerable's staying alone and autonomous in the wilderness, since he doesn't even know the supplementary regulations?' That's why a wilderness monk who has come to stay in the Saṅgha should know even the supplementary regulations.

A wilderness monk who has come to stay in the Saṅgha shouldn't enter the village too early or return too late in the day. If he does so, there'll be some who say: 'What's the point of this wilderness venerable's staying alone and autonomous in the wilderness, since he enters the village too early or returns too late in the day?' That's why a wilderness monk who has come to stay in the Saṅgha shouldn't enter the village too early or return too late in the day.

A wilderness monk who has come to stay in the Saṅgha shouldn't socialize with families before or after the meal. If he does so, there'll be some who say: 'This wilderness venerable, staying alone and autonomous in the wilderness, must be used to wandering about at the wrong time, since he behaves like this when he's come to the Saṅgha.' That's why a wilderness monk who has come to stay in the Saṅgha shouldn't socialize with families before or after the meal.

A wilderness monk who has come to stay in the Saṅgha shouldn't be restless and fickle. If he is, there'll be some who say: 'This wilderness venerable, staying alone and autonomous in the wilderness, must be used to being restless and fickle, since he behaves like this when he's come to the Saṅgha.' That's why a wilderness monk who has come to stay in the Saṅgha shouldn't be restless and fickle.

A wilderness monk who has come to stay in the Saṅgha shouldn't be gossipy and loose-tongued. If he is, there'll be some who say: 'What's the point of this wilderness venerable's

staying alone and autonomous in the wilderness, since he's gossipy and loose-tongued?' That's why a wilderness monk who has come to stay in the Saṅgha shouldn't be gossipy and loose-tongued.

A wilderness monk who has come to stay in the Saṅgha should be easy to admonish, with good friends. If he's hard to admonish, with bad friends, there'll be some who say: 'What's the point of this wilderness venerable's staying alone and autonomous in the wilderness, since he's hard to admonish, with bad friends?' That's why a wilderness monk who has come to stay in the Saṅgha should be easy to admonish, with good friends.

A wilderness monk should guard the sense doors. If he doesn't, there'll be some who say: 'What's the point of this wilderness venerable's staying alone and autonomous in the wilderness, since he doesn't guard the sense doors?' That's why a wilderness monk should guard the sense doors.

A wilderness monk should eat in moderation. If he doesn't, there'll be some who say: 'What's the point of this wilderness venerable's staying alone and autonomous in the wilderness, since he eats too much?' That's why a wilderness monk should eat in moderation.

A wilderness monk should be committed to wakefulness. If he isn't, there'll be some who say: 'What's the point of this wilderness venerable's staying alone and autonomous in the wilderness, since he's not committed to wakefulness?' That's why a wilderness monk should be committed to wakefulness.

A wilderness monk should be energetic. If he isn't, there'll be some who say: 'What's the point of this wilderness venerable's staying alone and autonomous in the wilderness, since he's not energetic?' That's why a wilderness monk should be energetic.

A wilderness monk should be mindful. If he isn't, there'll be some who say: 'What's the point of this wilderness venerable's staying alone and autonomous in the wilderness, since he's not mindful?' That's why a wilderness monk should be mindful.

A wilderness monk should have immersion. If he doesn't, there'll be some who say: 'What's the point of this wilderness venerable's staying alone and autonomous in the wilderness, since he doesn't have immersion?' That's why a wilderness monk should have immersion.

A wilderness monk should be wise. If he isn't, there'll be some who say: 'What's the point of this wilderness venerable's staying alone and autonomous in the wilderness, since he's not wise?' That's why a wilderness monk should be wise.

A wilderness monk should make an effort to learn the teaching and training. There are those who will question a wilderness monk about the teaching and training. If he fails to answer, there'll be some who say: 'What's the point of this wilderness venerable's staying alone and autonomous in the wilderness, since he can't answer a question about the teaching and training?' That's why a wilderness monk should make an effort to learn the teaching and training.

A wilderness monk should practice meditation to realize the peaceful liberations that are formless, transcending form. There are those who will question a wilderness monk regarding the formless liberations. If he fails to answer, there'll be some who say: 'What's the point of this wilderness venerable's staying alone and autonomous in the wilderness, since he can't answer a question about the formless liberations?' That's why a wilderness monk should practice meditation to realize the peaceful liberations that are formless, transcending form.

A wilderness monk should practice meditation to realize the superhuman state. There are those who will question a wilderness monk about the superhuman state. If he fails to answer, there'll be some who say: 'What's the point of this wilderness venerable's staying alone and autonomous in the wilderness, since he doesn't know the goal for which he went forth?' That's why a wilderness monk should practice meditation to realize the superhuman state."

When Venerable Sāriputta said this, Venerable Mahāmoggallāna said to him, "Reverend Sāriputta, should these things be undertaken and followed only by wilderness monks, or by those who live in the neighborhood of a village as well?"

"Reverend Moggallāna, these things should be undertaken and followed by wilderness monks, and still more by those who live in the neighborhood of a village."

70. At Kīṭāgiri: *Kīṭāgiri*

So I have heard. At one time the Buddha was wandering in the land of the Kāsīs together with a large Saṅgha of mendicants. There the Buddha addressed the mendicants:

"Mendicants, I abstain from eating at night. Doing so, I find that I'm healthy and well, nimble, strong, and living comfortably. You too should abstain from eating at night. Doing so, you'll find that you're healthy and well, nimble, strong, and living comfortably."

"Yes, sir," they replied.

Then the Buddha, traveling stage by stage in the land of the Kāsīs, arrived at a town of the Kāsīs named Kīṭāgiri, and stayed there.

Now at that time the mendicants who followed Assaji and Punabbasuka were residing at Kīṭāgiri. Then several mendicants went up to them and said, "Reverends, the Buddha abstains from eating at night, and so does the mendicant Saṅgha. Doing so, they find that they're healthy and well, nimble, strong, and living comfortably. You too should abstain from eating at night. Doing so, you'll find that you're healthy and well, nimble, strong, and living comfortably."

When they said this, the mendicants who followed Assaji and Punabbasuka said to them, "Reverends, we eat in the evening, the morning, and at the wrong time of day. Doing so, we find that we're healthy and well, nimble, strong, and living

comfortably. Why should we give up what is visible in the present to chase after what takes effect over time? We shall eat in the evening, the morning, and at the wrong time of day."

Since those mendicants were unable to convince the mendicants who were followers of Assaji and Punabbasuka, they approached the Buddha, bowed, sat down to one side, and told him what had happened.

So the Buddha said to a certain monk, "Please, monk, in my name tell the mendicants who follow Assaji and Punabbasuka that the teacher summons them."

"Yes, sir," that monk replied. He went to those mendicants and said, "Venerables, the teacher summons you."

"Yes, reverend," those mendicants replied. They went to the Buddha, bowed, and sat down to one side.

The Buddha said to them, "Is it really true, mendicants, that several mendicants went to you and said: 'Reverends, the Buddha abstains from eating at night, and so does the mendicant Saṅgha. Doing so, they find that they're healthy and well, nimble, strong, and living comfortably. You too should abstain from eating at night. Doing so, you'll find that you're healthy and well, nimble, strong, and living comfortably.' When they said this, did you really say to them: 'Reverends, we eat in the evening, the morning, and at the wrong time of day. Doing so, we find that we're healthy and well, nimble, strong, and living comfortably. Why should we give up what is visible in the present to chase after what takes effect over time? We shall eat in the evening, the morning, and at the wrong time of day.'"

"Yes, sir."

"Mendicants, have you ever known me to teach the Dhamma like this: no matter what this individual experiences—

pleasurable, painful, or neutral—their unskillful qualities decline and their skillful qualities grow?"

"No, sir."

"Haven't you known me to teach the Dhamma like this: 'When someone feels this kind of pleasant feeling, unskillful qualities grow and skillful qualities decline. But when someone feels that kind of pleasant feeling, unskillful qualities decline and skillful qualities grow. When someone feels this kind of painful feeling, unskillful qualities grow and skillful qualities decline. But when someone feels that kind of painful feeling, unskillful qualities decline and skillful qualities grow. When someone feels this kind of neutral feeling, unskillful qualities grow and skillful qualities decline. But when someone feels that kind of neutral feeling, unskillful qualities decline and skillful qualities grow'?"

"Yes, sir."

"Good, mendicants! Now, suppose I hadn't known, seen, understood, realized, and experienced this with wisdom: 'When someone feels this kind of pleasant feeling, unskillful qualities grow and skillful qualities decline.' Not knowing this, would it be appropriate for me to say: 'You should give up this kind of pleasant feeling'?"

"No, sir."

"But I have known, seen, understood, realized, and experienced this with wisdom: 'When someone feels this kind of pleasant feeling, unskillful qualities grow and skillful qualities decline.' Since this is so, that's why I say: 'You should give up this kind of pleasant feeling.' Now, suppose I hadn't known, seen, understood, realized, and experienced this with wisdom: 'When someone feels that kind of pleasant feeling, unskillful qualities decline and skillful qualities grow.' Not

knowing this, would it be appropriate for me to say: 'You should enter and remain in that kind of pleasant feeling'?"

"No, sir."

"But I have known, seen, understood, realized, and experienced this with wisdom: 'When someone feels that kind of pleasant feeling, unskillful qualities decline and skillful qualities grow.' Since this is so, that's why I say: 'You should enter and remain in that kind of pleasant feeling.'

Now, suppose I hadn't known, seen, understood, realized, and experienced this with wisdom: 'When someone feels this kind of painful feeling, unskillful qualities grow and skillful qualities decline.' Not knowing this, would it be appropriate for me to say: 'You should give up this kind of painful feeling'?"

"No, sir."

"But I have known, seen, understood, realized, and experienced this with wisdom: 'When someone feels this kind of painful feeling, unskillful qualities grow and skillful qualities decline.' Since this is so, that's why I say: 'You should give up this kind of painful feeling.' Now, suppose I hadn't known, seen, understood, realized, and experienced this with wisdom: 'When someone feels that kind of painful feeling, unskillful qualities decline and skillful qualities grow.' Not knowing this, would it be appropriate for me to say: 'You should enter and remain in that kind of painful feeling'?"

"No, sir."

"But I have known, seen, understood, realized, and experienced this with wisdom: 'When someone feels that kind of painful feeling, unskillful qualities decline and skillful qualities grow.' Since this is so, that's why I say: 'You should enter and remain in that kind of painful feeling.'

Now, suppose I hadn't known, seen, understood, realized, and experienced this with wisdom: 'When someone feels this

kind of neutral feeling, unskillful qualities grow and skillful qualities decline.' Not knowing this, would it be appropriate for me to say: 'You should give up this kind of neutral feeling'?"

"No, sir."

"But I have known, seen, understood, realized, and experienced this with wisdom: 'When someone feels this kind of neutral feeling, unskillful qualities grow and skillful qualities decline.' Since this is so, that's why I say: 'You should give up this kind of neutral feeling.' Now, suppose I hadn't known, seen, understood, realized, and experienced this with wisdom: 'When someone feels that kind of neutral feeling, unskillful qualities decline and skillful qualities grow.' Not knowing this, would it be appropriate for me to say: 'You should enter and remain in that kind of neutral feeling'?"

"No, sir."

"But I have known, seen, understood, realized, and experienced this with wisdom: 'When someone feels that kind of neutral feeling, unskillful qualities decline and skillful qualities grow.' Since this is so, that's why I say: 'You should enter and remain in that kind of neutral feeling.'

Mendicants, I don't say that all these mendicants still have work to do with diligence. Nor do I say that all these mendicants have no work to do with diligence. I say that mendicants don't have work to do with diligence if they are perfected, with defilements ended, having completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended the fetters of rebirth, and become rightly freed through enlightenment. Why is that? They've done their work with diligence. They're incapable of being negligent.

I say that mendicants still have work to do with diligence if they are trainees, who haven't achieved their heart's desire,

but live aspiring to the supreme sanctuary. Why is that? Thinking: 'Hopefully this venerable will frequent appropriate lodgings, associate with good friends, and control their faculties. Then they might realize the supreme culmination of the spiritual path in this very life, and live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.' Seeing this fruit of diligence for those mendicants, I say that they still have work to do with diligence.

Mendicants, these seven people are found in the world. What seven? One freed both ways, one freed by wisdom, a personal witness, one attained to view, one freed by faith, a follower of the teachings, and a follower by faith.

And what person is freed both ways? It's a person who has direct meditative experience of the peaceful liberations that are formless, transcending form. And, having seen with wisdom, their defilements have come to an end. This person is called freed both ways. And I say that this mendicant has no work to do with diligence. Why is that? They've done their work with diligence. They're incapable of being negligent.

And what person is freed by wisdom? It's a person who does not have direct meditative experience of the peaceful liberations that are formless, transcending form. Nevertheless, having seen with wisdom, their defilements have come to an end. This person is called freed by wisdom. I say that this mendicant has no work to do with diligence. Why is that? They've done their work with diligence. They're incapable of being negligent.

And what person is a personal witness? It's a person who has direct meditative experience of the peaceful liberations that are formless, transcending form. And, having seen with wisdom, some of their defilements have come to an end. This

person is called a personal witness. I say that this mendicant still has work to do with diligence. Why is that? Thinking: 'Hopefully this venerable will frequent appropriate lodgings, associate with good friends, and control their faculties. Then they might realize the supreme culmination of the spiritual path in this very life, and live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.' Seeing this fruit of diligence for this mendicant, I say that they still have work to do with diligence.

And what person is attained to view? It's a person who doesn't have direct meditative experience of the peaceful liberations that are formless, transcending form. Nevertheless, having seen with wisdom, some of their defilements have come to an end. And they have clearly seen and clearly contemplated with wisdom the teaching and training proclaimed by the Realized One. This person is called attained to view. I say that this mendicant also still has work to do with diligence. Why is that? Thinking: 'Hopefully this venerable will frequent appropriate lodgings, associate with good friends, and control their faculties. Then they might realize the supreme culmination of the spiritual path in this very life, and live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.' Seeing this fruit of diligence for this mendicant, I say that they still have work to do with diligence.

And what person is freed by faith? It's a person who doesn't have direct meditative experience of the peaceful liberations that are formless, transcending form. Nevertheless, having seen with wisdom, some of their defilements have come to an end. And their faith is settled, rooted, and planted in the Realized One. This person is called freed by faith. I say that this mendicant also still has work to do with diligence. Why is that?

Thinking: ‘Hopefully this venerable will frequent appropriate lodgings, associate with good friends, and control their faculties. Then they might realize the supreme culmination of the spiritual path in this very life, and live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.’ Seeing this fruit of diligence for this mendicant, I say that they still have work to do with diligence.

And what person is a follower of the teachings? It’s a person who doesn’t have direct meditative experience of the peaceful liberations that are formless, transcending form. Nevertheless, having seen with wisdom, some of their defilements have come to an end. And they accept the teachings proclaimed by the Realized One after considering them with a degree of wisdom. And they have the following qualities: the faculties of faith, energy, mindfulness, immersion, and wisdom. This person is called a follower of the teachings. I say that this mendicant also still has work to do with diligence. Why is that? Thinking: ‘Hopefully this venerable will frequent appropriate lodgings, associate with good friends, and control their faculties. Then they might realize the supreme culmination of the spiritual path in this very life, and live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.’ Seeing this fruit of diligence for this mendicant, I say that they still have work to do with diligence.

And what person is a follower by faith? It’s a person who doesn’t have direct meditative experience of the peaceful liberations that are formless, transcending form. Nevertheless, having seen with wisdom, some of their defilements have come to an end. And they have a degree of faith and love for the Realized One. And they have the following qualities: the faculties of faith, energy, mindfulness, immersion, and wisdom.

This person is called a follower by faith. I say that this mendicant also still has work to do with diligence. Why is that? Thinking: 'Hopefully this venerable will frequent appropriate lodgings, associate with good friends, and control their faculties. Then they might realize the supreme culmination of the spiritual path in this very life, and live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.' Seeing this fruit of diligence for this mendicant, I say that they still have work to do with diligence.

Mendicants, I don't say that enlightenment is achieved right away. Rather, enlightenment is achieved by gradual training, progress, and practice.

And how is enlightenment achieved by gradual training, progress, and practice? It's when someone in whom faith has arisen approaches a teacher. They pay homage, lend an ear, hear the teachings, remember the teachings, reflect on their meaning, and accept them after consideration. Then enthusiasm springs up; they make an effort, weigh up, and persevere. Persevering, they directly realize the ultimate truth, and see it with penetrating wisdom.

Mendicants, there has not been that faith, that approaching, that paying homage, that listening, that hearing the teachings, that remembering the teachings, that reflecting on their meaning, that acceptance after consideration, that enthusiasm, that making an effort, that weighing up, or that striving. You've lost the way, mendicants! You're practicing the wrong way! Just how far have these foolish people strayed from this teaching and training!

There is an exposition in four parts, which a sensible person would quickly understand when it is recited. I shall recite it for you, mendicants. Try to understand it."

“Sir, who are we to be counted alongside those who understand the teaching?”

“Even with a teacher who values material things, is an heir in material things, who lives caught up in material things, you wouldn’t get into such haggling: ‘If we get this, we’ll do that. If we don’t get this, we won’t do it.’ What then of the Realized One, who lives utterly detached from material things?

For a faithful disciple who is practicing to fathom the Teacher’s instructions, this is in line with the teaching: ‘The Buddha is my Teacher, I am his disciple. The Buddha knows, I do not know.’ For a faithful disciple who is practicing to fathom the Teacher’s instructions, the Teacher’s instructions are nourishing and nutritious. For a faithful disciple who is practicing to fathom the Teacher’s instructions, this is in line with the teaching: ‘Gladly, let only skin, sinews, and bones remain! Let the flesh and blood waste away in my body! I will not relax my energy until I have achieved what is possible by manly strength, energy, and vigor.’ A faithful disciple who is practicing to fathom the Teacher’s instructions can expect one of two results: enlightenment in the present life, or if there’s something left over, non-return.”

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

3. The Division on Wanderers
Paribbājakavagga

71. To Vacchagotta on the Three Knowledges: *Tevijjavacchagotta*

So I have heard. At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Now at that time the wanderer Vacchagotta was residing in the Single Lotus Monastery of the wanderers.

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Vesālī for alms. Then it occurred to him, "It's too early to wander for alms in Vesālī. Why don't I visit the wanderer Vacchagotta at the Single Lotus Monastery?" So that's what he did.

Vacchagotta saw the Buddha coming off in the distance, and said to him, "Come, Blessed One! Welcome, Blessed One! It's been a long time since you took the opportunity to come here. Please, sir, sit down, this seat is ready."

The Buddha sat on the seat spread out, while Vacchagotta took a low seat and sat to one side. Then Vacchagotta said to the Buddha:

"Sir, I have heard this: 'The ascetic Gotama claims to be all-knowing and all-seeing, to know and see everything without exception, thus: "Knowledge and vision are constantly and continually present to me, while walking, standing, sleeping, and waking."' I trust that those who say this repeat what the Buddha has said, and do not misrepresent him with an

untruth? Is their explanation in line with the teaching? Are there any legitimate grounds for rebuke and criticism?"

"Vaccha, those who say this do not repeat what I have said. They misrepresent me with what is false and untrue."

"So how should we answer so as to repeat what the Buddha has said, and not misrepresent him with an untruth? How should we explain in line with his teaching, with no legitimate grounds for rebuke and criticism?"

"'The ascetic Gotama has the three knowledges.' Answering like this you would repeat what I have said, and not misrepresent me with an untruth. You would explain in line with my teaching, and there would be no legitimate grounds for rebuke and criticism.

For, Vaccha, whenever I want, I recollect my many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. I remember: 'There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.' And so I recollect my many kinds of past lives, with features and details.

And whenever I want, with clairvoyance that is purified and superhuman, I see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. I understand how sentient beings are reborn according to their deeds.

And I have realized the undefiled freedom of heart and freedom by wisdom in this very life. I live having realized it with my own insight due to the ending of defilements.

'The ascetic Gotama has the three knowledges.' Answering like this you would repeat what I have said, and not misrepresent me with an untruth. You would explain in line with my teaching, and there would be no legitimate grounds for rebuke and criticism."

When he said this, the wanderer Vacchagotta said to the Buddha, "Master Gotama, are there any laypeople who, without giving up the fetter of lay life, make an end of suffering when the body breaks up?"

"No, Vaccha."

"But are there any laypeople who, without giving up the fetter of lay life, go to heaven when the body breaks up?"

"There's not just one hundred laypeople, Vaccha, or two or three or four or five hundred, but many more than that who, without giving up the fetter of lay life, go to heaven when the body breaks up."

"Master Gotama, are there any *Ājīvaka*ascetics who make an end of suffering when the body breaks up?"

"No, Vaccha."

"But are there any *Ājīvaka*ascetics who go to heaven when the body breaks up?"

"Vaccha, when I recollect the past ninety-one eons, I can't find any *Ājīvaka*ascetics who have gone to heaven, except one; and he taught the efficacy of deeds and action."

"In that case, Master Gotama, the sectarian tenets are empty even of the chance to go to heaven."

"Yes, Vaccha, the sectarian tenets are empty even of the chance to go to heaven."

That is what the Buddha said. Satisfied, the wanderer Vacchagotta was happy with what the Buddha said.

72. With Vacchagotta on Fire: *Aggivacchagotta*

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then the wanderer Vacchagotta went up to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

"Master Gotama, is this your view: 'The world is eternal. This is the only truth, other ideas are silly'?"

"That's not my view, Vaccha."

"Then is this your view: 'The world is not eternal. This is the only truth, other ideas are silly'?"

"That's not my view, Vaccha."

"Then is this your view: 'The world is finite. This is the only truth, other ideas are silly'?"

"That's not my view, Vaccha."

"Then is this your view: 'The world is infinite. This is the only truth, other ideas are silly'?"

"That's not my view, Vaccha."

"Then is this your view: 'The soul and the body are the same thing. This is the only truth, other ideas are silly'?"

"That's not my view, Vaccha."

"Then is this your view: 'The soul and the body are different things. This is the only truth, other ideas are silly'?"

"That's not my view, Vaccha."

"Then is this your view: 'A Realized One exists after death. This is the only truth, other ideas are silly'?"

"That's not my view, Vaccha."

"Then is this your view: 'A Realized One doesn't exist after death. This is the only truth, other ideas are silly'?"

"That's not my view, Vaccha."

"Then is this your view: 'A Realized One both exists and doesn't exist after death. This is the only truth, other ideas are silly'?"

"That's not my view, Vaccha."

"Then is this your view: 'A Realized One neither exists nor doesn't exist after death. This is the only truth, other ideas are silly'?"

"That's not my view, Vaccha."

"Master Gotama, when asked these ten questions, you say: 'That's not my view.' Seeing what drawback do you avoid all these convictions?"

"Each of these ten convictions is the thicket of views, the desert of views, the trick of views, the evasiveness of views, the fetter of views. They're beset with anguish, distress, and fever. They don't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. Seeing this drawback I avoid all these convictions."

"But does Master Gotama have any convictions at all?"

"The Realized One has done away with convictions. For the Realized One has seen: 'Such is form, such is the origin of form, such is the ending of form. Such is feeling, such is the origin of feeling, such is the ending of feeling. Such is perception, such is the origin of perception, such is the ending of perception. Such are choices, such is the origin of choices, such is the ending of choices. Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.' That's why

the Realized One is freed with the ending, fading away, cessation, giving up, and letting go of all identifying, all worries, and all ego, possessiveness, or underlying tendency to conceit, I say."

"But Master Gotama, when a mendicant's mind is freed like this, where are they reborn?"

"'They're reborn' doesn't apply, Vaccha."

"Well then, are they not reborn?"

"'They're not reborn' doesn't apply, Vaccha."

"Well then, are they both reborn and not reborn?"

"'They're both reborn and not reborn' doesn't apply, Vaccha."

"Well then, are they neither reborn nor not reborn?"

"'They're neither reborn nor not reborn' doesn't apply, Vaccha."

"Master Gotama, when asked all these questions, you say: 'It doesn't apply.' I fail to understand this point, Master Gotama; I've fallen into confusion. And I've now lost even the degree of clarity I had from previous discussions with Master Gotama."

"No wonder you don't understand, Vaccha, no wonder you're confused. For this principle is deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of reason, subtle, comprehensible to the astute. It's hard for you to understand, since you have a different view, creed, preference, practice, and tradition.

Well then, Vaccha, I'll ask you about this in return, and you can answer as you like.

What do you think, Vaccha? Suppose a fire was burning in front of you. Would you know: 'This fire is burning in front of me'?"

"Yes, I would, Master Gotama."

"But Vaccha, suppose they were to ask you: 'This fire burning in front of you: what does it depend on to burn?' How would you answer?"

"I would answer like this: 'This fire burning in front of me burns in dependence on grass and logs as fuel.'"

"Suppose that fire burning in front of you was extinguished. Would you know: 'This fire in front of me is extinguished'?"

"Yes, I would, Master Gotama."

"But Vaccha, suppose they were to ask you: 'This fire in front of you that is extinguished: in what direction did it go— east, south, west, or north?' How would you answer?"

"It doesn't apply, Master Gotama. The fire depended on grass and logs as fuel. When that runs out, and no more fuel is added, the fire is reckoned to have become extinguished due to lack of fuel."

"In the same way, Vaccha, any form by which a Realized One might be described has been cut off at the root, made like a palm stump, obliterated, and unable to arise in the future. A Realized One is freed from reckoning in terms of form. They're deep, immeasurable, and hard to fathom, like the ocean. 'They're reborn', 'they're not reborn', 'they're both reborn and not reborn', 'they're neither reborn nor not reborn'—none of these apply.

Any feeling ... perception ... choices ... consciousness by which a Realized One might be described has been cut off at the root, made like a palm stump, obliterated, and unable to arise in the future. A Realized One is freed from reckoning in terms of consciousness. They're deep, immeasurable, and hard to fathom, like the ocean. 'They're reborn', 'they're not reborn', 'they're both reborn and not reborn', 'they're neither reborn nor not reborn'—none of these apply."

When he said this, the wanderer Vacchagotta said to the Buddha:

"Master Gotama, suppose there was a large sal tree not far from a town or village. And because it's impermanent, its branches and foliage, bark and shoots, and softwood would fall off. After some time it would be rid of branches and foliage, bark and shoots, and softwood, consisting purely of heartwood. In the same way, Master Gotama's dispensation is rid of branches and foliage, bark and shoots, and softwood, consisting purely of heartwood.

Excellent, Master Gotama! ... From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life."

73. The Longer Discourse With Vacchagotta: *Mahāvacchagotta*

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Then the wanderer Vacchagotta went up to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha, "For a long time I have had discussions with Master Gotama. Please teach me in brief what is skillful and what is unskillful."

"Vaccha, I can teach you what is skillful and what is unskillful in brief or in detail. Still, let me do so in brief. Listen and pay close attention, I will speak."

"Yes, sir," Vaccha replied. The Buddha said this:

"Greed is unskillful, contentment is skillful. Hate is unskillful, love is skillful. Delusion is unskillful, understanding is skillful. So there are these three unskillful things and three that are skillful.

Killing living creatures, stealing, and sexual misconduct; speech that's false, divisive, harsh, or nonsensical; covetousness, ill will, and wrong view: these things are unskillful. Refraining from killing living creatures, stealing, and sexual misconduct; refraining from speech that's false, divisive, harsh, or nonsensical; contentment, kind-

heartedness, and right view: these things are skillful. So there are these ten unskillful things and ten that are skillful.

When a mendicant has given up craving so it is cut off at the root, made like a palm stump, obliterated, and unable to arise in the future, that mendicant is perfected. They've ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and are rightly freed through enlightenment."

"Leaving aside Master Gotama, is there even a single monk disciple of Master Gotama who has realized the undefiled freedom of heart and freedom by wisdom in this very life, and lives having realized it with their own insight due to the ending of defilements?"

"There are not just one hundred such monks who are my disciples, Vaccha, or two or three or four or five hundred, but many more than that."

"Leaving aside Master Gotama and the monks, is there even a single nun disciple of Master Gotama who has realized the undefiled freedom of heart and freedom by wisdom in this very life, and lives having realized it with their own insight due to the ending of defilements?"

"There are not just one hundred such nuns who are my disciples, Vaccha, or two or three or four or five hundred, but many more than that."

"Leaving aside Master Gotama, the monks, and the nuns, is there even a single layman disciple of Master Gotama—white-clothed and celibate—who, with the ending of the five lower fetters, is reborn spontaneously, to be extinguished there, not liable to return from that world?"

"There are not just one hundred such celibate laymen who are my disciples, Vaccha, or two or three or four or five hundred, but many more than that."

"Leaving aside Master Gotama, the monks, the nuns, and the celibate laymen, is there even a single layman disciple of Master Gotama—white-clothed, enjoying sensual pleasures, following instructions, and responding to advice—who has gone beyond doubt, got rid of indecision, and lives self-assured and independent of others regarding the Teacher's instruction?"

"There are not just one hundred such laymen enjoying sensual pleasures who are my disciples, Vaccha, or two or three or four or five hundred, but many more than that."

"Leaving aside Master Gotama, the monks, the nuns, the celibate laymen, and the laymen enjoying sensual pleasures, is there even a single laywoman disciple of Master Gotama—white-clothed and celibate—who, with the ending of the five lower fetters, is reborn spontaneously, to be extinguished there, not liable to return from that world?"

"There are not just one hundred such celibate laywomen who are my disciples, Vaccha, or two or three or four or five hundred, but many more than that."

"Leaving aside Master Gotama, the monks, the nuns, the celibate laymen, the laymen enjoying sensual pleasures, and the celibate laywomen, is there even a single laywoman disciple of Master Gotama—white-clothed, enjoying sensual pleasures, following instructions, and responding to advice—who has gone beyond doubt, got rid of indecision, and lives self-assured and independent of others regarding the Teacher's instruction?"

"There are not just one hundred such laywomen enjoying sensual pleasures who are my disciples, Vaccha, or two or three or four or five hundred, but many more than that."

"If Master Gotama was the only one to succeed in this teaching, not any monks, then this spiritual path would be incomplete in that respect. But because both Master Gotama and monks have succeeded in this teaching, this spiritual path is complete in that respect.

If Master Gotama and the monks were the only ones to succeed in this teaching, not any nuns ... celibate laymen ... laymen enjoying sensual pleasures ... celibate laywomen ...

laywomen enjoying sensual pleasures, then this spiritual path would be incomplete in that respect. But because Master Gotama, monks, nuns, celibate laymen, laymen enjoying sensual pleasures, celibate laywomen, and laywomen enjoying sensual pleasures have all succeeded in this teaching, this spiritual path is complete in that respect.

Just as the Ganges river slants, slopes, and inclines towards the ocean, and keeps pushing into the ocean, in the same way Master Gotama's assembly—with both laypeople and renunciates—slants, slopes, and inclines towards extinguishment, and keeps pushing into extinguishment.

Excellent, Master Gotama! ... I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha. Sir, may I receive the going forth, the ordination in the Buddha's presence?"

"Vaccha, if someone formerly ordained in another sect wishes to take the going forth, the ordination in this teaching and training, they must spend four months on probation. When four months have passed, if the mendicants are satisfied, they'll give the going forth, the ordination into monkhood.

However, I have recognized individual differences in this matter."

"Sir, if four months probation are required in such a case, I'll spend four years on probation. When four years have passed, if the mendicants are satisfied, let them give me the going forth, the ordination into monkhood." And the wanderer Vaccha received the going forth, the ordination in the Buddha's presence.

Not long after his ordination, a fortnight later, Venerable Vacchagotta went to the Buddha, bowed, sat down to one side, and said to him, "Sir, I've reached as far as possible with the knowledge and understanding of a trainee. Please teach me further."

"Well then, Vaccha, further develop two things: serenity and discernment. When you have further developed these two things, they'll lead to the penetration of many elements.

Whenever you want, you'll be capable of realizing the following, in each and every case: 'May I wield the many kinds of psychic power: multiplying myself and becoming one again; appearing and disappearing; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with my hand the sun and moon, so mighty and powerful; controlling my body as far as the Brahmā realm.'

Whenever you want, you'll be capable of realizing the following, in each and every case: 'With clairaudience that is purified and superhuman, may I hear both kinds of sounds, human and divine, whether near or far.'

Whenever you want, you'll be capable of realizing the following, in each and every case: 'May I understand the minds of other beings and individuals, having comprehended them

with my mind. May I understand mind with greed as “mind with greed”, and mind without greed as “mind without greed”; mind with hate as “mind with hate”, and mind without hate as “mind without hate”; mind with delusion as “mind with delusion”, and mind without delusion as “mind without delusion”; constricted mind as “constricted mind”, and scattered mind as “scattered mind”; expansive mind as “expansive mind”, and unexpansive mind as “unexpansive mind”; mind that is not supreme as “mind that is not supreme”, and mind that is supreme as “mind that is supreme”; mind immersed in samādhi as “mind immersed in samādhi”, and mind not immersed in samādhi as “mind not immersed in samādhi”; freed mind as “freed mind”, and unfreed mind as “unfreed mind”.’

Whenever you want, you’ll be capable of realizing the following, in each and every case: ‘May I recollect many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. May I remember: “There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.” May I recollect my many past lives, with features and details.’

Whenever you want, you’ll be capable of realizing the following, in each and every case: ‘With clairvoyance that is purified and superhuman, may I see sentient beings passing

away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place—and understand how sentient beings are reborn according to their deeds: "These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they chose to act out of that right view. When their body breaks up, after death, they're reborn in a good place, a heavenly realm." And so, with clairvoyance that is purified and superhuman, may I see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. And may I understand how sentient beings are reborn according to their deeds.'

Whenever you want, you'll be capable of realizing the following, in each and every case: 'May I realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with my own insight due to the ending of defilements.'

And then Venerable Vacchagotta approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Then Vacchagotta, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.” And Venerable Vacchagotta became one of the perfected.

Now at that time several mendicants were going to see the Buddha. Vacchagotta saw them coming off in the distance, went up to them, and said, “Hello venerables, where are you going?”

“Reverend, we are going to see the Buddha.”

“Well then, reverends, in my name please bow with your head to the Buddha’s feet and say: ‘Sir, the mendicant Vacchagotta bows with his head to your feet and says, “I have served the Blessed One! I have served the Holy One!”’”

“Yes, reverend,” they replied. Then those mendicants went up to the Buddha, bowed, sat down to one side, and said to him, “Sir, the mendicant Vacchagotta bows with his head to your feet and says: ‘I have served the Blessed One! I have served the Holy One!’”

“I’ve already comprehended Vacchagotta’s mind and understood that he has the three knowledges, and is very mighty and powerful. And deities also told me about this.”

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

74. With Dīghanakha: *Dīghanakha*

So I have heard. At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain in the Boar's Cave.

Then the wanderer Dīghanakha went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he stood to one side, and said to the Buddha, "Master Gotama, this is my doctrine and view: 'I believe in nothing.'"

"This view of yours, Aggivessana— do you believe in that?"

"If I believed in this view, Master Gotama, it wouldn't make any difference, it wouldn't make any difference!"

"Well, Aggivessana, there are many more in the world who say, 'It wouldn't make any difference! It wouldn't make any difference!' But they don't give up that view, and they grasp another view. And there are a scant few in the world who say, 'It wouldn't make any difference! It wouldn't make any difference!' And they give up that view by not grasping another view.

There are some ascetics and brahmins who have this doctrine and view: 'I believe in everything.' There are some ascetics and brahmins who have this doctrine and view: 'I believe in nothing.' There are some ascetics and brahmins who have this doctrine and view: 'I believe in some things, and not in others.' Regarding this, the view of the ascetics and brahmins who believe in everything is close to greed, bondage,

approving, attachment, and grasping. The view of the ascetics and brahmins who believe in nothing is far from greed, bondage, approving, attachment, and grasping."

When he said this, the wanderer Dīghanakha said to the Buddha, "Master Gotama commends my conviction! He recommends my conviction!"

"Now, regarding the ascetics and brahmins who believe in some things and not in others. Their view of what they believe in is close to greed, bondage, approving, attachment, and grasping. Their view of what they don't believe in is far from greed, bondage, approving, attachment, and grasping.

When it comes to the view of the ascetics and brahmins who believe in everything, a sensible person reflects like this: 'I have the view that I believe in everything. Suppose I obstinately stick to this view and insist that, "This is the only truth, other ideas are silly." Then I'd argue with two people—an ascetic or brahmin who believes in nothing, and an ascetic or brahmin who believes in some things and not in others. And when there's arguing, there's quarreling; when there's quarreling there's anguish; and when there's anguish there's harm.' So, considering in themselves the potential for arguing, quarreling, anguish, and harm, they give up that view by not grasping another view. That's how those views are given up and let go.

When it comes to the view of the ascetics and brahmins who believe in nothing, a sensible person reflects like this: 'I have the view that I believe in nothing. Suppose I obstinately stick to this view and insist that, "This is the only truth, other ideas are silly." Then I'd argue with two people— an ascetic or brahmin who believes in everything, and an ascetic or brahmin who believes in some things and not in others. And when there's arguing, there's quarreling; when there's quarreling

there's anguish; and when there's anguish there's harm.' So, considering in themselves the potential for arguing, quarreling, anguish, and harm, they give up that view by not grasping another view. That's how those views are given up and let go.

When it comes to the view of the ascetics and brahmins who believe in some things and not in others, a sensible person reflects like this: 'I have the view that I believe in some things and not in others. Suppose I obstinately stick to this view and insist that, "This is the only truth, other ideas are silly." Then I'd argue with two people— an ascetic or brahmin who believes in everything, and an ascetic or brahmin who believes in nothing. And when there's arguing, there's quarreling; when there's quarreling there's anguish; and when there's anguish there's harm.' So, considering in themselves the potential for arguing, quarreling, anguish, and harm, they give up that view by not grasping another view. That's how those views are given up and let go.

Aggivessana, this body is physical. It's made up of the four primary elements, produced by mother and father, built up from rice and porridge, liable to impermanence, to wearing away and erosion, to breaking up and destruction. You should see it as impermanent, as suffering, as diseased, as an abscess, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self. Doing so, you'll give up desire, affection, and subservience to the body.

There are these three feelings: pleasant, painful, and neutral. At a time when you feel a pleasant feeling, you don't feel a painful or neutral feeling; you only feel a pleasant feeling. At a time when you feel a painful feeling, you don't feel a pleasant or neutral feeling; you only feel a painful feeling. At a time

when you feel a neutral feeling, you don't feel a pleasant or painful feeling; you only feel a neutral feeling.

Pleasant, painful, and neutral feelings are impermanent, conditioned, dependently originated, liable to end, vanish, fade away, and cease.

Seeing this, a learned noble disciple grows disillusioned with pleasant, painful, and neutral feelings. Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed.

They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'

A mendicant whose mind is freed like this doesn't side with anyone or fight with anyone. They speak the language of the world without misapprehending it."

Now at that time Venerable Sāriputta was standing behind the Buddha fanning him. Then he thought, "It seems the Buddha speaks of giving up and letting go all these things through direct knowledge." Reflecting like this, Venerable Sāriputta's mind was freed from the defilements by not grasping.

And the stainless, immaculate vision of the Dhamma arose in the wanderer Dīghanakha: "Everything that has a beginning has an end." Then Dīghanakha saw, attained, understood, and fathomed the Dhamma. He went beyond doubt, got rid of indecision, and became self-assured and independent of others regarding the Teacher's instructions. He said to the Buddha:

"Excellent, Master Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, Master Gotama has made the teaching clear in many ways. I go for refuge to Master Gotama,

to the teaching, and to the mendicant Saṅgha. From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life."

75. With Māgaṇḍiya: *Māgandiya*

So I have heard. At one time the Buddha was staying in the land of the Kurus, near the Kuru town named Kammāsadamma, on a grass mat in the fire chamber of a brahmin of the Bhāradvāja clan.

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Kammāsadamma for alms. He wandered for alms in Kammāsadamma. After the meal, on his return from alms-round, he went to a certain forest grove for the day's meditation. Having plunged deep into it, he sat at the root of a certain tree for the day's meditation.

Then as the wanderer Māgaṇḍiya was going for a walk he approached that fire chamber. He saw the grass mat spread out there and asked the brahmin of the Bhāradvāja clan, "Mister Bhāradvāja, who has this grass mat been spread out for? It looks like an ascetic's bed."

"There is the ascetic Gotama, a Sakyan, gone forth from a Sakyan family. He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' This bed has been spread for that Master Gotama."

"Well, it's a sad sight, Mister Bhāradvāja, a very sad sight indeed, to see a bed for Master Gotama, that life-destroyer!"

“Be careful what you say, Māgaṇḍiya, be careful what you say. Many astute aristocrats, brahmins, householders, and ascetics are devoted to Master Gotama. They’ve been guided by him in the noble method, the skillful teaching.”

“Even if I was to see Master Gotama face to face, Mister Bhāradvāja, I would say to his face: ‘The ascetic Gotama is a life-destroyer.’ Why is that? Because that’s what it implies in a discourse of ours.”

“If you don’t mind, I’ll tell the ascetic Gotama about this.”

“Don’t worry, Mister Bharadvāja. You may tell him exactly what I’ve said.”

With clairaudience that is purified and superhuman, the Buddha heard this discussion between the brahmin of the Bhāradvāja clan and the wanderer Māgaṇḍiya. Coming out of retreat, he went to the brahmin’s fire chamber and sat on the grass mat. Then the brahmin of the Bhāradvāja clan went to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side. The Buddha said to him, “Bhāradvāja, did you have a discussion with the wanderer Māgaṇḍiya about this grass mat?”

When he said this, the brahmin said to the Buddha, “I wanted to mention this very thing to Master Gotama, but you brought it up before I had a chance.”

But this conversation between the Buddha and the brahmin was left unfinished. Then as the wanderer Māgaṇḍiya was going for a walk he approached that fire chamber. He went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and the Buddha said to him:

“Māgaṇḍiya, the eye likes sights, it loves them and enjoys them. That’s been tamed, guarded, protected and restrained by

the Realized One, and he teaches Dhamma for its restraint. Is that what you were referring to when you called me a life-destroyer?"

"That's exactly what I was referring to. Why is that? Because that's what it implies in a discourse of ours."

"The ear likes sounds … The nose likes smells … The tongue likes tastes … The body likes touches … The mind likes thoughts, it loves them and enjoys them. That's been tamed, guarded, protected and restrained by the Realized One, and he teaches Dhamma for its restraint. Is that what you were referring to when you called me a life-destroyer?"

"That's exactly what I was referring to. Why is that? Because that's what it implies in a discourse of ours."

"What do you think, Māgaṇḍiya? Take someone who used to amuse themselves with sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. Some time later—having truly understood the origin, ending, gratification, drawback, and escape of sights, and having given up craving and dispelled passion for sights—they would live rid of thirst, their mind peaceful inside. What would you have to say to them, Māgaṇḍiya?"

"Nothing, Master Gotama."

"What do you think, Māgaṇḍiya? Take someone who used to amuse themselves with sounds known by the ear … smells known by the nose … tastes known by the tongue … touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing. Some time later—having truly understood the origin, ending, gratification, drawback, and escape of touches, and having given up craving and dispelled passion for touches—they would live rid of thirst, their mind peaceful inside. What would you have to say to them, Māgaṇḍiya?"

"Nothing, Master Gotama."

"Well, when I was still a layperson I used to amuse myself, supplied and provided with sights known by the eye … sounds known by the ear … smells known by the nose … tastes known by the tongue … touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing. I had three stilt longhouses— one for the rainy season, one for the winter, and one for the summer. I stayed in a stilt longhouse without coming downstairs for the four months of the rainy season, where I was entertained by musicians—none of them men. Some time later—having truly understood the origin, ending, gratification, drawback, and escape of sensual pleasures, and having given up craving and dispelled passion for sensual pleasures—I live rid of thirst, my mind peaceful inside. I see other sentient beings who are not free from sensual pleasures being consumed by craving for sensual pleasures, burning with passion for sensual pleasures, indulging in sensual pleasures. I don't envy them, nor do I hope to enjoy that. Why is that? Because there is a satisfaction that is apart from sensual pleasures and unskillful qualities, which even achieves the level of heavenly pleasure. Enjoying that satisfaction, I don't envy what is inferior, nor do I hope to enjoy it.

Suppose there was a householder or a householder's child who was rich, affluent, and wealthy. And they would amuse themselves, supplied and provided with the five kinds of sensual stimulation. That is, sights known by the eye … sounds … smells … tastes … touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing. Having practiced good conduct by way of body, speech, and mind, when their body breaks up, after death, they'd be reborn in a good place, a heavenly realm, in the company of the gods

of the Thirty-Three. There they'd amuse themselves in the Garden of Delight, escorted by a band of nymphs, supplied and provided with the five kinds of heavenly sensual stimulation. Then they'd see a householder or a householder's child amusing themselves, supplied and provided with the five kinds of sensual stimulation.

What do you think, Māgaṇḍiya? Would that god—amusing themselves in the Garden of Delight, escorted by a band of nymphs, supplied and provided with the five kinds of heavenly sensual stimulation—envy that householder or householder's child their five kinds of human sensual stimulation, or return to human sensual pleasures?"

"No, Master Gotama. Why is that? Because heavenly sensual pleasures are better than human sensual pleasures."

"In the same way, Māgaṇḍiya, when I was still a layperson I used to entertain myself with sights … sounds … smells … tastes … touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing. Some time later—having truly understood the origin, ending, gratification, drawback, and escape of sensual pleasures, and having given up craving and dispelled passion for sensual pleasures—I live rid of thirst, my mind peaceful inside. I see other sentient beings who are not free from sensual pleasures being consumed by craving for sensual pleasures, burning with passion for sensual pleasures, indulging in sensual pleasures. I don't envy them, nor do I hope to enjoy that. Why is that? Because there is a satisfaction that is apart from sensual pleasures and unskillful qualities, which even achieves the level of heavenly pleasure. Enjoying that satisfaction, I don't envy what is inferior, nor do I hope to enjoy it.

Suppose there was a person affected by leprosy, with sores and blisters on their limbs. Being devoured by worms,

scratching with their nails at the opening of their wounds, they'd cauterize their body over a pit of glowing coals. Their friends and colleagues, relatives and kin would get a field surgeon to treat them. The field surgeon would make medicine for them, and by using that they'd be cured of leprosy. They'd be healthy, happy, autonomous, master of themselves, able to go where they wanted. Then they'd see another person affected by leprosy, with sores and blisters on their limbs, being devoured by worms, scratching with their nails at the opening of their wounds, cauterizing their body over a pit of glowing coals.

What do you think, Māgaṇḍiya? Would that person envy that other person affected by leprosy for their pit of glowing coals or for taking medicine?"

"No, Master Gotama. Why is that? Because you need to take medicine only when there's a disease. When there's no disease, there's no need for medicine."

"In the same way, Māgaṇḍiya, when I was still a layperson I used to entertain myself with sights … sounds … smells … tastes … touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing. Some time later—having truly understood the origin, ending, gratification, drawback, and escape of sensual pleasures, and having given up craving and dispelled passion for sensual pleasures—I live rid of thirst, my mind peaceful inside. I see other sentient beings who are not free from sensual pleasures being consumed by craving for sensual pleasures, burning with passion for sensual pleasures, indulging in sensual pleasures. I don't envy them, nor do I hope to enjoy that. Why is that? Because there is a satisfaction that is apart from sensual pleasures and unskillful qualities, which even achieves the

level of heavenly pleasure. Enjoying that satisfaction, I don't envy what is inferior, nor do I hope to enjoy it.

Suppose there was a person affected by leprosy, with sores and blisters on their limbs. Being devoured by worms, scratching with their nails at the opening of their wounds, they'd cauterize their body over a pit of glowing coals. Their friends and colleagues, relatives and kin would get a field surgeon to treat them. The field surgeon would make medicine for them, and by using that they'd be cured of leprosy. They'd be healthy, happy, autonomous, master of themselves, able to go where they wanted. Then two strong men would grab them by the arms and drag them towards the pit of glowing coals.

What do you think, Māgaṇḍiya? Wouldn't that person writhe and struggle to and fro?"

"Yes, Master Gotama. Why is that? Because that fire is really painful to touch, fiercely burning and scorching."

"What do you think, Māgaṇḍiya? Is it only now that the fire is really painful to touch, fiercely burning and scorching, or was it painful previously as well?"

"That fire is painful now and it was also painful previously. That person was affected by leprosy, with sores and blisters on their limbs. Being devoured by worms, scratching with their nails at the opening of their wounds, their sense faculties were impaired. So even though the fire was actually painful to touch, they had a distorted perception that it was pleasant."

"In the same way, sensual pleasures of the past, future, and present are painful to touch, fiercely burning and scorching. These sentient beings who are not free from sensual pleasures—being consumed by craving for sensual pleasures, burning with passion for sensual pleasures—have impaired sense faculties. So even though sensual pleasures are actually painful

to touch, they have a distorted perception that they are pleasant.

Suppose there was a person affected by leprosy, with sores and blisters on their limbs. Being devoured by worms, scratching with their nails at the opening of their wounds, they're cauterizing their body over a pit of glowing coals. The more they scratch their wounds and cauterize their body, the more their wounds become foul, stinking, and infected. But still, they derive a degree of pleasure and gratification from the itchiness of their wounds. In the same way, I see other sentient beings who are not free from sensual pleasures being consumed by craving for sensual pleasures, burning with passion for sensual pleasures, indulging in sensual pleasures. The more they indulge in sensual pleasures, the more their craving for sensual pleasures grows, and the more they burn with passion for sensual pleasures. But still, they derive a degree of pleasure and gratification from the five kinds of sensual stimulation.

What do you think, Māgaṇḍiya? Have you seen or heard of a king or a royal minister of the past, future, or present, amusing themselves supplied and provided with the five kinds of sensual stimulation, who—without giving up craving for sensual pleasures and dispelling passion for sensual pleasures—lives rid of thirst, their mind peaceful inside?"

"No, Master Gotama."

"Good, Māgaṇḍiya. Neither have I. On the contrary, all the ascetics or brahmins of the past, future, or present who live rid of thirst, their minds peaceful inside, do so after truly understanding the origin, ending, gratification, drawback, and escape of sensual pleasures, and after giving up craving and dispelling passion for sensual pleasures."

Then on that occasion the Buddha was inspired to exclaim:

“Health is the ultimate blessing;
extinguishment, the ultimate happiness.
Of paths, the ultimate is eightfold—
it’s safe, and leads to the deathless.”

When he said this, Māgaṇḍiya said to him, “It’s incredible, Master Gotama, it’s amazing! How well said this was by Master Gotama! ‘Health is the ultimate blessing; extinguishment, the ultimate happiness.’ I’ve also heard that wanderers of the past, the teachers of teachers, said: ‘Health is the ultimate blessing; extinguishment, the ultimate happiness.’ And it agrees, Master Gotama.”

“But Māgaṇḍiya, when you heard that wanderers of the past said this, what is that health? And what is that extinguishment?” When he said this, Māgaṇḍiya stroked his own limbs with his hands, saying:

“This is that health, Master Gotama, this is that extinguishment! For I am now healthy and happy, and have no afflictions.”

“Māgaṇḍiya, suppose a person was born blind. They couldn’t see sights that are dark or bright, or blue, yellow, red, or magenta. They couldn’t see even and uneven ground, or the stars, or the moon and sun. They might hear a sighted person saying: ‘White cloth is really nice, it’s attractive, stainless, and clean.’ They’d go in search of white cloth. But someone would cheat them with a dirty, soiled garment, saying: ‘Sir, here is a white cloth for you, it’s attractive, stainless, and clean.’ They’d take it and put it on, expressing their gladness: ‘White cloth is really nice, it’s attractive, stainless, and clean.’

What do you think, Māgaṇḍiya? Did that person blind from birth do this knowing and seeing, or out of faith in the sighted person?”

“They did so not knowing or seeing, but out of faith in the sighted person.”

“In the same way, the wanderers who follow other paths are blind and sightless. Not knowing health and not seeing extinguishment, they still recite this verse: ‘Health is the ultimate blessing; extinguishment, the ultimate happiness.’ For this verse was recited by the perfected ones, fully awakened Buddhas of the past:

‘Health is the ultimate blessing;
extinguishment, the ultimate happiness.
Of paths, the ultimate is eightfold—
it’s safe, and leads to the deathless.'

These days it has gradually become a verse used by ordinary people. But Māgaṇḍiya, this body is a disease, an abscess, a dart, a misery, an affliction. Yet you say of this body: ‘This is that health, this is that extinguishment!’ Māgaṇḍiya, you don’t have the noble vision by which you might know health and see extinguishment.”

“I am quite confident that Master Gotama is capable of teaching me so that I can know health and see extinguishment.”

“Māgaṇḍiya, suppose a person was born blind. They couldn’t see sights that are dark or bright, or blue, yellow, red, or magenta. They couldn’t see even and uneven ground, or the stars, or the moon and sun. Their friends and colleagues, relatives and kin would get a field surgeon to treat them. The field surgeon would make medicine for them, but when they used it their eyes were not cured and they still could not see clearly. What do you think, Māgaṇḍiya? Wouldn’t that doctor just get weary and frustrated?”

“Yes, Master Gotama.”

“In the same way, suppose I were to teach you the Dhamma, saying: ‘This is that health, this is that extinguishment.’ But you might not know health or see extinguishment, which would be wearying and troublesome for me.”

“I am quite confident that Master Gotama is capable of teaching me so that I can know health and see extinguishment.”

“Māgaṇḍiya, suppose a person was born blind. They couldn’t see sights that are dark or bright, or blue, yellow, red, or magenta. They couldn’t see even and uneven ground, or the stars, or the moon and sun. They might hear a sighted person saying: ‘White cloth is really nice, it’s attractive, stainless, and clean.’

They’d go in search of white cloth. But someone would cheat them with a dirty, soiled garment, saying: ‘Sir, here is a white cloth for you, it’s attractive, stainless, and clean.’ They’d take it and put it on. Their friends and colleagues, relatives and kin would get a field surgeon to treat them. The field surgeon would make medicine for them: emetics, purgatives, ointment, counter-ointment, or nasal treatment. And when they used it their eyes would be cured so that they could see clearly. As soon as their eyes were cured they’d lose all desire for that dirty, soiled garment. Then they would consider that person to be no friend, but an enemy, and might even think of murdering them: ‘For such a long time I’ve been cheated, tricked, and deceived by that person with this dirty, soiled garment when he said, “Sir, here is a white cloth for you, it’s attractive, stainless, and clean.”’

In the same way, Māgaṇḍiya, suppose I were to teach you the Dhamma, saying: ‘This is that health, this is that extinguishment.’ You might know health and see extinguishment. And as soon as your vision arises you might

give up desire for the five grasping aggregates. And you might even think: 'For such a long time I've been cheated, tricked, and deceived by this mind. For what I have been grasping is only form, feeling, perception, choices, and consciousness. My grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. That is how this entire mass of suffering originates.'"

"I am quite confident that Master Gotama is capable of teaching me so that I can rise from this seat cured of blindness."

"Well then, Māgaṇḍiya, you should associate with good people. When you associate with good people, you will hear the true teaching. When you hear the true teaching, you'll practice in line with the teaching. When you practice in line with the teaching, you'll know and see for yourself: 'These are diseases, boils, and darts. And here is where diseases, boils, and darts cease without anything left over.' When my grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases."

When he said this, Māgaṇḍiya said to him, "Excellent, Master Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, Master Gotama has made the teaching clear in many ways. I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha. Sir, may I receive the going forth, the ordination in the Buddha's presence?"

“Māgaṇḍiya, if someone formerly ordained in another sect wishes to take the going forth, the ordination in this teaching and training, they must spend four months on probation. When four months have passed, if the mendicants are satisfied, they’ll give the going forth, the ordination into monkhood. However, I have recognized individual differences in this matter.”

“Sir, if four months probation are required in such a case, I’ll spend four years on probation. When four years have passed, if the mendicants are satisfied, let them give me the going forth, the ordination into monkhood.”

And the wanderer Māgaṇḍiya received the going forth, the ordination in the Buddha’s presence. Not long after his ordination, Venerable Māgaṇḍiya, living alone, withdrawn, diligent, keen, and resolute, realized the supreme culmination of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.” And Venerable Māgaṇḍiya became one of the perfected.

76. With Sandaka: *Sandaka*

So I have heard. At one time the Buddha was staying near Kosambi, in Ghosita's Monastery.

Now at that time the wanderer Sandaka was residing at the cave of the wavy leaf fig tree together with a large assembly of around five hundred wanderers.

Then in the late afternoon, Venerable Ānanda came out of retreat and addressed the mendicants: "Come, reverends, let's go to the Devakata Pool to see the cave."

"Yes, reverend," they replied. Then Ānanda together with several mendicants went to the Devakata Pool.

Now at that time, Sandaka and the large assembly of wanderers were sitting together making an uproar, a dreadful racket. They engaged in all kinds of unworthy talk, such as talk about kings, bandits, and ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles, villages, towns, cities, and countries; talk about women and heroes; street talk and well talk; talk about the departed; motley talk; tales of land and sea; and talk about being reborn in this or that state of existence.

Sandaka saw Ānanda coming off in the distance, and hushed his own assembly, "Be quiet, good sirs, don't make a sound. The ascetic Ānanda, a disciple of the ascetic Gotama, is coming. He is included among the disciples of the ascetic Gotama, who

is residing near Kosambī. Such venerables like the quiet, are educated to be quiet, and praise the quiet. Hopefully if he sees that our assembly is quiet he'll see fit to approach." Then those wanderers fell silent.

Then Venerable Ānanda went up to the wanderer Sandaka, who said to him, "Come, Master Ānanda! Welcome, Master Ānanda! It's been a long time since you took the opportunity to come here. Please, sir, sit down, this seat is ready." Ānanda sat down on the seat spread out, while Sandaka took a low seat and sat to one side. Ānanda said to Sandaka, "Sandaka, what were you sitting talking about just now? What conversation was unfinished?"

"Master Ānanda, leave aside what we were sitting talking about just now. It won't be hard for you to hear about that later. It'd be great if Master Ānanda himself would give a Dhamma talk explaining his own tradition."

"Well then, Sandaka, listen and pay close attention, I will speak."

"Yes, sir," replied Sandaka. Venerable Ānanda said this:

"Sandaka, these things have been explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha: four ways that negate the spiritual life, and four kinds of unreliable spiritual life. A sensible person would, to the best of their ability, not practice such spiritual paths, and if they did practice them, they wouldn't succeed in the procedure of the skillful teaching."

"But Master Ānanda, what are the four ways that negate the spiritual life, and the four kinds of unreliable spiritual life?"

"Sandaka, take a certain teacher who has this doctrine and view: 'There's no meaning in giving, sacrifice, or offerings. There's no fruit or result of good and bad deeds. There's no afterlife. There's no obligation to mother and father. No beings

are reborn spontaneously. And there's no ascetic or brahmin who is well attained and practiced, and who describes the afterlife after realizing it with their own insight. This person is made up of the four primary elements. When they die, the earth in their body merges and coalesces with the main mass of earth. The water in their body merges and coalesces with the main mass of water. The fire in their body merges and coalesces with the main mass of fire. The air in their body merges and coalesces with the main mass of air. The faculties are transferred to space. Four men with a bier carry away the corpse. Their footprints show the way to the cemetery. The bones become bleached. Offerings dedicated to the gods end in ashes. Giving is a doctrine for morons. When anyone affirms a positive teaching it's just hollow, false nonsense. Both the foolish and the astute are annihilated and destroyed when their body breaks up, and they don't exist after death.'

A sensible person reflects on this matter in this way: 'This teacher has such a doctrine and view. If what that teacher says is true, both I who have not accomplished this and one who has accomplished it have attained exactly the same level. Yet I'm not one who says that both of us are annihilated and destroyed when our body breaks up, and we don't exist after death. But it's superfluous for this teacher to go naked, shaven, persisting in squatting, tearing out their hair and beard. For I'm living at home with my children, using sandalwood imported from Kāsi, wearing garlands, perfumes, and makeup, and accepting gold and money. Yet I'll have exactly the same destiny in the next life as this teacher. What do I know or see that I should live the spiritual life under this teacher? This negates the spiritual life.' Realizing this, they leave disappointed.

This is the first way that negates the spiritual life.

Furthermore, take a certain teacher who has this doctrine and view: 'Nothing bad is done by the doer when they punish, mutilate, torture, aggrieve, oppress, intimidate, or when they encourage others to do the same. Nothing bad is done when they kill, steal, break into houses, plunder wealth, steal from isolated buildings, commit highway robbery, commit adultery, and lie. If you were to reduce all the living creatures of this earth to one heap and mass of flesh with a razor-edged chakram, no evil comes of that, and no outcome of evil. If you were to go along the south bank of the Ganges killing, mutilating, and torturing, and encouraging others to do the same, no evil comes of that, and no outcome of evil. If you were to go along the north bank of the Ganges giving and sacrificing and encouraging others to do the same, no merit comes of that, and no outcome of merit. In giving, self-control, restraint, and truthfulness there is no merit or outcome of merit.'

A sensible person reflects on this matter in this way: 'This teacher has such a doctrine and view. If what that teacher says is true, both I who have not accomplished this and one who has accomplished it have attained exactly the same level. Yet I'm not one who says that when both of us act, nothing wrong is done. But it's superfluous for this teacher to go naked, shaven, persisting in squatting, tearing out their hair and beard. For I'm living at home with my children, using sandalwood imported from Kāsi, wearing garlands, perfumes, and makeup, and accepting gold and money. Yet I'll have exactly the same destiny in the next life as this teacher. What do I know or see that I should live the spiritual life under this teacher? This negates the spiritual life.' Realizing this, they leave disappointed.

This is the second way that negates the spiritual life.

Furthermore, take a certain teacher who has this doctrine and view: 'There is no cause or condition for the corruption of sentient beings. Sentient beings are corrupted without cause or reason. There's no cause or condition for the purification of sentient beings. Sentient beings are purified without cause or reason. There is no power, no energy, no manly strength or vigor. All sentient beings, all living creatures, all beings, all souls lack control, power, and energy. Molded by destiny, circumstance, and nature, they experience pleasure and pain in the six classes of rebirth.'

A sensible person reflects on this matter in this way: 'This teacher has such a doctrine and view. If what that teacher says is true, both I who have not accomplished this and one who has accomplished it have attained exactly the same level. Yet I'm not one who says that both of us are purified without cause or reason. But it's superfluous for this teacher to go naked, shaven, persisting in squatting, tearing out their hair and beard. For I'm living at home with my children, using sandalwood imported from Kāsi, wearing garlands, perfumes, and makeup, and accepting gold and money. Yet I'll have exactly the same destiny in the next life as this teacher. What do I know or see that I should live the spiritual life under this teacher? This negates the spiritual life.' Realizing this, they leave disappointed.

This is the third way that negates the spiritual life.

Furthermore, take a certain teacher who has this doctrine and view: 'There are these seven substances that are not made, not derived, not created, without a creator, barren, steady as a mountain peak, standing firm like a pillar. They don't move or deteriorate or obstruct each other. They're unable to cause pleasure, pain, or neutral feeling to each other. What seven? The substances of earth, water, fire, air; pleasure, pain, and the

soul is the seventh. These seven substances are not made, not derived, not created, without a creator, barren, steady as a mountain peak, standing firm like a pillar. They don't move or deteriorate or obstruct each other. They're unable to cause pleasure, pain, or neutral feeling to each other. And here there is no-one who kills or who makes others kill; no-one who learns or who educates others; no-one who understands or who helps others understand. If you chop off someone's head with a sharp sword, you don't take anyone's life. The sword simply passes through the gap between the seven substances. There are 1.4 million main wombs, and 6,000, and 600. There are 500 deeds, and five, and three. There are deeds and half-deeds. There are 62 paths, 62 sub-eons, six classes of rebirth, and eight stages in a person's life. There are 4,900 *Ājīvaka*ascetics, 4,900 wanderers, and 4,900 naked ascetics. There are 2,000 faculties, 3,000 hells, and 36 realms of dust. There are seven percipient embryos, seven non-percipient embryos, and seven embryos without attachments. There are seven gods, seven humans, and seven goblins. There are seven lakes, seven winds, seven cliffs, and 700 cliffs. There are seven dreams and 700 dreams. There are 8.4 million great eons through which the foolish and the astute transmigrate before making an end of suffering. And here there is no such thing as this: "By this precept or observance or mortification or spiritual life I shall force unripened deeds to bear their fruit, or eliminate old deeds by experiencing their results little by little"—for that cannot be. Pleasure and pain are allotted. Transmigration lasts only for a limited period, so there's no increase or decrease, no getting better or worse. It's like how, when you toss a ball of string, it rolls away unraveling. In the same way, after transmigrating the foolish and the astute will make an end of suffering.'

A sensible person reflects on this matter in this way: 'This teacher has such a doctrine and view. If what that teacher says is true, both I who have not accomplished this and one who has accomplished it have attained exactly the same level. Yet I'm not one who says that after transmigrating both of us will make an end of suffering. But it's superfluous for this teacher to go naked, shaven, persisting in squatting, tearing out their hair and beard. For I'm living at home with my children, using sandalwood imported from Kāsi, wearing garlands, perfumes, and makeup, and accepting gold and money. Yet I'll have exactly the same destiny in the next life as this teacher. What do I know or see that I should live the spiritual life under this teacher? This negates the spiritual life.' Realizing this, they leave disappointed.

This is the fourth way that negates the spiritual life.

These are the four ways that negate the spiritual life that have been explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha. A sensible person would, to the best of their ability, not practice such spiritual paths, and if they did practice them, they wouldn't succeed in the procedure of the skillful teaching."

"It's incredible, Master Ānanda, it's amazing, how these four ways that negate the spiritual life have been explained by the Buddha. But Master Ānanda, what are the four kinds of unreliable spiritual life?"

"Sandaka, take a certain teacher who claims to be all-knowing and all-seeing, to know and see everything without exception, thus: 'Knowledge and vision are constantly and continually present to me, while walking, standing, sleeping, and waking.' He enters an empty house; he gets no alms-food; a dog bites him; he encounters a wild elephant, a wild horse, and a wild cow; he asks the name and clan of a woman or man; he

asks the name and path to a village or town. When asked, 'Why is this?' he answers: 'I had to enter an empty house, that's why I entered it. I had to get no alms-food, that's why I got none. I had to get bitten by a dog, that's why I was bitten. I had to encounter a wild elephant, a wild horse, and a wild cow, that's why I encountered them. I had to ask the name and clan of a woman or man, that's why I asked. I had to ask the name and path to a village or town, that's why I asked.'

A sensible person reflects on this matter in this way: 'This teacher makes such a claim, but he answers in such a way. This spiritual life is unreliable.' Realizing this, they leave disappointed.

This is the first kind of unreliable spiritual life.

Furthermore, take another teacher who is an oral transmitter, who takes oral transmission to be the truth. He teaches by oral transmission, by the lineage of testament, by canonical authority. But when a teacher takes oral transmission to be the truth, some of that is well learned, some poorly learned, some true, and some otherwise.

A sensible person reflects on this matter in this way: 'This teacher takes oral transmission to be the truth. He teaches by oral transmission, by the lineage of testament, by canonical authority. But when a teacher takes oral transmission to be the truth, some of that is well learned, some poorly learned, some true, and some otherwise. This spiritual life is unreliable.' Realizing this, they leave disappointed.

This is the second kind of unreliable spiritual life.

Furthermore, take another teacher who relies on logic and inquiry. He teaches what he has worked out by logic, following a line of inquiry, expressing his own perspective. But when a teacher relies on logic and inquiry, some of that is well

reasoned, some poorly reasoned, some true, and some otherwise.

A sensible person reflects on this matter in this way: 'This teacher relies on logic and inquiry. He teaches what he has worked out by logic, following a line of inquiry, expressing his own perspective. But when a teacher relies on logic and inquiry, some of that is well reasoned, some poorly reasoned, some true, and some otherwise. This spiritual life is unreliable.' Realizing this, they leave disappointed.

This is the third kind of unreliable spiritual life.

Furthermore, take another teacher who is dull and stupid. Because of that, whenever he's asked a question, he resorts to evasiveness and equivocation: 'I don't say it's like this. I don't say it's like that. I don't say it's otherwise. I don't say it's not so. And I don't deny it's not so.'

A sensible person reflects on this matter in this way: 'This teacher is dull and stupid. Because of that, whenever he's asked a question, he resorts to evasiveness and equivocation: "I don't say it's like this. I don't say it's like that. I don't say it's otherwise. I don't say it's not so. And I don't deny it's not so." This spiritual life is unreliable.' Realizing this, they leave disappointed.

This is the fourth kind of unreliable spiritual life.

These are the four kinds of unreliable spiritual life that have been explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha. A sensible person would, to the best of their ability, not practice such spiritual paths, and if they did practice them, they wouldn't complete the procedure of the skillful teaching."

"It's incredible, Master Ānanda, it's amazing, how these four kinds of unreliable spiritual life have been explained by the Buddha. But, Master Ānanda, what would a teacher say and

explain so that a sensible person would, to the best of their ability, practice such a spiritual path, and once practicing it, they would complete the procedure of the skillful teaching?"

"Sandaka, it's when a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed. ... He gives up these five hindrances, corruptions of the heart that weaken wisdom. Then, quite secluded from sensual pleasures, secluded from unskillful qualities, he enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. A sensible person would, to the best of their ability live the spiritual life under a teacher who achieves such a high distinction, and, once practicing it, they would complete the procedure of the skillful teaching.

Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant ... enters and remains in the second absorption ... third absorption ... fourth absorption. A sensible person would, to the best of their ability live the spiritual life under a teacher who achieves such a high distinction, and, once practicing it, they would complete the procedure of the skillful teaching.

When their mind has become immersed in samādhi like this —purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives. They recollect many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. ... They recollect their many kinds of past lives,

with features and details. A sensible person would, to the best of their ability live the spiritual life under a teacher who achieves such a high distinction, and, once practicing it, they would complete the procedure of the skillful teaching.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the death and rebirth of sentient beings. With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. ... They understand how sentient beings are reborn according to their deeds. A sensible person would, to the best of their ability live the spiritual life under a teacher who achieves such a high distinction, and, once practicing it, they would complete the procedure of the skillful teaching.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the ending of defilements. They truly understand: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'. They truly understand: 'These are defilements' ... 'This is the origin of defilements' ... 'This is the cessation of defilements' ... 'This is the practice that leads to the cessation of defilements'.

Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When they're freed, they know they're freed.

They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.' A sensible person would,

to the best of their ability live the spiritual life under a teacher who achieves such a high distinction, and, once practicing it, they would complete the procedure of the skillful teaching."

"But Master Ānanda, when a mendicant is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—could they still enjoy sensual pleasures?"

"Sandaka, a mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—can't transgress in five respects. A mendicant with defilements ended can't deliberately take the life of a living creature, take something with the intention to steal, have sex, tell a deliberate lie, or store up goods for their own enjoyment like they did as a lay person. A mendicant who is perfected can't transgress in these five respects."

"But Master Ānanda, when a mendicant is perfected, would the knowledge and vision that their defilements are ended be constantly and continually present to them, while walking, standing, sleeping, and waking?"

"Well then, Sandaka, I shall give you a simile. For by means of a simile some sensible people understand the meaning of what is said. Suppose there was a person whose hands and feet had been amputated. Would they be aware that their hands and feet had been amputated constantly and continually, while walking, standing, sleeping, and waking? Or would they be aware of it only when they checked it?"

"They wouldn't be aware of it constantly, only when they checked it."

"In the same way, when a mendicant is perfected, the knowledge and vision that their defilements are ended is not constantly and continually present to them, while walking, standing, sleeping, and waking. Rather, they are aware of it only when they checked it."

"But Reverend Ānanda, how many emancipators are there in this teaching and training?"

"There are not just one hundred emancipators, Sandaka, or two or three or four or five hundred, but many more than that in this teaching and training."

"It's incredible, Master Ānanda, it's amazing! Namely, that there's no glorifying one's own teaching and putting down the teaching of others. The Dhamma is taught in its own field, and so many emancipators are recognized. But these *Ājīvakas*, those sons of dead sons, glorify themselves and put others down. And they only recognize three emancipators: Nanda Vaccha, Kisa Saṅkicca, and Makkhali Gosāla."

Then the wanderer Sandaka addressed his own assembly, "Go, good sirs. The spiritual life is lived under the ascetic Gotama. It's not easy for me to give up possessions, honor, or popularity now." And that's how the wanderer Sandaka sent his own assembly to live the spiritual life under the Buddha.

77. The Longer Discourse with Sakuludāyī: *Mahāsakuludāyi*

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Now at that time several very well-known wanderers were residing in the monastery of the wanderers in the peacocks' feeding ground. They included Annabhāra, Varadhara, Sakuludāyī, and other very well-known wanderers.

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Rājagaha for alms. Then it occurred to him, "It's too early to wander for alms in Rājagaha. Why don't I visit the wanderer Sakuludāyī at the monastery of the wanderers in the peacocks' feeding ground?"

So the Buddha went to the monastery of the wanderers.

Now at that time, Sakuludāyī was sitting together with a large assembly of wanderers making an uproar, a dreadful racket. They engaged in all kinds of unworthy talk, such as talk about kings, bandits, and ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles, villages, towns, cities, and countries; talk about women and heroes; street talk and well talk; talk about the departed; motley talk; tales of land and sea; and talk about being reborn in this or that state of existence.

Sakuludāyī saw the Buddha coming off in the distance, and hushed his own assembly, "Be quiet, good sirs, don't make a sound. Here comes the ascetic Gotama. The venerable likes quiet and praises quiet. Hopefully if he sees that our assembly is quiet he'll see fit to approach." Then those wanderers fell silent.

Then the Buddha approached Sakuludāyī, who said to him, "Come, Blessed One! Welcome, Blessed One! It's been a long time since you took the opportunity to come here. Please, sir, sit down, this seat is ready." The Buddha sat on the seat spread out, while Sakuludāyī took a low seat and sat to one side.

The Buddha said to him, "Udāyī, what were you sitting talking about just now? What conversation was unfinished?"

"Sir, leave aside what we were sitting talking about just now. It won't be hard for you to hear about that later.

Sir, a few days ago several ascetics and brahmins who follow various other paths were sitting together at the debating hall, and this discussion came up among them: 'The people of Aṅga and Magadha are so fortunate, so very fortunate! For there are these ascetics and brahmins who lead an order and a community, and teach a community. They're well-known and famous religious founders, regarded as holy by many people. And they have come down for the rainy season residence at Rājagaha. They include Pūraṇa Kassapa, Makkhali Gosāla, Ajita Kesakambala, Pakudha Kaccāyana, Sañjaya Belaṭṭhiputta, and Niganṭha Nāṭaputta. This ascetic Gotama also leads an order and a community, and teaches a community. He's a well-known and famous religious founder, regarded as holy by many people. And he too has come down for the rains residence at Rājagaha. Which of these ascetics and brahmins is honored, respected, revered, and venerated by their disciples?

And how do their disciples, after honoring and respecting them, remain loyal?'

Some of them said: 'This Pūraṇa Kassapa leads an order and a community, and teaches a community. He's a well-known and famous religious founder, regarded as holy by many people. But he's not honored, respected, revered, venerated, and esteemed by his disciples. And his disciples, not honoring and respecting him, don't remain loyal to him. Once it so happened that he was teaching an assembly of many hundreds. Then one of his disciples made a noise, "My good sirs, don't ask Pūraṇa Kassapa about that. He doesn't know that. I know it. Ask me about it, and I'll answer you." It happened that Pūraṇa Kassapa didn't get his way, though he called out with raised arms, "Be quiet, good sirs, don't make a sound. They're not asking you, they're asking me! I'll answer you!" Indeed, many of his disciples have left him after refuting his doctrine: "You don't understand this teaching and training. I understand this teaching and training. What, you understand this teaching and training? You're practicing wrong. I'm practicing right. I stay on topic, you don't. You said last what you should have said first. You said first what you should have said last. What you've thought so much about has been disproved. Your doctrine is refuted. Go on, save your doctrine! You're trapped; get yourself out of this—if you can!" That's how Pūraṇa Kassapa is not honored, respected, revered, venerated, and esteemed by his disciples. On the contrary, his disciples, not honoring and respecting him, don't remain loyal to him. Rather, he's reviled, and rightly so.'

Others said: 'This Makkhali Gosāla ... Ajita Kesakambala ... Pakudha Kaccāyana ... Sañjaya Belaṭṭhiputta ... Nigaṇṭha Nāṭaputta leads an order and a community, and teaches a community. He's a well-known and famous religious founder,

regarded as holy by many people. But he's not honored, respected, revered, and venerated by his disciples. And his disciples, not honoring and respecting him, don't remain loyal to him. Once it so happened that he was teaching an assembly of many hundreds. Then one of his disciples made a noise, "My good sirs, don't ask Nigaṇṭha Nātaputta about that. He doesn't know that. I know it. Ask me about it, and I'll answer you." It happened that Nigaṇṭha Nātaputta didn't get his way, though he called out with raised arms, "Be quiet, good sirs, don't make a sound. They're not asking you, they're asking me! I'll answer you!" Indeed, many of his disciples have left him after refuting his doctrine: "You don't understand this teaching and training. I understand this teaching and training. What, you understand this teaching and training? You're practicing wrong. I'm practicing right. I stay on topic, you don't. You said last what you should have said first. You said first what you should have said last. What you've thought so much about has been disproved. Your doctrine is refuted. Go on, save your doctrine! You're trapped; get yourself out of this—if you can!" That's how Nigaṇṭha Nātaputta is not honored, respected, revered, and venerated by his disciples. On the contrary, his disciples, not honoring and respecting him, don't remain loyal to him. Rather, he's reviled, and rightly so.'

Others said: 'This ascetic Gotama leads an order and a community, and teaches a community. He's a well-known and famous religious founder, regarded as holy by many people. He's honored, respected, revered, and venerated by his disciples. And his disciples, honoring and respecting him, remain loyal to him. Once it so happened that he was teaching an assembly of many hundreds. Then one of his disciples cleared their throat. And one of their spiritual companions nudged them with their knee, to indicate, "Hush, venerable,

don't make sound! Our teacher, the Blessed One, is teaching!" While the ascetic Gotama is teaching an assembly of many hundreds, there is no sound of his disciples coughing or clearing their throats. That large crowd is poised on the edge of their seats, thinking, "Whatever the Buddha teaches, we shall listen to it." It's like when there's a person at the crossroads pressing out pure manuka honey, and a large crowd is poised on the edge of their seats. In the same way, while the ascetic Gotama is teaching an assembly of many hundreds, there is no sound of his disciples coughing or clearing their throats. That large crowd is poised on the edge of their seats, thinking, "Whatever the Buddha teaches, we shall listen to it." Even when a disciple of the ascetic Gotama rejects the training and returns to a lesser life, having been overly attached to their spiritual companions, they speak only praise of the teacher, the teaching, and the Saṅgha. They blame only themselves, not others: "We were unlucky, we had little merit. For even after going forth in such a well explained teaching and training we weren't able to practice for life the perfectly full and pure spiritual life." They become monastery workers or lay followers, and they proceed having undertaken the five precepts. That's how the ascetic Gotama is honored, respected, revered, and venerated by his disciples. And that's how his disciples, honoring and respecting him, remain loyal to him.'"

"But Udāyī, how many qualities do you see in me, because of which my disciples honor, respect, revere, and venerate me; and after honoring and respecting me, they remain loyal to me?"

"Sir, I see five such qualities in the Buddha. What five?

The Buddha eats little and praises eating little. This is the first such quality I see in the Buddha.

Furthermore, the Buddha is content with any kind of robe, and praises such contentment. This is the second such quality I see in the Buddha.

Furthermore, the Buddha is content with any kind of almsfood, and praises such contentment. This is the third such quality I see in the Buddha.

Furthermore, the Buddha is content with any kind of lodging, and praises such contentment. This is the fourth such quality I see in the Buddha.

Furthermore, the Buddha is secluded, and praises seclusion. This is the fifth such quality I see in the Buddha.

These are the five qualities I see in the Buddha, because of which his disciples honor, respect, revere, and venerate him; and after honoring and respecting him, they remain loyal to him."

"Suppose, Udāyī, my disciples were loyal to me because I eat little. Well, there are disciples of mine who eat a cupful of food, or half a cupful; they eat a wood apple, or half a wood apple. But sometimes I even eat this bowl full to the brim, or even more. So if it were the case that my disciples are loyal to me because I eat little, then those disciples who eat even less would not be loyal to me.

Suppose my disciples were loyal to me because I'm content with any kind of robe. Well, there are disciples of mine who have rag robes, wearing shabby robes. They gather scraps from charnel grounds, rubbish dumps, and shops, make them into a patchwork robe and wear it. But sometimes I wear robes offered by householders that are strong, yet next to which bottle-gourd down is coarse. So if it were the case that my disciples are loyal to me because I'm content with any kind of robe, then those disciples who wear rag robes would not be loyal to me.

Suppose my disciples were loyal to me because I'm content with any kind of alms-food. Well, there are disciples of mine who eat only alms-food, wander indiscriminately for alms-food, happy to eat whatever they glean. When they've entered an inhabited area, they don't consent when invited to sit down. But sometimes I even eat by invitation boiled fine rice with the dark grains picked out, served with many soups and sauces. So if it were the case that my disciples are loyal to me because I'm content with any kind of alms-food, then those disciples who eat only alms-food would not be loyal to me.

Suppose my disciples were loyal to me because I'm content with any kind of lodging. Well, there are disciples of mine who stay at the root of a tree, in the open air. For eight months they don't go under a roof. But sometimes I even stay in bungalows, plastered inside and out, draft-free, with latches fastened and windows shuttered. So if it were the case that my disciples are loyal to me because I'm content with any kind of lodging, then those disciples who stay at the root of a tree would not be loyal to me.

Suppose my disciples were loyal to me because I'm secluded and I praise seclusion. Well, there are disciples of mine who live in the wilderness, in remote lodgings. Having ventured deep into remote lodgings in the wilderness and the forest, they live there, coming down to the midst of the Saṅgha each fortnight for the recitation of the monastic code. But sometimes I live crowded by monks, nuns, laymen, and laywomen; by rulers and their ministers, and teachers of other paths and their disciples. So if it were the case that my disciples are loyal to me because I'm secluded and praise seclusion, then those disciples who live in the wilderness would not be loyal to me.

So, Udāyī, it's not because of these five qualities that my disciples honor, respect, revere, and venerate me; and after honoring and respecting me, they remain loyal to me.

There are five other qualities because of which my disciples honor, respect, revere, and venerate me; and after honoring and respecting me, they remain loyal to me. What five?

Firstly, my disciples esteem me for the higher ethics: 'The ascetic Gotama is ethical. He possesses the entire spectrum of ethical conduct to the highest degree.' Since this is so, this is the first quality because of which my disciples are loyal to me.

Furthermore, my disciples esteem me for my excellent knowledge and vision: 'The ascetic Gotama only claims to know when he does in fact know. He only claims to see when he really does see. He teaches based on direct knowledge, not without direct knowledge. He teaches based on reason, not without reason. He teaches with a demonstrable basis, not without it.' Since this is so, this is the second quality because of which my disciples are loyal to me.

Furthermore, my disciples esteem me for my higher wisdom: 'The ascetic Gotama is wise. He possesses the entire spectrum of wisdom to the highest degree. It's not possible that he would fail to foresee grounds for future criticism, or to legitimately and completely refute the doctrines of others that come up.' What do you think, Udāyī? Would my disciples, knowing and seeing this, break in and interrupt me?"

"No, sir."

"That's because I don't expect to be instructed by my disciples. Invariably, my disciples expect instruction from me.

Since this is so, this is the third quality because of which my disciples are loyal to me.

Furthermore, my disciples come to me and ask how the noble truth of suffering applies to the suffering in which they

are swamped and mired. And I provide them with a satisfying answer to their question. They ask how the noble truths of the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering apply to the suffering that has overwhelmed them and brought them low. And I provide them with satisfying answers to their questions. Since this is so, this is the fourth quality because of which my disciples are loyal to me.

Furthermore, I have explained to my disciples a practice that they use to develop the four kinds of mindfulness meditation. It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of desire and aversion for the world. And many of my disciples meditate on that having attained perfection and consummation of insight.

Furthermore, I have explained to my disciples a practice that they use to develop the four right efforts. It's when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don't arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fulfilled by development. And many of my disciples meditate on that having attained perfection and consummation of insight.

Furthermore, I have explained to my disciples a practice that they use to develop the four bases of psychic power. It's when a mendicant develops the basis of psychic power that has

immersion due to enthusiasm, and active effort. They develop the basis of psychic power that has immersion due to energy, and active effort. They develop the basis of psychic power that has immersion due to mental development, and active effort. They develop the basis of psychic power that has immersion due to inquiry, and active effort. And many of my disciples meditate on that having attained perfection and consummation of insight.

Furthermore, I have explained to my disciples a practice that they use to develop the five faculties. It's when a mendicant develops the faculties of faith, energy, mindfulness, immersion, and wisdom, which lead to peace and awakening. And many of my disciples meditate on that having attained perfection and consummation of insight.

Furthermore, I have explained to my disciples a practice that they use to develop the five powers. It's when a mendicant develops the powers of faith, energy, mindfulness, immersion, and wisdom, which lead to peace and awakening. And many of my disciples meditate on that having attained perfection and consummation of insight.

Furthermore, I have explained to my disciples a practice that they use to develop the seven awakening factors. It's when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. And many of my disciples meditate on that having attained perfection and consummation of insight.

Furthermore, I have explained to my disciples a practice that they use to develop the noble eightfold path. It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness,

and right immersion. And many of my disciples meditate on that having attained perfection and consummation of insight.

Furthermore, I have explained to my disciples a practice that they use to develop the eight liberations.

Having physical form, they see visions. This is the first liberation.

Not perceiving form internally, they see visions externally. This is the second liberation.

They're focused only on beauty. This is the third liberation.

Going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', they enter and remain in the dimension of infinite space. This is the fourth liberation.

Going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', they enter and remain in the dimension of infinite consciousness. This is the fifth liberation.

Going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', they enter and remain in the dimension of nothingness. This is the sixth liberation.

Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception. This is the seventh liberation.

Going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling. This is the eighth liberation.

And many of my disciples meditate on that having attained perfection and consummation of insight.

Furthermore, I have explained to my disciples a practice that they use to develop the eight dimensions of mastery.

Perceiving form internally, someone sees visions externally, limited, both pretty and ugly. Mastering them, they perceive: ‘I know and see.’ This is the first dimension of mastery.

Perceiving form internally, someone sees visions externally, limitless, both pretty and ugly. Mastering them, they perceive: ‘I know and see.’ This is the second dimension of mastery.

Not perceiving form internally, someone sees visions externally, limited, both pretty and ugly. Mastering them, they perceive: ‘I know and see.’ This is the third dimension of mastery.

Not perceiving form internally, someone sees visions externally, limitless, both pretty and ugly. Mastering them, they perceive: ‘I know and see.’ This is the fourth dimension of mastery.

Not perceiving form internally, someone sees visions externally, blue, with blue color, blue hue, and blue tint. They’re like a flax flower that’s blue, with blue color, blue hue, and blue tint. Or a cloth from Bāraṇasī that’s smoothed on both sides, blue, with blue color, blue hue, and blue tint. In the same way, not perceiving form internally, someone sees visions externally, blue, with blue color, blue hue, and blue tint. Mastering them, they perceive: ‘I know and see.’ This is the fifth dimension of mastery.

Not perceiving form internally, someone sees visions externally that are yellow, with yellow color, yellow hue, and yellow tint. They’re like a champak flower that’s yellow, with yellow color, yellow hue, and yellow tint. Or a cloth from Bāraṇasī that’s smoothed on both sides, yellow, with yellow color, yellow hue, and yellow tint. In the same way, not perceiving form internally, someone sees visions externally that are yellow, with yellow color, yellow hue, and yellow tint.

Mastering them, they perceive: 'I know and see.' This is the sixth dimension of mastery.

Not perceiving form internally, someone sees visions externally that are red, with red color, red hue, and red tint. They're like a scarlet mallow flower that's red, with red color, red hue, and red tint. Or a cloth from Bāraṇasī that's smoothed on both sides, red, with red color, red hue, and red tint. In the same way, not perceiving form internally, someone sees visions externally that are red, with red color, red hue, and red tint. Mastering them, they perceive: 'I know and see.' This is the seventh dimension of mastery.

Not perceiving form internally, someone sees visions externally that are white, with white color, white hue, and white tint. They're like the morning star that's white, with white color, white hue, and white tint. Or a cloth from Bāraṇasī that's smoothed on both sides, white, with white color, white hue, and white tint. In the same way, not perceiving form internally, someone sees visions externally that are white, with white color, white hue, and white tint. Mastering them, they perceive: 'I know and see.' This is the eighth dimension of mastery.

And many of my disciples meditate on that having attained perfection and consummation of insight.

Furthermore, I have explained to my disciples a practice that they use to develop the ten universal dimensions of meditation.

Someone perceives the meditation on universal earth above, below, across, non-dual and limitless.

They perceive the meditation on universal water … the meditation on universal fire … the meditation on universal air … the meditation on universal blue … the meditation on universal yellow … the meditation on universal red … the

meditation on universal white … the meditation on universal space … the meditation on universal consciousness above, below, across, non-dual and limitless.

And many of my disciples meditate on that having attained perfection and consummation of insight.

Furthermore, I have explained to my disciples a practice that they use to develop the four absorptions.

It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. They drench, steep, fill, and spread their body with rapture and bliss born of seclusion. There's no part of the body that's not spread with rapture and bliss born of seclusion. It's like when a deft bathroom attendant or their apprentice pours bath powder into a bronze dish, sprinkling it little by little with water. They knead it until the ball of bath powder is soaked and saturated with moisture, spread through inside and out; yet no moisture oozes out. In the same way, a mendicant drenches, steeps, fills, and spreads their body with rapture and bliss born of seclusion. There's no part of the body that's not spread with rapture and bliss born of seclusion.

Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption. It has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected. They drench, steep, fill, and spread their body with rapture and bliss born of immersion. There's no part of the body that's not spread with rapture and bliss born of immersion. It's like a deep lake fed by spring water. There's no inlet to the east, west, north, or south, and no rainfall to replenish it from time

to time. But the stream of cool water welling up in the lake drenches, steeps, fills, and spreads throughout the lake. There's no part of the lake that's not spread through with cool water. In the same way, a mendicant drenches, steeps, fills, and spreads their body with rapture and bliss born of immersion. There's no part of the body that's not spread with rapture and bliss born of immersion.

Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption. They meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' They drench, steep, fill, and spread their body with bliss free of rapture. There's no part of the body that's not spread with bliss free of rapture. It's like a pool with blue water lilies, or pink or white lotuses. Some of them sprout and grow in the water without rising above it, thriving underwater. From the tip to the root they're drenched, steeped, filled, and soaked with cool water. There's no part of them that's not soaked with cool water. In the same way, a mendicant drenches, steeps, fills, and spreads their body with bliss free of rapture. There's no part of the body that's not spread with bliss free of rapture.

Furthermore, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption. It is without pleasure or pain, with pure equanimity and mindfulness. They sit spreading their body through with pure bright mind. There's no part of the body that's not spread with pure bright mind. It's like someone sitting wrapped from head to foot with white cloth. There's no part of the body that's not spread over with white cloth. In the same way, they sit spreading their body through with pure bright mind. There's no part of the body

that's not spread with pure bright mind. And many of my disciples meditate on that having attained perfection and consummation of insight.

Furthermore, I have explained to my disciples a practice that they use to understand this: 'This body of mine is physical. It's made up of the four primary elements, produced by mother and father, built up from rice and porridge, liable to impermanence, to wearing away and erosion, to breaking up and destruction. And this consciousness of mine is attached to it, tied to it.' Suppose there was a beryl gem that was naturally beautiful, eight-faceted, well-worked, transparent and clear, endowed with all good qualities. And it was strung with a thread of blue, yellow, red, white, or golden brown. And someone with good eyesight were to take it in their hand and check it: 'This beryl gem is naturally beautiful, eight-faceted, well-worked, transparent and clear, endowed with all good qualities. And it's strung with a thread of blue, yellow, red, white, or golden brown.'

In the same way, I have explained to my disciples a practice that they use to understand this: 'This body of mine is physical. It's made up of the four primary elements, produced by mother and father, built up from rice and porridge, liable to impermanence, to wearing away and erosion, to breaking up and destruction. And this consciousness of mine is attached to it, tied to it.'

And many of my disciples meditate on that having attained perfection and consummation of insight.

Furthermore, I have explained to my disciples a practice that they use to create from this body another body, consisting of form, mind-made, complete in all its various parts, not deficient in any faculty. Suppose a person was to draw a reed out from its sheath. They'd think: 'This is the reed, this is the

sheath. The reed and the sheath are different things. The reed has been drawn out from the sheath.' Or suppose a person was to draw a sword out from its scabbard. They'd think: 'This is the sword, this is the scabbard. The sword and the scabbard are different things. The sword has been drawn out from the scabbard.' Or suppose a person was to draw a snake out from its slough. They'd think: 'This is the snake, this is the slough. The snake and the slough are different things. The snake has been drawn out from the slough.' In the same way, I have explained to my disciples a practice that they use to create from this body another body, consisting of form, mind-made, complete in all its various parts, not deficient in any faculty.

And many of my disciples meditate on that having attained perfection and consummation of insight.

Furthermore, I have explained to my disciples a practice that they use to wield the many kinds of psychic power: multiplying themselves and becoming one again; appearing and disappearing; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful. They control the body as far as the Brahmā realm. Suppose a deft potter or their apprentice had some well-prepared clay. They could produce any kind of pot that they like. Or suppose a deft ivory-carver or their apprentice had some well-prepared ivory. They could produce any kind of ivory item that they like. Or suppose a deft goldsmith or their apprentice had some well-prepared gold. They could produce any kind of gold item that they like. In the same way, I have explained to my disciples a practice that they use to wield the many kinds of psychic power ...

And many of my disciples meditate on that having attained perfection and consummation of insight.

Furthermore, I have explained to my disciples a practice that they use so that, with clairaudience that is purified and superhuman, they hear both kinds of sounds, human and divine, whether near or far. Suppose there was a powerful horn blower. They'd easily make themselves heard in the four directions. In the same way, I have explained to my disciples a practice that they use so that, with clairaudience that is purified and superhuman, they hear both kinds of sounds, human and divine, whether near or far.

And many of my disciples meditate on that having attained perfection and consummation of insight.

Furthermore, I have explained to my disciples a practice that they use to understand the minds of other beings and individuals, having comprehended them with their own mind. They understand mind with greed as 'mind with greed', and mind without greed as 'mind without greed'; mind with hate as 'mind with hate', and mind without hate as 'mind without hate'; mind with delusion as 'mind with delusion', and mind without delusion as 'mind without delusion'; constricted mind as 'constricted mind', and scattered mind as 'scattered mind'; expansive mind as 'expansive mind', and unexpansive mind as 'unexpansive mind'; mind that is not supreme as 'mind that is not supreme', and mind that is supreme as 'mind that is supreme'; mind immersed in samādhi as 'mind immersed in samādhi', and mind not immersed in samādhi as 'mind not immersed in samādhi'; freed mind as 'freed mind', and unfreed mind as 'unfreed mind'. Suppose there was a woman or man who was young, youthful, and fond of adornments, and they check their own reflection in a clean bright mirror or a clear bowl of water. If they had a spot they'd know 'I have a spot',

and if they had no spots they'd know 'I have no spots'. In the same way, I have explained to my disciples a practice that they use to understand the minds of other beings and individuals, having comprehended them with their own mind ...

And many of my disciples meditate on that having attained perfection and consummation of insight.

Furthermore, I have explained to my disciples a practice that they use to recollect the many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. 'There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.' And so they recollect their many kinds of past lives, with features and details. Suppose a person was to leave their home village and go to another village. From that village they'd go to yet another village. And from that village they'd return to their home village. They'd think: 'I went from my home village to another village. There I stood like this, sat like that, spoke like this, or kept silent like that. From that village I went to yet another village. There too I stood like this, sat like that, spoke like this, or kept silent like that. And from that village I returned to my home village.' In the same way, I have explained to my disciples a practice that they use to recollect the many kinds of past lives.

And many of my disciples meditate on that having attained perfection and consummation of insight.

Furthermore, I have explained to my disciples a practice that they use so that, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds: 'These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they chose to act out of that right view. When their body breaks up, after death, they're reborn in a good place, a heavenly realm.' And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds. Suppose there were two houses with doors. A person with good eyesight standing in between them would see people entering and leaving a house and wandering to and fro. In the same way, I have explained to my disciples a practice that they use so that, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn ...

And many of my disciples meditate on that having attained perfection and consummation of insight.

Furthermore, I have explained to my disciples a practice that they use to realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it

with their own insight due to the ending of defilements. Suppose there was a lake that was transparent, clear, and unclouded. A person with good eyesight standing on the bank would see the mussel shells, gravel and pebbles, and schools of fish swimming about or staying still. They'd think: 'This lake is transparent, clear, and unclouded. And here are the mussel shells, gravel and pebbles, and schools of fish swimming about or staying still.'

In the same way, I have explained to my disciples a practice that they use to realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

And many of my disciples meditate on that having attained perfection and consummation of insight.

This is the fifth quality because of which my disciples are loyal to me.

These are the five qualities because of which my disciples honor, respect, revere, and venerate me; and after honoring and respecting me, they remain loyal to me."

That is what the Buddha said. Satisfied, the wanderer Sakuludāyī was happy with what the Buddha said.

78. With Samaṇamaṇḍikā: *Samaṇamaṇḍikā*

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Now at that time the wanderer Uggāhamāna Samaṇamuṇḍikāputta was residing together with around three hundred wanderers in Mallikā's single-halled monastery for group debates, set among the flaking pale-moon ebony trees.

Then the master builder Pañcakaṅga left Sāvatthī in the middle of the day to see the Buddha. It occurred to him, "It's the wrong time to see the Buddha, as he's in retreat. And it's the wrong time to see the esteemed mendicants, as they're in retreat. Why don't I go to Mallikā's monastery to visit the wanderer Uggāhamāna?" So that's what he did.

Now at that time, Uggāhamāna was sitting together with a large assembly of wanderers making an uproar, a dreadful racket. They engaged in all kinds of unworthy talk, such as talk about kings, bandits, and ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles, villages, towns, cities, and countries; talk about women and heroes; street talk and well talk; talk about the departed; motley talk; tales of land and sea; and talk about being reborn in this or that state of existence.

Uggāhamāna saw Pañcakaṅga coming off in the distance, and hushed his own assembly, "Be quiet, good sirs, don't make a

sound. Here comes Pañcakaṅga, a disciple of the ascetic Gotama. He is included among the white-clothed lay disciples of the ascetic Gotama, who is residing in Sāvatthī. Such venerables like the quiet, are educated to be quiet, and praise the quiet. Hopefully if he sees that our assembly is quiet he'll see fit to approach." Then those wanderers fell silent.

Then Pañcakaṅga approached Uggāhamāna, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side. Uggāhamāna said to him:

"Householder, when an individual has four qualities I describe them as an invincible ascetic—accomplished in the skillful, excelling in the skillful, attained to the highest attainment. What four? It's when they do no bad deeds with their body; speak no bad words; think no bad thoughts; and don't earn a living by bad livelihood. When an individual has these four qualities I describe them as an invincible ascetic."

Then Pañcakaṅga neither approved nor dismissed that mendicant's statement. He got up from his seat, thinking, "I will learn the meaning of this statement from the Buddha himself."

Then he went to the Buddha, bowed, sat down to one side, and informed the Buddha of all that had been discussed.

When he had spoken, the Buddha said to him, "Master builder, if what Uggāhamāna says is true, a little baby boy is an invincible ascetic—accomplished in the skillful, excelling in the skillful, attained to the highest attainment. For a little baby doesn't even have a concept of 'a body', so how could they possibly do a bad deed with their body, apart from just wriggling? And a little baby doesn't even have a concept of 'speech', so how could they possibly speak bad words, apart from just crying? And a little baby doesn't even have a concept

of ‘thought’, so how could they possibly think bad thoughts, apart from just whimpering? And a little baby doesn’t even have a concept of ‘livelihood’, so how could they possibly earn a living by bad livelihood, apart from their mother’s breast? If what Uggāhamāna says is true, a little baby boy is an invincible ascetic—accomplished in the skillful, excelling in the skillful, attained to the highest attainment.

When an individual has four qualities I describe them, not as an invincible ascetic—accomplished in the skillful, excelling in the skillful, attained to the highest attainment—but as having achieved the same level as a little baby. What four? It’s when they do no bad deeds with their body; speak no bad words; think no bad thoughts; and don’t earn a living by bad livelihood. When an individual has these four qualities I describe them, not as an invincible ascetic, but as having achieved the same level as a little baby.

When an individual has ten qualities, master builder, I describe them as an invincible ascetic—accomplished in the skillful, excelling in the skillful, attained to the highest attainment.

But certain things must first be understood, I say. ‘These are unskillful behaviors.’ ‘Unskillful behaviors stem from this.’ ‘Here unskillful behaviors cease without anything left over.’ ‘Someone practicing like this is practicing for the cessation of unskillful behaviors.’

‘These are skillful behaviors.’ ‘Skillful behaviors stem from this.’ ‘Here skillful behaviors cease without anything left over.’ ‘Someone practicing like this is practicing for the cessation of skillful behaviors.’

‘These are unskillful thoughts.’ ‘Unskillful thoughts stem from this.’ ‘Here unskillful thoughts cease without anything

left over.' 'Someone practicing like this is practicing for the cessation of unskillful thoughts.'

'These are skillful thoughts.' 'Skillful thoughts stem from this.' 'Here skillful thoughts cease without anything left over.' 'Someone practicing like this is practicing for the cessation of skillful thoughts.'

And what, master builder, are unskillful behaviors? Unskillful deeds by way of body and speech, and bad livelihood. These are called unskillful behaviors.

And where do these unskillful behaviors stem from? Where they stem from has been stated. You should say that they stem from the mind. What mind? The mind takes many and diverse forms. But unskillful behaviors stem from a mind that has greed, hate, and delusion.

And where do these unskillful behaviors cease without anything left over? Their cessation has also been stated. It's when a mendicant gives up bad conduct by way of body, speech, and mind, and develops good conduct by way of body, speech, and mind; they give up wrong livelihood and earn a living by right livelihood. This is where these unskillful behaviors cease without anything left over.

And how is someone practicing for the cessation of unskillful behaviors? It's when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don't arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are completed by development. Someone

practicing like this is practicing for the cessation of unskillful behaviors.

And what are skillful behaviors? Skillful deeds by way of body and speech, and purified livelihood are included in behavior, I say. These are called skillful behaviors.

And where do these skillful behaviors stem from? Where they stem from has been stated. You should say that they stem from the mind. What mind? The mind takes many and diverse forms. But skillful behaviors stem from a mind that is free from greed, hate, and delusion.

And where do these skillful behaviors cease without anything left over? Their cessation has also been stated. It's when a mendicant behaves ethically, but they don't identify with their ethical behavior. And they truly understand the freedom of heart and freedom by wisdom where these skillful behaviors cease without anything left over.

And how is someone practicing for the cessation of skillful behaviors? It's when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don't arise … so that unskillful qualities are given up … so that skillful qualities arise … so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fulfilled by development. Someone practicing like this is practicing for the cessation of skillful behaviors.

And what are unskillful thoughts? Thoughts of sensuality, of malice, and of cruelty. These are called unskillful thoughts.

And where do these unskillful thoughts stem from? Where they stem from has been stated. You should say that they stem from perception. What perception? Perception takes many and diverse forms. Perceptions of sensuality, malice, and cruelty—unskillful thoughts stem from this.

And where do these unskillful thoughts cease without anything left over? Their cessation has also been stated. It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. This is where these unskillful thoughts cease without anything left over.

And how is someone practicing for the cessation of unskillful thoughts? It's when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don't arise … so that unskillful qualities are given up … so that skillful qualities arise … so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fulfilled by development. Someone practicing like this is practicing for the cessation of unskillful thoughts.

And what are skillful thoughts? Thoughts of renunciation, good will, and harmlessness. These are called skillful thoughts.

And where do these skillful thoughts stem from? Where they stem from has been stated. You should say that they stem from perception. What perception? Perception takes many and diverse forms. Perceptions of renunciation, good will, and harmlessness— skillful thoughts stem from this.

And where do these skillful thoughts cease without anything left over? Their cessation has also been stated. It's when, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected. This is where these skillful thoughts cease without anything left over.

And how is someone practicing for the cessation of skillful thoughts? It's when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don't arise … so that unskillful qualities are given up … so that skillful qualities arise … so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fulfilled by development. Someone practicing like this is practicing for the cessation of skillful thoughts.

Master builder, when an individual has what ten qualities do I describe them as an invincible ascetic—accomplished in the skillful, excelling in the skillful, attained to the highest attainment? It's when a mendicant has an adept's right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. When an individual has these ten qualities, I describe them as an invincible ascetic—accomplished in the skillful, excelling in the skillful, attained to the highest attainment."

That is what the Buddha said. Satisfied, Pañcakaṅga the master builder was happy with what the Buddha said.

79. The Shorter Discourse With Sakuludāyī: *Cūḷasakuludāyi*

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Now at that time the wanderer Sakuludāyī was residing together with a large assembly of wanderers in the monastery of the wanderers in the peacocks' feeding ground.

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Rājagaha for alms. Then it occurred to him, "It's too early to wander for alms in Rājagaha. Why don't I visit the wanderer Sakuludāyī at the monastery of the wanderers in the peacocks' feeding ground?" Then the Buddha went to the monastery of the wanderers.

Now at that time, Sakuludāyī was sitting together with a large assembly of wanderers making an uproar, a dreadful racket. They engaged in all kinds of unworthy talk, such as talk about kings, bandits, and ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles, villages, towns, cities, and countries; talk about women and heroes; street talk and well talk; talk about the departed; motley talk; tales of land and sea; and talk about being reborn in this or that state of existence.

Sakuludāyī saw the Buddha coming off in the distance, and hushed his own assembly, "Be quiet, good sirs, don't make a

sound. Here comes the ascetic Gotama. The venerable likes quiet and praises quiet. Hopefully if he sees that our assembly is quiet he'll see fit to approach." Then those wanderers fell silent.

Then the Buddha approached Sakuludāyī, who said to him, "Come, Blessed One! Welcome, Blessed One! It's been a long time since you took the opportunity to come here. Please, sir, sit down, this seat is ready." The Buddha sat on the seat spread out, while Sakuludāyī took a low seat and sat to one side. The Buddha said to him, "Udāyī, what were you sitting talking about just now? What conversation was unfinished?"

"Sir, leave aside what we were sitting talking about just now. It won't be hard for you to hear about that later. When I don't come to the assembly, they sit and engage in all kinds of unworthy talk. But when I have come to the assembly, they sit gazing up at my face alone, thinking, 'Whatever the ascetic Udāyī teaches, we shall listen to it.' But when the Buddha has come to the assembly, both myself and the assembly sit gazing up at your face, thinking, 'Whatever the Buddha teaches, we shall listen to it.'"

"Well then, Udāyī, suggest something for me to talk about."

"Master Gotama, a few days ago someone was claiming to be all-knowing and all-seeing, to know and see everything without exception, thus: 'Knowledge and vision are constantly and continually present to me, while walking, standing, sleeping, and waking.' When I asked them a question about the past, they dodged the issue, distracted the discussion with irrelevant points, and displayed annoyance, hate, and bitterness. That reminded me of the Buddha: 'Surely it must be the Blessed One, the Holy One who is so skilled in such matters.'"

“But Udāyī, who was it that made such a claim and behaved in such a way?”

“It was Nigaṇṭha Nātaputta, sir.”

“Udāyī, someone who can recollect their many kinds of past lives, with features and details, might ask me a question about the past, or I might ask them a question about the past. And they might satisfy me with their answer, or I might satisfy them with my answer.

Someone who, with clairvoyance that is purified and superhuman, understands how sentient beings are reborn according to their deeds might ask me a question about the future, or I might ask them a question about the future. And they might satisfy me with their answer, or I might satisfy them with my answer.

Nevertheless, Udāyī, leave aside the past and the future. I shall teach you the Dhamma: ‘When this exists, that is; due to the arising of this, that arises. When this doesn’t exist, that is not; due to the cessation of this, that ceases.’”

“Well sir, I can’t even recall with features and details what I’ve undergone in this incarnation. How should I possibly recollect my many kinds of past lives with features and details, like the Buddha? And I can’t now see even a mud-goblin. How should I possibly, with clairvoyance that is purified and superhuman, see sentient beings passing away and being reborn, like the Buddha? But then the Buddha told me, ‘Nevertheless, Udāyī, leave aside the past and the future. I shall teach you the Dhamma:

“When this exists, that is; due to the arising of this, that arises. When this doesn’t exist, that is not; due to the cessation of this, that ceases.’” But that is even more unclear to me. Perhaps I might satisfy the Buddha by answering a question about my own teacher’s doctrine.”

"But Udāyī, what is your own teacher's doctrine?"

"Sir, it's this: 'This is the ultimate splendor, this is the ultimate splendor.'"

"But what is that ultimate splendor?"

"Sir, the ultimate splendor is the splendor compared to which no other splendor is finer."

"But what is that ultimate splendor compared to which no other splendor is finer?"

"Sir, the ultimate splendor is the splendor compared to which no other splendor is finer."

"Udāyī, you could draw this out for a long time. You say, 'The ultimate splendor is the splendor compared to which no other splendor is finer.' But you don't describe that splendor. Suppose a man was to say, 'Whoever the finest lady in the land is, it is her that I want, her I desire!' They'd say to him, 'Mister, that finest lady in the land who you desire—do you know whether she's an aristocrat, a brahmin, a merchant, or a worker?' Asked this, he'd say, 'No.' They'd say to him, 'Mister, that finest lady in the land who you desire—do you know her name or clan? Whether she's tall or short or medium? Whether her skin is black, brown, or tawny? What village, town, or city she comes from?' Asked this, he'd say, 'No.' They'd say to him, 'Mister, do you desire someone who you've never even known or seen?' Asked this, he'd say, 'Yes.'

What do you think, Udāyī? This being so, doesn't that man's statement turn out to have no demonstrable basis?"

"Clearly that's the case, sir."

"In the same way, you say, 'The ultimate splendor is the splendor compared to which no other splendor is finer.' But you don't describe that splendor."

"Sir, suppose there was a beryl gem that was naturally beautiful, eight-faceted, well-worked. When placed on a cream

rug it would shine and glow and radiate. Such is the splendor of the self that is sound after death."

"What do you think, Udāyī? Which of these two has a finer splendor: such a beryl gem, or a firefly in the dark of night?"

"A firefly in the dark of night, sir."

"What do you think, Udāyī? Which of these two has a finer splendor: a firefly in the dark of night, or an oil lamp in the dark of night?"

"An oil lamp in the dark of night, sir."

"What do you think, Udāyī? Which of these two has a finer splendor: an oil lamp in the dark of night, or a bonfire in the dark of night?"

"A bonfire in the dark of night, sir."

"What do you think, Udāyī? Which of these two has a finer splendor: a bonfire in the dark of night, or the Morning Star in a clear and cloudless sky at the crack of dawn?"

"The Morning Star in a clear and cloudless sky at the crack of dawn, sir."

"What do you think, Udāyī? Which of these two has a finer splendor: the Morning Star in a clear and cloudless sky at the crack of dawn, or the full moon at midnight in a clear and cloudless sky on the fifteenth day sabbath?"

"The full moon at midnight in a clear and cloudless sky on the fifteenth day sabbath, sir."

"What do you think, Udāyī? Which of these two has a finer splendor: the full moon at midnight in a clear and cloudless sky on the fifteenth day sabbath, or the sun at midday in a clear and cloudless sky in the last month of the rainy season?"

"The sun at midday in a clear and cloudless sky in the last month of the rainy season, sir."

"Beyond this, Udāyī, I know very many gods on whom the light of the sun and moon make no impression. Nevertheless, I

do not say: 'The splendor compared to which no other splendor is finer.' But of the splendor inferior to a firefly you say, 'This is the ultimate splendor.' And you don't describe that splendor."

"The Blessed One has cut short the discussion! The Holy One has cut short the discussion!"

"But Udāyī, why do you say this?"

"Sir, it says this in our own teacher's doctrine: 'This is the ultimate splendor, this is the ultimate splendor.' But when pursued, pressed, and grilled on our own teacher's doctrine, we turned out to be void, hollow, and mistaken."

"But Udāyī, is there a world of perfect happiness? And is there a grounded path for realizing a world of perfect happiness?"

"Sir, it says this in our own teacher's doctrine: 'There is a world of perfect happiness. And there is a grounded path for realizing a world of perfect happiness.'"

"Well, what is that grounded path for realizing a world of perfect happiness?"

"Sir, it's when someone gives up killing living creatures, stealing, sexual misconduct, and lying. And they proceed having undertaken some kind of mortification. This is the grounded path for realizing a world of perfect happiness."

"What do you think, Udāyī? On an occasion when someone refrains from killing living creatures, is their self perfectly happy at that time, or does it have both pleasure and pain?"

"It has both pleasure and pain."

"What do you think, Udāyī? On an occasion when someone refrains from stealing ... sexual misconduct ... lying, is their self perfectly happy at that time, or does it have both pleasure and pain?"

"It has both pleasure and pain."

“What do you think, Udāyī? On an occasion when someone undertakes and follows some kind of mortification, is their self perfectly happy at that time, or does it have both pleasure and pain?”

“It has both pleasure and pain.”

“What do you think, Udāyī? Is a perfectly happy world realized by relying on a practice of mixed pleasure and pain?”

“The Blessed One has cut short the discussion! The Holy One has cut short the discussion!”

“But Udāyī, why do you say this?”

“Sir, it says this in our own teacher’s doctrine: ‘There is a world of perfect happiness. And there is a grounded path for realizing a world of perfect happiness.’ But when pursued, pressed, and grilled on our own teacher’s doctrine, we turned out to be void, hollow, and mistaken.

But sir, is there a world of perfect happiness? And is there a grounded path for realizing a world of perfect happiness?”

“There is a world of perfect happiness, Udāyī. And there is a grounded path for realizing a world of perfect happiness.”

“Well sir, what is that grounded path for realizing a world of perfect happiness?”

“It’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption. As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption. With the fading away of rapture, they enter and remain in the third absorption. This is the grounded path for realizing a world of perfect happiness.”

“Sir, that’s not the grounded path for realizing a world of perfect happiness. At that point a perfectly happy world has already been realized.”

"No, Udāyī, at that point a perfectly happy world has not been realized. This is the grounded path for realizing a world of perfect happiness."

When he said this, Sakuludāyī's assembly made an uproar, a dreadful racket, "In that case, we're lost, and so are our teacher's doctrines! We're lost, and so are our teacher's doctrines! We know nothing higher than this!"

Then Sakuludāyī, having quieted those wanderers, said to the Buddha, "Well sir, at what point is a perfectly happy world realized?"

"It's when, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption. There are deities who have been reborn in a perfectly happy world. That mendicant associates with them, converses, and engages in discussion. It's at this point that a perfectly happy world has been realized."

"Surely the mendicants must live the spiritual life under the Buddha for the sake of realizing this perfectly happy world?"

"No, Udāyī, the mendicants don't live the spiritual life under me for the sake of realizing this perfectly happy world. There are other things that are finer, for the sake of which the mendicants live the spiritual life under me."

"But what are those finer things?"

"It's when a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed. ...

They give up these five hindrances, corruptions of the heart that weaken wisdom. Then, quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption. This is one of the finer things

for the sake of which the mendicants live the spiritual life under me.

Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption ... third absorption ... fourth absorption. This too is one of the finer things.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives. They recollect many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They recollect their many kinds of past lives, with features and details. This too is one of the finer things.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the death and rebirth of sentient beings. With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds. This too is one of the finer things.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the ending of defilements. They truly understand: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'. They truly understand:

‘These are defilements’ … ‘This is the origin of defilements’ … ‘This is the cessation of defilements’ … ‘This is the practice that leads to the cessation of defilements’.

Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When they’re freed, they know they’re freed.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’ This too is one of the finer things. These are the finer things for the sake of which the mendicants live the spiritual life under me.”

When he had spoken, Sakuludāyī said to the Buddha, “Excellent, sir! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, the Buddha has made the teaching clear in many ways. I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. Sir, may I receive the going forth, the ordination in the Buddha’s presence?”

When he said this, Sakuludāyī’s assembly said to him, “Master Udāyī, don’t live the spiritual life under the ascetic Gotama. You have been a teacher; don’t live as a student. The consequence for you will be as if a water jar were to become a water jug. Master Udāyī, don’t live the spiritual life under the ascetic Gotama. You have been a teacher; don’t live as a student.” And that’s how the wanderer Sakuludāyī’s own assembly prevented him from living the spiritual life under the Buddha.

80. With Vekhanasa: *Vekhanassa*

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then the wanderer Vekhanasa went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he stood to one side, and was inspired to exclaim: "This is the ultimate splendor, this is the ultimate splendor."

"But Kaccāna, why do you say: 'This is the ultimate splendor, this is the ultimate splendor.' What is that ultimate splendor?"

"Master Gotama, the ultimate splendor is the splendor compared to which no other splendor is finer."

"But what is that ultimate splendor compared to which no other splendor is finer?"

"Master Gotama, the ultimate splendor is the splendor compared to which no other splendor is finer."

"Kaccāna, you could draw this out for a long time. You say, 'The ultimate splendor is the splendor compared to which no other splendor is finer.' But you don't describe that splendor.

Suppose a man was to say, 'Whoever the finest lady in the land is, it is her that I want, her I desire!'

They'd say to him, 'Mister, that finest lady in the land who you desire—do you know whether she's an aristocrat, a brahmin, a merchant, or a worker?'

Asked this, he'd say, 'No.'

They'd say to him, 'Mister, that finest lady in the land who you desire—do you know her name or clan? Whether she's tall or short or medium? Whether her skin is black, brown, or tawny? What village, town, or city she comes from?'

Asked this, he'd say, 'No.'

They'd say to him, 'Mister, do you desire someone who you've never even known or seen?'

Asked this, he'd say, 'Yes.'

What do you think, Kaccāna? This being so, doesn't that man's statement turn out to have no demonstrable basis?"

"Clearly that's the case, sir."

"In the same way, you say, 'The ultimate splendor is the splendor compared to which no other splendor is finer.' But you don't describe that splendor."

"Master Gotama, suppose there was a beryl gem that was naturally beautiful, eight-faceted, well-worked. When placed on a cream rug it would shine and glow and radiate. Such is the splendor of the self that is sound after death."

"What do you think, Kaccāna? Which of these two has a finer splendor: such a beryl gem, or a firefly in the dark of night?"

"A firefly in the dark of night."

"What do you think, Kaccāna? Which of these two has a finer splendor: a firefly in the dark of night, or an oil lamp in the dark of night?"

"An oil lamp in the dark of night."

"What do you think, Kaccāna? Which of these two has a finer splendor: an oil lamp in the dark of night, or a bonfire in the dark of night?"

"A bonfire in the dark of night."

"What do you think, Kaccāna? Which of these two has a finer splendor: a bonfire in the dark of night, or the Morning Star in a clear and cloudless sky at the crack of dawn?"

"The Morning Star in a clear and cloudless sky at the crack of dawn."

"What do you think, Kaccāna? Which of these two has a finer splendor: the Morning Star in a clear and cloudless sky at the crack of dawn, or the full moon at midnight in a clear and cloudless sky on the fifteenth day sabbath?"

"The full moon at midnight in a clear and cloudless sky on the fifteenth day sabbath."

"What do you think, Kaccāna? Which of these two has a finer splendor: the full moon at midnight in a clear and cloudless sky on the fifteenth day sabbath, or the sun at midday in a clear and cloudless sky in the last month of the rainy season?"

"The sun at midday in a clear and cloudless sky in the last month of the rainy season."

"Beyond this, Kaccāna, I know very many gods on whom the light of the sun and moon make no impression. Nevertheless, I do not say: 'The splendor compared to which no other splendor is finer.' But of the splendor inferior to a firefly you say, 'This is the ultimate splendor.' And you don't describe that splendor.

Kaccāna, there are these five kinds of sensual stimulation. What five? Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear … Smells known by the nose … Tastes known by the tongue … Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation.

The pleasure and happiness that arises from these five kinds of sensual stimulation is called sensual pleasure. So there is the saying: 'From the senses comes sensual pleasure. From sensual pleasure comes the best kind of sensual pleasure, which is said to be the best thing there.'"

When he said this, Vekhanasa said to the Buddha, "It's incredible, Master Gotama, it's amazing! How well said this was by Master Gotama! 'From the senses comes sensual pleasure. From sensual pleasure comes the best kind of sensual pleasure, which is said to be the best thing there.' Master Gotama, from the senses comes sensual pleasure. From sensual pleasure comes the best kind of sensual pleasure, which is said to be the best thing there."

"Kaccāna, it's hard for you, who has a different view, creed, preference, practice, and teacher's doctrine, to understand the senses, sensual pleasure, and the best kind of sensual pleasure. There are mendicants who are perfected, who have ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended the fetters of rebirth, and are rightly freed through enlightenment. They can understand the senses, sensual pleasure, and the best kind of sensual pleasure."

When he said this, Vekhanasa became angry and upset. He even attacked and badmouthed the Buddha himself, saying, "The ascetic Gotama will be worsted!" He said to the Buddha, "This is exactly what happens with some ascetics and brahmins. Not knowing the past or seeing the future, they nevertheless claim: 'We understand: "Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence."' Their statement turns out to be a joke—mere words, void and hollow."

"Kaccāna, there are some ascetics and brahmins who, not knowing the past or seeing the future, nevertheless claim: 'We understand: "Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence."' There is a legitimate

refutation of them. Nevertheless, Kaccāna, leave aside the past and the future. Let a sensible person come—neither devious nor deceitful, a person of integrity. I teach and instruct them. Practicing as instructed they will soon know and see for themselves, 'So this is how to be rightly released from the bond, that is, the bond of ignorance.' Suppose there was a little baby bound with swaddling up to the neck. As they grow up and their senses mature, they're accordingly released from those bonds. They'd know 'I'm released,' and there would be no more bonds.

In the same way, let a sensible person come—neither devious nor deceitful, a person of integrity. I teach and instruct them. Practicing as instructed they will soon know and see for themselves, 'So this is how to be rightly released from the bond, that is, the bond of ignorance.'"

When he said this, Vekhanasa said to the Buddha, "Excellent, Master Gotama! ... From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life."

4. The Division on Kings
Rājavagga

81. With Ghaṭikāra: *Ghaṭīkāra*

So I have heard. At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants. Then the Buddha left the road, and at a certain spot he smiled.

Then Venerable Ānanda thought, "What is the cause, what is the reason why the Buddha smiled? Realized Ones do not smile for no reason."

So Ānanda got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said, "What is the cause, what is the reason why the Buddha smiled? Realized Ones do not smile for no reason."

"Once upon a time, Ānanda, there was a market town in this spot named Vebhaliṅga. It was successful and prosperous and full of people. And Kassapa, a blessed one, a perfected one, a fully awakened Buddha, lived supported by Vebhaliṅga. It was here, in fact, that he had his monastery, where he sat and advised the mendicant Saṅgha."

Then Ānanda spread out his outer robe folded in four and said to the Buddha, "Well then, sir, may the Blessed One sit here! Then this piece of land will have been occupied by two perfected ones, fully awakened Buddhas." The Buddha sat on the seat spread out. When he was seated he said to Venerable Ānanda:

“Once upon a time, Ānanda, there was a market town in this spot named Vebhaliṅga. It was successful and prosperous and full of people. And Kassapa, a blessed one, a perfected one, a fully awakened Buddha, lived supported by Vebhaliṅga. It was here, in fact, that he had his monastery, where he sat and advised the mendicant Saṅgha.

The Buddha Kassapa had as chief attendant in Vebhaliṅga a potter named Ghaṭīkāra. Ghaṭīkāra had a dear friend named Jotipāla, a brahmin student. Then Ghaṭīkāra addressed Jotipāla, ‘Come, dear Jotipāla, let’s go to see the Blessed One Kassapa, the perfected one, the fully awakened Buddha. For I regard it as holy to see that Blessed One.’

When he said this, Jotipāla said to him, ‘Enough, dear Ghaṭīkāra. What’s the use of seeing that baldy, that fake ascetic?’

For a second time … and a third time, Ghaṭīkāra addressed Jotipāla, ‘Come, dear Jotipāla, let’s go to see the Blessed One Kassapa, the perfected one, the fully awakened Buddha. For I regard it as holy to see that Blessed One.’

For a third time, Jotipāla said to him, ‘Enough, dear Ghaṭīkāra. What’s the use of seeing that baldy, that fake ascetic?’

‘Well then, dear Jotipāla, let’s take some bathing paste of powdered shell and go to the river to bathe.’

‘Yes, dear,’ replied Jotipāla. So that’s what they did.

Then Ghaṭīkāra addressed Jotipāla, ‘Dear Jotipāla, the Buddha Kassapa’s monastery is not far away. Let’s go to see the Blessed One Kassapa, the perfected one, the fully awakened Buddha. For I regard it as holy to see that Blessed One.’

When he said this, Jotipāla said to him, ‘Enough, dear Ghaṭīkāra. What’s the use of seeing that baldy, that fake ascetic?’

For a second time … and a third time, Ghaṭīkāra addressed Jotipāla, ‘Dear Jotipāla, the Buddha Kassapa’s monastery is not far away. Let’s go to see the Blessed One Kassapa, the perfected one, the fully awakened Buddha. For I regard it as holy to see that Blessed One.’

For a third time, Jotipāla said to him, ‘Enough, dear Ghaṭīkāra. What’s the use of seeing that baldy, that fake ascetic?’

Then Ghaṭīkāra grabbed Jotipāla by the belt and said, ‘Dear Jotipāla, the Buddha Kassapa’s monastery is not far away. Let’s go to see the Blessed One Kassapa, the perfected one, the fully awakened Buddha. For I regard it as holy to see that Blessed One.’

So Jotipāla undid his belt and said to Ghaṭīkāra, ‘Enough, dear Ghaṭīkāra. What’s the use of seeing that baldy, that fake ascetic?’

Then Ghaṭīkāra grabbed Jotipāla by the hair of his freshly-washed head and said, ‘Dear Jotipāla, the Buddha Kassapa’s monastery is not far away. Let’s go to see the Blessed One Kassapa, the perfected one, the fully awakened Buddha. For I regard it as holy to see that Blessed One.’

Then Jotipāla thought, ‘It’s incredible, it’s amazing, how this potter Ghaṭikāra, though born in a lower caste, should presume to grab me by the hair of my freshly-washed head! This must be no ordinary matter.’ He said to Ghaṭīkāra, ‘You’d even milk it to this extent, dear Ghaṭīkāra?’

‘I even milk it to this extent, dear Jotipāla. For that is how holy I regard it to see that Blessed One.’

‘Well then, dear Ghaṭīkāra, release me, we shall go.’

Then Ghaṭīkāra the potter and Jotipāla the brahmin student went to the Buddha Kassapa. Ghaṭīkāra bowed and sat down to

one side, but Jotipāla exchanged greetings with the Buddha and sat down to one side.

Ghaṭīkāra said to the Buddha Kassapa, ‘Sir, this is my dear friend Jotipāla, a brahmin student. Please teach him the Dhamma.’ Then the Buddha Kassapa educated, encouraged, fired up, and inspired Ghaṭikāra and Jotipāla with a Dhamma talk. Then they got up from their seat, bowed, and respectfully circled the Buddha Kassapa, keeping him on their right, before leaving.

Then Jotipāla said to Ghatīkāra, ‘Dear Ghaṭīkāra, you have heard this teaching, so why don’t you go forth from the lay life to homelessness?’

‘Don’t you know, dear Jotipāla, that I look after my blind old parents?’

‘Well then, dear Ghaṭīkāra, I shall go forth from the lay life to homelessness.’

Then Ghaṭīkāra and Jotipāla went to the Buddha Kassapa, bowed and sat down to one side. Ghaṭīkāra said to the Buddha Kassapa, ‘Sir, this is my dear friend Jotipāla, a brahmin student. Please give him the going forth.’ And Jotipāla the brahmin student received the going forth, the ordination in the Buddha’s presence.

Not long after Jotipāla’s ordination, a fortnight later, the Buddha Kassapa—having stayed in Vebhaliṅga as long as he wished—set out for Benares. Traveling stage by stage, he arrived at Benares, where he stayed near Benares, in the deer park at Isipatana. King Kikī of Kāsi heard that he had arrived. He had the finest carriages harnessed. He then mounted a fine carriage and, along with other fine carriages, set out in full royal pomp from Benares to see the Buddha Kassapa. He went by carriage as far as the terrain allowed, then descended and approached the Buddha Kassapa on foot. He bowed and sat

down to one side. The Buddha educated, encouraged, fired up, and inspired him with a Dhamma talk.

Then King Kikī said to the Buddha, ‘Sir, would the Buddha together with the mendicant Saṅgha please accept tomorrow’s meal from me?’ The Buddha Kassapa consented in silence.

Then, knowing that the Buddha had consented, King Kikī got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving. And when the night had passed, King Kikī had a variety of delicious foods prepared in his own home—soft saffron rice with the dark grains picked out, served with many soups and sauces. Then he had the Buddha informed of the time, saying, ‘Sir, it’s time. The meal is ready.’

Then Kassapa Buddha robed up in the morning and, taking his bowl and robe, went to the home of King Kikī, where he sat on the seat spread out, together with the Saṅgha of mendicants. Then King Kikī served and satisfied the mendicant Saṅgha headed by the Buddha with his own hands with a variety of delicious foods.

When the Buddha Kassapa had eaten and washed his hand and bowl, King Kikī took a low seat and sat to one side. There he said to the Buddha Kassapa, ‘Sir, may the Buddha please accept my invitation to reside in Benares for the rainy season. The Saṅgha will be looked after in the same style.’

‘Enough, great king. I have already accepted an invitation for the rains residence.’

For a second time … and a third time King Kikī said to the Buddha Kassapa, ‘Sir, may the Buddha please accept my invitation to reside in Benares for the rainy season. The Saṅgha will be looked after in the same style.’

‘Enough, Great King. I have already accepted an invitation for the rains residence.’

Then King Kikī, thinking, ‘The Buddha does not accept my invitation to reside for the rains in Benares,’ became sad and upset. Then King Kikī said to the Buddha Kassapa, ‘Sir, do you have another attendant better than me?’

‘Great king, there is a market town named Vebhaliṅga, where there’s a potter named Ghaṭīkāra. He is my chief attendant. Now, great king, you thought, “The Buddha does not accept my invitation to reside for the rains in Benares,” and you became sad and upset. But Ghaṭīkāra doesn’t get upset, nor will he.

Ghaṭīkāra has gone for refuge to the Buddha, the teaching, and the Saṅgha. He doesn’t kill living creatures, steal, commit sexual misconduct, lie, or take alcoholic drinks that cause negligence. He has experiential confidence in the Buddha, the teaching, and the Saṅgha, and has the ethics loved by the noble ones. He is free of doubt regarding suffering, its origin, its cessation, and the practice that leads to its cessation. He eats in one part of the day; he’s celibate, ethical, and of good character. He has set aside gems and gold, and rejected gold and money. He’s put down the shovel and doesn’t dig the earth with his own hands. He takes what has crumbled off by a riverbank or been dug up by mice, and brings it back in a carrier. When he has made a pot, he says, “Anyone may leave bagged sesame, mung beans, or chickpeas here and take what they wish.” He looks after his blind old parents. And since he has ended the five lower fetters, Ghaṭīkāra will be reborn spontaneously and will become extinguished there, not liable to return from that world.

This one time, great king, I was staying near the market town of Vebhaliṅga. Then I robed up in the morning and, taking my bowl and robe, went to the home of Ghaṭīkāra’s parents, where I said to them, “Excuse me, where has Bhaggava gone?”

"Your attendant has gone out, sir. But take rice from the pot and sauce from the pan and eat." So that's what I did. And after eating I got up from my seat and left.

Then Ghaṭīkāra went up to his parents and said, "Who took rice from the pot and sauce from the pan, ate it, and left?"

"It was the Buddha Kassapa, my dear."

Then Ghaṭīkāra thought, "I'm so fortunate, so very fortunate, in that the Buddha Kassapa trusts me so much!" Then joy and happiness did not leave him for a fortnight, or his parents for a week.

Another time, great king, I was staying near that same market town of Vebhaliṅga. Then I robed up in the morning and, taking my bowl and robe, went to the home of Ghaṭīkāra's parents, where I said to them, "Excuse me, where has Bhaggava gone?"

"Your attendant has gone out, sir. But take porridge from the pot and sauce from the pan and eat." So that's what I did. And after eating I got up from my seat and left.

Then Ghaṭīkāra went up to his parents and said, "Who took porridge from the pot and sauce from the pan, ate it, and left?"

"It was the Buddha Kassapa, my dear."

Then Ghaṭīkāra thought, "I'm so fortunate, so very fortunate, to be trusted so much by the Buddha Kassapa!" Then joy and happiness did not leave him for a fortnight, or his parents for a week.

Another time, great king, I was staying near that same market town of Vebhaliṅga. Now at that time my hut leaked. So I addressed the mendicants,

"Mendicants, go to Ghaṭikāra's home and find some grass."

When I said this, those mendicants said to me, "Sir, there's no grass there, but his workshop has a grass roof."

"Then go to the workshop and strip the grass." So that's what they did.

Then Ghaṭīkāra's parents said to those mendicants, "Who's stripping the grass from the workshop?"

"It's the mendicants, sister. The Buddha's hut is leaking."

"Take it, sirs! Take it, my dears!"

Then Ghaṭīkāra went up to his parents and said, "Who stripped the grass from the workshop?"

"It was the mendicants, dear. It seems the Buddha's hut is leaking."

Then Ghaṭīkāra thought, "I'm so fortunate, so very fortunate, to be trusted so much by the Buddha Kassapa!" Then joy and happiness did not leave him for a fortnight, or his parents for a week.

Then the workshop remained with the sky for a roof for the whole three months, but no rain fell on it. And that, great king, is what Ghaṭīkāra the potter is like.'

'Ghaṭīkāra the potter is fortunate, very fortunate, to be so trusted by the Buddha Kassapa.'

Then King Kikī sent around five hundred cartloads of rice, soft saffron rice, and suitable sauce to Ghaṭīkāra. Then one of the king's men approached Ghaṭīkāra and said, 'Sir, these five hundred cartloads of rice, soft saffron rice, and suitable sauce have been sent to you by King Kikī of Kāsī. Please accept them.'

'The king has many duties, and much to do. I have enough. Let this be for the king himself.'

Ānanda, you might think: 'Surely the brahmin student Jotipāla must have been someone else at that time?' But you should not see it like this. I myself was the student Jotipāla at that time."

That is what the Buddha said. Satisfied, Venerable Ānanda was happy with what the Buddha said.

82. With Raṭṭhapāla: *Raṭṭhapāla*

So I have heard. At one time the Buddha was wandering in the land of the Kurus together with a large Saṅgha of mendicants when he arrived at a town of the Kurus named Thullakoṭṭhita.

The brahmins and householders of Thullakoṭṭhita heard:

"It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Thullakoṭṭhita, together with a large Saṅgha of mendicants. He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure. It's good to see such perfected ones."

Then the brahmins and householders of Thullakoṭṭhita went up to the Buddha. Before sitting down to one side, some bowed, some exchanged greetings and polite conversation, some held up their joined palms toward the Buddha, some announced their name and clan, while some kept silent. When

they were seated, the Buddha educated, encouraged, fired up, and inspired them with a Dhamma talk.

Now at that time a gentleman named Raṭṭhapāla, the son of the leading clan in Thullakoṭṭhita, was sitting in the assembly. He thought, "As I understand the Buddha's teachings, it's not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell. Why don't I cut off my hair and beard, dress in ocher robes, and go forth from lay life to homelessness?"

Then, having approved and agreed with what the Buddha said, the brahmins and householders of Thullakoṭṭhita got up from their seat, bowed, and respectfully circled the Buddha, keeping him on their right, before leaving.

Soon after they left, Raṭṭhapāla went up to the Buddha, bowed, sat down to one side, and said to him, "Sir, as I understand the Buddha's teachings, it's not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell. I wish to cut off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness. Sir, may I receive the going forth, the ordination in the Buddha's presence? May the Buddha please give me the going forth!"

"But, Raṭṭhapāla, do you have your parents' permission?"

"No, sir."

"Raṭṭhapāla, Buddhas don't give the going forth to the child of parents who haven't given their permission."

"I'll make sure, sir, to get my parents' permission."

Then Raṭṭhapāla got up from his seat, bowed, and respectfully circled the Buddha. Then he went to his parents and said, "Mum and dad, as I understand the Buddha's teachings, it's not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell. I wish

to cut off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness. Please give me permission to go forth."

When he said this, Raṭṭhapāla's parents said to him, "But, dear Raṭṭhapāla, you're our only child. You're dear to us and we love you. You're dainty and raised in comfort. You know nothing of suffering. When you die we will lose you against our wishes. So how can we allow you to go forth while you're still alive?"

For a second time, and a third time, Raṭṭhapāla asked his parents for permission, but got the same reply.

Then Raṭṭhapāla thought, "My parents don't allow me to go forth." He laid down there on the bare ground, saying, "I'll either die right here or go forth." And he refused to eat, up to the seventh meal.

Then Raṭṭhapāla's parents said to him, "Dear Raṭṭhapāla, you're our only child. You're dear to us and we love you. You're dainty and raised in comfort. You know nothing of suffering. When you die we will lose you against our wishes. So how can we allow you to go forth from lay life to homelessness while you're still living? Get up, Raṭṭhapāla! Eat, drink, and amuse yourself. While enjoying sensual pleasures, delight in making merit. We don't allow you to go forth. When you die we will lose you against our wishes. So how can we allow you to go forth while you're still alive?"

When they said this, Raṭṭhapāla kept silent.

For a second time, and a third time, Raṭṭhapāla's parents made the same request.

And for a third time, Raṭṭhapāla kept silent. Raṭṭhapāla's parents then went to see his friends. They told them of the situation and asked for their help.

Then Raṭṭhapāla's friends went to him and said, "Our friend Raṭṭhapāla, you are your parents' only child. You're dear to them and they love you. You're dainty and raised in comfort. You know nothing of suffering. When you die your parents will lose you against their wishes. So how can they allow you to go forth while you're still alive? Get up, Raṭṭhapāla! Eat, drink, and amuse yourself. While enjoying sensual pleasures, delight in making merit. Your parents will not allow you to go forth. When you die your parents will lose you against their wishes. So how can they allow you to go forth while you're still alive?"

When they said this, Raṭṭhapāla kept silent.

For a second time, and a third time, Raṭṭhapāla's friends made the same request. And for a third time, Raṭṭhapāla kept silent.

Then Raṭṭhapāla's friends went to his parents and said, "Mum and dad, Raṭṭhapāla is lying there on the bare ground saying: 'I'll either die right here or go forth.' If you don't allow him to go forth, he'll die there. But if you do allow him to go forth, you'll see him again afterwards. And if he doesn't enjoy the renunciate life, where else will he have to go? He'll come right back here. Please give Raṭṭhapāla permission to go forth."

"Then, dears, we give Raṭṭhapāla permission to go forth. But once gone forth he must visit his parents."

Then Raṭṭhapāla's friends went to him and said, "Get up, Raṭṭhapāla! Your parents have given you permission to go forth from lay life to homelessness. But once gone forth you must visit your parents."

Raṭṭhapāla got up and regained his strength. He went to the Buddha, bowed, sat down to one side, and said to him, "Sir, I have my parents' permission to go forth from the lay life to homelessness. May the Buddha please give me the going forth."

And Raṭṭhapāla received the going forth, the ordination in the Buddha's presence. Not long after Venerable Raṭṭhapāla's ordination, a fortnight later, the Buddha—having stayed in Thullakoṭṭhita as long as he wished—set out for Sāvatthī. Traveling stage by stage, he arrived at Sāvatthī, where he stayed in Jeta's Grove, Anāthapiṇḍika's monastery.

Then Venerable Raṭṭhapāla, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

He understood: "Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence." And Venerable Raṭṭhapāla became one of the perfected.

Then he went up to the Buddha, bowed, sat down to one side, and said to him, "Sir, I'd like to visit my parents, if the Buddha allows it."

Then the Buddha focused on comprehending Raṭṭhapāla's mind. When he knew that it was impossible for Raṭṭhapāla to reject the training and return to a lesser life, he said, "Please, Raṭṭhapāla, go at your convenience."

And then Raṭṭhapāla got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right. Then he set his lodgings in order and, taking his bowl and robe, set out for Thullakoṭṭhita. Traveling stage by stage, he arrived at Thullakoṭṭhika, where he stayed in King Koravya's deer range. Then Raṭṭhapāla robed up in the morning and, taking his bowl and robe, entered Thullakoṭṭhita for alms. Wandering indiscriminately for alms-food, he approached his own father's house.

Now at that time Raṭṭhapāla's father was having his hair dressed in the hall of the middle gate. He saw Raṭṭhapāla coming off in the distance and said,

"Our dear and beloved only son was made to go forth by these shavelings, these fake ascetics!" And at his own father's house Raṭṭhapāla received neither alms nor a polite refusal, but only abuse.

Now at that time a family bondservant wanted to throw away the previous night's porridge. So Raṭṭhapāla said to her, "If that's to be thrown away, sister, pour it here in my bowl." As she was pouring the porridge into his bowl, she recognized the features of his hands, feet, and voice.

She then went to his mother and said, "Please, madam, you should know this. My lord Raṭṭhapāla has arrived."

"Wow! If you speak the truth, I'll make you a free woman!"

Then Raṭṭhapāla's mother went to his father and said, "Please householder, you should know this. It seems our son Raṭṭhapāla has arrived."

Now at that time Raṭṭhapāla was eating last night's porridge by a wall. Then Raṭṭhapāla's father went up to him and said, "Dear Raṭṭhapāla! There's … and you'll be eating last night's porridge! Why not go to your own home?"

"Householder, how could those of us who have gone forth from the lay life to homelessness have a house? We're homeless, householder. I came to your house, but there I received neither alms nor a polite refusal, but only abuse."

"Come, dear Raṭṭhapāla, let's go to the house."

"Enough, householder. My meal is finished for today."

"Well then, dear Raṭṭhapāla, please accept tomorrow's meal from me." Raṭṭhapāla consented in silence.

Then, knowing that Raṭṭhapāla had consented, his father went back to his own house. He made a heap of gold coins and

bullion and hid it under mats. Then he addressed Raṭṭhapāla's former wives, "Please, daughters-in-law, adorn yourselves in the way that our son Raṭṭhapāla found you most adorable."

And when the night had passed Raṭṭhapāla's father had a variety of delicious foods prepared in his own home, and announced the time to the Venerable Raṭṭhapāla, saying, "Sir, it's time. The meal is ready."

Then Raṭṭhapāla robed up in the morning and, taking his bowl and robe, went to his father's home, and sat down on the seat spread out. Raṭṭhapāla's father, revealing the heap of gold coins and bullion, said to him, "Dear Raṭṭhapāla, this is your maternal fortune. There's another paternal fortune, and an ancestral one. You can both enjoy your wealth and make merit. Come, return to a lesser life, enjoy wealth, and make merit!"

"If you'd follow my advice, householder, you'd have this heap of gold loaded on a cart and carried away to be dumped in the middle of the Ganges river. Why is that? Because this will bring you nothing but sorrow, lamentation, pain, sadness, and distress."

Then Raṭṭhapāla's former wives each clasped his feet and said, "What are they like, lord, the nymphs for whom you lead the spiritual life?"

"Sisters, I don't lead the spiritual life for the sake of nymphs."

Saying, "Our lord Raṭṭhapāla refers to us as sisters!" they fainted right away.

Then Raṭṭhapāla said to his father, "If there is food to be given, householder, please give it. But don't harass me."

"Eat, dear Raṭṭhapāla. The meal is ready." Then Raṭṭhapāla's father served and satisfied Venerable Raṭṭhapāla with his own hands with a variety of delicious foods.

When he had eaten and washed his hand and bowl, he recited these verses while standing right there:

"See this fancy puppet,
a body built of sores,
diseased, obsessed over,
which doesn't last at all.

See this fancy figure,
with its gems and earrings;
it is bones wrapped in skin,
made pretty by its clothes.

Rouged feet
and powdered face
may be enough to beguile a fool,
but not a seeker of the far shore.

Hair in eight braids
and eyeliner
may be enough to beguile a fool,
but not a seeker of the far shore.

A rotting body all adorned
like a freshly painted makeup box
may be enough to beguile a fool,
but not a seeker of the far shore.

The hunter laid his snare,
but the deer didn't spring the trap.
I've eaten the bait and now I go,
leaving the trapper to lament."

Then Raṭṭhapāla, having recited this verse while standing, went to King Koravya's deer range and sat at the root of a tree for the day's meditation.

Then King Koravya addressed his gamekeeper, “My good gamekeeper, tidy up the park of the deer range. We will go to see the scenery.”

“Yes, Your Majesty,” replied the gamekeeper. While tidying the deer range he saw Raṭṭhapāla sitting in meditation. Seeing this, he went to the king, and said, “The deer range is tidy, sire. And the gentleman named Raṭṭhapāla, the son of the leading clan in Thullakoṭṭhita, of whom you have often spoken highly, is meditating there at the root of a tree.”

“Well then, my good gamekeeper, that’s enough of the park for today. Now I shall pay homage to the Master Raṭṭhapāla.”

And then King Koravya said, “Give away all the different foods that have been prepared there.” He had the finest carriages harnessed. Then he mounted a fine carriage and, along with other fine carriages, set out in full royal pomp from Thullakoṭṭhita to see Raṭṭhapāla. He went by carriage as far as the terrain allowed, then descended and approached Raṭṭhapāla on foot, together with a group of eminent officials. They exchanged greetings, and, when the greetings and polite conversation were over, he stood to one side, and said to Raṭṭhapāla:

“Here, Master Raṭṭhapāla, sit on this elephant rug.”

“Enough, great king, you sit on it. I’m sitting on my own seat.”

So the king sat down on the seat spread out, and said:

“Master Raṭṭhapāla, there are these four kinds of decay. Because of these, some people shave off their hair and beard, dress in ocher robes, and go forth from the lay life to homelessness. What four? Decay due to old age, decay due to sickness, decay of wealth, and decay of relatives.

And what is decay due to old age? It’s when someone is old, elderly, and senior, advanced in years, and has reached the

final stage of life. They reflect: 'I'm now old, elderly, and senior. I'm advanced in years and have reached the final stage of life. It's not easy for me to acquire more wealth or to increase the wealth I've already acquired. Why don't I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?' So because of that decay due to old age they go forth. This is called decay due to old age. But Master Raṭṭhapāla is now a youth, young, black-haired, blessed with youth, in the prime of life. You have no decay due to old age. So what did you know or see or hear that made you go forth?

And what is decay due to sickness? It's when someone is sick, suffering, gravely ill. They reflect: 'I'm now sick, suffering, gravely ill. It's not easy for me to acquire more wealth or to increase the wealth I've already acquired. Why don't I go forth from the lay life to homelessness?' So because of that decay due to sickness they go forth. This is called decay due to sickness. But Master Raṭṭhapāla is now rarely ill or unwell. Your stomach digests well, being neither too hot nor too cold. You have no decay due to sickness. So what did you know or see or hear that made you go forth?

And what is decay of wealth? It's when someone is rich, affluent, and wealthy. But gradually their wealth dwindles away. They reflect: 'I used to be rich, affluent, and wealthy. But gradually my wealth has dwindled away. It's not easy for me to acquire more wealth or to increase the wealth I've already acquired. Why don't I go forth from the lay life to homelessness?' So because of that decay of wealth they go forth. This is called decay of wealth. But Master Raṭṭhapāla is the son of the leading clan here in Thullakoṭṭhita. You have no decay of wealth. So what did you know or see or hear that made you go forth?

And what is decay of relatives? It's when someone has many friends and colleagues, relatives and kin. But gradually their relatives dwindle away. They reflect: 'I used to have many friends and colleagues, relatives and kin. But gradually they've dwindled away. It's not easy for me to acquire more wealth or to increase the wealth I've already acquired. Why don't I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?' So because of that decay of relatives they go forth. This is called decay of relatives. But Master Raṭṭhapāla has many friends and colleagues, relatives and kin right here in Thullakoṭṭhita. You have no decay of relatives. So what did you know or see or hear that made you go forth?

There are these four kinds of decay. Because of these, some people shave off their hair and beard, dress in ocher robes, and go forth from the lay life to homelessness. Master Raṭṭhapāla has none of these. So what did you know or see or hear that made you go forth?"

"Great king, the Blessed One who knows and sees, the perfected one, the fully awakened Buddha has taught these four summaries of the teaching for recitation. It was after knowing and seeing and hearing these that I went forth from the lay life to homelessness.

What four?

'The world is unstable and swept away.' This is the first summary.

'The world has no shelter and no savior.' This is the second summary.

'The world has no owner—you must leave it all behind and pass on.' This is the third summary.

'The world is wanting, insatiable, the slave of craving.' This is the fourth summary.

The Blessed One who knows and sees, the perfected one, the fully awakened Buddha taught these four summaries of the teaching. It was after knowing and seeing and hearing these that I went forth from the lay life to homelessness."

"'The world is unstable and swept away.' So Master Raṭṭhapāla said. How should I see the meaning of this statement?"

"What do you think, great king? When you were twenty or twenty-five years of age, were you proficient at riding elephants, horses, and chariots, and at archery? Were you strong in thigh and arm, capable, and battle-hardened?"

"I was, Master Raṭṭhapāla. Sometimes it seems as if I had superpowers then. I don't see anyone who could have equalled me in strength."

"What do you think, great king? These days are you just as strong in thigh and arm, capable, and battle-hardened?"

"No, Master Raṭṭhapāla. For now I am old, elderly, and senior, I'm advanced in years and have reached the final stage of life. I am eighty years old. Sometimes I intend to step in one place, but my foot goes somewhere else."

"This is what the Buddha was referring to when he said: 'The world is unstable and swept away.'"

"It's incredible, Master Raṭṭhapāla, it's amazing, how well said this was by the Buddha. For the world is indeed unstable and swept away.

In this royal court you can find divisions of elephants, cavalry, chariots, and infantry. They will serve to defend us from any threats. Yet you said: 'The world has no shelter and no savior.' How should I see the meaning of this statement?"

"What do you think, great king? Do you have any chronic ailments?"

"Yes, I do. Sometimes my friends and colleagues, relatives and family members surround me, thinking: 'Now the king will die! Now the king will die!'"

"What do you think, great king? Can you get your friends and colleagues, relatives and family members to help: 'Please, my dear friends and colleagues, relatives and family members, all of you here share my pain so that I may feel less pain.' Or must you alone feel that pain?"

"I can't get my friends to share my pain. Rather, I alone must feel it."

"This is what the Buddha was referring to when he said: 'The world has no shelter and no savior.'"

"It's incredible, Master Raṭṭhapāla, it's amazing, how well said this was by the Buddha. For the world indeed has no shelter and no savior.

In this royal court you can find abundant gold coin and bullion stored in dungeons and towers. Yet you said: 'The world has no owner—you must leave it all behind and pass on.' How should I see the meaning of this statement?"

'What do you think, great king? These days you amuse yourself, supplied and provided with the five kinds of sensual stimulation. But is there any way to ensure that in the next life you will continue to amuse yourself in the same way, supplied and provided with the same five kinds of sensual stimulation? Or will others make use of this property, while you pass on according to your deeds?"

"There's no way to ensure that I will continue to amuse myself in the same way. Rather, others will take over this property, while I pass on according to my deeds."

"This is what the Buddha was referring to when he said: 'The world has no owner—you must leave it all behind and pass on.'"

“It’s incredible, Master Raṭṭhapāla, it’s amazing, how well said this was by the Buddha. For the world indeed has no owner—you must leave it all behind and pass on.

You also said this: ‘The world is wanting, insatiable, the slave of craving.’ How should I see the meaning of this statement?”

“What do you think, great king? Do you dwell in the prosperous land of Kuru?”

“Indeed I do.”

“What do you think, great king? Suppose a trustworthy and reliable man were to come from the east. He’d approach you and say: ‘Please sir, you should know this. I come from the east. There I saw a large country that is successful and prosperous and full of people. They have many divisions of elephants, cavalry, chariots, and infantry. And there’s plenty of money and grain, plenty of gold coins and bullion, both worked and unworked, and plenty of women for the taking. With your current forces you can conquer it. Conquer it, great king!’ What would you do?”

“I would conquer it and dwell there.”

“What do you think, great king? Suppose a trustworthy and reliable man were to come from the west, north, south, or from over the ocean. He’d approach you and say the same thing. What would you do?”

“I would conquer it and dwell there.”

“This is what the Buddha was referring to when he said: ‘The world is wanting, insatiable, the slave of craving.’ And it was after knowing and seeing and hearing this that I went forth from the lay life to homelessness.”

“It’s incredible, Master Raṭṭhapāla, it’s amazing, how well said this was by the Buddha. For the world is indeed wanting, insatiable, the slave of craving.”

This is what Venerable Raṭṭhapāla said. Then he went on to say:

"I see rich people in the world who,
because of delusion, give not the wealth they've earned.
Greedily, they hoard their riches,
yearning for ever more sensual pleasures.

A king who conquered the earth by force,
ruling the land from sea to sea,
unsatisfied with the near shore of the ocean,
would still yearn for the further shore.

Not just the king, but others too,
reach death not rid of craving.
They leave the body still wanting,
for in this world sensual pleasures never satisfy.

Relatives lament, their hair disheveled,
saying 'Ah! Alas! They're not immortal!'
They take out the body wrapped in a shroud,
heap up a pyre, and burn it there.

It's poked with stakes while being burnt,
in just a single cloth, all wealth gone.
Relatives, friends, and companions
can't help you when you're dying.

Heirs take your riches,
while beings fare on according to their deeds.
Riches don't follow you when you die;
nor do children, wife, wealth, nor kingdom.

Longevity isn't gained by riches,
nor does wealth banish old age;

for the wise say this life is short,
it's perishable and not eternal.

The rich and the poor feel its touch;
the fool and the wise feel it too.
But the fool lies stricken by their own folly,
while the wise don't tremble at the touch.

Therefore wisdom's much better than wealth,
since by wisdom you reach consummation in this life.
But if because of delusion you don't reach consummation,
you'll do evil deeds in life after life.

One who enters a womb and the world beyond,
will transmigrate from one life to the next.
While someone of little wisdom, placing faith in them,
also enters a womb and the world beyond.

As a bandit caught in the door
is punished for his own bad deeds;
so after departing, in the world beyond,
people are punished for their own bad deeds.

Sensual pleasures are diverse, sweet, delightful;
appearing in disguise they disturb the mind.
Seeing danger in the many kinds of sensual stimulation,
I went forth, O King.

As fruit falls from a tree, so people fall,
young and old, when the body breaks up.
Seeing this, too, I went forth, O King;
the ascetic life is guaranteed to be better."

83. King Makhādeva: *Makhādeva*

So I have heard. At one time the Buddha was staying near Mithilā in the Makhādeva Mango Grove. Then the Buddha smiled at a certain spot.

Then Venerable Ānanda thought, "What is the cause, what is the reason why the Buddha smiled? Realized Ones do not smile for no reason."

So Ānanda got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said, "What is the cause, what is the reason why the Buddha smiled? Realized Ones do not smile for no reason."

"Once upon a time, Ānanda, right here in Mithilā there was a just and principled king named Makhādeva, a great king who stood by his duty. He justly treated brahmins and householders, and people of town and country. And he observed the sabbath on the fourteenth, fifteenth, and eighth of the fortnight.

Then, after many years, many hundred years, many thousand years had passed, King Makhādeva addressed his barber, 'My dear barber, when you see grey hairs growing on my head, please tell me.'

'Yes, Your Majesty,' replied the barber.

When many thousands of years had passed, the barber saw grey hairs growing on the king's head. He said to the king, 'The

messengers of the gods have shown themselves to you. Grey hairs can be seen growing on your head.'

'Well then, my dear barber, carefully pull them out with tweezers and place them in my cupped hands.'

'Yes, Your Majesty,' replied the barber, and he did as the king said.

The king gave the barber a prize village, then summoned the crown prince and said, 'Dear prince, the messengers of the gods have shown themselves to me. Grey hairs can be seen growing on my head. I have enjoyed human pleasures. Now it is time to seek heavenly pleasures. Come, dear prince, rule the realm. I shall shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.

For dear prince, you too will one day see grey hairs growing on your head. When this happens, after giving a prize village to the barber and carefully instructing the crown prince in kingship, you should shave off your hair and beard, dress in ocher robes, and go forth from the lay life to homelessness. Keep up this good practice that I have founded. Do not be my final man. Whatever generation is current when such good practice is broken, he is their final man. Therefore I say to you, "Keep up this good practice that I have founded. Do not be my final man.'"

And so, after giving a prize village to the barber and carefully instructing the crown prince in kingship, King Makhādeva shaved off his hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness here in this mango grove. He meditated spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, he spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. He

meditated spreading a heart full of compassion … rejoicing … equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, he spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

For 84,000 years King Makhādeva played games as a child, for 84,000 years he acted as viceroy, for 84,000 years he ruled the realm, and for 84,000 years he led the spiritual life after going forth here in this mango grove. Having developed these four Brahmā meditations, when his body broke up, after death, he was reborn in a good place, a Brahmā realm.

Then, after many years, many hundred years, many thousand years had passed, King Makhādeva's son addressed his barber, 'My dear barber, when you see grey hairs growing on my head, please tell me.' And all unfolded as in the case of his father. And having developed the four Brahmā meditations, when his body broke up, after death, Makhādeva's son was reborn in a good place, a Brahmā realm.

And a lineage of 84,000 kings, sons of sons of King Makhādeva, shaved off their hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness here in this mango grove. They meditated spreading a heart full of love … compassion … rejoicing … equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will. For 84,000 years they played games as a child, for 84,000 years they acted as viceroy, for 84,000 years they ruled the realm, and for 84,000 years they led the spiritual life after going forth here in this mango grove. And having developed the four Brahmā

meditations, when their bodies broke up, after death, they were reborn in a good place, a Brahmā realm.

Nimi was the last of those kings, a just and principled king, a great king who stood by his duty. He justly treated brahmins and householders, and people of town and country. And he observed the sabbath on the fourteenth, fifteenth, and eighth of the fortnight.

Once upon a time, Ānanda, while the gods of the Thirty-Three were sitting together in the Hall of Justice, this discussion came up among them: 'The people of Videha are so fortunate, so very fortunate to have Nimi as their king. He is a just and principled king, a great king who stands by his duty. He justly treats brahmins and householders, and people of town and country. And he observes the sabbath on the fourteenth, fifteenth, and eighth of the fortnight.'

Then Sakka, lord of gods, addressed the gods of the Thirty-Three, 'Good sirs, would you like to see King Nimi?'

'We would.'

Now at that time it was the fifteenth day sabbath, and King Nimi had bathed his head and was sitting upstairs in the stilt longhouse to observe the sabbath. Then, as easily as a strong person would extend or contract their arm, Sakka vanished from the Thirty-Three gods and reappeared in front of King Nimi. He said to the king, 'You're fortunate, great king, so very fortunate. The gods of the Thirty-Three were sitting together in the Hall of Justice, where they spoke very highly of you. They would like to see you. I shall send a chariot harnessed with a thousand thoroughbreds for you, great king. Mount the heavenly chariot, great king! Do not waver.' King Nimi consented in silence.

Then, knowing that the king had consented, as easily as a strong person would extend or contract their arm, Sakka

vanished from King Nimi and reappeared among the Thirty-Three gods.

Then Sakka, lord of gods, addressed his charioteer Mātali, 'Come, dear Mātali, harness the chariot with a thousand thoroughbreds. Then go to King Nimi and say, "Great king, this chariot has been sent for you by Sakka, lord of gods. Mount the heavenly chariot, great king! Do not waver."'

'Yes, lord,' replied Mātali. He did as Sakka asked, and said to the king, 'Great king, this chariot has been sent for you by Sakka, lord of gods. Mount the heavenly chariot, great king! Do not waver. But which way should we go—the way of those who experience the result of bad deeds, or the way of those who experience the result of good deeds?'

'Take me both ways, Mātali.'

Mātali brought King Nimi to the Hall of Justice. Sakka saw King Nimi coming off in the distance, and said to him: 'Come, great king! Welcome, great king! The gods of the Thirty-Three who wanted to see you were sitting together in the Hall of Justice, where they spoke very highly of you. The gods of the Thirty-Three would like to see you. Enjoy divine glory among the gods!'

'Enough, good sir. Send me back to Mithila right away. That way I shall justly treat brahmins and householders, and people of town and country. And I shall observe the sabbath on the fourteenth, fifteenth, and eighth of the fortnight.'

Then Sakka, lord of gods, addressed his charioteer Mātali, 'Come, dear Mātali, harness the chariot with a thousand thoroughbreds and send King Nimi back to Mithila right away.'

'Yes, lord,' replied Mātali, and did as Sakka asked. And there King Nimi justly treated his people, and observed the sabbath.

Then, after many years, many hundred years, many thousand years had passed, King Nimi addressed his barber,

‘My dear barber, when you see grey hairs growing on my head, please tell me.’ And all unfolded as before.

And having developed the four Brahmā meditations, when his body broke up, after death, King Nimi was reborn in a good place, a Brahmā realm.

But King Nimi had a son named Kaḷārajanaka. He didn’t go forth from the lay life to homelessness. He broke that good practice. He was their final man.

Ānanda, you might think, ‘Surely King Makhādeva, by whom that good practice was founded, must have been someone else at that time?’ But you should not see it like this. I myself was King Makhādeva at that time. I was the one who founded that good practice, which was kept up by those who came after.

But that good practice doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. It only leads as far as rebirth in the Brahmā realm. But now I have founded a good practice that does lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

And what is that good practice? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is the good practice I have now founded that leads to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

Ānanda, I say to you: ‘You all should keep up this good practice that I have founded. Do not be my final men.’ Whatever generation is current when such good practice is broken, he is their final man. Ānanda, I say to you: ‘You all should keep up this good practice that I have founded. Do not be my final men.’”

That is what the Buddha said. Satisfied, Venerable Ānanda was happy with what the Buddha said.

84. At Madhurā: *Madhurā*

So I have heard. At one time Venerable Mahākaccāna was staying near Madhurā, in Gunda's Grove.

King Avantiputta of Madhurā heard, "It seems the ascetic Kaccāna is staying near Madhurā, in Gunda's Grove. He has this good reputation: 'He is astute, competent, clever, learned, a brilliant speaker, eloquent, mature, a perfected one.' It's good to see such perfected ones."

And then King Avantiputta had the finest carriages harnessed. He mounted a fine carriage and, along with other fine carriages, set out in full royal pomp from Madhurā to see Mahākaccāna. He went by carriage as far as the terrain allowed, then descended and approached Mahākaccāna on foot. They exchanged greetings, and when the greetings and polite conversation were over, the king sat down to one side and said to Mahākaccāna:

"Master Kaccāna, the brahmins say: 'Only brahmins are the highest caste; other castes are inferior. Only brahmins are the light caste; other castes are dark. Only brahmins are purified, not others. Only brahmins are Brahmā's rightful sons, born of his mouth, born of Brahmā, created by Brahmā, heirs of Brahmā.' What does Master Kaccāna have to say about this?"

"Great king, that's just propaganda. And here's a way to understand that it's just propaganda.

What do you think, great king? Suppose an aristocrat prospers in money, grain, silver, or gold. Wouldn't there be aristocrats, brahmins, merchants, and workers who would get up before him and go to bed after him, and be obliging, behaving nicely and speaking politely?"

"There would, Master Kaccāna."

"What do you think, great king? Suppose a brahmin … a merchant … a worker prospers in money, grain, silver, or gold. Wouldn't there be workers, aristocrats, brahmins, and merchants who would get up before him and go to bed after him, and be obliging, behaving nicely and speaking politely?"

"There would, Master Kaccāna."

"What do you think, great king? If this is so, are the four castes equal or not? Or how do you see this?"

"Certainly, Master Kaccāna, in this case these four castes are equal. I can't see any difference between them."

"And here's another way to understand that the claims of the brahmins are just propaganda.

What do you think, great king? Take an aristocrat who kills living creatures, steals, and commits sexual misconduct; uses speech that's false, divisive, harsh, or nonsensical; and is covetous, malicious, and has wrong view. When their body breaks up, after death, would they be reborn in a place of loss, a bad place, the underworld, hell, or not? Or how do you see this?"

"Such an aristocrat would be reborn in a bad place. That's what I think, but I've also heard it from the perfected ones."

"Good, good, great king! It's good that you think so, and it's good that you've heard it from the perfected ones. What do you think, great king? Take a brahmin … a merchant … a worker who kills living creatures, steals, and commits sexual misconduct; uses speech that's false, divisive, harsh, or

nonsensical; and is covetous, malicious, and has wrong view. When their body breaks up, after death, would they be reborn in a place of loss, a bad place, the underworld, hell, or not? Or how do you see this?"

"Such a brahmin, merchant, or worker would be reborn in a bad place. That's what I think, but I've also heard it from the perfected ones."

"Good, good, great king! It's good that you think so, and it's good that you've heard it from the perfected ones. What do you think, great king? If this is so, are the four castes equal or not? Or how do you see this?"

"Certainly, Master Kaccāna, in this case these four castes are equal. I can't see any difference between them."

"And here's another way to understand that the claims of the brahmins are just propaganda.

What do you think, great king? Take an aristocrat who doesn't kill living creatures, steal, or commit sexual misconduct. They don't use speech that's false, divisive, harsh, or nonsensical. And they're contented, kind-hearted, with right view. When their body breaks up, after death, would they be reborn in a good place, a heavenly realm, or not? Or how do you see this?"

"Such an aristocrat would be reborn in a good place. That's what I think, but I've also heard it from the perfected ones."

"Good, good, great king! It's good that you think so, and it's good that you've heard it from the perfected ones. What do you think, great king? Take a brahmin, merchant, or worker who doesn't kill living creatures, steal, or commit sexual misconduct. They don't use speech that's false, divisive, harsh, or nonsensical. And they're contented, kind-hearted, with right view. When their body breaks up, after death, would they

be reborn in a good place, a heavenly realm, or not? Or how do you see this?"

"Such a brahmin, merchant, or worker would be reborn in a good place. That's what I think, but I've also heard it from the perfected ones."

"Good, good, great king! It's good that you think so, and it's good that you've heard it from the perfected ones. What do you think, great king? If this is so, are the four castes equal or not? Or how do you see this?"

"Certainly, Master Kaccāna, in this case these four castes are equal. I can't see any difference between them."

"And here's another way to understand that the claims of the brahmins are just propaganda.

What do you think, great king? Take an aristocrat who breaks into houses, plunders wealth, steals from isolated buildings, commits highway robbery, and commits adultery. Suppose your men arrest him and present him to you, saying: 'Your Majesty, this man is a bandit, a criminal. Punish him as you will.' What would you do to him?"

"I would have him executed, fined, or banished, or dealt with as befits the crime. Why is that? Because he's lost his former status as an aristocrat, and is just reckoned as a bandit."

"What do you think, great king? Take a brahmin, merchant, or worker who breaks into houses, plunders wealth, steals from isolated buildings, commits highway robbery, and commits adultery. Suppose your men arrest him and present him to you, saying: 'Your Majesty, this man is a bandit, a criminal. Punish him as you will.' What would you do to him?"

"I would have him executed, fined, or banished, or dealt with as befits the crime. Why is that? Because he's lost his former status as a brahmin, merchant, or worker, and is just reckoned as a bandit."

"What do you think, great king? If this is so, are the four castes equal or not? Or how do you see this?"

"Certainly, Master Kaccāna, in this case these four castes are equal. I can't see any difference between them."

"And here's another way to understand that the claims of the brahmins are just propaganda.

What do you think, great king? Take an aristocrat who shaves off their hair and beard, dresses in ocher robes, and goes forth from the lay life to homelessness. They refrain from killing living creatures, stealing, and lying. They abstain from eating at night, eat in one part of the day, and are celibate, ethical, and of good character. How would you treat them?"

"I would bow to them, rise in their presence, or offer them a seat. I'd invite them to accept robes, alms-food, lodgings, and medicines and supplies for the sick. And I'd arrange for their lawful guarding and protection. Why is that? Because they've lost their former status as an aristocrat, and are just reckoned as an ascetic."

"What do you think, great king? Take a brahmin, merchant, or worker who shaves off their hair and beard, dresses in ocher robes, and goes forth from the lay life to homelessness. They refrain from killing living creatures, stealing, and lying. They abstain from eating at night, eat in one part of the day, and are celibate, ethical, and of good character. How would you treat them?"

"I would bow to them, rise in their presence, or offer them a seat. I'd invite them to accept robes, alms-food, lodgings, and medicines and supplies for the sick. And I'd arrange for their lawful guarding and protection. Why is that? Because they've lost their former status as a brahmin, merchant, or worker, and are just reckoned as an ascetic."

“What do you think, great king? If this is so, are the four castes equal or not? Or how do you see this?”

“Certainly, Master Kaccāna, in this case these four castes are equal. I can’t see any difference between them.”

“This is another way to understand that this is just propaganda: ‘Only brahmins are the highest caste; other castes are inferior. Only brahmins are the light caste; other castes are dark. Only brahmins are purified, not others. Only brahmins are Brahmā’s rightful sons, born of his mouth, born of Brahmā, created by Brahmā, heirs of Brahmā.’”

When he had spoken, King Avantiputta of Madhurā said to Mahākaccāna, “Excellent, Master Kaccāna! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, Master Kaccāna has made the teaching clear in many ways. I go for refuge to Master Kaccāna, to the teaching, and to the mendicant Saṅgha. From this day forth, may Master Kaccāna remember me as a lay follower who has gone for refuge for life.”

“Great king, don’t go for refuge to me. You should go for refuge to that same Blessed One to whom I have gone for refuge.”

“But where is that Blessed One at present, the perfected one, the fully awakened Buddha?”

“Great king, the Buddha has already become fully extinguished.”

“Master Kaccāna, if I heard that the Buddha was within ten leagues, or twenty, or even up to a hundred leagues away, I’d go a hundred leagues to see him. But since the Buddha has become fully extinguished, I go for refuge to that fully extinguished Buddha, to the teaching, and to the Saṅgha. From

this day forth, may Master Kaccāna remember me as a lay follower who has gone for refuge for life."

85. With Prince Bodhi: *Bodhirājakumāra*

So I have heard. At one time the Buddha was staying in the land of the Bhaggas on Crocodile Hill, in the deer park at Bhesakaḷā's Wood.

Now at that time a new stilt longhouse named Pink Lotus had recently been constructed for Prince Bodhi. It had not yet been occupied by an ascetic or brahmin or any person at all.

Then Prince Bodhi addressed the brahmin student Sañjikāputta, "Please, dear Sañjikāputta, go to the Buddha, and in my name bow with your head to his feet. Ask him if he is healthy and well, nimble, strong, and living comfortably. And then ask him whether he might accept tomorrow's meal from me together with the mendicant Saṅgha."

"Yes, sir," Sañjikāputta replied. He did as Prince Bodhi asked, and the Buddha consented in silence.

Then, knowing that the Buddha had consented, Sañjikāputta got up from his seat, went to Prince Bodhi, and said, "I gave the ascetic Gotama your message, and he accepted."

And when the night had passed Prince Bodhi had a variety of delicious foods prepared in his own home. He also had the Pink Lotus longhouse spread with white cloth down to the last step of the staircase. Then he said to Sañjikāputta, "Please, dear Sañjikāputta, go to the Buddha, and announce the time, saying, 'Sir, it's time. The meal is ready.'"

"Yes, sir," Sañjikāputta replied, and he did as he was asked.

Then the Buddha robed up in the morning and, taking his bowl and robe, went to Prince Bodhi's home.

Now at that time Prince Bodhi was standing outside the gates waiting for the Buddha. Seeing the Buddha coming off in the distance, he went out to greet him. After bowing and inviting the Buddha to go first, he approached the Pink Lotus longhouse. But the Buddha stopped by the last step of the staircase.

Then Prince Bodhi said to him, "Sir, let the Blessed One ascend on the cloth! Let the Holy One ascend on the cloth! It will be for my lasting welfare and happiness." But when he said this, the Buddha kept silent.

For a second time ... and a third time, Prince Bodhi said to him, "Sir, let the Blessed One ascend on the cloth! Let the Holy One ascend on the cloth! It will be for my lasting welfare and happiness."

Then the Buddha glanced at Venerable Ānanda. So Ānanda said to Prince Bodhi, "Fold up the cloth, Prince. The Buddha will not step upon white cloth. The Realized One has compassion for future generations."

So Prince Bodhi had the cloth folded up and the seats spread out upstairs in the longhouse. Then the Buddha ascended the longhouse and sat on the seats spread out together with the Saṅgha of mendicants.

Then Prince Bodhi served and satisfied the mendicant Saṅgha headed by the Buddha with his own hands with a variety of delicious foods. When the Buddha had eaten and washed his hand and bowl, Prince Bodhi took a low seat, sat to one side, and said to him, "Sir, this is what I think: 'Pleasure is not gained through pleasure; pleasure is gained through pain.'"

“Prince, before my awakening—when I was still unawakened but intent on awakening—I too thought: ‘Pleasure is not gained through pleasure; pleasure is gained through pain.’

Some time later, while still black-haired, blessed with youth, in the prime of life—though my mother and father wished otherwise, weeping with tearful faces—I shaved off my hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness. Once I had gone forth I set out to discover what is skillful, seeking the supreme state of sublime peace. I approached Āḷāra Kālāma and said to him, ‘Reverend Kālāma, I wish to live the spiritual life in this teaching and training.’

Āḷāra Kālāma replied, ‘Stay, venerable. This teaching is such that a sensible person can soon realize their own teacher’s doctrine with their own insight and live having achieved it.’

I quickly memorized that teaching. So far as lip-recital and oral recitation were concerned, I spoke with knowledge and the authority of the elders. I claimed to know and see, and so did others. Then it occurred to me, ‘It is not solely by mere faith that Āḷāra Kālāma declares: “I realize this teaching with my own insight, and live having achieved it.” Surely he meditates knowing and seeing this teaching.’

So I approached Āḷāra Kālāma and said to him, ‘Reverend Kālāma, to what extent do you say you’ve realized this teaching with your own insight?’ When I said this, he declared the dimension of nothingness.

Then it occurred to me, ‘It’s not just Āḷāra Kālāma who has faith, energy, mindfulness, immersion, and wisdom; I too have these things. Why don’t I make an effort to realize the same teaching that Āḷāra Kālāma says he has realized with his own insight?’ I quickly realized that teaching with my own insight, and lived having achieved it.

So I approached Āḷāra Kālāma and said to him, ‘Reverend Kālāma, have you realized this teaching with your own insight up to this point, and declare having achieved it?’

‘I have, reverend.’

‘I too have realized this teaching with my own insight up to this point, and live having achieved it.’

‘We are fortunate, reverend, so very fortunate to see a venerable such as yourself as one of our spiritual companions! So the teaching that I’ve realized with my own insight, and declare having achieved it, you’ve realized with your own insight, and live having achieved it. The teaching that you’ve realized with your own insight, and live having achieved it, I’ve realized with my own insight, and declare having achieved it. So the teaching that I know, you know, and the teaching you know, I know. I am like you and you are like me. Come now, reverend! We should both lead this community together.’ And that is how my teacher Āḷāra Kālāma placed me, his student, on the same position as him, and honored me with lofty praise.

Then it occurred to me, ‘This teaching doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. It only leads as far as rebirth in the dimension of nothingness.’ Realizing that this teaching was inadequate, I left disappointed.

I set out to discover what is skillful, seeking the supreme state of sublime peace. I approached Uddaka, son of Rāma, and said to him, ‘Reverend, I wish to live the spiritual life in this teaching and training.’

Uddaka replied, ‘Stay, venerable. This teaching is such that a sensible person can soon realize their own teacher’s doctrine with their own insight and live having achieved it.’

I quickly memorized that teaching. So far as lip-recital and oral recitation were concerned, I spoke with knowledge and

the authority of the elders. I claimed to know and see, and so did others.

Then it occurred to me, 'It is not solely by mere faith that Rāma declared: "I realize this teaching with my own insight, and live having achieved it." Surely he meditated knowing and seeing this teaching.'

So I approached Uddaka, son of Rāma, and said to him, 'Reverend, to what extent did Rāma say he'd realized this teaching with his own insight?' When I said this, Uddaka, son of Rāma, declared the dimension of neither perception nor non-perception.

Then it occurred to me, 'It's not just Rāma who had faith, energy, mindfulness, immersion, and wisdom; I too have these things. Why don't I make an effort to realize the same teaching that Rāma said he had realized with his own insight?' I quickly realized that teaching with my own insight, and lived having achieved it.

So I approached Uddaka, son of Rāma, and said to him, 'Reverend, had Rāma realized this teaching with his own insight up to this point, and declared having achieved it?'

'He had, reverend.'

'I too have realized this teaching with my own insight up to this point, and live having achieved it.'

'We are fortunate, reverend, so very fortunate to see a venerable such as yourself as one of our spiritual companions! So the teaching that Rāma had realized with his own insight, and declared having achieved it, you've realized with your own insight, and live having achieved it. The teaching that you've realized with your own insight, and live having achieved it, Rāma had realized with his own insight, and declared having achieved it. So the teaching that Rāma directly knew, you know, and the teaching you know, Rāma directly knew. Rāma

was like you and you are like Rāma. Come now, reverend! You should lead this community.' And that is how my spiritual companion Uddaka, son of Rāma, placed me in the position of a teacher, and honored me with lofty praise.

Then it occurred to me, 'This teaching doesn't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. It only leads as far as rebirth in the dimension of neither perception nor non-perception.' Realizing that this teaching was inadequate, I left disappointed.

I set out to discover what is skillful, seeking the supreme state of sublime peace. Traveling stage by stage in the Magadhan lands, I arrived at Senanigama near Uruvelā. There I saw a delightful park, a lovely grove with a flowing river that was clean and charming, with smooth banks. And nearby was a village to go for alms.

Then it occurred to me, 'This park is truly delightful, a lovely grove with a flowing river that's clean and charming, with smooth banks. And nearby there's a village to go for alms. This is good enough for a gentleman who wishes to put forth effort in meditation.' So I sat down right there, thinking, 'This is good enough for meditation.'

And then these three examples, which were neither supernaturally inspired, nor learned before in the past, occurred to me.

Suppose there was a green, sappy log, and it was lying in water. Then a person comes along with a drill-stick, thinking to light a fire and produce heat. What do you think, Prince? By drilling the stick against that green, sappy log lying in water, could they light a fire and produce heat?"

"No, sir. Why is that? Because it's a green, sappy log, and it's lying in the water. That person will eventually get weary and frustrated."

"In the same way, there are ascetics and brahmins who don't live withdrawn in body and mind from sensual pleasures. They haven't internally given up or stilled desire, affection, infatuation, thirst, and passion for sensual pleasures. Regardless of whether or not they feel painful, sharp, severe, acute feelings because of their efforts, they are incapable of knowledge and vision, of supreme awakening. This was the first example that occurred to me.

Then a second example occurred to me.

Suppose there was a green, sappy log, and it was lying on dry land far from the water. Then a person comes along with a drill-stick, thinking to light a fire and produce heat. What do you think, Prince? By drilling the stick against that green, sappy log on dry land far from water, could they light a fire and produce heat?"

"No, sir. Why is that? Because it's still a green, sappy log, despite the fact that it's lying on dry land far from water. That person will eventually get weary and frustrated."

"In the same way, there are ascetics and brahmins who live withdrawn in body and mind from sensual pleasures. But they haven't internally given up or stilled desire, affection, infatuation, thirst, and passion for sensual pleasures. Regardless of whether or not they feel painful, sharp, severe, acute feelings because of their efforts, they are incapable of knowledge and vision, of supreme awakening. This was the second example that occurred to me.

Then a third example occurred to me.

Suppose there was a dried up, withered log, and it was lying on dry land far from the water. Then a person comes along with a drill-stick, thinking to light a fire and produce heat. What do you think, Prince? By drilling the stick against that

dried up, withered log on dry land far from water, could they light a fire and produce heat?"

"Yes, sir. Why is that? Because it's a dried up, withered log, and it's lying on dry land far from water."

"In the same way, there are ascetics and brahmins who live withdrawn in body and mind from sensual pleasures. And they have internally given up and stilled desire, affection, infatuation, thirst, and passion for sensual pleasures. Regardless of whether or not they feel painful, sharp, severe, acute feelings because of their efforts, they are capable of knowledge and vision, of supreme awakening. This was the third example that occurred to me. These are the three examples, which were neither supernaturally inspired, nor learned before in the past, that occurred to me.

Then it occurred to me, 'Why don't I, with teeth clenched and tongue pressed against the roof of my mouth, squeeze, squash, and torture mind with mind.' So that's what I did, until sweat ran from my armpits. It was like when a strong man grabs a weaker man by the head or throat or shoulder and squeezes, squashes, and tortures them. In the same way, with teeth clenched and tongue pressed against the roof of my mouth, I squeezed, squashed, and tortured mind with mind until sweat ran from my armpits. My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving.

Then it occurred to me, 'Why don't I practice the breathless absorption?' So I cut off my breathing through my mouth and nose. But then winds came out my ears making a loud noise, like the puffing of a blacksmith's bellows. My energy was roused up and unflagging, and my mindfulness was established

and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving.

Then it occurred to me, 'Why don't I keep practicing the breathless absorption?' So I cut off my breathing through my mouth and nose and ears. But then strong winds ground my head, like a strong man was drilling into my head with a sharp point. My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving.

Then it occurred to me, 'Why don't I keep practicing the breathless absorption?' So I cut off my breathing through my mouth and nose and ears. But then I got a severe headache, like a strong man was tightening a tough leather strap around my head. My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving.

Then it occurred to me, 'Why don't I keep practicing the breathless absorption?' So I cut off my breathing through my mouth and nose and ears. But then strong winds carved up my belly, like a deft butcher or their apprentice was slicing my belly open with a meat cleaver. My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving.

Then it occurred to me, 'Why don't I keep practicing the breathless absorption?' So I cut off my breathing through my mouth and nose and ears. But then there was an intense burning in my body, like two strong men grabbing a weaker man by the arms to burn and scorch him on a pit of glowing coals. My energy was roused up and unflagging, and my

mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving.

Then some deities saw me and said, 'The ascetic Gotama is dead.' Others said, 'He's not dead, but he's dying.' Others said, 'He's not dead or dying. The ascetic Gotama is a perfected one, for that is how the perfected ones live.'

Then it occurred to me, 'Why don't I practice completely cutting off food?' But deities came to me and said, 'Good sir, don't practice totally cutting off food. If you do, we'll infuse divine nectar into your pores and you will live on that.' Then it occurred to me, 'If I claim to be completely fasting while these deities are infusing divine nectar in my pores, that would be a lie on my part.' So I dismissed those deities, saying, 'There's no need.'

Then it occurred to me, 'Why don't I just take a little bit of food each time, a cup of broth made from mung beans, lentils, chickpeas, or green gram.' So that's what I did, until my body became extremely emaciated. Due to eating so little, my limbs became like the joints of an eighty-year-old or a corpse, my bottom became like a camel's hoof, my vertebrae stuck out like beads on a string, and my ribs were as gaunt as the broken-down rafters on an old barn. Due to eating so little, the gleam of my eyes sank deep in their sockets, like the gleam of water sunk deep down a well. Due to eating so little, my scalp shriveled and withered like a green bitter-gourd in the wind and sun. Due to eating so little, the skin of my belly stuck to my backbone, so that when I tried to rub the skin of my belly I grabbed my backbone, and when I tried to rub my backbone I rubbed the skin of my belly. Due to eating so little, when I tried to urinate or defecate I fell face down right there. Due to eating

so little, when I tried to relieve my body by rubbing my limbs with my hands, the hair, rotted at its roots, fell out.

Then some people saw me and said, 'The ascetic Gotama is black.' Some said, 'He's not black, he's brown.' Some said, 'He's neither black nor brown. The ascetic Gotama has tawny skin.' That's how far the pure, bright complexion of my skin had been ruined by taking so little food.

Then it occurred to me, 'Whatever ascetics and brahmins have experienced painful, sharp, severe, acute feelings due to overexertion—whether in the past, future, or present—this is as far as it goes, no-one has done more than this. But I have not achieved any superhuman distinction in knowledge and vision worthy of the noble ones by this severe, gruelling work. Could there be another path to awakening?'

Then it occurred to me, 'I recall sitting in the cool shade of the rose-apple tree while my father the Sakyan was off working. Quite secluded from sensual pleasures, secluded from unskillful qualities, I entered and remained in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. Could that be the path to awakening?' Stemming from that memory came the realization: '*That* is the path to awakening!'

Then it occurred to me, 'Why am I afraid of that pleasure, for it has nothing to do with sensual pleasures or unskillful qualities?' Then it occurred to me, 'I'm not afraid of that pleasure, for it has nothing to do with sensual pleasures or unskillful qualities.'

Then it occurred to me, 'I can't achieve that pleasure with a body so excessively emaciated. Why don't I eat some solid food, some rice and porridge?' So I ate some solid food. Now at that time the five mendicants were attending on me, thinking, 'The ascetic Gotama will tell us of any truth that he realizes.' But

when I ate some solid food, they left disappointed in me, saying, 'The ascetic Gotama has become indulgent; he has strayed from the struggle and returned to indulgence.'

After eating solid food and gathering my strength, quite secluded from sensual pleasures, secluded from unskillful qualities, I entered and remained in the first absorption ... second absorption ... third absorption ... fourth absorption. When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward recollection of past lives. I recollected many past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. And so I recollected my many kinds of past lives, with features and details. This was the first knowledge, which I achieved in the first watch of the night. Ignorance was destroyed and knowledge arose; darkness was destroyed and light arose, as happens for a meditator who is diligent, keen, and resolute.

When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward knowledge of the death and rebirth of sentient beings. With clairvoyance that is purified and superhuman, I saw sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. I understood how sentient beings are reborn according to their deeds.

This was the second knowledge, which I achieved in the middle watch of the night. Ignorance was destroyed and knowledge arose; darkness was destroyed and light arose, as happens for a meditator who is diligent, keen, and resolute.

When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward knowledge of the ending of defilements. I truly understood: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'. I truly understood: 'These are defilements' ... 'This is the origin of defilements' ... 'This is the cessation of defilements' ... 'This is the practice that leads to the cessation of defilements'.

Knowing and seeing like this, my mind was freed from the defilements of sensuality, desire to be reborn, and ignorance. When it was freed, I knew it was freed.

I understood: 'Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.'

This was the third knowledge, which I achieved in the last watch of the night. Ignorance was destroyed and knowledge arose; darkness was destroyed and light arose, as happens for a meditator who is diligent, keen, and resolute.

Then it occurred to me, 'This principle I have discovered is deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of reason, subtle, comprehensible to the astute. But people like attachment, they love it and enjoy it. It's hard for them to see this thing; that is, specific conditionality, dependent origination. It's also hard for them to see this thing; that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment. And if I were to teach the Dhamma, others might not understand me, which would be wearying and troublesome for me.' And then these verses, which were

neither supernaturally inspired, nor learned before in the past, occurred to me:

‘I’ve struggled hard to realize this,
enough with trying to explain it!
This teaching is not easily understood
by those mired in greed and hate.

Those caught up in greed can’t see
what’s subtle, going against the stream,
deep, hard to see, and very fine,
for they’re shrouded in a mass of darkness.’

And as I reflected like this, my mind inclined to remaining passive, not to teaching the Dhamma.

Then Brahmā Sahampati, knowing what I was thinking, thought, ‘Oh my goodness! The world will be lost, the world will perish! For the mind of the Realized One, the perfected one, the fully awakened Buddha, inclines to remaining passive, not to teaching the Dhamma.’

Then Brahmā Sahampati, as easily as a strong person would extend or contract their arm, vanished from the Brahmā realm and reappeared in front of the Buddha. He arranged his robe over one shoulder, knelt on his right knee, raised his joined palms toward the Buddha, and said, ‘Sir, let the Blessed One teach the Dhamma! Let the Holy One teach the Dhamma! There are beings with little dust in their eyes. They’re in decline because they haven’t heard the teaching. There will be those who understand the teaching!’

That’s what Brahmā Sahampati said. Then he went on to say:

‘Among the Magadhans there appeared in the past
an impure teaching thought up by those still stained.
Fling open the door to the deathless!
Let them hear the teaching the immaculate one discovered.

Standing high on a rocky mountain,
you can see the people all around.
In just the same way, all-seer, wise one,
ascend the palace built of Dhamma!

You're free of sorrow; but look at these people
overwhelmed with sorrow, oppressed by rebirth and old age.
Rise, hero! Victor in battle, leader of the caravan,
wander the world without obligation.
Let the Blessed One teach the Dhamma!
There will be those who understand!'

Then, understanding Brahmā's invitation, I surveyed the world with the eye of a Buddha, because of my compassion for sentient beings. And I saw sentient beings with little dust in their eyes, and some with much dust in their eyes; with keen faculties and with weak faculties, with good qualities and with bad qualities, easy to teach and hard to teach. And some of them lived seeing the danger in the fault to do with the next world, while others did not. It's like a pool with blue water lilies, or pink or white lotuses. Some of them sprout and grow in the water without rising above it, thriving underwater. Some of them sprout and grow in the water reaching the water's surface. And some of them sprout and grow in the water but rise up above the water and stand with no water clinging to them. Then I replied in verse to Brahmā Sahampati:

'Flung open are the doors to the deathless!
Let those with ears to hear decide their faith.
Thinking it would be troublesome, Brahmā, I did not teach
the sophisticated, sublime Dhamma among humans.'

Then Brahmā Sahampati, knowing that his request for me to teach the Dhamma had been granted, bowed and respectfully

circled me, keeping me on his right, before vanishing right there.

Then it occurred to me, 'Who should I teach first of all? Who will quickly understand the teaching?' Then it occurred to me, 'That Āḷāra Kālāma is astute, competent, clever, and has long had little dust in his eyes. Why don't I teach him first of all? He'll quickly understand the teaching.' But a deity came to me and said, 'Sir, Āḷāra Kālāma passed away seven days ago.'

And knowledge and vision arose in me, 'Āḷāra Kālāma passed away seven days ago.' Then it occurred to me, 'This is a great loss for Āḷāra Kālāma. If he had heard the teaching, he would have understood it quickly.'

Then it occurred to me, 'Who should I teach first of all? Who will quickly understand the teaching?' Then it occurred to me, 'That Uddaka, son of Rāma, is astute, competent, clever, and has long had little dust in his eyes. Why don't I teach him first of all? He'll quickly understand the teaching.' But a deity came to me and said, 'Sir, Uddaka, son of Rāma, passed away just last night.'

And knowledge and vision arose in me, 'Uddaka, son of Rāma, passed away just last night.' Then it occurred to me, 'This is a great loss for Uddaka. If he had heard the teaching, he would have understood it quickly.'

Then it occurred to me, 'Who should I teach first of all? Who will quickly understand the teaching?' Then it occurred to me, 'The group of five mendicants were very helpful to me. They looked after me during my time of resolute striving. Why don't I teach them first of all?' Then it occurred to me, 'Where are the group of five mendicants staying these days?' With clairvoyance that is purified and superhuman I saw that the group of five mendicants were staying near Benares, in the deer park at Isipatana.

So, when I had stayed in Uruvelā as long as I wished, I set out for Benares.

While I was traveling along the road between Gaya and Bodhgaya, the *Ājīvaka*ascetic Upaka saw me and said, 'Reverend, your faculties are so very clear, and your complexion is pure and bright. In whose name have you gone forth, reverend? Who is your Teacher? Whose teaching do you believe in?'

I replied to Upaka in verse:

'I am the champion, the knower of all,
unsullied in the midst of all things.
I've given up all, freed in the ending of craving.
When I know for myself, who should I follow?

I have no teacher.
There is no-one like me.
In the world with its gods,
I have no counterpart.

For in this world, I am the perfected one;
I am the supreme Teacher.
I alone am fully awakened,
cooled, extinguished.

I am going to the city of Kāsi
to roll forth the Wheel of Dhamma.
In this world that is so blind,
I'll beat the deathless drum!'

'According to what you claim, reverend, you ought to be the Infinite Victor.'

'The victors are those who, like me,
have reached the ending of defilements.

I have conquered bad qualities, Upaka—
that's why I'm a victor.'

When I had spoken, Upaka said: 'If you say so, reverend.' Shaking his head, he took a wrong turn and left.

Traveling stage by stage, I arrived at Benares, and went to see the group of five mendicants in the deer park at Isipatana. The group of five mendicants saw me coming off in the distance and stopped each other, saying, 'Here comes the ascetic Gotama. He's so indulgent; he strayed from the struggle and returned to indulgence. We shouldn't bow to him or rise for him or receive his bowl and robe. But we can set out a seat; he can sit if he likes.'

Yet as I drew closer, the group of five mendicants were unable to stop themselves as they had agreed. Some came out to greet me and receive my bowl and robe, some spread out a seat, while others set out water for washing my feet. But they still addressed me by name and as 'reverend'.

So I said to them, 'Mendicants, don't address me by name and as "reverend". The Realized One is Perfected, a fully awakened Buddha. Listen up, mendicants: I have achieved the Deathless! I shall instruct you, I will teach you the Dhamma. By practicing as instructed you will soon realize the supreme end of the spiritual path in this very life. You will live having achieved with your own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.'

But they said to me, 'Reverend Gotama, even by that conduct, that practice, that grueling work you did not achieve any superhuman distinction in knowledge and vision worthy of the noble ones. How could you have achieved such a state now that you've become indulgent, strayed from the struggle and fallen into indulgence?'

So I said to them, ‘The Realized One has not become indulgent, strayed from the struggle and fallen into indulgence. The Realized One is Perfected, a fully awakened Buddha. Listen up, mendicants: I have achieved the Deathless! I shall instruct you, I will teach you the Dhamma. By practicing as instructed you will soon realize the supreme end of the spiritual path in this very life. You will live having achieved with your own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.’

But for a second time they said to me, ‘Reverend Gotama … you’ve fallen into indulgence.’

So for a second time I said to them, ‘The Realized One has not become indulgent …’

But for a third time they said to me, ‘Reverend Gotama … you’ve fallen into indulgence.’

So I said to them, ‘Mendicants, have you ever known me to speak like this before?’

‘No, sir.’

‘The Realized One is Perfected, a fully awakened Buddha. Listen up, mendicants: I have achieved the Deathless! I shall instruct you, I will teach you the Dhamma. By practicing as instructed you will soon realize the supreme end of the spiritual path in this very life. You will live having achieved with your own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.’

I was able to persuade the group of five mendicants. Then sometimes I advised two mendicants, while the other three went for alms. Then those three would feed all six of us with what they brought back. Sometimes I advised three mendicants, while the other two went for alms. Then those two would feed all six of us with what they brought back.

As the group of five mendicants were being advised and instructed by me like this, they soon realized the supreme end of the spiritual path in this very life. They lived having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness."

When he had spoken, Prince Bodhi said to the Buddha, "Sir, when a mendicant has the Realized One as trainer, how long would it take for them to realize the supreme end of the spiritual path in this very life?"

"Well then, prince, I'll ask you about this in return, and you can answer as you like. What do you think, prince? Are you skilled in the art of wielding a hooked goad while riding an elephant?"

"Yes, sir."

"What do you think, prince? Suppose a man were to come along thinking, 'Prince Bodhi knows the art of wielding a hooked goad while riding an elephant. I'll train in that art under him.' If he's faithless, he wouldn't achieve what he could with faith. If he's unhealthy, he wouldn't achieve what he could with good health. If he's devious or deceitful, he wouldn't achieve what he could with honesty and integrity. If he's lazy, he wouldn't achieve what he could with energy. If he's stupid, he wouldn't achieve what he could with wisdom. What do you think, prince? Could that man still train under you in the art of wielding a hooked goad while riding an elephant?"

"Sir, if he had even a single one of these factors he couldn't train under me, let alone all five."

"What do you think, prince? Suppose a man were to come along thinking, 'Prince Bodhi knows the art of wielding a hooked goad while riding an elephant. I'll train in that art under him.' If he's faithful, he'd achieve what he could with

faith. If he's healthy, he'd achieve what he could with good health. If he's honest and has integrity, he'd achieve what he could with honesty and integrity. If he's energetic, he'd achieve what he could with energy. If he's wise, he'd achieve what he could with wisdom. What do you think, prince? Could that man still train under you in the art of wielding a hooked goad while riding an elephant?"

"Sir, if he had even a single one of these factors he could train under me, let alone all five."

"In the same way, prince, there are these five factors that support meditation. What five? It's when a noble disciple has faith in the Realized One's awakening: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' They are rarely ill or unwell. Their stomach digests well, being neither too hot nor too cold, but just right, and fit for meditation. They're not devious or deceitful. They reveal themselves honestly to the Teacher or sensible spiritual companions. They live with energy roused up for giving up unskillful qualities and embracing skillful qualities. They're strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. They're wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. These are the five factors that support meditation.

When a mendicant with these five factors that support meditation has the Realized One as trainer, they could realize the supreme end of the spiritual path in seven years. Let alone seven years, they could realize the supreme end of the spiritual path in six years, or as little as one year. Let alone one year, when a mendicant with these five factors that support

meditation has the Realized One as trainer, they could realize the supreme end of the spiritual path in seven months, or as little as one day. Let alone one day, when a mendicant with these five factors that support meditation has the Realized One as trainer, they could be instructed in the evening and achieve distinction in the morning, or be instructed in the morning and achieve distinction in the evening."

When he had spoken, Prince Bodhi said to the Buddha, "Oh, the Buddha! Oh, the teaching! Oh, how well explained is the teaching! For someone could be instructed in the evening and achieve distinction in the morning, or be instructed in the morning and achieve distinction in the evening."

When he said this, Sañjikāputta said to Prince Bodhi, "Though Master Bodhi speaks like this, you don't go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha."

"Don't say that, dear Sañjikāputta, don't say that! I have heard and learned this in the presence of the lady, my mother. This one time the Buddha was staying near Kosambi, in Ghosita's Monastery. Then my pregnant mother went up to the Buddha, bowed, sat down to one side, and said to him, 'Sir, the prince or princess in my womb goes for refuge to the Buddha, the teaching, and the mendicant Saṅgha. From this day forth, may the Buddha remember them as a lay follower who has gone for refuge for life.'

Another time the Buddha was staying here in the land of the Bhaggas on Crocodile Hill, in the deer park at Bhesakaḷā's Wood. Then my nurse, carrying me on her hip, went to the Buddha, bowed, stood to one side, and said to him, 'Sir, this Prince Bodhi goes for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. From this day forth, may the

Buddha remember him as a lay follower who has gone for refuge for life.'

Now for a third time I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

86. With Aṅgulimāla: *Aṅgulimāla*

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Now at that time in the realm of King Pasenadi of Kosala there was a bandit named Aṅgulimāla. He was violent, bloody-handed, a hardened killer, merciless to living beings. He laid waste to villages, towns, and countries. He was constantly murdering people, and he wore their fingers as a necklace.

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Sāvatthī for alms. Then, after the meal, on his return from alms-round, he set his lodgings in order and, taking his bowl and robe, he walked down the road that led to Aṅgulimāla.

The cowherds, shepherds, farmers, and travelers saw him on the road, and said to him, "Don't take this road, ascetic. On this road there is a bandit named Aṅgulimāla. He is violent, bloody-handed, a hardened killer, merciless to living beings. He has laid waste to villages, towns, and countries. He is constantly murdering people, and he wears their fingers as a necklace. People travel along this road only after banding closely together in groups of ten, twenty, thirty, forty, or fifty. Still they meet their end by Aṅgulimāla's hand." But when they said this, the Buddha went on in silence.

For a second time ... and a third time, they urged the Buddha to turn back.

But when they said this, the Buddha went on in silence.

The bandit Aṅgulimāla saw the Buddha coming off in the distance, and thought, "It's incredible, it's amazing! People travel along this road only after banding closely together in groups of ten, twenty, thirty, forty, or fifty. Still they meet their end by my hand. But still this ascetic comes along alone and unaccompanied, like he had beaten me already. Why don't I take his life?"

Then Aṅgulimāla donned his sword and shield, fastened his bow and arrows, and followed behind the Buddha. But the Buddha used his psychic power to will that Aṅgulimāla could not catch up with him no matter how hard he tried, even though the Buddha kept walking at a normal speed.

Then Aṅgulimāla thought, "It's incredible, it's amazing! Previously, even when I've chased a speeding elephant, horse, chariot or deer, I've always caught up with them. But I can't catch up with this ascetic no matter how hard I try, even though he's walking at a normal speed."

He stood still and said, "Stop, stop, ascetic!"

"I've stopped, Aṅgulimāla—now you stop."

Then Aṅgulimāla thought, "These Sakyan ascetics speak the truth. Yet while walking the ascetic Gotama says: 'I've stopped, Aṅgulimāla—now you stop.' Why don't I ask him about this?"

Then he addressed the Buddha in verse:

"While walking, ascetic, you say 'I've stopped.'
And I have stopped, but you tell me I've not.
I'm asking you this, ascetic:
how is it you've stopped and I have not?"

"Aṅgulimāla, I have forever stopped—
I've cast off violence towards all creatures.

But you can't stop yourself from harming living creatures;
that's why I've stopped, but you have not."

"Oh, at long last a hermit,
a great sage who I honor, has entered this great forest.
Now that I've heard your verse on Dhamma,
I shall live without evil."

With these words, the bandit hurled his sword and weapons
down a cliff into a chasm.
He venerated the Holy One's feet,
and asked him for the going forth right away.

Then the Buddha, the compassionate great hermit,
the teacher of the world with its gods,
said to him, "Come, monk!"
And with that he became a monk.

Then the Buddha set out for Sāvatthī with Venerable Aṅgulimāla as his second monk. Traveling stage by stage, he arrived at Sāvatthī, where he stayed in Jeta's Grove, Anāthapiṇḍika's monastery.

Now at that time a crowd had gathered by the gate of King Pasenadi's royal compound making a dreadful racket, "In your realm, Your Majesty, there is a bandit named Aṅgulimāla. He is violent, bloody-handed, a hardened killer, merciless to living beings. He has laid waste to villages, towns, and countries. He is constantly murdering people, and he wears their fingers as a necklace. Your Majesty must put a stop to him!"

Then King Pasenadi drove out from Sāvatthī in the middle of the day with around five hundred horses, heading for the monastery. He went by carriage as far as the terrain allowed, then descended and approached the Buddha on foot. He bowed and sat down to one side. The Buddha said to him,

"What is it, great king? Is King Seniya Bimbisāra of Magadha angry with you, or the Licchavis of Vesālī, or some other opposing ruler?"

"No, sir. In my realm there is a bandit named Aṅgulimāla. He is violent, bloody-handed, a hardened killer, merciless to living beings. ... I shall put a stop to him."

"But great king, suppose you were to see that Aṅgulimāla had shaved off his hair and beard, dressed in ocher robes, and gone forth from the lay life to homelessness. And that he was refraining from killing living creatures, stealing, and lying; that he was eating in one part of the day, and was celibate, ethical, and of good character. What would you do to him?"

"I would bow to him, rise in his presence, or offer him a seat. I'd invite him to accept robes, alms-food, lodgings, and medicines and supplies for the sick. And I'd arrange for his lawful guarding and protection. But sir, how could such an immoral, evil man ever have such virtue and restraint?"

Now, at that time Venerable Aṅgulimāla was sitting not far from the Buddha. Then the Buddha pointed with his right arm and said to the king, "Great king, this is Aṅgulimāla."

Then the king became frightened, scared, his hair standing on end. Knowing this, the Buddha said to him, "Do not fear, great king. You have nothing to fear from him." Then the king's fear died down.

Then the king went over to Aṅgulimāla and said, "Sir, is the venerable really Aṅgulimāla?"

"Yes, great king."

"What clans were your father and mother from?"

"My father was a Gagga, and my mother a Mantāṇī."

"May the venerable Gagga Mantāṇīputta be happy. I'll make sure that you're provided with robes, alms-food, lodgings, and medicines and supplies for the sick."

But at that time Venerable Aṅgulimāla lived in the wilderness, ate only alms-food, and owned just three robes. So he said to the king, "Enough, great king. My robes are complete."

Then the king went back to the Buddha, bowed, sat down to one side, and said to him, "It's incredible, sir, it's amazing! How the Buddha tames those who are wild, pacifies those who are violent, and extinguishes those who are unextinguished! For I was not able to tame him with the rod and the sword, but the Buddha tamed him without rod or sword. Well, now, sir, I must go. I have many duties, and much to do."

"Please, great king, go at your convenience." Then King Pasenadi got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Then Venerable Aṅgulimāla robed up in the morning and, taking his bowl and robe, entered Sāvatthī for alms. Then as he was wandering indiscriminately for alms-food he saw a woman undergoing a painful obstructed labor. Seeing this, it occurred to him, "Oh, beings suffer such filth! Oh, beings suffer such filth!"

Then after wandering for alms in Sāvatthī, after the meal, on his return from alms-round, he went to the Buddha, bowed, sat down to one side, and told him what had happened. The Buddha said to him, "Well then, Aṅgulimāla, go to that woman and say this:

'Ever since I was born, sister, I don't recall having intentionally taken the life of a living creature. By this truth, may both you and your baby be safe.'"

"But sir, wouldn't that be telling a deliberate lie? For I have intentionally killed many living creatures."

"In that case, Aṅgulimāla, go to that woman and say this:

‘Ever since I was born in the noble birth, sister, I don’t recall having intentionally taken the life of a living creature. By this truth, may both you and your baby be safe.’”

“Yes, sir,” replied Aṅgulimāla. He went to that woman and said:

“Ever since I was born in the noble birth, sister, I don’t recall having intentionally taken the life of a living creature. By this truth, may both you and your baby be safe.”

Then that woman was safe, and so was her baby.

Then Aṅgulimāla, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.” And Venerable Aṅgulimāla became one of the perfected.

Then Venerable Aṅgulimāla robed up in the morning and, taking his bowl and robe, entered Sāvatthī for alms. Now at that time someone threw a stone that hit Aṅgulimāla, someone else threw a stick, and someone else threw gravel. Then Aṅgulimāla—with cracked head, bleeding, his bowl broken, and his outer robe torn—went to the Buddha.

The Buddha saw him coming off in the distance, and said to him, “Endure it, brahmin! Endure it, brahmin! You’re experiencing in this life the result of deeds that might have caused you to be tormented in hell for many years, many hundreds or thousands of years.”

Later, Venerable Aṅgulimāla was experiencing the bliss of release while in private retreat. On that occasion he was inspired to exclaim:

“Someone who was heedless before,
and afterwards is not,
lights up the world,
like the moon freed from a cloud.

Someone who, with skillful deeds,
shuts the door on bad things they’ve done,
lights up the world,
like the moon freed from a cloud.

A young mendicant,
devoted to the teaching of the Buddha,
lights up the world,
like the moon freed from a cloud.

May even my enemies hear a Dhamma talk!
May even my enemies devote themselves to the Buddha’s teaching!
May even my enemies associate with those good people
who establish others in the Dhamma!

May even my enemies hear Dhamma at the right time,
from those who speak on acceptance,
praising acquiescence;
and may they follow that path!

For then they’d surely wish no harm
upon myself or others.
Having arrived at ultimate peace,
they’d look after creatures firm and frail.

For irrigators guide the water,
and fletchers straighten arrows;
carpenters carve timber—
but the astute tame themselves.

Some tame by using the rod,
some with goads, and some with whips.
But the poised one tamed me
without rod or sword.

My name is ‘Harmless’,
though I used to be harmful.
The name I bear today is true,
for I do no harm to anyone.

I used to be a bandit,
the notorious Aṅgulimāla.
Swept away in a great flood,
I went to the Buddha as a refuge.

I used to have blood on my hands,
the notorious Aṅgulimāla.
See the refuge I’ve found—
the attachment to rebirth is eradicated.

I’ve done many of the sort of deeds
that lead to a bad destination.
The result of my deeds has already hit me,
so I enjoy my food free of debt.

Fools and unintelligent people
devote themselves to negligence.
But the intelligent protect diligence
as their best treasure.

Don’t devote yourself to negligence,
or delight in sexual intimacy.
For if you’re diligent and practice absorption,
you’ll attain abundant happiness.

It was welcome, not unwelcome,
the advice I got was good.
Of teachings that are shared,
I encountered the best.

It was welcome, not unwelcome,
the advice I got was good.
I've attained the three knowledges
and fulfilled the Buddha's instructions."

87. Born From the Beloved: *Piyajātika*

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Now at that time a certain householder's dear and beloved only child passed away. After their death he didn't feel like working or eating. He would go to the cemetery and wail, "Where are you, my only child? Where are you, my only child?"

Then he went to the Buddha, bowed, and sat down to one side. The Buddha said to him, "Householder, you look like someone who's not in their right mind; your faculties have deteriorated."

"And how, sir, could my faculties not have deteriorated? For my dear and beloved only child has passed away. Since their death I haven't felt like working or eating. I go to the cemetery and wail: 'Where are you, my only child? Where are you, my only child?'"

"That's so true, householder! That's so true, householder! For our loved ones are a source of sorrow, lamentation, pain, sadness, and distress."

"Sir, who on earth could ever think such a thing! For our loved ones are a source of joy and happiness." Disagreeing with the Buddha's statement, rejecting it, he got up from his seat and left.

Now at that time several gamblers were playing dice not far from the Buddha. That householder approached them and told them what had happened.

"That's so true, householder! That's so true, householder! For our loved ones are a source of joy and happiness."

Thinking, "The gamblers and I are in agreement," the householder left.

Eventually that topic of discussion reached the royal compound. Then King Pasenadi addressed Queen Mallikā, "Mallika, your ascetic Gotama said this: 'Our loved ones are a source of sorrow, lamentation, pain, sadness, and distress.'"

"If that's what the Buddha said, great king, then that's how it is."

"No matter what the ascetic Gotama says, Mallikā agrees with him: 'If that's what the Buddha said, great king, then that's how it is.' You're just like a student who agrees with everything their teacher says. Go away, Mallikā, get out of here!"

Then Queen Mallikā addressed the brahmin Nāḷijaṅgha, "Please, brahmin, go to the Buddha, and in my name bow with your head to his feet. Ask him if he is healthy and well, nimble, strong, and living comfortably. And then say: 'Sir, did the Buddha make this statement: "Our loved ones are a source of sorrow, lamentation, pain, sadness, and distress"?' Remember well how the Buddha answers and tell it to me. For Realized Ones say nothing that is not so."

"Yes, ma'am," he replied. He went to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha, "Master Gotama, Queen Mallikā bows with her head to your feet. She asks if you are healthy and well, nimble, strong, and living comfortably. And she asks whether the Buddha

made this statement: 'Our loved ones are a source of sorrow, lamentation, pain, sadness, and distress.'"

"That's right, brahmin, that's right! For our loved ones are a source of sorrow, lamentation, pain, sadness, and distress.

And here's a way to understand how our loved ones are a source of sorrow, lamentation, pain, sadness, and distress. Once upon a time right here in Sāvatthī a certain woman's mother passed away. And because of that she went mad and lost her mind. She went from street to street and from square to square saying, 'Has anyone seen my mother? Has anyone seen my mother?'

And here's another way to understand how our loved ones are a source of sorrow, lamentation, pain, sadness, and distress.

Once upon a time right here in Sāvatthī a certain woman's father … brother … sister … son … daughter … husband passed away. And because of that she went mad and lost her mind. She went from street to street and from square to square saying, 'Has anyone seen my husband? Has anyone seen my husband?'

And here's another way to understand how our loved ones are a source of sorrow, lamentation, pain, sadness, and distress.

Once upon a time right here in Sāvatthī a certain man's mother … father … brother … sister … son … daughter … wife passed away. And because of that he went mad and lost his mind. He went from street to street and from square to square saying, 'Has anyone seen my wife? Has anyone seen my wife?'

And here's another way to understand how our loved ones are a source of sorrow, lamentation, pain, sadness, and distress.

Once upon a time right here in Sāvatthī a certain woman went to live with her relative's family. But her relatives wanted

to divorce her from her husband and give her to another, who she didn't want. So she told her husband about this. But he cut her in two and disemboweled himself, thinking, 'We shall be together after death.' That's another way to understand how our loved ones are a source of sorrow, lamentation, pain, sadness, and distress."

Then Nāḷijaṅgha the brahmin, having approved and agreed with what the Buddha said, got up from his seat, went to Queen Mallikā, and told her of all they had discussed. Then Queen Mallikā approached King Pasenadi and said to him, "What do you think, great king? Do you love Princess Vajirī?"

"Indeed I do, Mallikā."

"What do you think, great king? If she were to decay and perish, would sorrow, lamentation, pain, sadness, and distress arise in you?"

"If she were to decay and perish, my life would fall apart. How could sorrow, lamentation, pain, sadness, and distress not arise in me?"

"This is what the Buddha was referring to when he said: 'Our loved ones are a source of sorrow, lamentation, pain, sadness, and distress.'

What do you think, great king? Do you love Lady Vāsabhā? ...

Do you love your son, General Viḍūḍabha? ...

Do you love me?"

"Indeed I do love you, Mallikā."

"What do you think, great king? If I were to decay and perish, would sorrow, lamentation, pain, sadness, and distress arise in you?"

"If you were to decay and perish, my life would fall apart. How could sorrow, lamentation, pain, sadness, and distress not arise in me?"

“This is what the Buddha was referring to when he said: ‘Our loved ones are a source of sorrow, lamentation, pain, sadness, and distress.’

What do you think, great king? Do you love the realms of Kāsi and Kosala?”

“Indeed I do, Mallikā. It’s due to the bounty of Kāsi and Kosala that we use sandalwood imported from Kāsi and wear garlands, perfumes, and makeup.”

“What do you think, great king? If these realms were to decay and perish, would sorrow, lamentation, pain, sadness, and distress arise in you?”

“If they were to decay and perish, my life would fall apart. How could sorrow, lamentation, pain, sadness, and distress not arise in me?”

“This is what the Buddha was referring to when he said: ‘Our loved ones are a source of sorrow, lamentation, pain, sadness, and distress.’”

“It’s incredible, Mallikā, it’s amazing, how far the Buddha sees with penetrating wisdom, it seems to me. Come, Mallikā, rinse my hands.”

Then King Pasenadi got up from his seat, arranged his robe over one shoulder, knelt on his right knee, raised his joined palms toward the Buddha, and was inspired to exclaim three times:

“Homage to that Blessed One, the perfected one, the fully awakened Buddha!

Homage to that Blessed One, the perfected one, the fully awakened Buddha!

Homage to that Blessed One, the perfected one, the fully awakened Buddha!”

88. The Imported Cloth: *Bāhitika*

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, entered Sāvatthī for alms. He wandered for alms in Sāvatthī. After the meal, on his return from alms-round, he went to the Eastern Monastery, the stilt longhouse of Migāra's mother, for the day's meditation.

Now at that time King Pasenadi of Kosala mounted the Single Lotus Elephant and drove out from Sāvatthī in the middle of the day. He saw Ānanda coming off in the distance and said to the minister Sirivaḍḍha, "My dear Sirivaḍḍha, isn't that Venerable Ānanda?"

"Indeed it is, great king."

Then King Pasenadi addressed a man, "Please, mister, go to Venerable Ānanda, and in my name bow with your head to his feet. Say to him: 'Sir, King Pasenadi of Kosala bows with his head at your feet.' And then say: 'Sir, if you have no urgent business, please wait a moment out of compassion.'"

"Yes, Your Majesty," that man replied. He did as the king asked.

Ānanda consented in silence.

Then King Pasenadi rode on the elephant as far as the terrain allowed, then descended and approached Ānanda on foot. He bowed, stood to one side, and said to Ānanda, "Sir, if you have

no urgent business, it would be nice of you to go to the bank of the Aciravatī river out of compassion."

Ānanda consented in silence.

He went to the river bank and sat at the root of a certain tree on a seat spread out. Then King Pasenadi rode on the elephant as far as the terrain allowed, then descended and approached Ānanda on foot. He bowed, stood to one side, and said to Ānanda, "Here, Venerable Ānanda, sit on this elephant rug."

"Enough, great king, you sit on it. I'm sitting on my own seat."

So the king sat down on the seat spread out, and said, "Sir, might the Buddha engage in the sort of behavior—by way of body, speech, or mind—that is faulted by ascetics and brahmins?"

"No, great king, the Buddha would not engage in the sort of behavior that is faulted by sensible ascetics and brahmins."

"It's incredible, sir, it's amazing! For I couldn't fully express the question, but Ānanda's answer completed it for me. I don't believe that praise or criticism of others spoken by incompetent fools, without examining or scrutinizing, is the most important thing. Rather, I believe that praise or criticism of others spoken by competent and intelligent people after examining and scrutinizing is the most important thing.

But sir, what kind of bodily behavior is faulted by sensible ascetics and brahmins?"

"Unskillful behavior."

"But what kind of bodily behavior is unskillful?"

"Blameworthy behavior."

"But what kind of bodily behavior is blameworthy?"

"Hurtful behavior."

"But what kind of bodily behavior is hurtful?"

"Behavior that results in suffering."

“But what kind of bodily behavior results in suffering?”

“Bodily behavior that leads to hurting yourself, hurting others, and hurting both, and which makes unskillful qualities grow while skillful qualities decline. That kind of bodily behavior is faulted by sensible ascetics and brahmins.”

“But what kind of verbal behavior … mental behavior is faulted by sensible ascetics and brahmins?” …

“Mental behavior that leads to hurting yourself, hurting others, and hurting both, and which makes unskillful qualities grow while skillful qualities decline. That kind of mental behavior is faulted by sensible ascetics and brahmins.”

“Sir, does the Buddha praise giving up all these unskillful things?”

“Great king, the Realized One has given up all unskillful things and possesses skillful things.”

“But sir, what kind of bodily behavior is not faulted by sensible ascetics and brahmins?”

“Skillful behavior.”

“But what kind of bodily behavior is skillful?”

“Blameless behavior.”

“But what kind of bodily behavior is blameless?”

“Pleasing behavior.”

“But what kind of bodily behavior is pleasing?”

“Behavior that results in happiness.”

“But what kind of bodily behavior results in happiness?”

“Bodily behavior that leads to pleasing yourself, pleasing others, and pleasing both, and which makes unskillful qualities decline while skillful qualities grow. That kind of bodily behavior is not faulted by sensible ascetics and brahmins.”

“But what kind of verbal behavior … mental behavior is not faulted by sensible ascetics and brahmins?” …

"Mental behavior that leads to pleasing yourself, pleasing others, and pleasing both, and which makes unskillful qualities decline while skillful qualities grow. That kind of mental behavior is not faulted by sensible ascetics and brahmins."

"Sir, does the Buddha praise embracing all these skillful things?"

"Great king, the Realized One has given up all unskillful things and possesses skillful things."

"It's incredible, sir, it's amazing! How well this was said by Venerable Ānanda! I'm delighted and satisfied with what you've expressed so well. So much so that if an elephant treasure was suitable for you, I would give you one. If a horse treasure was suitable for you, I would give you one. If a prize village was suitable for you, I would give you one. But, sir, I know that these things are not suitable for you. This imported cloth was sent to me by King Ajātasattu Vedehiputta of Magadha packed in a parasol case. It's exactly sixteen measures long and eight wide. May Venerable Ānanda please accept it out of compassion."

"Enough, great king. My three robes are complete."

"Sir, we have both seen this river Aciravatī when it has rained heavily in the mountains, and the river overflows both its banks. In the same way, Venerable Ānanda can make a set of three robes for himself from this imported cloak. And you can share your old robes with your fellow monks. In this way my religious donation will come to overflow, it seems to me. Please accept the imported cloth."

So Ānanda accepted it.

Then King Pasenadi said to him, "Well, now, sir, I must go. I have many duties, and much to do."

"Please, great king, go at your convenience." Then King Pasenadi approved and agreed with what Ānanda said. He got

up from his seat, bowed, and respectfully circled Ānanda, keeping him on his right, before leaving.

Soon after he left, Ānanda went to the Buddha, bowed, sat down to one side, and told him what had happened. He presented the cloth to the Buddha.

Then the Buddha said to the mendicants,

"Mendicants, King Pasenadi is lucky, so very lucky, to get to see Ānanda and pay homage to him."

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

89. Shrines to the Teaching: *Dhammacetiya*

So I have heard. At one time the Buddha was staying in the land of the Sakyans, near the Sakyan town named Medeḷumpa.

Now at that time King Pasenadi of Kosala had arrived at Nagaraka on some business.

Then he addressed Dīgha Kārāyana, "My good Kārāyana, harness the finest chariots. We will go to a park and see the scenery."

"Yes, Your Majesty," replied Dīgha Kārāyana. He harnessed the chariots and informed the king, "Sire, the finest chariots are harnessed. Please go at your convenience."

Then King Pasenadi mounted a fine carriage and, along with other fine carriages, set out in full royal pomp from Nagaraka, heading for the park grounds. He went by carriage as far as the terrain allowed, then descended and entered the park on foot.

As he was going for a walk in the park he saw roots of trees that were impressive and inspiring, quiet and still, far from the madding crowd, remote from human settlements, and fit for retreat. The sight reminded him right away of the Buddha: "These roots of trees, so impressive and inspiring, are like those where we used to pay homage to the Blessed One, the perfected one, the fully awakened Buddha."

He addressed Dīgha Kārāyana, "These roots of trees, so impressive and inspiring, are like those where we used to pay homage to the Blessed One, the perfected one, the fully

awakened Buddha. My good Kārāyana, where is that Buddha at present?"

"Great king, there is a Sakyan town named Medaḷumpa. That's where the Buddha is now staying."

"But how far away is that town?"

"Not far, great king, it's three leagues. We can get there while it's still light."

"Well then, harness the chariots, and we shall go to see the Buddha."

"Yes, Your Majesty," replied Dīgha Kārāyana. He harnessed the chariots and informed the king, "Sire, the finest chariots are harnessed. Please go at your convenience."

Then King Pasenadi mounted a fine carriage and, along with other fine carriages, set out from Nagaraka to Medaḷumpa. He reached the town while it was still light and headed for the park grounds. He went by carriage as far as the terrain allowed, then descended and entered the monastery on foot.

At that time several mendicants were walking meditation in the open air. King Pasenadi of Kosala went up to them and said, "Sirs, where is the Blessed One at present, the perfected one, the fully awakened Buddha? For I want to see him."

"Great king, that's his dwelling, with the door closed. Approach it quietly, without hurrying; go onto the porch, clear your throat, and knock with the latch. The Buddha will open the door." The king right away presented his sword and turban to Dīgha Kārāyana, who thought, "Now the king seeks privacy. I should wait here."

Then the king approached the Buddha's dwelling and knocked, and the Buddha opened the door.

King Pasenadi entered the dwelling, and bowed with his head to the Buddha's feet, caressing them and covering them with

kisses, and pronounced his name: "Sir, I am Pasenadi, king of Kosala! I am Pasenadi, king of Kosala!"

"But great king, for what reason do you demonstrate such utmost devotion for this body, conveying your manifest love?"

"Sir, I infer about the Buddha from the teaching: 'The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.' It happens, sir, that I see some ascetics and brahmins leading the spiritual life only for a limited period: ten, twenty, thirty, or forty years. Some time later—nicely bathed and anointed, with hair and beard dressed—they amuse themselves, supplied and provided with the five kinds of sensual stimulation. But here I see the mendicants leading the spiritual life entirely full and pure as long as they live, to their last breath. I don't see any other spiritual life elsewhere so full and pure. That's why I infer this about the Buddha from the teaching: 'The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.'

Furthermore, kings fight with kings, aristocrats fight with aristocrats, brahmins fight with brahmins, householders fight with householders. A mother fights with her child, child with mother, father with child, and child with father. Brother fights with brother, brother with sister, sister with brother, and friend fights with friend. But here I see the mendicants living in harmony, appreciating each other, without quarreling, blending like milk and water, and regarding each other with kindly eyes. I don't see any other assembly elsewhere so harmonious. So I infer this about the Buddha from the teaching: 'The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.'

Furthermore, I have walked and wandered from monastery to monastery and from park to park. There I've seen some

ascetics and brahmins who are thin, haggard, pale, and veiny—hardly a captivating sight, you'd think. It occurred to me: 'Clearly these venerables lead the spiritual life dissatisfied, or they're hiding some bad deed they've done. That's why they're thin, haggard, pale, and veiny—hardly a captivating sight, you'd think.' I went up to them and said: 'Venerables, why are you so thin, haggard, pale, and veiny—hardly a captivating sight, you'd think?' They say: 'We have jaundice, great king.' But here I see mendicants always smiling and joyful, obviously happy, with cheerful faces, living relaxed, unruffled, surviving on charity, their hearts free as a wild deer. It occurred to me: 'Clearly these venerables have realized a higher distinction in the Buddha's instructions than they had before. That's why these venerables are always smiling and joyful, obviously happy, with cheerful faces, living relaxed, unruffled, surviving on charity, their hearts free as a wild deer.' So I infer this about the Buddha from the teaching: 'The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.'

Furthermore, as an anointed king I am able to execute, fine, or banish those who are guilty. Yet when I'm sitting in judgment they interrupt me. And I can't get them to stop interrupting me and wait until I've finished speaking. But here I've seen the mendicants while the Buddha is teaching an assembly of many hundreds, and there is no sound of his disciples coughing or clearing their throats. Once it so happened that the Buddha was teaching an assembly of many hundreds. Then one of his disciples cleared their throat. And one of their spiritual companions nudged them with their knee, to indicate: 'Hush, venerable, don't make a sound! Our teacher, the Blessed One, is teaching!' It occurred to me: 'It's incredible, it's amazing, how an assembly can be so well

trained without rod or sword!' I don't see any other assembly elsewhere so well trained. So I infer this about the Buddha from the teaching: 'The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.'

Furthermore, I've seen some clever aristocrats who are subtle, accomplished in the doctrines of others, hair-splitters. You'd think they live to demolish convictions with their intellect. They hear: 'So, gentlemen, that ascetic Gotama will come down to such and such village or town.' They formulate a question, thinking: 'We'll approach the ascetic Gotama and ask him this question. If he answers like this, we'll refute him like that; and if he answers like that, we'll refute him like this.' When they hear that he has come down they approach him. The Buddha educates, encourages, fires up, and inspires them with a Dhamma talk. They don't even get around to asking their question to the Buddha, so how could they refute his answer? Invariably, they become his disciples. So I infer this about the Buddha from the teaching: 'The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.'

Furthermore, I see some clever brahmins … some clever householders … some clever ascetics who are subtle, accomplished in the doctrines of others, hair-splitters. … They don't even get around to asking their question to the Buddha, so how could they refute his answer? Invariably, they ask the ascetic Gotama for the chance to go forth. And he gives them the going-forth. Soon after going forth, living withdrawn, diligent, keen, and resolute, they realize the supreme end of the spiritual path in this very life. They live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness. They say: 'We were

almost lost! We almost perished! For we used to claim that we were ascetics, brahmins, and perfected ones, but we were none of these things. But now we really are ascetics, brahmins, and perfected ones!' So I infer this about the Buddha from the teaching: 'The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.'

Furthermore, these chamberlains Isidatta and Purāṇa share my meals and my carriages. I give them a livelihood and bring them renown. And yet they don't show me the same level of devotion that they show to the Buddha. Once it so happened that while I was leading a military campaign and testing Isidatta and Purāṇa I took up residence in a cramped house. They spent most of the night discussing the teaching, then they lay down with their heads towards where the Buddha was and their feet towards me. It occurred to me: 'It's incredible, it's amazing! These chamberlains Isidatta and Purāṇa share my meals and my carriages. I give them a livelihood and bring them renown. And yet they don't show me the same level of devotion that they show to the Buddha. Clearly these venerables have realized a higher distinction in the Buddha's instructions than they had before.' So I infer this about the Buddha from the teaching: 'The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.'

Furthermore, the Buddha is an aristocrat, and so am I. The Buddha is Kosalan, and so am I. The Buddha is eighty years old, and so am I. Since this is so, it's proper for me to show the Buddha such utmost devotion and demonstrate such friendship.

Well, now, sir, I must go. I have many duties, and much to do."

“Please, great king, go at your convenience.” Then King Pasenadi got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Soon after the king had left, the Buddha addressed the mendicants: “Mendicants, before he got up and left, King Pasenadi spoke shrines to the teaching. Learn these shrines to the teaching! Memorize these shrines to the teaching! Remember these shrines to the teaching! These shrines to the teaching are beneficial and relate to the fundamentals of the spiritual life.”

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

90. At Kaṇṇakatthala: *Kaṇṇakatthala*

So I have heard. At one time the Buddha was staying near Ujuñña, in the deer park at Kaṇṇakatthala.

Now at that time King Pasenadi of Kosala had arrived at Ujuñña on some business. Then he addressed a man, "Please, mister, go to the Buddha, and in my name bow with your head to his feet. Ask him if he is healthy and well, nimble, strong, and living comfortably. And then say: 'Sir, King Pasenadi of Kosala will come to see you today when he has finished breakfast.'"

"Yes, Your Majesty," that man replied. He did as the king asked.

The sisters Somā and Sakulā heard this. While the meal was being served, they approached the king and said, "Great king, since you are going to the Buddha, please bow in our name with your head to his feet. Ask him if he is healthy and well, nimble, strong, and living comfortably."

When he had finished breakfast, King Pasenadi went to the Buddha, bowed, sat down to one side, and said to him, "Sir, the sisters Somā and Sakulā bow with their heads to your feet. They ask if you are healthy and well, nimble, strong, and living comfortably."

"But, great king, couldn't they get any other messenger?"

So Pasenadi explained the circumstances of the message. The Buddha said, "May the sisters Somā and Sakulā be happy, great king."

Then the king said to the Buddha, "I have heard, sir, that the ascetic Gotama says this: 'There is no ascetic or brahmin who will claim to be all-knowing and all-seeing, to know and see everything without exception: that is not possible.' Do those who say this repeat what the Buddha has said, and not misrepresent him with an untruth? Is their explanation in line with the teaching? Are there any legitimate grounds for rebuke and criticism?"

"Great king, those who say this do not repeat what I have said. They misrepresent me with what is false and untrue."

Then King Pasenadi addressed General Viḍūḍabha, "General, who introduced this topic of discussion to the royal compound?"

"It was Sañjaya, great king, the brahmin of the Ākāsa clan."

Then the king addressed a man, "Please, mister, in my name tell Sañjaya that King Pasenadi summons him."

"Yes, Your Majesty," that man replied. He did as the king asked.

Then the king said to the Buddha, "Sir, might the Buddha have spoken in reference to one thing, but that person believed it was something else? How then do you recall making this statement?"

"Great king, I recall making this statement: 'There is no ascetic or brahmin who knows all and sees all simultaneously: that is not possible.'"

"What the Buddha says appears reasonable.

Sir, there are these four classes: aristocrats, brahmins, merchants, and workers. Is there any difference between them?"

"Of the four classes, two are said to be preeminent— the aristocrats and the brahmins. That is, when it comes to bowing down, rising up, greeting with joined palms, and observing proper etiquette."

"Sir, I am not asking you about the present life, but about the life to come."

"Great king, there are these five factors that support meditation. What five? It's when a mendicant has faith in the Realized One's awakening: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' They are rarely ill or unwell. Their stomach digests well, being neither too hot nor too cold, but just right, and fit for meditation. They're not devious or deceitful. They reveal themselves honestly to the Teacher or sensible spiritual companions. They live with energy roused up for giving up unskillful qualities and embracing skillful qualities. They're strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. They're wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. These are the five factors that support meditation. There are these four classes: aristocrats, brahmins, merchants, and workers. If they had these five factors that support meditation, that would be for their lasting welfare and happiness."

"Sir, there are these four classes: aristocrats, brahmins, merchants, and workers. If they had these five factors that support meditation, would there be any difference between them?"

"In that case, I say it is the diversity of their efforts in meditation. Suppose there was a pair of elephants or horses or

oxen in training who were well tamed and well trained. And there was a pair who were not tamed or trained. What do you think, great king? Wouldn't the pair that was well tamed and well trained perform the tasks of the tamed, and reach the level of the tamed?"

"Yes, sir."

"But would the pair that was not tamed and trained perform the tasks of the tamed and reach the level of the tamed, just like the tamed pair?"

"No, sir."

"In the same way, there are things that must be attained by someone with faith, health, integrity, energy, and wisdom. It's not possible for a faithless, unhealthy, deceitful, lazy, witless person to attain them."

"What the Buddha says appears reasonable. Sir, there are these four classes: aristocrats, brahmins, merchants, and workers. If they had these five factors that support meditation, and if they practiced rightly, would there be any difference between them?"

"In that case, I say that there is no difference between the freedom of one and the freedom of the other. Suppose a person took dry teak wood and lit a fire and produced heat. Then another person did the same using sāl wood, another used mango wood, while another used wood of the cluster fig. What do you think, great king? Would there be any difference between the fires produced by these different kinds of wood, that is, in the flame, color, or light?"

"No, sir."

"In the same way, when fire has been kindled by energy and produced by effort, I say that there is no difference between the freedom of one and the freedom of the other."

“What the Buddha says appears reasonable. But sir, do gods absolutely exist?”

“But what exactly are you asking?”

“Whether those gods come back to this state of existence or not.”

“Those gods who are subject to affliction come back to this state of existence, but those free of affliction do not come back.”

When he said this, General Viḍūḍabha said to the Buddha, “Sir, will the gods subject to affliction topple or expel from their place the gods who are free of affliction?”

Then Venerable Ānanda thought, “This General Viḍūḍabha is King Pasenadi’s son, and I am the Buddha’s son. Now is the time for one son to confer with another.” So Ānanda addressed General Viḍūḍabha, “Well then, general, I’ll ask you about this in return, and you can answer as you like. What do you think, general? As far as the dominion of King Pasenadi of Kosala extends, where he rules as sovereign lord, can he topple or expel from that place any ascetic or brahmin, regardless of whether they are good or bad, or whether or not they are genuine spiritual practitioners?”

“He can, mister.”

“What do you think, general? As far as the dominion of King Pasenadi does not extend, where he does not rule as sovereign lord, can he topple or expel from that place any ascetic or brahmin, regardless of whether they are good or bad, or whether or not they are genuine spiritual practitioners?”

“He cannot, mister.”

“What do you think, general? Have you heard of the gods of the Thirty-Three?”

“Yes, mister, I’ve heard of them, and so has the good King Pasenadi.”

“What do you think, general? Can King Pasenadi topple or expel from their place the gods of the Thirty-Three?”

“King Pasenadi can’t even see the gods of the Thirty-Three, so how could he possibly topple or expel them from their place?”

“In the same way, general, the gods subject to affliction can’t even see the gods who are free of affliction, so how could they possibly topple or expel them from their place?”

Then the king said to the Buddha, “Sir, what is this mendicant’s name?”

“Ānanda, great king.”

“A joy he is, and a joy he seems! What Venerable Ānanda says seems reasonable. But sir, does Brahmā absolutely exist?”

“But what exactly are you asking?”

“Whether that Brahmā comes back to this state of existence or not.”

“Any Brahmā who is subject to affliction comes back to this state of existence, but those free of affliction do not come back.”

Then a certain man said to the king, “Great king, Sañjaya, the brahmin of the Ākāsa clan, has come.”

Then King Pasenadi asked Sañjaya, “Brahmin, who introduced this topic of discussion to the royal compound?”

“It was General Viḍūḍabha, great king.”

But Viḍūḍabha said, “It was Sañjaya, great king, the brahmin of the Ākāsa clan.”

Then a certain man said to the king, “It’s time to depart, great king.”

So the king said to the Buddha, “Sir, I asked you about omniscience, and you answered. I like and accept this, and am satisfied with it. I asked you about the four classes, about the gods, and about Brahmā, and you answered in each case.

Whatever I asked the Buddha about, he answered. I like and accept this, and am satisfied with it. Well, now, sir, I must go. I have many duties, and much to do."

"Please, great king, go at your convenience."

Then King Pasenadi approved and agreed with what the Buddha said. Then he got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

5. The Division on Brahmins
Brāhmaṇavagga

91. With Brahmāyu: *Brahmāyu*

So I have heard. At one time the Buddha was wandering in the land of the Videhans together with a large Saṅgha of five hundred mendicants.

Now at that time the brahmin Brahmāyu was residing in Mithilā. He was old, elderly, and senior, advanced in years, having reached the final stage of life; he was a hundred and twenty years old. He had mastered the three Vedas, together with their vocabularies, ritual, phonology and etymology, and the testament as fifth. He knew philology and grammar, and was well versed in cosmology and the marks of a great man.

He heard: "It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—is wandering in the land of the Videhans, together with a large Saṅgha of around five hundred mendicants. He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He explains a teaching that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual

practice that's entirely full and pure. It's good to see such perfected ones."

Now at that time the brahmin Brahmāyu had a student named Uttara. He too had mastered the Vedic curriculum Brahmāyu told Uttara of the Buddha's presence in the land of the Videhans, and added: "Please, dear Uttara, go to the ascetic Gotama and find out whether or not he lives up to his reputation. Through you I shall learn about Master Gotama."

"But sir, how shall I find out whether or not the ascetic Gotama lives up to his reputation?"

"Dear Uttara, the thirty-two marks of a great man have been handed down in our hymns. A great man who possesses these has only two possible destinies, no other. If he stays at home he becomes a king, a wheel-turning monarch, a just and principled king. His dominion extends to all four sides, he achieves stability in the country, and he possesses the seven treasures. He has the following seven treasures: the wheel, the elephant, the horse, the jewel, the woman, the treasurer, and the counselor as the seventh treasure. He has over a thousand sons who are valiant and heroic, crushing the armies of his enemies. After conquering this land girt by sea, he reigns by principle, without rod or sword. But if he goes forth from the lay life to homelessness, he becomes a perfected one, a fully awakened Buddha, who draws back the veil from the world. But, dear Uttara, I am the one who gives the hymns, and you are the one who receives them."

"Yes, sir," replied Uttara. He got up from his seat, bowed, and respectfully circled Brahmāyu before setting out for the land of the Videhans where the Buddha was wandering. Traveling stage by stage, he came to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and

scrutinized his body for the thirty-two marks of a great man. He saw all of them except for two, which he had doubts about: whether the private parts are retracted, and the largeness of the tongue.

Then it occurred to the Buddha, "This brahmin student Uttara sees all the marks except for two, which he has doubts about: whether the private parts are retracted, and the largeness of the tongue."

So the Buddha used his psychic power to will that Uttara would see his retracted private parts. And he stuck out his tongue and stroked back and forth on his ear holes and nostrils, and covered his entire forehead with his tongue.

Then Uttara thought, "The ascetic Gotama possesses the thirty-two marks. Why don't I follow him and observe his deportment?" So Uttara followed the Buddha like a shadow for seven months.

When seven months had passed he set out wandering towards Mithilā. There he approached the brahmin Brahmāyu, bowed, and sat down to one side. Brahmāyu said to him, "Well, dear Uttara, does Master Gotama live up to his reputation or not?"

"He does, sir. Master Gotama possesses the thirty-two marks.

He has well-planted feet.

On the soles of his feet there are thousand-spoked wheels, with rims and hubs, complete in every detail.

He has projecting heels.

He has long fingers.

His hands and feet are tender.

His hands and feet cling gracefully.

His feet are arched.

His calves are like those of an antelope.

When standing upright and not bending over, the palms of both hands touch the knees.

His private parts are retracted.

He is gold colored; his skin has a golden sheen.

He has delicate skin, so delicate that dust and dirt don't stick to his body.

His hairs grow one per pore.

His hairs stand up; they're blue-black and curl clockwise.

His body is as straight as Brahmā's.

He has bulging muscles in seven places.

His chest is like that of a lion.

The gap between the shoulder-blades is filled in.

He has the proportional circumference of a banyan tree: the span of his arms equals the height of his body.

His torso is cylindrical.

He has an excellent sense of taste.

His jaw is like that of a lion.

He has forty teeth.

His teeth are even.

His teeth have no gaps.

His teeth are perfectly white.

He has a large tongue.

He has the voice of Brahmā, like a cuckoo's call.

His eyes are deep blue.

He has eyelashes like a cow's.

Between his eyebrows there grows a tuft, soft and white like cotton-wool.

His head is shaped like a turban.

These are the thirty-two marks of a great man possessed by Master Gotama.

When he's walking he takes the first step with the right foot. He doesn't lift his foot too far or place it too near. He doesn't

walk too slow or too fast. He walks without knocking his knees or ankles together. When he's walking he keeps his thighs neither too straight nor too bent, neither too tight nor too loose. When he walks, only the lower half of his body moves, and he walks effortlessly. When he turns to look he does so with the whole body. He doesn't look directly up or down. He doesn't look all around while walking, but focuses a plough's length in front. Beyond that he has unhindered knowledge and vision.

When entering an inhabited area he keeps his body neither too straight nor too bent, neither too tight nor too loose.

He turns around neither too far nor too close to the seat. He doesn't lean on his hand when sitting down. And he doesn't just plonk his body down on the seat. When sitting in inhabited areas he doesn't fidget with his hands or feet. He doesn't sit with his knees or ankles crossed. He doesn't sit with his hand holding his chin. When sitting in inhabited areas he doesn't cower or shake or tremble or get anxious, and so he is not nervous at all. When sitting in inhabited areas he still practices seclusion.

When receiving water for rinsing the bowl, he holds the bowl neither too straight nor too bent, neither too tight nor too loose.

He receives neither too little nor too much water. He rinses the bowl without making a sloshing noise, or spinning it around. He doesn't put the bowl on the ground to rinse his hands; his hands and bowl are rinsed at the same time. He doesn't throw the bowl rinsing water away too far or too near, or splash it about. When receiving rice, he holds the bowl neither too straight nor too bent, neither too close nor too loose. He receives neither too little nor too much rice. He eats sauce in a moderate proportion, and doesn't spend too much

time saucing his portions. He chews over each portion two or three times before swallowing. But no grain of rice enters his body unchewed, and none remain in his mouth. Only then does he raise another portion to his lips. He eats experiencing the taste, but without experiencing greed for the taste.

He eats food thinking of eight reasons: 'Not for fun, indulgence, adornment, or decoration, but only to sustain this body, to avoid harm, and to support spiritual practice. In this way, I shall put an end to old discomfort and not give rise to new discomfort, and I will live blamelessly and at ease.'

After eating, when receiving water for washing the bowl, he holds the bowl neither too straight nor too bent, neither too tight nor too loose. He receives neither too little nor too much water. He washes the bowl without making a sloshing noise, or spinning it around. He doesn't put the bowl on the ground to wash his hands; his hands and bowl are washed at the same time. He doesn't throw the bowl washing water away too far or too near, or splash it about.

After eating he doesn't put the bowl on the ground too far away or too close. He's not careless with his bowl, nor does he spend too much time on it.

After eating he sits for a while in silence, but doesn't wait too long to give the verses of appreciation. After eating he expresses appreciation without criticizing the meal or expecting another one. Invariably, he educates, encourages, fires up, and inspires that assembly with a Dhamma talk. Then he gets up from his seat and leaves.

He walks neither too fast nor too slow, without wanting to get out of there.

He wears his robe on his body neither too high nor too low, neither too tight nor too loose. The wind doesn't blow his robe off his body. And dust and dirt don't stick to his body.

When he has gone to the monastery he sits on a seat spread out and washes his feet. But he doesn't waste time with pedicures. When he has washed his feet, he sits down cross-legged, with his body straight, and establishes mindfulness right there. He has no intention to hurt himself, hurt others, or hurt both. He only wishes for the welfare of himself, of others, of both, and of the whole world. In the monastery when he teaches Dhamma to an assembly, he neither flatters them nor rebukes them. Invariably, he educates, encourages, fires up, and inspires that assembly with a Dhamma talk.

His voice has eight qualities: it is clear, comprehensible, charming, audible, rounded, undistorted, deep, and resonant. He makes sure his voice is intelligible as far as the assembly goes, but it doesn't extend outside the assembly. And when they've been inspired with a Dhamma talk by Master Gotama they get up from their seats and leave looking back at him alone, and not forgetting their lesson.

I have seen Master Gotama walking and standing; entering inhabited areas, and sitting and eating there; sitting silently after eating, and expressing appreciation; going to the monastery, sitting silently there, and teaching Dhamma to an assembly there. Such is Master Gotama; such he is and more than that."

When he had spoken, the brahmin Brahmāyu got up from his seat, arranged his robe over one shoulder, knelt on his right knee, raised his joined palms toward the Buddha, and uttered this aphorism three times:

"Homage to that Blessed One, the perfected one, the fully awakened Buddha!

Homage to that Blessed One, the perfected one, the fully awakened Buddha!

Homage to that Blessed One, the perfected one, the fully awakened Buddha!

Hopefully, some time or other I'll get to meet him, and we can have a discussion."

And then the Buddha, traveling stage by stage in the Videhan lands, arrived at Mithilā, where he stayed in the Makhādeva Mango Grove.

The brahmins and householders of Mithilā heard: "It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Mithilā, where he is staying in the Makhādeva Mango Grove. He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure. It's good to see such perfected ones."

Then the brahmins and householders of Mithilā went up to the Buddha. Before sitting down to one side, some bowed, some exchanged greetings and polite conversation, some held up their joined palms toward the Buddha, some announced their name and clan, while some kept silent.

The brahmin Brahmāyu also heard that the Buddha had arrived. So he went to the Makhādeva Mango Grove together with several disciples.

Not far from the grove he thought, "It wouldn't be appropriate for me to go to see the ascetic Gotama without first letting him know."

So he addressed one of his students: "Here, student, go to the ascetic Gotama and in my name bow with your head to his feet. Ask him if he is healthy and well, nimble, strong, and living comfortably. And then say: 'Master Gotama, the brahmin Brahmāyu is old, elderly, and senior, advanced in years, having reached the final stage of life; he is a hundred and twenty years old. He has mastered the three Vedas, together with their vocabularies, ritual, phonology and etymology, and the testament as fifth. He knows philology and grammar, and is well versed in cosmology and the marks of a great man. Of all the brahmins and householders residing in Mithilā, Brahmāyu is said to be the foremost in wealth, hymns, lifespan, and fame. He wants to see Master Gotama.'"

"Yes, sir," that student replied. He did as he was asked, and the Buddha said, "Please, student, let Brahmāyu come when he's ready."

The student went back to Brahmāyu and said to him, "Your request for an audience with the ascetic Gotama has been granted. Please go at your convenience."

Then the brahmin Brahmāyu went up to the Buddha. The assembly saw him coming off in the distance, and made way for him, as he was well-known and famous.

Brahmāyu said to that retinue, "Enough, gentlemen. Please sit on your own seats. I shall sit here by the ascetic Gotama."

Then the brahmin Brahmāyu went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and scrutinized the Buddha's body for the thirty-two marks of a great man. He saw all of them except for two, which he had

doubts about: whether the private parts are retracted, and the largeness of the tongue. Then Brahmāyu addressed the Buddha in verse:

"I have learned of the thirty-two
marks of a great man.
There are two that I don't see
on the body of the ascetic Gotama.

Are the private parts retracted,
O supreme person?
Though called by a word of the feminine gender,
perhaps your tongue is a manly one?

Perhaps your tongue is large,
as we have been informed.
Please stick it out in its full extent,
and so, O hermit, dispel my doubt.

For my welfare and benefit in this life,
and happiness in the next.
And I ask you to grant the opportunity
to ask whatever I desire."

Then the Buddha thought, "Brahmāyu sees all the marks except for two, which he has doubts about: whether the private parts are retracted, and the largeness of the tongue."

So the Buddha used his psychic power to will that Brahmāyu would see his retracted private parts. And he stuck out his tongue and stroked back and forth on his ear holes and nostrils, and covered his entire forehead with his tongue.

Then the Buddha replied to Brahmāyu in verse:

"The thirty-two marks of a great man
that you have learned

are all found on my body:
so do not doubt, brahmin.

I have known what should be known,
and developed what should be developed,
and given up what should be given up:
and so, brahmin, I am a Buddha.

For your welfare and benefit in this life,
and happiness in the next:
I grant you the opportunity
to ask whatever you desire."

Then Brahmāyu thought:

"My request has been granted. Should I ask him about what is beneficial in this life or the next?" Then he thought, "I'm well versed in the benefits that apply to this life, and others ask me about this. Why don't I ask the ascetic Gotama about the benefit that specifically applies to lives to come?"

So Brahmāyu addressed the Buddha in verse:

"How do you become a brahmin?
And how do you become a knowledge master?
How a master of the three knowledges?
And how is one called a scholar?

How do you become a perfected one?
And how a consummate one?
How do you become a sage?
And how is one declared to be awakened?"

Then the Buddha replied to Brahmāyu in verse:

"One who knows their past lives,
and sees heaven and places of loss,

and has attained the end of rebirth:
that sage has perfect insight.

They know their mind is pure,
completely freed from greed;
they've given up birth and death,
and have completed the spiritual journey.
Gone beyond all things,
such a one is declared to be awakened."

When he said this, Brahmāyu got up from his seat and arranged his robe on one shoulder. He bowed with his head to the Buddha's feet, caressing them and covering them with kisses, and pronounced his name: "I am the brahmin Brahmāyu, Master Gotama! I am the brahmin Brahmāyu!"

Then that assembly, their minds full of wonder and amazement, thought, "It's incredible, it's amazing, that Brahmāyu, who is so well-known and famous, should show the Buddha such utmost devotion." Then the Buddha said to Brahmāyu, "Enough, brahmin. Get up, and sit in your own seat, since your mind has such confidence in me." So Brahmāyu got up and sat in his own seat.

Then the Buddha taught him step by step, with a talk on giving, ethical conduct, and heaven. He explained the drawbacks of sensual pleasures, so sordid and corrupt, and the benefit of renunciation. And when the Buddha knew that Brahmāyu's mind was ready, pliable, rid of hindrances, joyful, and confident he explained the special teaching of the Buddhas: suffering, its origin, its cessation, and the path. Just as a clean cloth rid of stains would properly absorb dye, in that very seat the stainless, immaculate vision of the Dhamma arose in the brahmin Brahmāyu: "Everything that has a beginning has an end."

Then Brahmāyu saw, attained, understood, and fathomed the Dhamma. He went beyond doubt, got rid of indecision, and became self-assured and independent of others regarding the Teacher's instructions. He said to the Buddha:

"Excellent, Master Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, Master Gotama has made the teaching clear in many ways. I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life. Would you and the mendicant Saṅgha please accept a meal from me tomorrow?" The Buddha consented in silence. Then, knowing that the Buddha had consented, Brahmāyu got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

And when the night had passed Brahmāyu had a variety of delicious foods prepared in his own home. Then he had the Buddha informed of the time, saying, "It's time, Master Gotama, the meal is ready."

Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of the brahmin Brahmāyu, where he sat on the seat spread out, together with the Saṅgha of mendicants. Brahmāyu served and satisfied the mendicant Saṅgha headed by the Buddha with his own hands with a variety of delicious foods.

A week later, the Buddha departed to wander in the Videhan lands. Not long after the Buddha left, Brahmāyu passed away.

Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him, "Sir, Brahmāyu has passed away. Where has he been reborn in his next life?"

“Mendicants, the brahmin Brahmāyu was astute. He practiced in line with the teachings, and did not trouble me about the teachings. With the ending of the five lower fetters, he’s been reborn spontaneously and will become extinguished there, not liable to return from that world.”

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

92. With Sela: *Sela*

So I have heard. At one time the Buddha was wandering in the land of the Northern Āpaṇas together with a large Saṅgha of 1,250 mendicants when he arrived at a town of the Northern Āpaṇas named Āpaṇa.

The matted-hair ascetic Keṇiya heard: "It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Āpaṇa, together with a large Saṅgha of 1,250 mendicants. He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure. It's good to see such perfected ones."

So Keṇiya approached the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side. The Buddha educated, encouraged, fired up, and inspired him with a Dhamma talk.

Then he said to the Buddha, "Would Master Gotama together with the mendicant Saṅgha please accept tomorrow's meal from me?"

When he said this, the Buddha said to him, "The Saṅgha is large, Keṇiya; there are 1,250 mendicants. And you are devoted to the brahmins."

For a second time … and a third time Keṇiya asked the Buddha to accept a meal offering. Finally, the Buddha consented in silence.

Then, knowing that the Buddha had consented, Keṇiya got up from his seat and went to his own hermitage. There he addressed his friends and colleagues, relatives and family members, "Gentlemen, please listen. The ascetic Gotama together with the mendicant Saṅgha has been invited by me for tomorrow's meal. Please help me with the preparations."

"Yes, sir," they replied. Some dug ovens, some chopped wood, some washed dishes, some set out a water jar, and some spread out seats. Meanwhile, Keṇiya set up the pavilion himself.

Now at that time the brahmin Sela was residing in Āpaṇa. He had mastered the three Vedas, together with their vocabularies, ritual, phonology and etymology, and the testament as fifth. He knew philology and grammar, and was well versed in cosmology and the marks of a great man. And he was teaching three hundred students to recite the hymns.

Now at that time Keṇiya was devoted to Sela. Then Sela, while going for a walk escorted by the three hundred students, approached Keṇiya's hermitage. He saw the preparations going on, and said to Keṇiya, "Keṇiya, is your son or daughter being married? Or are you setting up a big sacrifice? Or has King Seniya Bimbisāra of Magadha been invited for tomorrow's meal?"

“There is no marriage, Sela, and the king is not coming. Rather, I am setting up a big sacrifice. The ascetic Gotama has arrived at Āpaṇa, together with a large Saṅgha of 1,250 mendicants. He has this good reputation: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’ He has been invited by me for tomorrow’s meal together with the mendicant Saṅgha.”

“Mister Keṇiya, did you say ‘the awakened one’?”

“I said ‘the awakened one’.”

“Did you say ‘the awakened one’?”

“I said ‘the awakened one’.”

Then Sela thought, “It’s hard to even find the word ‘awakened one’ in the world. The thirty-two marks of a great man have been handed down in our hymns. A great man who possesses these has only two possible destinies, no other. If he stays at home he becomes a king, a wheel-turning monarch, a just and principled king. His dominion extends to all four sides, he achieves stability in the country, and he possesses the seven treasures. He has the following seven treasures: the wheel, the elephant, the horse, the jewel, the woman, the treasurer, and the counselor as the seventh treasure. He has over a thousand sons who are valiant and heroic, crushing the armies of his enemies. After conquering this land girt by sea, he reigns by principle, without rod or sword. But if he goes forth from the lay life to homelessness, he becomes a perfected one, a fully awakened Buddha, who draws back the veil from the world.”

“But Keṇiya, where is the Blessed One at present, the perfected one, the fully awakened Buddha?”

When he said this, Keṇiya pointed with his right arm and said, “There, Mister Sela, at that line of blue forest.”

Then Sela, together with his students, approached the Buddha. He said to his students, "Come quietly, gentlemen, tread gently. For the Buddhas are intimidating, like a lion living alone. When I'm consulting with the ascetic Gotama, don't interrupt. Wait until I've finished speaking."

Then Sela went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and scrutinized the Buddha's body for the thirty-two marks of a great man.

He saw all of them except for two, which he had doubts about: whether the private parts are retracted, and the largeness of the tongue.

Then it occurred to the Buddha, "Sela sees all the marks except for two, which he has doubts about: whether the private parts are retracted, and the largeness of the tongue."

The Buddha used his psychic power to will that Sela would see his retracted private parts. And he stuck out his tongue and stroked back and forth on his ear holes and nostrils, and covered his entire forehead with his tongue.

Then Sela thought, "The ascetic Gotama possesses the thirty-two marks completely, lacking none. But I don't know whether or not he is an awakened one. I have heard that brahmins of the past who were elderly and senior, the teachers of teachers, said, 'Those who are perfected ones, fully awakened Buddhas reveal themselves when praised.' Why don't I extoll him in his presence with fitting verses?"

Then Sela extolled the Buddha in his presence with fitting verses:

"O Blessed One, your body's perfect,
you're radiant, handsome, lovely to behold;
golden colored,
with teeth so white; you're strong.

The characteristics
of a handsome man,
the marks of a great man,
are all in your body.

Your eyes are clear, your face is fair,
you're formidable, upright, majestic.
In the midst of the Saṅgha of ascetics,
you shine like the sun.

You're a mendicant fine to see,
with skin of golden sheen.
But with such excellent appearance,
what do you want with the ascetic life?

You're fit to be a king,
a wheel-turning monarch, chief of charioteers,
victorious in the four directions,
lord of all India.

Aristocrats, nobles, and kings
follow your rule.
Gotama, you should reign
as king of kings, lord of men!"

"I am a king, Sela—
the supreme king of the teaching.
By the teaching I roll forth the wheel
which cannot be rolled back."

"You claim to be awakened,
the supreme king of the teaching.
'I roll forth the teaching':
so you say, Gotama.

Then who is your general,
the disciple who follows the Teacher's way?
Who keeps rolling the wheel
of teaching you rolled forth?"

"By me the wheel was rolled forth," said the Buddha,
"the supreme wheel of teaching.
Sāriputta, taking after the Realized One,
keeps it rolling on.

I have known what should be known,
and developed what should be developed,
and given up what should be given up:
and so, brahmin, I am a Buddha.

Dispel your doubt in me—
make up your mind, brahmin!
The sight of a Buddha
is hard to find again.

I am a Buddha, brahmin,
the supreme surgeon,
one of those whose appearance in the world
is hard to find again.

Holy, unequalled,
crusher of Māra's army;
having subdued all my opponents,
I rejoice, fearing nothing from any quarter."

"Pay heed, sirs, to what
is spoken by the seer.
The surgeon, the great hero,
roars like a lion in the jungle.

Holy, unequalled,
crusher of Māra's army;
who would not be inspired by him,
even one whose nature is dark?

Those who wish may follow me;
those who don't may go.
Right here, I'll go forth in the presence of him,
this man of such splendid wisdom."

"Sir, if you like
the teaching of the Buddha,
we'll also go forth in the presence of him,
this man of such splendid wisdom."

"These three hundred brahmins
with joined palms held up, ask:
'May we lead the spiritual life
in your presence, Blessed One?'"

"The spiritual life is well explained," said the Buddha,
"visible in this very life, immediately effective.
Here the going forth isn't in vain
for one who trains with diligence."

And the brahmin Sela together with his assembly received the going forth, the ordination in the Buddha's presence.

And when the night had passed Keṇiya had a variety of delicious foods prepared in his own home. Then he had the Buddha informed of the time, saying, "It's time, Master Gotama, the meal is ready."

Then the Buddha robed up in the morning and, taking his bowl and robe, went to Keṇiya's hermitage, where he sat on the seat spread out, together with the Saṅgha of mendicants. Then Keṇiya served and satisfied the mendicant Saṅgha

headed by the Buddha with his own hands with a variety of delicious foods. When the Buddha had eaten and washed his hand and bowl, Keṇiya took a low seat and sat to one side. The Buddha expressed his appreciation with these verses:

"The foremost of sacrifices is offering to the sacred flame;
the Sāvittī is the foremost of poetic meters;
of humans, the king is the foremost;
the ocean's the foremost of rivers;

the foremost of stars is the moon;
the sun is the foremost of lights;
for those who sacrifice seeking merit,
the Saṅgha is the foremost."

When the Buddha had expressed his appreciation to Keṇiya the matted-hair ascetic with these verses, he got up from his seat and left.

Then Venerable Sela and his assembly, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. They lived having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

They understood: "Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence." And Venerable Sela together with his assembly became perfected.

Then Sela with his assembly went to see the Buddha. He arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said:

"This is the eighth day since
we went for refuge, O seer.
In these seven days, Blessed One,
we've become tamed in your teaching.

You are the Buddha, you are the Teacher,
you are the sage who has overcome Māra;
you have cut off the underlying tendencies,
you've crossed over, and you bring humanity across.

You have transcended attachments,
your defilements are shattered;
by not grasping, like a lion,
you've given up fear and dread.

These three hundred mendicants
stand with joined palms raised.
Stretch out your feet, great hero:
let these giants worship the Teacher."

93. With Assalāyana: *Assalāyana*

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Now at that time around five hundred brahmins from abroad were residing in Sāvatthī on some business. Then those brahmins thought, "This ascetic Gotama advocates purification for all four classes. Who is capable of having a dialogue with him about this?"

Now at that time the brahmin student Assalāyana was residing in Sāvatthī. He was young, newly tonsured; he was sixteen years old. He had mastered the three Vedas, together with their vocabularies, ritual, phonology and etymology, and the testament as fifth. He knew philology and grammar, and was well versed in cosmology and the marks of a great man.

Then those brahmins thought, "This Assalāyana is capable of having a dialogue with the ascetic Gotama about this."

So they approached Assalāyana and said to him, "This ascetic Gotama advocates purification for all four classes. Please, Mister Assalāyana, have a dialogue with the ascetic Gotama about this."

When they said this, Assalāyana said to them, "They say that the ascetic Gotama is a speaker of principle. But speakers of principle are hard to have a dialogue with. I'm not capable of having a dialogue with the ascetic Gotama about this."

For a second time, those brahmins said to him "This ascetic Gotama advocates purification for all four classes. Please, Mister Assalāyana, have a dialogue with the ascetic Gotama about this. For you have lived as a wanderer." And for a second time, Assalāyana refused.

For a third time, those brahmins said to him, "This ascetic Gotama advocates purification for all four classes. Please, Mister Assalāyana, have a dialogue with the ascetic Gotama about this. For you have lived as a wanderer. Don't admit defeat before going into battle!"

When they said this, Assalāyana said to them, "Clearly, gentlemen, I'm not getting through to you when I say: 'They say that the ascetic Gotama is a speaker of principle. But speakers of principle are hard to have a dialogue with. I'm not capable of having a dialogue with the ascetic Gotama about this.' Nevertheless, I shall go at your bidding."

Then Assalāyana together with a large group of brahmins went to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

"Master Gotama, the brahmins say: 'Only brahmins are the highest caste; other castes are inferior. Only brahmins are the light caste; other castes are dark. Only brahmins are purified, not others. Only brahmins are Brahmā's rightful sons, born of his mouth, born of Brahmā, created by Brahmā, heirs of Brahmā.' What do you say about this?"

"But Assalāyana, brahmin women are seen menstruating, being pregnant, giving birth, and breastfeeding. Yet even though they're born from a brahmin womb they say: 'Only brahmins are the highest caste; other castes are inferior. Only brahmins are the light caste; other castes are dark. Only brahmins are purified, not others. Only brahmins are Brahmā's

rightful sons, born of his mouth, born of Brahmā, created by Brahmā, heirs of Brahmā.'"

"Even though you say this, still the brahmins maintain their belief."

"What do you think, Assalāyana? Have you heard that in Greece and Persia and other foreign lands there are only two classes, masters and bonded servants; and that masters may become servants, and servants masters?"

"Yes, I have heard that."

"Then what is the source of the brahmins' self-confidence and forcefulness in this matter that they make this claim?"

"Even though you say this, still the brahmins maintain their belief."

"What do you think, Assalāyana? Suppose an aristocrat were to kill living creatures, steal, and commit sexual misconduct; to use speech that's false, divisive, harsh, or nonsensical; and to be covetous, malicious, with wrong view. When their body breaks up, after death, they'd be reborn in a place of loss, a bad place, the underworld, hell. Would this happen only to an aristocrat, and not to a brahmin? Or suppose a merchant, or a worker were to act in the same way. Would that result befall only a merchant or a worker, and not to a brahmin?"

"No, Master Gotama. If they acted the same way, the same result would befall an aristocrat, a brahmin, a merchant, or a worker. For if any of the four classes were to kill living creatures, steal, and commit sexual misconduct; to use speech that's false, divisive, harsh, or nonsensical; and to be covetous, malicious, with wrong view, then, when their body breaks up, after death, they'd be reborn in a place of loss, a bad place, the underworld, hell."

"Then what is the source of the brahmins' self-confidence and forcefulness in this matter that they make this claim?"

"Even though you say this, still the brahmins maintain their belief."

"What do you think, Assalāyana? Suppose a brahmin were to refrain from killing living creatures, stealing, and committing sexual misconduct; from using speech that's false, divisive, harsh, or nonsensical; and from covetousness, malice, and wrong view. When their body breaks up, after death, they'd be reborn in a good place, a heavenly realm. Would this happen only to an brahmin, and not to an aristocrat, a merchant, or a worker?"

"No, Master Gotama. If they acted the same way, the same result would befall an aristocrat, a brahmin, a merchant, or a worker. For if any of the four classes were to refrain from killing living creatures, stealing, and committing sexual misconduct; from using speech that's false, divisive, harsh, or nonsensical; and from covetousness, malice, and wrong view, then, when their body breaks up, after death, they'd be reborn in a good place, a heavenly realm."

"Then what is the source of the brahmins' self-confidence and forcefulness in this matter that they make this claim?"

"Even though you say this, still the brahmins maintain their belief."

"What do you think, Assalāyana? Is only a brahmin capable of developing a heart of love, free of enmity and ill will for this region, and not an aristocrat, merchant, or worker?"

"No, Master Gotama. Aristocrats, brahmins, merchants, and workers can all do so. For all four classes are capable of developing a heart of love, free of enmity and ill will for this region."

"Then what is the source of the brahmins' self-confidence and forcefulness in this matter that they make this claim?"

"Even though you say this, still the brahmins maintain their belief."

"What do you think, Assalāyana? Is only a brahmin capable of taking some bathing paste of powdered shell, going to the river, and washing off dust and dirt, and not an aristocrat, merchant, or worker?"

"No, Master Gotama. All four classes are capable of doing this."

"Then what is the source of the brahmins' self-confidence and forcefulness in this matter that they make this claim?"

"Even though you say this, still the brahmins maintain their belief."

"What do you think, Assalāyana? Suppose an anointed aristocratic king were to gather a hundred people born in different castes and say to them: 'Please gentlemen, let anyone here who was born in a family of aristocrats, brahmins, or chieftains take a drill-stick made of teak, sal, frankincense wood, sandalwood, or cherry wood, light a fire and produce heat. And let anyone here who was born in a family of outcastes, hunters, bamboo-workers, chariot-makers, or waste-collectors take a drill-stick made from a dog's drinking trough, a pig's trough, a dustbin, or castor-oil wood, light a fire and produce heat.'

What do you think, Assalāyana? Would only the fire produced by the high class people with good quality wood have flames, color, and radiance, and be usable as fire, and not the fire produced by the low class people with poor quality wood?"

"No, Master Gotama. The fire produced by the high class people with good quality wood would have flames, color, and radiance, and be usable as fire, and so would the fire produced

by the low class people with poor quality wood. For all fire has flames, color, and radiance, and is usable as fire."

"Then what is the source of the brahmins' self-confidence and forcefulness in this matter that they make this claim?"

"Even though you say this, still the brahmins maintain their belief."

"What do you think, Assalāyana? Suppose an aristocrat boy was to sleep with a brahmin girl, and they had a child. Would that child be called an aristocrat after the father or a brahmin after the mother?"

"They could be called either."

"What do you think, Assalāyana? Suppose a brahmin boy was to sleep with an aristocrat girl, and they had a child. Would that child be called an aristocrat after the mother or a brahmin after the father?"

"They could be called either."

"What do you think, Assalāyana? Suppose a mare were to mate with a donkey, and she gave birth to a mule. Would that mule be called a horse after the mother or a donkey after the father?"

"It's a mule, as it is a crossbreed. I see the difference in this case, but not in the previous cases."

"What do you think, Assalāyana? Suppose there were two brahmin students who were brothers who had shared a womb. One was educated, a reciter, while the other was uneducated and not a reciter. Who would the brahmins feed first at an offering of food for ancestors, an offering of a dish of milk-rice, a sacrifice, or a feast for guests?"

"They'd first feed the student who was educated, a reciter. For how could an offering to someone who is uneducated and not a reciter be very fruitful?"

"What do you think, Assalāyana? Suppose there were two brahmin students who were brothers who had shared a womb. One was educated, a reciter, but was unethical, of bad character, while the other was uneducated and not a reciter, but was ethical and of good character. Who would the brahmins feed first?"

"They'd first feed the student who was uneducated and not a reciter, but was ethical and of good character. For how could an offering to someone who is unethical and of bad character be very fruitful?"

"Firstly you relied on birth, Assalāyana, then you switched to education, then you switched to abstemious behavior. Now you've come around to believing in purification for the four classes, just as I advocate." When he said this, Assalāyana sat silent, embarrassed, shoulders drooping, downcast, depressed, with nothing to say.

Knowing this, the Buddha said to him:

"Once upon a time, Assalāyana, seven brahmin hermits settled in leaf huts in a wilderness region. They had the following harmful misconception: 'Only brahmins are the highest caste; other castes are inferior. Only brahmins are the light caste; other castes are dark. Only brahmins are purified, not others. Only brahmins are Brahmā's rightful sons, born of his mouth, born of Brahmā, created by Brahmā, heirs of Brahmā.'

The hermit Devala the Dark heard about this. So he did up his hair and beard, dressed in magenta robes, put on his boots, grasped a golden staff, and appeared in the courtyard of the seven brahmin hermits. Then he wandered about the yard saying, 'Where, oh where have those brahmin hermits gone? Where, oh where have those brahmin hermits gone?'

Then those brahmin hermits said, ‘Who’s this wandering about our courtyard like a cowpoke? Let’s curse him!’

So they cursed Devala the Dark, ‘Be ashes, wretch! Be ashes, wretch!’ But the more the hermits cursed him, the more attractive, good-looking, and lovely Devala the Dark became.

Then those brahmin hermits said, ‘Our austerities are in vain! Our spiritual path is fruitless! For when we used to curse someone to become ashes, ashes they became. But the more we curse this one, the more attractive, good-looking, and lovely he becomes.’

‘Gentlemen, your austerities are not in vain; your spiritual path is not fruitless. Please let go of your malevolence towards me.’

‘We let go of our malevolence towards you. But who are you, sir?’

‘Have you heard of the hermit Devala the Dark?’

‘Yes, sir.’

‘I am he, sirs.’ Then they approached Devala and bowed to him.

Devala said to them, ‘I heard that when the seven brahmin hermits had settled in leaf huts in a wilderness region, they had the following harmful misconception: “Only brahmins are the highest caste; other castes are inferior. Only brahmins are the light caste; other castes are dark. Only brahmins are purified, not others. Only brahmins are Brahmā’s rightful sons, born of his mouth, born of Brahmā, created by Brahmā, heirs of Brahmā.”’

‘That’s right, sir.’

‘But do you know whether your birth mother only had relations with a brahmin and not with a non-brahmin?’

‘We don’t know that.’

‘But do you know whether your birth mother’s mothers back to the seventh generation only had relations with brahmins and not with non-brahmins?’

‘We don’t know that.’

‘But do you know whether your birth father only had relations with a brahmin woman and not with a non-brahmin?’

‘We don’t know that.’

‘But do you know whether your birth father’s fathers back to the seventh generation only had relations with brahmins and not with non-brahmins?’

‘We don’t know that.’

‘But do you know how an embryo is conceived?’

‘We do know that, sir. An embryo is conceived when these three things come together—the mother and father come together, the mother is in the fertile part of her menstrual cycle, and the spirit being reborn is present.’

‘But do you know for sure whether that spirit is an aristocrat, a brahmin, a merchant, or a worker?’

‘We don’t know that.’

‘In that case, sirs, don’t you know what you are?’

‘In that case, sir, we don’t know what we are.’

So even those seven brahmin hermits were stumped when pursued, pressed, and grilled by the seer Devala on their own doctrine of ancestry. So how could you succeed, being grilled by me now on your own doctrine of ancestry—you who have not even mastered your own teacher’s doctrine?”

When he had spoken, Assalāyana said to him, “Excellent, Master Gotama! … From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

94. Ghoṭamukha: *Ghoṭamukha*

So I have heard. At one time Venerable Udena was staying near Benares in the Khemiya Mango Grove.

Now at that time the brahmin Ghoṭamukha had arrived at Benares on some business. Then as he was going for a walk he went to the Khemiya Mango Grove. At that time Venerable Udena was walking meditation in the open air. Ghoṭamukha approached and exchanged greetings with him.

Walking alongside Udena, he said, "Mister ascetic, there is no such thing as a principled renunciate life; that's what I think. And that's without seeing gentlemen such as yourself, or a relevant teaching."

When he said this, Udena stepped down from the walking path, entered his dwelling, and sat down on the seat spread out. Ghoṭamukha also stepped down from the walking path and entered the dwelling, where he stood to one side. Udena said to him, "There are seats, brahmin. Please sit if you wish."

"I was just waiting for you to sit down. For how could one such as I presume to sit first without being invited?"

Then he took a low seat and sat to one side, where he said, "Mister ascetic, there is no such thing as a principled renunciate life; that's what I think. And that's without seeing gentlemen such as yourself, or a relevant teaching."

"Brahmin, we can discuss this. But only if you allow what should be allowed, and reject what should be rejected. And if

you ask me the meaning of anything you don't understand, saying: 'Sir, why is this? What does that mean?'"

"Let us discuss this. I will do as you say."

"Brahmin, these four people are found in the world. What four?

1. One person mortifies themselves, committed to the practice of mortifying themselves.
2. One person mortifies others, committed to the practice of mortifying others.
3. One person mortifies themselves and others, committed to the practice of mortifying themselves and others.
4. One person doesn't mortify either themselves or others, committed to the practice of not mortifying themselves or others. They live without wishes in the present life, extinguished, cooled, experiencing bliss, having become holy in themselves.

Which one of these four people do you like the sound of?"

"Sir, I don't like the sound of the first three people. I only like the sound of the last person, who doesn't mortify either themselves or others."

"But why don't you like the sound of those three people?"

"Sir, the person who mortifies themselves does so even though they want to be happy and recoil from pain. That's why I don't like the sound of that person. The person who mortifies others does so even though others want to be happy and recoil from pain. That's why I don't like the sound of that person. The person who mortifies themselves and others does so even though both themselves and others want to be happy and recoil from pain. That's why I don't like the sound of that person. The person who doesn't mortify either themselves or others—living without wishes, extinguished, cooled, experiencing bliss, having become holy in themselves—does not torment themselves or others, both of whom want to be

happy and recoil from pain. That's why I like the sound of that person."

"There are, brahmin, these two groups of people. What two? There's one group of people who, being infatuated with jewels and earrings, seeks partners and children, male and female bondservants, fields and lands, and gold and money.

And there's another group of people who, not being infatuated with jewels and earrings, has given up partner and children, male and female bondservants, fields and lands, and gold and money, and goes forth from the lay life to homelessness.

Now, brahmin, that person who doesn't mortify either themselves or others— in which of these two groups of people do you usually find such a person?"

"I usually find such a person in the group that has gone forth from the lay life to homelessness."

"Just now I understood you to say: 'Mister ascetic, there is no such thing as a principled renunciate life; that's what I think. And that's without seeing gentlemen such as yourself, nor a relevant teaching.'"

"Well, I obviously had my reasons for saying that, master Udena. But there is such a thing as a principled renunciate life; that's what I think. Please remember me as saying this. Now, these four kinds of people that you've spoken of in a brief summary: please explain them to me in detail, out of compassion."

"Well then, brahmin, listen and pay close attention, I will speak."

"Yes, sir," replied Ghoṭamukha. Udena said this:

"What person mortifies themselves, committed to the practice of mortifying themselves? It's when someone goes naked, ignoring conventions. They lick their hands, and don't

come or wait when asked. They don't consent to food brought to them, or food prepared on purpose for them, or an invitation for a meal. They don't receive anything from a pot or bowl; or from someone who keeps sheep, or who has a weapon or a shovel in their home; or where a couple is eating; or where there is a woman who is pregnant, breastfeeding, or who has a man in her home; or where there's a dog waiting or flies buzzing. They accept no fish or meat or liquor or wine, and drink no beer. They go to just one house for alms, taking just one mouthful, or two houses and two mouthfuls, up to seven houses and seven mouthfuls. They feed on one saucer a day, two saucers a day, up to seven saucers a day. They eat once a day, once every second day, up to once a week, and so on, even up to once a fortnight. They live committed to the practice of eating food at set intervals. They eat herbs, millet, wild rice, poor rice, water lettuce, rice bran, scum from boiling rice, sesame flour, grass, or cow dung. They survive on forest roots and fruits, or eating fallen fruit. They wear robes of sunn hemp, mixed hemp, corpse-wrapping cloth, rags, lodh tree bark, antelope hide (whole or in strips), kusa grass, bark, wood-chips, human hair, horse-tail hair, or owls' wings. They tear out their hair and beard, committed to this practice. They constantly stand, refusing seats. They squat, committed to persisting in the squatting position. They lie on a mat of thorns, making a mat of thorns their bed. They're committed to the practice of immersion in water three times a day, including the evening. And so they live committed to practicing these various ways of mortifying and tormenting the body. This is called a person who mortifies themselves, being committed to the practice of mortifying themselves.

And what person mortifies others, committed to the practice of mortifying others? It's when a person is a slaughterer of

sheep, pigs, poultry, or deer, a hunter or fisher, a bandit, an executioner, a butcher of cattle, a jailer, or has some other cruel livelihood. This is called a person who mortifies others, being committed to the practice of mortifying others.

And what person mortifies themselves and others, being committed to the practice of mortifying themselves and others? It's when a person is an anointed king or a well-to-do brahmin. He has a new temple built to the east of the city. He shaves off his hair and beard, dresses in a rough antelope hide, and smears his body with ghee and oil. Scratching his back with antlers, he enters the temple with his chief queen and the brahmin high priest. There he lies on the bare ground strewn with grass. The king feeds on the milk from one teat of a cow that has a calf of the same color. The chief queen feeds on the milk from the second teat. The brahmin high priest feeds on the milk from the third teat. The milk from the fourth teat is offered to the flames. The calf feeds on the remainder. He says: 'Slaughter this many bulls, bullocks, heifers, goats, rams, and horses for the sacrifice! Fell this many trees and reap this much grass for the sacrificial equipment!' His bondservants, employees, and workers do their jobs under threat of punishment and danger, weeping with tearful faces. This is called a person who mortifies themselves and others, being committed to the practice of mortifying themselves and others.

And what person doesn't mortify either themselves or others, committed to the practice of not mortifying themselves or others, living without wishes in the present life, extinguished, cooled, experiencing bliss, having become holy in themselves?

It's when a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct,

holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed. He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure.

A householder hears that teaching, or a householder's child, or someone reborn in some clan. They gain faith in the Realized One, and reflect: 'Living in a house is cramped and dirty, but the life of one gone forth is wide open. It's not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell. Why don't I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?' After some time they give up a large or small fortune, and a large or small family circle. They shave off hair and beard, dress in ocher robes, and go forth from the lay life to homelessness. Once they've gone forth, they take up the training and livelihood of the mendicants. They give up killing living creatures, renouncing the rod and the sword. They're scrupulous and kind, living full of compassion for all living beings.

They give up stealing. They take only what's given, and expect only what's given. They keep themselves clean by not thieving.

They give up unchastity. They are celibate, set apart, avoiding the common practice of sex.

They give up lying. They speak the truth and stick to the truth. They're honest and trustworthy, and don't trick the world with their words.

They give up divisive speech. They don't repeat in one place what they heard in another so as to divide people against each other. Instead, they reconcile those who are divided, supporting unity, delighting in harmony, loving harmony, speaking words that promote harmony.

They give up harsh speech. They speak in a way that's mellow, pleasing to the ear, lovely, going to the heart, polite, likable and agreeable to the people.

They give up talking nonsense. Their words are timely, true, and meaningful, in line with the teaching and training. They say things at the right time which are valuable, reasonable, succinct, and beneficial.

They avoid injuring plants and seeds. They eat in one part of the day, abstaining from eating at night and food at the wrong time. They avoid dancing, singing, music, and seeing shows. They avoid beautifying and adorning themselves with garlands, perfumes, and makeup. They avoid high and luxurious beds. They avoid receiving gold and money, raw grains, raw meat, women and girls, male and female bondservants, goats and sheep, chickens and pigs, elephants, cows, horses, and mares, and fields and land. They avoid running errands and messages; buying and selling; falsifying weights, metals, or measures; bribery, fraud, cheating, and duplicity; mutilation, murder, abduction, banditry, plunder, and violence.

They're content with robes to look after the body and alms-food to look after the belly. Wherever they go, they set out taking only these things. They're like a bird: wherever it flies, wings are its only burden. In the same way, a mendicant is content with robes to look after the body and alms-food to look after the belly. Wherever they go, they set out taking only these things. When they have this entire spectrum of noble

ethics, they experience a blameless happiness inside themselves.

When they see a sight with their eyes, they don't get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint. When they hear a sound with their ears ... When they smell an odor with their nose ... When they taste a flavor with their tongue ... When they feel a touch with their body ... When they know a thought with their mind, they don't get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint. When they have this noble sense restraint, they experience an unsullied bliss inside themselves.

They act with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

When they have this noble spectrum of ethics, this noble sense restraint, and this noble mindfulness and situational awareness, they frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.

After the meal, they return from alms-round, sit down cross-legged with their body straight, and establish mindfulness right there. Giving up desire for the world, they meditate with a heart rid of desire, cleansing the mind of desire. Giving up ill

will and malevolence, they meditate with a mind rid of ill will, full of compassion for all living beings, cleansing the mind of ill will. Giving up dullness and drowsiness, they meditate with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness. Giving up restlessness and remorse, they meditate without restlessness, their mind peaceful inside, cleansing the mind of restlessness and remorse. Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

They give up these five hindrances, corruptions of the heart that weaken wisdom. Then, quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.'

Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

When their mind has become immersed in samādhi like this —purified, bright, flawless, rid of corruptions, pliable,

workable, steady, and imperturbable—they extend it toward recollection of past lives. They recollect many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They remember: 'There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. Passing away from there, I was reborn here.' And so they recollect their many kinds of past lives, with features and details.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the death and rebirth of sentient beings. With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds: 'These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they chose to act out of that right view. When their body breaks up, after death, they're reborn in a good place, a

heavenly realm.' And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the ending of defilements. They truly understand: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'. They truly understand: 'These are defilements' ... 'This is the origin of defilements' ... 'This is the cessation of defilements' ... 'This is the practice that leads to the cessation of defilements'.

Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When they're freed, they know they're freed.

They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'

This is called a person who neither mortifies themselves or others, being committed to the practice of not mortifying themselves or others. They live without wishes in the present life, extinguished, cooled, experiencing bliss, having become holy in themselves."

When he had spoken, Ghoṭamukha said to him, "Excellent, Master Udena! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, Master Udena has made the teaching clear in many ways. I go for refuge to Master Udena, to the

teaching, and to the mendicant Saṅgha. From this day forth, may Master Udena remember me as a lay follower who has gone for refuge for life."

"Brahmin, don't go for refuge to me. You should go for refuge to that same Blessed One to whom I have gone for refuge."

"But Master Udena, where is the Blessed One at present, the perfected one, the fully awakened Buddha?"

"Brahmin, the Buddha has already become fully extinguished."

"Master Udena, if I heard that the Buddha was within ten leagues, or twenty, or even up to a hundred leagues away, I'd go a hundred leagues to see him.

But since the Buddha has become fully extinguished, I go for refuge to that fully extinguished Buddha, to the teaching, and to the Saṅgha. From this day forth, may Master Udena remember me as a lay follower who has gone for refuge for life. Master Udena, the king of Aṅga gives me a regular daily allowance. I will give you one portion of that."

"But brahmin, what does the king of Aṅga give you as a regular daily allowance?"

"Five hundred dollars."

"It's not proper for us to receive gold and money."

"If that's not proper, I will have a dwelling built for Master Udena."

"If you want to build me a dwelling, then build an assembly hall for the Saṅgha at Pāṭaliputta."

"Now I'm even more delighted and satisfied with Master Udena, since he encourages me to give to the Saṅgha. So with this allowance and another one I will have an assembly hall built for the Saṅgha at Pāṭaliputta."

And so he had that hall built. And these days it's called the "Ghoṭamukhī".

95. With Cańkī: *Cańkī*

So I have heard. At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants when he arrived at a village of the Kosalan brahmins named Opāsāda. He stayed in a sal grove to the north of Opāsāda called the "Gods' Grove".

Now at that time the brahmin Cańkī was living in Opāsāda. It was a crown property given by King Pasenadi of Kosala, teeming with living creatures, full of hay, wood, water, and grain, a royal endowment of the highest quality.

The brahmins and householders of Opāsāda heard: "It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Opāsāda together with a large Saṅgha of mendicants. He is staying in the God's Grove to the north. He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure. It's good to see such perfected ones."

Then, having departed Opāsāda, they formed into companies and headed north to the God's Grove.

Now at that time the brahmin Cańkī had retired to the upper floor of his stilt longhouse for his midday nap. He saw the brahmins and householders heading for the God's Grove, and addressed his steward, "My steward, why are the brahmins and householders heading north for the God's Grove?"

"The ascetic Gotama has arrived at Opāsāda together with a large Saṅgha of mendicants. He is staying in the God's Grove to the north. He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' They're going to see that Master Gotama."

"Well then, go to the brahmins and householders and say to them: "Sirs, the brahmin Cańkī asks you to wait, as he will also go to see the ascetic Gotama."

"Yes, sir," replied the steward, and did as he was asked.

Now at that time around five hundred brahmins from abroad were residing in Opāsāda on some business. They heard that the brahmin Cańkī was going to see the ascetic Gotama. They approached Cańkī and said to him, "Is it really true that you are going to see the ascetic Gotama?"

"Yes, gentlemen, it is true."

"Please don't! It's not appropriate for you to go to see the ascetic Gotama; it's appropriate that he comes to see you.

You are well born on both your mother's and father's side, of pure descent, irrefutable and impeccable in questions of ancestry back to the seventh paternal generation. For this reason it's not appropriate for you to go to see the ascetic Gotama; it's appropriate that he comes to see you.

You're rich, affluent, and wealthy. ...

You recite and remember the hymns, and have mastered the three Vedas, together with their vocabularies, ritual, phonology and etymology, and the testament as fifth. You know philology and grammar, and are well versed in cosmology and the marks of a great man. ...

You are attractive, good-looking, lovely, of surpassing beauty. You are magnificent, splendid, remarkable to behold. ...

You are ethical, mature in ethical conduct. ...

You're a good speaker, with a polished, clear, and articulate voice that expresses the meaning. ...

You teach the teachers of many, and teach three hundred students to recite the hymns. ...

You're honored, respected, revered, venerated, and esteemed by King Pasenadi of Kosala and the brahmin Pokkharasāti. ...

You live in Opāsāda, a crown property given by King Pasenadi of Kosala, teeming with living creatures, full of hay, wood, water, and grain, a royal endowment of the highest quality.

For all these reasons it's not appropriate for you to go to see the ascetic Gotama; it's appropriate that he comes to see you."

When they had spoken, Caṅkī said to those brahmins:

"Well then, gentlemen, listen to why it's appropriate for me to go to see the ascetic Gotama, and it's not appropriate for him to come to see me.

He is well born on both his mother's and father's side, of pure descent, irrefutable and impeccable in questions of ancestry back to the seventh paternal generation. For this reason it's not appropriate for the ascetic Gotama to come to see me; rather, it's appropriate for me to go to see him.

When he went forth he abandoned abundant gold coin and bullion stored in dungeons and towers. ...

He went forth from the lay life to homelessness while still a youth, young, black-haired, blessed with youth, in the prime of life. ...

Though his mother and father wished otherwise, weeping with tearful faces, he shaved off his hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness. ...

He is attractive, good-looking, lovely, of surpassing beauty. He is magnificent, splendid, remarkable to behold. ...

He is ethical, possessing ethical conduct that is noble and skillful. ...

He's a good speaker, with a polished, clear, and articulate voice that expresses the meaning. ...

He's a teacher of teachers. ...

He has ended sensual desire, and is rid of caprice. ...

He teaches the efficacy of deeds and action. He doesn't wish any harm upon the community of brahmins. ...

He went forth from an eminent family of unbroken aristocratic lineage. ...

He went forth from a rich, affluent, and wealthy family. ...

People come from distant lands and distant countries to question him. ...

Many thousands of deities have gone for refuge for life to him. ...

He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' ...

He has the thirty-two marks of a great man. ...

King Seniya Bimbisāra of Magadha and his wives and children have gone for refuge for life to the ascetic Gotama. ...

King Pasenadi of Kosala and his wives and children have gone for refuge for life to the ascetic Gotama. ...

The brahmin Pokkharasāti and his wives and children have gone for refuge for life to the ascetic Gotama. ...

The ascetic Gotama has arrived to stay in the God's Grove to the north of Opāsāda. Any ascetic or brahmin who comes to stay in our village district is our guest, and should be honored and respected as such. For this reason, too, it's not appropriate for Master Gotama to come to see me, rather, it's appropriate for me to go to see him.

This is the extent of Master Gotama's praise that I have learned. But his praises are not confined to this, for the praise of Master Gotama is limitless. The possession of even a single one of these factors makes it inappropriate for Master Gotama to come to see me, rather, it's appropriate for me to go to see him. Well then, gentlemen, let's all go to see the ascetic Gotama."

Then Caṅkī together with a large group of brahmins went to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side.

Now at that time the Buddha was sitting engaged in some polite conversation together with some very senior brahmins. And the brahmin student Kāpaṭika was sitting in that assembly. He was young, newly tonsured; he was sixteen years old. He had mastered the three Vedas, together with their vocabularies, ritual, phonology and etymology, and the testament as fifth. He knew philology and grammar, and was well versed in cosmology and the marks of a great man. While the senior brahmins were conversing together with the Buddha, he interrupted.

Then the Buddha rebuked Kāpaṭika, "Venerable Bhāradvāja, don't interrupt the senior brahmins. Wait until they've finished speaking."

When he had spoken, Caṅkī said to the Buddha, "Master Gotama, don't rebuke the student Kāpaṭika. He's a gentleman, learned, astute, a good speaker. He's capable of having a dialogue with Master Gotama about this."

Then it occurred to the Buddha, "Clearly the student Kāpaṭika will talk about the scriptural heritage of the three Vedas. That's why they put him at the front."

Then Kāpaṭika thought, "When the ascetic Gotama looks at me, I'll ask him a question." Then the Buddha, knowing what Kāpaṭika was thinking, looked at him.

Then Kāpaṭika thought, "The ascetic Gotama is engaging with me. Why don't I ask him a question?" Then he said, "Master Gotama, regarding that which by the lineage of testament and by canonical authority is the traditional hymnal of the brahmins, the brahmins come to the definite conclusion: 'This is the only truth, other ideas are silly.' What do you say about this?"

"Well, Bhāradvāja, is there even a single one of the brahmins who says this: 'I know this, I see this: this is the only truth, other ideas are silly'?"

"No, Master Gotama."

"Well, is there even a single teacher of the brahmins, or a teacher's teacher, or anyone back to the seventh generation of teachers, who says this: 'I know this, I see this: this is the only truth, other ideas are silly'?"

"No, Master Gotama."

"Well, what of the ancient hermits of the brahmins, namely Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamadaggi, Aṅgīrasa, Bhāradvāja, Vāseṭṭha, Kassapa, and Bhagu? They

were the authors and propagators of the hymns. Their hymnal was sung and propagated and compiled in ancient times; and these days, brahmins continue to sing and chant it, chanting what was chanted and teaching what was taught. Did even they say: 'We know this, we see this: this is the only truth, other ideas are silly'?"

"No, Master Gotama."

"So, Bhāradvāja, it seems that there is not a single one of the brahmins, not even anyone back to the seventh generation of teachers, nor even the ancient hermits of the brahmins who say: 'We know this, we see this: this is the only truth, other ideas are silly.'

Suppose there was a queue of blind men, each holding the one in front: the first one does not see, the middle one does not see, and the last one does not see. In the same way, it seems to me that the brahmins' statement turns out to be like a queue of blind men: the first one does not see, the middle one does not see, and the last one does not see. What do you think, Bhāradvāja? This being so, doesn't the brahmins' faith turn out to be baseless?"

"The brahmins don't just honor this because of faith, but also because of oral transmission."

"First you relied on faith, now you speak of oral tradition. These five things can be seen to turn out in two different ways. What five? Faith, preference, oral tradition, reasoned contemplation, and acceptance of a view after consideration. Even though you have full faith in something, it may be void, hollow, and false. And even if you don't have full faith in something, it may be true and real, not otherwise. Even though you have a strong preference for something ... something may be accurately transmitted ... something may be well contemplated ... something may be well considered, it may be

void, hollow, and false. And even if something is not well considered, it may be true and real, not otherwise. For a sensible person who is preserving truth this is not sufficient to come to the definite conclusion: 'This is the only truth, other ideas are silly.'"

"But Master Gotama, how do you define the preservation of truth?"

"If a person has faith, they preserve truth by saying, 'Such is my faith.' But they don't yet come to the definite conclusion: 'This is the only truth, other ideas are silly.' If a person has a preference ... or has received an oral transmission ... or has a reasoned reflection about something ... or has accepted a view after contemplation, they preserve truth by saying, 'Such is the view I have accepted after contemplation.' But they don't yet come to the definite conclusion: 'This is the only truth, other ideas are silly.' That's how the preservation of truth is defined, Bhāradvāja. I describe the preservation of truth as defined in this way. But this is not yet the awakening to the truth."

"That's how the preservation of truth is defined, Master Gotama. We regard the preservation of truth as defined in this way. But Master Gotama, how do you define awakening to the truth?"

"Bhāradvāja, take the case of a mendicant living supported by a town or village. A householder or their child approaches and scrutinizes them for three kinds of things: things that arouse greed, things that provoke hate, and things that promote delusion. 'Does this venerable have any qualities that arouse greed? Such qualities that, were their mind to be overwhelmed by them, they might say that they know, even though they don't know, or that they see, even though they don't see; or that they might encourage others to do what is for their lasting harm and suffering?' Scrutinizing them they find:

‘This venerable has no such qualities that arouse greed. Rather, that venerable has bodily and verbal behavior like that of someone without greed. And the principle that they teach is deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of reason, subtle, comprehensible to the astute. It’s not easy for someone with greed to teach this.’

Scrutinizing them in this way they see that they are purified of qualities that arouse greed. Next, they search them for qualities that provoke hate. ‘Does this venerable have any qualities that provoke hate? Such qualities that, were their mind to be overwhelmed by them, they might say that they know, even though they don’t know, or that they see, even though they don’t see; or that they might encourage others to do what is for their lasting harm and suffering?’ Scrutinizing them they find: ‘This venerable has no such qualities that provoke hate. Rather, that venerable has bodily and verbal behavior like that of someone without hate. And the principle that they teach is deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of reason, subtle, comprehensible to the astute. It’s not easy for someone with hate to teach this.’

Scrutinizing them in this way they see that they are purified of qualities that provoke hate. Next, they scrutinize them for qualities that promote delusion. ‘Does this venerable have any qualities that promote delusion? Such qualities that, were their mind to be overwhelmed by them, they might say that they know, even though they don’t know, or that they see, even though they don’t see; or that they might encourage others to do what is for their lasting harm and suffering?’ Scrutinizing them they find: ‘This venerable has no such qualities that promote delusion. Rather, that venerable has bodily and verbal behavior like that of someone without delusion. And the

principle that they teach is deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of reason, subtle, comprehensible to the astute. It's not easy for someone with delusion to teach this.'

Scrutinizing them in this way they see that they are purified of qualities that promote delusion. Next, they place faith in them. When faith has arisen they approach the teacher. They pay homage, lend an ear, hear the teachings, remember the teachings, reflect on their meaning, and accept them after consideration. Then enthusiasm springs up; they make an effort, weigh up, and persevere. Persevering, they directly realize the ultimate truth, and see it with penetrating wisdom. That's how the awakening to truth is defined, Bhāradvāja. I describe the awakening to truth as defined in this way. But this is not yet the arrival at the truth."

"That's how the awakening to truth is defined, Master Gotama. I regard the awakening to truth as defined in this way. But Master Gotama, how do you define the arrival at the truth?"

"By the cultivation, development, and making much of these very same things there is the arrival at the truth. That's how the arrival at the truth is defined, Bhāradvāja. I describe the arrival at the truth as defined in this way."

"That's how the arrival at the truth is defined, Master Gotama. I regard the arrival at the truth as defined in this way. But what quality is helpful for arriving at the truth?"

"Striving is helpful for arriving at the truth. If you don't strive, you won't arrive at the truth. You arrive at the truth because you strive. That's why striving is helpful for arriving at the truth."

"But what quality is helpful for striving?"

"Weighing up the teachings is helpful for striving ...

Making an effort is helpful for weighing up the teachings ...

Enthusiasm is helpful for making an effort ...

Acceptance of the teachings after consideration is helpful for enthusiasm ...

Reflecting on the meaning of the teachings is helpful for accepting them after consideration ...

Remembering the teachings is helpful for reflecting on their meaning ...

Hearing the teachings is helpful for remembering the teachings ...

Listening is helpful for hearing the teachings ...

Paying homage is helpful for listening ...

Approaching is helpful for paying homage ...

Faith is helpful for approaching a teacher. If you don't give rise to faith, you won't approach a teacher. You approach a teacher because you have faith. That's why faith is helpful for approaching a teacher."

"I've asked Master Gotama about the preservation of truth, and he has answered me. I like and accept this, and am satisfied with it. I've asked Master Gotama about awakening to the truth, and he has answered me. I like and accept this, and am satisfied with it. I've asked Master Gotama about the arrival at the truth, and he has answered me. I like and accept this, and am satisfied with it. I've asked Master Gotama about the things that are helpful for the arrival at the truth, and he has answered me. I like and accept this, and am satisfied with it. Whatever I have asked Master Gotama about he has answered me. I like and accept this, and am satisfied with it.

Master Gotama, I used to think this: 'Who are these shavelings, fake ascetics, riffraff, black spawn from the feet of our Kinsman to be counted alongside those who understand

the teaching?' The Buddha has inspired me to have love, confidence, and respect for ascetics!

Excellent, Master Gotama! ... From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life."

96. With Esukārī: *Esukārī*

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then Esukārī the brahmin went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

"Master Gotama, the brahmins prescribe four kinds of service: for a brahmin, an aristocrat, a merchant, and a worker. This is the service they prescribe for a brahmin: 'A brahmin, an aristocrat, a merchant, and a worker may all serve a brahmin.' This is the service they prescribe for an aristocrat: 'An aristocrat, a merchant, and a worker may all serve an aristocrat.' This is the service they prescribe for a merchant: 'A merchant or a worker may serve a merchant.' This is the service they prescribe for a worker: 'Only a worker may serve a worker. For who else will serve a worker?' These are the four kinds of service that the brahmins prescribe. What do you say about this?"

"But brahmin, did the whole world authorize the brahmins to prescribe these four kinds of service?"

"No, Master Gotama."

"It's as if they were to force a steak on a poor, penniless person, telling them they must eat it and then pay for it. In the

same way, the brahmins have prescribed these four kinds of service without the consent of these ascetics and brahmins.

Brahmin, I don't say that you should serve everyone, nor do I say that you shouldn't serve anyone. I say that you shouldn't serve someone if serving them makes you worse, not better. And I say that you should serve someone if serving them makes you better, not worse.

If they were to ask an aristocrat this, 'Who should you serve? Someone in whose service you get worse, or someone in whose service you get better?' Answering rightly, an aristocrat would say, 'Someone in whose service I get better.'

If they were to ask a brahmin … a merchant … or a worker this, 'Who should you serve? Someone in whose service you get worse, or someone in whose service you get better?' Answering rightly, a worker would say, 'Someone in whose service I get better.'

Brahmin, I don't say that coming from an eminent family makes you a better or worse person. I don't say that being very beautiful makes you a better or worse person. I don't say that being very wealthy makes you a better or worse person.

For some people from eminent families kill living creatures, steal, and commit sexual misconduct. They use speech that's false, divisive, harsh, or nonsensical. And they're covetous, malicious, with wrong view. That's why I don't say that coming from an eminent family makes you a better person.

But some people from eminent families also refrain from killing living creatures, stealing, and committing sexual misconduct. They refrain from using speech that's false, divisive, harsh, or nonsensical. And they're not covetous or malicious, and they have right view. That's why I don't say that coming from an eminent family makes you a worse person.

People who are very beautiful, or not very beautiful, who are very wealthy, or not very wealthy, may also behave in the same ways. That's why I don't say that any of these things makes you a better or worse person.

Brahmin, I don't say that you should serve everyone, nor do I say that you shouldn't serve anyone. And I say that you should serve someone if serving them makes you grow in faith, ethics, learning, generosity, and wisdom. I say that you shouldn't serve someone if serving them doesn't make you grow in faith, ethics, learning, generosity, and wisdom."

When he had spoken, Esukārī said to him:

"Master Gotama, the brahmins prescribe four kinds of wealth: for a brahmin, an aristocrat, a merchant, and a worker. The wealth they prescribe for a brahmin is living on alms. A brahmin who scorns his own wealth, living on alms, fails in his duty like a guard who steals. The wealth they prescribe for an aristocrat is the bow and quiver. An aristocrat who scorns his own wealth, the bow and quiver, fails in his duty like a guard who steals. The wealth they prescribe for a merchant is farming and animal husbandry. A merchant who scorns his own wealth, farming and animal husbandry, fails in his duty like a guard who steals. The wealth they prescribe for a worker is the scythe and flail. A worker who scorns his own wealth, the scythe and flail, fails in his duty like a guard who steals. These are the four kinds of wealth that the brahmins prescribe. What do you say about this?"

"But brahmin, did the whole world authorize the brahmins to prescribe these four kinds of wealth?"

"No, Master Gotama."

"It's as if they were to force a steak on a poor, penniless person, telling them they must eat it and then pay for it.

In the same way, the brahmins have prescribed these four kinds of wealth without the consent of these ascetics and brahmins.

I declare that a person's own wealth is the noble, transcendent teaching. But they are reckoned by recollecting the traditional family lineage of their mother and father wherever they are incarnated. If they incarnate in a family of aristocrats they are reckoned as an aristocrat. If they incarnate in a family of brahmins they are reckoned as a brahmin. If they incarnate in a family of merchants they are reckoned as a merchant. If they incarnate in a family of workers they are reckoned as a worker.

It's like fire, which is reckoned according to the specific conditions dependent upon which it burns. A fire that burns dependent on logs is reckoned as a log fire. A fire that burns dependent on twigs is reckoned as a twig fire. A fire that burns dependent on grass is reckoned as a grass fire. A fire that burns dependent on cow-dung is reckoned as a cow-dung fire.

In the same way, I declare that a person's own wealth is the noble, transcendent teaching. But they are reckoned by recollecting the traditional family lineage of their mother and father wherever they are incarnated.

Suppose someone from a family of aristocrats goes forth from the lay life to homelessness. Relying on the teaching and training proclaimed by the Realized One they refrain from killing living creatures, stealing, and sex. They refrain from using speech that's false, divisive, harsh, or nonsensical. And they're not covetous or malicious, and they have right view. They succeed in the procedure of the skillful teaching.

Suppose someone from a family of brahmins … merchants … workers goes forth from the lay life to homelessness. Relying

on the teaching and training proclaimed by the Realized One … they succeed in the procedure of the skillful teaching.

What do you think, brahmin? Is only a brahmin capable of developing a heart of love free of enmity and ill will for this region, and not an aristocrat, merchant, or worker?"

"No, Master Gotama. Aristocrats, brahmins, merchants, and workers can all do so. For all four classes are capable of developing a heart of love free of enmity and ill will for this region."

"In the same way, suppose someone from a family of aristocrats, brahmins, merchants, or workers goes forth from the lay life to homelessness. Relying on the teaching and training proclaimed by the Realized One … they succeed in the procedure of the skillful teaching.

What do you think, brahmin? Is only a brahmin capable of taking some bathing paste of powdered shell, going to the river, and washing off dust and dirt, and not an aristocrat, merchant, or worker?"

"No, Master Gotama. All four classes are capable of doing this."

"In the same way, suppose someone from a family of aristocrats, brahmins, merchants, or workers goes forth from the lay life to homelessness. Relying on the teaching and training proclaimed by the Realized One … they succeed in the procedure of the skillful teaching.

What do you think, brahmin? Suppose an anointed aristocratic king were to gather a hundred people born in different castes and say to them: 'Please gentlemen, let anyone here who was born in a family of aristocrats, brahmins, or chieftains take a drill-stick made of teak, sal, frankincense wood, sandalwood, or cherry wood, light a fire and produce heat. And let anyone here who was born in a family of

outcastes, hunters, bamboo-workers, chariot-makers, or waste-collectors take a drill-stick made from a dog's drinking trough, a pig's trough, a dustbin, or castor-oil wood, light a fire and produce heat.'

What do you think, brahmin? Would only the fire produced by the high class people with good quality wood have flames, color, and radiance, and be usable as fire, and not the fire produced by the low class people with poor quality wood?"

"No, Master Gotama. The fire produced by the high class people with good quality wood would have flames, color, and radiance, and be usable as fire, and so would the fire produced by the low class people with poor quality wood. For all fire has flames, color, and radiance, and is usable as fire."

"In the same way, suppose someone from a family of aristocrats, brahmins, merchants, or workers goes forth from the lay life to homelessness. Relying on the teaching and training proclaimed by the Realized One they refrain from killing living creatures, stealing, and sex. They refrain from using speech that's false, divisive, harsh, or nonsensical. And they're not covetous or malicious, and they have right view. They succeed in the procedure of the skillful teaching."

When he had spoken, Esukārī said to him, "Excellent, Master Gotama! Excellent! ... From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life."

97. With Dhanañjāni: *Dhānañjāni*

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Now at that time Venerable Sāriputta was wandering in the Southern Hills together with a large Saṅgha of mendicants. Then a certain mendicant who had completed the rainy season residence in Rājagaha went to the Southern Hills, where he approached Venerable Sāriputta, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side. Sāriputta said to him, "Reverend, I hope the Buddha is healthy and well?"

"He is, reverend."

"And I hope that the mendicant Saṅgha is healthy and well."

"It is."

"Reverend, at the rice checkpoint there is a brahmin named Dhanañjāni. I hope that he is healthy and well?"

"He too is well."

"But is he diligent?"

"How could he possibly be diligent? Dhanañjāni robs the brahmins and householders in the name of the king, and he robs the king in the name of the brahmins and householders. His wife, a lady of faith who he married from a family of faith, has passed away. And he has taken a new wife who has no faith."

"Oh, it's bad news to hear that Dhanañjāni is negligent. Hopefully, some time or other I'll get to meet him, and we can have a discussion."

When Sāriputta had stayed in the Southern Hills as long as he wished, he set out for Rājagaha. Traveling stage by stage, he arrived at Rājagaha, where he stayed in the Bamboo Grove, the squirrels' feeding ground.

Then he robed up in the morning and, taking his bowl and robe, entered Rājagaha for alms. Now at that time Dhanañjāni was having his cows milked in a cow-shed outside the city. Then Sāriputta wandered for alms in Rājagaha. After the meal, on his return from alms-round, he approached Dhanañjāni.

Seeing Sāriputta coming off in the distance, Dhanañjāni went to him and said, "Here, Master Sāriputta, drink some fresh milk before the meal time."

"Enough, brahmin, I've finished eating for today. I shall be at the root of that tree for the day's meditation. Come see me there."

"Yes, sir," replied Dhanañjāni.

When Dhanañjāni had finished breakfast he went to Sāriputta and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side. Sāriputta said to him, "I hope you're diligent, Dhanañjāni?"

"How can I possibly be diligent, Master Sāriputta? I have to provide for my mother and father, my wives and children, and my bondservants and workers. And I have to make the proper offerings to friends and colleagues, relatives and kin, guests, ancestors, deities, and king. And then this body must also be fattened and built up."

"What do you think, Dhanañjāni? Suppose someone was to behave in an unprincipled and unjust way for the sake of their

parents. Because of this the wardens of hell would drag them to hell. Could they get out of being dragged to hell by pleading that they had acted for the sake of their parents? Or could their parents save them by pleading that the acts had been done for their sake?"

"No, Master Sāriputta. Rather, even as they were wailing the wardens of hell would cast them down into hell."

"What do you think, Dhanañjāni? Suppose someone was to behave in an unprincipled and unjust way for the sake of their wives and children ... bondservants and workers ... friends and colleagues ... relatives and kin ... guests ... ancestors ... deities ... king ... fattening and building up their body. Because of this the wardens of hell would drag them to hell. Could they get out of being dragged to hell by pleading that they had acted for the sake of fattening and building up their body? Or could anyone else save them by pleading that the acts had been done for that reason?"

"No, Master Sāriputta. Rather, even as they were wailing the wardens of hell would cast them down into hell."

"Who do you think is better, Dhanañjāni? Someone who, for the sake of their parents, behaves in an unprincipled and unjust manner, or someone who behaves in a principled and just manner?"

"Someone who behaves in a principled and just manner for the sake of their parents. For principled and moral conduct is better than unprincipled and immoral conduct."

"Dhanañjāni, there are other livelihoods that are both profitable and legitimate. By means of these it's possible to provide for your parents, avoid bad deeds, and practice the path of goodness.

Who do you think is better, Dhanañjāni? Someone who, for the sake of their wives and children ... bondservants and

workers … friends and colleagues … relatives and kin … guests … ancestors … deities … king … fattening and building up their body, behaves in an unprincipled and unjust manner, or someone who behaves in a principled and just manner?"

"Someone who behaves in a principled and just manner. For principled and moral conduct is better than unprincipled and immoral conduct."

"Dhanañjāni, there are other livelihoods that are both profitable and legitimate. By means of these it's possible to fatten and build up your body, avoid bad deeds, and practice the path of goodness."

Then Dhanañjāni the brahmin, having approved and agreed with what Venerable Sāriputta said, got up from his seat and left.

Some time later Dhanañjāni became sick, suffering, gravely ill. Then he addressed a man, "Please, mister, go to the Buddha, and in my name bow with your head to his feet. Say to him: 'Sir, the brahmin Dhanañjāni is sick, suffering, gravely ill. He bows with his head to your feet.' Then go to Venerable Sāriputta, and in my name bow with your head to his feet. Say to him: 'Sir, the brahmin Dhanañjāni is sick, suffering, gravely ill. He bows with his head to your feet.' And then say: 'Sir, please visit Dhanañjāni at his home out of compassion.'"

"Yes, sir," that man replied. He did as Dhanañjāni asked. Sāriputta consented in silence.

He robed up, and, taking his bowl and robe, went to Dhanañjāni's home, where he sat on the seat spread out and said to Dhanañjāni, "Dhanañjāni, I hope you're keeping well; I hope you're alright. And I hope the pain is fading, not growing, that its fading is evident, not its growing."

"I'm not keeping well, Master Sāriputta, I'm not alright. The pain is terrible and growing, not fading; its growing is evident,

not its fading. The winds piercing my head are so severe, it feels like a strong man drilling into my head with a sharp point. I'm not keeping well. The pain in my head is so severe, it feels like a strong man tightening a tough leather strap around my head. I'm not keeping well. The winds piercing my belly are so severe, it feels like a deft butcher or their apprentice is slicing my belly open with a meat cleaver. I'm not keeping well. The burning in my body is so severe, it feels like two strong men grabbing a weaker man by the arms to burn and scorch him on a pit of glowing coals. I'm not keeping well, Master Sāriputta, I'm not alright. The pain is terrible and growing, not fading; its growing is evident, not its fading."

"Dhanañjāni, which do you think is better: hell or the animal realm?"

"The animal realm is better."

"Which do you think is better: the animal realm or the ghost realm?"

"The ghost realm is better."

"Which do you think is better: the ghost realm or human life?"

"Human life is better."

"Which do you think is better: human life or as one of the Gods of the Four Great Kings?"

"The Gods of the Four Great Kings."

"Which do you think is better: the Gods of the Four Great Kings or the Gods of the Thirty-Three?"

"The Gods of the Thirty-Three."

"Which do you think is better: the Gods of the Thirty-Three or the Gods of Yama?"

"The Gods of Yama."

"Which do you think is better: the Gods of Yama or the Joyful Gods?"

"The Joyful Gods."

"Which do you think is better: the Joyful Gods or the Gods Who Love to Create?"

"The Gods Who Love to Create."

"Which do you think is better: the Gods Who Love to Create or the Gods Who Control the Creations of Others?"

"The Gods Who Control the Creations of Others."

"Which do you think is better: the Gods Who Control the Creations of Others or the Brahmā realm?"

"Master Sāriputta speaks of the Brahmā realm! Master Sāriputta speaks of the Brahmā realm!"

Then Sāriputta thought:

"These brahmins are devoted to the Brahmā realm. Why don't I teach him a path to the company of Brahmā?"

"Dhanañjāni, I shall teach you a path to the company of Brahmā. Listen and pay close attention, I will speak."

"Yes, sir," replied Dhanañjāni. Venerable Sāriputta said this:

"And what is a path to companionship with Brahmā? Firstly, a mendicant meditates spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. This is a path to companionship with Brahmā.

Furthermore, a mendicant meditates spreading a heart full of compassion ...

They meditate spreading a heart full of rejoicing ...

They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole

world—abundant, expansive, limitless, free of enmity and ill will. This is a path to companionship with Brahmā."

"Well then, Master Sāriputta, in my name bow with your head to the Buddha's feet. Say to him: 'Sir, the brahmin Dhanañjāni is sick, suffering, gravely ill. He bows with his head to your feet.'" Then Sāriputta, after establishing Dhanañjāni in the inferior Brahmā realm, got up from his seat and left while there was still more left to do. Not long after Sāriputta had departed, Dhanañjāni passed away and was reborn in the Brahmā realm.

Then the Buddha said to the mendicants, "Mendicants, Sāriputta, after establishing Dhanañjāni in the inferior Brahmā realm, got up from his seat and left while there was still more left to do."

Then Sāriputta went to the Buddha, bowed, sat down to one side, and said, "Sir, the brahmin Dhanañjāni is sick, suffering, gravely ill. He bows with his head to your feet."

"But Sāriputta, after establishing Dhanañjāni in the inferior Brahmā realm, why did you get up from your seat and leave while there was still more left to do?"

"Sir, I thought: 'These brahmins are devoted to the Brahmā realm. Why don't I teach him a path to the company of Brahmā?'"

"And Sāriputta, the brahmin Dhanañjāni has passed away and been reborn in the Brahmā realm."

98. With Vāseṭṭha: *Vāseṭṭha*

So I have heard. At one time the Buddha was staying in a forest near Icchānaṅgala.

Now at that time several very well-known well-to-do brahmins were residing in Icchānaṅgala. They included the brahmins Caṅkī, Tārukkha, Pokkharasāti, Jāṇussoṇi, Todeyya, and others.

Then as the brahmin students Vāseṭṭha and Bhāradvāja were going for a walk they began to discussion the question of how one is a brahmin.

Bhāradvāja said this: "When you're well born on both your mother's and father's side, of pure descent, irrefutable and impeccable in questions of ancestry back to the seventh paternal generation— then you're a brahmin."

Vāseṭṭha said this: "When you're ethical and accomplished in doing your duties— then you're a brahmin."

But neither was able to persuade the other.

So Vāseṭṭha said to Bhāradvāja, "Master Bhāradvāja, the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—is staying in a forest near Icchānaṅgala. He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' Come,

let's go to see him and ask him about this matter. As he answers, so we'll remember it."

"Yes, sir," replied Bhāradvāja.

So they went to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side, and Vāseṭṭha addressed the Buddha in verse:

"We're both authorized masters
of the three Vedas.
I'm a student of Pokkharasāti,
and he of Tārukkha.

We're fully qualified
in all the Vedic experts teach.
As philologists and grammarians,
we match our teachers in recitation.
We have a dispute
regarding the question of ancestry.

For Bhāradvāja says that
one is a brahmin due to birth,
but I declare it's because of one's actions.
Oh seer, know this as our debate.

Since neither of us was able
to convince the other,
we've come to ask you, sir,
so renowned as the awakened one.

As people honor with joined palms
the moon on the cusp of waxing,
bowing, they revere
Gotama in the world.

We ask this of Gotama,
the eye arisen in the world:
is one a brahmin due to birth,
or else because of actions?
We don't know, please tell us,
so that we can know a brahmin."

"I shall explain to you," said the Buddha,
"accurately and in sequence,
the taxonomy of living creatures,
for species are indeed diverse.

Know the grass and trees,
though they lack self-awareness.
They're defined by their birth,
for species are indeed diverse.

Next there are bugs and moths,
and so on, to ants and termites.
They're defined by their birth,
for species are indeed diverse.

Know the quadrupeds, too,
both small and large.
They're defined by their birth,
for species are indeed diverse.

Know, too, the long-backed snakes,
crawling on their bellies.
They're defined by their birth,
for species are indeed diverse.

Next know the fish,
whose habitat is the water.
They're defined by their birth,
for species are indeed diverse.

Next know the birds,
flying with wings as chariots.
They're defined by their birth,
for species are indeed diverse.

While the differences between these species
are defined by their birth,
the differences between humans
are not defined by their birth.

Not by hair nor by head,
not by ear nor by eye,
not by mouth nor by nose,
not by lips nor by eyebrow,

not by shoulder nor by neck,
not by belly nor by back,
not by buttocks nor by breast,
not by genitals nor by groin,

not by hands nor by feet,
not by fingers nor by nails,
not by knees nor by thighs,
not by color nor by voice:
none of these are defined by birth
as it is for other species.

In individual human bodies
you can't find such distinctions.
The distinctions among humans
are spoken of by convention.

Anyone among humans
who lives off keeping cattle:
know them, Vāseṭṭha,
as a farmer, not a brahmin.

Anyone among humans
who lives off various professions:
know them, Vāseṭṭha,
as a professional, not a brahmin.

Anyone among humans
who lives off trade:
know them, Vāseṭṭha,
as a trader, not a brahmin.

Anyone among humans
who lives off serving others:
know them, Vāseṭṭha,
as an employee, not a brahmin.

Anyone among humans
who lives off stealing:
know them, Vāseṭṭha,
as a bandit, not a brahmin.

Anyone among humans
who lives off archery:
know them, Vāseṭṭha,
as a soldier, not a brahmin.

Anyone among humans
who lives off priesthood:
know them, Vāseṭṭha,
as a sacrificer, not a brahmin.

Anyone among humans
who taxes village and nation,
know them, Vāseṭṭha,
as a ruler, not a brahmin.

I don't call someone a brahmin
after the mother or womb they came from.
If they still have attachments,
they're just someone who says 'sir'.
One with nothing, by not grasping:
that's who I call a brahmin.

Having cut off all fetters
they have no anxiety.
They've got over clinging, and are detached:
that's who I call a brahmin.

They've cut the strap and harness,
the reins and bridle too,
with cross-bar lifted, they're awakened:
that's who I call a brahmin.

Abuse, killing, caging:
they endure these without anger.
Patience is their powerful army:
that's who I call a brahmin.

Not irritable or stuck up,
dutiful in precepts and observances,
tamed, bearing their final body:
that's who I call a brahmin.

Like rain off a lotus leaf,
like a mustard seed off the point of a pin,
sensual pleasures slide off them:
that's who I call a brahmin.

They understand for themselves
in this life the end of suffering;
with burden put down, detached:
that's who I call a brahmin.

Deep in wisdom, intelligent,
expert in the variety of paths;
arrived at the highest goal:
that's who I call a brahmin.

Socializing with neither
householders nor the homeless.
A migrant without a shelter, few in wishes:
that's who I call a brahmin.

They've laid down the rod
against creatures firm and frail;
they don't kill or cause to kill:
that's who I call a brahmin.

Not fighting among those who fight,
they're extinguished among those who've taken up arms.
Not grasping among those who grasp:
that's who I call a brahmin.

They've discarded greed and hate,
conceit and denigration,
like a mustard seed off the point of a pin:
that's who I call a brahmin.

The words they utter
are sweet, informative, and true,
and don't offend anyone:
that's who I call a brahmin.

They don't steal anything in the world,
long or short,
fine or coarse, beautiful or ugly:
that's who I call a brahmin.

They have no hope
for this world or the next;
free of hope, detached:
that's who I call a brahmin.

They have no clinging,
knowledge has freed them of indecision,
they've arrived at the culmination of the deathless:
that's who I call a brahmin.

They've escaped clinging
to both good and bad deeds;
sorrowless, stainless, pure:
that's who I call a brahmin.

Pure as the spotless moon,
clear and undisturbed,
they've ended desire to be reborn:
that's who I call a brahmin.

They've got past this grueling swamp
of delusion, transmigration.
They've crossed over to the far shore,
stilled and free of indecision.
They're extinguished by not grasping:
that's who I call a brahmin.

They've given up sensual stimulations,
and have gone forth from lay life;
they've ended rebirth in the sensual realm:
that's who I call a brahmin.

They've given up craving,
and have gone forth from lay life;
they've ended craving to be reborn:
that's who I call a brahmin.

They've given up human bonds,
and gone beyond heavenly bonds;
detached from all attachments:
that's who I call a brahmin.

They've given up liking and disliking,
they're cooled and free of attachments;
a hero, master of the whole world:
that's who I call a brahmin.

They know the passing away
and rebirth of all beings;
unattached, holy, awakened:
that's who I call a brahmin.

Gods, fairies, and humans
don't know their destiny;
the perfected ones with defilements ended:
that's who I call a brahmin.

They have nothing before or after,
or even in between;
one with nothing, by not grasping:
that's who I call a brahmin.

Leader of the herd, excellent hero,
great hermit and victor;
unstirred, washed, awakened:
that's who I call a brahmin.

They know their past lives,
and see heaven and places of loss,
and have attained the end of rebirth:
that's who I call a brahmin.

For name and clan are assigned
as mere convention in the world.
Arising by mutual agreement,
they're assigned to each individual.

For a long time this misconception
has prejudiced those who don't understand.
Ignorant, they declare
that one is a brahmin by birth.

You're not a brahmin by birth,
nor by birth a non-brahmin.
You're a brahmin by your deeds,
and by deeds a non-brahmin.

You're a farmer by your deeds,
by deeds you're a professional;
you're a trader by your deeds,
by deeds are you an employee;

you're a bandit by your deeds,
by deeds you're a soldier;
you're a sacrificer by your deeds,
by deeds you're a ruler.

In this way in accord with truth,
the astute regard deeds.
Seeing dependent origination,
they're expert in deeds and their results.

Deeds make the world go on,
deeds make people go on;
sentient beings are bound by deeds,
like a moving chariot's linchpin.

By austerity and spiritual practice,
by restraint and by taming:
that's how to become a brahmin,
this is the supreme brahmin.

Accomplished in the three knowledges,
peaceful, with rebirth ended,
know them, Vāseṭṭha,
as Brahmā and Sakka to the wise."

When he had spoken, Vāseṭṭha and Bhāradvāja said to him, "Excellent, Master Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, Master Gotama has made the teaching clear in many ways. We go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may Master Gotama remember us as lay followers who have gone for refuge for life."

99. With Subha: *Subha*

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Now at that time the brahmin student Subha, Todeyya's son, was residing in Sāvatthī at a certain householder's home on some business. Then Subha said to that householder, "Householder, I've heard that Sāvatthī does not lack for perfected ones. What ascetic or brahmin might we pay homage to today?"

"Sir, the Buddha is staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. You can pay homage to him."

Acknowledging that householder, Subha went to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

"Master Gotama, the brahmins say: 'Laypeople succeed in the procedure of the skillful teaching, not renunciates.' What do you say about this?"

"On this point, student, I speak after analyzing the question, without making generalizations. I don't praise wrong practice for either laypeople or renunciates. Because of wrong practice, neither laypeople nor renunciates succeed in the procedure of the skillful teaching. I praise right practice for both laypeople and renunciates. Because of right practice, both laypeople and renunciates succeed in the procedure of the skillful teaching."

"Master Gotama, the brahmins say: 'Since the work of the lay life has many requirements, duties, issues, and undertakings it is very fruitful. But since the work of the renunciate has few requirements, duties, issues, and undertakings it is not very fruitful.' What do you say about this?"

"On this point, too, I speak after analyzing the question, without making generalizations. Some work has many requirements, duties, issues, and undertakings, and when it fails it's not very fruitful. Some work has many requirements, duties, issues, and undertakings, and when it succeeds it is very fruitful. Some work has few requirements, duties, issues, and undertakings, and when it fails it's not very fruitful. Some work has few requirements, duties, issues, and undertakings, and when it succeeds it is very fruitful.

And what work has many requirements, duties, issues, and undertakings, and when it fails it's not very fruitful? Farming. And what work has many requirements, duties, issues, and undertakings, and when it succeeds it is very fruitful? Again, it is farming. And what work has few requirements, duties, issues, and undertakings, and when it fails it's not very fruitful? Trade. And what work has few requirements, duties, issues, and undertakings, and when it succeeds it is very fruitful? Again, it's trade.

The lay life is like farming in that it's work with many requirements and when it fails it's not very fruitful; but when it succeeds it is very fruitful. The renunciate life is like trade in that it's work with few requirements and when it fails it's not very fruitful; but when it succeeds it is very fruitful."

"Master Gotama, the brahmins prescribe five things for making merit and succeeding in the skillful."

"If you don't mind, please explain these in this assembly."

“It’s no trouble when gentlemen such as yourself are sitting here.”

“Well, speak then, student.”

“Master Gotama, truth is the first thing. Austerity is the second thing. Celibacy is the third thing. Recitation is the fourth thing. Generosity is the fifth thing. These are the five things that the brahmins prescribe for making merit and succeeding in the skillful. What do you say about this?”

“Well, student, is there even a single one of the brahmins who says this: ‘I declare the result of these five things after realizing it with my own insight’?”

“No, Master Gotama.”

“Well, is there even a single teacher of the brahmins, or a teacher’s teacher, or anyone back to the seventh generation of teachers, who says this: ‘I declare the result of these five things after realizing it with my own insight’?”

“No, Master Gotama.”

“Well, what of the ancient hermits of the brahmins, namely Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamadaggi, Aṅgīrasa, Bhāradvāja, Vāseṭṭha, Kassapa, and Bhagu? They were the authors and propagators of the hymns. Their hymnal was sung and propagated and compiled in ancient times; and these days, brahmins continue to sing and chant it, chanting what was chanted and teaching what was taught. Did even they say: ‘We declare the result of these five things after realizing it with our own insight’?”

“No, Master Gotama.”

“So, student, it seems that there is not a single one of the brahmins, not even anyone back to the seventh generation of teachers, nor even the ancient hermits of the brahmins who says: ‘We declare the result of these five things after realizing it with our own insight.’

Suppose there was a queue of blind men, each holding the one in front: the first one does not see, the middle one does not see, and the last one does not see. In the same way, it seems to me that the brahmins' statement turns out to be comparable to a queue of blind men: the first one does not see, the middle one does not see, and the last one does not see."

When he said this, Subha became angry and upset with the Buddha because of the simile of the queue of blind men. He even attacked and badmouthed the Buddha himself, saying, "The ascetic Gotama will be worsted!" He said to the Buddha:

"Master Gotama, the brahmin Pokkharasāti Upamañña of the Subhaga Forest says: 'This is exactly what happens with some ascetics and brahmins. They claim to have a superhuman distinction in knowledge and vision worthy of the noble ones. But their statement turns out to be a joke—mere words, void and hollow. For how on earth can a human being know or see or realize a superhuman distinction in knowledge and vision worthy of the noble ones? That is not possible.'"

"But student, does Pokkharasāti understand the minds of all these ascetics and brahmins, having comprehended them with his mind?"

"Master Gotama, Pokkharasāti doesn't even know the mind of his own bonded maid Puṇṇikā, so how could he know all those ascetics and brahmins?"

"Suppose there was a person blind from birth. They couldn't see sights that are dark or bright, or blue, yellow, red, or magenta. They couldn't see even and uneven ground, or the stars, or the moon and sun. They'd say: 'There's no such thing as dark and bright sights, and no-one who sees them. There's no such thing as blue, yellow, red, magenta, even and uneven ground, stars, moon and sun, and no-one who sees these

things. I don't know it or see it, therefore it doesn't exist.' Would they be speaking rightly?"

"No, Master Gotama. There are such things as dark and bright sights, and one who sees them. There is blue, yellow, red, magenta, even and uneven ground, stars, moon and sun, and one who sees these things. So it's not right to say this: 'I don't know it or see it, therefore it doesn't exist.'"

"In the same way, Pokkharasāti is blind and sightless. It's not possible for him to know or see or realize a superhuman distinction in knowledge and vision worthy of the noble ones.

What do you think, student? There are well-to-do brahmins of Kosala such as the brahmins Caṅkī, Tārukkha, Pokkharasāti, Jāṇussoṇi, and your father Todeyya. What's better for them: that their speech agrees or disagrees with accepted usage?"

"That it agrees, Master Gotama."

"What's better for them: that their speech is thoughtful or thoughtless?"

"That it is thoughtful."

"What's better for them: that their speech follows reflection or is unreflective?"

"That it follows reflection."

"What's better for them: that their speech is beneficial or worthless?"

"That it's beneficial."

"What do you think, student? If this is so, does Pokkharasāti's speech agree or disagree with accepted usage?"

"It disagrees, Master Gotama."

"Is it thoughtful or thoughtless?"

"Thoughtless."

"Is it reflective or unreflective?"

"Unreflective."

"Is it beneficial or worthless?"

"Worthless."

"Student, there are these five hindrances. What five? The hindrances of sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. These are the five hindrances. Pokkharasāti is caged, trapped, covered, and engulfed by these five hindrances. It's not possible for him to know or see or realize a superhuman distinction in knowledge and vision worthy of the noble ones.

There are these five kinds of sensual stimulation. What five? There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. There are sounds known by the ear … smells known by the nose … tastes known by the tongue … touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation.

Pokkharasāti enjoys himself with these five kinds of sensual stimulation, tied, infatuated, attached, blind to the drawbacks, and not understanding the escape. It's not possible for him to know or see or realize a superhuman distinction in knowledge and vision worthy of the noble ones.

What do you think, student? Which would have better flames, color, and radiance: a fire that depends on grass and logs as fuel, or one that does not?"

"If it were possible for a fire to burn without depending on grass and logs as fuel, that would have better flames, color, and radiance."

"But it isn't possible, except by psychic power. Rapture that depends on the five kinds of sensual stimulation is like a fire that depends on grass and logs as fuel. Rapture that's apart from sensual pleasures and unskillful qualities is like a fire that doesn't depend on grass and logs as fuel.

And what is rapture that's apart from sensual pleasures and unskillful qualities? It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. This is rapture that's apart from sensual pleasures and unskillful qualities.

Furthermore, as the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected. This too is rapture that's apart from sensual pleasures and unskillful qualities.

Of the five things that the brahmins prescribe for making merit and succeeding in the skillful, which do they say is the most fruitful?"

"Generosity."

"What do you think, student? Suppose a brahmin was setting up a big sacrifice. Then two brahmins came along, thinking to participate. Then one of those brahmins thought: 'Oh, I hope that I alone get the best seat, the best drink, and the best alms-food in the refectory, not some other brahmin.' But it's possible that some other brahmin gets the best seat, the best drink, and the best alms-food in the refectory. Thinking, 'Some other brahmin has got the best seat, the best drink, the best alms-food,' they get angry and bitter. What do the brahmins say is the result of this?"

"Master Gotama, brahmins don't give gifts so that others will get angry and upset. Rather, they give only out of compassion."

"In that case, isn't compassion a sixth ground for making merit?"

"In that case, compassion is a sixth ground for making merit."

"Of the five things that the brahmins prescribe for making merit and succeeding in the skillful, where do you usually find them: among laypeople or renunciates?"

"Mostly among renunciates, and less so among lay people. For a lay person has many requirements, duties, issues, and undertakings, and they can't always tell the truth, practice austerities, be celibate, do lots of recitation, or be very generous. But a renunciate has few requirements, duties, issues, and undertakings, and they can always tell the truth, practice austerities, be celibate, do lots of recitation, and be very generous. Of the five things that the brahmins prescribe for making merit and succeeding in the skillful, I usually find them among renunciates, and less so among laypeople."

"I say that the five things prescribed by the brahmins for making merit are prerequisites of the mind for developing a mind free of enmity and ill will.

Take a mendicant who speaks the truth. Thinking, 'I'm truthful,' they find joy in the meaning and the teaching, and find joy connected with the teaching. And I say that joy connected with the skillful is a prerequisite of the mind for developing a mind free of enmity and ill will.

Take a mendicant who practices austerities ... is celibate ... does lots of recitation ... and is very generous. Thinking, 'I'm very generous,' they find joy in the meaning and the teaching, and find joy connected with the teaching. And I say that joy connected with the skillful is a prerequisite of the mind for developing a mind free of enmity and ill will. I say that these five things prescribed by the brahmins for making merit are prerequisites of the mind for developing a mind free of enmity and ill will."

When he had spoken, Subha said to him, "Master Gotama, I have heard that the ascetic Gotama knows a path to companionship with Brahmā."

"What do you think, student? Is the village of Naḷakāra nearby?"

"Yes it is, sir."

"What do you think, student? Suppose a person was born and raised in Naḷakāra. And as soon as they left the town some people asked them for the road to Naḷakāra. Would they be slow or hesitant to answer?"

"No, Master Gotama. Why is that? Because they were born and raised in Naḷakāra. They're well acquainted with all the roads to the village."

"Still, it's possible they might be slow or hesitant to answer. But the Realized One is never slow or hesitant when questioned about the Brahmā realm or the practice that leads to the Brahmā realm. I understand Brahmā, the Brahmā realm, and the practice that leads to the Brahmā realm, practicing in accordance with which one is reborn in the Brahmā realm."

"Master Gotama, I have heard that the ascetic Gotama teaches a path to companionship with Brahmā. Please teach me that path."

"Well then, student, listen and pay close attention, I will speak."

"Yes, sir," replied Subha. The Buddha said this:

"And what is a path to companionship with Brahmā? Firstly, a mendicant meditates spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. When the heart's release by love has been developed and

cultivated like this, any limited deeds they've done don't remain or persist there. Suppose there was a powerful horn blower. They'd easily make themselves heard in the four directions. In the same way, when the heart's release by love has been developed and cultivated like this, any limited deeds they've done don't remain or persist there. This is a path to companionship with Brahmā.

Furthermore, a mendicant meditates spreading a heart full of compassion ...

They meditate spreading a heart full of rejoicing ...

They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will. When the heart's release by equanimity has been developed and cultivated like this, any limited deeds they've done don't remain or persist there. Suppose there was a powerful horn blower. They'd easily make themselves heard in the four directions. In the same way, when the heart's release by equanimity has been developed and cultivated like this, any limited deeds they've done don't remain or persist there. This too is a path to companionship with Brahmā."

When he had spoken, Subha said to him, "Excellent, Master Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, Master Gotama has made the teaching clear in many ways. I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may Master Gotama remember me as a lay follower who has gone for

refuge for life. Well, now, Master Gotama, I must go. I have many duties, and much to do."

"Please, student, go at your convenience." And then Subha approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Now at that time the brahmin Jāṇussoṇi drove out from Sāvatthī in the middle of the day in an all-white chariot drawn by mares. He saw the student Subha coming off in the distance, and said to him, "So, Master Bharadvāja, where are you coming from in the middle of the day?"

"Just now, good sir, I've come from the presence of the ascetic Gotama."

"What do you think of the ascetic Gotama's lucidity of wisdom? Do you think he's astute?"

"My good man, who am I to judge the ascetic Gotama's lucidity of wisdom? You'd really have to be on the same level to judge his lucidity of wisdom."

"Master Bharadvāja praises the ascetic Gotama with lofty praise indeed."

"Who am I to praise the ascetic Gotama? He is praised by the praised as the best of gods and humans. The five things that the brahmins prescribe for making merit and succeeding in the skillful he says are prerequisites of the mind for developing a mind free of enmity and ill will."

When he had spoken, Jāṇussoṇi got down from his chariot, arranged his robe over one shoulder, knelt on his right knee, raised his joined palms toward the Buddha, and was inspired to exclaim three times, "King Pasenadi of Kosala is lucky, so very lucky that the Realized One, the perfected one, the fully awakened Buddha is living in his realm!"

100. With Saṅgārava: *Saṅgārava*

So I have heard. At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants. Now at that time a brahmin lady named Dhanañjānī was residing at Caṇḍalakappa. She was devoted to the Buddha, the teaching, and the Saṅgha. Once, she tripped and was inspired to exclaim three times:

"Homage to that Blessed One, the perfected one, the fully awakened Buddha!

Homage to that Blessed One, the perfected one, the fully awakened Buddha!

Homage to that Blessed One, the perfected one, the fully awakened Buddha!"

Now at that time the brahmin student Saṅgārava was residing in Caṇḍalakappa. He was young, newly tonsured; he was sixteen years old. He had mastered the three Vedas, together with their vocabularies, ritual, phonology and etymology, and the testament as fifth. He knew philology and grammar, and was well versed in cosmology and the marks of a great man.

Hearing Dhanañjānī's exclamation, he said to her, "The brahmin lady named Dhanañjānī is a disgrace! Though brahmins who are proficient in the three Vedas are found, she praises that shaveling, that fake ascetic."

“But my little dear, you don’t understand the Buddha’s ethics and wisdom. If you did, you’d never think of abusing or insulting him.”

“Well then, ma’am, let me know when the Buddha arrives in Caṇḍalakappa.”

“I will, dear,” she replied.

And then the Buddha, traveling stage by stage in the Kosalan lands, arrived at Caṇḍalakappa, where he stayed in the mango grove of the Todeyya brahmins.

Dhanañjānī heard that he had arrived. So she went to Saṅgārava and told him, adding, “Please, my little dear, go at your convenience.”

“Yes, ma’am,” replied Saṅgārava. He went to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“Master Gotama, there are some ascetics and brahmins who claim to have mastered the fundamentals of the spiritual life having attained perfection and consummation of insight in the present life. Where do you stand regarding these?”

“I say there is a diversity among those who claim to have mastered the fundamentals of the spiritual life having attained perfection and consummation of insight in the present life. There are some ascetics and brahmins who are oral transmitters. Through oral transmission they claim to have mastered the fundamentals of the spiritual life. For example, the brahmins who are proficient in the three Vedas. There are some ascetics and brahmins who solely by mere faith claim to have mastered the fundamentals of the spiritual life. For example, those who rely on logic and inquiry. There are some ascetics and brahmins who, having directly known for themselves the principle regarding teachings not learned

before from another, claim to have mastered the fundamentals of the spiritual life. I am one of those. And here's a way to understand that I am one of them.

Before my awakening—when I was still unawakened but intent on awakening—I thought: 'Living in a house is cramped and dirty, but the life of one gone forth is wide open. It's not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell. Why don't I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?' Some time later, while still black-haired, blessed with youth, in the prime of life—though my mother and father wished otherwise, weeping with tearful faces—I shaved off my hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness.

Once I had gone forth I set out to discover what is skillful, seeking the supreme state of sublime peace. I approached Āḷāra Kālāma and said to him, 'Reverend Kālāma, I wish to live the spiritual life in this teaching and training.'

Āḷāra Kālāma replied, 'Stay, venerable. This teaching is such that a sensible person can soon realize their own teacher's doctrine with their own insight and live having achieved it.'

I quickly memorized that teaching. So far as lip-recital and oral recitation were concerned, I spoke with knowledge and the authority of the elders. I claimed to know and see, and so did others.

Then it occurred to me, 'It is not solely by mere faith that Āḷāra Kālāma declares: "I realize this teaching with my own insight, and live having achieved it." Surely he meditates knowing and seeing this teaching.'

So I approached Āḷāra Kālāma and said to him: 'Reverend Kālāma, to what extent do you say you've realized this

teaching with your own insight?' When I said this, he declared the dimension of nothingness.

Then it occurred to me, 'It's not just Āḷāra Kālāma who has faith, energy, mindfulness, immersion, and wisdom; I too have these things. Why don't I make an effort to realize the same teaching that Āḷāra Kālāma says he has realized with his own insight?' I quickly realized that teaching with my own insight, and lived having achieved it.

So I approached Āḷāra Kālāma and said to him, 'Reverend Kālāma, have you realized this teaching with your own insight up to this point, and declare having achieved it?'

'I have, reverend.'

'I too have realized this teaching with my own insight up to this point, and live having achieved it.'

'We are fortunate, reverend, so very fortunate to see a venerable such as yourself as one of our spiritual companions! So the teaching that I've realized with my own insight, and declare having achieved it, you've realized with your own insight, and live having achieved it. The teaching that you've realized with your own insight, and live having achieved it, I've realized with my own insight, and declare having achieved it. So the teaching that I know, you know, and the teaching you know, I know. I am like you and you are like me. Come now, reverend! We should both lead this community together.'

And that is how my teacher Āḷāra Kālāma placed me, his student, on the same position as him, and honored me with lofty praise.

Then it occurred to me, 'This teaching doesn't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. It only leads as far as rebirth in the dimension of nothingness.' Realizing that this teaching was inadequate, I left disappointed.

I set out to discover what is skillful, seeking the supreme state of sublime peace. I approached Uddaka, son of Rāma, and said to him, 'Reverend, I wish to live the spiritual life in this teaching and training.'

Uddaka replied, 'Stay, venerable. This teaching is such that a sensible person can soon realize their own teacher's doctrine with their own insight and live having achieved it.'

I quickly memorized that teaching. So far as lip-recital and oral recitation were concerned, I spoke with knowledge and the authority of the elders. I claimed to know and see, and so did others.

Then it occurred to me, 'It is not solely by mere faith that Rāma declared: "I realize this teaching with my own insight, and live having achieved it." Surely he meditated knowing and seeing this teaching.'

So I approached Uddaka, son of Rāma, and said to him, 'Reverend, to what extent did Rāma say he'd realized this teaching with his own insight?' When I said this, Uddaka, son of Rāma, declared the dimension of neither perception nor non-perception.

Then it occurred to me, 'It's not just Rāma who had faith, energy, mindfulness, immersion, and wisdom; I too have these things. Why don't I make an effort to realize the same teaching that Rāma said he had realized with his own insight?' I quickly realized that teaching with my own insight, and lived having achieved it.

So I approached Uddaka, son of Rāma, and said to him, 'Reverend, had Rāma realized this teaching with his own insight up to this point, and declared having achieved it?'

'He had, reverend.'

'I too have realized this teaching with my own insight up to this point, and live having achieved it.'

‘We are fortunate, reverend, so very fortunate to see a venerable such as yourself as one of our spiritual companions! So the teaching that Rāma had realized with his own insight, and declared having achieved it, you’ve realized with your own insight, and live having achieved it. The teaching that you’ve realized with your own insight, and live having achieved it, Rāma had realized with his own insight, and declared having achieved it. So the teaching that Rāma directly knew, you know, and the teaching you know, Rāma directly knew. Rāma was like you and you are like Rāma. Come now, reverend! You should lead this community.’ And that is how my spiritual companion Uddaka, son of Rāma, placed me in the position of a teacher, and honored me with lofty praise.

Then it occurred to me, ‘This teaching doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. It only leads as far as rebirth in dimension of neither perception nor non-perception.’ Realizing that this teaching was inadequate, I left disappointed.

I set out to discover what is skillful, seeking the supreme state of sublime peace. Traveling stage by stage in the Magadhan lands, I arrived at Senanigama near Uruvelā. There I saw a delightful park, a lovely grove with a flowing river that was clean and charming, with smooth banks. And nearby was a village to go for alms. Then it occurred to me, ‘This park is truly delightful, a lovely grove with a flowing river that’s clean and charming, with smooth banks. And nearby there’s a village to go for alms. This is good enough for a gentleman who wishes to put forth effort in meditation.’ So I sat down right there, thinking: ‘This is good enough for meditation.’

And then these three examples, which were neither supernaturally inspired, nor learned before in the past, occurred to me. Suppose there was a green, sappy log, and it

was lying in water. Then a person comes along with a drill-stick, thinking to light a fire and produce heat. What do you think, Bhāradvāja? By drilling the stick against that green, sappy log lying in water, could they light a fire and produce heat?"

"No, Master Gotama. Why is that? Because it's a green, sappy log, and it's lying in the water. That person will eventually get weary and frustrated."

"In the same way, there are ascetics and brahmins who don't live withdrawn in body and mind from sensual pleasures. They haven't internally given up or stilled desire, affection, infatuation, thirst, and passion for sensual pleasures. Regardless of whether or not they feel painful, sharp, severe, acute feelings due to overexertion, they are incapable of knowledge and vision, of supreme awakening. This was the first example that occurred to me.

Then a second example occurred to me. Suppose there was a green, sappy log, and it was lying on dry land far from the water. Then a person comes along with a drill-stick, thinking to light a fire and produce heat. What do you think, Bhāradvāja? By drilling the stick against that green, sappy log on dry land far from water, could they light a fire and produce heat?"

"No, Master Gotama. Why is that? Because it's still a green, sappy log, despite the fact that it's lying on dry land far from water. That person will eventually get weary and frustrated."
"In the same way, there are ascetics and brahmins who live withdrawn in body and mind from sensual pleasures. But they haven't internally given up or stilled desire, affection, infatuation, thirst, and passion for sensual pleasures. Regardless of whether or not they feel painful, sharp, severe, acute feelings due to overexertion, they are incapable of

knowledge and vision, of supreme awakening. This was the second example that occurred to me.

Then a third example occurred to me. Suppose there was a dried up, withered log, and it was lying on dry land far from the water. Then a person comes along with a drill-stick, thinking to light a fire and produce heat. What do you think, Bhāradvāja? By drilling the stick against that dried up, withered log on dry land far from water, could they light a fire and produce heat?"

"Yes, Master Gotama. Why is that? Because it's a dried up, withered log, and it's lying on dry land far from water."

"In the same way, there are ascetics and brahmins who live withdrawn in body and mind from sensual pleasures. And they have internally given up and stilled desire, affection, infatuation, thirst, and passion for sensual pleasures. Regardless of whether or not they feel painful, sharp, severe, acute feelings due to overexertion, they are capable of knowledge and vision, of supreme awakening. This was the third example that occurred to me. These are the three examples, which were neither supernaturally inspired, nor learned before in the past, that occurred to me.

Then it occurred to me, 'Why don't I, with teeth clenched and tongue pressed against the roof of my mouth, squeeze, squash, and torture mind with mind.' So that's what I did, until sweat ran from my armpits. It was like when a strong man grabs a weaker man by the head or throat or shoulder and squeezes, squashes, and tortures them. In the same way, with teeth clenched and tongue pressed against the roof of my mouth, I squeezed, squashed, and tortured mind with mind until sweat ran from my armpits. My energy was roused up and unflagging, and my mindfulness was established and lucid, but

my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving.

Then it occurred to me, 'Why don't I practice the breathless absorption?' So I cut off my breathing through my mouth and nose. But then winds came out my ears making a loud noise, like the puffing of a blacksmith's bellows. My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving.

Then it occurred to me, 'Why don't I keep practicing the breathless absorption?' So I cut off my breathing through my mouth and nose. But then strong winds ground my head, like a strong man was drilling into my head with a sharp point. My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving.

Then it occurred to me, 'Why don't I keep practicing the breathless absorption?' So I cut off my breathing through my mouth and nose. But then I got a severe headache, like a strong man was tightening a tough leather strap around my head. My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving.

Then it occurred to me, 'Why don't I keep practicing the breathless absorption?' So I cut off my breathing through my mouth and nose. But then strong winds carved up my belly, like a deft butcher or their apprentice was slicing my belly open with a meat cleaver. My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving.

Then it occurred to me, ‘Why don’t I keep practicing the breathless absorption?’ So I cut off my breathing through my mouth and nose. But then there was an intense burning in my body, like two strong men grabbing a weaker man by the arms to burn and scorch him on a pit of glowing coals. My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I’d pushed too hard with that painful striving.

Then some deities saw me and said, ‘The ascetic Gotama is dead.’ Others said, ‘He’s not dead, but he’s dying.’ Others said, ‘He’s not dead or dying. The ascetic Gotama is a perfected one, for that is how the perfected ones live.’

Then it occurred to me, ‘Why don’t I practice completely cutting off food?’

But deities came to me and said, ‘Good sir, don’t practice totally cutting off food. If you do, we’ll infuse divine nectar into your pores and you will live on that.’

Then it occurred to me, ‘If I claim to be completely fasting while these deities are infusing divine nectar in my pores, that would be a lie on my part.’ So I dismissed those deities, saying, ‘There’s no need.’

Then it occurred to me, ‘Why don’t I just take a little bit of food each time, a cup of broth made from mung beans, lentils, chickpeas, or green gram.’ So that’s what I did, until my body became extremely emaciated. Due to eating so little, my limbs became like the joints of an eighty-year-old or a corpse, my bottom became like a camel’s hoof, my vertebrae stuck out like beads on a string, and my ribs were as gaunt as the broken-down rafters on an old barn. Due to eating so little, the gleam of my eyes sank deep in their sockets, like the gleam of water sunk deep down a well. Due to eating so little, my scalp shriveled and withered like a green bitter-gourd in the wind

and sun. Due to eating so little, the skin of my belly stuck to my backbone, so that when I tried to rub the skin of my belly I grabbed my backbone, and when I tried to rub my backbone I rubbed the skin of my belly. Due to eating so little, when I tried to urinate or defecate I fell face down right there. Due to eating so little, when I tried to relieve my body by rubbing my limbs with my hands, the hair, rotted at its roots, fell out.

Then some people saw me and said: 'The ascetic Gotama is black.' Some said: 'He's not black, he's brown.' Some said: 'He's neither black nor brown. The ascetic Gotama has tawny skin.' That's how far the pure, bright complexion of my skin had been ruined by taking so little food.

Then it occurred to me, 'Whatever ascetics and brahmins have experienced painful, sharp, severe, acute feelings due to overexertion—whether in the past, future, or present—this is as far as it goes, no-one has done more than this. But I have not achieved any superhuman distinction in knowledge and vision worthy of the noble ones by this severe, grueling work. Could there be another path to awakening?'

Then it occurred to me, 'I recall sitting in the cool shade of the rose-apple tree while my father the Sakyan was off working. Quite secluded from sensual pleasures, secluded from unskillful qualities, I entered and remained in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. Could that be the path to awakening?' Stemming from that memory came the realization: '*That* is the path to awakening!'

Then it occurred to me, 'Why am I afraid of that pleasure, for it has nothing to do with sensual pleasures or unskillful qualities?' I thought, 'I'm not afraid of that pleasure, for it has nothing to do with sensual pleasures or unskillful qualities.'

Then it occurred to me, ‘I can’t achieve that pleasure with a body so excessively emaciated. Why don’t I eat some solid food, some rice and porridge?’ So I ate some solid food.

Now at that time the five mendicants were attending on me, thinking, ‘The ascetic Gotama will tell us of any truth that he realizes.’ But when I ate some solid food, they left disappointed in me, saying, ‘The ascetic Gotama has become indulgent; he has strayed from the struggle and returned to indulgence.’

After eating solid food and gathering my strength, quite secluded from sensual pleasures, secluded from unskillful qualities, I entered and remained in the first absorption … As the placing of the mind and keeping it connected were stilled, I entered and remained in the second absorption … third absorption … fourth absorption.

When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward recollection of past lives. I recollected many past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. And so I recollected my many kinds of past lives, with features and details.

This was the first knowledge, which I achieved in the first watch of the night. Ignorance was destroyed and knowledge arose; darkness was destroyed and light arose, as happens for a meditator who is diligent, keen, and resolute.

When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward knowledge of the death and rebirth of sentient beings. With clairvoyance that is

purified and superhuman, I saw sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. I understood how sentient beings are reborn according to their deeds ...

This was the second knowledge, which I achieved in the middle watch of the night. Ignorance was destroyed and knowledge arose; darkness was destroyed and light arose, as happens for a meditator who is diligent, keen, and resolute.

When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward knowledge of the ending of defilements. I truly understood: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'. I truly understood: 'These are defilements' ... 'This is the origin of defilements' ... 'This is the cessation of defilements' ... 'This is the practice that leads to the cessation of defilements'.

Knowing and seeing like this, my mind was freed from the defilements of sensuality, desire to be reborn, and ignorance. When it was freed, I knew it was freed.

I understood: 'Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.'

This was the third knowledge, which I achieved in the last watch of the night. Ignorance was destroyed and knowledge arose; darkness was destroyed and light arose, as happens for a meditator who is diligent, keen, and resolute."

When he had spoken, Saṅgārava said to the Buddha, "Master Gotama's effort was steadfast and appropriate for a good person, since he is a perfected one, a fully awakened Buddha. But Master Gotama, do gods absolutely exist?"

"I've understood the existence of gods in terms of causes."

"But Master Gotama, when asked 'Do gods exist?' why did you say that you have understood the existence of gods in terms of causes? If that's the case, isn't it a hollow lie?"

"When asked 'Do gods exist', whether you reply 'Gods exist' or 'I've understood it in terms of causes' a sensible person would come to the definite conclusion that gods exist."

"But why didn't you say that in the first place?"

"It's widely agreed in the world that gods exist."

When he had spoken, Saṅgārava said to the Buddha, "Excellent, Master Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, Master Gotama has made the Teaching clear in many ways. I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life."

Part Three: The Final Fifty Discourses
Uparipaṇṇāsapāḷi

1. The Division at Devadaha
Devadahavagga

101. At Devadaha: *Devadaha*

So I have heard. At one time the Buddha was staying in the land of the Sakyans, near the Sakyan town named Devadaha. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, there are some ascetics and brahmins who have this doctrine and view: 'Everything this individual experiences—pleasurable, painful, or neutral—is because of past deeds. So, due to eliminating past deeds by mortification, and not doing any new deeds, there's nothing to come up in the future. With nothing to come up in the future, deeds end. With the ending of deeds, suffering ends. With the ending of suffering, feeling ends. And with the ending of feeling, all suffering will have been worn away.' Such is the doctrine of the Jain ascetics.

I've gone up to the Jain ascetics who say this and said, 'Is it really true that this is the venerables' view?' They admitted that it is.

I said to them, 'But reverends, do you know for sure that you existed in the past, and it is not the case that you didn't exist?'

'No we don't, reverend.'

'But reverends, do you know for sure that you did bad deeds in the past?'

'No we don't, reverend.'

‘But reverends, do you know that you did such and such bad deeds?’

‘No we don’t, reverend.’

‘But reverends, do you know that so much suffering has already been worn away? Or that so much suffering still remains to be worn away? Or that when so much suffering is worn away all suffering will have been worn away?’

‘No we don’t, reverend.’

‘But reverends, do you know about giving up unskillful qualities in the present life and embracing skillful qualities?’

‘No we don’t, reverend.’

‘So it seems that you don’t know any of these things. In that case, it’s not appropriate for the Jain venerables to declare this.

Now, supposing you did know these things. In that case, it would be appropriate for the Jain venerables to declare this.

Suppose a man was struck by an arrow thickly smeared with poison, causing painful feelings, sharp and severe. Their friends and colleagues, relatives and kin would get a field surgeon to treat them. The surgeon would cut open the wound with a scalpel, causing painful feelings, sharp and severe. They’d probe for the arrow, causing painful feelings, sharp and severe. They’d extract the arrow, causing painful feelings, sharp and severe. They’d apply cauterizing medicine to the wound, causing painful feelings, sharp and severe. After some time that wound would be healed and the skin regrown. They’d be healthy, happy, autonomous, master of themselves, able to go where they wanted.

They’d think, “Earlier I was struck by an arrow thickly smeared with poison, causing painful feelings, sharp and severe. My friends and colleagues, relatives and kin got a field surgeon to treat me. At each step, the treatment was painful. But these days that wound is healed and the skin regrown. I’m

healthy, happy, autonomous, my own master, able to go where I want."

In the same way, reverends, if you knew about these things, it would be appropriate for the Jain venerables to declare this.

But since you don't know any of these things, it's not appropriate for the Jain venerables to declare this.'

When I said this, those Jain ascetics said to me, 'Reverend, the Jain leader Nāṭaputta claims to be all-knowing and all-seeing, to know and see everything without exception, thus: "Knowledge and vision are constantly and continually present to me, while walking, standing, sleeping, and waking."

He says: "O reverend Jain ascetics, you have done bad deeds in a past life. Wear them away with these severe and grueling austerities. And when you refrain from such deeds in the present by way of body, speech, and mind, you're not doing any bad deeds for the future. So, due to eliminating past deeds by mortification, and not doing any new deeds, there's nothing to come up in the future. With nothing to come up in the future, deeds end. With the ending of deeds, suffering ends. With the ending of suffering, feeling ends. And with the ending of feeling, all suffering will have been worn away." We like and accept this, and we are satisfied with it.'

When they said this, I said to them, 'These five things can be seen to turn out in two different ways. What five? Faith, preference, oral tradition, reasoned contemplation, and acceptance of a view after consideration. These are the five things that can be seen to turn out in two different ways. In this case, what faith in your teacher do you have when it comes to the past? What preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration?' When I said this, I did not see any legitimate defense of their doctrine from the Jains.

Furthermore, I said to those Jain ascetics, ‘What do you think, reverends? At a time of intense exertion and striving do you experience painful, sharp, severe, acute feelings due to overexertion? Whereas at a time without intense exertion and striving do you not experience painful, sharp, severe, acute feelings due to overexertion?’

‘Reverend Gotama, at a time of intense exertion we experience painful, sharp feelings due to overexertion, not without intense exertion.’

‘So it seems that only at a time of intense exertion do you experience painful, sharp feelings due to overexertion, not without intense exertion. In that case, it’s not appropriate for the Jain venerables to declare: “Everything this individual experiences—pleasurable, painful, or neutral—is because of past deeds. ...”

If at a time of intense exertion you did not experience painful, sharp feelings due to overexertion, and if without intense exertion you did experience such feelings, it would be appropriate for the Jain venerables to declare this.

But since this is not the case, aren’t you experiencing painful, sharp feelings due only to your own exertion, which out of ignorance, unknowing, and confusion you misconstrue to imply: “Everything this individual experiences—pleasurable, painful, or neutral—is because of past deeds. ...”?’ When I said this, I did not see any legitimate defense of their doctrine from the Jains.

Furthermore, I said to those Jain ascetics, ‘What do you think, reverends? If a deed is to be experienced in this life, can exertion make it be experienced in lives to come?’

‘No, reverend.’

‘But if a deed is to be experienced in lives to come, can exertion make it be experienced in this life?’

‘No, reverend.’

‘What do you think, reverends? If a deed is to be experienced as pleasure, can exertion make it be experienced as pain?’

‘No, reverend.’

‘But if a deed is to be experienced as pain, can exertion make it be experienced as pleasure?’

‘No, reverend.’

‘What do you think, reverends? If a deed is to be experienced when fully ripened, can exertion make it be experienced when not fully ripened?’

‘No, reverend.’

‘But if a deed is to be experienced when not fully ripened, can exertion make it be experienced when fully ripened?’

‘No, reverend.’

‘What do you think, reverends? If a deed is to be experienced strongly, can exertion make it be experienced weakly?’

‘No, reverend.’

‘But if a deed is to be experienced weakly, can exertion make it be experienced strongly?’

‘No, reverend.’

‘What do you think, reverends? If a deed is to be experienced, can exertion make it not be experienced?’

‘No, reverend.’

‘But if a deed is not to be experienced, can exertion make it be experienced?’

‘No, reverend.’

‘So it seems that exertion cannot change the way deeds are experienced in any of these ways. This being so, your exertion and striving are fruitless.’

Such is the doctrine of the Jain ascetics. Saying this, the Jain ascetics deserve rebuke and criticism on ten legitimate grounds.

If sentient beings experience pleasure and pain because of past deeds, clearly the Jains have done bad deeds in the past, since they now experience such intense pain. If sentient beings experience pleasure and pain because of the Lord God's creation, clearly the Jains were created by a bad God, since they now experience such intense pain. If sentient beings experience pleasure and pain because of circumstance and nature, clearly the Jains arise from bad circumstances, since they now experience such intense pain. If sentient beings experience pleasure and pain because of the class of rebirth, clearly the Jains have been reborn in a bad class, since they now experience such intense pain. If sentient beings experience pleasure and pain because of exertion in the present, clearly the Jains exert themselves badly in the present, since they now experience such intense pain.

The Jains deserve criticism whether or not sentient beings experience pleasure and pain because of past deeds, or the Lord God's creation, or circumstance and nature, or class of rebirth, or exertion in the present. Such is the doctrine of the Jain ascetics. The Jain ascetics who say this deserve rebuke and criticism on these ten legitimate grounds. That's how exertion and striving is fruitless.

And how is exertion and striving fruitful? It's when a mendicant doesn't bring suffering upon themselves; and they don't give up legitimate pleasure, but they're not besotted with that pleasure. They understand: 'When I actively strive I become dispassionate towards this source of suffering. But when I develop equanimity I become dispassionate towards this other source of suffering.' So they either actively strive or develop equanimity as appropriate. Through active striving they become dispassionate towards that specific source of suffering, and so that suffering is worn away. Through

developing equanimity they become dispassionate towards that other source of suffering, and so that suffering is worn away.

Suppose a man is in love with a woman, full of intense desire and lust. Then he sees her standing together with another man, chatting, giggling, and laughing.

What do you think, mendicants? Would that give rise to sorrow, lamentation, pain, sadness, and distress for him?"

"Yes, sir. Why is that? Because that man is in love that woman, full of intense desire and lust."

"Then that man might think: 'I'm in love with that woman, full of intense desire and lust. When I saw her standing together with another man, chatting, giggling, and laughing, it gave rise to sorrow, lamentation, pain, sadness, and distress for me. Why don't I give up that desire and lust for that woman?' So that's what he did. Some time later he sees her again standing together with another man, chatting, giggling, and laughing.

What do you think, mendicants? Would that give rise to sorrow, lamentation, pain, sadness, and distress for him?"

"No, sir. Why is that? Because he no longer desires that woman."

"In the same way, a mendicant doesn't bring suffering upon themselves; and they don't give up legitimate pleasure, but they're not besotted with that pleasure. They understand: 'When I actively strive I become dispassionate towards this source of suffering. But when I develop equanimity I become dispassionate towards this other source of suffering.' So they either actively strive or develop equanimity as appropriate. Through active striving they become dispassionate towards that specific source of suffering, and so that suffering is worn away. Through developing equanimity they become

dispassionate towards that other source of suffering, and so that suffering is worn away. That's how exertion and striving is fruitful.

Furthermore, a mendicant reflects: 'When I live as I please, unskillful qualities grow and skillful qualities decline. But when I strive painfully, unskillful qualities decline and skillful qualities grow. Why don't I strive painfully?' So that's what they do, and as they do so unskillful qualities decline and skillful qualities grow. After some time, they no longer strive painfully. Why is that? Because they have accomplished the goal for which they strived painfully.

Suppose an arrowsmith was heating an arrow shaft between two firebrands, making it straight and fit for use. After it's been made straight and fit for use, they'd no longer heat it to make it straight and fit for use. Why is that? Because they have accomplished the goal for which they heated it.

In the same way, a mendicant reflects: 'When I live as I please, unskillful qualities grow and skillful qualities decline. But when I strive painfully, unskillful qualities decline and skillful qualities grow. Why don't I strive painfully?' ... After some time, they no longer strive painfully. That too is how exertion and striving is fruitful.

Furthermore, a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed. He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-

phrased. And he reveals a spiritual practice that's entirely full and pure.

A householder hears that teaching, or a householder's child, or someone reborn in some clan. They gain faith in the Realized One, and reflect: 'Living in a house is cramped and dirty, but the life of one gone forth is wide open. It's not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell. Why don't I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?' After some time they give up a large or small fortune, and a large or small family circle. They shave off hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.

Once they've gone forth, they take up the training and livelihood of the mendicants. They give up killing living creatures, renouncing the rod and the sword. They're scrupulous and kind, living full of compassion for all living beings. They give up stealing. They take only what's given, and expect only what's given. They keep themselves clean by not thieving. They give up unchastity. They are celibate, set apart, avoiding the common practice of sex. They give up lying. They speak the truth and stick to the truth. They're honest and trustworthy, and don't trick the world with their words. They give up divisive speech. They don't repeat in one place what they heard in another so as to divide people against each other. Instead, they reconcile those who are divided, supporting unity, delighting in harmony, loving harmony, speaking words that promote harmony. They give up harsh speech. They speak in a way that's mellow, pleasing to the ear, lovely, going to the heart, polite, likable and agreeable to the people. They give up talking nonsense. Their words are timely, true, and meaningful, in line with the teaching and training.

They say things at the right time which are valuable, reasonable, succinct, and beneficial. They avoid injuring plants and seeds. They eat in one part of the day, abstaining from eating at night and food at the wrong time. They avoid dancing, singing, music, and seeing shows. They avoid beautifying and adorning themselves with garlands, perfumes, and makeup. They avoid high and luxurious beds. They avoid receiving gold and money, raw grains, raw meat, women and girls, male and female bondservants, goats and sheep, chickens and pigs, elephants, cows, horses, and mares, and fields and land. They avoid running errands and messages; buying and selling; falsifying weights, metals, or measures; bribery, fraud, cheating, and duplicity; mutilation, murder, abduction, banditry, plunder, and violence.

They're content with robes to look after the body and alms-food to look after the belly. Wherever they go, they set out taking only these things. They're like a bird: wherever it flies, wings are its only burden. In the same way, a mendicant is content with robes to look after the body and alms-food to look after the belly. Wherever they go, they set out taking only these things. When they have this entire spectrum of noble ethics, they experience a blameless happiness inside themselves.

When they see a sight with their eyes, they don't get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint. When they hear a sound with their ears ... When they smell an odor with their nose ... When they taste a flavor with their tongue ... When they feel a touch with their body ... When they know a thought with their mind, they don't get caught up

in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint. When they have this noble sense restraint, they experience an unsullied bliss inside themselves.

They act with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

When they have this noble spectrum of ethics, this noble sense restraint, and this noble mindfulness and situational awareness, they frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw. After the meal, they return from alms-round, sit down cross-legged with their body straight, and establish mindfulness right there.

Giving up desire for the world, they meditate with a heart rid of desire, cleansing the mind of desire. Giving up ill will and malevolence, they meditate with a mind rid of ill will, full of compassion for all living beings, cleansing the mind of ill will. Giving up dullness and drowsiness, they meditate with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness. Giving up restlessness and remorse, they meditate without restlessness, their mind peaceful inside, cleansing the mind of restlessness and remorse. Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

They give up these five hindrances, corruptions of the heart that weaken wisdom. Then, quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. That too is how exertion and striving is fruitful.

Furthermore, as the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected. That too is how exertion and striving is fruitful.

Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' That too is how exertion and striving is fruitful.

Furthermore, giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. That too is how exertion and striving is fruitful.

When their mind has become immersed in samādhi like this —purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives. They recollect many kinds of past lives, that is, one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They remember: 'There, I was named this, my clan

was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.' And so they recollect their many kinds of past lives, with features and details. That too is how exertion and striving is fruitful.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the death and rebirth of sentient beings. With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understood how sentient beings are reborn according to their deeds: 'These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they chose to act out of that right view. When their body breaks up, after death, they're reborn in a good place, a heavenly realm.' And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds. That too is how exertion and striving is fruitful.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the ending of defilements. They truly understand: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'. They truly understand: 'These are defilements' ... 'This is the origin of defilements' ... 'This is the cessation of defilements' ... 'This is the practice that leads to the cessation of defilements'.

Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When they're freed, they know they're freed.

They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.' That too is how exertion and striving is fruitful. Such is the doctrine of the Realized One. Saying this, the Realized One deserves praise on ten legitimate grounds.

If sentient beings experience pleasure and pain because of past deeds, clearly the Realized One has done good deeds in the past, since he now experiences such undefiled pleasure. If sentient beings experience pleasure and pain because of the Lord God's creation, clearly the Realized One was created by a good God, since he now experiences such undefiled pleasure. If sentient beings experience pleasure and pain because of circumstance and nature, clearly the Realized One arises from good circumstances, since he now experiences such undefiled pleasure. If sentient beings experience pleasure and pain because of the class of rebirth, clearly the Realized One was reborn in a good class, since he now experiences such undefiled pleasure. If sentient beings experience pleasure and

pain because of exertion in the present, clearly the Realized One exerts himself well in the present, since he now experiences such undefiled pleasure.

The Realized One deserves praise whether or not sentient beings experience pleasure and pain because of past deeds, or the Lord God's creation, or circumstance and nature, or class of rebirth, or exertion in the present. Such is the doctrine of the Realized One. Saying this, the Realized One deserves praise on these ten legitimate grounds."

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

102. The Five and Three: *Pañcattaya*

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, there are some ascetics and brahmins who theorize about the future, and assert various hypotheses concerning the future. Some propose this: 'The self is percipient and is sound after death.' Some propose this: 'The self is non-percipient and is sound after death.' Some propose this: 'The self is neither percipient nor non-percipient and is sound after death.' But some assert the annihilation, eradication, and obliteration of an existing being, while others propose extinguishment in the present life. Thus they assert an existent self that is sound after death; or they assert the annihilation of an existing being; or they propose extinguishment in the present life. In this way five become three, and three become five. This is the passage for recitation of the five and three.

Now, the ascetics and brahmins who assert a self that is percipient and sound after death describe it as having form, or being formless, or both having form and being formless, or neither having form nor being formless. Or they describe it as of unified perception, or of diverse perception, or of limited perception, or of limitless perception. Or some among those

who go beyond this propose universal consciousness, limitless and imperturbable.

The Realized One understands this as follows. There are ascetics and brahmins who assert a self that is percipient and sound after death, describing it as having form, or being formless, or both having form and being formless, or neither having form nor being formless. Or they describe it as of unified perception, or of diverse perception, or of limited perception, or of limitless perception. Or some, aware that 'there is nothing at all', propose the dimension of nothingness, limitless and imperturbable. They declare that this is the purest, highest, best, and supreme of all those perceptions, whether of form or of formlessness or of unity or of diversity. 'All that is conditioned and coarse. But there is the cessation of conditions—*that* is real.' Understanding thus and seeing the escape from it, the Realized One has gone beyond all that.

Now, the ascetics and brahmins who assert a self that is non-percipient and sound after death describe it as having form, or being formless, or both having form and being formless, or neither having form nor being formless.

So they reject those who assert a self that is percipient and sound after death. Why is that? Because they believe that perception is a disease, a boil, a dart, and that the state of non-perception is peaceful and sublime.

The Realized One understands this as follows. There are ascetics and brahmins who assert a self that is non-percipient and sound after death, describing it as having form, or being formless, or both having form and being formless, or neither having form nor being formless. But if any ascetic or brahmin should say this: 'Apart from form, feeling, perception, and choices, I will describe the coming and going of consciousness, its passing away and reappearing, its growth, increase, and

maturity.' That is not possible. 'All that is conditioned and coarse. But there is the cessation of conditions—*that* is real.' Understanding this and seeing the escape from it, the Realized One has gone beyond all that.

Now, the ascetics and brahmins who assert a self that is neither percipient nor non-percipient and sound after death describe it as having form, or being formless, or both having form and being formless, or neither having form nor being formless.

So they reject those who assert a self that is percipient and sound after death, as well as those who assert a self that is non-percipient and sound after death. Why is that? Because they believe that perception is a disease, a boil, a dart, and that the state of neither perception nor non-perception is peaceful and sublime.

The Realized One understands this as follows. There are ascetics and brahmins who assert a self that is neither percipient nor non-percipient and sound after death, describing it as having form, or being formless, or both having form and being formless, or neither having form nor being formless. Some ascetics or brahmins assert the embracing of that dimension merely through the conditioned phenomena of what is seen, heard, thought, and known. But that is said to be a disastrous approach. For that dimension is said to be not attainable by means of conditioned phenomena, but only with a residue of conditioned phenomena. 'All that is conditioned and coarse. But there is the cessation of conditions—*that* is real.' Understanding this and seeing the escape from it, the Realized One has gone beyond all that.

Now, the ascetics and brahmins who assert the annihilation, eradication, and obliteration of an existing being reject those who assert a self that is sound after death, whether percipient

or non-percipient or neither percipient non-percipient. Why is that? Because all of those ascetics and brahmins only assert their attachment to moving up to a higher realm: 'After death we shall be like this! After death we shall be like that!'

Suppose a trader was going to market, thinking: 'With this, that shall be mine! This way, I shall get that!' In the same way, those ascetics and brahmins seem to be like traders when they say: 'After death we shall be like this! After death we shall be like that!' The Realized One understands this as follows. The ascetics and brahmins who assert the annihilation, eradication, and obliteration of an existing being; from fear and disgust with identity, they just keep running and circling around identity. Suppose a dog on a leash was tethered to a strong post or pillar. It would just keeping running and circling around that post or pillar. In the same way, those ascetics and brahmins, from fear and disgust with identity, just keep running and circling around identity. 'All that is conditioned and coarse. But there is the cessation of conditions—*that* is real.' Understanding this and seeing the escape from it, the Realized One has gone beyond all that.

Whatever ascetics and brahmins theorize about the future, and propose various hypotheses concerning the future, all of them propose one or other of these five theses.

There are some ascetics and brahmins who theorize about the past, and propose various hypotheses concerning the past. They propose the following, each insisting that theirs is the only truth and that everything else is wrong. 'The self and the cosmos are eternal.' 'The self and the cosmos are not eternal.' 'The self and the cosmos are both eternal and not eternal.' 'The self and the cosmos are neither eternal nor not eternal.' 'The self and the cosmos are finite.' 'The self and the cosmos are infinite.' 'The self and the cosmos are both finite and infinite.'

‘The self and the cosmos are neither finite nor infinite.’ ‘The self and the cosmos are unified in perception.’ ‘The self and the cosmos are diverse in perception.’ ‘The self and the cosmos have limited perception.’ ‘The self and the cosmos have limitless perception.’ ‘The self and the cosmos experience nothing but happiness.’ ‘The self and the cosmos experience nothing but suffering.’ ‘The self and the cosmos experience both happiness and suffering.’ ‘The self and the cosmos experience neither happiness nor suffering.’

Now, consider the ascetics and brahmins whose view is as follows. ‘The self and the cosmos are eternal. This is the only truth, other ideas are silly.’ It’s simply not possible for them to have purified and clear personal knowledge of this, apart from faith, preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration. And in the absence of such knowledge, even the partial knowledge that they are clear about is said to be grasping on their part. ‘All that is conditioned and coarse. But there is the cessation of conditions —*that* is real.’ Understanding this and seeing the escape from it, the Realized One has gone beyond all that.

Now, consider the ascetics and brahmins whose view is as follows. The self and the cosmos are not eternal, or both eternal and not eternal, or neither eternal nor not-eternal, or finite, or infinite, or both finite and infinite, or neither finite nor infinite, or of unified perception, or of diverse perception, or of limited perception, or of limitless perception, or experience nothing but happiness, or experience nothing but suffering, or experience both happiness and suffering, or experience neither happiness nor suffering. It’s simply not possible for them to have purified and clear personal knowledge of this, apart from faith, preference, oral tradition, reasoned contemplation, or acceptance of a view after

consideration. And in the absence of such knowledge, even the partial knowledge that they are clear about is said to be grasping on their part. 'All that is conditioned and coarse. But there is the cessation of conditions—*that* is real.' Understanding this and seeing the escape from it, the Realized One has gone beyond all that.

Now, some ascetics and brahmins, letting go of theories about the past and the future, shedding the fetters of sensuality, enter and remain in the rapture of seclusion: 'This is peaceful, this is sublime, that is, entering and remaining in the rapture of seclusion.' But that rapture of seclusion of theirs ceases. When the rapture of seclusion ceases, sadness arises; and when sadness ceases, the rapture of seclusion arises.

It's like how the sunlight fills the space when the shadow leaves, or the shadow fills the space when the sunshine leaves. In the same way, when the rapture of seclusion ceases, sadness arises; and when sadness ceases, the rapture of seclusion arises. The Realized One understands this as follows. This good ascetic or brahmin, letting go of theories about the past and the future, shedding the fetters of sensuality, enters and remains in the rapture of seclusion: 'This is peaceful, this is sublime, that is, entering and remaining in the rapture of seclusion.' But that rapture of seclusion of theirs ceases. When the rapture of seclusion ceases, sadness arises; and when sadness ceases, the rapture of seclusion arises. 'All that is conditioned and coarse. But there is the cessation of conditions —*that* is real.' Understanding this and seeing the escape from it, the Realized One has gone beyond all that.

Now, some ascetics and brahmins, letting go of theories about the past and the future, shedding the fetters of sensuality, going beyond the rapture of seclusion, enter and remain in spiritual bliss. 'This is peaceful, this is sublime, that

is, entering and remaining in spiritual bliss.' But that spiritual bliss of theirs ceases. When spiritual bliss ceases, the rapture of seclusion arises; and when the rapture of seclusion ceases, spiritual bliss arises.

It's like how the sunlight fills the space when the shadow leaves, or the shadow fills the space when the sunshine leaves. ... The Realized One understands this as follows. This good ascetic or brahmin, letting go of theories about the past and the future, shedding the fetters of sensuality, going beyond the rapture of seclusion, enters and remains in spiritual bliss. 'This is peaceful, this is sublime, that is, entering and remaining in spiritual bliss.' But that spiritual bliss of theirs ceases. When spiritual bliss ceases, the rapture of seclusion arises; and when the rapture of seclusion ceases, spiritual bliss arises. 'All that is conditioned and coarse. But there is the cessation of conditions —*that* is real.' Understanding this and seeing the escape from it, the Realized One has gone beyond all that.

Now, some ascetics and brahmins, letting go of theories about the past and the future, shedding the fetters of sensuality, going beyond the rapture of seclusion and spiritual bliss, enter and remain in neutral feeling. 'This is peaceful, this is sublime, that is, entering and remaining in neutral feeling.' Then that neutral feeling ceases. When neutral feeling ceases, spiritual bliss arises; and when spiritual bliss ceases, neutral feelings arises.

It's like how the sunlight fills the space when the shadow leaves, or the shadow fills the space when the sunshine leaves. ... The Realized One understands this as follows. This good ascetic or brahmin, letting go of theories about the past and the future, shedding the fetters of sensuality, going beyond the rapture of seclusion and spiritual bliss, enters and remains in neutral feeling. 'This is peaceful, this is sublime, that is,

entering and remaining in neutral feeling.' Then that neutral feeling ceases. When neutral feeling ceases, spiritual bliss arises; and when spiritual bliss ceases, neutral feelings arises. 'All that is conditioned and coarse. But there is the cessation of conditions—*that* is real.' Understanding this and seeing the escape from it, the Realized One has gone beyond all that.

Now, some ascetics and brahmins, letting go of theories about the past and the future, shedding the fetters of sensuality, go beyond the rapture of seclusion, spiritual bliss, and neutral feeling. They regard themselves like this: 'I am at peace; I am extinguished; I am free of grasping.'

The Realized One understands this as follows. This good ascetic or brahmin, letting go of theories about the past and the future, shedding the fetters of sensuality, goes beyond the rapture of seclusion, spiritual bliss, and neutral feeling. They regard themselves like this: 'I am at peace; I am extinguished; I am free of grasping.' Clearly this venerable speaks of a practice that's conducive to extinguishment. Nevertheless, they still grasp at theories about the past or the future, or the fetters of sensuality, or the rapture of seclusion, or spiritual bliss, or neutral feeling. And when they regard themselves like this: 'I am at peace; I am extinguished; I am free of grasping,' that's also said to be grasping on their part. 'All that is conditioned and coarse. But there is the cessation of conditions—*that* is real.' Understanding this and seeing the escape from it, the Realized One has gone beyond all that.

But the Realized One has awakened to the supreme state of sublime peace, that is, liberation by not grasping after truly understanding these six sense fields' origin, ending, gratification, drawback, and escape."

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

103. Is This What You Think Of Me?: *Kinti*

So I have heard. At one time the Buddha was staying near Kusināra, in the Forest of Offerings. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, is this what you think of me? 'The ascetic Gotama teaches the Dhamma for the sake of robes, alms-food, lodgings, or rebirth in this or that state.'"

"No sir, we don't think of you that way."

"If you don't think of me that way, then what exactly do you think of me?"

"We think of you this way: 'The Buddha is compassionate and wants what's best for us. He teaches out of compassion.'"

"So it seems you think that I teach out of compassion.

In that case, each and every one of you should train in the things I have taught from my direct knowledge, that is: the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path. You should train in these things in harmony, appreciating each other, without quarreling.

As you do so, it may happen that two mendicants disagree about the teaching.

Now, you might think, 'These two venerables disagree on both the meaning and the phrasing.' So you should approach

whichever mendicant you think is most amenable and say to them: ‘The venerables disagree on the meaning and the phrasing. But the venerables should know that this is how such disagreement on the meaning and the phrasing comes to be. Please don’t get into a fight about this.’ Then they should approach whichever mendicant they think is most amenable among those who side with the other party and say to them: ‘The venerables disagree on the meaning and the phrasing. But the venerables should know that this is how such disagreement on the meaning and the phrasing comes to be. Please don’t get into a fight about this.’ So you should remember what has been incorrectly memorized as incorrectly memorized and what has been correctly memorized as correctly memorized. Remembering this, you should speak on the teaching and the training.

Now, you might think, ‘These two venerables disagree on the meaning but agree on the phrasing.’ So you should approach whichever mendicant you think is most amenable and say to them: ‘The venerables disagree on the meaning but agree on the phrasing. But the venerables should know that this is how such disagreement on the meaning and agreement on the phrasing comes to be. Please don’t get into a fight about this.’ Then they should approach whichever mendicant they think is most amenable among those who side with the other party and say to them: ‘The venerables disagree on the meaning but agree on the phrasing. But the venerables should know that this is how such disagreement on the meaning and agreement on the phrasing comes to be. Please don’t get into a fight about this.’ So you should remember what has been incorrectly memorized as incorrectly memorized and what has been correctly memorized as correctly memorized. Remembering this, you should speak on the teaching and the training.

Now, you might think, ‘These two venerables agree on the meaning but disagree on the phrasing.’ So you should approach whichever mendicant you think is most amenable and say to them: ‘The venerables agree on the meaning but disagree on the phrasing. But the venerables should know that this is how such agreement on the meaning and disagreement on the phrasing comes to be. But the phrasing is a minor matter. Please don’t get into a fight about something so minor.’ Then they should approach whichever mendicant they think is most amenable among those who side with the other party and say to them: ‘The venerables agree on the meaning but disagree on the phrasing. But the venerables should know that this is how such agreement on the meaning and disagreement on the phrasing comes to be. But the phrasing is a minor matter. Please don’t get into a fight about something so minor.’ So you should remember what has been correctly memorized as correctly memorized and what has been incorrectly memorized as incorrectly memorized. Remembering this, you should speak on the teaching and the training.

Now, you might think, ‘These two venerables agree on both the meaning and the phrasing.’ So you should approach whichever mendicant you think is most amenable and say to them: ‘The venerables agree on both the meaning and the phrasing. But the venerables should know that this is how they come to agree on the meaning and the phrasing. Please don’t get into a fight about this.’ Then they should approach whichever mendicant they think is most amenable among those who side with the other party and say to them: ‘The venerables agree on both the meaning and the phrasing. But the venerables should know that this is how they come to agree on the meaning and the phrasing. Please don’t get into a fight about this.’ So you should remember what has been

correctly memorized as correctly memorized. Remembering this, you should speak on the teaching and the training.

As you train in harmony, appreciating each other, without quarreling, one of the mendicants might commit an offense or transgression. In such a case, you should not be in a hurry to accuse them. The individual should be examined like this: 'I won't be troubled and the other individual won't be hurt, for they're not irritable and hostile. They don't hold fast to their views, but let them go easily. I can draw them away from the unskillful and establish them in the skillful.' If that's what you think, then it's appropriate to speak to them.

But suppose you think this: 'I will be troubled and the other individual will be hurt, for they're irritable and hostile. However, they don't hold fast to their views, but let them go easily. I can draw them away from the unskillful and establish them in the skillful. But for the other individual to get hurt is a minor matter. It's more important that I can draw them away from the unskillful and establish them in the skillful.' If that's what you think, then it's appropriate to speak to them.

But suppose you think this: 'I will be troubled but the other individual won't be hurt, for they're not irritable and hostile. However, they hold fast to their views, refusing to let go. Nevertheless, I can draw them away from the unskillful and establish them in the skillful. But for me to be troubled is a minor matter. It's more important that I can draw them away from the unskillful and establish them in the skillful.' If that's what you think, then it's appropriate to speak to them.

But suppose you think this: 'I will be troubled and the other individual will be hurt, for they're irritable and hostile. And they hold fast to their views, refusing to let go. Nevertheless, I can draw them away from the unskillful and establish them in the skillful. But for me to be troubled and the other individual

to get hurt is a minor matter. It's more important that I can draw them away from the unskillful and establish them in the skillful.' If that's what you think, then it's appropriate to speak to them.

But suppose you think this: 'I will be troubled and the other individual will be hurt, for they're irritable and hostile. And they hold fast to their views, refusing to let go. I cannot draw them away from the unskillful and establish them in the skillful.' Don't underestimate the value of equanimity for such a person.

As you train in harmony, appreciating each other, without quarreling, mutual tale-bearing might come up, with contempt for each other's views, resentful, bitter, and exasperated. In this case you should approach whichever mendicant you think is most amenable among those who side with one party and say to them: 'Reverend, as we were training, mutual tale-bearing came up. If the Ascetic knew about this, would he rebuke it?' Answering rightly, the mendicant should say: 'Yes, reverend, he would.' 'But without giving that up, reverend, can one realize extinguishment?' Answering rightly, the mendicant should say: 'No, reverend, one cannot.'

Then they should approach whichever mendicant they think is most amenable among those who side with the other party and say to them: 'Reverend, as we were training, mutual tale-bearing came up. If the Ascetic knew about this, would he rebuke it?' Answering rightly, the mendicant should say: 'Yes, reverend, he would.' 'But without giving that up, reverend, can one realize extinguishment?' Answering rightly, the mendicant should say: 'No, reverend, one cannot.'

If others should ask that mendicant: 'Were you the venerable who drew those mendicants away from the unskillful and established them in the skillful?' Answering rightly, the

mendicant should say: ‘Well, reverends, I approached the Buddha. He taught me the Dhamma. After hearing that teaching I explained it to those mendicants. When those mendicants heard that teaching they were drawn away from the unskillful and established in the skillful.’ Answering in this way, that mendicant doesn’t glorify themselves or put others down. They answer in line with the teaching, with no legitimate grounds for rebuke and criticism.”

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

104. At Sāmagāma: *Sāmagāma*

So I have heard. At one time the Buddha was staying among the Sakyans near the village of Sāma.

Now at that time the Niganṭha Nātaputta had recently passed away at Pāvā. With his passing the Jain ascetics split, dividing into two factions, arguing, quarreling, and fighting, continually wounding each other with barbed words: 'You don't understand this teaching and training. I understand this teaching and training. What, you understand this teaching and training? You're practicing wrong. I'm practicing right. I stay on topic, you don't. You said last what you should have said first. You said first what you should have said last. What you've thought so much about has been disproved. Your doctrine is refuted. Go on, save your doctrine! You're trapped; get yourself out of this—if you can!' You'd think there was nothing but slaughter going on among the Jain ascetics. And the Niganṭha Nātaputta's white-clothed lay disciples were disillusioned, dismayed, and disappointed in the Jain ascetics. They were equally disappointed with a teaching and training so poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha, with broken monument and without a refuge.

And then, after completing the rainy season residence near Pāvā, the novice Cunda went to see Venerable Ānanda at Sāma

village. He bowed, sat down to one side, and told him what had happened.

Ānanda said to him, "Reverend Cunda, we should see the Buddha about this matter. Come, let's go to the Buddha and inform him about this."

"Yes, sir," replied Cunda.

Then Ānanda and Cunda went to the Buddha, bowed, sat down to one side, and Ānanda informed him of what Cunda had said. He went on to say, "Sir, it occurs to me: 'When the Buddha has passed away, let no dispute arise in the Saṅgha. For such a dispute would be for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans.'"

"What do you think, Ānanda? Do you see even two mendicants who disagree regarding the things I have taught from my direct knowledge, that is, the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path?"

"No, sir, I do not. Nevertheless, there are some individuals who appear to live obedient to the Buddha, but when the Buddha has passed away they might create a dispute in the Saṅgha regarding livelihood or the monastic code. Such a dispute would be for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans."

"Ānanda, dispute about livelihood or the monastic code is a minor matter. But should a dispute arise in the Saṅgha concerning the path or the practice, that would be for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans.

Ānanda, there are these six roots of disputes. What six? Firstly, a mendicant is irritable and hostile. Such a mendicant lacks respect and reverence for the teacher, the teaching, and

the Saṅgha, and they don't fulfill the training. They create a dispute in the Saṅgha, which is for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans. If you see such a root of disputes in yourselves or others, you should try to give up this bad thing. If you don't see it, you should practice so that it doesn't come up in the future. That's how to give up this bad root of quarrels, so it doesn't come up in the future.

Furthermore, a mendicant is offensive and contemptuous … They're jealous and stingy … They're devious and deceitful … They have wicked desires and wrong view … They're attached to their own views, holding them tight, and refusing to let go. Such a mendicant lacks respect and reverence for the teacher, the teaching, and the Saṅgha, and they don't fulfill the training. They create a dispute in the Saṅgha, which is for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans. If you see such a root of quarrels in yourselves or others, you should try to give up this bad thing. If you don't see it, you should practice so that it doesn't come up in the future. That's how to give up this bad root of quarrels, so it doesn't come up in the future. These are the six roots of quarrels.

There are four kinds of disciplinary issues. What four? Disciplinary issues due to disputes, accusations, offenses, or proceedings. These are the four kinds of disciplinary issues. There are seven methods for the settlement of any disciplinary issues that might arise. Removal in the presence of those concerned is applicable. Removal by accurate recollection is applicable. Removal due to recovery from madness is applicable. The offense should be acknowledged. The decision of a majority. A verdict of aggravated misconduct. Covering over with grass.

And how is there removal in the presence of those concerned? It's when mendicants are disputing: 'This is the teaching,' 'This is not the teaching,' 'This is the training,' 'This is not the training.' Those mendicants should all sit together in harmony and thoroughly go over the guidelines of the teaching. They should settle that disciplinary issue in agreement with the guidelines. That's how there is removal in the presence of those concerned. And that's how certain disciplinary issues are settled, that is, by removal in the presence of those concerned.

And how is there the decision of a majority? If those mendicants are not able to settle that issue in that monastery, they should go to another monastery with more mendicants. There they should all sit together in harmony and thoroughly go over the guidelines of the teaching. They should settle that disciplinary issue in agreement with the guidelines. That's how there is the decision of a majority. And that's how certain disciplinary issues are settled, that is, by decision of a majority.

And how is there removal by accurate recollection? It's when mendicants accuse a mendicant of a serious offense; one entailing expulsion, or close to it: 'Venerable, do you recall committing the kind of serious offense that entails expulsion or close to it?' They say: 'No, reverends, I don't recall committing such an offense.' The removal by accurate recollection is applicable to them. That's how there is the removal by accurate recollection. And that's how certain disciplinary issues are settled, that is, by removal by accurate recollection.

And how is there removal by recovery from madness? It's when mendicants accuse a mendicant of the kind of serious offense that entails expulsion, or close to it: 'Venerable, do you recall committing the kind of serious offense that entails

expulsion or close to it?' They say: 'No, reverends, I don't recall committing such an offense.' But though they try to get out of it, the mendicants pursue the issue: 'Surely the venerable must know perfectly well if you recall committing an offense that entails expulsion or close to it!' They say: 'Reverends, I had gone mad, I was out of my mind. And while I was mad I did and said many things that are not proper for an ascetic. I don't remember any of that, I was mad when I did it.' The removal by recovery from madness is applicable to them. That's how there is the removal by recovery from madness. And that's how certain disciplinary issues are settled, that is, by recovery from madness.

And how is there the acknowledging of an offense? It's when a mendicant, whether accused or not, recalls an offense and clarifies it and reveals it. After approaching a more senior mendicant, that mendicant should arrange his robe over one shoulder, bow to that mendicant's feet, squat on their heels, raise their joined palms, and say: 'Sir, I have fallen into such-and-such an offense. I confess it.' The senior mendicant says: 'Do you see it?' 'Yes, I see it.' 'Then restrain yourself in future.' 'I shall restrain myself.' That's how there is the acknowledging of an offense. And that's how certain disciplinary issues are settled, that is, by acknowledging an offense.

And how is there a verdict of aggravated misconduct? It's when a mendicant accuses a mendicant of the kind of serious offense that entails expulsion, or close to it: 'Venerable, do you recall committing the kind of serious offense that entails expulsion or close to it?' They say: 'No, reverends, I don't recall committing such an offense.' But though they try to get out of it, the mendicants pursue the issue: 'Surely the venerable must know perfectly well if you recall committing an offense that entails expulsion or close to it!' They say: 'Reverends, I don't

recall committing a serious offense of that nature. But I do recall committing a light offense.' But though they try to get out of it, the mendicants pursue the issue: 'Surely the venerable must know perfectly well if you recall committing an offense that entails expulsion or close to it!' They say: 'Reverends, I'll go so far as to acknowledge this light offense even when not asked. Why wouldn't I acknowledge a serious offense when asked?' They say: 'You wouldn't have acknowledged that light offense without being asked, so why would you acknowledge a serious offense? Surely the venerable must know perfectly well if you recall committing an offense that entails expulsion or close to it!' They say: 'Reverend, I do recall committing the kind of serious offense that entails expulsion or close to it. I spoke too hastily when I said that I didn't recall it.' That's how there is a verdict of aggravated misconduct. And that's how certain disciplinary issues are settled, that is, by a verdict of aggravated misconduct.

And how is there the covering over with grass? It's when the mendicants continually argue, quarrel, and fight, doing and saying many things that are not proper for an ascetic. Those mendicants should all sit together in harmony. A competent mendicant of one party, having got up from their seat, arranged their robe over one shoulder, and raised their joined palms, should inform the Saṅgha:

'Sir, let the Saṅgha listen to me. We have been continually arguing, quarreling, and fighting, doing and saying many things that are not proper for an ascetic. If it seems appropriate to the Saṅgha, then—for the benefit of these venerables and myself—I disclose in the middle of the Saṅgha by means of covering over with grass any offenses committed

by these venerables and by myself, excepting only those that are gravely blameworthy and those connected with laypeople.'

Then a competent mendicant of the other party, having got up from their seat, arranged their robe over one shoulder, and raising their joined palms, should inform the Saṅgha:

'Sir, let the Saṅgha listen to me. We have been continually arguing, quarreling, and fighting, doing and saying many things that are not proper for an ascetic. If it seems appropriate to the Saṅgha, then—for the benefit of these venerables and myself—I disclose in the middle of the Saṅgha by means of covering over with grass any offenses committed by these venerables and by myself, excepting only those that are gravely blameworthy and those connected with laypeople.'

That's how there is the covering over with grass. And that's how certain disciplinary issues are settled, that is, by covering over with grass.

Ānanda, these six warm-hearted qualities make for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling. What six? Firstly, a mendicant consistently treats their spiritual companions with bodily kindness, both in public and in private. This warm-hearted quality makes for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

Furthermore, a mendicant consistently treats their spiritual companions with verbal kindness ... This too is a warm-hearted quality.

Furthermore, a mendicant consistently treats their spiritual companions with mental kindness ... This too is a warm-hearted quality.

Furthermore, a mendicant shares without reservation any material possessions they have gained by legitimate means, even the food placed in the alms-bowl, using them in common

with their ethical spiritual companions. This too is a warm-hearted quality.

Furthermore, a mendicant lives according to the precepts shared with their spiritual companions, both in public and in private. Those precepts are unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. This too is a warm-hearted quality.

Furthermore, a mendicant lives according to the view shared with their spiritual companions, both in public and in private. That view is noble and emancipating, and leads one who practices it to the complete ending of suffering. This too is a warm-hearted quality.

These six warm-hearted qualities make for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

If you should undertake and follow these six warm-hearted qualities, do you see any criticism, large or small, that you could not endure?"

"No, sir."

"That's why, Ānanda, you should undertake and follow these six warm-hearted qualities. That will be for your lasting welfare and happiness."

That is what the Buddha said. Satisfied, Venerable Ānanda was happy with what the Buddha said.

105. With Sunakkhatta: *Sunakkhatta*

So I have heard. At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Now at that time several mendicants had declared their enlightenment in the Buddha's presence:

"We understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'"

Sunakkhatta the Licchavi heard about this.

He went to the Buddha, bowed, sat down to one side, and said to him, "Sir, I have heard that several mendicants have declared their enlightenment in the Buddha's presence. I trust they did so rightly—or are there some who declared enlightenment out of overestimation?"

"Some of them did so rightly, Sunakkhatta, while others did so out of overestimation. Now, when mendicants declare enlightenment rightly, that's how it is for them. But when mendicants declare enlightenment out of overestimation, the Realized One thinks: 'I should teach them the Dhamma.' If the Realized One thinks he should teach them the Dhamma, but then certain foolish men, having carefully planned a question, approach the Realized One and ask it, then the Realized One changes his mind."

"Now is the time, Blessed One! Now is the time, Holy One! Let the Buddha teach the Dhamma. The mendicants will listen and remember it."

"Well then, Sunakkhatta, listen and pay close attention, I will speak."

"Yes, sir," replied Sunakkhatta. The Buddha said this:

"Sunakkhatta, there are these five kinds of sensual stimulation. What five? Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear … Smells known by the nose … Tastes known by the tongue … Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation.

It's possible that a certain individual may be intent on material pleasures. Such an individual engages in pertinent conversation, thinking and considering in line with that. They associate with that kind of person, and they find it satisfying. But when talk connected with the imperturbable is going on they don't want to listen. They don't lend an ear or apply their minds to understand it. They don't associate with that kind of person, and they don't find it satisfying.

Suppose a person had left their own village or town long ago, and they saw another person who had only recently left there. They would ask about whether their village was safe, with plenty of food and little disease, and the other person would tell them the news. What do you think, Sunakkhatta? Would that person want to listen to that other person? Would they lend an ear and apply their minds to understand? Would they associate with that person, and find it satisfying?"

"Yes, sir."

"In the same way, it's possible that a certain individual may be intent on material pleasures. Such an individual engages in

pertinent conversation, thinking and considering in line with that. They associate with that kind of person, and they find it satisfying. But when talk connected with the imperturbable is going on they don't want to listen. They don't lend an ear or apply their minds to understand it. They don't associate with that kind of person, and they don't find it satisfying. You should know of them: 'That individual is intent on material pleasures, for they're detached from things connected with the imperturbable.'

It's possible that a certain individual may be intent on the imperturbable. Such an individual engages in pertinent conversation, thinking and considering in line with that. They associate with that kind of person, and they find it satisfying. But when talk connected with material pleasures is going on they don't want to listen. They don't lend an ear or apply their minds to understand it. They don't associate with that kind of person, and they don't find it satisfying.

Suppose there was a fallen, withered leaf. It's incapable of becoming green again. In the same way, an individual intent on the imperturbable has dropped the connection with material pleasures. You should know of them: 'That individual is intent on the imperturbable, for they're detached from things connected with material pleasures.'

It's possible that a certain individual may be intent on the dimension of nothingness. Such an individual engages in pertinent conversation, thinking and considering in line with that. They associate with that kind of person, and they find it satisfying. But when talk connected with the imperturbable is going on they don't want to listen. They don't lend an ear or apply their minds to understand it. They don't associate with that kind of person, and they don't find it satisfying.

Suppose there was a broad rock that had been broken in half, so that it could not be put back together again. In the same way, an individual intent on the dimension of nothingness has broken the connection with the imperturbable. You should know of them: 'That individual is intent on the dimension of nothingness, for they're detached from things connected with the imperturbable.'

It's possible that a certain individual may be intent on the dimension of neither perception nor non-perception. Such an individual engages in pertinent conversation, thinking and considering in line with that. They associate with that kind of person, and they find it satisfying. But when talk connected with the dimension of nothingness is going on they don't want to listen. They don't lend an ear or apply their minds to understand it. They don't associate with that kind of person, and they don't find it satisfying.

Suppose someone had eaten some delectable food and thrown it up. What do you think, Sunakkhatta? Would that person want to eat that food again?"

"No, sir. Why is that? Because that food is considered repulsive."

"In the same way, an individual intent on the dimension of neither perception nor non-perception has vomited the connection with the dimension of nothingness. You should know of them: 'That individual is intent on the dimension of neither perception nor non-perception, for they're detached from things connected with the dimension of nothingness.'

It's possible that a certain individual may be rightly intent on extinguishment. Such an individual engages in pertinent conversation, thinking and considering in line with that. They associate with that kind of person, and they find it satisfying. But when talk connected with the dimension of neither

perception nor non-perception is going on they don't want to listen. They don't lend an ear or apply their minds to understand it. They don't associate with that kind of person, and they don't find it satisfying.

Suppose there was a palm tree with its crown cut off. It's incapable of further growth. In the same way, an individual rightly intent on extinguishment has cut off the connection with the dimension of neither perception nor non-perception at the root, made it like a palm stump, obliterated it, so it's unable to arise in the future. You should know of them: 'That individual is rightly intent on extinguishment, for they're detached from things connected with the dimension of neither perception nor non-perception.'

It's possible that a certain mendicant might think: 'The Ascetic has said that craving is a dart; and that the poison of ignorance is inflicted by desire and ill will. I have given up the dart of craving and expelled the poison of ignorance; I am rightly intent on extinguishment.' Having such conceit, though it's not based in fact, they would engage in things unconducive to extinguishment: unsuitable sights, sounds, smells, tastes, touches, and thoughts. Doing so, lust infects their mind, resulting in death or deadly pain.

Suppose a man was struck by an arrow thickly smeared with poison. Their friends and colleagues, relatives and kin would get a field surgeon to treat them. The surgeon would cut open the wound with a scalpel, probe for the arrow, extract it, and expel the poison, leaving some residue behind. Thinking that no residue remained, the surgeon would say: 'My good man, the dart has been extracted and the poison expelled without residue. It's not capable of harming you. Eat only suitable food. Don't eat unsuitable food, or else the wound may get infected. Regularly wash the wound and anoint the opening, or else it'll

get covered with pus and blood. Don't walk too much in the wind and sun, or else dust and dirt will infect the wound. Take care of the wound, my good sir, heal it.'

They'd think: 'The dart has been extracted and the poison expelled without residue. It's not capable of harming me.' They'd eat unsuitable food, and the wound would get infected. And they wouldn't regularly wash and anoint the opening, so it would get covered in pus and blood. And they'd walk too much in the wind and sun, so dust and dirt infected the wound. And they wouldn't take care of the wound or heal it. Then both because they did what was unsuitable, and because of the residue of unclean poison, the wound would spread, resulting in death or deadly pain.

In the same way, it's possible that a certain mendicant might think: 'The Ascetic has said that craving is a dart; and that the poison of ignorance is inflicted by desire and ill will. I have given up the dart of craving and expelled the poison of ignorance; I am rightly intent on extinguishment.' Having such conceit, though it's not based in fact, they would engage in things unconducive to extinguishment: unsuitable sights, sounds, smells, tastes, touches, and thoughts. Doing so, lust infects their mind, resulting in death or deadly pain.

For it is death in the training of the noble one to reject the training and return to a lesser life. And it is deadly pain to commit one of the corrupt offenses.

It's possible that a certain mendicant might think: 'The Ascetic has said that craving is a dart; and that the poison of ignorance is inflicted by desire and ill will. I have given up the dart of craving and expelled the poison of ignorance; I am rightly intent on extinguishment.' Being rightly intent on extinguishment, they wouldn't engage in things unconducive to extinguishment: unsuitable sights, sounds, smells, tastes,

touches, and thoughts. Doing so, lust wouldn't infect their mind, so no death or deadly pain would result.

Suppose a man was struck by an arrow thickly smeared with poison. Their friends and colleagues, relatives and kin would get a field surgeon to treat them. The surgeon would cut open the wound with a scalpel, probe for the arrow, extract it, and expel the poison, leaving no residue behind. Knowing that no residue remained, the surgeon would say: 'My good man, the dart has been extracted and the poison expelled without residue. It's not capable of harming you. Eat only suitable food. Don't eat unsuitable food, or else the wound may get infected. Regularly wash the wound and anoint the opening, or else it'll get covered with pus and blood. Don't walk too much in the wind and sun, or else dust and dirt will infect the wound. Take care of the wound, my good sir, heal it.'

They'd think: 'The dart has been extracted and the poison expelled without residue. It's not capable of harming me.' They'd eat suitable food, and the wound wouldn't get infected. And they'd regularly wash and anoint the opening, so it wouldn't get covered in pus and blood. And they wouldn't walk too much in the wind and sun, so dust and dirt wouldn't infect the wound. And they'd take care of the wound and heal it. Then both because they did what was suitable, and the unclean poison had left no residue, the wound would heal, and no death or deadly pain would result.

In the same way, it's possible that a certain mendicant might think: 'The Ascetic has said that craving is a dart; and that the poison of ignorance is inflicted by desire and ill will. I have given up the dart of craving and expelled the poison of ignorance; I am rightly intent on extinguishment.' Being rightly intent on extinguishment, they wouldn't engage in things unconducive to extinguishment: unsuitable sights,

sounds, smells, tastes, touches, and thoughts. Doing so, lust wouldn't infect their mind, so no death or deadly pain would result.

I've made up this simile to make a point. And this is the point: 'Wound' is a term for the six interior sense fields. 'Poison' is a term for ignorance. 'Dart' is a term for craving. 'Probing' is a term for mindfulness. 'Scalpel' is a term for noble wisdom. 'Field surgeon' is a term for the Realized One, the perfected one, the fully awakened Buddha.

Truly, Sunakkhatta, that mendicant practices restraint regarding the six fields of contact. Understanding that attachment is the root of suffering, they are freed with the ending of attachments. It's not possible that they would apply their body or interest their mind in any attachment.

Suppose there was a bronze cup of beverage that had a nice color, aroma, and flavor. But it was mixed with poison. Then a person would come along who wants to live and doesn't want to die, who wants to be happy and recoils from pain. What do you think, Sunakkhatta? Would that person drink that beverage knowing that it would result in death or deadly suffering?"

"No, sir."

"In the same way, Sunakkhatta, that mendicant practices restraint regarding the six fields of contact. Understanding that attachment is the root of suffering, they are freed with the ending of attachments. It's not possible that they would apply their body or interest their mind in any attachment.

Suppose there was a lethal viper. Then a person would come along who wants to live and doesn't want to die, who wants to be happy and recoils from pain. What do you think, Sunakkhatta? Would that person give that lethal viper their

hand or finger knowing that it would result in death or deadly suffering?"

"No, sir."

"In the same way, Sunakkhatta, that mendicant practices restraint regarding the six fields of contact. Understanding that attachment is the root of suffering, they are freed with the ending of attachments. It's not possible that they would apply their body or interest their mind in any attachment."

That is what the Buddha said. Satisfied, Sunakkhatta of the Licchavi clan was happy with what the Buddha said.

106. Conducive to the Imperturbable: *Āneñjasappāya*

So I have heard. At one time the Buddha was staying in the land of the Kurus, near the Kuru town named Kammāsadamma. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, sensual pleasures are impermanent, hollow, false, and deceptive, made by illusion, cooed over by fools. Sensual pleasures in this life and in lives to come, sensual perceptions in this life and in lives to come; both of these are Māra's sovereignty, Māra's domain, and Māra's territory. They conduce to bad, unskillful qualities such as desire, ill will, and aggression. And they create an obstacle for a noble disciple training here.

A noble disciple reflects on this: 'Sensual pleasures in this life and in lives to come, sensual perceptions in this life and in lives to come; both of these are Māra's sovereignty, Māra's domain, and Māra's territory. They conduce to bad, unskillful qualities such as desire, ill will, and aggression. And they create an obstacle for a noble disciple training here. Why don't I meditate with an abundant, expansive heart, having mastered the world and stabilized the mind? Then I will have no more bad, unskillful qualities such as desire, ill will, and aggression. And by giving them up my mind, no longer limited, will become limitless and well developed.'

Practicing in this way and meditating on it often their mind becomes confident in this dimension. Being confident, they either attain the imperturbable now, or are freed by wisdom. When their body breaks up, after death, it's possible that the consciousness headed that way will be reborn in the imperturbable. This is said to be the first way of practice suitable for attaining the imperturbable.

Furthermore, a noble disciple reflects: 'Sensual pleasures in this life and in lives to come, sensual perceptions in this life and in lives to come; whatever is form, all form is the four primary elements, or form derived from the four primary elements.' Practicing in this way and meditating on it often their mind becomes confident in this dimension. Being confident, they either attain the imperturbable now, or are freed by wisdom. When their body breaks up, after death, it's possible that the consciousness headed that way will be reborn in the imperturbable. This is said to be the second way of practice suitable for attaining the imperturbable.

Furthermore, a noble disciple reflects: 'Sensual pleasures in this life and in lives to come, sensual perceptions in this life and in lives to come, visions in this life and in lives to come, perceptions of visions in this life and in lives to come; all of these are impermanent. And what's impermanent is not worth approving, welcoming, or clinging to.' Practicing in this way and meditating on it often their mind becomes confident in this dimension. Being confident, they either attain the imperturbable now, or are freed by wisdom. When their body breaks up, after death, it's possible that the consciousness headed that way will be reborn in the imperturbable. This is said to be the third way of practice suitable for attaining the imperturbable.

Furthermore, a noble disciple reflects: ‘Sensual pleasures in this life and in lives to come, sensual perceptions in this life and in lives to come, visions in this life and in lives to come, perceptions of visions in this life and in lives to come, and perceptions of the imperturbable; all are perceptions. Where they cease without anything left over, that is peaceful, that is sublime, namely the dimension of nothingness.’ Practicing in this way and meditating on it often their mind becomes confident in this dimension. Being confident, they either attain the dimension of nothingness now, or are freed by wisdom. When their body breaks up, after death, it’s possible that the consciousness headed that way will be reborn in the dimension of nothingness. This is said to be the first way of practice suitable for attaining the dimension of nothingness.

Furthermore, a noble disciple has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this: ‘This is empty of a self or what belongs to a self.’ Practicing in this way and meditating on it often their mind becomes confident in this dimension. Being confident, they either attain the dimension of nothingness now, or are freed by wisdom. When their body breaks up, after death, it’s possible that the consciousness headed that way will be reborn in the dimension of nothingness. This is said to be the second way of practice suitable for attaining the dimension of nothingness.

Furthermore, a noble disciple reflects: ‘I don’t belong to anyone anywhere! And nothing belongs to me anywhere!’ Practicing in this way and meditating on it often their mind becomes confident in this dimension. Being confident, they either attain the dimension of nothingness now, or are freed by wisdom. When their body breaks up, after death, it’s possible that the consciousness headed that way will be reborn in the dimension of nothingness. This is said to be the third

way of practice suitable for attaining the dimension of nothingness.

Furthermore, a noble disciple reflects: 'Sensual pleasures in this life and in lives to come, sensual perceptions in this life and in lives to come, visions in this life and in lives to come, perceptions of visions in this life and in lives to come, perceptions of the imperturbable, and perceptions of the dimension of nothingness; all are perceptions. Where they cease without anything left over, that is peaceful, that is sublime, namely the dimension of neither perception nor non-perception.' Practicing in this way and meditating on it often their mind becomes confident in this dimension. Being confident, they either attain the dimension of neither perception nor non-perception now, or are freed by wisdom. When their body breaks up, after death, it's possible that the consciousness headed that way will be reborn in the dimension of neither perception nor non-perception. This is said to be the way of practice suitable for attaining the dimension of neither perception nor non-perception."

When he said this, Venerable Ānanda said to the Buddha: "Sir, take a mendicant who practices like this: 'It might not be, and it might not be mine. It will not be, and it will not be mine. I am giving up what exists, what has come to be.' In this way they gain equanimity. Would that mendicant become extinguished or not?"

"One such mendicant might become extinguished, Ānanda, while another might not."

"What is the cause, sir, what is the reason for this?"

"Ānanda, take a mendicant who practices like this: 'It might not be, and it might not be mine. It will not be, and it will not be mine. I am giving up what exists, what has come to be.' In this way they gain equanimity. They approve, welcome, and

keep clinging to that equanimity. Their consciousness relies on that and grasps it. A mendicant with grasping does not become extinguished."

"But sir, what is that mendicant grasping?"

"The dimension of neither perception nor non-perception."

"Sir, it seems that mendicant is grasping the best thing to grasp!"

"Indeed, Ānanda. For the best thing to grasp is the dimension of neither perception nor non-perception.

Take a mendicant who practices like this: 'It might not be, and it might not be mine. It will not be, and it will not be mine. I am giving up what exists, what has come to be.' In this way they gain equanimity. They don't approve, welcome, or keep clinging to that equanimity. So their consciousness doesn't rely on that and grasp it. A mendicant free of grasping becomes extinguished."

"It's incredible, sir, it's amazing! The Buddha has explained to us how to cross over the flood by relying on one support or the other. But sir, what is noble liberation?"

"Ananda, it's when a mendicant reflects like this: 'Sensual pleasures in this life and in lives to come, sensual perceptions in this life and in lives to come, visions in this life and in lives to come, perceptions of visions in this life and in lives to come, perceptions of the imperturbable, perceptions of the dimension of nothingness, perceptions of the dimension of neither perception nor non-perception; that is identity as far as identity extends. This is the deathless, namely the liberation of the mind through not grasping.

So, Ānanda, I have taught the ways of practice suitable for attaining the imperturbable, the dimension of nothingness, and the dimension of neither perception nor non-perception. I

have taught how to cross the flood by relying on one support or the other, and I have taught noble liberation.

Out of compassion, I've done what a teacher should do who wants what's best for their disciples. Here are these roots of trees, and here are these empty huts. Practice absorption, Ānanda! Don't be negligent! Don't regret it later! This is my instruction to you."

That is what the Buddha said. Satisfied, Venerable Ānanda was happy with what the Buddha said.

107. With Moggallāna the Accountant: *Gaṇakamoggallāna*

So I have heard. At one time the Buddha was staying near Sāvatthī in the Eastern Monastery, the stilt longhouse of Migāra's mother. Then the brahmin Moggallāna the Accountant went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

"Master Gotama, in this stilt longhouse we can see gradual progress down to the last step of the staircase. Among the brahmins we can see gradual progress in learning the chants. Among archers we can see gradual progress in archery. Among us accountants, who earn a living by accounting, we can see gradual progress in mathematics. For when we get an apprentice we first make them count: 'One one, two twos, three threes, four fours, five fives, six sixes, seven sevens, eight eights, nine nines, ten tens.' We even make them count up to a hundred. Is it possible to similarly describe a gradual training, gradual progress, and gradual practice in this teaching and training?"

"It is possible, brahmin. Suppose a deft horse trainer were to obtain a fine thoroughbred. First of all he'd make it get used to wearing the bit. In the same way, when the Realized One gets a person for training they first guide them like this: 'Come, mendicant, be ethical and restrained in the monastic code,

conducting yourself well and seeking alms in suitable places. Seeing danger in the slightest fault, keep the rules you've undertaken.'

When they have ethical conduct, the Realized One guides them further: 'Come, mendicant, guard your sense doors. When you see a sight with your eyes, don't get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, practice restraint, protect the faculty of sight, and achieve restraint over it. When you hear a sound with your ears ... When you smell an odor with your nose ... When you taste a flavor with your tongue ... When you feel a touch with your body ... When you know a thought with your mind, don't get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, practice restraint, protect the faculty of mind, and achieve its restraint.'

When they guard their sense doors, the Realized One guides them further: 'Come, mendicant, eat in moderation. Reflect properly on the food that you eat: 'Not for fun, indulgence, adornment, or decoration, but only to sustain this body, to avoid harm, and to support spiritual practice. In this way, I shall put an end to old discomfort and not give rise to new discomfort, and I will live blamelessly and at ease.'

When they eat in moderation, the Realized One guides them further: 'Come, mendicant, be committed to wakefulness. Practice walking and sitting meditation by day, purifying your mind from obstacles. In the evening, continue to practice walking and sitting meditation. In the middle of the night, lie down in the lion's posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the

time of getting up. In the last part of the night, get up and continue to practice walking and sitting meditation, purifying your mind from obstacles.'

When they are committed to wakefulness, the Realized One guides them further: 'Come, mendicant, have mindfulness and situational awareness. Act with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.'

When they have mindfulness and situational awareness, the Realized One guides them further: 'Come, mendicant, frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.' And they do so.

After the meal, they return from alms-round, sit down cross-legged with their body straight, and establish mindfulness right there. Giving up desire for the world, they meditate with a heart rid of desire, cleansing the mind of desire. Giving up ill will and malevolence, they meditate with a mind rid of ill will, full of compassion for all living beings, cleansing the mind of ill will. Giving up dullness and drowsiness, they meditate with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness. Giving up restlessness and remorse, they meditate without restlessness, their mind peaceful inside, cleansing the mind of restlessness and remorse. Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

They give up these five hindrances, corruptions of the heart that weaken wisdom. Then, quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected. And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

That's how I instruct the mendicants who are trainees—who haven't achieved their heart's desire, but live aspiring to the supreme sanctuary. But for those mendicants who are perfected—who have ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended the fetters of rebirth, and are rightly freed through enlightenment—these things lead to blissful meditation in the present life, and to mindfulness and awareness."

When he had spoken, Moggallāna the Accountant said to the Buddha, "When his disciples are instructed and advised like this by Master Gotama, do all of them achieve the ultimate goal, extinguishment, or do some of them fail?"

"Some succeed, while others fail."

"What is the cause, Master Gotama, what is the reason why, though extinguishment is present, the path leading to extinguishment is present, and Master Gotama is present to encourage them, still some succeed while others fail?"

"Well then, brahmin, I'll ask you about this in return, and you can answer as you like. What do you think, brahmin? Are you skilled in the road to Rājagaha?"

"Yes, I am."

"What do you think, brahmin? Suppose a person was to come along who wanted to go to Rājagaha. He'd approach you and say: 'Sir, I wish to go to Rājagaha. Please point out the road to Rājagaha.' Then you'd say to them: 'Here, mister, this road goes to Rājagaha. Go along it for a while, and you'll see a certain village. Go along a while further, and you'll see a certain town. Go along a while further and you'll see Rājagaha with its delightful parks, woods, meadows, and lotus ponds.' Instructed like this by you, they might still take the wrong road, heading west. But a second person might come with the same question and receive the same instructions. Instructed by you, they might safely arrive at Rājagaha. What is the cause, brahmin, what is the reason why, though Rājagaha is present, the path leading to Rājagaha is present, and you are there to encourage them, one person takes the wrong path and heads west, while another arrives safely at Rājagaha?"

"What can I do about that, Master Gotama? I am the one who shows the way."

"In the same way, though extinguishment is present, the path leading to extinguishment is present, and I am present to encourage them, still some of my disciples, instructed and advised like this, achieve the ultimate goal, extinguishment, while some of them fail. What can I do about that, brahmin? The Realized One is the one who shows the way."

When he had spoken, Moggallāna the Accountant said to the Buddha, “Master Gotama, there are those faithless people who went forth from the lay life to homelessness not out of faith but to earn a livelihood. They’re devious, deceitful, and sneaky. They’re restless, insolent, fickle, gossipy, and loose-tongued. They do not guard their sense doors or eat in moderation, and they are not committed to wakefulness. They don’t care about the ascetic life, and don’t keenly respect the training. They’re indulgent and slack, leaders in backsliding, neglecting seclusion, lazy, and lacking energy. They’re unmindful, lacking situational awareness and immersion, with straying minds, witless and stupid. Master Gotama doesn’t live together with these.

But there are those gentlemen who went forth from the lay life to homelessness out of faith. They’re not devious, deceitful, and sneaky. They’re not restless, insolent, fickle, gossipy, and loose-tongued. They guard their sense doors and eat in moderation, and they are committed to wakefulness. They care about the ascetic life, and keenly respect the training. They’re not indulgent or slack, nor are they leaders in backsliding, neglecting seclusion. They’re energetic and determined. They’re mindful, with situational awareness, immersion, and unified minds; wise, not stupid. Master Gotama does live together with these.

Of all kinds of fragrant root, spikenard is said to be the best. Of all kinds of fragrant heartwood, red sandalwood is said to be the best. Of all kinds of fragrant flower, jasmine is said to be the best. In the same way, Master Gotama’s advice is the best of contemporary teachings.

Excellent, Master Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with

good eyes can see what's there, Master Gotama has made the Teaching clear in many ways. I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life."

108. With Moggallāna the Guardian: *Gopakamoggallāna*

So I have heard. At one time Venerable Ānanda was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. It was not long after the Buddha had become fully extinguished.

Now at that time King Ajātasattu Vedehiputta of Magadha, being suspicious of King Pajjota, was having Rājagaha fortified.

Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, entered Rājagaha for alms.

Then it occurred to him, "It's too early to wander for alms in Rājagaha. Why don't I go to see the brahmin Moggallāna the Guardian at his place of work?"

So that's what he did. Moggallāna the Guardian saw Ānanda coming off in the distance and said to him, "Come, Master Ānanda! Welcome, Master Ānanda! It's been a long time since you took the opportunity to come here. Please, sir, sit down, this seat is ready."

Ānanda sat down on the seat spread out, while Moggallāna took a low seat and sat to one side. Then he said to Ānanda, "Master Ānanda, is there even a single mendicant who has all the same qualities in each and every way as possessed by Master Gotama, the perfected one, the fully awakened Buddha?"

"No, brahmin, there is not. For the Blessed One gave rise to the unarisen path, gave birth to the unborn path, explained

the unexplained path. He was the knower of the path, the discoverer of the path, the expert on the path. And now the disciples live following the path; they acquire it later."

But this conversation between Ānanda and Moggallāna the Guardian was left unfinished.

For just then the brahmin Vassakāra, a chief minister of Magadha, while supervising the work at Rājagaha, approached Ānanda at Moggallāna's place of work and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Ānanda, "Master Ānanda, what were you sitting talking about just now? What conversation was unfinished?"

So Ānanda told him of the conversation that they were having when Vassakāra arrived. Vassakāra said:

"Master Ānanda, is there even a single mendicant who was appointed by Master Gotama, saying: 'This one will be your refuge when I have passed away,' to whom you now turn?"

"No, there is not."

"But is there even a single mendicant who has been elected to such a position by the Saṅgha and appointed by several senior mendicants?"

"No, there is not."

"But since you lack a refuge, Master Ānanda, what's the reason for your harmony?"

"We don't lack a refuge, brahmin, we have a refuge. The teaching is our refuge."

"But Master Ānanda, when asked whether there was even a single mendicant—either appointed by the Buddha, or elected by the Saṅgha and appointed by several senior mendicants—who serves as your refuge after the Buddha passed away, to whom you now turn, you replied, 'No, there is not.' But you say

that the reason for your harmony is that you have the teaching as a refuge. How should I see the meaning of this statement?"

"The Blessed One, who knows and sees, the perfected one, the fully awakened Buddha laid down training rules and recited the monastic code for the mendicants. On the day of the sabbath all of us who live in dependence on one village district gather together as one. We invite one who has freshly rehearsed the code to recite it. If anyone remembers an offense or transgression while they're reciting, we make them act in line with the teachings and in line with the instructions. It's not the venerables that make us act, it's the teaching that makes us act."

"Master Ānanda, is there even a single mendicant who you honor, respect, revere, venerate, and rely on?"

"There is, brahmin."

"But Master Ānanda, when asked whether there was even a single mendicant—either appointed by the Buddha, or elected by the Saṅgha and appointed by several senior mendicants—who serves as your refuge after the Buddha passed away, to whom you now turn, you replied, 'No, there is not.' But when asked whether there is even a single mendicant who you honor, respect, revere, venerate, and rely on, you replied, 'There is.' How should I see the meaning of this statement?"

"There are ten inspiring things explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha. We honor anyone in whom these things are found. What ten?

It's when a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken.

They're very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically.

They're content with robes, alms-food, lodgings, and medicines and supplies for the sick.

They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

They wield the many kinds of psychic power: multiplying themselves and becoming one again; appearing and disappearing; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful. They control the body as far as the Brahmā realm.

With clairaudience that is purified and superhuman, they hear both kinds of sounds, human and divine, whether near or far.

They understand the minds of other beings and individuals, having comprehended them with their own mind. They understand mind with greed as 'mind with greed', and mind without greed as 'mind without greed'. They understand mind with hate … mind without hate … mind with delusion … mind without delusion … constricted mind … scattered mind … expansive mind … unexpansive mind … mind that is not supreme … mind that is supreme … mind immersed in samādhi

… mind not immersed in samādhi … freed mind … They understand unfreed mind as ‘unfreed mind’.

They recollect many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They remember: ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’ And so they recollect their many kinds of past lives, with features and details.

With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.

They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

These are the ten inspiring things explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha. We honor anyone in whom these things are found, and rely on them.”

When he had spoken, Vassakāra addressed General Upananda, “What do you think, general? Do these venerables honor, respect, revere, and venerate those who are worthy?”

"Indeed they do. For if these venerables were not to honor, respect, revere, and venerate such a person, then who exactly would they honor?"

Then Vassakāra said to Ānanda, "Where are you staying at present?"

"In the Bamboo Grove, brahmin."

"I hope the Bamboo Grove is delightful, quiet and still, far from the madding crowd, remote from human settlements, and fit for retreat?"

"Indeed it is, brahmin. And it is like that owing to such protectors and guardians as yourself."

"Surely, Master Ānanda, it is owing to the venerables who meditate, making a habit of meditating. For the venerables do in fact meditate and make a habit of meditating.

This one time, Master Ānanda, Master Gotama was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. So I went there to see him. And there he spoke about meditation in many ways. He meditated, and made a habit of meditating. And he praised all kinds of meditation."

"No, brahmin, the Buddha did not praise all kinds of meditation, nor did he dispraise all kinds of meditation. And what kind of meditation did he not praise? It's when someone's heart is overcome and mired in sensual desire, and they don't truly understand the escape from sensual desire that has arisen. Harboring sensual desire within they meditate and concentrate and contemplate and ruminate. Their heart is overcome and mired in ill will … dullness and drowsiness … restlessness and remorse … doubt, and they don't truly know and see the escape from doubt that has arisen. Harboring doubt within they meditate and concentrate and contemplate and ruminate. The Buddha didn't praise this kind of meditation.

And what kind of meditation did he praise? It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected. And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. The Buddha praised this kind of meditation."

"Well, Master Ānanda, it seems that Master Gotama criticized the kind of meditation that deserves criticism and praised that deserving of praise. Well, now, Master Ānanda, I must go. I have many duties, and much to do."

"Please, brahmin, go at your convenience."

Then Vassakāra the brahmin, having approved and agreed with what Venerable Ānanda said, got up from his seat and left.

Soon after he had left, Moggallāna the Guardian said to Ānanda, "Master Ānanda, you still haven't answered my question."

"But brahmin, didn't I say: 'There is no single mendicant who has all the same qualities in each and every way as possessed by Master Gotama, the perfected one, the fully awakened

Buddha. For the Blessed One gave rise to the unarisen path, gave birth to the unborn path, explained the unexplained path. He was the knower of the path, the discoverer of the path, the expert on the path. And now the disciples live following the path; they acquire it later.'"

109. The Longer Discourse on the Full-Moon Night: *Mahāpuṇṇama*

So I have heard. At one time the Buddha was staying near Sāvatthī in the Eastern Monastery, the stilt longhouse of Migāra's mother.

Now, at that time it was the sabbath—the full moon on the fifteenth day—and the Buddha was sitting in the open surrounded by the Saṅgha of monks.

Then one of the mendicants got up from their seat, arranged their robe over one shoulder, raised their joined palms toward the Buddha, and said, "I'd like to ask the Buddha about a certain point, if you'd take the time to answer."

"Well then, mendicant, take your own seat and ask what you wish."

That mendicant took his seat and said to the Buddha:

"Sir, are these the five grasping aggregates: form, feeling, perception, choices, and consciousness?"

"Yes, they are," replied the Buddha.

Saying "Good, sir", that mendicant approved and agreed with what the Buddha said. Then he asked another question:

"But sir, what is the root of these five grasping aggregates?"

"These five grasping aggregates are rooted in desire."

"But sir, is that grasping the exact same thing as the five grasping aggregates? Or is grasping one thing and the five grasping aggregates another?"

"Neither. Rather, the desire and greed for them is the grasping there."

"But sir, can there be different kinds of desire and greed for the five grasping aggregates?"

"There can," said the Buddha. "It's when someone thinks: 'In the future, may I be of such form, such feeling, such perception, such choices, and such consciousness!' That's how there be different kinds of desire and greed for the five grasping aggregates."

"Sir, what is the scope of the term 'aggregates' as applied to the aggregates?"

"Any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: this is called the aggregate of form. Any kind of feeling at all ... Any kind of perception at all ... Any kind of choices at all ... Any kind of consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: this is called the aggregate of consciousness. That's the scope of the term 'aggregates' as applied to the aggregates."

"What is the cause, sir, what is the reason why the aggregate of form is found? What is the cause, what is the reason why the aggregate of feeling ... perception ... choices ... consciousness is found?"

"The four primary elements are the reason why the aggregate of form is found. Contact is the reason why the aggregates of feeling ... perception ... and choices are found. Name and form are the reasons why the aggregate of consciousness is found."

"But sir, how does identity view come about?"

"It's when an uneducated ordinary person has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They've not seen good persons, and are neither

skilled nor trained in the teaching of the good persons. They regard form as self, self as having form, form in self, or self in form. They regard feeling as self, self as having feeling, feeling in self, or self in feeling. They regard perception as self, self as having perception, perception in self, or self in perception. They regard choices as self, self as having choices, choices in self, or self in choices. They regard consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. That's how identity view comes about."

"But sir, how does identity view not come about?"

"It's when an educated noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They've seen good persons, and are skilled and trained in the teaching of the good persons. They don't regard form as self, self as having form, form in self, or self in form. They don't regard feeling as self, self as having feeling, feeling in self, or self in feeling. They don't regard perception as self, self as having perception, perception in self, or self in perception. They don't regard choices as self, self as having choices, choices in self, or self in choices. They don't regard consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. That's how identity view does not come about."

"Sir, what's the gratification, the drawback, and the escape when it comes to form, feeling, perception, choices, and consciousness?"

"The pleasure and happiness that arise from form: this is its gratification. That form is impermanent, suffering, and perishable: this is its drawback. Removing and giving up desire and greed for form: this is its escape. The pleasure and happiness that arise from feeling ... perception ... choices ... consciousness: this is its gratification. That consciousness is

impermanent, suffering, and perishable: this is its drawback. Removing and giving up desire and greed for consciousness: this is its escape."

"Sir, how does one know and see so that there's no ego, possessiveness, or underlying tendency to conceit for this conscious body and all external stimuli?"

"One truly sees any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: 'This is not mine, I am not this, this is not my self.' One truly sees any kind of feeling … perception … choices … consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near, *all* consciousness—with right understanding: 'This is not mine, I am not this, this is not my self.' That's how to know and see so that there's no ego, possessiveness, or underlying tendency to conceit for this conscious body and all external stimuli."

Now at that time one of the mendicants had the thought, "So it seems, good sir, that form, feeling, perception, choices, and consciousness are not-self. Then what self will the deeds done by not-self affect?"

But the Buddha, knowing what that monk was thinking, addressed the mendicants: "It's possible that some foolish person here—unknowing and ignorant, their mind dominated by craving—thinks they can overstep the teacher's instructions. They think: 'So it seems, good sir, that form, feeling, perception, choices, and consciousness are not-self. Then what self will the deeds done by not-self affect?' Now, mendicants, you have been educated by me in questioning with regard to all these things in all such cases.

What do you think, mendicants? Is form permanent or impermanent?"

"Impermanent, sir."

"But if it's impermanent, is it suffering or happiness?"

"Suffering, sir."

"But if it's impermanent, suffering, and perishable, is it fit to be regarded thus: 'This is mine, I am this, this is my self'?"

"No, sir."

"What do you think, mendicants? Is feeling ... perception ... choices ... consciousness permanent or impermanent?"

"Impermanent, sir."

"But if it's impermanent, is it suffering or happiness?"

"Suffering, sir."

"But if it's impermanent, suffering, and perishable, is it fit to be regarded thus: 'This is mine, I am this, this is my self'?"

"No, sir."

"So you should truly see any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: 'This is not mine, I am not this, this is not my self.'

You should truly see any kind of feeling ... perception ... choices ... consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near, *all* consciousness—with right understanding: 'This is not mine, I am not this, this is not my self.'

Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness.

Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed.

They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'"

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said. And while this discourse was being spoken, the minds of sixty mendicants were freed from defilements by not grasping.

110. The Shorter Discourse on the Full-Moon Night: *Cūḷapuṇṇama*

So I have heard. At one time the Buddha was staying near Sāvatthī in the Eastern Monastery, the stilt longhouse of Migāra's mother.

Now, at that time it was the sabbath—the full moon on the fifteenth day—and the Buddha was sitting in the open surrounded by the Saṅgha of monks. Then the Buddha looked around the Saṅgha of monks, who were so very silent. He addressed them, "Mendicants, could a bad person know of a bad person: 'This fellow is a bad person'?"

"No, sir."

"Good, mendicants! It's impossible, it can't happen, that a bad person could know of a bad person: 'This fellow is a bad person.' But could a bad person know of a good person: 'This fellow is a good person'?"

"No, sir."

"Good, mendicants! That too is impossible. A bad person has bad qualities, associates with bad people, and has the intentions, counsel, speech, actions, views, and giving of a bad person.

And how does a bad person have bad qualities? It's when a bad person is faithless, shameless, imprudent, uneducated, lazy, unmindful, and witless. That's how a bad person has bad qualities.

And how does a bad person associate with bad people? It's when a bad person is a friend and companion of ascetics and brahmins who are faithless, shameless, imprudent, uneducated, lazy, unmindful, and witless. That's how a bad person associates with bad people.

And how does a bad person have the intentions of a bad person? It's when a bad person intends to hurt themselves, hurt others, and hurt both. That's how a bad person has the intentions of a bad person.

And how does a bad person offer the counsel of a bad person? It's when a bad person offers counsel that hurts themselves, hurts others, and hurts both. That's how a bad person offers the counsel of a bad person.

And how does a bad person have the speech of a bad person? It's when a bad person uses speech that's false, divisive, harsh, and nonsensical. That's how a bad person has the speech of a bad person.

And how does a bad person have the action of a bad person? It's when a bad person kills living creatures, steals, and commits sexual misconduct. That's how a bad person has the actions of a bad person.

And how does a bad person have the view of a bad person? It's when a bad person has such a view: 'There's no meaning in giving, sacrifice, or offerings. There's no fruit or result of good and bad deeds. There's no afterlife. There's no obligation to mother and father. No beings are reborn spontaneously. And there's no ascetic or brahmin who is well attained and practiced, and who describes the afterlife after realizing it with their own insight.' That's how a bad person has the view of a bad person.

And how does a bad person give the gifts of a bad person? It's when a bad person gives a gift carelessly, not with their own

hand, and thoughtlessly. They give the dregs, and they give without consideration for consequences. That's how a bad person gives the gifts of a bad person.

That bad person—who has such bad qualities, frequents bad people, and has the intentions, counsel, speech, actions, views, and giving of a bad person— when their body breaks up, after death, is reborn in the place where bad people are reborn. And what is the place where bad people are reborn? Hell or the animal realm.

Mendicants, could a good person know of a good person: 'This fellow is a good person'?"

"Yes, sir."

"Good, mendicants! It is possible that a good person could know of a good person: 'This fellow is a good person.' But could a good person know of a bad person: 'This fellow is a bad person'?"

"Yes, sir."

"Good, mendicants! That too is possible. A good person has good qualities, associates with good people, and has the intentions, counsel, speech, actions, views, and giving of a good person.

And how does a good person have good qualities? It's when a good person is faithful, conscientious, prudent, learned, energetic, mindful, and wise. That's how a good person has good qualities.

And how does a good person associate with good people? It's when a good person is a friend and companion of ascetics and brahmins who are faithful, conscientious, prudent, learned, energetic, mindful, and wise. That's how a good person associates with good people.

And how does a good person have the intentions of a good person? It's when a good person doesn't intend to hurt

themselves, hurt others, and hurt both. That's how a good person has the intentions of a good person.

And how does a good person offer the counsel of a good person? It's when a good person offers counsel that doesn't hurt themselves, hurt others, and hurt both. That's how a good person offers the counsel of a good person.

And how does a good person have the speech of a good person? It's when a good person refrains from speech that's false, divisive, harsh, or nonsensical. That's how a good person has the speech of a good person.

And how does a good person have the action of a good person? It's when a good person refrains from killing living creatures, stealing, and committing sexual misconduct. That's how a good person has the action of a good person.

And how does a good person have the view of a good person? It's when a good person has such a view: 'There is meaning in giving, sacrifice, and offerings. There are fruits and results of good and bad deeds. There is an afterlife. There are duties to mother and father. There are beings reborn spontaneously. And there are ascetics and brahmins who are well attained and practiced, and who describe the afterlife after realizing it with their own insight.' That's how a good person has the view of a good person.

And how does a good person give the gifts of a good person? It's when a good person gives a gift carefully, with their own hand, and thoughtfully. They don't give the dregs, and they give with consideration for consequences. That's how a good person gives the gifts of a good person.

That good person—who has such good qualities, associates with good people, and has the intentions, counsel, speech, actions, views, and giving of a good person— when their body breaks up, after death, is reborn in the place where good

people are reborn. And what is the place where good people are reborn? A state of greatness among gods or humans."

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

2. The Division of One by One
Anupadavagga

111. One by One: *Anupada*

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Sāriputta is astute, mendicants. He has great wisdom, widespread wisdom, laughing wisdom, swift wisdom, sharp wisdom, and penetrating wisdom. For a fortnight he practiced discernment of phenomena one by one. And this is how he did it.

Quite secluded from sensual pleasures, secluded from unskillful qualities, he entered and remained in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. And he distinguished the phenomena in the first absorption one by one: placing and keeping and rapture and bliss and unification of mind; contact, feeling, perception, intention, mind, enthusiasm, decision, energy, mindfulness, equanimity, and attention. He knew those phenomena as they arose, as they remained, and as they went away. He understood: 'So it seems that these phenomena, not having been, come to be; and having come to be, they flit away.' And he meditated without attraction or repulsion for those phenomena; independent, untied, liberated, detached, his mind free of limits. He

understood: ‘There is an escape beyond.’ And by repeated practice he knew for sure that there is.

Furthermore, as the placing of the mind and keeping it connected were stilled, he entered and remained in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

And he distinguished the phenomena in the second absorption one by one: internal confidence and rapture and bliss and unification of mind; contact, feeling, perception, intention, mind, enthusiasm, decision, energy, mindfulness, equanimity, and attention. He knew those phenomena as they arose, as they remained, and as they went away. He understood: ‘So it seems that these phenomena, not having been, come to be; and having come to be, they flit away.’ And he meditated without attraction or repulsion for those phenomena; independent, untied, liberated, detached, his mind free of limits. He understood: ‘There is an escape beyond.’ And by repeated practice he knew for sure that there is.

Furthermore, with the fading away of rapture, he entered and remained in the third absorption, where he meditated with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

And he distinguished the phenomena in the third absorption one by one: bliss and mindfulness and awareness and unification of mind; contact, feeling, perception, intention, mind, enthusiasm, decision, energy, mindfulness, equanimity, and attention. He knew those phenomena as they arose, as they remained, and as they went away. He understood: ‘So it seems that these phenomena, not having been, come to be; and having come to be, they flit away.’ And he meditated without

attraction or repulsion for those phenomena; independent, untied, liberated, detached, his mind free of limits. He understood: ‘There is an escape beyond.’ And by repeated practice he knew for sure that there is.

Furthermore, with the giving up of pleasure and pain, and the ending of former happiness and sadness, he entered and remained in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

And he distinguished the phenomena in the fourth absorption one by one: equanimity and neutral feeling and mental unconcern due to tranquility and pure mindfulness and unification of mind; contact, feeling, perception, intention, mind, enthusiasm, decision, energy, mindfulness, equanimity, and attention. He knew those phenomena as they arose, as they remained, and as they went away. He understood: ‘So it seems that these phenomena, not having been, come to be; and having come to be, they flit away.’ And he meditated without attraction or repulsion for those phenomena; independent, untied, liberated, detached, his mind free of limits. He understood: ‘There is an escape beyond.’ And by repeated practice he knew for sure that there is.

Furthermore, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, he entered and remained in the dimension of infinite space.

And he distinguished the phenomena in the dimension of infinite space one by one: the perception of the dimension of infinite space and unification of mind; contact, feeling, perception, intention, mind, enthusiasm, decision, energy, mindfulness, equanimity, and attention. He knew those phenomena as they arose, as they remained, and as they went away. He understood: ‘So it seems that these phenomena, not

having been, come to be; and having come to be, they flit away.' And he meditated without attraction or repulsion for those phenomena; independent, untied, liberated, detached, his mind free of limits. He understood: 'There is an escape beyond.' And by repeated practice he knew for sure that there is.

Furthermore, going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', he entered and remained in the dimension of infinite consciousness.

And he distinguished the phenomena in the dimension of infinite consciousness one by one: the perception of the dimension of infinite consciousness and unification of mind; contact, feeling, perception, intention, mind, enthusiasm, decision, energy, mindfulness, equanimity, and attention. He knew those phenomena as they arose, as they remained, and as they went away. He understood: 'So it seems that these phenomena, not having been, come to be; and having come to be, they flit away.' And he meditated without attraction or repulsion for those phenomena; independent, untied, liberated, detached, his mind free of limits. He understood: 'There is an escape beyond.' And by repeated practice he knew for sure that there is.

Furthermore, going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', he entered and remained in the dimension of nothingness.

And he distinguished the phenomena in the dimension of nothingness one by one: the perception of the dimension of nothingness and unification of mind; contact, feeling, perception, intention, mind, enthusiasm, decision, energy, mindfulness, equanimity, and attention. He knew those phenomena as they arose, as they remained, and as they went away. He understood: 'So it seems that these phenomena, not

having been, come to be; and having come to be, they flit away.' And he meditated without attraction or repulsion for those phenomena; independent, untied, liberated, detached, his mind free of limits. He understood: 'There is an escape beyond.' And by repeated practice he knew for sure that there is.

Furthermore, going totally beyond the dimension of nothingness, he entered and remained in the dimension of neither perception nor non-perception.

And he emerged from that attainment with mindfulness. Then he contemplated the phenomena in that attainment that had passed, ceased, and perished: 'So it seems that these phenomena, not having been, come to be; and having come to be, they flit away.' And he meditated without attraction or repulsion for those phenomena; independent, untied, liberated, detached, his mind free of limits. He understood: 'There is an escape beyond.' And by repeated practice he knew for sure that there is.

Furthermore, going totally beyond the dimension of neither perception nor non-perception, he entered and remained in the cessation of perception and feeling. And, having seen with wisdom, his defilements came to an end.

And he emerged from that attainment with mindfulness. Then he contemplated the phenomena in that attainment that had passed, ceased, and perished: 'So it seems that these phenomena, not having been, come to be; and having come to be, they flit away.' And he meditated without attraction or repulsion for those phenomena; independent, untied, liberated, detached, his mind free of limits. He understood: 'There is no escape beyond.' And by repeated practice he knew for sure that there is not.

And if there's anyone of whom it may be rightly said that they have attained mastery and perfection in noble ethics, immersion, wisdom, and freedom, it's Sāriputta.

And if there's anyone of whom it may be rightly said that they're the Buddha's true-born child, born from his mouth, born of the teaching, created by the teaching, heir to the teaching, not the heir in material things, it's Sāriputta.

Sāriputta rightly keeps rolling the supreme Wheel of Dhamma that was rolled forth by the Realized One."

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

112. The Sixfold Purification: *Chabbisodhana*

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Take a mendicant who declares enlightenment: 'I understand: "Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence."'

You should neither approve nor dismiss that mendicant's statement. Rather, you should question them: 'Reverend, these four kinds of expression have been rightly explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha. What four? One speaks of the seen as seen, the heard as heard, the thought as thought, and the known as known. These are the four kinds of expression rightly explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha. How does the venerable know and see regarding these four kinds of expression so that your mind is freed from defilements by not grasping?'

For a mendicant with defilements ended—who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended the fetters of rebirth, and is rightly freed through

enlightenment—it is in line with the teaching to answer: 'Reverends, I live without attraction or repulsion for what is seen; independent, untied, liberated, detached, my mind free of limits. I live without attraction or repulsion for what is heard … thought … or known; independent, untied, liberated, detached, my mind free of limits. That is how I know and see regarding these four kinds of expression so that my mind is freed from defilements by not grasping.'

Saying 'Good!' you should applaud and cheer that mendicant's statement, then ask a further question:

'Reverend, these five grasping aggregates have been rightly explained by the Buddha. What five? That is: the grasping aggregates of form, feeling, perception, choices, and consciousness. These are the five grasping aggregates that have been rightly explained by the Buddha. How does the venerable know and see regarding these five grasping aggregates so that your mind is freed from defilements by not grasping?'

For a mendicant with defilements ended it is in line with the teaching to answer: 'Reverends, knowing that form is powerless, fading, and unreliable, I understand that my mind is freed through the ending, fading away, cessation, giving away, and letting go of attraction, grasping, mental fixation, insistence, and underlying tendency for form. Knowing that feeling … perception … choices … consciousness is powerless, fading, and unreliable, I understand that my mind is freed through the ending, fading away, cessation, giving away, and letting go of attraction, grasping, mental fixation, insistence, and underlying tendency for consciousness. That is how I know and see regarding these five grasping aggregates so that my mind is freed from defilements by not grasping.'

Saying ‘Good!’ you should applaud and cheer that mendicant’s statement, then ask a further question:

‘Reverend, these six elements have been rightly explained by the Buddha. What six? The elements of earth, water, fire, air, space, and consciousness. These are the six elements that have been rightly explained by the Buddha. How does the venerable know and see regarding these six elements so that your mind is freed from defilements by not grasping?’

For a mendicant with defilements ended it is in line with the teaching to answer: ‘Reverends, I’ve not taken the earth element as self, nor is there a self based on the earth element. And I understand that my mind is freed through the ending, fading away, cessation, giving away, and letting go of attraction, grasping, mental fixation, insistence, and underlying tendency based on the earth element. I’ve not taken the water element … fire element … air element … space element … consciousness element as self, nor is there a self based on the consciousness element. And I understand that my mind is freed through the ending of attraction based on the consciousness element. That is how I know and see regarding these six elements so that my mind is freed from defilements by not grasping.’

Saying ‘Good!’ you should applaud and cheer that mendicant’s statement, then ask a further question:

‘Reverend, these six interior and exterior sense fields have been rightly explained by the Buddha. What six? The eye and sights, the ear and sounds, the nose and smells, the tongue and tastes, the body and touches, and the mind and thoughts. These are the six interior and exterior sense fields that have been rightly explained by the Buddha. How does the venerable know and see regarding these six interior and exterior sense

fields so that your mind is freed from defilements by not grasping?'

For a mendicant with defilements ended it is in line with the teaching to answer: 'I understand that my mind is freed through the ending, fading away, cessation, giving away, and letting go of desire and greed and relishing and craving; attraction, grasping, mental fixation, insistence, and underlying tendency for the eye, sights, eye consciousness, and things knowable by eye consciousness. I understand that my mind is freed through the ending of desire for the ear ... nose ... tongue ... body ... mind, thoughts, mind consciousness, and things knowable by mind consciousness. That is how I know and see regarding these six interior and exterior sense fields so that my mind is freed from defilements by not grasping.'

Saying 'Good!' you should applaud and cheer that mendicant's statement, then ask a further question:

'Sir, how does the venerable know and see so that he has eradicated ego, possessiveness, and underlying tendency to conceit for this conscious body and all external stimuli?'

For a mendicant with defilements ended it is in line with the teaching to answer: 'Formerly, reverends, when I was still a layperson, I was ignorant. Then the Realized One or one of his disciples taught me the Dhamma. I gained faith in the Realized One, and reflected:

"Living in a house is cramped and dirty, but the life of one gone forth is wide open. It's not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell. Why don't I cut off my hair and beard, dress in ocher robes, and go forth from lay life to homelessness?"

After some time I gave up a large or small fortune, and a large or small family circle. I shaved off hair and beard, dressed in ocher robes, and went forth from the lay life to

homelessness. Once I had gone forth, I took up the training and livelihood of the mendicants. I gave up killing living creatures, renouncing the rod and the sword. I was scrupulous and kind, living full of compassion for all living beings. I gave up stealing. I took only what's given, and expected only what's given. I kept myself clean by not thieving. I gave up unchastity. I became celibate, set apart, avoiding the common practice of sex. I gave up lying. I spoke the truth and stuck to the truth. I was honest and trustworthy, not tricking the world with my words. I gave up divisive speech. I didn't repeat in one place what I heard in another so as to divide people against each other. Instead, I reconciled those who are divided, supporting unity, delighting in harmony, loving harmony, speaking words that promote harmony. I gave up harsh speech. I spoke in a way that's mellow, pleasing to the ear, lovely, going to the heart, polite, likable and agreeable to the people. I gave up talking nonsense. My words were timely, true, and meaningful, in line with the teaching and training. I said things at the right time which are valuable, reasonable, succinct, and beneficial.

I avoided injuring plants and seeds. I ate in one part of the day, abstaining from eating at night and food at the wrong time. I avoided dancing, singing, music, and seeing shows. I avoided beautifying and adorning myself with garlands, perfumes, and makeup. I avoided high and luxurious beds. I avoided receiving gold and money, raw grains, raw meat, women and girls, male and female bondservants, goats and sheep, chicken and pigs, elephants, cows, horses, and mares, and fields and land. I avoided running errands and messages; buying and selling; falsifying weights, metals, or measures; bribery, fraud, cheating, and duplicity; mutilation, murder, abduction, banditry, plunder, and violence.

I became content with robes to look after the body and alms-food to look after the belly. Wherever I went, I set out taking only these things. Like a bird: wherever it flies, wings are its only burden. In the same way, I became content with robes to look after the body and alms-food to look after the belly. Wherever I went, I set out taking only these things. When I had this entire spectrum of noble ethics, I experienced a blameless happiness inside myself.

When I saw a sight with my eyes, I didn't get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, I practiced restraint, protecting the faculty of sight, and achieving its restraint. When I heard a sound with my ears ... When I smelled an odor with my nose ... When I tasted a flavor with my tongue ... When I felt a touch with my body ... When I knew a thought with my mind, I didn't get caught up in the features and details. If the faculty of the mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, I practiced restraint, protecting the faculty of the mind, and achieving its restraint. When I had this noble sense restraint, I experienced an unsullied bliss inside myself.

I acted with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

When I had this noble spectrum of ethics, this noble sense restraint, and this noble mindfulness and situational awareness, I frequented a secluded lodging—a wilderness, the

root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw. After the meal, I returned from alms-round, sat down cross-legged with my body straight, and established mindfulness right there.

Giving up desire for the world, I meditated with a heart rid of desire, cleansing the mind of desire. Giving up ill will and malevolence, I meditated with a mind rid of ill will, full of compassion for all living beings, cleansing the mind of ill will. Giving up dullness and drowsiness, I meditated with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness. Giving up restlessness and remorse, I meditated without restlessness, my mind peaceful inside, cleansing the mind of restlessness and remorse. Giving up doubt, I meditated having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

I gave up these five hindrances, corruptions of the heart that weaken wisdom. Then, quite secluded from sensual pleasures, secluded from unskillful qualities, I entered and remained in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected were stilled, I entered and remained in the second absorption ... third absorption ... fourth absorption.

When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward knowledge of the ending of defilements. I truly understood: "This is suffering" ... "This is the origin of suffering" ... "This is the cessation of suffering" ... "This is the practice that leads to the cessation of suffering". I truly understood: "These are defilements"... "This is the origin of defilements" ... "This is the cessation of

defilements" ... "This is the practice that leads to the cessation of defilements".

Knowing and seeing like this, my mind was freed from the defilements of sensuality, desire to be reborn, and ignorance. When it was freed, I knew it was freed. I understood: "Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence." That is how I know and see so that I have eradicated ego, possessiveness, and underlying tendency to conceit for this conscious body and all external stimuli.'

Saying 'Good!' you should applaud and cheer that mendicant's statement, and then say to them: 'We are fortunate, reverend, so very fortunate to see a venerable such as yourself as one of our spiritual companions!'"

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

113. A Good Person: *Sappurisa*

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, I will teach you the qualities of a good person and the qualities of a bad person. Listen and pay close attention, I will speak."

"Yes, sir," they replied. The Buddha said this:

"And what is a quality of a bad person? Take a bad person who has gone forth from an eminent family. They reflect: 'I have gone forth from an eminent family, unlike these other mendicants.' And they glorify themselves and put others down on account of that. This is a quality of a bad person. A good person reflects: 'It's not because of one's eminent family that thoughts of greed, hate, or delusion come to an end. Even if someone has not gone forth from an eminent family, if they practice in line with the teaching, practice properly, and live in line with the teaching, they are worthy of honor and praise for that.' Keeping only the practice close to their heart, they don't glorify themselves and put others down on account of their eminent family. This is a quality of a good person.

Furthermore, take a bad person who has gone forth from a great family ... from a wealthy family ... from an extremely wealthy family. They reflect: 'I have gone forth from an

extremely wealthy family, unlike these other mendicants.' And they glorify themselves and put others down on account of that. This too is a quality of a bad person. A good person reflects: 'It's not because of one's extremely wealthy family that thoughts of greed, hate, or delusion come to an end. Even if someone has not gone forth from an extremely wealthy family, if they practice in line with the teaching, practice properly, and live in line with the teaching, they are worthy of honor and praise for that.' Keeping only the practice close to their heart, they don't glorify themselves and put others down on account of their extremely wealthy family. This too is a quality of a good person.

Furthermore, take a bad person who is well-known and famous. They reflect: 'I'm well-known and famous. These other mendicants are obscure and insignificant.' And they glorify themselves and put others down on account of that. This too is a quality of a bad person. A good person reflects: 'It's not because of one's fame that thoughts of greed, hate, or delusion come to an end. Even if someone is not well-known and famous, if they practice in line with the teaching, practice properly, and live in line with the teaching, they are worthy of honor and praise for that.' Keeping only the practice close to their heart, they don't glorify themselves and put others down on account of their fame. This too is a quality of a good person.

Furthermore, take a bad person who receives robes, alms-food, lodgings, and medicines and supplies for the sick. They reflect: 'I receive robes, alms-food, lodgings, and medicines and supplies for the sick, unlike these other mendicants.' And they glorify themselves and put others down on account of that. This too is a quality of a bad person. A good person reflects: 'It's not because of one's material possessions that thoughts of greed, hate, or delusion come to an end. Even if someone

doesn't receive robes, alms-food, lodgings, and medicines and supplies for the sick, if they practice in line with the teaching, practice properly, and live in line with the teaching, they are worthy of honor and praise for that.' Keeping only the practice close to their heart, they don't glorify themselves and put others down on account of their material possessions. This too is a quality of a good person.

Furthermore, take a bad person who is very learned … an expert in the texts on monastic training … a Dhamma teacher … who dwells in the wilderness … who is a rag robe wearer … who eats only alms-food … who stays at the root of a tree … who stays in a charnel ground … who stays in the open air … who never lies down … who sleeps wherever they lay their mat… who eats in one sitting per day. They reflect: 'I eat in one sitting per day, unlike these other mendicants.' And they glorify themselves and put others down on account of that. This too is a quality of a bad person. A good person reflects: 'It's not because of eating in one sitting per day that thoughts of greed, hate, or delusion come to an end. Even if someone eats in more than one sitting per day, if they practice in line with the teaching, practice properly, and live in line with the teaching, they are worthy of honor and praise for that.' Keeping only the practice close to their heart, they don't glorify themselves and put others down on account of their eating in one sitting per day. This too is a quality of a good person.

Furthermore, take a bad person who, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. They reflect: 'I have attained the first absorption, unlike these other mendicants.' And they glorify themselves

and put others down on account of that. This too is a quality of a bad person. A good person reflects: 'The Buddha has spoken of not identifying even with the attainment of the first absorption. For whatever they think it is, it turns out to be something else.' Keeping only non-identification close to their heart, they don't glorify themselves and put others down on account of their attainment of the first absorption. This too is a quality of a good person.

Furthermore, take a bad person who, as the placing of the mind and keeping it connected are stilled, enters and remains in the second absorption … third absorption … fourth absorption. They reflect: 'I have attained the fourth absorption, unlike these other mendicants.' And they glorify themselves and put others down on account of that. This too is a quality of a bad person. A good person reflects: 'The Buddha has spoken of not identifying even with the attainment of the fourth absorption. For whatever they think it is, it turns out to be something else.' Keeping only non-identification close to their heart, they don't glorify themselves and put others down on account of their attainment of the fourth absorption. This too is a quality of a good person.

Furthermore, take someone who, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', enters and remains in the dimension of infinite space … the dimension of infinite consciousness … the dimension of nothingness … the dimension of neither perception nor non-perception. They reflect: 'I have attained the dimension of neither perception nor non-perception, unlike these other mendicants.' And they glorify themselves and put others down on account of that. This too is a quality of a bad person. A good person reflects: 'The Buddha has spoken

of not identifying even with the attainment of the dimension of neither perception nor non-perception. For whatever they think it is, it turns out to be something else.' Keeping only non-identification close to their heart, they don't glorify themselves and put others down on account of their attainment of the dimension of neither perception nor non-perception. This too is a quality of a good person.

Furthermore, take a good person who, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end. This is a mendicant who does not identify with anything, does not identify regarding anything, does not identify through anything."

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

114. What Should and Should Not Be Cultivated: *Sevitabbāsevitabba*

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, I will teach you an exposition of the teaching on what should and should not be cultivated. Listen and pay close attention, I will speak."

"Yes, sir," they replied. The Buddha said this:

"I say that there are two kinds of bodily behavior: that which you should cultivate, and that which you should not cultivate. And each of these is a kind of behavior.

I say that there are two kinds of verbal behavior: that which you should cultivate, and that which you should not cultivate. And each of these is a kind of behavior.

I say that there are two kinds of mental behavior: that which you should cultivate, and that which you should not cultivate. And each of these is a kind of behavior.

I say that there are two ways of giving rise to a thought: that which you should cultivate, and that which you should not cultivate. And each of these is a way of giving rise to a thought.

I say that there are two ways of acquiring perception: that which you should cultivate, and that which you should not cultivate. And each of these is a way of acquiring perception.

I say that there are two ways of acquiring views: that which you should cultivate, and that which you should not cultivate. And each of these is a way of acquiring views.

I say that there are two ways of reincarnating: that which you should cultivate, and that which you should not cultivate. And each of these is a way of reincarnating."

When he said this, Venerable Sāriputta said to the Buddha, "Sir, this is how I understand the detailed meaning of the Buddha's brief statement.

'I say that there are two kinds of bodily behavior: that which you should cultivate, and that which you should not cultivate. And each of these is a kind of bodily behavior.' That's what the Buddha said, but why did he say it? You should not cultivate the kind of bodily behavior which causes unskillful qualities to grow while skillful qualities decline. And you should cultivate the kind of bodily behavior which causes unskillful qualities to decline while skillful qualities grow.

And what kind of bodily behavior causes unskillful qualities to grow while skillful qualities decline? It's when someone kills living creatures. They're violent, bloody-handed, a hardened killer, merciless to living beings. They steal. With the intention to commit theft, they take the wealth or belongings of others from village or wilderness. They commit sexual misconduct. They have sexual relations with women who have their mother, father, both mother and father, brother, sister, relatives, or clan as guardian. They have sexual relations with a woman who is protected on principle, or who has a husband, or whose violation is punishable by law, or even one who has been garlanded as a token of betrothal. That kind of bodily behavior causes unskillful qualities to grow while skillful qualities decline.

And what kind of bodily behavior causes unskillful qualities to decline while skillful qualities grow? It's when someone gives up killing living creatures. They renounce the rod and the sword. They're scrupulous and kind, living full of compassion for all living beings. They give up stealing. They don't, with the intention to commit theft, take the wealth or belongings of others from village or wilderness. They give up sexual misconduct. They don't have sexual relations with women who have their mother, father, both mother and father, brother, sister, relatives, or clan as guardian. They don't have sexual relations with a woman who is protected on principle, or who has a husband, or whose violation is punishable by law, or even one who has been garlanded as a token of betrothal. That kind of bodily behavior causes unskillful qualities to decline while skillful qualities grow. 'I say that there are two kinds of bodily behavior: that which you should cultivate, and that which you should not cultivate. And each of these is a kind of bodily behavior.' That's what the Buddha said, and this is why he said it.

'I say that there are two kinds of verbal behavior: that which you should cultivate, and that which you should not cultivate. And each of these is a kind of verbal behavior.' That's what the Buddha said, but why did he say it? You should not cultivate the kind of verbal behavior which causes unskillful qualities to grow while skillful qualities decline. And you should cultivate the kind of verbal behavior which causes unskillful qualities to decline while skillful qualities grow.

And what kind of verbal behavior causes unskillful qualities to grow while skillful qualities decline? It's when someone lies. They're summoned to a council, an assembly, a family meeting, a guild, or to the royal court, and asked to bear witness: 'Please, mister, say what you know.' Not knowing, they say 'I know.'

Knowing, they say ‘I don’t know.’ Not seeing, they say ‘I see.’ And seeing, they say ‘I don’t see.’ So they deliberately lie for the sake of themselves or another, or for some trivial worldly reason. They speak divisively. They repeat in one place what they heard in another so as to divide people against each other. And so they divide those who are harmonious, supporting division, delighting in division, loving division, speaking words that promote division. They speak harshly. They use the kinds of words that are cruel, nasty, hurtful, offensive, bordering on anger, not leading to immersion. They talk nonsense. Their speech is untimely, and is neither factual nor beneficial. It has nothing to do with the teaching or the training. Their words have no value, and are untimely, unreasonable, rambling, and pointless. That kind of verbal behavior causes unskillful qualities to grow while skillful qualities decline.

And what kind of verbal behavior causes unskillful qualities to decline while skillful qualities grow? It’s when a certain person gives up lying. They’re summoned to a council, an assembly, a family meeting, a guild, or to the royal court, and asked to bear witness: ‘Please, mister, say what you know.’ Not knowing, they say ‘I don’t know.’ Knowing, they say ‘I know.’ Not seeing, they say ‘I don’t see.’ And seeing, they say ‘I see.’ So they don’t deliberately lie for the sake of themselves or another, or for some trivial worldly reason. They give up divisive speech. They don’t repeat in one place what they heard in another so as to divide people against each other. Instead, they reconcile those who are divided, supporting unity, delighting in harmony, loving harmony, speaking words that promote harmony. They give up harsh speech. They speak in a way that’s mellow, pleasing to the ear, lovely, going to the heart, polite, likable and agreeable to the people. They give up

talking nonsense. Their words are timely, true, and meaningful, in line with the teaching and training. They say things at the right time which are valuable, reasonable, succinct, and beneficial. That kind of verbal behavior causes unskillful qualities to decline while skillful qualities grow. 'I say that there are two kinds of verbal behavior: that which you should cultivate, and that which you should not cultivate. And each of these is a kind of verbal behavior.' That's what the Buddha said, and this is why he said it.

'I say that there are two kinds of mental behavior: that which you should cultivate, and that which you should not cultivate. And each of these is a kind of mental behavior.' That's what the Buddha said, but why did he say it? You should not cultivate the kind of mental behavior which causes unskillful qualities to grow while skillful qualities decline. And you should cultivate the kind of mental behavior which causes unskillful qualities to decline while skillful qualities grow.

And what kind of mental behavior causes unskillful qualities to grow while skillful qualities decline? It's when someone is covetous. They covet the wealth and belongings of others: 'Oh, if only their belongings were mine!' They have ill will and hateful intentions: 'May these sentient beings be killed, slaughtered, slain, destroyed, or annihilated!' That kind of mental behavior causes unskillful qualities to grow while skillful qualities decline.

And what kind of mental behavior causes unskillful qualities to decline while skillful qualities grow? It's when someone is content. They don't covet the wealth and belongings of others: 'Oh, if only their belongings were mine!' They have a kind heart and loving intentions: 'May these sentient beings live free of enmity and ill will, untroubled and happy!' That kind of mental behavior causes unskillful qualities to decline while

skillful qualities grow. ‘I say that there are two kinds of mental behavior: that which you should cultivate, and that which you should not cultivate. And each of these is a kind of mental behavior.’ That’s what the Buddha said, and this is why he said it.

‘I say that there are two ways of giving rise to a thought: that which you should cultivate, and that which you should not cultivate. And each of these is a way of giving rise to a thought.’ That’s what the Buddha said, but why did he say it? You should not cultivate the way of giving rise to a thought which causes unskillful qualities to grow while skillful qualities decline. And you should cultivate the way of giving rise to a thought which causes unskillful qualities to decline while skillful qualities grow.

And what way of giving rise to a thought causes unskillful qualities to grow while skillful qualities decline? It’s when someone is covetous, and lives with their heart full of covetousness. They are malicious, and live with their heart full of ill will. They’re hurtful, and live with their heart intent on harm. That way of giving rise to a thought causes unskillful qualities to grow while skillful qualities decline.

And what way of giving rise to a thought causes unskillful qualities to decline while skillful qualities grow? It’s when someone is content, and lives with their heart full of contentment. They have good will, and live with their heart full of good will. They’re kind, and live with their heart full of kindness. That way of giving rise to a thought causes unskillful qualities to decline while skillful qualities grow. ‘I say that there are two ways of giving rise to a thought: that which you should cultivate, and that which you should not cultivate. And each of these is a way of giving rise to a thought.’ That’s what the Buddha said, and this is why he said it.

‘I say that there are two ways of acquiring perception: that which you should cultivate, and that which you should not cultivate. And each of these is a way of acquiring perception.’ That’s what the Buddha said, but why did he say it? You should not cultivate the way of acquiring perception which causes unskillful qualities to grow while skillful qualities decline. And you should cultivate the way of acquiring perception which causes unskillful qualities to decline while skillful qualities grow.

And what way of acquiring perception causes unskillful qualities to grow while skillful qualities decline? It’s when someone is covetous, and lives with their perception full of covetousness. They are malicious, and live with their perception full of ill will. They’re hurtful, and live with their perception intent on harm. That way of acquiring perception causes unskillful qualities to grow while skillful qualities decline.

And what way of acquiring perception causes unskillful qualities to decline while skillful qualities grow? It’s when someone is content, and lives with their perception full of contentment. They have good will, and live with their perception full of good will. They’re kind, and live with their perception full of kindness. That way of acquiring perception causes unskillful qualities to decline while skillful qualities grow. ‘I say that there are two ways of acquiring perception: that which you should cultivate, and that which you should not cultivate. And each of these is a way of acquiring perception.’ That’s what the Buddha said, and this is why he said it.

‘I say that there are two ways of acquiring views: that which you should cultivate, and that which you should not cultivate. And each of these is a way of acquiring views.’ That’s what the

Buddha said, but why did he say it? You should not cultivate the way of acquiring views which causes unskillful qualities to grow while skillful qualities decline. And you should cultivate the way of acquiring views which causes unskillful qualities to decline while skillful qualities grow.

And what way of acquiring views causes unskillful qualities to grow while skillful qualities decline? It's when someone has such a view: 'There's no meaning in giving, sacrifice, or offerings. There's no fruit or result of good and bad deeds. There's no afterlife. There are no duties to mother and father. No beings are reborn spontaneously. And there's no ascetic or brahmin who is well attained and practiced, and who describes the afterlife after realizing it with their own insight.' That way of acquiring views causes unskillful qualities to grow while skillful qualities decline.

And what way of acquiring views causes unskillful qualities to decline while skillful qualities grow? It's when someone has such a view: 'There is meaning in giving, sacrifice, and offerings. There are fruits and results of good and bad deeds. There is an afterlife. There are duties to mother and father. There are beings reborn spontaneously. And there are ascetics and brahmins who are well attained and practiced, and who describe the afterlife after realizing it with their own insight.' That way of acquiring views causes unskillful qualities to decline while skillful qualities grow. 'I say that there are two ways of acquiring views: that which you should cultivate, and that which you should not cultivate. And each of these is a way of acquiring views.' That's what the Buddha said, and this is why he said it.

'I say that there are two ways of reincarnating: that which you should cultivate, and that which you should not cultivate. And each of these is a way of reincarnating.' That's what the

Buddha said, but why did he say it? The way of reincarnating that causes unskillful qualities to grow while skillful qualities decline: you should not cultivate that way of reincarnating. The way of reincarnating that causes unskillful qualities to decline while skillful qualities grow: you should cultivate that way of reincarnating.

And what way of reincarnating causes unskillful qualities to grow while skillful qualities decline? Generating rebirth in a hurtful reincarnation, which because of its unpreparedness causes unskillful qualities to grow while skillful qualities decline. And what way of reincarnating causes unskillful qualities to decline while skillful qualities grow? Generating rebirth in a pleasing reincarnation, which because of its preparedness causes unskillful qualities to decline while skillful qualities grow. 'I say that there are two ways of reincarnating: that which you should cultivate, and that which you should not cultivate. And each of these is a way of reincarnating.' That's what the Buddha said, and this is why he said it.

Sir, that's how I understand the detailed meaning of the Buddha's brief statement."

"Good, good, Sāriputta! It's good that you understand the detailed meaning of my brief statement in this way."

And the Buddha went on to repeat and endorse Venerable Sāriputta's explanation in full. Then he went on to explain further:

"I say that there are two kinds of sight known by the eye: that which you should cultivate, and that which you should not cultivate. I say that there are two kinds of sound known by the ear ... two kinds of smell known by the nose ... two kinds of taste known by the tongue ... two kinds of touch known by the

body … two kinds of thought known by the mind: that which you should cultivate, and that which you should not cultivate."

When he said this, Venerable Sāriputta said to the Buddha:

"Sir, this is how I understand the detailed meaning of the Buddha's brief statement.

'I say that there are two kinds of sight known by the eye: that which you should cultivate, and that which you should not cultivate.' That's what the Buddha said, but why did he say it? You should not cultivate the kind of sight known by the eye which causes unskillful qualities to grow while skillful qualities decline. And you should cultivate the kind of sight known by the eye which causes unskillful qualities to decline while skillful qualities grow. 'I say that there are two kinds of sight known by the eye: that which you should cultivate, and that which you should not cultivate.' That's what the Buddha said, and this is why he said it.

'I say that there are two kinds of sound known by the ear … two kinds of smell known by the nose … two kinds of taste known by the tongue … two kinds of touch known by the body … two kinds of thought known by the mind: that which you should cultivate, and that which you should not cultivate.' That's what the Buddha said, but why did he say it?

You should not cultivate the kind of thought known by the mind which causes unskillful qualities to grow while skillful qualities decline. And you should cultivate the kind of thought known by the mind which causes unskillful qualities to decline while skillful qualities grow. 'I say that there are two kinds of thought known by the mind: that which you should cultivate, and that which you should not cultivate.' That's what the Buddha said, and this is why he said it. Sir, that's how I understand the detailed meaning of the Buddha's brief statement."

"Good, good, Sāriputta! It's good that you understand the detailed meaning of my brief statement in this way."

And the Buddha went on to repeat and endorse Venerable Sāriputta's explanation in full. Then he went on to explain further:

"I say that there are two kinds of robes: that which you should cultivate, and that which you should not cultivate. I say that there are two kinds of alms-food ... lodging ... village ... town ... city ... country ... person: that which you should cultivate, and that which you should not cultivate."

When he said this, Venerable Sāriputta said to the Buddha:

"Sir, this is how I understand the detailed meaning of the Buddha's brief statement. 'I say that there are two kinds of robes ... alms-food ... lodging ... village ... town ... city ... country ... person: that which you should cultivate, and that which you should not cultivate.' That's what the Buddha said, but why did he say it? You should not cultivate the kind of person who causes unskillful qualities to grow while skillful qualities decline. And you should cultivate the kind of person who causes unskillful qualities to decline while skillful qualities grow. 'I say that there are two kinds of person: those who you should cultivate, and those who you should not cultivate.' That's what the Buddha said, and this is why he said it.

Sir, that's how I understand the detailed meaning of the Buddha's brief statement."

"Good, good, Sāriputta! It's good that you understand the detailed meaning of my brief statement in this way."

And the Buddha went on to repeat and endorse Venerable Sāriputta's explanation in full. Then he added:

"If all the aristocrats, brahmins, merchants, and workers were to understand the detailed meaning of my brief statement in this way, it would be for their lasting welfare and

happiness. If the whole world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—was to understand the detailed meaning of my brief statement in this way, it would be for the whole world's lasting welfare and happiness."

That is what the Buddha said. Satisfied, Venerable Sāriputta was happy with what the Buddha said.

115. Many Elements: *Bahudhātuka*

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Whatever dangers there are, all come from the foolish, not from the astute. Whatever perils there are, all come from the foolish, not from the astute. Whatever hazards there are, all come from the foolish, not from the astute. It's like a fire that spreads from a hut made of reeds or grass, and burns down even a bungalow, plastered inside and out, draft-free, with latches fastened and windows shuttered. In the same way, whatever dangers there are, all come from the foolish, not from the astute. Whatever perils there are, all come from the foolish, not from the astute. Whatever hazards there are, all come from the foolish, not from the astute. So, the fool is dangerous, but the astute person is safe. The fool is perilous, but the astute person is not. The fool is hazardous, but the astute person is not. There's no danger, peril, or hazard that comes from the astute. So you should train like this: 'We shall be astute, we shall be inquirers.'"

When he said this, Venerable Ānanda said to the Buddha, "Sir, how is a mendicant qualified to be called 'astute, an inquirer'?"

"Ānanda, it's when a mendicant is skilled in the elements, in the sense fields, in dependent origination, and in the possible and the impossible. That's how a mendicant is qualified to be called 'astute, an inquirer'."

"But sir, how is a mendicant qualified to be called 'skilled in the elements'?"

"There are, Ānanda, these eighteen elements: the elements of the eye, sights, and eye consciousness; the ear, sounds, and ear consciousness; the nose, smells, and nose consciousness; the tongue, tastes, and tongue consciousness; the body, touches, and body consciousness; the mind, thoughts, and mind consciousness. When a mendicant knows and sees these eighteen elements, they're qualified to be called 'skilled in the elements'."

"But sir, could there be another way in which a mendicant is qualified to be called 'skilled in the elements'?"

"There could, Ānanda. There are these six elements: the elements of earth, water, fire, air, space, and consciousness. When a mendicant knows and sees these six elements, they're qualified to be called 'skilled in the elements'."

"But sir, could there be another way in which a mendicant is qualified to be called 'skilled in the elements'?"

"There could, Ānanda. There are these six elements: the elements of pleasure, pain, happiness, sadness, equanimity, and ignorance. When a mendicant knows and sees these six elements, they're qualified to be called 'skilled in the elements'."

"But sir, could there be another way in which a mendicant is qualified to be called 'skilled in the elements'?"

"There could, Ānanda. There are these six elements: the elements of sensuality and renunciation, malice and good will, and cruelty and harmlessness. When a mendicant knows and

sees these six elements, they're qualified to be called 'skilled in the elements'."

"But sir, could there be another way in which a mendicant is qualified to be called 'skilled in the elements'?"

"There could, Ānanda. There are these three elements: the elements of the sensual realm, the realm of luminous form, and the formless realm. When a mendicant knows and sees these three elements, they're qualified to be called 'skilled in the elements'."

"But sir, could there be another way in which a mendicant is qualified to be called 'skilled in the elements'?"

"There could, Ānanda. There are these two elements: the conditioned element and the unconditioned element. When a mendicant knows and sees these two elements, they're qualified to be called 'skilled in the elements'."

"But sir, how is a mendicant qualified to be called 'skilled in the sense fields'?"

"There are these six interior and exterior sense fields: the eye and sights, the ear and sounds, the nose and smells, the tongue and tastes, the body and touches, and the mind and thoughts. When a mendicant knows and sees these six interior and exterior sense fields, they're qualified to be called 'skilled in the sense fields'."

"But sir, how is a mendicant qualified to be called 'skilled in dependent origination'?"

"It's when a mendicant understands: 'When this exists, that is; due to the arising of this, that arises. When this doesn't exist, that is not; due to the cessation of this, that ceases. That is: ignorance is a condition for choices. Choices are conditions for consciousness. Consciousness is a condition for name and form. Name and form are conditions for the six sense fields. The six sense fields are conditions for contact. Contact is a

condition for feeling. Feeling is a condition for craving. Craving is a condition for grasping. Grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. That is how this entire mass of suffering originates. When ignorance fades away and ceases with nothing left over, choices cease. When choices cease, consciousness ceases. When consciousness ceases, name and form cease. When name and form cease, the six sense fields cease. When the six sense fields cease, contact ceases. When contact ceases, feeling ceases. When feeling ceases, craving ceases. When craving ceases, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases.' That's how a mendicant is qualified to be called 'skilled in dependent origination'."

"But sir, how is a mendicant qualified to be called 'skilled in the possible and impossible'?"

"It's when a mendicant understands: 'It's impossible for a person accomplished in view to take any condition as permanent. That is not possible. But it's possible for an ordinary person to take some condition as permanent. That is possible.' They understand: 'It's impossible for a person accomplished in view to take any condition as pleasant. But it's possible for an ordinary person to take some condition as pleasant.' They understand: 'It's impossible for a person accomplished in view to take anything as self. But it's possible for an ordinary person to take something as self.'

They understand: 'It's impossible for a person accomplished in view to murder their mother. But it's possible for an

ordinary person to murder their mother.' They understand: 'It's impossible for a person accomplished in view to murder their father ... or murder a perfected one. But it's possible for an ordinary person to murder their father ... or a perfected one.' They understand: 'It's impossible for a person accomplished in view to injure a Realized One with malicious intent. But it's possible for an ordinary person to injure a Realized One with malicious intent.' They understand: 'It's impossible for a person accomplished in view to cause a schism in the Saṅgha. But it's possible for an ordinary person to cause a schism in the Saṅgha.' They understand: 'It's impossible for a person accomplished in view to acknowledge another teacher. But it's possible for an ordinary person to acknowledge another teacher.'

They understand: 'It's impossible for two perfected ones, fully awakened Buddhas to arise in the same solar system at the same time. But it is possible for just one perfected one, a fully awakened Buddha, to arise in one solar system.' They understand: 'It's impossible for two wheel-turning monarchs to arise in the same solar system at the same time. But it is possible for just one wheel-turning monarch to arise in one solar system.'

They understand: 'It's impossible for a woman to be a perfected one, a fully awakened Buddha. But it is possible for a man to be a perfected one, a fully awakened Buddha.' They understand: 'It's impossible for a woman to be a wheel-turning monarch. But it is possible for a man to be a wheel-turning monarch.' They understand: 'It's impossible for a woman to perform the role of Sakka, Māra, or Brahmā. But it is possible for a man to perform the role of Sakka, Māra, or Brahmā.'

They understand: 'It's impossible for a likable, desirable, agreeable result to come from bad conduct of body, speech,

and mind. But it is possible for an unlikable, undesirable, disagreeable result to come from bad conduct of body, speech, and mind.'

They understand: 'It's impossible for an unlikable, undesirable, disagreeable result to come from good conduct of body, speech, and mind. But it is possible for a likable, desirable, agreeable result to come from good conduct of body, speech, and mind.'

They understand: 'It's impossible that someone who has engaged in bad conduct of body, speech, and mind, could for that reason alone, when their body breaks up, after death, be reborn in a good place, a heavenly realm. But it is possible that someone who has engaged in bad conduct of body, speech, and mind could, for that reason alone, when their body breaks up, after death, be reborn in a place of loss, a bad place, the underworld, hell.'

They understand: 'It's impossible that someone who has engaged in good conduct of body, speech, and mind could, for that reason alone, when their body breaks up, after death, be reborn in a place of loss, the underworld, a lower realm, hell. But it is possible that someone who has engaged in good conduct of body, speech, and mind could, for that reason alone, when their body breaks up, after death, be reborn in a good place, a heavenly realm.' That's how a mendicant is qualified to be called 'skilled in the possible and impossible'."

When he said this, Venerable Ānanda said to the Buddha, "It's incredible, sir, it's amazing! What is the name of this exposition of the teaching?"

"In that case, Ānanda, you may remember this exposition of the teaching as 'The Many Elements', or else 'The Four Cycles', or else 'The Mirror of the Teaching', or else 'The Drum of the Deathless', or else 'The Supreme Victory in Battle'."

That is what the Buddha said. Satisfied, Venerable Ānanda was happy with what the Buddha said.

116. At Isigili: *Isigili*

So I have heard. At one time the Buddha was staying near Rājagaha, on the Isigili Mountain. There the Buddha addressed the mendicants, “Mendicants!”

“Venerable sir,” they replied. The Buddha said this:

“Mendicants, do you see that Mount Vebhāra?”

“Yes, sir.”

“It used to have a different label and description. Do you see that Mount Paṇḍava?”

“Yes, sir.”

“It too used to have a different label and description. Do you see that Mount Vepulla?”

“Yes, sir.”

“It too used to have a different label and description. Do you see that Mount Vulture’s Peak?”

“Yes, sir.”

“It too used to have a different label and description. Do you see that Mount Isigili?”

“Yes, sir.”

“It used to have exactly the same label and description.

Once upon a time, five hundred Buddhas awakened for themselves dwelt for a long time on this Isigili. They were seen entering the mountain, but after entering were seen no more. When people noticed this they said: ‘That mountain swallows these hermits!’ That’s how it came to be known as Isigili.

I shall declare the names of the Buddhas awakened for themselves; I shall extol the names of the Buddhas awakened for themselves; I shall teach the names of the Buddhas awakened for themselves. Listen and pay close attention, I will speak."

"Yes, sir," they replied. The Buddha said this:

"The Buddhas awakened for themselves who dwelt for a long time on this Isigili were named Ariṭṭha, Upariṭṭha, Tagarasikhin, Yasassin, Sudassana, Piyadassin, Gandhāra, Piṇḍola, Upāsabha, Nītha, Tatha, Sutavā, and Bhāvitatta.

Those saintly beings, untroubled and free of hope,
who each achieved awakening by themselves;
hear me extol their names,
the supreme persons, free of thorns.

Ariṭṭha, Upariṭṭha, Tagarasikhin, Yasassin,
Sudassana, and Piyadassin the awakened;
Gandhāra, Piṇḍola, and Upāsabha,
Nītha, Tatha, Sutavā, and Bhāvitatta.

Sumbha, Subha, Methula, and Aṭṭhama,
and Assumegha, Anīgha, and Sudāṭha,
awakened for themselves, enders of the attachment to rebirth.
Hiṅgū, and Hiṅga the mighty.

Two sages named Jāli, and Aṭṭhaka.
Then the Buddha Kosala and Subāhu;
Upanemi, Nemi, and Santacitta,
right and true, stainless and astute.

Kāḷa and Upakāḷa, Vijita and Jita,
Aṅga and Paṅga, and Guttijita too;
Passin gave up attachment, suffering's root,
while Aparājita defeated Māra's power.

Satthar, Pavattar, Sarabhaṅga, Lomahaṁsa,
Uccaṅgamāya, Asita, Anāsava,
Manomaya, and Bandhumant the cutter of conceit,
and Tadādhimutta the immaculate and resplendent.

Ketumbarāga, Mātaṅga, and Ariya,
then Accuta, Accutagāma, and Byāmaka,
Sumaṅgala, Dabbila, Supatiṭṭhita,
Asayha, Khemābhirata, and Sorata.

Durannaya, Saṅgha, and also Ujjaya,
another sage, Sayha of peerless effort.
There are twelve Ānandas, Nandas, and Upanandas,
and Bhāradvāja, bearing his final body.

Bodhi, also Mahānāma the supreme,
Kesin, Sikhin, Sundara, and Bhāradvāja,
Tissa and Upatissa, who've both cut the bonds to rebirth,
Upasīdarin and Sīdarin, who've both cut off craving.

Maṅgala was awakened, free of greed,
Usabha cut the net, the root of suffering,
Upanīta who attained the state of peace,
Uposatha, Sundara, and Saccanāma.

Jeta, Jayanta, Paduma, and Uppala;
Padumuttara, Rakkhita, and Pabbata,
Mānatthaddha, beautiful and free of greed,
and the Buddha Kaṇha, his mind well freed.

These and other mighty ones awakened for themselves,
enders of the attachment to rebirth—
honor these great hermits who are fully extinguished,
having got past all ties, limitless."

117. The Great Forty: *Mahācattārīsaka*

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, I will teach you noble right immersion with its vital conditions and its prerequisites. Listen and pay close attention, I will speak."

"Yes, sir," they replied. The Buddha said this:

"And what is noble right immersion with its vital conditions and its prerequisites? They are: right view, right thought, right speech, right action, right livelihood, right effort, and right mindfulness. Unification of mind with these seven factors as prerequisites is called noble right immersion with its vital conditions and also with its prerequisites.

In this context, right view comes first. And how does right view come first? When you understand wrong view as wrong view and right view as right view, that's your right view.

And what is wrong view? 'There's no meaning in giving, sacrifice, or offerings. There's no fruit or result of good and bad deeds. There's no afterlife. There are no duties to mother and father. No beings are reborn spontaneously. And there's no ascetic or brahmin who is well attained and practiced, and who describes the afterlife after realizing it with their own insight.' This is wrong view.

And what is right view? Right view is twofold, I say. There is right view that is accompanied by defilements, has the attributes of good deeds, and ripens in attachment. And there is right view that is noble, undefiled, transcendent, a factor of the path.

And what is right view that is accompanied by defilements, has the attributes of good deeds, and ripens in attachment? 'There is meaning in giving, sacrifice, and offerings. There are fruits and results of good and bad deeds. There is an afterlife. There are duties to mother and father. There are beings reborn spontaneously. And there are ascetics and brahmins who are well attained and practiced, and who describe the afterlife after realizing it with their own insight.' This is right view that is accompanied by defilements, has the attributes of good deeds, and ripens in attachment.

And what is right view that is noble, undefiled, transcendent, a factor of the path? It's the wisdom—the faculty of wisdom, the power of wisdom, the awakening factor of investigation of principles, and right view as a factor of the path—in one of noble mind and undefiled mind, who possesses the noble path and develops the noble path. This is called right view that is noble, undefiled, transcendent, a factor of the path.

They make an effort to give up wrong view and embrace right view: that's their right effort. Mindfully they give up wrong view and take up right view: that's their right mindfulness. So these three things keep running and circling around right view, namely: right view, right effort, and right mindfulness.

In this context, right view comes first. And how does right view come first? When you understand wrong thought as wrong thought and right thought as right thought, that's your right view.

And what is wrong thought? Thoughts of sensuality, of malice, and of cruelty. This is wrong thought.

And what is right thought? Right thought is twofold, I say. There is right thought that is accompanied by defilements, has the attributes of good deeds, and ripens in attachment. And there is right thought that is noble, undefiled, transcendent, a factor of the path.

And what is right thought that is accompanied by defilements, has the attributes of good deeds, and ripens in attachment? Thoughts of renunciation, good will, and harmlessness. This is right thought that is accompanied by defilements.

And what is right thought that is noble, undefiled, transcendent, a factor of the path? It's the thinking—the placing of the mind, thought, applying, application, implanting of the mind, verbal processes—in one of noble mind and undefiled mind, who possesses the noble path and develops the noble path. This is right thought that is noble.

They make an effort to give up wrong thought and embrace right thought: that's their right effort. Mindfully they give up wrong thought and take up right thought: that's their right mindfulness. So these three things keep running and circling around right thought, namely: right view, right effort, and right mindfulness.

In this context, right view comes first. And how does right view come first? When you understand wrong speech as wrong speech and right speech as right speech, that's your right view.

And what is wrong speech? Speech that's false, divisive, harsh, or nonsensical. This is wrong speech.

And what is right speech? Right speech is twofold, I say. There is right speech that is accompanied by defilements, has the attributes of good deeds, and ripens in attachment. And

there is right speech that is noble, undefiled, transcendent, a factor of the path.

And what is right speech that is accompanied by defilements, has the attributes of good deeds, and ripens in attachment? The refraining from lying, divisive speech, harsh speech, and talking nonsense. This is right speech that is accompanied by defilements.

And what is right speech that is noble, undefiled, transcendent, a factor of the path? It's the desisting, abstaining, abstinence, and refraining from the four kinds of bad verbal conduct in one of noble mind and undefiled mind, who possesses the noble path and develops the noble path. This is right speech that is noble.

They make an effort to give up wrong speech and embrace right speech: that's their right effort. Mindfully they give up wrong speech and take up right speech: that's their right mindfulness. So these three things keep running and circling around right speech, namely: right view, right effort, and right mindfulness.

In this context, right view comes first. And how does right view come first? When you understand wrong action as wrong action and right action as right action, that's your right view.

And what is wrong action? Killing living creatures, stealing, and sexual misconduct. This is wrong action.

And what is right action? Right action is twofold, I say. There is right action that is accompanied by defilements, has the attributes of good deeds, and ripens in attachment. And there is right action that is noble, undefiled, transcendent, a factor of the path.

And what is right action that is accompanied by defilements, has the attributes of good deeds, and ripens in attachment? Refraining from killing living creatures, stealing, and sexual

misconduct. This is right action that is accompanied by defilements.

And what is right action that is noble, undefiled, transcendent, a factor of the path? It's the desisting, abstaining, abstinence, and refraining from the three kinds of bad bodily conduct in one of noble mind and undefiled mind, who possesses the noble path and develops the noble path. This is right action that is noble.

They make an effort to give up wrong action and embrace right action: that's their right effort. Mindfully they give up wrong action and take up right action: that's their right mindfulness. So these three things keep running and circling around right action, namely: right view, right effort, and right mindfulness.

In this context, right view comes first. And how does right view come first? When you understand wrong livelihood as wrong livelihood and right livelihood as right livelihood, that's your right view.

And what is wrong livelihood? Deceit, flattery, hinting, and belittling, and using material possessions to pursue other material possessions. This is wrong livelihood.

And what is right livelihood? Right livelihood is twofold, I say. There is right livelihood that is accompanied by defilements, has the attributes of good deeds, and ripens in attachment. And there is right livelihood that is noble, undefiled, transcendent, a factor of the path.

And what is right livelihood that is accompanied by defilements, has the attributes of good deeds, and ripens in attachment? It's when a noble disciple gives up wrong livelihood and earns a living by right livelihood. This is right livelihood that is accompanied by defilements.

And what is right livelihood that is noble, undefiled, transcendent, a factor of the path? It's the desisting, abstaining, abstinence, and refraining from wrong livelihood in one of noble mind and undefiled mind, who possesses the noble path and develops the noble path. This is right livelihood that is noble.

They make an effort to give up wrong livelihood and embrace right livelihood: that's their right effort. Mindfully they give up wrong livelihood and take up right livelihood: that's their right mindfulness. So these three things keep running and circling around right livelihood, namely: right view, right effort, and right mindfulness.

In this context, right view comes first. And how does right view come first? Right view gives rise to right thought. Right thought gives rise to right speech. Right speech gives rise to right action. Right action gives rise to right livelihood. Right livelihood gives rise to right effort. Right effort gives rise to right mindfulness. Right mindfulness gives rise to right immersion. Right immersion gives rise to right knowledge. Right knowledge gives rise to right freedom. So the trainee has eight factors, while the perfected one has ten factors. And here too, the eradication of many bad, unskillful qualities is fully developed due to right knowledge.

In this context, right view comes first. And how does right view come first? For one of right view, wrong view is worn away. And the many bad, unskillful qualities that arise because of wrong view are worn away. And because of right view, many skillful qualities are fully developed. For one of right thought, wrong thought is worn away. ... For one of right speech, wrong speech is worn away. ... For one of right action, wrong action is worn away. ... For one of right livelihood, wrong livelihood is worn away. ... For one of right effort, wrong effort is worn

away. … For one of right mindfulness, wrong mindfulness is worn away. … For one of right immersion, wrong immersion is worn away. … For one of right knowledge, wrong knowledge is worn away. … For one of right freedom, wrong freedom is worn away. And the many bad, unskillful qualities that arise because of wrong freedom are worn away. And because of right freedom, many skillful qualities are fully developed.

So there are twenty on the side of the skillful, and twenty on the side of the unskillful. This exposition of the teaching on the Great Forty has been rolled forth. And it cannot be rolled back by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world.

If any ascetic or brahmin imagines they can criticize and reject the exposition of the teaching on the Great Forty, they deserve rebuke and criticism on ten legitimate grounds in the present life. If such a gentleman criticizes right view, they praise and honor the ascetics and brahmins who have wrong view. If they criticize right thought … right speech … right action … right livelihood … right effort … right mindfulness … right immersion … right knowledge … right freedom, they praise and honor the ascetics and brahmins who have wrong freedom. If any ascetic or brahmin imagines they can criticize and reject the exposition of the teaching on the Great Forty, they deserve rebuke and criticism on these ten legitimate grounds in the present life.

Even those wanderers of the past, Vassa and Bhañña of Ukkalā, who taught the doctrines of no-cause, inaction, and nihilism, didn't imagine that the Great Forty should be criticized or rejected. Why is that? For fear of being blamed, criticized, and faulted."

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

118. Mindfulness of Breathing: *Ānāpānasati*

So I have heard. At one time the Buddha was staying near Sāvatthī in the Eastern Monastery, the stilt longhouse of Migāra's mother, together with several well-known senior disciples, such as the venerables Sāriputta, Mahāmoggallāna, Mahākassapa, Mahākaccāna, Mahākoṭṭhita, Mahākappina, Mahācunda, Anuruddha, Revata, Ānanda, and others.

Now at that time the senior mendicants were advising and instructing the junior mendicants. Some senior mendicants instructed ten mendicants, while some instructed twenty, thirty, or forty. Being instructed by the senior mendicants, the junior mendicants realized a higher distinction than they had before.

Now, at that time it was the sabbath—the full moon on the fifteenth day—and the Buddha was sitting surrounded by the Saṅgha of monks for the invitation to admonish. Then the Buddha looked around the Saṅgha of monks, who were so very silent. He addressed them:

"I am satisfied, mendicants, with this practice. My heart is satisfied with this practice. So you should rouse up even more energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. I will wait here in Sāvatthī for the Komudi full moon of the fourth month."

Mendicants from around the country heard about this, and came down to Sāvatthī to see the Buddha.

And those senior mendicants instructed the junior mendicants even more. Some senior mendicants instructed ten mendicants, while some instructed twenty, thirty, or forty. Being instructed by the senior mendicants, the junior mendicants realized a higher distinction than they had before.

Now, at that time it was the sabbath—the Komudi full moon on the fifteenth day of the fourth month—and the Buddha was sitting in the open surrounded by the Saṅgha of monks. Then the Buddha looked around the Saṅgha of monks, who were so very silent. He addressed them:

"This assembly has no nonsense, mendicants, it's free of nonsense. It consists purely of the essential core. Such is this Saṅgha of monks, such is this assembly! An assembly such as this is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world. Such is this Saṅgha of monks, such is this assembly! Even a small gift to an assembly such as this is fruitful, while giving more is even more fruitful. Such is this Saṅgha of monks, such is this assembly! An assembly such as this is rarely seen in the world. Such is this Saṅgha of monks, such is this assembly! An assembly such as this is worth traveling many leagues to see, even if you have to carry your own provisions in a shoulder bag.

For in this Saṅgha there are perfected mendicants, who have ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended the fetters of rebirth, and are rightly freed through enlightenment. There are such mendicants in this Saṅgha.

In this Saṅgha there are mendicants who, with the ending of the five lower fetters are reborn spontaneously. They are

extinguished there, and are not liable to return from that world. There are such mendicants in this Saṅgha.

In this Saṅgha there are mendicants who, with the ending of three fetters, and the weakening of greed, hate, and delusion, are once-returners. They come back to this world once only, then make an end of suffering. There are such mendicants in this Saṅgha.

In this Saṅgha there are mendicants who, with the ending of three fetters are stream-enterers, not liable to be reborn in the underworld, bound for awakening. There are such mendicants in this Saṅgha.

In this Saṅgha there are mendicants who are committed to developing the four kinds of mindfulness meditation … the four right efforts … the four bases of psychic power … the five faculties … the five powers … the seven awakening factors … the noble eightfold path. There are such mendicants in this Saṅgha. In this Saṅgha there are mendicants who are committed to developing the meditation on love … compassion … rejoicing … equanimity … ugliness … impermanence. There are such mendicants in this Saṅgha. In this Saṅgha there are mendicants who are committed to developing the meditation on mindfulness of breathing.

Mendicants, when mindfulness of breathing is developed and cultivated it is very fruitful and beneficial. Mindfulness of breathing, when developed and cultivated, fulfills the four kinds of mindfulness meditation. The four kinds of mindfulness meditation, when developed and cultivated, fulfill the seven awakening factors. And the seven awakening factors, when developed and cultivated, fulfill knowledge and freedom.

And how is mindfulness of breathing developed and cultivated to be very fruitful and beneficial?

It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut. They sit down cross-legged, with their body straight, and establish mindfulness right there. Just mindful, they breathe in. Mindful, they breathe out.

When breathing in heavily they know: 'I'm breathing in heavily.' When breathing out heavily they know: 'I'm breathing out heavily.' When breathing in lightly they know: 'I'm breathing in lightly.' When breathing out lightly they know: 'I'm breathing out lightly.' They practice breathing in experiencing the whole body. They practice breathing out experiencing the whole body. They practice breathing in stilling the body's motion. They practice breathing out stilling the body's motion.

They practice breathing in experiencing rapture. They practice breathing out experiencing rapture. They practice breathing in experiencing bliss. They practice breathing out experiencing bliss. They practice breathing in experiencing these emotions. They practice breathing out experiencing these emotions. They practice breathing in stilling these emotions. They practice breathing out stilling these emotions.

They practice breathing in experiencing the mind. They practice breathing out experiencing the mind. They practice breathing in gladdening the mind. They practice breathing out gladdening the mind. They practice breathing in immersing the mind in samādhi. They practice breathing out immersing the mind in samādhi. They practice breathing in freeing the mind. They practice breathing out freeing the mind.

They practice breathing in observing impermanence. They practice breathing out observing impermanence. They practice breathing in observing fading away. They practice breathing out observing fading away. They practice breathing in observing cessation. They practice breathing out observing

cessation. They practice breathing in observing letting go. They practice breathing out observing letting go.

Mindfulness of breathing, when developed and cultivated in this way, is very fruitful and beneficial.

And how is mindfulness of breathing developed and cultivated so as to fulfill the four kinds of mindfulness meditation?

Whenever a mendicant knows that they breathe heavily, or lightly, or experiencing the whole body, or stilling the body's motion— at that time they're meditating by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. For I say that the in-breaths and out-breaths are an aspect of the body. That's why at that time a mendicant is meditating by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

Whenever a mendicant practices breathing while experiencing rapture, or experiencing bliss, or experiencing these emotions, or stilling these emotions— at that time they meditate observing an aspect of feelings—keen, aware, and mindful, rid of desire and aversion for the world. For I say that close attention to the in-breaths and out-breaths is an aspect of feelings. That's why at that time a mendicant is meditating by observing an aspect of feelings—keen, aware, and mindful, rid of desire and aversion for the world.

Whenever a mendicant practices breathing while experiencing the mind, or gladdening the mind, or immersing the mind in samādhi, or freeing the mind— at that time they meditate observing an aspect of the mind—keen, aware, and mindful, rid of desire and aversion for the world. There is no development of mindfulness of breathing for someone who is unmindful and lacks awareness, I say. That's why at that time a

mendicant is meditating by observing an aspect of the mind—keen, aware, and mindful, rid of desire and aversion for the world.

Whenever a mendicant practices breathing while observing impermanence, or observing fading away, or observing cessation, or observing letting go— at that time they meditate observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world. Having seen with wisdom the giving up of desire and aversion, they watch over closely with equanimity. That's why at that time a mendicant is meditating by observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world.

That's how mindfulness of breathing, when developed and cultivated, fulfills the four kinds of mindfulness meditation.

And how are the four kinds of mindfulness meditation developed and cultivated so as to fulfill the seven awakening factors?

Whenever a mendicant meditates by observing an aspect of the body, at that time their mindfulness is established and lucid. At such a time, a mendicant has activated the awakening factor of mindfulness; they develop it and perfect it.

As they live mindfully in this way they investigate, explore, and inquire into that principle with wisdom. At such a time, a mendicant has activated the awakening factor of investigation of principles; they develop it and perfect it.

As they investigate principles with wisdom in this way their energy is roused up and unflagging. At such a time, a mendicant has activated the awakening factor of energy; they develop it and perfect it.

When they're energetic, spiritual rapture arises. At such a time, a mendicant has activated the awakening factor of rapture; they develop it and perfect it.

When the mind is full of rapture, the body and mind become tranquil. At such a time, a mendicant has activated the awakening factor of tranquility; they develop it and perfect it.

When the body is tranquil and they feel bliss, the mind becomes immersed in samādhi. At such a time, a mendicant has activated the awakening factor of immersion; they develop it and perfect it.

They closely watch over that mind immersed in samādhi. At such a time, a mendicant has activated the awakening factor of equanimity; they develop it and perfect it.

Whenever a mendicant meditates by observing an aspect of feelings … mind … principles, at that time their mindfulness is established and lucid. At such a time, a mendicant has activated the awakening factor of mindfulness … investigation of principles … energy … rapture … tranquility … immersion … equanimity.

That's how the four kinds of mindfulness meditation, when developed and cultivated, fulfill the seven awakening factors.

And how are the seven awakening factors developed and cultivated so as to fulfill knowledge and freedom?

It's when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.

That's how the seven awakening factors, when developed and cultivated, fulfill knowledge and freedom."

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

119. Mindfulness of the Body: *Kāyagatāsati*

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then after the meal, on return from alms-round, several senior mendicants sat together in the pavilion and this discussion came up among them.

"It's incredible, reverends, it's amazing, how the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha has said that mindfulness of the body, when developed and cultivated, is very fruitful and beneficial."

But their conversation was left unfinished when the Buddha came out of retreat and went to the pavilion. He sat on the seat spread out and addressed the mendicants, "Mendicants, what were you sitting talking about just now? What conversation was unfinished?"

So the mendicants told him what they had been talking about when the Buddha arrived. The Buddha said:

"And how, mendicants, is mindfulness of the body developed and cultivated to be very fruitful and beneficial?

It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut. They sit down cross-legged, with their body straight, and establish mindfulness right there. Just mindful, they breathe in. Mindful, they breathe out. When breathing in heavily they know: 'I'm breathing in heavily.' When breathing out heavily they know: 'I'm breathing out

heavily.' When breathing in lightly they know: 'I'm breathing in lightly.' When breathing out lightly they know: 'I'm breathing out lightly.' They practice breathing in experiencing the whole body. They practice breathing out experiencing the whole body. They practice breathing in stilling the body's motion. They practice breathing out stilling the body's motion. As they meditate like this—diligent, keen, and resolute—memories and thoughts of the lay life are given up. Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi. That's how a mendicant develops mindfulness of the body.

Furthermore, when a mendicant is walking they know 'I am walking'. When standing they know 'I am standing'. When sitting they know 'I am sitting'. And when lying down they know 'I am lying down'. Whatever posture their body is in, they know it. As they meditate like this—diligent, keen, and resolute—memories and thoughts of the lay life are given up. Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi. That too is how a mendicant develops mindfulness of the body.

Furthermore, a mendicant acts with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent. As they meditate like this—diligent, keen, and resolute—memories and thoughts of the lay life are given up. Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi. That too is how a mendicant develops mindfulness of the body.

Furthermore, a mendicant examines their own body, up from the soles of the feet and down from the tips of the hairs, wrapped in skin and full of many kinds of filth. 'In this body there is head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine.'

It's as if there were a bag with openings at both ends, filled with various kinds of grains, such as fine rice, wheat, mung beans, peas, sesame, and ordinary rice. And someone with good eyesight were to open it and examine the contents: 'These grains are fine rice, these are wheat, these are mung beans, these are peas, these are sesame, and these are ordinary rice.' In the same way, a mendicant examines their own body, up from the soles of the feet and down from the tips of the hairs, wrapped in skin and full of many kinds of filth. ... As they meditate like this—diligent, keen, and resolute—memories and thoughts of the lay life are given up. Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi. That too is how a mendicant develops mindfulness of the body.

Furthermore, a mendicant examines their own body, whatever its placement or posture, according to the elements: 'In this body there is the earth element, the water element, the fire element, and the air element.'

It's as if a deft butcher or butcher's apprentice were to kill a cow and sit down at the crossroads with the meat cut into portions. In the same way, a mendicant examines their own body, whatever its placement or posture, according to the elements: 'In this body there is the earth element, the water element, the fire element, and the air element.' As they

meditate like this—diligent, keen, and resolute—memories and thoughts of the lay life are given up. Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi. That too is how a mendicant develops mindfulness of the body.

Furthermore, suppose a mendicant were to see a corpse discarded in a charnel ground. And it had been dead for one, two, or three days, bloated, livid, and festering. They'd compare it with their own body: 'This body is also of that same nature, that same kind, and cannot go beyond that.' As they meditate like this—diligent, keen, and resolute—memories and thoughts of the lay life are given up. Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi. That too is how a mendicant develops mindfulness of the body.

Or suppose they were to see a corpse discarded in a charnel ground being devoured by crows, hawks, vultures, herons, dogs, tigers, leopards, jackals, and many kinds of little creatures. They'd compare it with their own body: 'This body is also of that same nature, that same kind, and cannot go beyond that.' That too is how a mendicant develops mindfulness of the body.

Furthermore, suppose they were to see a corpse discarded in a charnel ground, a skeleton with flesh and blood, held together by sinews … A skeleton without flesh but smeared with blood, and held together by sinews … A skeleton rid of flesh and blood, held together by sinews … Bones without sinews scattered in every direction. Here a hand-bone, there a foot-bone, here a shin-bone, there a thigh-bone, here a hip-bone, there a rib-bone, here a back-bone, there an arm-bone, here a neck-bone, there a jaw-bone, here a tooth, there the skull …

White bones, the color of shells … Decrepit bones, heaped in a pile … Bones rotted and crumbled to powder. They'd compare it with their own body: 'This body is also of that same nature, that same kind, and cannot go beyond that.' As they meditate like this—diligent, keen, and resolute—memories and thoughts of the lay life are given up. Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi. That too is how a mendicant develops mindfulness of the body.

Furthermore, a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. They drench, steep, fill, and spread their body with rapture and bliss born of seclusion. There's no part of the body that's not spread with rapture and bliss born of seclusion. It's like when a deft bathroom attendant or their apprentice pours bath powder into a bronze dish, sprinkling it little by little with water. They knead it until the ball of bath powder is soaked and saturated with moisture, spread through inside and out; yet no moisture oozes out. In the same way, they drench, steep, fill, and spread their body with rapture and bliss born of seclusion. There's no part of the body that's not spread with rapture and bliss born of seclusion. As they meditate like this—diligent, keen, and resolute—memories and thoughts of the lay life are given up. Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi. That too is how a mendicant develops mindfulness of the body.

Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified

mind, without placing the mind and keeping it connected. They drench, steep, fill, and spread their body with rapture and bliss born of immersion. There's no part of the body that's not spread with rapture and bliss born of immersion. It's like a deep lake fed by spring water. There's no inlet to the east, west, north, or south, and no rainfall to replenish it from time to time. But the stream of cool water welling up in the lake drenches, steeps, fills, and spreads throughout the lake. There's no part of the lake that's not spread through with cool water. In the same way, a mendicant drenches, steeps, fills, and spreads their body with rapture and bliss born of immersion. There's no part of the body that's not spread with rapture and bliss born of immersion. That too is how a mendicant develops mindfulness of the body.

Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption. They meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' They drench, steep, fill, and spread their body with bliss free of rapture. There's no part of the body that's not spread with bliss free of rapture. It's like a pool with blue water lilies, or pink or white lotuses. Some of them sprout and grow in the water without rising above it, thriving underwater. From the tip to the root they're drenched, steeped, filled, and soaked with cool water. There's no part of them that's not soaked with cool water. In the same way, a mendicant drenches, steeps, fills, and spreads their body with bliss free of rapture. There's no part of the body that's not spread with bliss free of rapture. That too is how a mendicant develops mindfulness of the body.

Furthermore, a mendicant, giving up pleasure and pain, and ending former happiness and sadness, enters and remains in

the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. They sit spreading their body through with pure bright mind. There's no part of the body that's not filled with pure bright mind. It's like someone sitting wrapped from head to foot with white cloth. There's no part of the body that's not spread over with white cloth. In the same way, they sit spreading their body through with pure bright mind. There's no part of the body that's not filled with pure bright mind. As they meditate like this—diligent, keen, and resolute—memories and thoughts of the lay life are given up. Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi. That too is how a mendicant develops mindfulness of the body.

Anyone who has developed and cultivated mindfulness of the body includes all of the skillful qualities that play a part in realization. Anyone who brings into their mind the great ocean includes all of the streams that run down into it. In the same way, anyone who has developed and cultivated mindfulness of the body includes all of the skillful qualities that play a part in realization.

When a mendicant has not developed or cultivated mindfulness of the body, Māra finds a vulnerability and gets hold of them. Suppose a person were to throw a heavy stone ball on a mound of wet clay.

What do you think, mendicants? Would that heavy stone ball find an entry into that mound of wet clay?"

"Yes, sir."

"In the same way, when a mendicant has not developed or cultivated mindfulness of the body, Māra finds a vulnerability and gets hold of them.

Suppose there was a dried up, withered log. Then a person comes along with a drill-stick, thinking to light a fire and produce heat.

What do you think, mendicants? By drilling the stick against that dried up, withered log on dry land far from water, could they light a fire and produce heat?"

"Yes, sir."

"In the same way, when a mendicant has not developed or cultivated mindfulness of the body, Māra finds a vulnerability and gets hold of them.

Suppose a water jar was placed on a stand, empty and hollow. Then a person comes along with a load of water.

What do you think, mendicants? Could that person pour water into the jar?"

"Yes, sir."

"In the same way, when a mendicant has not developed or cultivated mindfulness of the body, Māra finds a vulnerability and gets hold of them.

When a mendicant has developed and cultivated mindfulness of the body, Māra cannot find a vulnerability and doesn't get hold of them.

Suppose a person were to throw a light ball of string at a door-panel made entirely of hardwood.

What do you think, mendicants? Would that light ball of string find an entry into that door-panel made entirely of hardwood?"

"No, sir."

"In the same way, when a mendicant has developed and cultivated mindfulness of the body, Māra cannot find a vulnerability and doesn't get hold of them.

Suppose there was a green, sappy log. Then a person comes along with a drill-stick, thinking to light a fire and produce heat.

What do you think, mendicants? By drilling the stick against that green, sappy log on dry land far from water, could they light a fire and produce heat?"

"No, sir."

"In the same way, when a mendicant has developed and cultivated mindfulness of the body, Māra cannot find a vulnerability and doesn't get hold of them. Suppose a water jar was placed on a stand, full to the brim so a crow could drink from it. Then a person comes along with a load of water.

What do you think, mendicants? Could that person pour water into the jar?"

"No, sir."

"In the same way, when a mendicant has developed and cultivated mindfulness of the body, Māra cannot find a vulnerability and doesn't get hold of them.

When a mendicant has developed and cultivated mindfulness of the body, they become capable of realizing anything that can be realized by insight to which they extend the mind, in each and every case.

Suppose a water jar was placed on a stand, full to the brim so a crow could drink from it. If a strong man was to pour it on any side, would water pour out?"

"Yes, sir."

"In the same way, when a mendicant has developed and cultivated mindfulness of the body, they become capable of realizing anything that can be realized by insight to which they extend the mind, in each and every case.

Suppose there was a square, walled lotus pond on level ground, full to the brim so a crow could drink from it. If a

strong man was to open the wall on any side, would water pour out?"

"Yes, sir."

"In the same way, when a mendicant has developed and cultivated mindfulness of the body, they become capable of realizing anything that can be realized by insight to which they extend the mind, in each and every case. Suppose a chariot stood harnessed to thoroughbreds at a level crossroads, with a goad ready. Then a deft horse trainer, a master charioteer, might mount the chariot, taking the reins in his right hand and goad in the left. He'd drive out and back wherever he wishes, whenever he wishes. In the same way, when a mendicant has developed and cultivated mindfulness of the body, they become capable of realizing anything that can be realized by insight to which they extend the mind, in each and every case.

You can expect ten benefits when mindfulness of the body has been cultivated, developed, and practiced, made a vehicle and a basis, kept up, consolidated, and properly implemented.

They prevail over desire and discontent, and live having mastered desire and discontent whenever they arose.

They prevail over fear and dread, and live having mastered fear and dread whenever they arose.

They endure cold, heat, hunger, and thirst; the touch of flies, mosquitoes, wind, sun, and reptiles; rude and unwelcome criticism; and put up with physical pain—sharp, severe, acute, unpleasant, disagreeable, and life-threatening.

They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

They wield the many kinds of psychic power: multiplying themselves and becoming one again … They control the body as far as the Brahmā realm.

With clairaudience that is purified and superhuman, they hear both kinds of sounds, human and divine, whether near or far. …

They understand the minds of other beings and individuals, having comprehended them with their own mind. …

They recollect many kinds of past lives, with features and details.

With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.

They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

You can expect these ten benefits when mindfulness of the body has been cultivated, developed, and practiced, made a vehicle and a basis, kept up, consolidated, and properly implemented."

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

120. Rebirth by Choice: *Saṅkhārupapatti*

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"I shall teach you rebirth by choice. Listen and pay close attention, I will speak."

"Yes, sir," they replied. The Buddha said this:

"Take a mendicant who has faith, ethics, learning, generosity, and wisdom. They think: 'If only, when my body breaks up, after death, I would be reborn in the company of well-to-do aristocrats!' They settle on that thought, stabilize it and develop it. Those choices and meditations of theirs, developed and cultivated like this, lead to rebirth there. This is the path and the practice that leads to rebirth there.

Furthermore, take a mendicant who has faith, ethics, learning, generosity, and wisdom. They think: 'If only, when my body breaks up, after death, I would be reborn in the company of well-to-do brahmins ... well-to-do householders.' They settle on that thought, stabilize it and develop it. Those choices and meditations of theirs, developed and cultivated like this, lead to rebirth there. This is the path and the practice that leads to rebirth there.

Furthermore, take a mendicant who has faith, ethics, learning, generosity, and wisdom. And they've heard: 'The

Gods of the Four Great Kings are long-lived, beautiful, and very happy.' They think: 'If only, when my body breaks up, after death, I would be reborn in the company of the Gods of the Four Great Kings!' They settle on that thought, stabilize it and develop it. Those choices and meditations of theirs, developed and cultivated like this, lead to rebirth there. This is the path and the practice that leads to rebirth there.

Furthermore, take a mendicant who has faith, ethics, learning, generosity, and wisdom. And they've heard: 'The Gods of the Thirty-Three ... the Gods of Yama ... the Joyful Gods ... the Gods Who Love to Create ... the Gods Who Control the Creations of Others are long-lived, beautiful, and very happy.' They think: 'If only, when my body breaks up, after death, I would be reborn in the company of the Gods Who Control the Creations of Others!' They settle on that thought, stabilize it and develop it. Those choices and meditations of theirs, developed and cultivated like this, lead to rebirth there. This is the path and the practice that leads to rebirth there.

Furthermore, take a mendicant who has faith, ethics, learning, generosity, and wisdom. And they've heard: 'The Brahmā of a thousand is long-lived, beautiful, and very happy.' Now the Brahmā of a thousand meditates determined on pervading a galaxy of a thousand solar systems, as well as the sentient beings reborn there. As a person might pick up a gallnut in their hand and examine it, so too the Brahmā of a thousand meditates determined on pervading a galaxy of a thousand solar systems, as well as the sentient beings reborn there. They think: 'If only, when my body breaks up, after death, I would be reborn in the company of the Brahmā of a thousand!' They settle on that thought, stabilize it and develop it. Those choices and meditations of theirs, developed and

cultivated like this, lead to rebirth there. This is the path and the practice that leads to rebirth there.

Furthermore, take a mendicant who has faith, ethics, learning, generosity, and wisdom. And they've heard: 'The Brahmā of two thousand ... the Brahmā of three thousand ... the Brahmā of four thousand ... the Brahmā of five thousand is long-lived, beautiful, and very happy.' Now the Brahmā of five thousand meditates determined on pervading a galaxy of five thousand solar systems, as well as the sentient beings reborn there. As a person might pick up five gallnuts in their hand and examine them, so too the Brahmā of five thousand meditates determined on pervading a galaxy of five thousand solar systems, as well as the sentient beings reborn there. They think: 'If only, when my body breaks up, after death, I would be reborn in the company of the Brahmā of five thousand!' They settle on that thought, stabilize it and develop it. Those choices and meditations of theirs, developed and cultivated like this, lead to rebirth there. This is the path and the practice that leads to rebirth there.

Furthermore, take a mendicant who has faith, ethics, learning, generosity, and wisdom. And they've heard: 'The Brahmā of ten thousand is long-lived, beautiful, and very happy.' Now the Brahmā of ten thousand meditates determined on pervading a galaxy of ten thousand solar systems, as well as the sentient beings reborn there. Suppose there was a beryl gem that was naturally beautiful, eight-faceted, well-worked. When placed on a cream rug it would shine and glow and radiate. In the same way the Brahmā of ten thousand meditates determined on pervading a galaxy of ten thousand solar systems, as well as the sentient beings reborn there. They think: 'If only, when my body breaks up, after death, I would be reborn in the company of the Brahmā of ten

thousand!' They settle on that thought, stabilize it and develop it. Those choices and meditations of theirs, developed and cultivated like this, lead to rebirth there. This is the path and the practice that leads to rebirth there.

Furthermore, take a mendicant who has faith, ethics, learning, generosity, and wisdom. And they've heard: 'The Brahmā of a hundred thousand is long-lived, beautiful, and very happy.' Now the Brahmā of a hundred thousand meditates determined on pervading a galaxy of a hundred thousand solar systems, as well as the sentient beings reborn there. Suppose there was an ornament of rare gold, fashioned by an expert smith, well wrought in the forge. When placed on a cream rug it would shine and glow and radiate. In the same way the Brahmā of a hundred thousand meditates determined on pervading a galaxy of a hundred thousand solar systems, as well as the sentient beings reborn there. They think: 'If only, when my body breaks up, after death, I would be reborn in the company of the Brahmā of a hundred thousand!' They settle on that thought, stabilize it and develop it. Those choices and meditations of theirs, developed and cultivated like this, lead to rebirth there. This is the path and the practice that leads to rebirth there.

Furthermore, take a mendicant who has faith, ethics, learning, generosity, and wisdom. And they've heard: 'The Radiant Gods … the Gods of Limited Radiance … the Gods of Limitless Radiance … the Gods of Streaming Radiance … the Gods of Limited Glory … the Gods of Limitless Glory … the Gods Replete with Glory … the Gods of Abundant Fruit … the Gods of Aviha … the Gods of Atappa … the Gods Fair to See … the Fair Seeing Gods … the Gods of Akaniṭṭha … the gods of the dimension of infinite space … the gods of the dimension of infinite consciousness … the gods of the dimension of

nothingness … the gods of the dimension of neither perception nor non-perception are long-lived, beautiful, and very happy.' They think: 'If only, when my body breaks up, after death, I would be reborn in the company of the gods of the dimension of neither perception nor non-perception!' They settle on that thought, stabilize it and develop it. Those choices and meditations of theirs, developed and cultivated like this, lead to rebirth there. This is the path and the practice that leads to rebirth there.

Furthermore, take a mendicant who has faith, ethics, learning, generosity, and wisdom. They think: 'If only I might realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with my own insight due to the ending of defilements.' They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements. And, mendicants, that mendicant is not reborn anywhere."

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

3. The Division on Voidness
Suññatavagga

121. The Shorter Discourse on Emptiness: *Cūḷasuññata*

So I have heard. At one time the Buddha was staying near Sāvatthī in the Eastern Monastery, the stilt longhouse of Migāra's mother.

Then in the late afternoon, Venerable Ānanda came out of retreat and went to the Buddha. He bowed, sat down to one side, and said to him:

"Sir, this one time the Buddha was staying in the land of the Sakyans where they have a town named Nagaraka. There I heard and learned this in the presence of the Buddha: 'Ānanda, these days I usually practice the meditation on emptiness.' I trust I properly heard, learned, attended, and remembered that from the Buddha?"

"Indeed, Ānanda, you properly heard, learned, attended, and remembered that. Now, as before, I usually practice the meditation on emptiness.

Consider this stilt longhouse of Migāra's mother. It's empty of elephants, cows, horses, and mares; of gold and money; and of gatherings of men and women. There is only this that is not emptiness, namely, the oneness dependent on the mendicant Saṅgha. In the same way, a mendicant—ignoring the perception of the village and the perception of people—focuses on the oneness dependent on the perception of wilderness. Their mind becomes eager, confident, settled, and decided in

that perception of wilderness. They understand: ‘Here there is no stress due to the perception of village or the perception of people. There is only this modicum of stress, namely the oneness dependent on the perception of wilderness.’ They understand: ‘This field of perception is empty of the perception of the village. It is empty of the perception of people. There is only this that is not emptiness, namely the oneness dependent on the perception of wilderness.’ And so they regard it as empty of what is not there, but as to what remains they understand that it is present. That’s how emptiness is born in them—genuine, undistorted, and pure.

Furthermore, a mendicant—ignoring the perception of people and the perception of wilderness—focuses on the oneness dependent on the perception of earth. Their mind becomes eager, confident, settled, and decided in that perception of earth. As a bull’s hide is rid of folds when fully stretched out by a hundred pegs, so too, ignoring the hilly terrain, inaccessible riverlands, stumps and thorns, and rugged mountains, they focus on the oneness dependent on the perception of earth. Their mind becomes eager, confident, settled, and decided in that perception of earth. They understand: ‘Here there is no stress due to the perception of people or the perception of wilderness. There is only this modicum of stress, namely the oneness dependent on the perception of earth.’ They understand: ‘This field of perception is empty of the perception of people. It is empty of the perception of wilderness. There is only this that is not emptiness, namely the oneness dependent on the perception of earth.’ And so they regard it as empty of what is not there, but as to what remains they understand that it is present. That’s how emptiness is born in them—genuine, undistorted, and pure.

Furthermore, a mendicant—ignoring the perception of wilderness and the perception of earth—focuses on the oneness dependent on the perception of the dimension of infinite space. Their mind becomes eager, confident, settled, and decided in that perception of the dimension of infinite space. They understand: 'Here there is no stress due to the perception of wilderness or the perception of earth. There is only this modicum of stress, namely the oneness dependent on the perception of the dimension of infinite space.' They understand: 'This field of perception is empty of the perception of wilderness. It is empty of the perception of earth. There is only this that is not emptiness, namely the oneness dependent on the perception of the dimension of infinite space.' And so they regard it as empty of what is not there, but as to what remains they understand that it is present. That's how emptiness is born in them—genuine, undistorted, and pure.

Furthermore, a mendicant—ignoring the perception of earth and the perception of the dimension of infinite space—focuses on the oneness dependent on the perception of the dimension of infinite consciousness. Their mind becomes eager, confident, settled, and decided in that perception of the dimension of infinite consciousness. They understand: 'Here there is no stress due to the perception of earth or the perception of the dimension of infinite space. There is only this modicum of stress, namely the oneness dependent on the perception of the dimension of infinite consciousness.' They understand: 'This field of perception is empty of the perception of earth. It is empty of the perception of the dimension of infinite space. There is only this modicum of stress, namely the oneness dependent on the perception of the dimension of infinite consciousness.' And so they regard it as

empty of what is not there, but as to what remains they understand that it is present. That's how emptiness is born in them—genuine, undistorted, and pure.

Furthermore, a mendicant—ignoring the perception of the dimension of infinite space and the perception of the dimension of infinite consciousness—focuses on the oneness dependent on the perception of the dimension of nothingness. Their mind becomes eager, confident, settled, and decided in that perception of the dimension of nothingness. They understand: 'Here there is no stress due to the perception of the dimension of infinite space or the perception of the dimension of infinite consciousness. There is only this modicum of stress, namely the oneness dependent on the perception of the dimension of nothingness.' They understand: 'This field of perception is empty of the perception of the dimension of infinite space. It is empty of the perception of the dimension of infinite consciousness. There is only this that is not emptiness, namely the oneness dependent on the perception of the dimension of nothingness.' And so they regard it as empty of what is not there, but as to what remains they understand that it is present. That's how emptiness is born in them—genuine, undistorted, and pure.

Furthermore, a mendicant—ignoring the perception of the dimension of infinite consciousness and the perception of the dimension of nothingness—focuses on the oneness dependent on the perception of the dimension of neither perception nor non-perception. Their mind becomes eager, confident, settled, and decided in that perception of the dimension of neither perception nor non-perception. They understand: 'Here there is no stress due to the perception of the dimension of infinite consciousness or the perception of the dimension of nothingness. There is only this modicum of stress, namely the

oneness dependent on the perception of the dimension of neither perception nor non-perception.' They understand: 'This field of perception is empty of the perception of the dimension of infinite consciousness. It is empty of the perception of the dimension of nothingness. There is only this that is not emptiness, namely the oneness dependent on the perception of the dimension of neither perception nor non-perception.' And so they regard it as empty of what is not there, but as to what remains they understand that it is present. That's how emptiness is born in them—genuine, undistorted, and pure.

Furthermore, a mendicant—ignoring the perception of the dimension of nothingness and the perception of the dimension of neither perception nor non-perception—focuses on the oneness dependent on the signless immersion of the heart. Their mind becomes eager, confident, settled, and decided in that signless immersion of the heart. They understand: 'Here there is no stress due to the perception of the dimension of nothingness or the perception of the dimension of neither perception nor non-perception. There is only this modicum of stress, namely that associated with the six sense fields dependent on this body and conditioned by life.' They understand: 'This field of perception is empty of the perception of the dimension of nothingness. It is empty of the perception of the dimension of neither perception nor non-perception. There is only this that is not emptiness, namely that associated with the six sense fields dependent on this body and conditioned by life.' And so they regard it as empty of what is not there, but as to what remains they understand that it is present. That's how emptiness is born in them—genuine, undistorted, and pure.

Furthermore, a mendicant—ignoring the perception of the dimension of nothingness and the perception of the dimension of neither perception nor non-perception—focuses on the oneness dependent on the signless immersion of the heart. Their mind becomes eager, confident, settled, and decided in that signless immersion of the heart. They understand: 'Even this signless immersion of the heart is produced by choices and intentions.' They understand: 'But whatever is produced by choices and intentions is impermanent and liable to cessation.' Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When they're freed, they know they're freed.

They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'

They understand: 'Here there is no stress due to the defilements of sensuality, desire to be reborn, or ignorance. There is only this modicum of stress, namely that associated with the six sense fields dependent on this body and conditioned by life.' They understand: 'This field of perception is empty of the perception of the defilements of sensuality, desire to be reborn, and ignorance. There is only this that is not emptiness, namely that associated with the six sense fields dependent on this body and conditioned by life.' And so they regard it as empty of what is not there, but as to what remains they understand that it is present. That's how emptiness is born in them—genuine, undistorted, and pure.

Whatever ascetics and brahmins enter and remain in the pure, ultimate, supreme emptiness—whether in the past, future, or present—all of them enter and remain in this same pure, ultimate, supreme emptiness. So, Ānanda, you should

train like this: ‘We will enter and remain in the pure, ultimate, supreme emptiness.’ That’s how you should train.”

That is what the Buddha said. Satisfied, Venerable Ānanda was happy with what the Buddha said.

122. The Longer Discourse on Emptiness: *Mahāsuññata*

So I have heard. At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery.

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Kapilavatthu for alms. He wandered for alms in Kapilavatthu. After the meal, on his return from alms-round, he went to the dwelling of Kāḷakhemaka the Sakyan for the day's meditation.

Now at that time several resting places had been spread out at Kāḷakhemaka's dwelling. The Buddha saw this, and wondered, "Several resting places have been spread out; are there several mendicants living here?"

Now at that time Venerable Ānanda, together with several other mendicants, was making robes in Ghaṭa the Sakyan's dwelling. Then in the late afternoon, the Buddha came out of retreat and went to Ghaṭa's dwelling, where he sat on the seat spread out and said to Venerable Ānanda, "Several resting places have been spread out at Kāḷakhemaka's dwelling; are several mendicants living there?"

"Indeed there are, sir. It's currently the time for making robes."

"Ānanda, a mendicant doesn't shine who enjoys company and groups, who loves them and likes to enjoy them. It's

simply not possible that such a mendicant will get the pleasure of renunciation, the pleasure of seclusion, the pleasure of peace, the pleasure of awakening when they want, without trouble or difficulty. But you should expect that a mendicant who lives alone, withdrawn from the group, will get the pleasure of renunciation, the pleasure of seclusion, the pleasure of peace, the pleasure of awakening when they want, without trouble or difficulty. That is possible.

Indeed, Ānanda, it is not possible that a mendicant who enjoys company will enter and remain in the freedom of heart—either that which is temporary and pleasant, or that which is irreversible and unshakable. But it is possible that a mendicant who lives alone, withdrawn from the group will enter and remain in the freedom of heart—either that which is temporary and pleasant, or that which is irreversible and unshakable.

Ānanda, I do not see even a single sight which, with its decay and perishing, would not give rise to sorrow, lamentation, pain, sadness, and distress in someone who has desire and lust for it.

But the Realized One woke up to this meditation, namely to enter and remain in emptiness internally by not focusing on any signs. Now, suppose that while the Realized One is practicing this meditation, monks, nuns, laymen, laywomen, rulers and their ministers, founders of religious sects, and their disciples go to visit him. In that case, with a mind slanting, sloping, and inclining to seclusion, withdrawn, and loving renunciation, he invariably gives each of them a talk emphasizing the topic of dismissal.

Therefore, if a mendicant might wish: 'May I enter and remain in emptiness internally!' So they should still, settle, unify, and immerse their mind in samādhi internally.

And how does a mendicant still, settle, unify, and immerse their mind in samādhi internally?

It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption … second absorption … third absorption … fourth absorption. That's how a mendicant stills, settles, unifies, and immerses their mind in samādhi internally.

They focus on emptiness internally, but their mind isn't eager, confident, settled, and decided. In that case, they understand: 'I am focusing on emptiness internally, but my mind isn't eager, confident, settled, and decided.' In this way they are aware of the situation. They focus on emptiness externally … They focus on emptiness internally and externally … They focus on the imperturbable, but their mind isn't eager, confident, settled, and decided. In that case, they understand: 'I am focusing on the imperturbable internally, but my mind isn't eager, confident, settled, and decided.' In this way they are aware of the situation.

Then that mendicant should still, settle, unify, and immerse their mind in samādhi internally using the same meditation subject as a basis of immersion that they used before. They focus on emptiness internally, and their mind is eager, confident, settled, and decided. In that case, they understand: 'I am focusing on emptiness internally, and my mind is eager, confident, settled, and decided.' In this way they are aware of the situation. They focus on emptiness externally … They focus on emptiness internally and externally … They focus on the imperturbable, and their mind is eager, confident, settled, and decided. In that case, they understand: 'I am focusing on the imperturbable, and my mind is eager, confident, settled, and decided.' In this way they are aware of the situation.

While a mendicant is practicing such meditation, if their mind inclines to walking, they walk, thinking: 'While I'm walking, bad, unskillful qualities of desire and aversion will not overwhelm me.' In this way they are aware of the situation. While a mendicant is practicing such meditation, if their mind inclines to standing, they stand, thinking: 'While I'm standing, bad, unskillful qualities of desire and aversion will not overwhelm me.' In this way they are aware of the situation. While a mendicant is practicing such meditation, if their mind inclines to sitting, they sit, thinking: 'While I'm sitting, bad, unskillful qualities of desire and aversion will not overwhelm me.' In this way they are aware of the situation. While a mendicant is practicing such meditation, if their mind inclines to lying down, they lie down, thinking: 'While I'm lying down, bad, unskillful qualities of desire and aversion will not overwhelm me.' In this way they are aware of the situation.

While a mendicant is practicing such meditation, if their mind inclines to talking, they think: 'I will not engage in the kind of speech that is low, crude, ordinary, ignoble, and pointless. Such speech doesn't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. Namely: talk about kings, bandits, and ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles, villages, towns, cities, and countries; talk about women and heroes; street talk and well talk; talk about the departed; motley talk; tales of land and sea; and talk about being reborn in this or that state of existence.' In this way they are aware of the situation. 'But I will engage in speech about self-effacement that helps open the heart and leads solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. That is, talk about

fewness of wishes, contentment, seclusion, aloofness, arousing energy, ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom.' In this way they are aware of the situation.

While a mendicant is practicing such meditation, if their mind inclines to thinking, they think: 'I will not think the kind of thought that is low, crude, ordinary, ignoble, and pointless. Such thoughts don't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. That is, sensual, malicious, or cruel thoughts.' In this way they are aware of the situation. 'But I will think the kind of thought that is noble and emancipating, and brings one who practices it to the complete ending of suffering. That is, thoughts of renunciation, good will, and harmlessness.' In this way they are aware of the situation.

There are these five kinds of sensual stimulation. What five? Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear ... Smells known by the nose ... Tastes known by the tongue ... Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation.

So you should regularly check your own mind: 'Does my mind take an interest in any of these five kinds of sensual stimulation?' Suppose that, upon checking, a mendicant knows this: 'My mind does take an interest.' In that case, they understand: 'I have not given up desire and greed for the five kinds of sensual stimulation.' In this way they are aware of the situation. But suppose that, upon checking, a mendicant knows this: 'My mind does not take an interest.' In that case, they understand: 'I have given up desire and greed for the five kinds

of sensual stimulation.' In this way they are aware of the situation.

A mendicant should meditate observing rise and fall in these five grasping aggregates: 'Such is form, such is the origin of form, such is the ending of form. Such is feeling ... Such is perception ... Such are choices ... Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.'

As they do so, they give up the conceit 'I am' regarding the five grasping aggregates. In that case, they understand: 'I have given up the conceit "I am" regarding the five grasping aggregates.' In this way they are aware of the situation.

These principles are entirely skillful, with skillful outcomes; they are noble, transcendent, and inaccessible to the Wicked One.

What do you think, Ānanda? For what reason would a disciple value following the Teacher, even if sent away?"

"Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it."

"A disciple should not value following the Teacher for the sake of statements, songs, or discussions. Why is that? Because for a long time you have learned the teachings, remembering them, reciting them, mentally scrutinizing them, and understanding them with right view. But a disciple should value following the Teacher, even if asked to go away, for the sake of talk about self-effacement that helps open the heart and leads solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. That is, talk about fewness of wishes, contentment, seclusion, aloofness, arousing energy, ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom.

This being so, Ānanda, there is a peril for the teacher, a peril for the student, and a peril for a spiritual practitioner.

And how is there a peril for the teacher? It's when some teacher frequents a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw. While meditating withdrawn, they're visited by a stream of brahmins and householders of the city and country. When this happens, they enjoy infatuation, fall into greed, and return to indulgence. This teacher is said to be imperiled by the teacher's peril. They're ruined by bad, unskillful qualities that are corrupted, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and death. That's how there is a peril for the teacher.

And how is there a peril for the student? It's when the student of a teacher, emulating their teacher's fostering of seclusion, frequents a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw. While meditating withdrawn, they're visited by a stream of brahmins and householders of the city and country. When this happens, they enjoy infatuation, fall into greed, and return to indulgence. This student is said to be imperiled by the student's peril. They're ruined by bad, unskillful qualities that are corrupted, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and death. That's how there is a peril for the student.

And how is there a peril for a spiritual practitioner? It's when a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed. He

frequents a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw. While meditating withdrawn, he's visited by a stream of brahmins and householders of the city and country. When this happens, he doesn't enjoy infatuation, fall into greed, and return to indulgence. But a disciple of this teacher, emulating their teacher's fostering of seclusion, frequents a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw. While meditating withdrawn, they're visited by a stream of brahmins and householders of the city and country. When this happens, they enjoy infatuation, fall into greed, and return to indulgence. This spiritual practitioner is said to be imperiled by the spiritual practitioner's peril. They're ruined by bad, unskillful qualities that are corrupted, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and death. That's how there is a peril for the spiritual practitioner.

And in this context, Ānanda, as compared to the peril of the teacher or the student, the peril of the spiritual practitioner has more painful, bitter results, and even leads to the underworld.

So, Ānanda, treat me as a friend, not as an enemy. That will be for your lasting welfare and happiness.

And how do disciples treat their Teacher as an enemy, not a friend? It's when the Teacher teaches the Dhamma out of kindness and compassion: 'This is for your welfare. This is for your happiness.' But their disciples don't want to listen. They don't pay attention or apply their minds to understand. They proceed having turned away from the Teacher's instruction. That's how the disciples treat their Teacher as an enemy, not a friend.

And how do disciples treat their Teacher as a friend, not an enemy? It's when the Teacher teaches the Dhamma out of kindness and compassion: 'This is for your welfare. This is for your happiness.' And their disciples want to listen. They pay attention and apply their minds to understand. They don't proceed having turned away from the Teacher's instruction. That's how the disciples treat their Teacher as a friend, not an enemy.

So, Ānanda, treat me as a friend, not as an enemy. That will be for your lasting welfare and happiness. I shall not mollycoddle you like a potter with their damp, unfired pots. I shall speak, pushing you again and again, pressing you again and again. The core will stand the test."

That is what the Buddha said. Satisfied, Venerable Ānanda was happy with what the Buddha said.

123. Incredible and Amazing: *Acchariya-abbhūta*

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then after the meal, on return from alms-round, several senior mendicants sat together in the pavilion and this discussion came up among them:

"It's incredible, reverends, it's amazing, the power and might of a Realized One! For he is able to know the Buddhas of the past who have become completely extinguished, cut off proliferation, cut off the track, finished off the cycle, and transcended suffering. He knows the caste they were born in, and also their names, clans, conduct, teaching, wisdom, meditation, and freedom."

When they said this, Venerable Ānanda said, "The Realized Ones are incredible, reverends, and they have incredible qualities. They're amazing, and they have amazing qualities." But this conversation among those mendicants was left unfinished.

Then in the late afternoon, the Buddha came out of retreat, went to the assembly hall, sat down on the seat spread out, and addressed the mendicants: "Mendicants, what were you sitting talking about just now? What conversation was unfinished?"

So the mendicants told him what they had been talking about when the Buddha arrived. The Buddha said, "Well then,

Ānanda, say some more about the incredible and amazing qualities of the Realized One."

"Sir, I have heard and learned this in the presence of the Buddha: 'Mindful and aware, the being intent on awakening was reborn in the host of Joyful Gods.' This I remember as an incredible quality of the Buddha.

I have learned this in the presence of the Buddha: 'Mindful and aware, the being intent on awakening remained in the host of Joyful Gods.' This too I remember as an incredible quality of the Buddha.

I have learned this in the presence of the Buddha: 'For the whole of that life, the being intent on awakening remained in the host of Joyful Gods.' This too I remember as an incredible quality of the Buddha.

I have learned this in the presence of the Buddha: 'Mindful and aware, the being intent on awakening passed away from the host of Joyful Gods and was conceived in his mother's womb.' This too I remember as an incredible quality of the Buddha.

I have learned this in the presence of the Buddha: 'When the being intent on awakening passes away from the host of Joyful Gods, he is conceived in his mother's womb. And then—in this world with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—an immeasurable, magnificent light appears, surpassing the glory of the gods. Even in the boundless desolation of interstellar space—so utterly dark that even the light of the moon and the sun, so mighty and powerful, makes no impression—an immeasurable, magnificent light appears, surpassing the glory of the gods. And even the sentient beings reborn there recognize each other by that light: "So, it seems other sentient beings have been reborn here!" And this galaxy shakes and rocks and

trembles. And an immeasurable, magnificent light appears in the world, surpassing the glory of the gods.' This too I remember as an incredible quality of the Buddha.

I have learned this in the presence of the Buddha: 'When the being intent on awakening is conceived in his mother's belly, four deities approach to guard the four directions, so that no human or non-human or anyone at all shall harm the being intent on awakening or his mother.' This too I remember as an incredible quality of the Buddha.

I have learned this in the presence of the Buddha: 'When the being intent on awakening is conceived in his mother's belly, she becomes naturally ethical. She refrains from killing living creatures, stealing, sexual misconduct, lying, and alcoholic drinks that cause negligence.' This too I remember as an incredible quality of the Buddha.

I have learned this in the presence of the Buddha: 'When the being intent on awakening is conceived in his mother's belly, she no longer feels sexual desire for men, and she cannot be violated by a man of lustful intent.' This too I remember as an incredible quality of the Buddha.

I have learned this in the presence of the Buddha: 'When the being intent on awakening is conceived in his mother's belly, she obtains the five kinds of sensual stimulation and amuses herself, supplied and provided with them.' This too I remember as an incredible quality of the Buddha.

I have learned this in the presence of the Buddha: 'When the being intent on awakening is conceived in his mother's belly, no afflictions beset her. She's happy and free of bodily fatigue. And she sees the being intent on awakening in her womb, complete with all his various parts, not deficient in any faculty. Suppose there was a beryl gem that was naturally beautiful, eight-faceted, well-worked. And it was strung with a thread of

blue, yellow, red, white, or golden brown. And someone with good eyesight were to take it in their hand and examine it: "This beryl gem is naturally beautiful, eight-faceted, well-worked. And it's strung with a thread of blue, yellow, red, white, or golden brown."

In the same way, when the being intent on awakening is conceived in his mother's belly, no afflictions beset her. She's happy and free of bodily fatigue. And she sees the being intent on awakening in her womb, complete with all his various parts, not deficient in any faculty.' This too I remember as an incredible quality of the Buddha.

I have learned this in the presence of the Buddha: 'Seven days after the being intent on awakening is born, his mother passes away and is reborn in the host of Joyful Gods.' This too I remember as an incredible quality of the Buddha.

I have learned this in the presence of the Buddha: 'Other women carry the infant in the womb for nine or ten months before giving birth. Not so the mother of the being intent on awakening. She gives birth after exactly ten months.' This too I remember as an incredible quality of the Buddha.

I have learned this in the presence of the Buddha: 'Other women give birth while sitting or lying down. Not so the mother of the being intent on awakening. She only gives birth standing up.' This too I remember as an incredible quality of the Buddha.

I have learned this in the presence of the Buddha: 'When the being intent on awakening emerges from his mother's womb, gods receive him first, then humans.' This too I remember as an incredible quality of the Buddha.

I have learned this in the presence of the Buddha: 'When the being intent on awakening emerges from his mother's womb, before he reaches the ground, four deities receive him and

place him before his mother, saying: "Rejoice, O Queen! An illustrious son is born to you."' This too I remember as an incredible quality of the Buddha.

I have learned this in the presence of the Buddha: 'When the being intent on awakening emerges from his mother's womb, he emerges already clean, unsoiled by waters, mucus, blood, or any other kind of impurity, pure and clean. Suppose a jewel-treasure was placed on a cloth from Kāsī. The jewel would not soil the cloth, nor would the cloth soil the jewel. Why is that? Because of the cleanliness of them both.

In the same way, when the being intent on awakening emerges from his mother's womb, he emerges already clean, unsoiled by waters, mucus, blood, or any other kind of impurity, pure and clean.' This too I remember as an incredible quality of the Buddha.

I have learned this in the presence of the Buddha: 'When the being intent on awakening emerges from his mother's womb, two streams of water appear in the sky, one cool, one warm, for bathing the being intent on awakening and his mother.' This too I remember as an incredible quality of the Buddha.

I have learned this in the presence of the Buddha: 'As soon as he's born, the being intent on awakening stands firm with his own feet on the ground. Facing north, he takes seven strides with a white parasol held above him, surveys all quarters, and makes this dramatic statement: "I am the foremost in the world! I am the eldest in the world! I am the best in the world! This is my last rebirth. Now there are no more future lives."' This too I remember as an incredible quality of the Buddha.

I have learned this in the presence of the Buddha: 'When the being intent on awakening emerges from his mother's womb, then—in this world with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—

an immeasurable, magnificent light appears, surpassing the glory of the gods. Even in the boundless desolation of interstellar space—so utterly dark that even the light of the moon and the sun, so mighty and powerful, makes no impression—an immeasurable, magnificent light appears, surpassing the glory of the gods. And the sentient beings reborn there recognize each other by that light: "So, it seems other sentient beings have been reborn here!" And this galaxy shakes and rocks and trembles. And an immeasurable, magnificent light appears in the world, surpassing the glory of the gods.' This too I remember as an incredible and amazing quality of the Buddha."

"Well then, Ānanda, you should also remember this as an incredible and amazing quality of the Realized One. It's that the Realized One knows feelings as they arise, as they remain, and as they go away. He knows perceptions as they arise, as they remain, and as they go away. He knows thoughts as they arise, as they remain, and as they go away. This too you should remember as an incredible and amazing quality of the Realized One."

"Sir, the Buddha knows feelings as they arise, as they remain, and as they go away. He knows perceptions as they arise, as they remain, and as they go away. He knows thoughts as they arise, as they remain, and as they go away. This too I remember as an incredible and amazing quality of the Buddha."

That's what Ānanda said, and the teacher approved. Satisfied, those mendicants were happy with what Venerable Ānanda said.

124. With Bakkula: *Bakkula*

So I have heard. At one time Venerable Bakkula was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Then the naked ascetic Kassapa, who had been a friend of Bakkula's in the lay life, approached him, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Venerable Bakkula, "Reverend Bakkula, how long has it been since you went forth?"

"It has been eighty years, reverend."

"But in these eighty years, how many times have you had sex?"

"You shouldn't ask me such a question. Rather, you should ask me this: 'But in these eighty years, how many times have sensual perceptions ever arisen in you?'"

"But in these eighty years, how many times have sensual perceptions ever arisen in you?"

"In these eighty years, I don't recall that any sensual perception has ever arisen in me."

"This we remember as an incredible quality of Venerable Bakkula."

"In these eighty years, I don't recall that any perception of ill will … or cruelty has ever arisen in me."

"This too we remember as an incredible quality of Venerable Bakkula."

"In these eighty years, I don't recall that any thought of sensuality ... ill will ... or cruelty has ever arisen in me."

"This too we remember as an incredible quality of Venerable Bakkula."

"In these eighty years, I don't recall accepting a robe from a householder ... cutting a robe with a knife ... sewing a robe with a needle ... dying a robe ... sewing a robe at *kaṭhina*time ... looking for robe material for my companions in the spiritual life when they are making robes ... accepting an invitation ... having such a thought: 'If only someone would invite me!' ... sitting down inside a house ... eating inside a house ... getting caught up in the details of female's appearance ... teaching a female, even so much as a four line verse ... going to the nuns' quarters ... teaching the nuns ... teaching the trainee nuns ... teaching the novice nuns ... giving the going forth ... giving the ordination ... giving dependence ... being looked after by a novice ... bathing in the sauna ... bathing with bath powder ... looking for a massage from my companions in the spiritual life ... being ill, even for as long as it takes to pull a cow's udder ... being presented with medicine, even as much as a bit of yellow myrobalan ... leaning on a headrest ... preparing a cot ..."

"This too we remember as an incredible quality of Venerable Bakkula."

"In these eighty years, I don't recall commencing the rainy season residence in the neighborhood of a village."

"This too we remember as an incredible quality of Venerable Bakkula."

"Reverend, for seven days I ate the nation's alms-food as a debtor. Then on the eighth day I became enlightened."

"This too we remember as an incredible quality of Venerable Bakkula.

Reverend Bakkula, may I receive the going forth, the ordination in this teaching and training?" And the naked ascetic Kassapa received the going forth, the ordination in this teaching and training.

Not long after his ordination, Venerable Kassapa, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

He understood: "Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence." And Venerable Kassapa became one of the perfected.

Then some time later Venerable Bakkula took a key and went from dwelling to dwelling, saying, "Come forth, venerables, come forth! Today will be my final extinguishment."

"This too we remember as an incredible quality of Venerable Bakkula."

And Venerable Bakkula became fully extinguished while sitting right in the middle of the Saṅgha.

"This too we remember as an incredible quality of Venerable Bakkula."

125. The Level of the Tamed: *Dantabhūmi*

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Now at that time the novice Aciravata was staying in a wilderness hut. Then as Prince Jayasena was going for a walk he approached Aciravata, and exchanged greetings with him.

When the greetings and polite conversation were over, he sat down to one side and said to Aciravata, "Master Aggivessana, I have heard that a mendicant who meditates diligently, keenly, and resolutely can experience unification of mind."

"That's so true, Prince! That's so true! A mendicant who meditates diligently, keenly, and resolutely can experience unification of mind."

"Master Aggivessana, please teach me the Dhamma as you have learned and memorized it."

"I'm not competent to do so, Prince. For if I were to teach you the Dhamma as I have learned and memorized it, you might not understand the meaning, which would be wearying and troublesome for me."

"Master Aggivessana, please teach me the Dhamma as you have learned and memorized it. Hopefully I will understand the meaning of what you say."

“Then I shall teach you. If you understand the meaning of what I say, that’s good. If not, then leave each to his own, and do not question me about it further.”

“Master Aggivessana, please teach me the Dhamma as you have learned and memorized it. If I understand the meaning of what you say, that’s good. If not, then I will leave each to his own, and not question you about it further.”

Then the novice Aciravata taught Prince Jayasena the Dhamma as he had learned and memorized it. When he had spoken, Jayasena said to him, “It is impossible, Master Aggivessana, it cannot happen that a mendicant who meditates diligently, keenly, and resolutely can experience unification of mind.” Having declared that this was impossible, Jayasena got up from his seat and left.

Not long after he had left, Aciravata went to the Buddha, bowed, sat down to one side, and informed the Buddha of all they had discussed.

When he had spoken, the Buddha said to him:

“How could it possibly be otherwise, Aggivessana? Prince Jayasena dwells in the midst of sensual pleasures, enjoying them, consumed by thoughts of them, burning with fever for them, and eagerly seeking more. It’s simply impossible for him to know or see or realize what can only be known, seen, and realized by renunciation.

Suppose there was a pair of elephants or horse or oxen in training who were well tamed and well trained. And there was a pair who were not tamed or trained. What do you think, Aggivessana? Wouldn’t the pair that was well tamed and well trained perform the tasks of the tamed and reach the level of the tamed?”

“Yes, sir.”

“But would the pair that was not tamed and trained perform the tasks of the tamed and reach the level of the tamed, just like the tamed pair?”

“No, sir.”

“In the same way, Prince Jayasena dwells in the midst of sensual pleasures, enjoying them, consumed by thoughts of them, burning with fever for them, and eagerly seeking more. It’s simply impossible for him to know or see or realize what can only be known, seen, and realized by renunciation.

Suppose there was a big mountain not far from a town or village. And two friends set out from that village or town, lending each other a hand up to the mountain. Once there, one friend would remain at the foot of the mountain, while the other would climb to the peak. Then the one standing at the foot would say to the one at the peak, ‘My friend, what do you see, standing there at the peak?’ They’d reply, ‘Standing at the peak, I see delightful parks, woods, meadows, and lotus ponds!’

But the other would say, ‘It’s impossible, it cannot happen that, standing at the peak, you can see delightful parks, woods, meadows, and lotus ponds.’ So their friend would come down from the peak, take their friend by the arm, and make them climb to the peak. After giving them a moment to catch their breath, they’d say, ‘My friend, what do you see, standing here at the peak?’ They’d reply, ‘Standing at the peak, I see delightful parks, woods, meadows, and lotus ponds!’

They’d say, ‘Just now I understood you to say: “It’s impossible, it cannot happen that, standing at the peak, you can see delightful parks, woods, meadows, and lotus ponds.” But now you say: “Standing at the peak, I see delightful parks, woods, meadows, and lotus ponds!”’ They’d say, ‘But my friend, it was because I was obstructed by this big mountain that I didn’t see what could be seen.’

But bigger than that is the mass of ignorance by which Prince Jayasena is hindered, obstructed, covered, and engulfed. Prince Jayasena dwells in the midst of sensual pleasures, enjoying them, consumed by thoughts of them, burning with fever for them, and eagerly seeking more. It's simply impossible for him to know or see or realize what can only be known, seen, and realized by renunciation. It wouldn't be surprising if, had these two similes occurred to you, Prince Jayasena would have gained confidence in you and shown his confidence."

"But sir, how could these two similes have occurred to me as they did to the Buddha, since they were neither supernaturally inspired, nor learned before in the past?"

"Suppose, Aggivessana, an anointed king was to address his elephant tracker, 'Please, my good elephant tracker, mount the royal bull elephant and enter the elephant wood. When you see a wild bull elephant, tether it by the neck to the royal elephant.' 'Yes, Your Majesty,' replied the elephant tracker, and did as he was asked. The royal elephant leads the wild elephant out into the open; and it's only then that it comes out into the open, for a wild bull elephant clings to the elephant wood. Then the elephant tracker informs the king, 'Sire, the wild elephant has come out into the open.' Then the king addresses his elephant trainer, 'Please, my good elephant trainer, tame the wild bull elephant. Subdue its wild behaviors, its wild memories and thoughts, and its wild stress, weariness, and fever. Make it happy to be in the neighborhood of a village, and instill behaviors congenial to humans.'

'Yes, Your Majesty,' replied the elephant trainer. He dug a large post into the earth and tethered the elephant to it by the neck, so as to subdue its wild behaviors, its wild memories and thoughts, and its wild stress, weariness, and fever, and to make

it happy to be in the neighborhood of a village, and instill behaviors congenial to humans. He spoke in a way that's mellow, pleasing to the ear, lovely, going to the heart, polite, likable and agreeable to the people. Spoken to in such a way by the elephant trainer, the wild elephant wanted to listen. It leant an ear and applied its mind to understand. So the elephant trainer rewards it with grass, fodder, and water.

When the wild elephant accepts the grass, fodder, and water, the trainer knows, 'Now the wild elephant will survive!' Then he sets it a further task: 'Pick it up, sir! Put it down, sir!' When the wild elephant picks up and puts down when the trainer says, following instructions, the trainer sets it a further task: 'Forward, sir! Back, sir!' When the wild elephant goes forward and back when the trainer says, following instructions, the trainer sets it a further task: 'Stand, sir! Sit, sir!'

When the wild elephant stands and sits when the trainer says, following instructions, the trainer sets the task called imperturbability. He fastens a large plank to its trunk; a lancer sits on its neck; other lancers surround it on all sides; and the trainer himself stands in front with a long lance. While practicing this task, it doesn't budge its fore-feet or hind-feet, its fore-quarters or hind-quarters, its head, ears, tusks, tail, or trunk. The wild bull elephant endures being struck by spears, swords, arrows, and axes; it endures the thunder of the drums, kettledrums, horns, and cymbals. Rid of all crooks and flaws, and purged of defects, it is worthy of a king, fit to serve a king, and considered a factor of kingship.

In the same way, Aggivessana, a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed. He realizes with his own insight this world

—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure.

A householder hears that teaching, or a householder's child, or someone reborn in some clan. They gain faith in the Realized One, and reflect, 'Living in a house is cramped and dirty, but the life of one gone forth is wide open. It's not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell. Why don't I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?'

After some time they give up a large or small fortune, and a large or small family circle. They shave off hair and beard, dress in ocher robes, and go forth from the lay life to homelessness. And it's only then that a noble disciple comes out into the open, for gods and humans cling to the five kinds of sensual stimulation.

Then the Realized One guides them further: 'Come, mendicant, be ethical and restrained in the monastic code, conducting yourself well and seeking alms in suitable places. Seeing danger in the slightest fault, keep the rules you've undertaken.'

When they have ethical conduct, the Realized One guides them further: 'Come, mendicant, guard your sense doors. When you see a sight with your eyes, don't get caught up in the features and details. ...

(This should be expanded as in MN 107, the Discourse with Moggallāna the Accountant.)

They give up these five hindrances, corruptions of the heart that weaken wisdom. Then they meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of desire and aversion for the world. It's like when the elephant trainer dug a large post into the earth and tethered the elephant to it by the neck, so as to subdue its wild behaviors, its wild memories and thoughts, and its wild stress, weariness, and fever, and to make it happy to be in the neighborhood of a village, and instill behaviors congenial to humans. In the same way, a noble disciple has these four kinds of mindfulness meditation as tethers for the mind so as to subdue behaviors of the lay life, memories and thoughts of the lay life, the stress, weariness, and fever of the lay life, to end the cycle of suffering and to realize extinguishment.

Then the Realized One guides them further: 'Come, mendicant, meditate observing an aspect of the body, but don't think thoughts connected with sensual pleasures. Meditate observing an aspect of feelings … mind … principles, but don't think thoughts connected with sensual pleasures.'

As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption … third absorption … fourth absorption.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives. They recollect many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the

world expanding, many eons of the world contracting and expanding. And so they recollect their many kinds of past lives, with features and details.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the death and rebirth of sentient beings. With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the ending of defilements. They truly understand: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'. They truly understand: 'These are defilements' ... 'This is the origin of defilements' ... 'This is the cessation of defilements' ... 'This is the practice that leads to the cessation of defilements'. Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When they're freed, they know they're freed.

They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'

Such a mendicant endures cold, heat, hunger, and thirst; the touch of flies, mosquitoes, wind, sun, and reptiles; rude and unwelcome criticism; and puts up with physical pain—sharp, severe, acute, unpleasant, disagreeable, and life-threatening.

Rid of all greed, hate, and delusion, and purged of defects, they are worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and are the supreme field of merit for the world.

If a royal bull elephant passes away untamed and untrained—whether in their old age, middle age, or youth—they're considered a royal bull elephant who passed away untamed. In the same way, if a mendicant passes away without having ended the defilements—whether as a senior, middle, or junior—they're considered as a mendicant who passed away untamed.

If a royal bull elephant passes away tamed and trained—whether in their old age, middle age, or youth—they're considered a royal bull elephant who passed away tamed. In the same way, if a mendicant passes away having ended the defilements—whether as a senior, middle, or junior—they're considered as a mendicant who passed away tamed."

That is what the Buddha said. Satisfied, the novice Aciravata was happy with what the Buddha said.

126. With Bhūmija: *Bhūmija*

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Then Venerable Bhūmija robed up in the morning and, taking his bowl and robe, went to the home of Prince Jayasena, where he sat on the seat spread out.

Then Jayasena approached and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Bhūmija:

"Master Bhūmija, there are some ascetics and brahmins who have this doctrine and view: 'If you make a wish and lead the spiritual life, you can't win the fruit. If you don't make a wish and lead the spiritual life, you can't win the fruit. If you both make a wish and don't make a wish and lead the spiritual life, you can't win the fruit. If you neither make a wish nor don't make a wish and lead the spiritual life, you can't win the fruit.' What does Master Bhūmija's Teacher say about this? How does he explain it?"

"Prince, I haven't heard and learned this in the presence of the Buddha. But it's possible that he might explain it like this: 'If you lead the spiritual life irrationally, you can't win the fruit, regardless of whether you make a wish, you don't make a wish, you both do and do not make a wish, or you neither do nor don't make a wish. But if you lead the spiritual life rationally, you can win the fruit, regardless of whether you

make a wish, you don't make a wish, you both do and do not make a wish, or you neither do nor don't make a wish.' I haven't heard and learned this in the presence of the Buddha. But it's possible that he might explain it like that."

"If that's what your teacher says, Master Bhūmija, he clearly stands head and shoulders above all the various other ascetics and brahmins." Then Prince Jayasena served Venerable Bhūmija from his own dish.

Then after the meal, on his return from alms-round, Bhūmija went to the Buddha, bowed, sat down to one side, and told him all that had happened, adding: "Answering this way, I trust that I repeated what the Buddha has said, and didn't misrepresent him with an untruth. I trust my explanation was in line with the teaching, and that there are no legitimate grounds for rebuke or criticism."

"Indeed, Bhūmija, in answering this way you repeated what I've said, and didn't misrepresent me with an untruth. Your explanation was in line with the teaching, and there are no legitimate grounds for rebuke or criticism.

There are some ascetics and brahmins who have wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. If they lead the spiritual life, they can't win the fruit, regardless of whether they make a wish, they don't make a wish, they both do and do not make a wish, or they neither do nor don't make a wish. Why is that? Because that's an irrational way to win the fruit.

Suppose there was a person in need of oil. While wandering in search of oil, they tried heaping sand in a bucket, sprinkling it thoroughly with water, and pressing it out. But by doing this, they couldn't extract any oil, regardless of whether they made a wish, didn't make a wish, both did and did not make a wish,

or neither did nor did not make a wish. Why is that? Because that's an irrational way to extract oil.

And so it is for any ascetics and brahmins who have wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. If they lead the spiritual life, they can't win the fruit, regardless of whether or not they make a wish. Why is that? Because that's an irrational way to win the fruit.

Suppose there was a person in need of milk. While wandering in search of milk, they tried pulling the horn of a newly-calved cow. But by doing this, they couldn't get any milk, regardless of whether they made a wish, didn't make a wish, both did and did not make a wish, or neither did nor did not make a wish. Why is that? Because that's an irrational way to get milk.

And so it is for any ascetics and brahmins who have wrong view ... Because that's an irrational way to win the fruit.

Suppose there was a person in need of butter. While wandering in search of butter, they tried pouring water into a pot and churning it with a stick. But by doing this, they couldn't produce any butter, regardless of whether they made a wish, didn't make a wish, both did and did not make a wish, or neither did nor did not make a wish. Why is that? Because that's an irrational way to produce butter.

And so it is for any ascetics and brahmins who have wrong view ... Because that's an irrational way to win the fruit.

Suppose there was a person in need of fire. While wandering in search of fire, they tried drilling a green, sappy log with a drill-stick. But by doing this, they couldn't start a fire, regardless of whether they made a wish, didn't make a wish, both did and did not make a wish, or neither did nor did not

make a wish. Why is that? Because that's an irrational way to start a fire.

And so it is for any ascetics and brahmins who have wrong view ... Because that's an irrational way to win the fruit.

There are some ascetics and brahmins who have right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. If they lead the spiritual life, they can win the fruit, regardless of whether they make a wish, they don't make a wish, they both do and do not make a wish, or they neither do nor do not make a wish. Why is that? Because that's a rational way to win the fruit.

Suppose there was a person in need of oil. While wandering in search of oil, they tried heaping sesame flour in a bucket, sprinkling it thoroughly with water, and pressing it out. By doing this, they could extract oil, regardless of whether they made a wish, didn't make a wish, both did and did not make a wish, or neither did nor did not make a wish. Why is that? Because that's a rational way to extract oil.

And so it is for any ascetics and brahmins who have right view ... Because that's a rational way to win the fruit.

Suppose there was a person in need of milk. While wandering in search of milk, they tried pulling the udder of a newly-calved cow. By doing this, they could get milk, regardless of whether they made a wish, didn't make a wish, both did and did not make a wish, or neither did nor did not make a wish. Why is that? Because that's a rational way to get milk.

And so it is for any ascetics and brahmins who have right view ... Because that's a rational way to win the fruit.

Suppose there was a person in need of butter. While wandering in search of butter, they tried pouring curds into a pot and churning them with a stick. By doing this, they could

produce butter, regardless of whether they made a wish, didn't make a wish, both did and did not make a wish, or neither did nor did not make a wish. Why is that? Because that's a rational way to produce butter.

And so it is for any ascetics and brahmins who have right view ... Because that's a rational way to win the fruit.

Suppose there was a person in need of fire. While wandering in search of fire, they tried drilling a dried up, withered log with a drill-stick. By doing this, they could start a fire, regardless of whether they made a wish, didn't make a wish, both did and did not make a wish, or neither did nor did not make a wish. Why is that? Because that's a rational way to start a fire.

And so it is for any ascetics and brahmins who have right view ... Because that's a rational way to win the fruit.

Bhūmija, it wouldn't be surprising if, had these four similes occurred to you, Prince Jayasena would have gained confidence in you and shown his confidence."

"But sir, how could these four similes have occurred to me as they did to the Buddha, since they were neither supernaturally inspired, nor learned before in the past?"

That is what the Buddha said. Satisfied, Venerable Bhūmija was happy with what the Buddha said.

127. With Anuruddha: *Anuruddha*

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

And then the master builder Pañcakaṅga addressed a man, "Please, mister, go to Venerable Anuruddha, and in my name bow with your head to his feet. Say to him, 'Sir, the master builder Pañcakaṅga bows with his head to your feet.' And then ask him whether he might accept tomorrow's meal from Pañcakaṅga together with the mendicant Saṅgha. And ask whether he might please come earlier than usual, for Pañcakaṅga has many duties, and much work to do for the king."

"Yes, sir," that man replied. He did as Pañcakaṅga asked, and Venerable Anuruddha consented in silence.

Then when the night had passed, Anuruddha robed up in the morning and, taking his bowl and robe, went to Pañcakaṅga's home, where he sat on the seat spread out. Then Pañcakaṅga served and satisfied Anuruddha with his own hands with a variety of delicious foods. When Anuruddha had eaten and washed his hands and bowl, Pañcakaṅga took a low seat, sat to one side, and said to him:

"Sir, some senior mendicants have come to me and said, 'Householder, develop the limitless release of heart.' Others have said, 'Householder, develop the expansive release of heart.' Now, the limitless release of the heart and the

expansive release of the heart: do these things differ in both meaning and phrasing? Or do they mean the same thing, and differ only in the phrasing?"

"Well then, householder, let me know what you think about this. Afterwards you'll get it for sure."

"Sir, this is what I think. The limitless release of the heart and the expansive release of the heart mean the same thing, and differ only in the phrasing."

"The limitless release of the heart and the expansive release of the heart differ in both meaning and phrasing. This is a way to understand how these things differ in both meaning and phrasing.

And what is the limitless release of the heart? It's when a mendicant meditates spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. They meditate spreading a heart full of compassion ... They meditate spreading a heart full of rejoicing ... They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will. This is called the limitless release of the heart.

And what is the expansive release of the heart? It's when a mendicant meditates determined on pervading the extent of a single tree root as expansive. This is called the expansive release of the heart. Also, a mendicant meditates determined on pervading the extent of two or three tree roots ... a single village district ... two or three village districts ... a single

kingdom … two or three kingdoms … this land surrounded by ocean. This too is called the expansive release of the heart. This is a way to understand how these things differ in both meaning and phrasing.

Householder, there are these four kinds of rebirth in a future life. What four? Take someone who meditates determined on pervading ‘limited radiance’. When their body breaks up, after death, they’re reborn in the company of the gods of limited radiance. Next, take someone who meditates determined on pervading ‘limitless radiance’. When their body breaks up, after death, they’re reborn in the company of the gods of limitless radiance. Next, take someone who meditates determined on pervading ‘corrupted radiance’. When their body breaks up, after death, they’re reborn in the company of the gods of corrupted radiance. Next, take someone who meditates determined on pervading ‘pure radiance’. When their body breaks up, after death, they’re reborn in the company of the gods of pure radiance. These are the four kinds of rebirth in a future life.

There comes a time, householder, when the deities gather together as one. When they do so, a difference in their color is evident, but not in their radiance. It’s like when a person brings several oil lamps into one house. You can detect a difference in their flames, but not in their radiance. In the same way, when the deities gather together as one, a difference in their color is evident, but not in their radiance.

There comes a time when those deities go their separate ways. When they do so, a difference both in their color and also in their radiance is evident. It’s like when a person takes those several oil lamps out of that house. You can detect a difference both in their flames and also in their radiance. In the same way, when the deities go their separate ways, a

difference both in their color and also in their radiance is evident.

It's not that those deities think, 'What we have is permanent, lasting, and eternal.' Rather, wherever those deities cling, that's where they take pleasure. It's like when flies are being carried along on a carrying-pole or basket. It's not that they think, 'What we have is permanent, lasting, and eternal.' Rather, wherever those flies cling, that's where they take pleasure. In the same way, it's not that those deities think, 'What we have is permanent, lasting, and eternal.' Rather, wherever those deities cling, that's where they take pleasure."

When he had spoken, Venerable Abhiya Kaccāna said to Venerable Anuruddha:

"Good, Venerable Anuruddha! I have a further question about this. Do all the radiant deities have limited radiance, or do some there have limitless radiance?"

"In that respect, Reverend Kaccāna, some deities there have limited radiance, while some have limitless radiance."

"What is the cause, Venerable Anuruddha, what is the reason why, when those deities have been reborn in a single order of gods, some deities there have limited radiance, while some have limitless radiance?"

"Well then, Reverend Kaccāna, I'll ask you about this in return, and you can answer as you like. What do you think, Reverend Kaccāna? Which of these two kinds of mental development is more expansive: when a mendicant meditates determined on pervading as expansive the extent of a single tree root, or two or three tree roots?"

"When a mendicant meditates on two or three tree roots."

"What do you think, Reverend Kaccāna? Which of these two kinds of mental development is more expansive: when a mendicant meditates determined on pervading as expansive

the extent of two or three tree roots, or a single village district … two or three village districts … a single kingdom … two or three kingdoms … this land surrounded by ocean?"

"When a mendicant meditates on this land surrounded by ocean."

"This is the cause, Reverend Kaccāna, this is the reason why, when those deities have been reborn in a single order of gods, some deities there have limited radiance, while some have limitless radiance."

"Good, Venerable Anuruddha! I have a further question about this. Do all the radiant deities have corrupted radiance, or do some there have pure radiance?"

"In that respect, Reverend Kaccāna, some deities there have corrupted radiance, while some have pure radiance."

"What is the cause, Venerable Anuruddha, what is the reason why, when those deities have been reborn in a single order of gods, some deities there have corrupted radiance, while some have pure radiance?"

"Well then, Reverend Kaccāna, I shall give you a simile. For by means of a simile some sensible people understand the meaning of what is said. Suppose an oil lamp was burning with impure oil and impure wick. Because of the impurity of the oil and the wick it burns dimly, as it were.

In the same way, take some mendicant who meditates determined on pervading 'corrupted radiance'. Their physical discomfort is not completely settled, their dullness and drowsiness is not completely eradicated, and their restlessness and remorse is not completely eliminated. Because of this they practice absorption dimly, as it were. When their body breaks up, after death, they're reborn in the company of the gods of corrupted radiance.

Suppose an oil lamp was burning with pure oil and pure wick. Because of the purity of the oil and the wick it doesn't burn dimly, as it were.

In the same way, take some mendicant who meditates determined on pervading 'pure radiance'. Their physical discomfort is completely settled, their dullness and drowsiness is completely eradicated, and their restlessness and remorse is completely eliminated. Because of this they don't practice absorption dimly, as it were. When their body breaks up, after death, they're reborn in the company of the gods of pure radiance.

"This is the cause, Reverend Kaccāna, this is the reason why, when those deities have been reborn in a single order of gods, some deities there have corrupted radiance, while some have pure radiance."

When he had spoken, Venerable Abhiya Kaccāna said to Venerable Anuruddha, "Good, Venerable Anuruddha!

Venerable Anuruddha, you don't say, 'So I have heard' or 'It ought to be like this.' Rather, you say: 'These deities are like this, those deities are like that.' Sir, it occurs to me, 'Clearly, Venerable Anuruddha has previously lived together with those deities, conversed, and engaged in discussion.'"

"Your words are clearly invasive and intrusive, Reverend Kaccāna. Nevertheless, I will answer you. For a long time I have previously lived together with those deities, conversed, and engaged in discussion."

When he had spoken, Venerable Abhiya Kaccāna said to Pañcakaṅga the master builder, "You're fortunate, householder, so very fortunate, to have given up your state of uncertainty, and to have got the chance to listen to this exposition of the teaching."

128. Corruptions: *Upakkilesa*

So I have heard. At one time the Buddha was staying near Kosambi, in Ghosita's Monastery.

Now at that time the mendicants of Kosambi were arguing, quarreling, and fighting, continually wounding each other with barbed words.

Then a mendicant went up to the Buddha, bowed, stood to one side, and told him what was happening, adding: "Please, sir go to those mendicants out of compassion." The Buddha consented in silence.

Then the Buddha went up to those mendicants and said, "Enough, mendicants! Stop arguing, quarreling, and fighting."

When he said this, one of the mendicants said to the Buddha, "Wait, sir! Let the Buddha, the Lord of the Dhamma, remain passive, dwelling in blissful meditation in the present life. We will be known for this arguing, quarreling, and fighting."

For a second time ... and a third time the Buddha said to those mendicants, "Enough, mendicants! Stop arguing, quarreling, and fighting."

For a third time that mendicant said to the Buddha, "Wait, sir! Let the Buddha, the Lord of the Dhamma, remain passive, dwelling in blissful meditation in the present life. We will be known for this arguing, quarreling, and fighting."

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Kosambi for alms. After the meal, on

his return from alms-round, he set his lodgings in order. Taking his bowl and robe, he recited these verses while standing right there:

"When many voices shout at once,
no-one thinks that they're a fool!
While the Saṅgha's being split,
none thought another to be better.

Dolts pretending to be astute,
they talk, their words right out of bounds.
They blab at will, their mouths agape,
and no-one knows what leads them on.

'He abused me, he hit me!
He beat me, he took from me!'
Those who cling to hate like this
never settle their enmity.

'He abused me, he hit me!
He beat me, he took from me!'
Those who never cling to hate
always settle their enmity.

For enmity in this world
is never settled by enmity.
It's only settled by love:
this is an ancient principle.

Others don't understand
that our lives must have limits.
The clever ones who know this
settle their quarrels right away.

Breakers of bones and takers of life,
thieves of cattle, horses, wealth,

those who plunder the nation:
even they can come together,
so why on earth can't you?

If you find an alert companion,
a wise and virtuous friend,
then, overcoming all challenges,
wander with them, joyful and mindful.

If you find no alert companion,
no wise and virtuous friend,
then, like a king who flees his conquered realm,
wander alone like a tusker in the wilds.

It's better to wander alone,
for a fool can never be a friend.
Wander alone and do no wrong,
at ease like a tusker in the wilds."

After speaking these verses while standing, the Buddha went to the village of the child salt-miners, where Venerable Bhagu was staying at the time. Bhagu saw the Buddha coming off in the distance, so he spread out a seat and placed water for washing the feet. The Buddha sat on the seat spread out, and washed his feet. Bhagu bowed to the Buddha and sat down to one side.

The Buddha said to him, "I hope you're keeping well, mendicant; I hope you're all right. And I hope you're having no trouble getting alms-food."

"I'm keeping well, sir; I'm all right. And I'm having no trouble getting alms-food."

Then the Buddha educated, encouraged, fired up, and inspired Bhagu with a Dhamma talk, after which he got up from his seat and set out for the Eastern Bamboo Park.

Now at that time the venerables Anuruddha, Nandiya, and Kimbila were staying in the Eastern Bamboo Park. The park keeper saw the Buddha coming off in the distance and said to the Buddha, "Don't come into this park, ascetic. There are three gentlemen who love themselves staying here. Don't disturb them."

Anuruddha heard the park keeper conversing with the Buddha, and said to him, "Don't keep the Buddha out, good park keeper! Our Teacher, the Blessed One, has arrived."

Then Anuruddha went to Nandiya and Kimbila, and said to them, "Come forth, venerables, come forth! Our Teacher, the Blessed One, has arrived!"

Then Anuruddha, Nandiya, and Kimbila came out to greet the Buddha. One received his bowl and robe, one spread out a seat, and one set out water for washing his feet. The Buddha sat on the seat spread out and washed his feet. Those venerables bowed and sat down to one side.

The Buddha said to Anuruddha, "I hope you're keeping well, Anuruddha and friends; I hope you're all right. And I hope you're having no trouble getting alms-food."

"We're keeping well, sir; we're all right. And we're having no trouble getting alms-food."

"I hope you're living in harmony, appreciating each other, without quarreling, blending like milk and water, and regarding each other with kindly eyes?"

"Indeed, sir, we live in harmony as you say."

"But how do you live this way?"

"In this case, sir, I think: 'I'm fortunate, so very fortunate, to live together with spiritual companions such as these.' I consistently treat these venerables with kindness by way of body, speech, and mind, both in public and in private. I think: 'Why don't I set aside my own ideas and just go along with

these venerables' ideas?' And that's what I do. Though we're different in body, sir, we're one in mind, it seems to me."

And the venerables Nandiya and Kimbila spoke likewise, and they added: "That's how we live in harmony, appreciating each other, without quarreling, blending like milk and water, and regarding each other with kindly eyes."

"Good, good, Anuruddha and friends! But I hope you're living diligently, keen, and resolute?"

"Indeed, sir, we live diligently."

"But how do you live this way?"

"In this case, sir, whoever returns first from alms-round prepares the seats, and puts out the drinking water and the rubbish bin. If there's anything left over, whoever returns last eats it if they like. Otherwise they throw it out where there is little that grows, or drop it into water that has no living creatures. Then they put away the seats, drinking water, and rubbish bin, and sweep the refectory. If someone sees that the pot of water for washing, drinking, or the toilet is empty they set it up. If he can't do it, he summons another with a wave of the hand, and they set it up by lifting it with their hands. But we don't break into speech for that reason. And every five days we sit together for the whole night and discuss the teachings. That's how we live diligently, keen, and resolute."

"Good, good, Anuruddha and friends! But as you live diligently like this, have you achieved any superhuman distinction in knowledge and vision worthy of the noble ones, a meditation at ease?"

"Well, sir, while meditating diligent, keen, and resolute, we perceive both light and vision of forms. But before long the light and the vision of forms vanish. We haven't worked out the reason for that."

"Well, you should work out the reason for that. Before my awakening—when I was still unawakened but intent on awakening—I too perceived both light and vision of forms. But before long my light and vision of forms vanished. It occurred to me: 'What's the cause, what's the reason why my light and vision of forms vanish?' It occurred to me: 'Doubt arose in me, and because of that my immersion fell away. When immersion falls away, the light and vision of forms vanish. I'll make sure that doubt will not arise in me again.'

While meditating diligent, keen, and resolute, I perceived both light and vision of forms. But before long my light and vision of forms vanished. It occurred to me: 'What's the cause, what's the reason why my light and vision of forms vanish?' It occurred to me: 'Loss of focus arose in me, and because of that my immersion fell away. When immersion falls away, the light and vision of forms vanish. I'll make sure that neither doubt nor loss of focus will arise in me again.'

While meditating ... 'Dullness and drowsiness arose in me ... I'll make sure that neither doubt nor loss of focus nor dullness and drowsiness will arise in me again.'

While meditating ... 'Terror arose in me, and because of that my immersion fell away. When immersion falls away, the light and vision of forms vanish. Suppose a person was traveling along a road, and killers were to spring out at them from both sides. They'd feel terrified because of that. In the same way, terror arose in me ... I'll make sure that neither doubt nor loss of focus nor dullness and drowsiness nor terror will arise in me again.'

While meditating ... 'Excitement arose in me, and because of that my immersion fell away. When immersion falls away, the light and vision of forms vanish. Suppose a person was looking for an entrance to a hidden treasure. And all at once they'd

come across five entrances! They'd feel excited because of that. In the same way, excitement arose in me … I'll make sure that neither doubt nor loss of focus nor dullness and drowsiness nor terror nor excitement will arise in me again.'

While meditating … 'Discomfort arose in me … I'll make sure that neither doubt nor loss of focus nor dullness and drowsiness nor terror nor excitement nor discomfort will arise in me again.'

While meditating … 'Excessive energy arose in me, and because of that my immersion fell away. When immersion falls away, the light and vision of forms vanish. Suppose a person was to grip a quail too tightly in this hands—it would die right there. I'll make sure that neither doubt nor loss of focus nor dullness and drowsiness nor terror nor excitement nor discomfort nor excessive energy will arise in me again.'

While meditating … 'Overly lax energy arose in me, and because of that my immersion fell away. When immersion falls away, the light and vision of forms vanish. Suppose a person was to grip a quail too loosely—it would fly out of their hands. I'll make sure that neither doubt nor loss of focus nor dullness and drowsiness nor terror nor excitement nor discomfort nor excessive energy nor overly lax energy will arise in me again.'

While meditating … 'Longing arose in me … I'll make sure that neither doubt nor loss of focus nor dullness and drowsiness nor terror nor excitement nor discomfort nor excessive energy nor overly lax energy nor longing will arise in me again.'

While meditating … 'Perceptions of diversity arose in me … I'll make sure that neither doubt nor loss of focus nor dullness and drowsiness nor terror nor excitement nor discomfort nor excessive energy nor overly lax energy nor longing nor perception of diversity will arise in me again.'

While meditating diligent, keen, and resolute, I perceived both light and vision of forms. But before long my light and vision of forms vanished. It occurred to me: 'What's the cause, what's the reason why my light and vision of forms vanish?' It occurred to me: 'Excessive concentration on forms arose in me, and because of that my immersion fell away. When immersion falls away, the light and vision of forms vanish. I'll make sure that neither doubt nor loss of focus nor dullness and drowsiness nor terror nor excitement nor discomfort nor excessive energy nor overly lax energy nor longing nor perception of diversity nor excessive concentration on forms will arise in me again.'

When I understood that doubt is a corruption of the mind, I gave it up. When I understood that loss of focus, dullness and drowsiness, terror, excitement, discomfort, excessive energy, overly lax energy, longing, perception of diversity, and excessive concentration on forms are corruptions of the mind, I gave them up.

While meditating diligent, keen, and resolute, I perceived light but did not see forms, or I saw forms, but did not see light. And this went on for a whole night, a whole day, even a whole night and day. I thought: 'What is the cause, what is the reason for this?' It occurred to me: 'When I don't focus on the foundation of the forms, but focus on the foundation of the light, then I perceive light and do not see forms. But when I don't focus on the foundation of the light, but focus on the foundation of the forms, then I see forms and do not perceive light. And this goes on for a whole night, a whole day, even a whole night and day.'

While meditating diligent, keen, and resolute, I perceived limited light and saw limited forms, or I perceived limitless light and saw limitless forms. And this went on for a whole

night, a whole day, even a whole night and day. I thought: 'What is the cause, what is the reason for this?' It occurred to me: 'When my immersion is limited, then my vision is limited, and with limited vision I perceive limited light and see limited forms. But when my immersion is limitless, then my vision is limitless, and with limitless vision I perceive limitless light and see limitless forms. And this goes on for a whole night, a whole day, even a whole night and day.'

When I understood that doubt, loss of focus, dullness and drowsiness, terror, excitement, discomfort, excessive energy, overly lax energy, longing, perception of diversity, and excessive concentration on forms are corruptions of the mind, I gave them up.

I thought: 'I've given up my mental corruptions. Now let me develop immersion in three ways.' I developed immersion while placing the mind and keeping it connected; without placing the mind, but just keeping it connected; without placing the mind or keeping it connected; with rapture; without rapture; with pleasure; with equanimity.

When I had developed immersion in these ways, the knowledge and vision arose in me: 'My freedom is unshakable; this is my last rebirth; now there are no more future lives.'"

That is what the Buddha said. Satisfied, Venerable Anuruddha was happy with what the Buddha said.

129. The Foolish and the Astute: *Bālapaṇḍita*

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"These are the three characteristics, signs, and manifestations of a fool. What three? A fool thinks poorly, speaks poorly, and acts poorly. If a fool didn't think poorly, speak poorly, and act poorly, then how would the astute know of them, 'This fellow is a fool, a bad person'? But since a fool does think poorly, speak poorly, and act poorly, then the astute do know of them, 'This fellow is a fool, a bad person'.

A fool experiences three kinds of suffering and sadness in the present life.

Suppose a fool is sitting in a council hall, a street, or a crossroad, where people are discussing what is proper and fitting. And suppose that fool is someone who kills living creatures, steals, commits sexual misconduct, lies, and uses alcoholic drinks that cause negligence. Then that fool thinks, 'These people are discussing what is proper and fitting. But those things are found in me and I am seen in them!' This is the first kind of suffering and sadness that a fool experiences in the present life.

Furthermore, a fool sees that the kings have arrested a bandit, a criminal, and subjected them to various punishments

— whipping, caning, and clubbing; cutting off hands or feet, or both; cutting off ears or nose, or both; the ‘porridge pot’, the ‘shell-shave’, the ‘demon’s mouth’, the ‘garland of fire’, the ‘burning hand’, the ‘grass blades’, the ‘bark dress’, the ‘antelope’, the ‘meat hook’, the ‘coins’, the ‘acid pickle’, the ‘twisting bar’, the ‘straw mat’; being splashed with hot oil, being fed to the dogs, being impaled alive, and being beheaded. Then that fool thinks, ‘The kinds of deeds for which the kings inflict such punishments— those things are found in me and I am seen in them! If the kings find out about me, they will inflict the same kinds of punishments on me!’ This is the second kind of suffering and sadness that a fool experiences in the present life.

Furthermore, when a fool is resting on a chair or a bed or on the ground, their past bad deeds—misconduct of body, speech, and mind—settle down upon them, rest down upon them, and lay down upon them. It is like the shadow of a great mountain peak in the evening as it settles down, rests down, and lays down upon the earth. In the same way, when a fool is resting on a chair or a bed or on the ground, their past bad deeds—misconduct of body, speech, and mind—settle down upon them, rest down upon them, and lay down upon them. Then that fool thinks, ‘Well, I haven’t done good and skillful things that keep me safe. And I have done bad, violent, and corrupt things. When I depart, I’ll go to the place where people who’ve done such things go.’ They sorrow and pine and lament, beating their breasts and falling into confusion. This is the third kind of suffering and sadness that a fool experiences in the present life.

Having done bad things by way of body, speech, and mind, when their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell.

And if there's anything of which it may be rightly said that it is utterly unlikable, undesirable, and disagreeable, it is of hell that this should be said. So much so that it's not easy to give a simile for how painful hell is."

When he said this, one of the mendicants asked the Buddha, "But sir, is it possible to give a simile?"

"It's possible," said the Buddha.

"Suppose they arrest a bandit, a criminal and present him to the king, saying, 'Your Majesty, this is a bandit, a criminal. Punish him as you will.' The king would say, 'Go, my men, and strike this man in the morning with a hundred spears!' The king's men did as they were told. Then at midday the king would say, 'My men, how is that man?' 'He's still alive, Your Majesty.' The king would say, 'Go, my men, and strike this man in the midday with a hundred spears!' The king's men did as they were told. Then late in the afternoon the king would say, 'My men, how is that man?' 'He's still alive, Your Majesty.' The king would say, 'Go, my men, and strike this man in the late afternoon with a hundred spears!' The king's men did as they were told.

What do you think, mendicants? Would that man experience pain and distress from being struck with three hundred spears?"

"Sir, that man would experience pain and distress from being struck with one spear, let alone three hundred spears!"

Then the Buddha, picking up a stone the size of his palm, addressed the mendicants, "What do you think, mendicants? Which is bigger: the stone the size of my palm that I've picked up, or the Himalayas, the king of mountains?"

"Sir, the stone you've picked up is tiny. Compared to the Himalayas, it doesn't even count, it's not even a fraction, there's no comparison."

“In the same way, compared to the suffering in hell, the pain and distress experienced by that man due to being struck with three hundred spears doesn’t even count, it’s not even a fraction, there’s no comparison.

Then the wardens of hell punish them with the five-fold crucifixion. They drive red-hot stakes through the hands and feet, and another in the middle of the chest. And there they feel painful, sharp, severe, acute feelings—but they don’t die until that bad deed is eliminated.

Then the wardens of hell throw them down and hack them with axes. ...

They hang them upside-down and hack them with hatchets. ...

They harness them to a chariot, and drive them back and forth across burning ground, blazing and glowing. ...

They make them climb up and down a huge mountain of burning coals, blazing and glowing. ...

Then the wardens of hell turn them upside down and throw them into a red-hot copper pot, burning, blazing, and glowing. There they’re seared in boiling scum, and they’re swept up and down and round and round. And there they feel painful, sharp, severe, acute feelings—but they don’t die until that bad deed is eliminated.

Then the wardens of hell toss them in the Great Hell. Now, about that Great Hell:

‘Four are its corners, four its doors,
divided into measured parts.
Surrounded by an iron wall,
of iron is its roof.

The ground is even made of iron,
it burns with fierce fire.

The heat forever radiates
a hundred leagues around.'

I could tell you many different things about hell. So much so that it's not easy to completely describe the suffering in hell.

There are, mendicants, animals that feed on grass. They eat by cropping fresh or dried grass with their teeth. And what animals feed on grass? Elephants, horses, cattle, donkeys, goats, deer, and various others. A fool who used to be a glutton here and did bad deeds here, when their body breaks up, after death, is reborn in the company of those sentient beings who feed on grass.

There are animals that feed on dung. When they catch a whiff of dung they run to it, thinking, 'There we'll eat! There we'll eat!' It's like when brahmins smell a burnt offering, they run to it, thinking, 'There we'll eat! There we'll eat!' In the same way, there are animals that feed on dung. When they catch a whiff of dung they run to it, thinking, 'There we'll eat! There we'll eat!' And what animals feed on dung? Chickens, pigs, dogs, jackals, and various others. A fool who used to be a glutton here and did bad deeds here, after death is reborn in the company of those sentient beings who feed on dung.

There are animals who are born, live, and die in darkness. And what animals are born, live, and die in darkness? Moths, maggots, earthworms, and various others. A fool who used to be a glutton here and did bad deeds here, after death is reborn in the company of those sentient beings who are born, live, and die in darkness.

There are animals who are born, live, and die in water. And what animals are born, live, and die in water? Fish, turtles, crocodiles, and various others. A fool who used to be a glutton here and did bad deeds here, after death is reborn in the

company of those sentient beings who are born, live, and die in water.

There are animals who are born, live, and die in filth. And what animals are born, live, and die in filth? Those animals that are born, live, and die in a rotten fish, a rotten corpse, rotten porridge, or a sewer. A fool who used to be a glutton here and did bad deeds here, after death is reborn in the company of those sentient beings who are born, live, and die in filth.

I could tell you many different things about the animal realm. So much so that it's not easy to completely describe the suffering in the animal realm.

Mendicants, suppose a person were to throw a yoke with a single hole into the ocean. The east wind wafts it west; the west wind wafts it east; the north wind wafts it south; and the south wind wafts it north. And there was a one-eyed turtle who popped up once every hundred years.

What do you think, mendicants? Would that one-eyed turtle still poke its neck through the hole in that yoke?"

"No, sir. Only after a very long time, sir, if ever."

"That one-eyed turtle would poke its neck through the hole in that yoke sooner than a fool who has fallen to the underworld would be reborn as a human being, I say. Why is that? Because there there's no principled or moral conduct, and no doing what is good and skillful. There they just prey on each other, preying on the weak.

And suppose that fool, after a very long time, returned to the human realm. They'd be reborn in a low class family—a family of outcastes, hunters, bamboo-workers, chariot-makers, or waste-collectors. Such families are poor, with little to eat or drink, where life is tough, and food and shelter are hard to find. And they'd be ugly, unsightly, deformed, chronically ill—

one-eyed, crippled, lame, or half-paralyzed. They don't get to have food, drink, clothes, and vehicles; garlands, perfumes, and makeup; or bed, house, and lighting. And they do bad things by way of body, speech, and mind. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell.

Suppose a gambler on the first unlucky throw were to lose his wife and child, all his property, and then get thrown in jail. But such an unlucky throw is trivial compared to the unlucky throw whereby a fool, having done bad things by way of body, speech, and mind, when their body breaks up, after death, is reborn in a place of loss, a bad place, the underworld, hell. This is the total fulfillment of the fool's level.

There are these three characteristics, signs, and manifestations of an astute person. What three? An astute person thinks well, speaks well, and acts well. If an astute person didn't think well, speak well, and act well, then how would the astute know of them, 'This fellow is astute, a good person'?

But since an astute person does think well, speak well, and act well, then the astute do know of them, 'This fellow is astute, a good person'. An astute person experiences three kinds of pleasure and happiness in the present life. Suppose an astute person is sitting in a council hall, a street, or a crossroad, where people are discussing about what is proper and fitting. And suppose that astute person is someone who refrains from killing living creatures, stealing, committing sexual misconduct, lying, and alcoholic drinks that cause negligence. Then that astute person thinks, 'These people are discussing what is proper and fitting. And those things are found in me and I am seen in them.' This is the first kind of

pleasure and happiness that an astute person experiences in the present life.

Furthermore, an astute person sees that the kings have arrested a bandit, a criminal, and subjected them to various punishments— whipping, caning, and clubbing; cutting off hands or feet, or both; cutting off ears or nose, or both; the 'porridge pot', the 'shell-shave', the 'demon's mouth', the 'garland of fire', the 'burning hand', the 'grass blades', the 'bark dress', the 'antelope', the 'meat hook', the 'coins', the 'acid pickle', the 'twisting bar', the 'straw mat'; being splashed with hot oil, being fed to the dogs, being impaled alive, and being beheaded. Then that astute person thinks, 'The kinds of deeds for which the kings inflict such punishments—those things are not found in me and I am not seen in them!' This is the second kind of pleasure and happiness that an astute person experiences in the present life.

Furthermore, when an astute person is resting on a chair or a bed or on the ground, their past good deeds—good conduct of body, speech, and mind—settle down upon them, rest down upon them, and lay down upon them. It is like the shadow of a great mountain peak in the evening as it settles down, rests down, and lays down upon the earth. In the same way, when an astute person is resting on a chair or a bed or on the ground, their past good deeds—good conduct of body, speech, and mind—settle down upon them, rest down upon them, and lay down upon them. Then that astute person thinks, 'Well, I haven't done bad, violent, and corrupt things. And I have done good and skillful deeds that keep me safe. When I pass away, I'll go to the place where people who've done such things go.' So they don't sorrow and pine and lament, beating their breast and falling into confusion. This is the third kind of pleasure

and happiness that an astute person experiences in the present life.

When their body breaks up, after death, they're reborn in a good place, a heavenly realm.

And if there's anything of which it may be rightly said that it is utterly likable, desirable, and agreeable, it is of heaven that this should be said. So much so that it's not easy to give a simile for how pleasurable heaven is."

When he said this, one of the mendicants asked the Buddha, "But sir, is it possible to give a simile?"

"It's possible," said the Buddha.

"Suppose there was a king, a wheel-turning monarch who possessed seven treasures and four blessings, and experienced pleasure and happiness because of them.

What seven? It's when, on the fifteenth day sabbath, an anointed aristocratic king has bathed his head and gone upstairs in the stilt longhouse to observe the sabbath. And the heavenly wheel-treasure appears to him, with a thousand spokes, with rim and hub, complete in every detail. Seeing this, the king thinks, 'I have heard that when the heavenly wheel-treasure appears to a king in this way, he becomes a wheel-turning monarch. Am I then a wheel-turning monarch?'

Then the anointed king, taking a ceremonial vase in his left hand, besprinkled the wheel-treasure with his right hand, saying, 'Roll forth, O wheel-treasure! Triumph, O wheel-treasure!' Then the wheel-treasure rolls towards the east. And the king follows it together with his army of four divisions. In whatever place the wheel-treasure stands still, there the king comes to stay together with his army. And any opposing rulers of the eastern quarter come to the wheel-turning monarch and say, 'Come, great king! Welcome, great king! We are yours, great king, instruct us.' The wheel-turning monarch says, 'Do

not kill living creatures. Do not steal. Do not commit sexual misconduct. Do not lie. Do not drink alcohol. Maintain the current level of taxation.' And so the opposing rulers of the eastern quarter become his vassals.

Then the wheel-treasure, having plunged into the eastern ocean and emerged again, rolls towards the south. ... Having plunged into the southern ocean and emerged again, it rolls towards the west. ... Having plunged into the western ocean and emerged again, it rolls towards the north, followed by the king together with his army of four divisions. In whatever place the wheel-treasure stands still, there the king comes to stay together with his army.

And any opposing rulers of the northern quarter come to the wheel-turning monarch and say, 'Come, great king! Welcome, great king! We are yours, great king, instruct us.' The wheel-turning monarch says, 'Do not kill living creatures. Do not steal. Do not commit sexual misconduct. Do not lie. Do not drink alcohol. Maintain the current level of taxation.' And so the rulers of the northern quarter become his vassals.

And then the wheel-treasure, having triumphed over this land surrounded by ocean, returns to the royal capital. There it stands still at the gate to the royal compound as if fixed to an axle, illuminating the royal compound. Such is the wheel-treasure that appears to the wheel-turning monarch.

Next, the elephant-treasure appears to the wheel-turning monarch. It was an all-white sky-walker with psychic power, touching the ground in seven places, a king of elephants named Sabbath. Seeing him, the king was impressed, 'This would truly be a fine elephant vehicle, if he would submit to taming.' Then the elephant-treasure submitted to taming, as if he were a fine thoroughbred elephant that had been tamed for a long time. Once it so happened that the wheel-turning

monarch, testing that same elephant-treasure, mounted him in the morning and traversed the land surrounded by ocean before returning to the royal capital in time for breakfast. Such is the elephant-treasure that appears to the wheel-turning monarch.

Next, the horse-treasure appears to the wheel-turning monarch. It was an all-white sky-walker with psychic power, with head of black and mane like woven reeds, a royal steed named Thundercloud. Seeing him, the king was impressed, 'This would truly be a fine horse vehicle, if he would submit to taming.' Then the horse-treasure submitted to taming, as if he were a fine thoroughbred horse that had been tamed for a long time. Once it so happened that the wheel-turning monarch, testing that same horse-treasure, mounted him in the morning and traversed the land surrounded by ocean before returning to the royal capital in time for breakfast. Such is the horse-treasure that appears to the wheel-turning monarch.

Next, the jewel-treasure appears to the wheel-turning monarch. It is a beryl gem that's naturally beautiful, eight-faceted, well-worked. And the radiance of that jewel spreads all-round for a league. Once it so happened that the wheel-turning monarch, testing that same jewel-treasure, mobilized his army of four divisions and, with the jewel hoisted on his banner, set out in the dark of the night. Then the villagers around them set off to work, thinking that it was day. Such is the jewel-treasure that appears to the wheel-turning monarch.

Next, the woman-treasure appears to the wheel-turning monarch. She is attractive, good-looking, lovely, of surpassing beauty. She's neither too tall nor too short; neither too thin nor too fat; neither too dark nor too light. She outdoes human beauty without reaching divine beauty. And her touch is like a tuft of cotton-wool or kapok. When it's cool her limbs are

warm, and when it's warm her limbs are cool. The fragrance of sandal floats from her body, and lotus from her mouth. She gets up before the king and goes to bed after him, and is obliging, behaving nicely and speaking politely. The woman-treasure does not betray the wheel-turning monarch even in thought, still less in deed. Such is the woman-treasure who appears to the wheel-turning monarch.

Next, the householder-treasure appears to the wheel-turning monarch. The power of clairvoyance manifests in him as a result of past deeds, by which he sees hidden treasure, both owned and ownerless. He approaches the wheel-turning monarch and says, 'Relax, sire. I will take care of the treasury.' Once it so happened that the wheel-turning monarch, testing that same householder-treasure, boarded a boat and sailed to the middle of the Ganges river. Then he said to the householder-treasure, 'Householder, I need gold coins and bullion.' 'Well then, great king, draw the boat up to one shore.' 'It's right here, householder, that I need gold coins and bullion.' Then that householder-treasure, immersing both hands in the water, pulled up a pot full of gold coin and bullion, and said to the king, 'Is this sufficient, great king? Has enough been done, great king, enough offered?' The wheel-turning monarch said, 'That is sufficient, householder. Enough has been done, enough offered.' Such is the householder-treasure that appears to the wheel-turning monarch.

Next, the counselor-treasure appears to the wheel-turning monarch. He is astute, competent, intelligent, and capable of getting the king to appoint who should be appointed, dismiss who should be dismissed, and retain who should be retained. He approaches the wheel-turning monarch and says, 'Relax, sire. I shall issue instructions.' Such is the counselor-treasure

that appears to the wheel-turning monarch. These are the seven treasures possessed by a wheel-turning monarch.

And what are the four blessings?

A wheel-turning monarch is attractive, good-looking, lovely, of surpassing beauty, more so than other people. This is the first blessing.

Furthermore, he is long-lived, more so than other people. This is the second blessing.

Furthermore, he is rarely ill or unwell, and his stomach digests well, being neither too hot nor too cold, more so than other people. This is the third blessing.

Furthermore, a wheel-turning monarch is as dear and beloved to the brahmins and householders as a father is to his children. And the brahmins and householders are as dear to the wheel-turning monarch as children are to their father.

Once it so happened that a wheel-turning monarch went with his army of four divisions to visit a park. Then the brahmins and householders went up to him and said, 'Slow down, Your Majesty, so we may see you longer!' And the king addressed his charioteer, 'Drive slowly, charioteer, so I can see the brahmins and householders longer!' This is the fourth blessing.

These are the four blessings possessed by a wheel-turning monarch.

What do you think, mendicants? Would a wheel-turning monarch who possessed these seven treasures and these four blessings experience pleasure and happiness because of them?"

"Sir, a wheel-turning monarch who possessed even a single one of these treasures would experience pleasure and happiness because of that, let alone all seven treasures and four blessings!"

Then the Buddha, picking up a stone the size of his palm, addressed the mendicants, "What do you think, mendicants? Which is bigger: the stone the size of my palm that I've picked up, or the Himalayas, the king of mountains?"

"Sir, the stone you've picked up is tiny. Compared to the Himalayas, it doesn't even count, it's not even a fraction, there's no comparison."

"In the same way, compared to the happiness of heaven, the pleasure and happiness experienced by a wheel-turning monarch due to those seven treasures and those four blessings doesn't even count, it's not even a fraction, there's no comparison.

And suppose that astute person, after a very long time, returned to the human realm. They'd be reborn in a well-to-do family of aristocrats, brahmins, or householders—rich, affluent, and wealthy, with lots of gold and silver, lots of property and assets, and lots of money and grain. And they'd be attractive, good-looking, lovely, of surpassing beauty. They'd get to have food, drink, clothes, and vehicles; garlands, perfumes, and makeup; and a bed, house, and lighting. And they do good things by way of body, speech, and mind. When their body breaks up, after death, they're reborn in a good place, a heavenly realm.

Suppose a gambler on the first lucky throw was to win a big pile of money. But such a lucky throw is trivial compared to the lucky throw whereby an astute person, when their body breaks up, after death, is reborn in a good place, a heavenly realm. This is the total fulfillment of the astute person's level."

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

130. Messengers of the Gods: *Devadūta*

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, suppose there were two houses with doors. A person with good eyesight standing in between them would see people entering and leaving a house and wandering to and fro.

In the same way, with clairvoyance that is purified and superhuman, I see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. I understand how sentient beings are reborn according to their deeds: 'These dear beings did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they chose to act out of that right view. When their body breaks up, after death, they're reborn in a good place, a heavenly realm, or among humans. These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body breaks up, after death, they're reborn in the ghost realm, the animal realm, or in a lower realm, a bad destination, a world of misery, hell.'

Then the wardens of hell take them by the arms and present them to King Yama, saying, 'Your Majesty, this person did not pay due respect to their mother and father, ascetics and brahmins, or honor the elders in the family. May Your Majesty punish them!'

Then King Yama pursues, presses, and grills them about the first messenger of the gods. 'Mister, did you not see the first messenger of the gods that appeared among human beings?'

He says, 'I saw nothing, sir.'

Then King Yama says, 'Mister, did you not see among human beings a little baby collapsed in their own urine and feces?'

He says, 'I saw that, sir.'

Then King Yama says, 'Mister, did it not occur to you—being sensible and mature— "I, too, am liable to be born. I'm not exempt from rebirth. I'd better do good by way of body, speech, and mind"?'

He says, 'I couldn't, sir. I was negligent.'

Then King Yama says, 'Mister, because you were negligent, you didn't do good by way of body, speech, and mind. Well, they'll definitely punish you to fit your negligence. That bad deed wasn't done by your mother, father, brother, or sister. It wasn't done by friends and colleagues, by relatives and kin, by ascetics and brahmins, or by the deities. That bad deed was done by you alone, and you alone will experience the result.'

Then King Yama grills them about the second messenger of the gods. 'Mister, did you not see the second messenger of the gods that appeared among human beings?'

He says, 'I saw nothing, sir.'

Then King Yama says, 'Mister, did you not see among human beings an elderly woman or a man—eighty, ninety, or a hundred years old—bent double, crooked, leaning on a staff, trembling as they walk, ailing, past their prime, with teeth

broken, hair grey and scanty or bald, skin wrinkled, and limbs blotchy?'

He says, 'I saw that, sir.'

Then King Yama says, 'Mister, did it not occur to you—being sensible and mature— "I, too, am liable to grow old. I'm not exempt from old age. I'd better do good by way of body, speech, and mind"?'

He says, 'I couldn't, sir. I was negligent.'

Then King Yama says, 'Mister, because you were negligent, you didn't do good by way of body, speech, and mind. Well, they'll definitely punish you to fit your negligence. That bad deed wasn't done by your mother, father, brother, or sister. It wasn't done by friends and colleagues, by relatives and kin, by ascetics and brahmins, or by the deities. That bad deed was done by you alone, and you alone will experience the result.'

Then King Yama grills them about the third messenger of the gods. 'Mister, did you not see the third messenger of the gods that appeared among human beings?'

He says, 'I saw nothing, sir.'

Then King Yama says, 'Mister, did you not see among human beings a woman or a man, sick, suffering, gravely ill, collapsed in their own urine and feces, being picked up by some and put down by others?'

He says, 'I saw that, sir.'

Then King Yama says, 'Mister, did it not occur to you—being sensible and mature— "I, too, am liable to become sick. I'm not exempt from sickness. I'd better do good by way of body, speech, and mind"?' He says, 'I couldn't, sir. I was negligent.'

Then King Yama says, 'Mister, because you were negligent, you didn't do good by way of body, speech, and mind. Well, they'll definitely punish you to fit your negligence. That bad deed wasn't done by your mother, father, brother, or sister. It

wasn't done by friends and colleagues, by relatives and kin, by ascetics and brahmins, or by the deities. That bad deed was done by you alone, and you alone will experience the result.'

Then King Yama grills them about the fourth messenger of the gods. 'Mister, did you not see the fourth messenger of the gods that appeared among human beings?'

He says, 'I saw nothing, sir.'

Then King Yama says, 'Mister, did you not see among human beings when the rulers arrested a bandit, a criminal, and subjected them to various punishments— whipping, caning, and clubbing; cutting off hands or feet, or both; cutting off ears or nose, or both; the 'porridge pot', the 'shell-shave', the 'demon's mouth', the 'garland of fire', the 'burning hand', the 'grass blades', the 'bark dress', the 'antelope', the 'meat hook', the 'coins', the 'acid pickle', the 'twisting bar', the 'straw mat'; being splashed with hot oil, being fed to the dogs, being impaled alive, and being beheaded?'

He says, 'I saw that, sir.'

Then King Yama says, 'Mister, did it not occur to you—being sensible and mature— that if someone who does bad deeds receives such punishment in the present life, what must happen to them in the next; I'd better do good by way of body, speech, and mind"?'

He says, 'I couldn't, sir. I was negligent.'

Then King Yama says, 'Mister, because you were negligent, you didn't do good by way of body, speech, and mind. Well, they'll definitely punish you to fit your negligence. That bad deed wasn't done by your mother, father, brother, or sister. It wasn't done by friends and colleagues, by relatives and kin, by ascetics and brahmins, or by the deities. That bad deed was done by you alone, and you alone will experience the result.'

Then King Yama grills them about the fifth messenger of the gods. ‘Mister, did you not see the fifth messenger of the gods that appeared among human beings?’

He says, ‘I saw nothing, sir.’

Then King Yama says, ‘Mister, did you not see among human beings a woman or a man, dead for one, two, or three days, bloated, livid, and festering?’

He says, ‘I saw that, sir.’

Then King Yama says, ‘Mister, did it not occur to you—being sensible and mature— “I, too, am liable to die. I’m not exempt from death. I’d better do good by way of body, speech, and mind”?’

He says, ‘I couldn’t, sir. I was negligent.’

Then King Yama says, ‘Mister, because you were negligent, you didn’t do good by way of body, speech, and mind. Well, they’ll definitely punish you to fit your negligence. That bad deed wasn’t done by your mother, father, brother, or sister. It wasn’t done by friends and colleagues, by relatives and kin, by ascetics and brahmins, or by the deities. That bad deed was done by you alone, and you alone will experience the result.’

Then, after grilling them about the fifth messenger of the gods, King Yama falls silent.

Then the wardens of hell punish them with the five-fold crucifixion. They drive red-hot stakes through the hands and feet, and another in the middle of the chest. And there they feel painful, sharp, severe, acute feelings—but they don’t die until that bad deed is eliminated.

Then the wardens of hell throw them down and hack them with axes. …

They hang them upside-down and hack them with hatchets. …

They harness them to a chariot, and drive them back and forth across burning ground, blazing and glowing. ...

They make them climb up and down a huge mountain of burning coals, blazing and glowing. ...

Then the wardens of hell turn them upside down and throw them in a red-hot copper pot, burning, blazing, and glowing. There they're seared in boiling scum, and they're swept up and down and round and round. And there they feel painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.

Then the wardens of hell toss them into the Great Hell. Now, about that Great Hell:

'Four are its corners, four its doors,
divided into measured parts.
Surrounded by an iron wall,
of iron is its roof.

The ground is even made of iron,
it burns with fierce fire.
The heat forever radiates
a hundred leagues around.'

Now in the Great Hell, flames surge out of the walls and crash into the opposite wall: from east to west, from west to east, from north to south, from south to north, from bottom to top, from top to bottom. And there they feel painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.

There comes a time when, after a very long period has passed, the eastern gate of the Great Hell is opened. So they run there as fast as they can. And as they run, their outer skin, inner skin, flesh, and sinews burn and even their bones smoke. Such is their escape; but when they've managed to make it

most of the way, the gate is slammed shut. And there they feel painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.

There comes a time when, after a very long period has passed, the western gate ... northern gate ... southern gate of the Great hell is opened. So they run there as fast as they can. And as they run, their outer skin, inner skin, flesh, and sinews burn and even their bones smoke. Such is their escape; but when they've managed to make it most of the way, the gate is slammed shut. And there they feel painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.

There comes a time when, after a very long period has passed, the eastern gate of the Great Hell is opened. So they run there as fast as they can. And as they run, their outer skin, inner skin, flesh, and sinews burn and even their bones smoke. Such is their escape; and they make it out that door.

Immediately adjacent to the Great Hell is the vast Dung Hell. And that's where they fall. In that Dung Hell there are needle-mouthed creatures that bore through the outer skin, the inner skin, the flesh, sinews, and bones, until they reach the marrow and devour it. And there they feel painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.

Immediately adjacent to the Dung Hell is the vast Hell of Hot Coals. And that's where they fall. And there they feel painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.

Immediately adjacent to the Hell of Hot Coals is the vast Hell of the Red Silk-Cotton Wood. It's a league high, full of sixteen-inch thorns, burning, blazing, and glowing. And there they make them climb up and down. And there they feel painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.

Immediately adjacent to the Hell of the Red Silk-Cotton Wood is the vast Hell of the Sword-Leaf Trees. They enter that. There the fallen leaves blown by the wind cut their hands, feet, both hands and feet; they cut their ears, nose, both ears and nose. And there they feel painful, sharp, severe, acute feelings —but they don't die until that bad deed is eliminated.

Immediately adjacent to the Hell of the Sword-Leaf Trees is the vast Acid Hell. And that's where they fall. There they are swept upstream, swept downstream, and swept both up and down stream. And there they feel painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.

Then the wardens of hell pull them out and place them on dry land, and say, 'Mister, what do you want?'

They say, 'I'm hungry, sir.'

The wardens of hell force open their mouth with a hot iron spike—burning, blazing, glowing—and shove in a red-hot copper ball, burning, blazing, and glowing. It burns their lips, mouth, tongue, throat, and stomach before coming out below dragging their entrails. And there they feel painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.

Then the wardens of hell say, 'Mister, what do you want?'

They say, 'I'm thirsty, sir.'

The wardens of hell force open their mouth with a hot iron spike—burning, blazing, glowing—and pour in molten copper, burning, blazing, and glowing. It burns their lips, mouth, tongue, throat, and stomach before coming out below dragging their entrails. And there they feel painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.

Then the wardens of hell toss them back in the Great Hell.

Once upon a time, King Yama thought: 'Those who do such bad deeds in the world receive these many different

punishments. Oh, I hope I may be reborn as a human being! And that a Realized One—a perfected one, a fully awakened Buddha—arises in the world! And that I may pay homage to the Buddha! Then the Buddha can teach me Dhamma, so that I may understand his teaching.'

Now, I don't say this because I've heard it from some other ascetic or brahmin. I only say it because I've known, seen, and realized it for myself."

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

"Those people who are negligent,
when warned by the gods' messengers:
a long time they sorrow,
when they go to that wretched place.

But those good and peaceful people,
when warned by the gods' messengers,
never neglect
the teaching of the noble ones.

Seeing the danger in grasping,
the origin of birth and death,
they're freed by not grasping,
with the ending of birth and death.

Happy, they've come to a safe place,
extinguished in this very life.
They've gone beyond all threats and perils,
and risen above all suffering."

4. The Division of Expositions
Vibhaṅgavagga

131. One Fine Night: *Bhaddekaratta*

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"I shall teach you the passage for recitation and the analysis of One Fine Night. Listen and pay close attention, I will speak."

"Yes, sir," they replied. The Buddha said this:

"Don't run back to the past,
don't hope for the future.
What's past is left behind;
the future has not arrived;

and phenomena in the present
are clearly seen in every case.
Knowing this, foster it—
unfaltering, unshakable.

Today's the day to keenly work—
who knows, tomorrow may bring death!
For there is no bargain to be struck
with Death and his mighty hordes.

The peaceful sage explained it's those
who keenly meditate like this,
tireless all night and day,
who truly have that one fine night.

And how do you run back to the past? You muster delight there, thinking: 'I had such form in the past.' ... 'I had such feeling ... perception ... choice ... consciousness in the past.' That's how you run back to the past.

And how do you not run back to the past? You don't muster delight there, thinking: 'I had such form in the past.' ... 'I had such feeling ... perception ... choice ... consciousness in the past.' That's how you don't run back to the past.

And how do you hope for the future? You muster delight there, thinking: 'May I have such form in the future.' ... 'May I have such feeling ... perception ... choice ... consciousness in the future.' That's how you hope for the future.

And how do you not hope for the future? You don't muster delight there, thinking: 'May I have such form in the future.' ... 'May I have such feeling ... perception ... choice ... consciousness in the future.' That's how you don't hope for the future.

And how do you falter amid presently arisen phenomena? It's when an uneducated ordinary person has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They've not seen good persons, and are neither skilled nor trained in the teaching of the good persons. They regard form as self, self as having form, form in self, or self in form. They regard feeling ... perception ... choices ... consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. That's how you falter amid presently arisen phenomena.

And how do you not falter amid presently arisen phenomena? It's when an educated noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They've seen good persons, and are skilled and trained in the teaching of the good persons. They don't regard

form as self, self as having form, form in self, or self in form. They don't regard feeling … perception … choices … consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. That's how you don't falter amid presently arisen phenomena.

Don't run back to the past,
don't hope for the future.
What's past is left behind;
the future has not arrived;

and phenomena in the present
are clearly seen in every case.
Knowing this, foster it—
unfaltering, unshakable.

Today's the day to keenly work—
who knows, tomorrow may bring death!
For there is no bargain to be struck
with Death and his mighty hordes.

The peaceful sage explained it's those
who keenly meditate like this,
tireless all night and day,
who truly have that one fine night.

And that's what I meant when I said: 'I shall teach you the passage for recitation and the analysis of One Fine Night.'"

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

132. Ānanda and One Fine Night: *Ānandabhaddekaratta*

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Now at that time Venerable Ānanda was educating, encouraging, firing up, and inspiring the mendicants in the assembly hall with a Dhamma talk on the topic of the recitation passage and analysis of One Fine Night.

Then in the late afternoon, the Buddha came out of retreat, went to the assembly hall, where he sat on the seat spread out, and addressed the mendicants, "Who was inspiring the mendicants with a talk on the recitation passage and analysis of One Fine Night?"

"It was Venerable Ānanda, sir."

Then the Buddha said to Venerable Ānanda, "But in what way were you inspiring the mendicants with a talk on the recitation passage and analysis of One Fine Night?"

"I was doing so in this way, sir," replied Ānanda.

(And he went on to repeat the verses and analysis as in the previous discourse, MN 131.)

"That's how I was inspiring the mendicants with a talk on the recitation passage and analysis of One Fine Night."

"Good, good, Ānanda. It's good that you were inspiring the mendicants with a talk on the recitation passage and analysis of One Fine Night."

(And the Buddha repeated the verses and analysis once more.)

That is what the Buddha said. Satisfied, Venerable Ānanda was happy with what the Buddha said.

133. Mahākaccāna and One Fine Night: *Mahākaccānabhaddekaratta*

So I have heard. At one time the Buddha was staying near Rājagaha in the Hot Springs Monastery.

Then Venerable Samiddhi rose at the crack of dawn and went to the hot springs to bathe. When he had bathed and emerged from the water he stood in one robe drying himself.

Then, late at night, a glorious deity, lighting up the entire hot springs, went up to Samiddhi, stood to one side, and said to Samiddhi:

"Mendicant, do you remember the recitation passage and analysis of One Fine Night?"

"No, reverend, I do not. Do you?"

"I also do not. But do you remember just the verses on One Fine Night?"

"I do not. Do you?"

"I also do not. Learn the recitation passage and analysis of One Fine Night, mendicant, memorize it, and remember it. It is beneficial and relates to the fundamentals of the spiritual life."

That's what that deity said, before vanishing right there.

Then, when the night had passed, Samiddhi went to the Buddha, bowed, sat down to one side, and told him what had happened. Then he added:

"Sir, please teach me the recitation passage and analysis of One Fine night."

"Well then, mendicant, listen and pay close attention, I will speak."

"Yes, sir," Samiddhi replied. The Buddha said this:

"Don't run back to the past,
don't hope for the future.
What's past is left behind;
the future has not arrived;

and phenomena in the present
are clearly seen in every case.
Knowing this, foster it—
unfaltering, unshakable.

Today's the day to keenly work—
who knows, tomorrow may bring death!
For there is no bargain to be struck
with Death and his mighty hordes.

The peaceful sage explained it's those
who keenly meditate like this,
tireless all night and day,
who truly have that one fine night."

That is what the Buddha said. When he had spoken, the Holy One got up from his seat and entered his dwelling.

Soon after the Buddha left, those mendicants considered, "The Buddha gave this brief passage for recitation, then entered his dwelling without explaining the meaning in detail. …

Who can explain in detail the meaning of this brief summary given by the Buddha?"

Then those mendicants thought:

"This Venerable Mahākaccāna is praised by the Buddha and esteemed by his sensible spiritual companions. He is capable of

explaining in detail the meaning of this brief passage for recitation given by the Buddha. Let's go to him, and ask him about this matter."

Then those mendicants went to Mahākaccāna, and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side. They told him what had happened, and said:

"May Venerable Mahākaccāna please explain this."

"Reverends, suppose there was a person in need of heartwood. And while wandering in search of heartwood he'd come across a large tree standing with heartwood. But he'd pass over the roots and trunk, imagining that the heartwood should be sought in the branches and leaves. Such is the consequence for the venerables. Though you were face to face with the Buddha, you passed him by, imagining that you should ask me about this matter. For he is the Buddha, who knows and sees. He is vision, he is knowledge, he is the truth, he is supreme. He is the teacher, the proclaimer, the elucidator of meaning, the bestower of the deathless, the lord of truth, the Realized One. That was the time to approach the Buddha and ask about this matter. You should have remembered it in line with the Buddha's answer."

"Certainly he is the Buddha, who knows and sees. He is vision, he is knowledge, he is the truth, he is supreme. He is the teacher, the proclaimer, the elucidator of meaning, the bestower of the deathless, the lord of truth, the Realized One. That was the time to approach the Buddha and ask about this matter. We should have remembered it in line with the Buddha's answer. Still, Venerable Mahākaccāna is praised by the Buddha and esteemed by his sensible spiritual companions. He is capable of explaining in detail the meaning of this brief

passage for recitation given by the Buddha. Please explain this, if it's no trouble."

"Well then, reverends, listen and pay close attention, I will speak."

"Yes, reverend," they replied. Venerable Mahākaccāna said this:

"Reverends, the Buddha gave this brief passage for recitation, then entered his dwelling without explaining the meaning in detail:

'Don't run back to the past ...

not slacking off by night or day,
who truly have that one fine night.'

And this is how I understand the detailed meaning of this passage for recitation.

And how do you run back to the past? Consciousness gets tied up there with desire and lust, thinking: 'In the past I had such eyes and such sights.' So you take pleasure in that, and that's when you run back to the past.

Consciousness gets tied up there with desire and lust, thinking: 'In the past I had such ears and such sounds ... such a nose and such smells ... such a tongue and such tastes ... such a body and such touches ... such a mind and such thoughts.' So you take pleasure in that, and that's when you run back to the past. That's how you run back to the past.

And how do you not run back to the past? Consciousness doesn't get tied up there with desire and lust, thinking: 'In the past I had such eyes and such sights.' So you don't take pleasure in that, and that's when you no longer run back to the past.

Consciousness doesn't get tied up there with desire and lust, thinking: 'In the past I had such ears and such sounds … such a nose and such smells … such a tongue and such tastes … such a body and such touches … such a mind and such thoughts.' So you don't take pleasure in that, and that's when you no longer run back to the past. That's how you don't run back to the past.

And how do you hope for the future? The heart is set on getting what it does not have, thinking: 'May I have such eyes and such sights in the future.' So you take pleasure in that, and that's when you hope for the future. The heart is set on getting what it does not have, thinking: 'May I have such ears and such sounds … such a nose and such smells … such a tongue and such tastes … such a body and such touches … such a mind and such thoughts in the future.' So you take pleasure in that, and that's when you hope for the future. That's how you hope for the future.

And how do you not hope for the future? The heart is not set on getting what it does not have, thinking: 'May I have such eyes and such sights in the future.' So you don't take pleasure in that, and that's when you no longer hope for the future. The heart is not set on getting what it does not have, thinking: 'May I have such ears and such sounds … such a nose and such smells … such a tongue and such tastes … such a body and such touches … such a mind and such thoughts in the future.' So you don't take pleasure in that, and that's when you no longer hope for the future. That's how you don't hope for the future.

And how do you falter amid presently arisen phenomena? Both the eye and sights are presently arisen. If consciousness gets tied up there in the present with desire and lust, you take pleasure in that, and that's when you falter amid presently arisen phenomena. Both the ear and sounds … nose and smells … tongue and tastes … body and touches … mind and thoughts

are presently arisen. If consciousness gets tied up there in the present with desire and lust, you take pleasure in that, and that's when you falter amid presently arisen phenomena. That's how you falter amid presently arisen phenomena.

And how do you not falter amid presently arisen phenomena? Both the eye and sights are presently arisen. If consciousness doesn't get tied up there in the present with desire and lust, you don't take pleasure in that, and that's when you no longer falter amid presently arisen phenomena. Both the ear and sounds … nose and smells … tongue and tastes … body and touches … mind and thoughts are presently arisen. If consciousness doesn't get tied up there in the present with desire and lust, you don't take pleasure in that, and that's when you no longer falter amid presently arisen phenomena. That's how you don't falter amid presently arisen phenomena.

This is how I understand the detailed meaning of that brief passage for recitation given by the Buddha.

If you wish, you may go to the Buddha and ask him about this. You should remember it in line with the Buddha's answer."

"Yes, reverend," said those mendicants, approving and agreeing with what Mahākaccāna said. Then they rose from their seats and went to the Buddha, bowed, sat down to one side, and told him what had happened, adding:

"Mahākaccāna clearly explained the meaning to us in this manner, with these words and phrases."

"Mahākaccāna is astute, mendicants, he has great wisdom. If you came to me and asked this question, I would answer it in exactly the same way as Mahākaccāna. That is what it means, and that's how you should remember it."

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

134. Lomasakaṅgiya and One Fine Night: *Lomasakaṅgiyabhaddekaratta*

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Now at that time Venerable Lomasakaṅgiya was staying in the Sakyan country at Kapilavatthu in the Banyan Tree Monastery.

Then, late at night, the glorious god Candana, lighting up the entire Banyan Tree Monastery, went up to the Venerable Lomasakaṅgiya, and stood to one side. Standing to one side, he said to Lomasakaṅgiya:

"Mendicant, do you remember the recitation passage and analysis of One Fine Night?"

"No, reverend, I do not. Do you?"

"I also do not. But do you remember just the verses on One Fine Night?"

"I do not. Do you?"

"I do."

"How do you remember the verses on One Fine Night?"

"This one time, the Buddha was staying among the gods of the Thirty-Three at the root of the Shady Orchard Tree on the stone spread with a cream rug. There he taught the recitation passage and analysis of One Fine Night to the gods of the Thirty-Three:

‘Don’t run back to the past,
don’t hope for the future.
What’s past is left behind;
the future has not arrived;

and phenomena in the present
are clearly seen in every case.
Knowing this, foster it—
unfaltering, unshakable.

Today’s the day to keenly work—
who knows, tomorrow may bring death!
For there is no bargain to be struck
with Death and his mighty hordes.

The peaceful sage explained it’s those
who keenly meditate like this,
tireless all night and day,
who truly have that one fine night.’

That’s how I remember the verses of One Fine Night. Learn the recitation passage and analysis of One Fine Night, mendicant, memorize it, and remember it. It is beneficial and relates to the fundamentals of the spiritual life.”

That’s what the god Candana said before vanishing right there.

Then Lomasakaṅgiya set his lodgings in order and, taking his bowl and robe, set out for Sāvatthī. Eventually he came to Sāvatthī and Jeta’s Grove. He went up to the Buddha, bowed, sat down to one side, and told him what had happened. Then he added:

“Sir, please teach me the recitation passage and analysis of One Fine night.”

“But mendicant, do you know that god?”

“I do not, sir.”

"That god was named Candana. Candana pays heed, pays attention, engages wholeheartedly, and lends an ear to the teaching. Well then, mendicant, listen and pay close attention, I will speak."

"Yes, sir," Lomasakaṅgiya replied. The Buddha said this:

"Don't run back to the past,
don't hope for the future.
What's past is left behind;
the future has not arrived;

and phenomena in the present
are clearly seen in every case.
Knowing this, foster it—
unfaltering, unshakable.

Today's the day to keenly work—
who knows, tomorrow may bring death!
For there is no bargain to be struck
with Death and his mighty hordes.

The peaceful sage explained it's those
who keenly meditate like this,
tireless all night and day,
who truly have that one fine night.

And how do you run back to the past? ..."

(And the Buddha repeated the analysis as in MN 131.)

That is what the Buddha said. Satisfied, Venerable Lomasakaṅgiya was happy with what the Buddha said.

135. The Shorter Analysis of Deeds: *Cūḷakammavibhaṅga*

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then the brahmin student Subha, Todeyya's son, approached the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

"What is the cause, Master Gotama, what is the reason why even among those who are human beings some are seen to be inferior and superior? For people are seen who are short-lived and long-lived, sickly and healthy, ugly and beautiful, insignificant and illustrious, poor and rich, from low and eminent families, witless and wise. What is the reason why even among those who are human beings some are seen to be inferior and superior?"

"Student, sentient beings are the owners of their deeds and heir to their deeds. Deeds are their womb, their relative, and their refuge. It is deeds that divide beings into inferior and superior."

"I don't understand the meaning of what Master Gotama has said in brief, without explaining the details. Master Gotama, please teach me this matter in detail so I can understand the meaning."

"Well then, student, listen and pay close attention, I will speak."

"Yes, sir," replied Subha. The Buddha said this:

"Take some woman or man who kills living creatures. They're violent, bloody-handed, a hardened killer, merciless to living beings. Because of undertaking such deeds, when their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. If they're not reborn in a place of loss, but return to the human realm, then wherever they're reborn they're short-lived. For killing living creatures is the path leading to a short lifespan.

But take some woman or man who gives up killing living creatures. They renounce the rod and the sword. They're scrupulous and kind, living full of compassion for all living beings. Because of undertaking such deeds, when their body breaks up, after death, they're reborn in a good place, a heavenly realm. If they're not reborn in a heavenly realm, but return to the human realm, then wherever they're reborn they're long-lived. For not killing living creatures is the path leading to a long lifespan.

Take some woman or man who habitually hurts living creatures with a fist, stone, rod, or sword. Because of undertaking such deeds, after death they're reborn in a place of loss ... or if they return to the human realm, they're sickly ...

But take some woman or man who does not habitually hurt living creatures with a fist, stone, rod, or sword. Because of undertaking such deeds, after death they're reborn in a heavenly realm ... or if they return to the human realm, they're healthy ...

Take some woman or man who is irritable and bad-tempered. Even when lightly criticized they lose their temper, becoming annoyed, hostile, and hard-hearted, and displaying annoyance, hate, and bitterness. Because of undertaking such

deeds, after death they're reborn in a place of loss ... or if they return to the human realm, they're ugly ...

But take some woman or man who isn't irritable and bad-tempered. Even when heavily criticized, they don't lose their temper, become annoyed, hostile, and hard-hearted, or display annoyance, hate, and bitterness. Because of undertaking such deeds, after death they're reborn in a heavenly realm ... or if they return to the human realm, they're lovely ...

Take some woman or man who is jealous. They envy, resent, and begrudge the possessions, honor, respect, reverence, homage, and veneration given to others. Because of undertaking such deeds, after death they're reborn in a place of loss ... or if they return to the human realm, they're insignificant ...

But take some woman or man who is not jealous ... Because of undertaking such deeds, after death they're reborn in a heavenly realm ... or if they return to the human realm, they're illustrious ...

Take some woman or man who doesn't give to ascetics or brahmins such things as food, drink, clothing, vehicles; garlands, perfumes, and makeup; and bed, house, and lighting. Because of undertaking such deeds, after death they're reborn in a place of loss ... or if they return to the human realm, they're poor ...

But take some woman or man who does give to ascetics or brahmins ... Because of undertaking such deeds, after death they're reborn in a heavenly realm ... or if they return to the human realm, they're rich ...

Take some woman or man who is obstinate and vain. They don't bow to those they should bow to. They don't rise up for them, offer them a seat, make way for them, or honor, respect, esteem, or venerate those who are worthy of such. Because of

undertaking such deeds, after death they're reborn in a place of loss … or if they return to the human realm, they're reborn in a low class family …

But take some woman or man who is not obstinate and vain … Because of undertaking such deeds, after death they're reborn in a heavenly realm … or if they return to the human realm, they're reborn in an eminent family …

Take some woman or man who doesn't approach an ascetic or brahmin to ask: 'Sir, what is skillful and what is unskillful? What is blameworthy and what is blameless? What should be cultivated and what should not be cultivated? What kind of action will lead to my lasting harm and suffering? Or what kind of action will lead to my lasting welfare and happiness?' Because of undertaking such deeds, after death they're reborn in a place of loss … or if they return to the human realm, they're witless …

But take some woman or man who does approach an ascetic or brahmin to ask: 'Sir, what is skillful and what is unskillful? What is blameworthy and what is blameless? What should be cultivated and what should not be cultivated? What kind of action will lead to my lasting harm and suffering? Or what kind of action will lead to my lasting welfare and happiness?' Because of undertaking such deeds, when their body breaks up, after death, they're reborn in a good place, a heavenly realm. If they're not reborn in a heavenly realm, but return to the human realm, then wherever they're reborn they're very wise. For asking questions of ascetics or brahmins is the path leading to wisdom.

So it is the way people live that makes them how they are, whether short-lived or long lived, sickly or healthy, ugly or lovely, insignificant or illustrious, poor or rich, in a low class or eminent family, or witless or wise.

Sentient beings are the owners of their deeds and heir to their deeds. Deeds are their womb, their relative, and their refuge. It is deeds that divide beings into inferior and superior."

When he had spoken, Subha said to him, "Excellent, Master Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, Master Gotama has made the Teaching clear in many ways. I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life."

136. The Longer Analysis of Deeds: *Mahākammavibhaṅga*

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Now at that time Venerable Samiddhi was staying in a wilderness hut. Then as the wanderer Potaliputta was going for a walk he came up to Venerable Samiddhi and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to him:

"Reverend Samiddhi, I have heard and learned this in the presence of the ascetic Gotama: 'Deeds by way of body and speech are done in vain. Only mental deeds are real.' And: 'There is such an attainment where the one who enters it does not feel anything at all.'"

"Don't say that, Reverend Potaliputta, don't say that! Don't misrepresent the Buddha, for misrepresentation of the Buddha is not good. And the Buddha would not say this. But, reverend, there is such an attainment where the one who enters it does not feel anything at all."

"Reverend Samiddhi, how long has it been since you went forth?"

"Not long, reverend: three years."

"Well now, what are we to say to the senior mendicants, when even such a junior mendicant imagines their Teacher

needs defending? After doing an intentional deed by way of body, speech, or mind, reverend, what does one feel?"

"After doing an intentional deed by way of body, speech, or mind, reverend, one feels suffering." Then, neither approving nor dismissing Samiddhi's statement, Potaliputta got up from his seat and left.

Soon after he had left, Venerable Samiddhi went to Venerable Ānanda, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and informed Ānanda of all they had discussed.

When he had spoken, Ānanda said to him, "Reverend Samiddhi, we should see the Buddha about this matter. Come, let's go to the Buddha and inform him about this. As he answers, so we'll remember it."

"Yes, reverend," Samiddhi replied.

Then Ānanda and Samiddhi went up to the Buddha, bowed, sat down to one side, and told him what had happened.

When they had spoken, the Buddha said to Ānanda, "I don't recall even seeing the wanderer Potaliputta, Ānanda, so how could we have had such a discussion? The wanderer Potaliputta's question should have been answered after analyzing it, but this foolish person answered with a generalization."

When he said this, Venerable Udāyī said to him, "But perhaps, sir, Venerable Samiddhi spoke in reference to the statement: 'Suffering includes whatever is felt.'"

But the Buddha said to Venerable Ānanda, "See how this foolish person Udāyī comes up with an idea? I knew that he was going to come up with such an irrational idea. Right from the start Potaliputta asked about the three feelings. Suppose the foolish person Samiddhi had answered the wanderer Potaliputta's question like this: 'After doing an intentional

deed to be experienced as pleasant by way of body, speech, or mind, one feels pleasure. After doing an intentional deed to be experienced as painful by way of body, speech, or mind, one feels pain. After doing an intentional deed to be experienced as neutral by way of body, speech, or mind, one feels neutral.' Answering in this way, Samiddhi would have rightly answered Potaliputta.

Still, who are those foolish and incompetent wanderers who follow other paths to understand the Realized One's great analysis of deeds? Ānanda, if only you would all listen to the Realized One's explanation of the great analysis of deeds."

"Now is the time, Blessed One! Now is the time, Holy One! Let the Buddha explain the great analysis of deeds. The mendicants will listen and remember it."

"Well then, Ānanda, listen and pay close attention, I will speak."

"Yes, sir," Ānanda replied. The Buddha said this:

"Ānanda, these four people are found in the world. What four? Some person here kills living creatures, steals, and commits sexual misconduct. They use speech that's false, divisive, harsh, or nonsensical. And they're covetous, malicious, and have wrong view. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell.

But some other person here kills living creatures, steals, and commits sexual misconduct. They use speech that's false, divisive, harsh, or nonsensical. And they're covetous, malicious, and have wrong view. When their body breaks up, after death, they're reborn in a good place, a heavenly realm.

But some other person here refrains from killing living creatures, stealing, committing sexual misconduct, or using speech that's false, divisive, harsh, or nonsensical. And they're

contented, kind-hearted, and have right view. When their body breaks up, after death, they're reborn in a good place, a heavenly realm.

But some other person here refrains from killing living creatures, stealing, committing sexual misconduct, or using speech that's false, divisive, harsh, or nonsensical. And they're contented, kind-hearted, and have right view. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell.

Now, some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right focus—experiences an immersion of the heart of such a kind that it gives rise to clairvoyance that is purified and superhuman. With that clairvoyance they see that person here who killed living creatures, stole, and committed sexual misconduct; who used speech that's false, divisive, harsh, or nonsensical; and who was covetous, malicious, and had wrong view. And they see that, when their body breaks up, after death, that person is reborn in a place of loss, a bad place, the underworld, hell. They say: 'It seems that there is such a thing as bad deeds, and the result of bad conduct. For I saw a person here who killed living creatures … and had wrong view. And when their body broke up, after death, they were reborn in a place of loss, a bad place, the underworld, hell.' They say: 'It seems that everyone who kills living creatures … and has wrong view is reborn in hell. Those who know this are right. Those who know something else are wrong.' And so they obstinately stick to what they have known, seen, and understood for themselves, insisting that: 'This is the only truth, other ideas are silly.'

But some other ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right focus—experiences an immersion of the heart of such a kind that it gives rise to

clairvoyance that is purified and superhuman. With that clairvoyance they see that person here who killed living creatures … and had wrong view. And they see that that person is reborn in a heavenly realm. They say: 'It seems that there is no such thing as bad deeds, and the result of bad conduct. For I have seen a person here who killed living creatures … and had wrong view. And I saw that that person was reborn in a heavenly realm.' They say: 'It seems that everyone who kills living creatures … and has wrong view is reborn in a heavenly realm. Those who know this are right. Those who know something else are wrong.' And so they obstinately stick to what they have known, seen, and understood for themselves, insisting that: 'This is the only truth, other ideas are silly.'

Take some ascetic or brahmin who with clairvoyance sees a person here who refrained from killing living creatures … and had right view. And they see that that person is reborn in a heavenly realm. They say: 'It seems that there is such a thing as good deeds, and the result of good conduct. For I have seen a person here who refrained from killing living creatures … and had right view. And I saw that that person was reborn in a heavenly realm.' They say: 'It seems that everyone who refrains from killing living creatures … and has right view is reborn in a heavenly realm. Those who know this are right. Those who know something else are wrong.' And so they obstinately stick to what they have known, seen, and understood for themselves, insisting that: 'This is the only truth, other ideas are silly.'

Take some ascetic or brahmin who with clairvoyance sees a person here who refrained from killing living creatures … and had right view. And they see that that person is reborn in hell. They say: 'It seems that there is no such thing as good deeds, and the result of good conduct. For I have seen a person here

who refrained from killing living creatures … and had right view. And I saw that that person was reborn in hell.' They say: 'It seems that everyone who refrains from killing living creatures … and has right view is reborn in hell. Those who know this are right. Those who know something else are wrong.' And so they obstinately stick to what they have known, seen, and understood for themselves, insisting that: 'This is the only truth, other ideas are silly.'

In this case, when an ascetic or brahmin says this: 'It seems that there is such a thing as bad deeds, and the result of bad conduct,' I grant them that. And when they say: 'I have seen a person here who killed living creatures … and had wrong view. And after death, they were reborn in hell,' I also grant them that. But when they say: 'It seems that everyone who kills living creatures … and has wrong view is reborn in hell,' I don't grant them that. And when they say: 'Those who know this are right. Those who know something else are wrong,' I also don't grant them that. And when they obstinately stick to what they have known, seen, and understood for themselves, insisting that: 'This is the only truth, other ideas are silly,' I also don't grant them that. Why is that? Because the Realized One's knowledge of the great analysis of deeds is otherwise.

In this case, when an ascetic or brahmin says this: 'It seems that there is no such thing as bad deeds, and the result of bad conduct,' I don't grant them that. But when they say: 'I have seen a person here who killed living creatures … and had wrong view. And I saw that that person was reborn in a heavenly realm,' I grant them that. But when they say: 'It seems that everyone who kills living creatures … and has wrong view is reborn in a heavenly realm,' I don't grant them that. … Because the Realized One's knowledge of the great analysis of deeds is otherwise.

In this case, when an ascetic or brahmin says this: 'It seems that there is such a thing as good deeds, and the result of good conduct,' I grant them that. And when they say: 'I have seen a person here who refrained from killing living creatures … and had right view. And I saw that that person was reborn in a heavenly realm,' I grant them that. But when they say: 'It seems that everyone who refrains from killing living creatures … and has right view is reborn in a heavenly realm,' I don't grant them that. … Because the Realized One's knowledge of the great analysis of deeds is otherwise.

In this case, when an ascetic or brahmin says this: 'It seems that there is no such thing as good deeds, and the result of good conduct,' I don't grant them that. But when they say: 'I have seen a person here who refrained from killing living creatures … and had right view. And after death, they were reborn in hell,' I grant them that. But when they say: 'It seems that everyone who refrains from killing living creatures … and has right view is reborn in hell,' I don't grant them that. But when they say: 'Those who know this are right. Those who know something else are wrong,' I also don't grant them that. And when they obstinately stick to what they have known, seen, and understood for themselves, insisting that: 'This is the only truth, other ideas are silly,' I also don't grant them that. Why is that? Because the Realized One's knowledge of the great analysis of deeds is otherwise.

Now, Ānanda, take the case of the person here who killed living creatures … and had wrong view, and who, when their body breaks up, after death, is reborn in a place of loss, a bad place, the underworld, hell. They must have done a bad deed to be experienced as painful either previously or later, or else at the time of death they undertook wrong view. And that's why, when their body breaks up, after death, they're reborn in a

place of loss, a bad place, the underworld, hell. But anyone here who kills living creatures … and has wrong view experiences the result of that in the present life, or in the next life, or in some subsequent period.

Now, Ānanda, take the case of the person here who killed living creatures … and had wrong view, and who is reborn in a heavenly realm. They must have done a good deed to be experienced as pleasant either previously or later, or else at the time of death they undertook right view. And that's why, when their body breaks up, after death, they're reborn in a good place, a heavenly realm. But anyone here who kills living creatures … and has wrong view experiences the result of that in the present life, or in the next life, or in some subsequent period.

Now, Ānanda, take the case of the person here who refrained from killing living creatures … and had right view, and who is reborn in a heavenly realm. They must have done a good deed to be experienced as pleasant either previously or later, or else at the time of death they undertook right view. And that's why, when their body breaks up, after death, they're reborn in a good place, a heavenly realm. But anyone here who refrains from killing living creatures … and has right view experiences the result of that in the present life, or in the next life, or in some subsequent period.

Now, Ānanda, take the case of the person here who refrained from killing living creatures … and had right view, and who is reborn in hell. They must have done a bad deed to be experienced as painful either previously or later, or else at the time of death they undertook wrong view. And that's why, when their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. But anyone here who refrains from killing living creatures … and has right

view experiences the result of that in the present life, or in the next life, or in some subsequent period.

So, Ānanda, there are deeds that are ineffective and appear ineffective. There are deeds that are ineffective but appear effective. There are deeds that are effective and appear effective. And there are deeds that are effective but appear ineffective."

That is what the Buddha said. Satisfied, Venerable Ānanda was happy with what the Buddha said.

137. The Analysis of the Six Sense Fields: *Saḷāyatanavibhaṅga*

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, I shall teach you the analysis of the six sense fields. Listen and pay close attention, I will speak."

"Yes, sir," they replied. The Buddha said this:

"'The six interior sense fields should be understood. The six exterior sense fields should be understood. The six classes of consciousness should be understood. The six classes of contact should be understood. The eighteen mental preoccupations should be understood. The thirty-six positions of sentient beings should be understood. Therein, relying on this, give up that. The Noble One cultivates the establishment of mindfulness in three cases, by virtue of which they are a Teacher worthy to instruct a group. Of all meditation teachers, it is he that is called the supreme guide for those who wish to train.' This is the recitation passage for the analysis of the six sense fields.

'The six interior sense fields should be understood.' That's what I said, but why did I say it? There are the sense fields of the eye, ear, nose, tongue, body, and mind. 'The six interior

sense fields should be understood.' That's what I said, and this is why I said it.

'The six exterior sense fields should be understood.' That's what I said, but why did I say it? There are the sense fields of sights, sounds, smells, tastes, touches, and thoughts. 'The six exterior sense fields should be understood.' That's what I said, and this is why I said it.

'The six classes of consciousness should be understood.' That's what I said, but why did I say it? There are eye, ear, nose, tongue, body, and mind consciousness. 'The six classes of consciousness should be understood.' That's what I said, and this is why I said it.

'The six classes of contact should be understood.' That's what I said, but why did I say it? There is contact through the eye, ear, nose, tongue, body, and mind. 'The six classes of contact should be understood.' That's what I said, and this is why I said it.

'The eighteen mental preoccupations should be understood.' That's what I said, but why did I say it? Seeing a sight with the eye, one is preoccupied with a sight that's a basis for happiness or sadness or equanimity. Hearing a sound with the ear ... Smelling an odor with the nose ... Tasting a flavor with the tongue ...

Feeling a touch with the body ... Becoming conscious of a thought with the mind, one is preoccupied with a thought that's a basis for happiness or sadness or equanimity. So there are six preoccupations with happiness, six preoccupations with sadness, and six preoccupations with equanimity. 'The eighteen mental preoccupations should be understood.' That's what I said, and this is why I said it.

'The thirty-six positions of sentient beings should be understood.' That's what I said, but why did I say it? There are

six kinds of lay happiness and six kinds of renunciate happiness. There are six kinds of lay sadness and six kinds of renunciate sadness. There are six kinds of lay equanimity and six kinds of renunciate equanimity.

And in this context what are the six kinds of lay happiness? There are sights known by the eye that are likable, desirable, agreeable, pleasing, connected with the world's material delights. Happiness arises when you regard it as a gain to obtain such sights, or when you recollect sights you formerly obtained that have passed, ceased, and perished. Such happiness is called lay happiness. There are sounds known by the ear … Smells known by the nose … Tastes known by the tongue … Touches known by the body … Thoughts known by the mind that are likable, desirable, agreeable, pleasing, connected with the world's material delights. Happiness arises when you regard it as a gain to obtain such thoughts, or when you recollect thoughts you formerly obtained that have passed, ceased, and perished. Such happiness is called lay happiness. These are the six kinds of lay happiness.

And in this context what are the six kinds of renunciate happiness? When you've understood the impermanence of sights—their perishing, fading away, and cessation—happiness arises as you truly understand through right understanding that both formerly and now all those sights are impermanent, suffering, and perishable. Such happiness is called renunciate happiness. When you've understood the impermanence of sounds … smells … tastes … touches … thoughts—their perishing, fading away, and cessation—happiness arises as you truly understand through right understanding that both formerly and now all those thoughts are impermanent, suffering, and perishable. Such happiness is called renunciate happiness. These are the six kinds of renunciate happiness.

And in this context what are the six kinds of lay sadness? There are sights known by the eye that are likable, desirable, agreeable, pleasing, connected with the world's material delights. Sadness arises when you regard it as a loss to lose such sights, or when you recollect sights you formerly lost that have passed, ceased, and perished. Such sadness is called lay sadness. There are sounds known by the ear … There are smells known by the nose … There are tastes known by the tongue … There are touches known by the body … There are thoughts known by the mind that are likable, desirable, agreeable, pleasing, connected with the world's material delights. Sadness arises when you regard it as a loss to lose such thoughts, or when you recollect thoughts you formerly lost that have passed, ceased, and perished. Such sadness is called lay sadness. These are the six kinds of lay sadness.

And in this context what are the six kinds of renunciate sadness? When you've understood the impermanence of sights—their perishing, fading away, and cessation—you truly understand through right understanding that both formerly and now all those sights are impermanent, suffering, and perishable. Upon seeing this, you give rise to yearning for the supreme liberations: 'Oh, when will I enter and remain in the same dimension that the noble ones enter and remain in today?' When you give rise to yearning for the supreme liberations like this, sadness arises because of the yearning. Such sadness is called renunciate sadness. When you've understood the impermanence of sounds … smells … tastes … touches … thoughts—their perishing, fading away, and cessation—you truly understand through right understanding that both formerly and now all those thoughts are impermanent, suffering, and perishable. Upon seeing this, you give rise to yearning for the supreme liberations: 'Oh, when

will I enter and remain in the same dimension that the noble ones enter and remain in today?' When you give rise to yearning for the supreme liberations like this, sadness arises because of the yearning. Such sadness is called renunciate sadness. These are the six kinds of renunciate sadness.

And in this context what are the six kinds of lay equanimity? When seeing a sight with the eye, equanimity arises for the uneducated ordinary person—a foolish ordinary person who has not overcome their limitations and the results of deeds, and is blind to the drawbacks. Such equanimity does not transcend the sight. That's why it's called lay equanimity. When hearing a sound with the ear ... When smelling an odor with the nose ... When tasting a flavor with the tongue ... When feeling a touch with the body ... When knowing a thought with the mind, equanimity arises for the uneducated ordinary person—a foolish ordinary person who has not overcome their limitations and the results of deeds, and is blind to the drawbacks. Such equanimity does not transcend the thought. That's why it's called lay equanimity. These are the six kinds of lay equanimity.

And in this context what are the six kinds of renunciate equanimity? When you've understood the impermanence of sights—their perishing, fading away, and cessation—equanimity arises as you truly understand through right understanding that both formerly and now all those sights are impermanent, suffering, and perishable. Such equanimity transcends the sight. That's why it's called renunciate equanimity. When you've understood the impermanence of sounds ... smells ... tastes ... touches ... thoughts—their perishing, fading away, and cessation—equanimity arises as you truly understand through right understanding that both formerly and now all those thoughts are impermanent,

suffering, and perishable. Such equanimity transcends the thought. That's why it's called renunciate equanimity. These are the six kinds of renunciate equanimity. 'The thirty-six positions of sentient beings should be understood.' That's what I said, and this is why I said it.

'Therein, relying on this, give up that.' That's what I said, but why did I say it?

Therein, by relying and depending on the six kinds of renunciate happiness, give up and go beyond the six kinds of lay happiness. That's how they are given up.

Therein, by relying on the six kinds of renunciate sadness, give up the six kinds of lay sadness. That's how they are given up.

Therein, by relying on the six kinds of renunciate equanimity, give up the six kinds of lay equanimity. That's how they are given up.

Therein, by relying on the six kinds of renunciate happiness, give up the six kinds of renunciate sadness. That's how they are given up.

Therein, by relying on the six kinds of renunciate equanimity, give up the six kinds of renunciate happiness. That's how they are given up.

There is equanimity that is diversified, based on diversity, and equanimity that is unified, based on unity.

And what is equanimity based on diversity? There is equanimity towards sights, sounds, smells, tastes, and touches. This is equanimity based on diversity.

And what is equanimity based on unity? There is equanimity based on the dimensions of infinite space, infinite consciousness, nothingness, and neither perception nor non-perception. This is equanimity based on unity.

Therein, relying on equanimity based on unity, give up equanimity based on diversity. That's how it is given up.

Relying on non-identification, give up equanimity based on unity. That's how it is given up. 'Therein, relying on this, give up that.' That's what I said, and this is why I said it.

'The Noble One cultivates the establishment of mindfulness in three cases, by virtue of which they are a Teacher worthy to instruct a group.' That's what I said, but why did I say it?

The first case is when the Teacher teaches the Dhamma out of kindness and compassion: 'This is for your welfare. This is for your happiness.' But their disciples don't want to listen. They don't pay attention or apply their minds to understand. They proceed having turned away from the Teacher's instruction. In this case the Realized One is not displeased, he does not feel displeasure. He remains unaffected, mindful and aware. This is the first case in which the Noble One cultivates the establishment of mindfulness.

The next case is when the Teacher teaches the Dhamma out of kindness and compassion: 'This is for your welfare. This is for your happiness.' And some of their disciples don't want to listen. They don't pay attention or apply their minds to understand. They proceed having turned away from the Teacher's instruction. But some of their disciples do want to listen. They pay attention and apply their minds to understand. They don't proceed having turned away from the Teacher's instruction. In this case the Realized One is not displeased, nor is he pleased. Rejecting both displeasure and pleasure, he remains equanimous, mindful and aware. This is the second case in which the Noble One cultivates the establishment of mindfulness.

The next case is when the Teacher teaches the Dhamma out of kindness and compassion: 'This is for your welfare. This is

for your happiness.' And their disciples want to listen. They pay attention and apply their minds to understand. They don't proceed having turned away from the Teacher's instruction. In this case the Realized One is not pleased, he does not feel pleasure. He remains unaffected, mindful and aware. This is the third case in which the Noble One cultivates the establishment of mindfulness. 'The Noble One cultivates the establishment of mindfulness in three cases, by virtue of which they are a Teacher worthy to instruct a group.' That's what I said, and this is why I said it.

'Of all meditation teachers, it is he that is called the supreme guide for those who wish to train.' That's what I said, but why did I say it? Driven by an elephant trainer, an elephant in training proceeds in just one direction: east, west, north, or south.

Driven by a horse trainer, a horse in training proceeds in just one direction: east, west, north, or south. Driven by an ox trainer, an ox in training proceeds in just one direction: east, west, north, or south. But driven by the Realized One, the perfected one, the fully awakened Buddha, a person in training proceeds in eight directions:

Having physical form, they see visions. This is the first direction. Not perceiving physical form internally, they see visions externally. This is the second direction. They're focused only on beauty. This is the third direction. Going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', they enter and remain in the dimension of infinite space. This is the fourth direction. Going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', they enter and remain in the dimension of infinite consciousness. This is the fifth direction.

Going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', they enter and remain in the dimension of nothingness. This is the sixth direction. Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception. This is the seventh direction. Going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling. This is the eighth direction. Driven by the Realized One, the perfected one, the fully awakened Buddha, a person in training proceeds in these eight directions.

'Of all meditation teachers, it is he that is called the supreme guide for those who wish to train.' That's what I said, and this is why I said it."

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

138. The Analysis of a Recitation Passage: *Uddesavibhaṅga*

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, I shall teach you the analysis of a recitation passage. Listen and pay close attention, I will speak."

"Yes, sir," they replied. The Buddha said this:

"A mendicant should examine in any such a way that their consciousness is neither scattered and diffused externally nor stuck internally, and they are not anxious because of grasping. When this is the case and they are no longer anxious, there is for them no coming to be of the origin of suffering—of rebirth, old age, and death in the future."

That is what the Buddha said. When he had spoken, the Holy One got up from his seat and entered his dwelling.

Soon after the Buddha left, those mendicants considered, "The Buddha gave this brief passage for recitation, then entered his dwelling without explaining the meaning in detail. Who can explain in detail the meaning of this brief passage for recitation given by the Buddha?"

Then those mendicants thought, "This Venerable Mahākaccāna is praised by the Buddha and esteemed by his sensible spiritual companions. He is capable of explaining in

detail the meaning of this brief passage for recitation given by the Buddha. Let's go to him, and ask him about this matter."

Then those mendicants went to Mahākaccāna, and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side. They told him what had happened, and said, "May Venerable Mahākaccāna please explain this."

"Reverends, suppose there was a person in need of heartwood. And while wandering in search of heartwood he'd come across a large tree standing with heartwood. But he'd pass over the roots and trunk, imagining that the heartwood should be sought in the branches and leaves. Such is the consequence for the venerables. Though you were face to face with the Buddha, you passed him by, imagining that you should ask me about this matter. For he is the Buddha, who knows and sees. He is vision, he is knowledge, he is the truth, he is supreme. He is the teacher, the proclaimer, the elucidator of meaning, the bestower of the deathless, the lord of truth, the Realized One. That was the time to approach the Buddha and ask about this matter. You should have remembered it in line with the Buddha's answer."

"Certainly he is the Buddha, who knows and sees. He is vision, he is knowledge, he is the truth, he is supreme. He is the teacher, the proclaimer, the elucidator of meaning, the bestower of the deathless, the lord of truth, the Realized One. That was the time to approach the Buddha and ask about this matter. We should have remembered it in line with the Buddha's answer. Still, Venerable Mahākaccāna is praised by the Buddha and esteemed by his sensible spiritual companions. He is capable of explaining in detail the meaning of this brief passage for recitation given by the Buddha. Please explain this, if it's no trouble."

“Well then, reverends, listen and pay close attention, I will speak.”

“Yes, reverend,” they replied. Venerable Mahākaccāna said this:

“Reverends, the Buddha gave this brief passage for recitation, then entered his dwelling without explaining the meaning in detail: ‘A mendicant should examine in any such a way that their consciousness is neither scattered and diffused externally nor stuck internally, and they are not anxious because of grasping. When this is the case and they are no longer anxious, there is for them no coming to be of the origin of suffering—of rebirth, old age, and death in the future.’ And this is how I understand the detailed meaning of this passage for recitation.

And how is consciousness scattered and diffused externally? Take a mendicant who sees a sight with their eyes. Their consciousness follows after the features of that sight, tied, attached, and fettered to gratification in its features. So their consciousness is said to be scattered and diffused externally. When they hear a sound with their ears … When they smell an odor with their nose … When they taste a flavor with their tongue … When they feel a touch with their body … When they know a thought with their mind, their consciousness follows after the features of that thought, tied, attached, and fettered to gratification in its features. So their consciousness is said to be scattered and diffused externally. That’s how consciousness is scattered and diffused externally.

And how is consciousness not scattered and diffused externally? Take a mendicant who sees a sight with their eyes. Their consciousness doesn’t follow after the features of that sight, and is not tied, attached, and fettered to gratification in its features. So their consciousness is said to be not scattered

and diffused externally. When they hear a sound with their ears … When they smell an odor with their nose … When they taste a flavor with their tongue … When they feel a touch with their body … When they know a thought with their mind, their consciousness doesn't follow after the features of that thought, and is not tied, attached, and fettered to gratification in its features. So their consciousness is said to be not scattered and diffused externally. That's how consciousness is not scattered and diffused externally.

And how is their consciousness stuck internally? Take a mendicant who, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. Their consciousness follows after that rapture and bliss born of seclusion, tied, attached, and fettered to gratification in that rapture and bliss born of seclusion. So their mind is said to be stuck internally.

Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected. Their consciousness follows after that rapture and bliss born of immersion, tied, attached, and fettered to gratification in that rapture and bliss born of immersion. So their mind is said to be stuck internally.

Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' Their

consciousness follows after that equanimity, tied, attached, and fettered to gratification in that equanimous bliss. So their mind is said to be stuck internally.

Furthermore, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. Their consciousness follows after that neutral feeling, tied, attached, and fettered to gratification in that neutral feeling. So their mind is said to be stuck internally. That's how their consciousness is stuck internally.

And how is their consciousness not stuck internally? It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. Their consciousness doesn't follow after that rapture and bliss born of seclusion, and is not tied, attached, and fettered to gratification in that rapture and bliss born of seclusion. So their mind is said to be not stuck internally.

Furthermore, they enter the second absorption ... Their consciousness doesn't follow after that rapture and bliss born of immersion ...

Furthermore, they enter and remain in the third absorption ... Their consciousness doesn't follow after that equanimity, and is not tied, attached, and fettered to gratification in that equanimous bliss. So their mind is said to be not stuck internally.

Furthermore, they enter and remain in the fourth absorption ... Their consciousness doesn't follow after that neutral feeling, and is not tied, attached, and fettered to gratification in that

neutral feeling. So their mind is said to be not stuck internally. That's how their consciousness is not stuck internally.

And how are they anxious because of grasping? It's when an uneducated ordinary person has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They've not seen good persons, and are neither skilled nor trained in the teaching of the good persons. They regard form as self, self as having form, form in self, or self in form. But that form of theirs decays and perishes, and consciousness latches on to the perishing of form. Anxieties occupy their mind, born of latching on to the perishing of form, and originating in accordance with natural principles. So they become frightened, worried, concerned, and anxious because of grasping. They regard feeling … perception … choices … consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. But that consciousness of theirs decays and perishes, and consciousness latches on to the perishing of consciousness. Anxieties occupy their mind, born of latching on to the perishing of consciousness, and originating in accordance with natural principles. So they become frightened, worried, concerned, and anxious because of grasping. That's how they are anxious because of grasping.

And how are they not anxious because of grasping? It's when an educated noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They've seen good persons, and are skilled and trained in the teaching of the good persons. They don't regard form as self, self as having form, form in self, or self in form. When that form of theirs decays and perishes, consciousness doesn't latch on to the perishing of form. Anxieties—born of latching on to the perishing of form and originating in accordance with natural

principles—don't occupy their mind. So they don't become frightened, worried, concerned, or anxious because of grasping. They don't regard feeling … perception … choices … consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. When that consciousness of theirs decays and perishes, consciousness doesn't latch on to the perishing of consciousness. Anxieties—born of latching on to the perishing of consciousness and originating in accordance with natural principles—don't occupy their mind. So they don't become frightened, worried, concerned, or anxious because of grasping. That's how they are not anxious because of grasping.

The Buddha gave this brief passage for recitation, then entered his dwelling without explaining the meaning in detail: 'A mendicant should examine in any such a way that their consciousness is neither scattered and diffused externally nor stuck internally, and they are not anxious because of grasping. When this is the case and they are no longer anxious, there is for them no coming to be of the origin of suffering—of rebirth, old age, and death in the future.' And this is how I understand the detailed meaning of this passage for recitation. If you wish, you may go to the Buddha and ask him about this. You should remember it in line with the Buddha's answer."

"Yes, reverend," said those mendicants, approving and agreeing with what Mahākaccāna said. Then they rose from their seats and went to the Buddha, bowed, sat down to one side, and told him what had happened, saying:

"Mahākaccāna clearly explained the meaning to us in this manner, with these words and phrases."

"Mahākaccāna is astute, mendicants, he has great wisdom. If you came to me and asked this question, I would answer it in

exactly the same way as Mahākaccāna. That is what it means, and that's how you should remember it."

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

139. The Analysis of Non-Conflict: *Araṇavibhaṅga*

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, I shall teach you the analysis of non-conflict. Listen and pay close attention, I will speak."

"Yes, sir," they replied. The Buddha said this:

"Don't indulge in sensual pleasures, which are low, crude, ordinary, ignoble, and pointless. And don't indulge in self-mortification, which is painful, ignoble, and pointless. Avoiding these two extremes, the Realized One woke up by understanding the middle way, which gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment. Know what it means to flatter and to rebuke. Knowing these, avoid them, and just teach Dhamma. Know how to assess different kinds of pleasure. Knowing this, pursue inner bliss. Don't talk behind people's backs, and don't speak sharply in their presence. Don't speak hurriedly. Don't insist on local terminology and don't override normal usage. This is the recitation passage for the analysis of non-conflict.

'Don't indulge in sensual pleasures, which are low, crude, ordinary, ignoble, and pointless. And don't indulge in self-mortification, which is painful, ignoble, and pointless.' That's what I said, but why did I say it? Pleasure linked to sensuality is

low, crude, ordinary, ignoble, and pointless. Indulging in such happiness is a principle beset by pain, harm, stress, and fever, and it is the wrong way. Breaking off such indulgence is a principle free of pain, harm, stress, and fever, and it is the right way. Indulging in self-mortification is painful, ignoble, and pointless. It is a principle beset by pain, harm, stress, and fever, and it is the wrong way. Breaking off such indulgence is a principle free of pain, harm, stress, and fever, and it is the right way. 'Don't indulge in sensual pleasures, which are low, crude, ordinary, ignoble, and pointless. And don't indulge in self-mortification, which is painful, ignoble, and pointless.' That's what I said, and this is why I said it.

'Avoiding these two extremes, the Realized One woke up by understanding the middle way, which gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment.' That's what I said, but why did I say it? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. 'Avoiding these two extremes, the Realized One woke up by understanding the middle way, which gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment.' That's what I said, and this is why I said it.

'Know what it means to flatter and to rebuke. Knowing these, avoid them, and just teach Dhamma.' That's what I said, but why did I say it?

And how is there flattering and rebuking without teaching Dhamma? In speaking like this, some are rebuked: 'Pleasure linked to sensuality is low, crude, ordinary, ignoble, and pointless. All those who indulge in such happiness are beset by pain, harm, stress, and fever, and they are practicing the wrong way.'

In speaking like this, some are flattered: ‘Pleasure linked to sensuality is low, crude, ordinary, ignoble, and pointless. All those who have broken off such indulgence are free of pain, harm, stress, and fever, and they are practicing the right way.’

In speaking like this, some are rebuked: ‘Indulging in self-mortification is painful, ignoble, and pointless. All those who indulge in it are beset by pain, harm, stress, and fever, and they are practicing the wrong way.’

In speaking like this, some are flattered: ‘Indulging in self-mortification is painful, ignoble, and pointless. All those who have broken off such indulgence are free of pain, harm, stress, and fever, and they are practicing the right way.’

In speaking like this, some are rebuked: ‘All those who have not given up the fetters of rebirth are beset by pain, harm, stress, and fever, and they are practicing the wrong way.’

In speaking like this, some are flattered: ‘All those who have given up the fetters of rebirth are free of pain, harm, stress, and fever, and they are practicing the right way.’ That’s how there is flattering and rebuking without teaching Dhamma.

And how is there neither flattering nor rebuking, and just teaching Dhamma? You don’t say: ‘Pleasure linked to sensuality is low, crude, ordinary, ignoble, and pointless. All those who indulge in such happiness are beset by pain, harm, stress, and fever, and they are practicing the wrong way.’ Rather, by saying this you just teach Dhamma: ‘The indulgence is a principle beset by pain, harm, stress, and fever, and it is the wrong way.’

You don’t say: ‘Pleasure linked to sensuality is low, crude, ordinary, ignoble, and pointless. All those who have broken off such indulgence are free of pain, harm, stress, and fever, and they are practicing the right way.’ Rather, by saying this you

just teach Dhamma: ‘Breaking off the indulgence is a principle free of pain, harm, stress, and fever, and it is the right way.’

You don’t say: ‘Indulging in self-mortification is painful, ignoble, and pointless. All those who indulge in it are beset by pain, harm, stress, and fever, and they are practicing the wrong way.’ Rather, by saying this you just teach Dhamma: ‘The indulgence is a principle beset by pain, harm, stress, and fever, and it is the wrong way.’

You don’t say: ‘Indulging in self-mortification is painful, ignoble, and pointless. All those who have broken off such indulgence are free of pain, harm, stress, and fever, and they are practicing the right way.’ Rather, by saying this you just teach Dhamma: ‘Breaking off the indulgence is a principle free of pain, harm, stress, and fever, and it is the right way.’

You don’t say: ‘All those who have not given up the fetters of rebirth are beset by pain, harm, stress, and fever, and they are practicing the wrong way.’ Rather, by saying this you just teach Dhamma: ‘When the fetter of rebirth is not given up, rebirth is also not given up.’

You don’t say: ‘All those who have given up the fetters of rebirth are free of pain, harm, stress, and fever, and they are practicing the right way.’ Rather, by saying this you just teach Dhamma: ‘When the fetter of rebirth is given up, rebirth is also given up.’ That’s how there is neither flattering nor rebuking, and just teaching Dhamma. ‘Know what it means to flatter and to rebuke. Knowing these, avoid them, and just teach Dhamma.’ That’s what I said, and this is why I said it.

‘Know how to assess different kinds of pleasure. Knowing this, pursue inner bliss.’ That’s what I said, but why did I say it? There are these five kinds of sensual stimulation. What five? Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear …

Smells known by the nose … Tastes known by the tongue … Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation. The pleasure and happiness that arise from these five kinds of sensual stimulation is called sensual pleasure—a filthy, common, ignoble pleasure. Such pleasure should not be cultivated or developed, but should be feared, I say. Now, take a mendicant who, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption … third absorption … fourth absorption. This is called the pleasure of renunciation, the pleasure of seclusion, the pleasure of peace, the pleasure of awakening. Such pleasure should be cultivated and developed, and should not be feared, I say. 'Know how to assess different kinds of pleasure. Knowing this, pursue inner bliss.' That's what I said, and this is why I said it.

'Don't talk behind people's backs, and don't speak sharply in their presence.' That's what I said, but why did I say it? When you know that what you say behind someone's back is untrue, false, and harmful, then if at all possible you should not speak. When you know that what you say behind someone's back is true and correct, but harmful, then you should train yourself not to speak. When you know that what you say behind someone's back is true, correct, and beneficial, then you should know the right time to speak. When you know that your sharp words in someone's presence are untrue, false, and harmful, then if at all possible you should not speak. When you know that your sharp words in someone's presence are true and

correct, but harmful, then you should train yourself not to speak. When you know that your sharp words in someone's presence are true, correct, and beneficial, then you should know the right time to speak. 'Don't talk behind people's backs, and don't speak sharply in their presence.' That's what I said, and this is why I said it.

'Don't speak hurriedly.' That's what I said, but why did I say it? When speaking hurriedly, your body gets tired, your mind gets stressed, your voice gets stressed, your throat gets sore, and your words become unclear and hard to understand. When not speaking hurriedly, your body doesn't get tired, your mind doesn't get stressed, your voice doesn't get stressed, your throat doesn't get sore, and your words are clear and easy to understand. 'Don't speak hurriedly.' That's what I said, and this is why I said it.

'Don't insist on local terminology and don't override normal usage.' That's what I said, but why did I say it? And how do you insist on local terminology and override normal usage? It's when in different localities the same thing is known as a 'plate', a 'bowl', a 'cup', a 'dish', a 'basin', a 'tureen', or a 'porringer'. And however it is known in those various localities, you speak accordingly, obstinately sticking to that and insisting: 'This is the only truth, other ideas are silly.' That's how you insist on local terminology and override normal usage.

And how do you not insist on local terminology and not override normal usage? It's when in different localities the same thing is known as a 'plate', a 'bowl', a 'cup', a 'dish', a 'basin', a 'tureen', or a 'porringer'. And however it is known in those various localities, you speak accordingly, thinking: 'It seems that the venerables are referring to this.' That's how you don't insist on local terminology and don't override normal

usage. ‘Don’t insist on local terminology and don’t override normal usage.’ That’s what I said, and this is why I said it.

Now, mendicants, pleasure linked to sensuality is low, crude, ordinary, ignoble, and pointless. Indulging in such happiness is a principle beset by pain, harm, stress, and fever, and it is the wrong way. That’s why this is a principle beset by conflict. Breaking off such indulgence is a principle free of pain, harm, stress, and fever, and it is the right way. That’s why this is a principle free of conflict.

Indulging in self-mortification is painful, ignoble, and pointless. It is a principle beset by pain, harm, stress, and fever, and it is the wrong way. That’s why this is a principle beset by conflict. Breaking off such indulgence is a principle free of pain, harm, stress, and fever, and it is the right way. That’s why this is a principle free of conflict.

The middle way by which the Realized One was awakened gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment. It is a principle free of pain, harm, stress, and fever, and it is the right way. That’s why this is a principle free of conflict.

Flattering and rebuking without teaching Dhamma is a principle beset by pain, harm, stress, and fever, and it is the wrong way. That’s why this is a principle beset by conflict. Neither flattering nor rebuking, and just teaching Dhamma is a principle free of pain, harm, stress, and fever, and it is the right way. That’s why this is a principle free of conflict.

Sensual pleasure—a filthy, common, ignoble pleasure—is a principle beset by pain, harm, stress, and fever, and it is the wrong way. That’s why this is a principle beset by conflict. The pleasure of renunciation, the pleasure of seclusion, the pleasure of peace, the pleasure of awakening is a principle free

of pain, harm, stress, and fever, and it is the right way. That's why this is a principle free of conflict.

Saying untrue, false, and harmful things behind someone's back is a principle beset by pain, harm, stress, and fever, and it is the wrong way. That's why this is a principle beset by conflict. Saying true and correct, but harmful things behind someone's back is a principle beset by pain, harm, stress, and fever, and it is the wrong way. That's why this is a principle beset by conflict. Saying true, correct, and beneficial things behind someone's back is a principle free of pain, harm, stress, and fever, and it is the right way. That's why this is a principle free of conflict.

Saying untrue, false, and harmful things in someone's presence is a principle beset by pain, harm, stress, and fever, and it is the wrong way. That's why this is a principle beset by conflict. Saying true and correct, but harmful things in someone's presence is a principle beset by pain, harm, stress, and fever, and it is the wrong way. That's why this is a principle beset by conflict. Saying true, correct, and beneficial things in someone's presence is a principle free of pain, harm, stress, and fever, and it is the right way. That's why this is a principle free of conflict.

Speaking hurriedly is a principle beset by pain, harm, stress, and fever, and it is the wrong way. That's why this is a principle beset by conflict. Speaking unhurriedly is a principle free of pain, harm, stress, and fever, and it is the right way. That's why this is a principle free of conflict.

Insisting on local terminology and overriding normal usage is a principle beset by pain, harm, stress, and fever, and it is the wrong way. That's why this is a principle beset by conflict. Not insisting on local terminology and not overriding normal usage

is a principle free of pain, harm, stress, and fever, and it is the right way. That's why this is a principle free of conflict.

So you should train like this: 'We shall know the principles beset by conflict and the principles free of conflict. Knowing this, we will practice the way free of conflict.'

And, mendicants, Subhūti, the gentleman, practices the way of non-conflict."

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

140. The Analysis of the Elements: *Dhātuvibhaṅga*

So I have heard. At one time the Buddha was wandering in the Magadhan lands when he arrived at Rājagaha. He went to see Bhaggava the potter, and said, "Bhaggava, if it is no trouble, I'd like to spend a single night in your workshop."

"It's no trouble, sir. But there's a renunciate already staying there. If he allows it, sir, you may stay as long as you like."

Now at that time a gentleman named Pukkusāti had gone forth from the lay life to homelessness out of faith in the Buddha. And it was he who had first taken up residence in the workshop. Then the Buddha approached Venerable Pukkusāti and said, "Mendicant, if it is no trouble, I'd like to spend a single night in the workshop."

"The potter's workshop is spacious, reverend. Please stay as long as you like."

Then the Buddha entered the workshop and spread out a grass mat to one side. He sat down cross-legged, with his body straight, and established mindfulness right there. He spent most of the night sitting meditation, and so did Pukkusāti.

Then it occurred to the Buddha, "This gentleman's conduct is impressive. Why don't I question him?"

So the Buddha said to Pukkusāti, "In whose name have you gone forth, reverend? Who is your Teacher? Whose teaching do you believe in?"

“Reverend, there is the ascetic Gotama—a Sakyan, gone forth from a Sakyan family. He has this good reputation: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’ I’ve gone forth in his name. That Blessed One is my Teacher, and I believe in his teaching.”

“But mendicant, where is the Blessed One at present, the perfected one, the fully awakened Buddha?”

“In the northern lands there is a city called Sāvatthī. There the Blessed One is now staying, the perfected one, the fully awakened Buddha.”

“But have you ever seen that Buddha? Would you recognize him if you saw him?”

“No, I’ve never seen him, and I wouldn’t recognize him if I did.”

Then it occurred to the Buddha, “This gentleman has gone forth in my name. Why don’t I teach him the Dhamma?”

So the Buddha said to Pukkusāti, “Mendicant, I shall teach you the Dhamma. Listen and pay close attention, I will speak.”

“Yes, reverend,” replied Pukkusāti. The Buddha said this:

“‘This person has six elements, six fields of contact, and eighteen mental preoccupations. They have four foundations, standing on which the streams of identification don’t flow. And when the streams of identification don’t flow, they’re called a sage at peace. Don’t neglect wisdom, preserve truth, foster generosity, and train only for peace.’ This is the recitation passage for the analysis of the elements.

‘This person has six elements.’ That’s what I said, but why did I say it? There are these six elements: the elements of

earth, water, fire, air, space, and consciousness. ‘This person has six elements.’ That’s what I said, and this is why I said it.

‘This person has six fields of contact.’ That’s what I said, but why did I say it? The fields of contact of the eye, ear, nose, tongue, body, and mind. ‘This person has six fields of contact.’ That’s what I said, and this is why I said it.

‘This person has eighteen mental preoccupations.’ That’s what I said, but why did I say it? Seeing a sight with the eye, one is preoccupied with a sight that’s a basis for happiness or sadness or equanimity. Hearing a sound with the ear … Smelling an odor with the nose … Tasting a flavor with the tongue …

Feeling a touch with the body … Becoming conscious of a thought with the mind, one is preoccupied with a thought that’s a basis for happiness or sadness or equanimity. So there are six preoccupations with happiness, six preoccupations with sadness, and six preoccupations with equanimity. ‘This person has eighteen mental preoccupations.’ That’s what I said, and this is why I said it.

‘This person has four foundations.’ That’s what I said, but why did I say it? The foundations of wisdom, truth, generosity, and peace. ‘This person has four foundations.’ That’s what I said, and this is why I said it.

‘Don’t neglect wisdom, preserve truth, foster generosity, and train only for peace.’ That’s what I said, but why did I say it?

And how does one not neglect wisdom? There are these six elements: the elements of earth, water, fire, air, space, and consciousness.

And what is the earth element? The earth element may be interior or exterior. And what is the interior earth element? Anything hard, solid, and organic that’s internal, pertaining to an individual. This includes head hair, body hair, nails, teeth,

skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces, or anything else hard, solid, and organic that's internal, pertaining to an individual. This is called the interior earth element. The interior earth element and the exterior earth element are just the earth element. This should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.' When you truly see with right understanding, you reject the earth element, detaching the mind from the earth element.

And what is the water element? The water element may be interior or exterior. And what is the interior water element? Anything that's water, watery, and organic that's internal, pertaining to an individual. This includes bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine, or anything else that's water, watery, and organic that's internal, pertaining to an individual. This is called the interior water element. The interior water element and the exterior water element are just the water element. This should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.' When you truly see with right understanding, you reject the water element, detaching the mind from the water element.

And what is the fire element? The fire element may be interior or exterior. And what is the interior fire element? Anything that's fire, fiery, and organic that's internal, pertaining to an individual. This includes that which warms, that which ages, that which heats you up when feverish, that which properly digests food and drink, or anything else that's fire, fiery, and organic that's internal, pertaining to an individual. This is called the interior fire element. The interior fire element and the exterior fire element are just the fire

element. This should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.' When you truly see with right understanding, you reject the fire element, detaching the mind from the fire element.

And what is the air element? The air element may be interior or exterior. And what is the interior air element? Anything that's air, airy, and organic that's internal, pertaining to an individual. This includes winds that go up or down, winds in the belly or the bowels, winds that flow through the limbs, in-breaths and out-breaths, or anything else that's air, airy, and organic that's internal, pertaining to an individual. This is called the interior air element. The interior air element and the exterior air element are just the air element. This should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.' When you truly see with right understanding, you reject the air element, detaching the mind from the air element.

And what is the space element? The space element may be interior or exterior. And what is the interior space element? Anything that's space, spacious, and organic that's internal, pertaining to an individual. This includes the ear canals, nostrils, and mouth; and the space for swallowing what is eaten and drunk, the space where it stays, and the space for excreting it from the nether regions. This is called the interior space element. The interior space element and the exterior space element are just the space element. This should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.' When you truly see with right understanding, you reject the space element, detaching the mind from the space element.

There remains only consciousness, pure and bright. And what does that consciousness know? It knows 'pleasure' and

‘pain’ and ‘neutral’. Pleasant feeling arises dependent on a contact to be experienced as pleasant. When they feel a pleasant feeling, they know: ‘I feel a pleasant feeling.’ They know: ‘With the cessation of that contact to be experienced as pleasant, the corresponding pleasant feeling ceases and stops.’

Painful feeling arises dependent on a contact to be experienced as painful. When they feel a painful feeling, they know: ‘I feel a painful feeling.’ They know: ‘With the cessation of that contact to be experienced as painful, the corresponding painful feeling ceases and stops.’

Neutral feeling arises dependent on a contact to be experienced as neutral. When they feel a neutral feeling, they know: ‘I feel a neutral feeling.’ They know: ‘With the cessation of that contact to be experienced as neutral, the corresponding neutral feeling ceases and stops.’

When you rub two sticks together, heat is generated and fire is produced. But when you part the sticks and lay them aside, any corresponding heat ceases and stops. In the same way, pleasant feeling arises dependent on a contact to be experienced as pleasant. …

They know: ‘With the cessation of that contact to be experienced as neutral, the corresponding neutral feeling ceases and stops.’

There remains only equanimity, pure, bright, pliable, workable, and radiant. It’s like when a goldsmith or a goldsmith’s apprentice prepares a forge, fires the crucible, picks up some gold with tongs and puts it in the crucible. From time to time they fan it, from time to time they sprinkle water on it, and from time to time they just watch over it. That gold becomes pliable, workable, and radiant, not brittle, and is ready to be worked. Then the goldsmith can successfully create any kind of ornament they want, whether a bracelet, earrings,

a necklace, or a golden garland. In the same way, there remains only equanimity, pure, bright, pliable, workable, and radiant.

They understand: 'If I were to apply this equanimity, so pure and bright, to the dimension of infinite space, my mind would develop accordingly. And this equanimity of mine, relying on that and grasping it, would remain for a very long time. If I were to apply this equanimity, so pure and bright, to the dimension of infinite consciousness, my mind would develop accordingly. And this equanimity of mine, relying on that and grasping it, would remain for a very long time. If I were to apply this equanimity, so pure and bright, to the dimension of nothingness, my mind would develop accordingly. And this equanimity of mine, relying on that and grasping it, would remain for a very long time. If I were to apply this equanimity, so pure and bright, to the dimension of neither perception nor non-perception, my mind would develop accordingly. And this equanimity of mine, relying on that and grasping it, would remain for a very long time.'

They understand: 'If I were to apply this equanimity, so pure and bright, to the dimension of infinite space, my mind would develop accordingly. But that is conditioned. If I were to apply this equanimity, so pure and bright, to the dimension of infinite consciousness ... nothingness ... neither perception nor non-perception, my mind would develop accordingly. But that is conditioned.'

They neither make a choice nor form an intention to continue existence or to end existence. Because of this, they don't grasp at anything in the world. Not grasping, they're not anxious. Not being anxious, they personally become extinguished.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’

If they feel a pleasant feeling, they understand that it’s impermanent, that they’re not attached to it, and that they don’t take pleasure in it. If they feel a painful feeling, they understand that it’s impermanent, that they’re not attached to it, and that they don’t take pleasure in it. If they feel a neutral feeling, they understand that it’s impermanent, that they’re not attached to it, and that they don’t take pleasure in it.

If they feel a pleasant feeling, they feel it detached. If they feel a painful feeling, they feel it detached. If they feel a neutral feeling, they feel it detached. Feeling the end of the body approaching, they understand: ‘I feel the end of the body approaching.’ Feeling the end of life approaching, they understand: ‘I feel the end of life approaching.’ They understand: ‘When my body breaks up and my life has come to an end, everything that’s felt, since I no longer take pleasure in it, will become cool right here.’

Suppose an oil lamp depended on oil and a wick to burn. As the oil and the wick are used up, it would be extinguished due to lack of fuel. In the same way, feeling the end of the body approaching, they understand: ‘I feel the end of the body approaching.’ Feeling the end of life approaching, they understand: ‘I feel the end of life approaching.’ They understand: ‘When my body breaks up and my life has come to an end, everything that’s felt, since I no longer take pleasure in it, will become cool right here.’

Therefore a mendicant thus endowed is endowed with the ultimate foundation of wisdom. For this is the ultimate noble wisdom, namely, the knowledge of the ending of suffering.

Their freedom, being founded on truth, is unshakable. For that which is false has a deceptive nature, while that which is true has an undeceptive nature—extinguishment. Therefore a mendicant thus endowed is endowed with the ultimate foundation of truth. For this is the ultimate noble truth, namely, that which has an undeceptive nature—extinguishment.

In their ignorance, they used to acquire attachments. Those have been cut off at the root, made like a palm stump, obliterated so they are unable to arise in the future. Therefore a mendicant thus endowed is endowed with the ultimate foundation of generosity. For this is the ultimate noble generosity, namely, letting go of all attachments.

In their ignorance, they used to be covetous, full of desire and lust. That has been cut off at the root, made like a palm stump, obliterated so it's unable to arise in the future. In their ignorance, they used to be contemptuous, full of ill will and malevolence. That has been cut off at the root, made like a palm stump, obliterated so it's unable to arise in the future. In their ignorance, they used to be ignorant, full of delusion. That has been cut off at the root, made like a palm stump, obliterated so it's unable to arise in the future. Therefore a mendicant thus endowed is endowed with the ultimate foundation of peace. For this is the ultimate noble peace, namely, the pacification of greed, hate, and delusion.

'Don't neglect wisdom, preserve truth, foster generosity, and train only for peace.' That's what I said, and this is why I said it.

'They have four foundations, standing on which the streams of identification don't flow. And when the streams of identification don't flow, they're called a sage at peace.' That's what I said, but why did I say it?

These are all forms of identifying: ‘I am’, ‘I am this’, ‘I will be’, ‘I will not be’, ‘I will have form’, ‘I will be formless’, ‘I will be percipient’, ‘I will be non-percipient’, ‘I will be neither percipient nor non-percipient.’ Identification is a disease, a boil, a dart. Having gone beyond all identification, one is called a sage at peace. The sage at peace is not reborn, does not grow old, and does not die. They are not shaken, and do not yearn. For they have nothing which would cause them to be reborn. Not being reborn, how could they grow old? Not growing old, how could they die? Not dying, how could they be shaken? Not shaking, for what could they yearn?

‘They have four foundations, standing on which the streams of identification don’t flow. And when the streams of identification don’t flow, they’re called a sage at peace.’ That’s what I said, and this is why I said it. Mendicant, you should remember this brief analysis of the six elements.”

Then Venerable Pukkusāti thought, “It seems the Teacher has come to me! The Holy One has come to me! The fully awakened Buddha has come to me!” He got up from his seat, arranged his robe over one shoulder, bowed with his head to the Buddha’s feet, and said, “I have made a mistake, sir. It was foolish, stupid, and unskillful of me to presume to address the Buddha as ‘reverend’. Please, sir, accept my mistake for what it is, so I will restrain myself in future.”

“Indeed, mendicant, you made a mistake. It was foolish, stupid, and unskillful of you to act in that way. But since you have recognized your mistake for what it is, and have dealt with it properly, I accept it. For it is growth in the training of the noble one to recognize a mistake for what it is, deal with it properly, and commit to restraint in the future.”

“Sir, may I receive the going forth, the ordination in the Buddha’s presence?”

“But mendicant, are your bowl and robes complete?”

“No, sir, they are not.”

“The Realized Ones do not ordain those whose bowl and robes are incomplete.”

And then Venerable Pukkusāti approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

But while he was wandering in search of a bowl and robes, a stray cow took his life.

Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him, “Sir, the gentleman named Pukkusāti, who was advised in brief by the Buddha, has passed away. Where has he been reborn in his next life?”

“Mendicants, Pukkusāti was astute. He practiced in line with the teachings, and did not trouble me about the teachings. With the ending of the five lower fetters, he’s been reborn spontaneously and will become extinguished there, not liable to return from that world.”

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

141. The Analysis of the Truths: *Saccavibhaṅga*

So I have heard. At one time the Buddha was staying near Benares, in the deer park at Isipatana. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Near Benares, in the deer park at Isipatana, the Realized One, the perfected one, the fully awakened Buddha rolled forth the supreme Wheel of Dhamma. And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world. It is the teaching, advocating, establishing, clarifying, analyzing, and revealing of the four noble truths. What four?

The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

Near Benares, in the deer park at Isipatana, the Realized One, the perfected one, the fully awakened Buddha rolled forth the supreme Wheel of Dhamma. And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world. It is the teaching, advocating, establishing, clarifying, analyzing, and revealing of the four noble truths.

Mendicants, you should cultivate friendship with Sāriputta and Moggallāna. You should associate with Sāriputta and Moggallāna. They're astute, and they support their spiritual

companions. Sāriputta is just like the mother who gives birth, while Moggallāna is like the one who raises the child. Sāriputta guides people to the fruit of stream-entry, Moggallāna to the highest goal. Sāriputta is able to teach, assert, establish, clarify, analyze, and reveal the four noble truths."

That is what the Buddha said. When he had spoken, the Holy One got up from his seat and entered his dwelling.

Then soon after the Buddha left, Venerable Sāriputta said to the mendicants, "Reverends, mendicants!"

"Reverend," they replied. Sāriputta said this:

"Near Benares, in the deer park at Isipatana, the Realized One, the perfected one, the fully awakened Buddha rolled forth the supreme Wheel of Dhamma. And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world. It is the teaching, advocating, establishing, clarifying, analyzing, and revealing of the four noble truths. What four?

The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

And what is the noble truth of suffering? Rebirth is suffering; old age is suffering; death is suffering; sorrow, lamentation, pain, sadness, and distress are suffering; not getting what you wish for is suffering. In brief, the five grasping aggregates are suffering.

And what is rebirth? The rebirth, inception, conception, reincarnation, manifestation of the aggregates, and acquisition of the sense fields of the various sentient beings in the various orders of sentient beings. This is called rebirth.

And what is old age? The old age, decrepitude, broken teeth, grey hair, wrinkly skin, diminished vitality, and failing

faculties of the various sentient beings in the various orders of sentient beings. This is called old age.

And what is death? The passing away, perishing, disintegration, demise, mortality, death, decease, breaking up of the aggregates, laying to rest of the corpse, and cutting off of the life faculty of the various sentient beings in the various orders of sentient beings. This is called death.

And what is sorrow? The sorrow, sorrowing, state of sorrow, inner sorrow, inner deep sorrow in someone who has undergone misfortune, who has experienced suffering. This is called sorrow.

And what is lamentation? The wail, lament, wailing, lamenting, state of wailing and lamentation in someone who has undergone misfortune, who has experienced suffering. This is called lamentation.

And what is pain? Physical pain, physical displeasure, the painful, unpleasant feeling that's born from physical contact. This is called pain.

And what is sadness? Mental pain, mental displeasure, the painful, unpleasant feeling that's born from mind contact. This is called sadness.

And what is distress? The stress, distress, state of stress and distress in someone who has undergone misfortune, who has experienced suffering. This is called distress.

And what is 'not getting what you wish for is suffering'? In sentient beings who are liable to be reborn, such a wish arises: 'Oh, if only we were not liable to be reborn! If only rebirth would not come to us!' But you can't get that by wishing. This is: 'not getting what you wish for is suffering.' In sentient beings who are liable to grow old … fall ill … die … experience sorrow, lamentation, pain, sadness, and distress, such a wish arises: 'Oh, if only we were not liable to experience sorrow,

lamentation, pain, sadness, and distress! If only sorrow, lamentation, pain, sadness, and distress would not come to us!' But you can't get that by wishing. This is: 'not getting what you wish for is suffering.'

And what is 'in brief, the five grasping aggregates are suffering'? They are the grasping aggregates that consist of form, feeling, perception, choices, and consciousness. This is called 'in brief, the five grasping aggregates are suffering.' This is called the noble truth of suffering.

And what is the noble truth of the origin of suffering? It's the craving that leads to future rebirth, mixed up with relishing and greed, looking for enjoyment in various different realms. That is, craving for sensual pleasures, craving to continue existence, and craving to end existence. This is called the noble truth of the origin of suffering.

And what is the noble truth of the cessation of suffering? It's the fading away and cessation of that very same craving with nothing left over; giving it away, letting it go, releasing it, and not adhering to it. This is called the noble truth of the cessation of suffering.

And what is the noble truth of the practice that leads to the cessation of suffering? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

And what is right view? Knowing about suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. This is called right view.

And what is right thought? Thoughts of renunciation, good will, and harmlessness. This is called right thought.

And what is right speech? Refraining from lying, divisive speech, harsh speech, and talking nonsense. This is called right speech.

And what is right action? Refraining from killing living creatures, stealing, and sexual misconduct. This is called right action.

And what is right livelihood? It's when a noble disciple gives up wrong livelihood and earns a living by right livelihood. This is called right livelihood.

And what is right effort? It's when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don't arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are completed by development. This is called right effort.

And what is right mindfulness? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. This is called right mindfulness.

And what is right immersion? It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected are stilled, they enter and remain in the

second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected. And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. This is called right immersion. This is called the noble truth of the practice that leads to the cessation of suffering.

Near Benares, in the deer park at Isipatana, the Realized One, the perfected one, the fully awakened Buddha rolled forth the supreme Wheel of Dhamma. And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world. It is the teaching, advocating, establishing, clarifying, analyzing, and revealing of the four noble truths."

That's what Venerable Sāriputta said. Satisfied, the mendicants were happy with what Sāriputta said.

142. The Analysis of Religious Donations: *Dakkhiṇāvibhaṅga*

So I have heard. At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery.

Then Mahāpajāpati Gotamī approached the Buddha bringing a new pair of garments. She bowed, sat down to one side, and said to the Buddha, "Sir, I have spun and woven this new pair of garments specially for the Buddha. May the Buddha please accept this from me out of compassion."

When she said this, the Buddha said to her, "Give it to the Saṅgha, Gotamī. When you give to the Saṅgha, both the Saṅgha and I will be honored."

For a second time ...

For a third time, Mahāpajāpatī Gotamī said to the Buddha, "Sir, I have spun and woven this new pair of garments specially for the Buddha. May the Buddha please accept this from me out of compassion."

And for a third time, the Buddha said to her, "Give it to the Saṅgha, Gotamī. When you give to the Saṅgha, both the Saṅgha and I will be honored."

When he said this, Venerable Ānanda said to the Buddha, "Sir, please accept the new pair of garments from Mahāpajāpatī Gotamī. Sir, Mahāpajāpatī was very helpful to the Buddha. As his aunt, she raised him, nurtured him, and

gave him her milk. When the Buddha's birth mother passed away, she nurtured him at her own breast.

And the Buddha has been very helpful to Mahāpajāpatī. It is owing to the Buddha that Mahāpajāpatī has gone for refuge to the Buddha, the teaching, and the Saṅgha. It's owing to the Buddha that she refrains from killing living creatures, stealing, committing sexual misconduct, lying, and taking alcoholic drinks that cause negligence. It's owing to the Buddha that she has experiential confidence in the Buddha, the teaching, and the Saṅgha, and has the ethics loved by the noble ones. It's owing to the Buddha that she is free of doubt regarding suffering, its origin, its cessation, and the practice that leads to its cessation. The Buddha has been very helpful to Mahāpajāpatī."

"That's so true, Ānanda. When someone has enabled you to go for refuge, it's not easy to repay them by bowing down to them, rising up for them, greeting them with joined palms, and observing proper etiquette for them; or by providing them with robes, alms-food, lodgings, and medicines and supplies for the sick.

When someone has enabled you to refrain from killing, stealing, sexual misconduct, lying, and alcoholic drinks that cause negligence, it's not easy to repay them ...

When someone has enabled you to have experiential confidence in the Buddha, the teaching, and the Saṅgha, and the ethics loved by the noble ones, it's not easy to repay them ...

When someone has enabled you to be free of doubt regarding suffering, its origin, its cessation, and the practice that leads to its cessation, it's not easy to repay them by bowing down to them, rising up for them, greeting them with joined palms, and observing proper etiquette for them; or by

providing them with robes, alms-food, lodgings, and medicines and supplies for the sick.

Ānanda, there are these fourteen religious donations to individuals. What fourteen? One gives a gift to the Realized One, the perfected one, the fully awakened Buddha. This is the first religious donation to an individual. One gives a gift to a Buddha awakened for themselves. This is the second religious donation to an individual. One gives a gift to a perfected one. This is the third religious donation to an individual. One gives a gift to a someone practicing to realize the fruit of perfection. This is the fourth religious donation to an individual. One gives a gift to a non-returner. This is the fifth religious donation to an individual. One gives a gift to someone practicing to realize the fruit of non-return. This is the sixth religious donation to an individual. One gives a gift to a once-returner. This is the seventh religious donation to an individual. One gives a gift to someone practicing to realize the fruit of once-return. This is the eighth religious donation to an individual. One gives a gift to a stream-enterer. This is the ninth religious donation to an individual. One gives a gift to someone practicing to realize the fruit of stream-entry. This is the tenth religious donation to an individual. One gives a gift to someone outside of Buddhism who is free of sensual desire. This is the eleventh religious donation to an individual. One gives a gift to an ordinary person who has good ethical conduct. This is the twelfth religious donation to an individual. One gives a gift to an ordinary person who has bad ethical conduct. This is the thirteenth religious donation to an individual. One gives a gift to an animal. This is the fourteenth religious donation to an individual.

Now, Ānanda, gifts to the following persons may be expected to yield the following returns. To an animal, a hundred times.

To an unethical ordinary person, a thousand. To an ethical ordinary person, a hundred thousand. To an outsider free of sensual desire, 10,000,000,000. But a gift to someone practicing to realize the fruit of stream-entry may be expected to yield incalculable, immeasurable returns. How much more so a gift to a stream-enterer, someone practicing to realize the fruit of once-return, a once-returner, someone practicing to realize the fruit of non-return, a non-returner, someone practicing to realize the fruit of perfection, a perfected one, or a Buddha awakened for themselves? How much more so a Realized One, a perfected one, a fully awakened Buddha?

But there are, Ānanda, seven religious donations bestowed on a Saṅgha. What seven? One gives a gift to the communities of both monks and nuns headed by the Buddha. This is the first religious donation bestowed on a Saṅgha. One gives a gift to the communities of both monks and nuns after the Buddha has finally become extinguished. This is the second religious donation bestowed on a Saṅgha. One gives a gift to the Saṅgha of monks. This is the third religious donation bestowed on a Saṅgha. One gives a gift to the Saṅgha of nuns. This is the fourth religious donation bestowed on a Saṅgha. One gives a gift, thinking: 'Appoint this many monks and nuns for me from the Saṅgha.' This is the fifth religious donation bestowed on a Saṅgha. One gives a gift, thinking: 'Appoint this many monks for me from the Saṅgha.' This is the sixth religious donation bestowed on a Saṅgha. One gives a gift, thinking: 'Appoint this many nuns for me from the Saṅgha.' This is the seventh religious donation bestowed on a Saṅgha.

In times to come there will be members of the spiritual family merely by virtue of wearing ocher cloth around their necks; but they are unethical and of bad character. People will give gifts to those unethical people in the name of the Saṅgha.

Even then, I say, a religious donation bestowed on the Saṅgha is incalculable and immeasurable. But I say that there is no way a personal offering can be more fruitful than one bestowed on a Saṅgha.

Ānanda, there are these four ways of purifying a religious donation. What four? There's a religious donation that's purified by the giver, not the recipient. There's a religious donation that's purified by the recipient, not the giver. There's a religious donation that's purified by neither the giver nor the recipient. There's a religious donation that's purified by both the giver and the recipient.

And how is a religious donation purified by the giver, not the recipient? It's when the giver is ethical, of good character, but the recipient is unethical, of bad character.

And how is a religious donation purified by the recipient, not the giver? It's when the giver is unethical, of bad character, but the recipient is ethical, of good character.

And how is a religious donation purified by neither the giver nor the recipient? It's when both the giver and the recipient are unethical, of bad character.

And how is a religious donation purified by both the giver and the recipient? It's when both the giver and the recipient are ethical, of good character. These are the four ways of purifying a religious donation."

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

"When an ethical person with trusting heart
gives a proper gift to unethical persons,
trusting in the ample fruit of deeds,
that offering is purified by the giver.

When an unethical and untrusting person,
gives an improper gift to ethical persons,
not trusting in the ample fruit of deeds,
that offering is purified by the receivers.

When an unethical and untrusting person,
gives an improper gift to unethical persons,
not trusting in the ample fruit of deeds,
I declare that gift is not very fruitful.

When an ethical person with trusting heart
gives a proper gift to ethical persons,
trusting in the ample fruit of deeds,
I declare that gift is abundantly fruitful.

But when a passionless one gives to the passionless
a proper gift with trusting heart,
trusting in the ample fruit of deeds,
that's truly the best of material gifts."

5. The Division of the Sixfold Base
Saḷāyatanavagga

143. Advice to Anāthapiṇḍika: *Anāthapiṇḍikovāda*

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Now at that time the householder Anāthapiṇḍika was sick, suffering, gravely ill. Then he addressed a man, "Please, mister, go to the Buddha, and in my name bow with your head to his feet. Say to him: 'Sir, the householder Anāthapiṇḍika is sick, suffering, gravely ill. He bows with his head to your feet.' Then go to Venerable Sāriputta, and in my name bow with your head to his feet. Say to him: 'Sir, the householder Anāthapiṇḍika is sick, suffering, gravely ill. He bows with his head to your feet.' And then say: 'Sir, please visit him at his home out of compassion.'"

"Yes, sir," that man replied. He did as Anāthapiṇḍika asked. Sāriputta consented in silence.

Then Venerable Sāriputta robed up in the morning and, taking his bowl and robe, went with Venerable Ānanda as his second monk to Anāthapiṇḍika's home. He sat down on the seat spread out, and said to Anāthapiṇḍika, "Householder, I hope you're keeping well; I hope you're alright. And I hope the pain is fading, not growing, that its fading is evident, not its growing."

"I'm not keeping well, Master Sāriputta, I'm not alright. The pain is terrible and growing, not fading, its growing, not its fading, is evident. The winds piercing my head are so severe, it

feels like a strong man drilling into my head with a sharp point. The pain in my head is so severe, it feels like a strong man tightening a tough leather strap around my head. The winds piercing my belly are so severe, it feels like a deft butcher or their apprentice is slicing my belly open with a meat cleaver. The burning in my body is so severe, it feels like two strong men grabbing a weaker man by the arms to burn and scorch him on a pit of glowing coals. That's how severe the burning is in my body. I'm not keeping well, Master Sāriputta, I'm not alright. The pain is terrible and growing, not fading, its growing, not its fading, is evident."

"That's why, householder, you should train like this: 'I shall not grasp the eye, and there shall be no consciousness of mine dependent on the eye.' That's how you should train.

You should train like this: 'I shall not grasp the ear, and there shall be no consciousness of mine dependent on the ear.' ...

'I shall not grasp the nose, and there shall be no consciousness of mine dependent on the nose.' ...

'I shall not grasp the tongue, and there shall be no consciousness of mine dependent on the tongue.' ...

'I shall not grasp the body, and there shall be no consciousness of mine dependent on the body.' ...

'I shall not grasp the mind, and there shall be no consciousness of mine dependent on the mind.' That's how you should train.

You should train like this: 'I shall not grasp sight, and there shall be no consciousness of mine dependent on sight.' ... 'I shall not grasp sound ... smell ... taste ... touch ... thought, and there shall be no consciousness of mine dependent on thought.' That's how you should train.

You should train like this: 'I shall not grasp eye consciousness, and there shall be no consciousness of mine

dependent on eye consciousness.' ... 'I shall not grasp ear consciousness ... nose consciousness ... tongue consciousness ... body consciousness ... mind consciousness, and there shall be no consciousness of mine dependent on mind consciousness.' That's how you should train.

You should train like this: 'I shall not grasp eye contact ... ear contact ... nose contact ... tongue contact ... body contact ... mind contact, and there shall be no consciousness of mine dependent on mind contact.' That's how you should train.

You should train like this: 'I shall not grasp feeling born of eye contact ... feeling born of ear contact ... feeling born of nose contact ... feeling born of tongue contact ... feeling born of body contact ... feeling born of mind contact, and there shall be no consciousness of mine dependent on the feeling born of mind contact.' That's how you should train.

You should train like this: 'I shall not grasp the earth element ... water element ... fire element ... air element ... space element ... consciousness element, and there shall be no consciousness of mine dependent on the consciousness element.' That's how you should train.

You should train like this: 'I shall not grasp form ... feeling ... perception ... choices ... consciousness, and there shall be no consciousness of mine dependent on consciousness.' That's how you should train.

You should train like this: 'I shall not grasp the dimension of infinite space ... the dimension of infinite consciousness ... the dimension of nothingness ... the dimension of neither perception nor non-perception, and there shall be no consciousness of mine dependent on the dimension of neither perception nor non-perception.' That's how you should train.

You should train like this: ‘I shall not grasp this world, and there shall be no consciousness of mine dependent on this world.’ That’s how you should train.

You should train like this: ‘I shall not grasp the other world, and there shall be no consciousness of mine dependent on the other world.’ That’s how you should train. You should train like this: ‘I shall not grasp whatever is seen, heard, thought, known, sought, and explored by my mind, and there shall be no consciousness of mine dependent on that.’ That’s how you should train.”

When he said this, Anāthapiṇḍika cried and burst out in tears. Venerable Ānanda said to him, “Are you failing, householder? Are you fading, householder?”

“No, sir. But for a long time I have paid homage to the Buddha and the esteemed mendicants. Yet I have never before heard such a Dhamma talk.”

“Householder, it does not occur to us to teach such a Dhamma talk to white-clothed laypeople. Rather, we teach like this to those gone forth.”

“Well then, Master Sāriputta, let it occur to you to teach such a Dhamma talk to white-clothed laypeople as well! There are gentlemen with little dust in their eyes. They’re in decline because they haven’t heard the teaching. There will be those who understand the teaching!”

And when the venerables Sāriputta and Ānanda had given the householder Anāthapiṇḍika this advice they got up from their seat and left. Not long after they had left, Anāthapiṇḍika passed away and was reborn in the host of Joyful Gods.

Then, late at night, the glorious god Anāthapiṇḍika, lighting up the entire Jeta’s Grove, went up to the Buddha, bowed, stood to one side, and addressed the Buddha in verse:

“This is indeed that Jeta’s Grove,
frequented by the Saṅgha of hermits,
where the King of Dhamma stayed:
it brings me joy!

Deeds, knowledge, and principle;
ethical conduct, an excellent livelihood;
by these are mortals purified,
not by clan or wealth.

That’s why an astute person,
seeing what’s good for themselves,
would examine the teaching rationally,
and thus be purified in it.

Sāriputta has true wisdom,
ethics, and also peace.
Any mendicant who has crossed over
can at best equal him.”

This is what the god Anāthapiṇḍika said, and the teacher approved. Then the god Anāthapiṇḍika, knowing that the teacher approved, bowed and respectfully circled the Buddha, keeping him on his right, before vanishing right there.

Then, when the night had passed, the Buddha told the mendicants all that had happened.

When he had spoken, Venerable Ānanda said to the Buddha:

“Sir, that god must surely have been Anāthapiṇḍika. For the householder Anāthapiṇḍika was devoted to Venerable Sāriputta.”

“Good, good, Ānanda. You’ve reached the logical conclusion, as far as logic goes. For that was indeed the god Anāthapiṇḍika.”

That is what the Buddha said. Satisfied, Venerable Ānanda was happy with what the Buddha said.

144. Advice to Channa: *Channovāda*

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Now at that time the venerables Sāriputta, Mahācunda, and Channa were staying on the Vulture's Peak Mountain.

Now at that time Venerable Channa was sick, suffering, gravely ill.

Then in the late afternoon, Venerable Sāriputta came out of retreat, went to Venerable Mahācunda and said to him, "Come, Reverend Cunda, let's go to see Venerable Channa and ask about his illness."

"Yes, reverend," replied Mahācunda.

And then Sāriputta and Mahācunda went to see Channa and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side. Then Sāriputta said to Channa, "I hope you're keeping well, Reverend Channa; I hope you're alright. I hope that your pain is fading, not growing, that its fading is evident, not its growing."

"Reverend Sāriputta, I'm not keeping well, I'm not alright. The pain is terrible and growing, not fading; its growing is evident, not its fading. The winds piercing my head are so severe, it feels like a strong man drilling into my head with a sharp point. The pain in my head is so severe, it feels like a strong man tightening a tough leather strap around my head.

The winds piercing my belly are so severe, it feels like a deft butcher or their apprentice is slicing my belly open with a meat cleaver. The burning in my body is so severe, it feels like two strong men grabbing a weaker man by the arms to burn and scorch him on a pit of glowing coals. I'm not keeping well, I'm not alright. The pain is terrible and growing, not fading; its growing is evident, not its fading. Reverend Sāriputta, I will slit my wrists. I don't wish to live."

"Please don't slit your wrists! Venerable Channa, keep going! We want you to keep going. If you don't have any suitable food, we'll find it for you. If you don't have suitable medicine, we'll find it for you. If you don't have a capable carer, we'll find one for you. Please don't slit your wrists! Venerable Channa, keep going! We want you to keep going."

"Reverend Sāriputta, it's not that I don't have suitable food, or suitable medicine, or a capable carer. Moreover, for a long time now I have served the Teacher with love, not without love. For it is proper for a disciple to serve the Teacher with love, not without love. You should remember this: 'The mendicant Channa slit his wrists blamelessly.'"

"I'd like to ask you about a certain point, if you'd take the time to answer."

"Ask, Reverend Sāriputta. When I've heard it I'll know."

"Reverend Channa, do you regard the eye, eye consciousness, and things knowable by eye consciousness in this way: 'This is mine, I am this, this is my self'? Do you regard the ear … nose … tongue … body … mind, mind consciousness, and things knowable by mind consciousness in this way: 'This is mine, I am this, this is my self'?"

"Reverend Sāriputta, I regard the eye, eye consciousness, and things knowable by eye consciousness in this way: 'This is not mine, I am not this, this is not my self.' I regard the ear … nose

… tongue … body … mind, mind consciousness, and things knowable by mind consciousness in this way: ‘This is not mine, I am not this, this is not my self’.”

“Reverend Channa, what have you seen, what have you directly known in these things that you regard them in this way: ‘This is not mine, I am not this, this is not my self’?”

“Reverend Sāriputta, after seeing cessation, after directly knowing cessation in these things I regard them in this way: ‘This is not mine, I am not this, this is not my self’.”

When he said this, Venerable Mahācunda said to Venerable Channa:

“So, Reverend Channa, you should pay close attention to this instruction of the Buddha whenever you can: ‘For the dependent there is agitation. For the independent there’s no agitation. When there’s no agitation there is tranquility. When there is tranquility there’s no inclination. When there’s no inclination there’s no coming and going. When there’s no coming and going there’s no passing away and reappearing. When there’s no passing away and reappearing there’s no this world or world beyond or between the two. Just this is the end of suffering.’” And when the venerables Sāriputta and Mahācunda had given Venerable Channa this advice they got up from their seat and left.

Not long after those venerables had left, Venerable Channa slit his wrists.

Then Sāriputta went up to the Buddha, bowed, sat down to one side, and said to him, “Sir, Venerable Channa has slit his wrists. Where has he been reborn in his next life?”

“Sāriputta, didn’t the mendicant Channa declare his blamelessness to you personally?”

“Sir, there is a Vajjian village named Pubbavijjhana where Channa had families with whom he was friendly, intimate, and familiar.”

“The mendicant Channa did indeed have such families. But this is not enough for me to call someone ‘blameworthy’. When someone lays down this body and takes up another body, I call them ‘blameworthy’. But the mendicant Channa did no such thing. You should remember this: ‘The mendicant Channa slit his wrists blamelessly.’”

That is what the Buddha said. Satisfied, Venerable Sāriputta was happy with what the Buddha said.

145. Advice to Puṇṇa: *Puṇṇovāda*

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then in the late afternoon, Venerable Puṇṇa came out of retreat and went to the Buddha. He bowed, sat down to one side, and said to the Buddha, "Sir, may the Buddha please teach me Dhamma in brief. When I've heard it, I'll live alone, withdrawn, diligent, keen, and resolute."

"Well then, Puṇṇa, listen and pay close attention, I will speak."

"Yes, sir," replied Puṇṇa. The Buddha said this:

"Puṇṇa, there are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, this gives rise to relishing. Relishing is the origin of suffering, I say.

There are sounds known by the ear ... smells known by the nose ... tastes known by the tongue ... touches known by the body ... thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, this gives rise to relishing. Relishing is the origin of suffering, I say.

There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant

doesn't approve, welcome, and keep clinging to them, relishing ceases. When relishing ceases, suffering ceases, I say.

There are sounds known by the ear ... smells known by the nose ... tastes known by the tongue ... touches known by the body ... thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn't approve, welcome, and keep clinging to them, relishing ceases. When relishing ceases, suffering ceases, I say.

Puṇṇa, now that I've given you this brief advice, what country will you live in?"

"Sir, there's a country named Sunāparanta. I shall live there."

"The people of Sunāparanta are wild and rough, Puṇṇa. If they abuse and insult you, what will you think of them?"

"If they abuse and insult me, I will think: 'These people of Sunāparanta are gracious, truly gracious, since they don't hit me with their fists.' That's what I'll think, Blessed One. That's what I'll think, Holy One."

"But if they do hit you with their fists, what will you think of them then?"

"If they hit me with their fists, I'll think: 'These people of Sunāparanta are gracious, truly gracious, since they don't throw stones at me.' That's what I'll think, Blessed One. That's what I'll think, Holy One."

"But if they do throw stones at you, what will you think of them then?"

"If they throw stones at me, I'll think: 'These people of Sunāparanta are gracious, truly gracious, since they don't beat me with a club.' That's what I'll think, Blessed One. That's what I'll think, Holy One."

"But if they do beat you with a club, what will you think of them then?"

“If they beat me with a club, I’ll think: ‘These people of Sunāparanta are gracious, truly gracious, since they don’t stab me with a knife.’ That’s what I’ll think, Blessed One. That’s what I’ll think, Holy One.”

“But if they do stab you with a knife, what will you think of them then?”

“If they stab me with a knife, I’ll think: ‘These people of Sunāparanta are gracious, truly gracious, since they don’t take my life with a sharp knife.’ That’s what I’ll think, Blessed One. That’s what I’ll think, Holy One.”

“But if they do take your life with a sharp knife, what will you think of them then?”

“If they take my life with a sharp knife, I’ll think: ‘There are disciples of the Buddha who looked for someone to assist with slitting their wrists because they were horrified, repelled, and disgusted with the body and with life. And I have found this without looking!’ That’s what I’ll think, Blessed One. That’s what I’ll think, Holy One.”

“Good, good Puṇṇa! Having such self-control and peacefulness, you will be quite capable of living in Sunāparanta. Now, Puṇṇa, go at your convenience.”

And then Puṇṇa welcomed and agreed with the Buddha’s words. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right. Then he set his lodgings in order and, taking his bowl and robe, set out for Sunāparanta. Traveling stage by stage, he arrived at Sunāparanta, and stayed there. Within that rainy season he confirmed around five hundred male and five hundred female lay followers. And within that same rainy season he realized the three knowledges. Some time later he became fully extinguished.

Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him, “Sir, the gentleman named

Puṇṇa, who was advised in brief by the Buddha, has passed away. Where has he been reborn in his next life?"

"Mendicants, Puṇṇa was astute. He practiced in line with the teachings, and did not trouble me about the teachings. Puṇṇa has become completely extinguished."

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

146. Advice from Nandaka: *Nandakovāda*

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then Mahāpajāpatī Gotamī together with around five hundred nuns approached the Buddha, bowed, stood to one side, and said to him, "Sir, may the Buddha please advise and instruct the nuns. Please give the nuns a Dhamma talk."

Now at that time the senior monks were taking turns to advise the nuns. But Venerable Nandaka didn't want to take his turn.

Then the Buddha said to Venerable Ānanda, "Ānanda, whose turn is it to advise the nuns today?"

"It's Nandaka's turn, sir, but he doesn't want to do it."

Then the Buddha said to Nandaka, "Nandaka, please advise and instruct the nuns. Please, brahmin, give the nuns a Dhamma talk."

"Yes, sir," replied Nandaka. Then, in the morning, he robed up and, taking his bowl and robe, entered Sāvatthī for alms. He wandered for alms in Sāvatthī. After the meal, on his return from alms-round, he went to the Royal Monastery with a companion. Those nuns saw him coming off in the distance, so they spread out a seat and placed water for washing the feet. Nandaka sat down on the seat spread out, and washed his feet. Those nuns bowed, and sat down to one side.

Nandaka said to them, “Sisters, this talk shall be in the form of questions. When you understand, say so. When you don’t understand, say so. If anyone has a doubt or uncertainty, ask me about it: ‘Why, sir, does it say this? What does that mean?’”

“We’re already delighted and satisfied with Venerable Nandaka, since he invites us like this.”

“What do you think, sisters? Is the eye permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“What do you think, sisters? Is the ear … nose … tongue … body … mind permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir. Why is that? Because we have already truly seen this with right wisdom: ‘So these six interior sense fields are impermanent.’”

“Good, good, sisters! That’s how it is for a noble disciple who truly sees with right wisdom.

What do you think, sisters? Are sights permanent or impermanent?”

“Impermanent, sir.”

“But if they're impermanent, are they suffering or happiness?”

“Suffering, sir.”

“But if they're impermanent, suffering, and perishable, are they fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“What do you think, sisters? Are sounds … smells … tastes … touches … thoughts permanent or impermanent?”

“Impermanent, sir.”

“But if they're impermanent, are they suffering or happiness?”

“Suffering, sir.”

“But if they're impermanent, suffering, and perishable, are they fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir. Why is that? Because we have already truly seen this with right wisdom: ‘So these six exterior sense fields are impermanent.’”

“Good, good, sisters! That’s how it is for a noble disciple who truly sees with right wisdom.

What do you think, sisters? Is eye consciousness … ear consciousness … nose consciousness … tongue consciousness … body consciousness … mind consciousness permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir. Why is that? Because we have already truly seen this with right wisdom: ‘So these six classes of consciousness are impermanent.’”

“Good, good, sisters! That’s how it is for a noble disciple who truly sees with right wisdom.

Suppose there was an oil lamp burning. The oil, wick, flame, and light were all impermanent and perishable. Now, suppose someone was to say: 'While this oil lamp is burning, the oil, the wick, and the flame are all impermanent and perishable. But the light is permanent, lasting, eternal, and imperishable.' Would they be speaking rightly?"

"No, sir. Why is that? Because that oil lamp's oil, wick, and flame are all impermanent and perishable, let alone the light."

"In the same way, suppose someone was to say: 'These six interior sense fields are impermanent. But the feeling—whether pleasant, painful, or neutral—that I experience due to these six interior sense fields is permanent, lasting, eternal, and imperishable.' Would they be speaking rightly?"

"No, sir. Why is that? Because each kind of feeling arises dependent on the corresponding condition. When the corresponding condition ceases, the appropriate feeling ceases."

"Good, good, sisters! That's how it is for a noble disciple who truly sees with right wisdom.

Suppose there was a large tree standing with heartwood. The roots, trunk, branches and leaves, and shadow were all impermanent and perishable. Now, suppose someone was to say: 'There's a large tree standing with heartwood. The roots, trunk, and branches and leaves are all impermanent and perishable. But the shadow is permanent, lasting, eternal, and imperishable.' Would they be speaking rightly?"

"No, sir. Why is that? Because that large tree's roots, trunk, and branches and leaves are all impermanent and perishable, let alone the shadow."

"In the same way, suppose someone was to say: 'These six exterior sense fields are impermanent. But the feeling—whether pleasant, painful, or neutral—that I experience due to

these six exterior sense fields is permanent, lasting, eternal, and imperishable.' Would they be speaking rightly?"

"No, sir. Why is that? Because each kind of feeling arises dependent on the corresponding condition. When the corresponding condition ceases, the appropriate feeling ceases."

"Good, good, sisters! That's how it is for a noble disciple who truly sees with right wisdom.

Suppose a deft butcher or their apprentice was to kill a cow and carve it with a sharp meat cleaver. Without damaging the flesh inside or the hide outside, they'd cut, carve, sever, and slice through the connecting tendons, sinews, and ligaments, and then peel off the outer hide. Then they'd wrap that cow up in that very same hide and say: 'This cow is joined to its hide just like before.' Would they be speaking rightly?"

"No, sir. Why is that? Because even if they wrap that cow up in that very same hide and say: 'This cow is joined to its hide just like before,' still that cow is not joined to that hide."

"I've made up this simile to make a point. And this is the point. 'The inner flesh' is a term for the six interior sense fields. 'The outer hide' is a term for the six exterior sense fields. 'The connecting tendons, sinews, and ligaments' is a term for desire with relishing. 'A sharp meat cleaver' is a term for noble wisdom. And it is that noble wisdom which cuts, carves, severs, and slices the connecting corruption, fetter, and bond.

Sisters, by developing and cultivating these seven awakening factors, a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements. What seven? It's when a mendicant develops the awakening factors of mindfulness, investigation of principles,

energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. It is by developing and cultivating these seven awakening factors that a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements."

Then after giving this advice to the nuns, Nandaka dismissed them, saying, "Go, sisters, it is time."

And then those nuns approved and agreed with what Nandaka had said. They got up from their seat, bowed, and respectfully circled him, keeping him on their right. Then they went up to the Buddha, bowed, and stood to one side. The Buddha said to them, "Go, nuns, it is time."

Then those nuns bowed to the Buddha respectfully circled him, keeping him on their right, before departing.

Soon after those nuns had left, the Buddha addressed the mendicants: "Suppose, mendicants, it was the sabbath of the fourteenth day. You wouldn't get lots of people wondering whether the moon is full or not, since it is obviously not full.

In the same way, those nuns were uplifted by Nandaka's Dhamma teaching, but they still haven't found what they're looking for."

Then the Buddha said to Nandaka, "Well then, Nandaka, tomorrow you should give those nuns the same advice again."

"Yes, sir," Nandaka replied. And the next day he went to those nuns, and all unfolded just like the previous day.

Soon after those nuns had left, the Buddha addressed the mendicants: "Suppose, mendicants, it was the sabbath of the fifteenth day. You wouldn't get lots of people wondering whether the moon is full or not, since it is obviously full. In the same way, those nuns were uplifted by Nandaka's Dhamma

teaching, and they found what they're looking for. Even the last of these five hundred nuns is a stream-enterer, not liable to be reborn in the underworld, bound for awakening."

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

147. The Shorter Advice to Rāhula: *Cūḷarāhulovāda*

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then as he was in private retreat this thought came to his mind, "The qualities that ripen in freedom have ripened in Rāhula. Why don't I lead him further to the ending of defilements?"

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Sāvatthī for alms.

Then, after the meal, on his return from alms-round, he addressed Venerable Rāhula, "Rāhula, get your sitting cloth. Let's go to the Dark Forest for the day's meditation."

"Yes, sir," replied Rāhula. Taking his sitting cloth he followed behind the Buddha.

Now at that time many thousands of deities followed the Buddha, thinking, "Today the Buddha will lead Rāhula further to the ending of defilements!"

Then the Buddha plunged deep into the Dark Forest and sat at the root of a tree on the seat spread out. Rāhula bowed to the Buddha and sat down to one side. The Buddha said to him:

"What do you think, Rāhula? Is the eye permanent or impermanent?"

"Impermanent, sir."

"But if it's impermanent, is it suffering or happiness?"

"Suffering, sir."

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“What do you think, Rāhula? Are sights permanent or impermanent?”

“Impermanent, sir.”

“But if they're impermanent, are they suffering or happiness?”

“Suffering, sir.”

“But if they're impermanent, suffering, and perishable, are they fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“What do you think, Rāhula? Is eye consciousness permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“What do you think, Rāhula? Is eye contact permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“What do you think, Rāhula? Anything included in feeling, perception, choices, and consciousness that arises conditioned by eye contact: is that permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“What do you think, Rāhula? Is the ear … nose … tongue … body … mind permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“What do you think, Rāhula? Are thoughts permanent or impermanent?”

“Impermanent, sir.”

“But if they're impermanent, are they suffering or happiness?”

“Suffering, sir.”

“But if they're impermanent, suffering, and perishable, are they fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“What do you think, Rāhula? Is mind consciousness permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

"What do you think, Rāhula? Is mind contact permanent or impermanent?"

"Impermanent, sir."

"But if it's impermanent, is it suffering or happiness?"

"Suffering, sir."

"But if it's impermanent, suffering, and perishable, is it fit to be regarded thus: 'This is mine, I am this, this is my self'?"

"No, sir."

"What do you think, Rāhula? Anything included in feeling, perception, choices, and consciousness that arises conditioned by mind contact: is that permanent or impermanent?"

"Impermanent, sir."

"But if it's impermanent, is it suffering or happiness?"

"Suffering, sir."

"But if it's impermanent, suffering, and perishable, is it fit to be regarded thus: 'This is mine, I am this, this is my self'?"

"No, sir."

"Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, and eye contact. And they grow disillusioned with anything included in feeling, perception, choices, and consciousness that arises conditioned by eye contact. They grow disillusioned with the ear … nose … tongue … body … mind, thoughts, mind consciousness, and mind contact. And they grow disillusioned with anything included in feeling, perception, choices, and consciousness that arises conditioned by mind contact. Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed.

They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'"

That is what the Buddha said. Satisfied, Venerable Rāhula was happy with what the Buddha said. And while this discourse was being spoken, Rāhula's mind was freed from defilements by not grasping.

And the stainless, immaculate vision of the Dhamma arose in those thousands of deities: "Everything that has a beginning has an end."

148. Six By Six: *Chachakka*

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, I shall teach you the Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And I shall reveal a spiritual practice that's entirely full and pure, namely, the six sets of six. Listen and pay close attention, I will speak."

"Yes, sir," they replied. The Buddha said this:

"The six interior sense fields should be understood. The six exterior sense fields should be understood. The six classes of consciousness should be understood. The six classes of contact should be understood. The six classes of feeling should be understood. The six classes of craving should be understood.

'The six interior sense fields should be understood.' That's what I said, but why did I say it? There are the sense fields of the eye, ear, nose, tongue, body, and mind. 'The six interior sense fields should be understood.' That's what I said, and this is why I said it. This is the first set of six.

'The six exterior sense fields should be understood.' That's what I said, but why did I say it? There are the sense fields of sights, sounds, smells, tastes, touches, and thoughts. 'The six

exterior sense fields should be understood.' That's what I said, and this is why I said it. This is the second set of six.

'The six classes of consciousness should be understood.' That's what I said, but why did I say it? Eye consciousness arises dependent on the eye and sights. Ear consciousness arises dependent on the ear and sounds. Nose consciousness arises dependent on the nose and smells. Tongue consciousness arises dependent on the tongue and tastes. Body consciousness arises dependent on the body and touches. Mind consciousness arises dependent on the mind and thoughts. 'The six classes of consciousness should be understood.' That's what I said, and this is why I said it. This is the third set of six.

'The six classes of contact should be understood.' That's what I said, but why did I say it? Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Ear consciousness arises dependent on the ear and sounds. The meeting of the three is contact. Nose consciousness arises dependent on the nose and smells. The meeting of the three is contact. Tongue consciousness arises dependent on the tongue and tastes. The meeting of the three is contact. Body consciousness arises dependent on the body and touches. The meeting of the three is contact. Mind consciousness arises dependent on the mind and thoughts. The meeting of the three is contact. 'The six classes of contact should be understood.' That's what I said, and this is why I said it. This is the fourth set of six.

'The six classes of feeling should be understood.' That's what I said, but why did I say it? Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a condition for feeling. Ear consciousness arises dependent on the ear and sounds. The meeting of the three is contact. Contact is a condition for feeling. Nose consciousness

arises dependent on the nose and smells. The meeting of the three is contact. Contact is a condition for feeling. Tongue consciousness arises dependent on the tongue and tastes. The meeting of the three is contact. Contact is a condition for feeling. Body consciousness arises dependent on the body and touches. The meeting of the three is contact. Contact is a condition for feeling. Mind consciousness arises dependent on the mind and thoughts. The meeting of the three is contact. Contact is a condition for feeling. 'The six classes of feeling should be understood.' That's what I said, and this is why I said it. This is the fifth set of six.

'The six classes of craving should be understood.' That's what I said, but why did I say it? Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a condition for feeling. Feeling is a condition for craving. Ear consciousness ... Nose consciousness ... Tongue consciousness ... Body consciousness ... Mind consciousness arises dependent on the mind and thoughts. The meeting of the three is contact. Contact is a condition for feeling. Feeling is a condition for craving. 'The six classes of craving should be understood.' That's what I said, and this is why I said it. This is the sixth set of six.

If anyone says, 'the eye is self,' that is not tenable. The arising and vanishing of the eye is evident, so it would follow that one's self arises and vanishes. That's why it's not tenable to claim that the eye is self. So the eye is not self.

If anyone says, 'sights are self,' that is not tenable. The arising and vanishing of sights is evident, so it would follow that one's self arises and vanishes. That's why it's not tenable to claim that sights are self. So the eye is not self and sights are not self.

If anyone says, ‘eye consciousness is self,’ that is not tenable. The arising and vanishing of eye consciousness is evident, so it would follow that one’s self arises and vanishes. That’s why it’s not tenable to claim that eye consciousness is self. So the eye, sights, and eye consciousness are not self.

If anyone says, ‘eye contact is self,’ that is not tenable. The arising and vanishing of eye contact is evident, so it would follow that one’s self arises and vanishes. That’s why it’s not tenable to claim that eye contact is self. So the eye, sights, eye consciousness, and eye contact are not self.

If anyone says, ‘feeling is self,’ that is not tenable. The arising and vanishing of feeling is evident, so it would follow that one’s self arises and vanishes. That’s why it’s not tenable to claim that feeling is self. So the eye, sights, eye consciousness, eye contact, and feeling are not self.

If anyone says, ‘craving is self,’ that is not tenable. The arising and vanishing of craving is evident, so it would follow that one’s self arises and vanishes. That’s why it’s not tenable to claim that craving is self. So the eye, sights, eye consciousness, eye contact, feeling, and craving are not self.

If anyone says, ‘the ear is self’ … ‘the nose is self’ … ‘the tongue is self’ … ‘the body is self’ … ‘the mind is self,’ that is not tenable. The arising and vanishing of the mind is evident, so it would follow that one’s self arises and vanishes. That’s why it’s not tenable to claim that the mind is self. So the mind is not self.

If anyone says, ‘thoughts are self’ … ‘mind consciousness is self’ … ‘mind contact is self’ … ‘feeling is self’ … ‘craving is self,’ that is not tenable. The arising and vanishing of craving is evident, so it would follow that one’s self arises and vanishes. That’s why it’s not tenable to claim that craving is self. So the

mind, thoughts, mind consciousness, mind contact, feeling, and craving are not self.

Now, mendicants, this is the way that leads to the origin of identity. You regard the eye like this: 'This is mine, I am this, this is my self.'

You regard sights … eye consciousness … eye contact … feeling … craving like this: 'This is mine, I am this, this is my self.' You regard the ear … nose … tongue … body … mind … thoughts … mind consciousness … mind contact … feeling … craving like this: 'This is mine, I am this, this is my self.'

But this is the way that leads to the cessation of identity. You regard the eye like this: 'This is not mine, I am not this, this is not my self.'

You regard sights … eye consciousness … eye contact … feeling … craving like this: 'This is not mine, I am not this, this is not my self.' You regard the ear … nose … tongue … body … mind like this: 'This is not mine, I am not this, this is not my self.' You regard thoughts … mind consciousness … mind contact … feeling … craving like this: 'This is not mine, I am not this, this is not my self.'

Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a condition for the arising of what is felt as pleasant, painful, or neutral. When you experience a pleasant feeling, if you approve, welcome, and keep clinging to it, the underlying tendency to greed underlies that. When you experience a painful feeling, if you sorrow and wail and lament, beating your breast and falling into confusion, the underlying tendency to repulsion underlies that. When you experience a neutral feeling, if you don't truly understand that feeling's origin, ending, gratification, drawback, and escape, the underlying tendency to ignorance underlies that. Mendicants, without giving up the underlying

tendency to greed for pleasant feeling, without dispelling the underlying tendency to repulsion towards painful feeling, without eradicating ignorance in the case of neutral feeling, without giving up ignorance and without giving rise to knowledge, it's simply impossible to make an end of suffering in the present life.

Ear consciousness … Nose consciousness … Tongue consciousness … Body consciousness … Mind consciousness arises dependent on the mind and thoughts. The meeting of the three is contact. Contact is a condition for the arising of what is felt as pleasant, painful, or neutral. When you experience a pleasant feeling, if you approve, welcome, and keep clinging to it, the underlying tendency to greed underlies that. When you experience a painful feeling, if you sorrow and wail and lament, beating your breast and falling into confusion, the underlying tendency to repulsion underlies that. When you experience a neutral feeling, if you don't truly understand that feeling's origin, ending, gratification, drawback, and escape, the underlying tendency to ignorance underlies that. Mendicants, without giving up the underlying tendency to greed for pleasant feeling, without dispelling the underlying tendency to repulsion towards painful feeling, without eradicating ignorance in the case of neutral feeling, without giving up ignorance and without giving rise to knowledge, it's simply impossible to make an end of suffering in the present life.

Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a condition for the arising of what is felt as pleasant, painful, or neutral. When you experience a pleasant feeling, if you don't approve, welcome, and keep clinging to it, the underlying tendency to greed does not underlie that. When you experience a painful

feeling, if you don't sorrow or wail or lament, beating your breast and falling into confusion, the underlying tendency to repulsion does not underlie that. When you experience a neutral feeling, if you truly understand that feeling's origin, ending, gratification, drawback, and escape, the underlying tendency to ignorance does not underlie that. Mendicants, after giving up the underlying tendency to greed for pleasant feeling, after dispelling the underlying tendency to repulsion towards painful feeling, after eradicating ignorance in the case of neutral feeling, after giving up ignorance and giving rise to knowledge, it's totally possible to make an end of suffering in the present life.

Ear consciousness …

Nose consciousness …

Tongue consciousness …

Body consciousness …

Mind consciousness arises dependent on the mind and thoughts. The meeting of the three is contact. Contact is a condition for what is felt as pleasant, painful, or neutral. When you experience a pleasant feeling, if you don't approve, welcome, and keep clinging to it, the underlying tendency to greed does not underlie that. When you experience a painful feeling, if you don't sorrow or wail or lament, beating your breast and falling into confusion, the underlying tendency to repulsion does not underlie that. When you experience a neutral feeling, if you truly understand that feeling's origin, ending, gratification, drawback, and escape, the underlying tendency to ignorance does not underlie that. Mendicants, after giving up the underlying tendency to greed for pleasant feeling, after dispelling the underlying tendency to repulsion towards painful feeling, after eradicating ignorance in the case of neutral feeling, after giving up ignorance and giving rise to

knowledge, it's totally possible to make an end of suffering in the present life.

Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, eye contact, feeling, and craving.

They grow disillusioned with the ear … nose … tongue … body … mind, thoughts, mind consciousness, mind contact, feeling, and craving. Being disillusioned, desire fades away. When desire fades away they're freed. When it is freed, they know it is freed.

They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'"

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said. And while this discourse was being spoken, the minds of sixty mendicants were freed from defilements by not grasping.

149. The Great Discourse on the Six Sense Fields: *Mahāsaḷāyatanika*

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, I shall teach you the great discourse on the six sense fields. Listen and pay close attention, I will speak."

"Yes, sir," they replied. The Buddha said this:

"Mendicants, when you don't truly know and see the eye, sights, eye consciousness, eye contact, and what is felt as pleasant, painful, or neutral that arises conditioned by eye contact, you're aroused by desire for these things.

Someone who lives aroused like this—fettered, confused, concentrating on gratification—accumulates the five grasping aggregates for themselves in the future. And their craving—which leads to future rebirth, mixed up with relishing and greed, looking for enjoyment in various different realms—grows. Their physical and mental stress, torment, and fever grow. And they experience physical and mental suffering.

When you don't truly know and see the ear … nose … tongue … body … mind, thoughts, mind consciousness, mind contact, and what is felt as pleasant, painful, or neutral that arises conditioned by mind contact, you're aroused by desire for these things.

Someone who lives aroused like this—fettered, confused, concentrating on gratification—accumulates the five grasping aggregates for themselves in the future. And their craving—which leads to future rebirth, mixed up with relishing and greed, looking for enjoyment in various different realms—grows. Their physical and mental stress, torment, and fever grow. And they experience physical and mental suffering.

When you do truly know and see the eye, sights, eye consciousness, eye contact, and what is felt as pleasant, painful, or neutral that arises conditioned by eye contact, you're not aroused by desire for these things.

Someone who lives unaroused like this—unfettered, unconfused, concentrating on drawbacks—disperses the the five grasping aggregates for themselves in the future. And their craving—which leads to future rebirth, mixed up with relishing and greed, looking for enjoyment in various different realms—is given up. Their physical and mental stress, torment, and fever are given up. And they experience physical and mental pleasure.

The view of such a person is right view. Their intention is right intention, their effort is right effort, their mindfulness is right mindfulness, and their immersion is right immersion. And their actions of body and speech have already been fully purified before. So this noble eightfold path is fully developed.

When the noble eightfold path is developed, the following are fully developed: the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, and the seven awakening factors.

And these two qualities proceed in conjunction: serenity and discernment. They completely understand by direct knowledge those things that should be completely understood by direct knowledge. They give up by direct knowledge those

things that should be given up by direct knowledge. They develop by direct knowledge those things that should be developed by direct knowledge. They realize by direct knowledge those things that should be realized by direct knowledge.

And what are the things that should be completely understood by direct knowledge? You should say: 'The five grasping aggregates.' That is: form, feeling, perception, choices, and consciousness. These are the things that should be completely understood by direct knowledge.

And what are the things that should be given up by direct knowledge? Ignorance and craving for continued existence. These are the things that should be given up by direct knowledge.

And what are the things that should be developed by direct knowledge? Serenity and discernment. These are the things that should be developed by direct knowledge.

And what are the things that should be realized by direct knowledge? Knowledge and freedom. These are the things that should be realized by direct knowledge.

When you truly know and see the ear … nose … tongue … body … mind, thoughts, mind consciousness, mind contact, and what is felt as pleasant, painful, or neutral that arises conditioned by mind contact, you are not aroused by desire for these things. …

These are the things that should be realized by direct knowledge."

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

150. With the People of Nagaravinda: *Nagaravindeyya*

So I have heard. At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants when he arrived at a village of the Kosalan brahmins named Nagaravinda.

The brahmins and householders of Nagaravinda heard, "It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—while wandering in the land of the Kosalans has arrived at Nagaravinda, together with a large Saṅgha of mendicants. He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure. It's good to see such perfected ones."

Then the brahmins and householders of Nagaravinda went up to the Buddha. Before sitting down to one side, some bowed, some exchanged greetings and polite conversation, some held up their joined palms toward the Buddha, some

announced their name and clan, while some kept silent. The Buddha said to them:

"Householders, if wanderers who follow another path were to ask you: 'What kind of ascetic or brahmin doesn't deserve honor, respect, reverence, and veneration?' You should answer them: 'There are ascetics and brahmins who are not free of greed, hate, and delusion for sights known by the eye, who are not peaceful inside, and who conduct themselves badly among the good by way of body, speech, and mind. They don't deserve honor, respect, reverence, and veneration. Why is that? Because we ourselves are not free of these things, so we do not see that they have any higher good conduct than us. That's why they don't deserve honor, respect, reverence, and veneration. There are ascetics and brahmins who are not free of greed, hate, and delusion for sounds known by the ear ... smells known by the nose ... tastes known by the tongue... touches known by the body ... thoughts known by the mind, who are not peaceful inside, and who conduct themselves badly among the good by way of body, speech, and mind. They don't deserve honor, respect, reverence, and veneration. Why is that? Because we ourselves are not free of these things, so we do not see that they have any higher good conduct than us. That's why they don't deserve honor, respect, reverence, and veneration.' When questioned by wanderers who follow other paths, that's how you should answer them.

If wanderers who follow other paths were to ask you: 'What kind of ascetic or brahmin deserves honor, respect, reverence, and veneration?' You should answer them: 'There are ascetics and brahmins who are free of greed, hate, and delusion for sights known by the eye, who are peaceful inside, and who conduct themselves well by way of body, speech, and mind. They deserve honor, respect, reverence, and veneration. Why

is that? Because we ourselves are not free of these things, but we see that they have a higher good conduct than us. That's why they deserve honor, respect, reverence, and veneration. There are ascetics and brahmins who are free of greed, hate, and delusion for sounds known by the ear … smells known by the nose … tastes known by the tongue … touches known by the body … thoughts known by the mind, who are peaceful inside, and who conduct themselves well by way of body, speech, and mind. They deserve honor, respect, reverence, and veneration. Why is that? Because we ourselves are not free of these things, but we see that they have a higher good conduct than us. That's why they deserve honor, respect, reverence, and veneration. When questioned by wanderers who follow other paths, that's how you should answer them.

If wanderers who follow other paths were to ask you: 'But what reasons and evidence do you have regarding those venerables that justifies saying, "Clearly those venerables are free of greed, hate, and delusion, or practicing to be free of them"?' You should answer them: 'It's because those venerables frequent remote lodgings in the wilderness and the forest. In such places there are no sights known by the eye to see and enjoy, there are no sounds known by the ear to hear and enjoy, no odors known by the nose to smell and enjoy, no flavors known by the tongue to taste and enjoy, and no touches known by the body to feel and enjoy. These are the reasons and evidence that you have regarding those venerables that justifies saying, "Clearly those venerables are free of greed, hate, and delusion, or practicing to be free of them".' When questioned by wanderers who follow other paths, that's how you should answer them."

When he had spoken, the brahmins and householders of Nagaravinda said to the Buddha, "Excellent, Master Gotama!

Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, Master Gotama has made the Teaching clear in many ways. We go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may Master Gotama remember us as lay followers who have gone for refuge for life."

151. The Purification of Alms: *Piṇḍapātapārisuddhi*

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Then in the late afternoon, Sāriputta came out of retreat and went to the Buddha. He bowed and sat down to one side. The Buddha said to him, "Sāriputta, your faculties are so very clear, and your complexion is pure and bright. What kind of meditation are you usually practicing these days?"

"Sir, these days I usually practice the meditation on emptiness."

"Good, good, Sāriputta! It seems you usually practice the meditation of a great man. For emptiness is the meditation of a great man.

Now, a mendicant might wish: 'May I usually practice the meditation on emptiness.' So they should reflect: 'Along the path that I went for alms, or in the place I wandered for alms, or along the path that I returned from alms, was there any desire or greed or hate or delusion or repulsion in my heart for sights known by the eye?' Suppose that, upon checking, a mendicant knows that there was such desire or greed or hate or delusion or repulsion in their heart, they should make an effort to give up those unskillful qualities. But suppose that, upon checking, a mendicant knows that there was no such desire or greed or hate or delusion or repulsion in their heart,

they should meditate with rapture and joy, training day and night in skillful qualities.

Furthermore, a mendicant should reflect: 'Along the path that I went for alms, or in the place I wandered for alms, or along the path that I returned from alms, was there any desire or greed or hate or delusion or repulsion in my heart for sounds known by the ear … smells known by the nose … tastes known by the tongue … touches known by the body … thoughts known by the mind?' Suppose that, upon checking, a mendicant knows that there was such desire or greed or hate or delusion or repulsion in their heart, they should make an effort to give up those unskillful qualities. But suppose that, upon checking, a mendicant knows that there was no such desire or greed or hate or delusion or repulsion in their heart, they should meditate with rapture and joy, training day and night in skillful qualities.

Furthermore, a mendicant should reflect: 'Have I given up the five kinds of sensual stimulation?' Suppose that, upon checking, a mendicant knows that they have not given them up, they should make an effort to do so. But suppose that, upon checking, a mendicant knows that they have given them up, they should meditate with rapture and joy, training day and night in skillful qualities.

Furthermore, a mendicant should reflect: 'Have I given up the five hindrances?' Suppose that, upon checking, a mendicant knows that they have not given them up, they should make an effort to do so. But suppose that, upon checking, a mendicant knows that they have given them up, they should meditate with rapture and joy, training day and night in skillful qualities.

Furthermore, a mendicant should reflect: 'Have I completely understood the five grasping aggregates?' Suppose that, upon

checking, a mendicant knows that they have not completely understood them, they should make an effort to do so. But suppose that, upon checking, a mendicant knows that they have completely understood them, they should meditate with rapture and joy, training day and night in skillful qualities.

Furthermore, a mendicant should reflect: 'Have I developed the four kinds of mindfulness meditation?' Suppose that, upon checking, a mendicant knows that they haven't developed them, they should make an effort to do so. But suppose that, upon checking, a mendicant knows that they have developed them, they should meditate with rapture and joy, training day and night in skillful qualities.

Furthermore, a mendicant should reflect: 'Have I developed the four right efforts ... the four bases of psychic power ... the five faculties ... the five powers ... the seven awakening factors ... the noble eightfold path?' Suppose that, upon checking, a mendicant knows that they haven't developed it, they should make an effort to do so. But suppose that, upon checking, a mendicant knows that they have developed it, they should meditate with rapture and joy, training day and night in skillful qualities.

Furthermore, a mendicant should reflect: 'Have I developed serenity and discernment?' Suppose that, upon checking, a mendicant knows that they haven't developed them, they should make an effort to do so. But suppose that, upon checking, a mendicant knows that they have developed them, they should meditate with rapture and joy, training day and night in skillful qualities.

Furthermore, a mendicant should reflect: 'Have I realized knowledge and freedom?' Suppose that, upon checking, a mendicant knows that they haven't realized them, they should make an effort to do so. But suppose that, upon checking, a

mendicant knows that they have realized them, they should meditate with rapture and joy, training day and night in skillful qualities.

Whether in the past, future, or present, all those who purify their alms-food do so by continually checking in this way. So, Sāriputta, you should all train like this: 'We shall purify our alms-food by continually checking.'"

That is what the Buddha said. Satisfied, Venerable Sāriputta was happy with what the Buddha said.

152. The Development of the Faculties: *Indriyabhāvanā*

So I have heard. At one time the Buddha was staying near Kajaṅgalā in a bamboo grove.

Then the brahmin student Uttara, a pupil of the brahmin Pārāsariya, approached the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side. The Buddha said to him, "Uttara, does Pārāsariya teach his disciples the development of the faculties?"

"He does, Master Gotama."

"But how does he teach it?"

"Master Gotama, it's when the eye sees no sight and the ear hears no sound. That's how Pārāsariya teaches his disciples the development of the faculties."

"In that case, Uttara, a blind person and a deaf person will have developed faculties according to what Pārāsariya says. For a blind person sees no sight with the eye and a deaf person hears no sound with the ear." When he said this, Uttara sat silent, embarrassed, shoulders drooping, downcast, depressed, with nothing to say.

Knowing this, the Buddha addressed Venerable Ānanda, "Ānanda, the development of the faculties taught by Pārāsariya is quite different from the supreme development of the faculties in the training of the noble one."

"Now is the time, Blessed One! Now is the time, Holy One. Let the Buddha teach the supreme development of the faculties in the training of the noble one. The mendicants will listen and remember it."

"Well then, Ānanda, listen and pay close attention, I will speak."

"Yes, sir," Ānanda replied. The Buddha said this:

"And how, Ānanda, is there the supreme development of the faculties in the training of the noble one? When a mendicant sees a sight with their eyes, liking, disliking, and both liking and disliking come up in them. They understand: 'Liking, disliking, and both liking and disliking have come up in me. That's conditioned, coarse, and dependently originated. But this is peaceful and sublime, namely equanimity.' Then the liking, disliking, and both liking and disliking that came up in them cease, and equanimity becomes stabilized. It's like how a person with good sight might open their eyes then shut them; or might shut their eyes then open them. Such is the speed, the swiftness, the ease with which any liking, disliking, and both liking and disliking at all that came up in them cease, and equanimity becomes stabilized. In the training of the noble one this is called the supreme development of the faculties regarding sights known by the eye.

Furthermore, when a mendicant hears a sound with their ears, liking, disliking, and both liking and disliking come up in them. They understand: 'Liking, disliking, and both liking and disliking have come up in me. That's conditioned, coarse, and dependently originated. But this is peaceful and sublime, namely equanimity.' Then the liking, disliking, and both liking and disliking that came up in them cease, and equanimity becomes stabilized. It's like how a strong person can effortlessly snap their fingers. Such is the speed, the swiftness,

the ease with which any liking, disliking, and both liking and disliking at all that came up in them cease, and equanimity becomes stabilized. In the training of the noble one this is called the supreme development of the faculties regarding sounds known by the ear.

Furthermore, when a mendicant smells an odor with their nose, liking, disliking, and both liking and disliking come up in them. They understand: 'Liking, disliking, and both liking and disliking have come up in me. That's conditioned, coarse, and dependently originated. But this is peaceful and sublime, namely equanimity.' Then the liking, disliking, and both liking and disliking that came up in them cease, and equanimity becomes stabilized. It's like how a drop of water would roll off a gently sloping lotus leaf, and would not stay there. Such is the speed, the swiftness, the ease with which any liking, disliking, and both liking and disliking at all that came up in them cease, and equanimity becomes stabilized. In the training of the noble one this is called the supreme development of the faculties regarding smells known by the nose.

Furthermore, when a mendicant tastes a flavor with their tongue, liking, disliking, and both liking and disliking come up in them. They understand: 'Liking, disliking, and both liking and disliking have come up in me. That's conditioned, coarse, and dependently originated. But this is peaceful and sublime, namely equanimity.' Then the liking, disliking, and both liking and disliking that came up in them cease, and equanimity becomes stabilized. It's like how a strong person who's formed a glob of spit on the tip of their tongue could easily spit it out. Such is the speed, the swiftness, the ease with which any liking, disliking, and both liking and disliking at all that came up in them cease, and equanimity becomes stabilized. In the training of the noble one this is called the supreme

development of the faculties regarding tastes known by the tongue.

Furthermore, when a mendicant feels a touch with their body, liking, disliking, and both liking and disliking come up in them. They understand: 'Liking, disliking, and both liking and disliking have come up in me. That's conditioned, coarse, and dependently originated. But this is peaceful and sublime, namely equanimity.' Then the liking, disliking, and both liking and disliking that came up in them cease, and equanimity becomes stabilized. It's like how a strong person can extend or contract their arm. Such is the speed, the swiftness, the ease with which any liking, disliking, and both liking and disliking at all that came up in them cease, and equanimity becomes stabilized. In the training of the noble one this is called the supreme development of the faculties regarding touches known by the body.

Furthermore, when a mendicant knows a thought with their mind, liking, disliking, and both liking and disliking come up in them. They understand: 'Liking, disliking, and both liking and disliking have come up in me. That's conditioned, coarse, and dependently originated. But this is peaceful and sublime, namely equanimity.' Then the liking, disliking, and both liking and disliking that came up in them cease, and equanimity becomes stabilized. It's like how a strong person could let two or three drops of water fall onto an iron cauldron that had been heated all day. The drops would be slow to fall, but they'd quickly dry up and evaporate. Such is the speed, the swiftness, the ease with which any liking, disliking, and both liking and disliking at all that came up in them cease, and equanimity becomes stabilized. In the training of the noble one this is called the supreme development of the faculties regarding

thoughts known by the mind. That's how there is the supreme development of the faculties in the training of the noble one.

And how are they a practicing trainee? When a mendicant sees a sight with their eyes, liking, disliking, and both liking and disliking come up in them. They are horrified, repelled, and disgusted by that. When they hear a sound with their ears ... When they smell an odor with their nose ... When they taste a flavor with their tongue ... When they feel a touch with their body ... When they know a thought with their mind, liking, disliking, and both liking and disliking come up in them. They are horrified, repelled, and disgusted by that. That's how they are a practicing trainee.

And how are they a noble one with developed faculties? When a mendicant sees a sight with their eyes, liking, disliking, and both liking and disliking come up in them. If they wish: 'May I meditate perceiving the unrepulsive in the repulsive,' that's what they do. If they wish: 'May I meditate perceiving the repulsive in the unrepulsive,' that's what they do. If they wish: 'May I meditate perceiving the unrepulsive in the repulsive and the unrepulsive,' that's what they do. If they wish: 'May I meditate perceiving the repulsive in the unrepulsive and the repulsive,' that's what they do. If they wish: 'May I meditate staying equanimous, mindful and aware, rejecting both the repulsive and the unrepulsive,' that's what they do.

When they hear a sound with their ear ... When they smell an odor with their nose ... When they taste a flavor with their tongue ... When they feel a touch with their body ... When they know a thought with their mind, liking, disliking, and both liking and disliking come up in them. If they wish: 'May I meditate perceiving the unrepulsive in the repulsive,' that's what they do. If they wish: 'May I meditate perceiving the

repulsive in the unrepulsive,' that's what they do. If they wish: 'May I meditate perceiving the unrepulsive in the repulsive and the unrepulsive,' that's what they do. If they wish: 'May I meditate perceiving the repulsive in the unrepulsive and the repulsive,' that's what they do. If they wish: 'May I meditate staying equanimous, mindful and aware, rejecting both the repulsive and the unrepulsive,' that's what they do. That's how they are a noble one with developed faculties.

So, Ānanda, I have taught the supreme development of the faculties in the training of the noble one, I have taught the practicing trainee, and I have taught the noble one with developed faculties.

Out of compassion, I've done what a teacher should do who wants what's best for their disciples. Here are these roots of trees, and here are these empty huts. Practice absorption, Ānanda! Don't be negligent! Don't regret it later! This is my instruction to you."

That is what the Buddha said. Satisfied, Venerable Ānanda was happy with what the Buddha said.

The Middle Discourses is completed.

Guide

- **Majjhimanikāya**
  - **Mūlapaṇṇāsa**
    - **Mūlapariyāya Vagga**

      This chapter, though beginning with the abstruse Mūlapariyāya Sutta, mostly contains foundational teachings and can, as a whole, serve as an introduction to the discourses.

      - **MN 1: The Root of All Things**

        Mūlapariyāya Sutta

        The Buddha examines how the notion of a permanent self emerges from the process of perception. A wide range of phenomena are considered, embracing both naturalistic and cosmological dimensions. An unawakened person interprets experience in terms of a self, while those more advanced have the same experiences without attachment.
      - **MN 2: All the Defilements**

        Sabbāsava Sutta

        The diverse problems of the spiritual journey demand a diverse range of responses. Rather than applying the same solution to every problem, the Buddha outlines seven methods of dealing with defilements, each of which works in certain cases.
      - **MN 3: Heirs in the Teaching**

        Dhammadāyāda Sutta

        Some of the Buddha's students inherit from him only material profits and fame. But his true inheritance is the spiritual path, the

way of contentment. Venerable Sāriputta explains how by following the Buddha's example we can experience the fruits of the path.

- **MN 4: Fear and Dread**
  Bhayabherava Sutta
  The Buddha explains the difficulties of living in the wilderness, and how they are overcome by purity of conduct and meditation. He recounts some of the fears and obstacles he faced during his own practice.
- **MN 5: Unblemished**
  Anaṅgaṇa Sutta
  The Buddha's chief disciples, Sāriputta and Moggallāna, use a simile of a tarnished bowl to illustrate the blemishes of the mind and conduct. They emphasize how the crucial thing is not so much whether there are blemishes, but whether we are aware of them.
- **MN 6: One Might Wish**
  Ākaṅkheyya Sutta
  According to the Buddha, careful observance of ethical precepts is the foundation of all higher achievements in the spiritual life.
- **MN 7: The Simile of the Cloth**
  Vattha Sutta
  The many different kinds of impurities that defile the mind are compared to a dirty cloth. When the mind is clean we find joy, which leads to states of higher consciousness. Finally, the Buddha rejects the Brahmanical notion that purity comes from bathing in sacred rivers.
- **MN 8: Self-Effacement**
  Sallekha Sutta
  The Buddha differentiates between peaceful meditation and spiritual practices that encompass the whole of life. He lists forty-four aspects, which he explains as "effacement", the wearing away of conceit.
- **MN 9: Right View**
  Sammādiṭṭhi Sutta
  Venerable Sāriputta gives a detailed explanation of right view, the first factor of the noble eightfold path. At the prompting of the

other mendicants, he approaches the topic from a wide range of perspectives.

- **MN 10: Mindfulness Meditation**
  Mahāsatipaṭṭhāna Sutta
  Here the Buddha details the seventh factor of the noble eightfold path, mindfulness meditation. This collects many of the meditation teachings found throughout the canon, especially the foundational practices focusing on the body, and is regarded as one of the most important meditation discourses.

- **Sīhanāda Vagga**
  Beginning with two discourses containing a "lion's roar", this chapter deals with suffering, community life, and practical meditation advice.
  - **MN 11: The Shorter Discourse on the Lion's Roar**
    Cūḷasīhanāda Sutta
    The Buddha declares that only those following his path can genuinely experience the four stages of awakening. This is because, while much is shared with other systems, none of them go so far as to fully reject all attachment to the idea of a self.
  - **MN 12: The Longer Discourse on the Lion's Roar**
    Mahāsīhanāda Sutta
    A disrobed monk, Sunakkhata, attacks the Buddha's teaching because it merely leads to the end of suffering. The Buddha counters that this is, in fact, praise, and goes on to enumerate his many profound and powerful achievements.
  - **MN 13: The Longer Discourse on the Mass of Suffering**
    Mahādukkhakkhandha Sutta
    Challenged to show the difference between his teaching and that of other ascetics, the Buddha points out that they speak of letting go, but do not really understand why. He then explains in great detail the suffering that arises from attachment to sensual stimulation.
  - **MN 14: The Shorter Discourse on the Mass of Suffering**
    Cūḷadukkhakkhandha Sutta
    A lay person is puzzled at how, despite their long practice, they still have greedy or hateful thoughts. The Buddha explains the importance of absorption meditation for letting go such

attachments. But he also criticizes self-mortification, and recounts a previous dialog with Jain ascetics.

- **MN 15: Measuring Up**
  Anumāna Sutta
  Venerable Moggallāna raises the topic of admonishment, without which healthy community is not possible. He lists a number of qualities that will encourage others to think it worthwhile to admonish you in a constructive way.
- **MN 16: Emotional Barrenness**
  Cetokhila Sutta
  The Buddha explains various ways one can become emotionally cut off from one's spiritual community.
- **MN 17: Jungle Thickets**
  Vanapattha Sutta
  While living in the wilderness is great, not everyone is ready for it. The Buddha encourages meditators to reflect on whether one's environment is genuinely supporting their meditation practice, and if not, to leave.
- **MN 18: The Honey-Cake**
  Madhupiṇḍika Sutta
  Challenged by a brahmin, the Buddha gives an enigmatic response on how conflict arises due to proliferation based on perceptions. Venerable Kaccāna draws out the detailed implications of this in one of the most insightful passages in the entire canon.
- **MN 19: Two Kinds of Thought**
  Dvedhāvitakka Sutta
  Recounting his own experiences in developing meditation, the Buddha explains how to understand harmful and harmless thoughts, and how to go beyond thought altogether.
- **MN 20: How to Stop Thinking**
  Vitakkasaṇṭhāna Sutta
  In a practical meditation teaching, the Buddha describes five different approaches to stopping thoughts.

- **Opamma Vagga**
  A diverse chapter including biography, non-violence, not-self, and an influential teaching on the progress of meditation.

- **MN 21: The Simile of the Saw**
  Kakacūpama Sutta
  A discourse full of vibrant and memorable similes, on the importance of patience and love even when faced with abuse and criticism. The Buddha finishes with the simile of the saw, one of the most memorable similes found in the discourses.
- **MN 22: The Simile of the Snake**
  Alagaddūpama Sutta
  One of the monks denies that prohibited conduct is really a problem. The monks and then the Buddha subject him to an impressive dressing down. The Buddha compares someone who understands only the letter of the teachings to someone who grabs a snake by the tail, and also invokes the famous simile of the raft.
- **MN 23: The Ant-Hill**
  Vammika Sutta
  In a curious discourse laden with evocative imagery, a deity presents a riddle to a mendicant, who seeks an answer from the Buddha.
- **MN 24: Prepared Chariots**
  Rathavinīta Sutta
  Venerable Sāriputta seeks a dialog with an esteemed monk, Venerable Puṇṇa Mantāniputta, and they discuss the stages of purification.
- **MN 25: Fodder**
  Nivāpa Sutta
  The Buddha compares getting trapped by Māra with a deer getting caught in a snare, illustrating the ever more complex strategies employed by hunter and hunted.
- **MN 26: The Noble Search**
  Pāsarāsi Sutta
  This is one of the most important biographical discourses, telling the Buddha's experiences from leaving home to realizing awakening. Throughout, he was driven by the imperative to fully escape from rebirth and suffering.
- **MN 27: The Shorter Elephant's Footprint Simile**
  Cūḷahatthipadopama Sutta
  The Buddha cautions against swift conclusions about a teacher's

spiritual accomplishments, comparing it to the care a tracker would use when tracking elephants. He presents the full training of a monastic.

- **MN 28: The Longer Simile of the Elephant's Footprint**
  Mahāhatthipadopama Sutta
  Sāriputta gives an elaborate demonstration of how, just as any footprint can fit inside an elephant's, all the Buddha's teaching can fit inside the four noble truths. This offers an overall template for organizing the Buddha's teachings.
- **MN 29: The Longer Simile of the Heartwood**
  Mahāsāropama Sutta
  Following the incident with Devadatta, the Buddha cautions the mendicants against becoming complacent with superficial benefits of spiritual life and points to liberation as the true heart of the teaching.
- **MN 30: The Shorter Simile of the Heartwood**
  Cūḷasāropama Sutta
  Similar to the previous. After the incident with Devadatta, the Buddha cautions the mendicants against becoming complacent and points to liberation as the true heart of the teaching.

- **Mahāyamaka Vagga**
  Discourses arranged as pairs of longer and shorter texts.
  - **MN 31: The Shorter Discourse at Gosiṅga**
    Cūḷagosiṅga Sutta
    The Buddha comes across three mendicants practicing diligently and harmoniously, and asks them how they do it. Reluctant to disclose their higher attainments, they explain how they deal with the practical affairs of living together. But when pressed by the Buddha, they reveal their meditation attainments.
  - **MN 32: The Longer Discourse at Gosiṅga**
    Mahāgosiṅga Sutta
    Several senior mendicants, reveling in the beauty of the night, discuss what kind of practitioner would adorn the park. They take their answers to the Buddha, who praises their answers, but gives his own twist.
  - **MN 33: The Longer Discourse on the Cowherd**
    Mahāgopālaka Sutta

For eleven reasons a cowherd is not able to properly look after a herd. The Buddha compares this to the spiritual growth of a mendicant.

- **MN 34: The Shorter Discourse on the Cowherd**
  Cūḷagopālaka Sutta
  Drawing parallels with a cowherd guiding his herd across a dangerous river, the Buddha presents the various kinds of enlightened disciples who cross the stream of transmigration.
- **MN 35: The Shorter Discourse With Saccaka**
  Cūḷasaccaka Sutta
  Saccaka was a debater, who challenged the Buddha to a contest. Despite his bragging, the Buddha is not at all perturbed at his attacks.
- **MN 36: The Longer Discourse With Saccaka**
  Mahāsaccaka Sutta
  In a less confrontational meeting, the Buddha and Saccaka discuss the difference between physical and mental development. The Buddha gives a long account of the various practices he did before awakening, detailing the astonishing lengths he took to mortify the body.
- **MN 37: The Shorter Discourse on the Ending of Craving**
  Cūḷataṇhāsaṅkhaya Sutta
  Moggallāna visits the heaven of Sakka, the lord of gods, to see whether he really understands what the Buddha is teaching.
- **MN 38: The Longer Discourse on the Ending of Craving**
  Mahātaṇhāsaṅkhaya Sutta
  To counter the wrong view that a self-identical consciousness transmigrates from one life to the next, the Buddha teaches dependent origination, showing that consciousness invariably arises dependent on conditions.
- **MN 39: The Longer Discourse at Assapura**
  Mahāassapura Sutta
  The Buddha encourages the mendicants to live up to their name, by actually practicing in a way that meets or exceeds the expectations people have for renunciants.
- **MN 40: The Shorter Discourse at Assapura**
  Cūḷaassapura Sutta

The labels of being a spiritual practitioner don't just come from external trappings, but from sincere inner change.

- **Cūḷayamaka Vagga**

  A similar arrangement to the previous.

  - **MN 41: The People of Sālā**

    Sāleyyaka Sutta

    The Buddha explains to a group of brahmins the conduct leading to rebirth in higher or lower states, including detailed explanations of the ten core practices which lay people should undertake, and which also form the basis for liberation.

  - **MN 42: The People of Verañja**

    Verañjaka Sutta

    Similar to the previous. The Buddha explains the conduct leading to rebirth in higher or lower states, including detailed explanations of the ten core practices.

  - **MN 43: The Great Classification**

    Mahāvedalla Sutta

    A series of questions and answers between Sāriputta and Mahākoṭṭhita, examining various subtle and abstruse aspects of the teachings.

  - **MN 44: The Shorter Classification**

    Cūḷavedalla Sutta

    The layman Visākha asks the nun Dhammadinnā about various difficult matters, including some of the highest meditation attainments. The Buddha fully endorses her answers.

  - **MN 45: The Shorter Discourse on Taking Up Practices**

    Cūḷadhammasamādāna Sutta

    The Buddha explains how taking up different practices may have harmful or beneficial results. The memorable simile of the creeper shows how insidious temptations can be.

  - **MN 46: The Great Discourse on Taking Up Practices**

    Mahādhammasamādāna Sutta

    While we all want to be happy, we often find the opposite happens. The Buddha explains why.

  - **MN 47: The Inquirer**

    Vīmaṃsaka Sutta

    While some spiritual teachers prefer to remain in obscurity, the

Buddha not only encouraged his followers to closely investigate him, but gave them a detailed and demanding method to do so.

- **MN 48: The Mendicants of Kosambi**
  Kosambiya Sutta
  Despite the Buddha's presence, the monks of Kosambi fell into a deep and bitter dispute. The Buddha taught the reluctant monks to develop love and harmony, reminding them of the state of peace that they sought.
- **MN 49: On the Invitation of Brahmā**
  Brahmanimantanika Sutta
  The Buddha ascends to a high heavenly realm where he engages in a cosmic contest with a powerful divinity, who had fallen into the delusion that he was eternal and all-powerful.
- **MN 50: The Rebuke of Māra**
  Māratajjanīya Sutta
  Māra, the trickster and god of death, tried to annoy Moggallāna. He not only failed but was subject to a stern sermon warning of the dangers of attacking the Buddha's disciples.

Majjhimapaṇṇāsa

- **Gahapati Vagga**

  This chapter is addressed to a diverse range of lay people.

  - **MN 51: With Kandaraka**
    Kandaraka Sutta
    The Buddha discusses mindfulness meditation with lay practitioners. Contrasting the openness of animals with the duplicity of humans, he explains how to practice in a way that causes no harm to oneself or others.
  - **MN 52: The Man From the City of Aṭṭhaka**
    Aṭṭhakanāgara Sutta
    Asked by a householder to teach a path to freedom, Venerable Ānanda explains no less than eleven meditative states that may serve as doors to the deathless.
  - **MN 53: A Trainee**
    Sekha Sutta
    The Buddha is invited by his family, the Sakyans of Kapilavatthu, to

inaugurate a new community hall. He invites Venerable Ānanda to explain in detail the stages of spiritual practice for a lay trainee.

- **MN 54: With Potaliya the Wanderer**
  Potaliya Sutta
  When Potaliya got upset at being referred to as "householder", the Buddha quizzed him as to the true nature of attachment and renunciation.
- **MN 55: With Jīvaka**
  Jīvaka Sutta
  The Buddha's personal doctor, Jīvaka, hears criticisms of the Buddha's policy regarding eating meat, and asks him about it.
- **MN 56: With Upāli**
  Upāli Sutta
  The Buddha disagrees with a Jain ascetic on the question of whether physical or mental deeds are more important. When he hears of this, the Jain disciple Upāli decides to visit the Buddha and refute him, and proceeds despite all warnings.
- **MN 57: The Ascetic Who Behaved Like a Dog**
  Kukkuravatika Sutta
  Some ascetics in ancient India undertook extreme practices, such as a vow to behave like an ox or a dog. The Buddha meets two such individuals, and is reluctantly pressed to reveal the kammic outcomes of such practice.
- **MN 58: With Prince Abhaya**
  Abhayarājakumāra Sutta
  The leader of the Jains, Nigaṇṭha Nātaputta, gives his disciple Prince Abhaya a dilemma to pose to the Buddha, supposing that this will show his weakness. Things don't go quite as planned.
- **MN 59: The Many Kinds of Feeling**
  Bahuvedanīya Sutta
  The Buddha resolves a disagreement on the number of kinds of feelings that he taught, pointing out that different ways of teaching are appropriate in different contexts, and should not be a cause of disputes. He goes on to show the importance of pleasure in developing higher meditation.
- **MN 60: Guaranteed**
  Apaṇṇaka Sutta

The Buddha teaches a group of uncommitted householders how to use a rational reflection to arrive at practices and principles that are guaranteed to have a good outcome, even if we don't know all the variables.

- **Bhikkhu Vagga**

  Ten discourses to monks, many of them focusing on matters of discipline.

  - **MN 61: Advice to Rāhula at Ambalaṭṭhika**

    Ambalaṭṭhikarāhulovāda Sutta

    Using the "object lesson" of a cup of water, the Buddha explains to his son, Rāhula, the importance of telling the truth and reflecting on one's motives.
  - **MN 62: The Longer Advice to Rāhula**

    Mahārāhulovāda Sutta

    The Buddha tells Rāhula to meditate on not-self, which he immediately puts into practice. Seeing him, Venerable Sāriputta advises him to develop breath meditation, but the Buddha suggests a wide range of different practices first.
  - **MN 63: The Shorter Discourse With Māluṅkya**

    Cūḷamālukya Sutta

    A monk demands that the Buddha answer his metaphysical questions, or else he will disrobe. The Buddha compares him to a man struck by an arrow, who refuses treatment until he can have all his questions about the arrow and the archer answered.
  - **MN 64: The Longer Discourse With Māluṅkya**

    Mahāmālukya Sutta

    A little baby has no wrong views or intentions, but the underlying tendency for these things is still there. Without practicing, they will inevitably recur.
  - **MN 65: With Bhaddāli**

    Bhaddāli Sutta

    A monk refuses to follow the rule forbidding eating after noon, but is filled with remorse and forgiven.
  - **MN 66: The Simile of the Quail**

    Laṭukikopama Sutta

    Again raising the rule regarding eating, but this time as a reflection of gratitude for the Buddha in eliminating things that cause

complexity and stress. The Buddha emphasizes how attachment even to little things can be dangerous.

- **MN 67: At Cātumā**
  Cātuma Sutta
  After dismissing some unruly monks, the Buddha is persuaded to relent, and teaches them four dangers for those gone forth.
- **MN 68: At Naḷakapāna**
  Naḷakapāna Sutta
  Those who practice do so not because they are failures, but because they aspire to higher freedom. When he speaks of the attainments of disciples, the Buddha does so in order to inspire.
- **MN 69: With Gulissāni**
  Goliyāni Sutta
  A monk comes down to the community from the wilderness, but doesn't behave properly. Venerable Sāriputta explains how a mendicant should behave, whether in forest or town.
- **MN 70: At Kīṭāgiri**
  Kīṭāgiri Sutta
  A third discourse that presents the health benefits of eating in one part of the day, and the reluctance of some mendicants to follow this.

- **Paribbājaka Vagga**
  The Buddha in dialog with ascetics and wanderers.
  - **MN 71: To Vacchagotta on the Three Knowledges**
    Tevijjavaccha Sutta
    The Buddha denies being omniscient, and sets forth the three higher knowledges that form the core of his awakened insight.
  - **MN 72: With Vacchagotta on Fire**
    Aggivaccha Sutta
    Refusing to take a stance regarding useless metaphysical speculations, the Buddha illustrates the spiritual goal with the simile of a flame going out.
  - **MN 73: The Longer Discourse With Vacchagotta**
    Mahāvaccha Sutta
    In the final installment of the "Vacchagotta trilogy", Vacchagotta lets go his obsession with meaningless speculation, and asks about practice.

- **MN 74: With Dīghanakha**
  Dīghanakha Sutta
  Deftly outmaneuvering an extreme skeptic, the Buddha discusses the outcomes of belief and disbelief. Rather than getting stuck in abstractions, he encourages staying close to the feelings one experiences.
- **MN 75: With Māgaṇḍiya**
  Māgaṇḍiya Sutta
  Accused by a hedonist of being too negative, the Buddha recounts the luxury of his upbringing, and his realization of how little value there was in such things. Through renunciation he found a far greater pleasure.
- **MN 76: With Sandaka**
  Sandaka Sutta
  Venerable Ānanda teaches a group of wanderers how there are many different approaches to the spiritual life, many of which lead nowhere.
- **MN 77: The Longer Discourse with Sakuludāyī**
  Mahāsakuludāyi Sutta
  Unlike many teachers, the Buddha's followers treat him with genuine love and respect, since they see the sincerity of his teaching and practice.
- **MN 78: With Uggāhamāna Samaṇamuṇḍika**
  Samaṇamuṇḍika Sutta
  A wanderer teaches that a person has reached the highest attainment when they keep four basic ethical precepts. The Buddha's standards are considerably higher.
- **MN 79: The Shorter Discourse With Sakuludāyī**
  Cūḷasakuludāyi Sutta
  A wanderer teaches his doctrine of the "highest splendor" but is unable to give a satisfactory account of what that means. The Buddha memorably compares him to someone who is in love with an idealized women who he has never met.
- **MN 80: With Vekhanasa**
  Vekhanasa Sutta
  Starting off similar to the previous, the Buddha goes on to explain that one is not converted to his teaching just because of clever

arguments, but because you see in yourself the results of the practice.

- **Rāja Vagga**

  Various dialogs with kings and princes, many of whom followed the Buddha.

  - **MN 81: With Ghaṭikāra**

    Ghaṭikāra Sutta

    The Buddha relates an unusual account of a past life in the time of the previous Buddha, Kassapa. At that time he was not interested in Dhamma, and had to be forced to go see the Buddha. This discourse is important in understanding the development of the Bodhisattva doctrine.

  - **MN 82: With Raṭṭhapāla**

    Raṭṭhapāla Sutta

    A wealthy young man, Raṭṭhapāla, has a strong aspiration to go forth, but has to prevail against the reluctance of his parents. Even after he became a monk, his parents tried to persuade him to disrobe. The discourse ends with a moving series of teachings on the fragility of the world.

  - **MN 83: About King Makhādeva**

    Maghadeva Sutta

    A rare extended mythic narrative, telling of an ancient kingly lineage and their eventual downfall.

  - **MN 84: At Madhurā**

    Madhura Sutta

    In Madhurā, towards the north-eastern limit of the Buddha's reach during his life, King Avantiputta asks Venerable Mahākaccāna regarding the brahmanical claim to be the highest caste.

  - **MN 85: With Prince Bodhi**

    Bodhirājakumāra Sutta

    Admitting that he used to believe that pleasure was to be gained through pain, the Buddha explains how his practice showed him the fallacy of that idea.

  - **MN 86: With Aṅgulimāla**

    Aṅgulimāla Sutta

    Ignoring warnings, the Buddha ventures into the domain of the notorious killer Aṅgulimāla and succeeds in converting him to the

path of non-violence. After becoming a monk Aṅgulimāla still suffered for his past deeds, but only to a small extent. He uses his new commitment to non-violence to help a woman in labor.

- **MN 87: Born From the Beloved**
  Piyajātika Sutta
  A rare glimpse into the marital life of King Pasenadi, and how he is led to the Dhamma by his Queen, the incomparable Mallikā. She confirms the Buddha's teaching that our loved ones bring us sorrow; but that's not something a husband, father, and king wants to hear.
- **MN 88: The Imported Cloth**
  Bāhitika Sutta
  King Pasenadi takes a chance to visit Venerable Ānanda, where he asks about skillful and unskillful behavior, and what is praised by the Buddha. He offers Ānanda a valuable cloth in gratitude.
- **MN 89: Shrines to the Teaching**
  Dhammacetiya Sutta
  King Pasenadi, near the end of his life, visits the Buddha, and shows moving devotion and love for his teacher.
- **MN 90: At Kaṇṇakatthala**
  Kaṇṇakatthala Sutta
  King Pasenadi questions the Buddha on miscellaneous matters: caste, omniscience, and the gods among them.

- **Brāhmaṇa Vagga**
  The Buddha engages with the powerful caste of brahmins, contesting their claims to spiritual authority.
  - **MN 91: With Brahmāyu**
    Brahmāyu Sutta
    The oldest and most respected brahmin of the age sends a student to examine the Buddha, and he spends several months following his every move before reporting back. Convinced that the Buddha fulfills an ancient prophecy of the Great Man, the brahmin becomes his disciple.
  - **MN 92: With Sela**
    Sela Sutta
    A brahmanical ascetic named Keṇiya invites the entire Saṅgha for a meal. When the brahmin Sela sees what is happening, he visits

the Buddha and expresses his delight in a moving series of devotional verses.

- **MN 93: With Assalāyana**
  Assalāyana Sutta
  A precocious brahmin student is encouraged against his wishes to challenge the Buddha on the question of caste. His reluctance turns out to be justified.
- **MN 94: With Ghoṭamukha**
  Ghoṭamukha Sutta
  A brahmin denies that there is such a thing as a principled renunciate life, but Venerable Udena persuades him otherwise.
- **MN 95: With Caṅkī**
  Caṅkī Sutta
  The reputed brahmin Caṅkī goes with a large group to visit the Buddha, despite the reservations of other brahmins. A precocious student challenges the Buddha, affirming the validity of the Vedic scriptures. The Buddha gives a detailed explanation of how true understanding gradually emerges through spiritual education.
- **MN 96: With Esukārī**
  Esukārī Sutta
  A brahmin claims that one deserves service and privilege depending on caste, but the Buddha counters that it is conduct, not caste, that show a person's worth.
- **MN 97: With Dhanañjāni**
  Dhanañjāni Sutta
  A corrupt tax-collector is redeemed by his encounter with Venerable Sāriputta.
- **MN 98: With Vāseṭṭha**
  Vāseṭṭha Sutta
  Two brahmin students ask the Buddha about what makes a brahmin: birth or deeds? the Buddha points out that, while the species of animals are determined by birth, for humans what matters is how you chose to live. This discourse anticipates the modern view that there are no such things as clearly defined racial differences among humans.
- **MN 99: With Subha**
  Subha Sutta

Working hard is not valuable in and of itself; what matters is the outcome. And just as in lay life, spiritual practice may or may not lead to fruitful results.

- **MN 100: With Saṅgārava**
  Saṅgārava Sutta
  Angered by the devotion of a brahmin lady, a brahmin visits the Buddha. He positions himself against traditionalists and rationalists, as someone whose teaching is based on direct experience.

Uparipaṇṇāsa

- **Devadaha Vagga**
  Diverse teachings.
  - **MN 101: At Devadaha**
    Devadaha Sutta
    The Buddha tackles a group of Jain ascetics, pressing them on their claim to be practicing to end all suffering by self-mortification. He points out a series of fallacies in their logic, and explains his own middle way.
  - **MN 102: The Five and Three**
    Pañcattaya Sutta
    A middle length version of the more famous Brahmajala Sutta (DN1), this surveys a range of speculative views and dismisses them all.
  - **MN 103: Is This What You Think Of Me?**
    Kinti Sutta
    The Buddha teaches the monks to not dispute about the fundamental teachings, but to always strive for harmony.
  - **MN 104: At Sāmagāma**
    Sāmagāma Sutta
    Hearing of the death of the Jain leader Niganṭha Nātaputta, the Buddha encourages the Saṅgha to swiftly resolve any disputes. He lays down a series of seven methods for resolving disputes. These form the foundation for the monastic code.
  - **MN 105: With Sunakkhatta**
    Sunakkhatta Sutta
    Not all of those who claim to be awakened are genuine. The

Buddha teaches how true spiritual progress depends on an irreversible letting go of the forces that lead to suffering.

- **MN 106: Conducive to the Imperturbable**
  Āneñjasappāya Sutta
  Beginning with profound meditation absorption, the Buddha goes on to deeper and deeper levels, showing how insight on this basis leads to the detaching of consciousness from any form of rebirth.
- **MN 107: With Moggallāna the Accountant**
  Gaṇakamoggallāna Sutta
  The Buddha compares the training of an accountant with the step by step spiritual path of his followers. But even with such a well explained path, the Buddha can only show the way, and it is up to us to walk it.
- **MN 108: With Moggallāna the Guardian**
  Gopakamoggallāna Sutta
  Amid rising military tensions after the Buddha's death, Venerable Ānanda is questioned about how the Saṅgha planned to continue in their teacher's absence. As the Buddha refused to appoint a successor, the teaching and practice that he laid down become the teacher, and the Saṅgha resolves issues by consensus.
- **MN 109: The Longer Discourse on the Full-Moon Night**
  Mahāpuṇṇama Sutta
  On a lovely full moon night, one of the mendicants presents the Buddha with a series of questions that go to the heart of the teaching. But when he hears of the doctrine of not-self, another mendicant is unable to grasp the meaning.
- **MN 110: The Shorter Discourse on the Full-Moon Night**
  Cūḷapuṇṇama Sutta
  A good person is able to understand a bad person, but not vice versa.

- **Anupada Vagga**
  Many of the discourses in this chapter delve into complex and analytical presentations of core teachings. It includes important discourses on meditation.
  - **MN 111: One by One**
    Anupada Sutta
    The Buddha describes in technical detail the process of insight of

Venerable Sāriputta. Many ideas and terms in this text anticipate the Abhidhamma.

- **MN 112: The Sixfold Purification**
  Chabbisodhana Sutta
  If someone claims to be awakened, their claim should be interrogated with a detailed series of detailed questions. Only if they can answer them clearly should the claim be accepted.
- **MN 113: A Good Person**
  Sappurisa Sutta
  The Buddha explains that a truly good person does not disparage others or feel superior because of their attainment.
- **MN 114: What Should and Should Not Be Cultivated**
  Sevitabbāsevitabba Sutta
  The Buddha sets up a framework on things to be cultivated or avoided, and Venerable Sāriputta volunteers to elaborate.
- **MN 115: Many Elements**
  Bahudhātuka Sutta
  Beginning by praising a wise person, the Buddha goes on to explain that one becomes wise by inquiring into the elements, sense fields, dependent origination, and what is possible and impossible.
- **MN 116: At Isigili**
  Isigili Sutta
  Reflecting on the changes that even geographical features undergo, the Buddha then recounts the names of sages of the past who have lived in Mount Isigili near Rājagaha.
- **MN 117: The Great Forty**
  Mahācattārīsaka Sutta
  A discourse on the prerequisites of right samādhi that emphasizes the interrelationship and mutual support of all the factors of the eightfold path.
- **MN 118: Mindfulness of Breathing**
  Ānāpānassati Sutta
  Surrounded by many well-practiced mendicants, the Buddha teaches mindfulness of breathing in detail, showing how they relate to the four kinds of mindfulness meditation.
- **MN 119: Mindfulness of the Body**
  Kāyagatāsati Sutta

This focuses on the first aspect of mindfulness meditation, the observation of the body. This set of practices, simple as they seem, have far-reaching benefits.

- **MN 120: Rebirth by Choice**
  Saṅkhārupapatti Sutta
  The Buddha explains how one can make a wish to be reborn in different realms.

- **Suññata Vagga**
  Named after the first discourses, which deal with emptiness, this chapter presents less analytical and more narrative texts.
  - **MN 121: The Shorter Discourse on Emptiness**
    Cūḷasuññata Sutta
    The Buddha describes his own practice of the meditation on emptiness.
  - **MN 122: The Longer Discourse on Emptiness**
    Mahāsuññata Sutta
    A group of mendicants have taken to socializing too much, so the Buddha teaches on the importance of seclusion in order to enter fully into emptiness.
  - **MN 123: Incredible and Amazing**
    Acchariyaabbhuta Sutta
    Venerable Ānanda is invited by the Buddha to speak on the Buddha's amazing qualities, and proceeds to list a series of apparently miraculous events accompanying his birth. The Buddha caps it off by explaining what he thinks is really amazing about himself.
  - **MN 124: With Bakkula**
    Bākula Sutta
    Venerable Bakkula, regarded as the healthiest of the mendicants, explains to an old friend his strict and austere practice. The unusual form of this discourse suggests it was added to the canon some time after the Buddha's death.
  - **MN 125: The Level of the Tamed**
    Dantabhūmi Sutta
    A young monk is unable to persuade a prince of the blessings of peace of mind. The Buddha offers similes based on training an

elephant that would have been successful, as this was a field the prince was familiar with.

- **MN 126: With Bhūmija**
  Bhūmija Sutta
  Success in the spiritual life does not depend on any vows you may or may not make, but on whether you practice well.
- **MN 127: With Anuruddha**
  Anuruddha Sutta
  A lay person becomes confused when encouraged to develop the "limitless" and "expansive" liberations, and asks Venerable Anuruddha to explain whether they are the same or different.
- **MN 128: Corruptions**
  Upakkilesa Sutta
  A second discourse set at the quarrel of Kosambi, this depicts the Buddha, having failed to achieve reconciliation between the disputing mendicants, leaving the monastery. He spends time in the wilderness before encountering an inspiring community of practicing monks. There he discusses in detail obstacles to meditation that he encountered before awakening.
- **MN 129: The Foolish and the Astute**
  Bālapaṇḍita Sutta
  A fool suffers both in this life and the next, while the astute benefits in both respects.
- **MN 130: Messengers of the Gods**
  Devadūta Sutta
  Expanding on the previous, this discourse contains the most detailed descriptions of the horrors of hell.

- **Vibhaṅga Vagga**
  A series of discourses presented as technical analyses of shorter teachings.
  - **MN 131: One Fine Night**
    Bhaddekaratta Sutta
    This discourse opens with a short but powerful set of verses extolling the benefits of insight into the here and now, followed by an explanation.

- **MN 132: Ānanda and One Fine Night**
  Ānandabhaddekaratta Sutta
  The same discourse as MN 131, but spoken by Venerable Ānanda.
- **MN 133: Mahākaccāna and One Fine Night**
  Mahākaccānabhaddekaratta Sutta
  The verses from MN 131 are explained in a different way by Venerable Mahakaccāna.
- **MN 134: Lomasakaṅgiya and One Fine Night**
  Lomasakaṅgiyabhaddekaratta Sutta
  A monk who does not know the verses from MN 131 is encouraged by a deity to learn them.
- **MN 135: The Shorter Analysis of Deeds**
  Cūḷakammavibhaṅga Sutta
  The Buddha explains to a brahmin how your deeds in past lives affect you in this life.
- **MN 136: The Longer Analysis of Deeds**
  Mahākammavibhaṅga Sutta
  Confronted with an overly simplistic version of his own teachings, the Buddha emphasizes the often overlooked nuances and qualifications in how karma plays out.
- **MN 137: The Analysis of the Six Sense Fields**
  Saḷāyatanavibhaṅga Sutta
  A detailed analysis of the six senses and the relation to emotional and cognitive processes.
- **MN 138: The Analysis of a Recitation Passage**
  Uddesavibhaṅga Sutta
  The Buddha gives a brief and enigmatic statement on the ways consciousness may become attached. Venerable Mahākaccāna is invited by the mendicants to draw out the implications.
- **MN 139: The Analysis of Non-Conflict**
  Araṇavibhaṅga Sutta
  Achieving peace is no simple matter. The Buddha explains how to avoid conflict through contentment, right speech, understanding pleasure, and not insisting on local conventions.
- **MN 140: The Analysis of the Elements**
  Dhātuvibhaṅga Sutta
  While staying overnight in a potter's workshop, the Buddha has a

chance encounter with a monk who does not recognize him. They have a long and profound discussion based on the four elements. This is one of the most insightful and moving discourses in the canon.

- **MN 141: The Analysis of the Truths**
  Saccavibhaṅga Sutta
  Expanding on the Buddha's first sermon, Venerable Sāriputta gives a detailed explanation of the four noble truths.
- **MN 142: The Analysis of Religious Donations**
  Dakkhiṇāvibhaṅga Sutta
  When his step-mother Mahāpajāpatī wishes to offer him a robe for his personal use, the Buddha encourages her to offer it to the entire Saṅgha instead. He goes on to explain that the best kind of offering to the Saṅgha is one given to the dual community of monks and nuns, headed by the Buddha.

- **Saḷāyatana Vagga**
  Most discourses in this chapter deal with the six sense fields.
  - **MN 143: Advice to Anāthapiṇḍika**
    Anāthapiṇḍikovāda Sutta
    As the great lay disciple Anāthapiṇḍika lies dying, Venerable Sāriputta visits him and gives a powerful teaching on non-attachment.
  - **MN 144: Advice to Channa**
    Channovāda Sutta
    The monk Channa is suffering a painful terminal illness and wishes to take his own life.
  - **MN 145: Advice to Puṇṇa**
    Puṇṇovāda Sutta
    On the eve of his departure to a distant country, full of wild and unpredictable people, Venerable Puṇṇa is asked by the Buddha how he would respond if attacked there.
  - **MN 146: Advice from Nandaka**
    Nandakovāda Sutta
    When asked to teach the nuns, Venerable Nandaka proceeds by inviting them to engage with his discourse and ask if there is anything that needs further explanation.

- **MN 147: The Shorter Advice to Rāhula**
  Cūḷarāhulovāda Sutta
  The Buddha takes Rāhula with him to a secluded spot in order to lead him on to liberation.
- **MN 148: Six By Six**
  Chachakka Sutta
  The Buddha analyzes the six senses from six perspectives, and demonstrates the emptiness of all of them.
- **MN 149: The Great Discourse on the Six Sense Fields**
  Mahāsaḷāyatanika Sutta
  Explains how insight into the six senses is integrated with the eightfold path and leads to liberation.
- **MN 150: With the People of Nagaravinda**
  Nagaravindeyya Sutta
  In discussion with a group of householders, the Buddha helps them to distinguish those spiritual practitioners who are truly worthy of respect.
- **MN 151: The Purification of Alms**
  Piṇḍapātapārisuddhi Sutta
  The Buddha notices Venerable Sāriputta's glowing complexion, which is the result of his deep meditation. He then presents a series of reflections by which a mendicant can be sure that they are worthy of their alms-food.
- **MN 152: The Development of the Faculties**
  Indriyabhāvanā Sutta
  A brahmin teacher advocates that purification of the senses consists in simply avoiding seeing and hearing things. The Buddha explains that it is not about avoiding sense experience, but understanding it and learning to not be affected by sense experience.

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ANTHOLOGY of DISCOURSES



English

A Translation of Sutta Nipāta by

BHIKKHU SUJATO

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Sutta Nipāta:
Anthology of Discourses

English

Translated for SuttaCentral

by

Sujato Bhikkhu

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Sutta Nipāta: Anthology of Discourses

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The “Group of Discourses” contains 74 mostly short texts in verse or mixed prose and verse, arranged in five chapters. This contains some of the most beloved texts in popular Buddhism, such as the Ratana, Maṅgala, and Mettā Suttas, which are known to all Theravada Buddhists and recited as uplifting and protective chants at auspicious ceremonies. The collection as a whole is somewhat late; it is not found in northern scriptures, and some portions, such as the opening verses of the Nālaka Sutta, belong to the latest strata of the early texts. Nevertheless, certain sections—the “Rhinoceros Horn”, the “Chapter of the Eights”, and the “Way to the Beyond”—appear to have existed before being gathered into the collection, and are regarded as early. While the collection as a whole has no counterpart elsewhere, several portions have parallels in Chinese or Sanskrit.

Translation description

This translation aims to retain the directness and urgency of the Suttanipāta. The Suttanipāta includes verses from the earliest and latest periods within the period encompassed by the early texts, and so it covers a challenging variety of styles and themes, by turns fierce, devotional, or incisive. In several portions, most notably the Aṭṭhakavagga, there are a range of highly specific usages that demand careful attention.

Translation process

Translated from the Pali. Primary source was the Mahāsaṅgīti edition, with reference to several English translations, especially those of K.R. Norman, Bhikkhu Bodhi, and Bhikkhu Ñāṇadīpa.

Uragavagga:
The Serpent Chapter

1.1
Uragasutta:
The Snake

When anger surges, they drive it out,
as with medicine a snake's spreading venom.
Such a mendicant sheds this world and the next,
as a snake its old worn-out skin.

They've cut off greed entirely,
like a lotus plucked flower and stalk.
Such a mendicant sheds this world and the next,
as a snake its old worn-out skin.

They've cut off craving entirely,
drying up that swift-flowing stream.
Such a mendicant sheds this world and the next,
as a snake its old worn-out skin.

They've swept away greed entirely,
as a fragile bridge of reeds by a great flood.
Such a mendicant sheds this world and the next,
as a snake its old worn-out skin.

In future lives they find no substance,
as an inspector of fig trees finds no flower.
Such a mendicant sheds this world and the next,
as a snake its old worn-out skin.

They hide no anger within,
gone beyond any kind of existence.
Such a mendicant sheds this world and the next,
as a snake its old worn-out skin.

Their mental vibrations are cleared away,
internally clipped off entirely.
Such a mendicant sheds this world and the next,
as a snake its old worn-out skin.

They have not run too far nor run back,
but have gone beyond all this proliferation.
Such a mendicant sheds this world and the next,
as a snake its old worn-out skin.

They have not run too far nor run back,
for they know that nothing in the world is what it seems.
Such a mendicant sheds this world and the next,
as a snake its old worn-out skin.

They have not run too far nor run back,
knowing nothing is what it seems, free of greed.
Such a mendicant sheds this world and the next,
as a snake its old worn-out skin.

They have not run too far nor run back,
knowing nothing is what it seems, free of lust.
Such a mendicant sheds this world and the next,
as a snake its old worn-out skin.

They have not run too far nor run back,
knowing nothing is what it seems, free of hate.
Such a mendicant sheds this world and the next,
as a snake its old worn-out skin.

They have not run too far nor run back,
knowing nothing is what it seems, free of delusion.
Such a mendicant sheds this world and the next,
as a snake its old worn-out skin.

They have no underlying tendencies at all,
and are rid of unskillful roots,
Such a mendicant sheds this world and the next,
as a snake its old worn-out skin.

They have nothing born of distress at all,
that might cause them to come back to this world.
Such a mendicant sheds this world and the next,
as a snake its old worn-out skin.

They have nothing born of entanglement at all,
that would shackle them to a new life.
Such a mendicant sheds this world and the next,
as a snake its old worn-out skin.

They've given up the five hindrances,
untroubled, rid of doubt, free of thorns.
Such a mendicant sheds this world and the next,
as a snake its old worn-out skin.

1.2
Dhaniyasutta:
With Dhaniya the Cowherd

“I’ve boiled my rice and drawn my milk,”
said Dhaniya the cowherd,
“I stay with my family along the bank of the Mahī.
My hut is roofed, my fire kindled:
so rain, sky, if you wish.”

“I boil not with anger and have drawn out hard-heartedness,”
said the Buddha,
“I stay for one night along the bank of the Mahī.
My hut is wide open, my fire is quenched:
so rain, sky, if you wish.”

“No gadflies or mosquitoes are found,”
said Dhaniya,
“cows graze on the lush meadow grass.
They get by even when the rain comes:
so rain, sky, if you wish.”

“I bound a raft and made it well,”
said the Buddha,
“and with it I crossed over, went beyond, and dispelled the flood.
Now I have no need for a raft:
so rain, sky, if you wish.”

“My wife is obedient, not wanton,”
said Dhaniya,
“long have we lived together happily.
I hear nothing bad about her:
so rain, sky, if you wish.”

“My mind is obedient and freed,”
said the Buddha,
“long nurtured and well-tamed.
Nothing bad is found in me:
so rain, sky, if you wish.”

“I am self-employed,”
said Dhaniya,
“and my healthy children likewise.
I hear nothing bad about them:
so rain, sky, if you wish.”

“I am no-one’s lackey,”
said the Buddha,
“with what I have earned I wander the world.
I have no need for wages:
so rain, sky, if you wish.”

“I have heifers and sucklings,”
said Dhaniya,
“cows in calf and breeding cows.
I’ve also got a bull, leader of the herd here:
so rain, sky, if you wish.”

“I have no heifers or sucklings,”
said the Buddha,
“no cows in calf or breeding cows.
I haven’t got a bull, leader of the herd here:
so rain, sky, if you wish.”

“The stakes are driven in, unshakable,”
said Dhaniya,
“The grass halters are new and well-woven,
not even the sucklings can break them:
so rain, sky, if you wish.”

“Like a bull I broke the bonds,”
said the Buddha,
“like an elephant I snapped the vine.
I will never lie in a womb again:
so rain, sky, if you wish.”

Right then a thundercloud rained down,
soaking the uplands and valleys.
Hearing the sky rain down,
Dhaniya said this:

“It is no small gain for us
that we have seen the Buddha.
We come to you for refuge, Seer.
O great sage, please be our Teacher.

My wife and I, obedient,
shall lead the spiritual life under the Holy One
Gone beyond birth and death,
we shall make an end of suffering.”

“Your children bring you delight!”
said Māra the Wicked,
“Your cattle also bring you delight!
For attachments are a man’s delight;
without attachments there’s no delight.”

“Your children bring you sorrow,”
said the Buddha,
“Your cattle also bring you sorrow.
For attachments are a man’s sorrow;
without attachments there are no sorrows.”

1.3
Khaggavisāṇasutta:
The Rhinoceros Horn

When you've laid down arms toward all creatures,
not harming even a single one,
don’t wish for a child, let alone a companion:
live alone like a rhino’s horn.

Those with close relationships have affection,
following which this pain arises.
Seeing this danger born of affection,
live alone like a rhino’s horn.

When feelings for friends and loved ones
are tied up in selfish love, you miss out on the goal.
Seeing this peril in intimacy,
live alone like a rhino’s horn.

As a spreading bamboo gets entangled,
so does concern for partners and children.
Like a bamboo shoot unimpeded,
live alone like a rhino’s horn.

As a wild deer loose in the forest
grazes wherever it wants,
a smart person looking for freedom would
live alone like a rhino’s horn.

When among friends, whether staying in place
or going on a journey, you’re always on call.
Looking for the uncoveted freedom,
live alone like a rhino’s horn.

Among friends you have fun and games,
and for children you are full of love.
Though loathe to depart from those you hold dear,
live alone like a rhino's horn.

At ease in any quarter, unresisting,
content with whatever comes your way;
prevailing over adversities, dauntless,
live alone like a rhino's horn.

Even some renunciates are hard to please,
as are some layfolk dwelling at home.
Don't worry about others' children,
live alone like a rhino's horn.

Having shed the marks of the home life,
like the fallen leaves of the Shady Orchid Tree;
having cut the bonds of the home life, a hero would
live alone like a rhino's horn.

If you find an alert companion,
a wise and virtuous friend,
then, overcoming all adversities,
wander with them, joyful and mindful.

If you find no alert companion,
no wise and virtuous friend,
then, like a king who flees his conquered realm,
wander alone like a tusker in the wilds.

Clearly we praise the blessing of a friend,
it's good to be with friends your equal or better.
but failing to find them, eating blamelessly,
live alone like a rhino's horn.

Though made of shining gold, well-finished by a smith,
when two bracelets share the same arm
they clash up against each other. Seeing this,
live alone like a rhino's horn.

Thinking, "So too, if I had a partner,
there'd be flattery or curses."
Seeing this peril in the future,
live alone like a rhino's horn.

Sensual pleasures are diverse, sweet, delightful,
appearing in disguise they disturb the mind.
Seeing danger in the many kinds of sensual stimulation,
live alone like a rhino's horn.

This is a calamity, a boil, a disaster,
an illness, a dart, and a danger for me.
Seeing this peril in sensuality,
live alone like a rhino's horn.

Heat and cold, hunger and thirst,
wind and sun, flies and snakes:
having put up with all these things,
live alone like a rhino's horn.

As a full-grown elephant, lotus-eating, magnificent,
forsaking the herd,
stays where it wants in the forest,
live alone like a rhino's horn.

It's impossible for one who delights in company
to experience even temporary freedom.
Heeding the speech of the Kinsman of the Sun,
live alone like a rhino's horn.

Thinking, “I am one who has left warped views behind,
has reached the sure way, has gained the path,
has given rise to knowledge, and needs no-one to guide me”,
live alone like a rhino’s horn.

No greed, no guile, no thirst, no slur,
dross and delusion is smelted off;
free of hoping for anything in the world,
live alone like a rhino’s horn.

Avoid a wicked companion,
blind to the good, habitually immoral.
One ought not befriend the heedless and hankering, but
live alone like a rhino’s horn.

Spend time with a learned expert who has memorized the teachings,
an eloquent and uplifting friend.
When you understand the meanings and have dispelled doubt,
live alone like a rhino’s horn.

When you realize that worldly fun and games
and pleasure are unsatisfying, disregarding them,
as one unadorned, a speaker of truth,
live alone like a rhino’s horn.

Children, partner, father, mother,
wealth and grain and relatives:
having given up sensual pleasures to this extent,
live alone like a rhino’s horn.

“This is a snare. Here there’s hardly any happiness,
little gratification, and it’s full of drawbacks.
It’s a hook.” Knowing this, a thoughtful person would
live alone like a rhino’s horn.

Having burst apart the fetters,
like a fish that tears the net and swims free,
or a fire not returning to ground it has burned,
live alone like a rhino's horn.

Eyes downcast, not footloose,
senses guarded, mind protected,
uncorrupted, not burning with desire,
live alone like a rhino's horn.

Having shed the marks of the home life,
like the fallen leaves of the Shady Orchid Tree,
and gone forth in the ocher robe,
live alone like a rhino's horn.

Not wanton, nor rousing greed for tastes,
providing for no other, wandering indiscriminately for alms,
not attached to this family or that,
live alone like a rhino's horn.

When you've given up five mental obstacles,
and expelled all corruptions,
and cut off affection and hate, being independent,
live alone like a rhino's horn.

When you've put pleasure and pain behind you,
and former happiness and sadness,
and gained equanimity serene and pure,
live alone like a rhino's horn.

With energy roused to reach the ultimate goal,
not sluggish in mind or lazy,
vigorous, strong and powerful,
live alone like a rhino's horn.

Not neglecting retreat and absorption,
always living in line with the teachings,
comprehending the danger in rebirths,
live alone like a rhino's horn.

One whose aim is the ending of craving—
diligent, clever, learned, mindful, resolute—
who has assessed the teaching and is bound for awakening, should
live alone like a rhino's horn.

Like a lion not startled by sounds,
like wind not caught in a net,
like water not sticking to a lotus,
live alone like a rhino's horn.

Like the fierce-fanged lion, king of beasts,
who wanders as victor and master,
you should frequent remote lodgings, and
live alone like a rhino's horn.

In time, cultivate freedom through
love, compassion, rejoicing, and equanimity.
Not upset by anything in the world,
live alone like a rhino's horn.

Having given up greed, hate, and delusion,
having burst apart the fetters,
unafraid at the end of life,
live alone like a rhino's horn.

They befriend you and serve you for their own sake;
these days it's hard to find friends lacking ulterior motive.
Impure folk cleverly profit themselves—
live alone like a rhino's horn.

1.4
Kasibhāradvājasutta:
With Bhāradvāja the Farmer

So I have heard. At one time the Buddha was staying in the land of the Magadhans in the Southern Hills near the brahmin village of Ekanāḷa. Now at that time the brahmin Bhāradvāja the Farmer had harnessed around five hundred plows, it being the season for sowing. Then the Buddha robed up in the morning and, taking his bowl and robe, went to where Bhāradvāja the Farmer was working. Now at that time Bhāradvāja the Farmer was distributing food. Then the Buddha went to where the distribution was taking place and stood to one side.

Bhāradvāja the Farmer saw him standing for alms and said to him, "I plough and sow, ascetic, and then I eat. You too should plough and sow, then you may eat."

"I too plough and sow, brahmin, and then I eat." "I don't see Master Gotama with a yoke or plow or plowshare or goad or oxen, yet he says: "I too plough and sow, brahmin, and then I eat."

Then Bhāradvāja the Farmer addressed the Buddha in verse:

"You claim to be a farmer,
but I don't see your plough.
If you're a farmer, declare to me:
so that we can recognize a brahmin."

"Faith is my seed, austerity my rain,
and wisdom is my yoke and plough.
Conscience is my pole, mind my strap,
mindfulness my plowshare and goad.

Guarded in body and speech,
I restrict my intake of food.
I use truth as my scythe,
and gentleness is my release.

Energy is my beast of burden,
transporting me to a place of sanctuary.
It goes without turning back
where there is no sorrow.

That's how to do the farming
that has the Deathless as its fruit.
When you finish this farming
you're released from all suffering."

Then Bhāradvāja the Farmer filled a large bronze dish with milk-rice and presented it to the Buddha: "Eat the milk-rice, Master Gotama, you are truly a farmer. For Master Gotama does the farming that has the Deathless as its fruit."

"Food enchanted by a spell isn't fit for me to eat.
That's not the principle of those who see, brahmin.
The Buddhas reject things enchanted with spells.
Since there is such a principle, brahmin, that's how they live.

Serve with other food and drink
the consummate one, the great hermit,
with defilements ended and remorse stilled.
For he is the field for the seeker of merit."

"Then, Master Gotama, to whom should I give the milk-rice?" "Brahmin, I don't see anyone in this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—who can properly digest this milk-rice, except for the Realized One or one of his disciples. Well then, brahmin, throw out the milk-rice where there is little that grows, or drop it into water that has no living creatures."

So Bhāradvāja the Farmer dropped the milk-rice in water that had no living creatures. And when the milk-rice was placed in the water, it sizzled and hissed, steaming and fuming. Suppose there was an iron cauldron that had been heated all day. If you placed it in the water, it would sizzle and hiss, steaming and fuming. In the same way, when the milk-rice was placed in the water, it sizzled and hissed, steaming and fuming.

Then Bhāradvāja the Farmer, shocked and awestruck, went up to the Buddha, bowed down with his head at the Buddha's feet, and said, "Excellent, Master Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, Master Gotama has made the teaching clear in many ways. I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha. Sir, may I receive the going forth, the ordination in the Buddha's presence?"

And Bhāradvāja the Farmer received the going forth, the ordination in the Buddha's presence. Not long after his ordination, Venerable Bhāradvāja, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness. He understood: "Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence." And Venerable Bhāradvāja became one of the perfected.

1.5
Cundasutta:
With Cunda

“I ask the sage abounding in wisdom,”
said Cunda the smith,
“the Buddha, master of the teaching, free of craving,
best of men, excellent charioteer, please tell me this:
how many ascetics are there in the world?”

“There are four ascetics, not a fifth.”
said the Buddha to Cunda,
“Being asked to bear witness, I will explain them to you:
the path-victor, the path-teacher,
the path-liver, and the path-wrecker.”

“Who is a path-victor according to the Buddhas?”
said Cunda the smith,
“and how is one an unequaled path-explainer?
Tell me when asked about one who lives the path,
then declare the path-wrecker.”

“Rid of doubt, free of thorns,
delighting in quenching, not fawning,
a guide for the world with its gods.
The Buddhas say one such is victor of the path.

Knowing the ultimate as ultimate,
they explain and analyze the teaching right here.
That sage unstirred, with doubt cut off,
is the second mendicant, I say, the path-teacher.

Living restrained and mindful on the path
of the well-taught passages of teaching,
cultivating blameless states,
is the third mendicant, I say, the path-liver.

Dressed like one true to their vows,
pushy, rude, a corrupter of families,
devious, unrestrained, chaff,
the path-wrecker's life is a sham.

A layperson who gets this,
a learned, wise noble disciple,
knows that 'They are not all like that one'.
So when they see them they don't lose their faith.
For how could one equate them—
the corrupt with the uncorrupt, the pure with the impure?"

1.6
Parābhavasutta:
Downfalls

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then, late at night, a glorious deity, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, and stood to one side. Standing to one side, that deity addressed the Buddha in verse:

"We ask Gotama
about a man's downfall.
We have come to ask you sir:
what leads to downfall?"

"It's easy to know success,
and downfall is just as easy.
One who loves the teaching succeeds,
but a hater of the teaching meets their downfall."

"We get what you're saying,
this is the first downfall.
Tell us the second, Blessed One:
what leads to downfall?"

"The bad are dear to him,
he has no love for the good.
He believes the teaching of the bad;
and that leads to his downfall."

"We get what you're saying,
this is the second downfall.
Tell us the third, Blessed One:
what leads to downfall?"

“Fond of sleep, fond of company,
a man who does no work;
he’s lazy, marked by anger,
and that leads to his downfall.”

“We get what you’re saying,
this is the third downfall.
Tell us the fourth, Blessed One:
what leads to downfall?”

“Though able, he does not look after
his mother and father
when elderly, past their prime,
and that leads to his downfall.”

“We get what you’re saying,
this is the fourth downfall.
Tell us the fifth, Blessed One:
what leads to downfall?”

“He deceives with lies
ascetics and brahmins
and other renunciates,
and that leads to his downfall.”

“We get what you’re saying,
this is the fifth downfall.
Tell us the sixth, Blessed One:
what leads to downfall?”

“A man with plenty of wealth—
gold and food—
eats delicacies alone,
and that leads to his downfall.”

“We get what you’re saying,
this is the sixth downfall.
Tell us the seventh, Blessed One:
what leads to downfall?”

“Vain of caste, wealth,
and clan, a man
looks down on his own family,
and that leads to his downfall.”

“We get what you’re saying,
this is the seventh downfall.
Tell us the eighth, Blessed One:
what leads to downfall?”

“In womanizing, drinking,
and gambling, a man
wastes all that he has earned,
and that leads to his downfall.”

“We get what you’re saying,
this is the eighth downfall.
Tell us the ninth, Blessed One:
what leads to downfall?”

“Not content with his own partners,
he debauches himself with prostitutes,
and with others’ partners,
and that leads to his downfall.”

“We get what you’re saying,
this is the ninth downfall.
Tell us the tenth, Blessed One:
what leads to downfall?”

“A man well past his prime
marries a girl with budding breasts;
he cannot sleep for jealousy,
and that leads to his downfall.”

“We get what you’re saying,
this is the tenth downfall.
Tell us the eleventh, Blessed One:
what leads to downfall?”

“He places in authority
a woman or a man
who’s a drunkard and a spender,
and that leads to his downfall.”

“We get what you’re saying,
this is the eleventh downfall.
Tell us the twelfth, Blessed One:
what leads to downfall?”

“A man of little wealth and strong craving,
born into an aristocratic family,
sets his sights on kingship,
and that leads to his downfall.

Seeing these downfalls in the world,
an astute and noble person,
accomplished in vision,
will enjoy a world of grace.”

1.7
Vasalasutta:
The Lowlife

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then the Buddha robed up in the morning and, taking his bowl and robe, entered Sāvatthī for alms. Now at that time in the brahmin Bhāradvāja the Fire-Worshipper's home the sacred flame had been kindled and the oblation prepared. Wandering indiscriminately for almsfood in Sāvatthī, the Buddha approached Bhāradvāja the Fire-Worshiper's house.

Bhāradvāja the Fire-Worshiper saw the Buddha coming off in the distance and said to him, "Stop right there, shaveling! Right there, fake ascetic! Right there, lowlife!"

When he said this, the Buddha said to him, "But brahmin, do you know what is a lowlife or what are the qualities that make you a lowlife?" "No I do not, Master Gotama. Please, Master Gotama, teach me this matter so I can understand what is a lowlife or what are the qualities that make you a lowlife." "Well then, brahmin, listen and pay close attention, I will speak." "Yes sir," Bhāradvāja the Fire-Worshiper replied. The Buddha said this:

"Irritable and hostile,
wicked and offensive,
a man deficient in view, deceitful:
know him as a lowlife.

He harms living creatures
born of womb or of egg,
and has no kindness for creatures:
know him as a lowlife.

He destroys and devastates
villages and towns,
a notorious oppressor:
know him as a lowlife.

Whether in village or wilderness,
he steals what belongs to others,
taking what has not been given:
know him as a lowlife.

Having fallen into debt,
when pressed to pay up he flees, saying
‘I don’t owe you anything!’:
know him as a lowlife.

Wanting some item or other,
he attacks a person in the street
and takes it:
know him as a lowlife.

For his own sake or the sake of another,
or for the sake of wealth, a man
tells a lie when asked to bear witness:
know him as a lowlife.

He is spied among the partners
of relatives and friends,
by force or seduction:
know him as a lowlife.

Though able, he does not look after
his mother and father
when elderly, past their prime:
know him as a lowlife.

He hits or verbally abuses
his mother or father,
brother, sister, or mother-in-law:
know him as a lowlife.

When asked about the good,
he teaches what is bad,
giving secretive advice:
know him as a lowlife.

Having done a bad deed, he wishes,
‘May no-one find me out!’
His deeds are underhand:
know him as a lowlife.

When visiting another family
he eats their delicious food,
but does not return the honor:
know him as a lowlife.

He deceives with lies
ascetics and brahmins
and other renunciates:
know him as a lowlife.

When time comes to offer a meal
to brahmins or ascetics,
he abuses them and does not give:
know him as a lowlife.

He talks about what never happened,
being wrapped up in delusion,
chasing after some item or other:
know him as a lowlife.

He extols himself
and disparages others,
brought down by his pride:
know him as a lowlife.

He's a bully and a miser,
of wicked desires, stingy, and devious,
shameless, imprudent:
know him as a lowlife.

He insults the Buddha
or his disciple,
whether lay or renunciate:
know him as a lowlife.

He claims to be a perfected one,
when he really is no such thing.
In the world with its Brahmās,
that crook is truly the lowest lowlife.
These who are called lowlifes
I have explained to you.

You're not a lowlife by birth,
nor by birth are you a brahmin.
You're a lowlife by your deeds,
by deeds you're a brahmin.

And also you should know
according to this example.
Sopaka the outcaste's son
became renowned as Mātaṅga.

Mātaṅga achieved the highest fame
so very hard to find.
Lots of aristocrats and brahmins
came to serve him.

He ascended the stainless highway
that leads to the heavens;
having discarded sensual desire,
he was reborn in a Brahmā realm.
His birth did not prevent him
from rebirth in the Brahmā realm.

Those born in a brahmin family
who recite as kinsmen of the hymns,
are often discovered
in the midst of wicked deeds.

Blameworthy in the present life,
and in the next, a bad destination.
Their birth does not prevent them
from blame or bad destiny.

You're not a lowlife by birth,
nor by birth are you a brahmin.
You're a lowlife by your deeds,
by deeds you're a brahmin."

When he had spoken, the brahmin Bhāradvāja the Fire-Worshiper said to the Buddha, "Excellent, Master Gotama! Excellent! … From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life."

1.8
Mettasutta:
The Discourse on Love

This is what should be done by those who are skilled in goodness,
and have known the state of peace.
Let them be able and upright, very upright,
easy to speak to, gentle and humble;

content and unburdensome,
unbusied, living lightly,
alert, with senses calmed,
courteous, not fawning on families.

Let them not do the slightest thing
that others might blame with reason.
May they be happy and safe!
May all beings be happy!

Whatever living creatures there are
with not a one left out—
frail or firm, long or large,
medium, small, tiny or round,

visible or invisible,
living far or near,
those born or to be born:
May all beings be happy!

Let none turn from another,
nor look down on anyone anywhere.
Though provoked or aggrieved,
let them not wish pain on each other.

Even as a mother would protect with her life
her child, her only child,
so too for all creatures
unfold a boundless heart.

With love for the whole world,
unfold a boundless heart.
Above, below, all round,
unconstricted, without enemy or foe.

When standing, walking, sitting,
or lying down while yet unweary,
keep this ever in mind;
for this, they say, is a holy abiding in this life.

Avoiding harmful views,
virtuous, accomplished in insight,
with sensual desire dispelled,
they never come back to a womb again.

1.9
Hemavatasutta:
With Hemavata

“Today is the fifteenth day sabbath,”
said Sātāgira, the native spirit of mount Sātā,
“a holy night is at hand.
Come now, let us see Gotama,
the Teacher of peerless name.”

“Isn’t his mind well-disposed,”
said Hemavata, the native spirit of the Himalayas,
“impartial towards all creatures?
And aren’t his thoughts under control
when it comes to likes and dislikes?”

“His mind is well-disposed,”
said Sātāgira,
“impartial towards all creatures.
His thoughts are under control
when it comes to his likes and dislikes.”

“Doesn’t he not steal?”
said Hemavata,
“And doesn’t he harm not a creature?
Isn’t he far from negligence?
And doesn’t he not neglect absorption?”

“He does not take what is not given,”
said Sātāgira,
“and he harms not a creature.
He is far from negligence—
the Buddha does not neglect absorption.”

“Doesn’t he avoid lying?”
said Hemavata,
“And doesn’t he not speak sharply?
Doesn’t he avoid divisive speech,
as well as speaking nonsense?”

“He does not lie,”
said Sātāgira,
“nor does he speak sharply.
He avoids divisive speech,
and speaks words of wise counsel.”

“Doesn’t he find sensual pleasures unattractive?”
said Hemavata,
“And isn’t his mind unclouded?
Hasn’t he escaped delusion?
And isn’t he seer of truths?”

“He does not find sensual pleasures attractive,”
said Sātāgira,
“and his mind is unclouded.
He has escaped all delusion—
the Buddha is seer of truths.”

“Isn’t he accomplished in knowledge?”
said Hemavata,
“And doesn’t he live a pure life?
Aren’t his defilements all ended?
Doesn’t he have no future lives?”

“He is accomplished in knowledge,”
said Sātāgira,
“and he does live a pure life.
His defilements are all ended,
there are no future lives for him.”

“Accomplished is the sage’s mind
in action and in speech,
and he’s accomplished in knowledge and conduct
as per the teaching you praise.”

“Accomplished is the sage’s mind
in action and in speech,
and he’s accomplished in knowledge and conduct
as per the teaching you rejoice in.

Accomplished is the sage’s mind
in action and in speech,
and he’s accomplished in knowledge and conduct:
come now, let us see Gotama.”

“The hero so lean, with antelope calves,
not greedy, eating little,
the sage meditating alone in the forest,
come now, let us see Gotama.

An elephant, wandering alone like a lion,
unconcerned for sensual pleasures,
let’s approach him and ask about
release from the snare of death.”

“The communicator, the instructor,
who has gone beyond all things,
Awakened, beyond enmity and fear,
let us ask Gotama.”

“What has the world arisen in?”
said Hemavata,
What does it get close to?
By grasping what
is the world troubled in what?”

“The world’s arisen in six,”
said the Buddha to Hemavata.
“It gets close to six.
By grasping at these six,
the world’s troubled in six.”

“What is that grasping
by which the world is troubled?
Tell us the exit when asked:
how is one released from all suffering?”

“There are five kinds of sensual stimulation in the world,
and the mind is said to be the sixth.
When you’ve discarded desire for these,
you’re released from all suffering.

This is the exit from the world,
explained in accord with the truth.
The way I’ve explained it is how
you’re released from all suffering.”

“Who here crosses the flood,
Who crosses the deluge?
Who, not standing and unsupported,
does not sink in the deep?”

“Someone who is always endowed with ethics,
wise and serene,
inwardly reflective, mindful,
crosses the flood so hard to cross.

Someone who desists from sensual perception,
who has escaped all fetters,
and is finished with relishing of rebirth,
does not sink in the deep.”

“Behold him of wisdom deep who sees the subtle meaning,
who has nothing, unattached to sensual life,
everywhere free,
the great hermit treading the holy road.

Behold him of peerless name who sees the subtle meaning,
giver of wisdom, unattached to the realm of sensuality:
see him, the all-knower, so very intelligent,
the great hermit treading the noble road.”

“It was a fine sight for us today,
a good dawn, a good rising,
to see the Awakened One,
the undefiled one who has crossed the flood.

These thousand native spirits
powerful and glorious,
all go to your for refuge,
you are our supreme Teacher.

We shall journey
village to village, peak to peak,
paying homage to the Buddha,
and the natural excellence of the teaching!”

1.10
Āḷavakasutta:
With Āḷavaka

So I have heard. At one time the Buddha was staying near Āḷavī in the haunt of the native spirit Āḷavaka. Then the native spirit Āḷavaka went up to the Buddha, and said to him: “Get out, ascetic!” Saying, “All right, sir,” the Buddha went out. “Get in, ascetic!” Saying, “All right, sir,” the Buddha went in.

For a second time … And for a third time the native spirit Āḷavaka said to the Buddha, “Get out, ascetic!” Saying, “All right, sir,” the Buddha went out. “Get in, ascetic!” Saying, “All right, sir,” the Buddha went in.

And for a fourth time the native spirit Āḷavaka said to the Buddha, “Get out, ascetic!” “No, sir, I won’t get out. Do what you must.”

“I will ask you a question, ascetic. If you don’t answer me, I’ll drive you insane, or explode your heart, or grab you by the feet and throw you to the far shore of the Ganges!”

“I don’t see anyone in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans who could do that to me. But anyway, ask what you wish.” Then the native spirit Āḷavaka addressed the Buddha in verse:

“What’s a person’s best wealth?
What brings happiness when practiced well?
What’s the sweetest taste of all?
The one who they say has the best life: how do they live?”

“Faith here is a person’s best wealth.
the teaching brings happiness when practiced well.
Truth is the sweetest taste of all.
The one who they say has the best life lives by wisdom.”

“How do you cross the flood?
How do you cross the deluge?
How do you get over suffering?
How do you get purified?”

“By faith you cross the flood,
and by diligence the deluge.
By energy you get past suffering,
and you’re purified by wisdom.”

“How do you get wisdom?
How do you earn wealth?
How do you get a good reputation?
How do you hold on to friends?
How do the departed not grieve
when passing from this world to the next?”

“One who is diligent and discerning
gains wisdom by wanting to learn,
having faith in the perfected ones,
and the teaching for becoming extinguished.

Being responsible, acting appropriately,
and working hard you earn wealth.
Truthfulness wins you a good reputation.
You hold on to friends by giving.

A faithful householder
who has these four qualities
does not grieve after passing away:
truth, principle, steadfastness, and generosity.

Go ahead, ask others as well,
there are many ascetics and brahmins.
See whether anything better is found
than truth, self-control, generosity, and patience.”

“Why now would I question
the many ascetics and brahmins?
Today I understand
what’s good for the next life.

It was truly for my benefit
that the Buddha came to stay at Āḷavī.
Today I understand
where a gift is very fruitful.

I myself will journey
village to village, town to town,
paying homage to the Buddha,
and the natural excellence of the teaching!”

1.11
Vijayasutta:
Victory

Walking and standing,
sitting and lying down,
extending and contracting the limbs:
these are the movements of the body.

Linked together by bones and sinews,
plastered over with flesh and hide,
and covered by the skin,
the body is not seen as it is.

It's full of guts and belly,
liver and bladder,
heart and lungs,
kidney and spleen,

spit and snot,
sweat and fat,
blood and synovial fluid,
bile and grease.

Then in nine streams
the filth is always flowing.
There is muck from the eyes,
wax from the ears,

and snot from the nostrils.
The mouth sometimes vomits
bile and sometimes phlegm.
And from the body, sweat and dirt.

Then there is the hollow head
all filled with brains.
Governed by ignorance,
the fool thinks it's lovely.

And when it lies dead,
bloated and livid,
discarded in a charnel ground,
the relatives forget it.

It's devoured by dogs,
by jackals, wolves, and worms.
It's devoured by crows and vultures,
and any other creatures there.

A wise mendicant here,
having heard the Buddha's words,
fully understands it,
for they see it as it is.

"As this is, so is that,
as that is, so is this."
They'd reject desire for the body
inside and out.

That wise mendicant here
rid of desire and lust,
has found the deathless peace,
extinguishment, the imperishable state.

This two-legged body is dirty and stinking,
full of different carcasses,
and oozing all over the place—
but still it is cherished!

And if, on account of this body,
someone prides themselves
or looks down on others—
what is that but a failure to see?

1.12
Munisutta:
The Sage

Peril stems from intimacy,
dust comes from a home.
Freedom from home and intimacy:
that is the sage's vision.

Having cut down what's grown, they wouldn't replant,
nor would they nurture what's growing.
That's who they call a sage wandering alone,
the great hermit has seen the state of peace.

Having assessed the fields and measured the seeds,
they wouldn't nurture them with moisture.
Truly that sage sees the utter ending of rebirth;
when logic's left behind, judgments no longer apply.

Understanding all the planes of rebirth,
not wanting a single one of them,
Truly that sage freed of greed
need not strive, for they have reached the far shore.

The champion, all-knower, so very intelligent,
unsullied in the midst of all things,
has given up all, freed in the ending of craving:
that's who the wise know as a sage.

Strong in wisdom, with precepts and observances intact,
serene, loving absorption, mindful,
released from chains, kind, undefiled:
that's who the wise know as a sage.

The diligent sage wandering alone,
is unaffected by praise and blame—
like a lion not startled by sounds,
like wind not caught in a net,
like water not sticking to a lotus.
Leader of others, not by others led:
that's who the wise know as a sage.

Steady as a post in a bathing-place
when others speak endlessly against them,
freed of greed, with senses stilled:
that's who the wise know as a sage.

Steadfast, straight as a shuttle,
horrified by wicked deeds,
discerning the just and the unjust:
that's who the wise know as a sage.

Restrained, they do no evil,
young or middle-aged, the sage is self-controlled.
Irreproachable, he does not insult anyone:
that's who the wise know as a sage.

When one who lives on charity receives alms,
from the top, the middle, or the leftovers,
they think it unworthy to praise or put down:
that's who the wise know as a sage.

The sage lives refraining from sex,
even when young is not tied down,
refraining from indulgence and negligence, freed:
that's who the wise know as a sage.

Understanding the world, the seer of the ultimate goal,
the poised one who has crossed the flood and the ocean,
has cut the ties, unattached and undefiled:
that's who the wise know as a sage.

The two are not the same, far apart in lifestyle and conduct—
the householder providing for a wife, and the selfless one true to their vows.
The unrestrained householder kills other creatures,
while the restrained sage always protects living creatures.

As the crested blue-necked peacock flying through the sky
never approaches the speed of the swan,
so the householder cannot compete with the mendicant,
the sage meditating secluded in the woods.

Cūḷavagga:
The Lesser Chapter

2.1
Ratanasutta:
Gems

Whatever beings have gathered here,
on the ground or in the sky:
may beings all be of happy heart,
and listen carefully to what is said.

So pay heed, all you beings,
have love for humankind,
who day and night bring offerings;
please protect them diligently.

There's no wealth here or beyond,
no sublime gem in the heavens,
that equals the Realized One.
This sublime gem is in the Buddha:
by this truth, may you be well!

Ending, dispassion, the undying, the sublime,
attained by the Sakyan Sage immersed in samādhi;
there is nothing equal to that Dhamma.
This sublime gem is in the Dhamma:
by this truth, may you be well!

The purity praised by the highest Buddha
is said to be the "immersion with immediate fruit";
no equal to that immersion is found.
This sublime gem is in the Dhamma:
by this truth, may you be well!

The eight individuals praised by the good,
are the four pairs of the Holy One's disciples;
they are worthy of religious donations,
what's given to them is very fruitful.
This sublime gem is in the Saṅgha:
by this truth, may you be well!

Dedicated to Gotama's dispensation,
strong-minded, free of sense desire,
they've attained the goal, plunged into the deathless,
and enjoy the quenching they've freely gained.
This sublime gem is in the Saṅgha:
by this truth, may you be well!

As a well planted boundary-pillar
is not shaken by the four winds,
I say a good person is like this,
who sees the noble truths in experience.
This sublime gem is in the Saṅgha:
by this truth, may you be well!

Those who fathom the noble truths
taught by the one of deep wisdom,
do not take an eighth life,
even if they are hugely negligent.
This sublime gem is in the Saṅgha:
by this truth, may you be well!

When they attain to vision
they give up three things:
identity view, doubt, and any
attachment to precepts and observances.

They're freed from the four places of loss,
and unable to perform the six grave crimes.
This sublime gem is in the Saṅgha:
by this truth, may you be well!

Even if they do a bad deed
by body, speech, or mind,
they are unable to conceal it;
they say this inability applies to one who has seen the truth.
This sublime gem is in the Saṅgha:
by this truth, may you be well!

Like a tall forest tree crowned with flowers
in the first month of summer;
that's how he taught the superb Dhamma,
leading to quenching, the ultimate benefit.
This sublime gem is in the Buddha:
by this truth, may you be well!

The superb, knower of the superb, giver of the superb, bringer of the superb;
taught the superb Dhamma supreme.
This sublime gem is in the Buddha:
by this truth, may you be well!

The old is ended, nothing new is produced.
their minds have no desire for future rebirth.
Withered are the seeds, there's no desire for growth,
those wise ones are extinguished just like this lamp.
This sublime gem is in the Saṅgha:
by this truth, may you be well!

Whatever beings have gathered here,
on the ground or in the sky:
the Realized One is honored by gods and humans!
We bow to the Buddha! May you be safe!

Whatever beings have gathered here,
on the ground or in the sky:
the Realized One is honored by gods and humans!
We bow to the Dhamma! May you be safe!

Whatever beings have gathered here,
on the ground or in the sky:
the Realized One is honored by gods and humans!
We bow to the Saṅgha! May you be safe!

2.2
Āmagandhasutta:
Carrion

“The good eat properly obtained
millet, wild grains, broomcorn,
greens, tubers, and squashes.
They don’t lie to get what they want.

But what you eat is nicely cooked and prepared,
delicious food that others have given.
Enjoying a dish of fine rice,
Kassapa, you eat carrion.

‘Carrion is not appropriate for me’;
so you said, kinsman of Brahmā.
Yet here you are enjoying a dish of fine rice,
nicely cooked with the flesh of fowl.
I’m asking you this, Kassapa:
what do you take to be carrion?”

“Killing living creatures, mutilation, murder, abduction;
stealing, lying, cheating and fraud,
learning crooked spells, adultery:
this is carrion, not eating meat.

People here with unbridled sensuality,
greedy for tastes, mixed up in impurity,
nihilists, immoral, intractable:
this is carrion, not eating meat.

Brutal and rough backbiters,
pitiless and arrogant betrayers of friends,
misers who never give anything:
this is carrion, not eating meat.

Anger, vanity, obstinacy, contrariness,
deceit, jealousy, boastfulness,
haughtiness, wicked associates:
this is carrion, not eating meat.

The ill-behaved, debt-evaders, slanderers,
business cheats and con-artists,
vile men committing depravity:
this is carrion, not eating meat.

People here who can't stop harming living creatures,
taking from others, intent on hurting,
immoral, cruel, harsh, lacking regard for others:
this is carrion, not eating meat.

Greedy, hostile, aggressive to others,
and addicted to evil—those beings pass into darkness,
falling headlong into hell:
this is carrion, not eating meat.

Not fish or flesh or fasting,
being naked or shaven, or dreadlocks or dirt,
not rough hides or serving the sacred flame,
or the many austerities in the world aimed at immortality,
not hymns or oblations, sacrifices or seasonal observances,
will cleanse a mortal not free of doubt.

Guarding the streams of sense impressions, wander with faculties conquered,
standing on the teaching, delighting in sincerity and gentleness.
The wise have escaped their chains and given up all pain;
they don't cling to the seen and the heard."

The Buddha explained this matter to him again and again,
until the master of hymns understood it.
It was illustrated with colorful verses
by the carrion-free sage, unattached, hard to trace.

Having heard the fine words of the Buddha,
that are carrion-free, getting rid of all suffering;
humbled, he bowed to the Realized One,
and right away begged to go forth.

2.3
Hirisutta:
Conscience

Flouting conscience, loathing it,
saying “I’m on your side”,
but not following up in deeds,
you must know that they’re not on your side.

Some say nice things to their friends
without following it up.
The wise will recognize
one who talks without doing.

No true friend relentlessly
suspects betrayal, looking for fault.
A true friend is one on whom you can lie like a child at the breast,
who cannot be turned against you by others.

While carrying out their duty,
one hoping for fruit and profit
develops the basis for gladness,
the happiness that attracts praise.

Having drunk the nectar of seclusion
and the nectar of peace,
free of stress, free of evil,
one drinks the joyous nectar of Dhamma.

2.4
Maṅgalasutta:
Blessings

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then, late at night, a glorious deity, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, and stood to one side. Standing to one side, that deity addressed the Buddha in verse:

"Many gods and humans
have thought about blessings
desiring well-being:
declare the highest blessing."

"Not to fraternize with fools,
but to fraternize with the wise,
and honoring those worthy of honor:
this is the highest blessing.

Living in a suitable region,
having made merit in the past,
being rightly resolved in oneself,
this is the highest blessing.

Education and a craft,
discipline and training,
and well-spoken speech:
this is the highest blessing.

Caring for mother and father,
kindness to children and partners,
and unstressful work:
this is the highest blessing.

Giving and righteous conduct,
kindness to relatives,
blameless deeds:
this is the highest blessing.

Desisting and abstaining from evil,
avoiding alcoholic drinks,
diligence in good qualities:
this is the highest blessing.

Respect and humility,
contentment and gratitude,
and timely listening to the teaching:
this is the highest blessing.

Patience, being easy to admonish,
the sight of ascetics,
and timely discussion of the teaching:
this is the highest blessing.

Austerity and celibacy
seeing the noble truths,
and realization of extinguishment:
this is the highest blessing.

Though touched by worldly things,
their mind does not tremble;
sorrowless, stainless, secure,
this is the highest blessing.

Having completed these things,
undefeated everywhere;
everywhere they go in safety:
this is their highest blessing."

2.5
Sūcilomasutta:
With Spiky

So I have heard. At one time the Buddha was staying near Gayā on the cut-stone ledge in the haunt of Spiky the native spirit. Now at that time the native spirits Shaggy and Spiky were passing by not far from the Buddha. So Shaggy said to Spiky, "That's an ascetic." "That's no ascetic, he's a faker! I'll soon find out whether he's an ascetic or a faker."

Then Spiky went up to the Buddha and leaned up against his body, but the Buddha pulled away. Then Spiky said to the Buddha, "Are you afraid, ascetic?" "No, sir, I'm not afraid. But your touch is nasty."

"I will ask you a question, ascetic. If you don't answer me, I'll drive you insane, or explode your heart, or grab you by the feet and throw you to the far shore of the Ganges!"

"I don't see anyone in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans who could do that to me. But anyway, ask what you wish." Then Spiky said to the Buddha,

"Where do greed and hate come from?
From where do discontent, desire, and terror spring?
Where do the mind's thoughts originate,
like a crow let loose by boys."

"Greed and hate come from here;
from here spring discontent, desire, and terror;
here's where the mind's thoughts originate,
like a crow let loose by boys.

Born of affection, originating in oneself,
like the shoots from a banyan's trunk;
the many kinds of attachment to sensual pleasures
are like camel's foot creeper strung through the woods.

Those who understand where they come from
get rid of them—listen up, spirit!
They cross this flood so hard to cross,
not crossed before, so as to not be reborn."

2.6
Kapilasutta (dhammacariyasutta):
A Righteous Life

A righteous life, a spiritual life,
they call this the supreme treasure.
But if someone goes forth
from the lay life to homelessness

who is of scurrilous character,
a beast and a bully,
their life gets worse,
as poison grows inside them.

A mendicant who loves to argue,
wrapped in delusion,
doesn't even know what's been explained
in the Dhamma taught by the Buddha.

Harassing those who are evolved,
governed by ignorance,
they don't know that corruption
is the path that leads to hell.

Entering the underworld,
passing from womb to womb, from darkness to darkness,
such a mendicant
falls into suffering after death.

One such as that is
like a sewer
brimful with years of filth
for it's hard to clean one full of grime.

Mendicants, knowing that someone is like this,
attached to the lay life,
of wicked desires and wicked intent,
of bad behavior and alms-resort,

then having gathered in harmony,
you should expel them.
Throw out the trash!
Get rid of the rubbish!

And sweep away the scraps—
they're not ascetics, they just think they are.
When you've thrown out those of wicked desires,
of bad behavior and alms-resort,

dwell in communion, ever mindful,
the pure with the pure.
Then in harmony, alert,
you'll make an end to suffering."

2.7
Brāhmaṇadhammikasutta:
Brahmanical Traditions

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then several old and well-to-do brahmins of Kosala—elderly and senior, who were advanced in years and had reached the final stage of life—went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side and said to the Buddha: "Master Gotama, are the ancient traditions of the brahmins seen these days among brahmins?" "No brahmins, they are not." "If you wouldn't mind, Master Gotama, please teach us the ancient traditions of the brahmins." "Well then, brahmins, listen and pay close attention, I will speak." "Yes, sir," they replied. The Buddha said this:

"The ancient hermits used to be
restrained and austere.
Having given up the five sensual titillations,
they lived for their own true good.

Brahmins used to own no cattle,
nor gold or grain.
Chanting was their wealth and grain,
which they guarded as a gift from god.

Food was prepared for them
and left beside their doors.
People believed that food prepared in faith
should be given to them.

With colorful clothes,
clothes and bedding,
prosperous nations and countries
honored those brahmins.

Brahmins used to be inviolable and
invincible, protected by principle.
No-one ever turned them away
from the doors of families.

For forty-eight years
they lead the virginal spiritual life.
The brahmins of old pursued
their quest for knowledge and conduct.

The brahmins did not marry outside their caste,
nor did they purchase a wife.
They lived together in love,
joining together by mutual consent.

Brahmins never approached their wives for sex
during the time outside
the fertile half of the month
after menstruation.

They praised celibacy and morality,
integrity, gentleness, and austerity,
gentleness and harmlessness,
and also patience.

He who was supreme among them,
godlike, staunchly vigorous,
did not engage in sex
even in a dream.

Training in line with their duties,
many smart people here
praised celibacy and morality,
and also patience.

They begged for rice,
bedding, clothes, ghee, and oil.
Having collected them legitimately,
they arranged a sacrifice.

But they slew no cows
while serving at the sacrifice.
Like a mother, father, or brother,
or some other relative,
cows are our best friends,
the fonts of medicine.

They give food and health,
and beauty and happiness.
Knowing these benefits,
they slew no cows.

The brahmins were delicate and tall,
beautiful and glorious.
They were keen on all the duties
required by their own traditions.
So long as they continued in the world,
people flourished happily.

But perversion crept into them
little by little when they saw
the splendor of the king
and the ladies in all their finery.

Their chariots were harnessed with thoroughbreds,
well-made with bright canopies,
and their homes and houses were
neatly laid out in measured rows.

They were lavished with herds of cattle,
and furnished with bevies of lovely ladies.
This extravagant human wealth
was coveted by the brahmins.

They compiled hymns to that end,
approached King Okkāka and said,
‘You have plenty of wealth and grain.
Sacrifice! For you have much treasure.
Sacrifice! For you have much wealth.’

Persuaded by the brahmins,
the king, chief of charioteers, performed
horse sacrifice, human sacrifice,
the sacrifices of the ‘stick-casting’, the ‘royal soma drinking’, and the ‘unbarred’.
When he had carried out these sacrifices,
he gave riches to the brahmins.

There were cattle, bedding, and clothes,
and ladies in all their finery;
chariots harnessed with thoroughbreds,
well-made with bright canopies;

and lovely homes, all
neatly laid out in measured rows.
Having furnished them with different grains,
he gave riches to the brahmins.

When they got hold of that wealth,
they arranged to store it up.
Falling under the sway of desire,
their craving grew and grew.
They compiled hymns to that end,
approached King Okkāka once more and said,

‘Like water and earth,
gold, riches, and grain,
are cows for humankind,
as they are essential for creatures.
Sacrifice! For you have much treasure.
Sacrifice! For you have much wealth.’

Persuaded by the brahmins,
the king, chief of charioteers,
had many hundred thousand cows
slain at the sacrifice.

Neither with feet nor with horns
do cows harm anyone at all.
Cows meek as lambs,
supply buckets of milk.
But taking them by the horns,
the king slew them with a sword.

At that the gods and the ancestors,
with Indra, the titans and monsters,
roared out: ‘This is a crime against nature!’
as the sword fell on the cows.

There used to be three kinds of illness:
greed, starvation, and old age.
But due to the slaughter of cows,
this grew to be ninety-eight.

This unnatural violence
has been passed down as an ancient custom.
Killing innocent creatures,
the sacrificers forsake righteousness.

And that is how this petty ancient thing
is criticized by sensible people
Wherever they see such a thing,
folk criticize the sacrificer.

With righteousness gone,
merchants and workers were split,
as were many aristocrats,
and wives looked down on their husbands.

Aristocrats and Brahmā's kinsmen
and others protected by their clan,
rejecting the doctrine of caste,
fell under the sway of sensual pleasures."

When he had spoken, those well-to-do brahmins said to the Buddha, "Excellent, Master Gotama! Excellent! … From this day forth, may Master Gotama remember us as lay followers who have gone for refuge for life."

2.8
Dhamma (nāvā) sutta:
The Boat

Honor the person from whom you would learn the teaching,
as the gods honor Inda.
Then they will have confidence in you,
and being learned, they reveal the teaching.

Heeding well, a wise pupil
practicing in line with that teaching
grows intelligent, discerning, and subtle
through diligently sticking close to such a person.

But associating with a petty fool
who falls short of the goal, jealous,
then unable to discern the teaching in this life,
one proceeds to death still plagued by doubts.

It's like a man who has plunged into a river,
a rushing torrent in spate.
As they are swept away downstream,
how could they help others across?

Just so, one unable to discern the teaching,
who hasn't studied the meaning under the learned,
not knowing it oneself, still plagued by doubts,
how could they help others to contemplate?

But one who has embarked on a strong boat
equipped with rudder and oar,
would bring many others across there
with skill, care, and intelligence.

So too one who understands—a knowledge master,
evolved, learned, and unflappable—
can help others to contemplate,
so long as they are prepared to listen carefully.

That's why you should spend time with a good person,
intelligent and learned.
Having understood the meaning, putting it into practice,
one who has realized the teaching may find happiness.

2.9
Kiṁsīlasutta:
What Morality?

"With what morality, what conduct,
fostering what deeds,
would a person lay the foundations right,
and reach the highest goal?"

"Honoring elders without jealousy,
they'd know the time to visit their teachers.
Treasuring the chance for a Dhamma talk,
they'd listen carefully to the well-spoken words.

At the right time, they'd humbly enter
the teachers' presence, leaving obstinacy behind.
They'd call to mind and put into practice
the meaning, the teaching, self-control, and the spiritual life.

Delighting in the teaching, enjoying the teaching,
standing on the teaching, investigating the teaching,
they'd never say anything that degraded the teaching,
but would be guided by genuine words well-spoken.

Giving up mirth, prayer, weeping, ill will,
deception, fraud, greed, conceit,
aggression, crudeness, stains, and indulgence,
they'd wander free of vanity, steadfast.

Understanding is the essence of well-spoken words,
stillness is the essence of learning and understanding.
Wisdom and learning do not flourish
in a hasty and negligent person.

Those happy with the teaching proclaimed by the Noble One
are supreme in speech, mind, and deed.
Settled in peace, gentleness, and stillness,
they've realized the essence of learning and wisdom."

2.10
Uṭṭhānasutta:
Get Up!

Get up and meditate!
What's the point in your sleeping?
How can the afflicted slumber
when injured by an arrow strike?

Get up and meditate!
Train hard for peace!
The King of Death has caught you heedless—
don't let him fool you under his sway.

Needy gods and humans
are held back by clinging:
get over it.
Don't let the moment pass you by.
For if you miss your moment
you'll grieve when sent to hell.

Negligence is always dust;
dust follows right behind negligence.
Through diligence and knowledge,
pluck out the dart from yourself.

2.11
Rāhulasutta:
With Rāhula

“Does familiarity breed contempt,
even for the man of wisdom?
Do you honor he who holds aloft
the torch for all humanity?”

“Familiarity breeds no contempt
for the man of wisdom.
I always honor he who holds aloft
the torch for all humanity.”

“One who’s given up the five sensual stimulations,
so pleasing and delightful,
and who’s left the home life out of faith—
let them make an end to suffering!

Mix with spiritual friends,
stay in remote lodgings,
secluded and quiet,
and eat in moderation.

Robes, almsfood,
requisites and lodgings:
don’t crave such things;
don’t come back to this world again.

Be restrained in the monastic code,
and the five sense faculties,
With mindfulness immersed in the body,
be full of disillusionment.

Turn away from the feature of things
that's attractive, provoking lust.
With mind unified and serene,
meditate on the ugly aspects of the body.

Meditate on the signless,
give up the tendency to conceit;
and when you comprehend conceit,
you will live at peace."

That is how the Buddha regularly advised Venerable Rāhula with these verses.

2.12
Nigrodhakappa (vaṅgīsa) sutta:
Vaṅgīsa and his Mentor Nigrodhakappa

So I have heard. At one time the Buddha was staying near Āḷavī, at the Aggāḷava Tree-shrine. Now at that time it was not long after Venerable Vaṅgīsa's mentor, the senior monk named Nigrodhakappa, had become extinguished. Then as Vaṅgīsa was in private retreat this thought came to his mind: "Has my mentor become extinguished or not?" Then in the late afternoon, Venerable Vaṅgīsa came out of retreat and went to the Buddha. He bowed, sat down to one side, and said to him: "Just now, sir, as I was in private retreat this thought came to mind. 'Has my mentor become extinguished or not?' Then Venerable Vaṅgīsa got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha, and addressed him in verse:

"I ask the teacher unrivaled in wisdom,
who has cut off all doubts in this very life—
has a monk died at Aggāḷava, who was
well-known, famous, and quenched?

Nigrodhakappa was his name;
it was given to that brahmin by you, Blessed One.
He wandered in your honor, yearning for freedom,
energetic, a resolute Seer of Truth.

O Sakyan, all-seer,
all of us wish to know about that disciple.
Our ears are eager to hear,
for you are truly the most excellent teacher.

Cut off our doubt, declare this to us;
your wisdom is vast, tell us of his quenching!
All-seer, speak among us,
like the thousand-eyed Sakka in the midst of the gods!

Whatever ties there are, or paths to delusion,
or things on the side of unknowing, or that are bases of doubt
vanish on reaching a Realized One,
for his eye is the best of all people's.

For if no man were ever to disperse corruptions,
like the wind dispersing a mass of clouds,
darkness would shroud the whole world;
not even brilliant men would shine.

The wise are makers of light;
my hero, that is what I think of you.
We've come to you for your discernment and knowledge:
here in this assembly, declare to us about Kappāyana.

Swiftly send forth your graceful voice,
like a goose stretching its neck, gently honking,
smooth in sound, with a lovely tone:
alert, we are all listening to you.

You have entirely abandoned birth and death;
restrained and pure, I urge you to speak the Dhamma!
For ordinary people have no wish-maker,
but Realized Ones have a comprehensibility-maker.

Your answer is definitive, and we will adopt it,
for you have perfect understanding.
We raise our joined palms one last time,
one of unrivaled wisdom, don't deliberately confuse us.

Knowing the noble teaching from top to bottom,
unrivaled hero, don't deliberately confuse us.
As a man in the baking summer sun would long for water,
I long for your voice, so let the sound rain down.

Surely Kappāyana did not lead the spiritual life in vain?
Did he realize quenching,
or did he still have a remnant of defilement?
Let us hear what kind of liberation he had!”

“He cut off craving for mind and body in this very life,”
said the Buddha,
“The river of darkness that had long lain within him.
He has entirely crossed over birth and death.”
So declared the Blessed One, the leader of the five.

“Now that I have heard your words,
seventh of sages, I am confident.
My question, it seems, was not in vain,
the brahmin did not deceive me.

As he said, so he did—
he was a disciple of the Buddha.
He cut the net of death the deceiver,
so extended and strong.

Blessed One, Kappāyana saw
the starting point of grasping.
He has indeed gone far beyond
Death’s domain so hard to pass.

2.13
Sammāparibbājanīyasutta:
The Right Way to Wander

“I ask the sage abounding in wisdom—
crossed-over, gone beyond, quenched, steadfast:
when a mendicant has left home, expelling sensuality,
what’s the right way to wander the world?”

“When they’ve eradicated superstitions,”
said the Buddha,
“about celestial portents, dreams, or bodily marks;
with the stain of superstitions left behind,
they’d rightly wander the world.

A mendicant ought dispel desire
for pleasures human or divine;
with rebirth transcended and truth comprehended,
they’d rightly wander the world.

Putting divisiveness behind them,
a mendicant gives up anger and stinginess;
with favoring and opposing left behind,
they’d rightly wander the world.

When the loved and the unloved are both left behind,
not grasping or dependent on anything;
freed from all things that fetter,
they’d rightly wander the world.

Finding no substance in attachments,
rid of desire for things they’ve acquired,
independent, needing no-one to guide them,
they’d rightly wander the world.

Not hostile in speech, mind, or deed,
they've rightly understood the teaching.
Aspiring to the state of quenching,
they'd rightly wander the world.

Not pridefully thinking, 'they bow to me';
though reviled, they'd still stay in touch;
not besotted when getting food from others,
they'd rightly wander the world.

When greed and craving to live again are cast off,
a mendicant refrains from violence and abduction;
rid of doubt, free of thorns,
they'd rightly wander the world.

Knowing what is suitable for themselves,
a mendicant would hurt no-one in the world;
understanding the teaching in accord with reality,
they'd rightly wander the world.

They have no underlying tendencies at all,
and are rid of unskillful roots;
free of hope, with no need for hope,
they'd rightly wander the world.

Defilements ended, conceit given up,
beyond all manner of desire;
tamed, quenched, and steadfast,
they'd rightly wander the world.

Faithful, learned, seer of the sure path,
the wise one takes no side among factions;
rid of greed, hate, and repulsion,
they'd rightly wander the world.

A purified victor with veil drawn back,
among worldly things master, transcendent, stilled;
expert in knowledge of conditions' cessation,
they'd rightly wander the world.

They're over speculating on the future or past,
and understand what it means to be pure;
freed from all the sense fields,
they'd rightly wander the world.

The state of peace is understood, the truth is comprehended,
they've openly seen defilements cast off;
and with the ending of all attachments,
they'd rightly wander the world."

"Clearly, Blessed One, it is just as you say.
One who lives like this is a tamed mendicant,
beyond all fetters and yokes:
they'd rightly wander the world."

2.14
Dhammikasutta:
With Dhammika

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then the lay follower Dhammika, together with five hundred lay followers, went up to the Buddha, bowed, sat down to one side, and addressed him in verse:

"I ask you, Gotama, whose wisdom is vast:
what does one do to become a good disciple,
both one who has left the home,
and the lay followers staying at home?

For you understand the course and destiny
of the world with all its gods.
There is no equal to you who sees the subtle meaning,
for you are the Buddha most excellent, they say.

Having experienced all knowledge,
you explain the teaching out of compassion for beings.
All-seer, you have drawn back the veil,
and immaculate, you shine on the whole world.

The dragon king Erāvaṇa, hearing you called 'Victor',
came into your presence.
He consulted with you then, having heard your words,
left consoled, saying 'Excellent!'

And King Vessavaṇa Kuvero, too,
approached to ask about the teaching.
You also answered him, O wise one,
and hearing you he too was consoled.

Those teachers of other paths given to debate,
whether Ājīvakas or Jains,
all fail to overtake you in wisdom,
like a standing man next to a sprinter.

Those brahmins given to debate,
some of whom are quite senior,
all end up beholden to you for the meaning,
and others too who think themselves debaters.

So subtle and pleasant is the teaching
that is well proclaimed by you, Blessed One.
It's all we long to hear. So when asked,
O Best of Buddhas, tell us!

All these mendicants have gathered,
and the layfolk too are here to listen.
Let them hear the teaching the immaculate one discovered,
like gods listening to the fine words of Vāsava."

"Listen to me, mendicants, I will educate you
in the cleansing teaching; all bear it in mind.
An intelligent person, seeing the meaning,
would adopt the deportment proper to a renunciate.

No way a mendicant would go out at the wrong time;
at the right time, they'd walk the village for alms.
For chains bind one who wanders outside the right time,
which is why the Buddhas avoid it.

Sights, sounds, tastes, smells, and touches,
which drive beings mad—
dispel desire for such things,
and enter for the morning meal at the right time.

After receiving alms for the day,
on returning a mendicant would sit in private alone.
Inwardly reflective, they'd curb their mind
from outside things, keeping themselves collected.

Should they converse with a disciple,
with anyone else, or with a mendicant,
they'd bring up only the sublime teaching,
not dividing or blaming.

For some contend in debate,
but we praise not those of little wisdom.
In place after place they are bound in chains,
for they send their mind over there far away.

Alms, a dwelling, a bed and seat,
and water for rinsing the dust from the cloak—
after hearing the teaching of the Holy One,
a disciple of splendid wisdom would use these after appraisal.

That's why, when it comes to alms and lodgings,
and water for rinsing the dust from the cloak,
a mendicant is unsullied in the midst of these things,
like a droplet on a lotus-leaf.

Now I shall tell you the householder's duty,
doing which one becomes a good disciple.
For one burdened with possessions does not get to realize
the whole of the mendicant's practice.

They'd not kill any creature, nor have them killed,
nor grant permission for others to kill.
They've laid aside violence towards all creatures
frail or firm that there are in the world.

Next, a disciple would avoid knowingly
taking anything not given at all,
they'd not get others to do it, nor grant them permission to steal;
they'd avoid *all* theft.

A sensible person would avoid the unchaste life,
like a burning pit of coals.
But if unable to remain chaste,
they'd not transgress with another's partner.

In a council or assembly,
or one on one, they would not lie.
They'd not get others to lie, nor grant them permission to lie;
they'd avoid *all* untruths.

A householder espousing this teaching
would not consume liquor or drink.
They'd not get others to drink, nor grant them permission to drink;
knowing that ends in intoxication.

For drunken fools do bad things,
and encourage other heedless folk.
Reject this field of demerit,
the maddening, deluding frolic of fools.

You shouldn't kill living creatures, or steal,
or lie, or drink alcohol.
Be celibate, refraining from sex,
and don't eat at night, the wrong time.

Not wearing garlands or applying perfumes,
you should sleep on a low bed, or a mat on the ground.
This is the eight-factored sabbath, they say,
explained by the Buddha, who has gone to suffering's end.

Then having observed the sabbath
complete in all its eight factors
on the fourteenth, fifteenth, and eighth of the fortnight,
as well as on the fortnightly special displays,

on the morning after the sabbath
a clever person, rejoicing with confident heart,
would distribute food and drink
to the mendicant Saṅgha as is fitting.

One should rightfully support one's parents,
and undertake a legitimate business.
A diligent layperson observing these duties
ascends to the gods called Self-luminous."

Mahāvagga:
The Great Chapter

3.1
Pabbajjāsutta:
Going Forth

“I shall extol going forth
with the example of the seer,
the course of inquiry that led to
his choice to go forth.

‘This life at home is cramped,
a realm of dirt.’
‘The life of one gone forth is like an open space.’
Seeing this, he went forth.

Having gone forth, he shunned
bad deeds of body.
And leaving verbal misconduct behind,
he purified his livelihood.

The Buddha went to Rājagaha,
the Mountainfold of the Magadhans.
He betook himself for alms,
replete with auspicious marks.

Bimbisāra saw him
while standing atop his longhouse.
Noticing that he was endowed with marks,
he said the following:

‘Pay heed, sirs, to this one,
handsome, majestic, radiant;
accomplished in deportment,
he looks just a plough’s length in front.

Eyes downcast, mindful,
unlike one from a low family.
Let the king's messengers run out,
and find where the mendicant will go.'

The messengers sent out
followed right behind, thinking
'Where will the mendicant go?
Where shall he find a place to stay?'

Wandering indiscriminately for alms,
sense-doors guarded and well restrained,
his bowl was quickly filled,
aware and mindful.

Having wandered for alms,
the sage left the city.
He betook himself to Mount Paṇḍava,
thinking, 'Here is the place I shall stay.'

Seeing that'd he arrived at a place to stay,
the messengers withdrew nearby,
but one of them returned
to inform the king.

'Great king, the mendicant
is on the east flank of Mount Paṇḍava.
There he sits, like a tiger or a bull,
like a lion in a mountain cave.'

Hearing the messenger's report,
the aristocrat set out
hurriedly in his fine chariot
towards Mount Paṇḍava.

He went as far as vehicles could go,
then dismounted from his chariot,
approached on foot,
and reaching him, drew near.

Seated, the king greeted him
and made polite conversation.
When the courtesies were over,
he said the following:

‘You are young, just a youth,
a lad in the prime of life.
You are endowed with beauty and stature,
like an aristocrat of good lineage

in glory at the army’s head,
surrounded by a troop of elephants.
I shall give you wealth to enjoy.
But please tell me your lineage by birth.’

‘Up north lies a nation, great king,
on the slope of the Himalayas,
full of wealth and strength,
led by one loyal to the Kosalans.

They are of the Solar clan, Ādiccas;
their lineage is the Sakyans.
I have gone forth from that family—
I do not yearn for sensual pleasures.

Seeing the danger in sensual pleasures,
seeing renunciation as sanctuary,
I shall go on to strive;
that is where my mind delights.’”

3.2
Padhānasutta:
Striving

"During my time of resolute striving
on the bank of the Nerañjara River,
I was meditating very hard
for the sake of finding sanctuary.

Namucī came to me,
speaking words of kindness:
'You're thin, discolored,
on the verge of death.

Death has a thousand parts of you,
one fraction is left to life.
Live sir! Life is better!
Living, you can make merits.

While leading the spiritual life
and serving the sacred flame,
you can pile up abundant merit—
so what will striving do for you?

Hard to walk is the path of striving,
hard to do, a hard challenge to win.'"
These are the verses Māra spoke
as he stood beside the Buddha.

When Māra had spoken in this way,
the Buddha said this:
"O Wicked One, kinsman of the negligent,
you're here for your own purpose.

I have no need for
the slightest bit of merit.
Those with need for merit
are fit for Māra to address.

I have faith and energy too,
and wisdom is found in me.
When I am so resolute,
why do you beg me to live?

The rivers and streams
might be dried by the wind,
so why, when I am resolute,
should it not dry up my blood?

And while the blood is drying up,
the bile and phlegm dry too.
And as my muscles waste away,
my mind grows more serene.
And all the stronger grow mindfulness
and wisdom and immersion.

As I meditate like this,
I have experienced the ultimate feeling.
My mind has no interest in sensual pleasures:
behold a being's purity!

Sensual pleasures are your first army,
the second is called discontent,
hunger and thirst are the third,
and the fourth is said to be craving.

Your fifth is dullness and drowsiness,
the sixth is said to be cowardice,
your seventh is doubt,
contempt and obstinacy are your eighth.

Profit, praise, and honor,
and misbegotten fame;
the extolling of oneself
while scorning others.

This is your army, Namucī,
the strike force of the Dark One.
Only a hero can defeat it,
but in victory there lies bliss.

Let me gird myself—
so what if I die!
I'd rather die in battle
than live on in defeat.

Here some ascetics and brahmins
are swallowed up, not to be seen again.
They do not know the path
traveled by those true to their vows.

Seeing Māra ready on his mount,
surrounded by his bannered forces,
I shall meet them in battle—
they'll never make me retreat!

That army of yours has never been beaten
by the world with all its gods.
Yet I shall smash it with wisdom,
like an unfired pot with a stone.

When my thoughts are under control,
and mindfulness is well established,
I shall wander from country to country,
guiding many disciples.

Diligent and resolute,
following my instructions,
they will proceed despite your will,
to where there is no sorrow."

"For seven years I followed
step by step behind the Blessed One.
I found no vulnerability
in the mindful Awakened One.

A crow once circled a stone
that looked like a lump of fat.
'Perhaps I'll find something tender,' it thought,
'perhaps there's something tasty.'

But finding nothing tasty,
the crow left that place.
Like the crow that pecked the stone,
I leave Gotama disappointed."

So stricken with sorrow
that his harp dropped from his armpit,
that spirit, downcast,
vanished right there.

3.3
Subhāsitasutta:
Well-Spoken Words

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!" "Venerable sir," they replied. The Buddha said this:

"Mendicants, speech that has four factors is well spoken, not poorly spoken. It's blameless and is not criticized by sensible people. What four? It's when a mendicant speaks well, not poorly; they speak on the teaching, not against the teaching; they speak pleasantly, not unpleasantly; and they speak truthfully, not falsely. Speech with these four factors is well spoken, not poorly spoken. It's blameless and is not criticized by sensible people." That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

"Good people say that well-spoken words are foremost;
second, speak on the teaching, not against it;
third, speak pleasantly, not unpleasantly;
and fourth, speak truthfully, not falsely."

Then Venerable Vaṅgīsa got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said, "I feel inspired to speak, Blessed One! I feel inspired to speak, Holy One!" "Then speak as you feel inspired," said the Buddha. Then Vaṅgīsa extolled the Buddha in his presence with fitting verses:

"Speak only such words
that do not hurt yourself
nor harm others;
such speech is truly well spoken.

Speak only pleasing words,
words gladly welcomed.
Pleasing words are those
that bring nothing bad to others.

Truth itself is the undying word:
this is an ancient law.
Good people say that the teaching and its meaning
are grounded in the truth.

The words spoken by the Buddha
for realizing the sanctuary, extinguishment,
for the attainment of vision,
this really is the best kind of speech."

3.4
Pūraḷāsa (sundarikabhāradvāja) sutta:
With Bhāradvāja of Sundarika on the Sacrificial Cake

So I have heard. At one time the Buddha was staying in the Kosalan lands on the bank of the Sundarika river. Now at that time the brahmin Bhāradvāja of Sundarika was serving the sacred flame and performing the fire sacrifice on the bank of the river Sundarika. Then he looked all around the four directions, wondering, "Now who might eat the leftovers of this offering?" He saw the Buddha meditating at the root of a certain tree with his robe pulled over his head. Taking the leftovers of the offering in his left hand and a pitcher in the right he approached the Buddha.

When he heard Sundarika's footsteps the Buddha uncovered his head. Sundarika thought, "This man is shaven, he is shaven!" And he wanted to turn back. But he thought, "Even some brahmins are shaven. Why don't I go to him and ask about his birth?" Then Sundarika the brahmin went up to the Buddha and said to him, "Sir, in what caste were you born?"

Then the Buddha addressed Sundarika in verse:

"I am no brahmin, nor am I a prince,
nor merchant nor anything else.
Fully understanding the clan of ordinary people,
I wander in the world owning nothing, reflective.

Clad in my cloak, I wander without home,
my hair shorn, quenched.
Since I'm unburdened by youngsters,
it's inappropriate to ask me about clan."

"Actually sir, when brahmins meet they politely
ask each other whether they are brahmins."

“Well, if you say that you’re a brahmin,
and that I am not,
I shall question you on the Gāyatrī Mantra,
with its three lines and twenty-four syllables.”

“On what grounds have hermits and men,
aristocrats and brahmins here in the world
performed so many different sacrifices to the gods?”

“During a sacrifice, should a past master, a knowledge master,
receive an oblation, it profits the donor, I say.”

“Then clearly my oblation will be profitable,”
said the brahmin,
“since I have met such a knowledge master.
It’s because I’d never met anyone like you
that others ate the sacrificial cake.”

“So then, brahmin, since you have approached me
as a seeker of the good, ask.
Perhaps you may find here someone intelligent,
peaceful, unclouded, untroubled, with no need for hope.”

“Master Gotama, I like to sacrifice
and wish to perform a sacrifice. Please advise me,
for I do not understand
where an oblation is profitable; tell me this.”

“Well then, brahmin, lend an ear, I will teach you the Dhamma.

Don’t ask about birth, ask about conduct;
for any wood can surely generate fire.
A steadfast sage, even though from a low class family,
is a thoroughbred checked by conscience.

Tamed by truth, fulfilled by taming,
a complete knowledge master who has completed the spiritual journey—
that is where a brahmin seeking merit
should bestow a timely offering as sacrifice.

Those who have left sensuality behind, wandering homeless,
self-controlled, straight as a shuttle—
that is where a brahmin seeking merit
should bestow a timely offering as sacrifice.

Those freed of greed, with senses stilled,
like the moon released from the eclipse—
that is where a brahmin seeking merit
should bestow a timely offering as sacrifice.

They wander the world unimpeded,
always mindful, calling nothing their own—
that is where a brahmin seeking merit
should bestow a timely offering as sacrifice.

Having left sensuality behind, wandering triumphant,
knowing the end of rebirth and death,
extinguished and cool as a lake:
the Realized One is worthy of the sacrificial cake.

Good among the good, far from the bad,
the Realized One has infinite wisdom.
Unsullied in this world and the next:
the Realized One is worthy of the sacrificial cake.

In whom dwells no deceit or conceit,
rid of greed, unselfish, with no need for hope,
with anger eliminated, quenched,
a brahmin rid of sorrow's stain:
the Realized One is worthy of the sacrificial cake.

He has given up the mind's home,
and has no possessions at all.
Not grasping to this world or the next:
the Realized One is worthy of the sacrificial cake.

Serene, he has crossed the flood,
and has understood the teaching with ultimate view.
With defilements ended, bearing his final body:
the Realized One is worthy of the sacrificial cake.

In whom desire to be reborn, and caustic speech
are cleared and ended, they are no more;
that knowledge master, everywhere free:
the Realized One is worthy of the sacrificial cake.

They've escaped their chains, they're chained no more,
among those caught in conceit he is free of conceit;
he has fully understood suffering with its field and ground:
the Realized One is worthy of the sacrificial cake.

Not relying on hope, seeing seclusion,
well past the views proclaimed by others.
In him there are no supporting conditions at all:
the Realized One is worthy of the sacrificial cake.

He has comprehended all things, high and low,
cleared them and ended them, so they are no more.
Peaceful, freed in the ending of grasping:
the Realized One is worthy of the sacrificial cake.

He sees the utter ending of rebirth's fetter,
and has swept away all manner of desire.
Pure, stainless, immaculate, flawless:
the Realized One is worthy of the sacrificial cake.

Not seeing himself in terms of a self,
he is stilled, upright, and steadfast.
Imperturbable, kind, wishless:
the Realized One is worthy of the sacrificial cake.

He harbors no delusions within at all,
he has insight into all things.
He bears his final body,
attained to the state of grace, the supreme awakening.
That's how the purity of a spirit is defined:
the Realized One is worthy of the sacrificial cake."

"Let my oblation be a true offering,
since I have found such a knowledge master!
I see Brahmā in person! Accept my offering, Blessed One:
please eat my sacrificial cake."

"Food enchanted by a spell isn't fit for me to eat.
That's not the principle of those who see, brahmin.
The Buddhas reject things enchanted with spells.
Since there is such a principle, brahmin, that's how they live.

Serve with other food and drink
the consummate one, the great hermit,
with defilements ended and remorse stilled.
For he is the field for the seeker of merit."

"Please, Blessed One, help me understand:
now that I have encountered your teaching,
when I look for someone during a sacrifice,
who should eat the religious donation of one like me?"

"One who is rid of aggression,
whose mind is unclouded,
who is liberated from sensual pleasures,
and who has dispelled dullness.

One who has erased boundaries and limits,
expert in birth and death,
a sage, blessed with sagacity.
When such a person comes to the sacrifice,

get rid of your scowl!
Honor them with joined palms,
and venerate them with food and drink,
and in this way your religious donation will succeed."

"The Buddha is worthy of the sacrificial cake,
he is the supreme field of merit,
Recipient of gifts from the whole world,
what's given to the worthy one is very fruitful."

Then Sundarika the brahmin said to the Buddha, "Excellent, Master Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, Master Gotama has made the teaching clear in many ways. I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha. Sir, may I receive the going forth, the ordination in the Buddha's presence?" And the brahmin Sundarika Bhāradvāja received the going forth, the ordination in the Buddha's presence. And soon after, he became one of the perfected.

3.5
Māghasutta:
With Māgha

So I have heard. At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain. Then the brahmin student Māgha approached the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and said to the Buddha:

"I'm a giver, Master Gotama, a donor; I am bountiful and committed to charity. I seek wealth in a principled manner, and with that legitimate wealth I give to one person, to two, three, four, five, six, seven, eight, nine, ten, twenty, thirty, forty, fifty, a hundred people or even more. Giving and sacrificing like this, Master Gotama, do I accrue much merit?"

"Indeed you do, student. A giver or donor who is bountiful and committed to charity, who seeks wealth in a principled manner, and with that legitimate wealth gives to one person, or up to a hundred people or even more, accrues much merit." Then Māgha addressed the Buddha in verse:

"I ask the bountiful Gotama,"
said Māgha,
"wearing an ochre robe, wandering homeless.
Suppose a lay donor who is committed to charity
makes a sacrifice seeking merit, looking for merit.
Giving food and drink to others here,
how is their offering purifed?"

"Suppose a lay donor who is committed to charity,"
replied the Buddha,
"makes a sacrifice seeking merit, looking for merit,
giving food and drink to others here:
such a one would succeed due to those who are worthy of donations."

“Suppose a lay donor who is committed to charity,”
said Māgha,
“makes a sacrifice seeking merit, looking for merit,
giving food and drink to others here:
explain to me who is worthy of donations.”

“Those who wander the world unattached,
consummate, restrained, owning nothing:
that is where a brahmin seeking merit
should bestow a timely offering as sacrifice.

Those who have cut off all fetters and bonds,
tamed, liberated, untroubled, with no need for hope:
that is where a brahmin seeking merit
should bestow a timely offering as sacrifice.

Those who are released from all fetters,
tamed, liberated, untroubled, with no need for hope:
that is where a brahmin seeking merit
should bestow a timely offering as sacrifice.

Having given up greed, hate, and delusion,
with defilements ended, the spiritual journey completed:
that is where a brahmin seeking merit
should bestow a timely offering as sacrifice.

Those in whom dwells no deceit or conceit,
with defilements ended, the spiritual journey completed:
that is where a brahmin seeking merit
should bestow a timely offering as sacrifice.

Those rid of greed, unselfish, with no need for hope,
with defilements ended, the spiritual journey completed:
that is where a brahmin seeking merit
should bestow a timely offering as sacrifice.

Those not fallen prey to cravings,
who, having crossed the flood, live unselfishly:
that is where a brahmin seeking merit
should bestow a timely offering as sacrifice.

Those with no craving at all in the world
to any form of existence in this life or the next:
that is where a brahmin seeking merit
should bestow a timely offering as sacrifice.

Those who have left sensuality behind, wandering homeless,
self-controlled, straight as a shuttle:
that is where a brahmin seeking merit
should bestow a timely offering as sacrifice.

Those freed of greed, with senses stilled,
like the moon released from the eclipse:
that is where a brahmin seeking merit
should bestow a timely offering as sacrifice.

Those peaceful ones free of greed and anger,
for whom there are no destinies, being rid of them in this life:
that is where a brahmin seeking merit
should bestow a timely offering as sacrifice.

They've given up rebirth and death completely,
and have gone beyond all doubt:
that is where a brahmin seeking merit
should bestow a timely offering as sacrifice.

Those who live as their own island,
everywhere free, owning nothing:
that is where a brahmin seeking merit
should bestow a timely offering as sacrifice.

Those here who know this to be true:
‘This is my last life, there are no future lives’:
that is where a brahmin seeking merit
should bestow a timely offering as sacrifice.

A knowledge master, loving absorption, mindful,
who has reached awakening and is a refuge for many:
that is where a brahmin seeking merit
should bestow a timely offering as sacrifice.”

“Clearly my questions were not in vain!”
said Māgha,
“The Buddha has explained to me who is worthy of donations.
You are the one here who knows this to be true,
for truly you understand this matter.

Suppose a lay donor who is committed to charity
makes a sacrifice seeking merit, looking for merit,
giving food and drink to others here:
explain to me how to accomplish the sacrifice.”

“Sacrifice, and while doing so,”
replied the Buddha,
“be clear and confident in every way.
Sacrifice is the ground standing upon which
the sacrificer sheds their flaws.

One free of greed, rid of anger,
developing a heart of limitless love,
spreads that limitlessness in every direction,
ever diligent day and night.”

“Who is purified, freed, awake?
How can one go to the Brahmā realm oneself?
I do not know, so please tell me when asked,
for the Buddha is the Brahmā I see in person today!
To us you are truly the equal of Brahmā.
Splendid One, how is one reborn in the Brahmā realm?”

“One who accomplishes the sacrifice with three modes,”
replied the Buddha,
“such a one would succeed due to those who are worthy of donations.
Sacrificing like this, one rightly committed to charity
is reborn in the Brahmā realm, I say.”

When he had spoken, the student Māgha said to the Buddha, “Excellent, Master Gotama! Excellent! … From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

3.6
Sabhiyasutta:
With Sabhiya

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Now at that time the wanderer Sabhiya had been presented with a question by a deity who was a former relative, saying: "Sabhiya, you should practice the spiritual life with whatever ascetic or brahmin answers this question."

Then Sabhiya, after learning that question in the presence of that deity, approached those ascetics and brahmins who led an order and a community, and taught a community, who were well-known and famous religious founders, regarded as holy by many people. That is, Pūraṇa Kassapa, Makkhali Gosāla, Niganṭha Nāṭaputta, Sañjaya Belaṭṭhiputta, Pakudha Kaccāyana, and Ajita Kesakambala. And he asked them that question, by they were stumped by it, Displaying annoyance, hate, and bitterness, they questioned Sabiya in return.

Then Sabhiya thought, "Those famous ascetics and brahmins were stumped by my question. Displaying annoyance, hate, and bitterness, they questioned me in return on that matter. Why don't I return to a lesser life so I can enjoy sensual pleasures?"

Then Sabhiya thought, "This ascetic Gotama also leads an order and a community, and teaches a community. He's a well-known and famous religious founder, regarded as holy by many people. Why don't I ask him this question?"

Then he thought, “Even those ascetics and brahmins who elderly and senior, who are advanced in years and have reached the final stage of life; who are senior, long standing, long gone forth; who lead an order and a community, and teach a community; who are well-known and famous religious founders, regarded as holy by many people—that is Pūraṇa Kassapa and the rest— were stumped by my question. They displayed annoyance, hate, and bitterness, and even questioned me in return. How can the ascetic Gotama possibly answer my question, since he is so young in age and newly gone forth?”

Then he thought, “An ascetic should not be looked down upon or disparaged because they are young. Though young, the ascetic Gotama has great psychic power and might. Why don’t I ask him this question?”

Then Sabhiya set out for Rājagaha. Traveling stage by stage, he came to Rājagaha, the Bamboo Grove, the squirrels’ feeding ground. He went up to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and addressed the Buddha in verse:

“I’ve come full of doubts and uncertainties,”
said Sabhiya,
“wishing to ask a question.
Please solve them for me.
Answer my questions in turn, in accordance with the truth.”

“You have come from afar, Sabhiya,”
said the Buddha,
“wishing to ask a question.
I shall solve them for you,
answering your questions in turn, in accordance with the truth.

Ask me your question, Sabhiya,
whatever you want.
I’ll solve each and every
question you have.”

Then Sabhiya thought, “It’s incredible, it’s amazing! Where those other ascetics and brahmins didn’t even give me a chance, the Buddha has invited me.” Uplifted and elated, full of rapture and happiness, he asked this question.

“What must one attain to be called a mendicant?”
said Sabhiya,
“How is one ‘sweet’, how said to be ‘tamed’?
How is one declared to be ‘awakened’?
May the Buddha please answer my question.”

“When by the path they have walked themselves,”
said the Buddha to Sabhiya,
“they reach quenching, with doubt overcome;
giving up desire to continue existence or to end it,
their journey complete, their rebirths ended: that is a mendicant.

Equanimous towards everything, mindful,
they don’t harm anyone in the world.
An ascetic who has crossed over, unclouded,
not full of themselves, is sweet-natured.

Their faculties have been developed
inside and out in the whole world.
Having pierced through this world and the next,
tamed, they bide their time.

They have examined the aeons in their entirety,
and both sides of transmigration—passing away and rebirth.
Rid of dust, unblemished, purified:
the one they call ‘awakened’ has attained the end of rebirth.”

And then, having approved and agreed with what the Buddha said, uplifted and elated, full of rapture and happiness, Sabhiya asked another question:

“What must one attain to be called ‘brahmin’?”
said Sabhiya.
“Why is one an ‘ascetic’, and how a ‘bathed initiate’?
How is one declared to be a ‘giant’?
May the Buddha please answer my question.”

“Having banished all bad things,”
said the Buddha to Sabhiya,
“immaculate, well-composed, steadfast,
consummate, they’ve left transmigration behind:
such an unattached one is called ‘brahmin’.

A peaceful one who has given up good and evil,
stainless, understanding this world and the next,
gone beyond rebirth and death:
such an one is rightly called ‘ascetic’.

Having washed off all bad things
inside and out in the whole world,
among gods and humans bound to creations,
the one they call ‘washed’ does not return to creation.

They do nothing monstrous at all in the world,
discarding all fetters and bonds,
everywhere not stuck, freed:
such an one is rightly called ‘giant’.”

And then Sabhiya asked another question:

“Who is a ‘field-victor’ according to the Buddhas?”
said Sabhiya,
“Why is one ‘skillful’, and how ‘a wise scholar’?
How is one declared to be a ‘sage’?
May the Buddha please answer my question.”

“They are victorious over the fields of deeds in their entirety,”
said the Buddha to Sabhiya,
“the fields of gods, humans, and Brahmas;
released from the root bondage to all fields:
such an one is rightly called ‘field-victor’.

They have examined the stockpiles of deeds in their entirety,
the stockpiles of gods, humans, and Brahmas;
released from the root bondage to all stockpiles:
such an one is rightly called ‘skillful’.

They have examined whiteness
both inside and out; understanding purity,
they have left dark and bright behind:
such an one is rightly called ‘a wise scholar’.”

Understanding the nature of the bad and the good
inside and out in the whole world;
one worthy of honor by gods and humans,
who has escaped from the net and the snare: that is a sage.”

And then Sabhiya asked another question:

“What must one attain to be called ‘knowledge master’?”
said Sabhiya,
“Why is one ‘studied’, and how is one ‘heroic’?
How to gain the name ‘thoroughbred’?
May the Buddha please answer my question.”

“They have examined knowledges in their entirety,”
said the Buddha to Sabhiya,
“those that are current among ascetics and brahmins;
rid of greed for all feelings,
having left all knowledges behind: that is a knowledge master.

Having studied proliferation and name & form
inside and out—the root of disease;
released from the root bondage to all disease:
such an one is rightly called ‘studied’.

Refraining from all evil here,
heroic, he escapes from the suffering of hell;
he is heroic and energetic:
such an one is rightly called ‘hero’.

Whoever’s bonds are cut,
the root of clinging inside and out;
released from the root bondage to all clinging:
such an one is rightly called ‘thoroughbred’.”

And then Sabhiya asked another question:

“What must one attain to be called ‘scholar’?”
said Sabhiya,
“Why is one ‘noble’, and how is one ‘well conducted’?
How to gain the name ‘wanderer’?
May the Buddha please answer my question.”

“One who has learned every teaching,”
said the Buddha to Sabhiya,
“and has known for themselves whatever is blameworthy and blameless
in the world;
a champion, decided, liberated,
untroubled everywhere: they call them ‘scholar’.

Having cut off defilements and attachments,
being wise, they enter no womb.
They’ve expelled the bog of the three perceptions,
the one they call ‘noble’ does not return to creation.

One here who is accomplished and skillful in all forms of good conduct;
always understanding the teaching,
everywhere not stuck, freed in mind,
who has no repulsion: they are ‘well-conducted’.

Avoiding any deed that results in suffering—
above, below, all round, between:
deceit and conceit, as well as greed and anger,
they live full of wisdom.
They have made a limit on name & form;
the one they call a ‘wanderer’ has reached their destination.”

And then, having approved and agreed with what the Buddha said, uplifted and elated, full of rapture and happiness, Sabhiya got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha, and extolled the Buddha in his presence with fitting verses:

“O one of vast wisdom, there are three & sixty opinions
based on the doctrines of ascetics:
they are expressions of perception, based on perception.
Having dispelled them all, you passed over the dark flood.

You have gone to the end, gone beyond suffering,
you are perfected, a fully awakened Buddha; I think you have ended defilements.
Splendid, intelligent, abounding in wisdom,
ender of suffering—you brought me across!

When you understood my uncertainty,
you brought me beyond doubt—homage to you!
A sage, accomplished in the ways of sagacity,
you are gentle, not hardhearted, O Kinsman of the Sun.

Any doubts that I once had,
you have answered for me, O Seer.
Clearly you are a sage, an Awakened One,
there are no hindrances in you.

All your distress
is blown away and mown down.
Cooled, tamed, steadfast:
truth is your strength.

O giant among giants, O great hero,
when you are speaking
all the gods rejoice,
including both Nārada and Pabbata.

Homage to you, O thoroughbred!
Homage to you, supreme among men!
In the world with its gods,
you have no counterpart.

You are the Buddha, you are the Teacher,
you are the sage who has overcome Māra;
you have cut off the underlying tendencies,
you've crossed over, and you bring humanity across.

You have transcended attachments,
your defilements are shattered;
you are a lion, free of grasping,
with fear and dread given up.

Like a graceful lotus
to which water does not stick,
so both good and evil
do not stick to you.
Stretch out your feet, great hero:
Sabhiya bows to the Teacher."

Then the wanderer Sabhiya bowed with his head at the Buddha's feet and said, "Excellent, sir! Excellent! … I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. Sir, may I receive the going forth, the ordination in the Buddha's presence?"

“Seniya, if someone formerly ordained in another sect wishes to take the going forth, the ordination in this teaching and training, they must spend four months on probation. When four months have passed, if the mendicants are satisfied, they’ll give the going forth, the ordination into monkhood. However, I have recognized individual differences in this matter.”

“Sir, if four months probation are required in such a case, I’ll spend four years on probation. When four years have passed, if the mendicants are satisfied, let them give me the going forth, the ordination into monkhood.” And the wanderer Sabhiya received the going forth, the ordination in the Buddha’s presence. And Venerable Sabhiya became one of the perfected.

3.7
Selasutta:
With Sela

So I have heard. At one time the Buddha was wandering in the land of the Northern Āpaṇas together with a large Saṅgha of 1,250 mendicants when he arrived at a town of the Northern Āpaṇas named Āpaṇa. The matted-hair ascetic Keṇiya heard: “It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Āpaṇa, together with a large Saṅgha of 1,250 mendicants. He has this good reputation: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’ He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure. It’s good to see such perfected ones.”

So Keṇiya approached the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side. The Buddha educated, encouraged, fired up, and inspired him with a Dhamma talk. Then he said to the Buddha, “Would Master Gotama together with the mendicant Saṅgha please accept tomorrow’s meal from me?” When he said this, the Buddha said to him, “The Saṅgha is large, Keṇiya; there are 1,250 mendicants. And you are devoted to the brahmins.”

For a second time, Keṇiya asked the Buddha to accept a meal offering. “Never mind that the Saṅgha is large, with 1,250 mendicants, and that I am devoted to the brahmins. Would Master Gotama together with the mendicant Saṅgha please accept tomorrow’s meal from me?” And for a second time, the Buddha gave the same reply.

For a third time, Keṇiya asked the Buddha to accept a meal offering. “Never mind that the Saṅgha is large, with 1,250 mendicants, and that I am devoted to the brahmins. Would Master Gotama together with the mendicant Saṅgha please accept tomorrow’s meal from me?” The Buddha consented in silence. Then, knowing that the Buddha had consented, Keṇiya got up from his seat and went to his own hermitage. There he addressed his friends and colleagues, relatives and family members, “Gentlemen, please listen. The ascetic Gotama together with the mendicant Saṅgha has been invited by me for tomorrow’s meal. Please help me with the preparations.” “Yes, sir,” they replied. Some dug ovens, some chopped wood, some washed dishes, some set out a water jar, and some spread out seats. Meanwhile, Keṇiya set up the pavilion himself.

Now at that time the brahmin Sela was residing in Āpaṇa. He had mastered the three Vedas, together with their vocabularies, ritual, phonology and etymology, and the testament as fifth. He knew philology and grammar, and was well versed in cosmology and the marks of a great man. And he was teaching three hundred students to recite the hymns.

And at that time Keṇiya was devoted to Sela. Then Sela, while going for a walk escorted by the three hundred students, approached Keṇiya’s hermitage. He saw the preparations going on, and said to Keṇiya, “Keṇiya, is your son or daughter being married? Or are you setting up a big sacrifice? Or has King Seniya Bimbisāra of Magadha been invited for tomorrow’s meal?”

“There is no marriage, Sela, and the king is not coming. Rather, I am setting up a big sacrifice. The ascetic Gotama has arrived at Āpaṇa, together with a large Saṅgha of 1,250 mendicants. He has this good reputation: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’ He has been invited by me for tomorrow’s meal together with the mendicant Saṅgha.” “Mister Keṇiya, did you say ‘the awakened one’?” “I said ‘the awakened one’.” “Mister Keṇiya, did you say ‘the awakened one’?” “I said ‘the awakened one’.”

Then Sela thought, “It’s hard to even find the word ‘awakened one’ in the world. The thirty-two marks of a great man have been handed down in our hymns. A great man who possesses these has only two possible destinies, no other. If he stays at home he becomes a king, a wheel-turning monarch, a just and principled king. His dominion extends to all four sides, he achieves stability in the country, and he possesses the seven treasures. He has the following seven treasures: the wheel, the elephant, the horse, the jewel, the woman, the treasurer, and the counselor as the seventh treasure. He has over a thousand sons who are valiant and heroic, crushing the armies of his enemies. After conquering this land girt by sea, he reigns by principle, without rod or sword. But if he goes forth from the lay life to homelessness, he becomes a perfected one, a fully awakened Buddha, who draws back the veil from the world. “But Keṇiya, where is the Blessed One at present, the perfected one, the fully awakened Buddha?”

When he said this, Keṇiya pointed with his right arm and said, “There, Mister Sela, at that line of blue forest.” Then Sela, together with his students, approached the Buddha. He said to his students, “Come quietly, gentlemen, tread gently. For the Buddhas are intimidating, like a lion living alone. When I’m consulting with the ascetic Gotama, don’t interrupt. Wait until I’ve finished speaking.”

Then Sela went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side. and scrutinized the Buddha’s body for the thirty-two marks of a great man. He saw all of them except for two, which he has doubts about: whether the private parts are covered in a foreskin, and the largeness of the tongue.

Then it occurred to the Buddha, “Sela sees all the marks except for two, which he has doubts about: whether the private parts are covered in a foreskin, and the largeness of the tongue.” The Buddha used his psychic power to will that Sela would see his private parts covered in a foreskin. And he stuck out his tongue and stroked back and forth on his ear holes and nostrils, and covered his entire forehead with his tongue.

Then Sela thought, “The ascetic Gotama possesses the thirty-two marks completely, lacking none. But I don’t know whether or not he is an awakened one. I have heard that brahmins of the past who were elderly and senior, the teachers of teachers, said, ‘Those who are perfected ones, fully awakened Buddhas reveal themselves when praised.’ Why don’t I extoll him in his presence with fitting verses?” Then Sela extolled the Buddha in his presence with fitting verses:

“O Blessed One, your body’s perfect,
you’re radiant, handsome, lovely to behold;
golden colored,
with teeth so white; you’re strong.

The characteristics
of a handsome man,
the marks of a great man,
are all found on your body.

Your eyes are clear, your face is fair,
you’re formidable, upright, majestic.
In the midst of the Saṅgha of ascetics,
you shine like the sun.

You’re a mendicant fine to see,
with skin of golden sheen.
But with such excellent appearance,
what do you want with the ascetic life?

You’re fit to be a king,
a wheel-turning monarch, chief of charioteers,
victorious in the four directions,
lord of all India.

Aristocrats, nobles, and kings
ought follow your rule.
Gotama, you should reign
as king of kings, lord of men!”

“I am a king, Sela”,
said the Buddha,
“the supreme king of the teaching.
By the teaching I roll forth the wheel
which cannot be rolled back.”

“You claim to be awakened,”
said Sela the brahmin,
“the supreme king of the teaching.
‘I roll forth the teaching’:
so you say, Gotama.

Then who is your general,
the disciple who follows the Teacher’s way?
Who keeps rolling the wheel
of the teaching you rolled forth?”

“By me the wheel was rolled forth,”
said the Buddha,
“the supreme wheel of the teaching.
Sāriputta, taking after the Realized One,
keeps it rolling on.

I have known what should be known,
and developed what should be developed,
and given up what should be given up:
and so, brahmin, I am a Buddha.

Dispel your doubt in me—
make up your mind, brahmin!
The sight of a Buddha
is hard to find again.

I am a Buddha, brahmin,
the supreme surgeon,
one of those whose appearance in the world
is hard to find again.

Holy, unequaled,
crusher of Māra's army;
having subdued all my opponents,
I rejoice, fearing nothing from any quarter."

"Pay heed, sirs, to what
is spoken by the seer.
The surgeon, the great hero,
roars like a lion in the jungle.

Holy, unequaled,
crusher of Māra's army;
who would not be inspired by him,
even one whose nature is dark?

Those who wish may follow me;
those who don't may go.
Right here, I'll go forth in his presence,
the one of such splendid wisdom."

"Sir, if you like
in the teaching of the Buddha,
we'll also go forth in his presence,
the one of such splendid wisdom."

"These three hundred brahmins
with joined palms held up, ask:
'May we lead the spiritual life
in your presence, Blessed One?'"

"The spiritual life is well explained,"
said the Buddha,
"visible in this very life, immediately effective.
Here the going forth isn't in vain
for one who trains with diligence."

And the brahmin Sela together with his assembly received the going forth, the ordination in the Buddha's presence. And when the night had passed Keṇiya had a variety of delicious foods prepared in his own home. Then he had the Buddha informed of the time, saying, "It's time, Master Gotama, the meal is ready." Then the Buddha robed up in the morning and, taking his bowl and robe, went to Keṇiya's hermitage, where he sat on the seat spread out, together with the Saṅgha of mendicants.

Then Keṇiya served and satisfied the mendicant Saṅgha headed by the Buddha with his own hands with a variety of delicious foods. When the Buddha had eaten and washed his hand and bowl, Keṇiya took a low seat and sat to one side. The Buddha expressed his appreciation with these verses:

"The foremost of sacrifices is offering to the sacred flame;
the Gāyatrī Mantra is the foremost of poetic meters;
of humans, the king is the foremost;
the ocean's the foremost of rivers;

the foremost of stars is the moon;
the sun is the foremost of lights;
for those who sacrifice seeking merit,
the Saṅgha is the foremost."

When the Buddha had expressed his appreciation to Keṇiya the matted-hair ascetic with these verses, he got up from his seat and left. Then Venerable Sela and his assembly, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. They lived having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness. And Venerable Sela together with his assembly became perfected.

Then Sela with his assembly went to see the Buddha. He arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said:

“This is the eighth day since
we went for refuge, O seer.
In these seven days, Blessed One,
we’ve become tamed in your teaching.

You are the Buddha, you are the Teacher,
you are the sage who has overcome Māra;
you have cut off the underlying tendencies,
you’ve crossed over, and you bring humanity across.

You have transcended attachments,
your defilements are shattered;
you are a lion, free of grasping,
with fear and dread given up.

These three hundred mendicants
stand with joined palms raised.
Stretch out your feet, great hero:
let these giants bow to the Teacher.”

3.8
Sallasutta:
The Dart

Unforeseen and unknown
is the extent of this mortal life—
hard and short
and bound to pain.

There is no way that
those born will not die.
On reaching old age death follows:
such is the nature of living creatures.

As ripe fruit
are always in danger of falling,
so mortals once born
are always in danger of death.

As clay pots
made by a potter
all end up being broken,
so is the life of mortals.

Young and old,
foolish and wise—
all go under the sway of death;
all are destined to die.

When those overcome by death
leave this world for the next,
a father cannot protect his son,
nor relatives their kin.

See how, while relatives look on,
wailing profusely,
mortals are led away one by one,
like a cow to the slaughter.

And so the world is stricken
by old age and by death.
That is why the wise do not grieve,
for they understand the way of the world.

For one whose path you do not know—
not whence they came nor where they went—
you lament in vain,
seeing neither end.

If a bewildered person,
lamenting and self-harming,
could extract any good from that,
then those who see clearly would do the same.

For not by weeping and wailing
will you find peace of heart.
It just gives rise to more suffering,
and distresses your body.

Growing thin and pale,
you hurt yourself.
It does nothing to help the dead:
your lamentation is in vain.

Unless a person gives up grief,
they fall into suffering all the more.
Bewailing those whose time has come,
you fall under the sway of grief.

See, too, other folk departing
to fare after their deeds;
fallen under the sway of death,
beings flounder while still here.

For whatever you imagine it is,
it turns out to be something else.
Such is separation:
see the way of the world!

Even if a human lives
a hundred years or more,
they are parted from their family circle,
they leave this life behind.

Therefore, having learned from the Perfected One,
dispel lamentation.
Seeing the dead and departed, think:
“I cannot escape this.”

As one would extinguish
a blazing refuge with water,
so too a sage—a wise,
astute, and skilled person—
would swiftly blow away grief that comes up,
like the wind a tuft of cotton.

One who seeks their own happiness
would pluck out the dart from themselves—
the wailing and moaning,
and sadness inside.

With dart plucked out, unattached,
having found peace of mind,
overcoming all sorrow,
one is sorrowless and extinguished.”

3.9
Vāseṭṭhasutta:
With Vāseṭṭha

So I have heard. At one time the Buddha was staying in a forest near Icchānaṅgala. Now at that time several very well-known well-to-do brahmins were residing in Icchānaṅgala. They included the brahmins Caṅkī, Tārukkha, Pokkharasāti, Jāṇussoṇi, Todeyya, and others. Then as the brahmin students Vāseṭṭha and Bhāradvāja were going for a walk they began to discuss the question: "How do you become a brahmin?"

Bhāradvāja said this: "When you're well born on both your mother's and father's side, of pure descent, irrefutable and impeccable in questions of ancestry back to the seventh paternal generation—

then you're a brahmin."

Vāseṭṭha said this: "When you're ethical and accomplished in doing your duties— then you're a brahmin." But neither was able to persuade the other.

So Vāseṭṭha said to Bhāradvāja, "Master Bhāradvāja, the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—is staying in a forest near Icchānaṅgala. He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' Come, let's go to see him and ask him about this matter. As he answers, so we'll remember it." "Yes, sir," replied Bhāradvāja.

So they went to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side, and Vāseṭṭha addressed the Buddha in verse:

“We’re both authorized masters
of the three Vedas.
I’m a student of Pokkharasāti,
and he of Tārukkha.

We’re fully qualified
in all the Vedic experts teach.
As philologists and grammarians,
we match our teachers in recitation.

We have a dispute
regarding the question of ancestry.
For Bhāradvāja says that
one is a brahmin due to birth,
but I declare it’s because of one’s actions.
Oh seer, know this as our debate.

Since neither of us was able
to convince the other,
we’ve come to ask you, sir,
renowned as the awakened one.

As people honor with joined palms
the moon on the cusp of waxing,
bowing, they revere
Gotama in the world.

We ask this of Gotama,
the eye arisen in the world:
is one a brahmin due to birth,
or else because of actions?
We don’t know, please tell us,
so that we can recognize a brahmin.”

“I shall explain to you,”
said the Buddha,
“accurately and in sequence,
the taxonomy of living creatures,
for species are indeed diverse.

Know the grass and trees,
though they lack self-awareness.
They’re defined by birth,
for species are indeed diverse.

Next there are bugs and moths,
and so on, to ants and termites.
They’re defined by birth,
for species are indeed diverse.

Know the quadrupeds, too,
both small and large.
They’re defined by birth,
for species are indeed diverse.

Know, too, the long-backed snakes,
crawling on their bellies.
They’re defined by birth,
for species are indeed diverse.

Next know the fish,
whose habitat is the water.
They’re defined by birth,
for species are indeed diverse.

Next know the birds,
flying with wings as chariots.
They’re defined by birth,
for species are indeed diverse.

While the differences between these species
are defined by birth,
the differences between humans
are not defined by birth.

Not by hair nor by head,
not by ear nor by eye,
not by mouth nor by nose,
not by lips nor by eyebrow,

not by shoulder nor by neck,
not by belly nor by back,
not by buttocks nor by breast,
not by groin nor by genitals,

not by hands nor by feet,
not by fingers nor by nails,
not by knees nor by thighs,
not by color nor by voice:
none of these are defined by birth
as it is for other species.

In individual human bodies
you can't find such distinctions.
The distinctions among humans
are spoken of by convention.

Anyone among humans
who lives off keeping cattle:
know them, Vāseṭṭha,
as a farmer, not a brahmin.

Anyone among humans
who lives off various professions:
know them, Vāseṭṭha,
as a professional, not a brahmin.

Anyone among humans
who lives off trade:
know them, Vāseṭṭha,
as a trader, not a brahmin.

Anyone among humans
who lives off serving others:
know them, Vāseṭṭha,
as an employee, not a brahmin.

Anyone among humans
who lives off stealing:
know them, Vāseṭṭha,
as a bandit, not a brahmin.

Anyone among humans
who lives off archery:
know them, Vāseṭṭha,
as a soldier, not a brahmin.

Anyone among humans
who lives off priesthood:
know them, Vāseṭṭha,
as a sacrificer, not a brahmin.

Anyone among humans
who taxes village and nation,
know them, Vāseṭṭha,
as a ruler, not a brahmin.

I don’t call someone a brahmin
after the mother or womb they came from.
If they still have attachments,
they’re just someone who says ‘sir’.
Having nothing, taking nothing:
that’s who I call a brahmin.

Having cut off all fetters
they have no anxiety;
they've got over clinging, and are detached:
that's who I call a brahmin.

They've cut the strap and harness,
the reins and bridle too;
with cross-bar lifted, they're awakened:
that's who I call a brahmin.

Abuse, killing, caging:
they endure these without anger.
Patience is their powerful army:
that's who I call a brahmin.

Not irritable or stuck up,
dutiful in precepts and observances,
tamed, bearing their final body:
that's who I call a brahmin.

Like water from a lotus leaf,
like a mustard seed off a pin-point,
sensual pleasures slip off them:
that's who I call a brahmin.

They understand for themselves
the end of suffering in this life;
with burden put down, detached:
that's who I call a brahmin.

Deep in wisdom, intelligent,
expert in the variety of paths;
arrived at the highest goal:
that's who I call a brahmin.

Socializing with neither
householders nor the homeless;
a migrant with no shelter, few in wishes:
that's who I call a brahmin.

They've laid aside violence
against creatures firm and frail;
not killing or making others kill:
that's who I call a brahmin.

Not fighting among those who fight,
extinguished among those who are armed,
not taking among those who take:
that's who I call a brahmin.

They've discarded greed and hate,
along with conceit and contempt,
like a mustard seed off the point of a pin:
that's who I call a brahmin.

The words they utter
are sweet, informative, and true,
and don't offend anyone:
that's who I call a brahmin.

They don't steal anything in the world,
long or short,
fine or coarse, beautiful or ugly:
that's who I call a brahmin.

They have no hope
in this world and the next.
with no need for hope, detached:
that's who I call a brahmin.

They have no clinging,
knowledge has freed them of indecision,
they've plunged right into the deathless:
that's who I call a brahmin.

They've escaped clinging
to both good and bad deeds;
sorrowless, stainless, pure:
that's who I call a brahmin.

Pure as the spotless moon,
clear and undisturbed,
they've ended desire to be reborn:
that's who I call a brahmin.

They've got past this grueling swamp
of delusion, transmigration.
They've crossed over to the far shore,
stilled and free of indecision.
They're extinguished by not grasping:
that's who I call a brahmin.

They've given up sensual stimulations,
and have gone forth from lay life;
they've ended rebirth in the sensual realm:
that's who I call a brahmin.

They've given up craving,
and have gone forth from lay life;
they've ended craving to be reborn:
that's who I call a brahmin.

They've given up human bonds,
and gone beyond heavenly bonds;
detached from all attachments:
that's who I call a brahmin.

Giving up discontent and desire,
they're cooled and free of attachments;
a hero, master of the whole world:
that's who I call a brahmin.

They know the passing away
and rebirth of all beings;
unattached, holy, awakened:
that's who I call a brahmin.

Gods, fairies, and humans
don't know their destiny;
the perfected ones with defilements ended:
that's who I call a brahmin.

They have nothing before or after,
or even in between.
Having nothing, taking nothing:
that's who I call a brahmin.

Leader of the herd, excellent hero,
great hermit and victor;
unstirred, washed, awakened:
that's who I call a brahmin.

They know their past lives,
and sees heaven and places of loss,
and has attained the ending of rebirth,
that's who I call a brahmin.

For name and clan are formulated
as mere convention in the world.
Produced by mutual agreement,
they're formulated for each individual.

For a long time this misconception
has prejudiced those who don't understand.
Ignorant, they declare
that one is a brahmin by birth.

You're not a brahmin by birth,
nor by birth a non-brahmin.
You're a brahmin by your deeds,
and by deeds a non-brahmin.

You're a farmer by your deeds,
by deeds you're a professional;
you're a trader by your deeds,
by deeds are you an employee;

you're a bandit by your deeds,
by deeds you're a soldier;
you're a sacrificer by your deeds,
by deeds you're a ruler.

In this way the astute regard deeds
in accord with truth.
Seeing dependent origination,
they're expert in deeds and their results.

Deeds make the world go on,
deeds make people go on;
sentient beings are bound by deeds,
like a moving chariot's linchpin.

By austerity and spiritual practice,
by restraint and by self-control:
that's how to become a brahmin,
this is the supreme brahmin.

Accomplished in the three knowledges,
peaceful, with rebirth ended,
know them, Vāseṭṭha,
as Brahmā and Sakka to the wise."

When he had spoken, Vāseṭṭha and Bhāradvāja said to him, "Excellent, Master Gotama! Excellent! … From this day forth, may Master Gotama remember us as lay followers who have gone for refuge for life."

3.10
Kokālikasutta:
With Kokālika

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then the mendicant Kokālika went up to the Buddha, bowed, sat down to one side, and said to him, "Sir, Sāriputta and Moggallāna have wicked desires. They've fallen under the sway of wicked desires."

When this was said, the Buddha said to Kokālika, "Don't say that, Kokālika! Don't say that, Kokālika! Have confidence in Sāriputta and Moggallāna, they're good monks."

For a second time … For a third time Kokālika said to the Buddha, "Despite my faith and trust in the Buddha, Sāriputta and Moggallāna have wicked desires. They've fallen under the sway of wicked desires." For a third time, the Buddha said to Kokālika, "Don't say that, Kokālika! Don't say that, Kokālika! Have confidence in Sāriputta and Moggallāna, they're good monks."

Then Kokālika got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving. Not long after he left his body erupted with boils the size of mustard seeds. The boils grew to the size of mung beans, then chickpeas, then jujube seeds, then jujubes, then myrobalans, then unripe wood apples, then ripe wood apples. Finally they burst open, and pus and blood oozed out. Then the mendicant Kokālika died of that illness. He was reborn in the Pink Lotus hell because of his resentment for Sāriputta and Moggallāna.

Then, late at night, the beautiful Brahmā Sahampati, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side, and said to him, "Sir, the mendicant Kokālika has passed away. He was reborn in the Pink Lotus hell because of his resentment for Sāriputta and Moggallāna." That's what Brahmā Sahampati said. Then he bowed and respectfully circled the Buddha, keeping him on his right side, before vanishing right there.

Then, when the night had passed, the Buddha told the mendicants all that had happened.

When he said this, one of the mendicants said to the Buddha, "Sir, how long is the life span in the Pink Lotus hell?" "It's long, mendicant. It's not easy to calculate how many years, how many hundreds or thousands or hundreds of thousands of years it lasts." "But sir, is it possible to give a simile?" "It's possible," said the Buddha.

"Suppose there was a Kosalan cartload of twenty bushels of sesame seed. And at the end of every hundred years someone would remove a single seed from it. By this means the Kosalan cartload of twenty bushels of sesame seed would run out faster than a single lifetime in the Abbuda hell. Now, twenty lifetimes in the Abbuda hell equal one lifetime in the Nirabbuda hell. Twenty lifetimes in the Nirabbuda hell equal one lifetime in the Ababa hell. Twenty lifetimes in the Ababa hell equal one lifetime in the Aṭaṭa hell. Twenty lifetimes in the Aṭaṭa hell equal one lifetime in the Ahaha hell. Twenty lifetimes in the Ahaha hell equal one lifetime in the Yellow Lotus hell. Twenty lifetimes in the Yellow Lotus hell equal one lifetime in the Sweet-Smelling hell. Twenty lifetimes in the Sweet-Smelling hell equal one lifetime in the Blue Water Lily hell. Twenty lifetimes in the Blue Water Lily hell equal one lifetime in the White Lotus hell. Twenty lifetimes in the White Lotus hell equal one lifetime in the Pink Lotus hell. The mendicant Kokālika has been reborn in the Pink Lotus hell because of his resentment for Sāriputta and Moggallāna." That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“A person is born
with an axe in their mouth.
A fool cuts themselves with it
when they say bad words.

When you praise someone worthy of criticism,
or criticize someone worthy of praise,
you choose bad luck with your own mouth:
you’ll never find happiness that way.

Bad luck at dice is a trivial thing,
if all you lose is your money
and all you own, even yourself.
What’s really terrible luck
is to hate the holy ones.

For more than two quinquadecillion years,
and another five quattuordecillion years,
a slanderer of noble ones goes to hell,
having aimed bad words and thoughts at them.

A liar goes to hell,
as does one who denies what they did.
Both are equal in the hereafter,
those men of base deeds.

Whoever wrongs a man who has done no wrong,
a pure man who has not a blemish,
the evil backfires on the fool,
like fine dust thrown upwind.

One addicted to the way of greed,
abuses others with their speech,
faithless, miserly, uncharitable,
stingy, addicted to backbiting.

Foul-mouthed, divisive, ignoble,
a life-destroyer, wicked, wrongdoer,
worst of men, cursed, base-born—
quiet now, for you are bound for hell.

You stir up dust, causing harm,
when you, evildoer, malign the good.
Having done many bad deeds,
you'll go to the pit for a long time.

For no-one's deeds are ever lost,
they return to their owner.
In the next life that stupid evildoer
sees suffering in themselves.

They approach the place of impalement,
with its iron spikes, sharp blades, and iron stakes.
Then there is the food, which appropriately,
is like a red-hot iron ball.

For the speakers speak not sweetly,
they don't hurry there, or find shelter.
They lie upon a spread of coals,
they enter a blazing mass of fire.

Wrapping them in a net,
they strike them there with iron hammers.
They come to blinding darkness,
which spreads about them like a fog.

Next they enter a copper pot,
a blazing mass of fire.
There they roast for a long time,
writhing in the masses of fire.

Then the evildoer roasts there
in a mixture of pus and blood.
No matter where they settle,
everything they touch there hurts them.

The evildoer roasts in
worm-infested water.
There's not even a shore to go to,
for all around are the same kind of pots.

They enter the Wood of Sword-Leaves,
so sharp they cut their body to pieces.
Having grabbed the tongue with a hook,
they stab it, slashing back and forth.

Then they approach the impassable Vetaraṇi River,
with its sharp blades, its razor blades.
Idiots fall into it,
the wicked who have done wicked deeds.

There dogs all brown and spotted,
and raven flocks, and greedy jackals
devour them as they wail,
while hawks and crows attack them.

Hard, alas, is the life here
that evildoers endure.
That's why for the rest of this life
a person ought do their duty without fail.

Experts have counted the loads of sesame
as compared to the Pink Lotus Hell.
They amount to 50,000,000 times 10,000,
plus another 12,000,000,000.

As painful as life is said to be in hell,
that's how long one must dwell there.
That's why, for those who are pure, well-behaved, full of good qualities,
one should always guard one's speech and mind.

3.11
Nālakasutta:
About Nālaka

The hermit Asita in his daily meditation
saw the bright-clad gods of the Thirty-Three
and their lord Sakka joyfully celebrating,
waving streamers in exuberant exaltation.

Seeing the gods rejoicing, elated,
he paid respects and said this there:
“Why is the community of gods in such excellent spirits?
Why take up streamers and whirl them about?

Even in the war with the demons,
when gods were victorious and demons defeated,
there was no such excitement.
What marvel have the celestials seen that they so rejoice?

Shouting and singing and playing music,
they clap their hands and dance.
I ask you, dwellers on Mount Meru’s peak,
quickly dispel my doubt, good sirs!”

“The being intent on awakening, a peerless gem,
has been born in the human realm for the sake of welfare and happiness,
in Lumbinī, a village in the Sakyan land.
That’s why we’re so happy, in such excellent spirits.

He is supreme among all beings, the best of people,
a bull among men, supreme among all creatures.
He will roll forth the wheel in the grove of the hermits,
roaring like a mighty lion, lord of beasts.”

Hearing this, he swiftly descended
and right away approached Suddhodana's home.
Seated there he said this to the Sakyans,
"Where is the boy? I too wish to see him!"

Then the Sakyans showed their son to the one named Asita—
the boy shone like burning gold
well-wrought in the forge;
resplendent with glory, of peerless beauty.

The boy beamed like crested flame,
pure as the moon, lord of stars traversing the sky,
blazing like the sun freed from the clouds after the rains;
seeing him, he was joyful, brimming with happiness.

The celestials held up a parasol in the sky,
many-ribbed and thousand-circled;
and golden-handled chowries waved—
but none could see who held the chowries or the parasols.

When the dreadlocked hermit who they called "Dark Splendor"
had seen the boy like a gold nugget on a cream rug
with a white parasol held over his head,
he received him, elated and happy.

Having received the Sakyan bull,
the seeker, master of marks and hymns,
lifted up his voice with confident heart:
"He is supreme, the best of men!"

But then, remembering he would depart this world,
his spirits fell and his tears flowed.
Seeing the weeping hermit, the Sakyans said,
"Surely there will be no threat to the boy?"

Seeing the crestfallen Sakyans, the hermit said,
“I do not forsee harm befall the boy,
and there will be no threat to him,
not in the least; set your minds at ease.

This boy shall reach the highest awakening.
As one of perfectly purified vision, compassionate for the welfare of the many,
he shall roll forth the wheel of the teaching;
his spiritual path will become widespread.

But I have not long left in this life,
I shall die before then.
I will never hear the teaching of the one who bore the unequaled burden.
That’s why I’m so upset and distraught—it’s a disaster for me!”

Having brought abundant happiness to the Sakyans,
the spiritual seeker left the royal compound.
He had a nephew; and out of compassion
he encouraged him in the teaching of the one who bore the unequaled burden.

“When you hear the voice of another saying ‘Buddha’—
one who has attained awakening and who reveals the foremost teaching —
go there and ask about his breakthrough;
lead the spiritual life under that Blessed One.”

Now, that Nālaka had a store of accumulated merit;
so when instructed by one of such kindly intent,
with perfectly purified vision of the future,
he waited in hope for the Victor, guarding his senses.

When he heard of the Victor rolling forth the excellent wheel he went to him,
and seeing the leading hermit, he became confident.
The time of Asita’s instruction had arrived;
so he asked the excellent sage about the highest sagacity.

The introductory verses are finished.

“I now know that Asita’s prediction
has turned out to be true.
I ask you this, Gotama,
who has gone beyond all things:

For one who has entered the homeless life,
seeking food on alms round,
when questioned, O sage, please tell me
of sagacity, the ultimate state.”

“I shall school you in sagacity,”
said the Buddha,
“so difficult and challenging.
Come, I shall tell you all about it.
Brace yourself; stay strong!

In the village, keep the same attitude
no matter if reviled or praised.
Guard against ill-tempered thoughts,
wander peaceful, not frantic.

Many different things come up,
like tongues of fire in a forest.
Women try to seduce a sage—
let them not seduce you!

Refraining from sex,
having left behind sensual pleasures high and low,
don’t be hostile or attached
to living creatures firm or frail.

‘As am I, so are they;
as are they, so am I’—
Treating others like oneself,
neither kill nor incite to kill.

Leaving behind desire and greed
for what ordinary people are attached to,
a seer would set out to practice,
they'd cross over this abyss.

With empty stomach, taking limited food,
few in wishes, not greedy;
truly hungerless regarding all desires,
desireless, one is quenched.

Having wandered for alms,
they'd take themselves into the forest;
and nearing the foot of a tree,
the sage would take their seat.

That wise one intent on absorption,
would delight within the forest.
They'd practice absorption at the foot of a tree,
filling themselves with bliss.

Then, at the end of the night,
they'd take themselves into a village.
They'd not welcome being called,
nor offerings brought from the village.

A sage who has come to a village
would not walk hastily among the families.
They'd not discuss their search for food,
nor would they speak suggestively.

'I got something, that's good.
I got nothing, that's fine.'
Impartial in both cases,
they return right to the tree.

Wandering with bowl in hand,
not dumb, but thought to be dumb,
they wouldn't scorn a tiny gift,
nor look down upon the giver.

For the practice has many aspects,
as explained by the Ascetic.
They do not go to the far shore twice,
nor having gone once do they fall away.

When a mendicant has no creeping,
and has cut the stream of craving,
and given up all the various duties,
no fever is found in them.

I shall school you in sagacity.
Practice as if you were licking a razor's edge.
With tongue pressed to the roof of your mouth,
be restrained regarding your stomach.

Don't be sluggish in mind,
nor think overly much.
Be carrion-free and unattached,
committed to the spiritual life.

Train in a lonely seat,
attending closely to ascetics;
solitude is sagacity, they say.
If you welcome solitude,
you'll light up the ten directions.

Having heard the words of the wise,
the meditators who've given up sensual desires,
a follower of mine would develop
conscience and faith all the more.

Understand this by the way streams move
in clefts and crevices:
the little creeks flow on babbling,
while silent flow the great rivers.

What is lacking, babbles;
what is full is at peace.
The fool is like a half-full pot;
the wise like a brimfull lake.

When the Ascetic speaks much
it is relevant and meaningful:
knowing, he teaches the Dhamma;
knowing, he speaks much.

But one who, knowing, is restrained,
knowing, does not speak much;
that sage is worthy of sagacity,
that sage has achieved sagacity."

3.12
Dvayatānupassanāsutta:
3.12 Contemplating Pairs

So I have heard. At one time the Buddha was staying near Sāvatthī in the Eastern Monastery, the stilt longhouse of Migāra's mother. Now, at that time it was the sabbath—the full moon on the fifteenth day—and the Buddha was sitting in the open surrounded by the Saṅgha of monks. Then the Buddha looked around the Saṅgha of monks, who were so very silent. He addressed them:

"Suppose, mendicants, they questioned you thus: 'There are skillful teachings that are noble, emancipating, and lead to awakening. What is the real reason for listening to such teachings?' You should answer: 'Only so as to truly know the pairs of teachings.' And what pairs do they speak of?

'This is suffering; this is the origin of suffering': this is the first contemplation. 'This is the cessation of suffering; this is the practice that leads to the cessation of suffering': this is the second contemplation. When a mendicant meditates rightly contemplating a pair of teachings in this way —diligent, keen, and resolute—they can expect one of two results: enlightenment in the present life, or if there's something left over, non-return."

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

"There are those who don't understand suffering
and suffering's cause,
and where all suffering
ceases with nothing left over.
And they don't know the path
that leads to the stilling of suffering.

They lack the heart's release,
as well as the release by wisdom.
Unable to make an end,
they continue to be reborn and grow old.

But there are those who understand suffering
and suffering's cause,
and where all suffering
ceases with nothing left over.
And they understand the path
that leads to the stilling of suffering.

They're endowed with the heart's release,
as well as the release by wisdom.
Able to make an end,
they don't continue to be reborn and grow old."

"Suppose, mendicants, they questioned you thus: 'Could there be another way to contemplate the pairs?' You should say, 'There could.' And how could there be? 'All the suffering that originates is caused by attachment': this is one contemplation. 'With the utter cessation of attachment there is no origination of suffering': this is the second contemplation. When a mendicant meditates in this way they can expect enlightenment or non-return." Then the Teacher went on to say:

"Attachment is the source of suffering
in all its countless forms in the world.
When an ignorant person builds up attachments,
that idiot returns to suffering again and again.
So let one who understands not build up attachments,
contemplating the birth and origin of suffering."

“Suppose, mendicants, they questioned you thus: ‘Could there be another way to contemplate the pairs?’ You should say, ‘There could.’ And how could there be? ‘All the suffering that originates is caused by ignorance’: this is one contemplation. ‘With the utter cessation of ignorance there is no origination of suffering’: this is the second contemplation. When a mendicant meditates in this way they can expect enlightenment or non-return.” Then the Teacher went on to say:

“Those who journey again and again,
transmigrating through birth and death;
they go from this state to another,
destined only for ignorance.

For ignorance is the great delusion
because of which we have long transmigrated.
Those beings who have arrived at knowledge
do not proceed to a future life.”

“‘Could there be another way?’ … And how could there be? ‘All the suffering that originates is caused by choices’: this is one contemplation. ‘With the utter cessation of choices there is no origination of suffering’: this is the second contemplation. When a mendicant meditates in this way they can expect enlightenment or non-return.” Then the Teacher went on to say:

“All the suffering that originates
is caused by ignorance.
With the cessation of choices,
there is no origination of suffering.

Knowing this danger,
that suffering is caused by choices;
through the stilling of all choices,
and the stopping of perceptions,
this is the way suffering ends.
For those who truly know this,

rightly seeing, knowledge masters,
the astute, understanding rightly,
having overcome Māra's bonds,
do not proceed to a future life."

"'Could there be another way?' … And how could there be? 'All the suffering that originates is caused by consciousness': this is one contemplation. 'With the utter cessation of consciousness there is no origination of suffering': this is the second contemplation. When a mendicant meditates in this way they can expect enlightenment or non-return." Then the Teacher went on to say:

"All the suffering that originates
is caused by consciousness.
With the cessation of consciousness,
there is no origination of suffering.

Knowing this danger,
that suffering is caused by consciousness,
with the stilling of consciousness a mendicant
is hungerless, extinguished."

"'Could there be another way?' … And how could there be? 'All the suffering that originates is caused by contact': this is one contemplation. 'With the utter cessation of contact there is no origination of suffering': this is the second contemplation. When a mendicant meditates in this way they can expect enlightenment or non-return." Then the Teacher went on to say:

"Those mired in contact,
swept down the stream of rebirths,
practicing the wrong way,
are far from the ending of fetters.

But those who completely understand contact,
who, understanding, delight in peace;
by comprehending contact
they are hungerless, extinguished."

“‘Could there be another way?’ … And how could there be? ‘All the suffering that originates is caused by feeling’: this is one contemplation. ‘With the utter cessation of feeling there is no origination of suffering’: this is the second contemplation. When a mendicant meditates in this way they can expect enlightenment or non-return.” Then the Teacher went on to say:

“Whatever is felt
internally and externally—
whether pleasure or pain
as well as what’s neutral—

having known this as suffering,
deceptive, falling apart,
one sees them vanish as they’re experienced again and again:
that’s how to understand them.
With the ending of feelings, a mendicant
is hungerless, extinguished.”

“‘Could there be another way?’ … And how could there be? ‘All the suffering that originates is caused by craving’: this is one contemplation. ‘With the utter cessation of craving there is no origination of suffering’: this is the second contemplation. When a mendicant meditates in this way they can expect enlightenment or non-return.” Then the Teacher went on to say:

“Craving is a person’s partner
as they transmigrate on this long journey.
They go from this state to another,
but don’t escape transmigration.

Knowing this danger,
that craving is the cause of suffering—
rid of craving, free of grasping,
a mendicant would wander mindful.”

“‘Could there be another way?’ … And how could there be? ‘All the suffering that originates is caused by grasping’: this is one contemplation. ‘With the utter cessation of grasping there is no origination of suffering’: this is the second contemplation. When a mendicant meditates in this way they can expect enlightenment or non-return.” Then the Teacher went on to say:

“Grasping is the cause of continued existence;
one who exists falls into suffering.
Death comes to those who are born—
this is the origination of suffering.

That’s why with the end of grasping,
the astute, understanding rightly,
having directly known the end of rebirth,
do not proceed to a future life.”

“‘Could there be another way?’ … And how could there be? ‘All the suffering that originates is caused by instigating karma’: this is one contemplation. ‘With the utter cessation of instigation there is no origination of suffering’: this is the second contemplation. When a mendicant meditates in this way they can expect enlightenment or non-return.” Then the Teacher went on to say:

“All the suffering that originates
is caused by instigating karma.
With the cessation of instigation,
there is no origination of suffering.

Knowing this danger,
that suffering is caused by instigating karma,
having given up all instigation,
one is freed with respects to instigation.

For the mendicant with peaceful mind,
who has cut off craving for continued existence,
transmigration through births is finished;
there are no future lives for them.”

“‘Could there be another way?’ … And how could there be? ‘All the suffering that originates is caused by sustenance’: this is one contemplation. ‘With the utter cessation of sustenance there is no origination of suffering’: this is the second contemplation. When a mendicant meditates in this way they can expect enlightenment or non-return.” Then the Teacher went on to say:

“All the suffering that originates
is caused by sustenance.
With the cessation of sustenance,
there is no origination of suffering.

Knowing this danger,
that suffering is caused by sustenance,
completely understanding all sustenance,
one is independent of all sustenance.

Having rightly understood the state of health,
through the ending of defilements,
using after reflection, firm in principle,
a knowledge master cannot be reckoned.”

“‘Could there be another way?’ … And how could there be? ‘All the suffering that originates is caused by perturbation’: this is one contemplation. ‘With the utter cessation of perturbation there is no origination of suffering’: this is the second contemplation. When a mendicant meditates in this way they can expect enlightenment or non-return.” Then the Teacher went on to say:

“All the suffering that originates
is caused by perturbation.
With the cessation of perturbation,
there is no origination of suffering.

Knowing this danger,
that suffering is caused by perturbation,
that's why, having relinquished perturbation,
and stopped making karmic choices,
imperturbable, free of grasping,
a mendicant would wander mindful."

"'Could there be another way?' … And how could there be? 'For the dependent there is agitation': this is the first contemplation. 'For the independent there's no agitation': this is the second contemplation. When a mendicant meditates in this way they can expect enlightenment or non-return." Then the Teacher went on to say:

"For the independent there's no agitation.
The dependent, grasping,
goes from this state to another,
without escaping transmigration.

Knowing this danger,
the great fear in dependencies,
independent, free of grasping,
a mendicant would wander mindful."

"'Could there be another way?' … And how could there be? 'Formless states are more peaceful than states of form': this is the first contemplation. 'Cessation is more peaceful than formless states': this is the second contemplation. When a mendicant meditates in this way they can expect enlightenment or non-return." Then the Holy One, the Teacher, went on to say:

"There are beings in the realm of luminous form,
and others stuck in the formless.
Not understanding cessation,
they return in future lives.

But the people who completely understand form,
not stuck in the formless,
released in cessation—
they are destroyers of death.”

“‘Could there be another way?’ … And how could there be? ‘What this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—focuses on as true, the noble ones have clearly seen with right wisdom to be actually false’: this is the first contemplation. ‘What this world focuses on as false, the noble ones have clearly seen with right wisdom to be actually true’: this is the second contemplation. When a mendicant meditates in this way they can expect enlightenment or non-return.” Then the Teacher went on to say:

“See how the world with its gods
imagines not-self to be self;
habituated to name and form,
imagining this is truth.

For whatever you imagine it is,
it turns out to be something else.
And that is what is false in it,
for the ephemeral is deceptive by nature.

Extinguishment has an undeceptive nature,
the noble ones know it as truth.
Having comprehended the truth,
they are hungerless, extinguished.”

“Suppose, mendicants, they questioned you thus: ‘Could there be another way to contemplate the pairs?’ You should say, ‘There could.’ And how could there be? ‘What this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—focuses on as happiness, the noble ones have clearly seen with right wisdom to be actually suffering’: this is the first contemplation. ‘What this world focuses on as suffering, the noble ones have clearly seen with right wisdom to be actually happiness’: this is the second contemplation. When a mendicant meditates rightly contemplating a pair of teachings in this way—diligent, keen, and resolute—they can expect one of two results: enlightenment in the present life, or if there’s something left over, non-return. That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“Sights, sounds, tastes, smells,
touches, and thoughts, the lot of them—
they’re likable, desirable, and pleasurable
as long as you can say that they exist.

For all the world with its gods,
this is what they agree is happiness.
And where they cease
is agreed on as suffering for them.

The noble ones have seen as happiness
the ceasing of identity.
This insight by those who see
contradicts the whole world.

What others say is happiness
the noble ones say is suffering.
What others say is suffering
the noble ones know as happiness.

See, this teaching is hard to understand,
it confuses the ignorant.
There is darkness for the shrouded;
blackness for those who don’t see.

But the good are open;
like light for those who see.
Though close, they do not understand,
those fools inexpert in the teaching.

They're mired in desire to be reborn,
flowing along the stream of lives,
mired in Māra's sway:
this teaching isn't easy for them to understand.

Who, apart from the noble ones,
is qualified to understand this state?
When they've rightly understood it,
they become extinguished without defilements."

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said. And while this discourse was being spoken, the minds of sixty mendicants were freed from defilements by not grasping.

Aṭṭhakavagga:
The Chapter of Eights

4.1
Kāmasutta:
Sensual Pleasures

If a mortal desires sensual pleasure
and their desire succeeds,
they definitely become elated,
having got what they want.

But for that person in the throes of pleasure,
aroused by desire,
if those pleasures fade,
it hurts like an arrow's strike.

One who, being mindful,
avoids sensual pleasures
like side-stepping a snake's head,
transcends attachment to the world.

There are many objects of sensual desire:
fields, lands, and gold; cattle and horses;
slaves and servants; women and relatives.
When a man lusts over these,

the weak overpower him
and adversities crush him.
Suffering follows him
like water in a leaky boat.

That's why a person, ever mindful,
should avoid sensual pleasures.
Give them up and cross the flood,
as a bailed-out boat reaches the far shore.

4.2
Guhaṭṭhakasutta:
Eight on the Cave

Trapped in a cave, thickly overspread,
sunk in delusion they stay.
A person like this is far from seclusion,
for sensual pleasures in the world are not easy to give up.

The chains of desire, the bonds of life's pleasures
are hard to escape, for one cannot free another.
Looking to the past or the future,
they pray for these pleasures or former ones.

Greedy, fixated, infatuated by sensual pleasures,
they are incorrigible, habitually immoral.
When led to suffering they lament,
"What will become of us when we pass away from here?"

That's why a person should train in this life:
should you know that anything in the world is wrong,
don't act wrongly on account of that;
for the wise say this life is short.

I see the world's population floundering,
given to craving for future lives.
Base men wail in the jaws of death,
not rid of craving for life after life.

See them flounder over belongings,
like fish in puddles of a dried-up stream.
Seeing this, live unselfishly,
forming no attachment to future lives.

Rid of desire for both ends,
having completely understand contact, free of greed,
doing nothing for which they'd blame themselves,
the wise don't cling to the seen and the heard.

Having understood perception and crossed the flood,
the sage, not clinging to possessions,
with dart plucked out, living diligently,
does not long for this world or the next.

4.3
Duṭṭhaṭṭhakasutta:
Eight on Malice

Some speak with malicious intent,
while other speak set on truth.
When disputes come up a sage does not get involved,
which is why they've no barrenness at all.

How can you transcend your own view
when you're led by preference, dogmatic in belief?
Inventing your own undertakings,
you'd speak according to your notion.

Some, unasked, tell others
of their own precepts and vows.
They have an ignoble nature, say the experts,
since they speak about themselves of their own accord.

A mendicant, peaceful, quenched,
never boasts "thus am I" of their precepts.
They have a noble nature, say the experts,
not proud of anything in the world.

For one who formulates and creates teachings,
and promotes them despite their defects,
if they see an advantage for themselves,
they become dependent on that, relying on unstable peace.

It's not easy to get over dogmatic views
adopted after judging among the teachings.
That's why, among all these dogmas, a person
rejects one teaching and takes up another.

The cleansed one has no formulated view
at all in the world about the different realms.
Having given up illusion and conceit,
by what path would they go? They are not involved.

For one who is involved gets embroiled in disputes about teachings—
but how to dispute with the uninvolved? About what?
For picking up and putting down is not what they do;
they have shaken off all views in this very life.

4.4
Suddhaṭṭhakasutta:
Eight on the Pure

“I see a pure being of ultimate wellness;
it is vision that grants a person purity.”
Recalling this notion of the ultimate,
they believe in the notion that there is one who observes purity.

If a person were granted purity through vision,
or if by a notion they could give up suffering,
then one with attachments is purified by another:
their view betrays them as one who asserts thus.

The brahmin speaks not of purity from another
in terms of what is seen, heard, or thought; or by precepts or vows.
They are unsullied in the midst of good and evil,
letting go what was picked up, without creating anything new here.

Having let go the last they lay hold of the next;
following impulse, they don’t get past the snare.
They grab on and let go like a monkey
grabbing and releasing a branch.

Having undertaken their own vows, a person
visits various teachers, being attached to perception.
One who knows, having comprehended the truth through the knowledges,
does not visit various teachers, being of vast wisdom.

They are remote from all things
seen, heard, or thought.
Seeing them living openly,
how could anyone in this world judge them?

They don’t make things up or promote them,
or speak of the uttermost purity.
After untying the tight knot of grasping
they long for nothing in the world.

The brahmin has stepped over the boundary;
knowing and seeing, they adopt nothing.
Neither in love with passion nor besotted by dispassion,
there is nothing here they adopt as the ultimate.

4.5
Paramaṭṭhakasutta:
Eight on the Ultimate

If, maintaining that theirs is the “ultimate” view,
a person makes it out to be highest in the world;
then they declare all others are “lesser”;
that’s why they’re not over disputes.

If they see an advantage for themselves
in what’s seen, heard, or thought; or in precepts or vows,
in that case, having adopted that one alone,
they see all others as inferior.

Experts say that, too, is a knot,
relying on which people see others as lesser.
That’s why a mendicant ought not rely
on what’s seen, heard, or thought, or on precepts and vows.

Nor would they form a view about the world
through a notion or through precepts and vows.
They would never represent themselves as “equal”,
nor conceive themselves “worse” or “better”.

What was picked up has been set down and is not grasped again;
they form no dependency even on notions.
They follow no side among the factions,
and believe in no view at all.

One here who has no wish for either end—
for any form of existence in this life or the next—
has adopted no dogma at all
after judging among the teachings.

For them not even the tiniest idea is formulated here
regarding what is seen, heard, or thought.
That brahmin does not grasp any view—
how could anyone in this world judge them?

They don’t make things up or promote them,
and don’t subscribe to any of the doctrines.
The brahmin has no need to be led by precept or vow;
gone to the far shore, one such does not return.

4.6
Jarāsutta:
Old Age

Short, alas, is this life;
you die before a hundred years.
Even if you live a little longer,
you still die of old age.

People grieve over belongings,
yet there is no such thing as permanent possessions.
Separation is a fact of life; when you see this,
you wouldn't stay living at home.

Whatever a person thinks of as belonging to them,
that too is given up when they die.
Knowing this, an astute follower of mine
would not be bent on ownership.

Just as, upon awakening, a person does not see
what they encountered in a dream;
so too you do not see your loved ones
when they are dead and gone.

You used to see and hear those folk,
and call them by their name.
Yet the name is all that's left to tell
of a person when they're gone.

Those who are greedy for belongings
don't give up sorrow, lamentation, and stinginess.
That's why the sages, seers of sanctuary,
left possessions behind and wandered.

For a mendicant who lives withdrawn,
frequenting a secluded seat,
they say it's fitting
to not show themselves in a home.

The sage is independent everywhere,
they don't form likes or dislikes.
Lamentation and stinginess
slip off them like water from a leaf.

Like a droplet slips from a lotus-leaf,
like water from a lotus flower;
the sage doesn't cling to that
which is seen or heard or thought.

For the one who is cleansed does not conceive
in terms of things seen, heard, or thought.
They do not wish to be purified by another;
they are neither passionate nor growing dispassioned.

4.7
Tissametteyyasutta:
With Tissametteyya

“When someone indulges in sex,”
said Venerable Tissametteyya,
“tell us, sir: what trouble befalls them?
After hearing your instruction,
we shall train in seclusion.”

“When someone indulges in sex,”
replied the Buddha,
“they forget their instructions
and go the wrong way—
that is something ignoble in them.

Someone who formerly lived alone
and then resorts to sex
is like a chariot careening off-track;
in the world they call them a low, ordinary person.

Their former fame and reputation
also fall away.
Seeing this, they’d train
to give up sex.

Oppressed by thoughts,
they brood like a wretch.
When they hear what others are saying,
such a person is embarrassed.

Then they lash out with verbal daggers
when reproached by others.
This is their great blind spot;
they sink to lies.

They once were considered astute,
committed to the solitary life.
But then they indulged in sex,
dragged along by desire like an idiot.

Knowing this danger
in falling from a former state here,
a sage would firmly resolve to wander alone,
and would not resort to sex.

They'd train themselves only in seclusion;
this, for the noble ones, is highest.
One who wouldn't conceive themselves "best" due to that—
they have truly drawn near to extinguishment.

People tied to sensual pleasures envy them:
the isolated, wandering sage
who has crossed the flood,
unconcerned for sensual pleasures.

4.8
Pasūrasutta:
With Pasūra

"Here alone is purity," they say,
denying that there is purification in other teachings.
Speaking of the beauty in that which they depend on,
each one is dogmatic about their own idiosyncratic interpretation.

Desiring debate, they plunge into an assembly,
where each takes the other as a fool.
Relying on others they state their contention,
desiring praise while claiming to be experts.

Addicted to debating in the midst of the assembly,
their need for praise makes them nervous.
But when they're repudiated they get embarrassed;
upset at criticism, they find fault in others.

If their doctrine is said to be weak,
and judges declare it repudiated,
the loser weeps and wails,
moaning, "They beat me."

When these arguments come up among ascetics,
they get excited or dejected.
Seeing this, refrain from contention,
for the only purpose is praise and profit.

But if, having declared their doctrine,
they are praised there in the midst of the assembly,
they laugh and proudly show off because of it,
having got what they wanted.

Their pride is their downfall,
yet they speak from conceit and arrogance.
Seeing this, one ought not get into arguments,
for experts say this is no way to purity.

As a warrior, after feasting on royal food,
goes roaring, wanting an opponent—
go off and find an opponent, Sūra,
for here, as before, there is no-one to fight.

When someone argues about a view they have adopted,
saying, “This is the only truth,”
say to them, “Here you’ll have no adversary
when a dispute has come up.”

There are those who live far from the crowd,
not countering views with view.
Who is there to argue with you, Pasūra,
among those who grasp nothing here as the highest?

And so you come along speculating,
thinking up theories in your mind.
Now that you’ve challenged someone who’s cleansed,
you’ll not be able to respond.

4.9
Māgaṇḍiyasutta:
With Māgaṇḍiya

“Even when I saw the sirens Craving, Delight, and Lust,
I had no desire for sex.
What is this body full of piss and shit?
I wouldn’t even want to touch it with my foot.”

“If you do not want a gem such as this,
a lady desired by many rulers of men,
then what kind of theory, precepts and vows, livelihood,
and rebirth in a new life do you assert?”

“After judging among the teachings,”
said the Buddha to Māgaṇḍiya,
“none have been adopted thinking, ‘I assert this.’
Seeing views without adopting any,
searching, I saw inner peace.”

“O sage, you speak of judgments you have formed,”
said Māgaṇḍiya,
“without having adopted any of those views.
As to that matter of ‘inner peace’—
how is that described by the wise?”

“Purity is neither spoken of in terms of view,”
said the Buddha to Māgaṇḍiya,
“oral transmission, notion, and precepts and vows;
nor in terms of that without view, oral transmission,
notion, and precepts and vows.
Having relinquished these, not adopting them,
peaceful, independent, one would not pray to be reborn.”

“It seems purity is neither spoken of in terms of view,”
said Māgaṇḍiya,
“oral transmission, notion, and precepts and vows;
nor in terms of that without view, oral transmission,
notion, and precepts and vows.
If so, I think this teaching is sheer confusion;
for some believe in purity in terms of view.”

“Continuing to question while relying on a view,”
said the Buddha to Māgaṇḍiya,
“you’ve become confused by all you’ve adopted.
From this you’ve not glimpsed the slightest idea,
which is why you consider the teaching confused.

If you think that ‘I’m equal,
special, or worse’, you’ll get into arguments.
Unwavering in the face of the three discriminations,
you’ll have no thought ‘I’m equal or special’.

Why would that brahmin say, ‘It’s true’,
or with whom would they argue, ‘It’s false’?
There is no equal or unequal in them,
so who would they take on in debate?

After leaving shelter to migrate unsettled,
a sage doesn’t get close to anyone in town.
Rid of sensual pleasures, expecting nothing,
they wouldn’t get in arguments with people.

A spiritual giant would not take up for argument
the things in the world from which they live secluded.
As a prickly lotus born in the water
is unsullied by water and mud,
so the greedless sage, proponent of peace,
is unsmeared by sensuality and the world.

A knowledge master does not become conceited
due to view or thought, for they do not identify with that.
They've no need for deeds or learning,
they're not indoctrinated in dogmas.

There are no ties for one detached from ideas;
there are no delusions for one freed by wisdom.
But those who have adopted ideas and views
wander the world causing conflict."

4.10
Purābhedasutta:
Before the Breakup

“Seeing how, behaving how,
is one said to be at peace?
When asked, Gotama, please tell me
about the ultimate person.”

“Rid of craving before the breakup,”
said the Buddha,
“not dependent on the past,
unfathomable in the middle,
they are not governed by anything.

Unangry, unafraid,
not boastful or regretful,
thoughtful in counsel, and stable—
truly that sage is controlled in speech.

Rid of attachment to the future,
they don’t grieve for the past.
A seer of seclusion in the midst of contacts
is not led astray among views.

Withdrawn, free of deceit,
they’re not envious or stingy,
nor rude or disgusting,
or given to slander.

Not swept up in pleasures,
or given to arrogance,
they’re gentle and articulate,
neither hungering nor growing dispassionate.

They don’t train out of desire for profit,
nor get annoyed at lack of profit.
Not hostile due to craving,
nor greedy for flavors,

they are equanimous, ever mindful.
They never conceive themselves in the world
as equal, special, or less than;
for them there is no pride.

They have no dependencies,
understanding the teaching, they are independent.
No craving is found in them
to continue existence or to end it.

I declare them to be at peace,
unconcerned for sensual pleasures.
No ties are found in them,
they have crossed over clinging.

They have no sons or cattle,
nor possess fields or lands.
No picking up or putting down
is to be found in them.

That by which one might describe
an ordinary person or ascetics and brahmins
has no importance to them,
which is why they’re unaffected by words.

Freed of greed, not stingy,
a sage doesn’t speak of themselves as being
among superiors, inferiors, or equals.
One not prone to creation does not return to creation.

They who have nothing in the world of their own
do not grieve for that which is not,
or drift among the teachings;
that's who is said to be at peace."

4.11
Kalahavivādasutta:
Quarrels and Disputes

“Where do quarrels and disputes come from?
And lamentation and sorrow, and stinginess?
What of conceit and arrogance, and slander too—
tell me please, where do they come from?”

“Quarrels and disputes come from what we hold dear,
as do lamentation and sorrow, stinginess,
conceit and arrogance.
Quarrels and disputes are linked to stinginess,
and when disputes have arisen there is slander.”

“So where do what we hold dear in the world spring from?
And the lusts that are loose in the world?
Where spring the hopes and aims
a man has for the next life?”

“What we hold dear in the world spring from desire,
as do the lusts that are loose in the world.
From there spring the hopes and aims
a man has for the next life.”

“So where does desire in the world spring from?
And judgments, too, where do they come from?
And anger, lies, and doubt,
and other things spoken of by the Ascetic?”

“What they call pleasure and pain in the world—
based on that, desire comes about.
Seeing the appearance and disappearance of forms,
a person forms judgments in the world.

Anger, lies, and doubt—
these things are, too, when that pair is present.
One who has doubts should train in the path of knowledge;
it is from knowledge that the Ascetic speaks of these things.”

“Where do pleasure and pain spring from?
When what is absent do these things not occur?
And also, on the topic of appearance and disappearance—
tell me where they spring from.”

“Pleasure and pain spring from contact;
when contact is absent they do not occur.
And on the topic of appearance and disappearance—
I tell you they spring from there.”

“So where does contact in the world spring from?
And possessions, too, where do they come from?
When what is absent is there no possessiveness?
When what disappears do contacts not strike?”

“Name and form cause contact;
possessions spring from wishing;
when wishing is absent there is no possessiveness;
when form disappears, contacts don’t strike.”

“How to proceed so that form disappears?
And how do happiness and suffering disappear?
Tell me how they disappear;
I think we ought to know these things.”

“Without normal perception or distorted perception;
not lacking perception, nor perceiving what has disappeared.
That’s how to proceed so that form disappears:
for concepts of identity due to proliferation spring from perception.”

“Whatever I asked you have explained to me.
I ask you once more, please tell me this:
Do some astute folk here say that this is the extent
of purification of the spirit?
Or do they say it is something else?”

“Some astute folk do say that this is the highest extent
of purification of the spirit.
But some of them, claiming to be experts,
speak of a time when nothing remains.

Knowing that these states are dependent,
and knowing what they depend on, the inquiring sage,
having understood, is freed, and does not dispute.
The wise do not go on into life after life.”

4.12
Cūḷabyūhasutta:
The Shorter Discourse on Arrayed For Battle

“Each maintaining their own view,
the experts disagree, arguing:
‘Whoever sees it this way has understood the teaching;
those who reject this are inadequate.’

So arguing, they quarrel,
saying, ‘The other is a fool, an amateur!’
Which one of these speaks true,
for they all claim to be an expert?”

“If not accepting another’s teaching
makes you a useless fool lacking wisdom,
then they’re all fools lacking wisdom,
for they all maintain their own view.

But if having your own view is what makes you pristine—
pure in wisdom, expert and intelligent—
then none of them lack wisdom,
for such is the view they have all embraced.

I do not say that it is correct
when they call each other fools.
Each has built up their own view to be the truth,
which is why they take the other as a fool.”

“What some say is true and correct,
others say is hollow and false.
So arguing, they quarrel;
why don’t ascetics say the same thing?”

“The truth is one, there is no second;
wise folk would not argue about this.
But those ascetics each boast of different truths;
that’s why they don’t say the same thing.”

“But why do they speak of different truths,
these proponents who claim to be experts?
Are there really so many different truths,
or do they just follow their own lines of reasoning?”

“No, there are not many different truths
that, apart from perception, are lasting in the world.
Having formed their reasoning regarding different views,
they say there are two things: true and false.

The seen, heard, or thought, or precepts or vows—
based on these they show disdain.
Standing in judgment, they scoff,
saying, ‘The other is a fool, an amateur!’

They take the other as a fool on the same grounds
that they speak of themselves as an expert.
Claiming to be an expert on their own authority,
they disdain the other while saying the same thing.

They are perfect, according to their own extreme view;
drunk on conceit, imagining themselves proficient.
They have anointed themselves in their own mind,
for such is the view they have embraced.

If the word of your opponent makes you deficient,
then they too are lacking wisdom.
But if on your own authority you’re a knowledge master, a wise person,
then there are no fools among the ascetics.

‘Those who proclaim a teaching other than this
have fallen short of purity, and are inadequate’:
so say each one of the sectarians,
for they are deeply attached to their own view.

‘Here alone is purity,’ they say,
denying that there is purification in other teachings.
Thus each one of the sectarians, being dogmatic,
speaks forcefully within the context of their own journey.

But in that case, so long as they are speaking forcefully of their own journey,
how can they take the other as a fool?
They are the ones who provoke conflict
when they call the other a fool with an impure teaching.

Standing in judgment, measuring by their own standard,
they keep getting into disputes with the world.
But a person who has given up all judgments
creates no conflict in the world.”

4.13
Mahābyūhasutta:
The Longer Discourse on Arrayed for Battle

"Regarding those who maintain their own view,
arguing that, 'This is the only truth':
are all of them subject only to criticism,
or do some also win praise for that?"

"That is a small thing, insufficient for peace,
these two fruits of conflict, I say.
Seeing this, one ought not get into arguments,
looking for sanctuary in the land of no conflict.

One who knows does not get involved
with any of the many different convictions.
Why would the uninvolved get involved,
since they do not believe based on the seen or the heard?

Those who champion ethics speak of purity through self-control;
having undertaken a vow, they stick to it:
'Let us train right here, then we will be pure.'
Claiming to be experts, they are led on to future lives.

If they fall away from their precepts and vows,
they tremble, having failed in their task.
They pray and long for purity,
like one who has lost their caravan while journeying far from home.

But having given up all precepts and vows,
and these deeds blameworthy or blameless;
not longing for 'purity' or 'impurity',
live detached, fostering peace.

Relying on mortification in disgust at sin,
or else on what is seen, heard, or thought,
they moan that purification comes through heading upstream,
not rid of craving for life after life.

For one who longs there are prayers,
and trembling too over ideas they have formed.
But one here for whom there is no passing away or reappearing:
why would they tremble? For what would they pray?"

"The very same teaching that some say is 'ultimate',
others say is inferior.
Which of these doctrines is true,
for they all claim to be an expert?"

"They say their own teaching is perfect,
while the teaching of others is inferior.
So arguing, they quarrel,
each saying their own convictions are the truth.

If you became inferior because someone else disparaged you,
no-one in any teaching would be distinguished.
For each of them says the other's teaching is lacking,
while forcefully advocating their own.

But if they honor their own teachings
just as they praise their own journeys,
then all doctrines would be equally valid,
and purity for them would be an individual matter.

After judging among the teachings, a brahmin has adopted nothing
that requires interpretation by another.
That's why they've gotten over disputes,
for they see no other doctrine as best.

Saying, ‘I know, I see, that’s how it is’,
some believe that purity comes from view.
But if they’ve really seen, what use is that view to them?
Overlooking what matters, they say purity comes from another.

When a person sees, they see name and form,
and having seen, they will know just these things.
Gladly let them see much or little,
for experts say this is no way to purity.

It’s not easy to educate someone who is dogmatic,
promoting a view they have formulated.
Speaking of the beauty in that which they depend on,
they talk of purity in accord with what they saw there.

The brahmin does not get involved with formulating and calculating;
they’re not followers of views, nor kinsmen of notions.
Having understood the many different convictions,
they look on when others grasp.

Having untied the knots here in the world,
the sage takes no side among factions.
Peaceful among the peaceless, equanimous,
they don’t grasp when others grasp.

Having given up former defilements, and not making new ones,
not swayed by preference, nor a proponent of dogma,
that wise one is released from views,
not clinging to the world, nor reproaching themselves.

They are remote from all things
seen, heard, or thought.
With burden put down, the sage is released:
not formulating, not abstaining, not longing.”

4.14
Tuvaṭakasutta:
Speedy

“Great hermit, I ask you, the Kinsman of the Sun,
about seclusion and the state of peace.
How, having seen, is a mendicant quenched,
not grasping anything in this world?”

“They would cut off the idea, ‘I am the thinker,”
said the Buddha,
“which is the root of all concepts of identity due to proliferation.
Ever mindful, they would train to remove
any internal cravings.

Regardless of what things they know,
whether internal or external,
they wouldn’t be proud because of that,
for that is not extinguishment, say the good.

They wouldn’t let that make them conceited,
thinking themselves better or worse or alike.
When questioned in many ways,
they wouldn’t keep justifying themselves.

A mendicant would find peace inside themselves,
and not seek peace from another.
For one at peace inside themselves,
there’s no picking up, whence putting down?

Just as, in the mid-ocean deeps
no waves arise, it stays still;
so too one unstirred is still—
a mendicant would nurse no pride at all.”

“He whose eyes are open has explained
the truth he witnessed, where adversities are removed.
Please now speak of the practice, sir,
the monastic code and immersion in samādhi.”

“With eyes not wanton,
they’d turn their ears from village gossip.
They wouldn’t be greedy for flavors,
nor possessive about anything in the world.

Though struck by contacts,
a mendicant would not lament at all.
They wouldn’t pray for another life,
nor tremble in the face of dangers.

When they receive food and drink,
edibles and clothes,
they wouldn’t store them up,
nor worry about not getting them.

Meditative, not footloose,
they’d avoid remorse and not be negligent.
Then a mendicant would stay
in quiet places to sit and rest.

They wouldn’t take much sleep,
but, being keen, would apply themselves to wakefulness.
They’d give up sloth, illusion, mirth, and play,
and sex and ornamentation.

They wouldn’t cast Artharvaṇa spells, interpret dreams
or omens, or practice astrology.
My followers would not decipher animal cries, practice healing,
or cast pregnancy spells.

Not shaken by criticism,
a mendicant would not pride themselves when praised.
They'd reject greed and stinginess,
anger, and slander.

They'd not stand for buying and selling;
a mendicant would not speak ill at all.
They wouldn't linger in the village,
nor cajole people from desire for profit.

A mendicant would be no boaster,
nor would they speak suggestively.
They wouldn't train in impudence,
nor speak argumentatively.

They wouldn't be led into lying,
nor be deliberately devious.
And they'd never look down on another
because of livelihood, wisdom, or precepts and vows.

Though provoked from hearing much talk
from ascetics saying all different things,
they wouldn't react harshly,
for the virtuous do not retaliate.

Having understood this teaching,
inquiring, a mendicant would always train mindfully.
Knowing extinguishment as peace,
they'd not be negligent in Gotama's bidding.

For he is the undefeated, the champion,
seer of the truth as witness, not by hearsay—
that's why, being diligent, they would always respectfully train
in the Buddha's teaching."

4.15
Attadaṇḍasutta:
Taking Up Arms

Peril stems from those who take up arms—
just look at people in conflict!
I shall extol how I came to be
stirred with a sense of urgency.

I saw this population flounder,
like a fish in a little puddle.
Seeing them fight each other,
fear came upon me.

The world around was hollow,
all directions were in turmoil.
Wanting a home for myself,
I saw nowhere unsettled.

But even in their settlement they fight—
seeing that, I grew uneasy.
Then I saw a dart there,
so hard to see, stuck in the heart.

When struck by that dart,
you run about in all directions.
But when that same dart has been plucked out,
you neither run about nor sink down.

(On that topic, the trainings are recited.)
Whatever attachments there are in the world,
don't pursue them.
Having pierced through sensual pleasures in every way,
train yourself for quenching.

Be truthful, not rude,
free of deceit, and rid of slander;
without anger, a sage would cross over
the evils of greed and avarice.

Prevail over sleepiness, sloth, and drowsiness,
don't abide in negligence,
A person intent on quenching
would not stand for arrogance.

Don't be led into lying,
or get caught up in fondness for form.
Completely understand conceit,
and desist from hasty conduct.

Don't relish the old,
or welcome the new.
Don't grieve for what is running out,
or get attached to things that pull you in.

Greed, I say, is the great flood,
and longing is the current—
the basis, the compulsion,
the swamp of sensuality so hard to get past.

The sage never strays from the truth;
the brahman stands firm on the shore.
Having given up everything,
they are said to be at peace.

They have truly known, they're a knowledge master,
understanding the teaching, they are independent.
They rightly proceed in the world,
not coveting anything here.

One who has crossed over sensuality here,
the snare in the world so hard to get past,
grieves not, nor hopes;
they've cut the strings, they're no longer bound.

What came before, let wither away,
and after, let there be nothing.
If you don't grasp at the middle,
you will live at peace.

One who has no sense of ownership
in the whole realm of name and form,
does not grieve for that which is not,
they suffer no loss in the world.

If you don't think of anything
as belonging to yourself or others,
not finding anything to be 'mine',
you won't grieve, thinking 'I don't have it'.

Not bitter, not fawning,
unstirred, everywhere even;
when asked about one who is unshakable,
I declare that that is the benefit.

For the unstirred who understand,
there's no performance of deeds.
Desisting from instigation,
they see sanctuary everywhere.

A sage doesn't speak of themselves as being
among superiors, inferiors, or equals.
peaceful, rid of stinginess,
they neither take nor reject.

4.16
Sāriputtasutta:
With Sāriputta

“Never before have I seen,”
said Venerable Sāriputta,
“or heard from anyone
about a teacher of such graceful speech,
come from Tusita heaven to lead a community.

To all the world with its gods
he appears as a seer
who has dispelled all darkness,
and alone attained to bliss.

On behalf of the many here still bound,
I have come in need with a question
to that Buddha, unattached and impartial,
free of deceit, come to lead a community.

Suppose a mendicant who loathes attachment
frequents a lonely lodging—
the root of a tree, a charnel ground,
on mountains, or in caves.

In these many different lodgings,
how many dangers are there
at which a mendicant in their silent lodging
ought not tremble?

On their journey to the untrodden place,
how many adversities are there in the world
that must they overcome
in their remote lodging?

What ways of speech should they have?
Where should they go for alms?
What precepts and vows
should a resolute mendicant uphold?

Having undertaken what training,
unified, alert, and mindful,
would they purge their own stains,
like a smith smelting silver?”

“If one who loathes attachment frequents a lonely lodging,”
said the Buddha to Sāriputta,
“in their search for awakening—as accords with the teaching—
I shall tell you, as I understand it,
what is comfortable for them.

A wise one, a mindful mendicant living on the periphery
should not be afraid of five perils:
flies, mosquitoes, snakes,
human contact, or four-legged creatures.

Nor should they fear followers of other teachings,
even having seen the threats they pose.
And then one seeking the good
should overcome any other adversities.

Afflicted by illness and hunger,
they should endure cold and excessive heat.
Though afflicted by many such things, the homeless one
should exert energy, firmly striving.

They must not steal or lie;
and should touch creatures firm or frail with love.
If they notice any clouding of the mind,
they should dispel it as Māra’s ally.

They must not fall under the sway of anger or arrogance;
having dug them out by the root, they would stand firm.
Then, withstanding likes and dislikes,
they would overcome.

Putting wisdom in the foremost place, rejoicing in goodness,
they would put an end to those adversities.
They'd vanquish discontent in their remote lodging.
And they'd vanquish the four lamentations:

'What will I eat? Where will I eat?
Oh, I slept badly! Where will I sleep?'
The trainee, the homeless migrant,
would dispel these lamentable thoughts.

Receiving food and clothes in due season,
they would know moderation for the sake of contentment.
Guarded in these things, walking restrained in the village,
they wouldn't speak harshly even when provoked.

Eyes downcast, not footloose,
devoted to absorption, they'd be very wakeful.
Grounded in equanimity, serene,
they should cut off worrisome habits of thought.

A mindful one should welcome repoach,
breaking up hard-heartedness towards their spiritual companions.
They may utter skillful speech, but not for too long,
and they shouldn't provoke people to blame.

And there are five more taints in the world,
for the removal of which the mindful one should train,
vanquishing desire for sights,
sounds, flavors, smells, and touches.

Having removed desire for these things,
a mindful mendicant, their heart well freed,
rightly investigating the Dhamma in good time,
unified, would shatter the darkness.”

Pārāyanavagga:
The Way to the Beyond

5.1
Vatthugāthā:
Introductory Verses

From the fair city of the Kosalans
to the southern region
came a brahmin expert in hymns,
aspiring to nothingness.

In the domain of Assaka,
close by Aḷaka,
he lived on the bank of the Godhāvarī River,
getting by on gleanings and fruit.

He was supported
by a prosperous village nearby.
With the revenue earned from there
he performed a great sacrifice.

When he had completed the great sacrifice,
he returned to his hermitage once more.
Upon his return,
another brahmin arrived.

Foot-sore and thirsty,
with grotty teeth and dusty head,
he approached the other
and asked for five hundred coins.

When Bāvari saw him,
he invited him to sit down,
asked of his happiness and well-being,
and said the following.

“Whatever I had available to give,
I have already distributed.
Believe me, brahmin,
I don’t have five hundred coins.”

“If, good sir, you do not
give me what I ask,
then on the seventh day,
let your head explode in seven!”

After performing a ritual,
that charlatan uttered his dreadful curse.
When he heard these words,
Bāvari became distressed.

Not eating, he grew emaciated,
stricken by the dart of sorrow.
And in such a state of mind,
he could not enjoy absorption.

Seeing him anxious and distraught,
a goddess wishing to help,
approached Bāvari
and said the following.

“That charlatan understands nothing
about the head, he only wants money.
When it comes to heads or head-splitting,
he has no knowledge at all.”

“Madam, surely you must know—
please answer my question.
Let me hear what you say
about heads and head-splitting.”

“I too do not know that,
I have no knowledge in that matter.
When it comes to heads or head-splitting,
it is the Victors who have vision.”

“Then, in all this vast territory,
who exactly does know
about heads and head-splitting?
Please tell me, goddess.”

“From the city of Kapilavatthu
the World Leader has gone forth.
He is a scion of King Okkāka,
a Sakyan, and a beacon.

For he, brahmin, is the Awakened One!
He has gone beyond all things;
he has attained to all knowledge and power;
he is the seer into all things,
he has attained the end of all deeds;
he is freed with the ending of attachments.

That Buddha, the Blessed One in the world,
the Seer, teaches Dhamma.
Go to him and ask—
he will answer you.”

When he heard the word “Buddha”,
Bāvari was elated.
His sorrow faded,
and he was filled abundant joy.

Uplifted, elated, and inspired,
Bāvari questioned that goddess:
“But in what village or town,
or in what land is the protector of the world,
where we may go and pay respects
to the Awakened One, best of men?”

“Near Sāvatthī, the home of the Kosalans, is the Victor
abounding in wisdom, vast in intelligence.
That Sakyan is indefatigable, free of defilements, a bull among men:
he understands head-splitting.

Therefore he addressed his pupils,
brahmins who had mastered the hymns:
“Come, students, I shall speak.
Listen to what I say.

Today has arisen in the world
one whose appearance in the world
is hard to find again—
he is renowned as the Awakened One.
Quickly go to Sāvatthī
and see the best of men.”

“Brahmin, how exactly are we to know
the Buddha when we see him?
We don’t know, please tell us,
so that we can recognize him.”

“The marks of a great man
have been handed down in our hymns.
Thirty-two have been have been described,
complete and in order.

One upon whose body is found
these marks of a great man
has two possible destinies,
there is no third.

If he stays at home,
having conquered this land
without rod or sword,
he shall govern by principle.

But if he goes forth
from the lay life to homelessness,
he becomes an Awakened One, a perfected one,
with veil drawn back, supreme.

Ask him about my birth, clan, and marks,
my hymns and students; and further,
about heads and head-splitting—
but do so only in your mind!

If he is the Buddha
of unobstructed vision,
he will answer with his voice
the questions in your mind.”

Sixteen brahmin pupils
heard what Bāvari said:
Ajita, Tissametteyya,
Puṇṇaka and Mettagū,

Dhotaka and Upasiva,
Nanda and then Hemaka,
both Todeyya and Kappa,
and Jatukaṇṇī the astute,

Bhadrāvudha and Udaya,
and the brahmin Posala,
Mogharājā the intelligent,
and Piṅgiya the great hermit.

Each of them had their own following,
they were renowned the whole world over.
Those wise ones, meditators who love absorption,
were redolent with the potential of their past deeds.

Having bowed to Bāvari,
and circled him to his right,
they set out for the north,
with their dreadlocks and hides.

First to Patiṭṭhāna of Aḷaka,
then on to the city of Mahissati;
to Ujjenī and Gonaddhā,
and Vedisa, and Vanasa.

Then to Kosambi and Sāketa,
and the supreme city of Sāvatthī;
on they went to Setavyā and Kapilavatthu,
and the homestead at Kusinārā.

To Pāvā they went, and Bhoganagara,
and on to Vesālī and the Magadhan city.
Finally they reached the Pāsāṇaka shrine,
fair and delightful.

Like a thirsty person to cool water,
like a merchant to great profit,
like a heat-struck person to shade,
they quickly climbed the mountain.

At that time the Buddha
at the fore of the mendicant Saṅgha,
was teaching the mendicants the Dhamma,
like a lion roaring in the jungle.

Ajita saw the Buddha,
like the sun shining with a hundred rays,
like the moon on the fifteenth day
when it has come into its fullness.

Then he saw his body,
complete in all features.
Thrilled, he stood to one side
and asked this question in his mind.

“Speak about the brahmin’s birth;
of his clan; and his own marks;
what hymns is he proficient in;
and how many he teaches.”

“His age is a hundred and twenty.
By clan he is a Bāvari.
There are three marks on his body.
He is a master of the three Vedas,

the teachings on the marks, the testaments,
the vocabularies, and the rituals.
He teaches five hundred,
and has reached proficiency in his own teaching.”

“O supreme person, cutter of craving,
please reveal in detail
Bāvari’s marks—
let us doubt no longer!”

“He can cover his face with his tongue;
there is a tuft of hair between his eyebrows;
his private parts are concealed in a foreskin:
know them as this, young man.”

Hearing the answers
without having heard any questions,
all the people, inspired,
with joined palms, wondered:

“Who is it that asked a question with their mind?
Was it a god or Brahmā?
Or Indra, Sujā’s husband?
To whom does the Buddha reply?”

“Bāvari asks
about heads and head-splitting.
May the Buddha please answer,
and so, O hermit, dispel our doubt.”

“Know ignorance as the head,
and knowledge as the head-splitter,
when joined with faith, mindfulness, and immersion,
and enthusiasm and energy.”

At that, the brahmin student,
full of inspiration,
arranged his antelope-skin cloak over one shoulder,
and fell with his head to the Buddha’s feet.

“Good sir, the brahmin Bāvari
together with his pupils,
elated and happy,
bows to your feet, O seer!”

“May the brahmin Bāvari be happy,
together with his pupils.
And may you, too, be happy!
May you live long, young man.

To Bāvari and you all
I grant the opportunity to clear up all doubt.
Please ask
whatever you want.”

Granted the opportunity by the Buddha,
they sat down with joined palms.
Ajita asked the Realized One
the first question right there.

The introductory verses are finished.

5.2
Ajitamāṇavapucchā:
The Questions of Ajita

“By what is the world shrouded?”
said Venerable Ajita.
“Why does it not shine?
Tell me, what is its tar pit?
What is its greatest fear?”

“The world is shrouded in ignorance.”
replied the Buddha.
“Avarice and negligence make it not shine.
Prayer is its tar pit.
Suffering is its greatest fear.”

“The streams flow everywhere,”
said Venerable Ajita.
“What is there to block them?
And tell me the restraint of streams—
by what are they locked out?”

“The streams in the world,”
replied the Buddha,
“are blocked by mindfulness.
I tell you the restraint of streams—
they are locked out by wisdom.”

“That wisdom and mindfulness,”
said Venerable Ajita,
“and that which is name and form, good sir;
when questioned, please tell me of this:
where does this all cease?”

“This question which you have asked,
I shall answer you, Ajita.
Where name and form
cease with nothing left over—
with the cessation of consciousness,
that’s where they cease.”

“There are those who have assessed the teaching,
and many kinds of trainees here.
Tell me about their behavior, good sir,
when asked, for you are alert.”

“Not greedy for sensual pleasures,
their mind would be unclouded.
Skilled in all things,
a mendicant would wander mindful.”

5.3
Tissametteyyamāṇavapucchā:
The Questions of Tissametteyya

“Who is content here in the world?”
said Venerable Tissametteyya.
“Who has no disturbances?
Who, having known both ends,
is not stuck in the middle?
Who do they say is a great man?
Who here has escaped the seamstress?”

“Leading the spiritual life among sensual pleasures,”
replied the Buddha,
“rid of craving, ever mindful;
a mendicant who, after assessing, is quenched:
that’s who has no disturbances.

That’s who, having known both ends,
is not stuck in the middle.
He is a great man, I declare,
he has escaped the seamstress here.”

5.4
Puṇṇakamāṇavapucchā:
The Questions of Puṇṇaka

“To the imperturbable, the seer of the root,”
said Venerable Puṇṇaka,
“I have come in need with a question.
On what grounds have hermits and men,
aristocrats and brahmins here in the world
performed so many different sacrifices to the gods?
I ask you, Blessed One; please tell me this.”

“Whatever hermits and men,”
replied the Buddha,
“aristocrats and brahmins here in the world
have performed so many different sacrifices to the gods:
all performed sacrifices bound to old age,
hoping for some state of existence.”

“As to those hermits and men,”
said Venerable Puṇṇaka,
“and aristocrats and brahmins here in the world
who have performed so many different sacrifices to the gods:
being diligent in the methods of sacrifice,
have they crossed over rebirth and old age, good sir?
I ask you, Blessed One; please tell me this.”

“Hoping, invoking, praying, and worshiping,”
replied the Buddha,
“they pray for pleasure derived from profit.
Devoted to sacrifice, besotted by rebirth,
they’ve not crossed over rebirth and old age, I declare.”

“If those devoted to sacrifice,”
said Venerable Puṇṇaka,
“have not, by sacrificing, crossed over rebirth and old age,
then who exactly in the world of gods and humans
has crossed over rebirth and old age, good sir?
I ask you, Blessed One; please tell me this.”

“Having assessed the world high and low,”
replied the Buddha,
“there is nothing in the world that disturbs them.
Peaceful, unclouded, untroubled, with no need for hope—
they’ve crossed over rebirth and old age, I declare.”

5.5
Mettagūmāṇavapucchā:
The Questions of Mettagū

"I ask you, Blessed One; please tell me this,"
said Venerable Mettagū,
"for I think you are a knowledge master, evolved.
Where do all these sufferings come from,
in all their countless forms in the world?"

"You have rightly asked me of the origin of suffering,"
replied the Buddha,
"I shall tell you as I understand it.
Attachment is the source of suffering
in all its countless forms in the world.

When an ignorant person builds up attachments,
that idiot returns to suffering again and again.
So let one who understands not build up attachments,
contemplating the birth and origin of suffering."

"Whatever I asked you have explained to me.
I ask you once more, please tell me this:
How do the wise cross the flood
of rebirth, old age, sorrow, and lamenting?
Please, sage, answer me clearly,
for truly you understand this matter."

"I shall extol a teaching to you,"
replied the Buddha,
"that is apparent in the present, not relying on tradition.
Having understood it, one who lives mindfully
may cross over clinging in the world."

“And I rejoice, great hermit,
in that supreme teaching,
having understood which, one who lives mindfully
may cross over clinging in the world.”

“Once you’ve expelled relishing and dogmatism,”
replied the Buddha,
“regarding everything you are aware of—
above, below, all round, between—
don’t plant consciousness in a new life.

A mendicant who wanders meditating like this,
diligent and mindful, calling nothing their own,
would, being wise, give up the suffering
of rebirth, old age, sorrow and lamenting right here.”

“I rejoice in the words of the great hermit!
You have expounded non-attachment well, Gotama.
Clearly the Buddha has given up suffering,
for truly you understand this matter.

Surely those you’d regularly instruct
would also give up suffering.
Therefore, having met, I bow to you, O spiritual giant;
hopefully the Buddha may regularly instruct me.”

“Any brahmin recognized as a knowledge master,
who has nothing, unattached to sensual life,
clearly has crossed this flood,
crossed to the far shore, kind, wishless.

And a wise person here, a knowledge master,
having untied the bond to live after life,
free of craving, untroubled, with no need for hope,
has crossed over rebirth and old age, I declare.”

5.6
Dhotakamāṇavapucchā:
The Questions of Dhotaka

“I ask you, Blessed One; please tell me this,”
said Venerable Dhotaka,
“I long for your voice, great hermit.
After hearing your message,
I shall train myself for quenching.”

“Well then, be keen, alert,”
replied the Buddha,
“and mindful right here.
After hearing this message, go on
and train yourself for quenching.”

“I see in the world of gods and humans
a brahmin travelling with nothing.
Therefore I bow to you, all-seer:
release me, Sakyan, from my doubts.”

“I am not able to release anyone
in the world who has doubts, Dhotaka.
But when you understand the best of teachings,
you shall cross this flood.”

“Teach me, brahmin, out of compassion,
the principle of seclusion so that I may understand.
I wish to practice right here, peaceful, independent,
as unimpeded as space.”

“I shall extol that peace for you,”
replied the Buddha,
“that is apparent in the present, not relying on tradition.
Having understood it, one who lives mindfully
may cross over clinging in the world.”

“And I rejoice, great hermit,
in that supreme peace,
having understood which, one who lives mindfully
may cross over clinging in the world.”

“Once you have understood that everything,”
replied the Buddha,
“you are aware of in the world—
above, below, all round, between—
is a snare, don’t crave for life after life.”

5.7
Upasīvamāṇavapucchā:
The Questions of Upasiva

“Alone and independent, O Sakyan,”
said Venerable Upasiva,
“I am not able to cross the great flood.
Tell me a support, All-seer,
depending on which I may cross this flood.”

“Mindfully contemplating nothingness,”
replied the Buddha,
depending on the perception ‘there is nothing’, cross the flood.
Giving up sensual pleasures, refraining from chatter,
watch day and night for the ending of craving.”

“One who is free of sensual desire,”
said Venerable Upasiva,
“depending on nothingness, all else left behind,
freed in the ultimate liberation of perception:
would they remain there without travelling on?”

“One free of sensual desire,”
replied the Buddha,
“depending on nothingness, all else left behind,
freed in the ultimate liberation of perception:
they would remain there without travelling on.”

“If they were to remain there without travelling on,
even for many years, All-seer,
and, growing cool right there, were freed,
would the consciousness of such a one pass away?”

“As a flame tossed by a gust of wind,”
replied the Buddha,
“comes to an end and no longer counts;
so too, a sage freed from mental phenomena
comes to an end and no longer counts.”

“One who has comes to an end—do they not exist?
Or are they eternally well?
Please, sage, answer me clearly,
for truly you understand this matter.”

“One who’s come to an end cannot be measured,”
replied the Buddha.
“They have nothing by which one might describe them.
When all things have been eradicated,
eradicated, too, are all ways of speech.”

5.8
Nandamāṇavapucchā:
The Questions of Nanda

“People say there are sages in the world,”
said Venerable Nanda,
“but how is this the case?
Is someone called a sage because of their knowledge,
or because of their way of life?”

“Experts do not speak of a sage in terms of
view, oral transmission, or notion.
Those who are sages live far from the crowd, I say,
untroubled, with no need for hope.”

“As to those ascetics and brahmins,”
said Venerable Nanda,
“who speak of purity in terms of what is seen or heard,
or in terms of precepts and vows,
or in terms of countless different things.
Living self-controlled in that matter,
have they crossed over rebirth and old age, good sir?
I ask you, Blessed One; please tell me this.”

“As to those ascetics and brahmins,”
replied the Buddha,
“who speak of purity in terms of what is seen or heard,
or in terms of precepts and vows,
or in terms of countless different things.
Even though they live self-controlled in that matter,
they’ve not crossed over rebirth and old age, I declare.”

“As to those ascetics and brahmins,”
said Venerable Nanda,
“who speak of purity in terms of what is seen or heard,
or in terms of precepts and vows,
or in terms of countless different things.
You say they have not crossed the flood, sage.
Then who exactly in the world of gods and humans
has crossed over rebirth and old age, good sir?
I ask you, Blessed One; please tell me this.”

“I don’t say that all ascetics and brahmins,”
replied the Buddha,
“are shrouded by rebirth and old age.
There are those here who have given up all
that is seen, heard, and thought, and precepts and vows,
who have given up all the countless different things.
Fully understanding craving, free of defilements,
those people, I say, have crossed the flood.”

“I rejoice in the words of the great hermit!
You have expounded non-attachment well, Gotama.
There are those here who have given up all
that is seen, heard, and thought, and precepts and vows,
who have given up all the countless different things.
Fully understanding craving, free of defilements,
those people, I agree, have crossed the flood.”

5.9
Hemakamāṇavapucchā:
The Questions of Hemaka

"Those who have previously answered me,"
said Venerable Hemaka,
"before I encountered Gotama's teaching,
said 'thus it was' or 'so it shall be'.
All that was just the testament of hearsay;
all that just fostered speculation:
I found no delight in that.

But you, sage, explain to me
the teaching that destroys craving.
Having understood it, one who lives mindfully
may cross over clinging in the world."

"The removal of desire and lust, Hemaka,
for what is seen, heard, thought, or cognized here;
for anything liked or disliked,
is extinguishment, the imperishable state.

Those who have fully understood this, mindful,
are extinguished in this very life.
Always at peace,
they've crossed over clinging to the world."

5.10
Todeyyamāṇavapucchā:
The Questions of Todeyya

“In whom sensual pleasures do not dwell,”
said Venerable Todeyya,
“and for whom there is no craving,
and who has crossed over doubts—
of what kind is their liberation?”

“In whom sensual pleasures do not dwell,”
replied the Buddha,
“and for whom there is no craving,
and who has crossed over doubts—
their liberation is none other than this.”

“Are they free of hope, or are they still in need of hope?
Do they possess wisdom, or are they still forming wisdom?
O Sakyan, elucidate the sage to me,
so that I may understand, All-seer.”

“They are free of hope, they are not in need of hope.
They possess wisdom, they are not still forming wisdom.
That, Todeyya, is how to understand a sage,
one who has nothing, unattached to sensual life.”

5.11
Kappamāṇavapucchā:
The Questions of Kappa

“For those overwhelmed by old age and death,”
said Venerable Kappa,
“stuck mid-stream
as the terrifying flood arises,
tell me an island, good sir.
Explain to me an island
so that this may not occur again.”

“For those overwhelmed by old age and death,”
replied the Buddha,
“stuck mid-stream
as the terrifying flood arises,
I shall tell you an island, Kappa.

Having nothing, taking nothing:
this is the isle of no return.
I call it extinguishment,
the ending of old age and death.

Those who have fully understood this, mindful,
are extinguished in this very life.
They don’t fall under Māra’s sway,
nor are they his lackies.”

5.12
Jatukaṇṇimāṇavapucchā:
The Questions of Jatukaṇṇī

“Hearing of the hero with no desire for sensual pleasures,”
said Venerable Jatukaṇṇī,
“who has passed over the flood, I’ve come with a question for that desireless one.
Tell me the state of peace, O natural visionary.
Tell me this, Blessed One, as it really is.

For, having mastered sensual desires, the Blessed One proceeds,
as the blazing sun shines on the earth.
May you of vast wisdom explain the teaching
to me of little wisdom so that I may understand
the giving up of rebirth and old age here.”

“With sensual desire dispelled,”
replied the Buddha,
“seeing renunciation as sanctuary,
don’t be taking up or putting down
anything at all.

What came before, let wither away,
and after, let there be nothing.
If you don’t grasp at the middle,
you will live at peace.

One rid of greed, brahmin,
for the whole realm of name and form,
has no defilements by which
they might fall under the sway of Death.”

5.13
Bhadrāvudhamāṇavapucchā:
The Questions of Bhadrāvudha

“I have a request for you, the shelter-leaver, the craving-cutter, the imperturbable,”
said Venerable Bhadrāvudha,
“the delight-leaver, the flood-crosser, the freed,
the formulation-leaver, the intelligent.
Many people have gathered from different lands

wishing to hear your word, O hero.
After hearing the spiritual giant they will depart from here.
Please, sage, answer them clearly,
for truly you understand this matter.”

“Dispel all acquisitive craving,”
replied the Buddha,
“above, below, all round, between.
For Māra pursues a person
using whatever they grasp in the world.

So let a mindful mendicant who understands
not grasp anything in all the world,
observing that these people who cling to the domain of death
are clinging to attachment.”

5.14
Udayamāṇavapucchā:
The Questions of Udaya

“To the meditator, rid of hopes,”
said Venerable Udaya,
“who has completed the task, is free of defilements,
and has gone beyond all things,
I have come in need with a question.
Tell me the liberation by enlightenment,
the smashing of ignorance.”

“The giving up of both ,”
replied the Buddha,
sensual desires and aversion;
the dispelling of dullness,
and the cessation of remorse.

Pure equanimity and mindfulness,
preceded by investigation of principles—
this, I declare, is liberation by enlightenment,
the smashing of ignorance.”

“What fetters the world?
What explores it?
With the giving up of what
is extinguishment spoken of?”

“Delight fetters the world.
Thought explores it.
With the giving up of craving
extinguishment is spoken of.”

“For one living mindfully,
how does consciousness cease?
We’ve come to ask the Buddha;
let us hear what you say.”

“Not taking pleasure in feeling
internally and externally—
for one living mindfully,
that’s how consciousness ceases.”

5.15
Posālamāṇavapucchā:
The Question of Posala

"To the one who reveals the past,"
said Venerable Posala,
who is imperturbable, with doubts cut off,
and who has gone beyond all things,
I have come in need with a question.

Consider one who perceives the disappearance of form,
who has entirely given up the body,
and who sees nothing at all
internally and externally.
I ask the Sakyan about knowledge for them;
how should one like that be guided?"

"The Realized One directly knows,"
said the Buddha,
"all the planes of consciousness.
And he knows this one who remains,
committed to that as their final goal.

Understanding that desire for rebirth
in the dimension of nothingness is a fetter,
and directly knowing what this really means,
one then sees that matter clearly.
That is the knowledge of reality for them,
the brahmin who has lived the life."

5.16
Mogharājamāṇavapucchā:
The Questions of Mogharājā

"Twice I have asked the Sakyan,"
said Venerable Mogharājā,
"but you haven't answered me, O Seer.
I have heard that the divine hermit
answers when questioned a third time.

Regarding this world, the other world,
and the realm of Brahmā with its gods,
I'm not familiar with the view
of the renowned Gotama.

So I've come in need with a question
to the one of excellent vision.
How to look upon the world
so the King of Death won't see you?"

"Look upon the world as empty,
Mogharājā, ever mindful.
Having uprooted the view of self,
you may thus cross over death.
That's how to look upon the world
so the King of Death won't see you."

5.17
Piṅgiyamāṇavapucchā:
The Questions of Piṅgiya

“I am old, feeble, and pallid,”
said Venerable Piṅgiya,
“my eyes unclear, my hearing faint.
Don’t let stupid me perish meanwhile;
explain the teaching so that I may understand
the giving up of rebirth and old age here.”

“Having seen those stricken by forms,”
replied the Buddha,
“negligent people afflicted by forms;
therefore, Piṅgiya, being diligent,
give up form so as not to be reborn.”

“The four directions, the intermediate directions,
below, and above: in these ten directions
there’s nothing at all in the world
that you’ve not seen, heard, thought, or cognized.
Explain the teaching so that I may understand
the giving up of rebirth and old age here.”

“Observing people sunk in craving,”
replied the Buddha,
“tormented, mired in old age;
therefore, Piṅgiya, being diligent,
give up craving so as not to be reborn.”

5.18
Pārāyanatthutigāthā:
Homage to the Way to the Beyond

This was said by the Buddha while staying in the land of the Magadhans at the Pāsāṇake shrine. When requested by the sixteen brahmin devotees, he answered their questions one by one. If you understand the meaning and the teaching of each of these questions, and practice accordingly, you may go right to the far shore of old age and death. These teachings are said to lead to the far shore, which is why the name of this exposition of the teaching is "The Way to the Beyond".

Ajita, Tissametteyya,
Puṇṇaka and Mettagū,
Dhotaka and Upasiva,
Nanda and then Hemaka,

both Todeyya and Kappa,
and Jatukaṇṇī the astute,
Bhadrāvudha and Udaya,
and the brahmin Posala,
Mogharājā the intelligent,
and Piṅgiya the great hermit:

they approached the Buddha,
the hermit of consummate conduct.
Asking their subtle questions,
they came to the most excellent Buddha.

The Buddha answered their questions
in accordance with truth.
The sage satisfied the brahmins
with his answers to their questions.

Those who were satisfied by the all-seer,
the Buddha, Kinsman of the Sun,
led the spiritual life in his presence,
the one of such splendid wisdom.

If you practice in accordance
with each of these questions
as taught by the Buddha,
you'll go from the near shore to the far.

Developing the supreme path,
you'll go from the near shore to the far.
This path is for going to the far shore;
that's why it's called "The Way to the Beyond".

5.19
Pārāyanānugītigāthā:
Preserving the Way to the Beyond

"I shall keep reciting the Way to the Beyond,"
said Venerable Piṅgiya,
"which was taught as it was seen
by the immaculate one of vast intelligence.
He is desireless, unentangled, a spiritual giant:
why would he speak falsely?

Come, let me extol
in sweet words of praise
the one who's given up stains and delusions,
conceit and contempt.

The Buddha, all-seer, dispeler of darkness,
has gone to world's end, beyond all rebirths;
he is free of defilements, and has given up all pain,
the rightly-named one, brahmin, is revered by me.

Like a bird that flees a little copse,
to roost in a forest abounding in fruit,
I've left the near-sighted behind,
like a swan come to a great river.

Those who explained to me previously,
before I encountered Gotama's teaching,
said 'thus it was' or 'so it shall be'.
All that was just the testament of hearsay;
all that just fostered speculation.

Alone, the dispeler of darkness
is splendid, a beacon:
Gotama, vast in wisdom,
Gotama, vast in intelligence.

He is the one who taught me Dhamma,
visible in this very life, immediately effective,
the untroubled, the end of craving,
to which there is no compare."

"Why would you dwell apart from him
even for an hour, Piṅgiya?
From Gotama, vast in wisdom,
from Gotama, vast in intelligence?

He is the one who taught you Dhamma,
visible in this very life, immediately effective,
the untroubled, the end of craving,
to which there is no compare."

"I never dwell apart from him,
not even for an hour, brahmin.
From Gotama, vast in wisdom,
from Gotama, vast in intelligence.

He is the one who taught me Dhamma,
visible in this very life, immediately effective,
the untroubled, the end of craving,
to which there is no compare.

Being diligent, I see him
in my mind's eye day and night.
I spend the name in homage to him,
hence I think I dwell with him.

My faith and joy and intent and mindfulness
never stray from Gotama's teaching.
I bow to whatever direction
the one of vast wisdom heads.

I'm old and feeble,
so my body cannot go there,
but I always travel in my thoughts,
for my mind, brahmin, is bound to him.

Lying floundering in the mud,
I drifted from island to island.
Then I saw the Buddha,
the undefiled one who has crossed the flood."

"Just as Vakkali was committed to faith—
Bhadrāvudha and Gotama of Āḷavī too—
so too you should commit to faith.
You will go, Piṅgiya, beyond the domain of death."

"My confidence grew
when I heard the word of the sage,
the Buddha with veil drawn back,
so kind and eloquent.

Having directly known all about the gods,
he understands all top to bottom,
the teacher who settles all questions
for those who admit their doubts.

Unfaltering, unshakable;
that to which there is no compare.
For sure I will go there, I have no doubt of that.
Remember me as one whose mind is made up."

The Anthology of Discourses is completed.

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Therīgāthā: Verses of the Senior Nuns

Translated for SuttaCentral
by
Sujato Bhikkhu & Jessica Walton

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Therīgāthā: Verses of the Senior Nuns

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The “Verses of the Senior Nuns” is a collection of about 524 verses attributed to 73 of the senior nuns alive in the Buddha’s time, or in a few cases, a little later. These verses celebrate the bliss of freedom and the life of meditation, full of proud and joyous proclamations of their spiritual attainments and their gratitude to other nuns as guides and teachers. The Therīgāthā is one of the oldest spiritual texts recording only women’s voices. It is a pair with the Theragāthā, the “Verses of the Senior Monks”. Together these collections constitute one of the oldest and largest collections of contemplative literature. Based on style and content, these collections belong to the early discourses. They are referred to on occasion in the northern canons, but no parallel collections have survived.

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The Book of the Ones

1.1 An Unnamed Nun (1st)

Homage to that Blessed One, the perfected one, the fully awakened Buddha!

> Sleep softly, little nun,
> wrapped in the cloth you sewed yourself;
> for your desire has been quelled,
> like vegetables boiled dry in a pot.

It was thus that this verse was recited by a certain unnamed nun.

1.2 Muttā (1st)

> Muttā, be released from your bonds,
> like the moon released from Rāhu's grip, the eclipse.
> When your mind is released,
> enjoy your alms free of debt.

It was thus that the Buddha regularly advised the trainee nun Muttā with these verses.

1.3 Puṇṇā

> Puṇṇā, be filled with good qualities,
> like the moon on the fifteenth day.
> When your wisdom is full,
> shatter the mass of darkness.

It was thus that this verse was recited by the senior nun Puṇṇā.

1.4 Tissā

Tissā, train in the trainings—
don't let the practice pass you by.
Detached from all attachments,
live in the world free of defilements.

1.5 Another Tissā

Tissā, apply yourself to good qualities—
don't let the moment pass you by.
For if you miss your moment,
you'll grieve when you're sent to hell.

1.6 Dhīrā

Dhīrā, touch cessation,
the blissful stilling of perception.
Win extinguishment,
the supreme sanctuary.

1.7 Vīrā

She's known as Vīrā because of her heroic qualities,
a nun with faculties developed.
She bears her final body,
having vanquished Māra and his mount.

1.8 Mittā (1st)

Having gone forth out of faith,
appreciate your spiritual friends, Mittā.
Develop skillful qualities
for the sake of finding sanctuary.

1.9 Bhadrā

Having gone forth out of faith,
appreciate your blessings, Bhadrā.
Develop skillful qualities
for the sake of the supreme sanctuary.

1.10 Upasamā

Upasamā, cross the flood,
Death's domain so hard to pass.
When you have vanquished Māra and his mount,
bear your final body.

1.11 Muttā (2nd)

I'm well freed, so very well freed,
freed from the three things that bent me over:
the mortar, the pestle,
and my humpbacked husband.
I'm freed from birth and death;
the attachment to rebirth is eradicated.

1.12 Dhammadinnā

One who is eager and determined
would be filled with awareness.
One whose mind is not tied up with sensual pleasures
is said to be heading upstream.

1.13 Visākhā

Fulfill the Buddha's instructions,
after which you'll not regret.
Having quickly washed your feet,
sit in a discreet place to meditate.

1.14 Sumanā

Having seen the elements as suffering,
don't get reborn again.
When you've discarded desire for rebirth,
you will live at peace.

1.15 Uttarā (1st)

I was restrained
in body, speech, and mind.
Having plucked out craving root and all,
I'm cooled and quenched.

1.16 Sumanā, Who Went Forth Late in Life

Sleep softly, old lady,
wrapped in the cloth you sewed yourself;
for your desire has been quelled,
you're cooled and quenched.

1.17 Dhammā

I wandered for alms
though feeble, leaning on a staff.
My limbs wobbled
and I fell to the ground right there.
Seeing the danger of the body,
my mind was freed.

1.18 Saṃghā

Having given up my home, my child, my cattle,
and all that I love, I went forth.
Having given up desire and hate,
having dispelled ignorance,
and having plucked out craving, root and all,
I'm quenched and at peace.

The Book of the Ones is finished.

The Book of the Twos

2.1 Abhirūpanandā

Nandā, see this bag of bones as
diseased, filthy, and rotten.
With mind unified and serene,
meditate on the ugly aspects of the body.

Meditate on the signless,
give up the underlying tendency to conceit;
and when you comprehend conceit,
you will live at peace.

It was thus that the Buddha regularly advised the senior nun Nandā with these verses.

2.2 Jentā

Of the seven awakening factors,
the path for attaining extinguishment,
I have developed them all,
just as the Buddha taught.

For I have seen the Blessed One,
and this bag of bones is my last.
Transmigration through births is finished,
now there are no more future lives.

It was thus that these verses were recited by the senior nun Jentā.

2.3 Sumaṅgala's Mother

I'm well freed, well freed,
so very well freed!
My pestle's shameless wind was wafting;
my little pot wafted like an eel.

Now, as for greed and hate:
I sear them and sizzle them up.
Having gone to the root of a tree,
I meditate happily, thinking, "Oh, what bliss!"

2.4 Aḍḍhakāsi

The price for my services
amounted to the nation of Kāsi.
By setting that price,
the townsfolk made me priceless.

Then, growing disillusioned with my form,
I became dispassionate.
Don't journey on and on,
transmigrating through rebirths!
I've realized the three knowledges,
and fulfilled the Buddha's instructions.

2.5 Cittā

Though I'm skinny,
sick, and very feeble,
I climb the mountain,
leaning on a staff.

Having laid down my outer robe,
and overturned my bowl,
propping myself against a rock,
I shattered the mass of darkness.

2.6 Mettikā

Though in pain,
feeble, my youth long gone,
I climb the mountain,
leaning on a staff.

Having laid down my outer robe
and overturned my bowl,
sitting on a rock,
my mind was freed.
I've attained the three knowledges,
and fulfilled the Buddha's instructions.

2.7 Mittā (2nd)

I rejoice in the host of gods,
having observed the sabbath
complete in all eight factors,
on the fourteenth and the fifteenth days,

and the eighth day of the fortnight,
as well as on the fortnightly special displays.
Today I eat just once a day,
my head is shaven, I wear the outer robe.
I don't long for the host of gods,
for stress has been removed from my heart.

2.8 Abhaya's Mother

My dear mother, I examined this body,
up from the soles of the feet,
and down from the tips of the hairs,
so impure and foul-smelling.

Meditating like this,
all my lust is eradicated.
The fever of passion is cut off,
I'm cooled and quenched.

2.9 Abhayā

Abhayā, the body is fragile,
yet ordinary people are attached to it.
I'll lay down the body,
aware and mindful.

Though subject to so many painful things,
I have, through my love of diligence,
reached the ending of craving,
and fulfilled the Buddha's instructions.

2.10 Sāmā

Four or five times
I left my dwelling.
I had failed to find peace of heart,
or any control over my mind.
Now it is the eighth night
since craving was eradicated.

Though subject to so many painful things,
I have, through my love of diligence,
reached the ending of craving,
and fulfilled the Buddha's instructions.

The Book of the Twos is finished.

The Book of the Threes

3.1 Another Sāmā

In the twenty-five years
since I went forth,
I don't know that I had ever found
serenity in my mind.

I had failed to find peace of heart,
or any control over my mind.
When I remembered the victor's instructions,
I was struck with a sense of urgency.

Though subject to so many painful things,
I have, through my love of diligence,
reached the ending of craving,
and fulfilled the Buddha's instructions.
This is the seventh day
since my craving dried up.

3.2 Uttamā

Four or five times
I left my dwelling.
I had failed to find peace of heart,
or any control over my mind.

I approached a nun
in whom I had faith.
She taught me the Dhamma:
the aggregates, sense fields, and elements.

When I had heard her teaching,
in accordance with her instructions,
I sat for seven days in the same posture,
given over to rapture and bliss.
On the eighth day I stretched out my feet,
having shattered the mass of darkness.

3.3 Another Uttamā

Of the seven awakening factors,
the path for attaining extinguishment,
I have developed them all,
just as the Buddha taught.

I attain the meditations on emptiness
and signlessness whenever I want.
I am the Buddha's rightful daughter,
always delighting in quenching.

All sensual pleasures are cut off,
whether human or divine.
Transmigration through births is finished,
now there are no more future lives.

3.4 Dantikā

Leaving my day's meditation
on Vulture's Peak Mountain,
I saw an elephant on the riverbank
having just come up from his bath.

A man, taking a pole with a hook,
asked the elephant, "Give me your foot."
The elephant presented his foot,
and the man mounted him.

Seeing a wild beast so tamed,
submitting to human control,
my mind became serene:
that is why I've gone to the forest!

3.5 Ubbirī

"You cry 'Please be living!' in the forest.
Ubbirī, get a hold of yourself!
Eighty-four thousand people,
all named 'living being',
have been burnt in this funeral ground:
which one do you grieve for?"

"Oh! For you have plucked the dart from me,
so hard to see, hidden in the heart.
You've swept away the grief for my daughter
in which I once was mired.

Today I've plucked the dart,
I'm hungerless, extinguished.
I go for refuge to that sage, the Buddha,
to his teaching, and to the Sangha."

3.6 Sukkā

"What's up with these people in Rājagaha?
They sprawl like they've been drinking mead!
They don't attend on Sukkā
as she teaches the Buddha's instructions.

But the wise—
it's as if they drink it up,
so irresistible, delicious and nutritious,
like travelers enjoying a cool cloud."

"She's known as Sukkā because of her bright qualities,
free of greed, serene.
She bears her final body,
having vanquished Māra and his mount."

3.7 Selā

"There's no escape in the world,
so what will seclusion do for you?
Enjoy the delights of sensual pleasure;
don't regret it later."

"Sensual pleasures are like swords and stakes
the aggregates are their chopping block.
What you call sensual delight
is now no delight for me.

Relishing is destroyed in every respect,
and the mass of darkness is shattered.
So know this, Wicked One:
you're beaten, terminator!"

3.8 Somā

"That state's very challenging;
it's for the sages to attain.
It's not possible for a woman,
with her two-fingered wisdom."

"What difference does womanhood make
when the mind is serene,
and knowledge is present
as you rightly discern the Dhamma.

Relishing is destroyed in every respect,
and the mass of darkness is shattered.
So know this, Wicked One:
you're beaten, terminator!"

The Book of the Threes is finished.

The Book of the Fours

4.1 Bhaddā Kāpilānī

Kassapa is the son and heir of the Buddha,
whose mind is immersed in samādhi.
He knows his past lives,
he sees heaven and places of loss,

and has attained the end of rebirth:
that sage has perfect insight.
It's because of these three knowledges
that the brahmin is a master of the three knowledges.

In exactly the same way, Bhaddā Kāpilānī
is master of the three knowledges, destroyer of death.
She bears her final body,
having vanquished Māra and his mount.

Seeing the danger of the world,
both of us went forth.
Now we are tamed, our defilements have ended;
we've become cooled and quenched.

The Book of the Fours is finished.

The Book of the Fives

5.1 An Unnamed Nun (2nd)

In the twenty-five years
since I went forth
I have not found peace of mind,
even for as long as a finger-snap.

Failing to find peace of heart,
corrupted by sensual desire,
I cried with flailing arms
as I entered a dwelling.

I approached a nun
in whom I had faith.
She taught me the Dhamma:
the aggregates, sense fields, and elements.

When I heard her teaching,
I retired to a discreet place.
I know my past lives;
my clairvoyance is purified;

I comprehend the minds of others;
my clairaudience is purified;
I've realized the psychic powers,
and attained the ending of defilements.
I have realized the six kinds of direct knowledge,
and fulfilled the Buddha's instructions.

5.2 Vimalā, the Former Courtesan

Intoxicated by my appearance,
my figure, my beauty, my fame,
and owing to my youth,
I despised other women.

I adorned this body,
so fancy, cooed over by fools,
and stood at the brothel door,
like a hunter laying a snare.

I stripped for them,
revealing my many hidden treasures.
Creating an intricate illusion,
I laughed, teasing those men.

Today, having wandered for alms,
my head shaven, wearing the outer robe,
I sat at the root of a tree to meditate;
I've gained freedom from thought.

All bonds are cut off,
both human and divine.
Having wiped out all defilements,
I have become cooled and quenched.

5.3 Sīhā

Due to improper attention,
I was racked by desire for pleasures of the senses.
I was restless in the past,
lacking control over my mind.

Overcome by corruptions,
pursuing perceptions of the beautiful,
I gained no peace of mind.
Under the sway of lustful thoughts,

thin, pale, and wan,
for seven years I wandered,
full of pain,
finding no happiness by day or night.

Taking a rope
I entered deep into the forest, thinking:
"It's better that I hang myself
than I return to a lesser life."

I made a strong noose
and tied it to the branch of a tree.
Casting it round my neck,
my mind was freed.

5.4 Sundarīnandā

"Nandā, see this bag of bones as
diseased, filthy, and rotten.
With mind unified and serene,
meditate on the ugly aspects of the body:

as this is, so is that,
as that is, so is this.
A foul stink wafts from it,
it is the fools' delight."

Reviewing my body in such a way,
tireless all day and night,
having broken through
with my own wisdom, I saw.

Being diligent,
properly investigating,
I truly saw the body
both inside and out.

Then, growing disillusioned with my body,
I became dispassionate within.
Diligent, detached,
I'm quenched and at peace.

5.5 Nanduttarā

In the past I worshiped the sacred flame,
the moon, the sun, and the gods.
Having gone to a river ford,
I plunged into the water.

Undertaking many vows,
I shaved half my head.
Preparing a bed on the ground,
I ate no food at night.

I loved my ornaments and decorations;
and with baths and oil-massages,
I pandered to this body,
racked by desire for pleasures of the senses.

But then I gained faith,
and went forth to homelessness.
Truly seeing the body,
desire for sensual pleasure is eradicated.

All rebirths are cut off,
wishes and aspirations too.
Detached from all attachments,
I've attained peace of heart.

5.6 Mittākāḷī

Having gone forth out of faith
from the lay life to homelessness,
I wandered here and there,
jealous of possessions and honors.

Neglecting the highest goal,
I pursued the lowest.
Under the sway of corruptions,
I never knew the goal of the ascetic life.

I was struck with a sense of urgency
as I was sitting in my hut:
“I’m walking the wrong path,
under the sway of craving.

My life is short,
trampled by old age and sickness.
Before this body breaks apart,
there is no time for me to be careless.”

I examined in line with reality
the rise and fall of the aggregates.
I stood up with mind liberated,
having fulfilled the Buddha's instructions.

5.7 Sakulā

While staying at home
I heard the teaching from a mendicant.
I saw the stainless Dhamma,
extinguishment, the imperishable state.

Leaving behind my son and my daughter,
my riches and my grain,
I had my hair cut off,
and went forth to homelessness.

As a trainee nun,
I developed the direct path.
I gave up greed and hate,
along with associated defilements.

When I was fully ordained as a nun,
I recollected my past lives,
and purified my clairvoyance,
immaculate and fully developed.

Conditions are born of causes, crumbling;
having seen them as other,
I gave up all defilements,
I'm cooled and quenched.

5.8 Soṇā

I gave birth to ten sons
in this form, this bag of bones.
Then, when feeble and old,
I approached a nun.

She taught me the Dhamma:
the aggregates, sense fields, and elements.
When I heard her teaching,
I cut off my hair and went forth.

When I was a trainee nun,
my clairvoyance was clarified,
and I knew my past lives,
the places I used to live.

I meditate on the signless,
my mind unified and serene.
I achieved the immediate liberation,
extinguished by not grasping.

The five aggregates are fully understood;
they remain, but their root is cut.
Curse you, wretched old age!
Now there are no more future lives.

5.9 Bhaddā Kuṇḍalakesā

My hair mown off, covered in mud,
I used to wander wearing just one robe.
I saw fault where there was none,
and no fault where there was.

Leaving my day's meditation
on Vulture's Peak Mountain,
I saw the stainless Buddha
at the fore of the mendicant Saṅgha.

I bent my knee and bowed,
and in his presence raised my joined palms.
"Come Bhaddā," he said;
that was my ordination.

"I've wandered among the Aṅgans and Magadhans,
the Vajjīs, Kāsīs, and Kosalans.
I have eaten the alms-food of the nations
free of debt for fifty years."

"O! He has made so much merit!
That lay follower is so very wise.
He gave a robe to Bhaddā,
who is released from all ties."

5.10 Paṭācārā

Plowing the fields,
sowing seeds in the ground,
supporting partners and children,
young men acquire wealth.

I am accomplished in ethics,
and I do the Teacher's bidding,
being neither lazy nor restless—
why then do I not achieve quenching?

Having washed my feet,
I took note of the water,
seeing the foot-washing water
flowing from high ground to low.

My mind became serene,
like a fine thoroughbred steed.
Then, taking a lamp,
I entered my dwelling,
inspected the bed,
and sat on my cot.

Then, grabbing the pin,
I drew out the wick.
The liberation of my heart
was like the quenching of the lamp.

5.11 Thirty Nuns

"Taking a pestle,
young men pound corn.
Supporting partners and children,
young men acquire wealth.

Do the Buddha's bidding,
after which you'll not regret.
Having quickly washed your feet,
sit in a discreet place to meditate.
Devoted to serenity of heart,
do the Buddha's bidding."

After hearing her words,
the instructions of Paṭācārā,
they washed their feet
and retired to a discreet place.
Devoted to serenity of heart,
they did the Buddha's bidding.

In the first watch of the night,
they recollected their past lives.
In the middle watch of the night,
they purified their clairvoyance.
In the last watch of the night,
they shattered the mass of darkness.

They rose and paid homage at her feet:
"We have done your bidding;
we shall abide honoring you,
as the thirty gods honor Indra,
undefeated in battle.
Masters of the three knowledges, we are free of
defilements."

It was thus that thirty senior nuns declared their enlightenment in the presence of Paṭācārā.

5.12 Candā

I used to be in a sorry state.
As a childless widow,
bereft of friends or relatives,
I got neither food nor clothes.

I took a bowl and a staff
and went begging from family to family.
For seven years I wandered,
burned by heat and cold.

Then I saw a nun
receiving food and drink.
Approaching her, I said:
"Send me forth to homelessness."

Out of compassion for me,
Paṭācārā gave me the going forth.
Then, having advised me,
she urged me on to the ultimate goal.

After hearing her words,
I did her bidding.
The lady's advice was not in vain:
master of the three knowledges, I am free of defilements.

The Book of the Fives is finished.

The Book of the Sixes

6.1 Paṭācārā, Who Had a Following of Five Hundred

"He whose path you do not know,
not whence he came nor where he went;
though he came from who knows where,
you mourn that being, crying, 'Oh my son!'

But one whose path you do know,
whence they came or where they went;
that one you do not lament—
such is the nature of living creatures.

Unasked he came,
he left without leave.
He must have come from somewhere,
and stayed who knows how many days.
He left from here by one road,
he will go from there by another.

Departing with the form of a human,
he will go on transmigrating.
As he came, so he went:
why cry over that?"

"Oh! For you have plucked the dart from me,
so hard to see, hidden in the heart.
You've swept away the grief for my son,
in which I once was mired.

Today I've plucked the dart,
I'm hungerless, extinguished.
I go for refuge to that sage, the Buddha,
to his teaching, and to the Sangha."

It was thus that Paṭācārā, who had a following of five hundred, declared her enlightenment.

6.2 Vāseṭṭhī

Struck down with grief for my son,
deranged, out of my mind,
naked, my hair flying,
I wandered here and there.

I lived on rubbish heaps,
in cemeteries and highways.
For three years I wandered,
stricken by hunger and thirst.

Then I saw the Holy One,
who had gone to the city of Mithilā.
Tamer of the untamed,
the Awakened One fears nothing from any quarter.

Regaining my mind,
I paid homage and sat down.
Out of compassion
Gotama taught me the Dhamma.

After hearing his teaching,
I went forth to homelessness.
Applying myself to the Teacher's words,
I realized the state of grace.

All sorrows are cut off,
given up, they end here.
I've fully understood the basis
from which grief comes to be.

6.3 Khemā

"You're so young and beautiful!
I too am young, just a youth.
Come, Khemā, let us enjoy
the music of a five-piece band."

"This body is rotting,
ailing and fragile,
I'm horrified and repelled by it,
and I've eradicated sensual craving.

Sensual pleasures are like swords and stakes;
the aggregates are their chopping block.
What you call sensual delight
is now no delight for me.

Relishing is destroyed in every respect,
and the mass of darkness is shattered.
So know this, Wicked One:
you're beaten, terminator!"

"Worshiping the stars,
serving the sacred flame in a grove;
failing to grasp the true nature of things,
foolish me, I thought this was purity.

But now I worship the Awakened One,
supreme among men.
Doing the teacher's bidding,
I am released from all suffering."

6.4 Sujātā

I was adorned with jewelry and all dressed up,
with garlands, and sandalwood makeup piled on,
all covered over with decorations,
and surrounded by my maids.

Taking food and drink,
staples and dainties in no small amount,
I left my house
and betook myself to the park.

I enjoyed myself there and played about,
and then, returning to my own home,
I saw a monastic dwelling,
and so I entered the Añjana grove at Sāketa.

Seeing the light of the world,
I paid homage and sat down.
Out of compassion
the seer taught me the Dhamma.

When I heard the great hermit,
I penetrated the truth.
Right there I encountered the Dhamma,
the stainless, deathless state.

Then, having understood the true teaching,
I went forth to homelessness.
I've attained the three knowledges;
the Buddha's bidding was not in vain.

6.5 Anopamā

I was born into an eminent family,
affluent and wealthy,
endowed with a beautiful complexion and figure;
Majjha's true-born daughter.

I was sought by princes,
coveted by sons of the wealthy.
One sent a messenger to my father:
"Give me Anopamā!

However much your daughter
Anopamā weighs,
I'll give you eight times that
in gold and gems."

When I saw the Awakened One,
the world's Elder, unsurpassed,
I paid homage at his feet,
then sat down to one side.

Out of compassion,
Gotama taught me the Dhamma.
While sitting in that seat,
I realized the third fruit.

Then, having cut off my hair,
I went forth to homelessness.
This is the seventh day
since my craving dried up.

6.6 Mahāpajāpati Gotamī

Oh Buddha, my hero: homage to you!
Supreme among all beings,
who released me from suffering,
and many other beings as well.

All suffering is fully understood;
craving—its cause—is dried up;
the eightfold path has been developed;
and cessation has been realized by me.

Previously I was a mother, a son,
a father, a brother, and a grandmother.
Failing to grasp the true nature of things,
I've transmigrated without reward.

Since I have seen the Blessed One,
this bag of bones is my last.
Transmigration through births is finished,
now there are no more future lives.

I see the disciples in harmony,
energetic and resolute,
always staunchly vigorous—
this is homage to the Buddhas!

It was truly for the benefit of many
that Māyā gave birth to Gotama.
He swept away the mass of suffering
for those stricken by sickness and death.

6.7 Guttā

Guttā, you have given up your child,
your wealth, and all that you love.
Foster the goal for which you went forth;
do not fall under the mind's control.

Beings deceived by the mind,
playing in Māra's domain,
ignorant, they journey on,
transmigrating through countless rebirths.

Sensual desire and ill will,
and identity view;
misapprehension of precepts and observances,
and doubt as the fifth.

O nun, when you have given up
these lower fetters,
you won't come back
to this world again.

And when you're rid of greed,
conceit, ignorance, and restlessness,
having cut the fetters,
you'll make an end to suffering.

Having wiped out transmigration,
and fully understood rebirth,
hungerless in this very life,
you will live at peace.

6.8 Vijayā

Four or five times
I left my dwelling;
I had failed to find peace of heart,
or any control over my mind.

I approached a nun
and politely questioned her.
She taught me the Dhamma:
the elements and sense fields,

the four noble truths,
the faculties and the powers,
the awakening factors, and the eightfold path
for the attainment of the highest goal.

After hearing her words,
I did her bidding.
In the first watch of the night,
I recollected my past lives.

In the middle watch of the night,
I purified my clairvoyance.
In the last watch of the night,
I shattered the mass of darkness.

I then meditated pervading my body
with rapture and bliss.
On the seventh day I stretched out my feet,
having shattered the mass of darkness.

The Book of the Sixes is finished.

The Book of the Sevens

7.1 Uttarā (2nd)

"Taking a pestle,
young men pound corn.
Supporting partners and children,
young men acquire wealth.

Work at the Buddha's bidding,
after which you'll not regret.
Having quickly washed your feet,
sit in a discreet place to meditate.

Establish the mind,
unified and serene.
Examine conditions
as other, not as self."

"After hearing her words,
the instructions of Paṭācārā,
I washed my feet
and retired to a discreet place.

In the first watch of the night,
I recollected my past lives.
In the middle watch of the night,
I purified my clairvoyance.

In the last watch of the night,
I shattered the mass of darkness.
I rose up master of the three knowledges:
your bidding has been done.

I shall abide honoring you
as the thirty gods honor Sakka,
undefeated in battle.
Master of the three knowledges, I am free of defilements."

7.2 Cālā

"As a nun with developed faculties,
having established mindfulness,
I penetrated that peaceful state,
the blissful stilling of conditions."

"In whose name did you shave your head?
You look like an ascetic,
but you don't believe in any creed.
Why do you live as if lost?"

"Followers of other creeds
rely on their views.
They don't understand the Dhamma,
for they're no experts in the Dhamma.

But there is one born in the Sakyan clan,
the unrivaled Buddha;
he taught me the Dhamma
for going beyond views.

Suffering, suffering's origin,
suffering's transcendence,
and the noble eightfold path
that leads to the stilling of suffering.

After hearing his words,
I happily did his bidding.
I've attained the three knowledges
and fulfilled the Buddha's instructions.

Relishing is destroyed in every respect,
and the mass of darkness is shattered.
So know this, Wicked One:
you're beaten, terminator!"

7.3 Upacālā

"A nun with faculties developed,
mindful, seeing clearly,
I penetrated that peaceful state,
which sinners do not cultivate."

"Why don't you approve of rebirth?
When you're born, you get to enjoy sensual pleasures.
Enjoy the delights of sensual pleasure;
don't regret it later."

"Death comes to those who are born;
and when born they fall into suffering:
the chopping off of hands and feet,
killing, caging, misery.

But there is one born in the Sakyan clan,
an awakened champion.
He taught me the Dhamma
for passing beyond rebirth:

suffering, suffering's origin,
suffering's transcendence,
and the noble eightfold path
that leads to the stilling of suffering.

After hearing his words,
I happily did his bidding.
I've attained the three knowledges
and fulfilled the Buddha's instructions.

Relishing is destroyed in every respect,
and the mass of darkness is shattered.
So know this, Wicked One:
you're beaten, terminator!"

The Book of the Sevens is finished.

The Book of the Eights

8.1 Sīsūpacālā

"A nun accomplished in ethics,
her sense faculties well-restrained,
would realize the peaceful state,
so irresistible, delicious and nutritious."

"There are the Gods of the Thirty-Three, and those of Yama;
also the Joyful Deities,
the Gods Who Love to Create,
and the Gods Who Control the Creations of Others.
Set your heart on such places,
where you used to live."

"The Gods of the Thirty-Three, and those of Yama;
also the Joyful Deities,
the Gods Who Love to Create,
and the Gods Who Control the Creations of Others—

time after time, life after life,
they make identity their priority.
They haven't transcended identity,
those who transmigrate through birth and death.

All the world is on fire,
all the world is alight,
all the world is ablaze,
all the world is rocking.

The Buddha taught me the Dhamma,
unshakable, incomparable,
not frequented by ordinary people;
my mind adores that place.

After hearing his words,
I happily did his bidding.
I've attained the three knowledges,
and fulfilled the Buddha's instructions.

Relishing is destroyed in every respect,
and the mass of darkness is shattered.
So know this, Wicked One:
you're beaten, terminator!"

The Book of the Eights is finished.

The Book of the Nines

9.1 Vaḍḍha's Mother

"Vaḍḍha, please never ever
get entangled in the world.
My child, do not partake
in suffering again and again.

For happy dwell the sages, Vaḍḍha,
unstirred, their doubts cut off,
cooled and tamed,
and free of defilements.

Vaḍḍha, foster the path
that the hermits have walked,
for the attainment of vision,
and for making an end of suffering."

"Mother, you speak with such assurance
to me on this matter.
My dear mom, I can't help thinking
that no entanglements are found in you."

"Vaḍḍha, not a jot or a skerrick
of entanglement is found in me
for any conditions at all,
whether low, high, or middling.

All defilements are ended for me,
meditating and diligent.
I've attained the three knowledges
and fulfilled the Buddha's instructions."

"Truly excellent was the goad
with which my mother urged me on!
Owing to her compassion, she spoke
verses on the ultimate goal.

After hearing her words,
being instructed by my mother,
I was struck with righteous urgency
for finding sanctuary.

Striving, resolute,
tireless all day and night,
spurred on by my mother,
I realized supreme peace."

The Book of the Nines is finished.

The Book of the Elevens

10.1 Kisāgotamī

"Pointing out how the world works,
the sages have praised good friendship.
Associating with good friends,
even a fool becomes astute.

Associate with good people,
for that is how wisdom grows.
Should you associate with good people,
you would be freed from all suffering.

And you would understand suffering,
its origin and cessation,
the eightfold path,
and so the four noble truths."

"'A woman's life is painful,'
explained the Buddha, guide for those who wish to train,
'and for a co-wife it's especially so.
After giving birth just once,

some women even cut their own throat,
while refined ladies take poison.
Being guilty of killing a person,
they undergo ruin both here and beyond.'"

"I was on the road and nearing childbirth,
when I saw my husband dead.
I gave birth there on the road
before I'd reached my own home.

My two children have died,
and on the road my husband lies dead—oh woe is me!
Mother, father, and brother
all burning up on the same pyre."

"Oh woe is you whose family is lost,
your suffering has no measure;
you have been shedding tears
for many thousands of lives."

"While staying in the charnel ground,
I saw my son's flesh being eaten.
With my family destroyed, condemned by all,
and my husband dead, I realized the deathless.

I've developed the noble eightfold path
leading to the deathless.
I've realized quenching,
as seen in the mirror of the Dhamma.

I've plucked out the dart,
laid down the burden, and done what needed to be done."
The senior nun Kisāgotamī,
her mind released, said this.

The Book of the Elevens is finished.

The Book of the Twelves

11.1 Uppalavaṇṇā

"The two of us were co-wives,
though we were mother and daughter.
I was struck with a sense of urgency,
so astonishing and hair-raising!

Curse those filthy sensual pleasures,
so nasty and thorny,
where we, both mother and daughter,
had to be co-wives together.

Seeing the danger in sensual pleasures,
seeing renunciation as a sanctuary,
I went forth in Rājagaha
from the lay life to homelessness.

I know my past lives;
my clairvoyance is clarified;
I comprehend the minds of others;
my clairaudience is purified;

I've realized the psychic powers,
and attained the ending of defilements.
I've realized the six kinds of direct knowledge,
and fulfilled the Buddha's instructions.

I created a four-horsed chariot
using my psychic powers.
Then I bowed at the feet of the Buddha,
the glorious protector of the world."

"You've come to this sal tree all crowned with flowers,
and stand at its root all alone.
But you have no companion with you,
silly girl, aren't you afraid of rascals?"

"Even if 100,000 rascals like this
were to gang up,
I'd stir not a hair nor tremble.
What could you do to me all alone, Māra?

I'll vanish,
or I'll enter your belly;
I could stand between your eyebrows
and you still wouldn't see me.

I'm the master of my own mind,
I've developed the bases of psychic power well.
I've realized the six kinds of direct knowledge,
and fulfilled the Buddha's instructions.

Sensual pleasures are like swords and stakes;
the aggregates are their chopping block.
What you call sensual delight
is now no delight for me.

Relishing is destroyed in every respect,
and the mass of darkness is shattered.
So know this, Wicked One:
you're beaten, terminator!"

The Book of the Twelves is finished.

The Book of the Sixteens

12.1 Puṇṇikā

"I'm a water-carrier. Even when it's cold,
I must always plunge into the water;
I fear I'll get the stick from noble ladies,
harassed by fear of abuse and anger.

Brahmin, what are you afraid of,
that you always plunge into the water,
your limbs trembling
in the freezing cold?"

"Oh, but you already know,
Madam Puṇṇikā, when you ask me:
I am doing good deeds,
to block off the wickedness I have done.

Whosoever young or old
performs a wicked deed,
by ablution in water they are
released from their wicked deed."

"Who on earth told you this,
one fool to another:
'Actually, by ablution in water one is
released from a wicked deed.'

Would not they all go to heaven, then:
all the frogs and the turtles,
gharials, crocodiles,
and other water-dwellers too?

Butchers of sheep and pigs,
fishermen, animal trappers,
bandits, executioners,
and others of evil deeds:
by ablution in water they too would be
released from their wicked deeds.

If these rivers washed away
the bad deeds of the past,
then they'd also wash off goodness,
and thereby you would be excluded.

Brahmin, the thing that you are afraid of,
when you always plunge into the water,
do not do that very thing,
don't let the cold harm your skin."

"I have been on the wrong path,
and you've guided me to the noble path.
Madam, I give to you
this ablution cloth."

"Keep the cloth for yourself,
I do not want it.
If you fear suffering,
if you don't like suffering,

then don't do bad deeds
either openly or in secret.
If you should do a bad deed,
or you're doing one now,

you won't be freed from suffering,
though you fly away and flee.
If you fear suffering,
if you don't like suffering,

go for refuge to the Buddha, the poised,
to his teaching and to the Sangha.
Undertake the precepts,
that will be good for you."

"I go for refuge to the Buddha, the poised,
to his teaching and to the Sangha.
I undertake the precepts,
that will be good for me.

In the past I was related to Brahmā,
today I truly am a brahmin!
I am master of the three knowledges, accomplished in wisdom,
I'm a scholar and a bathed initiate."

The Book of the Sixteens is finished.

The Book of the Twenties

13.1 Ambapālī

My hair was as black as bees,
graced with curly tips;
now old, it has become like hemp bark—
the word of the truthful one is confirmed.

Crowned with flowers,
my head was as fragrant as a perfume box;
now old, it smells like dog fur—
the word of the truthful one is confirmed.

My hair was as thick as a well-planted forest,
it shone, parted with brush and pins;
now old, it's patchy and sparse—
the word of the truthful one is confirmed.

With plaits of black and ribbons of gold,
it was so pretty, adorned with braids;
now old, my head's gone bald—
the word of the truthful one is confirmed.

My eyebrows used to look so nice,
like crescents painted by an artist;
now old, they droop with wrinkles—
the word of the truthful one is confirmed.

My eyes shone brilliant as gems,
wide and deepest blue;
ruined by age, they shine no more—
the word of the truthful one is confirmed.

My nose was like a perfect peak,
lovely in my bloom of youth;
now old, it's shriveled like a pepper;
the word of the truthful one is confirmed.

My ear-lobes were so pretty,
like lovingly crafted bracelets;
now old, they droop with wrinkles—
the word of the truthful one is confirmed.

My teeth used to be so pretty,
bright as a jasmine flower;
now old, they're broken and yellow—
the word of the truthful one is confirmed.

My singing was sweet as a cuckoo
wandering in the forest groves;
now old, it's patchy and croaking—
the word of the truthful one is confirmed.

My neck used to be so pretty,
like a polished shell of conch;
now old, it's bowed and bent—
the word of the truthful one is confirmed.

My arms used to be so pretty,
like rounded cross-bars;
now old, they droop like a trumpet-flower tree—
the word of the truthful one is confirmed.

My hands used to be so pretty,
adorned with lovely golden rings;
now old, they're like red radishes—
the word of the truthful one is confirmed.

My breasts used to be so pretty,
swelling, round, close, and high;
now they droop like water bags—
the word of the truthful one is confirmed.

My body used to be so pretty,
like a polished slab of gold;
now it's covered with fine wrinkles—
the word of the truthful one is confirmed.

Both my thighs used to be so pretty,
like an elephant's trunk;
now old, they're like bamboo—
the word of the truthful one is confirmed.

My calves used to be so pretty,
adorned with cute golden anklets;
now old, they're like sesame sticks—
the word of the truthful one is confirmed.

Both my feet used to be so pretty,
plump as if with cotton-wool;
now old, they're cracked and wrinkly—
the word of the truthful one is confirmed.

This bag of bones once was such,
but now it's withered, home to so much pain;
like a house in decay with plaster crumbling—
the word of the truthful one is confirmed.

13.2 Rohinī

"You fell asleep saying 'ascetics';
you woke up saying 'ascetics';
you only praise ascetics, madam—
surely you'll be an ascetic.

You provide ascetics
with abundant food and drink.
I ask you now, Rohiṇī:
why do you like ascetics?

They don't like to work, they're lazy,
they survive on charity;
always on the lookout, greedy for sweets—
so why do you like ascetics?"

"Dad, for a long time now
you've questioned me about ascetics.
I shall extol for you
their wisdom, ethics, and vigor.

They like to work, they're not lazy;
by giving up greed and hate,
they do the best kind of work—
that's why I like ascetics.

As for the three roots of evil,
by pure deeds they shake them off.
They have given up all wickedness—
that's why I like ascetics.

Their bodily actions are pure;
their actions of speech likewise;
their actions of mind are pure—
that's why I like ascetics.

Immaculate as a conch-shell,
they're pure inside and out,
full of bright qualities—
that's why I like ascetics.

They're learned and memorize the teaching,
noble, living properly,
teaching the text and its meaning:
that's why I like ascetics.

They're learned and memorize the teaching,
noble, living properly,
unified in mind, and mindful—
that's why I like ascetics.

Traveling afar, and mindful,
thoughtful in counsel, and stable,
they understand the end of suffering—
that's why I like ascetics.

When they leave a village,
they don't look back with longing,
but proceed without concern—
that's why I like ascetics.

They hoard no goods in storerooms,
nor in pots or baskets.
They seek food prepared by others—
that's why I like ascetics.

They don't receive silver,
or gold whether coined or uncoined;
feeding on whatever comes that day,
that's why I like ascetics.

They have gone forth from different families,
even different countries,
and yet they all love one another—
that's why I like ascetics."

"Dear Rohinī, it was truly for our benefit
that you were born in our family!
You have faith and such keen respect
for the Buddha, his teaching, and the Sangha.

For you understand this
supreme field of merit.
These ascetics will henceforth
receive our religious donation, too.

For there we will place our sacrifice,
and it shall be abundant."
"If you fear suffering,
if you don't like suffering,

go for refuge to the Buddha, the poised,
to his teaching and to the Sangha.
Undertake the precepts,
that will be good for you."

"I go for refuge to the Buddha, the poised,
to his teaching and to the Sangha.
I undertake the precepts,
that will be good for me.

In the past I was related to Brahmā,
now I genuinely am a brahmin.
Possessing the three knowledges, I'm a genuine scholar,
I'm a knowledge-master, a bathed initiate."

13.3 Cāpā

"Once I carried a hermit's staff,
but these days I hunt deer.
My desires have made me unable to cross
from the awful marsh to the far shore.

Thinking me so in love with her,
Cāpā kept our son happy.
Having cut Cāpā's bond,
I'll go forth once again."

"Don't be mad at me, great hero!
Don't be mad at me, great sage!
If you're mired in anger you can't stay pure,
let alone practice austerities."

"I'm going to leave Nālā!
For who'd stay here at Nālā!
With their figures, the women trap
ascetics who live righteously."

"Please, Kāḷa, come back to me.
Enjoy pleasures like you did before.
I'll be under your control,
along with any relatives I have."

"Cāpā, if even a quarter
of what you say were true,
it would be a splendid thing
for a man in love with you!"

"Kāḷa, I am like a sprouting iris
flowering on a mountain top,
like a blossoming pomegranate,
like a trumpet-flower tree on an isle;

my limbs are anointed with yellow sandalwood,
and I wear the finest Kāsi cloth:
when I am so very beautiful,
how can you abandon me and leave?"

"You're like a fowler
who wants to catch a bird;
but you won't trap me
with your captivating form."

"But this child, my fruit,
was begotten by you, Kāḷa.
When I have this child,
how can you abandon me and leave?"

"The wise give up
children, family, and wealth.
Great heroes go forth
like elephants breaking their bonds."

"Now, this son of yours:
I'll strike him to the ground right here,
with a stick or with a knife!
Grieving your son, you will not leave."

“Even if you feed our son
to jackals and dogs,
I’d never return again, you bitch,
not even for the child’s sake.”

“Well then, sir, tell me,
where will you go, Kāḷa?
To what village or town,
city or capital?”

“Last time we had followers,
we weren’t ascetics, we just thought we were.
We wandered from village to village,
to cities and capitals.

But now the Blessed One, the Buddha,
on the bank of the Nerañjara River,
teaches the Dhamma so that living creatures
may abandon all suffering.
I shall go to his presence,
he shall be my Teacher.”

“Now please convey my respects
to the supreme protector of the world.
Circling him to your right,
dedicate my religious donation.”

“This is the proper thing to do,
just as you have said to me.
I’ll convey your respects
to the supreme protector of the world.
Circling him to my right,
I’ll dedicate your religious donation.”

Then Kāḷa set out
to the bank of the Nerañjara River.
He saw the Awakened One
teaching the deathless state:

suffering, suffering's origin,
suffering's transcendence,
and the noble eightfold path
that leads to the stilling of suffering.

He paid homage at his feet,
circling him to his right,
and conveyed Cāpā's dedication;
then he went forth to homelessness.
He attained the three knowledges,
and fulfilled the Buddha's instructions.

13.4 Sundarī

"Before, when your children passed away,
you would expose them to be eaten.
All day and all night
you'd be racked with despair.

Today, brahmin lady, you have exposed
seven children in all to be eaten;
Vāseṭṭhī, what is the reason why
you're not so filled with despair?"

"Many hundreds of sons,
hundreds of family circles,
both mine and yours, brahmin,
have been eaten in the past.

Having known the escape
from rebirth and death
I neither grieve nor lament,
nor do I despair."

"Wow, Vaseṭṭhī, the words you speak
really are amazing!
Whose teaching did you understand
that you say these things?"

"Brahmin, the Awakened One
at the city of Mithilā,
teaches the Dhamma so that living creatures
may abandon all suffering.

After hearing the perfected one's teaching,
brahmin, which is free of all attachments,
having understood the true teaching there,
I've swept away grief for children."

"I too shall go
to the city of Mithilā.
Hopefully the Buddha may release me
from all suffering."

The brahmin saw the Buddha,
liberated, without attachments.
He taught him the Dhamma,
the sage gone beyond suffering:

suffering, suffering's origin,
suffering's transcendence,
and the noble eightfold path
that leads to the stilling of suffering.

Having understood the true teaching there,
he agreed to go forth.
Three days later
Sujāta realized the three knowledges.

"Please, charioteer, go;
take back this carriage.
Bidding my brahmin lady good health, say:
'The brahmin has now gone forth.
After three days,
Sujāta realized the three knowledges.'"

Then taking the carriage,
along with a thousand coins, the charioteer
bade the brahmin lady good health, and said:
"The brahmin has now gone forth.
After three days,
Sujāta realized the three knowledges."

Hearing that the brahmin had the three knowledges, the
lady replied:
"I present to you this horse and carriage,
O charioteer, along with 1000 coins,
and a full bowl as a gift."

"Keep the horse and carriage, lady,
along with the thousand coins.
I too shall go forth in the presence of him,
this man of such splendid wisdom."

"Elephants, cattle, jewels and earrings,
such opulent domestic wealth:
having given it up, your father went forth,
enjoy these riches Sundarī,
you are the family heir."

“Elephants, cattle, jewels and earrings,
such delightful domestic wealth:
having given it up, my father went forth,
racked by grief for his son.
I too shall go forth,
racked by grief for my brother.”

“Sundarī, may the wish you desire
come true.
Leftovers as gleanings,
and cast-off rags as robes—
make do with these,
free of defilements regarding the next life.”

“Ma’am, while I am still a trainee nun,
my clairvoyance is clarified;
I know my past lives,
the places I used to live.

Relying on a fine lady like you,
a senior nun who beautifies the Sangha,
I’ve attained the three knowledges,
and fulfilled the Buddha’s instructions.

Give me permission ma’am,
I wish to go to Sāvatthī,
where I shall roar my lion’s roar
before the best of Buddhas.”

“Sundarī, see the Teacher!
Golden colored, golden skinned,
tamer of the untamed,
the Awakened One who fears nothing from any quarter.”

"See Sundarī coming,
liberated, without attachments;
desireless, detached,
her task completed, without defilements."

"Having set forth from Bārāṇasī
and come to your presence, great hero,
your disciple Sundarī
bows at your feet.

You are the Buddha, you are the Teacher,
I am your rightful daughter, brahmin,
born of your mouth.
I've completed the task and am free of defilements."

"Then welcome, good lady,
you're by no means unwelcome.
For this is how the tamed come
bowing at the Teacher's feet;
desireless, detached,
the task completed, without defilements."

13.5 Subhā, the Smith's Daughter

"I was so young, my clothes so fresh,
at that time I heard the teaching.
Being diligent,
I comprehended the truth;

and then I became profoundly dispassionate
towards all sensual pleasures.
Seeing fear in identity,
I longed for renunciation.

Giving up my family circle,
bonded servants and workers,
and my flourishing villages and lands,
so delightful and pleasant,

I went forth;
all that is no small wealth.
Now that I've gone forth in faith like this,
in the true teaching so well proclaimed,

since I desire to have nothing,
it would not be appropriate
to take back gold and money,
having already got rid of them.

Money or gold
doesn't lead to peace and awakening.
It doesn't befit an ascetic,
it's not the wealth of the noble ones;

it's just greed and intoxication,
confusion and growing decadence,
dubious, troublesome—
there is nothing lasting there.

Depraved and heedless,
unenlightened folk, their hearts corrupt,
oppose each other,
creating disputes.

Killing, caging, misery,
loss, grief, and lamentation;
those sunk in sensual pleasures
see many disastrous things.

My family, why do you urge me on
to pleasures, as if you were my enemies?
You know I've gone forth,
seeing fear in sensual pleasures.

It's not due to gold, coined or uncoined,
that defilements come to an end.
Sensual pleasures are enemies and murderers,
hostile forces that bind you to thorns.

My family, why do you urge me on
to pleasures, as if you were my enemies?
You know I've gone forth,
shaven, wrapped in my outer robe.

Leftovers as gleanings,
and cast-off rags as robes—
that's what's fitting for me,
the essentials of the homeless life.

Great hermits expel sensual pleasures,
both human and divine.
Safe in their sanctuary, they are freed,
having found unshakable happiness.

May I not encounter sensual pleasures,
for no shelter is found in them.
Sensual pleasures are enemies and murderers,
as painful as a bonfire.

Greed is an obstacle, a threat,
full of anguish and thorns;
it is out of balance,
a great gateway to confusion.

Hazardous and terrifying,
sensual pleasures are like a snake's head,
where fools delight,
ordinary folk trapped in darkness.

Stuck in the mud of sensual pleasures,
there are so many ignorant in the world.
They know nothing of the end
of rebirth and death.

Because of sensual pleasures,
people jump right on to the path that goes to a bad place.
So many walk the path
that brings disease onto themselves.

That's how sensual pleasures create enemies;
they are so tormenting, so corrupting,
trapping beings with the world's material delights,
they are nothing less than the bonds of death.

Maddening, enticing,
sensual pleasures derange the mind.
They're a snare laid by Māra
for the corruption of beings.

Sensual pleasures are infinitely dangerous,
they're full of suffering, a terrible poison;
offering little gratification, they're makers of strife,
withering bright qualities away.

Since I've created so much ruination
because of sensual pleasures,
I will not relapse to them again,
but will always delight in quenching.

Fighting against sensual pleasures,
longing for that cool state,
I shall meditate diligently
for the ending of all fetters.

Sorrowless, stainless, secure:
I'll follow that path,
the straight noble eightfold way
by which the hermits have crossed over."

"Look at this: Subhā the smith's daughter,
standing firm in the teaching.
She has entered the imperturbable state,
meditating at the root of a tree.

It's just eight days since she went forth,
full of faith in the beautiful teaching.
Guided by Uppalavaṇṇā,
she is master of the three knowledges, destroyer of death.

This one is freed from slavery and debt,
a nun with faculties developed.
Detached from all attachments,
she has completed the task and is free of defilements."

Thus did Sakka, lord of all creatures,
along with a host of gods,
having come by their psychic powers,
honor Subhā, the smith's daughter.

The Book of the Twenties is finished.

The Book of the Thirties

14.1 Subhā of Jīvaka's Mango Grove

Going to the lovely mango grove
of Jīvaka, the nun Subhā
was held up by a rascal.
Subhā said this to him:

"What harm have I done to you,
that you stand in my way?
Sir, it's not proper that a man
should touch a woman gone forth.

This training was taught by the Holy One,
it is a serious matter in my teacher's instructions.
I am pure and rid of blemishes,
so why do you stand in my way?

One whose mind is sullied against one unsullied;
one who is lustful against one free of lust;
unblemished, my mind is freed in every respect,
so why do you stand in my way?"

"You're young and flawless—
what will going-forth do for you?
Throw away the yellow robe,
come and play in the blossom grove.

Everywhere, the scent of pollen wafts sweet,
born of the flowering woods.
The start of spring is a happy time—
come and play in the blossom grove.

And trees crested with flowers
cry out, as it were, in the breeze.
But what kind of fun will you have
if you plunge into the woods all alone?

Frequented by packs of predators,
and she-elephants aroused by rutting bulls;
you wish to go without a friend
to the deserted, awe-inspiring forest.

Like a shining doll of gold,
like a nymph wandering in a park of colorful vines,
your matchless beauty will shine
in lovely clothes of exquisite muslin.

I'll be at your beck and call,
if we are to stay in the forest.
I love no creature more than you,
O pixie with such bashful eyes.

Were you to take up my invitation—
'Come, be happy, and live in a house'—
you'll stay in a longhouse sheltered from wind;
let the ladies look to your needs.

Dressed in exquisite muslin,
put on your garlands and your cosmetics.
I'll make all sorts of adornments for you,
of gold and gems and pearls.

Climb onto a costly bed,
its coverlet so clean and nice,
with a new woolen mattress,
so fragrant, sprinkled with sandalwood.

As a blue lily risen from the water
remains untouched by men,
so too, O chaste and holy lady,
your limbs grow old unshared."

"This carcass is full of carrion, it swells
the charnel ground, for its nature is to fall apart.
What do you think is so essential in it
that you stare at me so crazily?"

"Your eyes are like those of a doe,
or a pixie in the mountains;
seeing them,
my sensual desire grows all the more.

Set in your flawless face of golden sheen,
your eyes compare to a blue lily's bud;
seeing them,
my sensual excitement grows all the more.

Though you may wander far, I'll still think of you,
with your lashes so long, and your vision so clear.
I love no eyes more than yours,
O pixie with such bashful eyes."

"You're setting out on the wrong road!
You're looking to take the moon for your toy!
You're trying to leap over Mount Meru!
You, who are hunting a child of the Buddha!

For in this world with all its gods,
there will be no more lust anywhere in me.
I don't even know what kind it could be,
it's been smashed root and all by the path.

Cast out like sparks from fiery coals,
it's worth no more than a bowl of poison.
I don't even see what kind it could be,
it's been smashed root and all by the path.

Well may you try to seduce the type of lady
who has not reflected on these things,
or who has never attended the Teacher:
but *this* is a lady who knows—now you're in trouble!

No matter if I am abused or praised,
or feel pleasure or pain: I stay mindful.
Knowing that conditions are ugly,
my mind clings to nothing.

I am a disciple of the Holy One,
riding in the carriage of the eightfold path.
The dart pulled out, free of defilements,
I'm happy to have reached an empty place.

I've seen brightly painted
dolls and wooden puppets,
tied to sticks and strings,
and made to dance in many ways.

But when the sticks and strings are taken off—
loosed, disassembled, dismantled,
irrecoverable, stripped to parts—
on what could the mind be fixed?

That's what my body is really like,
without those things it can't go on.
This being so,
on what could the mind be fixed?

It's like when you see a mural on a wall,
painted with orpiment,
and your vision gets confused,
falsely perceiving that it is a person.

Though it's as worthless as a magic trick,
or a golden tree seen in a dream,
you blindly chase what is hollow,
like a puppet show among the people.

An eye is just a ball in a socket,
with a pupil in the middle, and tears,
and mucus comes from there as well,
and so different eye-parts are lumped all together."

The pretty lady ripped out her eye.
With no attachment in her mind at all, she said:
"Come now, take this eye,"
and gave it to the man right then.

And at that moment he lost his lust,
and asked for her forgiveness:
"May you be well, O chaste and holy lady;
such a thing will not happen again.

Attacking a person such as this
is like holding on to a blazing fire,
or grabbing a deadly viper!
May you be well, please forgive me."

When that nun was released
she went to the presence of the excellent Buddha.
Seeing the one with excellent marks of merit,
her eye became just as it was before.

The Book of the Thirties is finished.

The Book of the Forties

15.1 Isidāsī

In Pāṭaliputta, the cream of the world,
the city named for a flower,
there were two nuns from the Sakyan clan,
both of them ladies of quality.

One was named Isidāsī, the second Bodhī.
They both were accomplished in ethics,
lovers of meditation and chanting,
learned, crushing corruptions.

They wandered for alms and had their meal.
When they had washed their bowls,
they sat happily in a private place
and started a conversation.

"You're so lovely, Venerable Isidāsī,
your youth has not yet faded.
What problem did you see that made you
dedicate your life to renunciation?"

Being pressed like this in private,
Isidāsī, skilled in teaching Dhamma,
voiced the following words.
"Bodhī, hear how I went forth.

In the fine town of Ujjenī,
my father was a financier, a good and moral man.
I was his only daughter,
dear, beloved, and cherished.

Then some suitors came for me
from the top family of Sāketa.
They were sent by a financier abounding in wealth,
to whom my father then gave me as daughter-in-law.

Come morning and come night,
I bowed with my head to the feet
of my father and mother-in-law,
just as I had been told.

Whenever I saw my husband's sisters,
his brothers, his servants,
or even he, my one and only,
I nervously gave them a seat.

Whatever they wanted—food and drink,
treats, or whatever was in the cupboard—
I brought out and offered to them,
ensuring each got what was fitting.

Having risen bright and early,
I approached the main house,
washed my hands and feet,
and went to my husband with joined palms.

Taking a comb, adornments,
eyeshadow, and a mirror,
I myself did the makeup for my husband,
as if I were his beautician.

I myself cooked the rice;
I myself washed the pots.
I looked after my husband
like a mother her only child.

Thus I showed my devotion to him,
a loving, virtuous, and humble servant,
getting up early, and working tirelessly:
yet still my husband did me wrong.

He said to his mother and father:
"I'll take my leave and go,
I can't stand to live together with Isidāsī
staying in the same house."

"Son, don't speak like this!
Isidāsī is astute and competent,
she gets up early and works tirelessly,
son, why doesn't she please you?"

"She hasn't done anything to hurt me,
but I just can't stand to live with her.
As far as I'm concerned, she's just horrible.
I've had enough, I'll take my leave and go."

When they heard his words,
my father-in-law and mother-in-law asked me:
"What did you do wrong?
Tell us honestly, have no fear."

"I've done nothing wrong,
I haven't hurt him, or said anything bad.
What can I possibly do,
when my husband finds me so hateful?"

They led me back to my father's home,
distraught, overcome with suffering, and said:
"By caring for our son,
we've lost her, so lovely and lucky!"

Next my dad gave me to the household
of a second wealthy family-man.
For this he got half the bride-price
of that which the financier paid.

In his house I also lived a month,
before he too wanted me gone;
though I served him like a slave,
virtuous and doing no wrong.

My father then spoke to a beggar for alms,
a tamer of others and of himself:
"Be my son-in-law;
set aside your rags and bowl."

He stayed a fortnight before he said to my dad:
"Give me back my rag robes,
my bowl, and my cup—
I'll wander begging for alms again."

So then my mum and my dad
and my whole group of relatives said:
"What has not been done for you here?
Quickly, tell us what we can do for you!"

When they spoke to him like this he said,
"Even if you worship me, I've had enough.
I can't stand to live together with Isidāsī
staying in the same house."

Released, he left.
But I sat by myself contemplating:
"Having taken my leave, I'll go,
either to die or to go forth."

But then the venerable lady Jinadattā,
learned and virtuous,
who had memorized the texts on monastic training,
came to my dad's house in search of alms.

When I saw her,
I got up from my seat and prepared it for her.
When she had taken her seat,
I honored her feet and offered her a meal,

satisfying her with food and drink,
treats, or whatever was in the cupboard.
Then I said:
"Ma'am, I wish to go forth!"

But my dad said to me:
"Child, practice Dhamma right here!
Satisfy ascetics and twice-born brahmins
with food and drink."

Then I said to my dad,
crying, my joined palms raised to him:
"I've done bad things in the past;
I shall wear that bad deed away."

And my dad said to me:
"May you attain awakening, the highest state,
and may you find the extinguishment
that was realized by the best of men!"

I bowed down to my mother and father,
and my whole group of relatives;
and then, seven days after going forth,
I realized the three knowledges.

I know my last seven lives;
I shall relate to you the deeds
of which this life is the fruit and result:
focus your whole mind on that.

In the city of Erakacca
I was a goldsmith with lots of money.
Drunk on the pride of youth,
I had sex with someone else's wife.

Having passed away from there,
I burned in hell for a long time.
Rising up from there
I was conceived in a monkey's womb.

When I was only seven days old,
I was castrated by the monkey chief.
This was the fruit of that deed,
because of adultery with another's wife.

Having passed away from there,
passing away in Sindhava grove,
I was conceived in the womb
of a lame, one-eyed she-goat.

I carried children on my back for twelve years,
and all the while I was castrated,
worm-eaten, and tail-less,
because of adultery with another's wife.

Having passed away from there,
I was reborn in a cow
owned by a cattle merchant.
A red calf, castrated, for twelve months

I drew a big plow.
I shouldered a cart,
blind, tail-less, feeble,
because of adultery with another's wife.

Having passed away from there,
I was born of a prostitute in the street,
neither woman nor man,
because of adultery with another's wife.

I died at thirty years of age,
and was reborn as a girl in a carter's family.
We were poor, of little wealth,
greatly oppressed by creditors.

Because of the huge interest we owed,
I was dragged away screaming,
taken by force from the family home
by a caravan leader.

When I was sixteen years old,
his son named Giridāsa,
seeing that I was a girl of marriageable age,
took me as his wife.

He also had another wife,
a virtuous and well-known lady of quality,
faithful to her husband;
yet I stirred up resentment in her.

As the fruit of that deed,
they abandoned me and left,
though I served them like a slave.
Now I've made an end to this as well."

The Book of the Forties is finished.

The Great Book

16.1 Sumedhā

In Mantāvatī city, Sumedhā,
the daughter of King Koñca's chief queen,
was converted by those
who practice the Buddha's teaching.

She was virtuous, a brilliant speaker,
learned, and trained in the Buddha's instructions.
She went up to her mother and father and said:
"Pay heed, both of you!

I delight in extinguishment!
No life is eternal, not even that of the gods;
what then of sensual pleasures, so hollow,
offering little gratification and much anguish.

Sensual pleasures are bitter as the venom of a snake,
yet fools are infatuated by them.
Sent to hell for a very long time,
they are beaten and tortured.

Those who grow in wickedness
always sorrow in the underworld due to their own bad deeds.
They're fools, unrestrained in body,
mind, and speech.

Those witless, senseless fools,
obstructed by the origin of suffering,
are ignorant, not understanding the noble truths
when they are being taught.

Most people, mum, ignorant of the truths
taught by the excellent Buddha,
look forward to the next life,
longing for rebirth among the gods.

Yet even rebirth among the gods
in an impermanent state is not eternal.
But fools are not scared
of being reborn time and again.

Four lower realms and two other realms
may be gained somehow or other.
But for those who end up in a lower realm,
there is no way to go forth in the hells.

May you both grant me permission to go forth
in the dispensation of him of the ten powers.
Living at ease, I shall apply myself
to giving up rebirth and death.

What's the point in hope, in a new life,
in this useless, hollow body?
Grant me permission, I shall go forth
to make an end of craving for a new life.

A Buddha has arisen, the time has come,
the unlucky moment has passed.
As long as I live I'll never betray
my ethical precepts or my celibate path."

Then Sumedhā said to her parents:
"So long as I remain a lay person,
I'll refuse to eat any food,
until I've fallen under the sway of death."

Upset, her mother burst into tears,
while her father, though grieved,
tried his best to persuade her
as she lay collapsed on the longhouse roof.

"Get up child, why do you grieve so?
You're already betrothed to be married!
King Anīkaratta the handsome
is in Vāraṇavatī: he is your betrothed.

You shall be the chief queen,
wife of King Anīkaratta.
Ethical precepts, the celibate path—
going forth is hard to do, my child.

As a royal there is command, wealth, authority,
and the happiness of possessions.
Enjoy sensual pleasures while you're still young!
Let your wedding take place, my child!"

Then Sumedhā said to him:
"Let this not come to pass! Existence is hollow!
I shall either go forth or die,
but I shall never marry.

Why cling to this rotting body so foul,
stinking of fluids,
a horrifying water-bag of corpses,
always oozing, full of filth?

Knowing it like I do, what's the point?
A carcass is vile, smeared with flesh and blood,
food for birds and swarms of worms—
why have we been given it?

Before long the body, bereft of consciousness,
is carried out to the charnel ground,
to be tossed aside like an old log
by relatives in disgust.

When they've tossed it away in the charnel ground,
to be eaten by others, your own parents
bathe themselves, disgusted;
what then of people at large?

They're attached to this hollow carcass,
this mass of sinews and bone;
this rotting body
full of saliva, tears, feces, and pus.

If anyone were to dissect it,
turning it inside out,
the intolerable stench
would disgust even their own mother.

Properly examining
the aggregates, elements, and sense fields
as conditioned, rooted in birth, suffering—
why would I wish for marriage?

Let three hundred sharp swords
fall on my body everyday!
Even if the slaughter lasted 100 years
it'd be worth it if it led to the end of suffering.

One who understands the Teacher's words
would put up with this slaughter:
'Long for you is transmigration
being killed time and time again.'

Among gods and humans,
in the realm of animals or that of demons,
among the ghosts or in the hells,
endless killings are seen.

The hells are full of killing,
for the corrupt who have fallen to the underworld.
Even among the gods there is no shelter,
for no happiness excels extinguishment.

Those who are committed to the dispensation
of him of the ten powers attain extinguishment.
Living at ease, they apply themselves
to giving up rebirth and death.

On this very day, dad, I shall renounce:
what's to enjoy in hollow riches?
I'm disillusioned with sensual pleasures,
they're like vomit, made like a palm stump."

As she spoke thus to her father,
Anīkaratta, to whom she was betrothed,
approached from Vāraṇavatī
at the time appointed for the marriage.

Then Sumedhā took up a knife,
and cut off her hair, so black, thick, and soft.
Shutting herself in the longhouse,
she entered the first absorption.

And as she entered it there,
Anīkaratta arrived at the city.
Then in the longhouse, Sumedhā
well developed the perception of impermanence.

As she investigated in meditation,
Anīkaratta quickly climbed the stairs.
His limbs adorned with gems and gold,
he begged Sumedhā with joined palms:

"As a royal there is command, wealth, authority,
and the happiness of possessions.
Enjoy sensual pleasures while you're still young!
Sensual pleasures are hard to find in the world!

I've handed royalty to you—
enjoy riches, give gifts!
Don't be sad;
your parents are upset."

Sumedhā, having no use for sensual pleasures,
and having done away with delusion, spoke right back:
"Do not take pleasure in sensuality!
See the danger in sensual pleasures!

Mandhātā, king of four continents,
foremost in enjoying sensual pleasures,
died unsated,
his desires unfulfilled.

Were the seven jewels to rain from the sky
all over the ten directions,
there would be no sating of sensual pleasures:
people die insatiable.

Like a butcher's knife and chopping block,
sensual pleasures are like a snake's head.
They burn like a fire-brand,
they resemble a skeleton.

Sensual pleasures are impermanent and unstable,
they're full of suffering, a terrible poison;
like a hot iron ball,
the root of misery, their fruit is pain.

Sensual pleasures are like fruits of a tree,
like lumps of meat, painful,
they trick you like a dream;
sensual pleasures are like borrowed goods.

Sensual pleasures are like swords and stakes;
a disease, a boil, misery and trouble.
Like a pit of glowing coals,
the root of misery, fear and slaughter.

Thus sensual pleasures have been explained
to be obstructions, so full of suffering.
Please leave! As for me,
I have no trust in a new life.

What can someone else do for me
when their own head is burning?
When stalked by old age and death,
you should strive to destroy them."

She opened the door
and saw her parents with Anīkaratta,
sitting crying on the floor.
And so she said this:

"Transmigration is long for fools,
crying again and again at that with no known beginning—
the death of a father,
the killing of a brother or of themselves.

Remember the ocean of tears, of milk, of blood,
transmigration with no known beginning.
Remember the bones piled up
by beings transmigrating.

Remember the four oceans
compared with tears, milk, and blood;
Remember bones piled up high as Mount Vipula
in the course of a single eon.

Transmigration with no known beginning
is compared to this broad land of India;
if divided into lumps the size of jujube seeds,
they'd still be fewer than his mother's mothers.

Remember the grass, sticks, and leaves,
compare that with no known beginning:
if split into pieces four inches in size,
they'd still be fewer than his father's fathers.

Remember the one-eyed turtle and the yoke with a hole
blown in the ocean from east to west—
sticking the head in the hole
is a metaphor for gaining a human birth.

Remember the form of this unlucky body,
insubstantial as a lump of foam.
See the aggregates as impermanent,
remember the hells so full of anguish.

Remember those swelling the charnel grounds
again and again in life after life.
Remember the threat of the crocodile!
Remember the four truths!

When the deathless is there to be found,
why would you drink the five bitter poisons?
For every enjoyment of sensual pleasures
is so much more bitter than them.

When the deathless is there to be found,
why would you burn for sensual pleasures?
For every enjoyment of sensual pleasures
is burning, boiling, bubbling, seething.

When there is freedom from enmity,
why would you want your enemy, sensual pleasures?
Like kings, fire, robbers, flood, and people you dislike,
sensual pleasures are very much your enemy.

When liberation is there to be found,
what good are sensual pleasures that kill and bind?
For though unwilling, when sensual pleasures are there,
they are subject to the pain of killing and binding.

As a blazing grass torch
burns one who grasps it without letting go,
sensual pleasures are like a grass torch,
burning those who do not let go.

Don't give up abundant happiness
for the trivial joys of sensual pleasure.
Don't suffer hardship later,
like a catfish on a hook.

Deliberately control yourself among sensual pleasures!
You're like a dog fixed to a chain:
sensual pleasures will surely devour you
as hungry outcasts would a dog.

Harnessed to sensual pleasure,
you undergo endless pain,
along with much mental anguish:
relinquish sensual pleasures, they don't last!

When the unaging is there to be found,
what good are sensual pleasures in which is old age?
All rebirths everywhere
are bonded to death and sickness.

This is the ageless, this is the deathless!
This is the ageless and deathless, the sorrowless state!
Free of enmity, unconstricted,
faultless, fearless, without tribulations.

This deathless has been realized by many;
even today it can be obtained
by those who properly apply themselves;
but it's impossible if you don't try."

So said Sumedhā,
lacking delight in conditioned things.
Soothing Anīkaratta,
Sumedhā cast her hair on the ground.

Standing up, Anīkaratta
raised his joined palms to her father and begged:
"Let go of Sumedhā, so that she may go forth!
She will see the truth of liberation."

Released by her mother and father,
she went forth, afraid of grief and fear.
While still a trainee nun she realized the six direct knowledges,
along with the highest fruit.

The extinguishment of the princess
was incredible and amazing;
on her deathbed, she declared
her several past lives.

"In the time of the Buddha Koṇāgamana,
we three friends gave the gift
of a newly-built dwelling
in the Saṅgha's monastery.

Ten times, a hundred times,
a thousand times, ten thousand times,
we were reborn among the gods,
let alone among humans.

We were mighty among the gods,
let alone among humans!
I was queen to a king with the seven treasures—
I was the treasure of a wife.

That was the cause, that the origin, that the root,
that was the acceptance of the dispensation;
that first meeting culminated in extinguishment
for one delighting in the teaching.

So say those who have faith in the words
of the one unrivaled in wisdom.
They're disillusioned with being reborn,
and being disillusioned they become dispassionate."

It was thus that these verses were recited by the senior nun Sumedhā.

The Great Book is finished.

The Verses of the Senior Nuns are finished.

Theragāthā:

Verses of Senior Monks

An approachable translation of the Theragatha

By Bhikkhu Sujato and Jessica Walton

based on the Mahāsaṅgīti edition of the Pali text

The translation relies heavily on the translation and notes by K.R Norman for the Pali Text Society, published as Elders's Verses I, first published 1965. For a few verses we have also consulted translations by Bhikkhu Thanissaro and Bhikkhu Bodhi. In all cases, however, the final translation was made directly from the Pali text.

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Namo tassa bhagavato arahato sammāsambuddhassa

Homage to the Blessed One, the Worthy One,
the Supremely Enlightened One

Chapter of the Ones

1.1 Subhūti

My little hut is roofed and pleasant,
Sheltered from the wind:
So rain, sky, if you wish!
My mind is serene, liberated;
I practice ardently: rain, sky!

1.2 Mahākoṭṭhika

Calm and quiet,
Wise in counsel, not restless;
Shaking off bad qualities,
As the wind shakes leaves off a tree.

1.3 Kaṅkhārevata

See this wisdom of the Tathāgatas!
Like a fire blazing in the night,
Giving light, giving vision,
Dispelling the doubt of those who've come here.

1.4 Puṇṇa

You should only associate with the wise,
Those intent upon good, seeing the goal.
Being wise, heedful, and discerning,
They realise the goal, so great, profound,
Hard to see, subtle, and fine.

1.5 Dabba

Once hard to tame, now tamed himself,
Worthy, content, crossed over doubt.

Victorious, with fears vanished,
Dabba is steadfast, and has realized nibbāna.

1.6 Sītavaniya

The monk who went to Sītavana is alone,
Content, practicing samādhi,
Victorious, with goosebumps vanished,
Guarding mindfulness of the body, resolute.

1.7 Bhalliya

He has swept away the army of the king of death,
Like a great flood sweeping away a fragile bridge of reeds.
Victorious, with fears vanished,
He is tamed and steadfast, and has realized nibbāna.

1.8 Vīra

Once hard to tame, now tamed himself,
A hero, content, with doubt overcome,
Victorious, with goosebumps vanished,
Vīra is steadfast, and has realized nibbāna.

1.9 Pilindavaccha

It was welcome, not unwelcome,
The advice I got was good.
Of things which are shared,
I encountered the best.

1.10 Puṇṇamāsa

One who is accomplished in knowledge,
Peaceful and restrained,
Doesn't expect to dwell in this world or the next.

Without clinging to anything,
They know the arising and passing of the world.

1.11 Cūḷavaccha

A monk with much joy
In the Dhamma taught by the Buddha
Would realise the peaceful state:
The stilling of activities, bliss.

1.12 Mahāvaccha

Empowered by wisdom, endowed with virtue and vows,
Possessing samādhi, delighting in jhāna, mindful,
Eating suitable food,
One should bide one's time here, free of desire.

1.13 Vanavaccha

They look like blue-black storm clouds, glistening,
Cooled with the waters of clear-flowing streams,
And covered with ladybird beetles:
These rocky crags delight me!

1.14 Novice Sivaka

My preceptor said:
"Let's go from here, Sīvaka."
My body lives in the village,
But my mind has gone to the wilderness.
I'll go there even if I'm lying down;
There's no tying down one who understands.

1.15 Kuṇḍadhāna

Five should be cut off, five should be abandoned,
Five more should be developed.

A monk who has overcome five attachments
Is called “One who has crossed the flood”.

1.16 Belaṭṭhasīsa

Just as a fine thoroughbred
Proceeds with ease,
Tail and mane flying in the wind;
So my days and nights
Proceed with ease,
Full of spiritual joy.

1.17 Dāsaka

One who is drowsy, a glutton,
Fond of sleep, rolling as they lie,
Like a great hog stuffed with food:
That fool is reborn again and again.

1.18 Siṅgālapitu

There was an heir of the Buddha,
A monk in Bhesakaḷā forest,
Who suffused the entire earth
With the perception of “bones”.
I think he will quickly abandon sensual desire.

1.19 Kula

Irrigators lead water,
Fletchers shape arrows,
Carpenters shape wood;
The disciplined tame themselves.

1.20 Ajita

I do not fear death;
Nor do I long for life.
I'll lay down this body,
Aware and mindful.

1.21 Nigrodha

I'm not afraid of fear.
Our teacher is skilled in the deathless;
Monks proceed by the path
Where no fear remains.

1.22 Cittaka

Crested peacocks with beautiful blue necks
Cry out in Karaṃvī.
Aroused by a cool breeze,
They awaken the sleeper to practice jhāna.

1.23 Gosāla

I'll eat honey and rice in Veḷugumba,
And then, skilfully scrutinizing
The rise and fall of the aggregates,
I'll return to my forest hill,
And devote myself to seclusion.

1.24 Sugandha

I went forth after the rainy season—
See the excellence of the Dhamma!
I've attained the three knowledges
And fulfilled the Buddha's instructions.

1.25 Nandiya

Dark One, if you attack such a monk,
Whose mind is full of light,
And has arrived at the fruit,
You'll fall into suffering.

1.26 Abhaya

Having heard the wonderful words
Of the Buddha, the Kinsman of the Sun,
I penetrated the subtle truth,
Like a hair-tip with an arrow.

1.27 Lomasakaṅgiya

With my chest I'll thrust aside
The grasses, vines, and creepers,
And devote myself to seclusion.

1.28 Jambugāmikaputta

Aren't you obsessed with clothes?
Don't you delight in jewellery?
Is it you—not anyone else—
Spreading the scent of virtue?

1.29 Hārita

Straighten yourself,
Like a fletcher straightens an arrow.
When your mind is upright, Hārita,
Demolish ignorance!

1.30 Uttiya

When I was ill in the past,
I was mindful.

Now I am ill once more—
It's time to be heedful.

1.31 Gahvaratīriya

Bitten by ticks and mosquitoes
In the wilderness, the ancient forest;
One should endure mindfully,
Like an elephant at the head of the battle.

1.32 Suppiya

I'll exchange old age for the un-ageing,
Burning for extinguishing:
The ultimate peace,
The unexcelled safety from the yoke.

1.33 Sopāka

Just as a mother would be good
To her beloved and only son;
So, to creatures all and everywhere,
Let one be good.

1.34 Posiya

For one who understands
It's always better not to mix with such women.
I went from the village to the wilderness;
From there I entered the house.
Though I was there to be fed,
I stood up and left without taking leave.

1.35 Sāmaññakāni

Whoever is seeking happiness will find it through this practice,
Get a good reputation, and grow in renown:

Develop the noble eightfold, straight, direct path
For the realisation of the deathless.

1.36 Kumāputta

Learning is good, wandering is good,
Homeless life is always good.
Questions on the goal,
Actions that are skilful,
This is the ascetic life for one who has nothing.

1.37 Kumāputtasahāyaka

Some travel to different regions,
Wandering unrestrained.
If they lose their stillness,
What is the point of wandering around the countries?
So you should dispel pride,
practising jhāna without distraction.

1.38 Gavampati

His psychic power made the river Sarabhu stand still;
Gavampati is unbound and unperturbed.
The gods bow to that great sage,
Who has left behind all attachments,
And gone beyond rebirth in any state of existence.

1.39 Tissa

As if struck by a sword,
As if his head was on fire,
A monk should go forth mindfully,
To abandon desire for sensual pleasures.

1.40 Vaḍḍhamāna

As if struck by a sword,
As if his head was on fire,
A monk should go forth mindfully,
To abandon desire to be reborn in any state of existence.

1.41 Sirivaḍḍha

Lightning flashes down
On the cleft of Vebhāra and Paṇḍava.
But in the mountain cleft, the son of the inimitable
Is absorbed in jhāna, equanimous.

1.42 Khadiravaniya

Cāla, Upacāla and Sīsupacāla:
Be mindful!
I've come to you like a hair-splitter.

1.43 Sumaṅgala

Well freed! Well freed!
I'm very well freed from three crooked things:
My sickles, my ploughs, my little hoes.
Even if they were here, right here—
I'd be done with them, done!
Practice jhāna Sumaṅgala, practice jhāna Sumaṅgala!
Stay heedful, Sumaṅgala!

1.44 Sānu

Mum, they cry for the dead,
Or for one who is alive but has disappeared.
I'm alive and you can see me,
So Mum, why do you weep for me?

1.45 Ramaṇīyavihāri

Just as an excellent thoroughbred
Having stumbled, stands firm,
So I'm endowed with vision,
A disciple of the Buddha.

1.46 Samiddhi

I went forth out of faith
From the home life into homelessness.
My mindfulness and wisdom have grown,
My mind is serene in samādhi.
Make whatever illusions you want,
It doesn't bother me.

1.47 Ujjaya

Homage to the Buddha, the hero,
Freed in every way.
Abiding in the fruits of your practice,
I live without defilements.

1.48 Sañjaya

Since I've gone forth
From home life into homelessness,
I'm not aware of any intention
That is ignoble and hateful.

1.49 Rāmaṇeyyaka

Even with all the sounds,
The sweet chirping and cheeping of birds,
My mind doesn't tremble,
For I'm devoted to oneness.

1.50 Vimala

The rain falls and the wind blows on mother Earth,
While lightning flashes across the sky!
But my thoughts are stilled,
My mind is serene in samādhi.

1.51 Godhika

The sky rains down, like a beautiful song,
My little hut is roofed and pleasant,
Sheltered from the wind.
My mind is serene in samādhi:
So rain, sky, if you wish.

1.52 Subāhu

The sky rains down, like a beautiful song,
My little hut is roofed and pleasant,
Sheltered from the wind.
My mind is serene in stillness in the body:
So rain, sky, if you wish.

1.53 Valliya

The sky rains down, like a beautiful song,
My little hut is roofed and pleasant,
Sheltered from the wind.
I dwell there, heedful:
So rain, sky, if you wish.

1.54 Uttiya

The sky rains down, like a beautiful song,
My little hut is roofed and pleasant,
Sheltered from the wind.
I dwell there without a partner:
So rain, sky, if you wish.

1.55 Añjanavaniya

I plunged into the Añjana forest
And made a little hut to live in.
I've attained the three knowledges
And fulfilled the Buddha's instructions.

1.56 Kuṭivihāri

"Who is in this little hut?"
"A monk is in this little hut,
Free of lust, his mind serene in samādhi.
My friend, you should know this:
Your little hut wasn't built in vain."

1.57 Dutiyakuṭivihāri

This was your old hut,
But you still want a new hut.
Dispel desire for a hut, monk!
A new hut will only bring more suffering.

1.58 Ramaṇīyakuṭika

My little hut is pleasing, delightful,
A gift given in faith.
I've no need of girls:
Go, ladies, to those in need!

1.59 Kosalavihāri

I went forth out of faith
And built a little hut in the wilderness.
I'm heedful, ardent,
Aware, and mindful.

1.60 Sīvali

My intentions, the purpose
Of entering this hut, have prospered.
Abandoning the tendency to conceit,
I'll realise knowledge and liberation.

1.61 Vappa

One who sees
Sees those who see and those who don't.
One who doesn't see
Sees neither.

1.62 Vajjiputta

We dwell alone in the wilderness,
Like a log rejected in a forest.
Lots of people are jealous of me,
Like beings in hell are jealous of someone going to heaven.

1.63 Pakkha

They died and fell;
Fallen but still greedy, they return.
What had to be done has been done,
What had to be enjoyed has been enjoyed,
Happiness has been realised through happiness.

1.64 Vimalakoṇḍañña

I arose from the one named after a tree,
I was born of the one whose banner shines.
The banner killer has destroyed the great banner,
By means of the banner itself.

1.65 Ukkhepakatavaccha

Vaccha has tossed away
What he built over many years.
Sitting comfortably, uplifted with joy,
He teaches this to householders.

1.66 Meghiya

He counselled me, the great hero,
The one who has gone beyond all things.
When I heard his teaching I stayed close by him, mindful.
I've attained the three knowledges
And fulfilled the Buddha's instructions.

1.67 Ekadhammasavanīya

My defilements have been burnt away by practising jhāna;
Rebirth into all states of existence is over,
Transmigraton through births is finished,
Now there is no more rebirth into any state of existence.

1.68 Ekudāniya

A sage with higher consciousness, heedful,
Training in the ways of silence,
At peace and always mindful:
Such a one has no sorrow.

1.69 Channa

Hearing the sweet Dhamma taught by the master,
Who understands all, and whose knowledge excels,
I've entered the path to realise the deathless.
He's skilled in the road to safety from the yoke.

1.70 Puṇṇa

Virtue is the highest here,
But understanding is supreme.
A person with both virtue and understanding
Is victorious among men and gods.

1.71 Vacchapāla

Though nibbāna is very refined and subtle,
It is not difficult to realize for one who sees the goal,
Skilled in thought, humble in manner,
Cultivating the virtuous conduct of the Buddha.

1.72 Ātuma

A young bamboo is hard to trample
When the point is grown and it's become woody;
That's how I feel with the wife who was arranged for me.
Give me permission—now I've gone forth.

1.73 Māṇava

Seeing an old person,
One suffering from disease,
And a corpse, come to the end of life,
I went forth, becoming a wanderer,
And abandoning the pleasures of the senses.

1.74 Suyāmana

Sensual desire, ill will,
Dullness & drowsiness,
Restlessness, and doubt
Are not found in a monk at all.

1.75 Susārada

Good is the sight of those who've practised well;
Doubt is cut off, and intelligence grows.
Even a fool becomes wise;
Therefore meeting with such people is good.

1.76 Piyañjaha

Settle down when others spring up;
Spring up when others settle down;
Remain when others have departed;
Be without delight when others delight.

1.77 Hatthārohaputta

In the past my mind wandered
How it wished, where it liked, as it pleased.
Now I'll carefully guide it,
As a rutting elephant is guided by a trainer with a hook.

1.78 Meṇḍasira

Transmigrating through countless births,
I've journeyed without end.
I've suffered, but now:
The mass of suffering has collapsed.

1.79 Rakkhita

All my lust is abandoned,
All my hate is undone,
All my delusion is gone;
I'm cooled, quenched.

1.80 Ugga

Whatever actions I have performed,
Whether trivial or important,
Are all completely exhausted;
Now there is no more rebirth into any state of existence.

1.81 Samitigutta

Whatever evil I have performed
In previous births,
It is to be experienced right here,
And not in any other place.

1.82 Kassapa

Go, child,
Where there's plenty of food,
Safe and fearless—
May you not be overcome by sorrow!

1.83 Sīha

Dwell heedful, Sīha,
Don't be lazy by day or by night.
Develop skilful qualities,
And quickly discard this mortal frame.

1.84 Nīta

Sleeping all night,
Fond of socializing by day,
When will the fool
Make an end of suffering?

1.85 Sunāga

Skilled in the characteristics of the mind,
Understanding the sweetness of seclusion,
Practising jhāna, disciplined, mindful:
Such a person would realize spiritual happiness.

1.86 Nāgita

Outside of here there are many other doctrines;
Those paths don't lead to nibbāna, but this one does.
Indeed, the Blessed One himself counsels the Saṅgha;
The Teacher shows the palms of his hands.

1.87 Paviṭṭha

The aggregates are seen in accordance with reality,
Rebirth in all states of existence is torn apart,
Transmigration through births is finished,
Now there is no more rebirth into any state of existence.

1.88 Ajjuna

I was able to lift myself up
From the water to the shore.
I've penetrated the truths,
Like one swept along on a powerful flood.

1.89 Devasabha

I've crossed the marshes,
I've avoided the cliffs,
I'm freed from floods and fetters,
And I've destroyed all conceit.

1.90 Sāmidatta

The five aggregates are fully understood;
They lie with the root cut off.
Transmigration is finished,
Now there is no more rebirth into any state of existence.

1.91 Paripuṇṇaka

What I consumed today is considered better
Than pure food of a hundred flavors:
The Dhamma taught by the Buddha,
Gotama of infinite vision.

1.92 Vijaya

The one whose defilements are dried up,
Who's not attached to food,
Whose resort is the liberation
That is signless and empty:
This one's track is hard to trace,
Like that of birds in the sky.

1.93 Eraka

Sensual pleasures are suffering, Eraka!
Sensual pleasures aren't happiness, Eraka!
One who enjoys sensual pleasures
Enjoys suffering, Eraka!
One who doesn't enjoy sensual pleasures
Doesn't enjoy suffering, Eraka!

1.94 Mettaji

Homage to that Blessed One,
The glorious son of the Sakyans!
When he realised the highest state,
He taught the highest Dhamma well.

1.95 Cakkhupāla

I'm blind, my eyes are ruined,
I'm travelling a desolate road.
Even if I have to crawl I'll keep going—
Though not with wicked companions.

1.96 Khaṇḍasumana

I offered a single flower,
And then amused myself in heavens
For 800 million years;
With what's left over I've realized nibbāna.

1.97 Tissa

Giving up a valuable bronze bowl,
And a precious golden one, too,
I took a bowl made of clay:
This is my second anointing.

1.98 Abhaya

If you focus on the pleasant aspect
Of sights that you see, you'll lose your mindfulness.
Experiencing it with a lustful mind,
You keep holding on.
Your defilements grow,
Leading to the root of rebirth in some state of existence.

1.99 Uttiya

If you focus on the pleasant aspect
Of sounds that you hear, you'll lose your mindfulness.
Experiencing it with a lustful mind,
You keep holding on.
Your defilements grow,
Leading to transmigration.

1.100 Devasabha

Accomplished in the four right strivings,
With establishment of mindfulness as your safe place,
Festooned with the flowers of liberation,
You'll realise nibbāna without defilements.

1.101 Belaṭṭhānika

He's given up the household life, but he has no purpose,
Like a big pig that chomps on grain,
Using his snout as a plough, living for his belly, lazy:
That idiot comes to the womb again and again.

1.102 Setuccha

Deceived by conceit,
Defiled by conditions,
Distressed by gain and loss,
They don't realise samādhi.

1.103 Bandhura

I don't need this—
I'm satisfied and pleased with the sweet Dhamma.
I've drunk the best, the supreme nectar:
I won't go near poison.

1.104 Khitaka

Hey! My body is light,
Full of so much rapture and happiness.
My body feels like it's floating,
Like cotton on the wind.

1.105 Malitavambha

Dissatisfied, one should not stay;
Happy, one should depart.
One who sees clearly wouldn't stay
In a place that was not conducive to the goal.

1.106 Suhemanta

When the meaning has a hundred aspects,
And carries a hundred characteristics,
The fool sees only one factor,
While the sage sees a hundred.

1.107 Dhammasava

After investigating, I went forth
From the home life into homelessness.
I've attained the three knowledges
And fulfilled the Buddha's instructions.

1.108 Dhammasavapitu

At 120 years old
I went forth into homelessness.
I've attained the three knowledges
And fulfilled the Buddha's instructions.

1.109 Saṃgharakkhita

He's gone on retreat, but he doesn't yet heed the counsel
Of the one with supreme compassion for his welfare.
He lives with unrestrained faculties,
Like a young deer in the woods.

1.110 Usabha

The trees on the mountain-tops have grown well,
Freshly sprinkled by towering clouds.
For Usabha, who loves seclusion, and who thinks only of wilderness,
Goodness arises more and more.

1.111 Jenta

Going forth is hard, living at home is hard,
Dhamma is profound, and money is hard to come by.
Getting by is difficult for we who accept whatever comes,
So we should always remember impermanence.

1.112 Vacchagotta

I have the three knowledges, I'm a great meditator,
Skilled in serenity of mind.
I've realized my own true goal,
And fulfilled the Buddha's instructions.

1.113 Vanavaccha

The water is clear and the gorges are wide,
Monkeys and deer are all around;
Festooned with dewy moss,
These rocky crags delight me!

1.114 Adhimutta

When your body is uncomfortably heavy,
While life is running out;
Greedy for physical pleasure,
How can you find happiness as an ascetic?

1.115 Mahānāma

By Mount Nesādaka,
With its famous covering
Of many shrubs and trees,
You're found deficient.

1.116 Pārāpariya

I've abandoned the six spheres of sense-contact,
My sense-doors are guarded and well restrained;
I've ejected the root of misery,
And attained the end of defilements.

1.117 Yasa

I'm well-anointed and well-dressed,
Adorned with all my jewellery.
I've attained the three knowledges
And fulfilled the Buddha's instructions.

1.118 Kimila

Old age falls like a curse;
It's the same body, but it seems like someone else's.
I remember myself as if I was someone else,
But I'm still the same, I haven't been away.

1.119 Vajjiputta

You've gone to the jungle, the root of a tree,
Putting nibbāna in your heart.
Practice jhāna, Gotama, don't be heedless.
What is this hullabaloo to you?

1.120 Isidatta

The five aggregates are fully understood,
They remain, but their root is severed.
I have realized the end of suffering,
And attained the end of defilements.

Chapter of the Twos

2.1 Uttara

No life is permanent,
And no conditions last forever.
The aggregates are reborn
And pass away, again and again.

Knowing this danger,
I'm not interested in being reborn into any state of existence.
I've escaped all sensual pleasures,
And attained the end of defilements.

2.2 Piṇḍolabhāradvāja

You can't live by fasting,
But food doesn't lead to peace of heart.
Seeing how the body is sustained by food,
I wander, seeking.

They know it's a swamp,
This worship and homage from respectable families;
A subtle dart, hard to pull out;
It's hard for a corrupt person to give up honour.

2.3 Valliya

A monkey went up to the little hut
With five doors.
He circles around, knocking
On each door, again and again.

Stand still monkey, don't run!
Things are different now;
You've been caught by wisdom—
You won't go far.

2.4 Gaṅgātīriya

My hut on the bank of the Ganges
Is made from three palm leaves.
My alms-bowl is a funeral pot,
My robe is castoff rags.

In my first two rainy seasons
I spoke only one word.
In my third rainy season,
The mass of darkness was torn apart.

2.5 Ajina

Even someone with the three knowledges,
Who has conquered death, and is without defilements,
Is looked down on for being unknown
By fools without wisdom.

But a person who gets food and drink
Is honored by them,
Even if they are of bad character.

2.6 Meḷajina

When I heard the Teacher
Speaking Dhamma,
I wasn't aware of any doubt
In the all-knowing, unconquered one,

The caravan leader, the great hero
The most excellent of charioteers.
I have no doubt
In the path or practice.

2.7 Rādha

Just as rain seeps into
A poorly roofed house,

Lust seeps into
An undeveloped mind.

Just as rain doesn't seep into
A well roofed house,
Lust doesn't seep into
A well-developed mind.

2.8 Surādha

Rebirth is ended for me,
The conqueror's instruction is fulfilled,
What they call a "net" is abandoned,
The attachment to being reborn in any state of existence is undone.

I've arrived at the goal
For the sake of which I went forth
From the home life into homelessness:
The ending of all fetters.

2.9 Gotama

Sages sleep happily
When they're not attached to women;
For the truth is hard to find among them,
And one must always be guarded.

Sensual pleasure, you've been slain!
We're not in your debt any more.
Now we go to nibbāna,
Where there is no more sorrow.

2.10 Vasabha

First one kills the self,
Then one kills others'
Using the well-destroyed self,
Like one who kills birds using a dead bird as a decoy.

A holy man's color is not on the outside;
A holy man is colored on the inside.
Whoever does bad deeds
Such a one is truly dark, Sujampati.

2.11 Mahācunda

It is from wishing to learn that learning grows;
When you are learned, understanding grows;
Through understanding, you know the goal;
Knowing the goal brings happiness.

Make use of secluded lodgings!
Practice to be released from fetters!
If you don't find enjoyment there,
Live in the Saṅgha, guarded and mindful.

2.12 Jotidāsa

People who act harshly—
Attacking people,
Tying them up,
Hurting them in all kinds of ways—
They're treated in the same way;
Their deeds don't vanish.

Whatever deeds a person does,
Whether for good or for bad,
They are the heir to each
And every deed that they perform.

2.13 Heraññakāni

The days and nights rush by,
And then life is cut short.
The vitality of mortals wastes away,
Like the water in tiny streams.

But while doing bad deeds
The fool doesn't realize—
It'll be bitter later on;
Yes, his ripening will be bad.

2.14 Somamitta

If someone lost in the middle of the ocean,
Were to clamber up on a little log, they'd sink;
In the same way, even a good person would sink
If they rely on a lazy person.
So avoid those who are lazy, lacking energy.

Instead, dwell with the wise—
Secluded, noble,
Resolute, practising jhāna,
And always energetic.

2.15 Sabbamitta

People are attached to people;
People are dependent on people;
People are hurt by people;
And people hurt people.

What's the point of people,
Or the things people produce?
Go, leave these people,
Who've hurt so many people.

2.16 Mahākāḷa

There's a big black woman who looks like a crow.
She broke off thigh-bones, first one then another;
She broke off arm-bones, first one then another;
She broke off a skull like a curd-bowl, and then—
She assembled them all together, and sat down beside them.

When an ignorant person builds up attachments,
That idiot returns to suffering, again and again.
So let one who understands not build up attachments:
May I never again lie with a broken skull!

2.17 Tissa

When your head is shaven, and you're wrapped in the outer robe,
You'll have many enemies
When you receive food and drink,
Clothes and lodgings.

Knowing this danger,
This great fear in honours,
A monk should go forth mindfully,
With few possessions, and not full of desire.

2.18 Kimila

In Pācīnavaṃsa grove
The companions of the Sakyans,
Having given up much wealth,
Are satisfied with whatever is put in their bowls.

Energetic, resolute,
Always strong in striving;
Having given up mundane satisfaction,
They delight in the satisfaction of Dhamma.

2.19 Nanda

I used my mind unwisely,
I was addicted to ornamentation.
I was vain, fickle,
Tormented by desire for sensual pleasures.

But with the help of the Buddha,
The Kinsman of the Sun, so skilled in means,

I practiced wisely,
And extracted from my mind any attachment to being reborn.

2.20 Sirimā

To praise someone
Who doesn't have samādhi,
Is praise in vain,
As they don't have samādhi.

To rebuke someone
Who does have samādhi,
Is rebuke in vain,
As they do have samādhi.

2.21 Uttara

I've fully understood the aggregates,
I've undone craving;
I've developed the factors of awakening,
And I've realized the ending of defilements.

Having fully understood the aggregates,
Having plucked out the weaver of the web,
Having developed the factors of awakening,
I've realized nibbāna, without defilements.

2.22 Bhaddaji

That king was named Panāda,
Whose sacrificial post was golden.
Its height was sixteen times its width,
And the top was a thousand-fold.

With a thousand panels, and a hundred ball-caps,
Adorned with banners, made of gold;
There, the seven times six hundred
Gods of music danced.

2.23 Sobhita

As a monk, mindful and wise,
Resolute in power and energy,
I recollected five hundred aeons
In one night.

Developing the four establishments of mindfulness,
The seven factors of awakening and the eightfold path,
I recollected five hundred aeons
In one night.

2.24 Valliya

The duty of one whose energy is strong;
The duty of one intent on awakening:
That I'll do, I won't fail—
See my energy and effort!

Teach me the path,
The road that culminates in the deathless.
I'll know it with wisdom,
As the Ganges knows the ocean.

2.25 Vītasoka

The barber approached
To shave my head.
I picked up a mirror
And looked at my body.

My body looked vacant;
I was blind, but the darkness left me.
My fancy hairdo has been cut off:
Now there is no more rebirth into any state of existence.

2.26 Puṇṇamāsa

I abandoned the five hindrances
So I could realise security from the yoke;
And I picked up the Dhamma as a mirror,
For knowing and seeing myself.

I checked over this body
All of it, inside and out.
Internally and externally,
My body looked vacant.

2.27 Nandaka

Though a fine thoroughbred stumbles
It soon stands firm again;
It gains even more spirit,
And draws its load undeterred.

Even so, I am one endowed with vision,
A disciple of the Buddha!
You should remember me as a thoroughbred,
The Buddha's rightful son.

2.28 Bharata

Come Nandaka, let's go
To visit our preceptor.
We'll roar the lion's roar
Before of the best of Buddhas.

The sage gave us the going forth
Out of compassion, so that we could realize
The ending of all fetters—
Now we have reached that goal.

2.29 Bhāradvāja

This is how the wise roar:
Like lions in mountain caves,
Heroes, triumphant in battle,
Having vanquished Māra and his army.

I've attended on the teacher;
I've honoured the Dhamma and the Saṅgha;
I'm happy and joyful,
Because I've seen my son free of defilements.

2.30 Kaṇhadinna

I sat close by wise people,
And learnt the Dhamma many times.
What I learnt, I practiced,
Entering the road that culminates in the deathless.

I've slain the desire to be reborn in any state of existence,
Such desire won't be found in me again.
It was not, and it won't be in me,
And it isn't found in me now.

2.31 Migasira

When I became a monk
In the teaching of the Buddha,
Letting go, I rose up;
I escaped the realm of sensual pleasures.

Then, under the supervision of the supreme Buddha,
My mind was freed.
I know that my freedom is unshakeable,
Because all fetters have ended.

2.32 Sivaka

All houses are impermanent;
Again and again, in all kinds of realms,
I've searched for the house-builder—
Rebirth again and again is suffering.

I've seen you, house-builder!
You won't build a house again.
All your rafters are broken,
Your ridgepole is split.
My mind is released from limits:
It'll fall apart in this very life.

2.33 Upavāṇa

The Worthy One, the world's Holy One
The sage is afflicted by winds.
If there's hot water,
Give it to the sage, brahmin.

I wish to bring it to the one
Who is honoured by those worthy of honour,
Revered by those worthy of reverence,
And respected by those worthy of respect.

2.34 Isidinna

I've seen lay disciples who have memorized discourses,
Saying "Sensual pleasures are impermanent";
But they are passionately enamoured of jewelled earrings,
Desiring children and wives.

To be honest, they don't know Dhamma,
Despite saying "Sensual pleasures are impermanent";
They don't have the power to cut their lust,
So they're attached to children, wives, and wealth.

2.35 Sambulakaccāna

The sky rains, the sky groans,
I'm staying alone in a frightful hole.
But while I'm staying alone in that frightful hole,
I've no fear, no dread, no goosebumps.

This is my normal state,
When I'm staying alone in a frightful hole:
I've no fear, no dread, no goosebumps.

2.36 Nitaka

Whose mind is like rock,
Steady, not trembling?
Free of desire among desirable things,
Not agitated among agitating things?
For one whose mind is developed in this way,
From where will suffering come?

My mind is like rock,
Steady, not trembling,
Free of desire among desirable things,
Not agitated among agitating things.
For me, whose mind is developed in this way,
From where will suffering come?

2.37 Soṇapoṭiriya

Night, with its garland of stars,
Is not just for sleeping.
Those who are conscious will know
That night is also for waking.

If I were to fall from the back of an elephant
And be trampled by the tuskers that follow,
Better for me to die in battle,
Than to live on in defeat.

2.38 Nisabha

One who has gone forth from the home life out of faith,
Leaving behind the five kinds of sensual pleasures,
So pleasant seeming, delighting the mind—
Let them put an end to suffering.

I don't long for death;
I don't long for life;
I await my time,
Aware and mindful.

2.39 Usabha

I arranged a robe on my shoulder,
The colour of young mango sprouts;
Then I entered the village for alms,
While sitting on an elephant's neck!

But when I dismounted from the elephant,
I was moved by inspiration—
At first I was burning, but then I was peaceful;
I realized the end of defilements.

2.40 Kappaṭakura

This fellow, "Rag-rice", he sure is a rag.
This place has been made for practising jhāna,
Like a crystal vase filled to the brim
With the nectar of the deathless,
Into which enough Dhamma has been poured.

Don't nod off, Rag—
I'll smack your ear!
Nodding off in the middle of the Saṅgha?
You haven't learnt a thing.

2.41 Kumārakassapa

Oh, the Buddhas! Oh, the Dhammas!
Oh, the perfections of the Teacher!
Where a disciple may see
Such a Dhamma for themselves.

Through countless aeons
They obtained an identity;
This is the end,
Their last body;
Transmigrating through births and deaths,
Now there is no more rebirth into any state of existence.

2.42 Dhammapāla

The young monk
Who is devoted to the teaching of the Buddha,
Wakeful among those who sleep—
His life isn't in vain.

So let the wise devote themselves
To faith, virtuous behaviour,
Confidence, and insight into Dhamma,
Remembering the teachings of the Buddhas.

2.43 Brahmāli

Whose faculties have become serene,
Like horses tamed by a charioteer?
Who has abandoned conceit and defilements,
Becoming such that even the gods envy him?

My faculties have become serene,
Like horses tamed by a charioteer!
I have abandoned conceit and defilements,
Becoming such that even the gods envy me.

2.44 Mogharāja

"Your skin is nasty but your heart is good,
Mogharāja, you always have samādhi.
But in the nights of winter, so dark and cold,
How will you get by, monk?"

"I've heard that all the Magadhans
Have an abundance of grain.
I'll make my bed under a thatched roof,
Just like those who live in comfort."

2.45 Visākhapañcālaputta

One should not suspend others from the Saṅgha,
Nor raise objections against them;
And neither disparage nor raise one's voice
Against one who has crossed to the further shore.
One should not praise oneself among the assemblies,
But be without conceit, measured in speech, and of good conduct.

For one who sees the goal, so very subtle and fine,
Who has wholesome thoughts and humbleness,
And cultivates the Buddha's ethical conduct,
It's not hard to gain nibbāna.

2.46 Cūḷaka

The peacocks cry out
With their fair crests and tails,
Their lovely blue necks and fair faces,
Their beautiful song and their call.
This broad earth is lush with grass and dew,
And the sky's full of beautiful clouds.

A person who is practising jhāna is happy in mind,
And their appearance is uplifting;
Going forth in the teaching of the Buddha
Is easy for a good person.

You should realise that supreme, unchanging state,
So very pure, subtle, and hard to see.

2.47 Anūpama

The conceited mind, addicted to pleasure,
Impales itself on its own stake.
It goes only where
There's a stake, a chopping block.

I declare you the demon mind!
I declare you the insidious mind!
You've found the teacher so hard to find—
Don't lead me away from the goal.

2.48 Vajjita

Transmigrating for such a long time,
I've evolved through various states of rebirth,
Not seeing the noble truths,
A blind, unenlightened person.

But when I became heedful
Transmigrating from birth to birth was disintegrated;
All states of rebirth were cut off;
Now there is no more rebirth into any state of existence.

2.49 Sandhita

Beneath the Bodhi Tree,
Bright green and growing,
Being mindful, my perception
Became one with the Buddha.

It was thirty one aeons ago
That I gained that perception;
And it is due to that perception
That I've realized the ending of defilements.

Chapter of the Threes

3.1 Aṅgaṇikabhāradvāja

Seeking purity the wrong way,
I worshipped the sacred fire in a grove.
Not knowing the path to purity,
I mortified my flesh in search of immortality.

I've gained this happiness by means of happiness:
See the excellence of the Dhamma!
I've attained the three knowledges,
And fulfilled the Buddha's instructions.

In the past I was related to Brahmā,
But now I'm really a brahmin:
I have the three knowledges, I'm cleansed,
I'm an initiate, and I'm accomplished in sacred knowledge.

3.2 Paccaya

I went forth five days ago,
A trainee, with my heart's goal unfulfilled.
I entered my dwelling,
And an aspiration arose in my mind.

I won't eat; I won't drink;
I won't leave my dwelling;
Nor will I lie down on my side—
Until the dart of craving is pulled out.

See my energy and effort
As I practice this way!
I've attained the three knowledges,
And fulfilled the Buddha's instructions.

3.3 Bākula

Whoever wishes to do afterwards
What they should have done before
They've lost the causes for happiness,
And afterwards they're tormented with remorse.

You should only say what you would do;
You shouldn't say what you wouldn't do.
The wise will recognize
One who talks without doing.

Oh! nibbāna is so very blissful,
As taught by the fully awakened Buddha:
Sorrowless, stainless, secure;
Where suffering all ceases.

3.4 Dhaniya

One who hopes for the ascetic life,
Wishing to live in happiness,
Should not look down on the Saṅgha's robe,
Or its food and drinks.

One who hopes for the ascetic life,
Wishing to live in happiness,
Should stay in the Saṅgha's lodgings,
Like a snake in a mouse hole.

One who hopes for the ascetic life,
Wishing to live in happiness,
Should be satisfied with whatever is offered,
Developing this one quality.

3.5 Mātaṅgaputta

"It's too cold, too hot,
Too late," they say.

Those who neglect their work like this—
Opportunities pass them by.

But one who considers hot and cold
To be nothing more than a blade of grass;
He does his manly duty,
And his happiness never fails.

With my chest I'll thrust aside
The grasses, vines, and creepers,
And devote myself to seclusion.

3.6 Khujjasobhita

"One of those monks who live in Pāṭaliputta—
Such brilliant speakers, and very learned—
Stands at the door:
The old man, Khujjasobhita.

One of those monks who live in Pāṭaliputta—
Such brilliant speakers, and very learned—
Stands at the door:
An old man, trembling in the wind."

"By war well fought, by sacrifice well made,
By victory in battle;
By living the spiritual life:
That's how this person flourishes in happiness."

3.7 Vāraṇa

Anyone among men
Who harms other creatures:
From this world and the next,
That person will fall.

But someone with a mind of loving-kindness,
Compassionate for all creatures:

That sort of person
Gives rise to merit in abundance.

One should train in good speech,
In attending closely to ascetics,
In sitting alone in hidden places,
And in calming the mind.

3.8 Vassika

I was the only one in my family
Who had faith and wisdom.
It's good for my relatives that I'm
Firm in Dhamma, and my conduct is virtuous.

I rebuked my family out of compassion,
Reprimanding them because of my love
For my family and relatives.

They performed a service for the monks
And then they passed away,
To find happiness in the heaven of the Thirty-three.
There, my brothers and mother rejoice
With all the pleasures they desire.

3.9 Yasoja

"With knobbly knees,
Thin, with veins matted on his skin,
Eating and drinking in moderation—
This person's spirit is undaunted."

"Pestered by gadflies and mosquitoes
In the awesome wilderness;
One should mindfully endure,
Like an elephant at the head of the battle.

A monk alone is like Brahmā;
A pair of monks are like devas;

Three are like a village;
And more than that is a rabble."

3.10 Sāṭimattiya

In the past you had faith,
Today you have none.
What's yours is yours alone;
I've done nothing wrong.

Faith is impermanent, fickle—
So I have seen.
People's passions wax and wane:
Why should a sage grow old worrying about that?

The meal of a sage is cooked
Bit by bit, in this family or that.
I'll walk for alms,
For my legs are strong.

3.11 Upāli

One newly gone forth,
Who has left their home out of faith,
Should associate with spiritual friends,
Whose livelihood is pure, and who are not lazy.

One newly gone forth,
Who has left their home out of faith,
A monk who stays with the Saṅgha,
Being wise, would train in monastic discipline.

One newly gone forth,
Who has left their home out of faith,
Skilled in what is appropriate and what is not,
Would wander undistracted.

3.12 Uttarapāla

Sadly, I was intelligent and peaceful,
But only enough to critically analyse the meaning.
The five kinds of sensual pleasure in the world,
So delusory, were my downfall.

Entering into Māra's domain,
I was struck by a powerful dart;
But I was able to free myself
From the trap laid by the king of death.

All sensual pleasures have been abandoned,
Rebirth in all states of existence is torn apart,
Transmigration through births is finished,
Now there is no more rebirth into any state of existence.

3.13 Abhibhūta

All my family gathered here,
Listen to me,
I'll teach you Dhamma!
Being born again and again is suffering.

Rouse yourselves, let go!
Devote yourselves to the teachings of the Buddha!
Crush the army of death,
As an elephant crushes a hut of reeds.

Whoever will live heedfully
In this Dhamma and discipline,
Will abandon transmigration through births,
And make an end to suffering.

3.14 Gotama

Transmigrating, I went to hell;
Again and again, I went to the ghost realm;

Many times I dwelt long
In the suffering of the animal realm.

I was also reborn as a human;
From time to time I went to heaven;
I've stayed in the corporeal realms and the incorporeal,
Among the percipient-nor-non-percipient, and the non-percipient.

I understood these states of existence to be worthless:
Conditioned, unstable, always in motion.
When I understood the origin of rebirth within myself,
Mindful, I found peace.

3.15 Hārita

Whoever wishes to do afterwards
What they should have done before,
They've lost the causes for happiness,
And afterwards they're tormented with remorse.

You should only say what you would do;
You shouldn't say what you wouldn't do.
The wise will recognize
One who talks without doing.

Oh! nibbāna is so very blissful,
As taught by the Buddha:
Sorrowless, stainless, secure;
Where suffering all ceases.

3.16 Vimala

Avoiding bad friends,
You should associate with the best of people.
Stick to the advice that he gave you,
Aspiring for unshakable happiness.

If someone lost in the middle of the ocean,
Were to clamber up on a little log, they'd sink;

In the same way, even a good person would sink
If they rely on a lazy person.
So avoid those who are lazy, lacking energy.

Instead, dwell with the wise—
Secluded, noble,
Resolute, practising jhāna,
And always energetic.

Chapter of the Fours

4.1 Nāgasamāla

There's a dancer along the highway,
Dancing as the music plays;
She's adorned with jewellery and all dressed up,
With a garland of flowers and perfume of sandalwood.

I entered for alms,
And while going along I glanced at her,
Adorned with jewellery and all dressed up,
Like a snare of death laid down.

Then the realization
Came upon me—
The danger became clear,
And I was firmly repulsed.

Then my mind was liberated—
See the excellence of the Dhamma!
I've attained the three knowledges,
And fulfilled the Buddha's instructions.

4.2 Bhagu

Overwhelmed by drowsiness,
I came out of my dwelling;
Stepping up on to the walking meditation path,
I fell to the ground right there.

I rubbed my limbs, and again
I stepped up on to the walking meditation path.
I walked meditation up and down the path,
Serene inside myself.

Then the realization
Came upon me—

The danger became clear,
And I was firmly repulsed.

Then my mind was liberated—
See the excellence of the Dhamma!
I've attained the three knowledges,
And fulfilled the Buddha's instructions.

4.3 Sabhiya

Others don't understand
That here we come to our end.
Those that do understand this
Settle their quarrels because of that.

And when those who don't understand
Behave as though they were immortal;
Those who understand the Dhamma
Are like the healthy among the sick.

Any lax act,
Or corrupt religious observance,
Or a spiritual life arousing suspicion,
Does not yield great fruit.

Whoever has no respect
For their companions in the spiritual life
Is as far from true Dhamma
As the sky is from the earth.

4.4 Nandaka

Damn these stinking bodies!
They're on Māra's side, they ooze;
And bodies have nine streams
That are always flowing.

Don't think much of bodies;
Don't disparage the Tathāgathas.

They're not even aroused by heaven,
Let alone by humans.

But those dumb fools,
With bad advisors, shrouded in delusion,
That kind of person is aroused by bodies,
When Māra has thrown the snare.

Those who have discarded
Lust, hatred, and ignorance:
They've cut the strings, they're no longer bound—
Such people are not aroused by bodies.

4.5 Jambuka

For fifty-five years
I wore mud and dirt;
Eating one meal a month,
I tore out my hair and beard.

I stood on one foot;
I rejected seats;
I ate dried-out dung;
I didn't accept food that had been set aside for me.

Having done many actions of this kind,
Which lead to a bad destination,
As I was being swept away by the great flood,
I went to the Buddha for refuge.

See the going for refuge!
See the excellence of the Dhamma!
I've attained the three knowledges,
And fulfilled the Buddha's instructions.

4.6 Senaka

During the spring festival at Gayā,
It was so welcome for me

To see the Buddha,
Teaching the supreme Dhamma.

He was glorious, the teacher of a community,
Who had realised the highest, a leader,
Conqueror of the world with its gods;
His vision was unequalled.

A great being of power, a great hero,
A great light, without defilements.
With the utter ending of all defilements,
The teacher has no fear from any direction.

For a long time, sadly, I was corrupted,
Fettered by the bond of wrong view.
That Blessed One, Senaka,
Released me from all ties.

4.7 Sambhūta

Hurrying when it's time for going slowly;
Going slowly when it's time to hurry;
That fool falls into suffering
Because of these muddled arrangements.

Their good fortune wastes away
Like the moon in the waning fortnight;
They become disgraced,
And alienated from their friends.

Going slowly when it's time for going slowly;
Hurrying when it's time to hurry;
That wise person comes into happiness
Because of these proper arrangements.

Their good fortune flourishes
Like the moon in the waxing fortnight;
They become famous and respected,
Not alienated from their friends.

4.8 Rāhula

I am known as "Fortunate Rāhula",
Because I'm endowed in both ways:
I am the son of the Buddha,
And I have the vision of the Dhammas.

Since my defilements have ended,
Since there is no more being reborn in any state of existence—
I'm an Arahant, worthy of offerings,
With the three knowledges and the vision of the deathless.

Blinded by sensual pleasures, trapped in a net,
They are smothered over by craving,
Bound by the Kinsman of the Negligent,
Like a fish caught in a funnel-net trap.

Having thrown off those sensual pleasures,
Having cut Māra's bond,
Having pulled out craving, roots and all:
I've become cool, and realized nibbāna.

4.9 Candana

Covered with gold,
Surrounded by all her maids,
With my son upon her hip,
My wife came up to me.

I saw her coming,
The mother of my son,
Adorned with jewellery and all dressed up,
Like a snare of death laid down.

Then the realization
Came upon me—
The danger became clear,
And I was firmly repulsed.

Then my mind was liberated—
See the excellence of the Dhamma!
I've attained the three knowledges,
And fulfilled the Buddha's instructions.

4.10 Dhammika

"Dhamma really protects you if you practice Dhamma;
Dhamma well-practiced brings happiness.
If you practice Dhamma, this is the benefit—
You won't go to a bad destination.

Dhamma and what is not Dhamma
Don't both lead to the same results.
What is not Dhamma leads to hell,
While Dhamma takes you to a good destination.

So you should be enthusiastic to perform acts of Dhamma,
Rejoicing in the Fortunate One, the poised.
Disciples of the best of Fortunate Ones are firm in Dhamma;
Those wise ones are led on, going to the very best of refuges."

"The boil has been burst from its root,
The net of craving is undone.
He has ended transmigration, he has nothing,
Just like the full moon in a clear night sky."

4.11 Sappaka

When the crane with its beautiful white wings,
Startled by fear of the dark thundercloud,
Flees, seeking shelter—
Then the River Ajakaraṇī delights me.

When the crane, so pure and white,
Startled by fear of the dark thundercloud,
Seeks for a cave to shelter in, but can't see one—
Then the River Ajakaraṇī delights me.

Who wouldn't be delighted
By the rose-apple trees
That adorn both banks of the river there,
Behind my cave?

Rid of snakes, that death-mad swarm,
The lazy frogs croak:
"Today isn't the time to stray from mountain streams;
Ajakaraṇī is safe, pleasant, and delightful."

4.12 Mudita

I went forth to save my life;
But I gained faith
After receiving full ordination;
And I strove, strong in effort.

With pleasure, let this body be broken!
Let this lump of flesh be dissolved!
Let both my legs fall off
At the knees!

I won't eat, I won't drink,
I won't leave my dwelling,
Nor will I lie down on my side,
Until the dart of craving is drawn out.

As I dwell like this,
See my energy and striving!
I've attained the three knowledges,
And fulfilled the Buddha's instructions.

Chapter of the Fives

5.1 Rājadatta

I, a monk, went to a charnel ground
And saw a woman left there,
Discarded in a cemetery,
Full of worms that devoured her.

Some men were disgusted,
Seeing her dead and rotten;
But sexual desire arose in me,
I was as if blind to her oozing body.

Quicker than the boiling of rice
I left that place,
Mindful and aware,
I sat down to one side.

Then the realization
Came upon me—
The danger became clear,
And I was firmly repulsed.

Then my mind was liberated—
See the excellence of the Dhamma!
I've attained the three knowledges,
And fulfilled the Buddha's instructions.

5.2 Subhūta

If a person, wishing for a certain outcome,
Applies themselves to a misguided endeavor,
And they don't achieve what they have practiced for,
They say: "That's a sign of my bad luck."

When a misfortune has been plucked out and conquered,
To give it up in part would be like the losing throw of the dice;

But to give up everything would be as if one was blind,
Not discerning the even and the uneven.

You should only say what you would do;
You shouldn't say what you wouldn't do.
The wise will recognize
One who talks without doing.

Just like a glorious flower
That's colourful but lacks fragrance;
So is well-spoken speech fruitless
For one not acting in accordance.

Just like a glorious flower
Is both colourful and fragrant,
So is well-spoken speech fruitful
For one who acts in accordance.

5.3 Girimānanda

The sky rains, like a beautiful song,
My little hut is roofed and pleasant,
Sheltered from the wind,
I dwell there peacefully
So rain, sky, if you wish.

The sky rains, like a beautiful song,
My little hut is roofed and pleasant,
Sheltered from the wind,
I dwell there, with peaceful mind:
So rain, sky, if you wish.

The sky rains, like a beautiful song,
My little hut is roofed and pleasant,
Sheltered from the wind,
I dwell there, free of lust:
So rain, sky, if you wish.

The sky rains, like a beautiful song,
My little hut is roofed and pleasant,

Sheltered from the wind,
I dwell there, free of hate:
So rain, sky, if you wish.

The sky rains, like a beautiful song,
My little hut is roofed and pleasant,
Sheltered from the wind,
I dwell there, free of delusion:
So rain, sky, if you wish.

5.4 Sumana

My mentor helped me to learn,
Hoping that I would practice those teachings;
Aspiring for the deathless,
I've done what was to be done.

I've arrived at the Dhamma,
And witnessed it for myself, not based on hearsay.
With purified knowledge, free of doubt,
I declare it in your presence.

I know my past life;
My divine eye is clarified;
I've realized my own true goal,
The Buddha's instruction is fulfilled.

Being heedful in the training,
I have learned your teachings well.
All my defilements are ended;
Now there is no more rebirth into any state of existence.

You advised me in noble ways;
Compassionate, you helped teach me;
Your instruction was not in vain—
I, your student, am fully trained.

5.5 Vaḍḍha

It was good, how my mother
Spurred me onwards.
When I heard her words,
Advised by my mother,
I became energetic, resolute—
I realised supreme awakening.

I'm an Arahant, worthy of offerings,
With the three knowledges and the vision of the deathless;
I conquered Namuci's army,
And now I live without defilements.

The defilements which I had,
Both internally and externally,
Are now all cut off without remainder;
They won't arise again.

My skilful sister
said this to me:
"Now neither you nor I
Have any entanglements."

Suffering is at an end;
This is the last body
To transmigrate through birth and death:
Now there is no more rebirth into any state of existence.

5.6 Nadīkassapa

It was truly for my benefit
That the Buddha went to the river Nerañjara;
When I heard his teaching,
I rejected wrong view.

Previously, I performed the higher and lower sacrifices;
I worshipped the sacred flame,
Thinking, "This is purity."
I was a blind, unenlightened person.

Caught in the thicket of wrong view,
Deluded by misapprehension;
Thinking impurity was purity,
I was blind and ignorant.

I've abandoned wrong view,
Rebirth into any state of existence is torn apart,
I worship what is truly worthy of offerings:
I bow to the Tathāgata.

I've abandoned all delusion
Rebirth into any state of existence is torn apart,
Transmigration through births is finished,
Now there is no more rebirth into any state of existence.

5.7 Gayākassapa

Three times a day—
Morning, midday, and evening—
I went down into the water at Gayā,
For the Gayā spring festival.

"Whatever bad things I've done
In previous births,
I'll now wash away right here"—
This is the view I previously held.

Having heard the well-spoken words
Regarding the Dhamma and the goal,
I wisely reflected
On the true, essential goal.

I've washed away all bad things
I'm stainless, cleansed, pristine;
The pure heir of the pure one,
A rightful son of the Buddha.

When I plunged into the eight-fold stream,
All bad things were washed away.

I've attained the three knowledges,
And fulfilled the Buddha's instructions.

5.8 Vakkali

"Struck by a wind ailment,
While staying in a forest grove;
You've gone into a tough place for gathering alms:
How will you get by, monk?"

"Pervading my body
With lots of rapture and happiness,
Putting up with what's tough,
I'll dwell in the forest.

Developing the establishments of mindfulness,
The faculties and the powers,
Developing the factors of awakening,
I'll dwell in the forest.

Having seen those who are energetic, resolute,
Always of strong effort,
Harmonious and serene,
I'll dwell in the forest.

Recollecting the Buddha
The highest, the tamed, who has samādhi
Not lazy by day or by night
I'll dwell in the forest."

5.9 Vijitasena

I'll cage you, mind,
Like an elephant in a stockade.
Born of the flesh, that net of sensual pleasures,
I won't urge you to do bad.

Caged, you won't escape,
Like an elephant who can't find an open gate.

Demon-mind, you won't wander again and again,
Bullying, and loving to do bad.

Just as a strong trainer with a hook,
Takes a wild, newly captured elephant
And wins it over against its will,
So I'll win you over.

Just as a fine charioteer, skilled in the taming
Of fine horses, tames a thoroughbred,
So, firmly established in the five powers,
I'll tame you.

I'll bind you with mindfulness,
I'm committed to taming you;
Restrained by harnessed energy,
Mind, you won't go far from here.

5.10 Yasadatta

With fault-finding mind, the dullard
Listens to the conqueror's teaching.
They're as far from true Dhamma,
As the earth is from the sky.

With fault-finding mind, the dullard
Listens to the conqueror's teaching.
They decline in the true Dhamma,
Like the moon in the waning fortnight.

With fault-finding mind, the dullard
Listens to the conqueror's teaching.
They wither away in the true Dhamma,
Like a fish in too little water.

With fault-finding mind, the dullard
Listens to the conqueror's teaching.
They don't thrive in the true Dhamma,
Like a rotten seed in a field.

But one with contended mind
Who listens to the conqueror's teachings—
Having ended all defilements,
Having witnessed the unshakable,
Having arrived at the highest peace—
They realize nibbāna without defilements.

5.11 Soṇakuṭikaṇṇa

I've received full ordination,
I am liberated, without defilements,
I've seen the Blessed One myself,
And even stayed together with him.

The Blessed One, the teacher,
Spent much of the night in the open;
Then he, who is so skilled at dwelling in meditation,
Entered his dwelling.

Spreading out his outer robe,
Gotama made his bed;
Like a lion in a rocky cave,
With fear and dread abandoned.

Then, with lovely enunciation,
Soṇa, a disciple of the Buddha,
Recited the true Dhamma
In the presence of the best of Buddhas.

When he has fully understood the five aggregates,
Developed the straight path,
And arrived at the highest peace,
He will realize nibbāna without defilements.

5.12 Kosiya

Whatever wise person, understanding their teacher's words,
Stays with them, their affection growing;

That wise person is indeed devoted—
Knowing about Dhammas, they're distinguished.

When extreme stresses arise,
Whoever does not tremble, but reflects instead,
That wise person is indeed strong—
Knowing about Dhammas, they're distinguished.

Steady as the ocean, imperturbable,
Their wisdom is deep, and they see the subtle goal;
That wise person is indeed immovable—
Knowing about Dhammas, they're distinguished.

They're very learned, and have memorized the Dhamma,
practising Dhamma in accordance with Dhamma;
That wise person is indeed such—
Knowing about Dhammas, they're distinguished.

They know the meaning of what is said,
And having known, they act appropriately;
That wise person is indeed one who has mastered the meaning—
Knowing about Dhammas, they're distinguished.

Chapter of the Sixes

6.1 Uruveḷakassapa

When I saw the marvels
Of the renowned Gotama,
I didn't immediately bow to him;
I was blinded by jealousy and conceit.

Knowing what I was thinking,
The trainer of men spurred me on;
And I was struck with a marvellous inspiration,
That gave me goose-bumps.

Rejecting my petty accomplishments
When I used to be a matted-hair ascetic,
I then went forth,
In the conqueror's teaching.

I used to be content with sacrifice,
Giving priority to the realm of sensual pleasures,
But later I uprooted desire,
And hatred and also delusion.

I know my past life;
My divine eye is clarified;
I have psychic powers, and I know the minds of others;
I have realised the divine ear.

I've attained the goal
For the sake of which I went forth
From home life into homelessness—
The ending of all fetters.

6.2 Tekicchakāri

"The rice has been harvested,
And gathered on the threshing-floor—

But I don't get any alms-food!
How will I get by?"

"Recollect the immeasurable Buddha!
Confident, your body pervaded with rapture,
You'll always be full of joy.

Recollect the immeasurable Dhamma!
Confident, your body pervaded with rapture,
You'll always be full of joy.

Recollect the immeasurable Saṅgha!
Confident, your body pervaded with rapture,
You'll always be full of joy."

"You stay in the open,
Though these winter nights are cold.
Don't perish, overcome with cold;
Enter your dwelling, with its door shut fast."

"I'll realise the four immeasurable states,
And dwell happily with them.
I won't perish, overcome with cold;
I'll dwell unperturbed."

6.3 Mahānāga

Whoever has no respect
For their companions in the spiritual life
Falls away from the true Dhamma,
Like a fish in too little water.

Whoever has no respect
For their companions in the spiritual life
Doesn't thrive in the true Dhamma,
Like a rotten seed in a field.

Whoever has no respect
For their companions in the spiritual life

Is far from nibbāna,
In the teaching of the Dhamma king.

Whoever does have respect
For their companions in the spiritual life
Doesn't fall away from the true Dhamma,
Like a fish in plenty of water.

Whoever does have respect
For their companions in the spiritual life
Thrives in the true Dhamma,
Like a quality seed in a field.

Whoever does have respect
For their companions in the spiritual life
Is close to nibbāna,
In the teaching of the Dhamma king.

6.4 Kulla

I, Kulla, went to a charnel ground
And saw a woman left there,
Discarded in a cemetery,
Full of worms that devoured her.

See this body, Kulla—
Diseased, filthy, rotten,
Oozing and trickling,
A fool's delight.

Taking Dhamma as a mirror
For realizing knowledge and vision,
I reviewed this body,
Vacant, inside and out.

As this is, so is that;
As that is, so is this.
As below, so above;
As above, so below.

As by day, so by night;
As by night, so by day.
As before, so after;
As after, so before.

Not even music played by a five-piece band,
Can give such pleasure
As there is for one with unified mind,
Discerning the Dhamma rightly.

6.5 Mālukyaputta

For a person who lives heedlessly,
Craving grows like a parasitic creeper.
They jump from here to there, like a monkey
That wants fruit in a forest grove.

Whoever is overcome by this wretched craving,
This attachment to the world,
Their sorrow grows,
Like grass in the rain.

But whoever overcomes this wretched craving,
This attachment to the world,
Their sorrows fall from them,
Like a water-drop from a lotus.

I say this to you, venerables,
All those who have gathered here:
Dig up the root of craving,
Like someone who is looking for roots will dig up the grass.
Don't let Māra break you again and again,
Like a stream breaking a reed.

Act on the Buddha's words,
Don't let the moment pass you by.
Those who pass up the moment
Grieve when they end up in hell.

Heedlessness is always an impurity,
Impurity comes from heedlessness.
With heedfulness and knowledge,
Pluck out your own dart.

6.6 Sappadāsa

In the twenty-five years
Since I went forth,
I have not found peace of mind,
Even for as long as a finger-snap.

Since I couldn't get my mind unified,
I was tormented by sexual desire.
Wailing, with outstretched arms,
I burst out of my dwelling.

Should I ... or should I take the knife?
What's the point of living?
Rejecting the training,
How should one like me come to an end?

Then I picked up a razor;
And sat on a bench;
The razor was ready—
To cut my vein.

Then the realization
Came upon me—
The danger became clear,
And I was firmly repulsed.

Then my mind was liberated—
See the excellence of the Dhamma!
I've attained the three knowledges,
And fulfilled the Buddha's instructions.

6.7 Kātiyāna

Get up, Kātiyāna, and sit!
Don't sleep too much, be wakeful.
Don't be lazy, and let the kinsman of the heedless,
The king of death, catch you in his trap.

Like a wave in the mighty ocean,
Birth and old age overwhelm you.
Make a safe island of yourself,
For you have no other shelter.

The teacher has mastered this path,
Which transcends ties, and the fear of birth and old age.
Be heedful all the time,
And devote yourself to dedicated practice.

Be free of your former bonds!
Wearing outer robe, with shaven head, eating almsfood,
Don't delight in play or sleep,
Devote yourself to jhāna, Kātiyāna.

Practice jhāna and conquer, Kātiyāna,
You're skilled in the path to security from the yoke.
Attaining unexcelled purity,
You'll be quenched, like a flame by water.

A lamp with feeble flames
Is bent down by the wind, like a creeper;
Just so, kinsman of Indra,
You shake off Māra, without grasping.
Free of lust for feelings,
Await your time here, cooled.

6.8 Migajāla

It was well-taught by the one who sees,
The Buddha, Kinsman of the Sun,
Who has gone beyond all fetters,
And destroyed all rolling-on.

Leading to liberation, crossing over,
Drying up the root of craving,
Cutting off the root of poison, the slaughter-house,
And leading to nibbāna.

By breaking the root of unknowing,
It smashes the mechanism of deeds,
And looses the thunderbolt of knowledge
On the taking up of consciousnesses.

Informing us about our feelings,
Freeing us from grasping,
Wisely presenting all states of existence
As a pit of burning coals.

Very sweet, very deep,
Preventing birth and death,
Leading to the stilling of suffering, bliss—
It is the noble eightfold path.

Showing deed as deed,
And result as result;
Illuminating dependently originated phenomena
As if they were in a clear light;
Leading to great security, peace,
It's excellent at the end.

6.9 Purohitaputtajenta

I was intoxicated with the pride of birth,
And wealth and sovereignty,
I lived intoxicated
With the beauty and form of my body.

No-one was my equal or my better—
Or so I thought.
I was such an arrogant fool,
Stuck up, waving my own flag.

I didn't pay respects to anyone:
Not my mother or father,
Nor others considered to be honorable.
I was stiff with conceit, and disrespectful.

When I saw the supreme leader,
The most excellent of charioteers,
Shining like the sun,
And revered by the monastic Saṅgha,

I discarded conceit and intoxication,
And, with a clear and confident heart,
I bowed down with my head
To the highest of all beings.

The conceit of superiority and the conceit of inferiority
Have been abandoned and uprooted.
The conceit "I am" has been eradicated,
And every kind of conceit has been destroyed.

6.10 Sumana

I had just gone forth,
I was seven years old,
When I overcome the dragon king, so mighty,
With my psychic powers.

And I brought water for my mentor
From the great lake Anotatta.
When he saw me,
My teacher said this:

"Sāriputta, see this
Young boy coming,
Carrying a water pot,
Serene inside himself.

His conduct inspires confidence,
He is of lovely deportment:

He is Anuruddha's novice,
Excelling in psychic powers.

Made a thoroughbred by a thoroughbred,
Made good by the good,
Educated and trained by Anuruddha,
Who has completed his work.

Having attained the highest peace
And witnessed the unshakable,
That novice Sumana
Wants no-one to know about him."

6.11 Nhātakamuni

"Struck by a wind ailment,
While staying in a forest grove;
You've gone into a tough place for gathering alms:
How will you get by, monk?"

"Pervading my body
With lots of rapture and happiness,
Putting up with what's tough,
I'll dwell in the forest.

Developing the seven factors of awakening,
The faculties and the powers,
Endowed with subtle jhānas,
I'll dwell without defilements.

Freed from stains,
My pure mind is undisturbed;
Frequently reviewing this,
I'll dwell without defilements.

Those defilements that were found in me,
Internally and externally,
Are all cut off without remainder,
And will not arise again.

The five aggregates are fully understood;
They remain with their root cut off.
I have attained the ending of suffering,
Now there is no more rebirth into any state of existence."

6.12 Brahmadatta

For one without anger, tamed, living calmly,
Liberated by right knowledge,
At peace, poised:
Where would anger come from?

One who gets angry at an angry person
Just makes things worse.
One who doesn't get angry at an angry person
Wins a battle hard to win.

When you know that the other is angry,
You act for the good of both
Yourself and the other,
If you are mindful, and stay calm.

Those who are unskilled in Dhamma
Consider one who heals both
Oneself and the other
To be a fool.

If anger arises in you,
Reflect on the simile of the saw;
If craving for flavours arises in you,
Remember the simile of the son's flesh.

If your mind runs
Among sensual pleasures and rebirth in various states of existence,
Quickly curb it with mindfulness,
As one would curb a greedy cow eating corn.

6.13 Sirimaṇḍa

The rain saturates things that are covered up;
It doesn't saturate things that are open.
Therefore you should open up a covered thing,
So the rain will not saturate it.

The world is crushed by death,
Surrounded by old age,
Struck by the dart of craving,
And ever obscured by desire.

The world is crushed by death,
Caged by old age,
Beaten constantly, without respite,
Like a thief being flogged.

Three things are coming, like a wall of flame:
Death, disease, and old age.
No power can stand before them,
And there is no speed to flee.

Don't waste your day,
A little or a lot.
Every night that passes
Shortens your life by that much.

Walking or standing,
Sitting or lying down:
Your final night draws near.
You have no time to be heedless.

6.14 Sabbakāmi

Though this two-legged body is dirty and stinking,
Full of different carcasses,
And oozing from various places,
Still it is cherished.

Like a hidden deer by a trick,
Like a fish by a hook,
Like a monkey by tar—
It traps an unawakened man.

Sights, sounds, tastes, smells,
And touches, all delighting the mind.
These five kinds of sensual pleasure
Are seen in a woman's body.

Those unawakened men, their minds full of lust,
Who pursue those women;
They swell the horrors of the charnel ground,
Piling up more rebirth into various states of existence.

The one who avoids them,
Like a snake's head with a foot,
Mindful, he transcends
Attachment to the world.

Seeing the danger in sensual pleasures,
And recognizing renunciation as safety,
I've escaped all sensual pleasures,
And attained the end of defilements.

Chapter of the Sevens

7.1 Sundarasamudda

She was adorned with jewellery and all dressed up,
With a garland of flowers and perfume of sandalwood,
Her feet brightly rouged:
A courtesan wearing slippers.

She took off her slippers in front of me,
Her hands in añjalī,
And softly and sweetly
She spoke to me, smiling:

"You're too young to have gone forth;
Come, stay in my teaching!
Enjoy human sensual pleasures,
I'll give you riches.
I promise this is the truth—
I'll swear by the Sacred Flame.

And when we've grown old together,
Leaning on sticks,
We'll both go forth,
So we'll win both ways."

When I saw the courtesan seducing me,
Her hands in añjalī,
Adorned with jewellery and all dressed up,
Like a snare of death laid down.

Then the realization
Came upon me—
The danger became clear,
And I was firmly repulsed.

Then my mind was liberated—
See the excellence of the Dhamma!

I've attained the three knowledges,
And fulfilled the Buddha's instructions.

7.2 Lakuṇḍakabhaddiya

Bhaddiya has plucked out craving, root and all,
And in a jungle thicket
On the far side of Ambāṭaka park,
He practices jhāna; he is truly well-favoured.

Some delight in drums,
In lutes, and in cymbals;
But here, at the foot of a tree,
I delight in the Buddha's teaching.

If the Buddha were to grant me one wish,
And I were to get what I wished for,
I'd choose that the whole world
Be always mindful of the body.

Those who've judged me by my appearance,
And those who've followed me because of my voice,
They're under the sway of desire and lust;
They don't know me.

Not knowing what's inside,
Not seeing what's outside;
The fool, obstructed all around,
Is carried away by my voice.

Not knowing what's inside,
But discerning what's outside;
They too, seeing only the external fruits of practice,
Are carried away by my voice.

Understanding what's inside,
And discerning what's outside;
They, seeing without obstacles,
Are not carried away by my voice.

7.3 Bhadda

I was an only child,
Loved by my mother and father.
They had me by practising
Many prayers and observances.

Out of compassion,
Wishing me well and seeking my welfare,
My mother and father
Took me up to the Buddha.

"We had this son with difficulty;
He is delicate, and has grown up in comfort.
We offer him to you, Lord,
To attend upon the conqueror."

The teacher, having accepted me,
Declared to Ānanda:
"Quickly give him the going-forth—
This one will be a thoroughbred."

After he, the teacher, had sent me forth,
The conqueror entered his dwelling.
Before the sun set,
My mind was liberated.

The teacher didn't neglect me;
When he came out from seclusion,
He said: "Come Bhadda!"
That was my full ordination.

At seven years old
I received full ordination.
I've attained the three knowledges;
Oh, the excellence of the Dhamma!

7.4 Sopāka

I saw the most excellent person,
Walking meditation in the shade of the terrace,
So I approached,
And bowed to the most excellent man.

Arranging my robe over one shoulder,
And clasping my hands together,
I walked meditation alongside that stainless one,
Most excellent of all beings.

The wise one, skilled in questions,
Questioned me.
Brave and fearless,
I answered the teacher.

When all his questions were answered,
The Tathāgata congratulated me.
Looking around the monastic Saṅgha,
He said this:

"It is a blessing for the people of Aṅga and Magadha
That this person enjoys their
Robe and almsfood,
Requisites and lodgings,
Their respect and service—
It's a blessing for them," he declared.

"Sopāka, from this day on
You are invited to come and see me.
And Sopāka, let this
Be your full ordination."

At seven years old
I received full ordination.
I bear my final body—
Oh, the excellence of the Dhamma!

7.5 Sarabhaṅga

I broke the reeds off with my hands,
Made a hut, and stayed there.
So I became known as "Reed-breaker".

But now it's not appropriate
For me to break reeds with my hands.
The training rules have been laid down for us
By Gotama the renowned.

Previously, I, Sarabhaṅga,
Didn't see the disease in its entirety.
But now I have seen the disease,
Because I practised what was taught by the one beyond the gods.

Gotama travelled by that straight road;
The same path travelled by Vipassī,
The same path as Sikhī, Vessabhū,
Kakusandha, Koṇāgamana, and Kassapa.

By these seven Buddhas, who plunged into the ending,
Free of craving, without grasping,
Having become Dhamma, poised,
This Dhamma was taught,

Out of compassion for living beings—
Suffering, origin, path,
And cessation, the ending of suffering.
In these four noble truths,

Suffering is stopped,
This endless transmigration.
When the body has broken up,
And life has come to an end,
There is no more rebirth into any state of existence:
I'm well-liberated in every way.

Chapter of the Eights

8.1 Mahākaccāyana

Don't get involved in lots of work,
Avoid people, and don't try to get more requisites.
If you're eager and greedy for flavours,
You'll miss the goal that brings such happiness.

They know that this really is a bog,
This homage and veneration among respectable families.
Honor is a subtle dart, hard to extract,
And hard for a bad man to give up.

Your deeds aren't bad
Because of what others do.
You yourself should not do bad,
For people have deeds as their kin.

You're not a criminal because of what someone else says,
And you're not a sage because of what someone else says;
But as you know yourself,
So the gods will know you.

Others don't understand,
That here we come to an end.
Those who do understand this
Settle their quarrels.

A wise person lives on,
Even after their wealth is lost;
But without gaining wisdom,
Even a wealthy person doesn't really live.

All is heard with the ear,
All is seen with the eye;
The wise would not think that all that is seen and heard
Is worthy of rejection.

Though you have eyes, be as if blind;
Though you have ears, be as if deaf,
Though you have wisdom, be as if stupid,
Though you have strength, be as if feeble.
Then, when the goal has been realised,
You may lie on your death-bed.

8.2 Sirimitta

Without anger or resentment,
Without deceit, and rid of slander,
Such a monk, poised,
Doesn't sorrow after death.

Without anger or resentment,
Without deceit, and rid of slander,
A monk with sense doors guarded,
Doesn't sorrow after death.

Without anger or resentment,
Without deceit, and rid of slander,
A monk of good virtue
Doesn't sorrow after death.

Without anger or resentment,
Without deceit, and rid of slander,
A monk with good friends
Doesn't sorrow after death.

Without anger or resentment,
Without deceit, and rid of slander,
A monk of good wisdom,
Doesn't sorrow after death.

Whoever has faith in the Tathāgatha,
That is unshakable and firmly established,
Whose ethics are good,
Pleasing to the noble ones, and praiseworthy,

Who has confidence in the Saṅgha,
And whose vision is straight—
They're called "free from poverty";
Their life is not wasted.

Therefore a wise person would devote themselves
To faith, virtue,
Confidence, and the vision of Dhamma,
Remembering the teaching of the Buddhas.

8.3 Mahāpanthaka

When I first saw the teacher,
Who was free of fear from any direction,
I was struck with awe,
Since I'd seen the best of men.

If someone bows down their head,
Together with their hands and feet,
To a teacher who has come such as this,
Would such worship be a mistake?

Then I left behind my children and wife,
My riches and my grain;
I cut off my hair and beard,
And went forth into homelessness.

Endowed with the monastic training and livelihood,
My sense faculties well-restrained,
Paying homage to the Buddha,
I dwelt undefeated.

Then a resolve occurred to me,
My heart's truest wish:
I wouldn't sit down, not even for a moment,
Until the dart of craving was pulled out.

As I dwell like this,
See my energy and striving!

I've attained the three knowledges,
And fulfilled the Buddha's instructions.

I know my past life;
My divine eye is clarified;
I'm an Arahant, worthy of offerings,
Liberated, without attachments.

Then, at the end of the night,
As the rising of the sun drew near,
All craving was dried up,
So I sat down cross-legged.

Chapter of the Nines

9.1 Bhūta

When a wise person fully understands that old age and death—
To which an ignorant unawakened person is bound—
Are suffering; and one is mindful, practising jhāna:
There is no greater pleasure than this.

When attachment, the carrier of suffering,
And craving, the carrier of the suffering of this mass of proliferation,
Are destroyed; and one is mindful, practising jhāna:
There is no greater pleasure than this.

When the blissful eightfold way,
The supreme path, cleanser of all stains,
Is seen with wisdom; and one is mindful, practising jhāna:
There is no greater pleasure than this.

When one develops that peaceful state,
Sorrowless, stainless, unconditioned,
Cleanser of all stains, and cutter of fetters and bonds:
There is no greater pleasure than this.

When the thunder-cloud rumbles in the sky,
And the rain falls in torrents on the path of birds everywhere,
And a monk has gone to a mountain cave, practising jhāna:
There is no greater pleasure than this.

When sitting on a riverbank covered in flowers,
Garlanded with many-coloured forest plants
One is truly happy, practising jhāna:
There is no greater pleasure than this.

When it is midnight in a lonely forest,
And the sky rains, and the lions roar,
And a monk has gone to a mountain cave, practising jhāna:
There is no greater pleasure than this.

When one's own thoughts have stopped,
Meditating between two mountains, sheltered inside a cleft,
Without stress or heartlessness, practising jhāna:
There is no greater pleasure than this.

When one is happy, destroyer of stains, heartlessness, and sorrow,
Without obstructions, entanglements, and darts,
And with all defilements annihilated, practising jhāna:
There is no greater pleasure than this.

Chapter of the Tens

10.1 Kāḷudāyi

“The trees are now crimson, venerable sir,
They’ve shed their foliage, and are ready to fruit.
They’re splendid, as if on fire;
Great hero, this period is full of flavour.

The blossoming trees are delightful,
Wafting their scent all around, in all directions,
They’ve shed their leaves and wish to fruit,
Hero, it is time to depart from here.

It is neither too hot nor too cold,
Venerable sir, it’s a pleasant season for travelling.
Let the Sākiyas and Koḷiyas see you,
Facing west as you cross the Rohiṇī river.

In hope, the field is ploughed; The seed is sown in hope;
In hope, merchants travel the seas, Carrying rich cargoes.
The hope that I stand for: May it succeed!

Again and again, they sow the seed;
Again and again, the king of gods sends rain;
Again and again, farmers plough the field;
Again and again, grain is produced for the nation.

Again and again, the beggars wander,
Again and again, the donors give,
Again and again, when the donors have given,
Again and again, they go to their place in heaven.

A hero of vast wisdom purifies seven generations
Of the family in which they’re born.
Sakya, I believe you’re the king of kings,
Since you fathered the one who is truly called a sage.

The father of the great sage is named Suddhodana;
But the Buddha's mother is named Māyā.
Having borne the Bodhisatta in her womb,
She rejoices in the heaven of the Thirty-Three.

When she died and passed away from here,
She was blessed with divine sensual pleasures;
Rejoicing in the five kinds of sensual pleasures,
Gotamī is surrounded by those hosts of gods."

"I'm the son of the Buddha, the incomparable Aṅgīrasa, the poised—
I bear the unbearable.
You, Sakya, are my father's father;
Gotama, you are my grandfather in the Dhamma."

10.2 Ekavihāriya

If no-one else is found
In front or behind,
It's extremely pleasant,
Dwelling alone in a forest grove.

Come now, I'll go alone
To the wilderness praised by the Buddha.
It's pleasant for a monk
Dwelling alone and resolute.

Alone and self-disciplined,
I'll quickly enter the delightful forest,
Which gives joy to meditators,
And is frequented by rutting elephants.

In Sītavana, so full of flowers,
In a cool mountain cave,
I'll bathe my limbs
And walk meditation alone.

When will I dwell alone,
Without a companion,

In the great wood, so delightful,
My task complete, free of defilements?

This is what I want to do:
May my wish succeed!
I'll make it happen myself:
No-one can do someone else's duty.

Fastening my armour,
I'll enter the forest.
I won't leave here
Until I have attained the end of defilements.

As the cool breeze blows
With fragrant scent,
I'll split ignorance apart,
Sitting on the mountain-peak.

In a forest grove covered with blossoms,
In a cave so very cool,
I take pleasure in Giribbaja,
Happy with the happiness of freedom.

My intentions are fulfilled
Like the moon on the fifteenth day.
With the utter ending of all defilements,
Now there is no more rebirth into any state of existence.

10.3 Mahākappina

If you're prepared for the future,
Both the good and the bad,
Then those who look for your weakness,
Whether enemies or well-wishers, will find none.

One who has fulfilled, developed,
And gradually consolidated
Mindfulness of breathing
As taught by the Buddha:

They light up the world,
Like the moon freed from a cloud.

Yes, my mind is clean,
Measureless, and well-developed;
It is broken through and uplifted—
It radiates in every direction.

The wise person lives on
Even after loss of wealth;
But without gaining wisdom
Even a rich person doesn't really live.

Understanding questions what is learned;
Understanding grows fame and reputation;
A person who has understanding
Finds happiness even among sufferings.

It's not something just for today;
It isn't incredible or astonishing.
When you're born, you die—
What's astonishing about that?

For anyone who is born,
Death always follows after living.
Everyone who is born here dies here;
Such is the nature of living beings.

The things that are useful for the living
Are of no use for the dead—
Not fame, not celebrity,
Not praise by ascetics and brahmins;
For the dead, there is only weeping.

And weeping impairs the eye and the body;
Complexion, health, and intelligence decline.
Your enemies rejoice;
But your well-wishers are not happy.

So you should wish that those who stay in your family
Have understanding and learning,

And do their duty though the power of understanding,
Just as you'd cross a full river by boat.

10.4 Cūḷapanthaka

My progress was slow,
I was despised in the past;
My brother turned me away,
Saying, "Go home now".

Turned away at the gate
Of the Saṅgha's monastery,
I stood there sadly,
Longing for the teaching.

Then Blessed One came
And touched my head.
Taking me by the arm,
He brought me into the Saṅgha's monastery.

The teacher, out of compassion,
Gave me a foot-wiping cloth, saying:
"Focus your awareness
Exclusively on this clean cloth."

After I had listened to his words,
I dwelt delighting in his teaching,
Practising samādhi
For the attainment of the highest goal.

I know my past life;
My divine eye is clarified;
I've attained the three knowledges,
And fulfilled the Buddha's instructions.

I, Panthaka, created a thousand
Images of myself,
And sat in the delightful mango grove
Until the time for the meal offering was announced.

Then the teacher sent to me
A messenger to announce the time.
When the time was announced,
I flew to him through the air.

I paid homage to the teacher's feet,
And sat to one side.
When he knew I was seated,
The teacher received the offering.

Recipient of gifts from the whole world,
Receiver of sacrifices,
Field of merit for humanity,
He received the offering.

10.5 Kappa

Filled with different kinds of dirt,
A great producer of dung,
Like a stagnant cesspool,
A great boil, a great wound,

Full of pus and blood,
Sunk in a toilet-pit,
Trickling with fluids
This putrid body always oozes.

Bound by sixty tendons,
Coated with a fleshy coating,
Clothed in a jacket of skin,
This putrid body is worthless.

Held together by a skeleton of bones,
And bound by sinews;
It assumes postures
Due to a complex of many things.

We set out in the certainty of death,
In the presence of the king of death;

And having discarded the body right here,
A person goes where he likes.

Enveloped by ignorance,
Tied by the four ties,
This body is sinking in the flood,
Caught in the net of underlying tendencies.

Yoked with the five hindrances,
Afflicted by thought,
Accompanied by the root of craving,
Hidden by delusion.

So the body goes on,
Propelled by the mechanism of deeds.
But existence ends in perishing;
Separated, the body perishes.

Those blind, unawakened people
Who think of this body as theirs,
Swell the horrors of the charnel-ground,
And take up rebirth again in some state of existence.

Those who avoid this body,
Like a snake smeared with dung,
They expel the root of rebirth,

10.6 Vaṅgantaputtaupasena

In order to go on retreat,
A monk should stay in lodgings
That are secluded and quiet,
Frequented by beasts of prey.

Having gathered scraps from rubbish heaps,
Cemeteries and streets,
And making an outer robe from them,
He should wear that coarse robe.

Humbling his mind,
A monk should walk for alms
From family to family without exception,
With sense doors guarded, well-restrained .

He should be content even with coarse food,
Not hoping for lots of flavours.
The mind that is greedy for flavours
Doesn't delight in jhāna.

With few wishes, content,
A sage should live secluded.
Socializing with neither
Householders nor the homeless.

He should appear
To be stupid or dumb;
A wise person would not speak overly long
In the midst of the Saṅgha.

He would not insult anyone,
And would avoid causing harm.
Restrained in accordance with the Pātimokkha,
He would eat in moderation.

Skilled in the arising of thought,
He would grasp well the character of the mind.
He would be devoted to practicing
Serenity and insight at the right time.

Though endowed with energy and perseverance,
And always devoted to meditation,
A wise person would not be too sure of themselves,
Until they have attained the end of suffering.

For a monk who dwells in this way,
Longing for purification,
All his defilements wither away,
And he attains nibbāna.

10.7 (Apara) Gotama

You should understand your own purpose,
And consider the teachings carefully,
As well as what's appropriate,
For one who has entered the ascetic life.

Good friendship in the community,
Undertaking lots of training,
Listening well to the teacher—
This is appropriate for an ascetic.

Respect for the Buddha,
Reverence for the Dhamma as it really is,
Esteem for the Saṅgha—
This is appropriate for an ascetic.

Devotion to good conduct and resort,
A livelihood that is pure and blameless,
And settling the mind—
This is appropriate for an ascetic.

A pleasing manner in things that should be done,
And those that should be avoided;
Devotion to the higher mind—
This is appropriate for an ascetic.

Wilderness lodgings
Remote, with little noise,
Fit for use by a sage—
This is appropriate for an ascetic.

Ethics, learning,
Investigation of Dhamma as it really is,
And penetration of the truths—
This is appropriate for an ascetic.

Developing the perceptions
Of impermanence, non-self, and unattractiveness,

And displeasure with the whole world—
This is appropriate for an ascetic.

Developing the factors of awakening,
The bases for psychic power, the spiritual faculties and powers,
And the noble eight-fold path—
This is appropriate for an ascetic.

A sage should abandon craving,
With defilements split apart, root and all,
They should live liberated—
This is appropriate for an ascetic.

Chapter of the Elevens

11.1 Saṅkicca

"Like an ujjuhāna-bird in the rainy season,
Child, is there benefit for you in the grove?
The city of Verambhā is delightful for you—
Seclusion is for meditators."

"Just as the wind in Verambhā
Scatters the clouds during the rainy-season,
So the city scatters
My perceptions connected with seclusion.

It's all black and born of an egg—
The crow that lives in the charnel ground
Rouses my mindfulness,
Based on dispassion for the body.

Not protected by others,
Nor protecting others:
Such a monk sleeps happily,
Without longing for sensual pleasures.

The water is clear and the gorges are wide,
Monkeys and deer are all around;
Festooned with dewy moss,
These rocky crags delight me!

I've dwelt in the wilderness,
In caves and caverns,
And remote lodgings,
Frequented by beasts of prey.

'May these beings be killed! May they be slaughtered!
May they suffer!'—
I'm not aware of having any such
Ignoble, hateful intentions.

I've attended on the teacher
And fulfilled the Buddha's instructions.
The heavy burden is laid down,
I've undone the attachment to being reborn in any state of existence.

I've attained the goal
For the sake of which I went forth
From home life into homelessness—
The ending of all fetters.

I don't long for death;
I don't long for life;
I await my time,
Like a worker waiting for their wages.

I don't long for death;
I don't long for life;
I await my time,
Aware and mindful."

Chapter of the Twelves

12.1 Sīlava

One should train just in virtue,
For in this world, when virtue is
Cultivated and well-trained,
It provides all success.

Desiring three kinds of happiness—
Praise, prosperity,
And to delight in heaven after passing away—
The wise should protect virtue.

The well-behaved have many friends,
Because of their self-restraint.
But one without virtue, of bad conduct,
Drives away their friends.

A person of bad behavior has
Ill-repute and infamy.
A person of virtue always has
A good reputation, fame, and praise.

Virtue is the starting point and foundation;
The mother at the head
Of all good qualities:
Therefore you should purify virtue.

Virtue is a boundary and a restraint,
An enjoyment for the mind;
The place where all the Buddhas cross over:
Therefore you should purify virtue.

Virtue is the matchless power;
Virtue is the ultimate weapon;
Virtue is the best ornament;
Virtue is a marvellous coat of armour.

Virtue is a mighty bridge;
Virtue is the unsurpassed scent;
Virtue is the best perfume,
That floats in all directions.

Virtue is the best provision;
Virtue is the unsurpassed supply for a journey;
Virtue is the best vehicle,
That takes you in all directions.

In this life they're criticized;
After passing away they're unhappy in a lower realm;
A fool is unhappy everywhere,
Because they are not endowed with virtues.

In this life they're famous;
After passing away they're happy in heaven;
A person with understanding is happy everywhere,
Because they are endowed with virtues.

Virtue is best in this life,
But person with understanding is supreme
Among humans and gods,
Conquering with virtue and understanding.

12.2 Sunīta

I was born in a low-class family,
Poor, with little to eat.
My job was lowly—
I threw out the old flowers.

Shunned by people,
I was disregarded and treated with contempt.
I humbled my heart,
And paid respects to many people.

Then I saw the Buddha,
Honoured by the Saṅgha of monks,

The great hero,
Entering the capital city of Magadhā.

I dropped my carrying-pole
And approached to pay respects.
Out of compassion for me,
The supreme man stood still.

When I had paid respects at the teacher's feet,
I stood to one side,
And asked the most excellent of all beings
For the going-forth.

Then the teacher, being sympathetic,
And having compassion for the whole world,
Said to me, "Come, monk!"
That was my full ordination.

Staying alone in the wilderness,
Without laziness,
I did what the teacher said,
As the conqueror had advised me.

In the first watch of the night,
I recollected my previous births.
In the middle watch of the night,
I purified the divine eye.
In the last watch of the night,
I tore apart the mass of darkness.

At the end of the night,
As the sunrise drew near,
Indra and Brahmā came
And paid homage me with hands in añjalī.

"Homage to you, thoroughbred among men!
Homage to you, supreme among men!
Your defilements are ended—
You, sir, are worthy of offerings."

When he saw me honored
By the assembly of gods,
The teacher smiled,
And said the following:

“By austerity and by the holy life,
By restraint and by taming:
By this one is a holy man,
This is the supreme holiness.”

Chapter of the Thirteens

13.1 Soṇakoḷivisa

He who was special in the kingdom,
The attendant to the king of Aṅga,
Today is special in the Dhamma—
Soṇa has gone beyond suffering.

Five should be cut off, five should be abandoned,
Five should be developed further.
A monk who has gone beyond five attachments is called
"One who has crossed the flood."

If a monk is insolent and negligent,
Concerned only with externals,
Their virtue, samādhi, and understanding
Do not become fulfilled.

They disregard what should be done,
And do what shouldn't be done.
For the insolent and the negligent,
Their defilements only grow.

Those that have properly undertaken
Constant mindfulness of the body,
Don't practise what shouldn't be done,
But consistently do what should be done.
Mindful and clearly aware,
Their defilements come to an end.

Go on the straight path that has been taught—
Don't turn back.
Urge yourself on,
And realise nibbāna.

When my energy was over-exerted,
The unsurpassed teacher in the world,

Made the simile of the lute for me;
The Seer taught the Dhamma,

And when I heard what he said,
I stayed joyfully in his teaching.
Practising serenity of mind,
I attained the supreme goal.
I've attained the three knowledges,
And fulfilled the Buddha's instructions.

Committed to renunciation,
And seclusion of the heart,
Committed to non-harming,
And the end of grasping;

Committed to the end of craving,
And an unconfused heart;
When seeing the senses arise,
The mind is perfectly liberated.

For the monk who is perfectly liberated,
His mind at peace,
There's nothing to add to what has been done;
And nothing further to be done.

Just as a solid rock
Is not moved by the wind,
So sights, tastes, sounds
Smells, touches, all of these,

As well as pleasant and unpleasant phenomena,
Don't shake one who is poised,
Whose mind is firm and unfettered,
Contemplating vanishing.

Chapter of the Fourteens

14.1 Khadiravaniyarevata

Since I've gone forth
From home life into homelessness,
I'm not aware of any intention
That is ignoble and hateful.

"May these beings be killed! May they be slaughtered!
May they suffer!"—
I'm not aware of having any such intentions
In all this long period of time.

I have been aware of loving-kindness,
Measureless and well-developed,
Gradually built up,
Just as the Buddha taught.

I'm friend and comrade to all,
Compassionate to all beings,
Developing a mind of loving-kindness,
And always delighting in harmlessness.

Immovable, unshakable,
I gladden the mind.
I develop the sublime abidings,
Which bad men do not cultivate.

Having entered a meditation state without thought,
A disciple of the Buddha
Is at that moment blessed
With noble silence.

Just like a rocky mountain
Is unshakable and firmly grounded;
So when delusion ends,
A monk, like a mountain, doesn't tremble.

To the blameless man
Who is always seeking purity,
Even a hair-tip of evil
Seems the size of a cloud.

Just like a frontier city,
Is guarded inside and out,
So you should ward yourselves—
Don't let the moment pass you by.

I don't long for death;
I don't long for life;
I await my time,
Like a worker waiting for their wages.

I don't long for death;
I don't long for life;
I await my time,
Aware and mindful.

I've attended on the teacher
And fulfilled the Buddha's instructions.
The heavy burden is laid down,
I've undone the attachment to being reborn in any state of existence.

I've attained the goal
For the sake of which I went forth
From home life into homelessness—
The ending of all fetters.

Strive on with heedfulness:
This is my advice.
Come, I'll realise nibbāna—
I'm liberated in every way.

14.2 Godatta

Just as a fine thoroughbred,
Yoked to a carriage, endures the load,

Oppressed by the heavy burden,
And yet doesn't try to escape the yoke;

So too, those who are as filled with understanding
As the ocean is with water,
Don't look down on others;
This is the noble Dhamma regarding living beings.

People who fall under the dominion of time,
Under the dominion of being reborn in one state of existence after another,
Undergo suffering,
And those young men grieve in this life.

Elated by anything happy,
Downcast by anything suffering:
These both destroy the fool,
Who doesn't see in accordance with reality.

But those who in suffering and in happiness,
And in the middle have overcome the weaver;
They stand like a royal pillar,
Neither elated nor downcast.

Not to gain or loss,
Not to fame or reputation,
Not to criticism or praise,
Not to suffering or happiness—

The wise cling to nothing,
Like a droplet on a lotus-leaf.
They are happy everywhere,
And unconquered everywhere.

There's principled loss,
And there's unprincipled gain.
Principled loss is better
Than unprincipled gain.

There's the fame of the unintelligent,
And there's the disrepute of the discerning.

Disrepute of the discerning is better
Than the fame of the unintelligent.

There's praise by fools,
And there's criticism by the discerning.
Criticism by the discerning is better
Than praise by fools.

There's the happiness of sensual pleasures,
And there's the suffering of seclusion.
The suffering of seclusion is better
Than the happiness of sensual pleasures.

There's life without principles,
And there's death with principles.
Death with principles is better
Than life without principles.

Those who have abandoned sensual pleasures and anger,
Their minds at peace regarding being reborn in one state of existence or another,
They wander in the world unattached,
For them nothing is beloved or unloved.

Having developed the factors of awakening,
The spiritual faculties, and the powers,
I've attained ultimate peace:
Nibbāna without defilements.

Chapter of the Sixteens

15.1 Aññāsikoṇḍaññа

“My confidence grew
As I heard the Dhamma, so full of flavor.
Dispassion, without any grasping at all,
was the Dhamma that was taught.”

“There are many pretty things
In the circle of this earth;
They disturb one’s thoughts, I believe,
Beautiful, provoking lust.

Just as a rain cloud would settle
The dust blown up by the wind;
So thoughts settle down
When seen with understanding.

All conditions are impermanent—
When this is seen with understanding,
One turns away from suffering:
This is the path to purity.

All conditions are suffering—
When this is seen with understanding,
One turns away from suffering:
This is the path to purity.

All phenomena are not-self—
When this is seen with understanding,
One turns away from suffering:
This is the path to purity.

The senior monk Koṇḍaññа, who was awakened
Right after the Buddha, is keenly energetic.
He has abandoned birth and death,
And has perfected the spiritual life.

There are floods, snares, and strong posts,
And a mountain hard to crack;
Snapping the posts and snares,
Breaking the mountain so hard to break,
Crossing over to the far shore,
One practicing jhāna is freed from Māra's bonds.

A haughty and fickle monk,
Relying on bad friends,
Sinks down in the great flood,
Overcome by a wave.

But one who is humble and stable,
Controlled, with senses restrained,
Wise, with good friends,
Would put an end to suffering.

With knobbly knees,
Thin, with veins knotted on his skin,
Eating and drinking in moderation—
This person's spirit is undaunted.

Pestered by gadflies and mosquitoes
In the awesome wilderness,
One should mindfully endure,
Like an elephant at the head of the battle.

I don't long for death;
I don't long for life;
I await my time,
Like a worker waiting for their wages.

I don't long for death;
I don't long for life;
I await my time,
Aware and mindful.

I've attended on the teacher
And fulfilled the Buddha's instructions.

The heavy burden is laid down,
I've undone the attachment to being reborn in any state of existence.

I've attained the goal
For the sake of which I went forth
From home life into homelessness—
What use do I have for students?"

15.2 Udāyi

An person who has become awakened as a human being,
Self-tamed, with samādhi,
Following the spiritual path,
Delights in peace of mind.

Revered by people,
Gone beyond all things,
Even the gods revere him;
So I've heard from the Arahant.

He has transcended all fetters,
And escaped from entanglements,
Delighting in the renunciation of sensual pleasures,
He is liberated like gold from stone.

That elephant outshines all,
As the Himālaya outshines other mountains.
Of all those named "elephant",
He is truly named, and unsurpassed.

I'll extol the elephant to you,
For he does nothing wrong.
The elephant's front two feet
Are gentleness and harmlessness.

Mindfulness and awareness
Are the elephant's other feet.
Faith is the great elephant's trunk,
And equanimity is the white tusks.

Mindfulness is his neck, his head is understanding—
The investigation and reflection on phenomena—
His belly is the sacred hearth of the Dhamma,
His tail is seclusion.

Practicing jhāna, delighting in the breath,
Serene inside himself.
The elephant is serene when walking,
The elephant is serene when standing,

The elephant is serene when lying down,
And when sitting, the elephant is serene.
The elephant is restrained everywhere:
This is the accomplishment of the elephant.

He eats blameless things,
He doesn't eat blameworthy things.
When he gets food and clothes,
He avoids storing them up.

Having cut off all bonds,
Fetters large and small,
Wherever he goes,
He goes without longing

Just as a white lotus,
Fragrant and delightful,
Is born in water and grows there,
But the water does not stick to it;

So the Buddha is born in the world,
And lives in the world,
But the world does not stick to him,
As the water does not stick to the lotus.

A great blazing fire
Dies down when the fuel runs out;
When the coals have gone out
It's said to be "quenched".

This simile is taught by the discerning
To express the meaning clearly.
Great elephants will understand
What the elephant taught the elephant.

Free of desire, free of hatred,
Free of delusion, without defilements,
The elephant, abandoning his body,
Realises nibbāna without defilements.

Chapter of the Twenties

16.1 Adhimutta

"Those that we previously killed,
Whether for sacrifice or for wealth,
Without exception were afraid:
They trembled and squealed.

But you aren't frightened;
Your appearance is becoming more calm:
Why don't you cry out
In such a fearful situation?"

"There isn't any mental suffering
For one without expectations, village chief.
All fears are left behind
By one whose fetters are ended.

When attachment to life is ended,
In this very life as it is,
There is no fear of death,
It is just like laying down a burden.

I've lived the spiritual life well,
And developed the path well, too;
I have no fear of death
It is just like the ending of sickness.

I've lived the spiritual life well,
And developed the path well, too;
I've seen lives seen to be ungratifying,
Like one who has drunk poison, then vomited it out.

One who has gone beyond, without grasping,
Their duty completed, without defilements:
They are content at the end of life,
Just as one freed from execution.

Having realised the supreme Dhamma,
Without needing anything from the whole world,
One doesn't grieve at death;
It is just like escaping from a burning house.

Whatever has come to pass,
Wherever life is obtained,
There is no-one who can wield power over all that:
So it was said by the great sage.

Whoever understands this
As it was taught by the Buddha
Doesn't take hold of any kind of life,
It is just like grabbing a hot iron ball.

It doesn't occur to me, 'I had past lives';
Nor does it occur to me, 'I will have future lives'.
All conditions will disappear—
Why lament for that?

Seeing in accordance with reality
The bare arising of phenomena,
And the bare continuity of conditions,
There is no fear, village chief.

The world is like grass and wood:
When this is seen with understanding,
Not finding anything to be mine,
Thinking 'it isn't mine', one doesn't grieve.

I'm fed up with the body;
I don't need another life.
This body will be broken up,
There won't be another.

Do what you want
With my corpse.
I won't be angry or attached
On that account."

When they heard these words,
So astonishing that they gave them goose-bumps,
The young men laid down their swords
And said this:

“What have you practiced, Venerable?
Or who is your teacher?
Whose instructions do we follow
To gain the sorrowless state?”

“All-knowing, all-seeing,
The conqueror is my teacher.
He is a teacher of great compassion,
Healer of the whole world.

He taught this Dhamma,
Which leads to the end, unsurpassed.
Following his instructions,
You can gain the sorrowless state.”

When the bandits heard the good words of the sage,
They laid down their swords and weapons.
Some refrained from their deeds,
While others chose the going-forth.

When they had gone forth in the teaching of the Fortunate One,
They developed the factors of awakening and the spiritual powers,
And being wise, with joyful hearts, happy, their spiritual faculties complete,
They realised the state of nibbāna, the unconditioned.

16.2 Pārāpariya

While he was sitting alone
In seclusion, practicing jhāna,
An ascetic, the monk Pārāpariya
Had this thought:

“Following what system
What vow, what conduct,

May I do what I need to do for myself,
Without harming anyone else?

The faculties of human beings
Can lead to both welfare and harm.
Unguarded they lead to harm;
Guarded they lead to welfare.

By protecting the faculties,
Taking care of the faculties,
I can do what I need to do for myself
Without harming anyone else.

If your eye wanders
Among sights without check,
Not seeing the danger,
You're not freed from suffering.

If your ear wanders
Among sounds without check,
Not seeing the danger,
You're not freed from suffering.

If, not seeing the escape,
You indulge in smell,
You're not freed from suffering,
Being infatuated by smells.

Recollecting the sour,
And the sweet and the bitter,
Captivated by craving for taste,
You don't understand the heart.

Recollecting lovely
And pleasurable touches,
Full of desire, you experience
Many kinds of suffering because of lust.

Unable to protect
The mind from such mental phenomena,

Suffering follows them,
Because of all five.

This body is full of pus and blood,
As well as many carcasses;
But cunning people decorate it
Like a lovely painted casket.

You don't understand that
The gratification of sweetness turns out bitter,
And attachments to those we love are suffering,
Like a razor smeared all over with honey.

Full of lust for the sight of a woman,
For the voice and the smells of a woman,
For a woman's touch,
You experience many kinds of suffering.

All of a woman's streams
Flow from five to five.
Whoever, being energetic,
Is able to curb these,

Purposeful and firm in Dhamma,
Would be clever and discerning;
Even while enjoying himself,
What he does is connected with Dhamma and its purpose.

You should avoid a meaningless task
That is leading to decline.
Thinking, "This is not to be done",
Is being diligent and discerning.

Whatever is meaningful,
A principled happiness,
Let one undertake and practice that:
This is the best happiness.

Coveting the possessions of others
By whatever means, whether high or low,

One kills, injures, and torments,
Violently plundering the possessions of others.

Just as a strong person when building
Knocks out a peg with a peg,
So the skilful person
Knocks out the faculties with the faculties.

Developing faith, energy, samādhi
Mindfulness, and wisdom;
Destroying the five with the five,
The perfected one lives without worry.

Purposeful and firm in Dhamma,
Having fulfilled in every respect
The instructions spoken by the Buddha,
That person prospers in happiness.

16.3 Telakāni

For a long time, unfortunately,
Though I ardently contemplated the Dhamma,
I didn't have peace of mind;
So I asked ascetics and holy men:

"Who has crossed over the world?
Whose attainment culminates in the deathless?
Whose teaching do I accept,
To understand the highest goal?

I am hooked inside,
Like a fish swallowing bait,
Bound like the demon Vepaciti
In Mahinda's trap.

Dragging it along, I'm not freed
From grief and lamentation.
Who will free me from bonds in the world,
So that I may know awakening?

What ascetic or holy man
Points to the perishable?
Whose teaching do I accept
To wash away old age and death?

Tied up with uncertainty and doubt,
Secured by the power of pride,
Rigid as a mind overcome by anger;
The arrow of covetousness,

Propelled by the bow of craving,
Is stuck in my twice-fifteen ribs—
See how it stands in my breast,
Breaking my strong heart.

Speculative views are not abandoned,
They are sharpened by memories and intentions;
And pierced by this I tremble,
Like a leaf blown by wind.

Arising inside me,
My selfishness is quickly tormented,
Where the body always goes
With its six sense-fields of contact.

I don't see a healer
Who could pull out my dart of doubt,
Without a lance
Or some other blade.

Without knife or wound,
Who will pull out this dart,
That is stuck inside me,
Without harming any part of my body?

He really would be the Lord of the Dhamma,
The best one to cure the damage of poison;
When I had fallen into deep waters,
He would give me his hand and bring me to the shore.

I've plunged into a lake,
And I can't wash off the mud and dirt,
It's full of fraud, jealousy, pride,
And dullness and drowsiness.

Like a thunder-cloud of restlessness,
Like a rain-cloud of fetters;
Intentions based on lust are winds
That sweep along a person with bad views.

The streams flow everywhere;
A weed springs up and remains;
Who will block the streams?
Who will cut the weed?"

"Venerable sir, build a dam
To block the streams;
Don't let your mind-made streams
Cut you down suddenly like a tree."

That is how the teacher whose weapon is wisdom,
The sage surrounded by the Saṅgha,
Was my shelter when I was full of fear,
Seeking the far shore from the near.

As I was being swept away,
He gave me a strong, simple ladder,
Made of the heartwood of Dhamma,
And he said to me: "Do not fear."

I climbed the tower of the establishment of mindfulness
And looked back down,
At people delighting in identity,
Which in the past I'd obsessed over.

When I saw the path,
As I was embarking on the ship,
Without fixating on the self,
I saw the supreme landing-place.

The dart that arises in oneself,
And that which is caused by attachment to future lives;
He taught the supreme path
For the stopping of these.

For a long time it had lain within me;
For a long time it was fixed in me:
The Buddha cast off the knot,
Curing the poison's damage.

16.4 Raṭṭhapāla

See this fancy puppet,
A heap of sores, a composite body,
Diseased, obsessed over,
Having no lasting stability.

See this fancy shape,
With its gems and earrings;
It is bones wrapped with skin,
Made pretty by its clothes.

Rouged feet
And powdered face
Is enough to delude a fool,
But not a seeker of the far shore.

Hair in eight braids
And eyeliner,
Is enough to delude a fool,
But not a seeker of the far shore.

Like a newly decorated makeup box,
The disgusting body all adorned
Is enough to delude a fool,
But not a seeker of the far shore.

The hunter laid his trap,
But the deer didn't get caught in the snare;

Having eaten the bait we go,
Leaving the deer-trapper to lament.

The hunter's trap is broken,
And the deer didn't get caught in the snare;
Having eaten the bait we go,
Leaving the deer-trapper to lament.

I see rich people in the world,
Who, because of delusion, don't give away the wealth they have gained.
Greedily, they hoard their riches,
Yearning for ever more sensual pleasures.

A king who conquered the earth by force,
Ruling the land from sea to sea,
Unsatisfied with the near shore of the ocean,
Would still yearn for the further shore.

The king and most other people
Reach death while not free from craving.
Still lacking, they abandon the body;
For sensual pleasures offer no satisfaction in this world.

Relatives lament, their hair let loose,
Saying "Ah! Alas! They're not immortal!"
They take out the body wrapped in a shroud,
Heap up a pyre, and burn it.

It is poked with stakes while being burnt,
Wearing a single cloth, all wealth abandoned.
Neither kinsman nor friends nor companions
Can help you when you are dying.

Heirs take the riches,
But beings fare on in accord with their deeds.
Riches don't follow you when you die;
Nor do children, wife, wealth, nor kingdom.

Longevity isn't gained by riches,
Nor does wealth banish old age;

For the wise have said that this life is short,
It is not eternal, its nature is decay.

The rich and the poor feel its touch;
The fool and the wise feel it too;
But fools lie as if struck down by their own folly,
While the wise don't tremble at the touch.

Therefore wisdom is definitely better than wealth,
Since by wisdom you can attain perfection in this life;
But if you stay unperfected, then because of delusion,
You'll do evil deeds in life after life.

One person enters a womb and the world beyond,
Transmigrating from one life to the next;
While someone of little wisdom, placing faith in them,
Also enters a womb and the world beyond.

Just as a bandit caught at the entrance to a house
Is punished due to their own bad deeds;
So after passing away, in the world beyond
People are punished due to their own bad deeds.

Sensual pleasures are diverse, sweet, delightful,
But their variety of forms stresses the mind;
Seeing danger in the kinds of sensual pleasure,
I went forth, O King.

As fruit falls from a tree, so people fall,
Young and old, when the body breaks up.
Seeing this, too, I went forth, O King;
Without doubt, the ascetic life is better.

Endowed with faith, I went forth,
Entering the conqueror's teaching.
My going forth wasn't wasted;
I eat food free of debt.

I saw sensual pleasures as burning,
Gold as a cutting blade,

Conception in a womb as suffering,
And the hells as very fearful.

Knowing this danger,
I was struck with awe.
I was stabbed, and then I became peaceful;
I've attained the end of defilements.

I've attended on the teacher
And fulfilled the Buddha's instructions.
The heavy burden is laid down,
I've undone the attachment to being reborn in any state of existence.

I've attained the goal
For the sake of which I went forth
From home life into homelessness—
The ending of all fetters.

16.5 Mālukyaputta

When seeing a sight, mindfulness becomes confused,
If attention is focussed on the pleasant aspect.
Experiencing it with a mind full of desire,
One remains clinging to it.

Many feelings grow
Arising from sights.
The mind is damaged
By covetousness and cruelty.
Heaping up suffering like this,
Is said to be far from nibbāna.

When hearing a sound, mindfulness becomes confused,
If attention is focussed on the pleasant aspect.
Experiencing it with a mind full of desire,
One remains clinging to it.

Many feelings grow
Arising from sounds.
The mind is damaged

By covetousness and cruelty.
Heaping up suffering like this,
Is said to be far from nibbāna.

When smelling a smell, mindfulness becomes confused,
If attention is focussed on the pleasant aspect.
Experiencing it with a mind full of desire,
One remains clinging to it.

Many feelings grow
Arising from smells.
The mind is damaged
By covetousness and cruelty.
Heaping up suffering like this,
Is said to be far from nibbāna.

When savouring a taste, mindfulness becomes confused,
If attention is focussed on the pleasant aspect.
Experiencing it with a mind full of desire,
One remains clinging to it.

Many feelings grow
Arising from tastes.
The mind is damaged
By covetousness and cruelty.
Heaping up suffering like this,
Is said to be far from nibbāna.

When touching a touch, mindfulness becomes confused,
If attention is focussed on the pleasant aspect.
Experiencing it with a mind full of desire,
One remains clinging to it.

Many feelings grow
Arising from touches.
The mind is damaged
By covetousness and cruelty.
Heaping up suffering like this,
Is said to be far from nibbāna.

When knowing a mental phenomenon, mindfulness becomes confused,
If attention is focussed on the pleasant aspect.
Experiencing it with a mind full of desire,
One remains clinging to it.

Many feelings grow
Arising from mental phenomena.
The mind is damaged
By covetousness and cruelty.
Heaping up suffering like this,
Is said to be far from nibbāna.

Seeing a sight with mindfulness,
There is no desire for sights.
Experiencing it with a mind free of desire,
One doesn't remain clinging to it.

So it is for someone who lives mindfully:
When repeatedly seeing sights,
Feeling is ended, not added to.
One reducing suffering like this,
Is said to be in the presence of nibbāna.

Hearing a sound with mindfulness,
There is no desire for sounds.
Experiencing it with a mind free of desire,
One doesn't remain clinging to it.

So it is for someone who lives mindfully:
When repeatedly hearing sounds,
Feeling is ended, not added to.
One reducing suffering like this,
Is said to be in the presence of nibbāna.

Smelling a smell with mindfulness,
There is no desire for smells.
Experiencing it with a mind free of desire,
One doesn't remain clinging to it.

So it is for someone who lives mindfully:
When repeatedly smelling smells,
Feeling is ended, not added to.
One reducing suffering like this,
Is said to be in the presence of nibbāna.

Savouring a taste with mindfulness,
There is no desire for tastes.
Experiencing it with a mind free of desire,
One doesn't remain clinging to it.

So it is for someone who lives mindfully:
When repeatedly savouring tastes,
Feeling is ended, not added to.
One reducing suffering like this,
Is said to be in the presence of nibbāna.

Touching a touch with mindfulness,
There is no desire for touches.
Experiencing it with a mind free of desire,
One doesn't remain clinging to it.

So it is for someone who lives mindfully:
When repeatedly touching touches,
Feeling is ended, not added to.
One reducing suffering like this,
Is said to be in the presence of nibbāna.

Knowing a mental phenomenon with mindfulness,
There is no desire for mental phenomena.
Experiencing it with a mind free of desire,
One doesn't remain clinging to it.

So it is for someone who lives mindfully:
When repeatedly knowing mental phenomena,
Feeling is ended, not added to.
One reducing suffering like this,
Is said to be in the presence of nibbāna.

16.6 Sela

"Your body is perfect, you are radiant,
Handsome, lovely to behold,
Blessed One, you are golden coloured,
Your teeth are pure white, you are full of energy.

The characteristics
Of a handsome man,
The marks of a great man,
Are all in your body.

Your eyes are clear, your face is nice,
You are large, upright, and majestic.
In the middle of the Saṅgha of ascetics,
You shine like the sun.

You're a good-looking monk,
With skin like gold;
With such excellent appearance,
What do you want with the ascetic life?

You're worthy of being a king,
A wheel-rolling emperor, a bull among heroes,
Victorious in the four directions,
Lord of all India.

Warriors, lords, and kings
Are your followers
You are king above kings and lord of men—
Claim your kingship, Gotama!"

"Sela, I *am* a king,"
Said the Blessed one to Sela,
"The unsurpassed king of Dhamma.
By Dhamma I set the wheel rolling,
The wheel which cannot be rolled back."

"You claim to be awakened,"
Said Sela the brahmin,

“The unsurpassed king of Dhamma.
‘By Dhamma I set the wheel rolling,’
That is what you say, Gotama.

Who is the Blessed One’s general,
The disciple who follows the teacher?
Who keeps on rolling
The wheel of Dhamma you rolled forth?”

“I rolled forth the wheel,”
Said the Blessed One to Sela,
“The unexcelled wheel of Dhamma.
Sāriputta, who follows the Tathāgata’s example,
Keeps it rolling on.

What’s to be known is known;
What’s to be developed is developed;
I’ve abandoned what’s to be abandoned;
Therefore, brahmin, I am a Buddha.

Dispel your doubt in me;
Make up your mind, brahman!
It’s always hard to gain
The sight of Buddhas.

I am one of those whose appearance
Is always hard to find in this world;
I am a Buddha, brahman,
The unexcelled remover of darts.

Holy, unequalled,
Crusher of Māra’s army;
Having subdued all enemies,
I rejoice, fearing nothing in any direction.”

“Listen, sirs, to what,
Is spoken by the seer.
Remover of darts, great hero,
Roaring like a lion in the jungle.

Holy, unequalled,
Crusher of Māra's army;
Who could see him and not have faith,
Even one whose nature is dark?

Those who wish may follow me;
Those who don't wish may go.
Right here, I'll go forth,
In the presence of the glorious wise one."

"If, sir, you adopt
The teaching of the Buddha,
We will also go forth
In the presence of the glorious wise one."

These three hundred brahmins
With hands held in añjalī, ask:
"May we live the holy life
In your presence, Blessed One?"

"The holy life is well proclaimed,"
Said the Buddha to Sela,
"Apparent in this very life, without delay,
In which the going forth isn't in vain,
For one heedful in the training."

"It's the eighth day, o seer,
Since we went to you for refuge.
In seven days, Blessed One,
We were tamed in your teaching.

You are the Buddha, you are the teacher
You are the sage who has overcome Māra;
You have cut off the underlying tendencies,
And having crossed over yourself, you bring people across.

You have transcended attachments,
Your defilements have been torn apart;
Without grasping, like a lion,
You've abandoned fear and dread.

These three hundred monks
Stand with hands in añjalī:
Put out your feet, great hero,
Let these beings of power venerate the teacher."

16.7 Kāḷigodhāputtabhaddiya

I rode on an elephant's neck,
Wearing delicate clothes.
I ate rice conjey
With pure meat sauce.

Today I am fortunate, persevering,
Happy with the scraps in my alms-bowl;
Bhaddiya, son of Godhā,
Practices jhāna without grasping.

Wearing rags, persevering,
Happy with the scraps in my alms-bowl;
Bhaddiya, son of Godhā,
Practices jhāna without grasping.

Living on alms-food, persevering,
Happy with the scraps in my alms-bowl;
Bhaddiya, son of Godhā,
Practices jhāna without grasping.

Possessing only three robes, persevering,
Happy with the scraps in my alms-bowl;
Bhaddiya, son of Godhā,
Practices jhāna without grasping.

Going on alms-round from house to house without exception, persevering,
Happy with the scraps in my alms-bowl;
Bhaddiya, son of Godhā,
Practices jhāna without grasping.

Sitting alone, persevering,
Happy with the scraps in my alms-bowl;

Bhaddiya, son of Godhā,
Practices jhāna without grasping.

Eating only what is placed in the alms-bowl, persevering,
Happy with the scraps in my alms-bowl;
Bhaddiya, son of Godhā,
Practices jhāna without grasping.

Never eating too late, persevering,
Happy with the scraps in my alms-bowl;
Bhaddiya, son of Godhā,
Practices jhāna without grasping.

Living in the wilderness, persevering,
Happy with the scraps in my alms-bowl;
Bhaddiya, son of Godhā,
Practices jhāna without grasping.

Living at the foot of a tree, persevering,
Happy with the scraps in my alms-bowl;
Bhaddiya, son of Godhā,
Practices jhāna without grasping.

Living in the open, persevering,
Happy with the scraps in my alms-bowl;
Bhaddiya, son of Godhā,
Practices jhāna without grasping.

Living in a charnel ground, persevering,
Happy with the scraps in my alms-bowl;
Bhaddiya, son of Godhā,
Practices jhāna without grasping.

Accepting whatever seat is offered, persevering,
Happy with the scraps in my alms-bowl;
Bhaddiya, son of Godhā,
Practices jhāna without grasping.

Not lying down to sleep, persevering,
Happy with the scraps in my alms-bowl;

Bhaddiya, son of Godhā,
Practices jhāna without grasping.

Having few wishes, persevering,
Happy with the scraps in my alms-bowl;
Bhaddiya, son of Godhā,
Practices jhāna without grasping.

Content, persevering,
Happy with the scraps in my alms-bowl;
Bhaddiya, son of Godhā,
Practices jhāna without grasping.

Secluded, persevering,
Happy with the scraps in my alms-bowl;
Bhaddiya, son of Godhā,
Practices jhāna without grasping.

Not socializing, persevering,
Happy with the scraps in my alms-bowl;
Bhaddiya, son of Godhā,
Practices jhāna without grasping.

Energetic, persevering,
Happy with the scraps in my alms-bowl;
Bhaddiya, son of Godhā,
Practices jhāna without grasping.

Giving up a valuable bronze bowl,
And a precious golden one, too,
I took up a clay bowl:
This is my second initiation.

Formerly I lived in a citadel surrounded by high walls,
With strong battlements and gates,
And guarded by swordsmen—
And I trembled with fear.

Today I am fortunate, free of trembling,
With fear and dread abandoned.

Bhaddiya, son of Godhā,
Has plunged into the forest and practices jhāna.

Established in all the practices of virtue,
Developing mindfulness and understanding,
Gradually I attained
The end of all fetters.

16.8 Aṅgulimāla

"Ascetic, you're walking, but you say 'I'm standing still';
And I'm standing still, but you tell me I'm not.
I'm asking you this, ascetic:
Why are you standing still and I'm not?"

"Aṅgulimāla, I always stand still—
I've given up violence towards all living beings.
But you have no restraint towards living creatures;
That's why I'm standing still and you're not."

"It's a been a long time since an ascetic,
A great sage who I honour, has entered this great forest.
Now that I've heard your verse on Dhamma,
I'll discard a thousand evils."

With these words, the bandit hurled his sword and weapons
Down a pit, a cliff, a chasm.
Right there, he venerated the Fortunate One's feet,
And asked the Buddha for the going-forth.

Then the Buddha, the compassionate great sage,
The teacher of the world together with its gods,
Said to him, "Come, monk!"
Just this was enough for him to be a monk.

"Whoever was heedless before,
And afterwards is not,
Lights up the world,
Like the moon freed from a cloud.

One whose bad deed
Is blocked by skilful action,
Lights up the world,
Like the moon freed from a cloud.

The young monk
Who is devoted to the teaching of the Buddha,
Lights up the world,
Like the moon freed from a cloud.

May even my enemies hear a Dhamma talk!
May even my enemies devote themselves to Buddha's teaching!
May even my enemies associate when they can,
With those who establish people in the Dhamma!

May even my enemies hear Dhamma at suitable times,
From those who speak on acceptance,
Praising acquiescence;
And may they practice accordingly!

They would definitely not harm
Me or anyone else;
But would attain the ultimate peace,
Looking after creatures both firm and fragile.

Irrigators lead water,
Fletchers shape arrows,
Carpenters shape wood;
The disciplined tame themselves.

Some tame with sticks,
With hooked poles or whips;
But the poised one tamed me
Without rod or sword.

My name is 'Harmless',
Though I used to be harmful.
Today my name is truthful,
As I don't harm anyone.

I used to be a bandit,
The notorious Aṅgulimāla.
Swept away in a great flood,
I went to Buddha as a refuge.

I used to have blood on my hands,
The notorious Aṅgulimāla.
See my going for refuge—
I've undone the attachment to being reborn in any state of existence.

I've done many such deeds
As lead to a bad destination.
I've experienced the result of my deeds,
So I enjoy my food free of debt.

Fools and unintelligent people
Devote themselves to heedlessness.
But the intelligent protect heedfulness
As their best treasure.

Don't devote yourself to heedlessness,
Nor delight in sexual intimacy.
If you are heedful and practice jhāna
You'll attain the highest happiness.

It was welcome, not unwelcome,
The advice I got was good.
Of things which are shared,
I encountered the best.

It was welcome, not unwelcome,
The advice I got was good.
I've attained the three knowledges,
And fulfilled the Buddha's instructions.

In the wilderness, at the foot of a tree,
In mountains, or in caves;
At that time, wherever I stood,
My mind was anxious.

But now I lie down happily and stand up happily,
I live my life happily,
Out of Māra's reach;
The teacher had compassion for me.

I used to belong to the brahmin caste,
Highborn on both sides,
Now I'm a son of the Fortunate One,
The teacher, the King of Dhamma.

I am free of craving, without grasping,
My sense-doors are guarded and well-restrained.
I've destroyed the root of misery,
And attained the end of defilements.

I've attended on the teacher
And fulfilled the Buddha's instructions.
The heavy burden is laid down,
I've undone the attachment to being reborn in any state of existence."

16.9 Anuruddha

Leaving my mother and father behind,
As well as sisters, kinsmen, and brothers;
Abandoning the five kinds of sensual pleasures,
Anuruddha practices jhāna.

Surrounded by song and dance,
Awakened by cymbals and gongs,
He did not find purification,
While delighting in Māra's domain.

But he has gone beyond all that,
And delights in the teaching of the Buddha.
Having crossed over the entire flood,
Anuruddha practices jhāna.

Sights, sounds, tastes, smells,
Touches that please the mind:

Having crossed over these as well,
Anuruddha practices jhāna.

The sage returned from alms-round,
Alone, without companion.
Seeking rags from the dust heap,
Anuruddha is without defilements.

The thoughtful sage
Selected rags from the dust heap;
He picked them up, washed, dyed, and wore them;
Anuruddha is without defilements.

The principles of someone
Who has many wishes and is not content,
Who socializes and is conceited,
Are wicked and corrupted.

But someone who is mindful, of few wishes,
Content and untroubled,
Delighting in seclusion, joyful,
Always resolute and energetic:

Their principles are skilful,
Leading to awakening;
They are without defilements—
So it was said by the great sage.

Knowing my thought,
The world's unsurpassed teacher
Came up to me in his mind-made body,
Using his psychic powers.

When I had that thought
He taught me more.
The Buddha, delighting in freedom from proliferation,
Taught it to me.

Understanding the Dhamma,
I lived happily in the teaching.

I've attained the three knowledges,
And fulfilled the Buddha's instructions.

For the last fifty-five years
I have not lain down to sleep;
Twenty-five years have passed
Since drowsiness was uprooted.

The poised one, with steady heart,
Was not breathing;
Imperturbable, committed to peace,
The seer has realised nibbāna.

With a positive mind
He put up with painful feelings;
The liberation of his heart
Was like the quenching of a lamp.

Now these touches and the other four
Are the last to be experienced by the sage;
Nor will there be other mental phenomena
Since the Buddha realised nibbāna.

Weaver of the web, now there are no future lives
In the company of gods.
Transmigration through births is finished,
Now there is no more rebirth into any state of existence.

Whoever in a moment knows the thousand-fold world,
Together with the Brahmā realm;
That monk, a master of psychic powers,
Knowing the passing away and rebirth of beings,
Sees even the gods at that time.

In the past I was Annabhāra,
A poor carrier of fodder.
I made an offering
To the renowned ascetic, Upariṭṭha.

Then I was born in the Sakyan clan,
Where I was known as "Anuruddha".

Surrounded by song and dance,
I was awakened by cymbals and gongs.

Then I saw the Buddha,
The teacher, without fear from any direction;
Filling my mind with confidence in him,
I went forth into homelessness.

I know my past lives,
Where I used to live—
I was born as Sakka,
And stayed among the Tāvatiṃsa gods.

Seven times I was a king of men
Ruling a kingdom,
Victorious in the four directions,
Lord of all India.
Without violence or sword,
I governed by principle.

Seven here, seven there,
For fourteen transmigrations
I remember my past lives;
At that time I stayed in the realm of the gods.

I have gained complete tranquillity
In samādhi with five factors;
Peaceful, serene,
My divine eye is purified.

Steady in jhāna with five factors,
I know the passing away and rebirth of beings,
Their coming and going,
Their lives in this state and that.

I've attended on the teacher
And fulfilled the Buddha's instructions.
The heavy burden is laid down,
I've undone the attachment to being reborn in any state of existence.

In the Vajjian village of Veḷuva,
At the end of life,
Beneath a thicket of bamboos,
I'll realise nibbāna without defilements.

16.10 Pārāpariya

While the ascetic practiced jhāna,
Seated in seclusion, unified,
In the forest full of flowers,
This thought came to him:

"The behaviour of the monks
These days seems different
From when the lord of the world,
The best of men, was still here.

Their robes were only for covering the private parts,
And protection from the cold and wind;
They ate in moderation,
Content with whatever they were offered.

Whether refined or rough,
Little or much,
They ate only for sustenance,
Without greed or gluttony.

They weren't so very eager,
For the requisites of life,
Such as tonics and other necessities,
As they were for the end of defilements.

In the wilderness, at the foot of trees,
In caves and caverns,
Committed to seclusion,
They lived with that as their final goal.

They were used to simple things, and were easy to look after,
Gentle, their hearts not stubborn,

Unsullied, not talkative,
Their minds were intent on the goal.

In this way they inspired confidence,
In their movements, eating, and practice;
Their deportment was smooth
As a stream of oil.

With the ending of all defilements,
Those senior monks have now realised nibbāna;
They were great meditators and great benefactors—
There are few like them today.

With the ending
Of good principles and understanding,
The conqueror's teaching,
Full of all excellent qualities, has fallen apart.

This is the season
For bad principles and defilements.
Those who are ready for seclusion
Are all that's left of the true Dhamma.

As they grow, the defilements
Possess many people;
They play with fools, I believe,
Like demons with the mad.

Overcome by defilements,
They run here and there
Among the causes for defilement,
As if they had declared war on themselves.

Having abandoned true Dhamma,
They argue with each other;
Following wrong views
They think, 'This is better.'

They cut off their wealth,
Children, and wife to go forth;

But then they do what they shouldn't,
For the sake of a measly spoon of alms-food.

They eat until their bellies are full,
And then they lie to sleep on their backs.
When they wake again, they keep on talking,
The kind of talk that the teacher criticized.

Valuing all the arts and crafts,
They train themselves in them;
Not being calm inside,
They think, 'This is the purpose of the ascetic life'.

They provide clay, oil, and talcum powder,
Water, lodgings, and food
For householders,
Expecting more in return.

As well as tooth-picks, wood-apples,
Flowers, food to eat,
Well-cooked alms-food,
Mangoes and myrobalans.

In medicine they are like doctors,
In business like householders,
In decoration like prostitutes,
In sovereignty like lords.

Cheats, frauds,
False witnesses, sly:
Using multiple plans,
They enjoy material things.

Pursuing shams, contrivances, and plans,
By this means
They accumulate a lot of wealth
For the sake of their livelihood.

They assemble the community
For business rather than Dhamma.

They teach the Dhamma to others
For gain, not for the goal.

Those outside the Saṅgha
Quarrel over the Saṅgha's property.
They're shameless, and do not care
That they live on someone else's property.

Some who have a shaven head and wear the outer robe,
Are not devoted to practice,
But wish only to be honored,
Infatuated with property and reverence.

When things have come to this,
It's not easy these days
To realise what has not yet been realised,
Or to preserve what has been realised.

A person with mindfulness established
Could walk without shoes
Even in a thorny place;
That is how a sage should walk in the village.

Remembering the meditators of old,
And recollecting their conduct;
Even in the latter days,
It is still possible to realise the deathless."

That is what the ascetic, whose faculties
Were fully developed, said in the sāla tree grove.
The holy man, the sage, realised nibbāna:
Ending more rebirth into any state of existence.

Chapter of the Thirties

17.1 Phussa

Seeing many who inspire confidence,
Personally developed and well-restrained,
The sage Paṇḍarasagotta
Asked the one known as Phussa:

“In future times,
What desire and motivation
And behaviour will people have?
Please answer my question.”

“Listen to my words
O sage known as Paṇḍarasa:
And remember them carefully,
I will describe the future.

In the future many will be
Angry and hostile,
Denigrating, stubborn, and treacherous,
Envious, and holding divergent views.

Thinking they understand the profundity
of the Dhamma, They remain on the near shore.
Superficial and disrespectful towards the Dhamma,
They have no respect for one another.

In the future,
Many dangers will arise in the world.
Fools will defile
The Dhamma that has been taught so well.

Though lacking good qualities,
The incompetent, the talkative,
And the unlearned,
Will be powerful in Saṅgha proceedings.

Though possessing good qualities,
The competent, the conscientious,
And the unbiased,
Will be weak in Saṅgha proceedings.

In the future, fools will accept
Gold and silver,
Fields and property, goats and sheep,
And male and female bonded servants.

Fools looking to find fault in others,
But bereft of virtues themselves,
Will wander about, insolent,
Like cantankerous beasts.

They'll be arrogant,
Wrapped in robes of blue;
Deceitful, obstinate, chatty, caustic,
They'll wander as if they were noble ones.

With hair sleeked back with oil,
Fickle, their eyes painted with eye-liner,
They'll travel on the high-road,
Wrapped in robes of ivory color.

They'll love white clothes,
And they'll detest the deep-dyed ochre robe,
The banner of the arahants,
Which is worn without disgust by the free.

They'll want lots of things,
And be lazy, lacking energy;
Weary of the forest,
They'll stay in villages.

Being unrestrained, they'll keep company with
Those who obtain lots of things,
And who always enjoy wrong livelihood,
Following their example.

They won't respect those
Who don't obtain lots of things,
And they won't associate with the wise,
Even though they're very amiable.

Disparaging their own banner,
Which is dyed the colour of copper,
Some will wear the white banner
Of the followers of other religions.

Then they'll have no respect
For the ochre robe;
The monks will not reflect
On the nature of the ochre robe.

This awful lack of reflection
Was unthinkable to the elephant,
Who was overcome by suffering,
Pierced by an arrow, and injured.

Then the six-tusked elephant,
Seeing the deep-coloured banner of the arahants,
Straight away spoke these verses
Connected with the goal.

The impure one
Who will wear the ochre robe
Without taming and truth,
Isn't worthy of the ochre robe.

Whoever has rejected impurities,
Endowed with virtues,
Possessing truth and taming,
They are truly worthy of the ochre robe.

Devoid of virtue, unintelligent,
Wild, doing what they like,
Their minds all over the place, indolent,
They are not worthy of the ochre robe.

Whoever is endowed with virtue,
Free of lust, possessing samādhi,
Their heart's intention pure,
They are truly worthy of the ochre robe.

The conceited, arrogant fool,
Who has no virtue,
Is worthy of a white robe—
What use is an ochre robe for them?

In the future, monks and nuns
With corrupt hearts, disrespectful,
Will disparage those
With hearts of loving-kindness.

Though trained in wearing the robe
By senior monks,
The unintelligent will not listen,
Wild, doing what they like.

With that kind of attitude to training,
Those fools won't respect each other,
Or take any notice of their mentors,
Like a wild horse with its charioteer.

So, in the future,
This will be the practice
Of monks and nuns,
When the latter days have come.

Before this terrifying future arrives,
Be easy to admonish,
Kind in speech,
And respect one another.

Have hearts of loving-kindness and compassion,
And keep your precepts;
Be energetic, resolute,
And always strong in exertion.

Seeing heedlessness as fearful,
And heedfulness as security,
Develop the eight-fold path,
Realising the deathless state."

17.2 Sāriputta

"A mindful person is like one of good conduct,
Or like one who is peaceful;
A heedful person is like one of good intentions,
who is practicing jhāna;
Happy inside, possessing samādhi,
Solitary, contented; that is what they call a monk.

When eating fresh or dried food,
One shouldn't be overly satisfied.
A monk should wander mindfully,
With unfilled belly, taking limited food.

Four or five mouthfuls before you're full,
Drink some water;
This is enough to live comfortably
For a resolute monk.

Covered by a suitable robe,
Which is for this purpose;
This is enough to live comfortably
For a resolute monk.

When sitting cross-legged,
The rain doesn't fall on the knees;
This is enough to live comfortably
For a resolute monk.

When you've seen happiness as suffering,
And suffering as a dart,
You know there's no difference between them—
With what are you bound to the world?
What would you become?

When you think, ‘May I not associate
with people of bad wishes, Lazy, lacking energy
With little learning, disrespectful’—
With what are you bound to the world?
What would you become?

A wise person who is learned,
Endowed with virtues,
Devoted to serenity of heart—
Let them stand at the head.

Whoever is devoted to proliferation,
A wild animal delighting in proliferation,
Is deprived of nibbāna,
The unexcelled safety from the yoke.

Whoever has given up proliferation,
Delighting in the path free of proliferation,
Is blessed with nibbāna,
The unexcelled safety from the yoke.

Whether in the village or in the wilderness,
In lands low or high,
Wherever arahants live
Is a delightful place.

The wilderness is delightful!
Where most people find no delight,
Those who are free of lust delight there,
As they are not seeking sensual pleasures.

When you see someone who sees your faults,
A wise person who rebukes you,
You should stick close to such an intelligent person,
As if they were revealing some hidden treasure.
Sticking close to such a person,
Things get better, not worse.

You should advise, you should admonish;
You should curb rudeness;

For such a person is loved by the mindful,
Not loved by the unmindful.

The Blessed One, the Buddha, the seer
Was teaching Dhamma to another.
While Dhamma was being taught
I listened attentively, to understand the meaning—

My listening wasn't wasted,
I'm liberated, without defilements.

Not for knowledge of past lives,
Nor even for clairvoyance;
Not for psychic powers,
or reading the minds of others,
Nor for knowing people's passing away
and being reborn;
Not for purifying the power of clairaudience,
Did I have any resolve."

"His only shelter is at the foot of a tree;
With shaved head, wrapped in the outer robe,
The senior monk who is foremost in wisdom,
Upatissa himself practices jhāna.

Entering a meditation state without thought,
A disciple of the Buddha
Is at that moment blessed
With noble silence.

Just as a rocky mountain
Is unshakable and firmly grounded;
So when delusion ends,
A monk, like a mountain, doesn't tremble."

"To the blameless man
Who is always seeking purity,
Even a hair-tip of evil
Seems the size of a cloud.

I don't long for death;
I don't long for life;
I will lay down this body,
Aware and mindful.

I don't long for death;
I don't long for life;
I await my time,
Like a worker waiting for their wages."

"Both before and after
It's death, not the deathless,
Practice, don't perish—
Don't let the moment pass you by.

Just like a frontier city,
Guarded inside and out,
So you should ward yourselves
Don't let the moment pass you by.
Those who pass up the moment
Grieve when they end up in hell."

"Calm and quiet,
Wise in counsel, not restless;
He shakes off bad qualities
As the wind shakes leaves off a tree.

Calm and quiet,
Wise in counsel, not restless;
He plucks off bad qualities
As the wind plucks leaves off a tree.

Calm and sorrowless,
Clear and undisturbed,
Of good virtue and intelligent:
You should put an end to suffering."

"Some householders, and even
some of those gone forth, Are not to be trusted.

Even some who were good later become bad;
While some who were bad become good.

Sensual desire, ill-will
Dullness & drowsiness,
Restlessness, and doubt:
These are the five mental stains for a monk.

Whoever's samādhi does not waver,
Regardless of whether or not
They receive honours,
Is one who lives heedfully.

They regularly practice jhāna,
With subtle insight into views;
Delighting in the end of grasping,
They are said to be a good person.

Ocean, earth,
Mountains, wind—
These cannot compare
With the teacher's magnificent liberation.

He is the senior monk
who keeps the Wheel of Dhamma rolling,
Possessing great knowledge and samādhi.
Like earth, like water, like fire,
He is neither attracted nor repelled.

He has attained the perfection of wisdom,
He has great intelligence and great discernment;
He is not stupid, but appears stupid;
He always wanders, quenched.

I've attended on the teacher
And fulfilled the Buddha's instructions.
The heavy burden is laid down,
I've undone the attachment to being reborn
in any state of existence.

Strive on with heedfulness:
This is my advice.
Come, now I'll realise nibbāna,
I am liberated in every way."

17.3 Ānanda

"A wise person would not make friends
With a slanderous or hostile person,
With a miser, or one who delights
in the misfortunes of others;
Association with a bad person is harmful.

The wise would make friends
With the faithful, the pleasant,
Those with understanding, who are learned;
Association with a good person is blessed.

See this fancy puppet,
A heap of sores, a composite body,
Diseased, obsessed over,
Having no lasting stability.

See this fancy shape,
With its gems and earrings;
It is bones wrapped with skin,
Made pretty by its clothes.

Rouged feet
And powdered face
Is enough to delude a fool,
But not a seeker of the far shore.

Hair in eight braids
And eyeliner applied,
Is enough to delude a fool,
But not a seeker of the far shore.

Like a newly decorated make-up box,
The disgusting body all adorned

Is enough to delude a fool,
But not a seeker of the far shore.

Gotama is learned, a brilliant speaker,
The attendant to the Buddha.
Unfettered, with burden put aside,
He lies down to sleep.

Unfettered, his defilements have ended,
He has transcended attachments,
and has attained nibbāna.
He bears his final body,
Gone beyond birth and death.

Gotama, in whom the teachings of the Buddha,
The Kinsman of the Sun, are established,
Stands on the path
Leading to nibbāna.

I learned 82,000 from the Buddha,
And 2,000 from the monks;
These 84,000
Are the teachings I have memorized.

A person of little learning
Ages like an ox—
Their flesh grows,
But their wisdom doesn't.

A learned person who, on account of their learning,
Looks down on someone of little learning,
Seems to me like
A blind man holding a lamp.

You should stay close to a learned person—
Don't lose what you've learned.
It is the root of the spiritual life,
So you should memorize the Dhamma.

Knowing the sequence and meaning of the teaching,
Skilled in the interpretation of terms,

He makes sure it is well memorized,
And then examines the meaning.

Accepting the teachings, he becomes enthusiastic;
Making an effort, he scrutinizes the Dhamma;
Striving at the right time,
He is serene inside himself.

If you want to understand the Dhamma,
You should associate with the sort of person
Who is learned, and has memorized the Dhamma,
A wise disciple of the Buddha.

A monk who is learned,
and has memorized the Dhamma,
A keeper of the great sage's treasury,
Is a visionary for the entire world,
Venerable, and learned.

Delighting in Dhamma, enjoying Dhamma,
Reflecting on Dhamma,
Recollecting Dhamma,
He doesn't decline in the true Dhamma.

When your body is pampered and heavy,
While your remaining time is running out;
Greedy for physical pleasure,
How can you find happiness as an ascetic?

Every direction is unclear!
The Dhamma does not occur to me!
With the passing of our good friend,
It all seems dark.

If your friend has passed away,
And your teacher is past and gone,
There's no friend like
Mindfulness of the body.

The old have passed away,
And I don't get on with the new.

Today I meditate alone
Like a bird snug in its nest."

"Many international visitors
Have come to see.
Don't block the audience,
Let the congregation see me."

"Lots of international visitors
Have come to see.
The teacher grants them the opportunity,
The seer doesn't stop them.

For the 25 years
Since I have been a trainee,
No sensual perception arose in me:
See the excellence of the Dhamma!

For the 25 years
Since I have been a trainee,
No malicious perception arose in me:
See the excellence of the Dhamma!

For 25 years
I attended on the Blessed One
With loving deeds,
Like a shadow that never left.

For 25 years
I attended on the Blessed One
With loving words,
Like a shadow that never left.

For 25 years
I attended on the Blessed One
With loving thoughts,
Like a shadow that never left.

While the Buddha was walking meditation,
I walked meditation behind him.

As he taught the Dhamma,
Knowledge arose in me.

I'm a trainee, who has more to do!
My mind is not perfected!
Yet the teacher, who was so compassionate to me,
Has passed into nibbāna.

Then there was terror!
Then they had goose-bumps!
When the Buddha, endowed with all qualities,
Passed into nibbāna."

"Ānanda, who was learned,
and had memorized the Dhamma,
A keeper of the great sage's treasury,
A visionary for the entire world,
Has passed into nibbāna.

He was learned, and had memorized the Dhamma,
A keeper of the great sage's treasury,
A visionary for the entire world,
When all was black, he dispelled the dark.

He is the sage who remembered the teachings,
And mastered their sequence, holding them firm.
The senior monk who memorized the Dhamma,
Ānanda was a mine of gems."

"I've attended on the teacher
And fulfilled the Buddha's instructions.
The heavy burden is laid down,
I've undone the attachment to being reborn
in any state of existence."

Chapter of the Forties

18.1 Mahākassapa

You shouldn't live for the adulation of a following;
It turns your mind, and makes samādhi hard to find.
Seeing that popularity is suffering,
You shouldn't accept a following.

A sage should not visit respectable families
It turns your mind, and makes samādhi hard to find.
One who's eager and greedy for flavours,
Misses the goal that brings such happiness.

They know that this really is a bog,
This homage and veneration among respectable families.
Honor is a subtle dart, hard to extract,
And hard for a bad man to give up.

I came down from my lodging
And entered the city for alms.
I courteously stood by
While a leper ate.

With his putrid hand
He offered me a morsel.
Putting the morsel in my bowl,
His finger broke off right there.

Leaning against the foot of a wall,
I ate that morsel.
While eating, and afterwards,
I did not feel any disgust.

Anyone who makes use of
Leftovers for food,
Putrid urine as medicine,
The root of a tree as lodging,

And rags from the rubbish-heap as robes,
Is at home in any direction.

Where some have perished
While climbing the mountain,
There Kassapa ascends;
An heir of the Buddha,
Aware and mindful,
Relying on his psychic powers.

Returning from alms-round,
Kassapa ascends the mountain,
And practices jhāna without grasping,
With fear and dread abandoned.

Returning from alms-round,
Kassapa ascends the mountain,
And practices jhāna without grasping,
Quenched amongst those who burn.

Returning from alms-round,
Kassapa ascends the mountain,
And practices jhāna without grasping,
His duty done, without defilements.

Strewn with garlands of the musk-rose tree,
These regions are delightful.
Lovely, resounding with the trumpeting of elephants:
These rocky crags delight me!

They look like blue-black storm clouds, glistening,
Cooled with the waters of clear-flowing streams,
And covered with ladybird beetles:
These rocky crags delight me!

Like the peak of a blue-black storm cloud,
Or like a fine peaked house,
Lovely, resounding with the trumpeting of elephants:
These rocky crags delight me!

The rain comes down on the lovely flats,
In the mountains frequented by sages.
Echoing with the cries of peacocks,
These rocky crags delight me!

It's enough for me,
Desiring to practice jhāna, resolute and mindful.
It's enough for me,
A resolute monk, desiring the goal.

It's enough for me,
A resolute monk, desiring ease,
It's enough for me,
Desiring to practice, resolute and poised.

Covered with flowers of flax,
Like the sky covered with clouds,
Full of flocks of many different birds,
These rocky crags delight me!

Empty of householders,
Frequented by herds of deer,
Full of flocks of many different birds,
These rocky crags delight me!

The water is clear and the gorges are wide,
Monkeys and deer are all around;
Festooned with dewy moss,
These rocky crags delight me!

Music played by a five-piece band
Can never make you as happy,
As when, with unified mind,
You rightly discern the Dhamma.

Don't get involved in lots of work,
Avoid people, and don't try to get more requisites.
If you're eager and greedy for flavours,
You'll miss the goal that brings such happiness.

Don't get involved in lots of work,
Avoid what doesn't lead to the goal.
The body gets worn out and fatigued,
And when you suffer, you won't find tranquillity.

You won't see yourself
By merely reciting words,
Wandering stiff-necked
And thinking, "I'm better."

Fools are no better,
But they think they are.
The wise don't praise
Stiff-minded people.

Whoever is not affected
By the modes of conceit—
"I am better", "I am not better",
"I am worse", or "I am the same"—

Poised, with such understanding,
Endowed with virtues,
And devoted to tranquillity of mind:
That is who the wise praise.

Whoever has no respect
For their companions in spiritual life
Is as far from true Dhamma
As the sky is from the earth.

Those whose conscience and shame
Are always rightly established,
Thrive in the spiritual life,
For them, there is no rebirth in any state of existence.

If a monk who is haughty and fickle,
Wears rags from the rubbish-heap,
Like a monkey in a lion skin,
That doesn't make him impressive.

But if they are humble and stable,
Controlled, with faculties restrained,
Then wearing rags from the rubbish-heap is impressive,
Like a lion in a mountain cave.

These famous gods
Endowed with psychic powers,
All 10,000 of them,
Belong to the retinue of Brahmā.

They stand with hands in añjalī,
Honouring Sāriputta,
The general of the Dhamma, the hero,
The great meditator who is endowed with samādhi.

"Homage to you, thoroughbred among men!
Homage to you, best among men!
We do not even understand
The basis of your jhāna.

The profound domain of the Buddhas
Is truly amazing.
We do not understand them,
Though we've gathered here to split hairs."

When he saw the company of gods
Paying homage to Sāriputta—
Who is truly worthy of homage—
Kappina smiled.

As far as this Buddha-field extends
I am outstanding in ascetic practices.
I have no equal,
Apart from the great sage himself.

I've attended on the teacher
And fulfilled the Buddha's instructions.
The heavy burden is laid down,
I've undone the attachment to being reborn
in any state of existence.

Like a lotus flower unstained by water,
Gotama the immeasurable is unstained
By robes, lodgings, or food.
He inclines to renunciation,
And has escaped being reborn
in the three states of existence.

The great sage's neck is the establishment of mindfulness;
Faith is his hands, and wisdom his head.
Having great knowledge,
He always wanders, quenched.

Chapter of the Fifties

19.1 Tāḷapuṭa

Oh, when will I stay in a mountain cave,
Alone, with no companion,
Discerning all states of existence as impermanent?
This hope of mine, when will it be?

Oh, when will I stay happily in the forest,
A sage wearing a torn robe, dressed in ochre,
Unselfish, without desire,
With greed, hatred, and delusion destroyed?

Oh, when will I stay alone in the wood,
Fearless, discerning this body as impermanent,
A nest of death and disease,
Oppressed by death and old age?
When will it be?

Oh, when will I live, having grasped the sharp sword of wisdom
And cut the creeper of craving that tangles around everything,
The mother of fear, the bringer of suffering?
When will it be?

Oh, when will I, seated on the lion's throne,
Swiftly grasp the sword of the sages,
Forged by wisdom, of fiery might,
And swiftly break Māra and his army? When will it be?

Oh, when will I be seen striving in the assemblies
By those who are virtuous, poised, respecting the Dhamma,
Seeing things as they are, with faculties subdued?
When will it be?

Oh, when will I focus on my own goal on Giribbaja mountain,
Free of oppression by laziness, hunger, thirst,

Wind, heat, insects, and reptiles?
When will it be?

Oh, when will I have samādhi and mindfulness,
And with understanding attain the four truths,
That were realized by the great sage,
And are so very hard to see? When will it be?

Oh, when will I, devoted to tranquillity,
See with understanding the infinite sights,
Sounds, smells, tastes, touches, and mental phenomena
As burning? When will it be?

Oh, when will I not be downcast
Because of criticism,
Nor elated because of praise?
When will it be?

Oh, when will I discern the aggregates
And the infinite varieties of phenomena,
Both internal and external, as no more than
Wood, grass, and creepers? When will it be?

Oh, when will the winter clouds rain freshly
As I wear my robe in the forest,
Walking the path trodden by the sages?
When will it be?

Oh, when will I rise up, intent on attaining the deathless,
Hearing in the mountain cave
The cry of the crested peacock in the forest?
When will it be?

Oh, when will I cross the Ganges, Yamunā,
And Sarasvatī rivers, the Pātāla country,
And the dangerous Baḷavāmukha sea,
By psychic power, without hindrance? When will it be?

Oh, when will I be devoted to jhāna,
Rejecting entirely the signs of beauty,
Splitting apart desire for sensual pleasures,

Like an elephant that wanders without ties?
When will it be?

Oh, when will I realise the teaching of the great sage
And be content, like a poor person in debt,
Harassed by creditors, who finds a hidden treasure?
When will it be?

For many years you begged me,
"Enough of living in a house for you!"
Why do you not urge me on, mind,
Now I've gone forth as an ascetic?

Didn't you promise me, mind,
"On Giribbaja, the birds with colourful wings,
Greeting the thunder, Mahinda's voice,
Will delight you as you practice jhāna in the forest"?

In my family circle, friends, loved ones, and relatives;
And in the world, sports and play, and sensual pleasures;
All these I have abandoned for the sake of this:
And even then you're not content with me, mind!

This is mine alone, it doesn't belong to others;
When it is time to don your armour, why lament?
Reflecting that all this is unstable,
I went forth, longing for the deathless state.

The methodical teacher, supreme among people,
Great physician, charioteer of tractable people, said,
"The mind sways like a monkey,
So it's very hard to control if you are not free of lust."

Sensual pleasures are diverse, sweet, delightful;
Ignorant unenlightened people are attached to them.
Seeking to be reborn in another state of existence,
they wish for suffering;
Led on by their minds, they're relegated to hell.

"Staying in the grove resounding with cries
Of peacocks and herons, and liked by leopards and tigers,

Abandon concern for the body, without fail!"
So you used to urge me, mind.

"Develop the jhānas and spiritual faculties,
The powers, factors of awakening, and samādhi meditation;
Realise the three knowledges in the teaching of the Buddha!"
So you used to urge me, mind.

"Develop the eight-fold path for realising the deathless,
Emancipating, plunging into the end of all suffering,
And cleansing all defilements!"
So you used to urge me, mind.

"Properly reflect on the aggregates as suffering,
And abandon that from which suffering arises;
Make an end of suffering in this very life!"
So you used to urge me, mind.

"Properly discern that impermanence is suffering,
That emptiness is non-self, and that misery is death.
Uproot the wandering mind!"
So you used to urge me, mind.

"Bald, unsightly, reviled,
Seek alms amongst families, bowl in hand.
Devote yourself to the word of the teacher, the great sage!"
So you used to urge me, mind.

"Wander the streets well-restrained,
With your mind unattached to families and sensual pleasures,
Like the full moon when the night is clear!"
So you used to urge me, mind.

"Be a wilderness-dweller and an alms-eater,
One who lives in charnel grounds, a rag-robe wearer,
One who never lies down, always delighting in ascetic practices."
So you used to urge me, mind.

Mind, when you urge me towards the impermanent and unstable,
You are acting just like a person who plants trees,

Then, when they are about to fruit,
Wishes to cut down the very same trees.

You, incorporeal mind, far-traveller, lone-wanderer:
I won't do your bidding any more.
Sensual pleasures are suffering, painful, and very dangerous;
I'll wander with my mind focussed only on nibbāna.

I didn't renounce due to bad luck or shamelessness,
Nor because of a whim, nor banishment,
Nor for the sake of a livelihood;
It was because I agreed to the promise you made, mind.

"Having few wishes, abandoning disparagement,
Stilling suffering: these are praised by good people."
So you used to urge me, mind,
But now you continue with your old habits!

Craving, ignorance, the loved and unloved,
Pretty sights, pleasant feelings,
And the delightful kinds of sensual pleasure: I've vomited them all;
And I can't swallow back what I've vomited up.

I've done your bidding everywhere, mind!
For many births, I haven't done anything to upset you,
Yet you show your gratitude by producing craving inside yourself!
For a long time I've transmigrated in the suffering you've created.

Only you, mind, make us holy men;
You make us lords or royal sages;
Sometimes we become traders or workers;
Life as a god is also on account of you.

You alone make us titans;
Because of you we are born in hell;
Then sometimes we become animals,
Life as an ghost is also on account of you.

Come what may, you won't betray me again,
Dazzling me with your ever-changing display;

You play with me as if I'm mad—
But how have I ever failed you, mind?

In the past, this mind wandered
How it wished, where it liked, as it pleased.
Now I'll carefully guide it,
As a trainer with a hook guides a rutting elephant.

The teacher willed that this world appear to me
As impermanent, unstable, insubstantial.
Mind, let me leap into the conqueror's teaching,
Carry me over the great flood, so very hard to cross.

Things have changed, mind!
Nothing could make me return to your control!
I've gone forth in the teaching of the great sage;
Those like me don't come to ruin.

Mountains, oceans, rivers, the earth;
The four directions, the intermediate directions,
below and in the sky;
The three states of existence: all are impermanent and troubled—
Where can you go to find happiness, mind?

Mind, what will you do to someone
Who has made the ultimate commitment?
Nothing could make me a follower
Under your control, mind;
There's no way you'd touch a bellows
With a mouth open at each end;
Let alone the body flowing with its nine streams!

You've ascended the mountain peak, full of nature's beauty,
Frequented by boars and antelopes,
A grove sprinkled with fresh water in the rainy-season;
And there you'll be happy in your cave-home.

Peacocks with beautiful necks and crests,
Colourful tail-feathers and wings,

Crying out at the sweet-sounding thunder:
They'll delight you as you practice jhāna in the forest.

When the sky has rained down,
And the grass is four inches high,
And the grove is full of flowers, like a cloud
In the mountain cleft, like the fork of a tree, I'll lie;
It will be as soft as cotton-buds.

I'll act as a master does:
Let whatever I get be enough for me.
I'll make you as supple,
As a good worker makes a cat-skin bag.

I'll act as a master does:
Let whatever I get be enough for me.
I'll control you with my energy,
As the trainer controls a rutting elephant with a hook.

Now that you're well-tamed and reliable,
I can use you, as a trainer uses a straight-running horse,
To practice the safe path,
Cultivated by those who take care of their minds.

I shall strongly fasten you to a meditation subject,
As an elephant is tied to a post with firm rope.
You'll be well-guarded by me, well-developed by mindfulness,
And unattached to rebirth in all states of existence.

You'll use understanding to cut the follower of the wrong path,
Restrain them by practice, and settle them on the right path;
And when you have seen the cause of suffering arise and pass away,
You'll be an heir to the greatest teacher.

Under the sway of the four distortions, mind,
You led me as if all around the world;
And now you won't associate with the great sage of compassion,
The cutter of fetters and bonds?

Like a deer roaming free in the colourful forest,
I'll ascend the lovely mountain wreathed in cloud,

And rejoice to be on that hill, free of folk—
There is no doubt you'll perish, mind.

The men and women who live under your will and command,
Whatever pleasure they experience,
They are ignorant and fall under Māra's control;
Loving life, they're your disciples, mind.

Chapter of the Sixties

20.1 Mahāmoggallāna

"Living in the wilderness, eating only alms-food,
Happy with whatever scraps fall into the alms-bowl,
And serene inside:
Let us tear apart the army of death.

Living in the wilderness, eating only alms-food,
Happy with whatever scraps fall into the alms-bowl,
Let us smash the army of death,
Like an elephant smashing a reed hut.

Living at the foot of a tree, persevering,
Happy with whatever scraps fall into the alms-bowl,
And serene inside:
Let us tear apart the army of death.

Living at the foot of a tree, persevering
Happy with whatever scraps fall into the alms-bowl,
Let us crush the army of death,
Like an elephant crushing a reed hut."

"With a skeleton as a hut,
Woven together with flesh and tendons—
Damn this stinking body!
Which cherishes other bodies.

You sack of dung wrapped in skin!
You demon with horns on your chest!
Your body has nine streams,
Which are flowing all the time.

With its nine streams,
Your body stinks, full of dung.
A monk seeking purity would avoid it altogether,
Like excrement.

If they knew you
As I do,
They'd keep far away,
As from a cesspit in the rainy-season."

"So it is, great hero!
As you say, ascetic!
But some sink here
Like an old bull in mud."

"Whoever might think
Of making the sky yellow,
Or any other colour,
Would only be causing trouble for themselves.

This mind is like the sky:
Serene inwardly.
Evil-minded one, don't attack me
You'll end up like a moth in a bonfire."

"See this fancy puppet,
A heap of sores, a composite body,
Diseased, obsessed over,
Having no lasting stability.

See this fancy shape,
With its gems and earrings;
It is bones wrapped with skin,
Made pretty by its clothes.

Rouged feet
And powdered face
Is enough to delude a fool,
But not a seeker of the far shore.

Hair in eight braids
And eyeliner applied,
Is enough to delude a fool,
But not a seeker of the far shore.

Like a newly decorated makeup box,
The disgusting body all adorned
Is enough to delude a fool,
But not a seeker of the far shore.

The hunter laid his trap,
But the deer didn't get caught in the snare;
Having eaten the bait we go,
Leaving the deer-trapper to lament.

The hunter's trap is broken,
And the deer didn't get caught in the snare;
Having eaten the bait we go,
Leaving the deer-trapper to lament."

"Then there was terror!
Then they had goose-bumps!
When Sāriputta, endowed with many qualities,
Passed into nibbāna.

All conditions are impermanent,
Their nature is to rise and fall.
They arise, then they cease—
And their stilling is bliss."

"Those who see the five aggregates
As other, not as self,
Penetrate a subtle thing,
Like a hair-tip with an arrow.

Those who see conditions
As other, not as self,
Pierce a fine thing,
Like a hair-tip with an arrow."

"As if struck by a sword,
As if their head was on fire,
Mindful, a monk should go forth,
To abandon desire for sensual pleasures.

As if struck by a sword,
As if their head was on fire,
Mindful, a monk should go forth,
To abandon desire to be reborn in any state of existence."

"Encouraged by the developed one,
Bearing his final body,
I shook the palace of Migāra's mother
With my big toe."

"This isn't something you can get by being slack;
This isn't something that takes little strength:
The realization of nibbāna,
The release from all attachments."

"This young monk,
The best of men,
Has conquered Māra and his army,
And bears his final body."

"Lightning flashes down
On the cleft of Vebhāra and Paṇḍava.
But in the mountain cleft, the son of the inimitable
Is poised and absorbed in jhāna."

"Calm and quiet,
The sage in his secluded lodging,
The heir to the best of Buddhas,
Is honoured even by Brahmā."

"Calm and quiet,
The sage in his secluded lodging,
The heir to the best of Buddhas:
Brahmin, you should honor Kassapa!

Even if someone were to be born
A hundred times repeatedly in the human realm,
And always as a brahmin,
A student who memorized the Vedas,

And if he were a teacher,
With mastery of the three Vedas:
Honoring such a person
Isn't worth a sixteenth of that.

Whoever attains the eight emancipations
Forwards and backwards before breakfast,
And then goes on alms-round—

Don't attack such a monk!
Don't ruin yourself, brahmin!
Have faith in the arahant
Quickly venerate him with hands in añjalī,
Don't let your head be split open!"

"If you think transmigration is the important thing,
You don't see the Dhamma.
You're following a twisted path,
A bad path that will lead you down.

Like a worm smeared with dung,
He is besotted with conditions.
Sunk in gain and honour,
Poṭṭhila goes on, hollow."

"See Sāriputta coming!
It is good to see him.
Liberated in both ways,
Serene inside himself.

With dart removed and fetters ended,
With the three knowledges, destroyer of death,
Worthy of offerings,
An unsurpassed field of merit for people."

These famous gods
Endowed with psychic powers,
All 10,000 of them,
Are ministers of Brahmā.

They stand with hands in añjalī,
Honouring Moggallāna.

‘Homage to you, thoroughbred among men!
Homage to you, best of men!
Since your defilements are ended,
You, sir, are worthy of offerings!’”

“Venerated by men and gods,
He has arisen, the transcender of death.
He is undefiled by conditions,
As a lotus-flower by water.

Knowing in an hour the thousand-fold world,
Including the Brahmā realm;
Having mastery of psychic powers, and the knowledge
Of the passing away and rebirth of beings in time:
That monk sees the gods.”

“Sāriputta, the monk who has crossed over,
Would be supreme
Because of his wisdom,
Virtue, and peace.

But in a moment I can create the likenesses
Of ten million times 100,000 people!
I’m skilled in transformations;
I’m a master of physic powers.

A member of the Moggallāna clan,
Attained to perfection and mastery
In samādhi and knowledge,
Wise in the teachings of the unattached,
With serene faculties, has burst his bonds,
Like an elephant bursts a rope of creeper.

I’ve attended on the teacher
And fulfilled the Buddha’s instructions.
The heavy burden is laid down,
I’ve undone the attachment to being reborn in any state of existence.

I've attained the goal
For the sake of which I went forth
From home life into homelessness—
The ending of all fetters."

"'What kind of hell was that,
Where Dussī was boiled,
After attacking the disciple Vidhura,
Along with the brahmin Kakusandha?'

'There were 100 iron spikes,
Each one individually causing pain:
That was the kind of hell
Where Dussī was boiled,
After attacking the disciple Vidhura
Along with the brahmin Kakusandha.'

'Dark One, if you attack
A monk who knows this from their own experience,
A disciple of the Buddha,
You will fall into suffering.

'Mansions that last for an aeon
Stand in the middle of a lake;
The colour of lapis lazuli,
Brilliant, sparkling, and shining;
Many nymphs of diverse colours
Dance there.

'Dark One, if you attack
A monk who knows this from his own experience,
A disciple of the Buddha,
You will fall into suffering.

'The one who, encouraged by the Buddha,
With the monastic Saṅgha looking on,
Shook the palace of Migāra's mother
With his big toe:

‘Dark One, if you attack
A monk who knows this from his own experience,
A disciple of the Buddha,
You will fall into suffering.

‘The one who shook Vejayanta palace
With his big toe,
Relying on psychic power,
Inspiring awe among the gods:

‘Dark One, if you attack
A monk who knows this from his own experience,
A disciple of the Buddha,
You will fall into suffering.

‘The one who asked Sakka in Vejayanta palace:
“Friend, do you know the freedom
That comes with the end of craving?”
And to whom, when asked this question,
Sakka answered truthfully:

‘Dark One, if you attack
A monk who knows this from his own experience,
A disciple of the Buddha,
You will fall into suffering.

‘The one who asked Brahmā
In the Sudhamma Hall before the assembly:
“Friend, do you still have the same view
That you had in the past?
Or do you see the radiance
Of the Brahmā world passing away?”

‘And to whom, when asked this question,
Brahmā answered truthfully:
“Friend, I don’t have that view
That I had in the past.

‘“I see the radiance
Of the Brahmā world passing away.

So how could I say today
That I am permanent and eternal?"

'Dark One, if you attack
A monk who directly knows this,
A disciple of the Buddha,
You will fall into suffering.

'The one who through emancipation has touched
The peak of the mighty Mount Neru,
The forests of Pubbavideha,
And the people who live there:

'Dark One, if you attack
A monk who directly knows this,
A disciple of the Buddha,
You will fall into suffering.

'Though a fire doesn't think
"I'll burn the fool"
Still the fool who comes too close
To the fire gets burnt.

'In the same way Māra,
Having attacked the Tathāgata,
You'll burn yourself,
Like a fool touching the flames.

'Having attacked the Tathāgatha,
Māra produced demerit.
Wicked one, do you imagine:
"My wickedness won't bear fruit?"

'For a long time you've piled up
The wickedness that you've created.
Keep away from the Buddha, Māra!
Give up hope in tricking the monks.'

That is how, in the Bhesekaḷā grove
The monk rebuked Māra.

That spirit, downcast,
Disappeared right there!”

The Great Chapter

21.1 Vaṅgīsa

"Now that I've gone forth
From the home life into homelessness,
I'm assailed
By the reckless thoughts of the Dark One.

Even if a thousand mighty princes and great archers
Well trained, with strong bows,
Might completely surround me,
I would not flee.

And if women come,
Many more than that,
They won't scare me:
I stand firm in Dhamma.

Only once did I personally hear
From the Buddha, Kinsman of the Sun,
About the path leading to nibbāna;
My mind was delighted with that teaching.

Wicked one, if you come near me
As I live like this,
I'll act in such a way that you, Death,
Will not even see the path I travel.

Entirely abandoning likes and dislikes,
Along with thoughts attached to the household life,
He wouldn't get entangled in anything,
He is a monk without entanglements.

On this earth and in the sky,
Whatever form you take when entering the world
Wears out, it is all impermanent;
Reflective people live understanding this.

People are bound in their attachments
To what is seen, heard, and thought.
Being imperturbable, expel desire for these things;
For one they call a sage does not cling to these things.

Attached to sixty kinds of wrong views with their modes of thought,
Unenlightened people are fixed in wrong principles;
But that monk wouldn't go to any sectarian group,
Still less would he take up corrupt ways.

Clever, and for a long time established in samādhi,
Free of deceit, disciplined, without envy,
The sage has realised the state of peace,
Since he has realized nibbāna, he awaits his time.

Abandon conceit, Gotama!
Completely abandon the path to conceit;
Infatuated with the path to conceit,
You've had regrets for a long time.

Smeared by smears and slain by conceit,
People fall into hell.
When people slain by conceit are reborn in hell,
They grieve for a long time.

But a monk never grieves
If they practice rightly, a victor of the path.
They have renown and happiness,
And they rightly call him a 'Seer of Dhamma'.

So don't be hard-hearted, be energetic,
With hindrances abandoned, purified,
And with conceit abandoned completely,
Be at peace, and use knowledge to make an end."

"I've got a burning desire for pleasure;
My mind is on fire!
Please, out of compassion, Gotama,
Tell me how to quench the flames."

“Your mind is on fire
Because of a perversion of perception.
Avoid noticing the attractive aspect of things
That provokes lust.

Meditate on the unattractive,
Unified, in samādhi;
With mindfulness immersed in the body,
Make much of disenchantment.

Meditate on the signless,
Throw out the underlying tendency to conceit,
And when you have a breakthrough in understanding conceit,
You will live at peace.”

“Speak only such words
As do not hurt yourself
Nor harm others.
Such speech is truly well spoken.

Speak only pleasing words,
Words received gladly;
Pleasing words are those
That don’t have bad effects on others.

Truth itself is the undying word:
This is an eternal principle.
Realists say that the Dhamma and its meaning
Are grounded in the truth.

The reliable words spoken by the Buddha
For realizing nibbāna,
And making an end of suffering:
This really is the best kind of speech.”

“His understanding is profound, he is wise,
He is skilled in knowing the path and what is not the path;
Sāriputta, of great understanding,
Teaches Dhamma to the monks.

He teaches in brief,
Or he speaks at length,
His voice, which sounds like a myna bird,
Inspires intuition.

While he teaches
The monks hear his sweet voice,
Sounding attractive,
Clear and mellifluous;
They listen joyfully
With hearts uplifted."

"Today, on the fifteenth day uposatha,
500 monks have gathered together to purify their precepts.
Tshese sages without affliction have cut off their fetters and bonds,
They will not be reborn again into any state of existence.

Just as a wheel-rolling emperor
Surrounded by ministers
Travels all around this
Land that is circled by sea;

So disciples with the three knowledges,
Destroyers of death,
Attend upon the winner of the battle,
The unsurpassed caravan leader.

All are sons of the Blessed One—
There is no rubbish here.
I bow to the Kinsman of the Sun,
The destroyer of the dart of craving.

Over a thousand monks
Attend on the Fortunate One
As he teaches the immaculate Dhamma:
Nibbāna, free of fear from any direction.

They hear the stainless Dhamma
Taught by the Buddha.

The Buddha is so brilliant,
Revered by the monastic Saṅgha.

Blessed One, you are called 'elephant',
Supreme among all sages.
You are like a great cloud
That rains on your disciples.

Setting out from his daytime dwelling
Wanting to see the teacher;
Great hero, your disciple,
Vaṅgisa bows at your feet."

"Overcoming Māra's devious path,
I wander with hard-heartedness dissolved.
See him, the liberator from bonds,
Unattached, teaching the Dhamma by analysing each section.

He has explained in many ways
The path to cross the flood.
Since the deathless has been explained,
The seers of Dhamma stand unshakable.

Like a piercing light,
He's seen the transcendence of all states of rebirth;
Knowing it and witnessing it,
He taught it first to the group of five.

When Dhamma is well taught like this,
How could those that understand Dhamma be heedless?
Therefore you should train in the teaching of the Blessed One,
Heedful, and always reverent."

"The senior monk who was awakened after the Buddha
Koṇḍañña is keenly energetic,
And regularly gains the meditative states
Of happiness and seclusion.

Whatever can be realised
By a disciple following the teacher,

He has attained it all,
Diligent in training himself.

With great power and the three knowledges,
Skilled in reading the minds of others,
Koṇḍañña, the heir to the Buddha,
Bows at the teacher's feet."

"As the sage, who has gone beyond suffering,
Sits on the mountainside,
He is attended by disciples with the three knowledges,
Destroyers of death.

Moggallāna, of great psychic power,
Searches with his mind,
Looking into their minds
For one liberated without attachments.

So they attend upon Gotama,
The sage gone beyond suffering,
Who is endowed with all attributes,
And with a multitude of qualities."

"Just as, when the clouds have vanished,
The moon shines in the sky, stainless as the sun,
So Aṅgīrasa, great sage,
Your renown outshines the entire world."

"We used to wander, drunk on poetry,
From village to village, from town to town;
Then we saw the Buddha,
Who has gone beyond all Dhammas.

He, the sage gone beyond suffering,
Taught me the Dhamma;
When we heard the Dhamma, we became confident—
Faith arose in us.

Hearing him speak of
The aggregates, the sense-bases,

And the elements, I understood.
I went forth into homelessness.

Truly, Tathāgatas arise
For the benefit of the many
Men and women
Who follow their teachings.

Truly, it is for their benefit
That the sage indeed realised awakening;
The monks and nuns, who see
The natural principles of the Dhamma.

The seer, the Buddha,
The Kinsman of the Sun,
Has well taught the four noble truths
Out of compassion for living beings.

Suffering, the origin of suffering,
The transcending of suffering ,
And the noble eight-fold path
That leads to the stilling of suffering.

As these things were spoken,
So I have seen them.
I've realized my own true goal,
The Buddha's instruction is completed.

It was so welcome for me,
As I was in the presence of the Buddha.
Of things which are shared,
I encountered the best.

I've realised the perfection of direct knowledge;
I have supernormal hearing;
I have the three knowledges and psychic powers,
I'm skilled at reading the minds of others."

"I ask the teacher unrivalled in understanding,
Who has cut off all doubts in this very life—

Has a monk died at Aggāḷava, who was
Well-known, famous, and attained to nibbāna?

Nigrodhakappa was his name;
It was given to that brahman by you, Blessed One.
Yearning for freedom, energetic, firmly seeing the Dhamma,
He wandered in your honor.

O Sakyan, who sees all around,
All of us wish to know about that disciple.
Our ears are eager to hear,
For you're truly the most excellent teacher.

Cut off our doubt, declare this to us;
Your understanding is vast, tell us of his nibbāna!
You see all around, so speak among us,
Like the thousand-eyed Sakka in the assembly of the gods!

Whatever ties there are, or paths to delusion,
Or things that are on the side of unknowing,
Or that are bases of doubt:
When it comes to the Tathāgata there are none;
Among people, his eye is the best.

For if no man were ever to disperse defilements,
Like the wind dispersing a mass of clouds,
Darkness would cover the whole world,
And even a lamp would not shine.

The wise are makers of light;
My hero, that is what I think of you.
We've come to you for your insight and knowledge:
Here in this assembly, declare to us about Kappāyana.

Swiftly send forth your sweet voice,
Like a goose stretching its neck, gently honking,
The sound is smooth, with a lovely tone:
Alert, we are all listening to you.

You have entirely abandoned birth and death;
Restrained and pure, speak the Dhamma!

Unenlightened people can't fulfil all their wishes,
But Tathāgatas can achieve what they intend.

Your answer is definitive, and we will accept it,
For you have perfect understanding.
We raise our hands in añjalī one last time,
Your understanding is unrivalled,
So do not knowingly confuse us.

Knowing the noble Dhamma from top to bottom,
Your energy is unrivalled, so do not knowingly confuse us.
Like a man in the baking summer sun would long for water,
I long for the rain of your voice to fall on my ears.

Surely Kappāyana
Did not live the spiritual life in vain?
Did he realise nibbāna,
Or did he still have a remnant of defilement?
Let us hear what kind of liberation he had!"

"He cut off craving for mind and body in this very life,
The river of darkness that had long lain within him.
He has entirely crossed over birth and death."
So declared the Blessed One, the leader of the five.

"Now that I have heard your words,
Best of sages, I am confident.
My question, it seems, was not in vain,
The brahman did not deceive me.

As he spoke, so he acted;
He was a disciple of the Buddha.
He cut the net of death the illusionist,
So extended and strong.

Blessed One, Kappāyana saw
The starting point of grasping.
He has gone beyond the realm of death,
So very hard to cross.

God of gods, best of men, I bow to you;
And to your son,
Who follows your example, a great hero
An elephant, true son of an elephant."

SuttaCentral

Heartfelt Sayings



A Translation of Udāna by

BHIKKHU SUJATO

SuttaCentral

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Udāna:
Heartfelt Sayings

An uplifting translation of the Udāna

English

Translated for SuttaCentral

by

Sujato Bhikkhu

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Udāna: Heartfelt Sayings

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Translation description

The Udāna has a distinctive form, being comprised of Dhammapada-style verses together with contextual narratives in prose. It thus straddles the styles of the prose and verse Suttas. This translation aims to make a clear, readable, and accurate rendering.

Translation process

Translated from the Pali. Primary source was the Mahāsaṅgīti edition, with reference to several English translations, especially those of John Ireland and Bhikkhu Ānandajoti.

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Awakening:
Bodhivagga

1.1

Paṭhamabodhisutta

Upon Awakening (1st)

So I have heard. At one time, when he was first awakened, the Buddha was staying near Uruvelā at the root of the tree of awakening on the bank of the Nerañjarā River. There the Buddha sat cross-legged for seven days without moving, experiencing the bliss of freedom. When seven days had passed, the Buddha emerged from that state of immersion. In the first part of the night, he reflected on dependent origination in forward order:

"When this exists, that is; due to the arising of this, that arises. That is: Ignorance is a condition for choices. Choices are a condition for consciousness. Consciousness is a condition for name and form. Name and form are conditions for the six sense fields. The six sense fields are conditions for contact. Contact is a condition for feeling. Feeling is a condition for craving. Craving is a condition for grasping. Grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. That is how this entire mass of suffering originates."

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

> "When things become clear to the keen, meditating brahmin, his doubts are dispelled, since he understands each thing and its cause."

1.2

Dutiyabodhisutta

Upon Awakening (2nd)

So I have heard. At one time, when he was first awakened, the Buddha was staying near Uruvelā at the root of the tree of awakening on the bank of the Nerañjarā River. There the Buddha sat cross-legged for seven days without moving, experiencing the bliss of freedom. When seven days had passed, the Buddha emerged from that state of immersion. In the second part of the night, he reflected on dependent origination in reverse order:

“When this doesn’t exist, that is not; due to the cessation of this, that ceases. That is: When ignorance ceases, choices cease. When choices cease, consciousness ceases. When consciousness ceases, name and form cease. When name and form cease, the six sense fields cease. When the six sense fields cease, contact ceases. When contact ceases, feeling ceases. When feeling ceases, craving ceases. When craving ceases, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases.”

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

> “When things become clear to the keen, meditating brahmin, his doubts are dispelled, since he’s known the end of conditions.”

1.3

Tatiyabodhisutta

Upon Awakening (3rd)

So I have heard. At one time, when he was first awakened, the Buddha was staying near Uruvelā at the root of the tree of awakening on the bank of the Nerañjarā River. There the Buddha sat cross-legged for seven days without moving, experiencing the bliss of freedom. When seven days had passed, the Buddha emerged from that state of immersion. In the last part of the night, he reflected on dependent origination in forward and reverse order:

“When this exists, that is; due to the arising of this, that arises. When this doesn’t exist, that is not; due to the cessation of this, that ceases. That is: Ignorance is a condition for choices. Choices are a condition for consciousness. Consciousness is a condition for name and form. Name and form are conditions for the six sense fields. The six sense fields are conditions for contact. Contact is a condition for feeling. Feeling is a condition for craving. Craving is a condition for grasping. Grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. That is how this entire mass of suffering originates.

When ignorance fades away and ceases with nothing left over, choices cease. When choices cease, consciousness ceases. When consciousness ceases, name and form cease. When name and form cease, the six sense fields cease. When the six sense fields cease, contact ceases. When contact ceases, feeling ceases. When feeling ceases, craving ceases. When craving ceases, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases.”

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

“When things become clear to the keen, meditating brahmin, he remains, scattering Māra’s army, as the sun lights up the sky.”

1.4

Huṁhuṅkasutta

Whiny

So I have heard. At one time, when he was first awakened, the Buddha was staying near Uruvelā at the goatherd's banyan tree on the bank of the Nerañjarā River. There the Buddha sat cross-legged for seven days without moving, experiencing the bliss of freedom. When seven days had passed, the Buddha emerged from that state of immersion.

Then a certain brahmin of the whiny sort went up to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he stood to one side, and said, "Master Gotama, how do you define a brahmin? And what are the things that make one a brahmin?"

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

> "A brahmin who has banished bad qualities, —not whiny, not stained, but self-controlled, a complete knowledge master who has completed the spiritual journey— may rightly proclaim the brahmin doctrine, not proud of anything in the world."

1.5

Brāhmaṇasutta

The Brahmin

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time a number of senior monks approached the Buddha—Venerables Sāriputta, Mahāmoggallāna, Mahākassapa, Mahākaccāna, Mahākoṭṭhita, Mahākappina, Mahācunda, Anuruddha, Revata, and Nanda.

The Buddha saw them coming off in the distance, and addressed the mendicants: "These, mendicants, are brahmins coming! These are brahmins coming!" When he said this, a certain mendicant of the brahmin caste asked the Buddha, "Sir, how do you define a brahmin? And what are the things that make one a brahmin?"

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

> "Having banished bad qualities, those who live always mindful, with fetters ended, awakened, they are the world's true brahmins."

1.6

Mahākassapasutta

With Mahākassapa

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Now at that time Venerable Mahākassapa was staying in the Pipphali cave, and he was sick, suffering, gravely ill. Then after some time he recovered from that illness. It occurred to him, "Why not enter Rājagaha for almsfood?"

Now at that time five hundred deities were ready and eager for the chance to offer alms to Mahākassapa. But Mahākasspa refused those deities. In the morning, he robed up, took his bowl and robe, and entered Rājagaha for alms. He went to the streets of the poor, the destitute, and the weavers. The Buddha saw him wandering for alms in the streets of the poor, the destitute, and the weavers.

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

> "The stranger, providing for no other, tamed, grounded in the essence,
> with defilements ended and flaws purged: that's who I call a brahmin."

1.7

Ajakalāpakasutta

At Ajakalāpaka

So I have heard. At one time the Buddha was staying in Pāvā at the Ajakalāpaka tree shrine, the haunt of the native spirit Ajakalāpaka. Now at that time the Buddha was meditating in the open during the dark of night, while a gentle rain drizzled down. Then Ajakalāpaka, wanting to make the Buddha feel fear, terror, and goosebumps, approached him, and while not far away yelled three times, "Grr! Arrgh!" Then he added, "Now that's a goblin for you, ascetic!"

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

> "When a brahmin has got over their own issues, they transcend this goblin and his grunts."

1.8

Saṅgāmajisutta

With Saṅgāmaji

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time around Venerable Saṅgāmaji had arrived at Sāvatthī to see the Buddha. His former wife heard that he had arrived, and went to the Jetavana, taking their boy.

Now at that time Venerable Saṅgāmaji was sitting at the root of a tree for the day's meditation. Then his former wife went up to him and said, "I have a little child, ascetic, so please provide for me." When she said this, Saṅgāmaji kept silent.

For a second time she said, "I have a little child, ascetic, so please provide for me." For a second time, Saṅgāmaji kept silent.

For a third time she said, "I have a little child, ascetic, so please provide for me." For a third time, Saṅgāmaji kept silent.

Then she put down the boy in front of Saṅgāmaji, saying, "This is your child, ascetic. Provide for him."

But Saṅgāmaji neither looked at the boy nor spoke to him. Then his former wife went a little distance away. Looking back, she saw Saṅgāmaji ignoring the boy, and thought, "This ascetic doesn't even want his child." She returned to pick up the boy, then left. With clairvoyance that is purified and superhuman, the Buddha saw how Saṅgāmaji's former wife went back for the child.

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

> "When she came he was not glad, when she left he did not grieve.
> Victorious in battle, freed from chains, that's who I call a brahmin."

1.9

Jaṭilasutta

Dreadlocked Ascetics

So I have heard. At one time the Buddha was staying near Gayā on Gayā Head. Now at that time—during the cold spell when the snow falls in the dead of winter—many dreadlocked ascetics plunged in and out of the Gayā river. Plunging and showering, they served the sacred flame, thinking: ‘Through this there is purity.’”

The Buddha saw them plunging in and out.

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

> “Purity doesn’t come from water, no matter how many people bathe there. One who has truth and principle, they are pure, they are brahmins.”

1.10

Bāhiyasutta

With Bāhiya

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time Bāhiya of the Bark Cloth was residing by Suppāraka on the ocean shore, where he was honored, respected, revered, venerated, and esteemed. And he received robes, almsfood, lodgings, and medicines and supplies for the sick. Then as he was in private retreat this thought came to his mind, "I am one of those in the world who are perfected or on the path to perfection."

Then a deity who was a former relative of Bāhiya, having compassion and wanting what's best for him, approached him and said: "Bāhiya, you're not a perfected one, nor on the path to perfection. You don't have the practice by which you might become a perfected one or one on the path to perfection."

"Then who exactly are those in the world who are perfected or on the path to perfection?" "In the northern lands there is a city called Sāvatthī. There that Blessed One is now staying, the perfected one, the fully awakened Buddha. He is a perfected one and teaches the Dhamma for the sake of perfection."

Impelled by that deity, Bāhiya left Suppāraka right away. Sojourning no more than a single night in any place, he made his way to Anāthapiṇḍika's Monastery in the Jeta Grove at Sāvatthī. At that time several mendicants were walking mindfully in the open air. Bāhiya approached them and said, "Sirs, where is the Blessed One at present, the perfected one, the fully awakened Buddha? For I want to see him." "He has entered an inhabited area for almsfood, Bāhiya."

Then Bāhiya rushed out of the Jeta Grove and entered Sāvatthī, where he saw the Buddha walking for alms. He was impressive and inspiring, with peaceful faculties and mind, attained to the highest self-control and serenity, like an elephant with tamed, guarded, and controlled faculties. Bāhiya went up to the Buddha, bowed down with his head at the Buddha's feet, and said, "Sir, let the Blessed One teach me the Dhamma! Let the Holy One teach me the Dhamma! That would be for my lasting welfare and happiness." The Buddha said this: "It's not the time, Bāhiya, so long as I have entered an inhabited area for almsfood."

For a second time, Bāhiya said, "But you never know, sir, when life is at risk, either the Buddha's or my own. Let the Blessed One teach me the Dhamma! Let the Holy One teach me the Dhamma! That would be for my lasting welfare and happiness." For a second time, the Buddha said, "It's not the time, Bāhiya, so long as I have entered an inhabited area for almsfood."

For a third time, Bāhiya said, "But you never know, sir, when life is at risk, either the Buddha's or my own. Let the Blessed One teach me the Dhamma! Let the Holy One teach me the Dhamma! That would be for my lasting welfare and happiness."

"In that case, Bāhiya, you should train like this: 'In the seen will be merely the seen; in the heard will be merely the heard; in the thought will be merely the thought; in the known will be merely the known.' That's how you should train. When you have trained in this way, you won't be 'by that'. When you're not 'by that', you won't be 'in that'. When you're not 'in that', you won't be in this world or the world beyond or between the two. Just this is the end of suffering."

Then, due to this brief Dhamma teaching of the Buddha, Bāhiya's mind was right away freed from defilements by not grasping.

And when the Buddha had given Bāhiya this brief advice he left. But soon after the Buddha had left, a cow with a baby calf charged at Bāhiya and took his life.

Then the Buddha wandered for alms in Sāvatthī. After the meal, on his return from almsround, he departed the city together with several mendicants and saw that Bāhiya had passed away. He said to the monks, “Mendicants, pick up Bāhiya’s corpse. Having lifted it onto a cot and carried it, cremate it and build a monument. Mendicants, one of your spiritual companions has passed away.”

“Yes, sir,” replied those mendicants. They did as the Buddha asked, then returned to the Buddha and said, “Sir, Bāhiya’s corpse has been cremated and a monument built for him. Where has he been reborn in his next life?”
“Mendicants, Bāhiya was astute. He practiced in line with the teachings, and did not trouble me about the teachings. Bāhiya of the Bark Cloth has become fully extinguished.”

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

> “Where water and earth, fire and air find no footing: there no star does shine, nor does the sun shed its light; there the moon glows not, yet no darkness is found.
>
> And when a sage, a brahmin, finds understanding through their own sagacity, then from forms and formless, from pleasure and pain they are released.”

This too is a heartfelt saying that was spoken by the Blessed One: that is what I heard.

With Mucalinda:
Mucalindavagga

2.1

Mucalindasutta

With Mucalinda

So I have heard. At one time, when he was first awakened, the Buddha was staying near Uruvelā at the root of the Mucalinda tree on the bank of the Nerañjarā River. There the Buddha sat cross-legged for seven days without moving, experiencing the bliss of freedom.

Just then a great storm blew up out of season, bringing seven days of rain, cold winds, and clouds. Mucalinda, the dragon king, came out from his abode, encircled the Buddha's body with seven coils and spread his large hood over his head, thinking, "May the Buddha not be hot or cold, nor be bothered by flies, mosquitoes, wind, sun, or reptiles."

When seven days had passed, the Buddha emerged from that state of immersion. When he knew the sky was clear, Mucalinda unwrapped his coils from the Buddha's body. Hiding his own form, he manifested in the form of a brahmin youth. He stood in front of the Buddha, venerating him with joined palms.

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

> "Seclusion is happiness for the contented who see the teaching they have learned. Kindness for the world is happiness for one who'd not harm a living creature.
>
> Dispassion for the world is happiness for one who has gone beyond sensual pleasures. But dispelling the conceit 'I am' is truly the ultimate happiness."

2.2
Rājasutta
Kings

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time, after the meal, on return from almsround, several mendicants sat together in the assembly hall and this discussion came up among them: "Which of these two kings has greater wealth, riches, treasury, dominion, vehicles, forces, might, and power: King Seniya Bimbisāra of Māgadha or King Pasenadi of Kosala?" At that point the conversation among those mendicants was left unfinished.

Then in the late afternoon, the Buddha came out of retreat, went to the assembly hall, sat down on the seat spread out, and addressed the mendicants: "Mendicants, what were you sitting talking about just now? What conversation was left unfinished?"

So the mendicants told him what they had been talking about when the Buddha arrived. The Buddha said,

"Mendicants, it is not appropriate for you gentlemen who have gone forth in faith from the lay life to homelessness to talk about such things. When you're sitting together you should do one of two things: discuss the teachings or keep noble silence."

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

> "Neither the pleasures of the senses, nor even divine happiness, is worth even a sixteenth part of the happiness of craving's end."

2.3

Daṇḍasutta

A Stick

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time, between Sāvatthī and the Jeta Grove, several boys were hitting a snake with a stick. Then the Buddha robed up in the morning and, taking his bowl and robe, entered Sāvatthī for alms. He saw the boys hitting the snake.

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

> "Creatures love happiness, so if you hurt them with a stick in search of your own happiness, after death you'll find no happiness.
>
> Creatures love happiness, so if you don't hurt them with a stick in search of your own happiness, after death you will find happiness."

2.4

Sakkārasutta

Esteem

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time the Buddha was honored, respected, revered, venerated, and esteemed. And he received robes, almsfood, lodgings, and medicines and supplies for the sick. And the mendicant Saṅgha was also honored, respected, revered, venerated, and esteemed. And they received robes, almsfood, lodgings, and medicines and supplies for the sick. But the wanderers who followed other paths were not honored, respected, esteemed, revered, and venerated. And they didn't receive robes, almsfood, lodgings, and medicines and supplies for the sick. Then those wanderers who followed other paths, unable to bear the esteem of the mendicant Sangha, abused, attacked, harassed, and troubled the mendicants in the village and the wilderness.

Then several mendicants went up to the Buddha, bowed, sat down to one side, and told him what had happened.

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

> "When struck by pleasure and pain in the village or wilderness, regard it not as self or other. Contacts strike because of attachment; how would contacts strike one free of attachment?"

2.5

Upāsakasutta

A Lay Follower

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time a certain lay follower from Icchānaṅgalaka arrived at Sāvatthī on some business. Having concluded his business in Sāvatthī he went to see the Buddha, bowed, and sat down to one side. The Buddha said this to him: "It's been a long time, lay follower, since you took the opportunity to come here."

"For a long time I've wanted to come and see the Buddha, but I wasn't able, being prevented by my many duties and responsibilities."

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

> "One who has nothing is happy indeed, a learned person who has assessed the teaching. See how troubled are those with attachments, a person bound tight to people."

2.6
Gabbhinīsutta
The Pregnant Woman

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time a certain wanderer had a young brahmin wife who was pregnant and about to give birth. She said to him, "Go, brahmin, bring oil for my delivery."

The wanderer said, "But where, my dear, can I get oil?" For a second time, she said, 'Go, brahmin, bring oil for my delivery.' For a second time, the wanderer said, "But where, my dear, can I get oil?" For a third time, she said, "Go, brahmin, bring oil for my delivery."

Now at that time ghee and oil were being given away to any ascetic or brahmin at the storehouse of King Pasenadi of Kosala. But it was only to drink there, not to take away.

Knowing this, the wanderer thought, "Why don't I go to the king's storehouse, drink as much oil as I can, then come home and throw it up so it can be used for the delivery?"

Then he did just that. But when he got home he was unable to either bring it up or pass it out. He rolled to and fro, suffering painful, sharp, severe, acute feelings.

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Sāvatthī for alms. He saw the wanderer in agony.

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

> "Oh! How happy are those with nothing! Hence knowledge masters
> are people with nothing. See how troubled are those with attachments,
> a person bound tight to people."

2.7

Ekaputtakasutta

An Only Son

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time a certain lay follower's dear and beloved only child passed away.

Then in the middle of the day several lay followers with wet clothes and hair went up to the Buddha, bowed, and sat down to one side. The Buddha said to them: "Why, lay followers, have you come here in the middle of the day with wet clothes and hair?"

The lay follower replied, "Sir, my dear and beloved only child has passed away. That's why we came here in the middle of the day with wet clothes and hair."

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

> "Hosts of gods and most human beings are bound to what seems dear and pleasant. Miserable and exhausted, they fall under the sway of the King of Death.
>
> The diligent, who day and night leave behind what seems pleasant, dig out the root of misery— Death's bait so hard to escape."

2.8

Suppavāsāsutta

Suppavāsā

So I have heard. At one time the Buddha was staying near Kuṇḍiyā in the Kuṇḍadhāna Grove. Now at that time Suppavāsā the Koliyan had been pregnant for seven years, and in difficult labor for seven days. While suffering painful, sharp, severe, acute feelings, three thoughts helped her endure: “Oh! The Blessed One is indeed a fully awakened Buddha, who teaches the Dhamma for giving up suffering such as this. Oh! The Saṅgha of the Buddha’s disciples is indeed practicing well, who practice for giving up suffering such as this. Oh! Extinguishment is so very blissful, where such suffering as this is not found.”

Then Suppavāsā addressed her husband, “Please, master, go to the Buddha, and in my name bow with your head to his feet. Ask him if he is healthy and well, nimble, strong, and living comfortably. And then say: ‘Suppavāsā the Koliyan has been pregnant for seven years, and in difficult labor for seven days. While suffering painful, sharp, severe, acute feelings, three thoughts help her endure: “Oh! The Blessed One is indeed a fully awakened Buddha, who teaches the Dhamma for giving up suffering such as this. Oh! The Saṅgha of the Buddha’s disciples is indeed practicing well, who practice for giving up suffering such as this. Oh! Extinguishment is so very blissful, where such suffering as this is not found.”””

“Excellent idea,” he replied. He went to the Buddha and told him of his wife’s struggles. The Buddha said:

“May Suppavāsā the Koliyan be happy and healthy! May she give birth to a healthy child!” As soon as he spoke, Suppavāsā, happy and healthy, gave birth to a healthy child.

Saying “Yes, sir,” the Koliyan gentleman approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right. Then he returned to his own house. He saw that his wife, happy and healthy, had given birth to a healthy child, and thought, “It’s incredible, it’s amazing! The Realized One has such psychic power and might! For as soon as he spoke, Suppavāsā, happy and healthy, gave birth to a healthy child.” He became uplifted and overjoyed, full of rapture and happiness.

Then Suppavāsā addressed her husband, “Please, master, go to the Buddha, and in my name bow with your head to his feet. Ask him if he is healthy and well, nimble, strong, and living comfortably. And then say, ‘Suppavāsā the Koliyan, who was pregnant for seven years, and in difficult labor for seven days, is now happy and healthy and has given birth to a healthy child. She invites the mendicant Saṅgha headed by the Buddha to a meal for seven days. Sir, may the Buddha please accept seven meals from Suppavāsā.’”

“Excellent idea,” he replied. He went to the Buddha, told him the good news, and conveyed his wife’s invitation.

Now at that time a certain lay follower had already invited the Sangha of monks headed by the Buddha for the meal on the following day. That lay follower was Venerable Mahāmoggallāna’s supporter. Then the Buddha addressed Venerable Mahāmoggallāna, “Please, Moggallāna, go to the that lay follower and say to him, ‘Suppavāsā the Koliyan, who was pregnant for seven years, and in difficult labor for seven days, is now happy and healthy and has given birth to a healthy child. She invites the mendicant Saṅgha headed by the Buddha to a meal for seven days. Let Suppavāsā make seven meals, afterwards you can make yours.’ He is your supporter.”

“Yes, sir,” replied Mahāmoggallāna. He went to that lay follower and conveyed the Buddha’s request.

“If, sir, Venerable Mahāmoggallāna can guarantee me three things— wealth, life, and faith— then let Suppavāsā make seven meals, afterwards I shall make mine.” “I can guarantee you two things— wealth and life. But as for faith, you alone are the guarantor.”

“If, sir Venerable Mahāmoggallāna can guarantee me two things— wealth and life— then let Suppavāsā make seven meals, afterwards I shall make mine.”

Having persuaded that lay follower, Mahāmoggallāna went to the Buddha and said, “I’ve persuaded the lay follower. Let Suppavāsā make seven meals, afterwards he shall make his.”

For seven days Suppavāsā served and satisfied the Buddha with her own hands with a variety of delicious foods. And she made her little boy bow to the Buddha and the mendicant Sangha.

Then Sāriputta said to the boy, “I hope you’re keeping well, little boy; I hope you’re alright. I hope that you are not in pain.” “How could I be keeping well? How could I be alright? For seven years I lived in a pot of blood.”

Then Suppavāsā, thinking, “My child is conversing with the General of the Dhamma!” was uplifted and overjoyed, full of rapture and happiness. Knowing this, the Buddha said to her, “Would you like to have another child like this?” “Sir, I would like to have seven more children like this!”

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

> “Pain in the guise of pleasure, the disliked in the guise of the liked, suffering in the guise of happiness, overpower the negligent.”

2.9

Visākhāsutta

With Visākhā

So I have heard. At one time the Buddha was staying near Sāvatthī in the Eastern Monastery, the stilt longhouse of Migāra's mother. Now at that time Visākhā was caught up in some business with King Pasenadi. But the king's settlement did not meet her expectations.

Then, in the middle of the day, she went to the Buddha, bowed, and sat down. The Buddha said to her: "So, Visākhā, where are you coming from in the middle of the day?" "Sir, I am caught up in some business with King Pasenadi. But the king's settlement did not meet my expectations."

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

> "All under another's control is suffering, all under one's own authority is pleasing; what's shared is stressful for both parties, for bonds are hard to escape."

2.10

Bhaddiyasutta

With Bhaddiya

So I have heard. At one time the Buddha was staying near Anupiya in a mango grove. Now at that time, Venerable Bhaddiya the son of Kāḷīgodhā, even in the wilderness, at the foot of a tree, or in an empty dwelling, frequently expressed this heartfelt sentiment: “Oh, what bliss! Oh, what bliss!”

Several mendicants heard him and thought, “Without a doubt, Venerable Bhaddiya leads the spiritual life dissatisfied. It’s when recalling the pleasures of royalty he formerly enjoyed as a lay person that, even in the wilderness, at the foot of a tree, or in an empty dwelling, he frequently expresses this heartfelt sentiment: ‘Oh, what bliss! Oh, what bliss!’

Then those mendicants went up to the Buddha, bowed, sat down to one side, and told him what was happening.

So the Buddha addressed a certain monk, “Please, monk, in my name tell the mendicant Bhaddiya that the teacher summons him.”

“Yes, sir,” that monk replied. He went to Bhaddiya and said to him, “Reverend Bhaddiya, the teacher summons you.” “Yes, reverend,” Bhaddiya replied. He went to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“Is it really true, Bhaddiya, that even in the wilderness, at the foot of a tree, or in an empty dwelling, you frequently express this heartfelt sentiment: ‘Oh, what bliss! Oh, what bliss!’” “Yes, sir.”

“But why do you say this?” “Formerly, as a lay person ruling the land, my guard was well organized within and without the royal compound, within and without the city, and within and without the country. But although I was guarded and defended in this way, I remained fearful, scared, suspicious, and nervous. But these days, even when alone in the wilderness, at the foot of a tree, or in an empty dwelling, I’m not fearful, scared, suspicious, or nervous. I live relaxed, unruffled, surviving on charity, my heart free as a wild deer. It is for this reason that, even in the wilderness, at the foot of a tree, or in an empty dwelling, I frequently expressed this heartfelt sentiment: ‘Oh, what bliss! Oh, what bliss!’”

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

> “They who hide no anger within, gone beyond any kind of existence;
> happy, free from fear and sorrow— even the gods can’t see them.”

With Nanda:
Nandavagga

3.1

Kammavipākajasutta

Born of the Fruits of deeds

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now, at that time a certain mendicant was sitting not far from the Buddha cross-legged, with his body straight. As a result of past deeds, he suffered painful, sharp, severe, and acute feelings, which he endured unperturbed, with mindfulness and awareness.

The Buddha saw him meditating and enduring that pain.

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

> "A mendicant who has left all deeds behind, shaking off the dust of past deeds, unselfish, steady, poised, has no need to complain."

3.2

Nandasutta

With Nanda

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time Venerable Nanda, the Buddha's brother and maternal cousin, informed several mendicants: "I lead the spiritual life dissatisfied. I am unable to keep up the spiritual life. I shall resign the training and return to a lesser life."

Then a mendicant went up to the Buddha, bowed, sat down to one side, and told him what was happening.

So the Buddha addressed a certain monk, "Please, monk, in my name tell the mendicant Nanda that the teacher summons him." "Yes, sir," that monk replied. He went to Nanda and said to him, "Reverend Nanda, the teacher summons you."

"Yes, reverend," Nanda replied. He went to the Buddha, bowed, and sat down to one side. The Buddha said to him:

"Is it really true, Nanda, that you informed several mendicants that you are unable to keep up the spiritual life; that you shall resign the training and return to a lesser life?" "Yes, sir," he replied.

"But why are you so dissatisfied with the spiritual life?" "As I left my house, sir, the finest lady of the Sakyan land, her hair half-combed, glanced at me and said, 'Hurry back, master.' Recalling that, I am dissatisfied and shall resign the training."

Then the Buddha took Nanda by the arm and, as easily as a strong person would extend or contract their arm, vanished from Jeta's Grove and reappeared among the gods of the Thirty-Three.

Now at that time five hundred dove-footed nymphs had come to attend to Sakka, the lord of gods. Then the Buddha said to Nanda, “Nanda, do you see these five hundred dove-footed nymphs?” “Yes, sir,” he replied.

“What do you think, Nanda? Who is more attractive, good-looking, and lovely—the finest lady of the Sakyan land, or these five hundred dove-footed nymphs?” “Compared to these five hundred dove-footed nymphs, the finest lady of the Sakyan land is like a deformed monkey with its ears and nose cut off. She doesn’t count, there’s no comparison, she’s not worth a fraction. These five hundred dove-footed nymphs are far more attractive, good-looking, and lovely.”

“Rejoice, Nanda, rejoice! I guarantee you five hundred dove-footed nymphs.” “If, sir, you guarantee me five hundred dove-footed nymphs, I shall happily lead the spiritual life under the Buddha.”

Then the Buddha took Nanda by the arm and, as easily as a strong person would extend or contract their arm, vanished from the gods of the Thirty-Three and reappeared at Jeta’s Grove.

The mendicants heard, “It seems Venerable Nanda—who is both the Buddha’s half-brother and maternal cousin—leads the spiritual life for the sake of nymphs. And it seems that the Buddha guaranteed him five hundred dove-footed nymphs.”

Monks who were his friends accused him of being a hireling and a lackey, “It seems Nanda is a hireling, it seems he is a lackey: he leads the spiritual life for the sake of nymphs. And it seems that the Buddha guaranteed him five hundred dove-footed nymphs.”

Then Nanda—embarrassed, ashamed, and disgusted at being called a hireling and a lackey—living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness. He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.” Venerable Nanda became one of the perfected.

Then, late at night, a glorious deity, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side, and said to him: "Sir, Venerable Nanda—who is both the Buddha's half-brother and maternal cousin—has realized the undefiled freedom of heart and freedom by wisdom in this very life. He lives having realized it with his own insight due to the ending of defilements." And the knowledge also came to the Buddha: "Nanda has realized the undefiled freedom of heart and freedom by wisdom in this very life. He lives having realized it with his own insight due to the ending of defilements."

Then, when the night had passed, Nanda went to the Buddha, bowed, sat down to one side, and said to him, "Sir, you guaranteed me five hundred dove-footed nymphs. I release you from that promise." "Nanda, I comprehended your mind and knew that you had realized the undefiled freedom of heart and freedom by wisdom. And deities also told me about this. As soon as your mind was freed from defilements by not grasping, I was released from that promise."

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

> "The mendicant who has crossed over the bog, who has crushed the thorns of sensuality, who has reached the end of delusion, trembles not at pleasure and pain."

3.3

Yasojasutta

With Yasoja

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time around five hundred mendicants headed by Yasoja arrived at Sāvatthī to see the Buddha. At that, those visiting mendicants, while exchanging pleasantries with the resident mendicants, preparing their lodgings, and putting away their bowls and robes, made a dreadful racket.

Then the Buddha said to Venerable Ānanda, "Ānanda, who's making that dreadful racket? You'd think it was fishermen hauling in a catch!" "Sir, those five hundred mendicants headed by Yasoja have arrived at Sāvatthī to see the Buddha. It's those visiting mendicants who, while exchanging pleasantries with the resident mendicants, preparing their lodgings, and putting away their bowls and robes, made a dreadful racket." "Well then, Ānanda, in my name tell those mendicants that the teacher summons them."

"Yes, sir," Ānanda replied. He went to those mendicants and said, "Venerables, the teacher summons you." "Yes, reverend," replied those mendicants. Then they rose from their seats and went to the Buddha, bowed, and sat down to one side. The Buddha said to them,

"Mendicants, what's with that dreadful racket? You'd think it was fishermen hauling in a catch!" When he said this, Venerable Yasoja said to the Buddha, "Sir, these five hundred mendicants headed by Yasoja have arrived at Sāvatthī to see the Buddha. It's these visiting mendicants who, while exchanging pleasantries with the resident mendicants, preparing their lodgings, and putting away their bowls and robes, made a dreadful racket." "Go away, mendicants, I dismiss you. You are not to stay in my presence."

“Yes, sir,” replied those mendicants. They got up from their seats, bowed, and respectfully circled the Buddha, keeping him on their right. They set their lodgings in order and left, taking their bowls and robes. Traveling stage by stage in the land of the Vajjīs, they arrived at the Vaggumudā River. They built leaf huts near the riverbank and there they entered the rainy season.

Then Venerable Yasoja, having entered the rainy season, addressed the mendicants: “Out of compassion, reverends, the Buddha dismissed us, wanting what’s best for us. Come, let us live in such a way that the Buddha would be pleased with us.” “Yes, reverend,” they replied. Then those mendicants, living alone, withdrawn, diligent, keen, and resolute, all realized the three knowledges in that same rainy season.

When the Buddha had stayed in Sāvatthī as long as he wished, he set out for Vesālī. Traveling stage by stage, he arrived at Vesālī, where he stayed in the hall with the peaked roof.

Then, having applied his mind to comprehending the minds of the mendicants staying on the bank of the river Vaggumudā, the Buddha said to Venerable Ānanda, “A light, it appears to me, has arisen in this quarter, Ānanda; a brightness has arisen. I’m not put off at the thought of going to where the mendicants are staying on the bank of the river Vaggumudā. Send a message to those mendicants: “Venerables, the teacher summons you.”

“Yes, sir,” Ānanda replied. He went to one of mendicants and said, “Please, Reverend, go to the staying on the bank of the river Vaggumudā and say to them, “Venerables, the teacher summons you. He wants to see you.”

“Yes, reverend,” replied those mendicants. Then, as easily as a strong person would extend or contract their arm, he vanished from the Great Wood, in the hall with the peaked roof, and reappeared in front of those mendicants on the bank of the river Vaggumudā. Then he said to those mendicants, “Venerables, the teacher summons you. He wants to see you.”

“Yes, reverend,” replied those mendicants. They set their lodgings in order and took their bowls and robes. Then, as easily as a strong person would extend or contract their arm, they vanished from the bank of the river Vaggumudā, and reappeared in the presence of the Buddha in the Great Wood, in the hall with the peaked roof. But at that time the Buddha was sitting immersed in imperturbable meditation. Then those mendicants thought, “What kind of meditation is the Buddha practicing right now?” They thought, “He is practicing the imperturbable meditation.” They all sat in imperturbable meditation.

And then, as the night was getting late, in the first watch of the night, Venerable Ānanda got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha and said, “Sir, the night is getting late. It is the first watch of the night, and the visiting mendicants have been sitting long. Sir, please greet the visiting mendicants.” But the Buddha kept silent.

For a second time, as the night was getting late, in the middle watch of the night, Ānanda got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha and said, “Sir, the night is getting late. It is the second watch of the night, and the visiting mendicants have been sitting long. Sir, please greet the visiting mendicants.” But for a second time the Buddha kept silent.

For a third time, as the night was getting late, in the last watch of the night, as dawn stirred, bringing joy to the night, Ānanda got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha and said, “Sir, the night is getting late. It is the last watch of the night; dawn stirs, bringing joy to the night, and the visiting mendicants have been sitting long. Sir, please greet the visiting mendicants.”

Then the Buddha emerged from that immersion and addressed Ānanda, “If you’d known, Ānanda, you wouldn’t have said so much. Both I and these five hundred mendicants have been sitting in imperturbable meditation.”

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

“A mendicant who has beaten the thorns of sensuality— and abuse, killing, and caging— steady as a mountain, imperturbable, trembles not at pleasure and pain.”

3.4

Sāriputtasutta

With Sāriputta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time Venerable Sāriputta was sitting not far from the Buddha cross-legged, with his body straight, and mindfulness established right there. The Buddha saw him meditating there.

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

> "As a rocky mountain is unwavering and well grounded, so when delusion ends, a monk, like a mountain, doesn't tremble."

3.5

Mahāmoggallānasutta

With Mahāmoggallāna

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time Venerable Mahāmoggallāna was sitting not far from the Buddha cross-legged, with his body straight and mindfulness of the body well-established in himself. The Buddha saw him meditating there.

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

> "With mindfulness of the body established, restrained in the six fields of contact, a mendicant always immersed in samādhi would know quenching in themselves."

3.6

Pilindavacchasutta

With Pilindavaccha

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Now at that time Venerable Pilindavaccha addressed the mendicants as "lowlifes". Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him, "Sir, Venerable Pilindavaccha addresses the mendicants as 'lowlifes'."

So the Buddha addressed a certain monk, "Please, monk, in my name tell the mendicant Pilindavaccha that the Teacher summons him." "Yes, sir," that monk replied. He went to Pilindavaccha and said to him, "Reverend Pilindavaccha, the teacher summons you."

"Yes, reverend," Pilindavaccha replied. He went to the Buddha, bowed, and sat down to one side. The Buddha said to him: "Is it really true, Vaccha, that you addressed the mendicants as 'lowlifes'?" "Yes, sir," he replied.

Then, having applied his mind to Pilindavaccha's past lives, the Buddha said to the mendicants, "Mendicants, don't complain about the mendicant Vaccha. He doesn't addresses the mendicants as 'lowlifes' out of hate. For five hundred lives without interruption he was reborn in a brahmin family. For a long time, he has addressed people as 'lowlife'. That's why he addresses the mendicants as 'lowlifes'."

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

> "In whom dwells no deceit or conceit, rid of greed, unselfish, with no need for hope, with anger eliminated, quenched: they are a brahmin, an ascetic, a mendicant."

3.7

Sakkudānasutta

Sakka's Heartfelt Saying

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Now at that time Venerable Mahākassapa was staying in the Pipphali cave. Having entered a certain state of immersion, he sat cross-legged for seven days without moving. When seven days had passed, Mahākassapa emerged from that state of immersion. It occurred to him, "Why not enter Rājagaha for almsfood?"

Now at that time five hundred deities were ready and eager for the chance to offer alms to Mahākassapa. But Mahākasspa refused those deities. In the morning, he robed up, took his bowl and robe, and entered Rājagaha for alms.

Now at that time Sakka, lord of Gods, wished to give alms to Mahākassapa. Having manifested in the appearance of a weaver, he worked the loom while the demon maiden Sujā fed the shuttle. Then, as Mahākassapa wandered indiscriminately for almsfood in Rājagaha, he approached Sakka's house. Seeing Mahākassapa coming off in the distance, Sakka came out of his house, greeted him, and took the bowl from his hand. He re-entered the house and filled the bowl with rice from the pot. That almsfood had many tasty soups and sauces. Then it occurred to Mahākassapa, "Now, what being is this who has such psychic power?" It occurred to him, "This is Sakka, lord of Gods." Knowing this, he said to Sakka, "This is your doing, Kosiya; don't do such a thing again." "But sir, Kassapa, we too need merit! We too ought make merit."

Then Sakka bowed and respectfully circled Mahākassapa, keeping him on his right. Then he rose into the air and, sitting cross-legged in the sky, expressed this heartfelt sentiment three times: “Oh the gift, the best gift is well established in Kassapa! Oh the gift, the best gift is well established in Kassapa! Oh the gift, the best gift is well established in Kassapa!” With clairaudience that is purified and superhuman, the Buddha heard Sakka express this heartfelt sentiment while sitting in the sky.

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

> “A mendicant who relies on alms, self-supported, providing for no other; the poised one is envied by even the gods, calm and ever mindful.”

3.8

Piṇḍapātikasutta

One Who Eats Only Almsfood

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time, after the meal, on return from almsround, several mendicants sat together in the pavilion by the kari tree and this discussion came up among them:

"Reverends, when a mendicant who eats only almsfood is wandering for alms, from time to time they get to see pleasing sights, hear pleasing sounds, smell pleasing smells, taste pleasing tastes, and encounter pleasing touches. They wander for alms being honored, respected, revered, venerated, and esteemed. Come, we too should eat only almsfood. From time to time we too will get to see pleasing sights, hear pleasing sounds, smell pleasing smells, taste pleasing tastes, and encounter pleasing touches. We too shall wander for alms being honored, respected, revered, venerated, and esteemed." At that point the conversation among those mendicants was left unfinished.

Then in the late afternoon, the Buddha came out of retreat and went to the pavilion by the kari tree, where he sat on the seat spread out and addressed the mendicants: "Mendicants, what were you sitting talking about just now? What conversation was unfinished?"

So the mendicants told him what they had been talking about. The Buddha said,

"Mendicants, it is not appropriate for you gentlemen who have gone forth in faith from the lay life to homelessness to talk about such things. When you're sitting together you should do one of two things: discuss the teachings or keep noble silence."

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

“A mendicant who relies on alms, self-supported, providing for no other; the poised one is envied by even the gods, but not if they’re after popularity and reputation.”

3.9

Sippasutta

Professions

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time, after the meal, on return from almsround, several mendicants sat together in the pavilion and this discussion came up among them: "Who knows a craft? Who is studying which craft? Which is the best craft?"

In answer, some said that elephant-craft is the best of crafts. Others said that the best craft is horse-craft, or chariot-craft, or archery, or swordsmanship, or computing, or accounting, or calculating, or writing, or poetry, or cosmology, or geomancy. At that point the conversation among those mendicants was left unfinished.

Then in the late afternoon, the Buddha came out of retreat and went to the assembly hall. He sat down on the seat spread out, and addressed the mendicants: "Mendicants, what were you sitting talking about just now? What conversation was unfinished?"

So the mendicants told him what they had been talking about when the Buddha arrived. The Buddha said,

"Mendicants, it is not appropriate for you gentlemen who have gone forth in faith from the lay life to homelessness to talk about such things. When you're sitting together you should do one of two things: discuss the teachings or keep noble silence."

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

> "Living without a craft, light, desiring the good, with senses controlled, everywhere free; a migrant with no shelter, unselfish, with no need for hope, having given up conceit, wandering alone: that is a mendicant."

3.10
Lokasutta
The World

So I have heard. At one time, when he was first awakened, the Buddha was staying near Uruvelā at the root of the tree of awakening on the bank of the Nerañjarā River. There the Buddha sat cross-legged for seven days without moving, experiencing the bliss of freedom.

When seven days had passed, the Buddha emerged from that state of immersion and surveyed the world with the eye of a Buddha. He saw sentient beings tormented with many torments, and burning with many fevers born of greed, hate, and delusion.

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

> "This world, born in torment, overcome by contact, speaks of disease as the self. For whatever it thinks it is, it turns out to be something else.
>
> The world is attached to continued existence, overcome by continued existence, taking pleasure only in continued existence, yet it becomes something else. What it enjoys, that is the fear; what it fears, that is the suffering. But this spiritual life is led in order to give up continued existence.

Of the ascetics and brahmins who say that through continued existence one is freed from continued existence, none are themselves freed from continued existence, I say. Of the ascetics and brahmins who say that through annihilation of existence one escapes from continued existence, none have themselves escaped from continued existence, I say.

For this suffering originates dependent on all attachment. With the ending of all grasping there is no origination of suffering. Just look at this world! Mired in all sorts of ignorance, beings in love with being are not released from continued existence. Whatever states of continued existence there are —everywhere, all over—all are impermanent, suffering, and perishable.

> In this way one seeing with right wisdom in accord with truth, gives up craving for continued existence, while not look forward to ending existence. Extinguishment comes from the ending of all cravings; fading away and cessation with nothing left over.
>
> There is no further existence for that mendicant extinguished without grasping. Victorious in battle, such a one has defeated Māra; they've gone beyond all states of existence."

With Meghiya:
Awakening

4.1

Meghiyasutta

With Meghiya

So I have heard. At one time the Buddha was staying near Cālikā, on the Cālikā mountain. Now, at that time Venerable Meghiya was the Buddha's attendant. Then Venerable Meghiya went up to the Buddha, bowed, stood to one side, and said to him, "Sir, I'd like to enter Jantu village for alms." "Please, Meghiya, go at your convenience."

Then Meghiya robed up in the morning and, taking his bowl and robe, entered Jantu village for alms. After the meal, on his return from almsround in Jantu village, he went to the shore of Kimikālā river. As he was going for a walk along the shore of the river he saw a lovely and delightful mango grove. When he saw this he thought, "Oh, this mango grove is lovely and delightful! It's truly good enough for meditation for a kinsman who wants to meditate. If the Buddha allows me, I'll come back to this mango grove to meditate."

Then Venerable Meghiya went up to the Buddha, bowed, sat down to one side, and told him what had happened, adding,

"If the Buddha allows me, I'll go back to that mango grove to meditate."

When he had spoken, the Buddha said to him, "We're alone, Meghiya. Wait until another mendicant comes."

For a second time Meghiya said to the Buddha, "Sir, the Buddha has nothing more to do, and nothing that needs improvement. But I have. If you allow me, I'll go back to that mango grove to meditate." For a second time the Buddha said, "We're alone, Meghiya. Wait until another mendicant comes."

For a third time Meghiya said to the Buddha, “Sir, the Buddha has nothing more to do, and nothing that needs improvement. But I have. If you allow me, I’ll go back to that mango grove to meditate.” “Meghiya, since you speak of meditation, what can I say? Please, Meghiya, go at your convenience.”

Then Meghiya got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right. Then he went to that mango grove, and, having plunged deep into it, sat at the root of a certain tree for the day’s meditation. But while Meghiya was meditating in that mango grove he was beset mostly by three kinds of bad, unskillful thoughts, namely, sensual, malicious, and cruel thoughts.

Then he thought, “It’s incredible, it’s amazing! I’ve gone forth from the lay life to homelessness out of faith, but I’m still harassed by these three kinds of bad, unskillful thoughts: sensual, malicious, and cruel thoughts.”

Then in the late afternoon, Venerable Meghiya came out of retreat and went to the Buddha. He bowed, sat down to one side, and told the Buddha what had happened.

“Meghiya, when the heart’s release is not ripe, five things help it ripen. What five?

Firstly, a mendicant has good friends, companions, and associates. This is the first thing …

Furthermore, a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken. This is the second thing …

Furthermore, a mendicant gets to take part in talk about self-effacement that helps open the heart and leads solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment when they want, without trouble or difficulty. That is, talk about fewness of wishes, contentment, seclusion, aloofness, arousing energy, ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom.' This is the third thing …

Furthermore, a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. This is the fourth thing …

Furthermore, a mendicant is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. This is the fifth thing that, when the heart's release is not ripe, helps it ripen. These are the five things that, when the heart's release is not ripe, help it ripen.

A mendicant with good friends, companions, and associates can expect to be ethical …

A mendicant with good friends, companions, and associates can expect to take part in talk about self-effacement that helps open the heart …

A mendicant with good friends, companions, and associates can expect to be energetic …

A mendicant with good friends, companions, and associates can expect to be wise …

But then, a mendicant grounded on these five things should develop four further things. They should develop the perception of ugliness to give up greed, love to give up hate, mindfulness of breathing to cut off thinking, and perception of impermanence to uproot the conceit 'I am'. When you perceive impermanence, the perception of not-self becomes stabilized. Perceiving not-self, you uproot the conceit 'I am' and attain extinguishment in this very life."

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

> "With thoughts whether low or fine, excitement in the mind arises. Not understanding these thoughts in the mind, one with mind astray runs all over the place.
>
> Having understood these thoughts in the mind, an awakened one— keen, restrained, and mindful— has given up them all; excitement in the mind no longer arises."

4.2

Uddhatasutta

Restless

So I have heard. At one time the Buddha was staying in the sal forest of the Mallas at Upavattana near Kusinārā. Now at that time several mendicants were staying not far from the Buddha in a wilderness hut. They were restless, insolent, fickle, scurrilous, loose-tongued, unmindful, lacking situational awareness and immersion, with straying minds and undisciplined faculties.

The Buddha saw those mendicants staying nearby.

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

> "Unguarded in body, ruined by wrong view, overcome with dullness and drowsiness, you fall under Māra's sway.
>
> That's why you should guard the mind, with right thoughts your pasture, and right view at the fore. Having understood rise and fall, a mendicant who has overcome dullness and drowsiness would cast off all bad destinies."

4.3

Gopālakasutta

The Cowherd

So I have heard. At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants. And then the Buddha left the road, went to the root of a certain tree, and sat down on the seat spread out.

Then a certain cowherd went up to the Buddha, bowed, and sat down to one side. The Buddha educated, encouraged, fired up, and inspired him with a Dhamma talk.

Then the cowherd said to the Buddha, “Sir, may the Buddha together with the mendicant Saṅgha please accept tomorrow’s meal from me.” The Buddha consented in silence. The cowherd got up from his seat, circumambulated the Buddha with his right side toward him, and left.

And when the night had passed the cowherd had plenty of thick milk-rice prepared in his own home, with fresh ghee. Then he had the Buddha informed of the time, saying, “Sir, it’s time. The meal is ready.”

The Buddha robed up, took his bowl and robe and, together with the Sangha of monks, went to the house of that cowherd, where he sat down on the prepared seat in the dining hall. Then the cowherd served and satisfied the mendicant Saṅgha headed by the Buddha with his own hands with a thick milk-rice and fresh ghee. When the Buddha had eaten and washed his hand and bowl, the cowherd took a low seat and sat to one side. The Buddha then instructed, inspired, and gladdened him with a teaching, after which he got up and left. But soon after the Buddha had left, the cowherd was killed by a certain man in the gap between village borders.

Then several mendicants went up to the Buddha, bowed, sat down to one side, and told him what had happened.

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

> “A wrongly directed mind would do you more harm than a hater to the hated, or an enemy to their foe.”

4.4

Yakkhapahārasutta

The Spirit's Blow

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. At that time Venerables Sāriputta and Moggallāna were staying near the pigeons' alcove. Now at that time Venerable Sāriputta was sitting outdoors in the moonlight, his head freshly shaven, having entered a certain state of immersion.

Now at that time two native spirits who were friends were on their way from the north to the south on some business. They saw Sāriputta meditating there. One of the spirits said to the other, "I feel inspired, friend, to give this ascetic a blow on the head!" The other spirit replied, "Enough, friend, don't hit the ascetic! That is an eminent ascetic, powerful and mighty!"

For a second time the first spirit said to the other, "I feel inspired, friend, to give this ascetic a blow on the head!" For a second time, the other spirit replied, "Enough, friend, don't hit the ascetic! That is an eminent ascetic, powerful and mighty!" For a third time the first spirit said to the other, "I feel inspired, friend, to give this ascetic a blow on the head!" For a third time, the other spirit replied, "Enough, friend, don't hit the ascetic! That is an eminent ascetic, powerful and mighty!"

Ignoring his friend, the first spirit struck Sāriputta. The blow was so strong it would have felled a bull elephant seven or seven and a half cubits tall, or split apart a great mountain peak. But then the spirit, crying out, "I burn, I burn!" fell into the Great Hell right there.

With clairvoyance that is purified and superhuman, Venerable Moggallāna saw that spirit striking Venerable Sāriputta. He approached him and said, "I hope you're keeping well, reverend; I hope you're alright. I hope that you are not in pain." "I am alright, Reverend Moggallāna; but my head does hurt a little."

“It’s incredible, Reverend Sāriputta, it’s amazing! How mighty and powerful is Venerable Sāriputta! Just now, a native spirit struck you on the head. The blow was so strong it would have felled a bull elephant seven or seven and a half cubits tall, or split apart a great mountain peak. Yet you say, ‘I am alright, Reverend Moggallāna; but my head does hurt a little.’”

“It’s incredible, Reverend Moggallāna, it’s amazing! How mighty and powerful is Venerable Moggallāna, in that he can even see a native spirit! Whereas I can’t even see a mud-goblin right now.”

With clairaudience that is purified and superhuman, the Buddha heard that discussion between those two spiritual giants.

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

> “One whose mind is like a rock, steady, never trembling, free of desire for desirable things, not getting annoyed when things are annoying: from where will suffering strike one whose mind is developed like this?”

4.5

Nāgasutta

A Bull Elephant

So I have heard. At one time the Buddha was staying near Kosambi, in Ghosita's Monastery. Now at that time Buddha lived crowded by monks, nuns, laymen, and laywomen; by rulers and their ministers, and teachers of other paths and their disciples. Crowded, he lived in suffering and discomfort. Then he thought, "These days I live crowded by monks, nuns, laymen, and laywomen; by rulers and their ministers, and teachers of other paths and their disciples. Crowded, I live in suffering and discomfort. Why don't I live alone, withdrawn from the group?"

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Kosambi for alms. After the meal, on his return from almsround, he set his lodgings in order himself. Taking his bowl and robe, without informing his attendants or taking leave of the mendicant Saṅgha, he set out to go wandering alone towards Pārileyya, with no companion. When he eventually arrived, he stayed in a protected forest grove, at the foot of an auspicious sal tree.

A certain bull elephant was also living crowded by live crowded by other males, females, younglings, and cubs. He ate the grass they'd trampled, and they ate the broken branches he dragged down. He drank muddy water, and after his bath the female elephants bumped into him. Crowded, he lived in suffering and discomfort. Then he thought, "These days I live crowded by other males, females, younglings, and cubs. I eat the grass they've trampled, and they eat the broken branches I've dragged down. I drink muddy water, and after my bath the female elephants bump into me. Crowded, I live in suffering and discomfort. Why don't I live alone, withdrawn from the herd?"

So he left the herd and went to Pārileyya, where he approached the Buddha in the protected forest grove at the foot of an auspicious sal tree. There he attended on the Buddha, clearing the vegetation from the place where the Buddha stayed, and using his trunk to set out water for drinking and washing.

Then as the Buddha was in private retreat this thought came to his mind, "Formerly I lived crowded by monks, nuns, laymen, and laywomen; by rulers and their ministers, and teachers of other paths and their disciples. Crowded, I live in suffering and discomfort. But now I live uncrowded by monks, nuns, laymen, and laywomen; by rulers and their ministers, and teachers of other paths and their disciples. Being uncrowded, I live in happiness and comfort."

And to the bull elephant also this thought came to mind, "Formerly I lived crowded by other males, females, younglings, and cubs. I ate the grass they'd trampled, and they ate the broken branches I'd dragged down. I drank muddy water, and after my bath the female elephants bumped into me. Crowded, I lived in suffering and discomfort. But now I live uncrowded by other males, females, younglings, and cubs. I eat untrampled grass, and other elephants don't eat the broken branches I have dragged down. I don't drink muddy water, and the female elephants don't bump into me after my bath. Being uncrowded, I live in happiness and comfort."

Then, understanding his own seclusion and knowing what that elephant was thinking, on that occasion the Buddha expressed this heartfelt sentiment:

> "The giant elephant, with tusks like chariot-poles, agrees heart to heart with the spiritual giant, since each finds joy in the woods alone."

4.6

Piṇḍolasutta

With Piṇḍola

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time Venerable Piṇḍola Bhāradvāja was sitting not far from the Buddha cross-legged, with his body straight. He was one who lived in the wilderness, ate only almsfood, wore rag robes, and owned just three robes. He was of few wishes, content, secluded, aloof, and energetic, an advocate of austerities, dedicated to the higher mind.

The Buddha saw him meditating there.

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

> "Not speaking ill nor doing harm; restraint in the monastic code;
> moderation in eating; staying in remote lodgings; commitment to the
> higher mind— this is the instruction of the Buddhas."

4.7

Sāriputtasutta

With Sāriputta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time Venerable Sāriputta was sitting not far from the Buddha cross-legged, with his body straight. He was of few wishes, content, secluded, aloof, energetic, dedicated to the higher mind.

The Buddha saw him meditating there.

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

> "A sage of higher consciousness, diligent, training in the ways of sagacity: there are no sorrows for one thus poised, calm and ever mindful."

4.8

Sundarīsutta

With Sundarī

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time the Buddha was honored, respected, revered, venerated, and esteemed. And he received robes, almsfood, lodgings, and medicines and supplies for the sick. And the mendicant Saṅgha was also honored, respected, revered, venerated, and esteemed. And they received robes, almsfood, lodgings, and medicines and supplies for the sick. But the wanderers who followed other paths were not honored, respected, esteemed, revered, and venerated. And they didn't receive robes, almsfood, lodgings, and medicines and supplies for the sick.

Then those wanderers who followed other paths, unable to bear the esteem of the mendicant Sangha, approached the female wanderer Sundarī and said, "Sister, are you able to do something for the welfare of your kin?" "What can I do, venerables? How can I help? I'd even give my life for the welfare of my kin."

"Well then, sister, frequently visit Jeta's Grove." "Yes, venerables," she replied, and did as they asked.

When those wanderers knew that Sundarī had been clearly seen by many people frequently visiting Jeta's Grove, they killed her and dumped her in the ditch around Jeta's Grove. Then they went to see King Pasenadi of Kosala and said to him, "Great king, we cannot find the female wanderer Sundarī." "But where do you suspect she is?" "At Jeta's Grove, great king." "Well then, search Jeta's Grove."

So the wanderers searched Jeta's Grove. They pulled her body up from the ditch where they had dumped it, and lifted it on a bier. Having entered Sāvatthī, they went from street to street, from square to square, complaining to people:

“See the deed of the Sakyan ascetics! Shameless are these Sakyan ascetics, immoral and wicked. They are liars and fake celibates. Sure, they claim to be of principled and moral conduct, to be celibate, truthful, ethical, and of good character. But they have no asceticism, no spirituality. Asceticism and spirituality are lost to them! Where is their asceticism, where their spirituality? They have abandoned asceticism and spirituality! How on earth can a man, having done a man’s business, kill a woman!”

Then at that time when the people of Sāvatthī saw the mendicants they abused and insulted them with rude, harsh words:

“Shameless are these Sakyan ascetics, immoral, wicked, liars, and fake celibates. Sure, they claim to be of principled and moral conduct, to be celibate, truthful, ethical, and of good character. But they have no asceticism, no spirituality. Asceticism and spirituality are lost to them! Where is their asceticism, where their spirituality? They have abandoned asceticism and spirituality! How on earth can a man, having done a man’s business, kill a woman!”

Then several mendicants robed up in the morning and, taking their bowls and robes, entered Sāvatthī for alms. Then, after the meal, when they returned from almsround, they went up to the Buddha, bowed, sat down to one side, and told him what was happening.

“That rumor, mendicants, won’t last long. It will only be seven days, then it will vanish. So you may respond to those critics with this verse.”

> “A liar goes to hell, as does one who denies what they did. Both are equal in the hereafter, those men of base deeds.”

The mendicants memorized that verse in the Buddha’s presence, then used it to respond to those critics.

People thought, “These Sakyan ascetics didn’t do it, it was not done by them, they swear it.” That rumor didn’t last long. It was seven days, then it vanished.

Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him,

“It’s incredible, sir, it’s amazing! How well said this was by the Buddha: ‘That rumor, mendicants, won’t last long. It will only be seven days, then it will vanish.’ That rumor has vanished, sir.”

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

> “People out of control stab with words, like they stab a tusker in battle with darts. When they hear a harsh word spoken, a mendicant should endure with no anger in heart.”

4.9

Upasenasutta

With Upasena

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Then as Venerable Upasena Vaṅgantaputta was in private retreat this thought came to his mind: "I'm so fortunate, so very fortunate! My Teacher is the Blessed One, perfected, a fully awakened Buddha. Well explained is the teaching and training in which I have gone forth from the lay life to homelessness. My spiritual companions are ethical and of good character. I have fulfilled the precepts. My mind is unified and serene. I am a perfected one who has ended the defilements. I am of great might and power. My life has been good, and my death will be good."

Then, knowing what that Venerable Upasena was thinking, on that occasion the Buddha expressed this heartfelt sentiment:

> "One who has no guilt in life, nor grief at facing death: that wise one who has seen the truth, grieves not among the grieving.
>
> For the mendicant with peaceful mind, who has cut off craving for continued existence, Transmigration through births is finished, there are no future lives for them."

4.10

Sāriputtaupasamasutta

The Peacefulness of Sāriputta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time Venerable Sāriputta was sitting not far from the Buddha cross-legged, with his body straight, reviewing his own peacefulness.

The Buddha saw him meditating there.

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

> "With mind at peace, so full of peace, for a mendicant who has cut the cord, transmigration through births is finished: they're freed from Māra's bonds."

With Soṇa:
Soṇavagga

5.1

Piyatarasutta

Who Is More Dear?

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time King Pasenadi of Kosala was upstairs in the royal longhouse together with Queen Mallikā. Then King Pasenadi addressed Queen Mallikā, "Mallikā, is there anyone more dear to you than yourself?"

"No, great king, there isn't. But is there anyone more dear to you than yourself?" "For me also, Mallikā, there's no-one."

Then King Pasenadi of Kosala came downstairs from the stilt longhouse, went to the Buddha, bowed, sat down to one side, and told him what had happened.

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

> "Having explored every quarter with the mind, Likewise for others,
> each holds themselves dear; so one who loves themselves would harm
> no other."

5.2

Appāyukasutta

Short-lived

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then in the late afternoon, Venerable Ānanda came out of retreat and went to the Buddha. He bowed, sat down to one side, and said to him: "It's incredible, sir, it's amazing! How short-lived was the Blessed One's mother! For seven days after the Blessed One was born, his mother passed away and was reborn in the host of Joyful Gods."

"That's so true, Ānanda! For the mothers of beings intent of awakening are short-lived. Seven days after the beings intent on awakening are born, their mothers pass away and are reborn in the host of Joyful Gods."

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

> "Whether born or to be born, all depart, leaving the body behind. The skillful, understanding that all is lost, would keenly practice the spiritual life."

5.3

Suppabuddhakuṭṭhisutta

With Suppabuddha the Leper

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. At that time in Rājagaha there was a leper called Suppabuddha. He was poor, destitute, and pitiful. Now, at that time the Buddha was teaching Dhamma, surrounded by a large assembly.

Suppabuddha saw the crowd seated off in the distance and thought, "Surely some variety of foods will be distributed there. Why don't I approach the crowd? Hopefully I'll get something to eat."

So he approached the crowd where he saw the Buddha teaching Dhamma, surrounded by a large assembly. When he saw this he thought, "There's no food being distributed here. The ascetic Gotama is teaching Dhamma in an assembly. Why don't I also listen to the teaching?" Right there he sat down to one side, thinking, "I also will listen to the teaching."

Then the Buddha focused on comprehending the minds of everyone in the Saṅgha, thinking, "Who here is capable of understanding the teaching?" He saw Suppabuddha sitting in the assembly, and thought, "He is capable of understanding the teaching." He gave a step by step talk especially for Suppabuddha on giving, ethical conduct, and heaven. He explained the drawbacks of sensual pleasures, so sordid and corrupt, and the benefit of renunciation. When the Buddha knew that Suppabuddha's mind was ready, supple, without hindrances, elated, and confident, he revealed the teaching unique to the Buddhas: suffering, its origin, its cessation, and the path. Just as a clean cloth rid of stains would properly absorb dye, in that very seat the stainless, immaculate vision of the Dhamma in Suppabuddha: "Everything that has a beginning has an end."

Then Suppabuddha saw, attained, understood, and fathomed the Dhamma. He went beyond doubt, got rid of indecision, and became self-assured and independent of others regarding the Teacher's instructions. He rose from his seat and went to the Buddha, bowed, sat down to one side, and said:

"Excellent, sir! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, the Buddha has made the teaching clear in many ways. I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

After Suppabuddha had been educated, encouraged, fired up, and inspired with a Dhamma talk by the Buddha, he got up from his seat, bowed, and respectfully circled the Buddha before leaving. But soon after Suppabuddha had left, a cow with a baby calf charged at him and took his life.

Then several mendicants went up to the Buddha, bowed, sat down to one side, and said, "The leper called Suppabuddha, after being educated, encouraged, fired up, and inspired with a Dhamma talk by the Buddha, has passed away. Where has he been reborn in his next life?"

"Mendicants, Suppabuddha was astute. He practiced in line with the teachings, and did not trouble me about the teachings. With the ending of three fetters, Suppabuddha is a stream-enterer, not liable to be reborn in the underworld, bound for awakening."

When he said this, one of the mendicants said to the Buddha, "What is the cause, sir, what is the reason why Suppabuddha became a leper, poor, destitute, and pitiful?"

“Once upon a time, mendicants, Suppabuddha used to be a financier’s son right here in Rājagaha. On his way to visit a park, he saw Tagarasikhi, a Buddha awakened for themselves, entering the city for alms. When he saw this he thought, “Who is this leper wandering about with his leper’s robe?” Before leaving, he spat on the ground and turned his left side to Tagarasikhi. As a result of that deed he burned in hell for many years, for many hundreds, many thousands, many hundreds of thousands of years. And as a residual result of that same deed, he became a leper right here in Rājagaha, poor, destitute and pitiful. But owing to faith in the teaching and training proclaimed by the Realized One, he undertook ethics, learning, generosity, and wisdom. After undertaking these things, when his body broke up, after death, he was reborn in a good place, a heavenly realm, in the company of the gods of the Thirty-Three. There he outshines the other gods in beauty and glory.”

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

> “As a well-sighted man would avoid rough paths, so long as strength is found; an astute person in the living world, would shun bad deeds.”

5.4

Kumārakasutta

The Boys

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time, between Sāvatthī and the Jeta Grove, several boys were tormenting some fish.

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Sāvatthī for alms. He saw the boys tormenting the fish. He went to them and said, "Boys, do you fear pain? Do you dislike pain?" "Yes, sir," they replied. "We dislike pain."

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

> "If you fear pain, if you dislike pain, don't do bad deeds either openly or in secret.
>
> If you should do a bad deed, now or in the future, you won't be freed from suffering, though you fly away and flee."

5.5

Uposathasutta

Sabbath

So I have heard. At one time the Buddha was staying near Sāvatthī in the Eastern Monastery, the stilt longhouse of Migāra's mother. Now, at that time it was the sabbath, and the Buddha was sitting surrounded by the Saṅgha of monks.

And then, as the night was getting late, in the first watch of the night, Venerable Ānanda got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha and said, "Sir, the night is getting late. It is the first watch of the night, and the Saṅgha has been sitting long. Please, sir, may the Buddha recite the monastic code to the mendicants." But when he said this, the Buddha kept silent.

For a second time, as the night was getting late, in the middle watch of the night, Ānanda got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha and said, "Sir, the night is getting late. It is the first watch of the night, and the Saṅgha has been sitting long. Please, sir, may the Buddha recite the monastic code to the mendicants." But for a second time the Buddha kept silent.

For a third time, as the night was getting late, in the last watch of the night, as dawn stirred, bringing joy to the night, Ānanda got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha and said, "Sir, the night is getting late. It is the last watch of the night and dawn stirs, bringing joy to the night. Please, sir, may the Buddha recite the monastic code to the mendicants." "Ānanda, the assembly is not pure."

Then Venerable Mahāmoggallāna thought, “Who is the Buddha talking about?” Then he focused on comprehending the minds of everyone in the Saṅgha. He saw that unethical person, of bad qualities, filthy, with suspicious behavior, underhand, no true ascetic or spiritual practitioner—though claiming to be one—rotten inside, corrupt, and depraved, sitting in the middle of the Saṅgha. When he saw him he got up from his seat, went up to him and said, “Get up, reverend. The Buddha has seen you. You can’t live in communion with the mendicants.” But when he said this, that person kept silent.

For a second time and a third time, he asked that monk to leave. But for a third time that person kept silent.

Then Venerable Mahāmoggallāna took that person by the arm, ejected him out the gate, and bolted the door. Then he went up to the Buddha, and said to him, “I have ejected that person. The assembly is pure. Please, sir, may the Buddha recite the monastic code to the mendicants.” “It’s incredible, Moggallāna, it’s amazing, how that silly man waited to be taken by the arm!”

Then the Buddha said to the mendicants, “From this day forth, mendicants, I will not perform the sabbath or recite the monastic code. Now you should perform the sabbath and recite the monastic code. It’s impossible, mendicants, it can’t happen that a Realized One could recite the monastic code in an impure assembly.

Seeing these eight incredible and amazing things the demons love the ocean. What eight?

The ocean gradually slants, slopes, and inclines, with no abrupt precipice. This is the first thing the demons love about the ocean.

Furthermore, the ocean is consistent and doesn’t overflow its boundaries. This is the second thing the demons love about the ocean.

Furthermore, the ocean doesn’t accommodate a corpse, but quickly carries it to the shore and strands it on the beach. This is the third thing the demons love about the ocean.

Furthermore, when they reach the ocean, all the great rivers—that is, the Ganges, Yamunā, Aciravatī, Sarabhū, and Mahī—lose their names and clans and are simply considered ‘the ocean’. This is the fourth thing the demons love about the ocean.

Furthermore, for all the world’s streams that reach it, and the rain that falls from the sky, the ocean never empties or fills up. This is the fifth thing the demons love about the ocean.

Furthermore, the ocean has just one taste, the taste of salt. This is the sixth thing the demons love about the ocean.

Furthermore, the ocean is full of many kinds of treasures, such as pearls, gems, beryl, conch, quartz, coral, silver, gold, rubies, and emeralds. This is the seventh thing the demons love about the ocean.

Furthermore, many great beings live in the ocean, such as leviathans, leviathan-gulpers, leviathan-gulper-gulpers, demons, dragons, and fairies. In the ocean there are life-forms a hundred leagues long, or even two hundred, three hundred, four hundred, or five hundred leagues long. This is the eighth thing the demons love about the ocean. Seeing these eight incredible and amazing things the demons love the ocean.

In the same way, seeing eight incredible and amazing things, mendicants, the mendicants love this teaching and training. What eight?

The ocean gradually slants, slopes, and inclines, with no abrupt precipice. In the same way in this teaching and training the penetration to enlightenment comes from gradual training, progress, and practice, not abruptly. This is the first thing the mendicants love about this teaching and training.

The ocean is consistent and doesn’t overflow its boundaries. In the same way, when a training rule is laid down for my disciples they wouldn’t break it even for the sake of their own life. This is the second thing the mendicants love about this teaching and training.

The ocean doesn't accommodate a corpse, but quickly carries it to the shore and strands it on the beach. In the same way, the Saṅgha doesn't accommodate a person who is unethical, of bad qualities, filthy, with suspicious behavior, underhand, no true ascetic or spiritual practitioner—though claiming to be one—rotten inside, corrupt, and depraved. But they quickly gather and expel them. Even if such a person is sitting in the middle of the Saṅgha, they're far from the Saṅgha, and the Saṅgha is far from them. This is the third thing the mendicants love about this teaching and training.

Furthermore, when they reach the ocean, all the great rivers—that is, the Ganges, Yamunā, Aciravatī, Sarabhū, and Mahī—lose their names and clans and are simply considered 'the ocean'. In the same way, when they go forth from the lay life to homelessness, all four castes—aristocrats, brahmins, merchants, and workers—lose their former names and clans and are simply considered 'Sakyan ascetics'. This is the fourth thing the mendicants love about this teaching and training.

For all the world's streams that reach it, and the rain that falls from the sky, the ocean never empties or fills up. In the same way, though several mendicants become fully extinguished through the natural principle of extinguishment, without anything left over, the natural principle of extinguishment never empties or fills up. This is the fifth thing the mendicants love about this teaching and training.

The ocean has just one taste, the taste of salt. In the same way, this teaching and training has one taste, the taste of freedom. This is the sixth thing the mendicants love about this teaching and training.

The ocean is full of many kinds of treasures, such as pearls, gems, beryl, conch, quartz, coral, silver, gold, rubies, and emeralds. In the same way, this teaching and training is full of many kinds of treasures, such as the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path. This is the seventh thing the mendicants love about this teaching and training.

Many great beings live in the ocean, such as leviathans, leviathan-gulpers, leviathan-gulper-gulpers, demons, dragons, and fairies. In the ocean there are life-forms a hundred leagues long, or even two hundred, three hundred, four hundred, or five hundred leagues long. In the same way, great beings live in this teaching and training, and these are those beings. The stream-enterer and the one practicing to realize the fruit of stream-entry. The once-returner and the one practicing to realize the fruit of once-return. The non-returner and the one practicing to realize the fruit of non-return. The perfected one, and the one practicing for perfection. This is the eighth thing the mendicants love about this teaching and training. Seeing these eight incredible and amazing things, the mendicants love this teaching and training."

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

> "The rain saturates things that are covered up; it doesn't saturate things that are open. Therefore you should open up a covered thing, so the rain will not saturate it."

5.6

Soṇasutta

With Soṇa

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time Venerable Mahākaccāna was staying in the land of the Avantis near Kuraraghara on Steep Mountain. And the layman Soṇa of the pointy ears was Mahākaccānas attendant.

Then as Soṇa was in private retreat this thought came to his mind, "As I understand Venerable Mahākaccāna's teachings, it's not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell. Why don't I shave off my hair and beard, dress in ocher robes, and go forth from lay life to homelessness?"

Then Soṇa went up to Mahākaccāna, bowed, sat down to one side, and told him what he was thinking. Then he said,

"May Venerable Mahākaccāna please give me the going forth!"

When this was said, Mahākaccāna said to him, "It's hard to lead the spiritual life as long as you live, eating in one part of the day and sleeping alone. Come now, Soṇa, while remaining a layperson just as you are, devote yourself to the instructions of the Buddhas, leading the spiritual life at suitable times, eating in one part of the day and sleeping alone." Then Soṇa's aspiration to go forth died down.

For a second time, while in private retreat the thought came to Soṇa that he should go forth, but the outcome was the same.

For a third time, as Soṇa was in private retreat this thought came to his mind, “As I understand Venerable Mahākaccāna’s teachings, it’s not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell. Why don’t I shave off my hair and beard, dress in ocher robes, and go forth from lay life to homelessness?” For a third time, Soṇa went up to Mahākaccāna, bowed, sat down to one side, and told him what he was thinking. Then he said,

“May Venerable Mahākaccāna please give me the going forth!”

Then Mahākaccāna gave Soṇa the going forth. Now at that time the southern region, including Avanti, was short of monks. It took three years and much struggle and difficulty before Venerable Mahākaccāyana was able to assemble from here and there a Sangha consisting of ten monks and give Venerable Soṇa the full ordination.

Then as Venerable Soṇa was in private retreat this thought came to his mind, “I have not personally seen the Buddha. I have only heard reports that that Blessed One is like this or like that. If my mentor allows, I should go to see that Blessed One, the perfected one, the fully awakened Buddha.”

Then in the late afternoon, Soṇa came out of retreat, went up to Mahākaccāna, bowed, sat down to one side, and told him what he was thinking. Then he said,

“Good, good, Soṇa! Go to see the Blessed One, the perfected one, the fully awakened Buddha. You will see that Blessed One who is impressive and inspiring, with peaceful faculties and mind, attained to the highest self-control and serenity, like an elephant with tamed, guarded, and controlled faculties. On seeing him, in my name bow with your head to his feet. Ask him if he is healthy and well, nimble, strong, and living comfortably, saying, ‘Sir, my mentor Venerable Mahākaccāna bows with his head to your feet. He asks if you are healthy and well, nimble, strong, and living comfortably.’

Saying, “Yes, sir,” Soṇa welcomed and agreed with Mahākaccāna’s words. He got up from his seat, bowed, and respectfully circled Mahākaccāna, keeping him on his right. Then he set his lodgings in order and, taking his bowl and robe, set out for Sāvatthī. Eventually he came to Sāvatthī and Jeta’s Grove. He went up to the Buddha, bowed, and sat down to one side. Soṇa said to the Buddha, “Sir, my mentor Venerable Mahākaccāna bows with his head to your feet. He asks if you are healthy and well, nimble, strong, and living comfortably.”

“I hope you’re keeping well, mendicant; I hope you’re all right. And I hope you have arrived from your journey unwearied, having had no trouble getting almsfood.” “I’m keeping well, sir; I’m all right. And I have arrived from my journey unwearied, having had no trouble getting almsfood.”

Then the Buddha said to Venerable Ānanda, “Prepare lodgings for this visiting mendicant.” Then Venerable Ānanda thought, “When the Buddha orders me to prepare lodgings for a specific mendicant, he wishes to stay in the same dwelling with that mendicant. The Buddha wishes to stay together with Venerable Soṇa.” He prepared lodgings for Soṇa in the same dwelling where the Buddha was staying.

The Buddha spent most of the night siting meditation in the open. Then he got up from his seat, washed his feet and entered the dwelling. Venerable Soṇa did the same. Then the Buddha rose at the crack of dawn and addressed Soṇa, “Speak some Dhamma, mendicant, as you feel inspired.”

“Yes, sir,” replied Soṇa. He chanted all sixteen discourses in the Chapter of the Eights. When Soṇa finished his chanting, the Buddha applauded, saying, “Good, good, mendicant! You have learned the sixteen discourses of the Chapter of the Eights well, you have attended and remembered it well. You are a good speaker, with a polished, clear, and articulate voice that expresses the meaning. How many rains have you been ordained, mendicant?” “I have one rains, Blessed One.” “But why did it take you so long to make it?” “Sir, I have long seen the drawbacks of sensual pleasures, yet living in a house is cramped, with many duties and much to do.”

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

“Seeing the danger of the world, I understood the reality without attachments. The Noble One does not delight in evil, the Pure One does not delight in evil.”

5.7

Kaṅkhārevatasutta

With Revata the Doubter

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time Venerable Revata the Doubter was sitting not far from the Buddha cross-legged, with his body straight, reviewing his own purification through overcoming doubt.

The Buddha saw him meditating there.

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

> "Any doubts about this world or the world beyond, about one's own experiences or those of another: those who meditate give them all up, keenly practicing the spiritual life."

5.8

Saṅghabhedasutta

Schism in the Saṅgha

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Now at that time Venerable Ānanda robed up in the morning and, taking his bowl and robe, entered Rājagaha for alms.

Devadatta saw him wandering for alms, so he went up to him and said, "From this day forth, Reverend Ānanda, I shall perform the sabbath and legal proceedings of the Saṅgha apart from the Buddha and the Saṅgha of mendicants."

Then Ānanda wandered for alms in Rājagaha. After the meal, on his return from almsround, he went to the Buddha, bowed, sat down to one side, and told him what had just happened, adding:

"Today, sir, Devadatta will split the Saṅgha. He will perform the sabbath and legal proceedings of the Saṅgha."

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

> "It's easy for the good to do good, and hard for the good to do bad. It's easy for the bad to do bad, but for the noble ones, bad is hard to do."

5.9

Sadhāyamānasutta

Teasing

So I have heard. At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants. Now at that time several students were passing by not far from the Buddha in a teasing manner. The Buddha saw them.

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

> “Dolts pretending to be astute, they talk, their words right out of bounds. They blab at will, their mouths agape, and no-one knows what leads them on.”

5.10

Cūḷapanthakasutta

With Cūḷapanthaka

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time Venerable Cūḷapanthaka was sitting not far from the Buddha cross-legged, with his body straight, and mindfulness established right there.

The Buddha saw him meditating there.

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

> "Steady in body, steady in mind, standing, sitting or lying down: a mendicant focusing on this mindfulness gains an ever higher distinction. And when they have done so, they vanish from the King of Death."

Blind From Birth:
Jaccandhavagga

6.1

Āyusaṅkhārossajjanasutta

Surrendering the Life Force

So I have heard. At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Then the Buddha robed up in the morning and, taking his bowl and robe, entered Vesālī for alms. Then, after the meal, on his return from almsround, he addressed Venerable Ānanda: "Ānanda, get your sitting cloth. Let's go to the Cāpāla shrine for the day's meditation."

"Yes, sir," replied Ānanda. Taking his sitting cloth he followed behind the Buddha. Then the Buddha went up to the Cāpāla shrine, where he sat on the seat spread out. When he was seated he said to Venerable Ānanda:

"Ānanda, Vesālī is lovely. And the Udena, Gotamaka, Sattamba, Bahuputta, Sārandada, and Cāpāla shrines are all lovely. Whoever has developed and cultivated the four bases of psychic power—made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them—may, if they wish, live on for the eon or what's left of the eon. The Realized One has developed and cultivated the four bases of psychic power, made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them. If he wished, the Realized One could live on for the eon or what's left of the eon."

But Ānanda didn't get it, even though the Buddha dropped such an obvious hint, such a clear sign. He didn't beg the Buddha, "Sir, may the Blessed One please remain for the eon! May the Holy One please remain for the eon! That would be for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans." For his mind was as if possessed by Māra. For a second time … and for a third time, the Buddha said to Ānanda:

“Ānanda, Vesālī is lovely. And the Udena, Gotamaka, Sattamba, Bahuputta, Sārandada, and Cāpāla shrines are all lovely. Whoever has developed and cultivated the four bases of psychic power—made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them—may, if they wish, live on for the eon or what’s left of the eon. The Realized One has developed and cultivated the four bases of psychic power, made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them. If he wished, the Realized One could live on for the eon or what’s left of the eon.”

But Ānanda didn’t get it, even though the Buddha dropped such an obvious hint, such a clear sign. He didn’t beg the Buddha, “Sir, may the Blessed One please remain for the eon! May the Holy One please remain for the eon! That would be for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.” For his mind was as if possessed by Māra.

Then the Buddha said to Venerable Ānanda, “Go now, Ānanda, at your convenience.” “Yes, sir,” replied Ānanda. He rose from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before sitting at the root of a tree close by.

And then, not long after Ānanda had left, Māra the Wicked went up to the Buddha, stood to one side, and said to him:

“May the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished. Sir, you once made this statement: ‘Wicked One, I will not become fully extinguished until I have monk disciples who are competent, educated, assured, learned, have memorized the teachings, and practice in line with the teachings. Not until they practice properly, living in line with the teaching. Not until they’ve learned their teacher’s doctrine, and explain, teach, assert, establish, disclose, analyze, and make it clear. Not until they can legitimately and completely refute the doctrines of others that come up, and teach with a demonstrable basis.’ Today you do have such monk disciples. May the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished.

Sir, you once made this statement: ‘Wicked One, I will not become fully extinguished until I have nun disciples who are competent, educated, assured, learned …’ … Today you do have such nun disciples.

‘Wicked One, I will not become fully extinguished until I have layman disciples who are competent, educated, assured, learned …’ Today you do have such layman disciples.

‘Wicked One, I will not become fully extinguished until I have laywoman disciples who are competent, educated, assured, learned …’ Today you do have such laywoman disciples. May the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished.

Sir, you once made this statement: ‘Not until my spiritual path is successful and prosperous, extensive, popular, widespread, and well proclaimed wherever there are gods and humans.’ Today your spiritual path is successful and prosperous, extensive, popular, widespread, and well proclaimed wherever there are gods and humans. May the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished.

When this was said, the Buddha said to Māra, “Relax, Wicked One. The final extinguishment of the Realized One will be soon. Three months from now the Realized One will finally be extinguished.”

So at the Cāpāla tree shrine the Buddha, mindful and aware, surrendered the life force. When he did so there was a great earthquake, awe-inspiring and hair-raising, and thunder cracked the sky.

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

> “Weighing up the incomparable against an extension of life, the sage surrendered the life force. Happy inside, serene, he burst out of this self-made chain like a suit of armor.”

6.2

Sattajaṭilasutta

Seven Matted-Hair Ascetics

So I have heard. At one time the Buddha was staying near Sāvatthī in the Eastern Monastery, the stilt longhouse of Migāra's mother. Then in the late afternoon, the Buddha came out of retreat and sat outside the gate. Then King Pasenadi of Kosala went up to the Buddha, bowed, and sat down to one side.

Now at that time seven matted-hair ascetics, seven Jain ascetics, seven naked ascetics, seven one-cloth ascetics, and seven wanderers passed by not far from the Buddha. Their armpits and bodies were hairy, and their nails were long; and they carried their stuff with shoulder-poles.

King Pasenadi saw them passing by. He got up from his seat, arranged his robe over one shoulder, knelt with his right knee on the ground, raised his joined palms toward those various ascetics, and pronounced his name three times: "Sirs, I am Pasenadi, king of Kosala! I am Pasenadi, king of Kosala! I am Pasenadi, king of Kosala!"

Then, soon after those ascetics had left, King Pasenadi went up to the Buddha, bowed, sat down to one side, and said to him, Seated to one side, King Pasenadi said to the Buddha, "Sir, are they among those in the world who are perfected ones or who are on the path to perfection?"

"Great king, as a layman enjoying sensual pleasures, living at home with your children, using sandalwood imported from Kāsi, wearing garlands, perfumes, and makeup, and accepting gold and money, it's hard for you to know who is perfected or on the path to perfection.

You can get to know a person's ethics by living with them. But only after a long time, not casually; only when paying attention, not when inattentive; and only by the wise, not the witless. You can get to know a person's purity by dealing with them. … You can get to know a person's resilience in times of trouble. … You can get to know a person's wisdom by discussion. But only after a long time, not casually; only when paying attention, not when inattentive; and only by the wise, not the witless."

"It's incredible, sir, it's amazing, how well said this was by the Buddha. …

Sir, these are my spies, my undercover agents returning after spying on the country. First they go undercover, then I have them report to me. And now —when they have washed off the dust and dirt, and are nicely bathed and anointed, with hair and beard dressed, and dressed in white—they will amuse themselves, supplied and provided with the five kinds of sensual stimulation."

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

> "Don't strive in every situation, don't become another's man. Don't live depending on another, and don't use the teaching to make money."

6.3

Paccavekkhaṇasutta

The Buddha's Reviewing

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time the Buddha was sitting reviewing his own giving up of many bad, unskillful qualities, and the many skillful qualities he had fully developed.

Then, knowing the many bad, unskillful qualities that he had given up and the many skillful qualities he had fully developed, on that occasion the Buddha expressed this heartfelt sentiment:

> "What was before then was not; what before was not then was. It never was, nor will it be, nor is it found today."

6.4

Paṭhamanānātitthiyasutta

Followers of Other Paths (1st)

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time several ascetics, brahmins, and wanderers who followed various other paths were residing in Sāvatthī, holding different views and opinions, relying on different views.

There were some ascetics and brahmins who had this doctrine and view: "The cosmos is eternal. This is the only truth, other ideas are silly."

Others held views such as the following, each regarding their own view as true and others as silly. "The cosmos is not eternal."

"The world is finite."

"The world is infinite."

"The soul and the body are the same thing."

"The soul and the body are different things."

"A Realized One exists after death."

"A Realized One doesn't exist after death."

"A Realized One both exists and doesn't exist after death."

"A Realized One neither exists nor doesn't exist after death."

They were arguing, quarreling, and disputing, continually wounding each other with barbed words: "Such is Truth, such is not Truth! Such is not Truth, such is Truth!"

Then several mendicants robed up in the morning and, taking their bowls and robes, entered Sāvatthī for alms. Then, after the meal, when they returned from almsround, they went up to the Buddha, bowed, sat down to one side, and told him what was happening. The Buddha said:

“The wanderers who follow other paths are blind and sightless. They don't understand what is beneficial or what is not beneficial, nor what is the truth and what is not the truth. That’s why they are arguing, quarreling, and disputing, continually wounding each other with barbed words.

Once upon a time, mendicants, right here in Sāvatthī there was a certain king. Then the king addressed a man, ‘Please, mister, gather all those blind from birth throughout Sāvatthī and bring them together in one place.’ ‘Yes, Your Majesty,’ that man replied. He did as the king asked, then said to him, ‘Your Majesty, the blind people throughout Sāvatthī have been gathered.’ ‘Well then, my man, show them an elephant.’ ‘Yes, Your Majesty,’ that man replied. He did as the king asked.

To some of the blind people he showed the elephant’s head, saying, ‘Here is the elephant.’ To some of them he showed the elephant’s ear, saying, ‘Here is the elephant.’ To some of them he showed the elephant’s tusk, saying, ‘Here is the elephant.’ To some of them he showed the elephant’s trunk, saying, ‘Here is the elephant.’ To some of them he showed the elephant’s flank, saying, ‘Here is the elephant.’ To some of them he showed the elephant’s leg, saying, ‘Here is the elephant.’ To some of them he showed the elephant’s thigh, saying, ‘Here is the elephant.’ To some of them he showed the elephant’s tail, saying, ‘Here is the elephant.’ To some of them he showed the tip of the elephant’s tail, saying, ‘Here is the elephant.’

Then he approached the king and said, ‘Your Majesty, the blind people have been shown the elephant. Please go at your convenience.’

Then the king went up to the blind people and said, ‘Have you seen the elephant?’ ‘Yes, Your Majesty, we have been shown the elephant.’ ‘Then tell us, what kind of thing is an elephant?’

The blind people who had been shown the elephant’s head said, ‘Your Majesty, an elephant is like a pot.’

Those who had been shown the ear said, ‘An elephant is like a winnowing fan.’

Those who had been shown the tusk said, ‘An elephant is like a ploughshare.’

Those who had been shown the trunk said, ‘An elephant is like a plough-pole.’

Those who had been shown the flank said, ‘An elephant is like a storehouse.’

Those who had been shown the leg said, ‘An elephant is like a pillar.’

Those who had been shown the thigh said, ‘An elephant is like a mortar.’

Those who had been shown the tail said, ‘An elephant is like a pestle.’

Those who had been shown the tip of the tail said, ‘An elephant is like a broom.’

Saying, ‘Such is an elephant, not such! Such is not an elephant, such is!’ they punched each other with their fists. At that, the king was pleased.

In the same way, mendicants, the wanderers who follow other paths are blind and sightless. They don't understand what is beneficial or what is not beneficial, nor what is the truth and what is not the truth. That’s why they are arguing, quarreling, and disputing, continually wounding each other with barbed words. ‘Such is Truth, such is not! Such is not Truth, such is!’”

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

> “Some ascetics and brahmins, it seems, cling to these things. Arguing, they quarrel, the folk who see just one part.”

6.5

Dutiyanānātitthiyasutta

Followers of Other Paths (2nd)

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time several ascetics, brahmins, and wanderers who followed various other paths were residing in Sāvatthī, holding different views and opinions, relying on different views.

There were some ascetics and brahmins who had this doctrine and view: "The self and the cosmos are eternal. This is the only truth, other ideas are silly."

Others held views such as the following, each regarding their own view as true and others as silly. "The self and the cosmos are not eternal."

"The self and the cosmos are both eternal and not eternal."

"The self and the cosmos are neither eternal nor not eternal."

"The self and the cosmos are made by oneself."

"The self and the cosmos are made by another."

"The self and the cosmos are made by both oneself and another."

"The self and the cosmos have arisen by chance, not made by oneself or another."

"Pleasure and pain are eternal, and the self and the cosmos."

"Pleasure and pain are not eternal, and the self and the cosmos."

"Pleasure and pain are both eternal and not eternal, and the self and the cosmos."

“Pleasure and pain are neither eternal nor not eternal, and the self and the cosmos.”

“Pleasure and pain are made by oneself, and the self and the cosmos.”

“Pleasure and pain are made by another, and the self and the cosmos.”

“Pleasure and pain are made by both oneself and another, and the self and the cosmos.”

“Pleasure and pain have arisen by chance, not made by oneself or another, and the self and the cosmos.”

They were arguing, quarreling, and disputing, continually wounding each other with barbed words: ‘Such is Truth, such is not Truth! Such is not Truth, such is Truth!”

Then several mendicants robed up in the morning and, taking their bowls and robes, entered Sāvatthī for alms. Then, after the meal, when they returned from almsround, they went up to the Buddha, bowed, sat down to one side, and told him what was happening.

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

> “Some ascetics and brahmins, it seems, cling to these things. They flounder in mid-stream, without reaching a firm footing.”

6.6

Tatiyanānātitthiyasutta

Followers of Other Paths (3rd)

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time several ascetics, brahmins, and wanderers who followed various other paths were residing in Sāvatthī, holding different views and opinions, relying on different views.

There were some ascetics and brahmins who had this doctrine and view: "The self and the cosmos are eternal. This is the only truth, other ideas are silly."

Others held views such as the following, each regarding their own view as true and others as silly. "The self and the cosmos are not eternal."

"The self and the cosmos are both eternal and not eternal."

"The self and the cosmos are neither eternal nor not eternal."

"The self and the cosmos are made by oneself."

"The self and the cosmos are made by another."

"The self and the cosmos are made by both oneself and another."

"The self and the cosmos have arisen by chance, not made by oneself or another."

"Pleasure and pain are eternal, and the self and the cosmos."

"Pleasure and pain are not eternal, and the self and the cosmos."

"Pleasure and pain are both eternal and not eternal, and the self and the cosmos."

“Pleasure and pain are neither eternal nor not eternal, and the self and the cosmos.”

“Pleasure and pain are made by oneself, and the self and the cosmos.”

“Pleasure and pain are made by another, and the self and the cosmos.”

“Pleasure and pain are made by both oneself and another, and the self and the cosmos.”

“Pleasure and pain have arisen by chance, not made by oneself or another, and the self and the cosmos.”

They were arguing, quarreling, and disputing, continually wounding each other with barbed words: ‘Such is Truth, such is not! Such is not Truth, such is Truth!”

Then several mendicants robed up in the morning and, taking their bowls and robes, entered Sāvatthī for alms. Then, after the meal, when they returned from almsround, they went up to the Buddha, bowed, sat down to one side, and told him what was happening.

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

> “Folk are fixated on the I-maker, which is tied up with the other-maker. There are some who do not realize this, they do not see the dart.
>
> But when they see this dart, they do not think, ‘I make it’, nor ‘another makes it’.
>
> These folk are caught up in conceit, tied by conceit, schackled by conceit. Vehemently defending their views, they don’t escape transmigration.”

6.7

Subhūtisutta

With Subhūti

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time Venerable Sāriputta was sitting not far from the Buddha cross-legged, with his body straight, having attained the immersion free of placing the mind.

The Buddha saw him meditating there.

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

> "In whom mental vibrations are cleared away, internally clipped off entirely, perceiving the formless, beyond attachments, having overcome the four yokes, they are not born again."

6.8

Gaṇikāsutta

The Courtesan

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Now at that time two gangs were both hopelessly in love with a certain courtesan. Quarreling, arguing, and disputing, they attacked each other with fists, stones, rods, and swords, resulting in death and deadly pain.

Then several mendicants robed up in the morning and, taking their bowls and robes, entered Rājagaha for alms. Then, after the meal, when they returned from almsround, they went up to the Buddha, bowed, sat down to one side, and told him what was happening.

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

"What has been attained and what is to be attained are both strewn over with dust for that one training while still sick. Those for whom the training is the essence, or precepts and observances, celibacy, and service as the essence: this is one extreme. Those who say, 'There's nothing wrong with sensual pleasures': this is the second extreme. Thus these two extremes swell the charnel grounds, while the charnel grounds swell wrong view. Not realizing these two extremes, some get stuck and some overreach. Those who realize these things, who were not found there, who did not conceive by that, there is no cycle of rebirths to be found."

6.9

Upātidhāvantisutta

Hastening By

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time the Buddha was meditating in the open during the dark of night, while oil lamps were burning.

And many moths were falling down and crashing down into the lamps, coming to grief and ruin. The Buddha saw the moths coming to grief.

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

> "Hastening by, they miss the essence, sprouting ever more new bonds.
> Like moths falling in the flame, some have become fixed in what is seen or heard."

6.10
Uppajjantisutta
Arising

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

"Sir, so long as the Realized Ones, the perfected ones, the fully awakened Buddhas do not arise in the world, the wanderers who follow other paths are honored, respected, esteemed, revered, and venerated. And they receive robes, almsfood, lodgings, and medicines and supplies for the sick. But when the Realized Ones do arise in the world, the wanderers who follow other paths are no longer honored, respected, esteemed, revered, and venerated. And they do not receive robes, almsfood, lodgings, and medicines and supplies for the sick. Now only the Buddha is honored, respected, revered, venerated, and esteemed. And he receives robes, almsfood, lodgings, and medicines and supplies for the sick."

"That's so true, Ānanda. So long as the Realized Ones do not arise in the world, the wanderers who follow other paths are honored, respected, esteemed, revered, and venerated. And they receive robes, almsfood, lodgings, and medicines and supplies for the sick. But when the Realized Ones do arise in the world, the wanderers who follow other paths are no longer honored in this way. Now only the Realized One is honored, respected, revered, venerated, and esteemed. And he receives robes, almsfood, lodgings, and medicines and supplies for the sick. And so does the mendicant Saṅgha."

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

> "The glow-worm shines so long as the beacon of the sun does not rise.
> But when the sun has come up, that light is erased and shines no more.

So too the reasoners shine bright so long as the Buddhas don’t arise in the world. The reasoners are not purified, nor are their disciples. Having bad views, they are not freed from suffering.”

The Lesser Chapter:
Cūḷavagga

7.1

Paṭhamalakuṇḍakabhaddiyasutta

Bhaddiya the Dwarf (1st)

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time Venerable Sāriputta was educating, encouraging, firing up, and inspiring Venerable Bhaddiya the Dwarf with a Dhamma talk.

Then after being taught like this Bhaddiya's mind was freed from defilements by not grasping.

The Buddha saw what had happened.

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

> "Above, below, everywhere free, not contemplating 'I am this'. Freed like this, he has crossed the flood not crossed before, so as to not be reborn."

7.2

Dutiyalakuṇḍakabhaddiyasutta

Bhaddiya the Dwarf (2nd)

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time Venerable Sāriputta was educating, encouraging, firing up, and inspiring Venerable Bhaddiya the Dwarf with even more Dhamma talk, thinking that he was still a trainee.

The Buddha saw what was happening.

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

> "They've cut the cycle, gone to the wishless; the streams are dried,
> they flow no more. Cut, the cycle no longer turns. Just this is the end
> of suffering."

7.3

Paṭhamasattasutta

Clinging (1st)

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time most of the people in Sāvatthī overly clung to sensual pleasures. Lustful, greedy, tied, infatuated, they lived completely addicted to sensual pleasures.

Then several mendicants robed up in the morning and, taking their bowls and robes, entered Sāvatthī for alms. Then, after the meal, when they returned from almsround, they went up to the Buddha, bowed, sat down to one side, and told him what was happening.

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

> "Clinging to sensual pleasures, to the chains of the senses, blind to the faults of the fetters, clinging to the chain of the fetters, there's no way they can cross the flood so vast."

7.4

Dutiyasattasutta

Clinging (2nd)

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time most of the people in Sāvatthī clung to sensual pleasures. Lustful, greedy, tied, infatuated, attached, and blinded, they lived completely addicted to sensual pleasures.

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Sāvatthī for alms. He saw how attached the people were.

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

> "Blinded by sensual pleasures, wrapped in a net, they are smothered over by craving; bound by the Kinsman of the Negligent, like a fish caught in a funnel-net trap. They chase old age and death, like a suckling calf its mother."

7.5

Aparalakuṇḍakabhaddiyasutta

Another Discourse with Bhaddiya the Dwarf

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then Venerable Bhaddiya the Dwarf, closely following several mendicants, approached the Buddha.

The Buddha saw Venerable Bhaddiya coming off in the distance—ugly, unsightly, deformed, and despised by most of the mendicants. The Buddha addressed the mendicants:

"Mendicants, do you see this monk coming—ugly, unsightly, deformed, and despised by most of the mendicants?" "Yes, sir."

"That mendicant is very mighty and powerful. It's not easy to find an attainment that he has not already attained. And he has realized the supreme end of the spiritual path in this very life. He lives having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness."

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

> "With flawless wheel and white canopy, the one-spoke chariot rolls on.
> See it come, untroubled, with stream cut, unbound."

7.6

Taṇhāsaṅkhayasutta

The Ending of Craving

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time Venerable Koṇḍañña Who Understood was sitting not far from the Buddha cross-legged, with his body straight, reviewing the freedom through the ending of craving.

The Buddha saw him meditating there.

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

> "There is no root or ground or leaves for them, so where would creepers sprout from? That wise one is released from bonds: who is worthy to criticize them? Even the gods praise them, and by Brahmā, too, they're praised."

7.7

Papañcakhayasutta

The Ending of Proliferation

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time the Buddha was sitting reviewing his own giving up of the concepts of identity that emerge from the proliferation of perceptions.

Then, understanding his own giving up of the concepts of identity that emerge from the proliferation of perceptions, on that occasion the Buddha expressed this heartfelt sentiment:

> "There is no proliferation remaining in them, the reins and bar are escaped; the sage who lives without craving is never scorned by the world with its gods."

7.8

Kaccānasutta

Kaccāna

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time Venerable Mahākaccāna was sitting not far from the Buddha cross-legged, with his body straight and mindfulness of the body well-established in himself.

The Buddha saw him meditating there.

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

> "Their mindfulness would always be established in the body, constant:
> 'It might not be, and it might not be mine, It will not be, and it will not be mine.' Meditating stage by stage on that, in time they'd cross over clinging."

7.9

Udapānasutta

The Well

So I have heard. At one time the Buddha was wandering in the land of the Mallas together with a large Saṅgha of mendicants when he arrived at a brahmin town of the Mallas named Thūṇa. The brahmins and householders of Thūṇa heard: “It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—while wandering in the land of the Mallas has arrived at Thūṇa, together with a large Saṅgha of mendicants.” They filled the well with grass and chaff right to the top, thinking, “Don’t let these shavelings, these fake ascetics drink the water.”

And then the Buddha left the road, went to the root of a tree, and sat down on the seat spread out. When he was seated he said to Venerable Ānanda: “Please, Ānanda, fetch me some water from that well.”

When he said this, Venerable Ānanda said to the Buddha, “Just now, sir, the brahimns and householders of Thūṇa filled the well with grass and chaff right to the top, thinking, ‘Don’t let these shavelings, these fake ascetics drink the water.’

For a second time, and for a third time, the Buddha said to Ānanda: “Please, Ānanda, fetch me some water from that well.” “Yes, sir,” replied Ānanda. Taking his bowl he went to the well. As he approached the well, all the grass and chaff erupted out of the well-mouth. The water stood transparent, unclouded, and clear right up to the top, seeming to overflow.

Then Venerable Ānanda thought, “It’s incredible, it’s amazing! The Realized One has such psychic power and might! For when I approached this well, all the grass and chaff erupted out of the well-mouth. The water stood transparent, unclouded, and clear right up to the top, seeming to overflow.” Gathering a bowl of drinking water he went back to the Buddha, and said to him, “It’s incredible, sir, it’s amazing! The Realized One has such psychic power and might! For when I approached that well, all the grass and chaff erupted out of the well-mouth. The water stood transparent, unclouded, and clear right up to the top, seeming to overflow. Drink the water, Blessed One! Drink the water, Holy One!”

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

> “What difference would a well make if water is there all the time?
> Having cut off craving at the root, who would go out on a quest?”

7.10
Utenasutta
King Udena

So I have heard. At one time the Buddha was staying near Kosambi, in Ghosita's Monastery. Now at that time, while King Udena was visiting a park, his royal compound burned down. Five hundred women died, with Queen Sāmāvatī at their head.

Then several mendicants robed up in the morning and, taking their bowls and robes, entered Kosambi for alms. Then, after the meal, when they returned from almsround, they went up to the Buddha, bowed, sat down to one side, and told him had happened. They asked the Buddha, "Sir, where have those laywomen been reborn in the next life?"

"Among those laywomen there were stream-enterers, once-returners, and non-returners. None of those laywomen died without some fruit of the practice."

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

> "The world is caught up in delusion, but is looked on as making sense. The fool caught up in attachment is surrounded by darkness. It seems as if eternal, but for one who sees, there is nothing."

About the Pāṭali Villagers: Pāṭaligāmiyavagga

8.1

Paṭhamanibbānapaṭisaṁyuttasutta

About Extinguishment (1st)

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time the Buddha was educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk about extinguishment. And those mendicants were paying heed, paying attention, engaging wholeheartedly, and lending an ear.

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

"There is, mendicants, that dimension where there is no earth, no water, no fire, no wind; no dimension of infinite space, no dimension of infinite consciousness, no dimension of nothingness, no dimension of neither perception nor non-perception; no this world, no other world, no moon or sun. There, mendicants, I say there is no coming or going or remaining or passing away or reappearing. It is not established, does not proceed, and has no support. Just this is the end of suffering."

8.2

Dutiyanibbānapaṭisaṁyuttasutta

About Extinguishment (2nd)

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time the Buddha was educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk about extinguishment. And those mendicants were paying heed, paying attention, engaging wholeheartedly, and lending an ear.

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

> "It's hard to see what they call the 'uninclined', for the truth is not easy to see. For one who has penetrated craving, who knows and sees, there is nothing."

8.3

Tatiyanibbānapaṭisaṁyuttasutta

About Extinguishment (3rd)

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time the Buddha was educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk about extinguishment. And those mendicants were paying heed, paying attention, engaging wholeheartedly, and lending an ear.

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

"There is, mendicants, an unborn, unproduced, unmade, and unconditioned. If there were no unborn, unproduced, unmade, and unconditioned, then you would find no escape here from the born, produced, made, and conditioned. But since there is an unborn, unproduced, unmade, and unconditioned, an escape is found from the born, produced, made, and conditioned."

8.4

Catutthanibbānapaṭisaṁyuttasutta

About Extinguishment (4rd)

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time the Buddha was educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk about extinguishment. And those mendicants were paying heed, paying attention, engaging wholeheartedly, and lending an ear.

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

"For the dependent there is agitation. For the independent there's no agitation. When there's no agitation there is tranquility. When there is tranquility there's no inclination. When there's no inclination, there's no coming and going. When there's no coming and going, there's no passing away and reappearing. When there's no passing away and reappearing there's no this world or world beyond or between the two. Just this is the end of suffering."

8.5

Cundasutta

With Cunda

So I have heard. At one time the Buddha was wandering in the land of the Mallas together with a large Saṅgha when he arrived at Pāvā. There he stayed in Cunda the smith's mango grove.

Cunda heard that the Buddha had arrived and was staying in his mango grove. Then he went to the Buddha, bowed, and sat down to one side. The Buddha educated, encouraged, fired up, and inspired him with a Dhamma talk. Then Cunda said to the Buddha, "Sir, may the Buddha together with the mendicant Saṅgha please accept tomorrow's meal from me." The Buddha consented in silence.

Then, knowing that the Buddha had consented, Cunda got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving. And when the night had passed Cunda had a variety of delicious foods prepared in his own home, and plenty of pork on the turn. Then he had the Buddha informed of the time, saying, "Sir, it's time. The meal is ready."

Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of Cunda together with the mendicant Saṅgha, where he sat on the seat spread out and addressed Cunda, "Cunda, please serve me with the pork on the turn that you've prepared. And serve the mendicant Saṅgha with the other foods." "Yes, sir," replied Cunda, and did as he was asked.

Then the Buddha addressed Cunda, “Cunda, any pork on the turn that’s left over, you should bury it in a pond. I don’t see anyone in this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—who could properly digest it except for the Realized One.” “Yes, sir,” replied Cunda. He did as he was asked, then came back to the Buddha, bowed, and sat down to one side. Then the Buddha educated, encouraged, fired up, and inspired him with a Dhamma talk, after which he got up from his seat and left.

After the Buddha had eaten Cunda’s meal, he fell severely ill with bloody dysentery, struck by dreadful pains, close to death. But he endured unperturbed, with mindfulness and situational awareness.

Then the Buddha said to Venerable Ānanda, “Come, Ānanda, let’s go to Kusinārā.” “Yes, sir,” Ānanda replied.

> I’ve heard that after eating the meal of Cunda the smith, the wise one fell severely ill, with pains, close to death.
>
> A severe sickness struck the Teacher who had eaten the pork on the turn. While still purging the Buddha said: “I’ll go to the citadel of Kusinārā.”

Then the Buddha left the road and went to the root of a certain tree, where he addressed Ānanda, “Please, Ānanda, fold my outer robe in four and spread it out for me. I am tired and will sit down.” “Yes, sir,” replied Ānanda, and did as he was asked. The Buddha sat on the seat spread out, and said to Venerable Ānanda, “Please, Ānanda, fetch me some water. I am thirsty and will drink.”

When he said this, Venerable Ānanda said to the Buddha, “Sir, just now around five hundred carts have passed by. The shallow water has been churned up by their wheels, and it flows cloudy and murky. The Kakutthā river is not far away, with clear, sweet, cool water, clean, with smooth banks, delightful. There the Buddha can drink and cool his limbs.”

For a second time, and a third time, the Buddha said to Ānanda, “Please, Ānanda, fetch me some water. I am thirsty and will drink.” “Yes, sir,” replied Ānanda. Taking his bowl he went to the river. Now, though the shallow water in that river had been churned up by wheels, and flowed cloudy and murky, when Ānanda approached it flowed transparent, clear, and unclouded.

Then Venerable Ānanda thought, “It’s incredible, it’s amazing! The Realized One has such psychic power and might! For though the shallow water in that river had been churned up by wheels, and flowed cloudy and murky, when I approached it flowed transparent, clear, and unclouded.” Gathering a bowl of drinking water he went back to the Buddha, and said to him, “It’s incredible, sir, it’s amazing! The Realized One has such psychic power and might! For though the shallow water in that river had been churned up by wheels, and flowed cloudy and murky, when I approached it flowed transparent, clear, and unclouded. Drink the water, Blessed One! Drink the water, Holy One!”

So the Buddha drank the water. Then the Buddha together with a large Saṅgha of mendicants went to the Kakutthā River. He plunged into the river and bathed and drank. And when he had emerged, he went to the mango grove, where he addressed Venerable Cundaka, “Please, Cundaka, fold my outer robe in four and spread it out for me. I am tired and will lie down.”

“Yes, sir,” replied Cundaka, and did as he was asked. And then the Buddha laid down in the lion’s posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up. But Cundaka sat down right there in front of the Buddha.

> Having gone to Kakutthā Creek, whose water was transparent, sweet, and clear, the Teacher, being tired, plunged in, the Realized One, without compare in the world.
>
> And after bathing and drinking the Teacher emerged. Before the group of mendicants, in the middle, the Buddha, the Teacher who rolled forth the present dispensation, the great hermit went to the mango grove. He addressed the mendicant named Cundaka: “Spread out my folded robe so I can lie down.”

> The evolved one urged Cunda, who quickly spread the folded robe.
> The Teacher lay down so tired, while Cunda sat there before him.

Then the Buddha said to Venerable Ānanda, "Now it may happen, Ānanda, that others may give rise to some regret for Cunda the smith: 'It's your loss, friend Cunda, it's your misfortune, in that the Realized One became fully extinguished after eating his last almsmeal from you.' You should get rid of remorse in Cunda the smith like this:

'You're fortunate, friend Cunda, you're so very fortunate, in that the Realized One became fully extinguished after eating his last almsmeal from you. I have heard and learned this in the presence of the Buddha. There are two almsmeal offerings that have identical fruit and result, and are more fruitful and beneficial than other almsmeal offerings. What two? The almsmeal after eating which a Realized One understands the supreme perfect awakening; and the almsmeal after eating which he becomes fully extinguished through the natural principle of extinguishment, without anything left over. These two almsmeal offerings have identical fruit and result, and are more fruitful and beneficial than other almsmeal offerings.

You've accumulated a deed that leads to long life, beauty, happiness, fame, heaven, and sovereignty.' You should dispel remorse in Cunda the smith like this."

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

> "A giver's merit grows; enmity doesn't build up when you have self-control. A skillful person gives up bad things— with the end of greed, hate, and delusion, they're extinguished."

8.6

Pāṭaligāmiyasutta

The Layfolk of Pāṭali Village

So I have heard. At one time the Buddha was wandering in the land of the Magadhans together with a large Saṅgha of mendicants when he arrived at the village of Pāṭali. The lay followers of Pāṭali Village heard that he had arrived. So they went to see him, bowed, sat down to one side, and said to him, “Sir, please consent to come to our guest house.” The Buddha consented in silence.

Then, knowing that the Buddha had consented, the lay followers of Pāṭali Village got up from their seat, bowed, and respectfully circled the Buddha, keeping him on their right. Then they went to the guest house, where they spread carpets all over, prepared seats, set up a water jar, and placed a lamp. Then they went back to the Buddha, bowed, stood to one side, and told him of their preparations, saying: “Please, sir, come at your convenience.”

In the morning, the Buddha robed up and, taking his bowl and robe, went to the guest house together with the Saṅgha of mendicants. Having washed his feet he entered the guest house and sat against the central column facing east. The Saṅgha of mendicants also washed their feet, entered the guest house, and sat against the west wall facing east, with the Buddha right in front of them. The lay followers of Pāṭali Village also washed their feet, entered the guest house, and sat against the east wall facing west, with the Buddha right in front of them. Then the Buddha addressed them:

“Householders, there are these five drawbacks for an unethical person because of their failure in ethics. What five? Firstly, an unethical person loses substantial wealth on account of negligence. This is the first drawback.

Furthermore, an unethical person gets a bad reputation. This is the second drawback.

Furthermore, an unethical person enters any kind of assembly timid and embarrassed, whether it's an assembly of aristocrats, brahmins, householders, or ascetics. This is the third drawback.

Furthermore, an unethical person feels lost when they die. This is the fourth drawback.

Furthermore, an unethical person, when their body breaks up, after death, is reborn in a place of loss, a bad place, the underworld, hell. This is the fifth drawback. These are the five drawbacks for an unethical person because of their failure in ethics.

There are these five benefits for an ethical person because of their accomplishment in ethics. What five? Firstly, an ethical person gains substantial wealth on account of diligence. This is the first benefit.

Furthermore, an ethical person gets a good reputation. This is the second benefit.

Furthermore, an ethical person enters any kind of assembly bold and self-assured, whether it's an assembly of aristocrats, brahmins, householders, or ascetics. This is the third benefit.

Furthermore, an ethical person dies not feeling lost. This is the fourth benefit.

Furthermore, when an ethical person's body breaks up, after death, they're reborn in a good place, a heavenly realm. This is the fifth benefit. These are the five benefits for an ethical person because of their accomplishment in ethics."

The Buddha spent most of the night educating, encouraging, firing up, and inspiring the lay followers of Pāṭali Village with a Dhamma talk. Then he dismissed them, "The night is getting late, householders. Please go at your convenience." And then the lay followers of Pāṭali Village approved and agreed with what the Buddha said. They got up from their seat, bowed, and respectfully circled the Buddha, keeping him on their right, before leaving. Soon after they left the Buddha entered a private cubicle.

Now at that time the Magadhan ministers Sunidha and Vassakāra were building a citadel at Pāṭali Village to keep the Vajjis out. At that time thousands of deities were taking possession of building sites in Pāṭali Village. Illustrious rulers or royal ministers inclined to build houses at sites possessed by illustrious deities. Middling rulers or royal ministers inclined to build houses at sites possessed by middling deities. Lesser rulers or royal ministers inclined to build houses at sites possessed by lesser deities.

With clairvoyance that is purified and superhuman, the Buddha saw those deities taking possession of building sites in Pāṭali Village, and the people building houses in accord with the station of the deities. The Buddha rose at the crack of dawn and addressed Ānanda,

“Ānanda, who is building a citadel at Pāṭali Village?” “Sir, the Magadhan ministers Sunidha and Vassakāra are building a citadel to keep the Vajjis out.” “It’s as if they were building the citadel in consultation with the gods of the Thirty-Three. With clairvoyance that is purified and superhuman, I saw those deities taking possession of building sites. Illustrious rulers or royal ministers inclined to build houses at sites possessed by illustrious deities. Middling rulers or royal ministers inclined to build houses at sites possessed by middling deities. Lesser rulers or royal ministers inclined to build houses at sites possessed by lesser deities. As far as the civilized region extends, as far as the trading zone extends, this will be the chief city: the Pāṭaliputta trade center. But Pāṭaliputta will face three threats: from fire, flood, and dissension.”

Then the Magadhan ministers Sunidha and Vassakāra approached the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, they stood to one side and said, “Would Master Gotama together with the mendicant Saṅgha please accept today’s meal from me?”

Then, knowing that the Buddha had consented, they went to their own guest house, where they had a variety of delicious foods prepared. Then they had the Buddha informed of the time, saying, “It’s time, Master Gotama, the meal is ready.”

Then the Buddha robed up in the morning and, taking his bowl and robe, went to their guest house together with the mendicant Saṅgha, where he sat on the seat spread out. Then Sunidha and Vassakāra served and satisfied the mendicant Saṅgha headed by the Buddha with their own hands with a variety of delicious foods.

When the Buddha had eaten and washed his hand and bowl, Sunidha and Vassakāra took a low seat and sat to one side. The Buddha expressed his appreciation with these verses:

> "In the place he makes his dwelling, having fed the astute and the virtuous here, the restrained spiritual practitioners,
>
> he should dedicate an offering to the deities there. Venerated, they venerate him; honored, they honor him.
>
> After that they have compassion for him, like a mother for the child at her breast. A man beloved of the deities always sees nice things."

When the Buddha had expressed his appreciation to Sunidha and Vassakāra with these verses, he got up from his seat and left.

Sunidha and Vassakāra followed behind the Buddha, thinking, "The gate through which the ascetic Gotama departs today shall be named the Gotama Gate. The ford at which he crosses the Ganges River shall be named the Gotama Ford."

Then the gate through which the Buddha departed was named the Gotama Gate. Then the Buddha came to the Ganges River. Now at that time the Ganges was full to the brim so a crow could drink from it. Wanting to cross from the near to the far shore, some people were seeking a boat, some a dinghy, while some were tying up a raft. But, as easily as a strong person would extend or contract their arm, the Buddha, together with the mendicant Saṅgha, vanished from the near shore and landed on the far shore.

He saw all those people wanting to cross over.

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

> “Those who cross a deluge or stream have built a bridge and left the marshes behind. While some people are still tying a raft, intelligent people have crossed over.”

8.7

Dvidhāpathasutta

A Fork in the Road

So I have heard. At one time the Buddha was traveling along the road between in the Kosalan lands with Venerable Nāgasamāla as his second monk. Nāgasamāla saw a fork in the road and said to the Buddha, “Sir, this is the road, let us go this way.” But when he said this the Buddha responded, “Nāgasamāla, this is the road, let us go this way.”

For a second time, and a third time Nāgasamāla said to the Buddha, “Sir, this is the road, let us go this way.” And for a third time the Buddha responded, “Nāgasamāla, this is the road, let us go this way.” Then Nāgasamāla put the Buddha’s bowl and robes down on the ground right there and left, saying, “Sir, here are your bowl and robes.”

Then as Nāgasamāla was going down that road, he was set upon by bandits who struck him with fists and feet, broke his bowl, and tore up his outer robe. Then Nāgasamāla—with his bowl broken and his outer robe torn—went to the Buddha and told him what had happened.

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

> “Walking together, dwelling as one, the knowledge master mixes with foolish folk. Knowing this, they give up wickedness, like a milk-drinking heron the water.”

8.8

Visākhāsutta

With Visākhā

So I have heard. At one time the Buddha was staying near Sāvatthī in the Eastern Monastery, the stilt longhouse of Migāra's mother. Now at that time the dear and beloved granddaughter of Visākhā Migāra's Mother had just passed away. Then, in the middle of the day, Visākhā with wet clothes and hair went to the Buddha, bowed, and sat down. The Buddha said to her,

"So, Visākhā, where are you coming from in the middle of the day with wet clothes and hair?" "Sir, my beloved granddaughter has just passed away." That's why I here in the middle of the day with wet clothes and hair." "Visākhā, would you like as many children and grandchildren as there are people in the whole of Sāvatthī?" "I would, sir."

"But Visākhā, how many people pass away each day in Sāvatthī?" "Every day, sir, there are ten people passing away in Sāvatthī. Or else there are nine, eight, seven, six, five, four, three, two, or at least one person who passes away every day in Sāvatthī. Sāvatthī is never without someone passing away."

"What do you think, Visākhā? Would there ever be a time when your clothes and hair were not wet?" "No, sir. Enough, sir, with so many children and grandchildren."

"Those who have a hundred loved ones, Visākhā, have a hundred sufferings. Those who have a ninety loved ones, or eighty, seventy, sixty, fifty, forty, thirty, twenty, ten, nine, eight, seven, six, five, four, three, two, or one loved one have one suffering. "Those who have no loved ones have no suffering. They are free of sorrow, stains, and anguish I say."

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

“All the sorrows and lamentations and the countless forms of suffering in the world occur because of those that we love; without loved ones they do not occur.

That’s why those who have no loved ones at all in the world are happy and free of grief. So aspiring to the sorrowless and stainless, have no loved ones in the world at all.”

8.9

Paṭhamadabbasutta

With Dabba (1st)

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Then Venerable Dabba the Mallian went up to the Buddha, bowed, sat down to one side, and said to him: "Holy One, it is the time for my full extinguishment." "Please, Dabba, do as you see fit."

Then Dabba rose from his seat, bowed and respectfully circled the Buddha, keeping him on his right. Then he rose into the air and, sitting cross-legged in the sky, entered and withdrew from the fire element before becoming fully extinguished.

Then when he became fully extinguished while sitting in the sky, his body burning and combusting left neither ashes nor soot to be found. It's like when ghee or oil blaze and burn, and neither ashes nor soot are found.

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

> "The body is broken up, perception has ceased, all feelings have become cool; choices are stilled, and consciousness come to an end."

8.10

Dutiyadabbasutta

Dabba (2nd)

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!" "Venerable sir," they replied. The Buddha said this:

"Mendicants, when Dabba the Mallian rose into the air and, sitting cross-legged in the sky, entered and withdrew from the fire element before becoming fully extinguished, his body burning and combusting left neither ashes nor soot to be found. It's like when ghee or oil blaze and burn, and neither ashes nor soot are found. In the same way, when Dabba the Mallian rose into the air and, sitting cross-legged in the sky, entered and withdrew from the fire element before becoming fully extinguished, his body burning and combusting left neither ashes nor soot to be found."

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

> "When an iron bar is struck by heat and flame the heat gradually dissipates, and where it has gone no-one knows.
>
> In the same way for the rightly released, who have crossed the flood of sensual bonds, and attained unshakable happiness, where they have gone cannot be found."

The Heartfelt Sayings are finished.

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Khuddakapāṭha:
Basic Passages

An incisive translation of the Khuddakapāṭha

English

Translated for SuttaCentral

by

Sujato Bhikkhu

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Khuddakapāṭha: Basic Passages

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Translation description

This translation aims to make a clear, readable, and accurate rendering of the Khuddakapāṭha. These short passages, evidently selected as a primer for novices, serve as a handy introduction to the Suttas.

Translation process

Translated from the Pali. Primary source was the Mahāsaṅgīti edition, with reference to several English translations, especially those of Bhikkhu Ñāṇamoḷi, Bhikkhu Ānandajoti, and K.R. Norman.

1 Saraṇattaya:
The Three Refuges

Homage to that Blessed One, the perfected one, the fully awakened Buddha!

I take refuge in the Buddha,
I take refuge in the Teaching,
I take refuge in the Sangha.

For the second time I take refuge in the Buddha,
for the second time I take refuge in the Teaching,
for the second time I take refuge in the Sangha.

For the third time I take refuge in the Buddha,
for the third time I take refuge in the Teaching,
for the third time I take refuge in the Sangha.

2 Dasasikkhāpada:
The Ten Precepts

I undertake the precept to refrain from killing living creatures.

I undertake the precept to refrain from stealing.

I undertake the precept to refrain from sexual activity.

I undertake the precept to refrain from lying.

I undertake the precept to refrain from taking alcoholic drinks that cause negligence.

I undertake the precept to refrain from food at the wrong time.

I undertake the precept to refrain from dancing, singing, music, and seeing shows.

I undertake the precept to refrain from beautifying and adorning myself with garlands, perfumes, and makeup.

I undertake the precept to refrain from high and luxurious beds.

I undertake the precept to refrain from receiving gold and money.

3 Dvattiṁsākāra:

The Thirty-Two Parts of the Body

“In this body there is head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces, brain, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine.”

4 Kumārapañhā:
The Boy's Questions

What is the one? All sentient beings are sustained by food.

What is the two? Name and form.

What is the three? Three feelings.

What is the four? Four noble truths.

What is the five? Five grasping aggregates.

What is the six? Six interior sense fields.

What is the seven? Seven awakening factors.

What is the eight? The noble eightfold path.

What is the nine? Nine abodes of sentient beings.

What is the ten? One endowed with ten factors is called "perfected".

5 Maṅgalasutta:
Blessings

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then, late at night, a glorious deity, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, and stood to one side. That deity addressed the Buddha in verse:

"Many gods and humans
have thought about blessings
desiring well-being:
declare the highest blessing."

"Not to fraternize with fools,
but to fraternize with the wise,
and honoring those worthy of honor:
this is the highest blessing.

Living in a suitable region,
having made merit in the past,
being rightly resolved in oneself,
this is the highest blessing.

Education and a craft,
discipline and training,
and well-spoken speech:
this is the highest blessing.

Caring for mother and father,
kindness to children and partners,
and unstressful work:

this is the highest blessing.

Giving and righteous conduct,
kindness to relatives,
blameless deeds:
this is the highest blessing.

Desisting and abstaining from evil,
avoiding alcoholic drinks,
diligence in good qualities:
this is the highest blessing.

Respect and humility,
contentment and gratitude,
and timely listening to the teaching:
this is the highest blessing.

Patience, being easy to admonish,
the sight of ascetics,
and timely discussion of the teaching:
this is the highest blessing.

Austerity and celibacy
seeing the noble truths,
and realization of extinguishment:
this is the highest blessing.

Though touched by worldly conditions,
their mind does not tremble;
sorrowless, stainless, secure:
this is the highest blessing.

Having completed these things,
undefeated everywhere;
everywhere they go in safety:
this is their highest blessing."

6 Ratanasutta:
Gems

Whatever beings have gathered here,
on the ground or in the sky,
may beings all be of happy heart,
and listen carefully to what is said.

So pay heed, all you beings,
have love for humankind,
who day and night bring offerings;
please protect them diligently.

There's no wealth here or beyond,
no sublime gem in the heavens,
that equals the Realized One.
This sublime gem is in the Buddha:
by this truth, may you be well!

Ending, dispassion, the undying, the sublime,
attained by the Sakyan Sage immersed in samādhi;
there is nothing equal to that Dhamma.
This sublime gem is in the Dhamma:
by this truth, may you be well!

The purity praised by the highest Buddha,
is said to be the "immersion with immediate fruit";
no equal to that immersion is found.
This sublime gem is in the Dhamma:
by this truth, may you be well!

The eight individuals praised by the good,
are the four pairs of the Holy One's disciples;
they are worthy of religious donations,
what's given to them is very fruitful.
This sublime gem is in the Saṅgha:
by this truth, may you be well!

Dedicated to Gotama's dispensation,
strong-minded, free of sense desire,
they've attained the goal, plunged into the deathless,
and enjoy the quenching they've freely gained.
This sublime gem is in the Saṅgha:
by this truth, may you be well!

As a well planted boundary-pillar
is not shaken by the four winds,
I say a good person is like this,
who sees the noble truths in experience.
This sublime gem is in the Saṅgha:
by this truth, may you be well!

Those who fathom the noble truths
taught by the one of deep wisdom,
do not take an eighth life,
even if they are hugely negligent.
This sublime gem is in the Saṅgha:
by this truth, may you be well!

When they attain to vision
they give up three things:
identity view, doubt, and any
attachment to precepts and observances.

They're freed from the four places of loss,
and unable to perform the six grave crimes.
This sublime gem is in the Saṅgha:
by this truth, may you be well!

Even if they do a bad deed
by body, speech, or mind,
they are unable to conceal it;
they say this inability applies to one who has seen the truth.
This sublime gem is in the Saṅgha:
by this truth, may you be well!

Like a tall forest tree crowned with flowers
in the first month of summer;
that's how he taught the superb Dhamma,
leading to quenching, the ultimate benefit.
This sublime gem is in the Buddha:
by this truth, may you be well!

The superb, knower of the superb, giver of the superb, bringer of the superb;
taught the superb Dhamma supreme.
This sublime gem is in the Buddha:
by this truth, may you be well!

The old is ended, nothing new is produced.
their minds have no desire for future rebirth.
Withered are the seeds, there's no desire for growth,
those wise ones are extinguished just like this lamp.
This sublime gem is in the Saṅgha:
by this truth, may you be well!

Whatever beings have gathered here,
on the ground or in the sky:
the Realized One is honored by gods and humans!
We bow to the Buddha! May you be safe!

Whatever beings have gathered here,
on the ground or in the sky:
the Realized One is honored by gods and humans!
We bow to the Dhamma! May you be safe!

Whatever beings have gathered here,

on the ground or in the sky:
the Realized One is honored by gods and humans!
We bow to the Saṅgha! May you be safe!

7 Tirokuṭṭasutta:
Outside the Walls

Outside the walls they stand and wait,
at the junctions and the crossroads.
Returning to their former homes
they wait beside the door posts.

But when lavish food and drink
of many kinds is set out,
no-one remembers them at all,
because of those beings's deeds.

That's why those who have compassion
give to their relatives
food and drink at the right time,
that's clean, delicious, and suitable.

"May this be for our relatives!
May our relatives be happy!"
Those ghosts who have gathered there,
the departed relatives who have come

for the lavish food and drink
gratefully express appreciation:
"May our relatives live long!
For those to whom we owe this gain,

who have given honor to us,
it will not be fruitless for the donor."
There is no farming there,

no cow pasture can be found;

likewise there's no trading,
and no commerce in gold.
The departed, the dead in that place
live on what is given here.

Just as water that rains on high
flows down to the plains,
so too what is given here
aids the departed ghosts.

Just as the rivers full
swell the ocean seas
so too what is given here
aids the departed ghosts.

Thinking: "They gave to me, they did for me,
they were my family, friend, companion",
give offerings to departed kin,
remembering past deeds.

For neither tears nor grief
or other lamentations
are of any use to the departed,
so long as their relatives stay like this.

This offering that has been given,
well placed in the Saṅgha,
is for their lasting welfare,
and aids them right away.

The relative's duty has now been shown:
how high honor to departed is performed,
how the mendicants can be kept healthy,
and how no little merit is produced by you.

8 Nidhikaṇḍasutta:
A Hidden Treasure

A person stores away their savings
in a deep pit by the water's edge:
"When need arises
it will be there to help

free me from rulers if I am slandered,
or from bandits if harassed,
or to release me from debt,
or in case of famine or losses."
What the world calls savings
get stored away for such reasons.

But no matter how well stored away they are
in a deep pit by the water's edge,
all their savings will fail
to aid them all the time.

For perhaps those savings are removed from there,
or they forget what marks the site,
or dragons make off with them,
or spirits carry them away,

or unloved heirs
secretly unearth them.
When their merit is used up,
all of that will vanish.

But by giving and morality,

restraint and self-control,
a women or man
keeps their savings safe.

At a shrine or with the Saṅgha,
with mother or father,
or else an elder sibling,

those savings are kept safe,
they stay with you, undecaying.
We must go on leaving all behind,
only this you take when you go.

You don’t have to divide it with others,
no thief makes off with your savings.
A wise person would make merit,
the savings that stay with you.

Such savings grant every desire
of gods and humans too.
Whatever it is that they wish for
through this they have it all.

Good looks, a sweet voice,
a good shape, and good appearance,
leadership and followers:
through this they have it all.

Sovereignty of a local kingdom,
the happiness of a Wheel-Turning Monarch,
even divine kingship in the heavens:
through this they have it all.

Human success,
heavenly delight,
attaining extinguishment:
through this they have it all.

Relying on having good friends,
proper application of effort,
mastery of knowledge and freedom:
through this they have it all.

Analytical knowledge, the liberations,
the perfections of the disciple,
the plane of a Buddha awakened for themselves:
through this they have it all.

This accomplishment in merit
is so very beneficial.
That's why the wise and the astute
praise the making of merit.

9 Mettasutta:
The Discourse on Love

Those who are skilled in the meaning of scripture
should practice like this so as to realize the state of peace.
Let them be able and upright, very upright,
easy to speak to, gentle and humble;

content and unburdensome,
unbusied, living lightly,
alert, with senses calmed,
courteous, not fawning on families.

Let them not do the slightest thing
that others might blame with reason.
May they be happy and safe!
May all beings be happy!

Whatever living creatures there are
with not a one left out—
frail or firm, long or large,
medium, small, tiny or round,

visible or invisible,
living far or near,
those born or to be born—
may all beings be happy!

Let none turn from another,
nor look down on anyone anywhere.
Though provoked or aggrieved,

let them not wish pain on each other.

Even as a mother would protect with her life
her child, her only child,
so too for all creatures
unfold a boundless heart.

With love for the whole world,
unfold a boundless heart:
above, below, all round,
unconstricted, without enemy or foe.

When standing, walking, sitting,
or lying down while yet unweary,
keep this ever in mind;
for this, they say, is a meditation of Brahmā in this life.

Avoiding harmful views,
virtuous, accomplished in insight,
with sensual desire dispelled,
they never return to a womb again.

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LONG DISCOURSES



A translation of Dīghanikāya by

BHIKKHU SUJATO

Dīghanikāya: Long Discourses

Translated for SuttaCentral
by

Sujato Bhikkhu

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Dīghanikāya: Long Discourses

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The Long Discourses (Dīgha Nikāya, abbreviated DN) is a collection of 34 discourses in the Pali canon (Tipiṭaka) of the Theravāda school. The word “long” refers to the length of the individual discourses, not the collection as a whole, which is in fact the smallest of the five Pali Nikāyas. It is one of the fundamental collections of early Buddhist teachings, depicting the Buddha in a lively range of settings. Compared to other collections it contains more extended narratives in diverse literary styles. Many discourses feature interreligious dialog with brahmins and other non-Buddhists. This collection parallels the Dīrghāgama (DA) of the Dharmaguptaka school, which is the first text in the Taishō edition of the Chinese canon. Several uncollected suttas in Chinese and Sanskrit also belong to this collection. Two-thirds of a Dīrghāgama from the Sarvāstivāda school has been found, but only small portions have been published.

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Section on Ethics:
Sīlakkhandha Vagga

1. The Prime Net: Brahmajāla Sutta

1. Talk on Wanderers

So I have heard. At one time the Buddha was traveling along the road between Rājagaha and Nālanda together with a large Saṅgha of around five hundred mendicants. The wanderer Suppiya was also traveling along the same road, together with his pupil, the brahmin student Brahmadatta. Meanwhile, Suppiya criticized the Buddha, the teaching, and the Saṅgha in many ways, but his pupil Brahmadatta praised them in many ways. And so both teacher and pupil followed behind the Buddha and the Saṅgha of mendicants directly contradicting each other.

Then the Buddha took up residence for the night in the royal rest-house in Ambalaṭṭhikā together with the Saṅgha of mendicants. And Suppiya and Brahmadatta did likewise. There too, Suppiya criticized the Buddha, the teaching, and the Saṅgha in many ways, but his pupil Brahmadatta praised them in many ways. And so both teacher and pupil kept on directly contradicting each other.

Then several mendicants rose at the crack of dawn and sat together in the pavilion, where the topic of evaluation came up:

"It's incredible, reverends, it's amazing how the diverse attitudes of sentient beings have been clearly comprehended by the Blessed One,

who knows and sees, the perfected one, the fully awakened Buddha. For this Suppiya criticizes the Buddha, the teaching, and the Saṅgha in many ways, while his pupil Brahmadatta praises them in many ways. And so both teacher and pupil followed behind the Buddha and the Saṅgha of mendicants directly contradicting each other."

When the Buddha found out about this discussion on evaluation among the mendicants, he went to the pavilion, where he sat on the seat spread out and addressed the mendicants, "Mendicants, what were you sitting talking about just now? What conversation was left unfinished?"

The mendicants told him what had happened, adding, "This was our conversation that was unfinished when the Buddha arrived."

"Mendicants, if others criticize me, the teaching, or the Saṅgha, don't make yourselves resentful, bitter, and exasperated. You'll get angry and upset, which would be an obstacle for you alone. If others were to criticize me, the teaching, or the Saṅgha, and you got angry and upset, would you be able to understand whether they spoke well or poorly?"

"No, sir."

"If others criticize me, the teaching, or the Saṅgha, you should explain that what is untrue is in fact untrue: 'This is why that's untrue, this is why that's false. There's no such thing in us, it's not found among us.'

If others praise me, the teaching, or the Saṅgha, don't make yourselves thrilled, elated, and excited. You'll get thrilled, elated, and excited, which would be an obstacle for you alone. If others praise me, the teaching, or the Saṅgha, you should acknowledge that what is true is in fact true: 'This is why that's true, this is why that's correct. There is such a thing in us, it is found among us.'

2. Ethics

2.1. The Shorter Section on Ethics

When an ordinary person speaks praise of the Realized One, they speak only of trivial, insignificant details of mere ethics. And what are

the trivial, insignificant details of mere ethics that an ordinary person speaks of?

'The ascetic Gotama has given up killing living creatures. He has renounced the rod and the sword. He's scrupulous and kind, living full of compassion for all living beings.' Such is an ordinary person's praise of the Realized One.

'The ascetic Gotama has given up stealing. He takes only what's given, and expects only what's given. He keeps himself clean by not thieving.' Such is an ordinary person's praise of the Realized One.

'The ascetic Gotama has given up unchastity. He is celibate, set apart, avoiding the common practice of sex.' Such is an ordinary person's praise of the Realized One.

'The ascetic Gotama has given up lying. He speaks the truth and sticks to the truth. He's honest and trustworthy, and doesn't trick the world with his words.' Such is an ordinary person's praise of the Realized One.

'The ascetic Gotama has given up divisive speech. He doesn't repeat in one place what he heard in another so as to divide people against each other. Instead, he reconciles those who are divided, supporting unity, delighting in harmony, loving harmony, speaking words that promote harmony.' Such is an ordinary person's praise of the Realized One.

'The ascetic Gotama has given up harsh speech. He speaks in a way that's mellow, pleasing to the ear, lovely, going to the heart, polite, likable and agreeable to the people.' Such is an ordinary person's praise of the Realized One.

'The ascetic Gotama has given up talking nonsense. His words are timely, true, and meaningful, in line with the teaching and training. He says things at the right time which are valuable, reasonable, succinct, and beneficial.' Such is an ordinary person's praise of the Realized One.

'The ascetic Gotama refrains from injuring plants and seeds.'

'He eats in one part of the day, abstaining from eating at night and food at the wrong time.'

'He refrains from dancing, singing, music, and seeing shows.'

'He refrains from beautifying and adorning himself with garlands, perfumes, and makeup.'

‘He refrains from high and luxurious beds.’

‘He refrains from receiving gold and money, raw grains, raw meat, women and girls, male and female bondservants, goats and sheep, chickens and pigs, elephants, cows, horses, and mares, and fields and land.’

‘He refrains from running errands and messages; buying and selling; falsifying weights, metals, or measures; bribery, fraud, cheating, and duplicity; mutilation, murder, abduction, banditry, plunder, and violence.’ Such is an ordinary person’s praise of the Realized One.

The shorter section on ethics is finished.

2.2. The Middle Section on Ethics

‘There are some ascetics and brahmins who, while enjoying food given in faith, still engage in injuring plants and seeds. These include plants propagated from roots, stems, cuttings, or joints; and those from regular seeds as the fifth. The ascetic Gotama refrains from such injury to plants and seeds.’ Such is an ordinary person’s praise of the Realized One.

‘There are some ascetics and brahmins who, while enjoying food given in faith, still engage in storing up goods for their own use. This includes such things as food, drink, clothes, vehicles, bedding, fragrance, and material possessions. The ascetic Gotama refrains from storing up such goods.’ Such is an ordinary person’s praise of the Realized One.

‘There are some ascetics and brahmins who, while enjoying food given in faith, still engage in seeing shows. This includes such things as dancing, singing, music, performances, and storytelling; clapping, gongs, and kettle-drums; art exhibitions and acrobatic displays; battles of elephants, horses, buffaloes, bulls, goats, rams, chickens, and quails; staff-fights, boxing, and wrestling; combat, roll calls of the armed forces, battle-formations, and regimental reviews. The ascetic

Gotama refrains from such shows.' Such is an ordinary person's praise of the Realized One.

'There are some ascetics and brahmins who, while enjoying food given in faith, still engage in gambling that causes negligence. This includes such things as checkers, draughts, checkers in the air, hopscotch, spillikins, board-games, tip-cat, drawing straws, dice, leaf-flutes, toy plows, somersaults, pinwheels, toy measures, toy carts, toy bows, guessing words from syllables, and guessing another's thoughts. The ascetic Gotama refrains from such gambling.' Such is an ordinary person's praise of the Realized One.

'There are some ascetics and brahmins who, while enjoying food given in faith, still make use of high and luxurious bedding. This includes such things as sofas, couches, woolen covers—shag-piled, colorful, white, embroidered with flowers, quilted, embroidered with animals, double- or single-fringed—and silk covers studded with gems, as well as silken sheets, woven carpets, rugs for elephants, horses, or chariots, antelope hide rugs, and spreads of fine deer hide, with a canopy above and red cushions at both ends. The ascetic Gotama refrains from such bedding.' Such is an ordinary person's praise of the Realized One.

'There are some ascetics and brahmins who, while enjoying food given in faith, still engage in beautifying and adorning themselves with garlands, fragrance, and makeup. This includes such things as applying beauty products by anointing, massaging, bathing, and rubbing; mirrors, ointments, garlands, fragrances, and makeup; face-powder, foundation, bracelets, headbands, fancy walking-sticks or containers, rapiers, parasols, fancy sandals, turbans, jewelry, chowries, and long-fringed white robes. The ascetic Gotama refrains from such beautification and adornment.' Such is an ordinary person's praise of the Realized One.

'There are some ascetics and brahmins who, while enjoying food given in faith, still engage in unworthy talk. This includes such topics as talk about kings, bandits, and ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles, villages, towns, cities, and countries; talk about women and heroes; street talk and well talk; talk about the departed; motley talk; tales of land and sea; and talk about

being reborn in this or that state of existence. The ascetic Gotama refrains from such unworthy talk.' Such is an ordinary person's praise of the Realized One.

'There are some ascetics and brahmins who, while enjoying food given in faith, still engage in arguments. They say such things as: "You don't understand this teaching and training. I understand this teaching and training. What, you understand this teaching and training? You're practicing wrong. I'm practicing right. I stay on topic, you don't. You said last what you should have said first. You said first what you should have said last. What you've thought so much about has been disproved. Your doctrine is refuted. Go on, save your doctrine! You're trapped; get yourself out of this—if you can!" The ascetic Gotama refrains from such argumentative talk.' Such is an ordinary person's praise of the Realized One.

'There are some ascetics and brahmins who, while enjoying food given in faith, still engage in running errands and messages. This includes running errands for rulers, ministers, aristocrats, brahmins, householders, or princes who say: "Go here, go there. Take this, bring that from there." The ascetic Gotama refrains from such errands.' Such is an ordinary person's praise of the Realized One.

'There are some ascetics and brahmins who, while enjoying food given in faith, still engage in deceit, flattery, hinting, and belittling, and using material possessions to pursue other material possessions. The ascetic Gotama refrains from such deceit and flattery.' Such is an ordinary person's praise of the Realized One.

The middle section on ethics is finished.

2.3. The Large Section on Ethics

'There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by unworthy branches of knowledge, by wrong livelihood. This includes such fields as limb-reading, omenology, divining celestial portents, interpreting dreams, divining bodily marks, divining holes in cloth gnawed by mice, fire offerings,

ladle offerings, offerings of husks, rice powder, rice, ghee, or oil; offerings from the mouth, blood sacrifices, palmistry; geomancy for building sites, fields, and cemeteries; exorcisms, earth magic, snake charming, poisons; the crafts of the scorpion, the rat, the bird, and the crow; prophesying life span, chanting for protection, and animal cries. The ascetic Gotama refrains from such unworthy branches of knowledge, such wrong livelihood.' Such is an ordinary person's praise of the Realized One.

'There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by unworthy branches of knowledge, by wrong livelihood. This includes reading the marks of gems, cloth, clubs, swords, spears, arrows, weapons, women, men, boys, girls, male and female bondservants, elephants, horses, buffaloes, bulls, cows, goats, rams, chickens, quails, monitor lizards, rabbits, tortoises, or deer. The ascetic Gotama refrains from such unworthy branches of knowledge, such wrong livelihood.' Such is an ordinary person's praise of the Realized One.

'There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by unworthy branches of knowledge, by wrong livelihood. This includes making predictions that the king will march forth or march back; or that our king will attack and the enemy king will retreat, or vice versa; or that our king will triumph and the enemy king will be defeated, or vice versa; and so there will be victory for one and defeat for the other. The ascetic Gotama refrains from such unworthy branches of knowledge, such wrong livelihood.' Such is an ordinary person's praise of the Realized One.

'There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by unworthy branches of knowledge, by wrong livelihood. This includes making predictions that there will be an eclipse of the moon, or sun, or stars; that the sun, moon, and stars will be in conjunction or in opposition; that there will be a meteor shower, a fiery sky, an earthquake, thunder; that there will be a rising, a setting, a darkening, a brightening of the moon, sun, and stars. And it also includes making predictions about the results of all such phenomena. The ascetic Gotama refrains from such unworthy branches of knowledge, such wrong livelihood.' Such is an ordinary person's praise of the Realized One.

‘There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by unworthy branches of knowledge, by wrong livelihood. This includes predicting whether there will be plenty of rain or drought; plenty to eat or famine; an abundant harvest or a bad harvest; security or peril; sickness or health. It also includes such occupations as computing, accounting, calculating, poetry, and cosmology. The ascetic Gotama refrains from such unworthy branches of knowledge, such wrong livelihood.’ Such is an ordinary person’s praise of the Realized One.

‘There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by unworthy branches of knowledge, by wrong livelihood. This includes making arrangements for giving and taking in marriage; for engagement and divorce; and for scattering rice inwards or outwards at the wedding ceremony. It also includes casting spells for good or bad luck, curses to prevent conception, bind the tongue, or lock the jaws; charms for the hands and ears; questioning a mirror, a girl, or a god as an oracle; worshiping the sun, worshiping the Great One, breathing fire, and invoking Siri, the goddess of luck. The ascetic Gotama refrains from such unworthy branches of knowledge, such wrong livelihood.’ Such is an ordinary person’s praise of the Realized One.

‘There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by unworthy branches of knowledge, by wrong livelihood. This includes rites for propitiation, for granting wishes, for ghosts, for the earth, for rain, for property settlement, and for preparing and consecrating house sites, and rites involving rinsing and bathing, and oblations. It also includes administering emetics, purgatives, expectorants, and phlegmagogues; administering ear-oils, eye restoratives, nasal medicine, ointments, and counter-ointments; surgery with needle and scalpel, treating children, prescribing root medicines, and binding on herbs. The ascetic Gotama refrains from such unworthy branches of knowledge, such wrong livelihood.’ Such is an ordinary person’s praise of the Realized One.

These are the trivial, insignificant details of mere ethics that an ordinary person speaks of when they speak praise of the Realized One.

The longer section on ethics is finished.

3. Views

3.1. Theories About the Past

There are other principles—deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of reason, subtle, comprehensible to the astute—which the Realized One makes known after realizing them with his own insight. Those who genuinely praise the Realized One would rightly speak of these things. And what are these principles?

There are some ascetics and brahmins who theorize about the past, and assert various hypotheses concerning the past on eighteen grounds. And what are the eighteen grounds on which they rely?

3.1.1. Eternalism

There are some ascetics and brahmins who are eternalists, who assert that the self and the cosmos are eternal on four grounds. And what are the four grounds on which they rely?

It's when some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right focus—experiences an immersion of the heart of such a kind that they recollect their many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the cosmos contracting, many eons of the cosmos expanding, many eons of the cosmos contracting and expanding. They remember: 'There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.' And so they recollect their many kinds of past lives, with features and details.

They say: ‘The self and the cosmos are eternal, barren, steady as a mountain peak, standing firm like a pillar. They remain the same for all eternity, while these sentient beings wander and transmigrate and pass away and rearise. Why is that? Because by dint of keen, resolute, committed, and diligent effort, and right focus I experience an immersion of the heart of such a kind that I recollect my many kinds of past lives, with features and details.

Because of this I know:

“The self and the cosmos are eternal, barren, steady as a mountain peak, standing firm like a pillar. They remain the same for all eternity, while these sentient beings wander and transmigrate and pass away and rearise.’ This is the first ground on which some ascetics and brahmins rely to assert that the self and the cosmos are eternal.

And what is the second ground on which they rely? It’s when some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right focus—experiences an immersion of the heart of such a kind that they recollect their many kinds of past lives. That is: one eon of the cosmos contracting and expanding; two, three, four, five, or ten eons of the cosmos contracting and expanding. They remember: ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’ And so they recollect their many kinds of past lives, with features and details.

They say: ‘The self and the cosmos are eternal, barren, steady as a mountain peak, standing firm like a pillar. They remain the same for all eternity, while these sentient beings wander and transmigrate and pass away and rearise. Why is that? Because by dint of keen, resolute, committed, and diligent effort, and right focus I experience an immersion of the heart of such a kind that I recollect my many kinds of past lives, with features and details.

Because of this I know:

“The self and the cosmos are eternal, barren, steady as a mountain peak, standing firm like a pillar. They remain the same for all eternity,

while these sentient beings wander and transmigrate and pass away and rearise.'" This is the second ground on which some ascetics and brahmins rely to assert that the self and the cosmos are eternal.

And what is the third ground on which they rely? It's when some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right focus—experiences an immersion of the heart of such a kind that they recollect their many kinds of past lives. That is: ten eons of the cosmos contracting and expanding; twenty, thirty, or forty eons of the cosmos contracting and expanding. They remember: 'There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.' And so they recollect their many kinds of past lives, with features and details.

They say: 'The self and the cosmos are eternal, barren, steady as a mountain peak, standing firm like a pillar. They remain the same for all eternity, while these sentient beings wander and transmigrate and pass away and rearise. Why is that? Because by dint of keen, resolute, committed, and diligent effort, and right focus I experience an immersion of the heart of such a kind that I recollect my many kinds of past lives, with features and details.

Because of this I know:

"The self and the cosmos are eternal, barren, steady as a mountain peak, standing firm like a pillar. They remain the same for all eternity, while these sentient beings wander and transmigrate and pass away and rearise.'" This is the third ground on which some ascetics and brahmins rely to assert that the self and the cosmos are eternal.

And what is the fourth ground on which they rely? It's when some ascetic or brahmin relies on logic and inquiry. They speak of what they have worked out by logic, following a line of inquiry, expressing their own perspective: 'The self and the cosmos are eternal, barren, steady as a mountain peak, standing firm like a pillar. They remain the same for all eternity, while these sentient beings wander and transmigrate and pass away and rearise.' This is the fourth ground on

which some ascetics and brahmins rely to assert that the self and the cosmos are eternal.

These are the four grounds on which those ascetics and brahmins assert that the self and the cosmos are eternal. Any ascetics and brahmins who assert that the self and the cosmos are eternal do so on one or other of these four grounds. Outside of this there is none.

The Realized One understands this: 'If you hold on to and attach to these grounds for views it leads to such and such a destiny in the next life.' He understands this, and what goes beyond this. Yet since he does not misapprehend that understanding, he has realized extinguishment within himself. Having truly understood the origin, ending, gratification, drawback, and escape from feelings, the Realized One is freed through not grasping.

These are the principles—deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of reason, subtle, comprehensible to the astute—which the Realized One makes known after realizing them with his own insight. And those who genuinely praise the Realized One would rightly speak of these things.

3.1.2. Partial Eternalism

There are some ascetics and brahmins who are partial eternalists, who assert that the self and the cosmos are partially eternal and partially not eternal on four grounds. And what are the four grounds on which they rely?

There comes a time when, after a very long period has passed, this cosmos contracts. As the cosmos contracts, sentient beings are mostly headed for the realm of streaming radiance. There they are mind-made, feeding on rapture, self-luminous, moving through the sky, steadily glorious, and they remain like that for a very long time.

There comes a time when, after a very long period has passed, this cosmos expands. As it expands an empty mansion of Brahmā appears. Then a certain sentient being—due to the running out of their life-span or merit—passes away from that host of radiant deities and is reborn in that empty mansion of Brahmā. There they are mind-made, feeding on rapture, self-luminous, moving through the sky, steadily glorious, and they remain like that for a very long time.

But after staying there all alone for a long time, they become dissatisfied and anxious: 'Oh, if only another being would come to this state of existence.' Then other sentient beings—due to the running out of their life-span or merit—pass away from that host of radiant deities and are reborn in that empty mansion of Brahmā in company with that being. There they too are mind-made, feeding on rapture, self-luminous, moving through the sky, steadily glorious, and they remain like that for a very long time.

Now, the being who was reborn there first thinks: 'I am Brahmā, the Great Brahmā, the Undefeated, the Champion, the Universal Seer, the Wielder of Power, the Lord God, the Maker, the Author, the Best, the Begetter, the Controller, the Father of those who have been born and those yet to be born. These beings were created by me! Why is that? Because first I thought:

"Oh, if only another being would come to this state of existence." Such was my heart's wish, and then these creatures came to this state of existence.'

And the beings who were reborn there later also think: 'This must be Brahmā, the Great Brahmā, the Undefeated, the Champion, the Universal Seer, the Wielder of Power, the Lord God, the Maker, the Author, the Best, the Begetter, the Controller, the Father of those who have been born and those yet to be born. And we have been created by him. Why is that? Because we see that he was reborn here first, and we arrived later.'

And the being who was reborn first is more long-lived, beautiful, and illustrious than those who arrived later.

It's possible that one of those beings passes away from that host and is reborn in this state of existence. Having done so, they go forth from the lay life to homelessness. By dint of keen, resolute, committed, and diligent effort, and right focus, they experience an immersion of the heart of such a kind that they recollect that past life, but no further.

They say: 'He who is Brahmā—the Great Brahmā, the Undefeated, the Champion, the Universal Seer, the Wielder of Power, the Lord God, the Maker, the Author, the Best, the Begetter, the Controller, the Father of those who have been born and those yet to be born—is permanent, everlasting, eternal, imperishable, remaining the same for

all eternity. We who were created by that Brahmā are impermanent, not lasting, short-lived, perishable, and have come to this state of existence. This is the first ground on which some ascetics and brahmins rely to assert that the self and the cosmos are partially eternal.

And what is the second ground on which they rely? There are gods named 'depraved by play.' They spend too much time laughing, playing, and making merry. And in doing so, they lose their mindfulness, and they pass away from that host of gods.

It's possible that one of those beings passes away from that host and is reborn in this state of existence. Having done so, they go forth from the lay life to homelessness. By dint of keen, resolute, committed, and diligent effort, and right focus, they experience an immersion of the heart of such a kind that they recollect that past life, but no further.

They say: 'The gods not depraved by play don't spend too much time laughing, playing, and making merry. So they don't lose their mindfulness, and don't pass away from that host of gods. They are permanent, everlasting, eternal, imperishable, remaining the same for all eternity. But we who were depraved by play spent too much time laughing, playing, and making merry. In doing so, we lost our mindfulness, and passed away from that host of gods. We are impermanent, not lasting, short-lived, perishable, and have come to this state of existence.' This is the second ground on which some ascetics and brahmins rely to assert that the self and the cosmos are partially eternal.

And what is the third ground on which they rely? There are gods named 'malevolent'. They spend too much time gazing at each other, so they grow angry with each other, and their bodies and minds get tired. They pass away from that host of gods.

It's possible that one of those beings passes away from that host and is reborn in this state of existence. Having done so, they go forth from the lay life to homelessness. By dint of keen, resolute, committed, and diligent effort, and right focus, they experience an immersion of the heart of such a kind that they recollect that past life, but no further.

They say: ‘The gods who are not malevolent don’t spend too much time gazing at each other, so they don’t grow angry with each other, their bodies and minds don’t get tired, and they don’t pass away from that host of gods. They are permanent, everlasting, eternal, imperishable, remaining the same for all eternity. But we who were malevolent spent too much time gazing at each other, we grew angry with each other, our bodies and minds got tired, and we passed away from that host of gods. We are impermanent, not lasting, short-lived, perishable, and have come to this state of existence.’ This is the third ground on which some ascetics and brahmins rely to assert that the self and the cosmos are partially eternal.

And what is the fourth ground on which they rely? It’s when some ascetic or brahmin relies on logic and inquiry. They speak of what they have worked out by logic, following a line of inquiry, expressing their own perspective: ‘That which is called “the eye” or “the ear” or “the nose” or “the tongue” or “the body”: that self is impermanent, not lasting, transient, perishable. That which is called “mind” or “sentience” or “consciousness”: that self is permanent, everlasting, eternal, imperishable, remaining the same for all eternity.’ This is the fourth ground on which some ascetics and brahmins rely to assert that the self and the cosmos are partially eternal.

These are the four grounds on which those ascetics and brahmins assert that the self and the cosmos are partially eternal and partially not eternal. Any ascetics and brahmins who assert that the self and the cosmos are partially eternal and partially not eternal do so on one or other of these four grounds. Outside of this there is none.

The Realized One understands this: ‘If you hold on to and attach to these grounds for views it leads to such and such a destiny in the next life.’ He understands this, and what goes beyond this. Yet since he does not misapprehend that understanding, he has realized extinguishment within himself. Having truly understood the origin, ending, gratification, drawback, and escape from feelings, the Realized One is freed through not grasping.

These are the principles—deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of reason, subtle, comprehensible to the astute—which the Realized One makes known after realizing

them with his own insight. And those who genuinely praise the Realized One would rightly speak of these things.

3.1.3. The Cosmos is Finite or Infinite

There are some ascetics and brahmins who theorize about size, and assert that the cosmos is finite or infinite on four grounds. And what are the four grounds on which they rely?

It's when some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right focus—experiences an immersion of the heart of such a kind that they meditate perceiving the cosmos as finite.

They say: 'The cosmos is finite and bounded. Why is that? Because by dint of keen, resolute, committed, and diligent effort, and right focus I experience an immersion of the heart of such a kind that I meditate perceiving the cosmos as finite. Because of this I know:

"The cosmos is finite and bounded."' This is the first ground on which some ascetics and brahmins rely to assert that the cosmos is finite or infinite.

And what is the second ground on which they rely? It's when some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right focus—experiences an immersion of the heart of such a kind that they meditate perceiving the cosmos as infinite.

They say: 'The cosmos is infinite and unbounded. The ascetics and brahmins who say that the cosmos is finite are wrong. The cosmos is infinite and unbounded. Why is that? Because by dint of keen, resolute, committed, and diligent effort, and right focus I experience an immersion of the heart of such a kind that I meditate perceiving the cosmos as infinite. Because of this I know:

"The cosmos is infinite and unbounded."' This is the second ground on which some ascetics and brahmins rely to assert that the cosmos is finite or infinite.

And what is the third ground on which they rely? It's when some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right focus—experiences an immersion of the heart of such a kind that they meditate perceiving the cosmos as finite vertically but infinite horizontally.

They say: ‘The cosmos is both finite and infinite. The ascetics and brahmins who say that the cosmos is finite are wrong, and so are those who say that the cosmos is infinite. The cosmos is both finite and infinite. Why is that? Because by dint of keen, resolute, committed, and diligent effort, and right focus I experience an immersion of the heart of such a kind that I meditate perceiving the cosmos as finite vertically but infinite horizontally. Because of this I know:

“The cosmos is both finite and infinite.”’ This is the third ground on which some ascetics and brahmins rely to assert that the cosmos is finite or infinite.

And what is the fourth ground on which they rely? It’s when some ascetic or brahmin relies on logic and inquiry. They speak of what they have worked out by logic, following a line of inquiry, expressing their own perspective: ‘The cosmos is neither finite nor infinite. The ascetics and brahmins who say that the cosmos is finite are wrong, as are those who say that the cosmos is infinite, and also those who say that the cosmos is both finite and infinite. The cosmos is neither finite nor infinite.’ This is the fourth ground on which some ascetics and brahmins rely to assert that the cosmos is finite or infinite.

These are the four grounds on which those ascetics and brahmins assert that the cosmos is finite or infinite. Any ascetics and brahmins who assert that the cosmos is finite or infinite do so on one or other of these four grounds. Outside of this there is none.

The Realized One understands this: ‘If you hold on to and attach to these grounds for views it leads to such and such a destiny in the next life.’ He understands this, and what goes beyond this. Yet since he does not misapprehend that understanding, he has realized extinguishment within himself. Having truly understood the origin, ending, gratification, drawback, and escape from feelings, the Realized One is freed through not grasping.

These are the principles—deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of reason, subtle, comprehensible to the astute—which the Realized One makes known after realizing them with his own insight. And those who genuinely praise the Realized One would rightly speak of these things.

3.1.4. Equivocators

There are some ascetics and brahmins who are equivocators. Whenever they're asked a question, they resort to evasiveness and equivocation on four grounds. And what are the four grounds on which they rely?

It's when some ascetic or brahmin doesn't truly understand what is skillful and what is unskillful. They think: 'I don't truly understand what is skillful and what is unskillful. If I were to declare that something was skillful or unskillful I might be wrong. That would be stressful for me, and that stress would be an obstacle.' So from fear and disgust with false speech they avoid stating whether something is skillful or unskillful. Whenever they're asked a question, they resort to evasiveness and equivocation: 'I don't say it's like this. I don't say it's like that. I don't say it's otherwise. I don't say it's not so. And I don't deny it's not so.' This is the first ground on which some ascetics and brahmins rely when resorting to evasiveness and equivocation.

And what is the second ground on which they rely? It's when some ascetic or brahmin doesn't truly understand what is skillful and what is unskillful. They think: 'I don't truly understand what is skillful and what is unskillful. If I were to declare that something was skillful or unskillful I might feel desire or greed or hate or repulsion. That would be grasping on my part. That would be stressful for me, and that stress would be an obstacle.' So from fear and disgust with grasping they avoid stating whether something is skillful or unskillful. Whenever they're asked a question, they resort to evasiveness and equivocation: 'I don't say it's like this. I don't say it's like that. I don't say it's otherwise. I don't say it's not so. And I don't deny it's not so.' This is the second ground on which some ascetics and brahmins rely when resorting to evasiveness and equivocation.

And what is the third ground on which they rely? It's when some ascetic or brahmin doesn't truly understand what is skillful and what is unskillful. They think: 'I don't truly understand what is skillful and what is unskillful. Suppose I were to declare that something was skillful or unskillful. There are clever ascetics and brahmins who are subtle, accomplished in the doctrines of others, hair-splitters. You'd think they live to demolish convictions with their intellect. They might pursue, press, and grill me about that. I'd be stumped by such a

grilling. That would be stressful for me, and that stress would be an obstacle.' So from fear and disgust with examination they avoid stating whether something is skillful or unskillful. Whenever they're asked a question, they resort to evasiveness and equivocation: 'I don't say it's like this. I don't say it's like that. I don't say it's otherwise. I don't say it's not so. And I don't deny it's not so.' This is the third ground on which some ascetics and brahmins rely when resorting to evasiveness and equivocation.

And what is the fourth ground on which they rely? It's when some ascetic or brahmin is dull and stupid. Because of that, whenever they're asked a question, they resort to evasiveness and equivocation: 'Suppose you were to ask me whether there is another world. If I believed there was, I would say so. But I don't say it's like this. I don't say it's like that. I don't say it's otherwise. I don't say it's not so. And I don't deny it's not so. Suppose you were to ask me whether there is no other world ... whether there both is and is not another world ... whether there neither is nor is not another world ... whether there are beings who are reborn spontaneously ... whether there are not beings who are reborn spontaneously ... whether there both are and are not beings who are reborn spontaneously ... whether there neither are nor are not beings who are reborn spontaneously ... whether there is fruit and result of good and bad deeds ... whether there is not fruit and result of good and bad deeds ... whether there both is and is not fruit and result of good and bad deeds ... whether there neither is nor is not fruit and result of good and bad deeds ... whether a Realized One exists after death ... whether a Realized One doesn't exist after death ... whether a Realized One both exists and doesn't exist after death ... whether a Realized One neither exists nor doesn't exist after death. If I believed there was, I would say so. But I don't say it's like this. I don't say it's like that. I don't say it's otherwise. I don't say it's not so. And I don't deny it's not so.' This is the fourth ground on which some ascetics and brahmins rely when resorting to evasiveness and equivocation.

These are the four grounds on which those ascetics and brahmins who are equivocators resort to evasiveness and equivocation whenever they're asked a question. Any ascetics and brahmins who resort to equivocation do so on one or other of these four grounds.

Outside of this there is none. The Realized One understands this ... And those who genuinely praise the Realized One would rightly speak of these things.

3.1.5. Doctrines of Origination by Chance

There are some ascetics and brahmins who theorize about chance. They assert that the self and the cosmos arose by chance on two grounds. And what are the two grounds on which they rely?

There are gods named 'non-percipient beings'. When perception arises they pass away from that host of gods. It's possible that one of those beings passes away from that host and is reborn in this state of existence. Having done so, they go forth from the lay life to homelessness. By dint of keen, resolute, committed, and diligent effort, and right focus, they experience an immersion of the heart of such a kind that they recollect the arising of perception, but no further. They say: 'The self and the cosmos arose by chance. Why is that? Because formerly I didn't exist. Now, having not been, I've sprung into existence.' This is the first ground on which some ascetics and brahmins rely to assert that the self and the cosmos arose by chance.

And what is the second ground on which they rely? It's when some ascetic or brahmin relies on logic and inquiry. They speak of what they have worked out by logic, following a line of inquiry, expressing their own perspective: 'The self and the cosmos arose by chance.' This is the second ground on which some ascetics and brahmins rely to assert that the self and the cosmos arose by chance.

These are the two grounds on which those ascetics and brahmins who theorize about chance assert that the self and the cosmos arose by chance. Any ascetics and brahmins who theorize about chance do so on one or other of these two grounds. Outside of this there is none. The Realized One understands this ... And those who genuinely praise the Realized One would rightly speak of these things.

These are the eighteen grounds on which those ascetics and brahmins who theorize about the past assert various hypotheses concerning the past. Any ascetics and brahmins who theorize about

the past do so on one or other of these eighteen grounds. Outside of this there is none.

The Realized One understands this: 'If you hold on to and attach to these grounds for views it leads to such and such a destiny in the next life.' He understands this, and what goes beyond this. Yet since he does not misapprehend that understanding, he has realized extinguishment within himself. Having truly understood the origin, ending, gratification, drawback, and escape from feelings, the Realized One is freed through not grasping.

These are the principles—deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of reason, subtle, comprehensible to the astute—which the Realized One makes known after realizing them with his own insight. And those who genuinely praise the Realized One would rightly speak of these things.

3.2. Theories About the Future

There are some ascetics and brahmins who theorize about the future, and assert various hypotheses concerning the future on forty-four grounds. And what are the forty-four grounds on which they rely?

3.2.1. Percipient Life After Death

There are some ascetics and brahmins who say there is life after death, and assert that the self lives on after death in a percipient form on sixteen grounds. And what are the sixteen grounds on which they rely?

They assert: 'The self is sound and percipient after death, and it is physical ...

non-physical ...

both physical and non-physical ...

neither physical nor non-physical ...

finite ...

infinite ...

both finite and infinite ...

neither finite nor infinite ...

of unified perception ...

of diverse perception ...

of limited perception ...

of limitless perception ...
experiences nothing but happiness ...
experiences nothing but suffering ...
experiences both happiness and suffering ...
experiences neither happiness nor suffering.'

These are the sixteen grounds on which those ascetics and brahmins assert that the self lives on after death in a percipient form. Any ascetics and brahmins who assert that the self lives on after death in a percipient form do so on one or other of these sixteen grounds. Outside of this there is none. The Realized One understands this ... And those who genuinely praise the Realized One would rightly speak of these things.

3.2.2. Non-Percipient Life After Death

There are some ascetics and brahmins who say there is life after death, and assert that the self lives on after death in a non-percipient form on eight grounds. And what are the eight grounds on which they rely?

They assert: 'The self is sound and non-percipient after death, and it is physical ...
non-physical ...
both physical and non-physical ...
neither physical nor non-physical ...
finite ...
infinite ...
both finite and infinite ...
neither finite nor infinite.'

These are the eight grounds on which those ascetics and brahmins assert that the self lives on after death in a non-percipient form. Any ascetics and brahmins who assert that the self lives on after death in a non-percipient form do so on one or other of these eight grounds. Outside of this there is none. The Realized One understands this ... And those who genuinely praise the Realized One would rightly speak of these things.

3.2.3. Neither Percipient Nor Non-Percipient Life After Death

There are some ascetics and brahmins who say there is life after death, and assert that the self lives on after death in a neither percipient nor non-percipient form on eight grounds. And what are the eight grounds on which they rely?

They assert: 'The self is sound and neither percipient nor non-percipient after death, and it is physical ...

non-physical ...

both physical and non-physical ...

neither physical nor non-physical ...

finite ...

infinite ...

both finite and infinite ...

neither finite nor infinite.'

These are the eight grounds on which those ascetics and brahmins assert that the self lives on after death in a neither percipient nor non-percipient form. Any ascetics and brahmins who assert that the self lives on after death in a neither percipient nor non-percipient form do so on one or other of these eight grounds. Outside of this there is none. The Realized One understands this ... And those who genuinely praise the Realized One would rightly speak of these things.

3.2.4. Annihilationism

There are some ascetics and brahmins who are annihilationists. They assert the annihilation, eradication, and obliteration of an existing being on seven grounds. And what are the seven grounds on which they rely?

There are some ascetics and brahmins who have this doctrine and view: 'This self is physical, made up of the four primary elements, and produced by mother and father. Since it's annihilated and destroyed when the body breaks up, and doesn't exist after death, that's how this self becomes rightly annihilated.' That is how some assert the annihilation of an existing being.

But someone else says to them: '*That* self of which you speak does exist, I don't deny it. But that's not how *this* self becomes rightly annihilated. There is another self that is divine, physical, sensual,

consuming solid food. You don't know or see that. But I know it and see it. Since this self is annihilated and destroyed when the body breaks up, and doesn't exist after death, that's how this self becomes rightly annihilated.' That is how some assert the annihilation of an existing being.

But someone else says to them: '*That* self of which you speak does exist, I don't deny it. But that's not how *this* self becomes rightly annihilated. There is another self that is divine, physical, mind-made, complete in all its various parts, not deficient in any faculty. You don't know or see that. But I know it and see it. Since this self is annihilated and destroyed when the body breaks up, and doesn't exist after death, that's how this self becomes rightly annihilated.' That is how some assert the annihilation of an existing being.

But someone else says to them: '*That* self of which you speak does exist, I don't deny it. But that's not how *this* self becomes rightly annihilated. There is another self which has gone totally beyond perceptions of form. With the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that "space is infinite", it's reborn in the dimension of infinite space. You don't know or see that. But I know it and see it. Since this self is annihilated and destroyed when the body breaks up, and doesn't exist after death, that's how this self becomes rightly annihilated.' That is how some assert the annihilation of an existing being.

But someone else says to them: '*That* self of which you speak does exist, I don't deny it. But that's not how *this* self becomes rightly annihilated. There is another self which has gone totally beyond the dimension of infinite space. Aware that "consciousness is infinite", it's reborn in the dimension of infinite consciousness. You don't know or see that. But I know it and see it. Since this self is annihilated and destroyed when the body breaks up, and doesn't exist after death, that's how this self becomes rightly annihilated.' That is how some assert the annihilation of an existing being.

But someone else says to them: '*That* self of which you speak does exist, I don't deny it. But that's not how *this* self becomes rightly annihilated. There is another self that has gone totally beyond the dimension of infinite consciousness. Aware that "there is nothing at all", it's been reborn in the dimension of nothingness. You don't know

or see that. But I know it and see it. Since this self is annihilated and destroyed when the body breaks up, and doesn't exist after death, that's how this self becomes rightly annihilated.' That is how some assert the annihilation of an existing being.

But someone else says to them: '*That* self of which you speak does exist, I don't deny it. But that's not how *this* self becomes rightly annihilated. There is another self that has gone totally beyond the dimension of nothingness. Aware that "this is peaceful, this is sublime", it's been reborn in the dimension of neither perception nor non-perception. You don't know or see that. But I know it and see it. Since this self is annihilated and destroyed when the body breaks up, and doesn't exist after death, that's how this self becomes rightly annihilated.' That is how some assert the annihilation of an existing being.

These are the seven grounds on which those ascetics and brahmins assert the annihilation, eradication, and obliteration of an existing being. Any ascetics and brahmins who assert the annihilation, eradication, and obliteration of an existing being do so on one or other of these seven grounds. Outside of this there is none. The Realized One understands this ... And those who genuinely praise the Realized One would rightly speak of these things.

3.2.5. Extinguishment in the Present Life

There are some ascetics and brahmins who speak of extinguishment in the present life. They assert the ultimate extinguishment of an existing being in the present life on five grounds. And what are the five grounds on which they rely?

There are some ascetics and brahmins who have this doctrine and view: 'When this self amuses itself, supplied and provided with the five kinds of sensual stimulation, that's how this self attains ultimate extinguishment in the present life.' That is how some assert the extinguishment of an existing being in the present life.

But someone else says to them: '*That* self of which you speak does exist, I don't deny it. But that's not how *this* self attains ultimate extinguishment in the present life. Why is that? Because sensual pleasures are impermanent, suffering, and perishable. Their decay and

perishing give rise to sorrow, lamentation, pain, sadness, and distress. Quite secluded from sensual pleasures, secluded from unskillful qualities, this self enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. That's how this self attains ultimate extinguishment in the present life.' That is how some assert the extinguishment of an existing being in the present life.

But someone else says to them: '*That* self of which you speak does exist, I don't deny it. But that's not how *this* self attains ultimate extinguishment in the present life. Why is that? Because the placing of the mind and the keeping it connected there are coarse. But when the placing of the mind and keeping it connected are stilled, this self enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected. That's how this self attains ultimate extinguishment in the present life.' That is how some assert the extinguishment of an existing being in the present life.

But someone else says to them: '*That* self of which you speak does exist, I don't deny it. But that's not how *this* self attains ultimate extinguishment in the present life. Why is that? Because the rapture and emotional excitement there are coarse. But with the fading away of rapture, this self enters and remains in the third absorption, where it meditates with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, "Equanimous and mindful, one meditates in bliss". That's how this self attains ultimate extinguishment in the present life.' That is how some assert the extinguishment of an existing being in the present life.

But someone else says to them: '*That* self of which you speak does exist, I don't deny it. But that's not how *this* self attains ultimate extinguishment in the present life. Why is that? Because the bliss and enjoyment there are coarse. But giving up pleasure and pain, and ending former happiness and sadness, this self enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. That's how this self attains ultimate extinguishment in the present life.' That is how some assert the extinguishment of an existing being in the present life.

These are the five grounds on which those ascetics and brahmins assert the ultimate extinguishment of an existing being in the present life. Any ascetics and brahmins who assert the ultimate extinguishment of an existing being in the present life do so on one or other of these five grounds. Outside of this there is none. The Realized One understands this … And those who genuinely praise the Realized One would rightly speak of these things.

These are the forty-four grounds on which those ascetics and brahmins who theorize about the future assert various hypotheses concerning the future. Any ascetics and brahmins who theorize about the future do so on one or other of these forty-four grounds. Outside of this there is none. The Realized One understands this … And those who genuinely praise the Realized One would rightly speak of these things.

These are the sixty-two grounds on which those ascetics and brahmins who theorize about the past and the future assert various hypotheses concerning the past and the future.

Any ascetics and brahmins who theorize about the past or the future do so on one or other of these sixty-two grounds. Outside of this there is none.

The Realized One understands this: 'If you hold on to and attach to these grounds for views it leads to such and such a destiny in the next life.' He understands this, and what goes beyond this. Yet since he does not misapprehend that understanding, he has realized extinguishment within himself. Having truly understood the origin, ending, gratification, drawback, and escape from feelings, the Realized One is freed through not grasping.

These are the principles—deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of reason, subtle, comprehensible to the astute—which the Realized One makes known after realizing them with his own insight. And those who genuinely praise the Realized One would rightly speak of these things.

4. The Grounds For Assertions About the Self and the Cosmos

4.1. Anxiety and Evasiveness

Now, these things are only the feeling of those who do not know or see, the agitation and evasiveness of those under the sway of craving. Namely, when those ascetics and brahmins assert that the self and the cosmos are eternal on four grounds ...

partially eternal on four grounds ...

finite or infinite on four grounds ...

or they resort to equivocation on four grounds ...

or they assert that the self and the cosmos arose by chance on two grounds ...

they theorize about the past on these eighteen grounds ...

or they assert that the self lives on after death in a percipient form on sixteen grounds ...

or that the self lives on after death in a non-percipient form on eight grounds ...

or that the self lives on after death in a neither percipient nor non-percipient form on eight grounds ...

or they assert the annihilation of an existing being on seven grounds ...

or they assert the ultimate extinguishment of an existing being in the present life on five grounds ...

they theorize about the future on these forty-four grounds ...

When those ascetics and brahmins theorize about the past and the future on these sixty-two grounds, these things are only the feeling of those who do not know or see, the agitation and evasiveness of those under the sway of craving.

4.2. Conditioned by Contact

Now, these things are conditioned by contact. Namely, when those ascetics and brahmins assert that the self and the cosmos are eternal on four grounds ...

partially eternal on four grounds ...

finite or infinite on four grounds ...

or they resort to equivocation on four grounds ...

or they assert that the self and the cosmos arose by chance on two grounds ...

they theorize about the past on these eighteen grounds ...

or they assert that the self lives on after death in a percipient form on sixteen grounds ...

or that the self lives on after death in a non-percipient form on eight grounds ...

or that the self lives on after death in a neither percipient nor non-percipient form on eight grounds ...

or they assert the annihilation of an existing being on seven grounds ...

or they assert the ultimate extinguishment of an existing being in the present life on five grounds ...

they theorize about the future on these forty-four grounds ...

When those ascetics and brahmins theorize about the past and the future on these sixty-two grounds, that too is conditioned by contact.

4.3. Not Possible

Now, when those ascetics and brahmins theorize about the past and the future on these sixty-two grounds, it is not possible that they should experience these things without contact.

4.4. Dependent Origination

Now, when those ascetics and brahmins theorize about the past and the future on these sixty-two grounds, all of them experience this by repeated contact through the six fields of contact. Their feeling is a condition for craving. Craving is a condition for grasping. Grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be.

5. The End of the Round

When a mendicant truly understands the six fields of contacts' origin, ending, gratification, drawback, and escape, they understand what lies beyond all these things.

All of these ascetics and brahmins who theorize about the past or the future are trapped in the net of these sixty-two grounds, so that wherever they emerge they are caught and trapped in this very net.

Suppose a deft fisherman or his apprentice were to cast a fine-meshed net over a small pond. They'd think: 'Any sizable creatures in this pond will be trapped in the net. Wherever they emerge they are caught and trapped in this very net.' In the same way, all of these ascetics and brahmins who theorize about the past or the future are trapped in the net of these sixty-two grounds, so that wherever they emerge they are caught and trapped in this very net.

The Realized One's body remains, but his attachment to rebirth has been cut off. As long as his body remains he will be seen by gods and humans. But when his body breaks up, after life has ended, gods and humans will see him no more.

When the stalk of a bunch of mangoes is cut, all the mangoes attached to the stalk will follow along. In the same way, the Realized One's body remains, but his attachment to rebirth has been cut off. As long as his body remains he will be seen by gods and humans. But when his body breaks up, after life has ended, gods and humans will see him no more."

When he had spoken, Venerable Ānanda said to the Buddha, "It's incredible, sir, it's amazing! What is the name of this exposition of the teaching?"

"Well, then, Ānanda, you may remember this exposition of the teaching as 'The Net of Meaning', or else 'The Net of the Teaching', or else 'The Prime Net', or else 'The Net of Views', or else 'The Supreme Victory in Battle'."

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said. And while this discourse was being spoken, the galaxy shook.

2. The Fruits of the Ascetic Life: *Sāmaññaphala Sutta*

1. A Discussion With the King's Ministers

So I have heard. At one time the Buddha was staying near Rājagaha in the Mango Grove of Jīvaka Komārabhacca, together with a large Saṅgha of 1,250 mendicants.

Now, at that time it was the sabbath—the Komudi full moon on the fifteenth day of the fourth month—and King Ajātasattu Vedehiputta of Magadha was sitting upstairs in the stilt longhouse surrounded by his ministers.

Then Ajātasattu was inspired to exclaim, "Oh, sirs, this moonlit night is so very delightful, so beautiful, so glorious, so lovely, so striking. Now, what ascetic or brahmin might I pay homage to today, paying homage to whom my mind might find peace?"

When he had spoken, one of the king's ministers said to him, "Sire, Pūraṇa Kassapa leads an order and a community, and teaches a community. He's a well-known and famous religious founder, regarded as holy by many people. He is of long standing, long gone forth; he is advanced in years and has reached the final stage of life. Let Your Majesty pay homage to him. Hopefully in so doing your mind will find peace." But when he had spoken, the king remained silent.

Another of the king's ministers said to him, "Sire, Makkhali Gosāla leads an order and a community, and teaches a community. He's a well-known and famous religious founder, regarded as holy by many people. He is of long standing, long gone forth; he is advanced in years and has reached the final stage of life. Let Your Majesty pay homage to him. Hopefully in so doing your mind will find peace." But when he had spoken, the king remained silent.

Another of the king's ministers said to him, "Sire, Ajita Kesakambala leads an order and a community, and teaches a community. He's a well-known and famous religious founder, regarded as holy by many people. He is of long standing, long gone forth; he is advanced in years and has reached the final stage of life. Let Your Majesty pay homage to him. Hopefully in so doing your mind will find peace." But when he had spoken, the king remained silent.

Another of the king's ministers said to him, "Sire, Pakudha Kaccāyana leads an order and a community, and teaches a community. He's a well-known and famous religious founder, regarded as holy by many people. He is of long standing, long gone forth; he is advanced in years and has reached the final stage of life. Let Your Majesty pay homage to him. Hopefully in so doing your mind will find peace." But when he had spoken, the king remained silent.

Another of the king's ministers said to him, "Sire, Sañjaya Belaṭṭhiputta leads an order and a community, and teaches a community. He's a well-known and famous religious founder, regarded as holy by many people. He is of long standing, long gone forth; he is advanced in years and has reached the final stage of life. Let Your Majesty pay homage to him. Hopefully in so doing your mind will find peace." But when he had spoken, the king remained silent.

Another of the king's ministers said to him, "Sire, Nigaṇṭha Nātaputta leads an order and a community, and teaches a community. He's a well-known and famous religious founder, regarded as holy by many people. He is of long standing, long gone forth; he is advanced in years and has reached the final stage of life. Let Your Majesty pay homage to him. Hopefully in so doing your mind will find peace." But when he had spoken, the king remained silent.

2. A Discussion With Jīvaka Komārabhacca

Now at that time Jīvaka Komārabhacca was sitting silently not far from the king. Then the king said to him, "But my dear Jīvaka, why are you silent?"

"Sire, the Blessed One, the perfected one, the fully awakened Buddha is staying in my mango grove together with a large Saṅgha of 1,250 mendicants. He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' Let Your Majesty pay homage to him. Hopefully in so doing your mind will find peace."

"Well then, my dear Jīvaka, have the elephants readied."

"Yes, Your Majesty," replied Jīvaka. He had around five hundred female elephants readied, in addition to the king's bull elephant for riding. Then he informed the king, "The elephants are ready, sire. Please go at your convenience."

Then King Ajātasattu had women mounted on each of the five hundred female elephants, while he mounted his bull elephant. With attendants carrying torches, he set out in full royal pomp from Rājagaha to Jīvaka's mango grove.

But as he drew near the mango grove, the king became frightened, scared, his hair standing on end. He said to Jīvaka, "My dear Jīvaka, I hope you're not deceiving me! I hope you're not betraying me! I hope you're not turning me over to my enemies! For how on earth can there be no sound of coughing or clearing throats or any noise in such a large Saṅgha of 1,250 mendicants?"

"Do not fear, great king, do not fear! I am not deceiving you, or betraying you, or turning you over to your enemies. Go forward, great king, go forward! Those are lamps shining in the pavilion."

3. The Question About the Fruits of the Ascetic Life

Then King Ajātasattu rode on the elephant as far as the terrain allowed, then descended and approached the pavilion door on foot, where he asked Jīvaka, "But my dear Jīvaka, where is the Buddha?"

“That is the Buddha, great king, that is the Buddha! He’s sitting against the central column facing east, in front of the Saṅgha of mendicants.”

Then the king went up to the Buddha and stood to one side. He looked around the Saṅgha of monks, who were so very silent, like a still, clear lake, and was inspired to exclaim, “May my son, Prince Udāyibhadda, be blessed with such peace as the Saṅgha of mendicants now enjoys!”

“Has your mind gone to one you love, great king?”

“I love my son, sir, Prince Udāyibhadda. May he be blessed with such peace as the Saṅgha of mendicants now enjoys!”

Then the king bowed to the Buddha, raised his joined palms toward the Saṅgha, and sat down to one side. He said to the Buddha, “Sir, I’d like to ask you about a certain point, if you’d take the time to answer.”

“Ask what you wish, great king.”

“Sir, there are many different professional fields. These include elephant riders, cavalry, charioteers, archers, bannermen, adjutants, food servers, warrior-chiefs, princes, chargers, great warriors, heroes, leather-clad soldiers, and sons of bondservants. They also include bakers, barbers, bathroom attendants, cooks, garland-makers, dyers, weavers, basket-makers, potters, accountants, finger-talliers, or those following any similar professions. All these live off the fruits of their profession which are apparent in the present life. With that they bring happiness and joy to themselves, their parents, their children and partners, and their friends and colleagues. And they establish an uplifting religious donation for ascetics and brahmins that’s conducive to heaven, ripens in happiness, and leads to heaven. Sir, can you point out a fruit of the ascetic life that’s likewise apparent in the present life?”

“Great king, do you recall having asked this question of other ascetics and brahmins?”

“I do, sir.”

“If you wouldn’t mind, great king, tell me how they answered.”

“It’s no trouble when someone such as the Blessed One is sitting here.”

“Well, speak then, great king.”

3.1. The Doctrine of Pūraṇa Kassapa

"One time, sir, I approached Pūraṇa Kassapa and exchanged greetings with him. When the greetings and polite conversation were over, I sat down to one side, and asked him the same question.

He said to me: 'Great king, the one who acts does nothing wrong when they punish, mutilate, torture, aggrieve, oppress, intimidate, or when they encourage others to do the same. They do nothing wrong when they kill, steal, break into houses, plunder wealth, steal from isolated buildings, commit highway robbery, commit adultery, and lie. If you were to reduce all the living creatures of this earth to one heap and mass of flesh with a razor-edged chakram, no evil comes of that, and no outcome of evil. If you were to go along the south bank of the Ganges killing, mutilating, and torturing, and encouraging others to do the same, no evil comes of that, and no outcome of evil. If you were to go along the north bank of the Ganges giving and sacrificing and encouraging others to do the same, no merit comes of that, and no outcome of merit. In giving, self-control, restraint, and truthfulness there is no merit or outcome of merit.'

And so, when I asked Pūraṇa Kassapa about the fruits of the ascetic life apparent in the present life, he answered with the doctrine of inaction. It was like someone who, when asked about a mango, answered with a breadfruit, or when asked about a breadfruit, answered with a mango. I thought: 'How could one such as I presume to rebuke an ascetic or brahmin living in my realm?' So I neither approved nor dismissed that statement of Pūraṇa Kassapa. I was displeased, but did not express my displeasure. Neither accepting what he said nor contradicting it, I got up from my seat and left.

3.2. The Doctrine of Makkhali Gosāla

One time, sir, I approached Makkhali Gosāla and exchanged greetings with him. When the greetings and polite conversation were over, I sat down to one side, and asked him the same question.

He said: 'Great king, there is no cause or condition for the corruption of sentient beings. Sentient beings are corrupted without cause or condition. There's no cause or condition for the purification of sentient beings. Sentient beings are purified without cause or condition. One does not act of one's own volition, one does not act of

another's volition, one does not act from a person's volition. There is no power, no energy, no manly strength or vigor. All sentient beings, all living creatures, all beings, all souls lack control, power, and energy. Molded by destiny, circumstance, and nature, they experience pleasure and pain in the six classes of rebirth. There are 1.4 million main wombs, and 6,000, and 600. There are 500 deeds, and five, and three. There are deeds and half-deeds. There are 62 paths, 62 sub-eons, six classes of rebirth, and eight stages in a person's life. There are 4,900 *Ājīvaka*ascetics, 4,900 wanderers, and 4,900 naked ascetics. There are 2,000 faculties, 3,000 hells, and 36 realms of dust. There are seven percipient embryos, seven non-percipient embryos, and seven embryos without attachments. There are seven gods, seven humans, and seven goblins. There are seven lakes, seven winds, 700 winds, seven cliffs, and 700 cliffs. There are seven dreams and 700 dreams. There are 8.4 million great eons through which the foolish and the astute transmigrate before making an end of suffering. And here there is no such thing as this: "By this precept or observance or mortification or spiritual life I shall force unripened deeds to bear their fruit, or eliminate old deeds by experiencing their results little by little," for that cannot be. Pleasure and pain are allotted. Transmigration lasts only for a limited period, so there's no increase or decrease, no getting better or worse. It's like how, when you toss a ball of string, it rolls away unraveling. In the same way, after transmigrating the foolish and the astute will make an end of suffering.'

And so, when I asked Makkhali Gosāla about the fruits of the ascetic life apparent in the present life, he answered with the doctrine of purification through transmigration. It was like someone who, when asked about a mango, answered with a breadfruit, or when asked about a breadfruit, answered with a mango. I thought: 'How could one such as I presume to rebuke an ascetic or brahmin living in my realm?' So I neither approved nor dismissed that statement of Makkhali Gosāla. I was displeased, but did not express my displeasure. Neither accepting what he said nor contradicting it, I got up from my seat and left.

3.3. The Doctrine of Ajita Kesakambala

One time, sir, I approached Ajita Kesakambala and exchanged greetings with him. When the greetings and polite conversation were over, I sat down to one side, and asked him the same question.

He said: 'Great king, there is no meaning in giving, sacrifice, or offerings. There's no fruit or result of good and bad deeds. There's no afterlife. There's no obligation to mother and father. No beings are reborn spontaneously. And there's no ascetic or brahmin who is well attained and practiced, and who describes the afterlife after realizing it with their own insight. This person is made up of the four primary elements. When they die, the earth in their body merges and coalesces with the main mass of earth. The water in their body merges and coalesces with the main mass of water. The fire in their body merges and coalesces with the main mass of fire. The air in their body merges and coalesces with the main mass of air. The faculties are transferred to space. Four men with a bier carry away the corpse. Their footprints show the way to the cemetery. The bones become bleached. Offerings dedicated to the gods end in ashes. Giving is a doctrine of morons. When anyone affirms a positive teaching it's just hollow, false nonsense. Both the foolish and the astute are annihilated and destroyed when their body breaks up, and don't exist after death.'

And so, when I asked Ajita Kesakambala about the fruits of the ascetic life apparent in the present life, he answered with the doctrine of annihilationism. It was like someone who, when asked about a mango, answered with a breadfruit, or when asked about a breadfruit, answered with a mango. I thought: 'How could one such as I presume to rebuke an ascetic or brahmin living in my realm?' So I neither approved nor dismissed that statement of Ajita Kesakambala. I was displeased, but did not express my displeasure. Neither accepting what he said nor contradicting it, I got up from my seat and left.

3.4. The Doctrine of Pakudha Kaccāyana

One time, sir, I approached Pakudha Kaccāyana and exchanged greetings with him. When the greetings and polite conversation were over, I sat down to one side, and asked him the same question.

He said: 'Great king, these seven substances are not made, not derived, not created, without a creator, barren, steady as a mountain

peak, standing firm like a pillar. They don't move or deteriorate or obstruct each other. They're unable to cause pleasure, pain, or neutral feeling to each other. What seven? The substances of earth, water, fire, air; pleasure, pain, and the soul is the seventh. These seven substances are not made, not derived, not created, without a creator, barren, steady as a mountain peak, standing firm like a pillar. They don't move or deteriorate or obstruct each other. They're unable to cause pleasure, pain, or neutral feeling to each other. And here there is no-one who kills or who makes others kill; no-one who learns or who educates others; no-one who understands or who helps others understand. If you chop off someone's head with a sharp sword, you don't take anyone's life. The sword simply passes through the gap between the seven substances.'

And so, when I asked Pakudha Kaccāyana about the fruits of the ascetic life apparent in the present life, he answered with something else entirely. It was like someone who, when asked about a mango, answered with a breadfruit, or when asked about a breadfruit, answered with a mango. I thought: 'How could one such as I presume to rebuke an ascetic or brahmin living in my realm?' So I neither approved nor dismissed that statement of Pakudha Kaccāyana. I was displeased, but did not express my displeasure. Neither accepting what he said nor contradicting it, I got up from my seat and left.

3.5. The Doctrine of Nigaṇṭha Nātaputta

One time, sir, I approached Nigaṇṭha Nātaputta and exchanged greetings with him. When the greetings and polite conversation were over, I sat down to one side, and asked him the same question.

He said: 'Great king, consider a Jain ascetic who is restrained in the fourfold restraint. And how is a Jain ascetic restrained in the fourfold restraint? It's when a Jain ascetic is obstructed by all water, devoted to all water, shaking off all water, pervaded by all water. That's how a Jain ascetic is restrained in the fourfold restraint. When a Jain ascetic is restrained in the fourfold restraint, they're called a knotless one who is self-realized, self-controlled, and steadfast.'

And so, when I asked Nigaṇṭha Nāṭaputta about the fruits of the ascetic life apparent in the present life, he answered with the fourfold restraint. It was like someone who, when asked about a mango,

answered with a breadfruit, or when asked about a breadfruit, answered with a mango. I thought: 'How could one such as I presume to rebuke an ascetic or brahmin living in my realm?' So I neither approved nor dismissed that statement of Nigaṇṭha Nāṭaputta. I was displeased, but did not express my displeasure. Neither accepting what he said nor contradicting it, I got up from my seat and left.

3.6. The Doctrine of Sañjaya Belaṭṭhiputta

One time, sir, I approached Sañjaya Belaṭṭhiputta and exchanged greetings with him. When the greetings and polite conversation were over, I sat down to one side, and asked him the same question.

He said: 'Suppose you were to ask me whether there is another world. If I believed there was, I would say so. But I don't say it's like this. I don't say it's like that. I don't say it's otherwise. I don't say it's not so. And I don't deny it's not so. Suppose you were to ask me whether there is no other world ... whether there both is and is not another world ... whether there neither is nor is not another world ... whether there are beings who are reborn spontaneously ... whether there are no beings who are reborn spontaneously ... whether there both are and are not beings who are reborn spontaneously ... whether there neither are nor are not beings who are reborn spontaneously ... whether there is fruit and result of good and bad deeds ... whether there is no fruit and result of good and bad deeds ... whether there both is and is not fruit and result of good and bad deeds ... whether there neither is nor is not fruit and result of good and bad deeds ... whether a Realized One exists after death ... whether a Realized One doesn't exist after death ... whether a Realized One both exists and doesn't exist after death ... whether a Realized One neither exists nor doesn't exist after death. If I believed there was, I would say so. But I don't say it's like this. I don't say it's like that. I don't say it's otherwise. I don't say it's not so. And I don't deny it's not so.'

And so, when I asked Sañjaya Belaṭṭhiputta about the fruits of the ascetic life apparent in the present life, he answered with evasiveness. It was like someone who, when asked about a mango, answered with a breadfruit, or when asked about a breadfruit, answered with a mango. I thought: 'This is the most foolish and stupid of all these ascetics and brahmins! How on earth can he answer with evasiveness when asked

about the fruits of the ascetic life apparent in the present life?' I thought: 'How could one such as I presume to rebuke an ascetic or brahmin living in my realm?' So I neither approved nor dismissed that statement of Sañjaya Belaṭṭhiputta. I was displeased, but did not express my displeasure. Neither accepting what he said nor contradicting it, I got up from my seat and left.

4. The Fruits of the Ascetic Life

4.1. The First Fruit of the Ascetic Life

And so I ask the Buddha: Sir, there are many different professional fields. These include elephant riders, cavalry, charioteers, archers, bannermen, adjutants, food servers, warrior-chiefs, princes, chargers, great warriors, heroes, leather-clad soldiers, and sons of bondservants. They also include bakers, barbers, bathroom attendants, cooks, garland-makers, dyers, weavers, basket-makers, potters, accountants, finger-talliers, or those following any similar professions. All these live off the fruits of their profession which are apparent in the present life. With that they bring happiness and joy to themselves, their parents, their children and partners, and their friends and colleagues. And they establish an uplifting religious donation for ascetics and brahmins that's conducive to heaven, ripens in happiness, and leads to heaven. Sir, can you point out a fruit of the ascetic life that's likewise apparent in the present life?"

"I can, great king. Well then, I'll ask you about this in return, and you can answer as you like. What do you think, great king? Suppose you had a person who was a bondservant, a worker. They get up before you and go to bed after you, and are obliging, behaving nicely and speaking politely, and gazing up at your face. They'd think: 'The outcome and result of good deeds is just so incredible, so amazing! For this King Ajātasattu is a human being, and so am I. Yet he amuses himself, supplied and provided with the five kinds of sensual stimulation as if he were a god. Whereas I'm his bondservant, his worker. I get up before him and go to bed after him, and am obliging, behaving nicely and speaking politely, and gazing up at his face. I

should do good deeds. Why don't I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?'

After some time, that is what they do. Having gone forth they'd live restrained in body, speech, and mind, living content with nothing more than food and clothes, delighting in seclusion. And suppose your men were to report all this to you. Would you say to them: 'Bring that person to me! Let them once more be my bondservant, my worker'?"

"No, sir. Rather, I would bow to them, rise in their presence, and offer them a seat. I'd invite them to accept robes, alms-food, lodgings, and medicines and supplies for the sick. And I'd arrange for their lawful guarding and protection."

"What do you think, great king? If this is so, is there a fruit of the ascetic life apparent in the present life or not?"

"Clearly, sir, there is."

"This is the first fruit of the ascetic life that's apparent in the present life, which I point out to you."

4.2. The Second Fruit of the Ascetic Life

"But sir, can you point out another fruit of the ascetic life that's likewise apparent in the present life?"

"I can, great king. Well then, I'll ask you about this in return, and you can answer as you like. What do you think, great king? Suppose you had a person who was a farmer, a householder, a hard worker, someone who builds up their capital. They'd think: 'The outcome and result of good deeds is just so incredible, so amazing! For this King Ajātasattu is a human being, and so am I. Yet he amuses himself, supplied and provided with the five kinds of sensual stimulation as if he were a god. Whereas I'm a farmer, a householder, a hard worker, someone who builds up their capital. I should do good deeds. Why don't I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?'

After some time they give up a large or small fortune, and a large or small family circle. They'd shave off hair and beard, dress in ocher robes, and go forth from the lay life to homelessness. Having gone forth they'd live restrained in body, speech, and mind, living content with nothing more than food and clothes, delighting in seclusion. And suppose your men were to report all this to you. Would you say to

them: 'Bring that person to me! Let them once more be a farmer, a householder, a hard worker, someone who builds up their capital'?"

"No, sir. Rather, I would bow to them, rise in their presence, and offer them a seat. I'd invite them to accept robes, alms-food, lodgings, and medicines and supplies for the sick. And I'd arrange for their lawful guarding and protection."

"What do you think, great king? If this is so, is there a fruit of the ascetic life apparent in the present life or not?"

"Clearly, sir, there is."

"This is the second fruit of the ascetic life that's apparent in the present life, which I point out to you."

4.3. The Finer Fruits of the Ascetic Life

"But sir, can you point out a fruit of the ascetic life that's apparent in the present life which is better and finer than these?"

"I can, great king. Well then, listen and pay close attention, I will speak."

"Yes, sir," replied the king.

The Buddha said this:

"Consider when a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed. He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure.

A householder hears that teaching, or a householder's child, or someone reborn in some clan. They gain faith in the Realized One, and reflect: 'Living in a house is cramped and dirty, but the life of one gone forth is wide open. It's not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell. Why don't I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?'

After some time they give up a large or small fortune, and a large or small family circle. They shave off hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.

Once they've gone forth, they live restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken. They act skillfully by body and speech. They're purified in livelihood and accomplished in ethical conduct. They guard the sense doors, have mindfulness and situational awareness, and are content.

4.3.1. Ethics

4.3.1.1. The Shorter Section on Ethics

And how, great king, is a mendicant accomplished in ethics? It's when a mendicant gives up killing living creatures, renouncing the rod and the sword. They're scrupulous and kind, living full of compassion for all living beings. This pertains to their ethics.

They give up stealing. They take only what's given, and expect only what's given. They keep themselves clean by not thieving. This pertains to their ethics.

They give up unchastity. They are celibate, set apart, avoiding the common practice of sex. This pertains to their ethics.

They give up lying. They speak the truth and stick to the truth. They're honest and trustworthy, and don't trick the world with their words. This pertains to their ethics.

They give up divisive speech. They don't repeat in one place what they heard in another so as to divide people against each other. Instead, they reconcile those who are divided, supporting unity, delighting in harmony, loving harmony, speaking words that promote harmony. This pertains to their ethics.

They give up harsh speech. They speak in a way that's mellow, pleasing to the ear, lovely, going to the heart, polite, likable and agreeable to the people. This pertains to their ethics.

They give up talking nonsense. Their words are timely, true, and meaningful, in line with the teaching and training. They say things at the right time which are valuable, reasonable, succinct, and beneficial. This pertains to their ethics.

They refrain from injuring plants and seeds. They eat in one part of the day, abstaining from eating at night and food at the wrong time. They avoid dancing, singing, music, and seeing shows. They refrain from beautifying and adorning themselves with garlands, fragrance, and makeup. They avoid high and luxurious beds. They avoid receiving gold and money, raw grains, raw meat, women and girls, male and female bondservants, goats and sheep, chickens and pigs, elephants, cows, horses, and mares, and fields and land. They refrain from running errands and messages; buying and selling; falsifying weights, metals, or measures; bribery, fraud, cheating, and duplicity; mutilation, murder, abduction, banditry, plunder, and violence. This pertains to their ethics.

The shorter section on ethics is finished.

4.3.1.2. The Middle Section on Ethics

There are some ascetics and brahmins who, while enjoying food given in faith, still engage in injuring plants and seeds. These include plants propagated from roots, stems, cuttings, or joints; and those from regular seeds as the fifth. They refrain from such injury to plants and seeds. This pertains to their ethics.

There are some ascetics and brahmins who, while enjoying food given in faith, still engage in storing up goods for their own use. This includes such things as food, drink, clothes, vehicles, bedding, fragrance, and material possessions. They refrain from storing up such goods. This pertains to their ethics.

There are some ascetics and brahmins who, while enjoying food given in faith, still engage in seeing shows. This includes such things as dancing, singing, music, performances, and storytelling; clapping, gongs, and kettle-drums; art exhibitions and acrobatic displays; battles of elephants, horses, buffaloes, bulls, goats, rams, chickens, and quails; staff-fights, boxing, and wrestling; combat, roll calls of the armed forces, battle-formations, and regimental reviews. They refrain from such shows. This pertains to their ethics.

There are some ascetics and brahmins who, while enjoying food given in faith, still engage in gambling that causes negligence. This includes such things as checkers, draughts, checkers in the air, hopscotch, spillikins, board-games, tip-cat, drawing straws, dice, leaf-flutes, toy plows, somersaults, pinwheels, toy measures, toy carts, toy bows, guessing words from syllables, and guessing another's thoughts. They refrain from such gambling. This pertains to their ethics.

There are some ascetics and brahmins who, while enjoying food given in faith, still make use of high and luxurious bedding. This includes such things as sofas, couches, woolen covers—shag-piled, colorful, white, embroidered with flowers, quilted, embroidered with animals, double-or single-fringed—and silk covers studded with gems, as well as silken sheets, woven carpets, rugs for elephants, horses, or chariots, antelope hide rugs, and spreads of fine deer hide, with a canopy above and red cushions at both ends. They refrain from such bedding. This pertains to their ethics.

There are some ascetics and brahmins who, while enjoying food given in faith, still engage in beautifying and adorning themselves with garlands, fragrance, and makeup. This includes such things as applying beauty products by anointing, massaging, bathing, and rubbing; mirrors, ointments, garlands, fragrances, and makeup; face-powder, foundation, bracelets, headbands, fancy walking-sticks or containers, rapiers, parasols, fancy sandals, turbans, jewelry, chowries, and long-fringed white robes. They refrain from such beautification and adornment. This pertains to their ethics.

There are some ascetics and brahmins who, while enjoying food given in faith, still engage in unworthy talk. This includes such topics as talk about kings, bandits, and ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles, villages, towns, cities, and countries; talk about women and heroes; street talk and well talk; talk about the departed; motley talk; tales of land and sea; and talk about being reborn in this or that state of existence. They refrain from such unworthy talk. This pertains to their ethics.

There are some ascetics and brahmins who, while enjoying food given in faith, still engage in arguments. They say such things as: 'You don't understand this teaching and training. I understand this

teaching and training. What, you understand this teaching and training? You're practicing wrong. I'm practicing right. I stay on topic, you don't. You said last what you should have said first. You said first what you should have said last. What you've thought so much about has been disproved. Your doctrine is refuted. Go on, save your doctrine! You're trapped; get yourself out of this—if you can!' They refrain from such argumentative talk. This pertains to their ethics.

There are some ascetics and brahmins who, while enjoying food given in faith, still engage in running errands and messages. This includes running errands for rulers, ministers, aristocrats, brahmins, householders, or princes who say: 'Go here, go there. Take this, bring that from there.' They refrain from such errands. This pertains to their ethics.

There are some ascetics and brahmins who, while enjoying food given in faith, still engage in deceit, flattery, hinting, and belittling, and using material possessions to pursue other material possessions. They refrain from such deceit and flattery. This pertains to their ethics.

The middle section on ethics is finished.

4.3.1.3. The Long Section on Ethics

There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by unworthy branches of knowledge, by wrong livelihood. This includes such fields as limb-reading, omenology, divining celestial portents, interpreting dreams, divining bodily marks, divining holes in cloth gnawed by mice, fire offerings, ladle offerings, offerings of husks, rice powder, rice, ghee, or oil; offerings from the mouth, blood sacrifices, palmistry; geomancy for building sites, fields, and cemeteries; exorcisms, earth magic, snake charming, poisons; the crafts of the scorpion, the rat, the bird, and the crow; prophesying life span, chanting for protection, and animal cries. They refrain from such unworthy branches of knowledge, such wrong livelihood. This pertains to their ethics.

There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by unworthy branches of knowledge, by wrong livelihood. This includes reading the marks of gems, cloth, clubs, swords, spears, arrows, weapons, women, men, boys, girls, male and female bondservants, elephants, horses, buffaloes, bulls, cows, goats, rams, chickens, quails, monitor lizards, rabbits, tortoises, or deer. They refrain from such unworthy branches of knowledge, such wrong livelihood. This pertains to their ethics.

There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by unworthy branches of knowledge, by wrong livelihood. This includes making predictions that the king will march forth or march back; or that our king will attack and the enemy king will retreat, or vice versa; or that our king will triumph and the enemy king will be defeated, or vice versa; and so there will be victory for one and defeat for the other. They refrain from such unworthy branches of knowledge, such wrong livelihood. This pertains to their ethics.

There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by unworthy branches of knowledge, by wrong livelihood. This includes making predictions that there will be an eclipse of the moon, or sun, or stars; that the sun, moon, and stars will be in conjunction or in opposition; that there will be a meteor shower, a fiery sky, an earthquake, thunder; that there will be a rising, a setting, a darkening, a brightening of the moon, sun, and stars. And it also includes making predictions about the results of all such phenomena. They refrain from such unworthy branches of knowledge, such wrong livelihood. This pertains to their ethics.

There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by unworthy branches of knowledge, by wrong livelihood. This includes predicting whether there will be plenty of rain or drought; plenty to eat or famine; an abundant harvest or a bad harvest; security or peril; sickness or health. It also includes such occupations as computing, accounting, calculating, poetry, and cosmology. They refrain from such unworthy branches of knowledge, such wrong livelihood. This pertains to their ethics.

There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by unworthy branches of knowledge,

by wrong livelihood. This includes making arrangements for giving and taking in marriage; for engagement and divorce; and for scattering rice inwards or outwards at the wedding ceremony. It also includes casting spells for good or bad luck, curses to prevent conception, bind the tongue, or lock the jaws; charms for the hands and ears; questioning a mirror, a girl, or a god as an oracle; worshiping the sun, worshiping the Great One, breathing fire, and invoking Siri, the goddess of luck. They refrain from such unworthy branches of knowledge, such wrong livelihood. This pertains to their ethics.

There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by unworthy branches of knowledge, by wrong livelihood. This includes rites for propitiation, for granting wishes, for ghosts, for the earth, for rain, for property settlement, and for preparing and consecrating house sites, and rites involving rinsing and bathing, and oblations. It also includes administering emetics, purgatives, expectorants, and phlegmagogues; administering ear-oils, eye restoratives, nasal medicine, ointments, and counter-ointments; surgery with needle and scalpel, treating children, prescribing root medicines, and binding on herbs. They refrain from such unworthy branches of knowledge, such wrong livelihood. This pertains to their ethics.

A mendicant thus accomplished in ethics sees no danger in any quarter in regards to their ethical restraint. It's like a king who has defeated his enemies. He sees no danger from his foes in any quarter. In the same way, a mendicant thus accomplished in ethics sees no danger in any quarter in regards to their ethical restraint. When they have this entire spectrum of noble ethics, they experience a blameless happiness inside themselves. That's how a mendicant is accomplished in ethics.

The longer section on ethics is finished.

4.3.2. Immersion

4.3.2.1. Sense Restraint

And how does a mendicant guard the sense doors? When a noble disciple sees a sight with their eyes, they don't get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint. When they hear a sound with their ears ... When they smell an odor with their nose ... When they taste a flavor with their tongue ... When they feel a touch with their body ... When they know a thought with their mind, they don't get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint. When they have this noble sense restraint, they experience an unsullied bliss inside themselves. That's how a mendicant guards the sense doors.

4.3.2.2. Mindfulness and Situational Awareness

And how does a mendicant have mindfulness and situational awareness? It's when a mendicant acts with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent. That's how a mendicant has mindfulness and situational awareness.

4.3.2.3. Contentment

And how is a mendicant content? It's when a mendicant is content with robes to look after the body and alms-food to look after the belly. Wherever they go, they set out taking only these things. They're like a bird: wherever it flies, wings are its only burden. In the same way, a mendicant is content with robes to look after the body and alms-food to look after the belly. Wherever they go, they set out taking only these things. That's how a mendicant is content.

4.3.2.4. Giving Up the Hindrances

When they have this noble spectrum of ethics, this noble sense restraint, this noble mindfulness and situational awareness, and this noble contentment, they frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw. After the meal, they return from alms-round, sit down cross-legged with their body straight, and establish mindfulness right there.

Giving up desire for the world, they meditate with a heart rid of desire, cleansing the mind of desire. Giving up ill will and malevolence, they meditate with a mind rid of ill will, full of compassion for all living beings, cleansing the mind of ill will. Giving up dullness and drowsiness, they meditate with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness. Giving up restlessness and remorse, they meditate without restlessness, their mind peaceful inside, cleansing the mind of restlessness and remorse. Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

Suppose a man who has gotten into debt were to apply himself to work, and his efforts proved successful. He would pay off the original loan and have enough left over to support his partner. Thinking about this, he'd be filled with joy and happiness.

Suppose there was a person who was sick, suffering, gravely ill. They'd lose their appetite and get physically weak. But after some time they'd recover from that illness, and regain their appetite and their strength. Thinking about this, they'd be filled with joy and happiness.

Suppose a person was imprisoned in a jail. But after some time they were released from jail, safe and sound, with no loss of wealth. Thinking about this, they'd be filled with joy and happiness.

Suppose a person was a bondservant. They belonged to someone else and were unable to go where they wish. But after some time they'd be freed from servitude and become their own master, an emancipated individual able to go where they wish. Thinking about this, they'd be filled with joy and happiness.

Suppose there was a person with wealth and property who was traveling along a desert road, which was perilous, with nothing to eat.

But after some time they crossed over the desert safely, reaching the neighborhood of a village, a sanctuary free of peril. Thinking about this, they'd be filled with joy and happiness.

In the same way, as long as these five hindrances are not given up inside themselves, a mendicant regards them thus as a debt, a disease, a prison, slavery, and a desert crossing.

But when these five hindrances are given up inside themselves, a mendicant regards this as freedom from debt, good health, release from prison, emancipation, and sanctuary.

Seeing that the hindrances have been given up in them, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when blissful, the mind becomes immersed.

4.3.2.5. First Absorption

Quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. They drench, steep, fill, and spread their body with rapture and bliss born of seclusion. There's no part of the body that's not spread with rapture and bliss born of seclusion.

It's like when a deft bathroom attendant or their apprentice pours bath powder into a bronze dish, sprinkling it little by little with water. They knead it until the ball of bath powder is soaked and saturated with moisture, spread through inside and out; yet no moisture oozes out. In the same way, a mendicant drenches, steeps, fills, and spreads their body with rapture and bliss born of seclusion. There's no part of the body that's not spread with rapture and bliss born of seclusion. This, great king, is a fruit of the ascetic life that's apparent in the present life which is better and finer than the former ones.

4.3.2.6. Second Absorption

Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without applying the mind and keeping it connected. In the same way, a mendicant drenches, steeps, fills, and spreads their body with rapture and bliss born of

immersion. There's no part of the body that's not spread with rapture and bliss born of immersion.

It's like a deep lake fed by spring water. There's no inlet to the east, west, north, or south, and no rainfall to replenish it from time to time. But the stream of cool water welling up in the lake drenches, steeps, fills, and spreads throughout the lake. There's no part of the lake that's not spread through with cool water.

In the same way, a mendicant drenches, steeps, fills, and spreads their body with rapture and bliss born of immersion. There's no part of the body that's not spread with rapture and bliss born of immersion. This too, great king, is a fruit of the ascetic life that's apparent in the present life which is better and finer than the former ones.

4.3.2.7. Third Absorption

Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' They drench, steep, fill, and spread their body with bliss free of rapture. There's no part of the body that's not spread with bliss free of rapture.

It's like a pool with blue water lilies, or pink or white lotuses. Some of them sprout and grow in the water without rising above it, thriving underwater. From the tip to the root they're drenched, steeped, filled, and soaked with cool water. There's no part of them that's not soaked with cool water. In the same way, a mendicant drenches, steeps, fills, and spreads their body with bliss free of rapture. There's no part of the body that's not spread with bliss free of rapture. This too, great king, is a fruit of the ascetic life that's apparent in the present life which is better and finer than the former ones.

4.3.2.8. Fourth Absorption

Furthermore, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

It's like someone sitting wrapped from head to foot with white cloth. There's no part of the body that's not spread over with white cloth. In the same way, they sit spreading their body through with pure bright mind. There's no part of the body that's not spread with pure bright mind. This too, great king, is a fruit of the ascetic life that's apparent in the present life which is better and finer than the former ones.

4.3.3. The Eight Knowledges

4.3.3.1. Knowledge and Vision

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward knowledge and vision. They understand: 'This body of mine is physical. It's made up of the four primary elements, produced by mother and father, built up from rice and porridge, liable to impermanence, to wearing away and erosion, to breaking up and destruction. And this consciousness of mine is attached to it, tied to it.'

Suppose there was a beryl gem that was naturally beautiful, eight-faceted, well-worked, transparent, clear, and unclouded, endowed with all good qualities. And it was strung with a thread of blue, yellow, red, white, or golden brown. And someone with good eyesight were to take it in their hand and check it: 'This beryl gem is naturally beautiful, eight-faceted, well-worked, transparent, clear, and unclouded, endowed with all good qualities. And it's strung with a thread of blue, yellow, red, white, or golden brown.'

In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward knowledge and vision. This too, great king, is a fruit of the ascetic life that's apparent in the present life which is better and finer than the former ones.

4.3.3.2. Mind-Made Body

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward the creation

of a mind-made body. From this body they create another body, physical, mind-made, complete in all its various parts, not deficient in any faculty.

Suppose a person was to draw a reed out from its sheath. They'd think: 'This is the reed, this is the sheath. The reed and the sheath are different things. The reed has been drawn out from the sheath.' Or suppose a person was to draw a sword out from its scabbard. They'd think: 'This is the sword, this is the scabbard. The sword and the scabbard are different things. The sword has been drawn out from the scabbard.' Or suppose a person was to draw a snake out from its slough. They'd think: 'This is the snake, this is the slough. The snake and the slough are different things. The snake has been drawn out from the slough.'

In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward the creation of a mind-made body. From this body they create another body, physical, mind-made, complete in all its various parts, not deficient in any faculty. This too, great king, is a fruit of the ascetic life that's apparent in the present life which is better and finer than the former ones.

4.3.3.3. Psychic Powers

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward psychic power. They wield the many kinds of psychic power: multiplying themselves and becoming one again; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful; controlling the body as far as the Brahmā realm.

Suppose an expert potter or their apprentice had some well-prepared clay. They could produce any kind of pot that they like. Or suppose a deft ivory-carver or their apprentice had some well-prepared ivory. They could produce any kind of ivory item that they

like. Or suppose a deft goldsmith or their apprentice had some well-prepared gold. They could produce any kind of gold item that they like.

In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward psychic power. This too, great king, is a fruit of the ascetic life that's apparent in the present life which is better and finer than the former ones.

4.3.3.4. Clairaudience

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward clairaudience. With clairaudience that is purified and superhuman, they hear both kinds of sounds, human and divine, whether near or far.

Suppose there was a person traveling along the road. They'd hear the sound of drums, clay drums, horns, kettledrums, and tom-toms. They'd think: 'That's the sound of drums,' and 'that's the sound of clay-drums,' and 'that's the sound of horns, kettledrums, and tom-toms.'

In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward clairaudience. With clairaudience that is purified and superhuman, they hear both kinds of sounds, human and divine, whether near or far. This too, great king, is a fruit of the ascetic life that's apparent in the present life which is better and finer than the former ones.

4.3.3.5. Comprehending the Minds of Others

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward comprehending the minds of others. They understand the minds of other beings and individuals, having comprehended them with their own mind. They understand mind with greed as 'mind with greed',

and mind without greed as 'mind without greed'. They understand mind with hate … mind without hate … mind with delusion … mind without delusion … constricted mind … scattered mind … expansive mind … unexpansive mind … mind that is not supreme … mind that is supreme … immersed mind … unimmersed mind … freed mind … They understand unfreed mind as 'unfreed mind'.

Suppose there was a woman or man who was young, youthful, and fond of adornments, and they check their own reflection in a clean bright mirror or a clear bowl of water. If they had a spot they'd know 'I have a spot,' and if they had no spots they'd know 'I have no spots.' In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward comprehending the minds of others. They understand the minds of other beings and individuals, having comprehended them with their own mind. This too, great king, is a fruit of the ascetic life that's apparent in the present life which is better and finer than the former ones.

4.3.3.6. Recollection of Past Lives

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward recollection of past lives. They recollect many kinds of past lives, that is, one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They remember: 'There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.' And so they recollect their many kinds of past lives, with features and details.

Suppose a person was to leave their home village and go to another village. From that village they'd go to yet another village. And from

that village they'd return to their home village. They'd think: 'I went from my home village to another village. There I stood like this, sat like that, spoke like this, or kept silent like that. From that village I went to yet another village. There too I stood like this, sat like that, spoke like this, or kept silent like that. And from that village I returned to my home village.'

In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward recollection of past lives. This too, great king, is a fruit of the ascetic life that's apparent in the present life which is better and finer than the former ones.

4.3.3.7. Clairvoyance

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward knowledge of the death and rebirth of sentient beings. With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds: 'These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they acted out of that wrong view. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they acted out of that right view. When their body breaks up, after death, they're reborn in a good place, a heavenly realm.' And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.

Suppose there was a stilt longhouse at the central square. A person with good eyesight standing there might see people entering and leaving a house, walking along the streets and paths, and sitting at the central square. They'd think: 'These are people entering and leaving a

house, walking along the streets and paths, and sitting at the central square.'

In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend and project it toward knowledge of the death and rebirth of sentient beings. This too, great king, is a fruit of the ascetic life that's apparent in the present life which is better and finer than the former ones.

4.3.3.8. Ending of Defilements

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward knowledge of the ending of defilements. They truly understand: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'. They truly understand: 'These are defilements' ... 'This is the origin of defilements' ... 'This is the cessation of defilements' ... 'This is the practice that leads to the cessation of defilements'. Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When they're freed, they know they're freed. They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'

Suppose that in a mountain glen there was a lake that was transparent, clear, and unclouded. A person with good eyesight standing on the bank would see the mussel shells, gravel and pebbles, and schools of fish swimming about or staying still. They'd think: 'This lake is transparent, clear, and unclouded. And here are the mussel shells, gravel and pebbles, and schools of fish swimming about or staying still.'

In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward knowledge of the ending of defilements. This too, great king, is a fruit of the ascetic life that's apparent in the present life which is better and finer than the former ones. And, great king, there is no

other fruit of the ascetic life apparent in the present life which is better and finer than this."

5. Ajātasattu Declares Himself a Lay Follower

When the Buddha had spoken, King Ajātasattu said to him, "Excellent, sir! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, the Buddha has made the teaching clear in many ways. I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.

I have made a mistake, sir. It was foolish, stupid, and unskillful of me to take the life of my father, a just and principled king, for the sake of authority. Please, sir, accept my mistake for what it is, so I will restrain myself in future."

"Indeed, great king, you made a mistake. It was foolish, stupid, and unskillful of you to take the life of your father, a just and principled king, for the sake of sovereignty. But since you have recognized your mistake for what it is, and have dealt with it properly, I accept it. For it is growth in the training of the noble one to recognize a mistake for what it is, deal with it properly, and commit to restraint in the future."

When the Buddha had spoken, King Ajātasattu said to him, "Well, now, sir, I must go. I have many duties, and much to do."

"Please, great king, go at your convenience."

Then the king, having approved and agreed with what the Buddha said, got up from his seat, bowed, and respectfully circled him, keeping him on his right, before leaving.

Soon after the king had left, the Buddha addressed the mendicants, "The king is broken, mendicants, he is ruined. If he had not taken the life of his father, a just and principled king, the stainless, immaculate vision of the Dhamma would have arisen in him in that very seat."

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

3. With Ambaṭṭha: *Ambaṭṭha Sutta*

So I have heard. At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of around five hundred mendicants when he arrived at a village of the Kosalan brahmins named Icchānaṅgala. He stayed in a forest near Icchānaṅgala.

1. The Section on Pokkharasāti

Now at that time the brahmin Pokkharasāti was living in Ukkaṭṭhā. It was a crown property given by King Pasenadi of Kosala, teeming with living creatures, full of hay, wood, water, and grain, a royal endowment of the highest quality. Pokkharasāti heard:

"It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Icchānaṅgala and is staying in a forest nearby. He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and

well-phrased. And he reveals a spiritual practice that's entirely full and pure. It's good to see such perfected ones."

2. The Brahmin Student Ambaṭṭha

Now at that time Pokkharasāti had a student named Ambaṭṭha. He was one who recited and remembered the hymns, and had mastered in the three Vedas, together with their vocabularies, ritual, phonology and etymology, and the testament as fifth. He knew philology and grammar, and was well versed in cosmology and the marks of a great man. He had been authorized as a master in his own teacher's scriptural heritage of the three Vedas with the words: "What I know, you know. And what you know, I know."

Then Pokkharasāti addressed Ambaṭṭha, "Dear Ambaṭṭha, the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Icchānaṅgala and is staying in a forest nearby. ... It's good to see such perfected ones. Please, dear Ambaṭṭha, go to the ascetic Gotama and find out whether or not he lives up to his reputation. Through you I shall learn about Master Gotama."

"But sir, how shall I find out whether or not the ascetic Gotama lives up to his reputation?"

"Dear Ambaṭṭha, the thirty-two marks of a great man have been handed down in our hymns. A great man who possesses these has only two possible destinies, no other. If he stays at home he becomes a king, a wheel-turning monarch, a just and principled king. His dominion extends to all four sides, he achieves stability in the country, and he possesses the seven treasures. He has the following seven treasures: the wheel, the elephant, the horse, the jewel, the woman, the treasurer, and the counselor as the seventh treasure. He has over a thousand sons who are valiant and heroic, crushing the armies of his enemies. After conquering this land girt by sea, he reigns by principle, without rod or sword. But if he goes forth from the lay life to homelessness, he becomes a perfected one, a fully awakened Buddha, who draws back the veil from the world. But, dear Ambaṭṭha, I am the one who gives the hymns, and you are the one who receives them."

"Yes, sir," replied Ambaṭṭha. He got up from his seat, bowed, and respectfully circled Pokkharasāti, keeping him to his right. He mounted a mare-drawn chariot and, together with several students, set out for the forest near Icchānaṅgala. He went by carriage as far as the terrain allowed, then descended and entered the monastery on foot.

At that time several mendicants were walking meditation in the open air. Then the student Ambaṭṭha went up to those mendicants and said, "Gentlemen, where is Master Gotama at present? For we have come here to see him."

Then those mendicants thought, "This Ambaṭṭha is from a well-known family, and he is the pupil of the well-known brahmin Pokkharasāti. The Buddha won't mind having a discussion together with such gentlemen."

They said to Ambaṭṭha, "Ambaṭṭha, that's his dwelling, with the door closed. Approach it quietly, without hurrying; go onto the porch, clear your throat, and knock with the latch. The Buddha will open the door."

So he approached the Buddha's dwelling and knocked, and the Buddha opened the door. Ambaṭṭha and the other students entered the dwelling. The other students exchanged greetings with the Buddha, and when the greetings and polite conversation were over, sat down to one side. But while the Buddha was sitting, Ambaṭṭha spoke some polite words or other while walking around or standing.

So the Buddha said to him, "Ambaṭṭha, is this how you hold a discussion with elderly and senior brahmins, the teachers of teachers: walking around or standing while I'm sitting, speaking some polite words or other?"

2.1. The First Use of the Word "Riffraff"

"No, Master Gotama. For it is proper for one brahmin to converse with another while both are walking, standing, sitting, or lying down. But as to these shavelings, fake ascetics, riffraff, black spawn from the feet of our Kinsman, I converse with them as I do with Master Gotama."

"But Ambaṭṭha, you must have come here for some purpose. You should focus on that. Though this Ambaṭṭha is unqualified, he thinks he's qualified. What is that but lack of qualifications?"

When he said this, Ambaṭṭha became angry and upset with the Buddha because of being described as unqualified. He even attacked and badmouthed the Buddha himself, saying, "The ascetic Gotama will be worsted!" He said to the Buddha, "Master Gotama, the Sakyan clan are rude, harsh, touchy, and argumentative. Riffraff they are, and riffraff they remain! They don't honor, respect, revere, worship, or venerate brahmins. It is neither proper nor appropriate that the Sakyans—riffraff that they are—don't honor, respect, revere, worship, or venerate brahmins."

And that's how Ambaṭṭha denigrated the Sakyans with the word "riffraff" for the first time.

2.2. The Second Use of the Word "Riffraff"

"But Ambaṭṭha, how have the Sakyans wronged you?"

"This one time, Master Gotama, my teacher, the brahmin Pokkharasāti, went to Kapilavatthu on some business. He approached the Sakyans in their meeting hall. Now at that time several Sakyans and Sakyan princes were sitting on high seats, poking each other with their fingers, giggling and playing together. In fact, they even presumed to giggle at me, and didn't invite me to a seat. It is neither proper nor appropriate that the Sakyans—riffraff that they are—don't honor, respect, revere, worship, or venerate brahmins."

And that's how Ambaṭṭha denigrated the Sakyans with the word "riffraff" for the second time.

2.3. The Third Use of the Word "Riffraff"

"Even a little quail, Ambaṭṭha, speaks as she likes in her own nest. Kapilavatthu is the Sakyans own place, Ambaṭṭha. It's not worthy of the Venerable Ambaṭṭha to lose his temper over such a small thing."

"Master Gotama, there are these four castes: aristocrats, brahmins, merchants, and workers. Three of these castes— aristocrats, merchants, and workers— in fact succeed only in serving the brahmins. It is neither proper nor appropriate that the Sakyans—riffraff that they are—don't honor, respect, revere, worship, or venerate brahmins."

And that's how Ambaṭṭha denigrated the Sakyans with the word "riffraff" for the third time.

2.4. The Word "Son of Bondservants" is Used

Then it occurred to the Buddha, "This Ambaṭṭha puts the Sakyans down too much by calling them riffraff. Why don't I ask him about his own clan?"

So the Buddha said to him, "What is your clan, Ambaṭṭha?"

"I am a Kaṇhāyana, Master Gotama."

"But, recollecting the ancient name and clan of your mother and father, the Sakyans were the children of the masters, while you're descended from the son of a female bondservant of the Sakyans. But the Sakyans claim King Okkāka as their grandfather.

Once upon a time, King Okkāka, wishing to divert the royal succession to the son of his most beloved queen, banished the elder princes from the realm— Okkāmukha, Karakaṇḍa, Hatthinika, and Sinisūra. They made their home beside a lotus pond on the slopes of the Himalayas, where there was a large teak grove. For fear of diluting their lineage, they slept with their own sisters.

Then King Okkāka addressed his ministers and counselors, 'Where, sirs, have the princes settled now?'

'Sire, there is a lotus pond on the slopes of the Himalayas, by a large grove of *sāka*, the teak tree. They've settled there. For fear of diluting their lineage, they are sleeping with their own (*saka*) sisters.'

Then, Ambaṭṭha, King Okkāka was inspired to exclaim: 'The princes are indeed Sakyans! The princes are indeed the best Sakyans!' From that day on the Sakyans were recognized, and he was their founder.

Now, King Okkāka had a female bondservant named Disā. She gave birth to a black boy. When he was born, Black Boy said: 'Wash me, mum, bathe me! Get this filth off of me! I will be useful for you!' Whereas these days when people see goblins they know them as goblins, in those days they knew goblins as 'blackboys'.

They said: 'He spoke as soon as he was born—a blackboy is born! A goblin is born!' From that day on the Kaṇhāyanas were recognized, and he was their founder. That's how, recollecting the ancient name and clan of your mother and father, the Sakyans were the children of the masters, while you're descended from the son of a female bondservant of the Sakyans."

When he said this, those students said to him, “Master Gotama, please don’t put Ambaṭṭha down too much by calling him the son of a bondservant. He’s well-born, a gentleman, learned, a good speaker, and astute. He’s capable of having a dialogue with Master Gotama about this.”

So the Buddha said to them, “Well, students, if you think that Ambaṭṭha is ill-born, not a gentleman, uneducated, a poor speaker, witless, and not capable of having a dialogue with me about this, then leave him aside and you can have a dialogue with me. But if you think that he’s well-born, a gentleman, learned, a good speaker, astute, and capable of having a dialogue with me about this, then you should stand aside and let him have a dialogue with me.”

“He is capable of having a dialogue. We will be silent, and let Ambaṭṭha have a dialogue with Master Gotama.”

So the Buddha said to Ambaṭṭha, “Well, Ambaṭṭha, there’s a legitimate question that comes up. You won’t like it, but you ought to answer anyway. If you don’t answer, but dodge the issue, remain silent, or simply leave, your head will explode into seven pieces right here. What do you think, Ambaṭṭha? According to what you have heard from elderly and senior brahmins, the teachers of teachers, what is the origin of the Kaṇhāyanas, and who is their founder?”

When he said this, Ambaṭṭha kept silent.

For a second time, the Buddha put the question, and for a second time Ambaṭṭha kept silent.

So the Buddha said to him, “Answer now, Ambaṭṭha. Now is not the time for silence. If someone fails to answer a legitimate question when asked three times by the Buddha, their head explodes into seven pieces there and then.”

Now at that time the spirit Vajirapāṇi, holding a massive iron spear, burning, blazing, and glowing, stood in the sky above Ambaṭṭha, thinking, “If this Ambaṭṭha doesn’t answer when asked a third time, I’ll blow his head into seven pieces there and then!” And both the Buddha and Ambaṭṭha could see Vajirapāṇi.

Ambaṭṭha was terrified, shocked, and awestruck. Looking to the Buddha for shelter, protection, and refuge, he sat down close by the Buddha and said, “What did you say? Please repeat the question.”

"What do you think, Ambaṭṭha? According to what you have heard from elderly and senior brahmins, the teachers of teachers, what is the origin of the Kaṇhāyanas, and who is their founder?"

"I have heard, Master Gotama, that it is just as you say. That's the origin of the Kaṇhāyanas, and that's who their founder is."

2.5. The Discussion of Ambaṭṭha's Heritage

When he said this, those students made an uproar, "It turns out Ambaṭṭha is ill-born, not a gentleman, son of a Sakyan bondservant, and that the Sakyans are sons of his masters! And it seems that the ascetic Gotama spoke only the truth, though we presumed to rebuke him!"

Then it occurred to the Buddha, "These students put Ambaṭṭha down too much by calling him the son of a bondservant. Why don't I get him out of this?"

So the Buddha said to the students, "Students, please don't put Ambaṭṭha down too much by calling him the son of a bondservant. That Black Boy was an eminent sage. He went to a southern country and memorized the Prime Spell. Then he approached King Okkāka and asked for the hand of his daughter Maddarūpī.

The king said to him, 'Who the hell is this son of a bondservant to ask for the hand of my daughter!' Angry and upset he fastened a razor-tipped arrow. But he wasn't able to either shoot it or to relax it.

Then the ministers and counselors approached the sage Black Boy and said: 'Spare the king, sir, spare him!'

'The king will be safe. But if he shoots the arrow downwards, there will be an earthquake across the entire realm.'

'Spare the king, sir, and spare the country!'

'Both king and country will be safe. But if he shoots the arrow upwards, there will be no rain in the entire realm for seven years.'

'Spare the king, sir, spare the country, and let there be rain!'

'Both king and country will be safe, and the rain will fall. And if the king aims the arrow at the crown prince, he will be safe and untouched.'

So the ministers said to Okkāka: 'Okkāka must aim the arrow at the crown prince. He will be safe and untouched.'

So King Okkāka aimed the arrow at the crown prince. And he was safe and untouched. Then the king was terrified, shocked, and awestruck. Scared by the prime punishment, he gave the hand of his daughter Maddarūpī.

Students, please don't put Ambaṭṭha down too much by calling him the son of a bondservant. That Black Boy was an eminent sage."

3. The Supremacy of the Aristocrats

Then the Buddha addressed Ambaṭṭha, "What do you think, Ambaṭṭha? Suppose an aristocrat boy was to sleep with a brahmin girl, and they had a son. Would he receive a seat and water from the brahmins?"

"He would, Master Gotama."

"And would the brahmins feed him at an offering of food for ancestors, an offering of a dish of milk-rice, a sacrifice, or a feast for guests?"

"They would."

"And would the brahmins teach him the hymns or not?"

"They would."

"And would he be kept from the women or not?"

"He would not."

"And would the aristocrats anoint him as king?"

"No, Master Gotama. Why is that? Because his maternity is unsuitable."

"What do you think, Ambaṭṭha? Suppose a brahmin boy was to sleep with an aristocrat girl, and they had a son. Would he receive a seat and water from the brahmins?"

"He would, Master Gotama."

"And would the brahmins feed him at an offering of food for ancestors, an offering of a dish of milk-rice, a sacrifice, or a feast for guests?"

"They would."

"And would the brahmins teach him the hymns or not?"

"They would."

"And would he be kept from the women or not?"

"He would not."

"And would the aristocrats anoint him as king?"

"No, Master Gotama. Why is that? Because his paternity is unsuitable."

"And so, Ambaṭṭha, the aristocrats are superior and the brahmins inferior, whether comparing women with women or men with men. What do you think, Ambaṭṭha? Suppose the brahmins for some reason were to shave a brahmin's head, inflict him with a sack of ashes, and banish him from the nation or the city. Would he receive a seat and water from the brahmins?"

"No, Master Gotama."

"And would the brahmins feed him at an offering of food for ancestors, an offering of a dish of milk-rice, a sacrifice, or a feast for guests?"

"No, Master Gotama."

"And would the brahmins teach him the hymns or not?"

"No, Master Gotama."

"And would he be kept from the women or not?"

"He would be."

"What do you think, Ambaṭṭha? Suppose the aristocrats for some reason were to shave an aristocrat's head, inflict him with a sack of ashes, and banish him from the nation or the city. Would he receive a seat and water from the brahmins?"

"He would, Master Gotama."

"And would the brahmins feed him at an offering of food for ancestors, an offering of a dish of milk-rice, a sacrifice, or a feast for guests?"

"They would."

"And would the brahmins teach him the hymns or not?"

"They would."

"And would he be kept from the women or not?"

"He would not."

"At this point, Ambaṭṭha, that aristocrat has reached rock bottom, with head shaven, inflicted with a sack of ashes, and banished from city or nation. Yet still the aristocrats are superior and the brahmins inferior. Brahmā Sanaṅkumāra also spoke this verse:

‘The aristocrat is best of those people
who take clan as the standard.
But one accomplished in knowledge and conduct
is best of gods and humans.’

That verse was well sung by Brahmā Sanaṅkumāra, not poorly sung; well spoken, not poorly spoken, beneficial, not harmful, and it was approved by me. For I also say this:

The aristocrat is best of those people
who take clan as the standard.
But one accomplished in knowledge and conduct
is best of gods and humans.”

4. Knowledge and Conduct

“But what, Master Gotama, is that conduct, and what is that knowledge?”

“Ambaṭṭha, in the supreme knowledge and conduct there is no discussion of ancestry or clan or pride— ‘You deserve me’ or ‘You don’t deserve me.’ Wherever there is giving and taking in marriage there is such discussion. Whoever is attached to questions of ancestry or clan or pride, or to giving and taking in marriage, is far from the supreme knowledge and conduct. The realization of supreme knowledge and conduct occurs when you’ve given up such things.”

“But what, Master Gotama, is that conduct, and what is that knowledge?”

“Ambaṭṭha, it’s when a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed. He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure. A householder hears that teaching, or a householder’s child,

or someone reborn in some clan. They gain faith in the Realized One, and reflect …

Quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption … This pertains to their conduct.

Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption … This pertains to their conduct.

Furthermore, with the fading away of rapture, they enter and remain in the third absorption … This pertains to their conduct.

Furthermore, giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption … This pertains to their conduct. This is that conduct.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward knowledge and vision. This pertains to their knowledge. … They understand: 'There is no return to any state of existence.' This pertains to their knowledge. This is that knowledge.

This mendicant is said to be 'accomplished in knowledge', and also 'accomplished in conduct', and also 'accomplished in knowledge and conduct'. And, Ambaṭṭha, there is no accomplishment in knowledge and conduct that is better or finer than this.

5. Four Drains

There are these four drains that affect this supreme knowledge and conduct. What four? Firstly, take some ascetic or brahmin who, not managing to obtain this supreme knowledge and conduct, plunges into a wilderness region carrying their stuff with a shoulder-pole, thinking they will get by eating fallen fruit. In fact they succeed only in serving someone accomplished in knowledge and conduct. This is the first drain that affects this supreme knowledge and conduct.

Furthermore, take some ascetic or brahmin who, not managing to obtain this supreme knowledge and conduct or to get by eating fallen fruit, plunges into a wilderness region carrying a spade and basket, thinking they will get by eating tubers and fruit. In fact they succeed

only in serving someone accomplished in knowledge and conduct. This is the second drain that affects this supreme knowledge and conduct.

Furthermore, take some ascetic or brahmin who, not managing to obtain this supreme knowledge and conduct, or to get by eating fallen fruit, or to get by eating tubers and fruit, sets up a fire chamber in the neighborhood of a village or town and dwells there serving the sacred flame. In fact they succeed only in serving someone accomplished in knowledge and conduct. This is the third drain that affects this supreme knowledge and conduct.

Furthermore, take some ascetic or brahmin who, not managing to obtain this supreme knowledge and conduct, or to get by eating fallen fruit, or to get by eating tubers and fruit, or to serve the sacred flame, sets up a fire chamber in the central square and dwells there, thinking: 'When an ascetic or brahmin comes from the four quarters, I will honor them as best I can.' In fact they succeed only in serving someone accomplished in knowledge and conduct. This is the fourth drain that affects this supreme knowledge and conduct. These are the four drains that affect this supreme knowledge and conduct.

What do you think, Ambaṭṭha? Is this supreme knowledge and conduct seen in your own tradition?"

"No, Master Gotama. Who am I and my tradition compared with the supreme knowledge and conduct? We are far from that."

"What do you think, Ambaṭṭha? Since you're not managing to obtain this supreme knowledge and conduct, have you with your tradition plunged into a wilderness region carrying your stuff with a shoulder-pole, thinking you will get by eating fallen fruit?"

"No, Master Gotama."

"What do you think, Ambaṭṭha? Have you with your tradition ... plunged into a wilderness region carrying a spade and basket, thinking you will get by eating tubers and fruit?"

"No, Master Gotama."

"What do you think, Ambaṭṭha? Have you with your tradition ... set up a fire chamber in the neighborhood of a village or town and dwelt there serving the sacred flame?"

"No, Master Gotama."

"What do you think, Ambaṭṭha? Have you with your tradition ... set up a fire chamber in the central square and dwelt there, thinking: 'When an ascetic or brahmin comes from the four quarters, I will honor them as best I can'?"

"No, Master Gotama."

"So you with your tradition are not only inferior to the supreme knowledge and conduct, you are even inferior to the four drains that affect the supreme knowledge and conduct. But you have been told this by your teacher, the brahmin Pokkharasāti: 'Who are these shavelings, fake ascetics, riffraff, black spawn from the feet of our Kinsman compared with conversation with the brahmins of the three knowledges?" Yet he himself has not even fulfilled one of the drains! See, Ambaṭṭha, how your teacher Pokkharasāti has wronged you.

6. Being Like the Sages of the Past

But Pokkharasāti lives off an endowment provided by King Pasenadi of Kosala. But the king won't even grant him an audience face to face. When he consults, he does so behind a curtain. Why wouldn't the king grant a face to face audience with someone who'd receive his legitimate presentation of food? See, Ambaṭṭha, how your teacher Pokkharasāti has wronged you.

What do you think, Ambaṭṭha? Suppose King Pasenadi was holding consultations with warrior-chiefs or chieftains while sitting on an elephant's neck or on horseback, or while standing on the mat in a chariot. And suppose he'd get down from that place and stand aside. Then along would come a worker or their bondservant, who'd stand in the same place and continue the consultation: 'This is what King Pasenadi says, and this too is what the king says.' Though he spoke the king's words and gave the king's advice, does that qualify him to be the king or the king's minister?"

"No, Master Gotama."

"In the same way, Ambaṭṭha, the brahmin seers of the past were Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamadaggi, Aṅgīrasa, Bhāradvāja, Vāseṭṭha, Kassapa, and Bhagu. They were the authors and propagators of the hymns. Their hymnal was sung and propagated and compiled in ancient times; and these days, brahmins continue to

sing and chant it, chanting what was chanted and teaching what was taught. You might imagine that, since you've learned their hymns by heart in your own tradition, that makes you a hermit or someone on the path to becoming a hermit. But that is not possible.

What do you think, Ambaṭṭha? According to what you have heard from elderly and senior brahmins, the teachers of teachers, did those brahmin hermits of the past— nicely bathed and anointed, with hair and beard dressed, bedecked with jewels, earrings, and bracelets, dressed in white—amuse themselves, supplied and provided with the five kinds of sensual stimulation, like you do today in your tradition?"

"No, Master Gotama."

"Did they eat boiled fine rice, garnished with clean meat, with the dark grains picked out, served with many soups and sauces, like you do today in your tradition?"

"No, Master Gotama."

"Did they amuse themselves with girls wearing thongs that show off their curves, like you do today in your tradition?"

"No, Master Gotama."

"Did they drive about in chariots drawn by mares with plaited manes, whipping and lashing them onward with long goads, like you do today in your tradition?"

"No, Master Gotama."

"Did they get men with long swords to guard them in fortresses with moats dug and barriers in place, like you do today in your tradition?"

"No, Master Gotama."

"So, Ambaṭṭha, in your own tradition you are neither hermit nor someone on the path to becoming a hermit. Whoever has any doubt or uncertainty about me, let them ask me and I will clear up their doubts with my answer."

7. Seeing the Two Marks

Then the Buddha came out of his dwelling and proceeded to begin walking meditation, and Ambaṭṭha did likewise. Then while walking beside the Buddha, Ambaṭṭha scrutinized his body for the thirty-two marks of a great man. He saw all of them except for two, which he had

doubts about: whether the private parts are retracted, and the largeness of the tongue.

Then it occurred to the Buddha, "This brahmin student Ambaṭṭha sees all the marks except for two, which he has doubts about: whether the private parts are retracted, and the largeness of the tongue." Then the Buddha used his psychic power to will that Ambaṭṭha would see his retracted private parts. And he stuck out his tongue and stroked back and forth on his ear holes and nostrils, and covered his entire forehead with his tongue.

Then Ambaṭṭha thought, "The ascetic Gotama possesses the thirty-two marks completely, lacking none."

He said to the Buddha, "Well, now, sir, I must go. I have many duties, and much to do."

"Please, Ambaṭṭha, go at your convenience." Then Ambaṭṭha mounted his mare-drawn chariot and left.

Now at that time the brahmin Pokkharasāti had come out from Ukkaṭṭhā together with a large group of brahmins and was sitting in his own park just waiting for Ambaṭṭha. Then Ambaṭṭha entered the park. He went by carriage as far as the terrain allowed, then descended and approached the brahmin Pokkharasāti on foot. He bowed and sat down to one side, and Pokkharasāti said to him:

"I hope, dear Ambaṭṭha, you saw the Master Gotama?"

"I saw him, sir."

"Well, does he live up to his reputation or not?"

"He does, sir. Master Gotama possesses the thirty-two marks completely, lacking none."

"And did you have some discussion with him?"

"I did."

"And what kind of discussion did you have with him?" Then Ambaṭṭha informed Pokkharasāti of all they had discussed.

Then Pokkharasāti said to Ambaṭṭha, "Oh, our bloody fake scholar, our fake learned man, who pretends to be proficient in the three Vedas! A man who behaves like this ought, when their body breaks up, after death, to be reborn in a place of loss, a bad place, the underworld, hell. It's only because you repeatedly attacked Master Gotama like that that he kept bringing up charges against us!" Angry

and upset, he kicked Ambaṭṭha over, and wanted to go and see the Buddha right away.

8. Pokkharasāti Visits the Buddha

Then those brahmins said to Pokkharasāti, "It's much too late to visit the ascetic Gotama today. You can visit him tomorrow."

So Pokkharasāti had a variety of delicious foods prepared in his own home. Then he mounted a carriage and, with attendants carrying torches, set out from Ukkaṭṭhā for the forest near Icchānaṅgala. He went by carriage as far as the terrain allowed, then descended and entered the monastery on foot. He went up to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha, "Master Gotama, has my pupil, the student Ambaṭṭha, come here?"

"Yes he has, brahmin."

"And did you have some discussion with him?"

"I did."

"And what kind of discussion did you have with him?" Then the Buddha informed Pokkharasāti of all they had discussed.

Then Pokkharasāti said to the Buddha, "Ambaṭṭha is a fool, Master Gotama. Please forgive him."

"May the student Ambaṭṭha be happy, brahmin."

Then Pokkharasāti scrutinized the Buddha's body for the thirty-two marks of a great man. He saw all of them except for two, which he had doubts about: whether the private parts are retracted, and the largeness of the tongue.

Then it occurred to the Buddha, "Pokkharasāti sees all the marks except for two, which he has doubts about: whether the private parts are retracted, and the largeness of the tongue." Then the Buddha used his psychic power to will that Brahmāyu would see his retracted private parts. And he stuck out his tongue and stroked back and forth on his ear holes and nostrils, and covered his entire forehead with his tongue.

Pokkharasāti thought, "The ascetic Gotama possesses the thirty-two marks completely, lacking none."

He said to the Buddha, "Would Master Gotama together with the mendicant Saṅgha please accept today's meal from me?" The Buddha consented in silence.

Then, knowing that the Buddha had consented, Pokkharasāti announced the time to him, "It's time, Master Gotama, the meal is ready." Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of Pokkharasāti together with the mendicant Saṅgha, where he sat on the seat spread out. Then Pokkharasāti served and satisfied the Buddha with his own hands with a variety of delicious foods, while his students served the Saṅgha. When the Buddha had eaten and washed his hand and bowl, Pokkharasāti took a low seat and sat to one side.

Then the Buddha taught him step by step, with a talk on giving, ethical conduct, and heaven. He explained the drawbacks of sensual pleasures, so sordid and corrupt, and the benefit of renunciation. And when the Buddha knew that Pokkharasāti's mind was ready, pliable, rid of hindrances, joyful, and confident he explained the special teaching of the Buddhas: suffering, its origin, its cessation, and the path. Just as a clean cloth rid of stains would properly absorb dye, in that very seat the stainless, immaculate vision of the Dhamma arose in the brahmin Pokkharasāti: "Everything that has a beginning has an end."

9. Pokkharasāti Declares Himself a Lay Follower

Then Pokkharasāti saw, attained, understood, and fathomed the Dhamma. He went beyond doubt, got rid of indecision, and became self-assured and independent of others regarding the Teacher's instructions. He said to the Buddha, "Excellent, Master Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, just so has Master Gotama made the Teaching clear in many ways. Together with my children, wives, retinue, and ministers, I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.

Just as Master Gotama visits other devoted families in Ukkaṭṭhā, may he visit mine. The brahmin boys and girls there will bow to you, rise in your presence, give you a seat and water, and gain confidence in their hearts. That will be for their lasting welfare and happiness."

"That's good of you to say, householder."

4. With Soṇadaṇḍa: *Soṇadaṇḍa Sutta*

1. The Brahmins and Householders of Campā

So I have heard. At one time the Buddha was wandering in the land of the Aṅgas together with a large Saṅgha of around five hundred mendicants when he arrived at Campā, where he stayed by the banks of the Gaggarā Lotus Pond.

Now at that time the brahmin Soṇadaṇḍa was living in Campā. It was a crown property given by King Seniya Bimbisāra of Magadha, teeming with living creatures, full of hay, wood, water, and grain, a royal endowment of the highest quality.

The brahmins and householders of Campā heard:

"It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Campā and is staying on the banks of the Gaggarā Lotus Pond. He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that's good in the beginning, good in the middle, and good in the end,

meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure. It's good to see such perfected ones." Then, having departed Campā, they formed into companies and headed to the Gaggarā Lotus Pond.

Now at that time the brahmin Soṇadaṇḍa had retired to the upper floor of his stilt longhouse for his midday nap. He saw the brahmins and householders heading for the lotus pond, and addressed his steward, "My steward, why are the brahmins and householders headed for the Gaggarā Lotus Pond?"

"The ascetic Gotama has arrived at Campā and is staying on the banks of the Gaggarā Lotus Pond. He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' They're going to see that Master Gotama."

"Well then, go to the brahmins and householders and say to them: 'Sirs, the brahmin Soṇadaṇḍa asks you to wait, as he will also go to see the ascetic Gotama.'"

"Yes, sir," replied the steward, and did as he was asked.

2. The Qualities of Soṇadaṇḍa

Now at that time around five hundred brahmins from abroad were residing in Campā on some business. They heard that the brahmin Soṇadaṇḍa was going to see the ascetic Gotama. They approached Soṇadaṇḍa and said to him, "Is it really true that you are going to see the ascetic Gotama?"

"Yes, gentlemen, it is true."

"Please don't, master Soṇadaṇḍa! It's not appropriate for you to go to see the ascetic Gotama. For if you do so, your reputation will diminish and his will increase. For this reason it's not appropriate for you to go to see the ascetic Gotama; it's appropriate that he comes to see you.

You are well born on both your mother's and father's side, of pure descent, irrefutable and impeccable in questions of ancestry back to the seventh paternal generation. For this reason it's not appropriate

for you to go to see the ascetic Gotama; it's appropriate that he comes to see you.

You're rich, affluent, and wealthy. ...

You recite and remember the hymns, and are have mastered the three Vedas, together with their vocabularies, ritual, phonology and etymology, and the testament as fifth. You know philology and grammar, and are well versed in cosmology and the marks of a great man. ...

You are attractive, good-looking, lovely, of surpassing beauty. You are magnificent, splendid, remarkable to behold. ...

You are ethical, mature in ethical conduct. ...

You're a good speaker, with a polished, clear, and articulate voice that expresses the meaning. ...

You teach the teachers of many, and teach three hundred students to recite the hymns. Many students come from various districts and countries for the sake of the hymns, wishing to learn the hymns. ...

You're old, elderly and senior, advanced in years, and have reached the final stage of life. The ascetic Gotama is young, and has newly gone forth. ...

You're honored, respected, revered, venerated, and esteemed by King Bimbisāra of Magadha ...

and the brahmin Pokkharasāti. ...

You live in Campā, a crown property given by King Seniya Bimbisāra of Magadha, teeming with living creatures, full of hay, wood, water, and grain, a royal endowment of the highest quality. For this reason, too, it's not appropriate for you to go to see the ascetic Gotama; it's appropriate that he comes to see you.

3. The Qualities of the Buddha

When they had spoken, Soṇadaṇḍa said to those brahmins:

"Well then, gentlemen, listen to why it's appropriate for me to go to see the ascetic Gotama, and it's not appropriate for him to come to see me. He is well born on both his mother's and father's side, of pure descent, irrefutable and impeccable in questions of ancestry back to the seventh paternal generation. For this reason it's not appropriate

for the ascetic Gotama to come to see me; rather, it's appropriate for me to go to see him.

When he went forth he abandoned a large family circle. ...

When he went forth he abandoned abundant gold coin and bullion stored in dungeons and towers. ...

He went forth from the lay life to homelessness while still a youth, young, black-haired, blessed with youth, in the prime of life. ...

Though his mother and father wished otherwise, weeping with tearful faces, he shaved off his hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness. ...

He is attractive, good-looking, lovely, of surpassing beauty. He is magnificent, splendid, remarkable to behold. ...

He is ethical, possessing ethical conduct that is noble and skillful. ...

He's a good speaker, with a polished, clear, and articulate voice that expresses the meaning. ...

He's a teacher of teachers. ...

He has ended sensual desire, and is rid of caprice. ...

He teaches the efficacy of deeds and action. He doesn't wish any harm upon the community of brahmins. ...

He went forth from an eminent family of unbroken aristocratic lineage. ...

He went forth from a rich, affluent, and wealthy family. ...

People come from distant lands and distant countries to question him. ...

Many thousands of deities have gone for refuge for life to him. ...

He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' ...

He has the thirty-two marks of a great man. ...

He is welcoming, congenial, polite, smiling, open, the first to speak. ...

He's honored, respected, revered, venerated, and esteemed by the four assemblies. ...

Many gods and humans are devoted to him. ...

While he is residing in a village or town, non-human entities do not harass them. ...

He leads an order and a community, and teaches a community, and is said to be the best of the various religious founders. He didn't come by his fame in the same ways as those other ascetics and brahmins. Rather, he came by his fame due to his supreme knowledge and conduct. ...

King Seniya Bimbisāra of Magadha and his wives and children have gone for refuge for life to the ascetic Gotama. ...

King Pasenadi of Kosala and his wives and children have gone for refuge for life to the ascetic Gotama. ...

The brahmin Pokkharasāti and his wives and children have gone for refuge for life to the ascetic Gotama. ...

He's honored, respected, revered, venerated, and esteemed by King Bimbisāra of Magadha ...

King Pasenadi of Kosala ...

and the brahmin Pokkharasāti.

The ascetic Gotama has arrived at Campā and is staying at the Gaggarā Lotus Pond. Any ascetic or brahmin who comes to stay in our village district is our guest, and should be honored and respected as such. For this reason, too, it's not appropriate for Master Gotama to come to see me; rather, it's appropriate for me to go to see him. This is the extent of Master Gotama's praise that I have learned. But his praises are not confined to this, for the praise of Master Gotama is limitless."

When he had spoken, those brahmins said to him, "According to Soṇadaṇḍa's praises, if Master Gotama were staying within a hundred leagues, it'd be worthwhile for a faithful gentleman to go to see him, even if they had to carry their own provisions in a shoulder bag."

"Well then, gentlemen, let's all go to see the ascetic Gotama."

4. Soṇadaṇḍa's Second Thoughts

Then Soṇadaṇḍa together with a large group of brahmins went to see the Buddha.

But as he reached the far side of the forest, this thought came to mind, "Suppose I was to ask the ascetic Gotama a question. He might say to me: 'Brahmin, you shouldn't ask your question like that. This is how you should ask it.' And the assembly might disparage me for that:

‘Soṇadaṇḍa is foolish and incompetent. He’s not able to properly ask the ascetic Gotama a question.’ And when you’re disparaged by the assembly, your reputation diminishes. When your reputation diminishes, your wealth also diminishes. But my wealth relies on my reputation.

Or if the ascetic Gotama asks me a question, I might not satisfy him with my answer. He might say to me: ‘Brahmin, you shouldn’t answer the question like that. This is how you should answer it.’ And the assembly might disparage me for that: ‘Soṇadaṇḍa is foolish and incompetent. He’s not able to satisfy the ascetic Gotama’s mind with his answer.’ And when you’re disparaged by the assembly, your reputation diminishes. When your reputation diminishes, your wealth also diminishes. But my wealth relies on my reputation.

On the other hand, if I were to turn back after having come so far without having seen the ascetic Gotama, the assembly might disparage me for that: ‘Soṇadaṇḍa is foolish and incompetent. He’s stuck-up and scared. He doesn’t dare to go and see the ascetic Gotama. For how on earth can he turn back after having come so far without having seen the ascetic Gotama!’ And when you’re disparaged by the assembly, your reputation diminishes. When your reputation diminishes, your wealth also diminishes. But my wealth relies on my reputation.”

Then Soṇadaṇḍa went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side. Before sitting down to one side, some of the brahmins and householders of Campā bowed, some exchanged greetings and polite conversation, some held up their joined palms toward the Buddha, some announced their name and clan, while some kept silent.

But while sitting there, Soṇadaṇḍa continued to be plagued by many second thoughts. He thought, “If only the ascetic Gotama would ask me about my own teacher’s scriptural heritage of the three Vedas! Then I could definitely satisfy his mind with my answer.”

5. What Makes a Brahmin

Then the Buddha, knowing what Soṇadaṇḍa was thinking, thought, "This brahmin Soṇadaṇḍa is worried by his own thoughts. Why don't I ask him about his own teacher's scriptural heritage of the three Vedas?"

So he said to Soṇadaṇḍa, "Brahmin, how many factors must a brahmin possess for the brahmins to describe him as a brahmin; and so that when he says 'I am a brahmin' he speaks rightly, without falling into falsehood?"

Then Soṇadaṇḍa thought, "The ascetic Gotama has asked me about exactly what I wanted, what I wished for, what I desired, what I yearned for; that is, my own scriptural heritage. I can definitely satisfy his mind with my answer."

Then Soṇadaṇḍa straightened his back, looked around the assembly, and said to the Buddha, "Master Gotama, a brahmin must possess five factors for the brahmins to describe him as a brahmin; and so that when he says 'I am a brahmin' he speaks rightly, without falling into falsehood. What five? It's when a brahmin is well born on both his mother's and father's side, of pure descent, irrefutable and impeccable in questions of ancestry back to the seventh paternal generation. He recites and remembers the hymns, and have mastered the three Vedas, together with their vocabularies, ritual, phonology and etymology, and the testament as fifth. He knows philology and grammar, and is well versed in cosmology and the marks of a great man. He is attractive, good-looking, lovely, of surpassing beauty. He is magnificent, splendid, remarkable to behold. He is ethical, mature in ethical conduct. He's astute and clever, being the first or second to hold the sacrificial ladle. These are the five factors which a brahmin must possess for the brahmins to describe him as a brahmin; and so that when he says 'I am a brahmin' he speaks rightly, without falling into falsehood."

"But brahmin, is it possible to set aside one of these five factors and still rightly describe someone as a brahmin?"

"It is possible, Master Gotama. We could leave appearance out of the five factors. For what does appearance matter? A brahmin must

possess the remaining four factors for the brahmins to rightly describe him as a brahmin."

"But brahmin, is it possible to set aside one of these four factors and still rightly describe someone as a brahmin?"

"It is possible, Master Gotama. We could leave the hymns out of the five factors. For what do the hymns matter? A brahmin must possess the remaining three factors for the brahmins to rightly describe him as a brahmin."

"But brahmin, is it possible to set aside one of these three factors and still rightly describe someone as a brahmin?"

"It is possible, Master Gotama. We could leave birth out of the five factors. For what does birth matter? It's when a brahmin is ethical, mature in ethical conduct; and he's astute and clever, being the first or second to hold the sacrificial ladle. A brahmin must possess these two factors for the brahmins to rightly describe him as a brahmin."

When he had spoken, those brahmins said to him, "Please don't say that, Master Soṇadaṇḍa, please don't say that! You're just condemning appearance, the hymns, and birth! You're totally going over to the ascetic Gotama's doctrine!"

So the Buddha said to them, "Well, brahmins, if you think that Soṇadaṇḍa is uneducated, a poor speaker, witless, and not capable of having a dialogue with me about this, then leave him aside and you can have a dialogue with me. But if you think that he's learned, a good speaker, astute, and capable of having a dialogue with me about this, then you should stand aside and let him have a dialogue with me."

When he said this, Soṇadaṇḍa said to the Buddha, "Let it be, Master Gotama, be silent. I myself will respond to them in a legitimate manner." Then he said to those brahmins, "Don't say this, gentlemen, don't say this: 'You're just condemning appearance, the hymns, and birth! You're totally going over to the ascetic Gotama's doctrine!' I'm not condemning appearance, hymns, or birth."

Now at that time Soṇadaṇḍa's nephew, the student Aṅgaka was sitting in that assembly. Then Soṇadaṇḍa said to those brahmins, "Gentlemen, do you see my nephew, the student Aṅgaka?"

"Yes, sir."

"Aṅgaka is attractive, good-looking, lovely, of surpassing beauty. He is magnificent, splendid, remarkable to behold. There's no-one in this

assembly so good-looking, apart from the ascetic Gotama. Aṅgaka recites and remembers the hymns, and have mastered the three Vedas, together with their vocabularies, ritual, phonology and etymology, and the testament as fifth. He knows philology and grammar, and is well versed in cosmology and the marks of a great man. And I am the one who teaches him the hymns. Aṅgaka is well born on both his mother's and father's side, of pure descent, irrefutable and impeccable in questions of ancestry back to the seventh paternal generation. And I know his mother and father. But if Aṅgaka were to kill living creatures, steal, commit adultery, lie, and drink alcohol, then what's the use of his appearance, his hymns, or his birth? It's when a brahmin is ethical, mature in ethical conduct; and he's astute and clever, being the first or second to hold the sacrificial ladle. A brahmin must possess these two factors for the brahmins to rightly describe him as a brahmin."

6. The Discussion of Ethics and Wisdom

"But brahmin, is it possible to set aside one of these two factors and still rightly describe someone as a brahmin?"

"No, Master Gotama. For wisdom is cleansed by ethics, and ethics are cleansed by wisdom. Ethics and wisdom always go together. An ethical person is wise, and a wise person ethical. And ethics and wisdom are said to be the best things in the world. It's just like when you clean one hand with the other, or clean one foot with the other. In the same way, wisdom is cleansed by ethics, and ethics are cleansed by wisdom. Ethics and wisdom always go together. An ethical person is wise, and a wise person ethical. And ethics and wisdom are said to be the best things in the world."

"That's so true, brahmin, that's so true! For wisdom is cleansed by ethics, and ethics are cleansed by wisdom. Ethics and wisdom always go together. An ethical person is wise, and a wise person ethical. And ethics and wisdom are said to be the best things in the world. It's just like when you clean one hand with the other, or clean one foot with the other. In the same way, wisdom is cleansed by ethics, and ethics are cleansed by wisdom. Ethics and wisdom always go together. An

ethical person is wise, and a wise person ethical. And ethics and wisdom are said to be the best things in the world.

But what, brahmin, is that ethical conduct? And what is that wisdom?"

"That's all I know about this matter, Master Gotama. May Master Gotama himself please clarify the meaning of this."

"Well then, brahmin, listen and pay close attention, I will speak."

"Yes sir," Soṇadaṇḍa replied. The Buddha said this:

"It's when a Realized One arises in the world, perfected, a fully awakened Buddha ... That's how a mendicant is accomplished in ethics. This, brahmin, is that ethical conduct. ... They enter and remain in the first absorption ... second absorption ... third absorption ... fourth absorption ... They extend and project the mind toward knowledge and vision ... This pertains to their wisdom. ... They understand: '... there is no return to any state of existence.' This pertains to their wisdom. This, brahmin, is that wisdom."

7. Soṇadaṇḍa Declares Himself a Lay Follower

When he had spoken, Soṇadaṇḍa said to the Buddha, "Excellent, Master Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, Master Gotama has made the Teaching clear in many ways. I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life. Would you and the Order of monks please accept a meal from me tomorrow?" The Buddha consented in silence.

Then, knowing that the Buddha had consented, Soṇadaṇḍa got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving. And when the night had passed Soṇadaṇḍa had a variety of delicious foods prepared in his own home. Then he had the Buddha informed of the time, saying, "It's time, Master Gotama, the meal is ready." Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of Soṇadaṇḍa together with the mendicant Saṅgha, where he sat on the

seat spread out. Then Soṇadaṇḍa served and satisfied the mendicant Saṅgha headed by the Buddha with his own hands with a variety of delicious foods.

When the Buddha had eaten and washed his hand and bowl, Soṇadaṇḍa took a low seat and sat to one side. Seated to one side he said to the Buddha: “Master Gotama, if, when I have gone to an assembly, I rise from my seat and bow to the Buddha, that assembly might disparage me for that. And when you’re disparaged by the assembly, your reputation diminishes. When your reputation diminishes, your wealth also diminishes. But my wealth relies on my reputation. If, when I have gone to an assembly, I raise my joined palms, please take it that I have risen from my seat. And if I undo my turban, please take it that I have bowed. And Master Gotama, if, when I am in a carriage, I rise from my seat and bow to the Buddha, that assembly might disparage me for that. If, when I am in a carriage, I hold up my goad, please take it that I have got down from my carriage. And if I lower my sunshade, please take it that I have bowed.”

Then the Buddha educated, encouraged, fired up, and inspired the brahmin Soṇadaṇḍa with a Dhamma talk, after which he got up from his seat and left.

5. With Kūṭadanta: *Kūṭadanta Sutta*

1. The Brahmins and Householders of Khāṇumata

So I have heard. At one time the Buddha was wandering in the land of the Magadhans together with a large Saṅgha of around five hundred mendicants when he arrived at a village of the Magadhan brahmins named Khāṇumata. There he stayed nearby at Ambalaṭṭhikā.

Now at that time the brahmin Kūṭadanta was living in Khāṇumata. It was a crown property given by King Seniya Bimbisāra of Magadha, teeming with living creatures, full of hay, wood, water, and grain, a royal endowment of the highest quality. Now at that time Kūṭadanta had prepared a great sacrifice. Bulls, bullocks, heifers, goats and rams —seven hundred of each—had been led to the post for the sacrifice.

The brahmins and householders of Khāṇumataka heard:

"It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Khāṇumataka and is staying in a forest nearby. He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he

makes it known to others. He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure. It's good to see such perfected ones."

Then, having departed Khāṇumataka, they formed into companies and headed to Ambalaṭṭhikā.

Now at that time the brahmin Kūṭadanta had retired to the upper floor of his stilt longhouse for his midday nap. He saw the brahmins and householders heading for Ambalaṭṭhikā, and addressed his steward, "My steward, why are the brahmins and householders headed for Ambalaṭṭhikā?"

"The ascetic Gotama has arrived at Khāṇumataka and is staying at Ambalaṭṭhikā. He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' They're going to see that Master Gotama."

Then Kūṭadanta thought, "I've heard that the ascetic Gotama knows how to accomplish the sacrifice with three modes and sixteen accessories. I don't know about that, but I wish to perform a great sacrifice. Why don't I ask him how to accomplish the sacrifice with three modes and sixteen accessories?"

Then Kūṭadanta addressed his steward, "Well then, go to the brahmins and householders and say to them: 'Sirs, the brahmin Kūṭadanta asks you to wait, as he will also go to see the ascetic Gotama.'"

"Yes, sir," replied the steward, and did as he was asked.

2. The Qualities of Kūṭadanta

Now at that time several hundred brahmins were residing in Khāṇumata thinking to participate in Kūṭadanta's sacrifice. They heard that Kūṭadanta was going to see the ascetic Gotama. They approached Kūṭadanta and said to him:

"Is it really true that you are going to see the ascetic Gotama?"

"Yes, gentlemen, it is true."

"Please don't! It's not appropriate for you to go to see the ascetic Gotama. For if you do so, your reputation will diminish and his will increase. For this reason it's not appropriate for you to go to see the ascetic Gotama; it's appropriate that he comes to see you.

You are well born on both your mother's and father's side, of pure descent, irrefutable and impeccable in questions of ancestry back to the seventh paternal generation. For this reason it's not appropriate for you to go to see the ascetic Gotama; it's appropriate that he comes to see you.

You're rich, affluent, and wealthy, with lots of property and assets, and lots of money and grain ...

You recite and remember the hymns, and have mastered the three Vedas, together with their vocabularies, ritual, phonology and etymology, and the testament as fifth. You know philology and grammar, and are well versed in cosmology and the marks of a great man. ...

You are attractive, good-looking, lovely, of surpassing beauty. You are magnificent, splendid, remarkable to behold. ...

You are ethical, mature in ethical conduct. ...

You're a good speaker, with a polished, clear, and articulate voice that expresses the meaning. ...

You teach the teachers of many, and teach three hundred students to recite the hymns. Many students come from various districts and countries for the sake of the hymns, wishing to learn the hymns. ...

You're old, elderly and senior, advanced in years, and have reached the final stage of life. The ascetic Gotama is young, and has newly gone forth. ...

You're honored, respected, revered, venerated, and esteemed by King Bimbisāra of Magadha ...

and the brahmin Pokkharasāti. ...

You live in Khāṇumata, a crown property given by King Seniya Bimbisāra of Magadha, teeming with living creatures, full of hay, wood, water, and grain, a royal endowment of the highest quality. For this reason it's not appropriate for you to go to see the ascetic Gotama; it's appropriate that he comes to see you."

3. The Qualities of the Buddha

When they had spoken, Kūṭadanta said to those brahmins:

"Well then, gentlemen, listen to why it's appropriate for me to go to see the ascetic Gotama, and it's not appropriate for him to come to see me. He is well born on both his mother's and father's side, of pure descent, irrefutable and impeccable in questions of ancestry back to the seventh paternal generation. For this reason it's not appropriate for the ascetic Gotama to come to see me; rather, it's appropriate for me to go to see him.

When he went forth he abandoned a large family circle. ...

When he went forth he abandoned abundant gold coin and bullion stored in dungeons and towers. ...

He went forth from the lay life to homelessness while still a youth, young, black-haired, blessed with youth, in the prime of life. ...

Though his mother and father wished otherwise, weeping with tearful faces, he shaved off his hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness. ...

He is attractive, good-looking, lovely, of surpassing beauty. He is magnificent, splendid, remarkable to behold. ...

He is ethical, possessing ethical conduct that is noble and skillful. ...

He's a good speaker, with a polished, clear, and articulate voice that expresses the meaning. ...

He's a teacher of teachers. ...

He has ended sensual desire, and is rid of caprice. ...

He teaches the efficacy of deeds and action. He doesn't wish any harm upon the community of brahmins. ...

He went forth from an eminent family of unbroken aristocratic lineage. ...

He went forth from a rich, affluent, and wealthy family. ...

People come from distant lands and distant countries to question him. ...

Many thousands of deities have gone for refuge for life to him. ...

He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' ...

He has the thirty-two marks of a great man. ...

He is welcoming, congenial, polite, smiling, open, the first to speak. ...

He's honored, respected, revered, venerated, and esteemed by the four assemblies. ...

Many gods and humans are devoted to him. ...

While he is residing in a village or town, non-human entities do not harass them. ...

He leads an order and a community, and teaches a community, and is said to be the best of the various religious founders. He didn't come by his fame in the same ways as those other ascetics and brahmins. Rather, he came by his fame due to his supreme knowledge and conduct. ...

King Seniya Bimbisāra of Magadha and his wives and children have gone for refuge for life to the ascetic Gotama. ...

King Pasenadi of Kosala and his wives and children have gone for refuge for life to the ascetic Gotama. ...

The brahmin Pokkharasāti and his wives and children have gone for refuge for life to the ascetic Gotama. ...

He's honored, respected, revered, venerated, and esteemed by King Bimbisāra of Magadha ...

King Pasenadi of Kosala ...

and the brahmin Pokkharasāti.

The ascetic Gotama has arrived at Khāṇumata and is staying at Ambalaṭṭhikā. Any ascetic or brahmin who comes to stay in our village district is our guest, and should be honored and respected as such. For this reason, too, it's not appropriate for Master Gotama to come to see me, rather, it's appropriate for me to go to see him. This is the extent of Master Gotama's praise that I have learned. But his praises are not confined to this, for the praise of Master Gotama is limitless."

When he had spoken, those brahmins said to him, "According to Kūṭadanta's praises, if Master Gotama were staying within a hundred leagues, it'd be worthwhile for a faithful gentleman to go to see him, even if they had to carry their own provisions in a shoulder bag."

"Well then, gentlemen, let's all go to see the ascetic Gotama."

4. The Story of King Mahāvijita's Sacrifice

Then Kūṭadanta together with a large group of brahmins went to see the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side. Before sitting down to one side, some of the brahmins and householders of Khāṇumataka bowed, some exchanged greetings and polite conversation, some held up their joined palms toward the Buddha, some announced their name and clan, while some kept silent.

Kūṭadanta said to the Buddha, "Master Gotama, I've heard that you know how to accomplish the sacrifice with three modes and sixteen accessories. I don't know about that, but I wish to perform a great sacrifice. Please teach me how to accomplish the sacrifice with three modes and sixteen accessories."

"Well then, brahmin, listen and pay close attention, I will speak."

"Yes sir," Kūṭadanta replied. The Buddha said this: Once upon a time, brahmin, there was a king named Mahāvijita. He was rich, affluent, and wealthy, with lots of gold and silver, lots of property and assets, lots of money and grain, and a full treasury and storehouses. Then as King Mahāvijita was in private retreat this thought came to his mind: 'I have achieved human wealth, and reign after conquering this vast territory. Why don't I hold a large sacrifice? That will be for my lasting welfare and happiness.'

Then he summoned the brahmin high priest and said to him: 'Just now, brahmin, as I was in private retreat this thought came to mind, "I have achieved human wealth, and reign after conquering this vast territory. Why don't I perform a great sacrifice? That will be for my lasting welfare and happiness." Brahmin, I wish to perform a great sacrifice. Please instruct me. It will be for my lasting welfare and happiness.'

When he had spoken, the brahmin high priest said to him: 'Sir, the king's realm is harried and oppressed. Bandits have been seen raiding villages, towns, and cities, and infesting the highways. But if the king were to extract more taxes while his realm is thus harried and oppressed, he would not be doing his duty.

Now the king might think, "I'll eradicate this barbarian obstacle by execution or imprisonment or confiscation or condemnation or

banishment!" But that's not the right way to eradicate this barbarian obstacle. Those who remain after the killing will return to harass the king's realm.

Rather, here is a plan, relying on which the barbarian obstacle will be properly uprooted. So let the king provide seed and fodder for those in the realm who work in farming and raising cattle. Let the king provide funding for those who work in trade. Let the king guarantee food and wages for those in government service. Then the people, occupied with their own work, will not harass the realm. The king's revenues will be great. When the country is secured as a sanctuary, free of being harried and oppressed, the happy people, with joy in their hearts, dancing with children at their breast, will dwell as if their houses were wide open.'

The king agreed with the high priest's advice and followed his recommendation.

Then the king summoned the brahmin high priest and said to him: 'I have eradicated the barbarian obstacle. And relying on your plan my revenue is now great. Since the country is secured as a sanctuary, free of being harried and oppressed, the happy people, with joy in their hearts, dancing with children at their breast, dwell as if their houses were wide open. Brahmin, I wish to perform a great sacrifice. Please instruct me. It will be for my lasting welfare and happiness.'

4.1. The Four Accessories

'In that case, let the king announce this throughout the realm to the aristocrat vassals, ministers and counselors, well-to-do brahmins, and well-off householders, both of town and country: "I wish to perform a great sacrifice. Please grant your approval, gentlemen; it will be for my lasting welfare and happiness."

The king agreed with the high priest's advice and followed his recommendation. And all of the people who were thus informed responded by saying: 'May the king perform a sacrifice! It is time for a sacrifice, great king.' And so these four consenting factions became accessories to the sacrifice.

4.2. The Eight Accessories

King Mahāvijita possessed eight factors.

He was well born on both his mother's and father's side, of pure descent, irrefutable and impeccable in questions of ancestry back to the seventh paternal generation.

He was attractive, good-looking, lovely, of surpassing beauty. He was magnificent, splendid, remarkable to behold.

He was rich, affluent, and wealthy, with lots of gold and silver, lots of property and assets, lots of money and grain, and a full treasury and storehouses.

He was powerful, having an army of four divisions that was obedient and carried out instructions. He'd probably prevail over his enemies just with his reputation.

He was faithful, generous, a donor, his door always open. He was a well-spring of support, making merit with ascetics and brahmins, for paupers, vagrants, travelers, and beggars.

He was very learned in diverse fields of learning. He understood the meaning of diverse statements, saying: 'This is what that statement means; that is what this statement means.'

He was astute, competent, and intelligent, able to think issues through as they bear upon the past, future, and present.

These are the eight factors that King Mahāvijita possessed. And so these eight factors also became accessories to the sacrifice.

4.3. Four More Accessories

And the brahmin high priest had four factors.

He was well born on both his mother's and father's side, of pure descent, irrefutable and impeccable in questions of ancestry back to the seventh paternal generation.

He recited and remembered the hymns, and had mastered the three Vedas, together with their vocabularies, ritual, phonology and etymology, and the testament as fifth. He knew philology and grammar, and was well versed in cosmology and the marks of a great man.

He was ethical, mature in ethical conduct.

He was astute and clever, being the first or second to hold the sacrificial ladle.

These are the four factors that the brahmin high priest possessed. And so these four factors also became accessories to the sacrifice.

4.4. The Three Modes

Next, before the sacrifice, the brahmin high priest taught the three modes to the king. 'Now, though the king wants to perform a great sacrifice, he might have certain regrets, thinking: "I shall lose a great fortune," or "I am losing a great fortune," or "I have lost a great fortune." But the king should not harbor such regrets.'

These are the three modes that the brahmin high priest taught to the king before the sacrifice.

4.5. The Ten Respects

Next, before the sacrifice, the brahmin high priest dispelled the king's regret regarding the recipients in ten respects:

'There will come to the sacrifice those who kill living creatures and those who refrain from killing living creatures. As to those who kill living creatures, the outcome of that is theirs alone. But as to those who refrain from killing living creatures, it is for their sakes that the king should sacrifice, relinquish, rejoice, and gain confidence in his heart.

There will come to the sacrifice those who steal … commit sexual misconduct … lie … use divisive speech … use harsh speech … talk nonsense … are covetous … have ill will … have wrong view and those who have right view. As to those who have wrong view, the outcome of that is theirs alone. But as to those who have right view, it is for their sakes that the king should sacrifice, relinquish, rejoice, and gain confidence in his heart.'

These are the ten respects in which the high priest dispelled the king's regret regarding the recipients before the sacrifice.

4.6. The Sixteen Respects

Next, while the king was performing the great sacrifice, the brahmin high priest educated, encouraged, fired up, and inspired the king's mind in sixteen respects:

'Now, while the king is performing the great sacrifice, someone might say, "King Mahāvijita performs a great sacrifice, but he did not announce it to the aristocrat vassals of town and country. That's the kind of great sacrifice that this king performs." Those who speak against the king in this way have no legitimacy. For the king did

indeed announce it to the aristocrat vassals of town and country. Let the king know this as a reason to sacrifice, relinquish, rejoice, and gain confidence in his heart.

While the king is performing the great sacrifice, someone might say, "King Mahāvijita performs a great sacrifice, but he did not announce it to the ministers and counselors, well-to-do brahmins, and well-off householders, both of town and country. That's the kind of great sacrifice that this king performs." Those who speak against the king in this way have no legitimacy. For the king did indeed announce it to all these people. Let the king know this too as a reason to sacrifice, relinquish, rejoice, and gain confidence in his heart.

While the king is performing the great sacrifice, someone might say that he does not possess the eight factors. Those who speak against the king in this way have no legitimacy. For the king does indeed possess the eight factors. Let the king know this too as a reason to sacrifice, relinquish, rejoice, and gain confidence in his heart.

While the king is performing the great sacrifice, someone might say that the high priest does not possess the four factors. Those who speak against the king in this way have no legitimacy. For the high priest does indeed possess the four factors. Let the king know this too as a reason to sacrifice, relinquish, rejoice, and gain confidence in his heart.'

These are the sixteen respects in which the high priest educated, encouraged, fired up, and inspired the king's mind while he was performing the sacrifice.

And brahmin, in that sacrifice no cattle were killed, no goats were killed, and no chickens or pigs were killed. There was no slaughter of various kinds of creatures. No trees were felled for the sacrificial post. No grass was reaped to strew over the place of sacrifice. No bondservants, employees, or workers did their jobs under threat of punishment and danger, weeping with tearful faces. Those who wished to work did so, while those who did not wish to did not. They did the work they wanted to, and did not do what they didn't want to. The sacrifice was completed with just ghee, oil, butter, curds, honey, and molasses.

Then the aristocrat vassals, ministers and counselors, well-to-do brahmins, and well-off householders of both town and country came

to the king bringing abundant wealth and said, ‘Sire, this abundant wealth is specially for you alone; may Your Highness accept it!’

‘There’s enough raised for me through regular taxes. Let this be for you; and here, take even more!’

When the king turned them down, they withdrew to one side to think up a plan, ‘It wouldn’t be proper for us to take this abundant wealth back to our own homes. King Mahāvijita is performing a great sacrifice. Let us make an offering as an auxiliary sacrifice.’

Then the aristocrat vassals of town and country set up gifts to the east of the sacrificial pit. The ministers and counselors of town and country set up gifts to the south of the sacrificial pit. The well-to-do brahmins of town and country set up gifts to the west of the sacrificial pit. The well-off householders of town and country set up gifts to the north of the sacrificial pit.

And brahmin, in that sacrifice too no cattle were killed, no goats were killed, and no chickens or pigs were killed. There was no slaughter of various kinds of creatures. No trees were felled for the sacrificial post. No grass was reaped to strew over the place of sacrifice. No bondservants, employees, or workers did their jobs under threat of punishment and danger, weeping with tearful faces. Those who wished to work did so, while those who did not wish to did not. They did the work they wanted to, and did not do what they didn’t want to. The sacrifice was completed with just ghee, oil, butter, curds, honey, and molasses.

And so there were four consenting factions, eight factors possessed by King Mahāvijita, four factors possessed by the high priest, and three modes. Brahmin, this is called the sacrifice accomplished with three modes and sixteen accessories.”

When he said this, those brahmins made an uproar, “Hooray for such sacrifice! Hooray for the accomplishment of such sacrifice!”

But the brahmin Kūṭadanta sat in silence. So those brahmins said to him, “How can you not applaud the ascetic Gotama’s fine words?”

“It’s not that I don’t applaud what he said. If anyone didn’t applaud such fine words, their head would explode!

But, gentlemen, it occurs to me that the ascetic Gotama does not say: ‘So I have heard’ or ‘It ought to be like this.’ Rather, he just says: ‘So it was then, this is how it was then.’

It occurs to me that the ascetic Gotama at that time must have been King Mahāvijita, the owner of the sacrifice, or else the brahmin high priest who facilitated the sacrifice for him.

Does Master Gotama recall having performed such a sacrifice, or having facilitated it, and then, when his body broke up, after death, being reborn in a good place, a heavenly realm?"

"I do recall that, brahmin. For at that time I was the brahmin high priest who facilitated the sacrifice."

5. A Regular Gift as an Ongoing Family Sacrifice.

"But Master Gotama, apart from that sacrifice accomplished with three modes and sixteen accessories, is there any other sacrifice that has fewer requirements and undertakings, yet is more fruitful and beneficial?"

"There is, brahmin."

"But what is it?"

"The regular gifts as ongoing family sacrifice given specially to ethical renunciates; this sacrifice, brahmin, has fewer requirements and undertakings, yet is more fruitful and beneficial."

"What is the cause, Master Gotama, what is the reason why those regular gifts as ongoing family sacrifice have fewer requirements and undertakings, yet are more fruitful and beneficial, compared with the sacrifice accomplished with three modes and sixteen accessories?"

"Because neither perfected ones nor those who have entered the path to perfection will attend such a sacrifice. Why is that? Because beatings and throttlings are seen there.

But the regular gifts as ongoing family sacrifice given specially to ethical renunciates; perfected ones and those who have entered the path to perfection will attend such a sacrifice. Why is that? Because no beatings and throttlings are seen there.

This is the cause, brahmin, this is the reason why those regular gifts as ongoing family sacrifice have fewer requirements and undertakings, yet are more fruitful and beneficial, compared with the sacrifice accomplished with three modes and sixteen accessories."

"But Master Gotama, apart from that sacrifice accomplished with three modes and sixteen accessories and those regular gifts as

ongoing family sacrifice, is there any other sacrifice that has fewer requirements and undertakings, yet is more fruitful and beneficial?"

"There is, brahmin."

"But what is it?"

"When someone gives a dwelling specially for the Saṅgha of the four quarters."

"But is there any other sacrifice that has fewer requirements and undertakings, yet is more fruitful and beneficial?"

"When someone with confident heart goes for refuge to the Buddha, the teaching, and the Saṅgha."

"But is there any other sacrifice that has fewer requirements and undertakings, yet is more fruitful and beneficial?"

"When someone with a confident heart undertakes the training rules to refrain from killing living creatures, stealing, sexual misconduct, lying, and alcoholic drinks that cause negligence."

"But is there any other sacrifice that has fewer requirements and undertakings, yet is more fruitful and beneficial?"

"There is, brahmin.

It's when a Realized One arises in the world, perfected, a fully awakened Buddha ... That's how a mendicant is accomplished in ethics. ... They enter and remain in the first absorption ... This sacrifice has fewer requirements and undertakings than the former, yet is more fruitful and beneficial. ...

They enter and remain in the second absorption ... third absorption ... fourth absorption. This sacrifice has fewer requirements and undertakings than the former, yet is more fruitful and beneficial. ...

They extend and project the mind toward knowledge and vision ... This sacrifice has fewer requirements and undertakings than the former, yet is more fruitful and beneficial.

They understand: '... there is no return to any state of existence.' This sacrifice has fewer requirements and undertakings than the former, yet is more fruitful and beneficial. And, brahmin, there is no other accomplishment of sacrifice which is better and finer than this."

6. Kūṭadanta Declares Himself a Lay Follower

When he had spoken, Kūṭadanta said to the Buddha, "Excellent, Master Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, Master Gotama has made the Teaching clear in many ways. I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.

And these bulls, bullocks, heifers, goats, and rams—seven hundred of each—I release them, I grant them life! Let them eat green grass and drink cool water, and may a cool breeze blow upon them!"

7. The Realization of the Fruit of Stream-Entry

Then the Buddha taught Kūṭadanta step by step, with a talk on giving, ethical conduct, and heaven. He explained the drawbacks of sensual pleasures, so sordid and corrupt, and the benefit of renunciation. And when he knew that Kūṭadanta's mind was ready, pliable, rid of hindrances, joyful, and confident he explained the special teaching of the Buddhas: suffering, its origin, its cessation, and the path. Just as a clean cloth rid of stains would properly absorb dye, in that very seat the stainless, immaculate vision of the Dhamma arose in the brahmin Kūṭadanta: "Everything that has a beginning has an end."

Then Kūṭadanta saw, attained, understood, and fathomed the Dhamma. He went beyond doubt, got rid of indecision, and became self-assured and independent of others regarding the Teacher's instructions. He said to the Buddha, "Would Master Gotama together with the mendicant Saṅgha please accept tomorrow's meal from me?" The Buddha consented in silence.

Then, knowing that the Buddha had consented, Kūṭadanta got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving. And when the night had passed Kūṭadanta had a variety of delicious foods prepared in his own home. Then he had the Buddha informed of the time, saying, "It's time, Master Gotama, the meal is ready."

Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of Kūṭadanta together with the mendicant Saṅgha, where he sat on the seat spread out.

Then Kūṭadanta served and satisfied the mendicant Saṅgha headed by the Buddha with his own hands with a variety of delicious foods. When the Buddha had eaten and washed his hand and bowl, Kūṭadanta took a low seat and sat to one side. Then the Buddha educated, encouraged, fired up, and inspired him with a Dhamma talk, after which he got up from his seat and left.

6. With Mahāli: *Mahāli Sutta*

1. On the Brahmin Emissaries

So I have heard. At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Now at that time several brahmin emissaries from Kosala and Magadha were residing in Vesālī on some business. They heard:

"It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—is staying near Vesālī, at the Great Wood, in the hall with the peaked roof. He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure. It's good to see such perfected ones."

Then they went to the hall with the peaked roof in the Great Wood to see the Buddha.

Now, at that time Venerable Nāgita was the Buddha's attendant. The brahmin emissaries went up to him and said, "Master Nāgita, where is Master Gotama at present? For we want to see him."

"It's the wrong time to see the Buddha; he is on retreat."

So the brahmin emissaries sat down to one side, thinking, "We'll go only after we've seen Master Gotama."

2. On Oṭṭhaddha the Licchavi

Oṭṭhaddha the Licchavi together with a large assembly of Licchavis also approached Nāgita at the hall with the peaked roof. He bowed, stood to one side, and said to Nāgita, "Master Nāgita, where is the Blessed One at present, the perfected one, the fully awakened Buddha? For we want to see him."

"It's the wrong time to see the Buddha; he is on retreat."

So Oṭṭhaddha also sat down to one side, thinking, "I'll go only after I've seen the Blessed One, the perfected one, the fully awakened Buddha."

Then the novice Sīha approached Nāgita. He bowed, stood to one side, and said to Nāgita, "Sir, Kassapa, these several brahmin emissaries from Kosala and Magadha, and also Oṭṭhaddha the Licchavi together with a large assembly of Licchavis, have come here to see the Buddha. It'd be good if these people got to see the Buddha."

"Well then, Sīha, tell the Buddha yourself."

"Yes, sir," replied Sīha. He went to the Buddha, bowed, stood to one side, and told him of the people waiting to see him, adding: "Sir, it'd be good if these people got to see the Buddha."

"Well then, Sīha, spread out a seat in the shade of the dwelling."

"Yes, sir," replied Sīha, and he did so.

Then the Buddha came out of his dwelling and sat in the shade of the dwelling on the seat spread out. Then the brahmin emissaries went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side.

Oṭṭhaddha the Licchavi together with a large assembly of Licchavis also went up to the Buddha, bowed, and sat down to one side. Oṭṭhaddha said to the Buddha, "Sir, a few days ago Sunakkhatta the

Licchavi came to me and said: ‘Mahāli, soon I will have been living in dependence on the Buddha for three years. I see heavenly sights that are pleasant, sensual, and arousing, but I don’t hear heavenly sounds that are pleasant, sensual, and arousing.’ The heavenly sounds that Sunakkhatta cannot hear: do such sounds really exist or not?”

2.1. One-Sided Immersion

“Such sounds really do exist, but Sunakkhatta cannot hear them.”

“What is the cause, sir, what is the reason why Sunakkhatta cannot hear them, even though they really do exist?”

“Mahāli, take a mendicant who has developed one-sided immersion to the eastern quarter so as to see heavenly sights but not to hear heavenly sounds. When they have developed immersion for that purpose, they see heavenly sights but don’t hear heavenly sounds. Why is that? Because that is how it is for a mendicant who develops immersion in that way.

Furthermore, take a mendicant who has developed one-sided immersion to the southern quarter … western quarter … northern quarter … above, below, across … That is how it is for a mendicant who develops immersion in that way.

Take a mendicant who has developed one-sided immersion to the eastern quarter so as to hear heavenly sounds but not to see heavenly sights. When they have developed immersion for that purpose, they hear heavenly sounds but don’t see heavenly sights. Why is that? Because that is how it is for a mendicant who develops immersion in that way.

Furthermore, take a mendicant who has developed one-sided immersion to the southern quarter … western quarter … northern quarter … above, below, across … That is how it is for a mendicant who develops immersion in that way.

Take a mendicant who has developed two-sided immersion to the eastern quarter so as to both hear heavenly sounds and see heavenly sights. When they have developed immersion for that purpose, they both see heavenly sights and hear heavenly sounds. Why is that? Because that is how it is for a mendicant who develops immersion in that way.

Furthermore, take a mendicant who has developed two-sided immersion to the southern quarter … western quarter … northern quarter … above, below, across … That is how it is for a mendicant who develops immersion in that way. This is the cause, Mahāli, this is the reason why Sunakkhatta cannot hear heavenly sounds that are pleasant, sensual, and arousing, even though they really do exist."

"Surely the mendicants must live the spiritual life under the Buddha for the sake of realizing such a development of immersion?"

"No, Mahāli, the mendicants don't live the spiritual life under me for the sake of realizing such a development of immersion. There are other things that are finer, for the sake of which the mendicants live the spiritual life under me."

2.2. The Four Noble Fruits

"But sir, what are those finer things?"

"Firstly, Mahāli, with the ending of three fetters a mendicant is a stream-enterer, not liable to be reborn in the underworld, bound for awakening. This is one of the finer things for the sake of which the mendicants live the spiritual life under me.

Furthermore, a mendicant—with the ending of three fetters, and the weakening of greed, hate, and delusion—is a once-returner. They come back to this world once only, then make an end of suffering. This too is one of the finer things.

Furthermore, with the ending of the five lower fetters, a mendicant is reborn spontaneously and will become extinguished there, not liable to return from that world. This too is one of the finer things.

Furthermore, a mendicant has realized the undefiled freedom of heart and freedom by wisdom in this very life, and lives having realized it with their own insight due to the ending of defilements. This too is one of the finer things.

These are the finer things, for the sake of which the mendicants live the spiritual life under me."

2.3. The Noble Eightfold Path

"But, sir, is there a path and a practice for realizing these things?"

"There is, Mahāli."

"Well, what is it?"

“It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is the path and the practice for realizing these things.

2.4. On the Two Renunciates

This one time, Mahāli, I was staying near Kosambi, in Ghosita’s Monastery. Then two renunciates— the wanderer Muṇḍiya and Jāliya the pupil of Dārupattika—came and exchanged greetings with me. When the greetings and polite conversation were over, they stood to one side and said to me: ‘Reverend Gotama, are the soul and the body the same thing, or they are different things?’

‘Well then, reverends, listen and pay close attention, I will speak.’

‘Yes, reverend,’ they replied.

I said this: ‘Take the case when a Realized One arises in the world, perfected, a fully awakened Buddha … That’s how a mendicant is accomplished in ethics. …

They enter and remain in the first absorption. When a mendicant knows and sees like this, would it be appropriate to say of them: “The soul and the body are the same thing” or “The soul and the body are different things”?’

‘It would, reverend.’

‘But reverends, I know and see like this. Nevertheless, I do not say: “The soul and the body are the same thing” or “The soul and the body are different things”. …

They enter and remain in the second absorption … third absorption … fourth absorption. When a mendicant knows and sees like this, would it be appropriate to say of them: “The soul and the body are the same thing” or “The soul and the body are different things”?’

‘It would, reverend.’

‘But reverends, I know and see like this. Nevertheless, I do not say: “The soul and the body are the same thing” or “The soul and the body are different things”. …

They extend and project the mind toward knowledge and vision … When a mendicant knows and sees like this, would it be appropriate to say of them: “The soul and the body are the same thing” or “The soul and the body are different things”?’

‘It would, reverend.’

‘But reverends, I know and see like this. Nevertheless, I do not say: “The soul and the body are the same thing” or “The soul and the body are different things”. …

They understand: “… there is no return to any state of existence.” When a mendicant knows and sees like this, would it be appropriate to say of them: “The soul and the body are the same thing” or “The soul and the body are different things”?’

‘It would not, reverend.’

‘But reverends, I know and see like this. Nevertheless, I do not say: “The soul and the body are the same thing” or “The soul and the body are different things”.’”

That is what the Buddha said. Satisfied, Oṭṭhaddha the Licchavi was happy with what the Buddha said.

7. With Jāliya: *Jāliya Sutta*

So I have heard. At one time the Buddha was staying near Kosambi, in Ghosita's Monastery.

Now at that time two renunciates— the wanderer Muṇḍiya and Jāliya the pupil of Dārupattika—came to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, they stood to one side and said to the Buddha, "Reverend Gotama, are the soul and the body the same thing, or they are different things?"

"Well then, reverends, listen and pay close attention, I will speak."

"Yes, reverend," they replied. The Buddha said this:

"Take the case when a Realized One arises in the world, perfected, a fully awakened Buddha ... That's how a mendicant is accomplished in ethics. ...

They enter and remain in the first absorption ... When a mendicant knows and sees like this, would it be appropriate to say of them: 'The soul and the body are the same thing' or 'The soul and the body are different things'?"

"It would, reverend."

"But reverends, I know and see like this. Nevertheless, I do not say: 'The soul and the body are the same thing' or 'The soul and the body are different things'. ...

They enter and remain in the second absorption … third absorption … fourth absorption. When a mendicant knows and sees like this, would it be appropriate to say of them: 'The soul and the body are the same thing' or 'The soul and the body are different things'?"

"It would, reverend."

"But reverends, I know and see like this. Nevertheless, I do not say: 'The soul and the body are the same thing' or 'The soul and the body are different things'. …

They extend and project the mind toward knowledge and vision … When a mendicant knows and sees like this, would it be appropriate to say of them: 'The soul and the body are the same thing' or 'The soul and the body are different things'?"

"It would, reverend."

"But reverends, I know and see like this. Nevertheless, I do not say: 'The soul and the body are the same thing' or 'The soul and the body are different things'. …

They understand: '… there is no return to any state of existence.' When a mendicant knows and sees like this, would it be appropriate to say of them: 'The soul and the body are the same thing' or 'The soul and the body are different things'?"

"It would not, reverend."

"But reverends, I know and see like this. Nevertheless, I do not say: 'The soul and the body are the same thing' or 'The soul and the body are different things'."

That is what the Buddha said. Satisfied, the two renunciates were happy with what the Buddha said.

8. The Longer Discourse on the Lion's Roar: *Mahāsīhanāda Sutta*

So I have heard. At one time the Buddha was staying near Ujuñña, in the deer park at Kaṇṇakatthala.

Then the naked ascetic Kassapa went up to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he stood to one side, and said to the Buddha:

"Master Gotama, I have heard the following: 'The ascetic Gotama criticizes all forms of mortification. He categorically condemns and denounces those self-mortifiers who live rough.' Do those who say this repeat what the Buddha has said, and not misrepresent him with an untruth? Is their explanation in line with the teaching? Are there any legitimate grounds for rebuke and criticism? For we don't want to misrepresent Master Gotama."

"Kassapa, those who say this do not repeat what I have said. They misrepresent me with what is false, baseless, and untrue. With clairvoyance that is purified and superhuman, I see some self-mortifier who lives rough reborn in a place of loss, a bad place, the underworld, hell. But I see another self-mortifier who lives rough reborn in a good place, a heavenly realm.

I see some self-mortifier who takes it easy reborn in a place of loss. But I see another self-mortifier who takes it easy reborn in a good

place, a heavenly realm. Since I truly understand the coming and going, passing away and rebirth of these self-mortifiers in this way, how could I criticize all forms of mortification, or categorically condemn and denounce those self-mortifiers who live rough?

There are some clever ascetics and brahmins who are subtle, accomplished in the doctrines of others, hair-splitters. You'd think they live to demolish convictions with their intellect. They agree with me in some matters and disagree in others. Some of the things that they applaud, I also applaud. Some of the things that they don't applaud, I also don't applaud. But some of the things that they applaud, I don't applaud. And some of the things that they don't applaud, I do applaud.

Some of the things that I applaud, others also applaud. Some of the things that I don't applaud, they also don't applaud. But some of the things that I don't applaud, others do applaud. And some of the things that I do applaud, others don't applaud.

1. Examination

I go up to them and say: 'Let us leave aside those matters on which we disagree. But there are some matters on which we agree. Regarding these, sensible people, pursuing, pressing, and grilling, would compare teacher with teacher or community with community:

"There are things that are unskillful, blameworthy, not to be cultivated, unworthy of the noble ones, and dark—and are reckoned as such. Who behaves like they've totally given these things up: the ascetic Gotama, or the teachers of other communities?"'

It's possible that they might say: 'The ascetic Gotama behaves like he's totally given those unskillful things up, compared with the teachers of other communities.' And that's how, when sensible people pursue the matter, they will mostly praise us.

In addition, sensible people, engaging, pressing, and grilling, would compare teacher with teacher or community with community: 'There are things that are skillful, blameless, worth cultivating, worthy of the noble ones, and bright—and are reckoned as such. Who proceeds having totally undertaken these things: the ascetic Gotama, or the teachers of other communities?'

It's possible that they might say: 'The ascetic Gotama proceeds having totally undertaken these things, compared with the teachers of other communities.' And that's how, when sensible people pursue the matter, they will mostly praise us.

In addition, sensible people, pursuing, pressing, and grilling, would compare teacher with teacher or community with community: 'There are things that are unskillful, blameworthy, not to be cultivated, unworthy of the noble ones, and dark—and are reckoned as such. Who behaves like they've totally given these things up: the ascetic Gotama's disciples, or the disciples of other teachers?'

It's possible that they might say: 'The ascetic Gotama's disciples behave like they've totally given those unskillful things up, compared with the disciples of other teachers.' And that's how, when sensible people pursue the matter, they will mostly praise us.

In addition, sensible people, pursuing, pressing, and grilling, would compare teacher with teacher or community with community: 'There are things that are skillful, blameless, worth cultivating, worthy of the noble ones, and bright—and are reckoned as such. Who proceeds having totally undertaken these things: the ascetic Gotama's disciples, or the disciples of other teachers?'

It's possible that they might say: 'The ascetic Gotama's disciples proceed having totally undertaken those skillful things, compared with the disciples of other teachers.' And that's how, when sensible people pursue the matter, they will mostly praise us.

2. The Noble Eightfold Path

There is, Kassapa, a path, there is a practice, practicing in accordance with which you will know and see for yourself: 'Only the ascetic Gotama's words are timely, true, and meaningful, in line with the teaching and training.' And what is that path? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is the path, this is the practice, practicing in accordance with which you will know and see for yourself: 'Only the ascetic Gotama's words are timely, true, and meaningful, in line with the teaching and training.'"

3. Practicing Self-Mortification

When he had spoken, Kassapa said to the Buddha:

"Reverend Gotama, those ascetics and brahmins consider these practices of self-mortification to be what makes someone a true ascetic or brahmin. They go naked, ignoring conventions. They lick their hands, and don't come or wait when asked. They don't consent to food brought to them, or food prepared on purpose for them, or an invitation for a meal. They don't receive anything from a pot or bowl; or from someone who keeps sheep, or who has a weapon or a shovel in their home; or where a couple is eating; or where there is a woman who is pregnant, breastfeeding, or who has a man in her home; or where there's a dog waiting or flies buzzing. They accept no fish or meat or liquor or wine, and drink no beer. They go to just one house for alms, taking just one mouthful, or two houses and two mouthfuls, up to seven houses and seven mouthfuls. They feed on one saucer a day, two saucers a day, up to seven saucers a day. They eat once a day, once every second day, up to once a week, and so on, even up to once a fortnight. They live committed to the practice of eating food at set intervals.

Those ascetics and brahmins also consider these practices of self-mortification to be what makes someone a true ascetic or brahmin. They eat herbs, millet, wild rice, poor rice, water lettuce, rice bran, scum from boiling rice, sesame flour, grass, or cow dung. They survive on forest roots and fruits, or eating fallen fruit.

Those ascetics and brahmins also consider these practices of mortification to be what makes someone a true ascetic or brahmin. They wear robes of sunn hemp, mixed hemp, corpse-wrapping cloth, rags, lodh tree bark, antelope hide (whole or in strips), kusa grass, bark, wood-chips, human hair, horse-tail hair, or owls' wings. They tear out hair and beard, committed to this practice. They constantly stand, refusing seats. They squat, committed to persisting in the squatting position. They lie on a mat of thorns, making a mat of thorns their bed. They make their bed on a plank, or the bare ground. They lie only on one side. They wear dust and dirt. They stay in the open air. They sleep wherever they lay their mat. They eat unnatural things, committed to the practice of eating unnatural foods. They

don't drink, committed to the practice of not drinking liquids. They're committed to the practice of immersion in water three times a day, including the evening."

4. The Uselessness of Self-Mortification

"Kassapa, someone may practice all those forms of self-mortification, but if they haven't developed and realized any accomplishment in ethics, mind, and wisdom, they are far from being a true ascetic or brahmin. But take a mendicant who develops a heart of love, free of enmity and ill will. And they realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements. When they achieve this, they're called a mendicant who is a 'true ascetic' and also 'a true brahmin'.

When he had spoken, Kassapa said to the Buddha, "It's hard, Master Gotama, to be a true ascetic or a true brahmin."

"It's typical, Kassapa, in this world to think that it's hard to be a true ascetic or brahmin. But someone might practice all those forms of self-mortification. And if it was only because of just that much, only because of that self-mortification that it was so very hard to be a true ascetic or brahmin, it wouldn't be appropriate to say that it's hard to be a true ascetic or brahmin.

For it would be quite possible for a householder or a householder's child—or even the bonded maid who carries the water-jar— to practice all those forms of self-mortification.

It's because there's something other than just that much, something other than that self-mortification that it's so very hard to be a true ascetic or brahmin. And that's why it is appropriate to say that it's hard to be a true ascetic or brahmin. Take a mendicant who develops a heart of love, free of enmity and ill will. And they realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements. When they achieve this, they're called a mendicant who is a 'true ascetic' and also 'a true brahmin'.

When he had spoken, Kassapa said to the Buddha, "It's hard, Master Gotama, to know a true ascetic or a true brahmin."

"It's typical in this world to think that it's hard to know a true ascetic or brahmin. But someone might practice all those forms of self-mortification. And if it was only by just that much, only by that self-mortification that it was so very hard to know a true ascetic or brahmin, it wouldn't be appropriate to say that it's hard to know a true ascetic or brahmin.

For it would be quite possible for a householder or a householder's child—or even the bonded maid who carries the water-jar— to know that someone is practicing all those forms of self-mortification.

It's because there's something other than just that much, something other than that self-mortification that it's so very hard to know a true ascetic or brahmin. And that's why it is appropriate to say that it's hard to know a true ascetic or brahmin. Take a mendicant who develops a heart of love, free of enmity and ill will. And they realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements. When they achieve this, they're called a mendicant who is a 'true ascetic' and also 'a true brahmin'."

5. The Accomplishment of Ethics, Immersion, and Wisdom

When he had spoken, Kassapa said to the Buddha, "But Master Gotama, what is that accomplishment in ethics, in mind, and in wisdom?"

"It's when a Realized One arises in the world, perfected, a fully awakened Buddha ... Seeing danger in the slightest fault, a mendicant keeps the rules they've undertaken. They act skillfully by body and speech. They're purified in livelihood and accomplished in ethical conduct. They guard the sense doors, have mindfulness and situational awareness, and are content.

And how is a mendicant accomplished in ethics? It's when a mendicant gives up killing living creatures. They renounce the rod and the sword. They're scrupulous and kind, living full of compassion for all living beings. This pertains to their accomplishment in ethics. ...

There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by unworthy branches of knowledge, by wrong livelihood. … They refrain from such unworthy branches of knowledge, such wrong livelihood. This pertains to their accomplishment in ethics.

A mendicant thus accomplished in ethics sees no danger in any quarter in regards to their ethical restraint. It's like a king who has defeated his enemies. He sees no danger from his foes in any quarter. In the same way, a mendicant thus accomplished in ethics sees no danger in any quarter in regards to their ethical restraint. When they have this entire spectrum of noble ethics, they experience a blameless happiness inside themselves. That's how a mendicant is accomplished in ethics. This, Kassapa, is that accomplishment in ethics. … They enter and remain in the first absorption … This pertains to their accomplishment in mind. … They enter and remain in the second absorption … third absorption … fourth absorption. This pertains to their accomplishment in mind. This, Kassapa, is that accomplishment in mind.

When their mind is immersed like this, they extend and project it toward knowledge and vision … This pertains to their accomplishment in wisdom. … They understand: '… there is no return to any state of existence.' This pertains to their accomplishment in wisdom. This, Kassapa, is that accomplishment in wisdom.

And, Kassapa, there is no accomplishment in ethics, mind, and wisdom that is better or finer than this.

6. The Lion's Roar

There are, Kassapa, some ascetics and brahmins who teach ethics. They praise ethical conduct in many ways. But as far as the highest noble ethics goes, I don't see anyone who's my equal, still less my superior. Rather, I am the one who is superior when it comes to the higher ethics.

There are, Kassapa, some ascetics and brahmins who teach mortification in disgust of sin. They praise mortification in disgust of sin in many ways. But as far as the highest noble mortification in disgust of sin goes, I don't see anyone who's my equal, still less my

superior. Rather, I am the one who is superior when it comes to the higher mortification in disgust of sin.

There are, Kassapa, some ascetics and brahmins who teach wisdom. They praise wisdom in many ways. But as far as the highest noble wisdom goes, I don't see anyone who's my equal, still less my superior. Rather, I am the one who is superior when it comes to the higher wisdom.

There are, Kassapa, some ascetics and brahmins who teach freedom. They praise freedom in many ways. But as far as the highest noble freedom goes, I don't see anyone who's my equal, still less my superior. Rather, I am the one who is superior when it comes to the higher freedom.

It's possible that wanderers who follow other paths might say: 'The ascetic Gotama only roars his lion's roar in an empty hut, not in an assembly.' They should be told, 'Not so!' What should be said is this: 'The ascetic Gotama roars his lion's roar, and he roars it in an assembly.'

It's possible that wanderers who follow other paths might say: 'The ascetic Gotama roars his lion's roar, and he roars it in an assembly. But he doesn't roar it boldly.' They should be told, 'Not so!' What should be said is this: 'The ascetic Gotama roars his lion's roar, he roars it in an assembly, and he roars it boldly.'

It's possible that wanderers who follow other paths might say: 'The ascetic Gotama roars his lion's roar, he roars it in an assembly, and he roars it boldly. But they don't question him. ... Or he doesn't answer their questions. ... Or his answers are not satisfactory. ... Or they don't think him worth listening to. ... Or they're not confident after listening. ... Or they don't show their confidence. ... Or they don't practice accordingly. ... Or they don't succeed in their practice.' They should be told, 'Not so!' What should be said is this: 'The ascetic Gotama roars his lion's roar; he roars it in an assembly; he roars it boldly; they question him; he answers their questions; his answers are satisfactory; they think him worth listening to; they're confident after listening; they show their confidence; they practice accordingly; and they succeed in their practice.'

7. The Probation For One Previously Ordained

Kassapa, this one time I was staying near Rājagaha, on the Vulture's Peak Mountain. There a certain practitioner of self-mortification named Nigrodha asked me about the higher mortification in disgust of sin. I answered his question. He was extremely happy with my answer."

"Sir, who wouldn't be extremely happy after hearing the Buddha's teaching? For I too am extremely happy after hearing the Buddha's teaching! Excellent, sir! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, so too the Buddha has made the teaching clear in many ways. I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. Sir, may I receive the going forth, the ordination in the Buddha's presence?"

"Kassapa, if someone formerly ordained in another sect wishes to take the going forth, the ordination in this teaching and training, they must spend four months on probation. When four months have passed, if the mendicants are satisfied, they'll give the going forth, the ordination into monkhood. However, I have recognized individual differences in this matter."

"Sir, if four months probation are required in such a case, I'll spend four years on probation. When four years have passed, if the mendicants are satisfied, let them give me the going forth, the ordination into monkhood."

And the naked ascetic Kassapa received the going forth, the ordination in the Buddha's presence. Not long after his ordination, Venerable Kassapa, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

He understood: "Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence." And Venerable Kassapa became one of the perfected.

9. With Poṭṭhapāda: *Poṭṭhapāda Sutta*

1. On the Wanderer Poṭṭhapāda

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Now at that time the wanderer Poṭṭhapāda was residing together with three hundred wanderers in Mallikā's single-halled monastery for group debates, set among the flaking pale-moon ebony trees. Then the Buddha robed up in the morning and, taking his bowl and robe, entered Sāvatthī for alms.

Then it occurred to him, "It's too early to wander for alms in Sāvatthī. Why don't I go to Mallikā's monastery to visit the wanderer Poṭṭhapāda?" So that's what he did.

Now at that time, Poṭṭhapāda was sitting together with a large assembly of wanderers making an uproar, a dreadful racket. They engaged in all kinds of unworthy talk, such as talk about kings, bandits, and ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles, villages, towns, cities, and countries; talk about women and heroes; street talk and well talk; talk about the departed; motley talk; tales of land and sea; and talk about being reborn in this or that state of existence.

Poṭṭhapāda saw the Buddha coming off in the distance, and hushed his own assembly, “Be quiet, good sirs, don’t make a sound. Here comes the ascetic Gotama. The venerable likes quiet and praises quiet. Hopefully if he sees that our assembly is quiet he’ll see fit to approach.” Then those wanderers fell silent.

Then the Buddha approached Poṭṭhapāda, who said to him, “Come, Blessed One! Welcome, Blessed One! It’s been a long time since you took the opportunity to come here. Please, sir, sit down, this seat is ready.”

The Buddha sat on the seat spread out, while Poṭṭhapāda took a low seat and sat to one side. The Buddha said to him, “Poṭṭhapāda, what were you sitting talking about just now? What conversation was unfinished?”

1.1. On the Cessation of Perception

When he said this, the wanderer Poṭṭhapāda said to the Buddha, “Sir, leave aside what we were sitting talking about just now. It won’t be hard for you to hear about that later.

Sir, a few days ago several ascetics and brahmins who follow various other paths were sitting together at the debating hall, and this discussion came up among them: ‘How does the cessation of perception happen?’

Some of them said: ‘A person’s perceptions arise and cease without cause or reason. When they arise, you become percipient. When they cease, you become non-percipient.’ That’s how some describe the cessation of perception.

But someone else says: ‘That’s not how it is, gentlemen ! Perception is a person’s self, When it enters, you become percipient. When it departs, you become non-percipient.’ That’s how some describe the cessation of perception.

But someone else says: ‘That’s not how it is, gentlemen ! There are ascetics and brahmins of great power and might. They insert and extract a person’s perception. When they insert it, you become percipient. When they extract it, you become non-percipient.’ That’s how some describe the cessation of perception.

But someone else says: ‘That’s not how it is, gentlemen ! There are deities of great power and might. They insert and extract a person’s

perception. When they insert it, you become percipient. When they extract it, you become non-percipient.' That's how some describe the cessation of perception.

That reminded me of the Buddha: 'Surely it must be the Blessed One, the Holy One who is so skilled in such matters.' The Buddha is skilled and well-versed in the cessation of perception. How does the cessation of perception happen?"

1.2. Perception Arises With a Cause

"Regarding this, Poṭṭhapāda, those ascetics and brahmins who say that a person's perceptions arise and cease without cause or reason are wrong from the start. Why is that? Because a person's perceptions arise and cease with cause and reason. With training, certain perceptions arise and certain perceptions cease.

And what is that training?" said the Buddha.

"It's when a Realized One arises in the world, perfected, a fully awakened Buddha ... That's how a mendicant is accomplished in ethics. ... Seeing that the hindrances have been given up in them, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when blissful, the mind becomes immersed. Quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. The sensual perception that they had previously ceases. At that time they have a subtle and true perception of the rapture and bliss born of seclusion. That's how, with training, certain perceptions arise and certain perceptions cease. And this is that training," said the Buddha.

"Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected. The subtle and true perception of the rapture and bliss born of seclusion that they had previously ceases. At that time they have a subtle and true perception of the rapture and bliss born of immersion. That's how, with training, certain

perceptions arise and certain perceptions cease. And this is that training," said the Buddha.

"Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' The subtle and true perception of the rapture and bliss born of immersion that they had previously ceases. At that time they have a subtle and true perception of equanimous bliss. That's how, with training, certain perceptions arise and certain perceptions cease. And this is that training," said the Buddha.

"Furthermore, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. The subtle and true perception of equanimous bliss that they had previously ceases. At that time they have a subtle and true perception of neutral feeling. That's how, with training, certain perceptions arise and certain perceptions cease. And this is that training," said the Buddha.

"Furthermore, a mendicant, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', enters and remains in the dimension of infinite space. The perception of luminous form that they had previously ceases. At that time they have a subtle and true perception of the dimension of infinite space. That's how, with training, certain perceptions arise and certain perceptions cease. And this is that training," said the Buddha.

"Furthermore, a mendicant, going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', enters and remains in the dimension of infinite consciousness. The subtle and true perception of the dimension of infinite space that they had previously ceases. At that time they have a subtle and true perception of the dimension of infinite consciousness. That's how, with training, certain perceptions arise and certain perceptions cease. And this is that training," said the Buddha.

"Furthermore, a mendicant, going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', enters and

remains in the dimension of nothingness. The subtle and true perception of the dimension of infinite consciousness that they had previously ceases. At that time they have a subtle and true perception of the dimension of nothingness. That's how, with training, certain perceptions arise and certain perceptions cease. And this is that training," said the Buddha.

"Poṭṭhapāda, from the time a mendicant here takes responsibility for their own perception, they proceed from one stage to the next, gradually reaching the peak of perception. Standing on the peak of perception they think, 'Intentionality is bad for me, it's better to be free of it. For if I were to intend and choose, these perceptions would cease in me, and other coarser perceptions would arise. Why don't I neither make a choice nor form an intention?' They neither make a choice nor form an intention. Those perceptions cease in them, and other coarser perceptions don't arise. They touch cessation. And that, Poṭṭhapāda, is how the gradual cessation of perception is attained with awareness.

What do you think, Poṭṭhapāda? Have you ever heard of this before?"

"No, sir. This is how I understand what the Buddha said: 'From the time a mendicant here takes responsibility for their own perception, they proceed from one stage to the next, gradually reaching the peak of perception. Standing on the peak of perception they think, "Intentionality is bad for me, it's better to be free of it. For if I were to intend and choose, these perceptions would cease in me, and other coarser perceptions would arise. Why don't I neither make a choice nor form an intention?" Those perceptions cease in them, and other coarser perceptions don't arise. They touch cessation. And that is how the gradual cessation of perception is attained with awareness.'"

"That's right, Poṭṭhapāda."

"Does the Buddha describe just one peak of perception, or many?"

"I describe the peak of perception as both one and many."

"But sir, how do you describe it as one peak and as many?"

"I describe the peak of perception according to the specific manner in which one touches cessation. That's how I describe the peak of perception as both one and many."

“But sir, does perception arise first and knowledge afterwards? Or does knowledge arise first and perception afterwards? Or do they both arise at the same time?”

“Perception arises first and knowledge afterwards. The arising of perception leads to the arising of knowledge. They understand, ‘My knowledge arose from a specific condition.’ That is a way to understand how perception arises first and knowledge afterwards; that the arising of perception leads to the arising of knowledge.”

1.3. Perception and the Self

“Sir, is perception a person’s self, or are perception and self different things?”

“But Poṭṭhapāda, do you believe in a self?”

“I believe in a substantial self, sir, which is physical, made up of the four primary elements, and consumes solid food.”

“Suppose there were such a substantial self, Poṭṭhapāda. In that case, perception would be one thing, the self another. Here is another way to understand how perception and self are different things. So long as that substantial self remains, still some perceptions arise in a person and others cease. That is a way to understand how perception and self are different things.”

“Sir, I believe in a mind-made self which is complete in all its various parts, not deficient in any faculty.”

“Suppose there were such a mind-made self, Poṭṭhapāda. In that case, perception would be one thing, the self another. Here is another way to understand how perception and self are different things. So long as that mind-made self remains, still some perceptions arise in a person and others cease. That too is a way to understand how perception and self are different things.”

“Sir, I believe in a non-physical self which is made of perception.”

“Suppose there were such a non-physical self, Poṭṭhapāda. In that case, perception would be one thing, the self another. Here is another way to understand how perception and self are different things. So long as that non-physical self remains, still some perceptions arise in a person and others cease. That too is a way to understand how perception and self are different things.”

"But, sir, am I able to know whether perception is a person's self, or whether perception and self are different things?"

"It's hard for you to understand this, since you have a different view, creed, preference, practice, and tradition."

"Well, if that's the case, sir, then is this right: 'The cosmos is eternal. This is the only truth, anything else is wrong'?"

"This has not been declared by me, Poṭṭhapāda."

"Then is this right: 'The cosmos is not eternal. This is the only truth, anything else is wrong'?"

"This too has not been declared by me."

"Then is this right: 'The cosmos is finite ...' ... 'The cosmos is infinite ...' ... 'The soul and the body are the same thing ...' ... 'The soul and the body are different things ...' ... 'A Realized One exists after death ...' ... 'A Realized One doesn't exist after death ...' ... 'A Realized One both exists and doesn't exist after death ...' ... 'A Realized One neither exists nor doesn't exist after death. This is the only truth, anything else is wrong'?"

"This too has not been declared by me."

"Why haven't these things been declared by the Buddha?"

"Because they're not beneficial or relevant to the fundamentals of the spiritual life. They don't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. That's why I haven't declared them."

"Then what has been declared by the Buddha?"

"I have declared this: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'."

"Why have these things been declared by the Buddha?"

"Because they are beneficial and relevant to the fundamentals of the spiritual life. They lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. That's why I have declared them."

"That's so true, Blessed One! That's so true, Holy One! Please, sir, go at your convenience." Then the Buddha got up from his seat and left.

Soon after the Buddha left, those wanderers gave Poṭṭhapāda a comprehensive tongue-lashing, "No matter what the ascetic Gotama says, Poṭṭhapāda agrees with him: 'That's so true, Blessed One! That's

so true, Holy One!' We understand that the ascetic Gotama didn't make any definitive statement at all regarding whether the cosmos is eternal and so on."

When they said this, Poṭṭhapāda said to them, "I too understand that the ascetic Gotama didn't make any definitive statement at all regarding whether the cosmos is eternal and so on. Nevertheless, the practice that he describes is true, real, and accurate. It is the regularity of natural principles, the invariance of natural principles. So how could a sensible person such as I not agree that what was well spoken by the ascetic Gotama was in fact well spoken?"

2. On Citta Hatthisāriputta

Then after two or three days had passed, Citta Hatthisāriputta and Poṭṭhapāda went to see the Buddha. Citta Hatthisāriputta bowed and sat down to one side. But the wanderer Poṭṭhapāda exchanged greetings with the Buddha, and when the greetings and polite conversation were over, he sat down to one side. Poṭṭhapāda told the Buddha what had happened after he left. The Buddha said:

"All those wanderers, Poṭṭhapāda, are blind and sightless. You are the only one who sees. For I have taught and pointed out both things that are definitive and things that are not definitive.

And what things have I taught and pointed out that are not definitive? 'The cosmos is eternal' ... 'The cosmos is not eternal' ... 'The cosmos is finite' ... 'The cosmos is infinite' ... 'The soul is the same thing as the body' ... 'The soul and the body are different things' ... 'A Realized One exists after death' ... 'A Realized One doesn't exist after death' ... 'A Realized One both exists and doesn't exist after death' ... 'A Realized One neither exists nor doesn't exist after death.'

And why haven't I taught and pointed out such things that are not definitive? Because those things aren't beneficial or relevant to the fundamentals of the spiritual life. They don't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. That's why I haven't taught and pointed them out.

2.1. Things That Are Definitive

And what things have I taught and pointed out that are definitive? 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'."

And why have I taught and pointed out such things that are definitive? Because they are beneficial and relevant to the fundamentals of the spiritual life. They lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. That's why I have taught and pointed them out.

There are some ascetics and brahmins who have this doctrine and view: 'The self is exclusively happy and is sound after death.' I go up to them and say, 'Is it really true that this is the venerables' view?' And they answer, 'Yes'. I say to them, 'But do you meditate knowing and seeing an exclusively happy world?' Asked this, they say, 'No.'

I say to them, 'But have you perceived an exclusively happy self for a single day or night, or even half a day or night?' Asked this, they say, 'No.'

I say to them, 'But do you know a path and a practice to realize an exclusively happy world?' Asked this, they say, 'No.'

I say to them, 'But have you ever heard the voice of the deities reborn in an exclusively happy world saying, "Practice well, dear sirs, practice directly so as to realize an exclusively happy world. For this is how we practiced, and we were reborn in an exclusively happy world"?' Asked this, they say, 'No.'

What do you think, Poṭṭhapāda? This being so, doesn't what they say turn out to have no demonstrable basis?"

"Clearly that's the case, sir."

"Suppose, Poṭṭhapāda, a man were to say: 'Whoever the finest lady in the land is, it is her that I want, her that I desire!' They'd say to him, 'Mister, that finest lady in the land who you desire—do you know whether she's an aristocrat, a brahmin, a merchant, or a worker?' Asked this, he'd say, 'No.' They'd say to him, 'Mister, that finest lady in the land who you desire—do you know her name or clan? Whether she's tall or short or medium? Whether her skin is black, brown, or tawny? What village, town, or city she comes from?' Asked this, he'd

say, 'No.' They'd say to him, 'Mister, do you desire someone who you've never even known or seen?' Asked this, he'd say, 'Yes.'

What do you think, Poṭṭhapāda? This being so, doesn't that man's statement turn out to have no demonstrable basis?"

"Clearly that's the case, sir."

"In the same way, the ascetics and brahmins who have those various doctrines and views ...

Doesn't what they say turn out to have no demonstrable basis?"

"Clearly that's the case, sir."

"Suppose a man was to build a ladder at the crossroads for climbing up to a stilt longhouse. They'd say to him, 'Mister, that stilt longhouse that you're building a ladder for—do you know whether it's to the north, south, east, or west? Or whether it's tall or short or medium?' Asked this, he'd say, 'No.' They'd say to him, 'Mister, are you building a ladder for a longhouse that you've never even known or seen?' Asked this, he'd say, 'Yes.'

What do you think, Poṭṭhapāda? This being so, doesn't that man's statement turn out to have no demonstrable basis?"

"Clearly that's the case, sir."

"In the same way, the ascetics and brahmins who have those various doctrines and views ...

Doesn't what they say turn out to have no demonstrable basis?"

"Clearly that's the case, sir."

2.2. Three Kinds of Reincarnation

"Poṭṭhapāda, there are these three kinds of reincarnation: a substantial reincarnation, a mind-made reincarnation, and a non-physical reincarnation. And what is a substantial reincarnation? It is physical, made up of the four primary elements, and consumes solid food. What is a mind-made reincarnation? It is physical, mind-made, complete in all its various parts, not deficient in any faculty. What is a non-physical reincarnation? It is non-physical, made of perception.

I teach the Dhamma for the giving up of these three kinds of reincarnation: 'When you practice accordingly, corrupting qualities will be given up in you and cleansing qualities will grow. You'll enter and remain in the fullness and abundance of wisdom, having realized it with your own insight in this very life.' Poṭṭhapāda, you might

think: ‘Corrupting qualities will be given up and cleansing qualities will grow. One will enter and remain in the fullness and abundance of wisdom, having realized it with one’s own insight in this very life. But such a life is suffering.’ But you should not see it like this. Corrupting qualities will be given up and cleansing qualities will grow. One will enter and remain in the fullness and abundance of wisdom, having realized it with one’s own insight in this very life. And there will be only joy and happiness, tranquility, mindfulness and awareness. Such a life is blissful.

If others should ask us, ‘But reverends, what is that substantial reincarnation?’ We’d answer like this, ‘This is that substantial reincarnation.’

If others should ask us, ‘But reverends, what is that mind-made reincarnation?’ We’d answer like this, ‘This is that mind-made reincarnation.’

If others should ask us, ‘But reverends, what is that non-physical reincarnation?’ We’d answer like this, ‘This is that non-physical reincarnation.’

What do you think, Poṭṭhapāda? This being so, doesn’t that statement turn out to have a demonstrable basis?”

“Clearly that’s the case, sir.”

“Suppose a man were to build a ladder for climbing up to a stilt longhouse right underneath that longhouse. They’d say to him, ‘Mister, that stilt longhouse that you’re building a ladder for—do you know whether it’s to the north, south, east, or west? Or whether it’s tall or short or medium?’ He’d say, ‘This is that stilt longhouse for which I’m building a ladder, right underneath it.’

What do you think, Poṭṭhapāda? This being so, doesn’t that man’s statement turn out to have a demonstrable basis?”

“Clearly that’s the case, sir.”

When the Buddha had spoken, Citta Hatthisāriputta said, “Sir, while in a substantial reincarnation, are the mind-made and non-physical reincarnations fictitious, and only the substantial reincarnation real? While in a mind-made reincarnation, are the substantial and non-physical reincarnations fictitious, and only the mind-made reincarnation real? While in a non-physical reincarnation, are the

substantial and mind-made reincarnations fictitious, and only the non-physical reincarnation real?"

"While in a substantial reincarnation, it's not referred to as a mind-made or non-physical reincarnation, only as a substantial reincarnation. While in a mind-made reincarnation, it's not referred to as a substantial or non-physical reincarnation, only as a mind-made reincarnation. While in a non-physical reincarnation, it's not referred to as a substantial or mind-made reincarnation, only as a non-physical reincarnation.

Citta, suppose they were to ask you, 'Did you exist in the past? Will you exist in the future? Do you exist now?' How would you answer?"

"Sir, if they were to ask me this, I'd answer like this, 'I existed in the past. I will exist in the future. I exist now.' That's how I'd answer."

"But Citta, suppose they were to ask you, 'Is the reincarnation you had in the past your only real one, and those of the future and present fictitious? Is the reincarnation you will have in the future your only real one, and those of the past and present fictitious? Is the reincarnation you have now your only real one, and those of the past and future fictitious?' How would you answer?"

"Sir, if they were to ask me this, I'd answer like this, 'The reincarnation I had in the past was real at that time, and those of the future and present fictitious. The reincarnation I will have in the future will be real at the time, and those of the past and present fictitious. The reincarnation I have now is real at this time, and those of the past and future fictitious.' That's how I'd answer."

"In the same way, while in any one of the three reincarnations, it's not referred to as the other two, only under its own name.

From a cow comes milk, from milk comes curds, from curds come butter, from butter comes ghee, and from ghee comes cream of ghee. And the cream of ghee is said to be the best of these. While it's milk, it's not referred to as curds, butter, ghee, or cream of ghee. It's only referred to as milk. While it's curd or butter or ghee or cream of ghee, it's not referred to as anything else, only under its own name. In the same way, while in any one of the three reincarnations, it's not referred to as the other two, only under its own name. These are the world's usages, terms, expressions, and descriptions, which the Realized One uses without misapprehending them."

When he had spoken, the wanderer Poṭṭhapāda said to the Buddha, “Excellent, sir! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, so too the Buddha has made the teaching clear in many ways. I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

2.3. The Ordination of Citta Hatthisāriputta

But Citta Hatthisāriputta said to the Buddha, “Excellent, sir! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, so too the Buddha has made the teaching clear in many ways. I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. Sir, may I receive the going forth, the ordination in the Buddha’s presence?”

And Citta Hatthisāriputta received the going forth, the ordination in the Buddha’s presence. Not long after his ordination, Venerable Citta Hatthisāriputta, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness. He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.” And Venerable Citta Hatthisāriputta became one of the perfected.

10. With Subha: *Subha Sutta*

So I have heard. At one time Venerable Ānanda was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. It was not long after the Buddha had become fully extinguished.

Now at that time the brahmin student Subha, Todeyya's son, was residing in Sāvatthī on some business. Then he addressed a certain student, "Here, student, go to the ascetic Ānanda and in my name bow with your head to his feet. Ask him if he is healthy and well, nimble, strong, and living comfortably. And then say: 'Sir, please visit the student Subha, Todeyya's son, at his home out of compassion.'"

"Yes, sir," replied the student, and did as he was asked.

When he had spoken, Venerable Ānanda said to him, "It's not the right time, student. I've drunk sufficient refreshments for today. But hopefully tomorrow I'll get a chance to visit him."

"Yes, sir," replied the student. He went back to Subha, and told him what had happened, adding, "This much, sir, I managed to do. At least Master Ānanda will take the opportunity to visit tomorrow."

Then when the night had passed, Ānanda robed up in the morning and, taking his bowl and robe, went with Venerable Cetaka as his second monk to Subha's home, where he sat on the seat spread out. Then Subha went up to Ānanda, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Ānanda:

"Master Ānanda, you were Master Gotama's attendant. You were close to him, living in his presence. You ought to know what things Master Gotama praised, and in which he encouraged, settled, and grounded all these people. What were those things?"

"Student, the Buddha praised three sets of things, and that's what he encouraged, settled, and grounded all these people in. What three? The entire spectrum of noble ethics, immersion, and wisdom. These are the three sets of things that the Buddha praised."

1. The Entire Spectrum of Ethics

"But what was that noble spectrum of ethics that the Buddha praised?"

"Student, it's when a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed. He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure. A householder hears that teaching, or a householder's child, or someone reborn in some clan. They gain faith in the Realized One, and reflect: 'Living in a house is cramped and dirty, but the life of one gone forth is wide open. It's not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell. Why don't I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?' After some time they give up a large or small fortune, and a large or small family circle. They shave off hair and beard, dress in ocher robes, and go forth from the lay life to homelessness. Once they've gone forth, they live restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken. They act skillfully by body and speech. They're purified in livelihood and accomplished in ethical conduct.

They guard the sense doors, have mindfulness and situational awareness, and are content.

And how is a mendicant accomplished in ethics? It's when a mendicant gives up killing living creatures. They renounce the rod and the sword. They're scrupulous and kind, living full of compassion for all living beings. ... This pertains to their ethics.

There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by unworthy branches of knowledge, by wrong livelihood. This includes rites for propitiation, for granting wishes, for ghosts, for the earth, for rain, for property settlement, and for preparing and consecrating house sites, and rites involving rinsing and bathing, and oblations. It also includes administering emetics, purgatives, expectorants, and phlegmagogues; administering ear-oils, eye restoratives, nasal medicine, ointments, and counter-ointments; surgery with needle and scalpel, treating children, prescribing root medicines, and binding on herbs. They refrain from such unworthy branches of knowledge, such wrong livelihood. ... This pertains to their ethics.

A mendicant thus accomplished in ethics sees no danger in any quarter in regards to their ethical restraint. It's like a king who has defeated his enemies. He sees no danger from his foes in any quarter. A mendicant thus accomplished in ethics sees no danger in any quarter in regards to their ethical restraint. When they have this entire spectrum of noble ethics, they experience a blameless happiness inside themselves. That's how a mendicant is accomplished in ethics.

This is that noble spectrum of ethics that the Buddha praised. But there is still more to be done."

"It's incredible, Master Ānanda, it's amazing, This noble spectrum of ethics is complete, not lacking anything! Such a complete spectrum of ethics cannot be seen among the other ascetics and brahmins. Were other ascetics and brahmins to see such a complete spectrum of noble ethics in themselves, they'd be delighted with just that much: 'At this point it's enough; at this point our work is done. We've reached the goal of our ascetic life. There is nothing more to be done.' And yet you say: 'But there is still more to be done.'

2. The Spectrum of Immersion

But what, Master Ānanda, was that noble spectrum of immersion that the Buddha praised?"

"And how, student, does a mendicant guard the sense doors? When a mendicant sees a sight with their eyes, they don't get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint. When they hear a sound with their ears … When they smell an odor with their nose … When they taste a flavor with their tongue … When they feel a touch with their body … When they know a thought with their mind, they don't get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint. When they have this noble sense restraint, they experience an unsullied bliss inside themselves. That's how a mendicant guards the sense doors.

And how does a mendicant have mindfulness and situational awareness? It's when a mendicant acts with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent. That's how a mendicant has mindfulness and situational awareness.

And how is a mendicant content? It's when a mendicant is content with robes to look after the body and alms-food to look after the belly. Wherever they go, they set out taking only these things. They're like a bird: wherever it flies, wings are its only burden. In the same way, a mendicant is content with robes to look after the body and alms-food to look after the belly. Wherever they go, they set out taking only these things. That's how a mendicant is content.

When they have this noble spectrum of ethics, this noble sense restraint, this noble mindfulness and situational awareness, and this noble contentment, they frequent a secluded lodging—a wilderness,

the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw. After the meal, they return from alms-round, sit down cross-legged with their body straight, and establish mindfulness right there.

Giving up desire for the world, they meditate with a heart rid of desire, cleansing the mind of desire. Giving up ill will and malevolence, they meditate with a mind rid of ill will, full of compassion for all living beings, cleansing the mind of ill will. Giving up dullness and drowsiness, they meditate with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness. Giving up restlessness and remorse, they meditate without restlessness, their mind peaceful inside, cleansing the mind of restlessness and remorse. Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

Suppose a man who has gotten into debt were to apply himself to work, and his efforts proved successful. He would pay off the original loan and have enough left over to support his partner. Thinking about this, he'd be filled with joy and happiness.

Suppose there was a person who was sick, suffering, gravely ill. They'd lose their appetite and get physically weak. But after some time they'd recover from that illness, and regain their appetite and their strength. Thinking about this, they'd be filled with joy and happiness.

Suppose a person was imprisoned in a jail. But after some time they were released from jail, safe and sound, with no loss of wealth. Thinking about this, they'd be filled with joy and happiness.

Suppose a person was a bondservant. They belonged to someone else and were unable to go where they wish. But after some time they'd be freed from servitude and become their own master, an emancipated individual able to go where they wish. Thinking about this, they'd be filled with joy and happiness.

Suppose there was a person with wealth and property who was traveling along a desert road, which was perilous, with nothing to eat. But after some time they crossed over the desert safely, reaching the neighborhood of a village, a sanctuary free of peril. Thinking about this, they'd be filled with joy and happiness.

In the same way, as long as these five hindrances are not given up inside themselves, a mendicant regards them as a debt, a disease, a prison, slavery, and a desert crossing.

But when these five hindrances are given up inside themselves, a mendicant regards this as freedom from debt, good health, release from prison, emancipation, and sanctuary.

Seeing that the hindrances have been given up in them, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when blissful, the mind becomes immersed.

Quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. They drench, steep, fill, and spread their body with rapture and bliss born of seclusion. There's no part of the body that's not spread with rapture and bliss born of seclusion.

It's like when a deft bathroom attendant or their apprentice pours bath powder into a bronze dish, sprinkling it little by little with water. They knead it until the ball of bath powder is soaked and saturated with moisture, spread through inside and out; yet no moisture oozes out.

In the same way, a mendicant drenches, steeps, fills, and spreads their body with rapture and bliss born of seclusion. There's no part of the body that's not spread with rapture and bliss born of seclusion. This pertains to their immersion.

Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected. They drench, steep, fill, and spread their body with rapture and bliss born of immersion. There's no part of the body that's not spread with rapture and bliss born of immersion.

It's like a deep lake fed by spring water. There's no inlet to the east, west, north, or south, and no rainfall to replenish it from time to time. But the stream of cool water welling up in the lake drenches, steeps, fills, and spreads throughout the lake. There's no part of the lake that's not spread through with cool water.

In the same way, a mendicant drenches, steeps, fills, and spreads their body with rapture and bliss born of immersion. There's no part of the body that's not spread with rapture and bliss born of immersion. This pertains to their immersion.

Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' They drench, steep, fill, and spread their body with bliss free of rapture. There's no part of the body that's not spread with bliss free of rapture.

It's like a pool with blue water lilies, or pink or white lotuses. Some of them sprout and grow in the water without rising above it, thriving underwater. From the tip to the root they're drenched, steeped, filled, and soaked with cool water. There's no part of them that's not soaked with cool water.

In the same way, a mendicant drenches, steeps, fills, and spreads their body with bliss free of rapture. There's no part of the body that's not spread with bliss free of rapture. This pertains to their immersion.

Furthermore, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. They sit spreading their body through with pure bright mind. There's no part of the body that's not spread with pure bright mind.

It's like someone sitting wrapped from head to foot with white cloth. There's no part of the body that's not spread over with white cloth.

In the same way, a mendicant sits spreading their body through with pure bright mind. There's no part of their body that's not spread with pure bright mind. This pertains to their immersion.

This is that noble spectrum of immersion that the Buddha praised. But there is still more to be done."

"It's incredible, Master Ānanda, it's amazing! This noble spectrum of immersion is complete, not lacking anything! Such a complete spectrum of immersion cannot be seen among the other ascetics and brahmins. Were other ascetics and brahmins to see such a complete

spectrum of noble immersion in themselves, they'd be delighted with just that much: 'At this point it's enough; at this point our work is done. We've reached the goal of our ascetic life. There is nothing more to be done.' And yet you say: 'But there is still more to be done.'

3. The Spectrum of Wisdom

But what, Master Ānanda, was that noble spectrum of wisdom that the Buddha praised?"

"When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward knowledge and vision. They understand: 'This body of mine is physical. It's made up of the four primary elements, produced by mother and father, built up from rice and porridge, liable to impermanence, to wearing away and erosion, to breaking up and destruction. And this consciousness of mine is attached to it, tied to it.'

Suppose there was a beryl gem that was naturally beautiful, eight-faceted, well-worked, transparent, clear, and unclouded, endowed with all good qualities. And it was strung with a thread of blue, yellow, red, white, or golden brown. And someone with good eyesight were to take it in their hand and examine it: 'This beryl gem is naturally beautiful, eight-faceted, well-worked, transparent, clear, and unclouded, endowed with all good qualities. And it's strung with a thread of blue, yellow, red, white, or golden brown.'

In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward knowledge and vision. This pertains to their wisdom.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward the creation of a mind-made body. From this body they create another body, physical, mind-made, complete in all its various parts, not deficient in any faculty.

Suppose a person was to draw a reed out from its sheath. They'd think: 'This is the reed, this is the sheath. The reed and the sheath are

different things. The reed has been drawn out from the sheath.' Or suppose a person was to draw a sword out from its scabbard. They'd think: 'This is the sword, this is the scabbard. The sword and the scabbard are different things. The sword has been drawn out from the scabbard.' Or suppose a person was to draw a snake out from its slough. They'd think: 'This is the snake, this is the slough. The snake and the slough are different things. The snake has been drawn out from the slough.'

In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward the creation of a mind-made body. This pertains to their wisdom.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward psychic power. They wield the many kinds of psychic power: multiplying themselves and becoming one again; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful; controlling the body as far as the Brahmā realm.

Suppose an expert potter or their apprentice had some well-prepared clay. They could produce any kind of pot that they like. Or suppose an expert ivory-carver or their apprentice had some well-prepared ivory. They could produce any kind of ivory item that they like. Or suppose an expert goldsmith or their apprentice had some well-prepared gold. They could produce any kind of gold item that they like.

In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward psychic power. This pertains to their wisdom.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward

clairaudience. With clairaudience that is purified and superhuman, they hear both kinds of sounds, human and divine, whether near or far. Suppose there was a person traveling along the road. They'd hear the sound of drums, clay drums, horns, kettledrums, and tom-toms. They'd think: 'That's the sound of drums,' and 'that's the sound of clay-drums,' and 'that's the sound of horns, kettledrums, and tom-toms.'

In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward clairaudience. This pertains to their wisdom.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward comprehending the minds of others. They understand mind with greed as 'mind with greed', and mind without greed as 'mind without greed'. They understand mind with hate ... mind without hate ... mind with delusion ... mind without delusion ... constricted mind ... scattered mind ... expansive mind ... unexpansive mind ... mind that is not supreme ... mind that is supreme ... immersed mind ... unimmersed mind ... freed mind ... They understand unfreed mind as 'unfreed mind'.

Suppose there was a woman or man who was young, youthful, and fond of adornments, and they check their own reflection in a clean bright mirror or a clear bowl of water. If they had a spot they'd know 'I have a spot,' and if they had no spots they'd know 'I have no spots.'

In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward comprehending the minds of others. This pertains to their wisdom.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward recollection of past lives. They recollect many kinds of past lives, that is, one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting,

many eons of the world expanding, many eons of the world contracting and expanding. They remember: 'There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. Passing away from there, I was reborn elsewhere, and there I had such a name, such a family, such appearance, such food, such experience of happiness and suffering, and such a life-span. Passing away from there, I was reborn here.' And so they recollect their many kinds of past lives, with features and details.

Suppose a person was to leave their home village and go to another village. From that village they'd go to yet another village. And from that village they'd return to their home village. They'd think: 'I went from my home village to another village. There I stood like this, sat like that, spoke like this, or kept silent like that. From that village I went to yet another village. There too I stood like this, sat like that, spoke like this, or kept silent like that. And from that village I returned to my home village.'

In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward recollection of past lives. This pertains to their wisdom.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward knowledge of the death and rebirth of sentient beings. With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds. 'These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they chose to act out of that right view. When their body breaks up, after death, they're reborn in a good

place, a heavenly realm.' And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn —inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.

Suppose there was a stilt longhouse at the central square. A person with good eyesight standing there might see people entering and leaving a house, walking along the streets and paths, and sitting at the central square. They'd think: 'These are people entering and leaving a house, walking along the streets and paths, and sitting at the central square.'

In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend and project it toward knowledge of the death and rebirth of sentient beings. This pertains to their wisdom.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward knowledge of the ending of defilements. They truly understand: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'. They truly understand: 'These are defilements' ... 'This is the origin of defilements' ... 'This is the cessation of defilements' ... 'This is the practice that leads to the cessation of defilements'. Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When they're freed, they know they're freed.

They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'

Suppose that in a mountain glen there was a lake that was transparent, clear, and unclouded. A person with good eyesight standing on the bank would see the mussel shells, gravel and pebbles, and schools of fish swimming about or staying still. They'd think: 'This lake is transparent, clear, and unclouded. And here are the mussel

shells, gravel and pebbles, and schools of fish swimming about or staying still.'

In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward knowledge of the ending of defilements. This pertains to their wisdom.

This is that noble spectrum of wisdom that the Buddha praised. And there is nothing more to be done."

"It's incredible, Master Ānanda, it's amazing! This noble spectrum of wisdom is complete, not lacking anything! Such a complete spectrum of wisdom cannot be seen among the other ascetics and brahmins. And there is nothing more to be done. Excellent, Master Ānanda! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, Master Ānanda has made the teaching clear in many ways. I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may Master Ānanda remember me as a lay follower who has gone for refuge for life."

11. With Kevaddha: *Kevaṭṭa Sutta*

So I have heard. At one time the Buddha was staying near Nālandā in Pāvārika's mango grove.

Then the householder Kevaddha went up to the Buddha, bowed, sat down to one side, and said to him, "Sir, this Nāḷandā is successful and prosperous and full of people. Sir, please direct a mendicant to perform a demonstration of superhuman psychic power. Then Nāḷandā will become even more devoted to the Buddha!"

When he said this, The Buddha said, "Kevaddha, I do not teach the mendicants like this: 'Come now, mendicants, perform a demonstration of superhuman psychic power for the white-clothed laypeople.'"

For a second time, Kevaddha made the same request, and the Buddha gave the same answer.

For a third time, Kevaddha made the same request, and the Buddha said the following.

1. The Demonstration of Psychic Power

"Kevaddha, there are three kinds of demonstration, which I declare having realized them with my own insight. What three? The demonstration of psychic power, the demonstration of revealing, and the demonstration of instruction.

And what is the demonstration of psychic power? It's a mendicant who wields the many kinds of psychic power: multiplying themselves and becoming one again; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful; controlling the body as far as the Brahmā realm.

Then someone with faith and confidence sees that mendicant performing those superhuman feats.

They tell someone else who lacks faith and confidence: 'It's incredible, it's amazing! The ascetic has such psychic power and might! I saw him myself, performing all these superhuman feats!'

But the one lacking faith and confidence would say to them: 'There's a spell named Gandhārī. Using that a mendicant can perform such superhuman feats.'

What do you think, Kevaddha? Wouldn't someone lacking faith speak like that?"

"They would, sir."

"Seeing this drawback in psychic power, I'm horrified, repelled, and disgusted by demonstrations of psychic power.

2. The Demonstration of Revealing

And what is the demonstration of revealing? In one case, someone reveals the mind, mentality, thoughts, and reflections of other beings and individuals: 'This is what you're thinking, such is your thought, and thus is your state of mind.'

Then someone with faith and confidence sees that mendicant revealing another person's thoughts. They tell someone else who lacks faith and confidence: 'It's incredible, it's amazing! The ascetic has such psychic power and might! I saw him myself, revealing the thoughts of another person!'

But the one lacking faith and confidence would say to them: 'There's a spell named Māṇikā. Using that a mendicant can reveal another person's thoughts.'

What do you think, Kevaddha? Wouldn't someone lacking faith speak like that?"

"They would, sir."

"Seeing this drawback in psychic power, I'm horrified, repelled, and disgusted by demonstrations of psychic power.

3. The Demonstration of Instruction

And what is the demonstration of instruction? It's when a mendicant instructs others like this: 'Think like this, not like that. Focus your mind like this, not like that. Give up this, and live having achieved that.' This is called the demonstration of instruction.

Furthermore, a Realized One arises in the world ... That's how a mendicant is accomplished in ethics. ... They enter and remain in the first absorption ... This is called the demonstration of instruction.

They enter and remain in the second absorption ... third absorption ... fourth absorption. This too is called the demonstration of instruction.

They extend and project the mind toward knowledge and vision ... This too is called the demonstration of instruction.

They understand: '... there is no return to any state of existence.' This too is called the demonstration of instruction.

These, Kevaddha, are the three kinds of demonstration, which I declare having realized them with my own insight.

4. On the Mendicant In Search of the Cessation of Being

Once it so happened, Kevaddha, that a mendicant in this very Saṅgha had the following thought, 'Where do these four primary elements cease without anything left over, namely, the elements of earth, water, fire, and air?'

Then that mendicant attained a state of immersion such that a path to the gods appeared. Then he approached the Gods of the Four Great Kings and said, 'Reverends, where do these four primary elements

cease without anything left over, namely, the elements of earth, water, fire, and air?'

When he said this, those gods said to him, 'Mendicant, we too do not know this. But the Four Great Kings are our superiors. They might know.'

Then he approached the Four Great Kings and asked the same question. But they also said to him, 'Mendicant, we too do not know this. But the gods of the Thirty-Three ... Sakka, lord of gods ... the gods of Yāmā ... the god named Suyāma ... the Joyful gods ... the god named Santussita ... the gods who delight in creation ... the god named Sunimmita ... the gods who control the creation of others ... the god named Vasavattī ... the gods of Brahmā's Host. They might know.'

Then that mendicant attained a state of immersion such that a path to Brahmā appeared. Then he approached those gods and said, 'Reverends, where do these four primary elements cease without anything left over, namely, the elements of earth, water, fire, and air?' But they also said to him, 'Mendicant, we too do not know this. But there is Brahmā, the Great Brahmā, the Undefeated, the Champion, the Universal Seer, the Wielder of Power, the Lord God, the Maker, the Author, the Best, the Begetter, the Controller, the Father of those who have been born and those yet to be born. He is our superior. He might know.'

'But reverends, where is that Brahmā now?' 'We also don't know where he is or what way he lies. But by the signs that are seen—light arising and radiance appearing—we know that Brahmā will appear. For this is the precursor for the appearance of Brahmā, namely light arising and radiance appearing.' Not long afterwards, the Great Brahmā appeared.

Then that mendicant approached the Great Brahmā and said to him, 'Reverend, where do these four primary elements cease without anything left over, namely, the elements of earth, water, fire, and air?' The Great Brahmā said to him, 'I am Brahmā, the Great Brahmā, the Undefeated, the Champion, the Universal Seer, the Wielder of Power, the Lord God, the Maker, the Author, the Best, the Begetter, the Controller, the Father of those who have been born and those yet to be born.'

For a second time, that mendicant said to the Great Brahmā, ‘Reverend, I am not asking you whether you are Brahmā, the Great Brahmā, the Undefeated, the Champion, the Universal Seer, the Wielder of Power, the Lord God, the Maker, the Author, the Best, the Begetter, the Controller, the Father of those who have been born and those yet to be born. I am asking where these four primary elements cease without anything left over.’

For a second time, the Great Brahmā said to him, ‘I am Brahmā, the Great Brahmā, the Undefeated, the Champion, the Universal Seer, the Wielder of Power, the Lord God, the Maker, the Author, the Best, the Begetter, the Controller, the Father of those who have been born and those yet to be born.’ For a third time, that mendicant said to the Great Brahmā, ‘Reverend, I am not asking you whether you are Brahmā, the Great Brahmā, the Undefeated, the Champion, the Universal Seer, the Wielder of Power, the Lord God, the Maker, the Author, the Best, the Begetter, the Controller, the Father of those who have been born and those yet to be born. I am asking where these four primary elements cease without anything left over.’

Then the Great Brahmā took that mendicant by the arm, led him off to one side, and said to him, ‘Mendicant, these gods think that there is nothing at all that I don’t know and see and understand and realize. That’s why I didn’t answer in front of them. But I too do not know where these four primary elements cease with nothing left over. Therefore, mendicant, the misdeed is yours alone, the mistake is yours alone, in that you passed over the Buddha and searched elsewhere for an answer to this question. Mendicant, go to the Buddha and ask him this question. You should remember it in line with his answer.’

Then that mendicant, as easily as a strong person would extend or contract their arm, vanished from the Brahmā realm and reappeared in front of me. Then he bowed, sat down to one side, and said to me, ‘Sir, where do these four primary elements cease without anything left over, namely, the elements of earth, water, fire, and air?’

4.1. The Simile of the Land-Spotting Bird

When he said this, I said to him:

‘Once upon a time, mendicant, some sea-merchants set sail for the ocean deeps, taking with them a land-spotting bird. When their ship

was out of sight of land, they released the bird. It flew right away to the east, the west, the north, the south, upwards, and in-between. If it saw land on any side, it went there and stayed. But if it saw no land on any side it returned to the ship.

In the same way, after failing to get an answer to this question even after searching as far as the Brahmā realm, you've returned to me. Mendicant, this is not how the question should be asked: "Sir, where do these four primary elements cease without anything left over, namely, the elements of earth, water, fire, and air?"

This is how the question should be asked:

"Where do water and earth,
fire and air find no footing;
where do long and short,
fine and coarse, beautiful and ugly;
where do name and form
cease with nothing left over?"

And the answer to that is:

"Consciousness that's invisible,
infinite, radiant all round.
Here's where water and earth,
fire and air find no footing;

here's where long and short,
fine and coarse, beautiful and ugly;
here's where name and form
cease with nothing left over—
with the cessation of consciousness,
that's where this ceases."""

That is what the Buddha said. Satisfied, the householder Kevaddha was happy with what the Buddha said.

12. With Lohicca: *Lohicca Sutta*

So I have heard. At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of five hundred mendicants when he arrived at Sālavatikā.

Now at that time the brahmin Lohicca was living in Sālavatikā. It was a crown property given by King Pasenadi of Kosala, teeming with living creatures, full of hay, wood, water, and grain, a royal endowment of the highest quality.

Now at that time Lohicca had the following harmful misconception: "Should an ascetic or brahmin achieve some skillful quality, they ought not inform anyone else. For what can one person do for another? Suppose someone cut off an old bond, only to create another new bond. That's the consequence of such a wicked, greedy deed, I say. For what can one person do for another?"

Lohicca heard:

"It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Sālavatikā, together with a large Saṅgha of five hundred mendicants. He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and

humans—and he makes it known to others. He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure. It's good to see such perfected ones."

Then Lohicca addressed his barber Rosika, "Here, dear Rosika, go to the ascetic Gotama and in my name bow with your head to his feet. Ask him if he is healthy and well, nimble, strong, and living comfortably. And then ask him whether he, together with the mendicant Saṅgha, might accept tomorrow's meal from the brahmin Lohicca."

"Yes, sir," Rosika replied. He did as he was asked, and the Buddha consented in silence.

Then, knowing that the Buddha had consented, Rosika got up from his seat, went to Lohicca, and said to him, "I gave the Buddha your message, and he accepted."

And when the night had passed Lohicca had a variety of delicious foods prepared in his own home. Then he had the Buddha informed of the time, saying, "Here, dear Rosika, go to the ascetic Gotama and announce the time, saying: 'It's time, Master Gotama, the meal is ready.'"

"Yes, sir," Rosika replied. He did as he was asked.

Then the Buddha robed up in the morning and, taking his bowl and robe, went to Sālavatikā together with the Saṅgha of mendicants. Now, Rosika was following behind the Buddha, and told him of Lohicca's views, adding, "Sir, please dissuade him from that harmful misconception."

"Hopefully that'll happen, Rosika, hopefully that'll happen."

Then the Buddha approached Lohicca's home, where he sat on the seat spread out. Then Lohicca served and satisfied the mendicant Saṅgha headed by the Buddha with his own hands with a variety of delicious foods.

1. Questioning Lohicca

When the Buddha had eaten and washed his hand and bowl, Lohicca took a low seat and sat to one side.

The Buddha said to him, “Is it really true, Lohicca, that you have such a harmful misconception: ‘Should an ascetic or brahmin achieve some skillful quality, they ought not inform anyone else. For what can one person do for another? Suppose someone cut off an old bond, only to create another new bond. That’s the consequence of such a wicked, greedy deed, I say. For what can one person do for another?’”

“Yes, Master Gotama.”

“What do you think, Lohicca? Do you reside in Sālavatikā?”

“Yes, Master Gotama.”

“Lohicca, suppose someone were to say: ‘The brahmin Lohicca reigns over Sālavatikā. He alone should enjoy the revenues produced in Sālavatikā and not share them with anyone else.’ Would the person who spoke like that make it difficult for those whose living depends on you or not?”

“They would, Master Gotama.”

“But is someone who creates difficulties for others acting kindly or unkindly?”

“Unkindly, sir.”

“But does an unkind person have love in their heart or hostility?”

“Hostility, sir.”

“And when the heart is full of hostility, is there right view or wrong view?”

“Wrong view, Master Gotama.”

“An individual with wrong view is reborn in one of two places, I say: hell or the animal realm.

What do you think, Lohicca? Does King Pasenadi reign over Kāsī and Kosala?”

“Yes, Master Gotama.”

“Lohicca, suppose someone were to say: ‘King Pasenadi reigns over Kāsī and Kosala. He alone should enjoy the revenues produced in Kāsī and Kosala and not share them with anyone else.’ Would the person who spoke like that make it difficult for yourself and others whose living depends on King Pasenadi or not?”

“They would, Master Gotama.”

“But is someone who creates difficulties for others acting kindly or unkindly?”

“Unkindly, sir.”

“But does an unkind person have love in their heart or hostility?”

“Hostility, sir.”

“And when the heart is full of hostility, is there right view or wrong view?”

“Wrong view, Master Gotama.”

“An individual with wrong view is reborn in one of two places, I say: hell or the animal realm.

So it seems, Lohicca, that should someone say such a thing either of Lohicca or of King Pasenadi, that is wrong view.

In the same way, suppose someone were to say: ‘Should an ascetic or brahmin achieve some skillful quality, they ought not inform anyone else. For what can one person do for another? Suppose someone cut off an old bond, only to create another new bond. That’s the consequence of such a wicked, greedy deed, I say. For what can one person do for another?’

Now, there are gentlemen who, relying on the teaching and training proclaimed by the Realized One, achieve a high distinction such as the following: they realize the fruit of stream-entry, the fruit of once-return, the fruit of non-return, or the fruit of perfection. And in addition, there are those who ripen the seeds for rebirth in a heavenly state. The person who spoke like that makes it difficult for them. They’re acting unkindly, their heart is full of hostility, and they have wrong view. An individual with wrong view is reborn in one of two places, I say: hell or the animal realm.

2. Three Teachers Who Deserve to Be Reprimanded

Lohicca, there are three kinds of teachers in the world who deserve to be reprimanded. When someone reprimands such teachers, the reprimand is true, substantive, legitimate, and blameless. What three?

Firstly, take a teacher who has not reached the goal of the ascetic life for which they went forth from the lay life to homelessness. They teach their disciples: ‘This is for your welfare. This is for your happiness.’ But their disciples don’t want to listen. They don’t pay attention or apply their minds to understand. They proceed having turned away from the teacher’s instruction. That teacher deserves to be reprimanded: ‘Venerable, you haven’t reached the goal of the

ascetic life; and when you teach disciples they proceed having turned away from the teacher's instruction. It's like a man who makes advances on a woman though she pulls away, or embraces her though she turns her back. That's the consequence of such a wicked, greedy deed, I say. For what can one do for another?' This is the first kind of teacher who deserves to be reprimanded.

Furthermore, take a teacher who has not reached the goal of the ascetic life for which they went forth from the lay life to homelessness. They teach their disciples: 'This is for your welfare. This is for your happiness.' Their disciples do want to listen. They pay attention and apply their minds to understand. They don't proceed having turned away from the teacher's instruction. That teacher deserves to be reprimanded: 'Venerable, you haven't reached the goal of the ascetic life; and when you teach disciples they don't proceed having turned away from the teacher's instruction. It's like someone who abandons their own field and presumes to weed someone else's field. That's the consequence of such a wicked, greedy deed, I say. For what can one do for another?' This is the second kind of teacher who deserves to be reprimanded.

Furthermore, take a teacher who has reached the goal of the ascetic life for which they went forth from the lay life to homelessness. They teach their disciples: 'This is for your welfare. This is for your happiness.' But their disciples don't want to listen. They don't pay attention or apply their minds to understand. They proceed having turned away from the teacher's instruction. That teacher deserves to be reprimanded: 'Venerable, you have reached the goal of the ascetic life; yet when you teach disciples they proceed having turned away from the teacher's instruction. Suppose someone cut off an old bond, only to create another new bond. That's the consequence of such a wicked, greedy deed, I say. For what can one person do for another?' This is the third kind of teacher who deserves to be reprimanded.

These are the three kinds of teachers in the world who deserve to be reprimanded. When someone reprimands such teachers, the reprimand is true, substantive, legitimate, and blameless."

3. A Teacher Who Does Not Deserve to Be Reprimanded

When he had spoken, Lohicca said to the Buddha, "But Master Gotama, is there a teacher in the world who does not deserve to be reprimanded?"

"There is, Lohicca."

"But who is that teacher?"

"It's when a Realized One arises in the world, perfected, a fully awakened Buddha ... That's how a mendicant is accomplished in ethics. ... They enter and remain in the first absorption ... A teacher under whom a disciple achieves such a high distinction is one who does not deserve to be reprimanded. When someone reprimands such a teacher, the reprimand is false, baseless, illegitimate, and blameworthy.

They enter and remain in the second absorption ... third absorption ... fourth absorption. A teacher under whom a disciple achieves such a high distinction is one who does not deserve to be reprimanded. ...

They extend and project the mind toward knowledge and vision ... A teacher under whom a disciple achieves such a high distinction is one who does not deserve to be reprimanded. ...

They understand: '... there is no return to any state of existence.' A teacher under whom a disciple achieves such a high distinction is one who does not deserve to be reprimanded. When someone reprimands such a teacher, the reprimand is false, baseless, illegitimate, and blameworthy."

When he had spoken, Lohicca said to the Buddha:

"Suppose, Master Gotama, a person was on the verge of falling off a cliff, and another person were to grab them by the hair, pull them up, and place them on firm ground. In the same way, when I was falling off a cliff Master Gotama pulled me up and placed me on safe ground.

Excellent, Master Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, Master Gotama has made the Teaching clear in many ways. I go for refuge to Master Gotama, to the teaching, and to the

mendicant Saṅgha. From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life."

13. The Three Knowledges: *Tevijja Sutta*

So I have heard. At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of five hundred mendicants when he arrived at a village of the Kosalan brahmins named Manasākaṭa. He stayed in a mango grove on a bank of the river Aciravatī to the north of Manasākaṭa.

Now at that time several very well-known well-to-do brahmins were residing in Manasākaṭa. They included the brahmins Caṅkī, Tārukkha, Pokkharasāti, Jāṇussoṇi, Todeyya, and others.

Then as the students Vāseṭṭha and Bhāradvāja were going for a walk they began a discussion regarding the variety of paths.

Vāseṭṭha said this: "This is the only straight path, the direct route that leads someone who practices it to the company of Brahmā; namely, that explained by the brahmin Pokkharasāti."

Bhāradvāja said this: "This is the only straight path, the direct route that leads someone who practices it to the company of Brahmā; namely, that explained by the brahmin Tārukkha."

But neither was able to persuade the other. So Vāseṭṭha said to Bhāradvāja, "Bhāradvāja, the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—is staying in a mango grove on a bank of the river Aciravatī to the north of Manasākaṭa. He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world,

supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' Come, let's go to see him and ask him about this matter. As he answers, so we'll remember it."

"Yes, sir," replied Bhāradvāja.

1. The Variety of Paths

So they went to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side and Vāseṭṭha told him of their conversation, adding: "In this matter we have a dispute, a disagreement, a difference of opinion."

"So, Vāseṭṭha, it seems that you say that the straight path is that explained by Pokkharasāti, while Bhāradvāja says that the straight path is that explained by Tārukkha. But what exactly is your disagreement about?"

"About the variety of paths, Master Gotama. Even though brahmins describe different paths—the Addhariya brahmins, the Tittiriya brahmins, the Chandoka brahmins, and the Bavhadija brahmins—all of them lead someone who practices them to the company of Brahmā.

It's like a village or town that has many different roads nearby, yet all of them meet at that village. In the same way, even though brahmins describe different paths—the Addhariya brahmins, the Tittiriya brahmins, the Chandoka brahmins, and the Bavhadija brahmins—all of them lead someone who practices them to the company of Brahmā."

2. Questioning Vāseṭṭha

"Do you say, 'they lead someone', Vāseṭṭha?"

"I do, Master Gotama."

"Do you say, 'they lead someone', Vāseṭṭha?"

"I do, Master Gotama."

"Do you say, 'they lead someone', Vāseṭṭha?"

"I do, Master Gotama."

"Well, of the brahmins who are proficient in the three Vedas, Vāseṭṭha, is there even a single one who has seen Brahmā with their own eyes?"

“No, Master Gotama.”

“Well, has even a single one of their teachers seen Brahmā with their own eyes?”

“No, Master Gotama.”

“Well, has even a single one of their teachers’ teachers seen Brahmā with their own eyes?”

“No, Master Gotama.”

“Well, has anyone back to the seventh generation of teachers seen Brahmā with their own eyes?”

“No, Master Gotama.”

“Well, what of the ancient hermits of the brahmins, namely Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamadaggi, Aṅgīrasa, Bhāradvāja, Vāseṭṭha, Kassapa, and Bhagu? They were the authors and propagators of the hymns. Their hymnal was sung and propagated and compiled in ancient times; and these days, brahmins continue to sing and chant it, chanting what was chanted and teaching what was taught. Did they say: ‘We know and see where Brahmā is or what way he lies’?”

“No, Master Gotama.”

“So it seems that none of the brahmins have seen Brahmā with their own eyes, and not even the ancient hermits claimed to know where he is. Yet the brahmins proficient in the three Vedas say: ‘We teach the path to the company of that which we neither know nor see. This is the only straight path, the direct route that leads someone who practices it to the company of Brahmā.’

What do you think, Vāseṭṭha? This being so, doesn’t their statement turn out to have no demonstrable basis?”

“Clearly that’s the case, Master Gotama.”

“Good, Vāseṭṭha. For it is impossible that they should teach the path to that which they neither know nor see.

Suppose there was a queue of blind men, each holding the one in front: the first one does not see, the middle one does not see, and the last one does not see. In the same way, it seems to me that the brahmins’ statement turns out to be comparable to a queue of blind men: the first one does not see, the middle one does not see, and the last one does not see. Their statement turns out to be a joke—mere words, void and hollow.

What do you think, Vāseṭṭha? Do the brahmins proficient in the three Vedas see the sun and moon just as other folk do? And do they pray to them and beseech them, following their course from where they rise to where they set with joined palms held in worship?"

"Yes, Master Gotama."

"What do you think, Vāseṭṭha? Though this is so, are the brahmins proficient in the three Vedas able to teach the path to the company of the sun and moon, saying: 'This is the only straight path, the direct route that leads someone who practices it to the company of the sun and moon'?"

"No, Master Gotama."

"So it seems that even though the brahmins proficient in the three Vedas see the sun and moon, they are not able to teach the path to the company of the sun and moon.

But it seems that even though they have not seen Brahmā with their own eyes, they still claim to teach the path to the company of that which they neither know nor see.

What do you think, Vāseṭṭha? This being so, doesn't their statement turn out to have no demonstrable basis?"

"Clearly that's the case, Master Gotama."

"Good, Vāseṭṭha. For it is impossible that they should teach the path to that which they neither know nor see.

2.1. The Simile of the Finest Lady in the Land

Suppose a man were to say, 'Whoever the finest lady in the land is, it is her that I want, her that I desire!'

They'd say to him, 'Mister, that finest lady in the land who you desire—do you know whether she's an aristocrat, a brahmin, a merchant, or a worker?' Asked this, he'd say, 'No.'

They'd say to him, 'Mister, that finest lady in the land who you desire—do you know her name or clan? Whether she's tall or short or medium? Whether her skin is black, brown, or tawny? What village, town, or city she comes from?'

Asked this, he'd say, 'No.'

They'd say to him, 'Mister, do you desire someone who you've never even known or seen?'

Asked this, he'd say, 'Yes.'

What do you think, Vāseṭṭha? This being so, doesn't that man's statement turn out to have no demonstrable basis?"

"Clearly that's the case, sir."

"In the same way, doesn't the statement of those brahmins turn out to have no demonstrable basis?"

"Clearly that's the case, Master Gotama."

"Good, Vāseṭṭha. For it is impossible that they should teach the path to that which they neither know nor see.

2.2. The Simile of the Ladder

Suppose a man was to build a ladder at the crossroads for climbing up to a stilt longhouse.

They'd say to him, 'Mister, that stilt longhouse that you're building a ladder for—do you know whether it's to the north, south, east, or west? Or whether it's tall or short or medium?'

Asked this, he'd say, 'No.'

They'd say to him, 'Mister, are you building a ladder for a longhouse that you've never even known or seen?'

Asked this, he'd say, 'Yes.'

What do you think, Vāseṭṭha? This being so, doesn't that man's statement turn out to have no demonstrable basis?"

"Clearly that's the case, sir."

"In the same way, doesn't the statement of those brahmins turn out to have no demonstrable basis?"

"Clearly that's the case, Master Gotama."

"Good, Vāseṭṭha. For it is impossible that they should teach the path to that which they neither know nor see.

2.3. The Simile of the River Aciravatī

Suppose the river Aciravatī was full to the brim so a crow could drink from it. Then along comes a person who wants to cross over to the far shore. Standing on the near shore, they'd call out to the far shore, 'Come here, far shore! Come here, far shore!'

What do you think, Vāseṭṭha? Would the far shore of the Aciravatī river come over to the near shore because of that man's call, request, desire, or expectation?"

"No, Master Gotama."

"In the same way, Vāseṭṭha, the brahmins proficient in the three Vedas proceed having given up those things that make one a true brahmin, and having undertaken those things that make one not a true brahmin. Yet they say: 'We call upon Inda! We call upon Soma! We call upon Īsāna! We call upon Pajāpati! We call upon Brahmā! We call upon Mahiddhi! We call upon Yama!'

So long as they proceed in this way it's impossible that they will, when the body breaks up, after death, be reborn in the company of Brahmā.

Suppose the river Aciravatī was full to the brim so a crow could drink from it. Then along comes a person who wants to cross over to the far shore. But while still on the near shore, their arms are tied tightly behind their back with a strong chain.

What do you think, Vāseṭṭha? Could that person cross over to the far shore?"

"No, Master Gotama."

"In the same way, the five kinds of sensual stimulation are called 'chains' and 'fetters' in the training of the noble one. What five? Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear ... Smells known by the nose ... Tastes known by the tongue ... Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing.

These are the five kinds of sensual stimulation that are called 'chains' and 'fetters' in the training of the noble one. The brahmins proficient in the three Vedas enjoy these five kinds of sensual stimulation tied, infatuated, attached, blind to the drawbacks, and not understanding the escape. So long as they enjoy them it's impossible that they will, when the body breaks up, after death, be reborn in the company of Brahmā.

Suppose the river Aciravatī was full to the brim so a crow could drink from it. Then along comes a person who wants to cross over to the far shore. But they'd lie down wrapped in cloth from head to foot.

What do you think, Vāseṭṭha? Could that person cross over to the far shore?"

"No, Master Gotama."

"In the same way, the five hindrances are called 'obstacles' and 'hindrances' and 'coverings' and 'shrouds' in the training of the noble

one. What five? The hindrances of sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. These five hindrances are called ‘obstacles’ and ‘hindrances’ and ‘coverings’ and ‘shrouds’ in the training of the noble one.

The brahmins proficient in the three Vedas are hindered, obstructed, covered, and shrouded by these five hindrances. So long as they are so obstructed it’s impossible that they will, when the body breaks up, after death, be reborn in the company of Brahmā.

3. Converging

What do you think, Vāseṭṭha? Have you heard that the brahmins who are elderly and senior, the teachers of teachers, say whether Brahmā is possessive or not?”

“That he is not, Master Gotama.”

“Is his heart full of enmity or not?”

“It is not.”

“Is his heart full of ill will or not?”

“It is not.”

“Is his heart corrupted or not?”

“It is not.”

“Does he wield power or not?”

“He does.”

“What do you think, Vāseṭṭha? Are the brahmins proficient in the three Vedas possessive or not?”

“They are.”

“Are their hearts full of enmity or not?”

“They are.”

“Are their hearts full of ill will or not?”

“They are.”

“Are their hearts corrupted or not?”

“They are.”

“Do they wield power or not?”

“They do not.”

“So it seems that the brahmins proficient in the three Vedas are possessive, but Brahmā is not. But would brahmins who are possessive come together and converge with Brahmā, who isn’t possessive?”

"No, Master Gotama."

"Good, Vāseṭṭha! It's impossible that the brahmins who are possessive will, when the body breaks up, after death, be reborn in the company of Brahmā, who isn't possessive.

And it seems that the brahmins have enmity, ill will, corruption, and do not wield power, while Brahmā is the opposite in all these things. But would brahmins who are opposite to Brahmā in all things come together and converge with him?"

"No, Master Gotama."

"Good, Vāseṭṭha! It's impossible that such brahmins will, when the body breaks up, after death, be reborn in the company of Brahmā.

But here the brahmins proficient in the three Vedas sink down where they have sat, only to be torn apart; all the while imagining that they're crossing over to drier ground. That's why the three Vedas of the brahmins are called a 'salted land' and a 'barren land' and a 'disaster'."

When he said this, Vāseṭṭha said to the Buddha, "I have heard, Master Gotama, that you know the path to company with Brahmā."

"What do you think, Vāseṭṭha? Is the village of Manasākaṭa nearby?"

"Yes it is."

"What do you think, Vāseṭṭha? Suppose a person was born and raised in Manasākaṭa. And as soon as they left the town some people asked them for the road to Manasākaṭa. Would they be slow or hesitant to answer?"

"No, Master Gotama. Why is that? Because they were born and raised in Manasākaṭa. They're well acquainted with all the roads to the village."

"Still, it's possible they might be slow or hesitant to answer. But the Realized One is never slow or hesitant when questioned about the Brahmā realm or the practice that leads to the Brahmā realm. I understand Brahmā, the Brahmā realm, and the practice that leads to the Brahmā realm, practicing in accordance with which one is reborn in the Brahmā realm."

When he said this, Vāseṭṭha said to the Buddha, "I have heard, Master Gotama, that you teach the path to company with Brahmā. Please teach us that path and elevate this generation of brahmins."

"Well then, Vāseṭṭha, listen and pay close attention, I will speak."

"Yes, sir," replied Vāseṭṭha.

4. Teaching the Path to Brahmā

The Buddha said this:

"It's when a Realized One arises in the world, perfected, a fully awakened Buddha ... That's how a mendicant is accomplished in ethics. ... Seeing that the hindrances have been given up in them, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when blissful, the mind becomes immersed.

They meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Suppose there was a powerful horn blower. They'd easily make themselves heard in the four directions. In the same way, when the heart's release by love has been developed and cultivated like this, any limited deeds they've done don't remain or persist there. This is a path to companionship with Brahmā.

Furthermore, a mendicant meditates spreading a heart full of compassion ...

They meditate spreading a heart full of rejoicing ...

They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Suppose there was a powerful horn blower. They'd easily make themselves heard in the four directions. In the same way, when the heart's release by equanimity has been developed and cultivated like this, any limited deeds they've done don't remain or persist there. This too is a path to companionship with Brahmā.

What do you think, Vāseṭṭha? When a mendicant meditates like this, are they possessive or not?"

“They are not.”

“Is their heart full of enmity or not?”

“It is not.”

“Is their heart full of ill will or not?”

“It is not.”

“Is their heart corrupted or not?”

“It is not.”

“Do they wield power or not?”

“They do.”

“So it seems that that mendicant is not possessive, and neither is Brahmā. Would a mendicant who is not possessive come together and converge with Brahmā, who isn’t possessive?”

“Yes, Master Gotama.”

“Good, Vāseṭṭha! It’s possible that a mendicant who is not possessive will, when the body breaks up, after death, be reborn in the company of Brahmā, who isn’t possessive.

And it seems that that mendicant has no enmity, ill will, corruption, and does wield power, while Brahmā is the same in all these things. Would a mendicant who is the same as Brahmā in all things come together and converge with him?”

“Yes, Master Gotama.”

“Good, Vāseṭṭha! It’s possible that that mendicant will, when the body breaks up, after death, be reborn in the company of Brahmā.”

When he had spoken, Vāseṭṭha and Bhāradvāja said to him, “Excellent, Master Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, Master Gotama has made the teaching clear in many ways. We go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may Master Gotama remember us as lay followers who have gone for refuge for life.”

The Great Section:
Mahā Vagga

14. The Great Discourse on the Harvest of Deeds: *Mahāpadāna Sutta*

1. On Past Lives

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery, in the hut by the *kareri* tree.

Then after the meal, on return from alms-round, several senior mendicants sat together in the pavilion by the *kareri*tree and this Dhamma talk on the subject of past lives came up among them, "So it was in a past life; such it was in a past life."

With clairaudience that is purified and superhuman, the Buddha heard that discussion among the mendicants. So he got up from his seat and went to the pavilion, where he sat on the seat spread out and addressed the mendicants, "Mendicants, what were you sitting talking about just now? What conversation was unfinished?"

The mendicants told him what had happened, adding, "This is the conversation that was unfinished when the Buddha arrived."

"Would you like to hear a Dhamma talk on the subject of past lives?"

“Now is the time, Blessed One! Now is the time, Holy One! Let the Buddha give a Dhamma talk on the subject of past lives. The mendicants will listen and remember it.”

“Well then, mendicants, listen and pay close attention, I will speak.”

“Yes, sir,” they replied. The Buddha said this:

“Ninety-one eons ago, the Buddha Vipassī arose in the world, perfected and fully awakened. Thirty-one eons ago, the Buddha Sikhī arose in the world, perfected and fully awakened. In the same thirty-first eon, the Buddha Vessabhū arose in the world, perfected and fully awakened. In the present fortunate eon, the Buddhas Kakusandha, Koṇāgamana, and Kassapa arose in the world, perfected and fully awakened. And in the present fortunate eon, I have arisen in the world, perfected and fully awakened.

The Buddhas Vipassī, Sikhī, and Vessabhū were born as aristocrats into aristocrat families. The Buddhas Kakusandha, Koṇāgamana, and Kassapa were born as brahmins into brahmin families. I was born as an aristocrat into an aristocrat family.

Koṇḍañña was the clan of Vipassī, Sikhī, and Vessabhū. Kassapa was the clan of Kakusandha, Koṇāgamana, and Kassapa. Gotama is my clan.

Vipassī lived for 80,000 years. Sikhī lived for 70,000 years. Vessabhū lived for 60,000 years. Kakusandha lived for 40,000 years. Koṇāgamana lived for 30,000 years. Kassapa lived for 20,000 years. For me these days the life-span is short, brief, and fleeting. A long-lived person lives for a century or a little more.

Vipassī was awakened at the root of a trumpet flower tree. Sikhī was awakened at the root of a white-mango tree. Vessabhū was awakened at the root of a *sal*tree. Kakusandha was awakened at the root of an acacia tree. Koṇāgamana was awakened at the root of a cluster fig tree. Kassapa was awakened at the root of a banyan tree. I was awakened at the root of a peepul tree.

Vipassī had a fine pair of chief disciples named Khaṇḍa and Tissa. Sikhī had a fine pair of chief disciples named Abhibhū and Sambhava. Vessabhū had a fine pair of chief disciples named Soṇa and Uttara. Kakusandha had a fine pair of chief disciples named Vidhura and Sañjīva. Koṇāgamana had a fine pair of chief disciples named Bhiyyosa and Uttara. Kassapa had a fine pair of chief disciples named Tissa and

Bhāradvāja. I have a fine pair of chief disciples named Sāriputta and Moggallāna.

Vipassī had three gatherings of disciples—one of 6,800,000, one of 100,000, and one of 80,000—all of them mendicants who had ended their defilements.

Sikhī had three gatherings of disciples—one of 100,000, one of 80,000, and one of 70,000—all of them mendicants who had ended their defilements.

Vessabhū had three gatherings of disciples—one of 80,000, one of 70,000, and one of 60,000—all of them mendicants who had ended their defilements.

Kakusandha had one gathering of disciples—40,000 mendicants who had ended their defilements.

Koṇāgamana had one gathering of disciples—30,000 mendicants who had ended their defilements.

Kassapa had one gathering of disciples—20,000 mendicants who had ended their defilements.

I have had one gathering of disciples—1,250 mendicants who had ended their defilements.

Vipassī had as chief attendant a mendicant named Asoka. Sikhī had as chief attendant a mendicant named Khemaṅkara. Vessabhū had as chief attendant a mendicant named Upasanta. Kakusandha had as chief attendant a mendicant named Buddhija. Koṇāgamana had as chief attendant a mendicant named Sotthija. Kassapa had as chief attendant a mendicant named Sabbamitta. I have as chief attendant a mendicant named Ānanda.

Vipassī's father was King Bandhuma, his birth mother was Queen Bandhumatī, and their capital city was named Bandhumatī.

Sikhī's father was King Aruṇa, his birth mother was Queen Pabhāvatī, and their capital city was named Aruṇavatī.

Vessabhū's father was King Suppatīta, his birth mother was Queen Vassavatī, and their capital city was named Suppatīta.

Kakusandha's father was the brahmin Aggidatta, and his birth mother was the brahmin lady Visākhā. At that time the king was Khema, whose capital city was named Khemavatī.

Koṇāgamana's father was the brahmin Yaññadatta, and his birth mother was the brahmin lady Uttarā. At that time the king was Sobha, whose capital city was named Sobhavatī.

Kassapa's father was the brahmin Brahmadatta, and his birth mother was the brahmin lady Dhanavatī. At that time the king was Kikī, whose capital city was named Benares.

My father was King Suddhodana, my birth mother was Queen Māyā, and our capital city was Kapilavatthu."

That is what the Buddha said. When he had spoken, the Holy One got up from his seat and entered his dwelling.

Soon after the Buddha left, those mendicants discussed among themselves:

"It's incredible, reverends, it's amazing, the power and might of a Realized One! For he is able to recollect the caste, names, clans, life-span, chief disciples, and gatherings of disciples of the Buddhas of the past who have become completely extinguished, cut off proliferation, cut off the track, finished off the cycle, and transcended suffering. He knows the caste they were born in, and also their names, clans, conduct, qualities, wisdom, meditation, and freedom.

Is it because the Realized One has clearly comprehended the principle of the teachings that he can recollect all these things? Or did deities tell him?" But this conversation among those mendicants was left unfinished.

Then in the late afternoon, the Buddha came out of retreat and went to the pavilion by the *kareri*tree, where he sat on the seat spread out and addressed the mendicants, "Mendicants, what were you sitting talking about just now? What conversation was unfinished?"

The mendicants told him what had happened, adding, "This was our conversation that was unfinished when the Buddha arrived."

"It is because the Realized One has clearly comprehended the principle of the teachings that he can recollect all these things. And the deities also told me.

Would you like to hear a further Dhamma talk on the subject of past lives?"

"Now is the time, Blessed One! Now is the time, Holy One! Let the Buddha give a further Dhamma talk on the subject of past lives. The mendicants will listen and remember it."

“Well then, mendicants, listen and pay close attention, I will speak.”

“Yes, sir,” they replied. The Buddha said this:

“Ninety-one eons ago, the Buddha Vipassī arose in the world, perfected and fully awakened. He was born as an aristocrat into an aristocrat family. His clan was Koṇḍañña. He lived for 80,000 years. He was awakened at the root of a trumpet flower tree. He had a fine pair of chief disciples named Khaṇḍa and Tissa. He had three gatherings of disciples— one of 6,800,000, one of 100,000, and one of 80,000— all of them mendicants who had ended their defilements. He had as chief attendant a mendicant named Asoka. His father was King Bandhuma, his birth mother was Queen Bandhumatī, and their capital city was named Bandhumatī.

2. What’s Normal For One Intent on Awakening

When Vipassī, the being intent on awakening, passed away from the host of Joyful Gods, he was conceived in his mother’s womb, mindful and aware. This is normal in such a case.

It’s normal that, when the being intent on awakening passes away from the host of Joyful Gods, he is conceived in his mother’s womb. And then—in this world with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—an immeasurable, magnificent light appears, surpassing the glory of the gods. Even in the boundless desolation of interstellar space—so utterly dark that even the light of the moon and the sun, so mighty and powerful, makes no impression—an immeasurable, magnificent light appears, surpassing the glory of the gods. And the sentient beings reborn there recognize each other by that light: ‘So, it seems other sentient beings have been reborn here!’ And this galaxy shakes and rocks and trembles. And an immeasurable, magnificent light appears in the world, surpassing the glory of the gods. This is normal in such a case.

It’s normal that, when the being intent on awakening is conceived in his mother’s belly, four gods approach to guard the four directions, so that no human or non-human or anyone at all shall harm the being intent on awakening or his mother. This is normal in such a case.

It's normal that, when the being intent on awakening is conceived in his mother's belly, she becomes naturally ethical. She refrains from killing living creatures, stealing, sexual misconduct, lying, and alcoholic drinks that cause negligence. This is normal in such a case.

It's normal that, when the being intent on awakening is conceived in his mother's belly, she no longer feels sexual desire for men, and she cannot be violated by a man of lustful intent. This is normal in such a case.

It's normal that, when the being intent on awakening is conceived in his mother's belly, she obtains the five kinds of sensual stimulation and amuses herself, supplied and provided with them. This is normal in such a case.

It's normal that, when the being intent on awakening is conceived in his mother's belly, no afflictions beset her. She's happy and free of bodily fatigue. And she sees the being intent on awakening in her womb, complete with all his various parts, not deficient in any faculty. Suppose there was a beryl gem that was naturally beautiful, eight-faceted, well-worked, transparent, clear, and unclouded, endowed with all good qualities. And it was strung with a thread of blue, yellow, red, white, or golden brown. And someone with good eyesight were to take it in their hand and examine it: 'This beryl gem is naturally beautiful, eight-faceted, well-worked, transparent, clear, and unclouded, endowed with all good qualities. And it's strung with a thread of blue, yellow, red, white, or golden brown.'

In the same way, when the being intent on awakening is conceived in his mother's belly, no afflictions beset her. She's happy and free of bodily fatigue. And she sees the being intent on awakening in her womb, complete with all his various parts, not deficient in any faculty. This is normal in such a case.

It's normal that, seven days after the being intent on awakening is born, his mother passes away and is reborn in the host of Joyful Gods. This is normal in such a case.

It's normal that, while other women carry the infant in the womb for nine or ten months before giving birth, not so the mother of the being intent on awakening. She gives birth after exactly ten months. This is normal in such a case.

It's normal that, while other women give birth while sitting or lying down, not so the mother of the being intent on awakening. She only gives birth standing up. This is normal in such a case.

It's normal that, when the being intent on awakening emerges from his mother's womb, gods receive him first, then humans. This is normal in such a case.

It's normal that, when the being intent on awakening emerges from his mother's womb, before he reaches the ground, four gods receive him and place him before his mother, saying: 'Rejoice, O Queen! An illustrious child is born to you.' This is normal in such a case.

It's normal that, when the being intent on awakening emerges from his mother's womb, he emerges already clean, unsoiled by waters, mucus, blood, or any other kind of impurity, pure and clean. Suppose a jewel-treasure was placed on a cloth from Kāsī. The jewel would not soil the cloth, nor would the cloth soil the jewel. Why is that? Because of the cleanliness of them both.

In the same way, when the being intent on awakening emerges from his mother's womb, he emerges already clean, unsoiled by waters, mucus, blood, or any other kind of impurity, pure and clean. This is normal in such a case.

It's normal that, when the being intent on awakening emerges from his mother's womb, two streams of water appear in the sky, one cool, one warm, for bathing the being intent on awakening and his mother. This is normal in such a case.

It's normal that, as soon as he's born, the being intent on awakening stands firm with his own feet on the ground. Facing north, he takes seven strides with a white parasol held above him, surveys all quarters, and makes this dramatic statement: 'I am the foremost in the world! I am the eldest in the world! I am the best in the world! This is my last rebirth. Now there are no more future lives.' This is normal in such a case.

It's normal that, when the being intent on awakening emerges from his mother's womb, then—in this world with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—an immeasurable, magnificent light appears, surpassing the glory of the gods. Even in the boundless desolation of interstellar space—so utterly dark that even the light of the moon and the sun, so

mighty and powerful, makes no impression—an immeasurable, magnificent light appears, surpassing the glory of the gods. And the sentient beings reborn there recognize each other by that light: 'So, it seems other sentient beings have been reborn here!' And this galaxy shakes and rocks and trembles. And an immeasurable, magnificent light appears in the world, surpassing the glory of the gods. This is normal in such a case.

3. The Thirty-Two Marks of a Great Man

When Prince Vipassī was born, they announced it to King Bandhumata, 'Sire, your son is born! Let your majesty examine him!' When the king had examined the prince, he had the brahmin soothsayers summoned and said to them, 'Gentlemen, please examine the prince.' When they had examined him they said to the king, 'Rejoice, O King! An illustrious son is born to you. You are fortunate, so very fortunate, to have a son such as this born in this family!' For the prince has the thirty-two marks of a great man. A great man who possesses these has only two possible destinies, no other. If he stays at home he becomes a king, a wheel-turning monarch, a just and principled king. His dominion extends to all four sides, he achieves stability in the country, and he possesses the seven treasures. He has the following seven treasures: the wheel, the elephant, the horse, the jewel, the woman, the treasurer, and the counselor as the seventh treasure. He has over a thousand sons who are valiant and heroic, crushing the armies of his enemies. After conquering this land girt by sea, he reigns by principle, without rod or sword. But if he goes forth from the lay life to homelessness, he becomes a perfected one, a fully awakened Buddha, who draws back the veil from the world.

And what are the marks which he possesses? After conquering this land girt by sea, he reigns by principle, without rod or sword.

He has well-planted feet.

On the soles of his feet there are thousand-spoked wheels, with rims and hubs, complete in every detail.

He has projecting heels.

He has long fingers.

His hands and feet are tender.

His hands and feet cling gracefully.

His feet are arched.

His calves are like those of an antelope.

When standing upright and not bending over, the palms of both hands touch the knees.

His private parts are retracted.

He is gold colored; his skin has a golden sheen.

He has delicate skin, so delicate that dust and dirt don't stick to his body.

His hairs grow one per pore.

His hairs stand up; they're blue-black and curl clockwise.

His body is as straight as Brahmā's.

He has bulging muscles in seven places.

His chest is like that of a lion.

The gap between the shoulder-blades is filled in.

He has the proportional circumference of a banyan tree: the span of his arms equals the height of his body.

His torso is cylindrical.

He has an excellent sense of taste.

His jaw is like that of a lion.

He has forty teeth.

His teeth are even.

His teeth have no gaps.

His teeth are perfectly white.

He has a large tongue.

He has the voice of Brahmā, like a cuckoo's call.

His eyes are deep blue.

He has eyelashes like a cow's.

Between his eyebrows there grows a tuft, soft and white like cotton-wool.

His head is shaped like a turban.

These are the thirty-two marks of a great man that the prince has. A great man who possesses these has only two possible destinies, no other. If he stays at home he becomes a king, a wheel-turning monarch. But if he goes forth from the lay life to homelessness, he becomes a perfected one, a fully awakened Buddha, who draws back the veil from the world.'

4. How He Came to be Known as Vipassī

Then King Bandhuma had the brahmin soothsayers dressed in fresh clothes and satisfied all their needs. Then the king appointed nurses for Prince Vipassī. Some suckled him, some bathed him, some held him, and some carried him on their hip. From when he was born, a white parasol was held over him night and day, with the thought, 'Don't let cold, heat, grass, dust, or damp bother him.' He was dear and beloved by many people, like a blue water lily, or a pink or white lotus. He was always passed from hip to hip.

From when he was born, his voice was charming, graceful, sweet, and lovely. It was as sweet as the song of a cuckoo-bird found in the Himalayas.

From when he was born, Prince Vipassī had the power of clairvoyance which manifested as a result of past deeds. He could see for a league all around both by day and by night.

And he was unblinkingly watchful, like the gods of the Thirty-Three. And because it was said that he was unblinkingly watchful, he came to be known as 'Vipassī'.

Then while King Bandhuma was sitting in judgment, he'd sit Prince Vipassī in his lap and explain the case to him. And sitting there in his father's lap, Vipassī would thoroughly consider the case and draw a conclusion using a logical procedure. So this was all the more reason for him to be known as 'Vipassī'.

Then King Bandhuma had three stilt longhouses built for him—one for the winter, one for the summer, and one for the rainy season, and provided him with the five kinds of sensual stimulation. Prince Vipassī stayed in a stilt longhouse without coming downstairs for the four months of the rainy season, where he was entertained by musicians—none of them men.

5. The Old Man

Then, after many thousand years had passed, Prince Vipassī addressed his charioteer, 'My dear charioteer, harness the finest chariots. We will go to a park and see the scenery.'

‘Yes, sir,’ replied the charioteer. He harnessed the chariots and informed the prince, ‘Sire, the finest chariots are harnessed. Please go at your convenience.’ Then Prince Vipassī mounted a fine carriage and, along with other fine carriages, set out for the park.

Along the way he saw an elderly man, bent double, crooked, leaning on a staff, trembling as he walked, ailing, past his prime. He addressed his charioteer, ‘My dear charioteer, what has that man done? For his hair and his body are unlike those of other men.’

‘That, Your Majesty, is called an old man.’

‘But why is he called an old man?’

‘He’s called an old man because now he has not long to live.’

‘But my dear charioteer, am I liable to grow old? Am I not exempt from old age?’

‘Everyone is liable to grow old, Your Majesty, including you. No-one is exempt from old age.’

‘Well then, my dear charioteer, that’s enough of the park for today. Let’s return to the royal compound.’

‘Yes, Your Majesty,’ replied the charioteer and did so.

Back at the royal compound, the prince brooded, miserable and sad: ‘Damn this thing called rebirth, since old age will come to anyone who’s born.’

Then King Bandhuma summoned the charioteer and said, ‘My dear charioteer, I hope the prince enjoyed himself at the park? I hope he was happy there?’

‘No, Your Majesty, the prince didn’t enjoy himself at the park.’

‘But what did he see on the way to the park?’ And the charioteer told the king about seeing the old man and the prince’s reaction.

6. The Sick Man

Then King Bandhuma thought, ‘Prince Vipassī must not renounce the throne. He must not go forth from the lay life to homelessness. And the words of the brahmin soothsayers must not come true.’ To this end he provided the prince with even more of the five kinds of sensual stimulation, with which the prince amused himself.

Then, after many thousand years had passed, Prince Vipassī had his charioteer drive him to the park once more.

Along the way he saw a man who was ill, suffering, gravely ill, collapsed in his own urine and feces, being picked up by some and put down by others. He addressed his charioteer, 'My dear charioteer, what has that man done? For his eyes and his voice are unlike those of other men.'

'That, Your Majesty, is called a sick man.'

'But why is he called a sick man?'

'He's called an sick man; hopefully he will recover from that illness.'

'But my dear charioteer, am I liable to fall sick? Am I not exempt from sickness?'

'Everyone is liable to fall sick, Your Majesty, including you. No-one is exempt from sickness.'

'Well then, my dear charioteer, that's enough of the park for today. Let's return to the royal compound.'

'Yes, Your Majesty,' replied the charioteer and did so.

Back at the royal compound, the prince brooded, miserable and sad: 'Damn this thing called rebirth, since old age and sickness will come to anyone who's born.'

Then King Bandhuma summoned the charioteer and said, 'My dear charioteer, I hope the prince enjoyed himself at the park? I hope he was happy there?'

'No, Your Majesty, the prince didn't enjoy himself at the park.'

'But what did he see on the way to the park?' And the charioteer told the king about seeing the sick man and the prince's reaction.

7. The Dead Man

Then King Bandhuma thought, 'Prince Vipassī must not renounce the throne. He must not go forth from the lay life to homelessness. And the words of the brahmin soothsayers must not come true.' To this end he provided the prince with even more of the five kinds of sensual stimulation, with which the prince amused himself.

Then, after many thousand years had passed, Prince Vipassī had his charioteer drive him to the park once more.

Along the way he saw a large crowd gathered making a bier out of garments of different colors. He addressed his charioteer, 'My dear charioteer, why is that crowd making a bier?'

‘That, Your Majesty, is for someone who’s departed.’

‘Well then, drive the chariot up to the departed.’

‘Yes, Your Majesty,’ replied the charioteer, and did so.

When the prince saw the corpse of the departed, he addressed the charioteer, ‘But why is he called departed?’

‘He’s called departed because now his mother and father, his relatives and kin shall see him no more, and he shall never again see them.’

‘But my dear charioteer, am I liable to die? Am I not exempt from death? Will the king and queen and my other relatives and kin see me no more? And shall I never again see them?’

‘Everyone is liable to die, Your Majesty, including you. No-one is exempt from death. The king and queen and your other relatives and kin shall see you no more, and you shall never again see them.’

‘Well then, my dear charioteer, that’s enough of the park for today. Let’s return to the royal compound.’

‘Yes, Your Majesty,’ replied the charioteer and did so.

Back at the royal compound, the prince brooded, miserable and sad: ‘Damn this thing called rebirth, since old age, sickness, and death will come to anyone who’s born.’

Then King Bandhuma summoned the charioteer and said, ‘My dear charioteer, I hope the prince enjoyed himself at the park? I hope he was happy there?’

‘No, Your Majesty, the prince didn’t enjoy himself at the park.’

‘But what did he see on the way to the park?’ And the charioteer told the king about seeing the dead man and the prince’s reaction.

8. The Renunciate

Then King Bandhuma thought, ‘Prince Vipassī must not renounce the throne. He must not go forth from the lay life to homelessness. And the words of the brahmin soothsayers must not come true.’ To this end he provided the prince with even more of the five kinds of sensual stimulation, with which the prince amused himself.

Then, after many thousand years had passed, Prince Vipassī had his charioteer drive him to the park once more.

Along the way he saw a man, a renunciate with shaven head, wearing an ocher robe. He addressed his charioteer, 'My dear charioteer, what has that man done? For his head and his clothes are unlike those of other men.'

'That, Your Majesty, is called a renunciate.'

'But why is he called a renunciate?'

'He is called a renunciate because he celebrates principled and fair conduct, skillful actions, good deeds, harmlessness, and compassion for living creatures.'

'Then I celebrate the one called a renunciate, who celebrates principled and fair conduct, skillful actions, good deeds, harmlessness, and compassion for living creatures! Well then, drive the chariot up to that renunciate.'

'Yes, Your Majesty,' replied the charioteer, and did so.

Then Prince Vipassī said to that renunciate, 'My good man, what have you done? For your head and your clothes are unlike those of other men.'

'Sire, I am what is called a renunciate.'

'But why are you called a renunciate?'

'I am called a renunciate because I celebrate principled and fair conduct, skillful actions, good deeds, harmlessness, and compassion for living creatures.'

'Then I celebrate the one called a renunciate, who celebrates principled and fair conduct, skillful actions, good deeds, harmlessness, and compassion for living creatures!'

9. The Going Forth

Then the prince addressed the charioteer, 'Well then, my dear charioteer, take the chariot and return to the royal compound. I shall shave off my hair and beard right here, dress in ocher robes, and go forth from the lay life to homelessness.'

'Yes, Your Majesty,' replied the charioteer and did so.

Then Prince Vipassī shaved off his hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness.

10. A Great Crowd Goes Forth

A large crowd of 84,000 people in the capital of Bandhumatī heard that Vipassī had gone forth. It occurred to them, 'This must be no ordinary teaching and training, no ordinary going forth in which Prince Vipassī has gone forth. If even the prince goes forth, why don't we do the same?'

Then that great crowd of 84,000 people shaved off their hair and beard, dressed in ocher robes, and followed the one intent on awakening, Vipassī, by going forth from the lay life to homelessness. Escorted by that assembly, Vipassī wandered on tour among the villages, towns, and capital cities.

Then as he was in private retreat this thought came to his mind, 'It's not appropriate for me to live in a crowd. Why don't I live alone, withdrawn from the group?' After some time he withdrew from the group to live alone. The 84,000 went one way, but Vipassī went another.

11. Vipassī's Reflections

Then as Vipassī, the one intent on awakening, was in private retreat this thought came to his mind, 'Alas, this world has fallen into trouble. It's born, grows old, dies, passes away, and is reborn, yet it doesn't understand how to escape from this suffering, from old age and death. Oh, when will an escape be found from this suffering, from old age and death?'

Then Vipassī thought, 'When what exists is there old age and death? What is a condition for old age and death?' Then, through proper attention, Vipassī comprehended with wisdom, 'When rebirth exists there's old age and death. Rebirth is a condition for old age and death.'

Then Vipassī thought, 'When what exists is there rebirth? What is a condition for rebirth?' Then, through proper attention, Vipassī comprehended with wisdom, 'When continued existence exists there's rebirth. Continued existence is a condition for rebirth.'

Then Vipassī thought, 'When what exists is there continued existence? What is a condition for continued existence?' Then,

through proper attention, Vipassī comprehended with wisdom, 'When grasping exists there's continued existence. Grasping is a condition for continued existence.'

Then Vipassī thought, 'When what exists is there grasping? What is a condition for grasping?' Then, through proper attention, Vipassī comprehended with wisdom, 'When craving exists there's grasping. Craving is a condition for grasping.'

Then Vipassī thought, 'When what exists is there craving? What is a condition for craving?' Then, through proper attention, Vipassī comprehended with wisdom, 'When feeling exists there's craving. Feeling is a condition for craving.'

Then Vipassī thought, 'When what exists is there feeling? What is a condition for feeling?' Then, through proper attention, Vipassī comprehended with wisdom, 'When contact exists there's feeling. Contact is a condition for feeling.'

Then Vipassī thought, 'When what exists is there contact? What is a condition for contact?' Then, through proper attention, Vipassī comprehended with wisdom, 'When the six sense fields exist there's contact. The six sense fields are a condition for contact.'

Then Vipassī thought, 'When what exists are there the six sense fields? What is a condition for the six sense fields?' Then, through proper attention, Vipassī comprehended with wisdom, 'When name and form exist there are the six sense fields. Name and form are a condition for the six sense fields.'

Then Vipassī thought, 'When what exists are there name and form? What is a condition for name and form?' Then, through proper attention, Vipassī comprehended with wisdom, 'When consciousness exists there are name and form. Consciousness is a condition for name and form.'

Then Vipassī thought, 'When what exists is there consciousness? What is a condition for consciousness?' Then, through proper attention, Vipassī comprehended with wisdom, 'When name and form exist there's consciousness. Name and form are a condition for consciousness.'

Then Vipassī thought, 'This consciousness turns back from name and form, and doesn't go beyond that.' It is to this extent that one may be reborn, grow old, die, pass away, or reappear. That is: Name and

form are conditions for consciousness. Consciousness is a condition for name and form. Name and form are conditions for the six sense fields. The six sense fields are conditions for contact. Contact is a condition for feeling. Feeling is a condition for craving. Craving is a condition for grasping. Grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. That is how this entire mass of suffering originates.'

'Origination, origination.' Such was the vision, knowledge, wisdom, realization, and light that arose in Vipassī, the one intent on awakening, regarding teachings not learned before from another.

Then Vipassī thought, 'When what doesn't exist is there no old age and death? When what ceases do old age and death cease?' Then, through proper attention, Vipassī comprehended with wisdom, 'When rebirth doesn't exist there's no old age and death. When rebirth ceases, old age and death cease.'

Then Vipassī thought, 'When what doesn't exist is there no rebirth? When what ceases does rebirth cease?' Then, through proper attention, Vipassī comprehended with wisdom, 'When continued existence doesn't exist there's no rebirth. When continued existence ceases, rebirth ceases.'

Then Vipassī thought, 'When what doesn't exist is there no continued existence? When what ceases does continued existence cease?' Then, through proper attention, Vipassī comprehended with wisdom, 'When grasping doesn't exist there's no continued existence. When grasping ceases, continued existence ceases.'

Then Vipassī thought, 'When what doesn't exist is there no grasping? When what ceases does grasping cease?' Then, through proper attention, Vipassī comprehended with wisdom, 'When craving doesn't exist there's no grasping. When craving ceases, grasping ceases.'

Then Vipassī thought, 'When what doesn't exist is there no craving? When what ceases does craving cease?' Then, through proper attention, Vipassī comprehended with wisdom, 'When feeling doesn't exist there's no craving. When feeling ceases, craving ceases.'

Then Vipassī thought, ‘When what doesn’t exist is there no feeling? When what ceases does feeling cease?’ Then, through proper attention, Vipassī comprehended with wisdom, ‘When contact doesn’t exist there’s no feeling. When contact ceases, feeling ceases.’

Then Vipassī thought, ‘When what doesn’t exist is there no contact? When what ceases does contact cease?’ Then, through proper attention, Vipassī comprehended with wisdom, ‘When the six sense fields don’t exist there’s no contact. When the six sense fields cease, contact ceases.’

Then Vipassī thought, ‘When what doesn’t exist are there no six sense fields? When what ceases do the six sense fields cease?’ Then, through proper attention, Vipassī comprehended with wisdom, ‘When name and form don’t exist there are no six sense fields. When name and form cease, the six sense fields cease.’

Then Vipassī thought, ‘When what doesn’t exist are there no name and form? When what ceases do name and form cease?’ Then, through proper attention, Vipassī comprehended with wisdom, ‘When consciousness doesn’t exist there are no name and form. When consciousness ceases, name and form cease.’

Then Vipassī thought, ‘When what doesn’t exist is there no consciousness? When what ceases does consciousness cease?’ Then, through proper attention, Vipassī comprehended with wisdom, ‘When name and form don’t exist there’s no consciousness. When name and form cease, consciousness ceases.’

Then Vipassī thought, ‘I have discovered the path to awakening. That is: When name and form cease, consciousness ceases. When consciousness ceases, name and form cease. When name and form cease, the six sense fields cease. When the six sense fields cease, contact ceases. When contact ceases, feeling ceases. When feeling ceases, craving ceases. When craving ceases, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases.’

‘Cessation, cessation.’ Such was the vision, knowledge, wisdom, realization, and light that arose in Vipassī, the one intent on awakening, regarding teachings not learned before from another.

Some time later Vipassī meditated observing rise and fall in the five grasping aggregates. 'Such is form, such is the origin of form, such is the ending of form. Such is feeling, such is the origin of feeling, such is the ending of feeling. Such is perception, such is the origin of perception, such is the ending of perception. Such are choices, such is the origin of choices, such is the ending of choices. Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.' Meditating like this his mind was soon freed from defilements by not grasping.

12. The Appeal of Brahmā

Then the Blessed One Vipassī, the perfected one, the fully awakened Buddha, thought, 'Why don't I teach the Dhamma?'

Then he thought, 'This principle I have discovered is deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of reason, subtle, comprehensible to the astute. But people like attachment, they love it and enjoy it. It's hard for them to see this thing; that is, specific conditionality, dependent origination. It's also hard for them to see this thing; that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment. And if I were to teach the Dhamma, others might not understand me, which would be wearying and troublesome for me.'

And then these verses, which were neither supernaturally inspired, nor learned before in the past, occurred to him:

'I've struggled hard to realize this,
enough with trying to explain it!
This teaching is not easily understood
by those mired in greed and hate.

Those caught up in greed can't see
what's subtle, going against the stream,
deep, hard to see, and very fine,
for they're shrouded in a mass of darkness.'

So, as the Buddha Vipassī reflected like this, his mind inclined to remaining passive, not to teaching the Dhamma.

Then a certain Great Brahmā, knowing what the Buddha Vipassī was thinking, thought, 'Oh my goodness! The world will be lost, the world will perish! For the mind of the Realized One Vipassī, the perfected one, the fully awakened Buddha, inclines to remaining passive, not to teaching the Dhamma.' Then, as easily as a strong person would extend or contract their arm, he vanished from the Brahmā realm and reappeared in front of the Buddha Vipassī. He arranged his robe over one shoulder, knelt on his right knee, raised his joined palms toward the Buddha Vipassī, and said, 'Sir, let the Blessed One teach the Dhamma! Let the Holy One teach the Dhamma! There are beings with little dust in their eyes. They're in decline because they haven't heard the teaching. There will be those who understand the teaching!'

When he said this, the Buddha Vipassī said to him, 'I too thought this, Brahmā, "Why don't I teach the Dhamma?" Then it occurred to me, "If I were to teach the Dhamma, others might not understand me, which would be wearying and troublesome for me."

So, as I reflected like this, my mind inclined to remaining passive, not to teaching the Dhamma.'

For a second time, and a third time that Great Brahmā begged the Buddha to teach.

Then, understanding Brahmā's invitation, the Buddha Vipassī surveyed the world with the eye of a Buddha, because of his compassion for sentient beings. And he saw sentient beings with little dust in their eyes, and some with much dust in their eyes; with keen faculties and with weak faculties, with good qualities and with bad qualities, easy to teach and hard to teach. And some of them lived seeing the danger in the fault to do with the next world, while others did not. It's like a pool with blue water lilies, or pink or white lotuses. Some of them sprout and grow in the water without rising above it, thriving underwater. Some of them sprout and grow in the water reaching the water's surface. And some of them sprout and grow in the water but rise up above the water and stand with no water clinging to them.

In the same way, the Buddha Vipassī saw sentient beings with little dust in their eyes, and some with much dust in their eyes.

Then that Great Brahmā, knowing what the Buddha Vipassī was thinking, addressed him in verse:

'Standing high on a rocky mountain,
you can see the people all around.
In just the same way, all-seer, wise one,
ascend the palace built of Dhamma!
You're free of sorrow; but look at these people
overwhelmed with sorrow, oppressed by rebirth and old age.

Rise, hero! Victor in battle, leader of the caravan,
wander the world without obligation.
Let the Blessed One teach the Dhamma!
There will be those who understand!'

Then the Buddha Vipassī addressed that Great Brahmā in verse:

'Flung open are the doors to the deathless!
Let those with ears to hear decide their faith.
Thinking it would be troublesome, Brahmā, I did not teach
the sophisticated, sublime Dhamma among humans.'

Then the Great Brahmā, knowing that his request for the Buddha Vipassī to teach the Dhamma had been granted, bowed and respectfully circled him, keeping him on his right, before vanishing right there.

13. The Chief Disciples

Then the Blessed One Vipassī, the perfected one, the fully awakened Buddha, thought, 'Who should I teach first of all? Who will quickly understand this teaching?' Then he thought, 'That Khaṇḍa, the king's son, and Tissa, the high priest's son, are astute, competent, clever, and have long had little dust in their eyes. Why don't I teach them first of all? They will quickly understand this teaching.'

Then, as easily as a strong person would extend or contract their arm, he vanished from the tree of awakening and reappeared near the capital city of Bandhumatī, in the deer park named Sanctuary.

Then the Buddha Vipassī addressed the park keeper, 'My dear park keeper, please enter the city and say this to the king's son Khaṇḍa and the high priest's son Tissa: "Sirs, the Blessed One Vipassī, the perfected one, the fully awakened Buddha, has arrived at Bandhumatī and is staying in the deer park named Sanctuary. He wishes to see you."'

'Yes, sir,' replied the park keeper, and did as he was asked.

Then the king's son Khaṇḍa and the high priest's son Tissa had the finest carriages harnessed. Then they mounted a fine carriage and, along with other fine carriages, set out from Bandhumatī for the Sanctuary. They went by carriage as far as the terrain allowed, then descended and approached the Buddha Vipassī on foot. They bowed and sat down to one side.

The Buddha Vipassī taught them step by step, with a talk on giving, ethical conduct, and heaven. He explained the drawbacks of sensual pleasures, so sordid and corrupt, and the benefit of renunciation. And when he knew that their minds were ready, pliable, rid of hindrances, joyful, and confident he explained the special teaching of the Buddhas: suffering, its origin, its cessation, and the path. Just as a clean cloth rid of stains would properly absorb dye, in that very seat the stainless, immaculate vision of the Dhamma arose in the king's son Khaṇḍa and the high priest's son Tissa: 'Everything that has a beginning has an end.'

They saw, attained, understood, and fathomed the Dhamma. They went beyond doubt, got rid of indecision, and became self-assured and independent of others regarding the Teacher's instructions. They said to the Buddha Vipassī, 'Excellent, sir! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, the Buddha has made the teaching clear in many ways. We go for refuge to the Blessed One, to the teaching, and to the mendicant Saṅgha. Sir, may we receive the going forth and ordination in the Buddha's presence?'

And they received the going forth, the ordination in the Buddha Vipassī's presence. Then the Buddha Vipassī educated, encouraged, fired up, and inspired them with a Dhamma talk. He explained the drawbacks of conditioned phenomena, so sordid and corrupt, and the benefit of extinguishment. Being taught like this their minds were soon freed from defilements by not grasping.

14. The Going Forth of the Large Crowd

A large crowd of 84,000 people in the capital of Bandhumatī heard that the Blessed One Vipassī, the perfected one, the fully awakened Buddha, had arrived at Bandhumatī and was staying in the deer park named Sanctuary. And they heard that the king's son Khaṇḍa and the high priest's son Tissa had shaved off their hair and beard, dressed in ocher robes, and gone forth from the lay life to homelessness in the Buddha's presence. It occurred to them, 'This must be no ordinary teaching and training, no ordinary going forth in which the king's son Khaṇḍa and the high priest's son Tissa have gone forth. If even they go forth, why don't we do the same?' Then those 84,000 people left Bandhumatī for the deer park named Sanctuary, where they approached the Buddha Vipassī, bowed and sat down to one side.

The Buddha Vipassī taught them step by step, with a talk on giving, ethical conduct, and heaven. He explained the drawbacks of sensual pleasures, so sordid and corrupt, and the benefit of renunciation. And when he knew that their minds were ready, pliable, rid of hindrances, joyful, and confident he explained the special teaching of the Buddhas: suffering, its origin, its cessation, and the path. Just as a clean cloth rid of stains would properly absorb dye, in that very seat the stainless, immaculate vision of the Dhamma arose in those 84,000 people: 'Everything that has a beginning has an end.'

They saw, attained, understood, and fathomed the Dhamma. They went beyond doubt, got rid of indecision, and became self-assured and independent of others regarding the Teacher's instructions. They said to the Buddha Vipassī, 'Excellent, sir! Excellent!' And just like Khaṇḍa and Tissa they asked for and received ordination. Then the Buddha taught them further.

Being taught like this their minds were soon freed from defilements by not grasping.

15. The 84,000 Who Had Gone Forth Previously

The 84,000 people who had gone forth previously also heard: 'It seems the Blessed One Vipassī, the perfected one, the fully awakened Buddha, has arrived at Bandhumatī and is staying in the deer park named Sanctuary. And he is teaching the Dhamma!' Then they too went to see the Buddha Vipassī, realized the Dhamma, went forth, and became freed from defilements.

16. The Allowance to Wander

Now at that time a large Saṅgha of 6,800,000 mendicants were residing at Bandhumatī. As the Buddha Vipassī was in private retreat this thought came to his mind, 'The Saṅgha residing at Bandhumatī now is large. What if I was to urge them:

"Wander forth, mendicants, for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans. Let not two go by one road. Teach the Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And reveal a spiritual practice that's entirely full and pure. There are beings with little dust in their eyes. They're in decline because they haven't heard the teaching. There will be those who understand the teaching! But when six years have passed, you must all come to Bandhumatī to recite the monastic code.'"

Then a certain Great Brahmā, knowing what the Buddha Vipassī was thinking, as easily as a strong person would extend or contract their arm, vanished from the Brahmā realm and reappeared in front of the Buddha Vipassī. He arranged his robe over one shoulder, knelt on his right knee, raised his joined palms toward the Buddha Vipassī, and said, 'That's so true, Blessed One! That's so true, Holy One! The Saṅgha residing at Bandhumatī now is large. Please urge them to wander, as you thought. And sir, I'll make sure that when six years have passed

the mendicants will return to Bandhumatī to recite the monastic code.'

That's what that Great Brahmā said. Then he bowed and respectfully circled the Buddha Vipassī, keeping him on his right side, before vanishing right there.

Then in the late afternoon, the Buddha Vipassī came out of retreat and addressed the mendicants, telling them all that had happened. Then he said,

'Wander forth, mendicants, for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans. Let not two go by one road. Teach the Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And reveal a spiritual practice that's entirely full and pure. There are beings with little dust in their eyes. They're in decline because they haven't heard the teaching. There will be those who understand the teaching! But when six years have passed, you must all come to Bandhumatī to recite the monastic code.'

Then most of the mendicants departed to wander the country that very day.

Now at that time there were 84,000 monasteries in India. And when the first year came to an end the deities raised the cry: 'Good sirs, the first year has ended. Now five years remain. When five years have passed, you must all go to Bandhumatī to recite the monastic code.'

And when the second year … the third year … the fourth year … the fifth year came to an end, the deities raised the cry: 'Good sirs, the fifth year has ended. Now one year remains. When one year has passed, you must all go to Bandhumatī to recite the monastic code.'

And when the sixth year came to an end the deities raised the cry: 'Good sirs, the sixth year has ended. Now is the time that you must go to Bandhumatī to recite the monastic code.' Then that very day the mendicants went to Bandhumatī to recite the monastic code. Some went by their own psychic power, and some by the psychic power of the deities.

And there the Blessed One Vipassī, the perfected one, the fully awakened Buddha, recited the monastic code thus:

‘Patient acceptance is the highest austerity.
Extinguishment is the highest, say the Buddhas.
No true renunciate injures another,
nor does an ascetic hurt another.

Not to do any evil;
to embrace the good;
to purify one’s mind:
this is the instruction of the Buddhas.

Not speaking ill nor doing harm;
restraint in the monastic code;
moderation in eating;
staying in remote lodgings;
commitment to the higher mind—
this is the instruction of the Buddhas.’

17. Being Informed by Deities

At one time, mendicants, I was staying near Ukkaṭṭhā, in the Subhaga Forest at the root of a magnificent *sal*tree. As I was in private retreat this thought came to mind, ‘It’s not easy to find an abode of sentient beings where I haven’t previously abided in all this long time, except for the gods of the pure abodes. Why don’t I go to see them?’

Then, as easily as a strong person would extend or contract their arm, I vanished from the Subhaga Forest and reappeared with the Aviha gods.

In that order of gods, many thousands, many hundreds of thousands of deities approached me, bowed, stood to one side, and said to me, ‘Ninety-one eons ago, good sir, the Buddha Vipassī arose in the world, perfected and fully awakened. He was born as an aristocrat into an aristocrat family. Koṇḍañña was his clan. He lived for 80,000 years. He was awakened at the root of a trumpet flower tree. He had a fine pair of chief disciples named Khaṇḍa and Tissa. He had three gatherings of disciples—one of 6,800,000, one of 100,000, and one of 80,000—all of them mendicants who had ended their defilements. He had as chief attendant a mendicant named Asoka. His father was King

Bandhuma, his birth mother was Queen Bandhumatī, and their capital city was named Bandhumatī. And such was his renunciation, such his going forth, such his striving, such his awakening, and such his rolling forth of the wheel of Dhamma. And good sir, after leading the spiritual life under that Buddha Vipassī we lost our desire for sensual pleasures and were reborn here.'

And other deities came and similarly recounted the details of the Buddhas Sikhī, Vessabhū, Kakusandha, Koṇāgamana, and Kassapa.

In that order of gods, many hundreds of deities approached me, bowed, stood to one side, and said to me, 'In the present fortunate eon, good sir, you have arisen in the world, perfected and fully awakened. You were born as an aristocrat into an aristocrat family. Gotama is your clan. For you the life-span is short, brief, and fleeting. A long-lived person lives for a century or a little more. You were awakened at the root of a peepul tree. You have a fine pair of chief disciples named Sāriputta and Moggallāna. You have had one gathering of disciples—1,250 mendicants who had ended their defilements. You have as chief attendant a mendicant named Ānanda. Your father is King Suddhodana, your birth mother was Queen Māyā, and your capital city was Kapilavatthu. And such was your renunciation, such your going forth, such your striving, such your awakening, and such your rolling forth of the wheel of Dhamma. And good sir, after leading the spiritual life under you we lost our desire for sensual pleasures and were reborn here.'

Then together with the Aviha gods I went to see the Atappa gods ... the Gods Fair to See ... and the Fair Seeing Gods. Then together with all these gods I went to see the Gods of Akaniṭṭha, where we had a similar conversation.

And that is how the Realized One is able to recollect the caste, names, clans, life-span, chief disciples, and gatherings of disciples of the Buddhas of the past who have become completely extinguished, cut off proliferation, cut off the track, finished off the cycle, and transcended suffering. It is both because I have clearly comprehended the principle of the teachings, and also because the deities told me."

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

15. The Great Discourse on Causation: *Mahānidāna Sutta*

1. Dependent Origination

So I have heard. At one time the Buddha was staying in the land of the Kurus, near the Kuru town named Kammāsadamma.

Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him, "It's incredible, sir, it's amazing, in that this dependent origination is deep and appears deep, yet to me it seems as plain as can be."

"Don't say that, Ānanda, don't say that! This dependent origination is deep and appears deep. It is because of not understanding and not penetrating this teaching that this population has become tangled like string, knotted like a ball of thread, and matted like rushes and reeds, and it doesn't escape the places of loss, the bad places, the underworld, transmigration.

When asked, 'Is there a specific condition for old age and death?' you should answer, 'There is.' If they say, 'What is a condition for old age and death?' you should answer, 'Rebirth is a condition for old age and death.'

When asked, ‘Is there a specific condition for rebirth?’ you should answer, ‘There is.’ If they say, ‘What is a condition for rebirth?’ you should answer, ‘Continued existence is a condition for rebirth.’

When asked, ‘Is there a specific condition for continued existence?’ you should answer, ‘There is.’ If they say, ‘What is a condition for continued existence?’ you should answer, ‘Grasping is a condition for continued existence.’

When asked, ‘Is there a specific condition for grasping?’ you should answer, ‘There is.’ If they say, ‘What is a condition for grasping?’ you should answer, ‘Craving is a condition for grasping.’

When asked, ‘Is there a specific condition for craving?’ you should answer, ‘There is.’ If they say, ‘What is a condition for craving?’ you should answer, ‘Feeling is a condition for craving.’

When asked, ‘Is there a specific condition for feeling?’ you should answer, ‘There is.’ If they say, ‘What is a condition for feeling?’ you should answer, ‘Contact is a condition for feeling.’

When asked, ‘Is there a specific condition for contact?’ you should answer, ‘There is.’ If they say, ‘What is a condition for contact?’ you should answer, ‘Name and form are conditions for contact.’

When asked, ‘Is there a specific condition for name and form?’ you should answer, ‘There is.’ If they say, ‘What is a condition for name and form?’ you should answer, ‘Consciousness is a condition for name and form.’

When asked, ‘Is there a specific condition for consciousness?’ you should answer, ‘There is.’ If they say, ‘What is a condition for consciousness?’ you should answer, ‘Name and form are conditions for consciousness.’

So: name and form are conditions for consciousness. Consciousness is a condition for name and form. Name and form are conditions for contact. Contact is a condition for feeling. Feeling is a condition for craving. Craving is a condition for grasping. Grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. That is how this entire mass of suffering originates.

‘Rebirth is a condition for old age and death’—that’s what I said. And this is a way to understand how this is so. Suppose there were

totally and utterly no rebirth for anyone anywhere. That is, there were no rebirth of sentient beings into their various realms—of gods, fairies, spirits, creatures, humans, quadrupeds, birds, or reptiles, each into their own realm. When there's no rebirth at all, with the cessation of rebirth, would old age and death still be found?"

"No, sir."

"That's why this is the cause, source, origin, and condition of old age and death, namely rebirth.

'Continued existence is a condition for rebirth'—that's what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no continued existence for anyone anywhere. That is, continued existence in the sensual realm, the realm of luminous form, or the formless realm. When there's no continued existence at all, with the cessation of continued existence, would rebirth still be found?"

"No, sir."

"That's why this is the cause, source, origin, and condition of rebirth, namely continued existence.

'Grasping is a condition for continued existence'—that's what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no grasping for anyone anywhere. That is, grasping at sensual pleasures, views, precepts and observances, and theories of a self. When there's no grasping at all, with the cessation of grasping, would continued existence still be found?"

"No, sir."

"That's why this is the cause, source, origin, and condition of continued existence, namely grasping.

'Craving is a condition for grasping'—that's what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no craving for anyone anywhere. That is, craving for sights, sounds, smells, tastes, touches, and thoughts. When there's no craving at all, with the cessation of craving, would grasping still be found?"

"No, sir."

"That's why this is the cause, source, origin, and condition of grasping, namely craving.

'Feeling is a condition for craving'—that's what I said. And this is a way to understand how this is so. Suppose there were totally and

utterly no feeling for anyone anywhere. That is, feeling born of contact through the eye, ear, nose, tongue, body, and mind. When there's no feeling at all, with the cessation of feeling, would craving still be found?"

"No, sir."

"That's why this is the cause, source, origin, and condition of craving, namely feeling.

So it is, Ānanda, that feeling is a cause of craving. Craving is a cause of seeking. Seeking is a cause of gaining material possessions. Gaining material possessions is a cause of assessing. Assessing is a cause of desire and lust. Desire and lust is a cause of attachment. Attachment is a cause of possessiveness. Possessiveness is a cause of stinginess. Stinginess is a cause of safeguarding. Owing to safeguarding, many bad, unskillful things come to be: taking up the rod and the sword, quarrels, arguments, and fights, accusations, divisive speech, and lies.

'Owing to safeguarding, many bad, unskillful things come to be: taking up the rod and the sword, quarrels, arguments, and fights, accusations, divisive speech, and lies'—that's what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no safeguarding for anyone anywhere. When there's no safeguarding at all, with the cessation of safeguarding, would those many bad, unskillful things still come to be?"

"No, sir."

"That's why this is the cause, source, origin, and condition for the origination of those many bad, unskillful things, namely safeguarding.

'Stinginess is a cause of safeguarding'—that's what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no stinginess for anyone anywhere. When there's no stinginess at all, with the cessation of stinginess, would safeguarding still be found?"

"No, sir."

"That's why this is the cause, source, origin, and condition of safeguarding, namely stinginess.

'Possessiveness is a cause of stinginess'—that's what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no possessiveness for anyone anywhere. When there's no

possessiveness at all, with the cessation of possessiveness, would stinginess still be found?"

"No, sir."

"That's why this is the cause, source, origin, and condition of stinginess, namely possessiveness.

'Attachment is a cause of possessiveness'—that's what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no attachment for anyone anywhere. When there's no attachment at all, with the cessation of attachment, would possessiveness still be found?"

"No, sir."

"That's why this is the cause, source, origin, and condition of possessiveness, namely attachment.

'Desire and lust is a cause of attachment'—that's what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no desire and lust for anyone anywhere. When there's no desire and lust at all, with the cessation of desire and lust, would attachment still be found?"

"No, sir."

"That's why this is the cause, source, origin, and condition of attachment, namely desire and lust.

'Assessing is a cause of desire and lust'—that's what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no assessing for anyone anywhere. When there's no assessing at all, with the cessation of assessing, would desire and lust still be found?"

"No, sir."

"That's why this is the cause, source, origin, and condition of desire and lust, namely assessing.

'Gaining material possessions is a cause of assessing'—that's what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no gaining of material possessions for anyone anywhere. When there's no gaining of material possessions at all, with the cessation of gaining material possessions, would assessing still be found?"

"No, sir."

"That's why this is the cause, source, origin, and condition of assessing, namely the gaining of material possessions.

'Seeking is a cause of gaining material possessions'—that's what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no seeking for anyone anywhere. When there's no seeking at all, with the cessation of seeking, would the gaining of material possessions still be found?"

"No, sir."

"That's why this is the cause, source, origin, and condition of gaining material possessions, namely seeking.

'Craving is a cause of seeking'—that's what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no craving for anyone anywhere. That is, craving for sensual pleasures, craving for continued existence, and craving to end existence. When there's no craving at all, with the cessation of craving, would seeking still be found?"

"No, sir."

"That's why this is the cause, source, origin, and condition of seeking, namely craving. And so, Ānanda, these two things are united by the two aspects of feeling.

'Contact is a condition for feeling'—that's what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no contact for anyone anywhere. That is, contact through the eye, ear, nose, tongue, body, and mind. When there's no contact at all, with the cessation of contact, would feeling still be found?"

"No, sir."

"That's why this is the cause, source, origin, and condition of feeling, namely contact.

'Name and form are conditions for contact'—that's what I said. And this is a way to understand how this is so. Suppose there were none of the features, attributes, signs, and details by which the category of mental phenomena is found. Would linguistic contact still be found in the category of physical phenomena?"

"No, sir."

"Suppose there were none of the features, attributes, signs, and details by which the category of physical phenomena is found. Would

impingement contact still be found in the category of mental phenomena?"

"No, sir."

"Suppose there were none of the features, attributes, signs, and details by which the categories of mental or physical phenomena are found. Would either linguistic contact or impingement contact still be found?"

"No, sir."

"Suppose there were none of the features, attributes, signs, and details by which name and form are found. Would contact still be found?"

"No, sir."

"That's why this is the cause, source, origin, and condition of contact, namely name and form.

'Consciousness is a condition for name and form'—that's what I said. And this is a way to understand how this is so. If consciousness were not conceived in the mother's womb, would name and form coagulate there?"

"No, sir."

"If consciousness, after being conceived in the mother's womb, were to be miscarried, would name and form be born into this state of existence?"

"No, sir."

"If the consciousness of a young boy or girl were to be cut off, would name and form achieve growth, increase, and maturity?"

"No, sir."

"That's why this is the cause, source, origin, and condition of name and form, namely consciousness.

'Name and form are conditions for consciousness'—that's what I said. And this is a way to understand how this is so. If consciousness were not to become established in name and form, would the coming to be of the origin of suffering—of rebirth, old age, and death in the future—be found?"

"No, sir."

"That's why this is the cause, source, origin, and condition of consciousness, namely name and form. This is the extent to which one may be reborn, grow old, die, pass away, or reappear. This is how far

the scope of language, terminology, and description extends; how far the sphere of wisdom extends; how far the cycle of rebirths continues so that this state of existence is to be found; namely, name and form together with consciousness.

2. Describing the Self

How do those who describe the self describe it? They describe it as physical and limited: 'My self is physical and limited.' Or they describe it as physical and infinite: 'My self is physical and infinite.' Or they describe it as formless and limited: 'My self is formless and limited.' Or they describe it as formless and infinite: 'My self is formless and infinite.'

Now, take those who describe the self as physical and limited. They describe the self as physical and limited in the present; or in some future life; or else they think: 'Though it is not like that, I will ensure it is provided with what it needs to become like that.' This being so, it's appropriate to say that a view of self as physical and limited underlies them.

Now, take those who describe the self as physical and infinite ... formless and limited ... formless and infinite. They describe the self as formless and infinite in the present; or in some future life; or else they think: 'Though it is not like that, I will ensure it is provided with what it needs to become like that.' This being so, it's appropriate to say that a view of self as formless and infinite underlies them. That's how those who describe the self describe it.

3. Not Describing the Self

How do those who don't describe the self not describe it? They don't describe it as physical and limited ... physical and infinite ... formless and limited ... formless and infinite: 'My self is formless and infinite.'

Now, take those who don't describe the self as physical and limited ... physical and infinite ... formless and limited ... formless and infinite. They don't describe the self as formless and infinite in the present; or in some future life; and they don't think: 'Though it is not like that, I will ensure it is provided with what it needs to become like that.' This

being so, it's appropriate to say that a view of self as formless and infinite doesn't underlie them. That's how those who don't describe the self don't describe it.

4. Regarding a Self

How do those who regard the self regard it? They regard feeling as self: 'Feeling is my self.' Or they regard it like this: 'Feeling is definitely not my self. My self does not experience feeling.' Or they regard it like this: 'Feeling is definitely not my self. But it's not that my self does not experience feeling. My self feels, for my self is liable to feel.'

Now, as to those who say: 'Feeling is my self.' You should say this to them: 'Reverend, there are three feelings: pleasant, painful, and neutral. Which one of these do you regard as self?' Ānanda, at a time when you feel a pleasant feeling, you don't feel a painful or neutral feeling; you only feel a pleasant feeling. At a time when you feel a painful feeling, you don't feel a pleasant or neutral feeling; you only feel a painful feeling. At a time when you feel a neutral feeling, you don't feel a pleasant or painful feeling; you only feel a neutral feeling.

Pleasant feelings, painful feelings, and neutral feelings are all impermanent, conditioned, dependently originated, liable to end, vanish, fade away, and cease. When feeling a pleasant feeling they think: 'This is my self.' When their pleasant feeling ceases they think: 'My self has disappeared.' When feeling a painful feeling they think: 'This is my self.' When their painful feeling ceases they think: 'My self has disappeared.' When feeling a neutral feeling they think: 'This is my self.' When their neutral feeling ceases they think: 'My self has disappeared.' So those who say 'feeling is my self' regard as self that which is evidently impermanent, a mixture of pleasure and pain, and liable to rise and fall. That's why it's not acceptable to regard feeling as self.

Now, as to those who say: 'Feeling is definitely not my self. My self does not experience feeling.' You should say this to them, 'But reverend, where there is nothing felt at all, would the thought "I am" occur there?'"

"No, sir."

"That's why it's not acceptable to regard self as that which does not experience feeling.

Now, as to those who say: 'Feeling is definitely not my self. But it's not that my self does not experience feeling. My self feels, for my self is liable to feel.' You should say this to them, 'Suppose feelings were to totally and utterly cease without anything left over. When there's no feeling at all, with the cessation of feeling, would the thought "I am this" occur there?'"

"No, sir."

"That's why it's not acceptable to regard self as that which is liable to feel.

Not regarding anything in this way, they don't grasp at anything in the world. Not grasping, they're not anxious. Not being anxious, they personally become extinguished. They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'

It wouldn't be appropriate to say that a mendicant whose mind is freed like this holds the following views: 'A Realized One exists after death'; 'A Realized One doesn't exist after death'; 'A Realized One both exists and doesn't exist after death'; 'A Realized One neither exists nor doesn't exist after death'.

Why is that? A mendicant is freed by directly knowing this: how far language and the scope of language extend; how far terminology and the scope of terminology extend; how far description and the scope of description extend; how far wisdom and the sphere of wisdom extend; how far the cycle of rebirths and its continuation extend. It wouldn't be appropriate to say that a mendicant freed by directly knowing this holds the view: 'There is no such thing as knowing and seeing.'

5. Planes of Consciousness

Ānanda, there are seven planes of consciousness and two dimensions. What seven?

There are sentient beings that are diverse in body and diverse in perception, such as human beings, some gods, and some beings in the underworld. This is the first plane of consciousness.

There are sentient beings that are diverse in body and unified in perception, such as the gods reborn in Brahmā's Host through the first absorption. This is the second plane of consciousness.

There are sentient beings that are unified in body and diverse in perception, such as the gods of streaming radiance. This is the third plane of consciousness.

There are sentient beings that are unified in body and unified in perception, such as the gods replete with glory. This is the fourth plane of consciousness.

There are sentient beings that have gone totally beyond perceptions of form. With the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', they have been reborn in the dimension of infinite space. This is the fifth plane of consciousness.

There are sentient beings that have gone totally beyond the dimension of infinite space. Aware that 'consciousness is infinite', they have been reborn in the dimension of infinite consciousness. This is the sixth plane of consciousness.

There are sentient beings that have gone totally beyond the dimension of infinite consciousness. Aware that 'there is nothing at all', they have been reborn in the dimension of nothingness. This is the seventh plane of consciousness.

Then there's the dimension of non-percipient beings, and secondly, the dimension of neither perception nor non-perception.

Now, regarding these seven planes of consciousness and two dimensions, is it appropriate for someone who understands them—and their origin, ending, gratification, drawback, and escape—to take pleasure in them?"

"No, sir."

"When a mendicant, having truly understood the origin, ending, gratification, drawback, and escape regarding these seven planes of consciousness and these two dimensions, is freed by not grasping, they're called a mendicant who is freed by wisdom.

6. The Eight Liberations

Ānanda, there are these eight liberations. What eight?

Having physical form, they see visions. This is the first liberation.

Not perceiving form internally, they see visions externally. This is the second liberation.

They're focused only on beauty. This is the third liberation.

Going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', they enter and remain in the dimension of infinite space. This is the fourth liberation.

Going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', they enter and remain in the dimension of infinite consciousness. This is the fifth liberation.

Going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', they enter and remain in the dimension of nothingness. This is the sixth liberation.

Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception. This is the seventh liberation.

Going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling. This is the eighth liberation.

These are the eight liberations.

When a mendicant enters into and withdraws from these eight liberations—in forward order, in reverse order, and in forward and reverse order—wherever they wish, whenever they wish, and for as long as they wish; and when they realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements, they're called a mendicant who is freed both ways. And, Ānanda, there is no other freedom both ways that is better or finer than this."

That is what the Buddha said. Satisfied, Venerable Ānanda was happy with what the Buddha said.

16. The Great Discourse on the Buddha's Extinguishment: *Mahāparinibbāna Sutta*

So I have heard. At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain. Now at that time King Ajātasattu Vedehiputta of Māgadha wanted to invade the Vajjis. He declared: "I shall wipe out these Vajjis, so mighty and powerful! I shall destroy them, and lay ruin and devastation upon them!"

And then King Ajātasattu addressed Vassakāra the brahmin minister of Māgadha, "Please, brahmin, go to the Buddha, and in my name bow with your head to his feet. Ask him if he is healthy and well, nimble, strong, and living comfortably. And then say: 'Sir, King Ajātasattu Vedehiputta of Māgadha wants to invade the Vajjis. He says, "I shall wipe out these Vajjis, so mighty and powerful! I shall destroy them, and lay ruin and devastation upon them!"' Remember well how the Buddha answers and tell it to me. For Realized Ones say nothing that is not so."

1. The Brahmin Vassakāra

"Yes, sir," Vassakāra replied. He had the finest carriages harnessed. Then he mounted a fine carriage and, along with other fine carriages, set out from Rājagaha for the Vulture's Peak Mountain. He went by

carriage as far as the terrain allowed, then descended and approached the Buddha on foot, and exchanged greetings with him.

When the greetings and polite conversation were over, he sat down to one side and said to the Buddha, "Master Gotama, King Ajātasattu Vedehiputta of Māgadha bows with his head to your feet. He asks if you are healthy and well, nimble, strong, and living comfortably. Master Gotama, King Ajātasattu wants to invade the Vajjis. He has declared: 'I shall wipe out these Vajjis, so mighty and powerful! I shall destroy them, and lay ruin and devastation upon them!'"

2. Principles That Prevent Decline

Now at that time Venerable Ānanda was standing behind the Buddha fanning him. Then the Buddha said to him, "Ānanda, have you heard that the Vajjis meet frequently and have many meetings?"

"I have heard that, sir."

"As long as the Vajjis meet frequently and have many meetings, they can expect growth, not decline.

Ānanda, have you heard that the Vajjis meet in harmony, leave in harmony, and carry on their business in harmony?"

"I have heard that, sir."

"As long as the Vajjis meet in harmony, leave in harmony, and carry on their business in harmony, they can expect growth, not decline.

Ānanda, have you heard that the Vajjis don't make new decrees or abolish existing decrees, but proceed having undertaken the traditional Vajjian principles as they have been decreed?"

"I have heard that, sir."

"As long as the Vajjis don't make new decrees or abolish existing decrees, but proceed having undertaken the traditional Vajjian principles as they have been decreed, they can expect growth, not decline.

Ānanda, have you heard that the Vajjis honor, respect, esteem, and venerate Vajjian elders, and think them worth listening to?"

"I have heard that, sir."

"As long as the Vajjis honor, respect, esteem, and venerate Vajjian elders, and think them worth listening to, they can expect growth, not decline.

Ānanda, have you heard that the Vajjis don't rape or abduct women or girls from their families and force them to live with them?"

"I have heard that, sir."

"As long as the Vajjis don't rape or abduct women or girls from their families and force them to live with them, they can expect growth, not decline.

Ānanda, have you heard that the Vajjis honor, respect, esteem, and venerate the Vajjian shrines, whether inner or outer, not neglecting the proper spirit-offerings that were given and made in the past?"

"I have heard that, sir."

"As long as the Vajjis honor, respect, esteem, and venerate the Vajjian shrines, whether inner or outer, not neglecting the proper spirit-offerings that were given and made in the past, they can expect growth, not decline.

Ānanda, have you heard that the Vajjis arrange for proper protection, shelter, and security for perfected ones, so that more perfected ones might come to the realm and those already here may live in comfort?"

"I have heard that, sir."

"As long as the Vajjis arrange for proper protection, shelter, and security for perfected ones, so that more perfected ones might come to the realm and those already here may live in comfort, they can expect growth, not decline."

Then the Buddha said to Vassakāra, "Brahmin, this one time I was staying near Vesālī at the Sarandada woodland shrine. There I taught the Vajjis these seven principles that prevent decline. As long as these seven principles that prevent decline last among the Vajjis, and as long as the Vajjis are seen following them, they can expect growth, not decline."

When the Buddha had spoken, Vassakāra said to him, "Master Gotama, if the Vajjis follow even a single one of these principles they can expect growth, not decline. How much more so all seven! King Ajātasattu cannot defeat the Vajjis in war, unless by diplomacy or by

sowing dissension. Well, now, Master Gotama, I must go. I have many duties, and much to do."

"Please, brahmin, go at your convenience." Then Vassakāra the brahmin, having approved and agreed with what the Buddha said, got up from his seat and left.

3. Principles That Prevent Decline Among the Mendicants

Soon after he had left, the Buddha said to Ānanda, "Go, Ānanda, gather all the mendicants staying in the vicinity of Rājagaha together in the assembly hall."

"Yes, sir," replied Ānanda. He did what the Buddha asked. Then he went back, bowed, stood to one side, and said to him, "Sir, the mendicant Saṅgha has assembled. Please, sir, go at your convenience."

Then the Buddha went to the assembly hall, where he sat on the seat spread out and addressed the mendicants: "Mendicants, I will teach you these seven principles that prevent decline. Listen and pay close attention, I will speak."

"Yes, sir," they replied. The Buddha said this:

"As long as the mendicants meet frequently and have many meetings, they can expect growth, not decline.

As long as the mendicants meet in harmony, leave in harmony, and carry on their business in harmony, they can expect growth, not decline.

As long as the mendicants don't make new decrees or abolish existing decrees, but undertake and follow the training rules as they have been decreed, they can expect growth, not decline.

As long as the mendicants honor, respect, esteem, and venerate the senior mendicants—of long standing, long gone forth, fathers and leaders of the Saṅgha—and think them worth listening to, they can expect growth, not decline.

As long as the mendicants don't fall under the sway of arisen craving for future lives, they can expect growth, not decline.

As long as the mendicants take care to live in wilderness lodgings, they can expect growth, not decline.

As long as the mendicants individually establish mindfulness, so that more good-hearted spiritual companions might come, and those that have already come may live comfortably, they can expect growth, not decline.

As long as these seven principles that prevent decline last among the mendicants, and as long as the mendicants are seen following them, they can expect growth, not decline.

I will teach you seven more principles that prevent decline. ...

As long as the mendicants don't relish work, loving it and liking to relish it, they can expect growth, not decline.

As long as they don't enjoy talk ...

sleep ...

company ...

they don't have wicked desires, falling under the sway of wicked desires ...

they don't have bad friends, companions, and associates ...

they don't stop half-way after achieving some insignificant distinction, they can expect growth, not decline.

As long as these seven principles that prevent decline last among the mendicants, and as long as the mendicants are seen following them, they can expect growth, not decline.

I will teach you seven more principles that prevent decline. ... As long as the mendicants are faithful ... conscientious ... prudent ... learned ... energetic ... mindful ... wise, they can expect growth, not decline. As long as these seven principles that prevent decline last among the mendicants, and as long as the mendicants are seen following them, they can expect growth, not decline.

I will teach you seven more principles that prevent decline. ...

As long as the mendicants develop the awakening factors of mindfulness ... investigation of principles ... energy ... rapture ... tranquility ... immersion ... equanimity, they can expect growth, not decline.

As long as these seven principles that prevent decline last among the mendicants, and as long as the mendicants are seen following them, they can expect growth, not decline.

I will teach you seven more principles that prevent decline. ...

As long as the mendicants develop the perceptions of impermanence … not-self … ugliness … drawbacks … giving up … fading away … cessation, they can expect growth, not decline.

As long as these seven principles that prevent decline last among the mendicants, and as long as the mendicants are seen following them, they can expect growth, not decline.

I will teach you six principles that prevent decline. …

As long as the mendicants consistently treat their spiritual companions with bodily kindness … verbal kindness … and mental kindness both in public and in private, they can expect growth, not decline.

As long as the mendicants share without reservation any material possessions they have gained by legitimate means, even the food placed in the alms-bowl, using them in common with their ethical spiritual companions, they can expect growth, not decline.

As long as the mendicants live according to the precepts shared with their spiritual companions, both in public and in private—such precepts as are unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion—they can expect growth, not decline.

As long as the mendicants live according to the view shared with their spiritual companions, both in public and in private—the view that is noble and emancipating, and leads one who practices it to the complete end of suffering—they can expect growth, not decline.

As long as these six principles that prevent decline last among the mendicants, and as long as the mendicants are seen following them, they can expect growth, not decline."

And while staying there at the Vulture's Peak the Buddha often gave this Dhamma talk to the mendicants:

"Such is ethics, such is immersion, such is wisdom. When immersion is imbued with ethics it's very fruitful and beneficial. When wisdom is imbued with immersion it's very fruitful and beneficial. When the mind is imbued with wisdom it is rightly freed from the defilements, namely, the defilements of sensuality, desire to be reborn, and ignorance."

When the Buddha had stayed in Rājagaha as long as he wished, he addressed Venerable Ānanda, "Come, Ānanda, let's go to Ambalaṭṭhikā."

"Yes, sir," Ānanda replied. Then the Buddha together with a large Saṅgha of mendicants arrived at Ambalaṭṭhikā, where he stayed in the royal rest-house. And while staying there, too, he often gave this Dhamma talk to the mendicants:

"Such is ethics, such is immersion, such is wisdom. When immersion is imbued with ethics it's very fruitful and beneficial. When wisdom is imbued with immersion it's very fruitful and beneficial. When the mind is imbued with wisdom it is rightly freed from the defilements, namely, the defilements of sensuality, desire to be reborn, and ignorance."

When the Buddha had stayed in Ambalaṭṭhikā as long as he wished, he addressed Venerable Ānanda, "Come, Ānanda, let's go to Nāḷandā."

"Yes, sir," Ānanda replied. Then the Buddha together with a large Saṅgha of mendicants arrived at Nāḷandā, where he stayed in Pāvārika's mango grove.

4. Sāriputta's Lion's Roar

Then Sāriputta went up to the Buddha, bowed, sat down to one side, and said to him, "Sir, I have such confidence in the Buddha that I believe there's no other ascetic or brahmin—whether past, future, or present—whose direct knowledge is superior to the Buddha when it comes to awakening."

"That's a grand and dramatic statement, Sāriputta. You've roared a definitive, categorical lion's roar, saying: 'I have such confidence in the Buddha that I believe there's no other ascetic or brahmin—whether past, future, or present—whose direct knowledge is superior to the Buddha when it comes to awakening.'

What about all the perfected ones, the fully awakened Buddhas who lived in the past? Have you comprehended their minds to know that those Buddhas had such ethics, or such qualities, or such wisdom, or such meditation, or such freedom?"

"No, sir."

"And what about all the perfected ones, the fully awakened Buddhas who will live in the future? Have you comprehended their minds to know that those Buddhas will have such ethics, or such qualities, or such wisdom, or such meditation, or such freedom?"

"No, sir."

"And what about me, the perfected one, the fully awakened Buddha at present? Have you comprehended my mind to know that I have such ethics, or such teachings, or such wisdom, or such meditation, or such freedom?"

"No, sir."

"Well then, Sāriputta, given that you don't comprehend the minds of Buddhas past, future, or present, what exactly are you doing, making such a grand and dramatic statement, roaring such a definitive, categorical lion's roar?"

"Sir, though I don't comprehend the minds of Buddhas past, future, and present, still I understand this by inference from the teaching. Suppose there was a king's frontier citadel with fortified embankments, ramparts, and arches, and a single gate. And it has a gatekeeper who is astute, competent, and intelligent. He keeps strangers out and lets known people in. As he walks around the patrol path, he doesn't see a hole or cleft in the wall, not even one big enough for a cat to slip out. He thinks: 'Whatever sizable creatures enter or leave the citadel, all of them do so via this gate.'

In the same way, I understand this by inference from the teaching: 'All the perfected ones, fully awakened Buddhas—whether past, future, or present—give up the five hindrances, corruptions of the heart that weaken wisdom. Their mind is firmly established in the four kinds of mindfulness meditation. They correctly develop the seven awakening factors. And they wake up to the supreme perfect awakening.'"

And while staying at Nāḷandā, too, the Buddha often gave this Dhamma talk to the mendicants:

"Such is ethics, such is immersion, such is wisdom. When immersion is imbued with ethics it's very fruitful and beneficial. When wisdom is imbued with immersion it's very fruitful and beneficial. When the mind is imbued with wisdom it is rightly freed from the

defilements, namely, the defilements of sensuality, desire to be reborn, and ignorance."

5. The Drawbacks of Unethical Conduct

When the Buddha had stayed in Nāḷandā as long as he wished, he addressed Venerable Ānanda, "Come, Ānanda, let's go to Pāṭaligāma."

"Yes, sir," Ānanda replied. Then the Buddha together with a large Saṅgha of mendicants arrived at Pāṭaligāma.

The lay followers of Pāṭaligāma heard that he had arrived. So they went to see him, bowed, sat down to one side, and said to him, "Sir, please consent to come to our guest house." The Buddha consented in silence.

Then, knowing that the Buddha had consented, the lay followers of Pāṭaligāma got up from their seat, bowed, and respectfully circled the Buddha, keeping him on their right. Then they went to the guest house, where they spread carpets all over, prepared seats, set up a water jar, and placed a lamp. Then they went back to the Buddha, bowed, stood to one side, and told him of their preparations, saying: "Please, sir, come at your convenience."

In the morning, the Buddha robed up and, taking his bowl and robe, went to the guest house together with the Saṅgha of mendicants. Having washed his feet he entered the guest house and sat against the central column facing east. The Saṅgha of mendicants also washed their feet, entered the guest house, and sat against the west wall facing east, with the Buddha right in front of them. The lay followers of Pāṭaligāma also washed their feet, entered the guest house, and sat against the east wall facing west, with the Buddha right in front of them.

Then the Buddha addressed them:

"Householders, there are these five drawbacks for an unethical person because of their failure in ethics. What five?

Firstly, an unethical person loses substantial wealth on account of negligence. This is the first drawback for an unethical person because of their failure in ethics.

Furthermore, an unethical person gets a bad reputation. This is the second drawback.

Furthermore, an unethical person enters any kind of assembly timid and embarrassed, whether it's an assembly of aristocrats, brahmins, householders, or ascetics. This is the third drawback.

Furthermore, an unethical person dies feeling lost. This is the fourth drawback.

Furthermore, an unethical person, when their body breaks up, after death, is reborn in a place of loss, a bad place, the underworld, hell. This is the fifth drawback.

These are the five drawbacks for an unethical person because of their failure in ethics.

6. The Benefits of Ethical Conduct

There are these five benefits for an ethical person because of their accomplishment in ethics. What five?

Firstly, an ethical person gains substantial wealth on account of diligence. This is the first benefit.

Furthermore, an ethical person gets a good reputation. This is the second benefit.

Furthermore, an ethical person enters any kind of assembly bold and self-assured, whether it's an assembly of aristocrats, brahmins, householders, or ascetics. This is the third benefit.

Furthermore, an ethical person dies not feeling lost. This is the fourth benefit.

Furthermore, when an ethical person's body breaks up, after death, they're reborn in a good place, a heavenly realm. This is the fifth benefit.

These are the five benefits for an ethical person because of their accomplishment in ethics."

The Buddha spent most of the night educating, encouraging, firing up, and inspiring the lay followers of Pāṭaligāma with a Dhamma talk. Then he dismissed them, "The night is getting late, householders. Please go at your convenience."

"Yes, sir," replied the lay followers of Pāṭaligāma. They got up from their seat, bowed, and respectfully circled the Buddha, keeping him on their right, before leaving. Soon after they left the Buddha entered a private cubicle.

7. Building a Citadel

Now at that time the Magadhan ministers Sunidha and Vassakāra were building a citadel at Pāṭaligāma to keep the Vajjis out. At that time thousands of deities were taking possession of building sites in Pāṭaligāma. Illustrious rulers or royal ministers inclined to build houses at sites possessed by illustrious deities. Middling rulers or royal ministers inclined to build houses at sites possessed by middling deities. Lesser rulers or royal ministers inclined to build houses at sites possessed by lesser deities.

With clairvoyance that is purified and superhuman, the Buddha saw those deities taking possession of building sites in Pāṭaligāma. The Buddha rose at the crack of dawn and addressed Ānanda, "Ānanda, who is building a citadel at Pāṭaligāma?"

"Sir, the Magadhan ministers Sunidha and Vassakāra are building a citadel to keep the Vajjis out."

"It's as if they were building the citadel in consultation with the gods of the Thirty-Three. With clairvoyance that is purified and superhuman, I saw those deities taking possession of building sites. Illustrious rulers or royal ministers inclined to build houses at sites possessed by illustrious deities. Middling rulers or royal ministers inclined to build houses at sites possessed by middling deities. Lesser rulers or royal ministers inclined to build houses at sites possessed by lesser deities. As far as the civilized region extends, as far as the trading zone extends, this will be the chief city: the Pāṭaliputta trade center. But Pāṭaliputta will face three threats: from fire, flood, and dissension."

Then the Magadhan ministers Sunidha and Vassakāra approached the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, they stood to one side and said, "Would Master Gotama together with the mendicant Saṅgha please accept today's meal from me?" The Buddha consented in silence.

Then, knowing that the Buddha had consented, they went to their own guest house, where they had a variety of delicious foods prepared. Then they had the Buddha informed of the time, saying, "It's time, Master Gotama, the meal is ready."

Then the Buddha robed up in the morning and, taking his bowl and robe, went to their guest house together with the mendicant Saṅgha, where he sat on the seat spread out. Then Sunidha and Vassakāra served and satisfied the mendicant Saṅgha headed by the Buddha with their own hands with a variety of delicious foods. When the Buddha had eaten and washed his hand and bowl, Sunidha and Vassakāra took a low seat and sat to one side.

The Buddha expressed his appreciation with these verses:

"In the place he makes his dwelling,
having fed the astute
and the virtuous here,
the restrained spiritual practitioners,

he should dedicate an offering
to the deities there.
Venerated, they venerate him;
honored, they honor him.

After that they have compassion for him,
like a mother for the child at her breast.
A man beloved of the deities
always sees nice things."

When the Buddha had expressed his appreciation to Sunidha and Vassakāra with these verses, he got up from his seat and left.

Sunidha and Vassakāra followed behind the Buddha, thinking, "The gate through which the ascetic Gotama departs today shall be named the Gotama Gate. The ford at which he crosses the Ganges River shall be named the Gotama Ford."

Then the gate through which the Buddha departed was named the Gotama Gate.

Then the Buddha came to the Ganges River.

Now at that time the Ganges was full to the brim so a crow could drink from it. Wanting to cross from the near to the far shore, some people were seeking a boat, some a dinghy, while some were tying up a raft. But, as easily as a strong person would extend or contract their

arm, the Buddha, together with the mendicant Saṅgha, vanished from the near shore and landed on the far shore.

He saw all those people wanting to cross over. Knowing the meaning of this, on that occasion the Buddha was inspired to exclaim:

"Those who cross a river or stream
have built a bridge and left the marshes behind.
While some people are still tying a raft,
intelligent people have crossed over."

8. Talk on the Noble Truths

Then the Buddha said to Venerable Ānanda, "Come, Ānanda, let's go to Koṭigāma."

"Yes, sir," Ānanda replied. Then the Buddha together with a large Saṅgha of mendicants arrived at Koṭigāma, and stayed there.

There he addressed the mendicants:

"Mendicants, not understanding and not penetrating four noble truths, both you and I have wandered and transmigrated for such a very long time. What four? The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. These noble truths of suffering, origin, cessation, and the path have been understood and comprehended. Craving for continued existence has been cut off; the attachment to continued existence is ended; now there are no more future lives."

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

"Because of not truly seeing
the four noble truths,
we have transmigrated for a long time
from one rebirth to the next.

But now that these truths have been seen,
the attachment to rebirth is eradicated.
The root of suffering is cut off,
now there are no more future lives."

And while staying at Koṭigāma, too, the Buddha often gave this Dhamma talk to the mendicants:

"Such is ethics, such is immersion, such is wisdom. When immersion is imbued with ethics it's very fruitful and beneficial. When wisdom is imbued with immersion it's very fruitful and beneficial. When the mind is imbued with wisdom it is rightly freed from the defilements, namely, the defilements of sensuality, desire to be reborn, and ignorance."

9. The Deaths in Nādika

When the Buddha had stayed in Koṭigāma as long as he wished, he said to Ānanda, "Come, Ānanda, let's go to Nādika."

"Yes, sir," Ānanda replied. Then the Buddha together with a large Saṅgha of mendicants arrived at Nādika, where he stayed in the brick house.

Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him, "Sir, the monk named Sāḷha has passed away in Nādika. Where has he been reborn in his next life? The nun named Nandā, the layman named Sudatta, and the laywoman named Sujātā have passed away in Nādika. Where have they been reborn in the next life? The laymen named Kakkaṭa, Kaḷibha, Nikata, Kaṭissaha, Tuṭṭha, Santuṭṭha, Bhadda, and Subhadda have passed away in Nādika. Where have they been reborn in the next life?"

"Ānanda, the monk Sāḷha had realized the undefiled freedom of heart and freedom by wisdom in this very life, having realized it with his own insight due to the ending of defilements.

The nun Nandā had ended the five lower fetters. She's been reborn spontaneously, and will be extinguished there, not liable to return from that world.

The layman Sudatta had ended three fetters, and weakened greed, hate, and delusion. He's a once-returner; he will come back to this world once only, then make an end of suffering.

The laywoman Sujātā had ended three fetters. She's a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

The laymen Kakkaṭa, Kaḷibha, Nikata, Kaṭissaha, Tuṭṭha, Santuṭṭha, Bhadda, and and Subhadda had ended the five lower fetters. They've been reborn spontaneously, and will be extinguished there, not liable to return from that world.

Over fifty laymen in Nādika have passed away having ended the five lower fetters. They've been reborn spontaneously, and will be extinguished there, not liable to return from that world.

More than ninety laymen in Nādika have passed away having ended three fetters, and weakened greed, hate, and delusion. They're once-returners, who will come back to this world once only, then make an end of suffering.

In excess of five hundred laymen in Nādika have passed away having ended three fetters. They're stream-enterers, not liable to be reborn in the underworld, bound for awakening.

10. The Mirror of the Teaching

It's hardly surprising that a human being should pass away. But if you should come and ask me about it each and every time someone passes away, that would be a bother for me.

So Ānanda, I will teach you the explanation of the Dhamma called 'the mirror of the teaching'. A noble disciple who has this may declare of themselves: 'I've finished with rebirth in hell, the animal realm, and the ghost realm. I've finished with all places of loss, bad places, the underworld. I am a stream-enterer! I'm not liable to be reborn in the underworld, and am bound for awakening.'

And what is that mirror of the teaching?

It's when a noble disciple has experiential confidence in the Buddha: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.'

They have experiential confidence in the teaching: 'The teaching is well explained by the Buddha—visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.'

They have experiential confidence in the Saṅgha: 'The Saṅgha of the Buddha's disciples is practicing the way that's good, straightforward, methodical, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha's disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.'

And a noble disciple's ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.

This is that mirror of the teaching."

And while staying there in Nādika the Buddha often gave this Dhamma talk to the mendicants:

"Such is ethics, such is immersion, such is wisdom. When immersion is imbued with ethics it's very fruitful and beneficial. When wisdom is imbued with immersion it's very fruitful and beneficial. When the mind is imbued with wisdom it is rightly freed from the defilements, namely, the defilements of sensuality, desire to be reborn, and ignorance."

When the Buddha had stayed in Nādika as long as he wished, he addressed Venerable Ānanda, "Come, Ānanda, let's go to Vesālī."

"Yes, sir," Ānanda replied. Then the Buddha together with a large Saṅgha of mendicants arrived at Vesālī, where he stayed in Ambapālī's mango grove.

There the Buddha addressed the mendicants:

"Mendicants, a mendicant should live mindful and aware. This is my instruction to you.

And how is a mendicant mindful? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of desire and aversion for the world. That's how a mendicant is mindful.

And how is a mendicant aware? It's when a mendicant acts with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking,

standing, sitting, sleeping, waking, speaking, and keeping silent. That's how a mendicant is aware. A mendicant should live mindful and aware. This is my instruction to you."

11. Ambapālī the Courtesan

Ambapālī the courtesan heard that the Buddha had arrived and was staying in her mango grove. She had the finest carriages harnessed. Then she mounted a fine carriage and, along with other fine carriages, set out from Vesālī for her own park. She went by carriage as far as the terrain allowed, then descended and approached the Buddha on foot. She bowed and sat down to one side. The Buddha educated, encouraged, fired up, and inspired her with a Dhamma talk.

Then she said to the Buddha, "Sir, may the Buddha together with the mendicant Saṅgha please accept tomorrow's meal from me." The Buddha consented in silence. Then, knowing that the Buddha had consented, Ambapālī got up from her seat, bowed, and respectfully circled the Buddha, keeping him on her right, before leaving.

The Licchavis of Vesālī also heard that the Buddha had arrived and was staying in Ambapālī's mango grove. They had the finest carriages harnessed. Then they mounted a fine carriage and, along with other fine carriages, set out from Vesālī. Some of the Licchavis were in blue, of blue color, clad in blue, adorned with blue. And some were similarly colored in yellow, red, or white.

Then Ambapālī the courtesan collided with those Licchavi youths, axle to axle, wheel to wheel, yoke to yoke. The Licchavis said to her, "What the hell, Ambapālī, are you doing colliding with us axle to axle, wheel to wheel, yoke to yoke?"

"Well, my lords, it's because I've invited the Buddha for tomorrow's meal together with the mendicant Saṅgha."

"Girl, give us that meal for a hundred thousand!"

"My lords, even if you were to give me Vesālī with her fiefdoms, I still wouldn't give that meal to you."

Then the Licchavis snapped their fingers, saying, "We've been beaten by the mango-matron! We've been beaten by the mango-matron!" Then they continued on to Ambapālī's grove.

The Buddha saw them coming off in the distance, and addressed the mendicants: "Any of the mendicants who've never seen the gods of the Thirty-Three, just have a look at the assembly of Licchavis. See the assembly of Licchavis, check them out: they're just like the Thirty-Three!"

The Licchavis went by carriage as far as the terrain allowed, then descended and approached the Buddha on foot. They bowed to the Buddha, sat down to one side, and the Buddha educated, encouraged, fired up, and inspired them with a Dhamma talk.

Then they said to the Buddha, "Sir, may the Buddha together with the mendicant Saṅgha please accept tomorrow's meal from us."

Then the Buddha said to the Licchavis, "I have already accepted tomorrow's meal from Ambapālī the courtesan."

Then the Licchavis snapped their fingers, saying, "We've been beaten by the mango-matron! We've been beaten by the mango-matron!"

And then those Licchavis approved and agreed with what the Buddha said. They got up from their seat, bowed, and respectfully circled the Buddha, keeping him on their right, before leaving.

And when the night had passed Ambapālī had a variety of delicious foods prepared in her own park. Then she had the Buddha informed of the time, saying, "Sir, it's time. The meal is ready."

Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of Ambapālī together with the mendicant Saṅgha, where he sat on the seat spread out. Then Ambapālī served and satisfied the mendicant Saṅgha headed by the Buddha with her own hands with a variety of delicious foods.

When the Buddha had eaten and washed his hands and bowl, Ambapālī took a low seat, sat to one side, and said to the Buddha, "Sir, I present this park to the mendicant Saṅgha headed by the Buddha."

The Buddha accepted the park.

Then the Buddha educated, encouraged, fired up, and inspired her with a Dhamma talk, after which he got up from his seat and left.

And while staying at Vesālī, too, the Buddha often gave this Dhamma talk to the mendicants:

"Such is ethics, such is immersion, such is wisdom. When immersion is imbued with ethics it's very fruitful and beneficial. When

wisdom is imbued with immersion it's very fruitful and beneficial. When the mind is imbued with wisdom it is rightly freed from the defilements, namely, the defilements of sensuality, desire to be reborn, and ignorance."

12. Commencing the Rains at Beluva

When the Buddha had stayed in Ambapālī's grove as long as he wished, he addressed Venerable Ānanda, "Come, Ānanda, let's go to the little village of Beluva."

"Yes, sir," Ānanda replied. Then the Buddha together with a large Saṅgha of mendicants arrived at the little village of Beluva, and stayed there.

There the Buddha addressed the mendicants: "Mendicants, please enter the rainy season residence with whatever friends or acquaintances you have around Vesālī. I'll commence the rainy season residence right here in the little village of Beluva."

"Yes, sir," those mendicants replied. They did as the Buddha said, while the Buddha commenced the rainy season residence right there in the little village of Beluva.

After the Buddha had commenced the rainy season residence, he fell severely ill, struck by dreadful pains, close to death. But he endured with mindfulness and situational awareness, without worrying. Then it occurred to the Buddha, "It would not be appropriate for me to become fully extinguished before informing my attendants and taking leave of the mendicant Saṅgha. Why don't I forcefully suppress this illness, stabilize the life force, and live on?"

So that is what he did. Then the Buddha's illness died down.

Soon after the Buddha had recovered from that sickness, he came out from his dwelling and sat in the shade of the porch on the seat spread out. Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him, "Sir, it's fantastic that the Buddha is comfortable and well. Because when the Buddha was sick, my body felt like it was drugged. I was disorientated, and the teachings weren't clear to me. Still, at least I was consoled by the thought that the Buddha won't become fully extinguished without making some statement regarding the Saṅgha of mendicants."

"But what could the mendicant Saṅgha expect from me, Ānanda? I've taught the Dhamma without making any distinction between secret and public teachings. The Realized One doesn't have the closed fist of a teacher when it comes to the teachings. If there's anyone who thinks: 'I'll take charge of the Saṅgha of mendicants,' or 'the Saṅgha of mendicants is meant for me,' let them make a statement regarding the Saṅgha. But the Realized One doesn't think like this, so why should he make some statement regarding the Saṅgha?

I'm now old, elderly and senior. I'm advanced in years and have reached the final stage of life. I'm currently eighty years old. Just as a decrepit cart keeps going by relying on straps, in the same way, the Realized One's body keeps going by relying on straps, or so you'd think. Sometimes the Realized One, not focusing on any signs, and with the cessation of certain feelings, enters and remains in the signless immersion of the heart. Only then does the Realized One's body become more comfortable.

So Ānanda, be your own island, your own refuge, with no other refuge. Let the teaching be your island and your refuge, with no other refuge. And how does a mendicant do this? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. That's how a mendicant is their own island, their own refuge, with no other refuge. That's how the teaching is their island and their refuge, with no other refuge.

Whether now or after I have passed, any who shall live as their own island, their own refuge, with no other refuge; with the teaching as their island and their refuge, with no other refuge—those mendicants of mine who want to train shall be among the best of the best."

13. An Obvious Hint

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Vesālī for alms. Then, after the meal, on his return from alms-round, he addressed Venerable Ānanda: "Ānanda, get your sitting cloth. Let's go to the Cāpāla shrine for the day's meditation."

"Yes, sir," replied Ānanda. Taking his sitting cloth he followed behind the Buddha.

Then the Buddha went up to the Cāpāla shrine, where he sat on the seat spread out. Ānanda bowed to the Buddha and sat down to one side.

The Buddha said to him: "Ānanda, Vesālī is lovely. And the Udena, Gotamaka, Sattamba, Bahuputta, Sārandada, and Cāpāla shrines are all lovely.

Whoever has developed and cultivated the four bases of psychic power—made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them—may, if they wish, live on for the eon or what's left of the eon. The Realized One has developed and cultivated the four bases of psychic power, made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them. If he wished, the Realized One could live on for the eon or what's left of the eon."

But Ānanda didn't get it, even though the Buddha dropped such an obvious hint, such a clear sign. He didn't beg the Buddha: "Sir, may the Blessed One please remain for the eon! May the Holy One please remain for the eon! That would be for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans." For his mind was as if possessed by Māra.

For a second time ... And for a third time, the Buddha said to Ānanda: "Ānanda, Vesālī is lovely. And the Udena, Gotamaka, Sattamba, Bahuputta, Sārandada, and Cāpāla shrines are all lovely. Whoever has developed and cultivated the four bases of psychic power—made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them—may, if they wish, live on for the eon, or what's left of it. The Realized One has developed and cultivated the four bases of psychic power, made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them. If he wished, the Realized One could live on for the eon, or what's left of it."

But Ānanda didn't get it, even though the Buddha dropped such an obvious hint, such a clear sign. He didn't beg the Buddha: "Sir, may the Blessed One please remain for the eon! May the Holy One please remain for the eon! That would be for the welfare and happiness of

the people, for the benefit, welfare, and happiness of gods and humans." For his mind was as if possessed by Māra.

Then the Buddha got up and said to Venerable Ānanda, "Go now, Ānanda, at your convenience."

"Yes, sir," replied Ānanda. He rose from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before sitting at the root of a tree close by.

14. The Appeal of Māra

And then, not long after Ānanda had left, Māra the Wicked went up to the Buddha, stood to one side, and said to him:

"Sir, may the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished. Sir, you once made this statement: 'Wicked One, I will not become fully extinguished until I have monk disciples who are competent, educated, assured, learned, have memorized the teachings, and practice in line with the teachings. Not until they practice properly, living in line with the teaching. Not until they've learned their tradition, and explain, teach, assert, establish, disclose, analyze, and make it clear. Not until they can legitimately and completely refute the doctrines of others that come up, and teach with a demonstrable basis.'

Today you do have such monk disciples. May the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished.

Sir, you once made this statement: 'Wicked One, I will not become fully extinguished until I have nun disciples who are competent, educated, assured, learned ...'

Today you do have such nun disciples. May the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished.

Sir, you once made this statement: 'Wicked One, I will not become fully extinguished until I have layman disciples who are competent, educated, assured, learned ...'

Today you do have such layman disciples. May the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished.

Sir, you once made this statement: 'Wicked One, I will not become fully extinguished until I have laywoman disciples who are competent, educated, assured, learned ...'

Today you do have such laywoman disciples. May the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished.

Sir, you once made this statement: 'Wicked One, I will not become fully extinguished until my spiritual life is successful and prosperous, extensive, popular, widespread, and well proclaimed wherever there are gods and humans.'

Today your spiritual life is successful and prosperous, extensive, popular, widespread, and well proclaimed wherever there are gods and humans. May the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished."

When this was said, the Buddha said to Māra, "Relax, Wicked One. The final extinguishment of the Realized One will be soon. Three months from now the Realized One will finally be extinguished."

15. Surrendering the Life Force

So at the Cāpāla tree shrine the Buddha, mindful and aware, surrendered the life force. When he did so there was a great earthquake, awe-inspiring and hair-raising, and thunder cracked the sky. Then, knowing the meaning of this, on that occasion the Buddha was inspired to exclaim:

"Weighing up the incomparable against an extension of life,
the sage surrendered the life force.
Happy inside, serene,
he burst out of this self-made chain like a suit of armor."

16. The Causes of Earthquakes

Then Venerable Ānanda thought, "How incredible, how amazing! That was a really big earthquake! That was really a very big earthquake; awe-inspiring and hair-raising, and thunder cracked the sky! What's the cause, what's the reason for a great earthquake?"

Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him, "How incredible, sir, how amazing! That was a really big earthquake! That was really a very big earthquake; awe-inspiring and hair-raising, and thunder cracked the sky! What's the cause, what's the reason for a great earthquake?"

"Ānanda, there are these eight causes and reasons for a great earthquake. What eight?

This great earth is grounded on water, the water is grounded on air, and the air stands in space. At a time when a great wind blows, it stirs the water, and the water stirs the earth. This is the first cause and reason for a great earthquake.

Furthermore, there is an ascetic or brahmin with psychic power who has achieved mastery of the mind, or a god who is mighty and powerful. They've developed a limited perception of earth and a limitless perception of water. They make the earth shake and rock and tremble. This is the second cause and reason for a great earthquake.

Furthermore, when the being intent on awakening passes away from the host of Joyful Gods, he's conceived in his mother's belly, mindful and aware. Then the earth shakes and rocks and trembles. This is the third cause and reason for a great earthquake.

Furthermore, when the being intent on awakening comes out of his mother's belly mindful and aware, the earth shakes and rocks and trembles. This is the fourth cause and reason for a great earthquake.

Furthermore, when the Realized One realizes the supreme perfect awakening, the earth shakes and rocks and trembles. This is the fifth cause and reason for a great earthquake.

Furthermore, when the Realized One rolls forth the supreme Wheel of Dhamma, the earth shakes and rocks and trembles. This is the sixth cause and reason for a great earthquake.

Furthermore, when the Realized One, mindful and aware, surrenders the life force, the earth shakes and rocks and trembles. This is the seventh cause and reason for a great earthquake.

Furthermore, when the Realized One becomes fully extinguished through the natural principle of extinguishment, without anything left over, the earth shakes and rocks and trembles. This is the eighth cause and reason for a great earthquake.

These are the eight causes and reasons for a great earthquake.

17. Eight Assemblies

There are, Ānanda, these eight assemblies. What eight? The assemblies of aristocrats, brahmins, householders, and ascetics. An assembly of the gods of the Four Great Kings. An assembly of the gods of the Thirty-Three. An assembly of Māras. An assembly of Brahmās.

I recall having approached an assembly of hundreds of aristocrats. There I used to sit with them, converse, and engage in discussion. And my appearance and voice became just like theirs. I educated, encouraged, fired up, and inspired them with a Dhamma talk. But when I spoke they didn't know: 'Who is this that speaks? Is it a god or a human?' And when my Dhamma talk was finished I vanished. But when I vanished they didn't know: 'Who was that who vanished? Was it a god or a human?'

I recall having approached an assembly of hundreds of brahmins ... householders ... ascetics ... the gods of the Four Great Kings ... the gods of the Thirty-Three ... Māras ... Brahmās. There too I used to sit with them, converse, and engage in discussion. And my appearance and voice became just like theirs. I educated, encouraged, fired up, and inspired them with a Dhamma talk. But when I spoke they didn't know: 'Who is this that speaks? Is it a god or a human?' And when my Dhamma talk was finished I vanished. But when I vanished they didn't know: 'Who was that who vanished? Was it a god or a human?'

These are the eight assemblies.

18. Eight Dimensions of Mastery

Ānanda, there are these eight dimensions of mastery. What eight?

Perceiving form internally, someone sees visions externally, limited, both pretty and ugly. Mastering them, they perceive: 'I know and see.' This is the first dimension of mastery.

Perceiving form internally, someone sees visions externally, limitless, both pretty and ugly. Mastering them, they perceive: 'I know and see.' This is the second dimension of mastery.

Not perceiving form internally, someone sees visions externally, limited, both pretty and ugly. Mastering them, they perceive: 'I know and see.' This is the third dimension of mastery.

Not perceiving form internally, someone sees visions externally, limitless, both pretty and ugly. Mastering them, they perceive: 'I know and see.' This is the fourth dimension of mastery.

Not perceiving form internally, someone sees visions externally that are blue, with blue color, blue hue, and blue tint. They're like a flax flower that's blue, with blue color, blue hue, and blue tint. Or a cloth from Bāraṇasī that's smoothed on both sides, blue, with blue color, blue hue, and blue tint. In the same way, not perceiving form internally, someone sees visions externally, blue, with blue color, blue hue, and blue tint. Mastering them, they perceive: 'I know and see.' This is the fifth dimension of mastery.

Not perceiving form internally, someone sees visions externally that are yellow, with yellow color, yellow hue, and yellow tint. They're like a champak flower that's yellow, with yellow color, yellow hue, and yellow tint. Or a cloth from Bāraṇasī that's smoothed on both sides, yellow, with yellow color, yellow hue, and yellow tint. In the same way, not perceiving form internally, someone sees visions externally that are yellow, with yellow color, yellow hue, and yellow tint. Mastering them, they perceive: 'I know and see.' This is the sixth dimension of mastery.

Not perceiving form internally, someone sees visions externally that are red, with red color, red hue, and red tint. They're like a scarlet mallow flower that's red, with red color, red hue, and red tint. Or a cloth from Bāraṇasī that's smoothed on both sides, red, with red color, red hue, and red tint. In the same way, not perceiving form internally, someone sees visions externally that are red, with red color, red hue, and red tint. Mastering them, they perceive: 'I know and see.' This is the seventh dimension of mastery.

Not perceiving form internally, someone sees visions externally that are white, with white color, white hue, and white tint. They're like the morning star that's white, with white color, white hue, and white tint. Or a cloth from Bāraṇasī that's smoothed on both sides, white, with white color, white hue, and white tint. In the same way, not perceiving form internally, someone sees visions externally that are white, with white color, white hue, and white tint. Mastering them, they perceive: 'I know and see.' This is the eighth dimension of mastery.

These are the eight dimensions of mastery.

19. The Eight Liberations

Ānanda, there are these eight liberations. What eight?

Having physical form, they see visions. This is the first liberation.

Not perceiving form internally, they see visions externally. This is the second liberation.

They're focused only on beauty. This is the third liberation.

Going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', they enter and remain in the dimension of infinite space. This is the fourth liberation.

Going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', they enter and remain in the dimension of infinite consciousness. This is the fifth liberation.

Going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', they enter and remain in the dimension of nothingness. This is the sixth liberation.

Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception. This is the seventh liberation.

Going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling. This is the eighth liberation.

These are the eight liberations.

Ānanda, this one time, when I was first awakened, I was staying near Uruvelā at the goatherd's banyan tree on the bank of the

Nerañjarā River. Then Māra the wicked approached me, stood to one side, and said: 'Sir, may the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished.' When he had spoken, I said to Māra:

'Wicked One, I will not become fully extinguished until I have monk disciples ... nun disciples ... layman disciples ... laywoman disciples who are competent, educated, assured, learned.

Not until my spiritual life is successful and prosperous, extensive, popular, widespread, and well proclaimed wherever there are gods and humans.'

Today, just now at the Cāpāla shrine Māra the Wicked approached me once more with the same request, reminding me of my former statement, and saying that those conditions had been fulfilled.

When he had spoken, I said to Māra: 'Relax, Wicked One. The final extinguishment of the Realized One will be soon. Three months from now the Realized One will finally be extinguished.' So today, just now at the Cāpāla tree shrine, mindful and aware, I surrendered the life force."

20. The Appeal of Ānanda

When he said this, Venerable Ānanda said to the Buddha, "Sir, may the Blessed One please remain for the eon! May the Holy One please remain for the eon! That would be for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans."

"Enough now, Ānanda. Do not beg the Realized One. Now is not the time to beg the Realized One."

For a second time ... For a third time, Ānanda said to the Buddha, "Sir, may the Blessed One please remain for the eon! May the Holy One please remain for the eon! That would be for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans."

"Ānanda, do you have faith in the Realized One's awakening?"

"Yes, sir."

"Then why do you keep pressing me up to the third time?"

"Sir, I have heard and learned this in the presence of the Buddha: 'Whoever has developed and cultivated the four bases of psychic power—made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them—may, if they wish, live on for the eon or what's left of the eon. The Realized One has developed and cultivated the four bases of psychic power, made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them. If he wished, the Realized One could live on for the eon or what's left of the eon.'"

"Do you have faith, Ānanda?"

"Yes, sir."

"Therefore, Ānanda, the misdeed is yours alone, the mistake is yours alone. For even though the Realized One dropped such an obvious hint, such a clear sign, you didn't beg me to remain for the eon, or what's left of it. If you had begged me, I would have refused you twice, but consented on the third time. Therefore, Ānanda, the misdeed is yours alone, the mistake is yours alone.

Ānanda, this one time I was staying near Rājagaha, on the Vulture's Peak Mountain. There I said to you: 'Ānanda, Rājagaha is lovely, and so is the Vulture's Peak. Whoever has developed and cultivated the four bases of psychic power—made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them—may, if they wish, live on for the eon or what's left of the eon. The Realized One has developed and cultivated the four bases of psychic power, made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them. If he wished, the Realized One could live on for the eon or what's left of the eon.' But you didn't get it, even though I dropped such an obvious hint, such a clear sign. You didn't beg me to remain for the eon, or what's left of it. If you had begged me, I would have refused you twice, but consented on the third time. Therefore, Ānanda, the misdeed is yours alone, the mistake is yours alone.

Ānanda, this one time I was staying right there near Rājagaha, at the Gotama banyan tree … at Bandit's Cliff … in the Sattapaṇṇi cave on the slopes of Vebhara … at the Black rock on the slopes of Isigili … in the Cool Wood, under the Snake's Hood Grotto … in the Hot Springs

Monastery … in the Bamboo Grove, the squirrels' feeding ground … in Jīvaka's mango grove … in the Maddakucchi deer park …

And in each place I said to you: 'Ānanda, Rājagaha is lovely, and so are all these places. … If he wished, the Realized One could live on for the eon or what's left of the eon.' But you didn't get it, even though I dropped such an obvious hint, such a clear sign. You didn't beg me to remain for the eon, or what's left of it.

Ānanda, this one time I was staying right here near Vesālī, at the Udena shrine … at the Gotamaka shrine … at the Sattamba shrine … at the Many Sons shrine … at the Sārandada shrine … and just now, today at the Cāpāla shrine. There I said to you: 'Ānanda, Vesālī is lovely. And the Udena, Gotamaka, Sattamba, Bahuputta, Sārandada, and Cāpāla shrines are all lovely. Whoever has developed and cultivated the four bases of psychic power—made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them—may, if they wish, live on for the eon or what's left of the eon. The Realized One has developed and cultivated the four bases of psychic power, made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them. If he wished, the Realized One could live on for the eon or what's left of the eon.' But you didn't get it, even though I dropped such an obvious hint, such a clear sign. You didn't beg me to remain for the eon, or what's left of it, saying: 'Sir, may the Blessed One please remain for the eon! May the Holy One please remain for the eon! That would be for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.'

If you had begged me, I would have refused you twice, but consented on the third time. Therefore, Ānanda, the misdeed is yours alone, the mistake is yours alone.

Did I not prepare for this when I explained that we must be parted and separated from all we hold dear and beloved? How could it possibly be so that what is born, created, conditioned, and liable to fall apart should not fall apart? The Realized One has discarded, eliminated, released, given up, relinquished, and surrendered the life force. He has definitively stated: 'The final extinguishment of the Realized One will be soon. Three months from now the Realized One will finally be extinguished.' It's not possible for the Realized One, for

the sake of life, to take back the life force once it has been given up like that.

Come, Ānanda, let's go to the Great Wood, the hall with the peaked roof."

"Yes, sir," Ānanda replied.

So the Buddha went with Ānanda to the hall with the peaked roof, and said to him, "Go, Ānanda, gather all the mendicants staying in the vicinity of Vesālī together in the assembly hall."

"Yes, sir," replied Ānanda. He did what the Buddha asked, went up to him, bowed, stood to one side, and said to him, "Sir, the mendicant Saṅgha has assembled. Please, sir, go at your convenience."

Then the Buddha went to the assembly hall, where he sat on the seat spread out and addressed the mendicants:

"So, mendicants, having carefully memorized those things I have taught you from my direct knowledge, you should cultivate, develop, and make much of them so that this spiritual practice may last for a long time. That would be for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans. And what are those things I have taught from my direct knowledge? They are: the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path.

These are the things I have taught from my direct knowledge. Having carefully memorized them, you should cultivate, develop, and make much of them so that this spiritual practice may last for a long time. That would be for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans."

Then the Buddha said to the mendicants:

"Come now, mendicants, I say to you all: 'Conditions fall apart. Persist with diligence.' The final extinguishment of the Realized One will be soon. Three months from now the Realized One will finally be extinguished."

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

"I've reached a ripe old age,
and little of my life is left.

Having given it up, I'll depart;
I've made a refuge for myself.

Diligent and mindful,
be of good virtues, mendicants!
With well-settled thoughts,
take good care of your minds.

Whoever meditates diligently
in this teaching and training,
giving up transmigration through rebirths,
will make an end to suffering."

21. The Elephant Look

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Vesālī for alms. Then, after the meal, on his return from alms-round, he turned his whole body, the way that elephants do, to look back at Vesālī. He said to Venerable Ānanda: "Ānanda, this will be the last time the Realized One sees Vesālī. Come, Ānanda, let's go to Bhaṇḍagāma."

"Yes, sir," Ānanda replied.

Then the Buddha together with a large Saṅgha of mendicants arrived at Bhaṇḍagāma, and stayed there. There the Buddha addressed the mendicants:

"Mendicants, not understanding and not penetrating four things, both you and I have wandered and transmigrated for such a very long time. What four? Noble ethics, immersion, wisdom, and freedom. These noble ethics, immersion, wisdom, and freedom have been understood and comprehended. Craving for continued existence has been cut off; the attachment to continued existence is ended; now there are no more future lives."

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

"Ethics, immersion, and wisdom,
and the supreme freedom:

these things have been understood
by Gotama the renowned.

And so the Buddha, having insight,
explained this teaching to the mendicants.
The teacher made an end of suffering,
seeing clearly, he is extinguished."

And while staying there, too, he often gave this Dhamma talk to the mendicants:

"Such is ethics, such is immersion, such is wisdom. When immersion is imbued with ethics it's very fruitful and beneficial. When wisdom is imbued with immersion it's very fruitful and beneficial. When the mind is imbued with wisdom it is rightly freed from the defilements, namely, the defilements of sensuality, desire to be reborn, and ignorance."

22. The Four Great References

When the Buddha had stayed in Bhaṇḍagāma as long as he wished, he addressed Ānanda, "Come, Ānanda, let's go to Hatthigāma."...

"Let's go to Ambagāma."...

"Let's go to Jambugāma."...

"Let's go to Bhoganagara."

"Yes, sir," Ānanda replied. Then the Buddha together with a large Saṅgha of mendicants arrived at Bhoganagara, where he stayed at the Ānanda shrine.

There the Buddha addressed the mendicants: "Mendicants, I will teach you the four great references. Listen and pay close attention, I will speak."

"Yes, sir," they replied. The Buddha said this:

"Take a mendicant who says: 'Reverend, I have heard and learned this in the presence of the Buddha: this is the teaching, this is the training, this is the Teacher's instruction.' You should neither approve nor dismiss that mendicant's statement. Instead, you should carefully memorize those words and phrases, then check if they're included in the discourses or found in the texts on monastic training. If they're not included in the discourses or found in the texts on monastic

training, you should draw the conclusion: ‘Clearly this is not the word of the Buddha. It has been incorrectly memorized by that mendicant.’ And so you should reject it. If they are included in the discourses or found in the texts on monastic training, you should draw the conclusion: ‘Clearly this is the word of the Buddha. It has been correctly memorized by that mendicant.’ You should remember it. This is the first great reference.

Take another mendicant who says: ‘In such-and-such monastery lives a Saṅgha with seniors and leaders. I’ve heard and learned this in the presence of that Saṅgha: this is the teaching, this is the training, this is the Teacher’s instruction.’ You should neither approve nor dismiss that mendicant’s statement. Instead, you should carefully memorize those words and phrases, then check if they’re included in the discourses or found in the texts on monastic training. If they’re not included in the discourses or found in the texts on monastic training, you should draw the conclusion: ‘Clearly this is not the word of the Buddha. It has been incorrectly memorized by that Saṅgha.’ And so you should reject it. If they are included in the discourses or found in the texts on monastic training, you should draw the conclusion: ‘Clearly this is the word of the Buddha. It has been correctly memorized by that Saṅgha.’ You should remember it. This is the second great reference.

Take another mendicant who says: ‘In such-and-such monastery there are several senior mendicants who are very learned, knowledgeable in the scriptures, who have memorized the teachings, the texts on monastic training, and the outlines. I’ve heard and learned this in the presence of those senior mendicants: this is the teaching, this is the training, this is the Teacher’s instruction.’ You should neither approve nor dismiss that mendicant’s statement. Instead, you should carefully memorize those words and phrases, then check if they’re included in the discourses or found in the texts on monastic training. If they’re not included in the discourses or found in the texts on monastic training, you should draw the conclusion: ‘Clearly this is not the word of the Buddha. It has not been correctly memorized by those senior mendicants.’ And so you should reject it. If they are included in the discourses and found in the texts on monastic training, you should draw the conclusion: ‘Clearly this is the word of

the Buddha. It has been correctly memorized by those senior mendicants.' You should remember it. This is the third great reference.

Take another mendicant who says: 'In such-and-such monastery there is a single senior mendicant who is very learned and knowledgeable in the scriptures, who has memorized the teachings, the texts on monastic training, and the outlines. I've heard and learned this in the presence of that senior mendicant: this is the teaching, this is the training, this is the Teacher's instruction.' You should neither approve nor dismiss that mendicant's statement. Instead, you should carefully memorize those words and phrases, then check if they're included in the discourses or found in the texts on monastic training. If they're not included in the discourses or found in the texts on monastic training, you should draw the conclusion: 'Clearly this is not the word of the Buddha. It has been incorrectly memorized by that senior mendicant.' And so you should reject it. If they are included in the discourses and found in the texts on monastic training, you should draw the conclusion: 'Clearly this is the word of the Buddha. It has been correctly memorized by that senior mendicant.' You should remember it. This is the fourth great reference.

These are the four great references. You should remember them."

And while staying at the Ānanda shrine, too, the Buddha often gave this Dhamma talk to the mendicants:

"Such is ethics, such is immersion, such is wisdom. When immersion is imbued with ethics it's very fruitful and beneficial. When wisdom is imbued with immersion it's very fruitful and beneficial. When the mind is imbued with wisdom it is rightly freed from the defilements, namely, the defilements of sensuality, desire to be reborn, and ignorance."

23. On Cunda the Smith

When the Buddha had stayed in Bhoganagara as long as he wished, he addressed Ānanda, "Come, Ānanda, let's go to Pāvā."

“Yes, sir,” Ānanda replied. Then the Buddha together with a large Saṅgha of mendicants arrived at Pāvā, where he stayed in Cunda the smith’s mango grove.

Cunda heard that the Buddha had arrived and was staying in his mango grove. Then he went to the Buddha, bowed, and sat down to one side. The Buddha educated, encouraged, fired up, and inspired him with a Dhamma talk. Then Cunda said to the Buddha, “Sir, may the Buddha together with the mendicant Saṅgha please accept tomorrow’s meal from me.” The Buddha consented in silence.

Then, knowing that the Buddha had consented, Cunda got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

And when the night had passed Cunda had a variety of delicious foods prepared in his own home, and plenty of pork on the turn. Then he had the Buddha informed of the time, saying, “Sir, it’s time. The meal is ready.”

Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of Cunda together with the mendicant Saṅgha, where he sat on the seat spread out and addressed Cunda, “Cunda, please serve me with the pork on the turn that you’ve prepared. And serve the mendicant Saṅgha with the other foods.”

“Yes, sir,” replied Cunda, and did as he was asked.

Then the Buddha addressed Cunda, “Cunda, any pork on the turn that’s left over, you should bury it in a pond. I don’t see anyone in this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—who could properly digest it except for the Realized One.”

“Yes, sir,” replied Cunda. He did as he was asked, then came back to the Buddha, bowed, and sat down to one side. Then the Buddha educated, encouraged, fired up, and inspired him with a Dhamma talk, after which he got up from his seat and left.

After the Buddha had eaten Cunda’s meal, he fell severely ill with bloody dysentery, struck by dreadful pains, close to death. But he endured with mindfulness and situational awareness, without worrying. Then he addressed Ānanda, “Come, Ānanda, let’s go to Kusinārā.”

“Yes, sir,” Ānanda replied.

I've heard that after eating
the meal of Cunda the smith,
the wise one fell severely ill,
with pains, close to death.

A severe sickness attacked the Teacher
who had eaten the pork on the turn.
While still purging the Buddha said:
"I'll go to the citadel of Kusinārā."

24. Bringing a Drink

Then the Buddha left the road and went to the root of a tree, where he addressed Ānanda, "Please, Ānanda, fold my outer robe in four and spread it out for me. I am tired and will sit down."

"Yes, sir," replied Ānanda, and did as he was asked. The Buddha sat on the seat spread out.

When he was seated he said to Venerable Ānanda, "Please, Ānanda, fetch me some water. I am thirsty and will drink."

When he said this, Venerable Ānanda said to the Buddha, "Sir, just now around five hundred carts have passed by. The shallow water has been churned up by their wheels, and it flows cloudy and murky. The Kakutthā river is not far away, with clear, sweet, cool water, clean, with smooth banks, delightful. There the Buddha can drink and cool his limbs."

For a second time, the Buddha asked Ānanda for a drink, and for a second time Ānanda suggested going to the Kakutthā river.

And for a third time, the Buddha said to Ānanda, "Please, Ānanda, fetch me some water. I am thirsty and will drink."

"Yes, sir," replied Ānanda. Taking his bowl he went to the river. Now, though the shallow water in that creek had been churned up by wheels, and flowed cloudy and murky, when Ānanda approached it flowed transparent, clear, and unclouded.

Then Ānanda thought, "It's incredible, it's amazing! The Realized One has such psychic power and might! For though the shallow water in that creek had been churned up by wheels, and flowed cloudy and murky, when I approached it flowed transparent, clear, and

unclouded." Gathering a bowl of drinking water he went back to the Buddha, and said to him, "It's incredible, sir, it's amazing! The Realized One has such psychic power and might! Just now, though the shallow water in that creek had been churned up by wheels, and flowed cloudy and murky, when I approached it flowed transparent, clear, and unclouded. Drink the water, Blessed One! Drink the water, Holy One!" So the Buddha drank the water.

25. On Pukkusa the Malla

Now at that time Pukkusa the Malla, a disciple of Āḷāra Kālāma, was traveling along the road from Kusinārā and Pāvā. He saw the Buddha sitting at the root of a certain tree. He went up to him, bowed, sat down to one side, and said, "It's incredible, sir, it's amazing! Those who have gone forth remain in such peaceful meditations.

Once it so happened that Āḷāra Kālāma, while traveling along a road, left the road and sat at the root of a nearby tree for the day's meditation. Then around five hundred carts passed by right next to Āḷāra Kālāma. Then a certain person coming behind those carts went up to Āḷāra Kālāma and said to him: 'Sir, didn't you see the five hundred carts pass by?'

'No, friend, I didn't see them.'

'But sir, didn't you hear a sound?'

'No, friend, I didn't hear a sound.'

'But sir, were you asleep?'

'No, friend, I wasn't asleep.'

'But sir, were you conscious?'

'Yes, friend.' 'So, sir, while conscious and awake you neither saw nor heard a sound as five hundred carts passed by right next to you? Why sir, even your outer robe is covered with dust!'

'Yes, friend.'

Then that person thought: 'It's incredible, it's amazing! Those who have gone forth remain in such peaceful meditations, in that, while conscious and awake he neither saw nor heard a sound as five hundred carts passed by right next to him.' And after declaring his lofty confidence in Āḷāra Kālāma, he left."

“What do you think, Pukkusa? Which is harder and more challenging to do while conscious and awake: to neither see nor hear a sound as five hundred carts pass by right next to you? Or to neither see nor hear a sound as it’s raining and pouring, lightning’s flashing, and thunder’s cracking?”

“What do five hundred carts matter, or six hundred, or seven hundred, or eight hundred, or nine hundred, or a thousand, or even a hundred thousand carts? It’s far harder and more challenging to neither see nor hear a sound as it’s raining and pouring, lightning’s flashing, and thunder’s cracking!”

“This one time, Pukkusa, I was staying near Ātumā in a threshing-hut. At that time it was raining and pouring, lightning was flashing, and thunder was cracking. And not far from the threshing-hut two farmers who were brothers were killed, as well as four oxen. Then a large crowd came from Ātumā to the place where that happened.

Now at that time I came out of the threshing-hut and was walking meditation in the open near the door of the hut. Then having left that crowd, a certain person approached me, bowed, and stood to one side. I said to them, ‘Why, friend, has this crowd gathered?’

‘Just now, sir, it was raining and pouring, lightning was flashing, and thunder was cracking. And two farmers who were brothers were killed, as well as four oxen. Then this crowd gathered here. But sir, where were you?’

‘I was right here, friend.’

‘But sir, did you see?’

‘No, friend, I didn’t see anything.’

‘But sir, didn’t you hear a sound?’

‘No, friend, I didn’t hear a sound.’

‘But sir, were you asleep?’

‘No, friend, I wasn’t asleep.’

‘But sir, were you conscious?’

‘Yes, friend.’

‘So, sir, while conscious and awake you neither saw nor heard a sound as it was raining and pouring, lightning was flashing, and thunder was cracking?’

‘Yes, friend.’

Then that person thought: 'It's incredible, it's amazing! Those who have gone forth remain in such peaceful meditations, in that, while conscious and awake he neither saw nor heard a sound as it was raining and pouring, lightning was flashing, and thunder was cracking.' And after declaring their lofty confidence in me, they bowed and respectfully circled me, keeping me on their right, before leaving."

When he said this, Pukkusa said to him, "Any confidence I had in Āḷāra Kālāma I sweep away as in a strong wind, or float away as down a swift stream. Excellent, sir! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, the Buddha has made the teaching clear in many ways. I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

Then Pukkusa addressed a certain man, "Please, my man, fetch a pair of ready to wear polished golden garments."

"Yes, sir," replied that man, and did as he was asked. Then Pukkusa brought the garments to the Buddha, "Sir, please accept this pair of ready to wear polished golden garments from me out of compassion."

"Well then, Pukkusa, clothe me in one, and Ānanda in the other."

"Yes, sir," replied Pukkusa, and did so.

Then the Buddha educated, encouraged, fired up, and inspired Pukkusa the Malla with a Dhamma talk, after which he got up from his seat, bowed, and respectfully circled the Buddha before leaving.

Then, not long after Pukkusa had left, Ānanda placed the pair of golden garments on the Buddha's body. But when placed on the Buddha's body they seemed to lose their shine. Then Ānanda said to the Buddha, "It's incredible, sir, it's amazing, how pure and bright is the color of the Realized One's skin. When this pair of ready to wear polished golden garments is placed on the Buddha's body they seem to lose their shine."

"That's so true, Ānanda, that's so true! There are two times when the color of the Realized One's skin becomes extra pure and bright. What two? The night when a Realized One understands the supreme perfect awakening; and the night he becomes fully extinguished

through the natural principle of extinguishment, without anything left over. These are the are two times when the color of the Realized One's skin becomes extra pure and bright.

Today, Ānanda, in the last watch of the night, between a pair of sal trees in the sal forest of the Mallas at Upavattana near Kusinārā, shall be the Realized One's full extinguishment. Come, Ānanda, let's go to the Kakutthā River."

"Yes, sir," Ānanda replied.

A pair of golden polished garments
was presented by Pukkusa;
when the teacher was clothed with them,
his golden skin glowed bright.

Then the Buddha together with a large Saṅgha of mendicants went to the Kakutthā River. He plunged into the river and bathed and drank. And when he had emerged, he went to the mango grove, where he addressed Venerable Cundaka, "Please, Cundaka, fold my outer robe in four and spread it out for me. I am tired and will lie down."

"Yes, sir," replied Cundaka, and did as he was asked. And then the Buddha laid down in the lion's posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up. But Cundaka sat down right there in front of the Buddha.

Having gone to Kakutthā Creek,
whose water was transparent, sweet, and clear,
the Teacher, being tired, plunged in,
the Realized One, without compare in the world.

And after bathing and drinking the Teacher emerged.
Before the group of mendicants, in the middle, the Buddha,
the Teacher who rolled forth the present dispensation,
the great hermit went to the mango grove.

He addressed the mendicant named Cundaka:
"Spread out my folded robe so I can lie down."
The self-developed one urged Cunda,
who quickly spread the folded robe.

Teacher, being tired, lay down,
while Cunda sat there before him.

Then the Buddha said to Venerable Ānanda:

"Now it may happen, Ānanda, that others may give rise to some regret for Cunda the smith: 'It's your loss, friend Cunda, it's your misfortune, in that the Realized One became fully extinguished after eating his last meal from you.' You should get rid of remorse in Cunda the smith like this: 'You're fortunate, friend Cunda, you're so very fortunate, in that the Realized One became fully extinguished after eating his last meal from you. I have heard and learned this in the presence of the Buddha.

There are two meal offerings that have identical fruit and result, and are more fruitful and beneficial than other meal offerings. What two? The meal after eating which a Realized One understands the supreme perfect awakening; and the meal after eating which he becomes fully extinguished through the natural principle of extinguishment, without anything left over. These two meal offerings have identical fruit and result, and are more fruitful and beneficial than other meal offerings.

You've accumulated a deed that leads to long life, beauty, happiness, fame, heaven, and sovereignty.' That's how you should get rid of remorse in Cunda the smith."

Then, knowing the meaning of this, on that occasion the Buddha was inspired to exclaim:

"A giver's merit grows;
enmity doesn't build up when you have self-control.
A skillful person gives up bad things—
with the end of greed, hate, and delusion, they're extinguished."

26. The Pair of Sal Trees

Then the Buddha said to Ānanda, "Come, Ānanda, let's go to the far shore of the Golden River, and on to the sal forest of the Mallas at Upavattana near Kusinārā."

"Yes, sir," Ānanda replied. And that's where they went. Then the Buddha addressed Ānanda, "Please, Ānanda, set up a cot for me

between the twin sal trees, with my head to the north. I am tired and will lie down."

"Yes, sir," replied Ānanda, and did as he was asked. And then the Buddha laid down in the lion's posture—on the right side, placing one foot on top of the other—mindful and aware.

Now at that time the twin sal trees were in full blossom with flowers out of season. They sprinkled and bestrewed the Realized One's body in honor of the Realized One. And the flowers of the heavenly Flame Tree fell from the sky, and they too sprinkled and bestrewed the Realized One's body in honor of the Realized One. And heavenly sandalwood powder fell from the sky, and it too sprinkled and bestrewed the Realized One's body in honor of the Realized One. And heavenly music played in the sky in honor of the Realized One. And heavenly choirs sang in the sky in honor of the Realized One.

Then the Buddha pointed out to Ānanda what was happening, adding: "That's not how the Realized One is honored, respected, revered, venerated, and esteemed. Any monk or nun or male or female lay follower who practices in line with the teachings, practicing properly, living in line with the teachings—they honor, respect, revere, venerate, and esteem the Realized One with the highest honor. So Ānanda, you should train like this: 'We shall practice in line with the teachings, practicing properly, living in line with the teaching.'

27. The Monk Upavāṇa

Now at that time Venerable Upavāṇa was standing in front of the Buddha fanning him. Then the Buddha made him move, "Move over, mendicant, don't stand in front of me."

Ānanda thought, "This Venerable Upavāṇa has been the Buddha's attendant for a long time, close to him, living in his presence. Yet in his final hour the Buddha makes him move, saying: 'Move over, mendicant, don't stand in front of me.' What is the cause, what is the reason for this?"

Then Ānanda said to the Buddha, "This Venerable Upavāṇa has been the Buddha's attendant for a long time, close to him, living in his presence. Yet in his final hour the Buddha makes him move, saying:

‘Move over, mendicant, don’t stand in front of me.’ What is the cause, sir, what is the reason for this?”

“Most of the deities from ten solar systems have gathered to see the Realized One. For twelve leagues all around this sal grove there’s no spot, not even a fraction of a hair’s tip, that’s not crowded full of illustrious deities. The deities are complaining: ‘We’ve come such a long way to see the Realized One! Only rarely do Realized Ones arise in the world, perfected ones, fully awakened Buddhas. This very day, in the last watch of the night, the Realized One will become fully extinguished. And this illustrious mendicant is standing in front of the Buddha blocking the view. We won’t get to see the Realized One in his final hour!’”

“But sir, what kind of deities are you thinking of?”

“There are, Ānanda, deities—both in the sky and on the earth—who are percipient of the earth. With hair disheveled and arms raised, they fall down like their feet were chopped off, rolling back and forth, lamenting: ‘Too soon the Blessed One will become fully extinguished! Too soon the Holy One will become fully extinguished! Too soon the seer will vanish from the world!’

But the deities who are free of desire endure, mindful and aware, thinking: ‘Conditions are impermanent. How could it possibly be otherwise?’”

28. The Four Inspiring Places

“Previously, sir, when mendicants had completed the rainy season residence in various districts they came to see the Realized One. We got to see the esteemed mendicants, and to pay homage to them. But when the Buddha has passed, we won’t get to see the esteemed mendicants or to pay homage to them.”

“Ānanda, a faithful gentleman should go to see these four inspiring places. What four? Thinking: ‘Here the Realized One was born!’—that is an inspiring place. Thinking: ‘Here the Realized One became awakened as a supreme fully awakened Buddha!’—that is an inspiring place. Thinking: ‘Here the supreme Wheel of Dhamma was rolled forth by the Realized One!’—that is an inspiring place. Thinking: ‘Here the Realized One became fully extinguished through the natural principle

of extinguishment, without anything left over!'—that is an inspiring place. These are the four inspiring places that a faithful gentleman should go to see.

Faithful monks, nuns, laymen, and laywomen will come, and think: 'Here the Realized One was born!' and 'Here the Realized One became awakened as a supreme fully awakened Buddha!' and 'Here the supreme Wheel of Dhamma was rolled forth by the Realized One!' and 'Here the Realized One became fully extinguished through the natural principle of extinguishment, without anything left over!' Anyone who passes away while on pilgrimage to these shrines will, when their body breaks up, after death, be reborn in a good place, a heavenly realm."

29. Ānanda's Questions

"Sir, how do we proceed when it comes to females?"

"Without seeing, Ānanda."

"But when seeing, how to proceed?"

"Without getting into conversation, Ānanda."

"But when in a conversation, how to proceed?"

"Be mindful, Ānanda."

"Sir, how do we proceed when it comes to the Realized One's corpse?"

"Don't get involved in the rites for venerating the Realized One's corpse, Ānanda. Please, Ānanda, you must all strive and practice for your own goal! Meditate diligent, keen, and resolute for your own goal! There are astute aristocrats, brahmins, and householders who are devoted to the Realized One. They will perform the rites for venerating the Realized One's corpse."

"But sir, how to proceed when it comes to the Realized One's corpse?"

"Proceed in the same way as they do for the corpse of a wheel-turning monarch."

"But how do they proceed with a wheel-turning monarch's corpse?"

"They wrap a wheel-turning monarch's corpse with unworn cloth, then with uncarded cotton, then again with unworn cloth. In this way

they wrap the corpse with five hundred double-layers. Then they place it in an iron case filled with oil and close it up with another case. Then, having built a funeral pyre out of all kinds of fragrant substances, they cremate the corpse. They build a monument for the wheel-turning monarch at the crossroads. That's how they proceed with a wheel-turning monarch's corpse. Proceed in the same way with the Realized One's corpse. A monument for the Realized One is to be built at the crossroads. When someone there lifts up garlands or fragrance or powder, or bows, or inspires confidence in their heart, that will be for their lasting welfare and happiness.

30. Persons Worthy of Monument

Ānanda, these four are worthy of a monument. What four? A Realized One, a perfected one, a fully awakened Buddha; a Buddha awakened for themselves; a disciple of a Realized One; and a wheel-turning monarch.

And for what reason is a Realized One worthy of a monument? So that many people will inspire confidence in their hearts, thinking: 'This is the monument for that Blessed One, perfected and fully awakened!' And having done so, when their body breaks up, after death, they are reborn in a good place, a heavenly realm. It is for this reason that a Realized One is worthy of a monument.

And for what reason is a Buddha awakened for themselves worthy of a monument? So that many people will inspire confidence in their hearts, thinking: 'This is the monument for that Buddha awakened for himself!' And having done so, when their body breaks up, after death, they are reborn in a good place, a heavenly realm. It is for this reason that a Buddha awakened for himself is worthy of a monument.

And for what reason is a Realized One's disciple worthy of a monument? So that many people will inspire confidence in their hearts, thinking: 'This is the monument for that Blessed One's disciple!' And having done so, when their body breaks up, after death, they are reborn in a good place, a heavenly realm. It is for this reason that a Realized One's disciple is worthy of a monument.

And for what reason is a wheel-turning monarch worthy of a monument? So that many people will inspire confidence in their

hearts, thinking: 'This is the monument for that just and principled king!' And having done so, when their body breaks up, after death, they are reborn in a good place, a heavenly realm. It is for this reason that a wheel-turning monarch is worthy of a monument.

These four are worthy of a monument."

31. Ānanda's Incredible Qualities

Then Venerable Ānanda entered a dwelling, and stood there leaning against the door-jamb and crying, "Oh! I'm still only a trainee with work left to do; and my Teacher's about to become fully extinguished, he who is so kind to me!"

Then the Buddha said to the mendicants, "Mendicants, where is Ānanda?"

"Sir, Ānanda has entered a dwelling, and stands there leaning against the door-jamb and crying: 'Oh! I'm still only a trainee with work left to do; and my Teacher's about to become fully extinguished, he who is so kind to me!'"

So the Buddha said to a certain monk, "Please, monk, in my name tell Ānanda that the teacher summons him."

"Yes, sir," that monk replied. He went to Ānanda and said to him, "Reverend Ānanda, the teacher summons you."

"Yes, reverend," Ānanda replied. He went to the Buddha, bowed, and sat down to one side. The Buddha said to him:

"Enough, Ānanda! Do not grieve, do not lament. Did I not prepare for this when I explained that we must be parted and separated from all we hold dear and beloved? How could it possibly be so that what is born, created, conditioned, and liable to fall apart should not fall apart, even the Realized One's body? For a long time, Ānanda, you've treated the Realized One with deeds of body, speech, and mind that are loving, beneficial, pleasant, whole-hearted, and limitless. You have done good deeds, Ānanda. Devote yourself to meditation, and you will soon be free of defilements."

Then the Buddha said to the mendicants:

"The Buddhas of the past or the future have attendants who are no better than Ānanda is for me. Ānanda is astute, he is intelligent. He knows the time for monks, nuns, laymen, laywomen, king's ministers,

religious founders, and the disciples of religious founders to visit the Realized One.

There are these four incredible and amazing things about Ānanda. What four? If an assembly of monks goes to see Ānanda, they're uplifted by seeing him and uplifted by hearing him speak. And when he falls silent, they've never had enough. If an assembly of nuns … laymen … or laywomen goes to see Ānanda, they're uplifted by seeing him and uplifted by hearing him speak. And when he falls silent, they've never had enough. These are the four incredible and amazing things about Ānanda.

There are these four incredible and amazing things about a wheel-turning monarch. What four? If an assembly of aristocrats goes to see a wheel-turning monarch, they're uplifted by seeing him and uplifted by hearing him speak. And when he falls silent, they've never had enough. If an assembly of brahmins … householders … or ascetics goes to see a wheel-turning monarch, they're uplifted by seeing him and uplifted by hearing him speak. And when he falls silent, they've never had enough.

In the same way, there are those four incredible and amazing things about Ānanda."

32. Teaching the Discourse on Mahāsudassana

When he said this, Venerable Ānanda said to the Buddha:

"Sir, please don't become fully extinguished in this little hamlet, this jungle hamlet, this branch hamlet. There are other great cities such as Campā, Rājagaha, Sāvatthī, Sāketa, Kosambī, and Benares. Let the Buddha become fully extinguished there. There are many well-to-do aristocrats, brahmins, and householders there who are devoted to the Buddha. They will perform the rites of venerating the Realized One's corpse."

"Don't say that Ānanda! Don't say that this is a little hamlet, a jungle hamlet, a branch hamlet.

Once upon a time there was a king named Mahāsudassana who was a wheel-turning monarch, a just and principled king. His dominion extended to all four sides, he achieved stability in the country, and he possessed the seven treasures. His capital was this Kusinārā, which at

the time was named Kusāvatī. It stretched for twelve leagues from east to west, and seven leagues from north to south. The royal capital of Kusāvatī was successful, prosperous, populous, full of people, with plenty of food. It was just like Āḷakamandā, the royal capital of the gods, which is successful, prosperous, populous, full of spirits, with plenty of food. Kusāvatī was never free of ten sounds by day or night, namely: the sound of elephants, horses, chariots, drums, clay drums, arched harps, singing, horns, gongs, and handbells; and the cry: 'Eat, drink, be merry!' as the tenth.

Go, Ānanda, into Kusinārā and inform the Mallas: 'This very day, Vāseṭṭhas, in the last watch of the night, the Realized One will become fully extinguished. Come forth, Vāseṭṭhas! Come forth, Vāseṭṭhas! Don't regret it later, thinking: 'The Realized One became fully extinguished in our own village district, but we didn't get a chance to see him in his final hour.'"

"Yes, sir," replied Ānanda. Then he robed up and, taking his bowl and robe, entered Kusinārā with a companion.

33. The Mallas Pay Homage

Now at that time the Mallas of Kusinārā were sitting together at the meeting hall on some business. Ānanda went up to them, and announced: "This very day, Vāseṭṭhas, in the last watch of the night, the Realized One will become fully extinguished. Come forth, Vāseṭṭhas! Come forth, Vāseṭṭhas! Don't regret it later, thinking: 'The Realized One became fully extinguished in our own village district, but we didn't get a chance to see him in his final hour.'"

When they heard what Ānanda had to say, the Mallas, their sons, daughters-in-law, and wives became distraught, saddened, and grief-stricken. And some, with hair disheveled and arms raised, falling down like their feet were chopped off, rolling back and forth, lamented, "Too soon the Blessed One will become fully extinguished! Too soon the Holy One will become fully extinguished! Too soon the seer will vanish from the world!"

Then the Mallas, their sons, daughters-in-law, and wives, distraught, saddened, and grief-stricken went to the Mallian sal grove at Upavattana and approached Ānanda.

Then Ānanda thought, "If I have the Mallas pay homage to the Buddha one by one, they won't be finished before first light. I'd better separate them family by family and then have them pay homage, saying: 'Sir, the Malla named so-and-so with children, wives, retinue, and ministers bows with his head at your feet.'" And so that's what he did. So by this means Ānanda got the Mallas to finish paying homage to the Buddha in the first watch of the night.

34. On Subhadda the Wanderer

Now at that time a wanderer named Subhadda was residing near Kusinārā. He heard that on that very day, in the last watch of the night, the ascetic Gotama would become fully extinguished. He thought: "I have heard that brahmins of the past who were elderly and senior, the teachers of teachers, said: 'Only rarely do Realized Ones arise in the world, perfected ones, fully awakened Buddhas.' And this very day, in the last watch of the night, the ascetic Gotama will become fully extinguished. This state of uncertainty has come up in me. I am quite confident that the Buddha is capable of teaching me so that I can give up this state of uncertainty."

Then Subhadda went to the Mallian sal grove at Upavattana, approached Ānanda, and said to him, "Master Ānanda, I have heard that brahmins of the past who were elderly and senior, the teachers of teachers, said: 'Only rarely do Realized Ones arise in the world, perfected ones, fully awakened Buddhas.' And this very day, in the last watch of the night, the ascetic Gotama will become fully extinguished. This state of uncertainty has come up in me. I am quite confident that the Buddha is capable of teaching me so that I can give up this state of uncertainty. Master Ānanda, please let me see the ascetic Gotama."

When he had spoken, Ānanda said, "Enough, Reverend Subhadda, do not trouble the Realized One. He is tired."

For a second time, and a third time, Subhadda asked Ānanda, and a third time Ānanda refused.

The Buddha heard that discussion between Ānanda and Subhadda. He said to Ānanda, "Enough, Ānanda, don't obstruct Subhadda; let him see the Realized One. For whatever he asks me, he will only be looking

for understanding, not trouble. And he will quickly understand any answer I give to his question."

So Ānanda said to the wanderer Subhadda, "Go, Reverend Subhadda, the Buddha is taking the time for you."

Then the wanderer Subhadda went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

"Master Gotama, there are those ascetics and brahmins who lead an order and a community, and teach a community. They're well-known and famous religious founders, regarded as holy by many people. Namely: Pūraṇa Kassapa, Makkhali Gosāla, Nigaṇṭha Nāṭaputta, Sañjaya Belaṭṭhiputta, Pakudha Kaccāyana, and Ajita Kesakambala. According to their own claims, did all of them have direct knowledge, or none of them, or only some?"

"Enough, Subhadda, let that be. I shall teach you the Dhamma. Listen and pay close attention, I will speak."

"Yes, sir," Subhadda replied. The Buddha said this:

"Subhadda, in whatever teaching and training the noble eightfold path is not found, there is no true ascetic found, no second ascetic, no third ascetic, and no fourth ascetic. In whatever teaching and training the noble eightfold path is found, there is a true ascetic found, a second ascetic, a third ascetic, and a fourth ascetic. In this teaching and training the noble eightfold path is found. Only here is there a true ascetic, here a second ascetic, here a third ascetic, and here a fourth ascetic. Other sects are empty of ascetics.

Were these mendicants to practice well, the world would not be empty of perfected ones.

I was twenty-nine years of age, Subaddha,
when I went forth to discover what is skilful.
It's been over fifty years
since I went forth.
I am the one who points out the proper teaching:
Outside of here there is no true ascetic.

Were these mendicants to practice well, the world would not be empty of perfected ones."

When he had spoken, Subhadda said to the Buddha, “Excellent, sir! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, the Buddha has made the teaching clear in many ways. I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. Sir, may I receive the going forth, the ordination in the Buddha’s presence?”

“Subhadda, if someone formerly ordained in another sect wishes to take the going forth, the ordination in this teaching and training, they must spend four months on probation. When four months have passed, if the mendicants are satisfied, they’ll give the going forth, the ordination into monkhood. However, I have recognized individual differences in this matter.”

“Sir, if four months probation are required in such a case, I’ll spend four years on probation. When four years have passed, if the mendicants are satisfied, let them give me the going forth, the ordination into monkhood.”

Then the Buddha said to Ānanda, “Well then, Ānanda, give Subhadda the going forth.”

“Yes, sir,” Ānanda replied.

Then Subhadda said to Ānanda, “You’re so fortunate, Reverand Ānanda, so very fortunate, to be anointed here in the Teacher’s presence as his pupil!” And the wanderer Subhadda received the going forth, the ordination in the Buddha’s presence. Not long after his ordination, Venerable Subhadda, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.” And Venerable Subhadda became one of the perfected. He was the last personal disciple of the Buddha.

35. The Buddha’s Last Words

Then the Buddha addressed Venerable Ānanda:

“Now, Ānanda, some of you might think: ‘The teacher’s dispensation has passed. Now we have no Teacher.’ But you should not see it like this. The teaching and training that I have taught and pointed out for you shall be your Teacher after my passing.

After my passing, mendicants ought not address each other as ‘reverend’, as they do today. A more senior mendicant ought to address a more junior mendicant by name or clan, or by saying ‘reverend’. A more junior mendicant ought to address a more senior mendicant using ‘sir’ or ‘venerable’.

If it wishes, after my passing the Saṅgha may abolish the lesser and minor training rules.

After my passing, give the prime punishment to the mendicant Channa.”

“But sir, what is the prime punishment?”

“Channa may say what he likes, but the mendicants should not advise or instruct him.”

Then the Buddha said to the mendicants, “Perhaps even a single mendicant has doubt or uncertainty regarding the Buddha, the teaching, the Saṅgha, the path, or the practice. So ask, mendicants! Don’t regret it later, thinking: ‘We were in the Teacher’s presence and we weren’t able to ask the Buddha a question.’”

When this was said, the mendicants kept silent.

For a second time, and a third time the Buddha addressed the mendicants: “Perhaps even a single mendicant has doubt or uncertainty regarding the Buddha, the teaching, the Saṅgha, the path, or the practice. So ask, mendicants! Don’t regret it later, thinking: ‘We were in the Teacher’s presence and we weren’t able to ask the Buddha a question.’”

For a third time, the mendicants kept silent. Then the Buddha said to the mendicants,

“Mendicants, perhaps you don’t ask out of respect for the Teacher. So let a friend tell a friend.”

When this was said, the mendicants kept silent.

Then Venerable Ānanda said to the Buddha, “It’s incredible, sir, it’s amazing! I am quite confident that there’s not even a single mendicant in this Saṅgha who has doubt or uncertainty regarding the Buddha, the teaching, the Saṅgha, the path, or the practice.”

"Ānanda, you speak from faith. But the Realized One knows that there's not even a single mendicant in this Saṅgha who has doubt or uncertainty regarding the Buddha, the teaching, the Saṅgha, the path, or the practice. Even the last of these five hundred mendicants is a stream-enterer, not liable to be reborn in the underworld, bound for awakening."

Then the Buddha said to the mendicants: "Come now, mendicants, I say to you all: 'Conditions fall apart. Persist with diligence.'"

These were the Realized One's last words.

36. The Full Extinguishment

Then the Buddha entered the first absorption. Emerging from that, he entered the second absorption. Emerging from that, he successively entered into and emerged from the third absorption, the fourth absorption, the dimension of infinite space, the dimension of infinite consciousness, the dimension of nothingness, and the dimension of neither perception nor non-perception. Then he entered the cessation of perception and feeling.

Then Venerable Ānanda said to Venerable Anuruddha, "Venerable Anuruddha, has the Buddha become fully extinguished?"

"No, Reverend Ānanda. He has entered the cessation of perception and feeling."

Then the Buddha emerged from the cessation of perception and feeling and entered the dimension of neither perception nor non-perception. Emerging from that, he successively entered into and emerged from the dimension of nothingness, the dimension of infinite consciousness, the dimension of infinite space, the fourth absorption, the third absorption, the second absorption, and the first absorption. Emerging from that, he successively entered into and emerged from the second absorption and the third absorption. Then he entered the fourth absorption. Emerging from that the Buddha immediately became fully extinguished.

When the Buddha became fully extinguished, along with the full extinguishment there was a great earthquake, awe-inspiring and hair-raising, and thunder cracked the sky. When the Buddha became fully extinguished, Brahmā Sahampati recited this verse:

"All creatures in this world
must lay down this bag of bones.
For even a Teacher such as this,
unrivaled in the world,
the Realized One, attained to power,
the Buddha became fully extinguished."

When the Buddha became fully extinguished, Sakka, lord of gods, recited this verse:

"Oh! Conditions are impermanent,
their nature is to rise and fall;
having arisen, they cease;
their stilling is true bliss."

When the Buddha became fully extinguished, Venerable Anuruddha recited this verse:

"There was no more breathing
for the poised one of steady heart.
Imperturbable, committed to peace,
the sage has done his time.

He put up with painful feelings
without flinching.
The liberation of his heart
was like the extinguishing of a lamp."

When the Buddha became fully extinguished, Venerable Ānanda recited this verse:

"Then there was terror!
Then they had goosebumps!
When the Buddha, endowed with all fine qualities,
became fully extinguished."

When the Buddha became fully extinguished, some of the mendicants there, with arms raised, falling down like their feet were chopped off, rolling back and forth, lamented: "Too soon the Blessed One has become fully extinguished! Too soon the Holy One has become fully extinguished! Too soon the seer has vanished from the

world!" But the mendicants who were free of desire endured, mindful and aware, thinking, "Conditions are impermanent. How could it possibly be otherwise?"

Then Anuruddha addressed the mendicants: "Enough, reverends, do not grieve or lament. Did the Buddha not prepare us for this when he explained that we must be parted and separated from all we hold dear and beloved? How could it possibly be so that what is born, created, conditioned, and liable to fall apart should not fall apart? The deities are complaining."

"But sir, what kind of deities are you thinking of?"

"There are, Ānanda, deities—both in the sky and on the earth—who are percipient of the earth. With hair disheveled and arms raised, they fall down like their feet were chopped off, rolling back and forth, lamenting: 'Too soon the Blessed One has become fully extinguished! Too soon the Holy One has become fully extinguished! Too soon the seer has vanished from the world!' But the deities who are free of desire endure, mindful and aware, thinking: 'Conditions are impermanent. How could it possibly be otherwise?'"

Ānanda and Anuruddha spent the rest of the night talking about Dhamma.

Then Anuruddha said to Ānanda, "Go, Ānanda, into Kusinārā and inform the Mallas: 'Vāseṭṭhas, the Buddha has become fully extinguished. Please come at your convenience.'"

"Yes, sir," replied Ānanda. Then, in the morning, he robed up and, taking his bowl and robe, entered Kusinārā with a companion.

Now at that time the Mallas of Kusinārā were sitting together at the meeting hall on some business. Ānanda went up to them, and announced, "Vāseṭṭhas, the Buddha has become fully extinguished. Please come at your convenience."

When they heard what Ānanda had to say, the Mallas, their sons, daughters-in-law, and wives became distraught, saddened, and grief-stricken. And some, with hair disheveled and arms raised, falling down like their feet were chopped off, rolling back and forth, lamented, "Too soon the Blessed One has become fully extinguished! Too soon the Holy One has become fully extinguished! Too soon the seer has vanished from the world!"

37. The Rites of Venerating the Buddha's Corpse

Then the Mallas ordered their men, "So then, my men, collect fragrances and garlands, and all the musical instruments in Kusinārā."

Then—taking those fragrances and garlands, all the musical instruments, and five hundred pairs of garments—they went to the Mallian sal grove at Upavattana and approached the Buddha's corpse. They spent the day honoring, respecting, revering, and venerating the Buddha's corpse with dance and song and music and garlands and fragrances, and making awnings and setting up pavilions.

Then they thought, "It's too late to cremate the Buddha's corpse today. Let's do it tomorrow." But they spent the next day the same way, and so too the third, fourth, fifth, and sixth days.

Then on the seventh day they thought, "Honoring, respecting, revering, and venerating the Buddha's corpse with dance and song and music and garlands and fragrances, let us carry it to the south of the town, and cremate it there outside the town."

Now at that time eight of the leading Mallas, having bathed their heads and dressed in unworn clothes, said, "We shall lift the Buddha's corpse." But they were unable to do so.

The Mallas said to Anuruddha, "What is the cause, Venerable Anuruddha, what is the reason why these eight Mallian leaders are unable to lift the Buddha's corpse?"

"Vāseṭṭhas, you have one plan, but the deities have a different one."

"But sir, what is the deities' plan?"

"You plan to carry the Buddha's corpse to the south of the town while venerating it with dance and song and music and garlands and fragrances, and cremate it there outside the town. The deities plan to carry the Buddha's corpse to the north of the town while venerating it with heavenly dance and song and music and garlands and fragrances. Then they plan to enter the town by the northern gate, carry it through the center of the town, leave by the eastern gate, and cremate it there at the Mallian shrine named Makuṭabandhana."

"Sir, let it be as the deities plan."

Now at that time the whole of Kusinārā was covered knee-deep with the flowers of the Flame Tree, without gaps even on the filth and rubbish heaps. Then the deities and the Mallas of Kusinārā carried the

Buddha's corpse to the north of the town while venerating it with heavenly and human dance and song and music and garlands and fragrances. Then they entered the town by the northern gate, carried it through the center of the town, left by the eastern gate, and deposited the corpse there at the Mallian shrine named Makuṭabandhana.

Then the Mallas said to Anuruddha, "Sir, how do we proceed when it comes to the Realized One's corpse?"

"Proceed in the same way as they do for the corpse of a wheel-turning monarch."

"But how do they proceed with a wheel-turning monarch's corpse?"

"They wrap a wheel-turning monarch's corpse with unworn cloth, then with uncarded cotton, then again with unworn cloth. In this way they wrap the corpse with five hundred double-layers. Then they place it in an iron case filled with oil and close it up with another case. Then, having built a funeral pyre out of all kinds of fragrant substances, they cremate the corpse. They build a monument for the wheel-turning monarch at the crossroads. That's how they proceed with a wheel-turning monarch's corpse. Proceed in the same way with the Realized One's corpse. A monument for the Realized One is to be built at the crossroads. When someone there lifts up garlands or fragrance or powder, or bows, or inspires confidence in their heart, that will be for their lasting welfare and happiness."

Then the Mallas ordered their men, "So then, my men, collect uncarded cotton."

So the Mallas wrapped the Buddha's corpse, and placed it in an iron case filled with oil. Then, having built a funeral pyre out of all kinds of fragrant substances, they lifted the corpse on to the pyre.

38. Mahākassapa's Arrival

Now at that time Venerable Mahākassapa was traveling along the road from Pāvā to Kusinārā together with a large Saṅgha of around five hundred mendicants. Then he left the road and sat at the root of a tree.

Now at that time a certain *ājīvaka*ascetic had picked up a Flame Tree flower in Kusinārā and was traveling along the road to Pāvā. Mahākassapa saw him coming off in the distance and said to him, "Reverend, might you know about our Teacher?"

"Yes, reverend. Seven days ago the ascetic Gotama became fully extinguished. From there I picked up this Flame Tree flower." Some of the mendicants there, with arms raised, falling down like their feet were chopped off, rolling back and forth, lamented, "Too soon the Blessed One has become fully extinguished! Too soon the Holy One has become fully extinguished! Too soon the seer has vanished from the world!" But the mendicants who were free of desire endured, mindful and aware, thinking, "Conditions are impermanent. How could it possibly be otherwise?"

Now at that time a monk named Subhadda, who had gone forth when old, was sitting in that assembly. He said to those mendicants, "Enough, reverends, do not grieve or lament. We're well rid of that Great Ascetic harassing us: 'This is allowable for you; this is not allowable for you.' Well, now we shall do what we want and not do what we don't want."

Then Venerable Mahākassapa addressed the mendicants, "Enough, reverends, do not grieve or lament. Did the Buddha not prepare us for this when he explained that we must be parted and separated from all we hold dear and beloved? How could it possibly be so that what is born, created, conditioned, and liable to fall apart should not fall apart, even the Realized One's body?"

Now at that time four of the leading Mallas, having bathed their heads and dressed in unworn clothes, said, "We shall light the Buddha's funeral pyre." But they were unable to do so.

The Mallas said to Anuruddha, "What is the cause, Venerable Anuruddha, what is the reason why these four Mallian leaders are unable to light the Buddha's funeral pyre?"

"Vāseṭṭhas, the deities have a different plan."

"But sir, what is the deities' plan?"

"The deities' plan is this: Venerable Mahākassapa is traveling along the road from Pāvā to Kusinārā together with a large Saṅgha of around five hundred mendicants. The Buddha's funeral pyre shall not burn until he bows with his head at the Buddha's feet."

"Sir, let it be as the deities plan."

Then Venerable Mahākassapa came to the Mallian shrine named Makuṭabandhana at Kusinārā and approached the Buddha's funeral pyre. Arranging his robe over one shoulder and raising his joined palms, he respectfully circled the Buddha three times, keeping him on his right, and bowed with his head to the Buddha's feet. And the five hundred mendicants did likewise. And when Mahākassapa and the five hundred mendicants bowed the Buddha's funeral pyre burst into flames all by itself.

And when the Buddha's corpse was cremated no ash or soot was found from outer or inner skin, flesh, sinews, or synovial fluid. Only the relics remained. It's like when ghee or oil blaze and burn, and neither ashes nor soot are found. In the same way, when the Buddha's corpse was cremated no ash or soot was found from outer or inner skin, flesh, sinews, or synovial fluid. Only the relics remained. And of those five hundred pairs of garments only two were not burnt: the innermost and the outermost. But when the Buddha's corpse was consumed the funeral pyre was extinguished by a stream of water that appeared in the sky, by water dripping from the sal trees, and by the Mallas' fragrant water.

Then the Mallas made a cage of spears for the Buddha's relics in the meeting hall and surrounded it with a buttress of bows. For seven days they honored, respected, revered, and venerated them with dance and song and music and garlands and fragrances.

39. Distributing the Relics

King Ajātasattu of Magadha heard that the Buddha had become fully extinguished at Kusinārā. He sent an envoy to the Mallas of Kusinārā: "The Buddha was an aristocrat, and so am I. I too deserve a share of the Buddha's relics. I will build a large monument for them."

The Licchavis of Vesālī also heard that the Buddha had become fully extinguished at Kusinārā. They sent an envoy to the Mallas of Kusinārā: "The Buddha was an aristocrat, and so are we. We too deserve a share of the Buddha's relics. We will build a large monument for them."

The Sakyans of Kapilavatthu also heard that the Buddha had become fully extinguished at Kusinārā. They sent an envoy to the Mallas of Kusinārā: "The Buddha was our foremost relative. We too deserve a share of the Buddha's relics. We will build a large monument for them."

The Bulas of Allakappa also heard that the Buddha had become fully extinguished at Kusinārā. They sent an envoy to the Mallas of Kusinārā: "The Buddha was an aristocrat, and so are we. We too deserve a share of the Buddha's relics. We will build a large monument for them."

The Koḷiyans of Rāmagāma also heard that the Buddha had become fully extinguished at Kusinārā. They sent an envoy to the Mallas of Kusinārā: "The Buddha was an aristocrat, and so are we. We too deserve a share of the Buddha's relics. We will build a large monument for them."

The brahmin of Veṭhadīpa also heard that the Buddha had become fully extinguished at Kusinārā. He sent an envoy to the Mallas of Kusinārā: "The Buddha was an aristocrat, and I am a brahmin. I too deserve a share of the Buddha's relics. I will build a large monument for them."

The Mallas of Pāvā also heard that the Buddha had become fully extinguished at Kusinārā. They sent an envoy to the Mallas of Kusinārā: "The Buddha was an aristocrat, and so are we. We too deserve a share of the Buddha's relics. We will build a large monument for them."

When they had spoken, the Mallas of Kusinārā said to those various groups: "The Buddha became fully extinguished in our village district. We will not give away a share of his relics."

Then Doṇa the brahmin said to those various groups:

"Hear, sirs, a single word from me.
Our Buddha's teaching was acceptance.
It would not be good to fight over
a share of the supreme person's relics.

Let us make eight portions, good sirs,
rejoicing in unity and harmony.

Let there be monuments far and wide,
so many folk may gain faith in the Seer!"

"Well then, brahmin, you yourself should fairly divide the Buddha's relics in eight portions."

"Yes, sirs," replied Doṇa to those various groups. He divided the relics as asked and said to them, "Sirs, please give me the urn, and I shall build a large monument for it." So they gave Doṇa the urn.

The Moras of Pippalivana heard that the Buddha had become fully extinguished at Kusinārā. They sent an envoy to the Mallas of Kusinārā: "The Buddha was an aristocrat, and so are we. We too deserve a share of the Buddha's relics. We will build a large monument for them."

"There is no portion of the Buddha's relics left, they have already been portioned out. Here, take the embers." So they took the embers.

40. Venerating the Relics

Then King Ajātasattu of Magadha, the Licchavis of Vesālī, the Sakyans of Kapilavatthu, the Bulas of Allakappa, the Koḷiyans of Rāmagāma, the brahmin of Veṭhadīpa, the Mallas of Pāvā, the Mallas of Kusinārā, the brahmin Doṇa, and the Moriyas of Pippalivana built large monuments for their portions and held festivals in their honor. Thus there were eight monuments for the relics, a ninth for the urn, and a tenth for the embers. That is how it was in those days.

There were eight shares of the Seer's relics.
Seven were worshipped throughout India.
But one share of the most excellent of men
was worshipped in Rāmagāma by a dragon king.

One tooth is venerated by the gods of the Three and Thirty,
and one is worshipped in the city of Gandhāra;
another one in the realm of the Kaliṅga King,
and one is worshipped by a dragon king.

Through their glory this rich earth
is adorned with the best of offerings.

Thus the Seer's corpse
is well honored by the honorable.

It's venerated by lords of gods, dragons, and spirits;
and likewise venerated by the finest lords of men.
Honor it with joined palms when you get the chance,
for a Buddha is rare even in a hundred eons.

Altogether forty even teeth,
and the body hair and head hair,
were carried off individually by gods
across the universe.

17. King Mahāsudassana: *Mahāsudassana Sutta*

So I have heard. At one time the Buddha was staying between a pair of sal trees in the sal forest of the Mallas at Upavattana near Kusinārā at the time of his final extinguishment.

Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him, "Sir, please don't become fully extinguished in this little hamlet, this jungle hamlet, this branch hamlet. There are other great cities such as Campā, Rājagaha, Sāvatthī, Sāketa, Kosambī, and Benares. Let the Buddha become fully extinguished there. There are many well-to-do aristocrats, brahmins, and householders there who are devoted to the Buddha. They will perform the rites of venerating the Realized One's corpse."

"Don't say that, Ānanda! Don't say that this is a little hamlet, a jungle hamlet, a branch hamlet.

1. The Capital City of Kusāvatī

Once upon a time there was a king named Mahāsudassana whose dominion extended to all four sides, and who achieved stability in the country. His capital was this Kusinārā, which at the time was named Kusāvatī. It stretched for twelve leagues from east to west, and seven leagues from north to south. The royal capital of Kusāvatī was successful, prosperous, populous, full of people, with plenty of food. It

was just like Āḷakamandā, the royal capital of the gods, which is successful, prosperous, populous, full of spirits, with plenty of food.

Kusāvatī was never free of ten sounds by day or night, namely: the sound of elephants, horses, chariots, drums, clay drums, arched harps, singing, horns, gongs, and handbells; and the cry, 'Eat, drink, be merry!' as the tenth.

Kusāvatī was encircled by seven ramparts: one made of gold, one made of silver, one made of beryl, one made of crystal, one made of ruby, one made of emerald, and one made of all precious things.

It had four gates, made of gold, silver, beryl, and crystal. At each gate there were seven pillars, three fathoms deep and four fathoms high, made of gold, silver, beryl, crystal, ruby, emerald, and all precious things.

It was surrounded by seven rows of palm trees, made of gold, silver, beryl, crystal, ruby, emerald, and all precious things. The golden palms had trunks of gold, and leaves and fruits of silver. The silver palms had trunks of silver, and leaves and fruits of gold. The beryl palms had trunks of beryl, and leaves and fruits of crystal. The crystal palms had trunks of crystal, and leaves and fruits of beryl. The ruby palms had trunks of ruby, and leaves and fruits of emerald. The emerald palms had trunks of emerald, and leaves and fruits of ruby. The palms of all precious things had trunks of all precious things, and leaves and fruits of all precious things. When those rows of palm trees were blown by the wind they sounded graceful, tantalizing, sensuous, lovely, and intoxicating, like a quintet made up of skilled musicians who had practiced well and kept excellent rhythm. And any addicts, libertines, or drunkards in Kusāvatī at that time were entertained by that sound.

2. The Seven Treasures

2.1. The Wheel Treasure

King Mahāsudassana possessed seven treasures and four blessings. What seven?

On a fifteenth day sabbath, King Mahāsudassana had bathed his head and gone upstairs in the stilt longhouse to observe the sabbath.

And the heavenly wheel-treasure appeared to him, with a thousand spokes, with rim and hub, complete in every detail. Seeing this, the king thought, 'I have heard that when the heavenly wheel-treasure appears to a king in this way, he becomes a wheel-turning monarch. Am I then a wheel-turning monarch?'

Then King Mahāsudassana, rising from his seat and arranging his robe over one shoulder, took a ceremonial vase in his left hand and besprinkled the wheel-treasure with his right hand, saying: 'Roll forth, O wheel-treasure! Triumph, O wheel-treasure!'

Then the wheel-treasure rolled towards the east. And the king followed it together with his army of four divisions. In whatever place the wheel-treasure stood still, there the king came to stay together with his army.

And any opposing rulers of the eastern quarter came to him and said, 'Come, great king! Welcome, great king! We are yours, great king, instruct us.'

The king said, 'Do not kill living creatures. Do not steal. Do not commit sexual misconduct. Do not lie. Do not drink alcohol. Maintain the current level of taxation.' And so the opposing rulers of the eastern quarter became his vassals.

Then the wheel-treasure, having plunged into the eastern ocean and emerged again, rolled towards the south. ...

Having plunged into the southern ocean and emerged again, it rolled towards the west. ...

Having plunged into the western ocean and emerged again, it rolled towards the north, followed by the king together with his army of four divisions. In whatever place the wheel-treasure stood still, there the king came to stay together with his army.

And any opposing rulers of the northern quarter came to him and said, 'Come, great king! Welcome, great king! We are yours, great king, instruct us.'

The king said, 'Do not kill living creatures. Do not steal. Do not commit sexual misconduct. Do not lie. Do not drink alcohol. Maintain the current level of taxation.' And so the opposing rulers of the northern quarter became his vassals.

And then the wheel-treasure, having triumphed over this land surrounded by ocean, returned to the royal capital of Kusāvatī. There

it stood still by the gate to Mahāsudassana's royal compound at the High Court as if fixed to an axle, illuminating the royal compound. Such is the wheel-treasure that appeared to King Mahāsudassana.

2.2. The Elephant Treasure

Next, the elephant-treasure appeared to King Mahāsudassana. It was an all-white sky-walker with psychic power, touching the ground in seven places, a king of elephants named Sabbath. Seeing him, the king was impressed, 'This would truly be a fine elephant vehicle, if he would submit to taming.' Then the elephant-treasure submitted to taming, as if he was a fine thoroughbred elephant that had been tamed for a long time.

Once it so happened that King Mahāsudassana, testing that same elephant-treasure, mounted him in the morning and traversed the land surrounded by ocean before returning to the royal capital in time for breakfast. Such is the elephant-treasure that appeared to King Mahāsudassana.

2.3. The Horse-Treasure

Next, the horse-treasure appeared to King Mahāsudassana. It was an all-white sky-walker with psychic power, with head of black and mane like woven reeds, a royal steed named Thundercloud. Seeing him, the king was impressed, 'This would truly be a fine horse vehicle, if he would submit to taming.' Then the horse-treasure submitted to taming, as if he was a fine thoroughbred horse that had been tamed for a long time.

Once it so happened that King Mahāsudassana, testing that same horse-treasure, mounted him in the morning and traversed the land surrounded by ocean before returning to the royal capital in time for breakfast. Such is the horse-treasure that appeared to King Mahāsudassana.

2.4. The Jewel Treasure

Next, the jewel-treasure appeared to King Mahāsudassana. It was a beryl gem that was naturally beautiful, eight-faceted, well-worked, transparent, clear, and unclouded, endowed with all good qualities. And the radiance of that jewel spread all-round for a league.

Once it so happened that King Mahāsudassana, testing that same jewel-treasure, mobilized his army of four divisions and, with the jewel hoisted on his banner, set out in the dark of the night. Then the villagers around them set off to work, thinking that it was day. Such is the jewel-treasure that appeared to King Mahāsudassana.

2.5. The Woman Treasure

Next, the woman-treasure appeared to King Mahāsudassana. She was attractive, good-looking, lovely, of surpassing beauty. She was neither too tall nor too short; neither too thin nor too fat; neither too dark nor too light. She outdid human beauty without reaching divine beauty. And her touch was like a tuft of cotton-wool or kapok. When it was cool her limbs were warm, and when it was warm her limbs were cool. The fragrance of sandal floated from her body, and lotus from her mouth. She got up before the king and went to bed after him, and was obliging, behaving nicely and speaking politely. The woman-treasure did not betray the wheel-turning monarch even in thought, still less in deed. Such is the woman-treasure that appeared to King Mahāsudassana.

2.6. The Householder Treasure

Next, the householder-treasure appeared to King Mahāsudassana. The power of clairvoyance manifested in him as a result of past deeds, by which he sees hidden treasure, both owned and ownerless.

He approached the king and said, 'Relax, sire. I will take care of the treasury.'

Once it so happened that the wheel-turning monarch, testing that same householder-treasure, boarded a boat and sailed to the middle of the Ganges river. Then he said to the householder-treasure, 'Householder, I need gold coins and bullion.'

'Well then, great king, draw the boat up to one shore.'

'It's right here, householder, that I need gold coins and bullion.'

Then that householder-treasure, immersing both hands in the water, pulled up a pot full of gold coin and bullion, and said to the king, 'Is this sufficient, great king? Has enough been done, great king, enough offered?'

The king said, 'That is sufficient, householder. Enough has been done, enough offered.'

Such is the householder-treasure that appeared to King Mahāsudassana.

2.7. The Counselor Treasure

Next, the counselor-treasure appeared to King Mahāsudassana. He was astute, competent, intelligent, and capable of getting the king to appoint who should be appointed, dismiss who should be dismissed, and retain who should be retained.

He approached the king and said, 'Relax, sire. I shall issue instructions.'

Such is the counselor-treasure that appeared to King Mahāsudassana.

These are the seven treasures possessed by King Mahāsudassana.

3. The Four Blessings

King Mahāsudassana possessed four blessings. And what are the four blessings?

He was attractive, good-looking, lovely, of surpassing beauty, more so than other people. This is the first blessing.

Furthermore, he was long-lived, more so than other people. This is the second blessing.

Furthermore, he was rarely ill or unwell, and his stomach digested well, being neither too hot nor too cold, more so than other people. This is the third blessing.

Furthermore, he was as dear and beloved to the brahmins and householders as a father is to his children. And the brahmins and householders were as dear to the king as children are to their father.

Once it so happened that King Mahāsudassana went with his army of four divisions to visit a park. Then the brahmins and householders went up to him and said, 'Slow down, Your Majesty, so we may see you longer!' And the king addressed his charioteer, 'Drive slowly, charioteer, so I can see the brahmins and householders longer!' This is the fourth blessing.

These are the four blessings possessed by King Mahāsudassana.

4. Lotus Ponds in the Palace of Principle

Then King Mahāsudassana thought, ‘Why don’t I have lotus ponds built between the palms, at intervals of a hundred bow lengths?’

So that’s what he did. The lotus ponds were lined with tiles of four colors, made of gold, silver, beryl, and crystal.

And four flights of stairs of four colors descended into each lotus pond, made of gold, silver, beryl, and crystal. The golden stairs had posts of gold, and banisters and finials of silver. The silver stairs had posts of silver, and banisters and finials of gold. The beryl stairs had posts of beryl, and banisters and finials of crystal. The crystal stairs had posts of crystal, and banisters and finials of beryl. Those lotus ponds were surrounded by two balustrades, made of gold and silver. The golden balustrades had posts of gold, and banisters and finials of silver. The silver balustrades had posts of silver, and banisters and finials of gold.

Then King Mahāsudassana thought, ‘Why don’t I plant flowers in the lotus ponds such as blue water lilies, and lotuses of pink, yellow, and white, blooming all year round, and accessible to the public?’ So that’s what he did.

Then King Mahāsudassana thought, ‘Why don’t I appoint bath attendants to help bathe the people who come to bathe in the lotus ponds?’ So that’s what he did.

Then King Mahāsudassana thought, ‘Why don’t I set up charities on the banks of the lotus ponds, so that those in need of food, drink, clothes, vehicles, beds, women, gold, or silver can get what they need?’ So that’s what he did.

Then the brahmins and householders came to the king bringing abundant wealth and said, ‘Sire, this abundant wealth is specially for you alone; may Your Highness accept it!’

‘There’s enough raised for me through regular taxes. Let this be for you; and here, take even more!’

When the king turned them down, they withdrew to one side to think up a plan, ‘It wouldn’t be proper for us to take this abundant wealth back to our own homes. Why don’t we build a home for King Mahāsudassana?’

They went up to the king and said, ‘We shall have a home built for you, sire!’ King Mahāsudassana consented in silence.

And then Sakka, lord of gods, knowing what the king was thinking, addressed the god Vissakamma, ‘Come, dear Vissakamma, build a palace named Principle as a home for King Mahāsudassana.’

‘Yes, lord,’ replied Vissakamma. Then, as easily as a strong person would extend or contract their arm, he vanished from the gods of the Thirty-Three and appeared in front of King Mahāsudassana.

Vissakamma said to the king, ‘I shall build a palace named Principle as a home for you, sire.’ King Mahāsudassana consented in silence.

And so that’s what Vissakamma did.

The Palace of Principle stretched for a league from east to west, and half a league from north to south. It was lined with tiles of four colors, three fathoms high, made of gold, silver, beryl, and crystal.

It had 84,000 pillars of four colors, made of gold, silver, beryl, and crystal. It was covered with panels of four colors, made of gold, silver, beryl, and crystal.

It had twenty-four staircases of four colors, made of gold, silver, beryl, and crystal. The golden stairs had posts of gold, and banisters and finials of silver. The silver stairs had posts of silver, and banisters and finials of gold. The beryl stairs had posts of beryl, and banisters and finials of crystal. The crystal stairs had posts of crystal, and banisters and finials of beryl.

It had 84,000 chambers of four colors, made of gold, silver, beryl, and crystal. In each chamber a couch was spread: in the golden chamber a couch of silver; in the silver chamber a couch of beryl; in the beryl chamber a couch of ivory; in the crystal chamber a couch of hardwood. At the door of the golden chamber stood a palm tree of silver, with trunk of silver, and leaves and fruits of gold. At the door of the silver chamber stood a palm tree of gold, with trunk of gold, and leaves and fruits of silver. At the door of the beryl chamber stood a palm tree of crystal, with trunk of crystal, and leaves and fruits of beryl. At the door of the crystal chamber stood a palm tree of beryl, with trunk of beryl, and leaves and fruits of crystal.

Then King Mahāsudassana thought, ‘Why don’t I build a grove of golden palm trees at the door to the great foyer, where I can sit for the day?’ So that’s what he did.

The Palace of Principle was surrounded by two balustrades, made of gold and silver. The golden balustrades had posts of gold, and banisters and finials of silver. The silver balustrades had posts of silver, and banisters and finials of gold.

The Palace of Principle was surrounded by two nets of bells, made of gold and silver. The golden net had bells of silver, and the silver net had bells of gold. When those nets of bells were blown by the wind they sounded graceful, tantalizing, sensuous, lovely, and intoxicating, like a quintet made up of skilled musicians who had practiced well and kept excellent rhythm. And any addicts, libertines, or drunkards in Kusāvatī at that time were entertained by that sound. When it was finished, the palace was hard to look at, dazzling to the eyes, like the sun rising in a clear and cloudless sky in the last month of the rainy season.

Then King Mahāsudassana thought, 'Why don't I build a lotus pond named Principle in front of the palace?' So that's what he did. The Lotus Pond of Principle stretched for a league from east to west, and half a league from north to south. It was lined with tiles of four colors, made of gold, silver, beryl, and crystal.

It had twenty-four staircases of four colors, made of gold, silver, beryl, and crystal. The golden stairs had posts of gold, and banisters and finials of silver. The silver stairs had posts of silver, and banisters and finials of gold. The beryl stairs had posts of beryl, and banisters and finials of crystal. The crystal stairs had posts of crystal, and banisters and finials of beryl.

It was surrounded by two balustrades, made of gold and silver. The golden balustrades had posts of gold, and banisters and finials of silver. The silver balustrades had posts of silver, and banisters and finials of gold.

It was surrounded by seven rows of palm trees, made of gold, silver, beryl, crystal, ruby, emerald, and all precious things. The golden palms had trunks of gold, and leaves and fruits of silver. The silver palms had trunks of silver, and leaves and fruits of gold. The beryl palms had trunks of beryl, and leaves and fruits of crystal. The crystal palms had trunks of crystal, and leaves and fruits of beryl. The ruby palms had trunks of ruby, and leaves and fruits of emerald. The emerald palms had trunks of emerald, and leaves and fruits of ruby.

The palms of all precious things had trunks of all precious things, and leaves and fruits of all precious things. When those rows of palm trees were blown by the wind they sounded graceful, tantalizing, sensuous, lovely, and intoxicating, like a quintet made up of skilled musicians who had practiced well and kept excellent rhythm. And any addicts, libertines, or drunkards in Kusāvatī at that time were entertained by that sound.

When the palace and its lotus pond were finished, King Mahāsudassana served those who were reckoned as true ascetics and brahmins with all they desired. Then he ascended the Palace of Principle.

5. Attaining Absorption

Then King Mahāsudassana thought, 'Of what deed of mine is this the fruit and result, that I am now so mighty and powerful?'

Then King Mahāsudassana thought, 'It is the fruit and result of three kinds of deeds: giving, self-control, and restraint.'

Then he went to the great foyer, stood at the door, and was inspired to exclaim: 'Stop here, sensual, malicious, and cruel thoughts— no further!'

Then he entered the great foyer and sat on the golden couch. Quite secluded from sensual pleasures, secluded from unskillful qualities, he entered and remained in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected were stilled, he entered and remained in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected. And with the fading away of rapture, he entered and remained in the third absorption, where he meditated with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' With the giving up of pleasure and pain, and the ending of former happiness and sadness, he entered and remained in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

Then King Mahāsudassana left the great foyer and entered the golden chamber, where he sat on the golden couch. He meditated spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way he spread a heart full of love above, below, across, everywhere, all around, to everyone in the world—abundant, expansive, limitless, free of enmity and ill will. He meditated spreading a heart full of compassion … He meditated spreading a heart full of rejoicing … He meditated spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, he spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

6. Of All Cities

King Mahāsudassana had 84,000 cities, with the royal capital of Kusāvatī foremost. He had 84,000 palaces, with the Palace of Principle foremost. He had 84,000 chambers, with the great foyer foremost. He had 84,000 couches made of gold, silver, ivory, and hardwood. They were spread with woollen covers—shag-piled, pure white, or embroidered with flowers—and spread with a fine deer hide, with a canopy above and red pillows at both ends. He had 84,000 bull elephants with gold adornments and banners, covered with gold netting, with the royal bull elephant named Sabbath foremost. He had 84,000 horses with gold adornments and banners, covered with gold netting, with the royal steed named Thundercloud foremost. He had 84,000 chariots upholstered with the hide of lions, tigers, and leopards, and cream rugs, with gold adornments and banners, covered with gold netting, with the chariot named Triumph foremost. He had 84,000 jewels, with the jewel-treasure foremost. He had 84,000 women, with Queen Subhaddā foremost. He had 84,000 householders, with the householder-treasure foremost. He had 84,000 aristocrat vassals, with the counselor-treasure foremost. He had 84,000 milk-cows with silken reins and bronze pails. He had 8,400,000,000 fine cloths of linen, silk, wool, and cotton. He had 84,000 servings of food, which were presented to him as offerings in the morning and evening.

Now at that time his 84,000 royal elephants came to attend on him in the morning and evening. Then King Mahāsudassana thought, 'What if instead half of the elephants took turns to attend on me at the end of each century?' He instructed the counselor-treasure to do this, and so it was done.

7. The Visit of Queen Subhaddā

Then, after many years, many hundred years, many thousand years had passed, Queen Subhaddā thought, 'It is long since I have seen the king. Why don't I go to see him?'

So the queen addressed the ladies of the harem, 'Come, bathe your heads and dress in yellow. It is long since we saw the king, and we shall go to see him.'

'Yes, ma'am,' replied the ladies of the harem. They did as she asked and returned to the queen.

Then the queen addressed the counselor-treasure, 'Dear counselor-treasure, please ready the army with four divisions. It is long since we saw the king, and we shall go to see him.'

'Yes, my queen,' he replied, and did as he was asked. He informed the queen, 'My queen, the army with four divisions is ready, please go at your convenience.'

Then Queen Subhaddā together with the ladies of the harem went with the army to the Palace of Principle. She ascended the palace and went to the great foyer, where she stood leaning against a door-post.

Hearing them, the king thought, 'What's that, it sounds like a big crowd!' Coming out of the foyer he saw Queen Subhaddā leaning against a door-post and said to her, 'Please stay there, my queen, don't enter in here.'

Then he addressed a certain man, 'Come, mister, bring the golden couch from the great foyer and set it up in the golden palm grove.'

'Yes, Your Majesty,' that man replied, and did as he was asked. The king laid down in the lion's posture—on the right side, placing one foot on top of the other—mindful and aware.

Then Queen Subhaddā thought, 'The king's faculties are so very clear, and the complexion of his skin is pure and bright. Let him not pass away!' She said to him, 'Sire, you have 84,000 cities, with the royal

capital of Kusāvatī foremost. Arouse desire for these! Take an interest in life!'

And she likewise urged the king to live on by taking an interest in all his possessions as described above.

When the queen had spoken, the king said to her, 'For a long time, my queen, you have spoken to me with loving, desirable, pleasant, and agreeable words. And yet in my final hour, your words are undesirable, unpleasant, and disagreeable!'

'Then how exactly, Your Majesty, am I to speak to you?'

'Like this, my queen: "Sire, we must be parted and separated from all we hold dear and beloved. Don't pass away with concerns. Such concern is suffering, and it's criticized. Sire, you have 84,000 cities, with the royal capital of Kusāvatī foremost. Give up desire for these! Take no interest in life!"' And so on for all the king's possessions.

When the king had spoken, Queen Subhaddā cried and burst out in tears. Wiping away her tears, the queen said to the king: 'Sire, we must be parted and separated from all we hold dear and beloved. Don't pass away with concerns. Such concern is suffering, and it's criticized. Sire, you have 84,000 cities, with the royal capital of Kusāvatī foremost. Give up desire for these! Take no interest in life!' And she continued, listing all the king's possessions.

8. Rebirth in the Brahmā Realm

Not long after that, King Mahāsudassana passed away. And the feeling he had close to death was like a householder or their child falling asleep after eating a delectable meal.

When he passed away King Mahāsudassana was reborn in a good place, a Brahmā realm. Ānanda, King Mahāsudassana played children's games for 84,000 years. He ruled as viceroy for 84,000 years. He ruled as king for 84,000 years. He led the spiritual life as a layman in the Palace of Principle for 84,000 years. And having developed the four Brahmā meditations, when his body broke up, after death, he was reborn in a good place, a Brahmā realm.

Now, Ānanda, you might think: 'Surely King Mahāsudassana must have been someone else at that time?' But you should not see it like that. I myself was King Mahāsudassana at that time.

Mine were the 84,000 cities, with the royal capital of Kusāvatī foremost. And mine were all the other possessions.

Of those 84,000 cities, I only stayed in one, the capital Kusāvatī. Of those 84,000 mansions, I only dwelt in one, the Palace of Principle. Of those 84,000 chambers, I only dwelt in the great foyer. Of those 84,000 couches, I only used one, made of gold or silver or ivory or heartwood. Of those 84,000 bull elephants, I only rode one, the royal bull elephant named Sabbath. Of those 84,000 horses, I only rode one, the royal horse named Thundercloud. Of those 84,000 chariots, I only rode one, the chariot named Triumph. Of those 84,000 women, I was only served by one, a maiden of the aristocratic or merchant classes. Of those 8,400,000,000 cloths, I only wore one pair, made of fine linen, cotton, silk, or wool. Of those 84,000 servings of food, I only had one, eating at most a serving of rice and suitable sauce.

See, Ānanda! All those conditioned phenomena have passed, ceased, and perished. So impermanent are conditions, so unstable are conditions, so unreliable are conditions. This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.

Six times, Ānanda, I recall having laid down my body at this place. And the seventh time was as a wheel-turning monarch, a just and principled king, at which time my dominion extended to all four sides, I achieved stability in the country, and I possessed the seven treasures. But Ānanda, I do not see any place in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans where the Realized One would lay down his body for the eighth time."

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

"Oh! Conditions are impermanent,
their nature is to rise and fall;
having arisen, they cease;
their stilling is true bliss."

18. With Janavasabha: *Janavasabha Sutta*

1. Declaring the Rebirths of People From Nādika and Elsewhere

So I have heard. At one time the Buddha was staying at Nādika in the brick house.

Now at that time the Buddha was explaining the rebirths of devotees all over the nations; the Kāsis and Kosalans, Vajjis and Mallas, Cetīs and Vaṁsas, Kurus and Pañcālas, Macchas and Sūrasenas:

"This one was reborn here, while that one was reborn there.

Over fifty devotees in Nādika have passed away having ended the five lower fetters. They've been reborn spontaneously, and will be extinguished there, not liable to return from that world.

More than ninety devotees in Nādika have passed away having ended three fetters, and weakened greed, hate, and delusion. They're once-returners, who will come back to this world once only, then make an end of suffering.

In excess of five hundred devotees in Nādika have passed away having ended three fetters. They're stream-enterers, not liable to be reborn in the underworld, bound for awakening."

When the devotees of Nādika heard about the Buddha's answers to those questions, they were uplifted and overjoyed, full of rapture and happiness.

Venerable Ānanda heard of the Buddha's statements and the Nādikans' happiness.

2. Ānanda's Suggestion

Then Venerable Ānanda thought, "But there were also Magadhan devotees—many, and of long standing too—who have passed away. You'd think that Aṅga and Magadha were empty of devotees who have passed away! But they too had confidence in the Buddha, the teaching, and the Saṅgha, and had fulfilled their ethics. The Buddha hasn't declared their passing. It would be good to do so, for many people would gain confidence, and so be reborn in a good place.

That King Seniya Bimbisāra of Magadha was a just and principled king who benefited the brahmins and householders of town and country. People still sing his praises: 'That just and principled king, who made us so happy, has passed away. Life was good under his dominion.' He too had confidence in the Buddha, the teaching, and the Saṅgha, and had fulfilled his ethics. People say: 'Until his dying day, King Bimbisāra sang the Buddha's praises!' The Buddha hasn't declared his passing. It would be good to do so, for many people would gain confidence, and so be reborn in a good place.

Besides, the Buddha was awakened in Magadha; so why hasn't he declared the rebirth of the Magadhan devotees? If he fails to do so, they will be dejected."

After pondering the fate of the Magadhan devotees alone in private, Ānanda rose at the crack of dawn and went to see the Buddha. He bowed, sat down to one side, and told the Buddha of his concerns, finishing by saying, "Why hasn't the Buddha declared the rebirth of the Magadhan devotees? If he fails to do so, they will be dejected." Then Ānanda, after making this suggestion regarding the Magadhan devotees, got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Soon after Ānanda had left, the Buddha robed up in the morning and, taking his bowl and robe, entered Nādika for alms. He wandered

for alms in Nādika. After the meal, on his return from alms-round, he washed his feet and entered the brick house. He paid heed, paid attention, and concentrated wholeheartedly on the fate of Magadhan devotees, and sat on the seat spread out, thinking, "I shall know their destiny, where they are reborn in the next life." And he saw where they had been reborn.

Then in the late afternoon, the Buddha came out of retreat. Emerging from the brick house, he sat on the seat spread out in the shade of the porch.

Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him, "Sir, you look so serene; your face seems to shine owing to the clarity of your faculties. Have you been abiding in a peaceful meditation today, sir?"

The Buddha then recounted what had happened since speaking to Ānanda, revealing that he had seen the destiny of the Magadhan devotees. He continued:

3. Janavasabha the Spirit

"Then, Ānanda an invisible spirit called out: 'I am Janavasabha, Blessed One! I am Janavasabha, Holy One!' Ānanda, do you recall having previously heard such a name as Janavasabha?"

"No, sir. But when I heard the word, I got goosebumps! I thought, 'This must be no ordinary spirit to bear such an exalted name as Janavasabha.'"

"After making himself heard while invisible, Ānanda, a very beautiful spirit appeared in front of me. And for a second time he called out: 'I am Bimbisāra, Blessed One! I am Bimbisāra, Holy One! This is the seventh time I have been reborn in the company of the Great King Vessavaṇa. After passing away from there, I am now able to become a king of non-humans.

Seven from here, seven from there—
fourteen transmigrations in all.
That's how many past lives
I can recollect.

For a long time I've known that I won't be reborn in the underworld, but that I still hope to become a once-returner.'

'It's incredible and amazing that you, the venerable spirit Janavasabha, should say:

"For a long time I've been aware that I won't be reborn in the underworld" and also "But I still hope to become a once-returner." But from what source do you know that you've achieved such a high distinction?'

'None other than the Blessed One's instruction! None other than the Holy One's instruction! From the day I had absolute devotion to the Buddha I have known that I won't be reborn in the underworld, but that I still hope to become a once-returner. Just now, sir, I had been sent out by the great king Vessavaṇa to the great king Virūḷhaka's presence on some business, and on the way I saw the Buddha giving his attention to the fate of the Magadhan devotees. But it comes as no surprise that I have heard and learned the fate of the Magadhan devotees in the presence of the great king Vessavaṇa as he was speaking to his assembly. It occurred to me, "I shall see the Buddha and inform him of this." These are the two reasons I've come to see the Buddha.

4. The Council of the Gods

Sir, it was more than a few days ago—on the fifteenth day sabbath on the full moon day at the entry to the rainy season—when all the gods of the Thirty-Three were sitting together in the Hall of Justice. A large assembly of gods was sitting all around, and the Four Great Kings were there.

The Great King Dhataraṭṭha was seated to the east, facing west, in front of his gods. The Great King Virūḷhaka was seated to the south, facing north, in front of his gods. The Great King Virūpakkha was seated to the west, facing east, in front of his gods. The Great King Vessavaṇa was seated to the north, facing south, in front of his gods. When the gods of the Thirty-Three have a gathering like this, that is how they are seated. After that come our seats.

Sir, those gods who had been recently reborn in the company of the Thirty-Three after leading the spiritual life under the Buddha

outshone the other gods in beauty and glory. The gods of the Thirty-Three were uplifted and overjoyed at that, full of rapture and happiness, saying, "The heavenly hosts swell, while the demon hosts dwindle!"

Seeing the joy of those gods, Sakka, lord of gods, celebrated with these verses:

"The gods rejoice—
the Thirty-Three with their Lord—
revering the Realized One,
and the natural excellence of the teaching;

and seeing the new gods,
so beautiful and glorious,
who have come here after leading
the spiritual life under the Buddha!

They outshine the others
in beauty, glory, and lifespan.
Here are the distinguished disciples
of he whose wisdom is vast.

Seeing this, they delight—
the Thirty-Three with their Lord—
revering the Realized One,
and the natural excellence of the teaching."

The gods of the Thirty-Three were even more uplifted and overjoyed at that, saying: "The heavenly hosts swell, while the demon hosts dwindle!"

Then the gods of the Thirty-Three, having considered and deliberated on the matter for which they were seated together in the Hall of Justice, advised and instructed the Four Great Kings on the subject. And each stood at his own seat without departing.

The Kings were instructed,
and heeded good advice.
With clear and peaceful minds,
they stood by their own seats.

Then in the northern quarter a magnificent light arose and radiance appeared, surpassing the glory of the gods. Then Sakka, lord of gods, addressed the gods of the Thirty-Three, "As indicated by the signs—light arising and radiance appearing—Brahmā will appear. For this is the precursor for the appearance of Brahmā, namely light arising and radiance appearing."

As indicated by the signs,
Brahmā will appear.
For this is the sign of Brahmā:
a light vast and great.

5. On Sanaṅkumāra

Then the gods of the Thirty-Three sat in their own seats, saying, "We shall find out what has caused that light, and having realized it we shall go to it." And the Four Great Kings did likewise.

Hearing that, the gods of the Thirty-Three agreed in unison, "We shall find out what has caused that light, and having realized it we shall go to it."

When Brahmā Sanaṅkumāra appears to the gods of the Thirty-Three, he does so after manifesting in a solid corporeal form. For the gods of the Thirty-Three aren't able to see a Brahmā's normal appearance. When Brahmā Sanaṅkumāra appears to the gods of the Thirty-Three, he outshines the other gods in beauty and glory, as a golden statue outshines the human form.

When Brahmā Sanaṅkumāra appears to the gods of the Thirty-Three, not a single god in that assembly greets him by bowing down or rising up or inviting him to a seat. They all sit silently on their couches with their joined palms raised, thinking, "Now Brahmā Sanaṅkumāra will sit on the couch of whatever god he chooses." And the god on whose couch Brahmā sits is overjoyed and brimming with happiness, like a king on the day of his coronation.

Then Brahmā Sanaṅkumāra manifested in a solid corporeal form, taking on the appearance of the youth Pañcasikha, and appeared to the gods of the Thirty-Three. Rising into the air, he sat cross-legged in the sky, like a strong man might sit cross-legged on a well-appointed

couch or on level ground. Seeing the joy of those gods, Brahmā Sanaṅkumāra celebrated with these verses:

"The gods rejoice—
the Thirty-Three with their Lord—
revering the Realized One,
and the natural excellence of the teaching;

and seeing the new gods,
so beautiful and glorious,
who have come here after leading
the spiritual life under the Buddha!

They outshine the others
in beauty, glory, and lifespan.
Here are the distinguished disciples
of he whose wisdom is vast.

Seeing this, they delight—
the Thirty-Three with their Lord—
revering the Realized One,
and the natural excellence of the teaching!"

That is the topic on which Brahmā Sanaṅkumāra spoke. And while he was speaking on that topic, his voice had eight qualities: it was clear, comprehensible, charming, audible, rounded, undistorted, deep, and resonant. He makes sure his voice is intelligible as far as the assembly goes, but it doesn't extend outside the assembly. When someone has a voice like this, they're said to have the voice of Brahmā.

Then Brahmā Sanaṅkumāra, having manifested thirty-three corporeal forms, sat down on the couches of each of the gods of the Thirty-Three and addressed them, "What do the good gods of the Thirty-Three think about how much the Buddha has acted for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans? For consider those who have gone for refuge to the Buddha, the teaching, and the Saṅgha, and have fulfilled their ethics. When their bodies break up, after death, some are reborn

in the company of the Gods Who Control the Creations of Others, some with the Gods Who Love to Create, some with the Joyful Gods, some with the Gods of Yama, some with the Gods of the Thirty-Three, and some with the Gods of the Four Great Kings. And at the very least they swell the hosts of the fairies."

That is the topic on which Brahmā Sanaṅkumāra spoke. And while he was speaking on that topic, each of the gods fancied, "The one sitting on my couch is the only one speaking."

When one is speaking,
all the forms speak.
When one sits in silence,
they all remain silent.

But those gods imagine—
the Thirty-Three with their Lord—
that the one on their seat
is the only one to speak.

The Brahmā Sanaṅkumāra merged into one corporeal form. Then he sat on the couch of Sakka, lord of gods, and addressed the gods of the Thirty-Three:

6. Developing the Bases of Psychic Power

"What do the good gods of the Thirty-Three think about how much the four bases of psychic power have been clearly described by the Blessed One—the one who knows and sees, the perfected one, the fully awakened Buddha—for the multiplication, generation, and transformation of corporeal forms through psychic power? What four? It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort. They develop the basis of psychic power that has immersion due to energy, and active effort. They develop the basis of psychic power that has immersion due to mental development, and active effort. They develop the basis of psychic power that has immersion due to inquiry, and active effort. These are the four bases of psychic power that have been clearly

described by the Buddha, for the multiplication, generation, and transformation of corporeal forms through psychic power.

All the ascetics and brahmins in the past, future, or present who wield the many kinds of psychic power do so by developing and cultivating these four bases of psychic power. gentlemen, do you see such psychic might and power in me?"

"Yes, Great Brahmā."

"I too became so mighty and powerful by developing and cultivating these four bases of psychic power."

That is the topic on which Brahmā Sanaṅkumāra spoke. And having spoken about that, he addressed the gods of the Thirty-Three:

7. The Three Openings

"What do the good gods of the Thirty-Three think about how much the Buddha has understood the three opportunities for achieving happiness? What three?

First, take someone who lives mixed up with sensual pleasures and unskillful qualities. After some time they hear the noble teaching, properly attend to how it applies to them, and practice accordingly. They live aloof from sensual pleasures and unskillful qualities. That gives rise to pleasure, and more than pleasure, happiness, like the joy that's born from gladness. This is the first opportunity for achieving happiness.

Next, take someone whose coarse physical, verbal, and mental processes have not died down. After some time they hear the teaching of the noble ones, properly attend to how it applies to them, and practice accordingly. Their coarse physical, verbal, and mental processes die down. That gives rise to pleasure, and more than pleasure, happiness, like the joy that's born from gladness. This is the second opportunity for achieving happiness.

Next, take someone who doesn't truly understand what is skillful and what is unskillful, what is blameworthy and what is blameless, what should be cultivated and what should not be cultivated, what is inferior and what is superior, and what is on the side of dark and the side of bright. After some time they hear the teaching of the noble ones, properly attend to how it applies to them, and practice

accordingly. They truly understand what is skillful and what is unskillful, and so on. Knowing and seeing like this, ignorance is given up and knowledge arises. That gives rise to pleasure, and more than pleasure, happiness, like the joy that's born from gladness. This is the third opportunity for achieving happiness.

These are the three opportunities for achieving happiness that have been understood by the Buddha."

That is the topic on which Brahmā Sanaṅkumāra spoke. And having spoken about that, he addressed the gods of the Thirty-Three:

8. Mindfulness Meditation

"What do the good gods of the Thirty-Three think about how much the Buddha has clearly described the four kinds of mindfulness meditation for achieving what is skillful? What four?

It's when a mendicant meditates by observing an aspect of the body internally—keen, aware, and mindful, rid of desire and aversion for the world. As they meditate in this way, they become rightly immersed in that, and rightly serene. Then they give rise to knowledge and vision of other people's bodies externally.

They meditate observing an aspect of feelings internally … Then they give rise to knowledge and vision of other people's feelings externally.

They meditate observing an aspect of the mind internally … Then they give rise to knowledge and vision of other people's minds externally.

They meditate observing an aspect of principles internally—keen, aware, and mindful, rid of desire and aversion for the world. As they meditate in this way, they become rightly immersed in that, and rightly serene. Then they give rise to knowledge and vision of other people's principles externally.

These are the four kinds of mindfulness meditation that the Buddha has clearly described for achieving what is skillful."

That is the topic on which Brahmā Sanaṅkumāra spoke. And having spoken about that, he addressed the gods of the Thirty-Three:

9. Seven Prerequisites of Immersion

"What do the good gods of the Thirty-Three think about how much the Buddha has clearly described the seven prerequisites of immersion for the development and fulfillment of right immersion? What seven? Right view, right thought, right speech, right action, right livelihood, right effort, and right mindfulness. Unification of mind with these seven factors as prerequisites is called noble right immersion 'with its vital conditions' and 'with its prerequisites'.

Right view gives rise to right thought. Right thought gives rise to right speech. Right speech gives rise to right action. Right action gives rise to right livelihood. Right livelihood gives rise to right effort. Right effort gives rise to right mindfulness. Right mindfulness gives rise to right immersion. Right immersion gives rise to right knowledge. Right knowledge gives rise to right freedom.

If anything should be rightly described as 'a teaching that's well explained by the Buddha, visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves; and the doors to the deathless are flung open,' it's this. For the teaching is well explained by the Buddha—visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves—and the doors of the deathless are flung open.

Whoever has experiential confidence in the Buddha, the teaching, and the Saṅgha, and has the ethical conduct loved by the noble ones; and whoever is spontaneously reborn, and is trained in the teaching; in excess of 2,400,000 such Magadhan devotees have passed away having ended three fetters. They're stream-enterers, not liable to be reborn in the underworld, bound for awakening. And there are once-returners here, too.

And as for other people
who I think have shared in merit—
I couldn't even number them,
for fear of speaking falsely."

That is the topic on which Brahmā Sanaṅkumāra spoke. And while he was speaking on that topic, this thought came to the great king

Vessavaṇa, “It’s incredible, it’s amazing! That there should be such a magnificent Teacher, and such a magnificent exposition of the teaching! And that such achievements of high distinction should be made known!”

And then Brahmā Sanaṅkumāra, knowing what the great king Vessavaṇa was thinking, said to him, “What does Great King Vessavaṇa think? In the past, too, there was such a magnificent Teacher, and such a magnificent exposition of the teaching! And such achievements of high distinction were made known! In the future, too, there will be such a magnificent Teacher, and such a magnificent exposition of the teaching! And such achievements of high distinction will be made known!”

That, sir, is the topic on which Brahmā Sanaṅkumāra spoke to the gods of the Thirty-Three. And the great king Vessavaṇa, having heard and learned it in the presence of Brahmā as he was speaking on that topic, informed his own assembly.’”

And the spirit Janavasabha, having heard and learned it in the presence of the great king Vessavaṇa as he was speaking on that topic to his own assembly, informed the Buddha. And the Buddha, having heard and learned it in the presence of the spirit Janavasabha, and also from his own direct knowledge, informed Venerable Ānanda. And Venerable Ānanda, having heard and learned it in the presence of the Buddha, informed the monks, nuns, laymen, and laywomen. And that’s how this spiritual life has become successful and prosperous, extensive, popular, widespread, and well proclaimed wherever there are gods and humans.

19. The Great Steward: *Mahāgovinda Sutta*

So I have heard. At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

Then, late at night, the fairy Pañcasikha, lighting up the entire Vulture's Peak, went up to the Buddha, bowed, stood to one side, and said to him, "Sir, I would tell you of what I heard and learned directly from the gods of the Thirty-Three."

"Tell me, Pañcasikha," said the Buddha.

1. The Council of the Gods

"Sir, it was more than a few days ago—on the fifteenth day sabbath on the full moon day at the invitation to admonish held at the end of the rainy season—when all the gods of the Thirty-Three were sitting together in the Hall of Justice. A large assembly of gods was sitting all around, and the Four Great Kings were there.

The Great King Dhataraṭṭha was seated to the east, facing west, in front of his gods. The Great King Virūḷhaka was seated to the south, facing north, in front of his gods. The Great King Virūpakkha was seated to the west, facing east, in front of his gods. The Great King Vessavaṇa was seated to the north, facing south, in front of his gods.

When the gods of the Thirty-Three have a gathering like this, that is how they are seated. After that come our seats.

Sir, those gods who had been recently reborn in the company of the Thirty-Three after leading the spiritual life under the Buddha outshine the other gods in beauty and glory. The gods of the Thirty-Three were uplifted and overjoyed at that, full of rapture and happiness, saying, 'The heavenly hosts swell, while the demon hosts dwindle!'

Seeing the joy of those gods, Sakka, lord of gods, celebrated with these verses:

'The gods rejoice—
the Thirty-Three with their Lord—
revering the Realized One,
and the natural excellence of the teaching;

and seeing the new gods,
so beautiful and glorious,
who have come here after leading
the spiritual life under the Buddha!

They outshine the others
in beauty, glory, and lifespan.
Here are the distinguished disciples
of he whose wisdom is vast.

Seeing this, they delight—
the Thirty-Three with their Lord—
revering the Realized One,
and the natural excellence of the teaching!'

The gods of the Thirty-Three were even more uplifted and overjoyed at that, full of rapture and happiness, saying, 'The heavenly hosts swell, while the demon hosts dwindle!'

2. Eight Genuine Praises

Seeing the joy of those gods, Sakka, lord of gods, addressed them, 'Gentlemen, would you like to hear eight genuine praises of the Buddha?'

'Indeed we would, sir.'

Then Sakka proffered these eight genuine praises of the Buddha:

'What do the good gods of the Thirty-Three think about how much the Buddha has acted for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans? I don't see any Teacher, past or present, who has such compassion for the world, apart from the Buddha.

Also, the Buddha has explained the teaching well—visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves. I don't see any Teacher, past or present, who explains such a relevant teaching, apart from the Buddha.

Also, the Buddha has clearly described what is skillful and what is unskillful, what is blameworthy and what is blameless, what should be cultivated and what should not be cultivated, what is inferior and what is superior, and what is on the side of dark and the side of bright. I don't see any Teacher, past or present, who so clearly describes all these things, apart from the Buddha.

Also, the Buddha has clearly described the practice that leads to extinguishment for his disciples. And extinguishment and the practice come together, as the waters of the Ganges come together and converge with the waters of the Yamuna. I don't see any Teacher, past or present, who so clearly describes the practice that leads to extinguishment for his disciples, apart from the Buddha.

Also, possessions and popularity have accrued to the Buddha, so much that you'd think it would thrill even the aristocrats. But he takes his food free of vanity. I don't see any Teacher, past or present, who takes their food so free of vanity, apart from the Buddha.

Also, the Buddha has gained companions, both trainees who are practicing, and those with defilements ended who have completed their journey. The Buddha is committed to the joy of solitude, but doesn't send them away. I don't see any Teacher, past or present, so committed to the joy of solitude, apart from the Buddha.

Also, the Buddha does as he says, and says as he does, thus: he does as he says, and says as he does. I don't see any Teacher, past or present, who so practices in line with the teaching, apart from the Buddha.

Also, the Buddha has gone beyond doubt and got rid of indecision. He has achieved all he wished for regarding the fundamental purpose of the spiritual life. I don't see any Teacher, past or present, who has achieved these things, apart from the Buddha.'

These are the eight genuine praises of the Buddha proffered by Sakka. Hearing them, the gods of the Thirty-Three were even more uplifted and overjoyed.

Then some gods thought, 'If only four fully awakened Buddhas might arise in the world and teach the Dhamma, just like the Blessed One! That would be for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans!'

Other gods thought, 'Let alone four fully awakened Buddhas; if only three fully awakened Buddhas, or two fully awakened Buddhas might arise in the world and teach the Dhamma, just like the Blessed One! That would be for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans!'

When they said this, Sakka said, 'It's impossible, gentlemen, for two perfected ones, fully awakened Buddhas to arise in the same solar system at the same time. May that Blessed One be healthy and well, and remain with us for a long time! That would be for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans!'

Then the gods of the Thirty-Three, having considered and deliberated on the matter for which they were seated together in the Hall of Justice, advised and instructed the Four Great Kings on the subject. And each stood at their own seat without departing.

The Kings were instructed,
and heeded good advice.
With clear and peaceful minds,
they stood by their own seats.

Then in the northern quarter a magnificent light arose and radiance appeared, surpassing the glory of the gods. Then Sakka, lord of gods, addressed the gods of the Thirty-Three, 'As indicated by the signs—light arising and radiance appearing—Brahmā will appear. For

this is the precursor for the appearance of Brahmā, namely light arising and radiance appearing.'

As indicated by the signs,
Brahmā will appear.
For this is the sign of Brahmā:
a light vast and great.

3. On Sanaṅkumāra

Then the gods of the Thirty-Three sat in their own seats, saying, 'We shall find out what has caused that light, and having realized it we shall go to it.' And the Four Great Kings did likewise. Hearing that, the gods of the Thirty-Three agreed in unison, 'We shall find out what has caused that light, and having realized it we shall go to it.'

When Brahmā Sanaṅkumāra appears to the gods of the Thirty-Three, he does so after manifesting in a solid corporeal form, for the gods of the Thirty-Three aren't able to see a Brahmā's normal appearance. When Brahmā Sanaṅkumāra appears to the gods of the Thirty-Three, he outshines the other gods in beauty and glory, as a golden statue outshines the human form. When Brahmā Sanaṅkumāra appears to the gods of the Thirty-Three, not a single god in that assembly greets him by bowing down or rising up or inviting him to a seat. They all sit silently on their couches with their joined palms raised, thinking, 'Now Brahmā Sanaṅkumāra will sit on the couch of whatever god he chooses.' And the god on whose couch Brahmā sits is overjoyed and brimming with happiness, like a king on the day of his coronation.

Seeing the joy of those gods, Brahmā Sanaṅkumāra celebrated with these verses:

'The gods rejoice—
the Thirty-Three with their Lord—
revering the Realized One,
and the natural excellence of the teaching;

and seeing the new gods,
so beautiful and glorious,

who have come here after leading
the spiritual life under the Buddha!

They outshine the others
in beauty, glory, and lifespan.
Here are the distinguished disciples
of he whose wisdom is vast.

Seeing this, they delight—
the Thirty-Three with their Lord—
revering the Realized One,
and the natural excellence of the teaching!'

That is the topic on which Brahmā Sanaṅkumāra spoke. And while he was speaking on that topic, his voice had eight qualities: it was clear, comprehensible, charming, audible, rounded, undistorted, deep, and resonant. He makes sure his voice is intelligible as far as the assembly goes, but it doesn't extend outside the assembly. When someone has a voice like this, they're said to have the voice of Brahmā.

Then the gods of the Thirty-Three said to Brahmā Sanaṅkumāra, 'Good, Great Brahmā! Knowing this, we rejoice. And there are the eight genuine praises of the Buddha spoken by Sakka— knowing them, too, we rejoice.'

4. Eight Genuine Praises

Then Brahmā said to Sakka, 'It would be good, lord of gods, if I could also hear the eight genuine praises of the Buddha.'

Saying, 'Yes, Great Brahmā,' Sakka repeated the eight genuine praises for him.

Hearing them, Brahmā Sanaṅkumāra was uplifted and overjoyed, full of rapture and happiness. Then Brahmā Sanaṅkumāra manifested in a solid corporeal form, taking on the appearance of the youth Pañcasikha, and appeared to the gods of the Thirty-Three. Rising into the air, he sat cross-legged in the sky, like a strong man might sit cross-legged on a well-appointed couch or on level ground. There he addressed the gods of the Thirty-Three:

5. The Story of the Steward

'What do the gods of the Thirty-Three think about the extent of the Buddha's great wisdom?

Once upon a time, there was a king named Disampati. He had a brahmin high priest named the Steward. Disampati's son was the prince named Reṇu, while the Steward's son was the student named Jotipāla. There were Reṇu the prince, Jotipāla the student, and six other aristocrats; these eight became friends.

In due course the brahmin Steward passed away. At his passing, King Disampati lamented, "At a time when I have relinquished all my duties to the brahmin Steward and amuse myself, supplied and provided with the five kinds of sensual stimulation, he passes away!"

When he said this, Prince Reṇu said to him, "Sire, don't lament too much at the Steward's passing. He has a son named Jotipāla, who is even more astute and expert than his father. He should manage the affairs that were managed by his father."

"Is that so, my prince?"

"Yes, sire."

6. The Story of the Great Steward

So King Disampati addressed one of his men, "Please, mister, go to the student Jotipāla, and say to him, 'Best wishes, Jotipāla! You are summoned by King Disampati; he wants to see you.'"

"Yes, Your Majesty," replied that man, and did as he was asked. Then Jotipāla went to the king and exchanged greetings with him.

When the greetings and polite conversation were over, he sat down to one side, and the king said to him, "May you, Jotipāla, manage my affairs—please don't turn me down! I shall appoint you to your father's position, and anoint you as Steward."

"Yes, sir," replied Jotipāla.

So the king anointed him as Steward and appointed him to his father's position. After his appointment, the Steward Jotipāla managed both the affairs that his father had managed, and other affairs that his father had not managed. He organized both the works that his father had organized, and other works that his father had not

organized. When people noticed this they said, “The brahmin is indeed a Steward, a Great Steward!” And that’s how the student Jotipāla came to be known as the Great Steward.

6.1. Dividing the Realm

Then the Great Steward went to the six aristocrats and said, “King Disampati is old, elderly and senior, advanced in years, and has reached the final stage of life. Who knows how long he has to live? It’s likely that when he passes away the king-makers will anoint Prince Reṇu as king. Come, sirs, go to Prince Reṇu and say, ‘Prince Reṇu, we are your friends, dear, beloved, and cherished. We have shared your joys and sorrows. King Disampati is old, elderly and senior, advanced in years, and has reached the final stage of life. Who knows how long he has to live? It’s likely that when he passes away the king-makers will anoint you as king. If you should gain kingship, share it with us.’”

“Yes, sir,” replied the six aristocrats. They went to Prince Reṇu and put the proposal to him.

The prince replied, “Who else, sirs, in my realm ought to prosper if not you? If I gain kingship, I will share it with you all.”

In due course King Disampati passed away. At his passing, the king-makers anointed Prince Reṇu as king. But after being anointed, King Reṇu amused himself, supplied and provided with the five kinds of sensual stimulation.

Then the Great Steward went to the six aristocrats and said, “King Disampati has passed away. But after being anointed, King Reṇu amused himself, supplied and provided with the five kinds of sensual stimulation. Who knows the intoxicating power of sensual pleasures? Come, sirs, go to Prince Reṇu and say, ‘Sir, King Disampati has passed away, and you have been anointed as king. Do you remember what you said?’”

“Yes, sir,” replied the six aristocrats. They went to Prince Reṇu and said, “Sir, King Disampati has passed away, and you have been anointed as king. Do you remember what you said?”

“I remember, sirs. Who is able to neatly divide into seven equal parts this great land, so broad in the north and narrow as the front of a cart in the south?”

“Who else, sir, if not the Great Steward?”

So King Reṇu addressed one of his men, “Please, mister, go to the brahmin Great Steward and say that King Reṇu summons him.”

“Yes, Your Majesty,” replied that man, and did as he was asked. Then the Great Steward went to the king and exchanged greetings with him.

When the greetings and polite conversation were over, he sat down to one side, and the king said to him, “Come, let the good Steward neatly divide into seven equal parts this great land, so broad in the north and narrow as the front of a cart in the south.”

“Yes, sir,” replied the Great Steward, and did as he was asked. All were set up like the fronts of carts, with King Reṇu’s nation in the center.

Dantapura for the Kaliṅgas;
Potana for the Assakas;
Mahissati for the Avantis;
Roruka for the Sovīras;

Mithila for the Videhas;
Campā was made for the Aṅgas;
and Varanasi for the Kāsīs:
these were laid out by the Steward.

Then those six aristocrats were delighted with their respective gains, having achieved all they wished for, “We have received exactly what we wanted, what we wished for, what we desired, what we yearned for.”

Sattabhū and Brahmadatta,
Vessabhū and Bharata,
Reṇu and the two Dhataraṭṭhas:
these are the seven Bhāratas.

The first recitation section is finished.

6.2. A Good Reputation

Then the six aristocrats approached the Great Steward and said, "Steward, just as you are King Reṇu's friend, dear, beloved, and cherished, you are also our friend. Would you manage our affairs? Please don't turn us down!"

"Yes, sirs," replied the Great Steward. Then the Great Steward managed the realms of the seven kings. And he taught seven well-to-do brahmins, and seven hundred bathed initiates to recite the hymns.

After some time he got this good reputation, "The Great Steward sees Brahmā in person! The Great Steward discusses, converses, and consults with Brahmā in person!"

The Great Steward thought, "I have the reputation of seeing Brahmā in person, and discussing with him in person. But I don't. I have heard that brahmins of the past who were elderly and senior, the teachers of teachers, said: 'Whoever goes on retreat for the four months of the rainy season and practices the absorption on compassion sees Brahmā and discusses with him.' Why don't I do that?"

So the Great Steward went to King Reṇu and told him of the situation, saying, "Sir, I wish to go on retreat for the four months of the rainy season and practice the absorption on compassion. No one should approach me, except for the one who brings my meal."

"Please do so, Steward, at your convenience."

Then the Great Steward went to the six aristocrats to put the same proposal, and received the same reply.

He also went to the seven well-to-do brahmins and seven hundred bathed initiates and put to them the same proposal, adding, "Sirs, recite the hymns in detail as you have learned and memorized them, and teach each other how to recite."

And they too said, "Please do so, Steward, at your convenience."

Then the Great Steward went to his forty equal wives to put the same proposal to them, and received the same reply.

Then the Great Steward had a new meeting hall built to the east of his citadel, where he went on retreat for the four months of the rainy season and practiced the absorption on compassion. And no one approached him except the one who brought him meals.

But then, when the four months had passed, the Great Steward became dissatisfied and anxious, "I have heard that brahmins of the past said that whoever goes on retreat for the four months of the rainy season and practices the absorption on compassion sees Brahmā and discusses with him. But I neither see Brahmā nor discuss with him."

6.3. A Discussion With Brahmā

And then Brahmā Sanaṅkumāra, knowing what the Great Steward was thinking, as easily as a strong person would extend or contract their arm, vanished from the Brahmā realm and reappeared in the Great Steward's presence. At that, the Great Steward became frightened, scared, his hair standing on end, as he had never seen such a sight before. So he addressed Brahmā Sanaṅkumāra in verse:

"Who might you be, sir,
so beautiful, glorious, majestic?
Not knowing, I ask—
how am I to know who you are?"

"In the Brahmā realm they know me
as 'The Eternal Youth'.
All the gods know me thus,
and so you should know me, Steward."

"A Brahmā deserves a seat and water,
foot-salve, and sweet cakes.
Sir, I ask you to please accept
these gifts of hospitality."

"I accept the gifts of hospitality
of which you speak.
I grant you the opportunity
to ask whatever you desire—
about welfare and benefit in this life,
or happiness in lives to come."

Then the Great Steward thought, "Brahmā Sanaṅkumāra has granted me an opportunity. Should I ask him about what is beneficial for this life or lives to come?"

Then he thought, "I'm a skilled in what is beneficial for this life, and others even ask me about it. Why don't I ask Brahmā about the benefit that specifically applies to lives to come?" So he addressed Brahmā Sanaṅkumāra in verse:

"I'm in doubt, so I ask Brahmā—who is free of doubt—
about things one may learn from another.
Standing on what, training in what
may a mortal reach the deathless Brahmā realm?"

"He among men, O brahmin, has given up possessions,
become one, compassionate,
free from the stench of decay, and refraining from sex.
Standing on that, training in that
a mortal may reach the deathless Brahmā realm."

"Sir, I understand what 'giving up possessions' means. It's when someone gives up a large or small fortune, and a large or small family circle. They shave off hair and beard, dress in ocher robes, and go forth from the lay life to homelessness. That's how I understand 'giving up possessions'.

Sir, I understand what 'oneness' means. It's when someone frequents a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw. That's how I understand 'oneness'.

Sir, I understand what 'compassionate' means. It's when someone meditates spreading a heart full of compassion to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of compassion to the whole world—abundant, expansive, limitless, free of enmity and ill will. That's how I understand 'compassionate'.

But I don't understand what you say about the stench of decay.

What among men, O Brahmā, is the stench of decay?
I don't understand, so tell me, wise one:

wrapped in what do people stink,
headed for hell, shut out of the Brahmā realm?"

"Anger, lies, fraud, and deceit,
miserliness, vanity, jealousy,
desire, stinginess, harassing others,
greed, hate, pride, and delusion—
those bound to such things have the stench of decay;
they're headed for hell, shut out of the Brahmā realm."

"As I understand what you say about the stench of decay, it's not easy to quell while living at home. I shall go forth from the lay life to homelessness!"

"Please do so, Steward, at your convenience."

6.4. Informing King Reṇu

So the Great Steward went to King Reṇu and said, "Sir, please now find another high priest to manage the affairs of state for you. I wish to go forth from the lay life to homelessness. As I understand what Brahmā says about the stench of decay, it's not easy to quell while living at home. I shall go forth from the lay life to homelessness.

I announce to King Reṇu,
the lord of the land:
you must learn how to rule,
for I no longer care for my ministry."

"If you're lacking any pleasures,
I'll supply them for you.
I'll protect you from any harm,
for I command the nation's army.
You are my father, I am your son!
O Steward, please don't leave!"

"I'm lacking no pleasures,
and no-one is harming me.
I've heard a non-human voice,
so I no longer care for lay life."

"What was that non-human like?
What did he say to you,
hearing which you would abandon
our house and all our people?"

"Before entering this retreat,
I only liked to sacrifice.
I kindled the sacred flame,
strewn about with kusa grass.

But then Brahmā appeared to me,
the Eternal Youth from the Brahmā realm.
He answered my question,
hearing which I no longer care for lay life."

"I have faith, O Steward,
in that of which you speak.
Having heard a non-human voice,
what else could you do?

We will follow your example,
Steward, be my Teacher!
Like a gem of beryl—
flawless, immaculate, beautiful—
that's how pure we shall live,
in the Steward's dispensation.

If the Steward is going forth from the lay life to homelessness, we shall do so too. Your destiny shall be ours."

6.5. Informing the Six Aristocrats

Then the Great Steward went to the six aristocrats and said, "Sirs, please now find another high priest to manage the affairs of state for you. I wish to go forth from the lay life to homelessness. As I understand what Brahmā says about the stench of decay, it's not easy to quell while living at home. I shall go forth from the lay life to homelessness!"

Then the six aristocrats withdrew to one side and thought up a plan, "These brahmins are really greedy for wealth. Why don't we try to persuade him with wealth?"

They returned to the Great Steward and said, "In these seven kingdoms there is abundant wealth. We'll get you as much as you want."

"Enough, sirs. I already have abundant wealth, owing to my lords. Giving up all that, I shall go forth."

Then the six aristocrats withdrew to one side and thought up a plan, "These brahmins are really greedy for women. Why don't we try to persuade him with women?"

They returned to the Great Steward and said, "In these seven kingdoms there are many women. We'll get you as many as you want."

"Enough, sirs. I already have forty equal wives. Giving up all them, I shall go forth."

"If the Steward is going forth from the lay life to homelessness, we shall do so too. Your destiny shall be ours."

"If you all give up sensual pleasures,
to which ordinary people are attached,
exert yourselves, being strong,
and possessing the power of patience.

This path is the straight path,
this path is supreme.
Guarded by the good, the true teaching
leads to rebirth in the Brahmā realm."

"Well then, sir, please wait for seven years. When seven years have passed, we shall go forth with you."

"Seven years is too long, sirs. I cannot wait that long. Who knows what will happen to the living? We are heading to the next life. We must think about this and wake up! We must do what's good and live the spiritual life, for no-one born can escape death. I shall go forth."

"Well then, sir, please wait for six years, five years, four years, three years, two years, one year, seven months, six months, five months, four months, three months, two months, one month, or even a

fortnight. When a fortnight has passed, we shall go forth. Your destiny shall be ours."

"A fortnight is too long, sirs. I cannot wait that long. Who knows what will happen to the living? We are heading to the next life. We must think about this and wake up! We must do what's good and live the spiritual life, for no-one born can escape death. As I understand what Brahmā says about the stench of decay, it's not easy to quell while living at home. I shall go forth from the lay life to homelessness."

"Well then, sir, please wait for a week, so that we can instruct our sons and brothers in kingship. When a week has passed, we shall go forth. Your destiny shall be ours."

"A week is not too long, sirs. I will wait that long."

6.6. Informing the Brahmins

Then the Great Steward also went to the seven well-to-do brahmins and seven hundred bathed initiates and said, "Sirs, please now find another teacher to teach you to recite the hymns. I wish to go forth from the lay life to homelessness. As I understand what Brahmā says about the stench of decay, it's not easy to quell while living at home. I shall go forth from the lay life to homelessness."

"Please don't go forth from the lay life to homelessness! The life of one gone forth is of little influence or profit, whereas the life of a brahmin is of great influence and profit."

"Please, sirs, don't say that. Who has greater influence and profit than myself? For now I am like a king to kings, like Brahmā to brahmins, like a deity to householders. Giving up all that, I shall go forth. As I understand what Brahmā says about the stench of decay, it's not easy to quell while living at home. I shall go forth from the lay life to homelessness."

"If the Steward is going forth from the lay life to homelessness, we shall do so too. Your destiny shall be ours."

6.7. Informing the Wives

Then the Great Steward went to his forty equal wives and said, "Ladies, please do whatever you wish, whether returning to your own families, or finding another husband. I wish to go forth from the lay life to homelessness. As I understand what Brahmā says about the

stench of decay, it's not easy to quell while living at home. I shall go forth from the lay life to homelessness."

"You are the only family we want! You are the only husband we want! If you are going forth from the lay life to homelessness, we shall do so too. Your destiny shall be ours."

6.8. The Great Steward Goes Forth

When a week had passed, the Great Steward shaved off his hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness. And when he had gone forth, the seven anointed aristocrat kings, the seven brahmins with seven hundred initiates, the forty equal wives, and many thousands of aristocrats, brahmins, householders, and many harem women shaved off their hair and beards, dressed in ocher robes, and went forth from the lay life to homelessness.

Escorted by that assembly, the Great Steward wandered on tour among the villages, towns, and capital cities. And at that time, whenever he arrived at a village or town, he was like a king to kings, like Brahmā to brahmins, like a deity to householders. And whenever people sneezed or tripped over they'd say: "Homage to the Great Steward! Homage to the high priest for the seven!"

And the Great Steward meditated spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, he spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. He meditated spreading a heart full of compassion ... rejoicing ... equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, he spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will. And he taught his disciples the path to rebirth in the company of Brahmā.

Those of his disciples who completely understood the Great Steward's instructions, at the breaking up of the body, after death, were reborn in the Brahmā realm. Of those disciples who only partly understood the Great Steward's instructions, some were reborn in the company of the Gods Who Control the Creations of Others, while some

were reborn in the company of the Gods Who Love to Create, or the Joyful Gods, or the Gods of Yama, or the Gods of the Thirty-Three, or the Gods of the Four Great Kings. And at the very least they swelled the hosts of the fairies.

And so the going forth of all those gentlemen was not in vain, was not wasted, but was fruitful and fertile.'

Do you remember this, Blessed One?"

"I remember, Pañcasikha. I myself was the brahmin Great Steward at that time. And I taught those disciples the path to rebirth in the company of Brahmā. But that spiritual path of mine doesn't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. It only leads as far as rebirth in the Brahmā realm.

But this spiritual path does lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. And what is the spiritual path that leads to extinguishment? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is the spiritual path that leads to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

Those of my disciples who completely understand my instructions realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

Of those disciples who only partly understand my instructions, some, with the ending of the five lower fetters, become reborn spontaneously. They are extinguished there, and are not liable to return from that world.

Some, with the ending of three fetters, and the weakening of greed, hate, and delusion, become once-returners. They come back to this world once only, then make an end of suffering.

And some, with the ending of three fetters, become stream-enterers, not liable to be reborn in the underworld, bound for awakening.

And so the going forth of all those gentlemen was not in vain, was not wasted, but was fruitful and fertile."

That is what the Buddha said. Delighted, the fairy Pañcasikha approved and agreed with what the Buddha said. He bowed and

respectfully circled the Buddha, keeping him on his right, before vanishing right there.

20. The Great Congregation: *Mahāsamaya Sutta*

So I have heard. At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Great Wood, together with a large Saṅgha of around five hundred mendicants, all of whom were perfected ones. And most of the deities from ten solar systems had gathered to see the Buddha and the Saṅgha of mendicants.

Then four deities of the Pure Abodes, aware of what was happening, thought: "Why don't we go to the Buddha and each recite a verse in his presence?"

Then, as easily as a strong person would extend or contract their arm, they vanished from the Pure Abodes and reappeared in front of the Buddha. They bowed to the Buddha and stood to one side. Standing to one side, one deity recited this verse in the Buddha's presence:

"There's a great congregation in the woods,
a host of gods have assembled.
We've come to this righteous congregation
to see the invincible Saṅgha!"

Then another deity recited this verse in the Buddha's presence:

"The mendicants there are immersed in samādhi,
they've straightened out their own minds.

Like a charioteer who has taken the reins,
the astute ones protect their senses."

Then another deity recited this verse in the Buddha's presence:

"Having cut the stake and cut the bar,
they're unstirred, with boundary pillar uprooted.
They live pure and immaculate,
the young dragons tamed by the seer."

Then another deity recited this verse in the Buddha's presence:

"Anyone who has gone to the Buddha for refuge
won't go to a plane of loss.
After giving up this human body,
they swell the hosts of gods."

1. The Gathering of Deities

Then the Buddha said to the mendicants:

"Mendicants, most of the deities from ten solar systems have gathered to see the Realized One and the mendicant Saṅgha. The Buddhas of the past had, and the Buddhas of the future will have, gatherings of deities that are at most like the gathering for me now. I shall declare the names of the heavenly hosts; I shall extol the names of the heavenly hosts; I shall teach the names of the heavenly hosts. Listen and pay close attention, I will speak."

"Yes, sir," they replied.

The Buddha said this:

"I shall invoke a paean of praise!
Where the earth-gods dwell,
there, in mountain caves,
resolute and composed,

dwell many like lonely lions,
who have mastered their fears.
Their minds are bright and pure,
clear and undisturbed."

The teacher knew that over five hundred
were in the wood at Kapilavatthu.
Therefore he addressed
the disciples who love the teaching:

“The heavenly hosts have come forth;
mendicants, you should be aware of them.”
Those monks became keen,
hearing the Buddha’s instruction.

Knowledge manifested in them,
seeing those non-human beings.
Some saw a hundred,
a thousand, even seventy thousand,

while some saw a hundred thousand
non-human beings.
But some saw an endless number
spread out in every direction.

And all that was known
and distinguished by the Seer.
Therefore he addressed
the disciples who love the teaching:

“The heavenly hosts have come forth;
mendicants, you should be aware of them.
I shall extol them for you,
with lyrics in proper order.

There are seven thousand spirits,
earth-gods of Kapilavatthu.
They’re powerful and brilliant,
so beautiful and glorious.
Rejoicing, they’ve come forth
to the meeting of mendicants in the wood.

From the Himalayas there are six thousand
spirits of different colors.
They're powerful and brilliant,
so beautiful and glorious.
Rejoicing, they've come forth
to the meeting of mendicants in the wood.

From Sātāgira there are three thousand
spirits of different colors.
They're powerful and brilliant,
so beautiful and glorious.
Rejoicing, they've come forth
to the meeting of mendicants in the wood.

And thus there are sixteen thousand
spirits of different colors.
They're powerful and brilliant,
so beautiful and glorious.
Rejoicing, they've come forth
to the meeting of mendicants in the wood.

From Vessamittā there are five hundred
spirits of different colors.
They're powerful and brilliant,
so beautiful and glorious.
Rejoicing, they've come forth
to the meeting of mendicants in the wood.

And there's Kumbhīra of Rājagaha,
whose home is on Mount Vepulla.
Attended by more than
a hundred thousand spirits,
Kumbhīra of Rājagaha
also came to the meeting in the wood.

King Dhataraṭṭha rules
the eastern quarter.

Lord of the fairies,
he's a great king, glorious.

And he has many mighty sons
all of them named Inda.
They're powerful and brilliant,
so beautiful and glorious.
Rejoicing, they've come forth
to the meeting of mendicants in the wood.

King Virūḷha rules
the southern quarter.
Lord of the goblins,
he's a great king, glorious.

And he has many mighty sons
all of them named Inda.
They're powerful and brilliant,
so beautiful and glorious.
Rejoicing, they've come forth
to the meeting of mendicants in the wood.

King Virūpakkha rules
the western quarter.
Lord of the dragons,
he's a great king, glorious.

And he has many mighty sons
all of them named Inda.
They're powerful and brilliant,
so beautiful and glorious.
Rejoicing, they've come forth
to the meeting of mendicants in the wood.

King Kuvera rules
the northern quarter.
Lord of spirits,
he's a great king, glorious.

And he has many mighty sons
all of them named Inda.
They're powerful and brilliant,
so beautiful and glorious.
Rejoicing, they've come forth
to the meeting of mendicants in the wood.

Dhataraṭṭha in the east,
Virūḷhaka to the south,
Virūpakkha to the west,
and Kuvera in the north.

These Four Great Kings,
all around in the four quarters,
stood there dazzling
in the wood at Kapilavatthu.

Their deceitful bondservants came,
so treacherous and crafty—
the deceivers Kuṭeṇḍu, Viṭeṇḍu,
with Viṭucca and Viṭuḍa.

And Candana and Kāmaseṭṭha,
Kinnughaṇḍu and Nighaṇḍu,
Panāda and Opamañña,
and Mātali, the god's charioteer.

Cittasena the fairy came too,
and the kings Nala and Janesabha,
as well as Pañcasikha,
Timbaru, and Suriyavaccasā.

These and other kings there were,
the fairies with their kings.
Rejoicing, they've come forth
to the meeting of mendicants in the wood.

Then came dragons from Nābhasa,
and Vesālī, with the Tacchakas.
The Kambalas and Assataras came
from Pāyāga with their kin.

From Yamunā the Dhataraṭṭha
dragons came, so glorious.
And Erāvaṇa the great dragon
also came to the meeting in the wood.

Those who seize the dragon kings by force—
divine, twice-born birds with piercing vision—
swoop down to the wood from the sky;
their name is 'Rainbow Phoenix'.

But the dragon kings remained fearless,
for the Buddha kept them safe from the phoenixes.
Introducing each other with gentle words,
the dragons and phoenixes took the Buddha as their refuge.

Defeated by Vajirahattha,
the demons live in the ocean.
They're brothers of Vāsava,
powerful and glorious.

There's the terrifying Kālakañjas,
the Dānaveghasa demons,
Vepacitti and Sucitti,
Pahārāda with Namuci,

and a hundred of Bali's sons,
all named after Veroca.
Bali's army armed themselves
and went up to the auspicious Rāhu, saying:
'Now is the time, sir,
for the meeting of mendicants in the wood.'

The gods of Water and Earth,
and Fire and Wind came there.
The Varuṇa and Vāruṇa gods,
and Soma together with Yasa.

A host of the gods of Love
and Compassion came, so glorious.
These ten hosts of gods
shone in all different colors.

They're powerful and brilliant,
so beautiful and glorious.
Rejoicing, they've come forth
to the meeting of mendicants in the wood.

The Veṇhu and Sahali gods,
and Asama, and the twin Yamas came.
The gods living on the moon came,
with the Moon before them.

The gods living on the sun came,
with the Sun before them.
And with the stars before them
came the silly gods of clouds.

And Sakka came, the stronghold-giver,
known as Vāsava, the best of the Vasus.
These ten hosts of gods
shone in all different colors.

They're powerful and brilliant,
so beautiful and glorious.
Rejoicing, they've come forth
to the meeting of mendicants in the wood.

Then came the Sahabhū gods,
blazing like a crested flame;

and the Ariṭṭhakas and Rojas too,
and the gods hued blue as flax.

The Varuṇas and Sahadhammas,
the Accutas and Anejakas,
the Sūleyyas and Ruciras all came,
as did the Vāsavanesi gods.
These ten hosts of gods
shone in all different colors.

They're powerful and brilliant,
so beautiful and glorious.
Rejoicing, they've come forth
to the meeting of mendicants in the wood.

The Samānas, Mahāsamānas,
Mānusas, and Mānusuttamas all came,
and the gods depraved by play,
and those who are malevolent.

Then came the Hari gods,
and the Lohitavāsīs.
The Pāragas and Mahāpāragas came,
such glorious gods.
These ten hosts of gods
shone in all different colors.

They're powerful and brilliant,
so beautiful and glorious.
Rejoicing, they've come forth
to the meeting of mendicants in the wood.

The Sukkas, Karumhas, and Aruṇas
came along with the Veghanasas.
And the Odātagayhas came as chiefs
of the Vicakkhaṇa gods.

The Sadāmattas and Hāragajas,
and the glorious Missakas;
Pajjuna came thundering,
he who rains on all quarters.

These ten hosts of gods
shone in all different colors.
They're powerful and brilliant,
so beautiful and glorious.
Rejoicing, they've come forth
to the meeting of mendicants in the wood.

The Khemiyas, Tusitas, Yāmas,
and the glorious Kaṭṭhakas came;
The Lambītakas, Lāmaseṭṭhas,
those called the Jotis and Āsavas.
The Gods Who Love to Create came too,
and those who delight in the Creations of Others.

These ten hosts of gods
shone in all different colors.
They're powerful and brilliant,
so beautiful and glorious.
Rejoicing, they've come forth
to the meeting of mendicants in the wood.

These sixty hosts of gods
shone in all different colors.
They came in order of their names,
these and others likewise, thinking:

'We shall see those rid of rebirth, kind,
the undefiled ones who have crossed the flood,
and the dragon who brought them across,
who like the Moon has overcome darkness.'

Subrahmā and Paramatta came,
with sons of those powerful ones.

Sanaṅkumāra and Tissa
also came to the meeting in the wood.

Of a thousand Brahmā realms,
the Great Brahmā stands forth.
He has arisen, resplendent,
his formidable body so glorious.

The ten Issarās came there,
each one of them wielding power,
and in the middle of them came
Hārita with his following."

When they had all come forth—
the gods with their Lord, and the Brahmās—
Māra's army came forth too:
see the stupidity of the Dark Lord!

"Come, seize them and bind them," he said,
"let them be bound by desire!
Surround them on all sides,
don't let any escape!"

And so there the great general
sent forth his dark army.
He struck the ground with his fist
to make a horrifying sound

like a storm cloud shedding rain,
thundering and flashing.
But then he retreated,
furious, out of control.

And all that was known
and distinguished by the Seer.
Therefore he addressed
the disciples who love the teaching:

“Māra’s army has arrived;
mendicants, you should be aware of them.”
Those monks became keen,
hearing the Buddha’s instruction.
The army fled from those free of passion,
and not a single hair was stirred!

“All are triumphant in battle,
so fearless and glorious.
They rejoice with all the spirits,
the disciples well-known among men.”

21. Sakka's Questions: *Sakkapañha Sutta*

So I have heard. At one time the Buddha was staying in the land of the Magadhans; east of Rājagaha there's a brahmin village named Ambasaṇḍā, north of which, on Mount Vediyaka, is the Indasāla cave.

Now at that time a keen desire to seeing the Buddha came over Sakka, the lord of gods. He thought, "Where is the Blessed One at present, the perfected one, the fully awakened Buddha?"

He saw that the Buddha was at the Indasāla cave, and addressed the gods of the Thirty-Three, "Good sirs, the Buddha is staying in the land of the Magadhans at the Indasāla cave. What if we were to go and see that Blessed One, the perfected one, the fully awakened Buddha?"

"Yes, lord," replied the gods.

Then Sakka addressed the fairy Pañcasikha, "Dear Pañcasikha, the Buddha is staying in the land of the Magadhans at the Indasāla cave. What if we were to go and see that Blessed One, the perfected one, the fully awakened Buddha?"

"Yes, lord," replied the fairy Pañcasikha. Taking his arched harp made from the pale timber of wood-apple, he went as Sakka's attendant.

Then Sakka went at the head of a retinue consisting of the gods of the Thirty-Three and the fairy Pañcasikha. As easily as a strong person would extend or contract their arm, he vanished from the heaven of

the gods of the Thirty-Three and landed on Mount Vediyaka north of Ambasaṇḍā.

Now at that time a dazzling light appeared over Mount Vediyaka and Ambasaṇḍā, as happens through the glory of the gods. People in the villages round about, terrified, shocked, and awestruck, said, "Mount Vediyaka must be on fire today, blazing and burning! Oh why has such a dazzling light appeared over Mount Vediyaka and Ambasaṇḍā?"

Then Sakka addressed the fairy Pañcasikha, "My dear Pañcasikha, it's hard for one like me to get near the Realized Ones while they are on retreat practicing absorption, enjoying absorption. But if you were to charm the Buddha first, then I could go to see him."

"Yes, lord," replied the fairy Pañcasikha. Taking his arched harp made from the pale timber of wood-apple, he went to the Indasāla cave. When he had drawn near, he stood to one side, thinking, "This is neither too far nor too near; and he'll hear my voice."

1. Pañcasikha's Song

Standing to one side, Pañcasikha played his arched harp, and sang these verses on the Buddha, the teaching, the Saṅgha, the perfected ones, and sensual love.

"My lady Suriyavaccasā, oh my Sunshine—
I pay homage to your father Timbaru,
through whom was born a lady so fine,
to fill me with a joy I never knew.

As sweet as a breeze to one who's sweating,
or when thirsty, a sweet and cooling drink,
so dear is your shining beauty to me,
just like the teaching is to all the saints!

Like a cure when you're struck by fever dire,
or food to ease the hunger pain,
come on, darling, please put out my fire,
quench me like water on a flame.

As elephants burning in the heat of summer,
sink down in a lotus pond to rest,
so cool, full of petals and of pollen—
that's how I would plunge into your breast.

Like elephants bursting bonds in rutting season,
beating off the pricks of lance and pikes—
I just don't understand what is the reason
I'm so crazy for your shapely thighs!

For you, my heart is full of passion,
I'm in an altered state of mind.
There is no going back, I'm just not able,
I'm like a fish that's hooked up on the line.

Come on, my darling, hold me, fair of thighs!
Embrace me, with your so bashful eyes!
Take me in your arms, my lovely lady,
that's all I'd ever want or could desire.

Ah, then my desire was such a small thing,
my sweet, with your curling wavy hair;
now, like to arahants an offering,
it's grown so very much from there.

Whatever the merit I have forged
by giving to such perfected beings—
may that, my altogether gorgeous,
ripen in togetherness with you.

Whatever the merit I have forged
in this wide open land,
may that, my altogether gorgeous,
ripen in togetherness with you.

Absorbed, the Sakyan meditates,
unified, alert, and mindful,

the sage aims right at the deathless state—
like me, oh my Sunshine, aiming for you!

And just like the sage would be rejoicing,
were he to awaken to the truth,
so I'd be rejoicing, lady,
were I to end up as one with you.

If Sakka were to grant me just one wish,
as Lord of the holy Thirty-Three,
my darling, you're the only one I'd wish for,
so strong is the love I hold for you.

Like a freshly blossoming sal tree
is your father, my lady so wise.
I pay homage to him, bowing down humbly,
to he whose daughter is of such a kind."

When Pañcasikha had spoken, the Buddha said to him, "Pañcasikha, the sound of the strings and the sound of your voice blend well together, so that neither overpowers the other. But when did you compose these verses on the Buddha, the teaching, the Saṅgha, the perfected ones, and sensual love?"

"This one time, sir, when you were first awakened, you were staying near Uruvelā at the goatherd's banyan tree on the bank of the Nerañjarā River. And at that time I was in love with the lady named Bhaddā Suriyavaccasā, the daughter of the fairy king Timbaru. But the sister desired another— it was Mātali the charioteer's son named Sikhaḍḍī who she loved. Since I couldn't win that sister by any means, I took my arched harp to Timbaru's home, where I played those verses.

When I finished, Suriyavacchasā said to me, 'Dear sir, I have not personally seen the Buddha. But I did hear about him when I went to dance for the gods of the Thirty-Three in the Hall of Justice. Since you extol the Buddha, let us meet up today.' And that's when I met up with that sister. But we have not met since."

2. The Approach of Sakka

Then Sakka, lord of gods, thought, "Pañcasikha is exchanging pleasantries with the Buddha."

So he addressed Pañcasikha, "My dear Pañcasikha, please bow to the Buddha for me, saying: 'Sir, Sakka, lord of gods, with his ministers and retinue, bows with his head at your feet.'"

"Yes, lord," replied Pañcasikha. He bowed to the Buddha and said, "Sir, Sakka, lord of gods, with his ministers and retinue, bows with his head at your feet."

"So may Sakka with his ministers and retinue be happy, Pañcasikha," said the Buddha, "for all want to be happy—whether gods, humans, demons, dragons, fairies, or any of the other diverse creatures there may be."

For that is how the Realized Ones salute such illustrious spirits. And being saluted by the Buddha, Sakka entered the Indasāla cave, bowed to the Buddha, and stood to one side. And the gods of the Thirty-Three did likewise, as did Pañcasikha.

And at that time the uneven places were evened out, the cramped places were opened up, the darkness vanished and light appeared, as happens through the glory of the gods.

Then the Buddha said to Sakka, "It's incredible and amazing that you, the venerable Kosiya, who has so many duties and so much to do, should come here."

"For a long time I've wanted to go and see the Buddha, but I wasn't able, being prevented by my many duties and responsibilities for the gods of the Thirty-Three. This one time, sir, the Buddha was staying near Sāvatthī in the frankincense-tree hut. Then I went to Sāvatthī to see the Buddha. But at that time the Buddha was sitting immersed in some kind of meditation. And a divine maiden of Great King Vessavaṇa named Bhūjati was attending on the Buddha, standing there paying homage to him with joined palms.

So I said to her, 'Sister, please bow to the Buddha for me, saying: "Sir, Sakka, lord of gods, with his ministers and retinue, bows with his head at your feet."'

When I said this, she said to me, 'It's the wrong time to see the Buddha, as he's in retreat.'

‘Well then, sister, please convey my message when the Buddha emerges from that immersion.’ I hope that sister bowed to you? Do you remember what she said?”

“She did bow, lord of gods, and I remember what she said. I also remember that it was the sound of your chariot wheels that pulled me out of that immersion.”

“Sir, I have heard and learned this in the presence of the gods who were reborn in the host of the Thirty-Three before me: ‘When a Realized One arises in the world, perfected and fully awakened, the heavenly hosts swell, while the demon hosts dwindle.’ And I have seen this with my own eyes.

2.1. The Story of Gopikā

Right here in Kapilavatthu there was a Sakyan lady named Gopikā who had confidence in the Buddha, the teaching, and the Saṅgha, and had fulfilled her ethics. Losing her attachment to femininity, she developed masculinity. When her body broke up, after death, she was reborn in a good place, a heavenly realm. In the company of the gods of the Thirty-Three she became one of my sons. There they knew him as the god Gopaka.

Meanwhile three others, mendicants who had led the spiritual life under the Buddha, were reborn in the inferior fairy realm. There they amused themselves, supplied and provided with the five kinds of sensual stimulation, and became my servants and attendants.

At that, Gopaka scolded them, ‘Where on earth were you at, good sirs, when you heard the Buddha’s teaching! For while I was still a woman I had confidence in the Buddha, the teaching, and the Saṅgha, and had fulfilled my ethics. I lost my attachment to femininity and developed masculinity. When my body broke up, after death, I was reborn in a good place, a heavenly realm. In the company of the gods of the Thirty-Three I became one of Sakka’s sons. Here they know me as the god Gopaka. But you, having led the spiritual life under the Buddha, were reborn in the inferior fairy realm.’

When scolded by Gopaka, two of those gods in that very life gained mindfulness leading to the host of Brahmā’s Ministers. But one god remained attached to sensuality.

‘I was a laywoman disciple of the seer,
and my name was Gopikā.
I was devoted to the Buddha and the teaching,
and I faithfully served the Saṅgha.

Because of the excellence of the Buddha’s teaching,
I’m now a mighty, splendid son of Sakka,
reborn among the Three and Thirty.
And here they know me as Gopaka.

Then I saw some mendicants who I’d seen before,
dwelling in the host of fairies.
When I used to be a human,
they were disciples of Gotama.

I served them with food and drink,
and clasped their feet in my own home.
Where on earth were they at
when they learned the Buddha’s teachings?

For each must know for themselves the teaching
so well-taught, realized by the seer.
I was one who followed you,
having heard the fine words of the noble ones.

I’m now a mighty, splendid son of Sakka,
reborn among the Three and Thirty.
But you followed the best of men,
and led the supreme spiritual life,

but still you’re born in this lesser realm,
a rebirth not befitting.
It’s a sorry sight I see, good sirs,
fellow Buddhists in a lesser realm.

Reborn in the host of fairies,
you only wait upon the gods.

Meanwhile, I dwelt in a house—
but see my distinction now!

Having been a woman now I'm a male god,
blessed with heavenly sensual pleasures.'
Scolded by that disciple of Gotama,
when they understood Gopaka, they were struck with urgency.

'Let's strive, let's try hard—
we won't serve others any more!'
Two of them aroused energy,
recalling the Buddha's instructions.

Right away they became dispassionate,
seeing the drawbacks in sensual pleasures.
The fetters and bonds of sensual pleasures—
the ties of the Wicked One so hard to break—

they burst them like a bull elephant his ropes,
and passed right over the Thirty-Three.
The gods with Inda and Pajāpati
were all gathered in the Hall of Justice.

As they sat there, they passed over them,
the heroes desireless, practicing purity.
Seeing them, Vāsava was struck with a sense of urgency;
the master of gods in the midst of the group said,

'These were born in the lesser fairy realm,
but now they pass us by!'
Heeding the speech of one so moved,
Gopaka addressed Vāsava,

'There is a Buddha, a lord of men, in the world.
Known as the Sakyan Sage, he's mastered the senses.
Those sons of his were bereft of mindfulness;
but when scolded by me they gained it back.

Of the three, there is one who remains
dwelling in the host of fairies.
But two, recollecting the path to awakening,
serene, spurn even the gods.'

The teaching's explained in such a way
that not a single disciple doubts it.
We venerate the Buddha, the victor, lord of men,
who has crossed the flood and cut off doubt.

They attained to distinction fitting
the extent to which they understood the teaching here.
Two of them mastered the distinction of
the host of Brahmā's Ministers.

We have come here, dear sir,
to realize this same teaching.
If the Buddha would give me a chance,
I would ask a question, dear sir."

Then the Buddha thought, "For a long time now this spirit has led a pure life. Any question he asks me will be beneficial, not useless. And he will quickly understand any answer I give to his question."

So the Buddha addressed Sakka in verse:

"Ask me your question, Vāsava,
whatever you want.
I'll solve each and every
problem you have."

The first recitation section is finished.

Having been granted an opportunity by the Buddha, Sakka asked the first question.

"Dear sir, what fetters bind the gods, humans, demons, dragons, fairies—and any of the other diverse creatures— so that, though they

wish to be free of enmity, violence, hostility, and hate, they still have enmity, violence, hostility, and hate?"

Such was Sakka's question to the Buddha. And the Buddha answered him:

"Lord of gods, the fetters of jealousy and stinginess bind the gods, humans, demons, dragons, fairies—and any of the other diverse creatures— so that, though they wish to be free of enmity, violence, hostility, and hate, they still have enmity, violence, hostility, and hate."

Such was the Buddha's answer to Sakka. Delighted, Sakka approved and agreed with what the Buddha said, saying, "That's so true, Blessed One! That's so true, Holy One! Hearing the Buddha's answer, I've gone beyond doubt and got rid of indecision."

And then, having approved and agreed with what the Buddha said, Sakka asked another question:

"But dear sir, what is the source, origin, birthplace, and inception of jealousy and stinginess? When what exists is there jealousy and stinginess? When what doesn't exist is there no jealousy and stinginess?"

"The liked and the disliked, lord of gods, are the source of jealousy and stinginess. When the liked and the disliked exist there is jealousy and stinginess. When the liked and the disliked don't exist there is no jealousy and stinginess."

"But dear sir, what is the source of what is liked and disliked?"

"Desire is the source of what is liked and disliked."

"But what is the source of desire?"

"Thought is the source of desire."

"But what is the source of thought?"

"Concepts of identity that emerge from the proliferation of perceptions are the source of thoughts."

"But how does a mendicant fittingly practice for the cessation of concepts of identity that emerge from the proliferation of perceptions?"

2.2. Meditation on Feelings

"Lord of gods, there are two kinds of happiness, I say: that which you should cultivate, and that which you should not cultivate. There are

two kinds of sadness, I say: that which you should cultivate, and that which you should not cultivate. There are two kinds of equanimity, I say: that which you should cultivate, and that which you should not cultivate.

Why did I say that there are two kinds of happiness? Take a happiness of which you know: 'When I cultivate this kind of happiness, unskillful qualities grow, and skillful qualities decline.' You should not cultivate that kind of happiness. Take a happiness of which you know: 'When I cultivate this kind of happiness, unskillful qualities decline, and skillful qualities grow.' You should cultivate that kind of happiness. And that which is free of placing the mind and keeping it connected is better than that which still involves placing the mind and keeping it connected. That's why I said there are two kinds of happiness.

Why did I say that there are two kinds of sadness? Take a sadness of which you know: 'When I cultivate this kind of sadness, unskillful qualities grow, and skillful qualities decline.' You should not cultivate that kind of sadness. Take a sadness of which you know: 'When I cultivate this kind of sadness, unskillful qualities decline, and skillful qualities grow.' You should cultivate that kind of sadness. And that which is free of placing the mind and keeping it connected is better than that which still involves placing the mind and keeping it connected. That's why I said there are two kinds of sadness.

Why did I say that there are two kinds of equanimity? Take an equanimity of which you know: 'When I cultivate this kind of equanimity, unskillful qualities grow, and skillful qualities decline.' You should not cultivate that kind of equanimity. Take an equanimity of which you know: 'When I cultivate this kind of equanimity, unskillful qualities decline, and skillful qualities grow.' You should cultivate that kind of equanimity. And that which is free of placing the mind and keeping it connected is better than that which still involves placing the mind and keeping it connected. That's why I said there are two kinds of equanimity.

That's how a mendicant fittlingly practices for the cessation of concepts of identity that emerge from the proliferation of perceptions."

Such was the Buddha's answer to Sakka. Delighted, Sakka approved and agreed with what the Buddha said, saying, "That's so true, Blessed One! That's so true, Holy One! Hearing the Buddha's answer, I've gone beyond doubt and got rid of indecision."

2.3. Restraint in the Monastic Code

And then Sakka asked another question:

"But dear sir, how does a mendicant practice for restraint in the monastic code?"

"Lord of gods, I say that there are two kinds of bodily behavior: that which you should cultivate, and that which you should not cultivate. I say that there are two kinds of verbal behavior: that which you should cultivate, and that which you should not cultivate. There are two kinds of search, I say: that which you should cultivate, and that which you should not cultivate.

Why did I say that there are two kinds of bodily behavior? Take bodily conduct of which you know: 'When I cultivate this kind of bodily conduct, unskillful qualities grow, and skillful qualities decline.' You should not cultivate that kind of bodily conduct. Take bodily conduct of which you know: 'When I cultivate this kind of bodily conduct, unskillful qualities decline, and skillful qualities grow.' You should cultivate that kind of bodily conduct. That's why I said there are two kinds of bodily behavior.

Why did I say that there are two kinds of verbal behavior? You should not cultivate the kind of verbal behavior which causes unskillful qualities to grow while skillful qualities decline. And you should cultivate the kind of verbal behavior which causes unskillful qualities to decline while skillful qualities grow. That's why I said there are two kinds of verbal behavior.

Why did I say that there are two kinds of search? You should not cultivate the kind of search which causes unskillful qualities to grow while skillful qualities decline. And you should cultivate the kind of search which causes unskillful qualities to decline while skillful qualities grow. That's why I said there are two kinds of search.

That's how a mendicant practices for restraint in the monastic code."

Such was the Buddha's answer to Sakka. Delighted, Sakka approved and agreed with what the Buddha said, saying, "That's so true, Blessed One! That's so true, Holy One! Hearing the Buddha's answer, I've gone beyond doubt and got rid of indecision."

2.4. Sense Restraint

And then Sakka asked another question:

"But dear sir, how does a mendicant practice for restraint of the sense faculties?"

"Lord of gods, I say that there are two kinds of sight known by the eye: that which you should cultivate, and that which you should not cultivate. There are two kinds of sound known by the ear ... smells known by the nose ... tastes known by the tongue ... touches known by the body ... thoughts known by the mind: that which you should cultivate, and that which you should not cultivate."

When the Buddha said this, Sakka said to him:

"Sir, this is how I understand the detailed meaning of the Buddha's brief statement: You should not cultivate the kind of sight known by the eye which causes unskillful qualities to grow while skillful qualities decline. And you should cultivate the kind of sight known by the eye which causes unskillful qualities to decline while skillful qualities grow. You should not cultivate the kind of sound, smell, taste, touch, or thought known by the mind which causes unskillful qualities to grow while skillful qualities decline. And you should cultivate the kind of thought known by the mind which causes unskillful qualities to decline while skillful qualities grow.

Sir, that's how I understand the detailed meaning of the Buddha's brief statement. Hearing the Buddha's answer, I've gone beyond doubt and got rid of indecision."

And then Sakka asked another question:

"Dear sir, do all ascetics and brahmins have the same doctrine, ethics, desires, and attachments?"

"No, lord of gods, they do not."

"Why not?"

"The world has many and diverse elements. Whatever element sentient beings insist on in this world of many and diverse elements, they obstinately stick to it, insisting that: 'This is the only truth, other

ideas are silly.' That's why not all ascetics and brahmins have the same doctrine, ethics, desires, and attachments."

"Dear sir, have all ascetics and brahmins reached the ultimate end, the ultimate sanctuary, the ultimate spiritual life, the ultimate goal?"

"No, lord of gods, they have not."

"Why not?"

"Those mendicants who are freed through the ending of craving have reached the ultimate end, the ultimate sanctuary, the ultimate spiritual life, the ultimate goal. That's why not all ascetics and brahmins have reached the ultimate end, the ultimate sanctuary, the ultimate spiritual life, the ultimate goal."

Such was the Buddha's answer to Sakka. Delighted, Sakka approved and agreed with what the Buddha said, saying, "That's so true, Blessed One! That's so true, Holy One! Hearing the Buddha's answer, I've gone beyond doubt and got rid of indecision."

And then Sakka asked another question:

"Passion, sir, is a disease, an abscess, a dart. Passion drags a person to be reborn in life after life. That's why a person finds themselves in states high and low. Elsewhere, among other ascetics and brahmins, I wasn't even given a chance to ask these questions that the Buddha has answered. The dart of doubt and uncertainty has lain within me for a long time, but the Buddha has plucked it out."

"Lord of gods, do you recall having asked this question of other ascetics and brahmins?"

"I do, sir."

"If you wouldn't mind, lord of gods, tell me how they answered."

"It's no trouble when someone such as the Blessed One is sitting here."

"Well, speak then, lord of gods."

"Sir, I approached those who I imagined were ascetics and brahmins living in the wilderness, in remote lodgings. But they could not answer, and they even questioned me in return: 'What is the venerable's name?' So I answered them: 'Dear sir, I am Sakka, lord of gods.' So they asked me another question: 'But lord of gods, what deed brought you to this position?' So I taught them the Dhamma as I had learned and memorized it. And they were pleased with just that much: 'We have seen Sakka, lord of gods! And he answered our questions!'

Invariably, they become my disciples, I don't become theirs. But sir, I am the Buddha's disciple, a stream-enterer, not liable to be reborn in the underworld, bound for awakening."

2.5. On Feeling Happy

"Lord of gods, do you recall ever feeling such joy and happiness before?"

"I do, sir."

"But how?"

"Once upon a time, sir, a battle was fought between the gods and the demons. In that battle the gods won and the demons lost. It occurred to me as victor, 'Now the gods shall enjoy both the nectar of the gods and the nectar of the demons.' But sir, that joy and happiness is in the sphere of the rod and the sword. It doesn't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. But the joy and happiness I feel listening to the Buddha's teaching is not in the sphere of the rod and the sword. It does lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment."

"But lord of gods, what reason do you see for speaking of such joy and happiness?"

"I see six reasons to speak of such joy and happiness, sir.

While staying right here,
remaining in the godly form,
I have gained an extended life:
know this, dear sir.

This is the first reason.

When I fall from the heavenly host,
leaving behind the non-human life,
I shall consciously go to a new womb,
wherever my mind delights.

This is the second reason.

Living happily under the guidance
of the one of unclouded wisdom,

I shall practice according to method,
aware and mindful.

This is the third reason.

And if awakening should arise
as I practice according to the method,
I shall live as one who understands,
and my end shall come right there.

This is the fourth reason.

When I fall from the human realm,
leaving behind the human life,
I shall become a god again,
in the supreme heaven realm.

This is the fifth reason.

They are the finest of gods,
the glorious Akaniṭṭhas.
So long as my final life goes on,
there my home will be.

This is the sixth reason.
Seeing these six reasons I speak of such joy and happiness.

My wishes unfulfilled,
doubting and undecided,
I wandered for such a long time,
in search of the Realized One.

I imagined that ascetics
living in seclusion
must surely be awakened,
so I went to sit near them.

‘How is there success?
How is there failure?’
But they couldn’t answer such questions
about the path and practice.

And when they found out that I
was Sakka, come from the gods,
they questioned me instead about
the deed that brought me to this state.

I taught them the Dhamma
as I had learned it among men.
They were delighted with that, saying:
'We've seen Vāsava!'

Now since I've seen the Buddha,
who helps us overcome doubt,
today, free of fear,
I pay homage to the awakened one.

Destroyer of the dart of craving,
the Buddha is unrivaled.
I bow to the great hero,
the Buddha, Kinsman of the Sun.

Just as Brahmā is worshipped
by the gods, dear sir,
today we shall worship you—
come, let us bow to you!

You alone are the Awakened!
You are the Teacher supreme!
In the world with its gods,
there is no-one like you."

Then Sakka addressed the fairy Pañcasikha, "Dear Pañcasikha, you were very helpful to me, since you first charmed the Buddha, after which I went to see him. I shall appoint you to your father's position—you shall be king of the fairies. And I give you Bhaddā Suriyavaccasā, who you love so much."

Then Sakka, touching the ground with his hand, was inspired to exclaim three times:

“Homage to that Blessed One, the perfected one, the fully awakened Buddha!

Homage to that Blessed One, the perfected one, the fully awakened Buddha!

Homage to that Blessed One, the perfected one, the fully awakened Buddha!”

And while this discourse was being spoken, the stainless, immaculate vision of the Dhamma arose in Sakka, lord of gods: “Everything that has a beginning has an end.” And also for another 80,000 deities.

Such were the questions Sakka was invited to ask, and which were answered by the Buddha. And that’s why the name of this discussion is “Sakka’s Questions”.

22. The Longer Discourse on Mindfulness Meditation: *Mahāsatipaṭṭhāna Sutta*

So I have heard. At one time the Buddha was staying in the land of the Kurus, near the Kuru town named Kammāsadamma. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, the four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to end the cycle of suffering, and to realize extinguishment.

What four? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of the mind—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world.

1. Observing the Body

1.1. Mindfulness of Breathing

And how does a mendicant meditate observing an aspect of the body?

It's when a mendicant—gone to a wilderness, or to the root of a tree, or to an empty hut—sits down cross-legged, with their body straight, and focuses their mindfulness right there. Just mindful, they breathe in. Mindful, they breathe out.

When breathing in heavily they know: 'I'm breathing in heavily.' When breathing out heavily they know: 'I'm breathing out heavily.'

When breathing in lightly they know: 'I'm breathing in lightly.' When breathing out lightly they know: 'I'm breathing out lightly.'

They practice breathing in experiencing the whole body. They practice breathing out experiencing the whole body.

They practice breathing in stilling the body's motion. They practice breathing out stilling the body's motion.

It's like a deft carpenter or carpenter's apprentice. When making a deep cut they know: 'I'm making a deep cut,' and when making a shallow cut they know: 'I'm making a shallow cut.'

And so they meditate observing an aspect of the body internally, externally, and both internally and externally. They meditate observing the body as liable to originate, as liable to vanish, and as liable to both originate and vanish. Or mindfulness is established that the body exists, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

That's how a mendicant meditates by observing an aspect of the body.

1.2. The Postures

Furthermore, when a mendicant is walking they know: 'I am walking.' When standing they know: 'I am standing.' When sitting they know: 'I am sitting.' And when lying down they know: 'I am lying down.' Whatever posture their body is in, they know it.

And so they meditate observing an aspect of the body internally, externally, and both internally and externally. They meditate observing the body as liable to originate, as liable to vanish, and as

liable to both originate and vanish. Or mindfulness is established that the body exists, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

That too is how a mendicant meditates by observing an aspect of the body.

1.3. Situational Awareness

Furthermore, a mendicant acts with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl, and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

And so they meditate observing an aspect of the body internally ...

That too is how a mendicant meditates by observing an aspect of the body.

1.4. Focusing on the Repulsive

Furthermore, a mendicant examines their own body, up from the soles of the feet and down from the tips of the hairs, wrapped in skin and full of many kinds of filth. 'In this body there is head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine.'

It's as if there were a bag with openings at both ends, filled with various kinds of grains, such as fine rice, wheat, mung beans, peas, sesame, and ordinary rice. And someone with good eyesight were to open it and examine the contents: 'These grains are fine rice, these are wheat, these are mung beans, these are peas, these are sesame, and these are ordinary rice.'

And so they meditate observing an aspect of the body internally ...

That too is how a mendicant meditates by observing an aspect of the body.

1.5. Focusing on the Elements

Furthermore, a mendicant examines their own body, whatever its placement or posture, according to the elements: 'In this body there is the earth element, the water element, the fire element, and the air element.'

It's as if a deft butcher or butcher's apprentice were to kill a cow and sit down at the crossroads with the meat cut into portions.

And so they meditate observing an aspect of the body internally …

That too is how a mendicant meditates by observing an aspect of the body.

1.6. The Charnel Ground Contemplations

Furthermore, suppose a mendicant were to see a corpse discarded in a charnel ground. And it had been dead for one, two, or three days, bloated, livid, and festering. They'd compare it with their own body: 'This body is also of that same nature, that same kind, and cannot go beyond that.' And so they meditate observing an aspect of the body internally …

That too is how a mendicant meditates by observing an aspect of the body.

Furthermore, suppose they were to see a corpse discarded in a charnel ground being devoured by crows, hawks, vultures, herons, dogs, tigers, leopards, jackals, and many kinds of little creatures. They'd compare it with their own body: 'This body is also of that same nature, that same kind, and cannot go beyond that.' And so they meditate observing an aspect of the body internally …

That too is how a mendicant meditates by observing an aspect of the body.

Furthermore, suppose they were to see a corpse discarded in a charnel ground, a skeleton with flesh and blood, held together by sinews …

A skeleton without flesh but smeared with blood, and held together by sinews …

A skeleton rid of flesh and blood, held together by sinews …

Bones without sinews, scattered in every direction. Here a hand-bone, there a foot-bone, here a shin-bone, there a thigh-bone, here a

hip-bone, there a rib-bone, here a back-bone, there an arm-bone, here a neck-bone, there a jaw-bone, here a tooth, there the skull …

White bones, the color of shells …

Decrepit bones, heaped in a pile …

Bones rotted and crumbled to powder. They'd compare it with their own body: 'This body is also of that same nature, that same kind, and cannot go beyond that.' And so they meditate observing an aspect of the body internally, externally, and both internally and externally. They meditate observing the body as liable to originate, as liable to vanish, and as liable to both originate and vanish. Or mindfulness is established that the body exists, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

That too is how a mendicant meditates by observing an aspect of the body.

2. Observing the Feelings

And how does a mendicant meditate observing an aspect of feelings?

It's when a mendicant who feels a pleasant feeling knows: 'I feel a pleasant feeling.'

When they feel a painful feeling, they know: 'I feel a painful feeling.'

When they feel a neutral feeling, they know: 'I feel a neutral feeling.'

When they feel a material pleasant feeling, they know: 'I feel a material pleasant feeling.'

When they feel a spiritual pleasant feeling, they know: 'I feel a spiritual pleasant feeling.'

When they feel a material painful feeling, they know: 'I feel a material painful feeling.'

When they feel a spiritual painful feeling, they know: 'I feel a spiritual painful feeling.'

When they feel a material neutral feeling, they know: 'I feel a material neutral feeling.'

When they feel a spiritual neutral feeling, they know: 'I feel a spiritual neutral feeling.'

And so they meditate observing an aspect of feelings internally, externally, and both internally and externally. They meditate observing feelings as liable to originate, as liable to vanish, and as liable to both originate and vanish. Or mindfulness is established that feelings exist, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

That's how a mendicant meditates by observing an aspect of feelings.

3. Observing the Mind

And how does a mendicant meditate observing an aspect of the mind?

It's when a mendicant knows mind with greed as 'mind with greed,' and mind without greed as 'mind without greed.' They know mind with hate as 'mind with hate,' and mind without hate as 'mind without hate.' They know mind with delusion as 'mind with delusion,' and mind without delusion as 'mind without delusion.' They know constricted mind as 'constricted mind,' and scattered mind as 'scattered mind.' They know expansive mind as 'expansive mind,' and unexpansive mind as 'unexpansive mind.' They know mind that is not supreme as 'mind that is not supreme,' and mind that is supreme as 'mind that is supreme.' They know mind immersed in meditation as 'mind immersed in meditation,' and mind not immersed in meditation as 'mind not immersed in meditation.' They know freed mind as 'freed mind,' and unfreed mind as 'unfreed mind.'

And so they meditate observing an aspect of the mind internally, externally, and both internally and externally. They meditate observing the mind as liable to originate, as liable to vanish, and as liable to both originate and vanish. Or mindfulness is established that the mind exists, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

That's how a mendicant meditates by observing an aspect of the mind.

4. Observing Principles

4.1. The Hindrances

And how does a mendicant meditate observing an aspect of principles?

It's when a mendicant meditates by observing an aspect of principles with respect to the five hindrances. And how does a mendicant meditate observing an aspect of principles with respect to the five hindrances?

It's when a mendicant who has sensual desire in them understands: 'I have sensual desire in me.' When they don't have sensual desire in them, they understand: 'I don't have sensual desire in me.' They understand how sensual desire arises; how, when it's already arisen, it's given up; and how, once it's given up, it doesn't arise again in the future.

When they have ill will in them, they understand: 'I have ill will in me.' When they don't have ill will in them, they understand: 'I don't have ill will in me.' They understand how ill will arises; how, when it's already arisen, it's given up; and how, once it's given up, it doesn't arise again in the future.

When they have dullness and drowsiness in them, they understand: 'I have dullness and drowsiness in me.' When they don't have dullness and drowsiness in them, they understand: 'I don't have dullness and drowsiness in me.' They understand how dullness and drowsiness arise; how, when they've already arisen, they're given up; and how, once they're given up, they don't arise again in the future.

When they have restlessness and remorse in them, they understand: 'I have restlessness and remorse in me.' When they don't have restlessness and remorse in them, they understand: 'I don't have restlessness and remorse in me.' They understand how restlessness and remorse arise; how, when they've already arisen, they're given up; and how, once they're given up, they don't arise again in the future.

When they have doubt in them, they understand: 'I have doubt in me.' When they don't have doubt in them, they understand: 'I don't have doubt in me.' They understand how doubt arises; how, when it's

already arisen, it's given up; and how, once it's given up, it doesn't arise again in the future.

And so they meditate observing an aspect of principles internally, externally, and both internally and externally. They meditate observing the principles as liable to originate, as liable to vanish, and as liable to both originate and vanish. Or mindfulness is established that principles exist, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

That's how a mendicant meditates by observing an aspect of principles with respect to the five hindrances.

4.2. The Aggregates

Furthermore, a mendicant meditates by observing an aspect of principles with respect to the five grasping aggregates. And how does a mendicant meditate observing an aspect of principles with respect to the five grasping aggregates?

It's when a mendicant contemplates: Such is form, such is the origin of form, such is the ending of form. Such is feeling, such is the origin of feeling, such is the ending of feeling. Such is perception, such is the origin of perception, such is the ending of perception. Such are choices, such is the origin of choices, such is the ending of choices. Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.' And so they meditate observing an aspect of principles internally ...

That's how a mendicant meditates by observing an aspect of principles with respect to the five grasping aggregates.

4.3. The Sense Fields

Furthermore, a mendicant meditates by observing an aspect of principles with respect to the six interior and exterior sense fields. And how does a mendicant meditate observing an aspect of principles with respect to the six interior and exterior sense fields?

It's when a mendicant understands the eye, sights, and the fetter that arises dependent on both of these. They understand how the fetter that has not arisen comes to arise; how the arisen fetter comes to be abandoned; and how the abandoned fetter comes to not rise again in the future.

They understand the ear, sounds, and the fetter …

They understand the nose, smells, and the fetter …

They understand the tongue, tastes, and the fetter …

They understand the body, touches, and the fetter …

They understand the mind, thoughts, and the fetter that arises dependent on both of these. They understand how the fetter that has not arisen comes to arise; how the arisen fetter comes to be abandoned; and how the abandoned fetter comes to not rise again in the future.

And so they meditate observing an aspect of principles internally …

That's how a mendicant meditates by observing an aspect of principles with respect to the six internal and external sense fields.

4.4. The Awakening Factors

Furthermore, a mendicant meditates by observing an aspect of principles with respect to the seven awakening factors. And how does a mendicant meditate observing an aspect of principles with respect to the seven awakening factors?

It's when a mendicant who has the awakening factor of mindfulness in them understands: 'I have the awakening factor of mindfulness in me.' When they don't have the awakening factor of mindfulness in them, they understand: 'I don't have the awakening factor of mindfulness in me.' They understand how the awakening factor of mindfulness that has not arisen comes to arise; and how the awakening factor of mindfulness that has arisen becomes fulfilled by development.

When they have the awakening factor of investigation of principles … energy … rapture … tranquility … immersion … equanimity in them, they understand: 'I have the awakening factor of equanimity in me.' When they don't have the awakening factor of equanimity in them, they understand: 'I don't have the awakening factor of equanimity in me.' They understand how the awakening factor of equanimity that has not arisen comes to arise; and how the awakening factor of equanimity that has arisen becomes fulfilled by development.

And so they meditate observing an aspect of principles internally, externally, and both internally and externally. They meditate observing the principles as liable to originate, as liable to vanish, and

as liable to both originate and vanish. Or mindfulness is established that principles exist, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

That's how a mendicant meditates by observing an aspect of principles with respect to the seven awakening factors.

4.5. The Truths

Furthermore, a mendicant meditates by observing an aspect of principles with respect to the four noble truths. And how does a mendicant meditate observing an aspect of principles with respect to the four noble truths?

It's when a mendicant truly understands: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering.'

The first recitation section is finished.

4.5.1. The Truth of Suffering

And what is the noble truth of suffering?

Rebirth is suffering; old age is suffering; death is suffering; sorrow, lamentation, pain, sadness, and distress are suffering; association with the disliked is suffering; separation from the liked is suffering; not getting what you wish for is suffering. In brief, the five grasping aggregates are suffering.

And what is rebirth? The rebirth, inception, conception, reincarnation, manifestation of the sets of phenomena, and acquisition of the sense fields of the various sentient beings in the various orders of sentient beings. This is called rebirth.

And what is old age? The old age, decrepitude, broken teeth, grey hair, wrinkly skin, diminished vitality, and failing faculties of the various sentient beings in the various orders of sentient beings. This is called old age.

And what is death? The passing away, perishing, disintegration, demise, mortality, death, decease, breaking up of the aggregates, laying to rest of the corpse, and cutting off of the life faculty of the various sentient beings in the various orders of sentient beings. This is called death.

And what is sorrow? The sorrow, sorrowing, state of sorrow, inner sorrow, inner deep sorrow in someone who has undergone misfortune, who has experienced suffering. This is called sorrow.

And what is lamentation? The wail, lament, wailing, lamenting, state of wailing and lamentation in someone who has undergone misfortune, who has experienced suffering. This is called lamentation.

And what is pain? Physical pain, physical displeasure, the painful, unpleasant feeling that's born from physical contact. This is called pain.

And what is sadness? Mental pain, mental displeasure, the painful, unpleasant feeling that's born from mental contact. This is called sadness.

And what is distress? The stress, distress, state of stress and distress in someone who has undergone misfortune, who has experienced suffering. This is called distress.

And what is meant by 'association with the disliked is suffering'? There are sights, sounds, smells, tastes, touches, and thoughts that are unlikable, undesirable, and disagreeable. And there are those who want to harm, injure, disturb, and threaten you. The coming together with these, the joining, inclusion, mixing with them: this is what is meant by 'association with the disliked is suffering'.

And what is meant by 'separation from the liked is suffering'? There are sights, sounds, smells, tastes, touches, and thoughts that are likable, desirable, and agreeable. And there are those who want to benefit, help, comfort, and protect you. The division from these, the disconnection, segregation, and parting from them: this is what is meant by 'separation from the liked is suffering'.

And what is meant by 'not getting what you wish for is suffering'? In sentient beings who are liable to be reborn, such a wish arises: 'Oh, if only we were not liable to be reborn! If only rebirth would not come to us!' But you can't get that by wishing. This is what is meant by 'not getting what you wish for is suffering.' In sentient beings who are

liable to grow old … fall ill … die … experience sorrow, lamentation, pain, sadness, and distress, such a wish arises: 'Oh, if only we were not liable to experience sorrow, lamentation, pain, sadness, and distress! If only sorrow, lamentation, pain, sadness, and distress would not come to us!' But you can't get that by wishing. This is what is meant by 'not getting what you wish for is suffering.'

And what is meant by 'in brief, the five grasping aggregates are suffering'? They are the grasping aggregates that consist of form, feeling, perception, choices, and consciousness. This is what is meant by 'in brief, the five grasping aggregates are suffering'.

This is called the noble truth of suffering.

4.5.2. The Origin of Suffering

And what is the noble truth of the origin of suffering?

It's the craving that leads to future rebirth, mixed up with relishing and greed, looking for enjoyment in various different realms. That is, craving for sensual pleasures, craving for continued existence, and craving to end existence.

But where does that craving arise and where does it settle? Whatever in the world seems nice and pleasant, it is there that craving arises and settles.

And what in the world seems nice and pleasant? The eye in the world seems nice and pleasant, and it is there that craving arises and settles. The ear … nose … tongue … body … mind in the world seems nice and pleasant, and it is there that craving arises and settles.

Sights … sounds … smells … tastes … touches … thoughts in the world seem nice and pleasant, and it is there that craving arises and settles.

Eye consciousness … ear consciousness … nose consciousness … tongue consciousness … body consciousness … mind consciousness in the world seems nice and pleasant, and it is there that craving arises and settles.

Eye contact … ear contact … nose contact … tongue contact … body contact … mind contact in the world seems nice and pleasant, and it is there that craving arises and settles.

Feeling born of eye contact … feeling born of ear contact … feeling born of nose contact … feeling born of tongue contact … feeling born of body contact … feeling born of mind contact in the world seems nice and pleasant, and it is there that craving arises and settles.

Perception of sights … perception of sounds … perception of smells … perception of tastes … perception of touches … perception of thoughts in the world seems nice and pleasant, and it is there that craving arises and settles.

Intention regarding sights … intention regarding sounds … intention regarding smells … intention regarding tastes … intention regarding touches … intention regarding thoughts in the world seems nice and pleasant, and it is there that craving arises and settles.

Craving for sights … craving for sounds … craving for smells … craving for tastes … craving for touches … craving for thoughts in the world seems nice and pleasant, and it is there that craving arises and settles.

Thoughts about sights … thoughts about sounds … thoughts about smells … thoughts about tastes … thoughts about touches … thoughts about thoughts in the world seem nice and pleasant, and it is there that craving arises and settles.

Considerations regarding sights … considerations regarding sounds … considerations regarding smells … considerations regarding tastes … considerations regarding touches … considerations regarding thoughts in the world seem nice and pleasant, and it is there that craving arises and settles.

This is called the noble truth of the origin of suffering.

4.5.3. The Cessation of Suffering

And what is the noble truth of the cessation of suffering?

It's the fading away and cessation of that very same craving with nothing left over; giving it away, letting it go, releasing it, and not adhering to it.

Whatever in the world seems nice and pleasant, it is there that craving is given up and ceases.

And what in the world seems nice and pleasant? The eye in the world seems nice and pleasant, and it is there that craving is given up and ceases. ...

Considerations regarding thoughts in the world seem nice and pleasant, and it is there that craving is given up and ceases.

This is called the noble truth of the cessation of suffering.

4.5.4. The Path

And what is the noble truth of the practice that leads to the cessation of suffering?

It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

And what is right view? Knowing about suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. This is called right view.

And what is right thought? Thoughts of renunciation, good will, and harmlessness. This is called right thought.

And what is right speech? The refraining from lying, divisive speech, harsh speech, and talking nonsense. This is called right speech.

And what is right action? Refraining from killing living creatures, stealing, and sexual misconduct. This is called right action.

And what is right livelihood? It's when a noble disciple gives up wrong livelihood and earns a living by right livelihood. This is called right livelihood.

And what is right effort? It's when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don't arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are completed by development. This is called right effort.

And what is right mindfulness? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of the mind—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world. This is called right mindfulness.

And what is right immersion? It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected. And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. This is called right immersion.

This is called the noble truth of the practice that leads to the cessation of suffering.

And so they meditate observing an aspect of principles internally, externally, and both internally and externally. They meditate observing the principles as liable to originate, as liable to vanish, and as liable to both originate and vanish. Or mindfulness is established that principles exist, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

That's how a mendicant meditates by observing an aspect of principles with respect to the four noble truths.

Anyone who develops these four kinds of mindfulness meditation in this way for seven years can expect one of two results:

enlightenment in the present life, or if there's something left over, non-return.

Let alone seven years, anyone who develops these four kinds of mindfulness meditation in this way for six years … five years … four years … three years … two years … one year … seven months … six months … five months … four months … three months … two months … one month … a fortnight … Let alone a fortnight, anyone who develops these four kinds of mindfulness meditation in this way for seven days can expect one of two results: enlightenment in the present life, or if there's something left over, non-return.

'The four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to end the cycle of suffering, and to realize extinguishment.' That's what I said, and this is why I said it."

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

23. With Pāyāsi: *Pāyāsi Sutta*

So I have heard. At one time Venerable Kassapa the Prince was wandering in the land of the Kosalans together with a large Saṅgha of five hundred mendicants when he arrived at a Kosalan citadel named Setavyā. He stayed in the grove of Indian Rosewood to the north of Setavyā.

Now at that time the chieftain Pāyāsi was living in Setavyā. It was a crown property given by King Pasenadi of Kosala, teeming with living creatures, full of hay, wood, water, and grain, a royal endowment of the highest quality.

1. On Pāyāsi

Now at that time Pāyāsi had the following harmful misconception: "There's no afterlife. No beings are reborn spontaneously. There's no fruit or result of good and bad deeds."

The brahmins and householders of Setavyā heard, "It seems the ascetic Kassapa the Prince—a disciple of the ascetic Gotama—is staying in the grove of Indian Rosewood to the north of Setavyā. He has this good reputation: 'He is astute, competent, intelligent, learned, a brilliant speaker, eloquent, mature, a perfected one.' It's good to see such perfected ones." Then, having departed Setavyā, they formed into companies and headed north to the grove.

Now at that time the chieftain Pāyāsi had retired to the upper floor of his stilt longhouse for his midday nap. He saw the brahmins and householders heading north towards the grove, and addressed his steward, "My steward, why are the brahmins and householders heading north towards the grove?"

"The ascetic Kassapa the Prince—a disciple of the ascetic Gotama—is staying in the grove of Indian Rosewood to the north of Setavyā. He has this good reputation: 'He is astute, competent, intelligent, learned, a brilliant speaker, eloquent, mature, a perfected one.' They're going to see that Kassapa the Prince."

"Well then, go to the brahmins and householders and say to them: 'Sirs, the chieftain Pāyāsi asks you to wait, as he will also go to see the ascetic Kassapa the Prince.' Before Kassapa the Prince convinces those foolish and incompetent brahmins and householders that there is an afterlife, there are beings reborn spontaneously, and there is a fruit or result of good and bad deeds— for none of these things are true!"

"Yes, sir," replied the steward, and did as he was asked.

Then Pāyāsi escorted by the brahmins and householders, went up to Kassapa the Prince, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side. Before sitting down to one side, some of the brahmins and householders of Setavyā bowed, some exchanged greetings and polite conversation, some held up their joined palms toward Kassapa the Prince, some announced their name and clan, while some kept silent.

2. Nihilism

Seated to one side, the chieftain Pāyāsi said to Venerable Kassapa the Prince, "Master Kassapa, this is my doctrine and view: 'There's no afterlife. No beings are reborn spontaneously. There's no fruit or result of good and bad deeds.'"

"Well, chieftain, I've never seen or heard of anyone holding such a doctrine or view. For how on earth can anyone say such a thing?

2.1. The Simile of the Moon and Sun

Well then, chieftain, I'll ask you about this in return, and you can answer as you like. What do you think, chieftain? Are the moon and sun in this world or the other world? Are they gods or humans?"

"They are in the other world, Master Kassapa, and they are gods, not humans."

"By this method it ought to be proven that there is an afterlife, there are beings reborn spontaneously, and there is a fruit or result of good and bad deeds."

"Even though Master Kassapa says this, still I think that there's no afterlife, no beings are reborn spontaneously, and there's no fruit or result of good and bad deeds."

"Is there a method by which you can prove what you say?"

"There is, Master Kassapa."

"How, exactly, chieftain?"

"Well, I have friends and colleagues, relatives and kin who kill living creatures, steal, and commit sexual misconduct. They use speech that's false, divisive, harsh, or nonsensical. And they're covetous, malicious, with wrong view. Some time later they become sick, suffering, gravely ill. When I know that they will not recover from their illness, I go to them and say, 'Sirs, there are some ascetics and brahmins who have this doctrine and view: "Those who kill living creatures, steal, and commit sexual misconduct; use speech that's false, divisive, harsh, or nonsensical; and are covetous, malicious, and have wrong view—when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell." You do all these things. If what those ascetics and brahmins say is true, when your body breaks up, after death, you'll be reborn in a place of loss, a bad place, the underworld, hell. If that happens, sirs, come and tell me that there is an afterlife, there are beings reborn spontaneously, and there is a fruit or result of good and bad deeds. I trust you and believe you. Anything you see will be just as if I've seen it for myself.' They agree to this. But they don't come back to tell me, nor do they send a messenger. This is the method by which I prove that there's no afterlife, no beings are reborn spontaneously, and there's no fruit or result of good and bad deeds."

2.2. The Simile of the Bandit

"Well then, chieftain, I'll ask you about this in return, and you can answer as you like. What do you think, chieftain? Suppose they were to arrest a bandit, a criminal and present him to you, saying, 'Sir, this is a bandit, a criminal. Punish him as you will.' Then you'd say to them, 'Well then, my men, tie this man's arms tightly behind his back with a strong rope. Shave his head and march him from street to street and square to square to the beating of a harsh drum. Then take him out the south gate and there, at the place of execution to the south of the city, chop off his head.' Saying, 'Good,' they'd do as they were told, sitting him down at the place of execution. Could that bandit get the executioners to wait, saying, 'Please, good executioners! I have friends and colleagues, relatives and kin in such and such village or town. Wait until I've visited them, then I'll come back'? Or would they just chop off his head as he prattled on?"

"They'd just chop off his head."

"So even a human bandit couldn't get his human executioners to stay his execution. What then of your friends and colleagues, relatives and kin who are reborn in a lower realm after doing bad things? Could they get the wardens of hell to wait, saying, 'Please, good wardens of hell! Wait until I've gone to the chieftain Pāyāsi to tell him that there is an afterlife, there are beings reborn spontaneously, and there is a fruit or result of good and bad deeds'? By this method, too, it ought to be proven that there is an afterlife, there are beings reborn spontaneously, and there is a fruit or result of good and bad deeds."

"Even though Master Kassapa says this, still I think that there's no afterlife."

"Is there a method by which you can prove what you say?"

"There is, Master Kassapa."

"How, exactly, chieftain?"

"Well, I have friends and colleagues, relatives and kin who refrain from killing living creatures, stealing, and committing sexual misconduct. They refrain from speech that's false, divisive, harsh, or nonsensical. And they're content, kind-hearted, with right view. Some time later they become sick, suffering, gravely ill. When I know that they will not recover from their illness, I go to them and say, 'Sirs,

there are some ascetics and brahmins who have this doctrine and view: "Those who refrain from killing living creatures, stealing, and committing sexual misconduct; who refrain from speech that's false, divisive, harsh, or nonsensical; and are content, kind-hearted, with right view—when their body breaks up, after death, are reborn in a good place, a heavenly realm." You do all these things. If what those ascetics and brahmins say is true, when your body breaks up, after death, you'll be reborn in a good place, a heavenly realm. If that happens, sirs, come and tell me that there is an afterlife. I trust you and believe you. Anything you see will be just as if I've seen it for myself.' They agree to this. But they don't come back to tell me, nor do they send a messenger. This is the method by which I prove that there's no afterlife."

2.3. The Simile of the Sewer

"Well then, chieftain, I shall give you a simile. For by means of a simile some sensible people understand the meaning of what is said. Suppose there were a man sunk over his head in a sewer. Then you were to order someone to pull him out of the sewer, and they'd agree to do so. Then you'd tell them to carefully scrape the dung off that man's body with bamboo scrapers, and they'd agree to do so. Then you'd tell them to carefully scrub that man's body down with pale clay three times, and they'd do so. Then you'd tell them to smear that man's body with oil, and carefully wash him down with fine paste three times, and they'd do so. Then you'd tell them to dress that man's hair and beard, and they'd do so. Then you'd tell them to provide that man with costly garlands, makeup, and clothes, and they'd do so. Then you'd tell them to bring that man up to the stilt longhouse and set him up with the five kinds of sensual stimulation, and they'd do so.

What do you think, chieftain? Now that man is nicely bathed and anointed, with hair and beard dressed, bedecked with garlands and bracelets, dressed in white, supplied and provided with the five kinds of sensual stimulation upstairs in the stilt longhouse. Would he want to dive back into that sewer again?"

"No, Master Kassapa. Why is that? Because that sewer is filthy, stinking, disgusting, and repulsive, and it's regarded as such."

"In the same way, chieftain, to the gods, human beings are filthy, stinking, disgusting, and repulsive, and are regarded as such. The smell of humans reaches the gods even a hundred leagues away. What then of your friends and colleagues, relatives and kin who are reborn in a higher realm after doing good things? Will they come back to tell you that there is an afterlife? By this method, too, it ought to be proven that there is an afterlife."

"Even though Master Kassapa says this, still I think that there's no afterlife."

"Can you prove it?"

"I can."

"How, exactly, chieftain?"

"Well, I have friends and colleagues, relatives and kin who refrain from killing living creatures and so on. Some time later they become sick, suffering, gravely ill. When I know that they will not recover from their illness, I go to them and say, 'Sirs, there are some ascetics and brahmins who have this doctrine and view: "Those who refrain from killing living creatures and so on are reborn in a good place, a heavenly realm, in the company of the gods of the Thirty-Three." You do all these things. If what those ascetics and brahmins say is true, when your body breaks up, after death, you'll be reborn in the company of the gods of the Thirty-Three. If that happens, sirs, come and tell me that there is an afterlife. I trust you and believe you. Anything you see will be just as if I've seen it for myself.' They agree to this. But they don't come back to tell me, nor do they send a messenger. This is how I prove that there's no afterlife."

2.4. The Simile of the Gods of the Thirty-Three

"Well then, chieftain, I'll ask you about this in return, and you can answer as you like. A hundred human years are equivalent to one day and night for the gods of the Thirty-Three. Thirty such days make a month, and twelve months make a year. The gods of the Thirty Three have a lifespan of a thousand such years. Now, as to your friends who are reborn in the company of the gods of the Thirty-Three after doing good things. If they think, 'First I'll amuse myself for two or three days, supplied and provided with the five kinds of heavenly sensual

stimulation. Then I'll go back to Pāyāsi and tell him that there is an afterlife.' Would they come back to tell you that there is an afterlife?"

"No, Master Kassapa. For I would be long dead by then. But Master Kassapa, who has told you that the gods of the Thirty-Three exist, or that they have such a long life span? I don't believe you."

2.5. Blind From Birth

"Chieftain, suppose there was a person blind from birth. They couldn't see sights that are dark or bright, or blue, yellow, red, or magenta. They couldn't see even and uneven ground, or the stars, or the moon and sun. They'd say, 'There's no such thing as dark and bright sights, and no-one who sees them. There's no such thing as blue, yellow, red, magenta, even and uneven ground, stars, moon and sun, and no-one who sees these things. I don't know it or see it, therefore it doesn't exist.' Would they be speaking rightly?"

"No, Master Kassapa. There are such things as dark and bright sights, and one who sees them. And those other things are real, too, as is the one who sees them. So it's not right to say this: 'I don't know it or see it, therefore it doesn't exist.'"

"In the same way, chieftain, when you tell me you don't believe me you seem like the blind man in the simile. You can't see the other world the way you think, with the eye of the flesh. There are ascetics and brahmins who live in the wilderness, frequenting remote lodgings in the wilderness and the forest. Meditating diligent, keen, and resolute, they purify the divine eye, the power of clairvoyance. With clairvoyance that is purified and superhuman, they see this world and the other world, and sentient beings who are spontaneously reborn. That's how to see the other world, not how you think, with the eye of the flesh. By this method, too, it ought to be proven that there is an afterlife."

"Even though Master Kassapa says this, still I think that there's no afterlife."

"Can you prove it?"

"I can."

"How, exactly, chieftain?"

"Well, I see ascetics and brahmins who are ethical, of good character, who want to live and don't want to die, who want to be

happy and recoil from pain. I think to myself, 'If those ascetics and brahmins knew that things were going to be better for them after death, they'd drink poison, slit their wrists, hang themselves, or throw themselves off a cliff. They mustn't know that things are going to be better for them after death. That's why they are ethical, of good character, wanting to live and not wanting to die, wanting to be happy and recoiling from pain.' This is the method by which I prove that there's no afterlife."

2.6. The Simile of the Pregnant Woman

"Well then, chieftain, I shall give you a simile. For by means of a simile some sensible people understand the meaning of what is said.

Once upon a time, a certain brahmin had two wives. One had a son ten or twelve years of age, while the other was pregnant and nearing her time. Then the brahmin passed away.

So the youth said to his mother's co-wife, 'Madam, all the wealth, grain, silver, and gold is mine, and you get nothing. Transfer to me my father's inheritance.'

But the brahmin lady said, 'Wait, my dear, until I give birth. If it's a boy, one portion shall be his. If it's a girl, she will be your reward.'

But for a second time, and a third time, the youth insisted that the entire inheritance must be his.

So the brahmin lady took a knife, went to her bedroom, and sliced open her belly, thinking, 'Until I give birth, whether it's a boy or a girl!' She destroyed her own life and that of the fetus, as well as any wealth.

Being foolish and incompetent, she sought an inheritance irrationally and fell to ruin and disaster. In the same way, chieftain, being foolish and incompetent, you're seeking the other world irrationally and will fall to ruin and disaster, just like that brahmin lady. Good ascetics and brahmins don't force what is unripe to ripen; rather, they wait for it to ripen. For the life of clever ascetics and brahmins is beneficial. So long as they remain, good ascetics and brahmins make much merit, and act for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans. By this method, too, it ought to be proven that there is an afterlife."

"Even though Master Kassapa says this, still I think that there's no afterlife."

"Can you prove it?"

"I can."

"How, exactly, chieftain?"

"Suppose they were to arrest a bandit, a criminal and present him to me, saying, 'Sir, this is a bandit, a criminal. Punish him as you will.' I say to them, 'Well then, sirs, place this man in a pot while he's still alive. Close up the mouth, bind it up with damp leather, and seal it with a thick coat of damp clay. Then lift it up on a stove and light the fire.' They agree, and do what I ask. When we know that that man has passed away, we lift down the pot and break it open, uncover the mouth, and slowly peek inside, thinking, 'Hopefully we'll see his soul escaping.' But we don't see his soul escaping. This is how I prove that there's no afterlife."

2.7. The Simile of the Dream

"Well then, chieftain, I'll ask you about this in return, and you can answer as you like. Do you recall ever having a midday nap and seeing delightful parks, woods, meadows, and lotus ponds in a dream?"

"I do, sir."

"At that time were you guarded by hunchbacks, dwarves, midgets, and younglings?"

"I was."

"But did they see your soul entering or leaving?"

"No they did not."

"So if they couldn't even see your soul entering or leaving while you were still alive, how could you see the soul of a dead man? By this method, too, it ought to be proven that there is an afterlife, there are beings reborn spontaneously, and there is a fruit or result of good and bad deeds."

"Even though Master Kassapa says this, still I think that there's no afterlife."

"Can you prove it?"

"I can."

"How, exactly, chieftain?"

"Suppose they were to arrest a bandit, a criminal and present him to me, saying, 'Sir, this is a bandit, a criminal. Punish him as you will.' I say to them, 'Well then, sirs, weigh this man with scales while he's still alive. Then strangle him with a bowstring, and when he's dead, weigh him again.' They agree, and do what I ask. So long as they are alive, they're lighter, softer, more flexible. But when they die they become heavier, stiffer, less flexible. This is how I prove that there's no afterlife."

2.8. The Simile of the Hot Iron Ball

"Well then, chieftain, I shall give you a simile. For by means of a simile some sensible people understand the meaning of what is said. Suppose a person was to heat an iron ball all day until it was burning, blazing, and glowing, and then they weigh it with scales. After some time, when it had cooled and become extinguished, they'd weigh it again. When would that iron ball be lighter, softer, and more workable—when it's burning or when it's cool?"

"So long as the iron ball is full of heat and air—burning, blazing, and glowing—it's lighter, softer, and more workable. But when it lacks heat and air—cooled and extinguished—it's heavier, stiffer, and less workable."

"In the same way, so long as this body is full of life and warmth and consciousness it's lighter, softer, and more flexible. But when it lacks life and warmth and consciousness it's heavier, stiffer, and less flexible. By this method, too, it ought to be proven that there is an afterlife."

"Even though Master Kassapa says this, still I think that there's no afterlife."

"Can you prove it?"

"I can."

"How, exactly, chieftain?"

"Suppose they were to arrest a bandit, a criminal and present him to me, saying, 'Sir, this is a bandit, a criminal. Punish him as you will.' I say to them, 'Well then, sirs, take this man's life without injuring his outer skin, inner skin, flesh, sinews, bones, or marrow. Hopefully we'll see his soul escaping.' They agree, and do what I ask. When he's half-dead, I tell them to lay him on his back in hope of seeing his soul

escape. They do so. But we don't see his soul escaping. I tell them to lay him bent over, to lay him on his side, to lay him on the other side; to stand him upright, to stand him upside down; to strike him with fists, stones, rods, and swords; and to give him a good shaking in hope of seeing his soul escape. They do all these things. But we don't see his soul escaping. For him the eye itself is present, and so are those sights. Yet he does not experience that sense-field. The ear itself is present, and so are those sounds. Yet he does not experience that sense-field. The nose itself is present, and so are those smells. Yet he does not experience that sense-field. The tongue itself is present, and so are those tastes. Yet he does not experience that sense-field. The body itself is present, and so are those touches. Yet he does not experience that sense-field. This is how I prove that there's no afterlife."

2.9. The Simile of the Horn Blower

"Well then, chieftain, I shall give you a simile. For by means of a simile some sensible people understand the meaning of what is said.

Once upon a time, a certain horn blower took his horn and traveled to a borderland, where he went to a certain village. Standing in the middle of the village, he sounded his horn three times, then placed it on the ground and sat down to one side.

Then the people of the borderland thought, 'What is making this sound, so arousing, sensuous, intoxicating, infatuating, and captivating?' They gathered around the horn blower and said, 'Mister, what is making this sound, so arousing, sensuous, intoxicating, infatuating, and captivating?'

'The sound is made by this, which is called a horn.'

They laid that horn on its back, saying, 'Speak, good horn! Speak, good horn!' But still the horn made no sound.

Then they lay the horn bent over, they lay it on its side, they lay it on its other side; they stood it upright, they stood it upside down; they struck it with fists, stones, rods, and swords; and they gave it a good shake, saying, 'Speak, good horn! Speak, good horn!' But still the horn made no sound.

So the horn blower thought, 'How foolish are these borderland folk! For how can they seek the sound of a horn so irrationally?' And as

they looked on, he picked up the horn, sounded it three times, and took it away with him.

Then the people of the borderland thought, 'So, it seems, when what is called a horn is accompanied by a person, effort, and wind, it makes a sound. But when these things are absent it makes no sound.'

In the same way, so long as this body is full of life and warmth and consciousness it walks back and forth, stands, sits, and lies down. It sees sights with the eye, hears sounds with the ear, smells odors with the nose, tastes flavors with the tongue, feels touches with the body, and knows thoughts with the mind. But when it lacks life and warmth and consciousness it does none of these things. By this method, too, it ought to be proven that there is an afterlife."

"Even though Master Kassapa says this, still I think that there's no afterlife."

"Can you prove it?"

"I can."

"How, exactly, chieftain?"

"Suppose they were to arrest a bandit, a criminal and present him to me, saying, 'Sir, this is a bandit, a criminal. Punish him as you will.' I say to them, 'Well then, sirs, cut open this man's outer skin. Hopefully we might see his soul.' They cut open his outer skin, but we see no soul. I say to them, 'Well then, sirs, cut open his inner skin, flesh, sinews, bones, or marrow. Hopefully we'll see his soul.' They do so, but we see no soul. This is how I prove that there's no afterlife."

2.10. The Simile of the Fire-Worshiping Matted-Hair Ascetic

"Well then, chieftain, I shall give you a simile. For by means of a simile some sensible people understand the meaning of what is said.

Once upon a time, a certain fire-worshiping matted-hair ascetic settled in a leaf hut in a wilderness region. Then a caravan came out from a certain country. It stayed for one night not far from that ascetic's hermitage, and then moved on. The ascetic thought, 'Why don't I go to that caravan's campsite? Hopefully I'll find something useful there.'

So he went, and he saw a young baby boy abandoned there. When he saw this he thought, 'It's not proper for me to look on while a

human being dies. Why don't I bring this boy back to my hermitage, nurse him, nourish him, and raise him?' So that's what he did.

When the boy was ten or twelve years old, the ascetic had some business come up in the country. So he said to the boy, 'My dear, I wish to go to the country. Serve the sacred flame. Do not extinguish it. But if you should extinguish it, here is the hatchet, the firewood, and the bundle of drill-sticks. Light the fire and serve it.' And having instructed the boy, the ascetic went to the country.

But the boy was so intent on his play, the fire went out. He thought, 'My father told me to serve the sacred flame. Why don't I light it again and serve it?'

So he chopped the bundle of drill-sticks with the hatchet, thinking, 'Hopefully I'll get a fire!' But he still got no fire.

He split the bundle of drill-sticks into two, three, four, five, ten, or a hundred parts. He chopped them into splinters, pounded them in a mortar, and swept them away in a strong wind, thinking, 'Hopefully I'll get a fire!' But he still got no fire.

Then the matted-hair ascetic, having concluded his business in the country, returned to his own hermitage, and said to the boy, 'I trust, my dear, that the fire didn't go out?' And the boy told him what had happened. Then the ascetic thought, 'How foolish is this boy, how incompetent! For how can he seek a fire so irrationally?'

So while the boy looked on, he took a bundle of fire-sticks, lit the fire, and said, 'Dear boy, this is how to light a fire. Not the foolish and incompetent way you sought it so irrationally.' In the same way, chieftain, being foolish and incompetent, you seek the other world irrationally. Let go of this harmful misconception, chieftain, let go of it! Don't create lasting harm and suffering for yourself!"

"Even though Master Kassapa says this, still I'm not able to let go of that harmful misconception. King Pasenadi of Kosala knows my views, and so do foreign kings. If I let go of this harmful misconception, people will say, 'How foolish is the chieftain Pāyāsi, how incompetent, that he should hold on to a mistake!' I shall carry on with this view out of anger, contempt, and spite!"

2.11. The Simile of the Two Caravan Leaders

"Well then, chieftain, I shall give you a simile. For by means of a simile some sensible people understand the meaning of what is said.

Once upon a time, a large caravan of a thousand wagons traveled from a country in the east to the west. Wherever they went they quickly used up the grass, wood, water, and the green foliage. Now, that caravan had two leaders, each in charge of five hundred wagons. They thought, 'This is a large caravan of a thousand wagons. Wherever we go we quickly use up the grass, wood, water, and the green foliage. Why don't we split the caravan in two halves?' So that's what they did.

One caravan leader, having prepared much grass, wood, and water, started the caravan. After two or three days' journey he saw a dark man with red eyes coming the other way in a donkey cart with muddy wheels. He was armored with a quiver and wreathed with yellow lotus, his clothes and hair all wet. Seeing him, he said, 'Sir, where do you come from?'

'From such and such a country.'

'And where are you going?'

'To the country named so and so.'

'But has there been much rain in the desert up ahead?'

'Indeed there has, sir. The paths are sprinkled with water, and there is much grass, wood, and water. Toss out your grass, wood, and water. Your wagons will move swiftly when lightly-laden, so don't tire your draught teams.'

So the caravan leader addressed his drivers, 'This man says that there has been much rain in the desert up ahead. He advises us to toss out the grass, wood, and water. The wagons will move swiftly when lightly-laden, and won't tire our draught teams. So let's toss out the grass, wood, and water and restart the caravan with lightly-laden wagons.'

'Yes, sir,' the drivers replied, and that's what they did.

But in the caravan's first campsite they saw no grass, wood, or water. And in the second, third, fourth, fifth, sixth, and seventh campsites they saw no grass, wood, or water. And all fell to ruin and

disaster. And the men and beasts in that caravan were all devoured by that non-human spirit. Only their bones remained.

Now, when the second caravan leader knew that the first caravan was well underway, he prepared much grass, wood, and water and started the caravan. After two or three days' journey he saw a dark man with red eyes coming the other way in a donkey cart with muddy wheels. He was armored with a quiver and wreathed with yellow lotus, his clothes and hair all wet. Seeing him, he said, 'Sir, where do you come from?'

'From such and such a country.'

'And where are you going?'

'To the country named so and so.'

'But has there been much rain in the desert up ahead?'

'Indeed there has, sir. The paths are sprinkled with water, and there is much grass, wood, and water. Toss out your grass, wood, and water. Your wagons will move swiftly when lightly-laden, so don't tire your draught teams.'

So the caravan leader addressed his drivers, 'This man says that there has been much rain in the desert up ahead. He advises us to toss out the grass, wood, and water. The wagons will move swiftly when lightly-laden, and won't tire our draught teams. But this person is neither our friend nor relative. How can we proceed out of trust in him? We shouldn't toss out any grass, wood, or water, but continue with our goods laden as before. We shall not toss out any old stock.'

'Yes, sir,' the drivers replied, and they restarted the caravan with the goods laden as before.

And in the caravan's first campsite they saw no grass, wood, or water. And in the second, third, fourth, fifth, sixth, and seventh campsites they saw no grass, wood, or water. And they saw the other caravan that had come to ruin. And they saw the bones of the men and beasts who had been devoured by that non-human spirit.

So the caravan leader addressed his drivers, 'This caravan came to ruin, as happens when guided by a foolish caravan leader. Well then, sirs, toss out any of our merchandise that's of little value, and take what's valuable from this caravan.'

‘Yes, sir’ replied the drivers, and that’s what they did. They crossed over the desert safely, as happens when guided by an astute caravan leader.

In the same way, chieftain, being foolish and incompetent, you will come to ruin seeking the other world irrationally, like the first caravan leader. And those who think you’re worth listening to and trusting will also come to ruin, like the drivers. Let go of this harmful misconception, chieftain, let go of it! Don’t create lasting harm and suffering for yourself!”

“Even though Master Kassapa says this, still I’m not able to let go of that harmful misconception. King Pasenadi of Kosala knows my views, and so do foreign kings. I shall carry on with this view out of anger, contempt, and spite!”

2.12. The Simile of the Dung-Carrier

“Well then, chieftain, I shall give you a simile. For by means of a simile some sensible people understand the meaning of what is said.

Once upon a time, a certain swineherd went from his own village to another village. There he saw a large pile of dry dung abandoned. He thought, ‘This pile of dry dung can serve as food for my pigs. Why don’t I carry it off?’ So he spread out his upper robe, shoveled the dry dung onto it, tied it up into a bundle, lifted it on to his head, and went on his way. While on his way a large sudden storm poured down. Smeared with leaking, oozing dung down to his fingernails, he kept on carrying the load of dung.

When people saw him they said, ‘Have you gone mad, sir? Have you lost your mind? For how can you, smeared with leaking, oozing dung down to your fingernails, keep on carrying that load of dung?’

‘You’re the mad ones, sirs! You’re the ones who’ve lost your minds! For this will serve as food for my pigs.’

In the same way, chieftain, you seem like the dung carrier in the simile. Let go of this harmful misconception, chieftain, let go of it! Don’t create lasting harm and suffering for yourself!”

“Even though Master Kassapa says this, still I’m not able to let go of that harmful misconception. King Pasenadi of Kosala knows my views, and so do foreign kings. I shall carry on with this view out of anger, contempt, and spite!”

2.13. The Simile of the Gamblers

"Well then, chieftain, I shall give you a simile. For by means of a simile some sensible people understand the meaning of what is said.

Once upon a time, two gamblers were playing with dice. One gambler, every time they made a bad throw, swallowed the dice.

The second gambler saw him, and said, 'Well, my friend, you've won it all! Give me the dice, I will offer them as sacrifice.'

'Yes, my friend,' the gambler replied, and gave them.

Having soaked the dice in poison, the gambler said to the other, 'Come, my friend, let's play dice.'

'Yes, my friend,' the other gambler replied.

And for a second time the gamblers played with dice. And for the second time, every time they made a bad throw, that gambler swallowed the dice.

The second gambler saw him, and said,

'The man swallows the dice without realizing
they're smeared with burning poison.
Swallow, you bloody cheat, swallow!
Soon you'll know the bitter fruit!'

In the same way, chieftain, you seem like the gambler in the simile. Let go of this harmful misconception, chieftain, let go of it! Don't create lasting harm and suffering for yourself!"

"Even though Master Kassapa says this, still I'm not able to let go of that harmful misconception. King Pasenadi of Kosala knows my views, and so do foreign kings. I shall carry on with this view out of anger, contempt, and spite!"

2.14. The Simile of the Man Who Carried Hemp

"Well then, chieftain, I shall give you a simile. For by means of a simile some sensible people understand the meaning of what is said.

Once upon a time, the inhabitants of a certain country emigrated. Then one friend said to another, 'Come, my friend, let's go to that country. Hopefully we'll get some riches there!'

'Yes, my friend,' the other replied.

They went to that country, and to a certain place in a village. There they saw a pile of abandoned sunn hemp. Seeing it, one friend said to

the other, ‘This is a pile of abandoned sunn hemp. Well then, my friend, you make up a bundle of hemp, and I’ll make one too. Let’s both take a bundle of hemp and go on.’

‘Yes, my friend,’ he said. Carrying their bundles of hemp they went to another place in the village.

There they saw much sunn hemp thread abandoned. Seeing it, one friend said to the other, ‘This pile of abandoned sunn hemp thread is just what we wanted the hemp for! Well then, my friend, let’s abandon our bundles of hemp, and both take a bundle of hemp thread and go on.’

‘I’ve already carried this bundle of hemp a long way, and it’s well tied up. It’s good enough for me, you understand.’ So one friend abandoned their bundle of hemp and picked up a bundle of hemp thread.

They went to another place in the village. There they saw much sunn hemp cloth abandoned. Seeing it, one friend said to the other, ‘This pile of abandoned sunn hemp cloth is just what we wanted the hemp and hemp thread for! Well then, my friend, let’s abandon our bundles, and both take a bundle of hemp cloth and go on.’

‘I’ve already carried this bundle of hemp a long way, and it’s well tied up. It’s good enough for me, you understand.’ So one friend abandoned their bundle of hemp thread and picked up a bundle of hemp cloth.

They went to another place in the village. There they saw a pile of flax, and by turn, linen thread, linen cloth, silk, silk thread, silk cloth, iron, copper, tin, lead, silver, and gold abandoned. Seeing it, one friend said to the other, ‘This pile of gold is just what we wanted all those other things for! Well then, my friend, let’s abandon our bundles, and both take a bundle of gold and go on.’

‘I’ve already carried this bundle of hemp a long way, and it’s well tied up. It’s good enough for me, you understand.’ So one friend abandoned their bundle of silver and picked up a bundle of gold.

Then they returned to their own village. When one friend returned with a bundle of sunn hemp, they didn’t please their parents, their partners and children, or their friends and colleagues. And they got no pleasure and happiness on that account. But when the other friend returned with a bundle of gold, they pleased their parents, their

partners and children, and their friends and colleagues. And they got much pleasure and happiness on that account.

In the same way, chieftain, you seem like the hemp-carrier in the simile. Let go of this harmful misconception, chieftain, let go of it! Don't create lasting harm and suffering for yourself!"

3. Going for Refuge

"I was delighted and satisfied with your very first simile, Master Kassapa! Nevertheless, I wanted to hear your various solutions to the problem, so I thought I'd oppose you in this way. Excellent, Master Kassapa! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, Master Kassapa has made the teaching clear in many ways. I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may Master Kassapa remember me as a lay follower who has gone for refuge for life.

Master Kassapa, I wish to perform a great sacrifice. Please instruct me so it will be for my lasting welfare and happiness.

4. On Sacrifice

"Chieftain, take the kind of sacrifice where cattle, goats and sheep, chickens and pigs, and various kinds of creatures are slaughtered. And the recipients have wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. That kind of sacrifice is not very fruitful or beneficial or splendid or bountiful.

Suppose a farmer was to enter a wood taking seed and plough. And on that barren field, that barren ground, with uncleared stumps he sowed seeds that were broken, spoiled, weather-damaged, infertile, and ill kept. And the heavens don't provide enough rain when needed. Would those seeds grow, increase, and mature, and would the farmer get abundant fruit?"

"No, Master Kassapa."

"In the same way, chieftain, take the kind of sacrifice where cattle, goats and sheep, chickens and pigs, and various kinds of creatures are slaughtered. And the recipients have wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. That kind of sacrifice is not very fruitful or beneficial or splendid or bountiful.

But take the kind of sacrifice where cattle, goats and sheep, chickens and pigs, and various kinds of creatures are not slaughtered. And the recipients have right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. That kind of sacrifice is very fruitful and beneficial and splendid and bountiful.

Suppose a farmer was to enter a wood taking seed and plough. And on that fertile field, that fertile ground, with well-cleared stumps he sowed seeds that were intact, unspoiled, not weather-damaged, fertile, and well kept. And the heavens provide plenty of rain when needed. Would those seeds grow, increase, and mature, and would the farmer get abundant fruit?"

"Yes, Master Kassapa."

"In the same way, chieftain, take the kind of sacrifice where cattle, goats and sheep, chickens and pigs, and various kinds of creatures are not slaughtered. And the recipients have right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. That kind of sacrifice is very fruitful and beneficial and splendid and bountiful."

5. On the Brahmin Student Uttara

Then the chieftain Pāyāsi set up an offering for ascetics and brahmins, for paupers, vagrants, travelers, and beggars. At that offering such food as rough gruel with pickles was given, and heavy clothes with ball-tails. Now, it was a brahmin student named Uttara who organized that offering.

When the offering was over he referred to it like this, "Through this offering may I be together with the chieftain Pāyāsi in this world, but not in the next."

Pāyāsi heard of this, so he summoned Uttara and said, “Is it really true, dear Uttara, that you referred to the offering in this way?”

“Yes, sir.”

“But why? Don’t we who seek merit expect some result from the offering?”

“At your offering such food as rough gruel with pickles was given, which you wouldn’t even want to touch with your foot, much less eat. And also heavy clothes with ball-tails, which you also wouldn’t want to touch with your foot, much less wear. Sir, you’re dear and beloved to me. But how can I reconcile one so dear with something so disagreeable?”

“Well then, dear Uttara, set up an offering with the same kind of food that I eat, and the same kind of clothes that I wear.”

“Yes, sir,” replied Uttara, and did so.

So the chieftain Pāyāsi gave gifts carelessly, thoughtlessly, not with his own hands, giving the dregs. When his body broke up, after death, he was reborn in company with the gods of the Four Great Kings, in an empty palace of acacia. But the brahmin student Uttara who organized the offering gave gifts carefully, thoughtfully, with his own hands, not giving the dregs. When his body broke up, after death, he was reborn in company with the gods of the Thirty-Three.

6. The God Pāyāsi

Now at that time Venerable Gavampati would often go to that empty acacia palace for the day’s meditation. Then the god Pāyāsi went up to him, bowed, and stood to one side. Gavampati said to him, “Who are you, reverend?”

“Sir, I am the chieftain Pāyāsi.”

“Didn’t you have the view that there’s no afterlife, no beings are reborn spontaneously, and there’s no fruit or result of good and bad deeds?”

“It’s true, sir, I did have such a view. But Venerable Kassapa the Prince dissuaded me from that harmful misconception.”

“But the student named Uttara who organized that offering for you —where has he been reborn?”

“Sir, Uttara gave gifts carefully, thoughtfully, with his own hands, not giving the dregs. When his body broke up, after death, he was reborn in company with the gods of the Thirty-Three. But I gave gifts carelessly, thoughtlessly, not with my own hands, giving the dregs. When my body broke up, after death, I was reborn in company with the gods of the Four Great Kings, in an empty palace of acacia.

So, sir, when you’ve returned to the human realm, please announce this: ‘Give gifts carefully, thoughtfully, with your own hands, not giving the dregs. The chieftain Pāyāsi gave gifts carelessly, thoughtlessly, not with his own hands, giving the dregs. When his body broke up, after death, he was reborn in company with the gods of the Four Great Kings, in an empty palace of acacia. But the brahmin student Uttara who organized the offering gave gifts carefully, thoughtfully, with his own hands, not giving the dregs. When his body broke up, after death, he was reborn in company with the gods of the Thirty-Three.’”

So when Venerable Gavampati returned to the human realm he made that announcement.

Pāthika Section:
Pāthika Vagga

24. About Pāṭikaputta: *Pāthika Sutta*

1. On Sunakkhatta

So I have heard. At one time the Buddha was staying in the land of the Mallas, near the Mallian town named Anupiya. Then the Buddha robed up in the morning and, taking his bowl and robe, entered Anupiya for alms. Then it occurred to him, "It's too early to wander for alms in Anupiya. Why don't I go to the wanderer Bhaggavagotta's monastery to visit him?"

So that's what he did. Then the wanderer Bhaggavagotta said to the Buddha, "Come, Blessed One! Welcome, Blessed One! It's been a long time since you took the opportunity to come here. Please, sir, sit down, this seat is ready."

The Buddha sat on the seat spread out, while Bhaggavagotta took a low seat, sat to one side, and said to the Buddha, "Sir, a few days ago Sunakkhatta the Licchavi came to me and said: 'Now, Bhaggava, I have rejected the Buddha. Now I no longer live dedicated to him.' Sir, is what Sunakkhatta said true?"

"Indeed it is, Bhaggava.

A few days ago Sunakkhatta the Licchavi came to me, bowed, sat down to one side, and said: 'Now I reject the Buddha! Now I shall no longer live dedicated to you.'

When Sunakkhatta said this, I said to him, 'But Sunakkhatta, did I ever say to you: "Come, live dedicated to me"?'

'No, sir.'

'Or did you ever say to me: "Sir, I shall live dedicated to the Buddha"?'

'No, sir.'

'So it seems that I did not ask you to live dedicated to me, nor did you say you would live dedicated to me. In that case, you silly man, are you really in a position to be rejecting anything? See how far you have strayed!'

'But sir, the Buddha never performs any superhuman demonstrations of psychic power for me.'

'But Sunakkhatta, did I ever say to you: "Come, live dedicated to me and I will perform a superhuman demonstration of psychic power for you"?'

'No, sir.'

'Or did you ever say to me: "Sir, I shall live dedicated to the Buddha, and the Buddha will perform a superhuman demonstration of psychic power for me"?'

'No, sir.'

'So it seems that I did not ask this of you, and you did not require it of me. In that case, you silly man, are you really in a position to be rejecting anything? What do you think, Sunakkhatta? Whether or not there is a demonstration of psychic power, does my teaching lead someone who practices it to the goal of the complete ending of suffering?'

'It does, sir.'

'So it seems that whether or not there is a demonstration of psychic power, my teaching leads someone who practices it to the goal of the complete ending of suffering. In that case, what is the point of superhuman demonstrations of psychic power? See how far you have strayed, you silly man!'

'But sir, the Buddha never describes the origin of the world to me.'

'But Sunakkhatta, did I ever say to you: "Come, live dedicated to me and I will describe the origin of the world to you"?'

'No, sir.'

‘Or did you ever say to me: “Sir, I shall live dedicated to the Buddha, and the Buddha will describe the origin of the world to me”?’

‘No, sir.’

‘So it seems that I did not ask this of you, and you did not require it of me. In that case, you silly man, are you really in a position to be rejecting anything? What do you think, Sunakkhatta? Whether or not the origin of the world is described, does my teaching lead someone who practices it to the goal of the complete ending of suffering?’

‘It does, sir.’

‘So it seems that whether or not the origin of the world is described, my teaching leads someone who practices it to the goal of the complete ending of suffering. In that case, what is the point of describing the origin of the world? See how far you have strayed, you silly man!

In many ways, Sunakkhatta, you have praised me like this in the Vajjian capital: “That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.”

In many ways you have praised the teaching like this in the Vajjian capital: “The teaching is well explained by the Buddha—visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.”

In many ways you have praised the Saṅgha like this in the Vajjian capital: “The Saṅgha of the Buddha’s disciples is practicing the way that’s good, straightforward, methodical, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha’s disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.”

I declare this to you, Sunakkhatta, I announce this to you! There will be those who say that Sunakkhatta was unable to lead the spiritual life under the ascetic Gotama. That’s why he rejected the training and returned to a lesser life. That’s what they’ll say.’

Though I spoke to Sunakkhatta like this, he still left this teaching and training, like someone on the highway to hell.

2. On Korakkhattiya

Bhaggava, this one time I was staying in the land of the Thūlus where they have a town named Uttarakā. Then I robed up in the morning and, taking my bowl and robe, entered Uttarakā for alms with Sunakkhatta the Licchavi as my second monk. Now at that time the naked ascetic Korakkhattiya had taken a vow to behave like a dog. When food is tossed on the ground, he gets down on all fours, eating and devouring it just with his mouth.

Sunakkhatta saw him doing this and thought, 'That ascetic is a true holy man!'

Then, knowing what Sunakkhatta was thinking, I said to him, 'Don't you claim to be an ascetic, a follower of the Sakyan, you silly man?'

'But why does the Buddha say this to me?'

'When you saw that naked ascetic Korakkhattiya, didn't you think, "That ascetic is a true holy man!"?'

'Yes, sir. But sir, are you jealous of the perfected ones?'

'I'm not jealous of the perfected ones, you silly man. Rather, you should give up this harmful misconception that has arisen in you. Don't create lasting harm and suffering for yourself!

That naked ascetic Korakkhattiya, who you imagine to be a true holy man, will die of flatulence in seven days. And when he dies, he'll be reborn in the very lowest rank of demons, named the Kālakañjas. And they'll throw him in the charnel ground on a clump of vetiver. If you wish, Sunakkhatta, go to Korakkhattiya and ask him whether he knows his own destiny. It's possible that he will answer: "Reverend Sunakkhatta, I know my own destiny. I'll be reborn in the very lowest rank of demons, named the Kālakañjas."'

So, Bhaggava, Sunakkhatta went to see Korakkhattiya and said to him, 'Reverend Korakkhattiya, the ascetic Gotama has declared that you will die of flatulence in seven days. And when you die, you'll be reborn in the very lowest rank of demons, named the Kālakañjas. And when you die, they'll throw you in the charnel ground on a clump of vetiver. But by eating just a little food and drinking just a little water, you'll prove what the ascetic Gotama says to be false.'

Then Sunakkhatta counted up the days until the seventh day, as happens when you have no faith in the Realized One. But on the

seventh day, the naked ascetic Korakkhattiya died of flatulence. And when he passed away, he was reborn in the very lowest rank of demons, named the Kālakañjas. And when he passed away, they threw him in the charnel ground on a clump of vetiver.

Sunakkhatta the Licchavi heard about this. So he went to see Korakkhattiya in the charnel ground on the clump of vetiver. There he struck Korakkhattiya with his fist three times, 'Reverend Korakkhattiya, do you know your destiny?'

Then Korakkhattiya got up, rubbing his back with his hands, and said, 'Reverend Sunakkhatta, I know my own destiny. I've been reborn in the very lowest rank of demons, named the Kālakañjas.' After speaking, he fell flat right there.

Then Sunakkhatta came to me, bowed, and sat down to one side. I said to him, 'What do you think, Sunakkhatta? Did the declaration I made about Korakkhattiya turn out to be correct, or not?'

'It turned out to be correct.'

'What do you think, Sunakkhatta? If that is so, has a superhuman demonstration of psychic power been performed or not?'

'Clearly, sir, a superhuman demonstration of psychic power has been performed.'

'Though I performed such a superhuman demonstration of psychic power you say this: "But sir, the Buddha never performs any superhuman demonstrations of psychic power for me." See how far you have strayed!' Though I spoke to Sunakkhatta like this, he still left this teaching and training, like someone on the highway to hell.

3. On the Naked Ascetic Kaḷāramaṭṭaka

This one time, Bhaggava, I was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Now at that time the naked ascetic Kaḷāramaṭṭaka was residing in Vesālī. And in the Vajjian capital he had reached the peak of material possessions and fame. He had undertaken these seven vows. 'As long as I live, I will be a naked ascetic, not wearing clothes. As long as I live, I will be celibate, not having sex. As long as I live, I will consume only meat and alcohol, not eating rice and porridge. And I will not go past the following tree shrines near Vesālī: the Udena shrine to the east, the Gotamaka to the

south, the Sattamba to the west, and the Bahuputta to the north.' And it was due to undertaking these seven vows that he had reached the peak of material possessions and fame.

So, Bhaggava, Sunakkhatta went to see Kaḷāramaṭṭaka and asked him a question. But when he couldn't answer it, he displayed irritation, hate, and bitterness. So Sunakkhatta thought, 'I've offended the holy man, the perfected one, the ascetic. I mustn't create lasting harm and suffering for myself!'

Then Sunakkhatta came to me, bowed, and sat down to one side. I said to him, 'Don't you claim to be an ascetic, a follower of the Sakyan, you silly man?'

'But why does the Buddha say this to me?'

'Didn't you go to see the naked ascetic Kaḷāramaṭṭaka and ask him a question? But when he couldn't answer it, he displayed irritation, hate, and bitterness. Then you thought, "I've offended the holy man, the perfected one, the ascetic. I mustn't create lasting harm and suffering for myself!"'

'Yes, sir. But sir, are you jealous of perfected ones?'

'I'm not jealous of the perfected ones, you silly man. Rather, you should give up this harmful misconception that has arisen in you. Don't create lasting harm and suffering for yourself!

That naked ascetic Kaḷāramaṭṭaka, who you imagine to be a true holy man, will shortly be clothed, living with a partner, eating rice and porridge, having gone past all the shrines near Vesālī. And he will die after losing all his fame.'

And that's exactly what happened.

Sunakkhatta heard about this. He came to me, bowed, and sat down to one side. I said to him, 'What do you think, Sunakkhatta? Did the declaration I made about Kaḷāramaṭṭaka turn out to be correct, or not?'

'It turned out to be correct.'

'What do you think, Sunakkhatta? If that is so, has a superhuman demonstration of psychic power been performed or not?'

'Clearly, sir, a superhuman demonstration of psychic power has been performed.'

'Though I perform such a superhuman demonstration of psychic power you say this: "But sir, the Buddha never performs any

superhuman demonstrations of psychic power for me." See how far you have strayed!' Though I spoke to Sunakkhatta like this, he still left this teaching and training, like someone on the highway to hell.

4. On the Naked Ascetic Pāṭikaputta

This one time, Bhaggava, I was staying right there near Vesālī, at the Great Wood, in the hall with the peaked roof. Now at that time the naked ascetic Pāṭikaputta was residing in Vesālī. And in the Vajjian capital he had reached the peak of material possessions and fame. He was telling a crowd in Vesālī: 'Both the ascetic Gotama and I speak from knowledge. One who speaks from knowledge ought to display a superhuman demonstration of psychic power to another who speaks from knowledge. If the ascetic Gotama meets me half-way, there we should both perform a superhuman demonstration of psychic power. If he performs one demonstration of psychic power, I'll perform two. If he performs two, I'll perform four. If he performs four, I'll perform eight. However many demonstrations of psychic power the ascetic Gotama performs, I'll perform double.'

Then Sunakkhatta came to me, bowed, sat down to one side, and told me of all this.

I said to him, 'Sunakkhatta, the naked ascetic Pāṭikaputta is not capable of coming into my presence, unless he gives up that statement and that intention, and lets go of that view. If he thinks he can come into my presence without giving up those things, his head may explode.'

'Careful what you say, Blessed One! Careful what you say, Holy One!'

'But why do you say this to me, Sunakkhatta?'

'Sir, the Buddha has definitively asserted that Pāṭikaputta is not capable of coming into the Buddha's presence, otherwise his head may explode. But Pāṭikaputta might come into the Buddha's presence in disguise, proving the Buddha wrong.'

'Sunakkhatta, would the Realized One make an ambiguous statement?'

'But sir, did you make that statement after comprehending Pāṭikaputta's mind with your mind? Or did deities tell you about it?'

‘Both, Sunakkhatta. For Ajita the Licchavi general has recently passed away and been reborn in the host of the Thirty-Three. He came and told me this, “The naked ascetic Pāṭikaputta is shameless, sir, he is a liar. For he has declared of me in the Vajjian capital: ‘Ajita the Licchavi general has been reborn in the Great Hell.’

But that is not true— I have been reborn in the host of the Thirty-Three. The naked ascetic Pāṭikaputta is shameless, sir, he is a liar. Pāṭikaputta is not capable of coming into the Buddha’s presence, otherwise his head may explode.”

Thus I both made that statement after comprehending Pāṭikaputta’s mind with my mind, and deities told me about it.

So Sunakkhatta, I’ll wander for alms in Vesālī. After the meal, on my return from alms-round, I’ll go to Pāṭikaputta’s monastery for the day’s meditation. Now you may tell him, if you so wish.’

5. On Demonstrations of Psychic Power

Then, Bhaggava, I robed up in the morning and, taking my bowl and robe, entered Vesālī for alms. After the meal, on my return from alms-round, I went to Pāṭikaputta’s monastery for the day’s meditation. Then Sunakkhatta rushed into Vesālī to see the very well-known Licchavis and said to them, ‘Sirs, after his alms-round, the Buddha has gone to Pāṭikaputta’s monastery for the day’s meditation. Come forth, sirs, come forth! There will be a superhuman demonstration of psychic power by the holy ascetics!’ So the very well-known Licchavis thought, ‘It seems there will be a superhuman demonstration of psychic power by the holy ascetics! Let’s go!’

Then he went to see the very well-known well-to-do brahmins, rich householders, and ascetics and brahmins who follow various other paths, and said the same thing. They all said, ‘It seems there will be a superhuman demonstration of psychic power by the holy ascetics! Let’s go!’

Then all those very well-known people went to Pāṭikaputta’s monastery. That assembly was large, Bhaggava; there were many hundreds, many thousands of them.

Pāṭikaputta heard, ‘It seems that very well-known Licchavis, well-to-do brahmins, rich householders, and ascetics and brahmins who

follow various other paths have come forth. And the ascetic Gotama is sitting in my monastery for the day's meditation.' When he heard that, he became frightened, scared, his hair standing on end. In fear he went to the Pale-Moon Ebony Trunk Monastery of the wanderers.

The assembly heard of this, and instructed a man, 'Come, my man, go to see Pāṭikaputta at the Pale-Moon Ebony Trunk Monastery and say to him, "Come forth, Reverend Pāṭikaputta! All these very well-known people have come forth, and the ascetic Gotama is sitting in your monastery for the day's meditation. For you stated this in the assembly at Vesālī: 'Both the ascetic Gotama and I speak from knowledge. One who speaks from knowledge ought to display a superhuman demonstration of psychic power to another who speaks from knowledge. If the ascetic Gotama meets me half-way, there we should both perform a superhuman demonstration of psychic power. If he performs one demonstration of psychic power, I'll perform two. If he performs two, I'll perform four. If he performs four, I'll perform eight. However many demonstrations of psychic power the ascetic Gotama performs, I'll perform double.' Come forth, Reverend Pāṭikaputta, half-way. The ascetic Gotama has come the first half, and is sitting in your monastery."'

'Yes, sir,' replied that man, and delivered the message.

When he had spoken, Pāṭika said: 'I'm coming, sir, I'm coming!' But wriggle as he might, he couldn't get up from his seat. Then that man said to Pāṭikaputta, 'What's up, Reverend Pāṭikaputta? Is your bottom stuck to the bench, or is the bench stuck to your bottom? You say "I'm coming, sir, I'm coming!" But wriggle as you might, you can't get up from your seat.' And as he was speaking, Pāṭika said: 'I'm coming, sir, I'm coming!' But wriggle as he might, he couldn't get up from his seat.

When that man knew that Pāṭikaputta had lost, he returned to the assembly and said, 'Pāṭikaputta has lost, sirs. He says "I'm coming, sir, I'm coming!" But wriggle as he might, he can't get up from his seat.' When he said this, I said to the assembly, 'The naked ascetic Pāṭikaputta is not capable of coming into my presence, unless he gives up that statement and that intention, and lets go of that view. If he thinks he can come into my presence without giving up those things, his head may explode.'

The first recitation section is finished.

Then, Bhaggava, a certain Licchavi minister stood up and said to the assembly, 'Well then, sirs, wait a moment, I'll go. Hopefully I'll be able to lead Pāṭikaputta back to the assembly.'

So that minister went to see Pāṭikaputta and said, 'Come forth, Reverend Pāṭikaputta! It's best for you to come forth. All these very well-known people have come forth, and the ascetic Gotama is sitting in your monastery for the day's meditation. You said you'd meet the ascetic Gotama half-way. The ascetic Gotama has come the first half, and is sitting in your monastery. The ascetic Gotama has told the assembly that you're not capable of coming into his presence. Come forth, Pāṭikaputta! When you come forth we'll make you win and the ascetic Gotama lose.'

When he had spoken, Pāṭikaputta said: 'I'm coming, sir, I'm coming!' But wriggle as he might, he couldn't get up from his seat. Then the minister said to Pāṭikaputta, 'What's up, Reverend Pāṭikaputta? Is your bottom stuck to the bench, or is the bench stuck to your bottom? You say "I'm coming, sir, I'm coming!" But wriggle as you might, you can't get up from your seat.' And as he was speaking, Pāṭikaputta said: 'I'm coming, sir, I'm coming!' But wriggle as he might, he couldn't get up from his seat.

When the Licchavi minister knew that Pāṭikaputta had lost, he returned to the assembly and said, 'Pāṭikaputta has lost, sirs.' When he said this, I said to the assembly, 'Pāṭikaputta is not capable of coming into my presence, otherwise his head may explode. Even if the good Licchavis were to think, "Let's bind Pāṭikaputta with straps and drag him with a pair of oxen!" But either the straps will break or Pāṭikaputta will.'

Then, Bhaggava, Jāliya, the pupil of the wood-bowl ascetic, stood up and said to the assembly, 'Well then, sirs, wait a moment, I'll go. Hopefully I'll be able to lead Pāṭikaputta back to the assembly.'

So Jāliya went to see Pāṭikaputta and said, 'Come forth, Reverend Pāṭikaputta! It's best for you to come forth. All these very well-known people have come forth, and the ascetic Gotama is sitting in your monastery for the day's meditation. You said you'd meet the ascetic

Gotama half-way. The ascetic Gotama has come the first half, and is sitting in your monastery. The ascetic Gotama has told the assembly that you're not capable of coming into his presence. And he said that even if the Licchavis try to bind you with straps and drag you with a pair of oxen, either the straps will break or you will. Come forth, Pāṭikaputta! When you come forth we'll make you win and the ascetic Gotama lose.'

When he had spoken, Pāṭikaputta said: 'I'm coming, sir, I'm coming!' But wriggle as he might, he couldn't get up from his seat. Then Jāliya said to Pāṭikaputta, 'What's up, Reverend Pāṭikaputta? Is your bottom stuck to the bench, or is the bench stuck to your bottom? You say "I'm coming, sir, I'm coming!" But wriggle as you might, you can't get up from your seat.' And as he was speaking, Pāṭikaputta said: 'I'm coming, sir, I'm coming!' But wriggle as he might, he couldn't get up from his seat.

When Jāliya knew that Pāṭikaputta had lost, he said to him,

'Once upon a time, Reverend Pāṭikaputta, it occurred to a lion, king of beasts, "Why don't I make my lair near a certain forest? Towards evening I can emerge from my den, yawn, look all around the four directions, roar my lion's roar three times, and set out on the hunt. Having slain the very best of the deer herd, and eaten the most tender flesh, I could return to my den."

And so that's what he did.

Now, there was an old jackal who had grown fat on the lion's leavings, becoming arrogant and strong. He thought, "What does the lion, king of beasts, have that I don't? Why don't I make my lair near a certain forest? Towards evening I can emerge from my den, yawn, look all around the four directions, roar my lion's roar three times, and set out on the hunt. Having slain the very best of the deer herd, and eaten the most tender flesh, I could return to my den."

And so that's what he did. But when he tried to roar a lion's roar, he only managed to squeal and yelp like a jackal. And what is a pathetic jackal's squeal next to the roar of a lion?

In the same way, reverend, while living on the harvest of the Holy One, enjoying the leftovers of the Holy One, you presume to attack the Realized One, the perfected one, the fully awakened Buddha! Who are

the pathetic Pāṭikaputtas to attack the Realized Ones, the perfected ones, the fully awakened Buddhas?'

When Jāliya couldn't get Pāṭikaputta to shift from his seat even with this simile, he said to him:

'Seeing himself as equal to the lion,
the jackal presumed "I'm the king of the beasts!"
But in reality he only managed to yelp,
and what's a sad jackal's squeal to the roar of a lion?

In the same way, reverend, while living on the harvest of the Holy One, you presume to attack him!'

When Jāliya couldn't get Pāṭikaputta to shift from his seat even with this simile, he said to him:

'Following in the steps of another,
seeing himself grown fat on scraps,
until he doesn't even see himself,
the jackal presumes he's a tiger.

But in reality he only managed to yelp,
and what's a sad jackal's squeal to the roar of a lion?

In the same way, reverend, while living on the harvest of the Holy One, you presume to attack him!'

When Jāliya couldn't get Pāṭikaputta to shift from his seat even with this simile, he said to him:

'Gorged on frogs, and mice from the barn,
and carcasses tossed in the cemetery,
thriving in the great, empty wood,
the jackal presumed "I'm the king of the beasts!"
But in reality he only managed to yelp,
and what's a sad jackal's squeal to the roar of a lion?

In the same way, reverend, while living on the harvest of the Holy One, enjoying the leftovers of the Holy One, you presume to attack the Realized One, the perfected one, the fully awakened Buddha! Who are the pathetic Pāṭikaputtas to attack the Realized Ones, the perfected ones, the fully awakened Buddhas?'

When Jāliya couldn't get Pāṭikaputta to shift from his seat even with this simile, he returned to the assembly and said, 'Pāṭikaputta has lost, sirs. He says "I'm coming, sir, I'm coming!" But wriggle as he might, he can't get up from his seat.'

When he said this, I said to the assembly, 'The naked ascetic Pāṭikaputta is not capable of coming into my presence, unless he gives up that statement and that intention, and lets go of that view. If he thinks he can come into my presence without giving up those things, his head may explode. The good Licchavis might even think, "Let's bind Pāṭikaputta with straps and drag him with a pair of oxen!" But either the straps will break or Pāṭikaputta will. Pāṭikaputta is not capable of coming into my presence, otherwise his head may explode.'

Then, Bhaggava, I educated, encouraged, fired up, and inspired that assembly with a Dhamma talk. I released that assembly from the great bondage, and lifted 84,000 beings from the great swamp. Next I entered upon the fire element, rose into the sky to the height of seven palm trees, and created a flame another seven palm trees high, blazing and smoking. Finally I landed at the Great Wood, in the hall with the peaked roof.

Then Sunakkhatta came to me, bowed, and sat down to one side. I said to him, 'What do you think, Sunakkhatta? Did the declaration I made about Pāṭikaputta turn out to be correct, or not?'

'It turned out to be correct.'

'What do you think, Sunakkhatta? If that is so, has a superhuman demonstration of psychic power been performed or not?'

'Clearly, sir, a superhuman demonstration of psychic power has been performed.'

'Though I perform such a superhuman demonstration of psychic power you say this: "But sir, the Buddha never performs any superhuman demonstrations of psychic power for me." See how far you have strayed!'

Though I spoke to Sunakkhatta like this, he still left this teaching and training, like someone on the highway to hell.

6. On Describing the Origin of the World

Bhaggava, I understand the origin of the world. I understand this, and what goes beyond it. Yet since I do not misapprehend that understanding, I have realized extinguishment within myself. Directly knowing this, the Realized One does not come to ruin.

There are some ascetics and brahmins who describe the origin of the world in their tradition as created by the Lord God, by Brahmā. I go up to them and say, 'Is it really true that this is the venerables' view?' And they answer, 'Yes'. I say to them, 'But how do you describe in your tradition that the origin of the world came about as created by the Lord God, by Brahmā?' But they cannot answer, and they even question me in return. So I answer them,

'There comes a time when, reverends, after a very long period has passed, this cosmos contracts. As the cosmos contracts, sentient beings are mostly headed for the realm of streaming radiance. There they are mind-made, feeding on rapture, self-luminous, moving through the sky, steadily glorious, and they remain like that for a very long time.

There comes a time when, after a very long period has passed, this cosmos expands. As it expands an empty mansion of Brahmā appears. Then a certain sentient being—due to the running out of their life-span or merit—passes away from that host of radiant deities and is reborn in that empty mansion of Brahmā. There they are mind-made, feeding on rapture, self-luminous, moving through the sky, steadily glorious, and they remain like that for a very long time.

But after staying there all alone for a long time, they become dissatisfied and anxious, "Oh, if only another being would come to this state of existence."

Then other sentient beings—due to the running out of their life-span or merit—pass away from that host of radiant deities and are reborn in that empty mansion of Brahmā in company with that being. There they too are mind-made, feeding on rapture, self-luminous, moving through the sky, steadily glorious, and they remain like that for a very long time.

Now, the being who was reborn there first thinks, "I am Brahmā, the Great Brahmā, the Undefeated, the Champion, the Universal Seer,

the Wielder of Power, the Lord God, the Maker, the Author, the Best, the Begetter, the Controller, the Father of those who have been born and those yet to be born. Why is that? Because first I thought, 'Oh, if only another being would come to this state of existence.' Such was my heart's wish, and then these creatures came to this state of existence."

And the beings who were reborn there later also think, "This must be Brahmā, the Great Brahmā, the Undefeated, the Champion, the Universal Seer, the Wielder of Power, the Lord God, the Maker, the Author, the Best, the Begetter, the Controller, the Father of those who have been born and those yet to be born. And we have been created by him. Why is that? Because we see that he was reborn here first, and we arrived later."

And the being who was reborn first is more long-lived, beautiful, and illustrious than those who arrived later.

It's possible that one of those beings passes away from that host and is reborn in this state of existence. Having done so, they go forth from the lay life to homelessness. By dint of keen, resolute, committed, and diligent effort, and right focus, they experience an immersion of the heart of such a kind that they recollect that past life, but no further.

They say: "He who is Brahmā—the Great Brahmā, the Undefeated, the Champion, the Universal Seer, the Wielder of Power, the Lord God, the Maker, the Author, the Best, the Begetter, the Controller, the Father of those who have been born and those yet to be born—is permanent, everlasting, eternal, imperishable, remaining the same for all eternity. We who were created by that Brahmā are impermanent, not lasting, short-lived, perishable, and have come to this state of existence." This is how you describe in your tradition that the origin of the world came about as created by the Lord God, by Brahmā.'

They say, 'That is what we have heard, Reverend Gotama, just as you say.'

Bhaggava, I understand the origin of the world. I understand this, and what goes beyond it. Yet since I do not misapprehend that understanding, I have realized extinguishment within myself. Directly knowing this, the Realized One does not come to ruin.

There are some ascetics and brahmins who describe the origin of the world in their tradition as due to those depraved by play. I go up to them and say, 'Is it really true that this is the venerables' view?' And they answer, 'Yes'. I say to them, 'But how do you describe in your tradition that the origin of the world came about due to those depraved by play?' But they cannot answer, and they even question me in return. So I answer them,

'Reverends, there are gods named "depraved by play". They spend too much time laughing, playing, and making merry. And in doing so, they lose their mindfulness, and they pass away from that host of gods.

It's possible that one of those beings passes away from that host and is reborn in this state of existence. Having done so, they go forth from the lay life to homelessness. By dint of keen, resolute, committed, and diligent effort, and right focus, they experience an immersion of the heart of such a kind that they recollect that past life, but no further.

They say, "The gods not depraved by play don't spend too much time laughing, playing, and making merry. So they don't lose their mindfulness, and don't pass away from that host of gods. They are permanent, everlasting, eternal, imperishable, remaining the same for all eternity. But we who were depraved by play spent too much time laughing, playing, and making merry. In doing so, we lost our mindfulness, and passed away from that host of gods. We are impermanent, not lasting, short-lived, perishable, and have come to this state of existence." This is how you describe in your tradition that the origin of the world came about due to those depraved by play.'

They say, 'That is what we have heard, Reverend Gotama, just as you say.'

Bhaggava, I understand the origin of the world. Directly knowing this, the Realized One does not come to ruin.

There are some ascetics and brahmins who describe the origin of the world in their tradition as due to those who are malevolent. I go up to them and say, 'Is it really true that this is the venerables' view?' And they answer, 'Yes'. I say to them, 'But how do you describe in your tradition that the origin of the world came about due to those who are

malevolent?' But they cannot answer, and they even question me in return. So I answer them,

'Reverends, there are gods named "malevolent". They spend too much time gazing at each other, so they grow angry with each other, and their bodies and minds get tired. They pass away from that host of gods.

It's possible that one of those beings passes away from that host and is reborn in this state of existence. Having done so, they go forth from the lay life to homelessness. By dint of keen, resolute, committed, and diligent effort, and right focus, they experience an immersion of the heart of such a kind that they recollect that past life, but no further.

They say, "The gods who are not malevolent don't spend too much time gazing at each other, so they don't grow angry with each other, their bodies and minds don't get tired, and they don't pass away from that host of gods. They are permanent, everlasting, eternal, imperishable, remaining the same for all eternity. But we who were malevolent spent too much time gazing at each other, so our minds grew angry with each other, our bodies and minds got tired, and we passed away from that host of gods. We are impermanent, not lasting, short-lived, perishable, and have come to this state of existence." This is how you describe in your tradition that the origin of the world came about due to those who are malevolent.'

They say, 'That is what we have heard, Reverend Gotama, just as you say.'

Bhaggava, I understand the origin of the world. Directly knowing this, the Realized One does not come to ruin.

There are some ascetics and brahmins who describe the origin of the world in their tradition as having arisen by chance. I go up to them and say, 'Is it really true that this is the venerables' view?' And they answer, 'Yes'. I say to them, 'But how do you describe in your tradition that the origin of the world came about by chance?' But they cannot answer, and they even question me in return. So I answer them,

'Reverends, there are gods named "non-percipient beings". When perception arises they pass away from that host of gods.

It's possible that one of those beings passes away from that host and is reborn in this state of existence. Having done so, they go forth from the lay life to homelessness. By dint of keen, resolute, committed, and diligent effort, and right focus, they experience an immersion of the heart of such a kind that they recollect the arising of perception, but no further.

They say, "The self and the cosmos arose by chance. Why is that? Because formerly I didn't exist. Now from not being I've changed into being." This is how you describe in your tradition that the origin of the world came about by chance.'

They say, 'That is what we have heard, Reverend Gotama, just as you say.'

I understand this, and what goes beyond it. Yet since I do not misapprehend that understanding, I have realized extinguishment within myself. Directly knowing this, the Realized One does not come to ruin.

Though I speak and explain like this, certain ascetics and brahmins misrepresent me with the false, hollow, lying, untruthful claim: 'The ascetic Gotama has a distorted perspective, and so have his monks.

He says, "When one enters and remains in the liberation of the beautiful, at that time one only perceives what is ugly."

But I don't say that. I say this: "When one enters and remains in the liberation of the beautiful, at that time one only perceives what is beautiful."'"

"They are the ones with a distorted perspective, sir, who regard the Buddha and the mendicants in this way. Sir, I am quite confident that the Buddha is capable of teaching me so that I can enter and remain in the liberation on the beautiful."

"It's hard for you to enter and remain in the liberation on the beautiful, since you have a different view, creed, preference, practice, and tradition. Come now, Bhaggava, carefully preserve the confidence that you have in me."

"If it's hard for me to enter and remain in the liberation on the beautiful, since I have a different view, creed, preference, practice, and tradition, I shall carefully preserve the confidence that I have in the Buddha."

That is what the Buddha said. Satisfied, the wanderer Bhaggavagotta was happy with what the Buddha said.

25. The Lion's Roar at Udumbarikā's Monastery: *Udumbarika Sutta*

1. On the Wanderer Nigrodha

So I have heard. At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

Now at that time the wanderer Nigrodha was residing in the lady Udumbarikā's monastery for wanderers, together with a large assembly of three thousand wanderers. Then the householder Sandhana left Rājagaha in the middle of the day to see the Buddha.

Then it occurred to him, "It's the wrong time to see the Buddha, as he's in retreat. And it's the wrong time to see the esteemed mendicants, as they're in retreat. Why don't I visit the wanderer Nigrodha at the lady Udumbarikā's monastery for wanderers?" So he went to the monastery of the wanderers.

Now at that time, Nigrodha was sitting together with a large assembly of wanderers making an uproar, a dreadful racket. They engaged in all kinds of unworthy talk, such as talk about kings, bandits, and ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles, villages, towns, cities, and countries; talk about

women and heroes; street talk and well talk; talk about the departed; motley talk; tales of land and sea; and talk about being reborn in this or that state of existence.

Nigrodha saw Sandhāna coming off in the distance, and hushed his own assembly: "Be quiet, good sirs, don't make a sound. The householder Sandhāna, a disciple of the ascetic Gotama, is coming. He is included among the white-clothed lay disciples of the ascetic Gotama, who is residing near Rājagaha. Such venerables like the quiet, are educated to be quiet, and praise the quiet. Hopefully if he sees that our assembly is quiet he'll see fit to approach." Then those wanderers fell silent.

Then Sandhāna went up to the wanderer Nigrodha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Nigrodha, "The way the wanderers make an uproar as they sit together and talk about all kinds of unworthy topics is one thing. It's quite different to the way the Buddha frequents remote lodgings in the wilderness and the forest that are quiet and still, far from the madding crowd, remote from human settlements, and fit for retreat."

When Sandhāna said this, Nigrodha said to him, "Surely, householder, you should know better! With whom does the ascetic Gotama converse? With whom does he engage in discussion? With whom does he achieve lucidity of wisdom? Staying in empty huts has destroyed the ascetic Gotama's wisdom. Not frequenting assemblies, he is unable to hold a discussion. He just lurks on the periphery. He's just like the nilgai antelope, circling around and lurking on the periphery. Please, householder, let the ascetic Gotama come to this assembly. I'll sink him with just one question! I'll roll him over and wrap him up like a hollow pot!"

With clairaudience that is purified and superhuman, the Buddha heard this discussion between the householder Sandhāna and the wanderer Nigrodha. Then the Buddha descended Vulture's Peak Mountain and went to the peacocks' feeding ground on the bank of the Sumāgadhā, where he practiced walking meditation in the open air.

Nigrodha saw him, and hushed his own assembly: "Be quiet, good sirs, don't make a sound. The ascetic Gotama is walking meditation on

the bank of the Sumāgadhā. The venerable likes quiet and praises quiet. Hopefully if he sees that our assembly is quiet he'll see fit to approach. If he comes, I'll ask him this question: 'Sir, what teaching do you use to guide your disciples, through which they claim solace in the fundamental purpose of the spiritual life?'" Then those wanderers fell silent.

2. Mortification in Disgust of Sin

Then the Buddha went up to the wanderer Nigrodha, who said to him, "Come, Blessed One! Welcome, Blessed One! It's been a long time since you took the opportunity to come here. Please, sir, sit down, this seat is ready." The Buddha sat on the seat spread out, while Nigrodha took a low seat and sat to one side. The Buddha said to him, "Nigrodha, what were you sitting talking about just now? What conversation was unfinished?"

Nigrodha said, "Well, sir, I saw you walking meditation and said: 'If the ascetic Gotama comes, I'll ask him this question: "Sir, what teaching do you use to guide your disciples, through which they claim solace in the fundamental purpose of the spiritual life?"' This is the conversation that was unfinished when the Buddha arrived."

"It's hard for you to understand this, Nigrodha, since you have a different view, creed, preference, practice, and tradition. Please ask me a question about the higher mortification in disgust of sin in your own tradition: 'How are the conditions for the mortification in disgust of sin completed, and how are they incomplete?'"

When he said this, those wanderers made an uproar, "It's incredible, it's amazing! The ascetic Gotama has such power and might! For he sets aside his own doctrine and invites discussion on the doctrine of others!"

Then Nigrodha, having quieted those wanderers, said to the Buddha, "Sir, we teach mortification in disgust of sin, regarding it as essential and clinging to it. How are the conditions for the mortification in disgust of sin completed, and how are they incomplete?"

"It's when a mortifier goes naked, ignoring conventions. They lick their hands, and don't come or wait when asked. They don't consent

to food brought to them, or food prepared on purpose for them, or an invitation for a meal. They don't receive anything from a pot or bowl; or from someone who keeps sheep, or who has a weapon or a shovel in their home; or where a couple is eating; or where there is a woman who is pregnant, breast-feeding, or who has a man in her home; or where there's a dog waiting or flies buzzing. They accept no fish or meat or liquor or wine, and drink no beer. They go to just one house for alms, taking just one mouthful, or two houses and two mouthfuls, up to seven houses and seven mouthfuls. They feed on one saucer a day, two saucers a day, up to seven saucers a day. They eat once a day, once every second day, up to once a week, and so on, even up to once a fortnight. They live committed to the practice of eating food at set intervals. They eat herbs, millet, wild rice, poor rice, water lettuce, rice bran, scum from boiling rice, sesame flour, grass, or cow dung. They survive on forest roots and fruits, or eating fallen fruit. They wear robes of sunn hemp, mixed hemp, corpse-wrapping cloth, rags, lodh tree bark, antelope hide (whole or in strips), kusa grass, bark, wood-chips, human hair, horse-tail hair, or owls' wings. They tear out their hair and beard, committed to this practice. They constantly stand, refusing seats. They squat, committed to persisting in the squatting position. They lie on a mat of thorns, making a mat of thorns their bed. They make their bed on a plank, or the bare ground. They lie only on one side. They wear dust and dirt. They stay in the open air. They sleep wherever they lay their mat. They eat unnatural things, committed to the practice of eating unnatural foods. They don't drink, committed to the practice of not drinking liquids. They're committed to the practice of immersion in water three times a day, including the evening.

What do you think, Nigrodha? If this is so, is the mortification in disgust of sin complete, or incomplete?"

"Clearly, sir, if that is so the mortification in disgust of sin is complete, not incomplete."

"But even such a completed mortification has many defects, I say."

2.1. Defects

"But how does the Buddha say that even such a completed mortification has many defects?"

“Firstly, a mortifier undertakes a practice of mortification. They’re happy with that, as they’ve got all they wished for. This is a defect in that mortifier.

Furthermore, a mortifier undertakes a practice of mortification. They glorify themselves and put others down on account of that. This too is a defect in that mortifier.

Furthermore, a mortifier undertakes a practice of mortification. They become indulgent and infatuated and fall into negligence on account of that. This too is a defect in that mortifier.

Furthermore, a mortifier undertakes a practice of mortification. They generate possessions, honor, and popularity through that mortification. They’re happy with that, as they’ve got all they wished for. This too is a defect in that mortifier.

Furthermore, a mortifier undertakes a practice of mortification. They generate possessions, honor, and popularity through that mortification. They glorify themselves and put others down on account of that. This too is a defect in that mortifier.

Furthermore, a mortifier undertakes a practice of mortification. They generate possessions, honor, and popularity through that mortification. They become indulgent and infatuated and fall into negligence on account of that. This too is a defect in that mortifier.

Furthermore, a mortifier becomes fussy about food, saying, ‘This agrees with me, this doesn’t agree with me.’ What doesn’t agree with them they reluctantly give up. But what does agree with them they eat tied, infatuated, attached, blind to the drawbacks, and not understanding the escape. This too is a defect in that mortifier.

Furthermore, a mortifier undertakes a practice of mortification out of longing for possessions, honor, and popularity, thinking, ‘Kings, royal ministers, aristocrats, brahmins, householders, and sectarians will honor me!’ This too is a defect in that mortifier.

Furthermore, a mortifier rebukes a certain ascetic or brahmin, ‘But what is this one doing, living in abundance! According to this ascetic’s doctrine, everything— plants propagated from roots, stems, cuttings, or joints; and those from regular seeds as the fifth—is crunched together like the thunder of a tooth-hammer!’ This too is a defect in that mortifier.

Furthermore, a mortifier sees a certain ascetic or brahmin being honored, respected, esteemed, and venerated among good families. They think, 'This one, who lives in abundance, is honored, respected, esteemed, and venerated among good families. But I, a self-mortifier who lives rough, am not honored, respected, esteemed, and venerated among good families.' Thus they give rise to jealousy and stinginess regarding families. This too is a defect in that mortifier.

Furthermore, a mortifier sits meditation only when people can see them. This too is a defect in that mortifier.

Furthermore, a mortifier sneaks about among families, thinking, 'This is part of my mortification; this is part of my mortification.' This too is a defect in that mortifier.

Furthermore, a mortifier sometimes behaves in an underhand manner. When asked whether something agrees with them, they say it does, even though it doesn't. Or they say it doesn't, even though it does. Thus they tell a deliberate lie. This too is a defect in that mortifier.

Furthermore, a mortifier disagrees with the way that the Realized One or their disciple teaches Dhamma, even when they make a valid point. This too is a defect in that mortifier.

Furthermore, a mortifier is irritable and hostile … offensive and contemptuous … jealous and stingy … devious and deceitful … obstinate and vain … they have wicked desires, falling under the sway of wicked desires … they have wrong view, being attached to an extremist view … they're attached to their own views, holding them tight, and refusing to let go. This too is a defect in that mortifier.

What do you think, Nigrodha? Are such mortifications defective or not?"

"Clearly, sir, they're defective. It's possible that a mortifier might have all of these defects, let alone one or other of them."

2.2. On Reaching the Shoots

"Firstly, Nigrodha, a mortifier undertakes a practice of mortification. But they're not happy with that, as they still haven't got all they wished for. So they're pure on that point.

Furthermore, a mortifier undertakes a practice of mortification. They don't glorify themselves or put others down on account of that. So they're pure on that point.

They don't become indulgent ...

Furthermore, a mortifier undertakes a practice of mortification. They generate possessions, honor, and popularity through that mortification. They're not happy with that, as they still haven't got all they wished for ...

They don't glorify themselves and put others down on account of possessions, honor, and popularity ...

They don't become indulgent because of it ... So they're pure on that point.

Furthermore, a mortifier doesn't become fussy about food, saying, 'This agrees with me, this doesn't agree with me.' What doesn't agree with them they readily give up. But what does agree with them they eat without being tied, infatuated, attached, blind to the drawbacks, and not understanding the escape. So they're pure on that point.

Furthermore, a mortifier doesn't undertake a practice of mortification out of longing for possessions, honor, and popularity ... 'Kings, royal ministers, aristocrats, brahmins, householders, and sectarians will honor me!' So they're pure on that point.

Furthermore, a mortifier doesn't rebuke a certain ascetic or brahmin, 'But what is this one doing, living in abundance! According to this ascetic's doctrine, everything— plants propagated from roots, stems, cuttings, or joints; and those from regular seeds as the fifth—is crunched together like the thunder of a tooth-hammer!' So they're pure on that point.

Furthermore, a mortifier sees a certain ascetic or brahmin being honored, respected, esteemed, and venerated among good families. It never occurs to them, 'This one, who lives in abundance, is honored, respected, esteemed, and venerated among good families. But I, a self-mortifier who lives rough, am not honored, respected, esteemed, and venerated among good families.' Thus they don't give rise to jealousy and stinginess regarding families. So they're pure on that point.

Furthermore, a mortifier doesn't sit meditation only when people can see them. So they're pure on that point.

Furthermore, a mortifier doesn't sneak about among families, thinking, 'This is part of my mortification; this is part of my mortification.' So they're pure on that point.

Furthermore, a mortifier never behaves in an underhand manner. When asked whether something agrees with them, they say it doesn't when it doesn't. Or they say it does when it does. Thus they don't tell a deliberate lie. So they're pure on that point.

Furthermore, a mortifier agrees with the way that the Realized One or their disciple teaches Dhamma when they make a valid point. So they're pure on that point.

Furthermore, a mortifier is not irritable and hostile … offensive and contemptuous … jealous and stingy … devious and deceitful … obstinate and vain … they don't have wicked desires … and wrong view … they're not attached to their own views, holding them tight, and refusing to let go. So they're pure on that point.

What do you think, Nigrodha? If this is so, is the mortification in disgust of sin purified or not?"

"Clearly, sir, it is purified. It has reached the peak and the pith."

"No, Nigrodha, at this point the mortification in disgust of sin has not yet reached the peak and the pith. Rather, it has only reached the shoots."

2.3. On Reaching the Bark

"But at what point, sir, does the mortification in disgust of sin reach the peak and the pith? Please help me reach the peak and the pith!"

"Nigrodha, take a mortifier who is restrained in the fourfold restraint. And how is a mortifier restrained in the fourfold restraint? It's when a mortifier doesn't kill living creatures, doesn't get others to kill, and doesn't approve of killing. They don't steal, get others to steal, or approve of stealing. They don't lie, get others to lie, or approve of lying. They don't expect rewards from their practice, they don't lead others to expect rewards, and they don't approve of expecting rewards. That's how a mortifier is restrained in the fourfold restraint.

When a mortifier has the fourfold restraint, that is their mortification. They step forward, not falling back. They frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a

mountain cave, a charnel ground, a forest, the open air, a heap of straw. After the meal, they return from alms-round, sit down cross-legged with their body straight, and establish mindfulness right there. Giving up desire for the world, they meditate with a heart rid of desire, cleansing the mind of desire. Giving up ill will and malevolence, they meditate with a mind rid of ill will, full of compassion for all living beings, cleansing the mind of ill will. Giving up dullness and drowsiness, they meditate with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness. Giving up restlessness and remorse, they meditate without restlessness, their mind peaceful inside, cleansing the mind of restlessness and remorse. Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

They give up these five hindrances, corruptions of the heart that weaken wisdom. Then they meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. They meditate spreading a heart full of compassion ... They meditate spreading a heart full of rejoicing ... They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

What do you think, Nigrodha? If this is so, is the mortification in disgust of sin purified or not?"

"Clearly, sir, it is purified. It has reached the peak and the pith."

"No, Nigrodha, at this point the mortification in disgust of sin has not yet reached the peak and the pith. Rather, it has only reached the bark."

2.4. On Reaching the Softwood

"But at what point, sir, does the mortification in disgust of sin reach the peak and the pith? Please help me reach the peak and the pith!"

"Nigrodha, take a mortifier who is restrained in the fourfold restraint. They give up these five hindrances, corruptions of the heart that weaken wisdom. Then they meditate spreading a heart full of love … compassion … rejoicing … equanimity.

They recollect many kinds of past lives, that is, one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They remember: 'There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.' And so they recollect their many kinds of past lives, with features and details.

What do you think, Nigrodha? If this is so, is the mortification in disgust of sin purified or not?"

"Clearly, sir, it is purified. It has reached the peak and the pith."

"No, Nigrodha, at this point the mortification in disgust of sin has not yet reached the peak and the pith. Rather, it has only reached the softwood."

3. On Reaching the Heartwood

"But at what point, sir, does the mortification in disgust of sin reach the peak and the pith? Please help me reach the peak and the pith!"

"Nigrodha, take a mortifier who is restrained in the fourfold restraint. They give up these five hindrances, corruptions of the heart that weaken wisdom. Then they meditate spreading a heart full of love … equanimity … They recollect many kinds of past lives, with features and details.

With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds: 'These dear beings did bad things by way of body, speech, and mind. They spoke ill

of the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they chose to act out of that right view. When their body breaks up, after death, they're reborn in a good place, a heavenly realm.' And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.

What do you think, Nigrodha? If this is so, is the mortification in disgust of sin purified or not?"

"Clearly, sir, it is purified. It has reached the peak and the pith."

"Nigrodha, at this point the mortification in disgust of sin has reached the peak and the pith. Nigrodha, remember you said this to me: 'Sir, what teaching do you use to guide your disciples, through which they claim solace in the fundamental purpose of the spiritual life?' Well, there is something better and finer than this. That's what I use to guide my disciples, through which they claim solace in the fundamental purpose of the spiritual life."

When he said this, those wanderers made an uproar, "In that case, we're lost, and so is our tradition! We don't know anything better or finer than that!"

4. Nigrodha Feels Depressed

Then the householder Sandhāna realized, "Obviously, now these wanderers want to listen to what the Buddha says. They're paying attention and applying their minds to understand!"

So he said to the wanderer Nigrodha, "Nigrodha, remember you said this to me: 'Surely, householder, you should know better! With whom does the ascetic Gotama converse? With whom does he engage in discussion? With whom does he achieve lucidity of wisdom? Staying in empty huts has destroyed the ascetic Gotama's wisdom. Not frequenting assemblies, he is unable to hold a discussion. He just lurks on the periphery. He's just like the nilgai antelope, circling around

and lurking on the periphery. Please, householder, let the ascetic Gotama come to this assembly. I'll sink him with just one question! I'll roll him over and wrap him up like a hollow pot!' Now the Blessed One, perfected and fully awakened, has arrived here. Why don't you send him out of the assembly to the periphery like a nilgai antelope? Why don't you sink him with just one question? Why don't you roll him over and wrap him up like a hollow pot?" When he said this, Nigrodha sat silent, embarrassed, shoulders drooping, downcast, depressed, with nothing to say.

Knowing this, the Buddha said to him, "Is it really true, Nigrodha—are those your words?"

"It's true, sir, those are my words. It was foolish, stupid, and unskillful of me."

"What do you think, Nigrodha? Have you heard that wanderers of the past who were elderly and senior, the teachers of teachers, said that when the perfected ones, the fully awakened Buddhas of the past came together, they made an uproar, a dreadful racket as they sat and talked about all kinds of unworthy topics, like you do in your tradition these days? Or did they say that the Buddhas frequented remote lodgings in the wilderness and the forest that are quiet and still, far from the madding crowd, remote from human settlements, and fit for retreat, like I do these days?"

"I have heard that wanderers of the past who were elderly and senior, said that when the perfected ones, the fully awakened Buddhas of the past came together, they didn't make an uproar, like I do in my tradition these days. They said that the Buddhas of the past frequented remote lodgings in the wilderness, like the Buddha does these days."

"Nigrodha, you are a sensible and mature man. Did it not occur to you: 'The Blessed One is awakened, tamed, serene, crossed over, and extinguished. And he teaches Dhamma for awakening, taming, serenity, crossing over, and extinguishment'?"

5. The Culmination of the Spiritual Path

Nigrodha said, "I have made a mistake, sir. It was foolish, stupid, and unskillful of me to speak in that way. Please, sir, accept my mistake for what it is, so I will restrain myself in future."

"Indeed, Nigrodha, you made a mistake. It was foolish, stupid, and unskillful of you to speak in that way. But since you have recognized your mistake for what it is, and have dealt with it properly, I accept it. For it is growth in the training of the noble one to recognize a mistake for what it is, deal with it properly, and commit to restraint in the future. Nigrodha, this is what I say:

Let a sensible person come—neither devious nor deceitful, a person of integrity. I teach and instruct them. By practicing as instructed they will realize the supreme end of the spiritual path in this very life, in seven years. They will live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness. Let alone seven years. Let a sensible person come—neither devious nor deceitful, a person of integrity. I teach and instruct them. By practicing as instructed they will realize the supreme end of the spiritual path in this very life, in six years ... five years ... four years ... three years ... two years ... one year ... seven months ... six months ... five months ... four months ... three months ... two months ... one month ... a fortnight. Let alone a fortnight. Let a sensible person come—neither devious nor deceitful, a person of integrity. I teach and instruct them. By practicing as instructed they will realize the supreme end of the spiritual path in this very life, in seven days.

6. The Wanderers Feel Depressed

Nigrodha, you might think, 'The ascetic Gotama speaks like this because he wants pupils.' But you should not see it like this. Let your teacher remain your teacher.

You might think, 'The ascetic Gotama speaks like this because he wants us to give up our recitation.' But you should not see it like this. Let your recitation remain as it is.

You might think, ‘The ascetic Gotama speaks like this because he wants us to give up our livelihood.’ But you should not see it like this. Let your livelihood remain as it is.

You might think, ‘The ascetic Gotama speaks like this because he wants us to start doing things that are unskillful and considered unskillful in our tradition.’ But you should not see it like this. Let those things that are unskillful and considered unskillful in your tradition remain as they are.

You might think, ‘The ascetic Gotama speaks like this because he wants us to stop doing things that are skillful and considered skillful in our tradition.’ But you should not see it like this. Let those things that are skillful and considered skillful in your tradition remain as they are.

I do not speak for any of these reasons. Nigrodha, there are things that are unskillful, corrupted, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and death. I teach Dhamma so that those things may be given up. When you practice accordingly, corrupting qualities will be given up in you and cleansing qualities will grow. You’ll enter and remain in the fullness and abundance of wisdom, having realized it with your own insight in this very life.”

When this was said, those wanderers sat silent, dismayed, shoulders drooping, downcast, depressed, with nothing to say, as if their minds were possessed by Māra. Then the Buddha thought, “All these foolish people have been touched by the Wicked One! For not even a single one thinks, ‘Come, let us lead the spiritual life under the ascetic Gotama for the sake of enlightenment—for what do seven days matter?’

Then the Buddha, having roared his lion’s roar in the lady Udumbarikā’s monastery for wanderers, rose into the air and landed on Vulture’s Peak. Meanwhile, the householder Sandhāna just went back to Rājagaha.

26. The Wheel-Turning Monarch: *Cakkavatti Sutta*

1. Taking Refuge in Oneself

So I have heard. At one time the Buddha was staying in the land of the Magadhans at Mātulā. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, be your own island, your own refuge, with no other refuge. Let the teaching be your island and your refuge, with no other refuge. And how does a mendicant do this? They meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. That's how a mendicant is their own island, their own refuge, with no other refuge. That's how they let the teaching be their island and their refuge, with no other refuge.

You should roam inside your own territory, the domain of your fathers. If you roam inside your own territory, the domain of your fathers, Māra won't catch you or get hold of you. It is due to undertaking skillful qualities that this merit grows.

2. King Daḷhanemi

Once upon a time, mendicants, there was a king named Daḷhanemi who was a wheel-turning monarch, a just and principled king. His dominion extended to all four sides, he achieved stability in the country, and he possessed the seven treasures. He had the following seven treasures: the wheel, the elephant, the horse, the jewel, the woman, the treasurer, and the counselor as the seventh treasure. He had over a thousand sons who were valiant and heroic, crushing the armies of his enemies. After conquering this land girt by sea, he reigned by principle, without rod or sword.

Then, after many years, many hundred years, many thousand years had passed, King Daḷhanemi addressed one of his men, 'My good man, when you see that the heavenly wheel-treasure has receded back from its place, please tell me.'

'Yes, Your Majesty,' replied that man.

After many thousand years had passed, that man saw that the heavenly wheel-treasure had receded back from its place. So he went to King Daḷhanemi and said, 'Please sire, you should know that your heavenly wheel-treasure has receded back from its place.'

So the king summoned the crown prince and said, 'Dear prince, my heavenly wheel-treasure has receded back from its place. I've heard that when this happens to a wheel-turning monarch, he does not have long to live. I have enjoyed human pleasures. Now it is time for me to seek heavenly pleasures. Come, dear prince, rule this land surrounded by ocean! I shall shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.'

And so, after carefully instructing the crown prince in kingship, King Daḷhanemi shaved off his hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness. Seven days later the heavenly wheel-treasure vanished.

Then a certain man approached the newly anointed aristocrat king and said, 'Please sire, you should know that the heavenly wheel-treasure has vanished.' At that the king was unhappy and experienced unhappiness. He went to the royal sage and said, 'Please sire, you should know that the heavenly wheel-treasure has vanished.'

When he said this, the royal sage said to him, ‘Don’t be unhappy at the vanishing of the wheel-treasure. My dear, the wheel-treasure is not inherited from your father. Come now, my dear, implement the noble duties of a wheel-turning monarch. If you do so, it’s possible that—on a fifteenth day sabbath, having bathed your head and gone upstairs in the stilt longhouse to observe the sabbath—the heavenly wheel-treasure will appear to you, with a thousand spokes, with rim and hub, complete in every detail.’

2.1. The Noble Duties of a Wheel-Turning Monarch

‘But sire, what are the noble duties of a wheel-turning monarch?’

‘Well then, my dear, relying only on principle—honoring, respecting, and venerating principle, having principle as your flag, banner, and authority—provide just protection and security for your court, troops, aristocrats, vassals, brahmins and householders, people of town and country, ascetics and brahmins, beasts and birds. Do not let injustice prevail in the realm. Pay money to the penniless in the realm.

And there are ascetics and brahmins in the realm who avoid intoxication and negligence, are settled in patience and gentleness, and who tame, calm, and extinguish themselves. From time to time you should go up to them and ask: “Sirs, what is skillful? What is unskillful? What is blameworthy? What is blameless? What should be cultivated? What should not be cultivated? Doing what leads to my lasting harm and suffering? Doing what leads to my lasting welfare and happiness?” Having heard them, you should reject what is unskillful and undertake and follow what is skillful.

These are the noble duties of a wheel-turning monarch.’

2.2. The Wheel-Treasure Appears

‘Yes, Your Majesty,’ replied the new king to the royal sage. And he implemented the noble duties of a wheel-turning monarch.

While he was implementing them, on a fifteenth day sabbath, he had bathed his head and gone upstairs in the stilt longhouse to observe the sabbath. And the heavenly wheel-treasure appeared to him, with a thousand spokes, with rim and hub, complete in every detail. Seeing this, the king thought, ‘I have heard that when the

heavenly wheel-treasure appears to a king in this way, he becomes a wheel-turning monarch. Am I then a wheel-turning monarch?'

Then the anointed king, rising from his seat and arranging his robe over one shoulder, took a ceremonial vase in his left hand and besprinkled the wheel-treasure with his right hand, saying, 'Roll forth, O wheel-treasure! Triumph, O wheel-treasure!'

Then the wheel-treasure rolled towards the east. And the king followed it together with his army of four divisions. In whatever place the wheel-treasure stood still, there the king came to stay together with his army. And any opposing rulers of the eastern quarter came to the wheel-turning monarch and said, 'Come, great king! Welcome, great king! We are yours, great king, instruct us.' The wheel-turning monarch said, 'Do not kill living creatures. Do not steal. Do not commit sexual misconduct. Do not lie. Do not drink alcohol. Maintain the current level of taxation.' And so the opposing rulers of the eastern quarter became his vassals.

Then the wheel-treasure, having plunged into the eastern ocean and emerged again, rolled towards the south. ... Having plunged into the southern ocean and emerged again, it rolled towards the west. ...

Having plunged into the western ocean and emerged again, it rolled towards the north, followed by the king together with his army of four divisions. In whatever place the wheel-treasure stood still, there the king came to stay together with his army. And any opposing rulers of the northern quarter came to the wheel-turning monarch and said, 'Come, great king! Welcome, great king! We are yours, great king, instruct us.' The wheel-turning monarch said, 'Do not kill living creatures. Do not steal. Do not commit sexual misconduct. Do not lie. Do not drink alcohol. Maintain the current level of taxation.' And so the rulers of the northern quarter became his vassals.

And then the wheel-treasure, having triumphed over this land surrounded by ocean, returned to the royal capital. There it stood still by the gate to the royal compound at the High Court as if fixed to an axle, illuminating the royal compound.

3. On Subsequent Wheel-Turning Monarchs

And for a second time, and a third, a fourth, a fifth, a sixth, and a seventh time, a wheel-turning monarch was established in exactly the same way. And after many years the seventh wheel-turning monarch went forth, handing the realm over to the crown prince.

Seven days later the heavenly wheel-treasure vanished.

Then a certain man approached the newly anointed aristocrat king and said, 'Please sire, you should know that the heavenly wheel-treasure has vanished.' At that the king was unhappy and experienced unhappiness. But he didn't go to the royal sage and ask about the noble duties of a wheel-turning monarch. He just governed the country according to his own ideas. So governed, the nations did not prosper like before, as they had when former kings implemented the noble duties of a wheel-turning monarch.

Then the ministers and counselors, the treasury officials, military officers, guardsmen, and advisers gathered and said to the king, 'Sire, when governed according to your own ideas, the nations do not prosper like before, as they did when former kings implemented the noble duties of a wheel-turning monarch. In your realm are found ministers and counselors, treasury officials, military officers, guardsmen, and advisers—both ourselves and others—who remember the noble duties of a wheel-turning monarch. Please, Your Majesty, ask us about the noble duties of a wheel-turning monarch. We will answer you.'

4. On the Period of Decline

So the anointed king asked the assembled ministers and counselors, treasury officials, military officers, guardsmen, and advisers about the noble duties of a wheel-turning monarch. And they answered him. But after listening to them, he didn't provide just protection and security. Nor did he pay money to the penniless in the realm. And so poverty grew widespread.

When poverty was widespread, a certain person stole from others, with the intention to commit theft. They arrested him and presented

him to the king, saying, ‘Your Majesty, this person stole from others with the intention to commit theft.’

The king said to that person, ‘Is it really true, mister, that you stole from others with the intention to commit theft?’

‘It’s true, sire.’

‘What was the reason?’

‘Sire, I can’t survive.’

So the king paid some money to that person, saying, ‘With this money, mister, keep yourself alive, and provide for your mother and father, partners and children. Work for a living, and establish an uplifting religious donation for ascetics and brahmins that’s conducive to heaven, ripens in happiness, and leads to heaven.’

‘Yes, Your Majesty,’ replied that man.

But then another man stole something from others. They arrested him and presented him to the king, saying, ‘Your Majesty, this person stole from others.’

The king said to that person, ‘Is it really true, mister, that you stole from others?’

‘It’s true, sire.’

‘What was the reason?’

‘Sire, I can’t survive.’

So the king paid some money to that person, saying, ‘With this money, mister, keep yourself alive, and provide for your mother and father, partners and children. Work for a living, and establish an uplifting religious donation for ascetics and brahmins that’s conducive to heaven, ripens in happiness, and leads to heaven.’

‘Yes, Your Majesty,’ replied that man.

People heard about this: ‘It seems the king is paying money to anyone who steals from others!’ It occurred to them, ‘Why don’t we steal from others?’ So then another man stole something from others.

They arrested him and presented him to the king, saying, ‘Your Majesty, this person stole from others.’

The king said to that person, ‘Is it really true, mister, that you stole from others?’

‘It’s true, sire.’

‘What was the reason?’

‘Sire, I can’t survive.’

Then the king thought, ‘If I pay money to anyone who steals from others, it will only increase the stealing. I’d better make an end of this person, finish him off, and chop off his head.’

Then he ordered his men, ‘Well then, my men, tie this man’s arms tightly behind his back with a strong rope. Shave his head and march him from street to street and square to square to the beating of a harsh drum. Then take him out the south gate and make an end of him, finish him off, and chop off his head.’

‘Yes, Your Majesty,’ they replied, and did as he commanded.

People heard about this: ‘It seems the king is chopping the head off anyone who steals from others!’ It occurred to them, ‘We’d better have sharp swords made. Then when we steal from others, we’ll make an end of them, finish them off, and chop off their heads.’ They had sharp swords made. Then they started to make raids on villages, towns, and cities, and to infest the highways. And they chopped the heads off anyone they stole from.

And so, mendicants, from not paying money to the penniless, poverty became widespread. When poverty was widespread, theft became widespread. When theft was widespread, swords became widespread. When swords were widespread, killing living creatures became widespread. And for the sentient beings among whom killing was widespread, their lifespan and beauty declined. Those people lived for 80,000 years, but their children lived for 40,000 years.

Among the people who lived for 40,000 years, a certain person stole something from others. They arrested him and presented him to the king, saying, ‘Your Majesty, this person stole from others.’

The king said to that person, ‘Is it really true, mister, that you stole from others?’

‘No, sire,’ he said, deliberately lying.

And so, mendicants, from not paying money to the penniless, poverty, theft, swords, and killing became widespread. When killing was widespread, lying became widespread. And for the sentient beings among whom lying was widespread, their lifespan and beauty declined. Those people who lived for 40,000 years had children who lived for 20,000 years.

Among the people who lived for 20,000 years, a certain person stole something from others. Someone else reported this to the king, ‘Your

Majesty, such-and-such person stole from others,' he said, going behind his back.

And so, mendicants, from not paying money to the penniless, poverty, theft, swords, killing, and lying became widespread. When lying was widespread, backbiting became widespread. And for the sentient beings among whom backbiting was widespread, their lifespan and beauty declined. Those people who lived for 20,000 years had children who lived for 10,000 years.

Among the people who lived for 10,000 years, some were more beautiful than others. And the ugly beings, coveting the beautiful ones, committed adultery with others' wives.

And so, mendicants, from not paying money to the penniless, poverty, theft, swords, killing, lying, and backbiting became widespread. When backbiting was widespread, sexual misconduct became widespread. And for the sentient beings among whom sexual misconduct was widespread, their lifespan and beauty declined. Those people who lived for 10,000 years had children who lived for 5,000 years.

Among the people who lived for 5,000 years, two things became widespread: harsh speech and talking nonsense. For the sentient beings among whom these two things were widespread, their lifespan and beauty declined. Those people who lived for 5,000 years had some children who lived for 2,500 years, while others lived for 2,000 years.

Among the people who lived for 2,500 years, desire and ill will became widespread. For the sentient beings among whom desire and ill will were widespread, their lifespan and beauty declined. Those people who lived for 2,500 years had children who lived for 1,000 years.

Among the people who lived for 1,000 years, wrong view became widespread. For the sentient beings among whom wrong view was widespread, their lifespan and beauty declined. Those people who lived for 1,000 years had children who lived for five hundred years.

Among the people who lived for five hundred years, three things became widespread: illicit desire, immoral greed, and wrong thoughts. For the sentient beings among whom these three things were widespread, their lifespan and beauty declined. Those people who

lived for five hundred years had some children who lived for two hundred and fifty years, while others lived for two hundred years.

Among the people who lived for two hundred and fifty years, three things became widespread: lack of due respect for mother and father, ascetics and brahmins, and failure to honor the elders in the family.

And so, mendicants, from not paying money to the penniless, all these things became widespread—poverty, theft, swords, killing, lying, backbiting, sexual misconduct, harsh speech and talking nonsense, desire and ill will, wrong view, illicit desire, immoral greed, and wrong thoughts, and lack of due respect for mother and father, ascetics and brahmins, and failure to honor the elders in the family. For the sentient beings among whom these things were widespread, their lifespan and beauty declined. Those people who lived for two hundred and fifty years had children who lived for a hundred years.

5. When People Live for Ten Years

There will come a time, mendicants, when these people will have children who live for ten years. Among the people who live for ten years, girls will be marriageable at five. The following flavors will disappear: ghee, butter, oil, honey, molasses, and salt. The best kind of food will be finger millet, just as fine rice with meat is the best kind of food today.

The ten ways of doing skillful deeds will totally disappear, and the ten ways of doing unskillful deeds will explode in popularity. Those people will not even have the word ‘skillful’, still less anyone who does what is skillful. And anyone who disrespects mother and father, ascetics and brahmins, and fails to honor the elders in the family will be venerated and praised, just as the opposite is venerated and praised today.

There’ll be no recognition of the status of mother, aunts, or wives and partners of teachers and respected people. The world will become promiscuous, like goats and sheep, chickens and pigs, and dogs and jackals.

They’ll be full of hostility towards each other, with acute ill will, malevolence, and thoughts of murder. Even a mother will feel like this for her child, and the child for its mother, father for child, child for

father, brother for sister, and sister for brother. They'll be just like a deer hunter when he sees a deer—full of hostility, ill will, malevolence, and thoughts of killing.

Among the people who live for ten years, there will be an interregnum of swords lasting seven days. During that time they will see each other as beasts. Sharp swords will appear in their hands, with which they'll take each other's life, crying, 'It's a beast! It's a beast!'

But then some of those beings will think, 'Let us neither be perpetrators nor victims! Why don't we hide in thick grass, thick jungle, thick trees, inaccessible riverlands, or rugged mountains and survive on forest roots and fruits?' So that's what they do.

When those seven days have passed, having emerged from their hiding places and embraced each other, they will come together in one voice and cry, 'How fantastic, dear being, you live! How fantastic, dear being, you live!'

6. The Period of Growth

Then those beings will think, 'It's because we undertook unskillful things that we suffered such an extensive loss of our relatives. We'd better do what's skillful. What skillful thing should we do? Why don't we refrain from killing living creatures? Having undertaken this skillful thing we'll live by it.' So that's what they do. Because of undertaking this skillful thing, their lifespan and beauty will grow. Those people who live for ten years will have children who live for twenty years.

Then those beings will think, 'Because of undertaking this skillful thing, our lifespan and beauty are growing. Why don't we do even more skillful things? What skillful thing should we do? Why don't we refrain from stealing … sexual misconduct … lying … backbiting … harsh speech … and talking nonsense. Why don't we give up covetousness … ill will … wrong view … three things: illicit desire, immoral greed, and wrong thoughts. Why don't we pay due respect to mother and father, ascetics and brahmins, honoring the elders in our families? Having undertaken this skillful thing we'll live by it.' So that's what they do.

Because of undertaking this skillful thing, their lifespan and beauty will grow. Those people who live for twenty years will have children who live for forty years. Those people who live for forty years will have children who live for eighty years, then a hundred and sixty years, three hundred and twenty years, six hundred and forty years, 2,000 years, 4,000 years, 8,000 years, 20,000 years, 40,000 years, and finally 80,000 years. Among the people who live for 80,000 years, girls will be marriageable at five hundred.

7. The Time of King Saṅkha

Among the people who live for 80,000 years, there will be just three afflictions: greed, starvation, and old age. India will be successful and prosperous. The villages, towns, and capital cities will be no more than a chicken's flight apart. And the land will be as crowded as hell, just full of people, like a thicket of rushes or reeds. The royal capital will be our Benares, but renamed Ketumati. And it will be successful, prosperous, populous, full of people, with plenty of food. There will be 84,000 cities in India, with the royal capital of Ketumati foremost.

And in the royal capital of Ketumati a king named Saṅkha will arise, a wheel-turning monarch, a just and principled king. His dominion will extend to all four sides, he will achieve stability in the country, and possess the seven treasures. He will have the following seven treasures: the wheel, the elephant, the horse, the jewel, the woman, the treasurer, and the counselor as the seventh treasure. He will have over a thousand sons who are valiant and heroic, crushing the armies of his enemies. After conquering this land girt by sea, he will reign by principle, without rod or sword.

8. The Arising of the Buddha Metteyya

And the Blessed One named Metteyya will arise in the world— perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed— just as I have arisen today. He will realize with his own insight this world— with its gods, Māras and Brahmās, this population with its ascetics and

brahmins, gods and humans—and make it known to others, just as I do today. He will teach the Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he will reveal a spiritual practice that's entirely full and pure, just as I do today. He will look after a Saṅgha of many thousand mendicants, just as I look after a Saṅgha of many hundreds today.

Then King Saṅkha will have the sacrificial post that had been built by King Mahāpanāda raised up. After staying there, he will give it away to ascetics and brahmins, paupers, vagrants, travelers, and beggars. Then, having shaved off his hair and beard and dressed in ocher robes, he will go forth from the lay life to homelessness in the Buddha Metteyya's presence. Soon after going forth, living withdrawn, diligent, keen, and resolute, he will realize the supreme end of the spiritual path in this very life. He will live having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

Mendicants, be your own island, your own refuge, with no other refuge. Let the teaching be your island and your refuge, with no other refuge. And how does a mendicant do this? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of desire and aversion for the world. That's how a mendicant is their own island, their own refuge, with no other refuge. That's how they let the teaching be their island and their refuge, with no other refuge.

9. On Long Life and Beauty for Mendicants

Mendicants, you should roam inside your own territory, the domain of your fathers. Doing so, you will grow in life span, beauty, happiness, wealth, and power.

And what is long life for a mendicant? It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort. They develop the basis of psychic power that has immersion due to energy, and active effort. They develop the basis of psychic power that has immersion due to mental

development, and active effort. They develop the basis of psychic power that has immersion due to inquiry, and active effort. Having developed and cultivated these four bases of psychic power they may, if they wish, live on for the eon or what's left of the eon. This is long life for a mendicant.

And what is beauty for a mendicant? It's when a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken. This is beauty for a mendicant.

And what is happiness for a mendicant? It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption … third absorption … fourth absorption. This is happiness for a mendicant.

And what is wealth for a mendicant? It's when a monk meditates spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. They meditate spreading a heart full of compassion … rejoicing … equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will. This is wealth for a mendicant.

And what is power for a mendicant? It's when a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements. This is power for a mendicant.

Mendicants, I do not see a single power so hard to defeat as the power of Māra. It is due to undertaking skillful qualities that this merit grows."

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

27. The Origin of the World: *Aggañña Sutta*

So I have heard. At one time the Buddha was staying near Sāvatthī in the Eastern Monastery, in the stilt longhouse of Migāra's mother.

Now at that time Vāseṭṭha and Bhāradvāja were living on probation among the mendicants in hopes of being ordained. Then in the late afternoon, the Buddha came downstairs from the longhouse and was walking meditation in the open air, beneath the shade of the longhouse.

Vāseṭṭha saw him and said to Bhāradvāja, "Reverend Bhāradvāja, the Buddha is walking meditation in the open air, beneath the shade of the longhouse. Come, reverend, let's go to the Buddha. Hopefully we'll get to hear a Dhamma talk from him."

"Yes, reverend," replied Bhāradvāja.

So they went to the Buddha, bowed, and walked beside him.

Then the Buddha said to Vāseṭṭha, "Vāseṭṭha, you are both brahmins by birth and clan, and have gone forth from the lay life to homelessness from a brahmin family. I hope you don't have to suffer abuse and insults from the brahmins."

"Actually, sir, the brahmins do insult and abuse us with their typical insults to the fullest extent."

"But how do the brahmins insult you?"

"Sir, the brahmins say: 'Only brahmins are the highest caste; other castes are inferior. Only brahmins are the light caste; other castes are

dark. Only brahmins are purified, not others. Only brahmins are Brahmā's rightful sons, born of his mouth, born of Brahmā, created by Brahmā, heirs of Brahmā. You've both abandoned the best caste to join an inferior caste, namely these shavelings, fake ascetics, riffraff, black spawn from the feet of our Kinsman. This is not right, it's not proper!' That's how the brahmins insult us."

"Actually, Vāseṭṭha, the brahmins are forgetting their tradition when they say this to you. For brahmin women are seen menstruating, being pregnant, giving birth, and breast-feeding. Yet even though they're born from a brahmin womb they say: 'Only brahmins are the highest caste; other castes are inferior. Only brahmins are the light caste; other castes are dark. Only brahmins are purified, not others. Only brahmins are Brahmā's rightful sons, born of his mouth, born of Brahmā, created by Brahmā, heirs of Brahmā.' They misrepresent the brahmins, speak falsely, and make much bad karma.

1. Purification in the Four Castes

Vāseṭṭha, there are these four castes: aristocrats, brahmins, merchants, and workers. Some aristocrats kill living creatures, steal, and commit sexual misconduct. They use speech that's false, divisive, harsh, and nonsensical. And they're covetous, malicious, with wrong view. These things are unskillful, blameworthy, not to be cultivated, unworthy of the noble ones—and are reckoned as such. They are dark deeds with dark results, criticized by sensible people. Such things are seen in some aristocrats. And they are also seen among some brahmins, merchants, and workers.

But some aristocrats refrain from killing living creatures, stealing, and committing sexual misconduct. They refrain from speech that's false, divisive, harsh, and nonsensical. And they're content, kind-hearted, with right view. These things are skillful, blameless, to be cultivated, worthy of the noble ones—and are reckoned as such. They are bright deeds with bright results, praised by sensible people. Such things are seen in some aristocrats. And they are also seen among some brahmins, merchants, and workers.

Both these things occur like this, mixed up in these four castes—the dark and the bright, that which is praised and that which is criticized by sensible people. Yet of this the brahmins say: 'Only brahmins are the highest caste; other castes are inferior. Only brahmins are the light caste; other castes are dark. Only brahmins are purified, not others. Only brahmins are Brahmā's rightful sons, born of his mouth, born of Brahmā, created by Brahmā, heirs of Brahmā.'

Sensible people don't acknowledge this. Why is that? Because any mendicant from these four castes who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—is said to be the best by virtue of principle, not without principle. For principle, Vāseṭṭha, is the best thing about people in both this life and the next.

And here's a way to understand how this is so.

King Pasenadi of Kosala knows that the ascetic Gotama has gone forth from the neighboring clan of the Sakyans. And the Sakyans are his vassals. The Sakyans show deference to King Pasenadi by bowing down, rising up, greeting him with joined palms, and observing proper etiquette for him. Now, King Pasenadi shows the same kind of deference to the Realized One. But he doesn't think: 'The ascetic Gotama is well-born, I am ill-born. He is powerful, I am weak. He is handsome, I am ugly. He is influential, I am insignificant.' Rather, in showing such deference to the Realized One he is only honoring, respecting, and venerating principle. And here's another way to understand how principle is the best thing about people in both this life and the next.

Vāseṭṭha, you have different births, names, and clans, and have gone forth from the lay life to homelessness from different families. When they ask you what you are, you claim to be ascetics, followers of the Sakyan. But only when someone has faith in the Realized One—settled, rooted, and planted deep, strong, not to be shifted by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world—is it appropriate for them to say: 'I am the Buddha's true-born child, born from his mouth, born of principle, created by principle, heir to principle.' Why is that? For these are terms for the Realized

One: ‘the embodiment of truth’, and ‘the embodiment of holiness’, and ‘the one who has become the truth’, and ‘the one who has become holy’.

There comes a time when, Vāseṭṭha, after a very long period has passed, this cosmos contracts. As the cosmos contracts, sentient beings are mostly headed for the realm of streaming radiance. There they are mind-made, feeding on rapture, self-luminous, moving through the sky, steadily glorious, and they remain like that for a very long time.

There comes a time when, after a very long period has passed, this cosmos expands. As the cosmos expands, sentient beings mostly pass away from that host of radiant deities and come back to this realm. Here they are mind-made, feeding on rapture, self-luminous, moving through the sky, steadily glorious, and they remain like that for a very long time.

2. Solid Nectar Appears

But the single mass of water at that time was utterly dark. The moon and sun were not found, nor were stars and constellations, day and night, months and fortnights, years and seasons, or male and female. Beings were simply known as ‘beings’. After a very long period had passed, solid nectar curdled in the water. It appeared just like the curd on top of hot milk as it cools. It was beautiful, fragrant, and delicious, like ghee or butter. And it was as sweet as pure manuka honey. Now, one of those beings was reckless. Thinking, ‘Oh my, what might this be?’ they tasted the solid nectar with their finger. They enjoyed it, and craving was born in them. And other beings, following that being’s example, tasted solid nectar with their fingers. They too enjoyed it, and craving was born in them.

3. The Moon and Sun Appear

Then those beings started to eat the solid nectar, breaking it into lumps. But when they did this their luminosity vanished. And with the vanishing of their luminosity the moon and sun appeared, stars and constellations appeared, days and nights were distinguished, and so

were months and fortnights, and years and seasons. To this extent the world had evolved once more.

Then those beings eating the solid nectar, with that as their food and nourishment, remained for a very long time. But so long as they ate that solid nectar, their bodies became more solid and they diverged in appearance; some beautiful, some ugly. And the beautiful beings looked down on the ugly ones: 'We're more beautiful, they're the ugly ones!' And the vanity of the beautiful ones made the solid nectar vanish. They gathered together and bemoaned, 'Oh, what a taste! Oh, what a taste!' And even today when people get something tasty they say: 'Oh, what a taste! Oh, what a taste!' They're just remembering an ancient traditional saying, but they don't understand what it means.

4. Ground-Sprouts

When the solid nectar had vanished, ground-sprouts appeared to those beings. They appeared just like mushrooms. They were beautiful, fragrant, and delicious, like ghee or butter. And they were as sweet as pure manuka honey.

Then those beings started to eat the ground-sprouts. With that as their food and nourishment, they remained for a very long time. But so long as they ate those ground-sprouts, their bodies became more solid and they diverged in appearance; some beautiful, some ugly. And the beautiful beings looked down on the ugly ones: 'We're more beautiful, they're the ugly ones!' And the vanity of the beautiful ones made the ground-sprouts vanish.

5. Bursting Pods

When the ground-sprouts had vanished, bursting pods appeared, like the fruit of the kadam tree. They were beautiful, fragrant, and delicious, like ghee or butter. And they were as sweet as pure manuka honey.

Then those beings started to eat the bursting pods. With that as their food and nourishment, they remained for a very long time. But so long as they ate those bursting pods, their bodies became more

solid and they diverged in appearance; some beautiful, some ugly. And the beautiful beings looked down on the ugly ones: 'We're more beautiful, they're the ugly ones!' And the vanity of the beautiful ones made the bursting pods vanish.

They gathered together and bemoaned, 'Oh, what we've lost! Oh, what we've lost—those bursting pods!' And even today when people experience suffering they say: 'Oh, what we've lost! Oh, what we've lost!' They're just remembering an ancient traditional saying, but they don't understand what it means.

6. Ripe Untilled Rice

When the bursting pods had vanished, ripe untilled rice appeared to those beings. It had no powder or husk, pure and fragrant, with only the rice-grain. What they took for supper in the evening, by the morning had grown back and ripened. And what they took for breakfast in the morning had grown back and ripened by the evening, so the cutting didn't show. Then those beings eating the ripe untilled rice, with that as their food and nourishment, remained for a very long time.

7. Gender Appears

But so long as they ate that ripe untilled rice, their bodies became more solid and they diverged in appearance. And female characteristics appeared on women, while male characteristics appeared on men. Women spent too much time gazing at men, and men at women. They became lustful, and their bodies burned with fever. Due to this fever they had sex with each other.

Those who saw them having sex pelted them with dirt, ashes, or cow-dung, saying, 'Get lost, filth! Get lost, filth! How on earth can one being do that to another?' And even today people in some countries, when a bride is carried off, pelt her with dirt, ashes, or cow-dung. They're just remembering an ancient traditional saying, but they don't understand what it means.

8. Sexual Intercourse

What was reckoned as immoral at that time, these days is reckoned as moral. The beings who had sex together weren't allowed to enter a village or town for one or two months. Ever since they excessively threw themselves into immorality, they started to make buildings to hide their immoral deeds. Then one of those beings of idle disposition thought, 'Hey now, why should I be bothered to gather rice in the evening for supper, and in the morning for breakfast? Why don't I gather rice for supper and breakfast all at once?'

So that's what he did. Then one of the other beings approached that being and said, 'Come, good being, we shall go to gather rice.' 'There's no need, good being! I gathered rice for supper and breakfast all at once.' So that being, following their example, gathered rice for two days all at once, thinking: 'This seems fine.'

Then one of the other beings approached that being and said, 'Come, good being, we shall go to gather rice.' 'There's no need, good being! I gathered rice for two days all at once.' So that being, following their example, gathered rice for four days all at once, thinking: 'This seems fine.'

Then one of the other beings approached that being and said, 'Come, good being, we shall go to gather rice.' 'There's no need, good being! I gathered rice for four days all at once.' So that being, following their example, gathered rice for eight days all at once, thinking: 'This seems fine.'

But when they started to store up rice to eat, the rice grains became wrapped in powder and husk, it didn't grow back after reaping, the cutting showed, and the rice stood in clumps.

9. Dividing the Fields

Then those beings gathered together and bemoaned, 'Oh, how wicked things have appeared among beings! For we used to be mind-made, feeding on rapture, self-luminous, moving through the sky, steadily glorious, and we remained like that for a very long time. After a very long period had passed, solid nectar curdled in the water. But due to bad, unskillful things among us, the savory nectar vanished, the

ground-sprouts vanished, the bursting pods vanished, and now the rice grains have become wrapped in powder and husk, it doesn't grow back after reaping, the cutting shows, and the rice stands in clumps. We'd better divide up the rice and set boundaries.' So that's what they did.

Now, one of those beings was reckless. While guarding their own share they took another's share without it being given, and ate it.

They grabbed the one who had done this and said, 'You have done a bad thing, good being, in that while guarding your own share you took another's share without it being given, and ate it. Do not do such a thing again.'

'Yes, sirs,' replied that being. But for a second time, and a third time they did the same thing, and were told not to continue. And then they struck that being, some with fists, others with stones, and still others with rods. From that day on stealing was found, and blaming and lying and the taking up of rods.

10. The Elected King

Then those beings gathered together and bemoaned, 'Oh, how wicked things have appeared among beings, in that stealing is found, and blaming and lying and the taking up of rods! Why don't we elect one being who would rightly accuse those who deserve it, blame those who deserve it, and expel those who deserve it? We shall pay them with a share of rice.'

Then those beings approached the being among them who was most attractive, good-looking, lovely, and illustrious, and said, 'Come, good being, rightly accuse those who deserve it, blame those who deserve it, and banish those who deserve it. We shall pay you with a share of rice.' 'Yes, sirs,' replied that being. They acted accordingly, and were paid with a share of rice.

'Elected by the people', Vāseṭṭha, is the meaning of 'elected one', the first term to be specifically invented for them.

'Lord of the fields' is the meaning of 'aristocrat', the second term to be specifically invented.

'They please others with principle' is the meaning of 'king', the third term to be specifically invented.

And that, Vāseṭṭha, is how the ancient traditional terms for the circle of aristocrats were created; for those very beings, not others; for those like them, not unlike; legitimately, not illegitimately. For principle, Vāseṭṭha, is the best thing about people in both this life and the next.

11. The Circle of Brahmins

Then some of those same beings thought, 'Oh, how wicked things have appeared among beings, in that stealing is found, and blaming and lying and the taking up of rods and banishment! Why don't we set aside bad, unskillful things?' So that's what they did.

'They set aside bad, unskillful things' is the meaning of 'brahmin', the first term to be specifically invented for them.

They built leaf huts in a wilderness region where they meditated pure and bright, without lighting cooking fires or digging the soil. They came down in the morning for breakfast and in the evening for supper to the village, town, or royal capital seeking a meal. When they had obtained food they continued to meditate in the leaf huts.

When people noticed this they said, 'These beings build leaf huts in a wilderness region where they meditate pure and bright, without lighting cooking fires or digging the soil. They come down in the morning for breakfast and in the evening for supper to the village, town, or royal capital seeking a meal. When they have obtained food they continue to meditate in the leaf huts.'

'They meditate' is the meaning of 'meditator', the second term to be specifically invented for them.

But some of those beings were unable to keep up with their meditation in the leaf huts in the wilderness. They came down to the neighborhood of a village or town where they dwelt compiling texts.

When people noticed this they said, 'These beings were unable to keep up with their meditation in the leaf huts in the wilderness. They came down to the neighborhood of a village or town where they dwelt compiling texts. Now they don't meditate.'

'Now they don't meditate' is the meaning of 'reciter', the third term to be specifically invented for them. What was reckoned as lesser at that time, these days is reckoned as better.

And that, Vāseṭṭha, is how the ancient traditional terms for the circle of brahmins were created; for those very beings, not others; for those like them, not unlike; legitimately, not illegitimately. For principle, Vāseṭṭha, is the best thing about people in both this life and the next.

12. The Circle of Merchants

Some of those same beings, taking up an active sex life, applied themselves to various jobs.

'Having taken up an active sex life, they apply themselves to various jobs' is the meaning of 'merchant', the term specifically invented for them.

And that, Vāseṭṭha, is how the ancient traditional term for the circle of merchants was created; for those very beings, not others; for those like them, not unlike; legitimately, not illegitimately. For principle, Vāseṭṭha, is the best thing about people in both this life and the next.

13. The Circle of Workers

The remaining beings lived by hunting and menial tasks.

'They live by hunting and menial tasks' is the meaning of 'worker', the term specifically invented for them.

And that, Vāseṭṭha, is how the ancient traditional term for the circle of workers was created; for those very beings, not others; for those like them, not unlike; legitimately, not illegitimately. For principle, Vāseṭṭha, is the best thing about people in both this life and the next.

There came a time when an aristocrat, brahmin, merchant, or worker, deprecating their own vocation, went forth from the lay life to homelessness, thinking, 'I will be an ascetic.'

And that, Vāseṭṭha, is how these four circles were created; for those very beings, not others; for those like them, not unlike; legitimately, not illegitimately. For principle, Vāseṭṭha, is the best thing about people in both this life and the next.

14. On Bad Conduct

An aristocrat, brahmin, merchant, worker, or ascetic may do bad things by way of body, speech, and mind. They have wrong view, and they act out of that wrong view. And because of that, when their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell.

An aristocrat, brahmin, merchant, worker, or ascetic may do good things by way of body, speech, and mind. They have right view, and they act out of that right view. And because of that, when their body breaks up, after death, they're reborn in a good place, a heavenly realm.

15. The Qualities That Lead to Awakening

An aristocrat, brahmin, merchant, worker, or ascetic who is restrained in body, speech, and mind, and develops the seven qualities that lead to awakening, becomes extinguished in this very life.

Any mendicant from these four castes who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—is said to be the best by virtue of principle, not without principle. For principle, Vāseṭṭha, is the best thing about people in both this life and the next.

Brahmā Sanaṅkumāra also spoke this verse:

'The aristocrat is best of those people
who take clan as the standard.
But one accomplished in knowledge and conduct
is best of gods and humans.'

That verse was well sung by Brahmā Sanaṅkumāra, not poorly sung; well spoken, not poorly spoken; beneficial, not harmful, and I agree with it. I also say:

The aristocrat is best of those people
who take clan as the standard.

But one accomplished in knowledge and conduct
is best of gods and humans."

That is what the Buddha said. Satisfied, Vāseṭṭha and Bhāradvāja were happy with what the Buddha said.

28. Inspiring Confidence: *Sampasādanīya Sutta*

1. Sāriputta's Lion's Roar

So I have heard. At one time the Buddha was staying near Nālandā in Pāvārika's mango grove. Then Sāriputta went up to the Buddha, bowed, sat down to one side, and said to him:

"Sir, I have such confidence in the Buddha that I believe there's no other ascetic or brahmin—whether past, future, or present—whose direct knowledge is superior to the Buddha when it comes to awakening."

"That's a grand and dramatic statement, Sāriputta. You've roared a definitive, categorical lion's roar, saying: 'I have such confidence in the Buddha that I believe there's no other ascetic or brahmin—whether past, future, or present—whose direct knowledge is superior to the Buddha when it comes to awakening.'

What about all the perfected ones, the fully awakened Buddhas who lived in the past? Have you comprehended their minds to know that those Buddhas had such ethics, or such qualities, or such wisdom, or such meditation, or such freedom?"

"No, sir."

"And what about all the perfected ones, the fully awakened Buddhas who will live in the future? Have you comprehended their

minds to know that those Buddhas will have such ethics, or such qualities, or such wisdom, or such meditation, or such freedom?"

"No, sir."

"And what about me, the perfected one, the fully awakened Buddha at present? Have you comprehended my mind to know that I have such ethics, or such qualities, or such wisdom, or such meditation, or such freedom?"

"No, sir."

"Well then, Sāriputta, given that you don't comprehend the minds of Buddhas past, future, or present, what exactly are you doing, making such a grand and dramatic statement, roaring such a definitive, categorical lion's roar?"

"Sir, though I don't comprehend the minds of Buddhas past, future, and present, still I understand this by inference from the teaching. Suppose there were a king's frontier citadel with fortified embankments, ramparts, and arches, and a single gate. And it has a gatekeeper who is astute, competent, and clever. He keeps strangers out and lets known people in. As he walks around the patrol path, he doesn't see a hole or cleft in the wall, not even one big enough for a cat to slip out. They'd think, 'Whatever sizable creatures enter or leave the citadel, all of them do so via this gate.'

In the same way, I understand this by inference from the teaching: 'All the perfected ones, fully awakened Buddhas—whether past, future, or present—give up the five hindrances, corruptions of the heart that weaken wisdom. Their mind is firmly established in the four kinds of mindfulness meditation. They correctly develop the seven awakening factors. And they wake up to the supreme perfect awakening.'

Sir, once I approached the Buddha to listen to the teaching. He explained Dhamma with its higher and higher stages, with its better and better stages, with its dark and bright sides. When I directly knew a certain principle of those teachings, in accordance with how I was taught, I came to a conclusion about the teachings. I had confidence in the Teacher: 'The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.'

1.1. Teaching Skillful Qualities

And moreover, sir, how the Buddha teaches skillful qualities is unsurpassable. This consists of such skillful qualities as the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path. By these a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements. This is unsurpassable when it comes to skillful qualities. The Buddha understands this without exception. There is nothing to be understood beyond this whereby another ascetic or brahmin might be superior in direct knowledge to the Buddha when it comes to skillful qualities.

1.2. Describing the Sense Fields

And moreover, sir, how the Buddha teaches the description of the sense fields is unsurpassable. There are these six interior and exterior sense fields. The eye and sights, the ear and sounds, the nose and smells, the tongue and tastes, the body and touches, and the mind and thoughts. This is unsurpassable when it comes to describing the sense fields. The Buddha understands this without exception. There is nothing to be understood beyond this whereby another ascetic or brahmin might be superior in direct knowledge to the Buddha when it comes to describing the sense fields.

1.3. The Conception of the Embryo

And moreover, sir, how the Buddha teaches the conception of the embryo is unsurpassable. There are these four kinds of conception.

Firstly, someone is unaware when conceived in their mother's womb, unaware as they remain there, and unaware as they emerge. This is the first kind of conception.

Furthermore, someone is aware when conceived in their mother's womb, but unaware as they remain there, and unaware as they emerge. This is the second kind of conception.

Furthermore, someone is aware when conceived in their mother's womb, aware as they remain there, but unaware as they emerge. This is the third kind of conception.

Furthermore, someone is aware when conceived in their mother's womb, aware as they remain there, and aware as they emerge. This is the fourth kind of conception.

This is unsurpassable when it comes to the conception of the embryo.

1.4. Ways of Revealing

And moreover, sir, how the Buddha teaches the different ways of revealing is unsurpassable. There are these four ways of revealing.

Firstly, someone reveals by means of a sign, 'This is what you're thinking, such is your thought, and thus is your state of mind.' And even if they reveal this many times, it turns out exactly so, not otherwise. This is the first way of revealing.

Furthermore, someone reveals after hearing it from humans or non-humans or deities, 'This is what you're thinking, such is your thought, and thus is your state of mind.' And even if they reveal this many times, it turns out exactly so, not otherwise. This is the second way of revealing.

Furthermore, someone reveals by hearing the sound of thought spreading as someone thinks and considers, 'This is what you're thinking, such is your thought, and thus is your state of mind.' And even if they reveal this many times, it turns out exactly so, not otherwise. This is the third way of revealing.

Furthermore, someone comprehends the mind of a person who has attained the immersion that's free of placing the mind and keeping it connected. They understand, 'Judging by the way this person's intentions are directed, immediately after this mind state, they'll think this thought.' And even if they reveal this many times, it turns out exactly so, not otherwise. This is the fourth way of revealing.

This is unsurpassable when it comes to the ways of revealing.

1.5. Attainments of Vision

And moreover, sir, how the Buddha teaches the attainments of vision is unsurpassable. There are these four attainments of vision.

Firstly, some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right focus—experiences an immersion of the heart of such a kind that they examine their own body up from the soles of the feet and down from the tips of the hairs,

wrapped in skin and full of many kinds of filth. ‘In this body there is head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine.’ This is the first attainment of vision.

Furthermore, some ascetic or brahmin attains that and goes beyond it. They examine a person’s bones with skin, flesh, and blood. This is the second attainment of vision.

Furthermore, some ascetic or brahmin attains that and goes beyond it. They understand a person’s stream of consciousness, unbroken on both sides, established in both this world and the next. This is the third attainment of vision.

Furthermore, some ascetic or brahmin attains that and goes beyond it. They understand a person’s stream of consciousness, unbroken on both sides, not established in either this world or the next. This is the fourth attainment of vision.

This is unsurpassable when it comes to attainments of vision.

1.6. Descriptions of Individuals

And moreover, sir, how the Buddha teaches the description of individuals is unsurpassable. There are these seven individuals. One freed both ways, one freed by wisdom, a personal witness, one attained to view, one freed by faith, a follower of the teachings, a follower by faith. This is unsurpassable when it comes to the description of individuals.

1.7. Kinds of Striving

And moreover, sir, how the Buddha teaches the kinds of striving is unsurpassable. There are these seven awakening factors: the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. This is unsurpassable when it comes to the kinds of striving.

1.8. Ways of Practice

And moreover, sir, how the Buddha teaches the ways of practice is unsurpassable.

Painful practice with slow insight,

painful practice with swift insight,
pleasant practice with slow insight, and
pleasant practice with swift insight.

Of these, the painful practice with slow insight is said to be inferior both ways: because it's painful and because it's slow. The painful practice with swift insight is said to be inferior because it's painful. The pleasant practice with slow insight is said to be inferior because it's slow. But the pleasant practice with swift insight is said to be superior both ways: because it's pleasant and because it's swift.

This is unsurpassable when it comes to the ways of practice.

1.9. Behavior in Speech

And moreover, sir, how the Buddha teaches behavior in speech is unsurpassable. It's when someone doesn't use speech that's connected with lying, or divisive, or backbiting, or aggressively trying to win. They speak only wise counsel, valuable and timely. This is unsurpassable when it comes to behavior in speech.

And moreover, sir, how the Buddha teaches a person's ethical behavior is unsurpassable. It's when someone is honest and faithful. They don't use deceit, flattery, hinting, or belittling, and they don't use material possessions to pursue other material possessions. They guard the sense doors and eat in moderation. They're fair, dedicated to wakefulness, tireless, energetic, and meditative. They have good memory, eloquence, range, retention, and thoughtfulness. They're not greedy for sensual pleasures. They are mindful and alert. This is unsurpassable when it comes to a person's ethical behavior.

1.10. Responsiveness to Instruction

And moreover, sir, how the Buddha teaches the different degrees of responsiveness to instruction is unsurpassable. There are these four degrees of responsiveness to instruction.

The Buddha knows by investigating inside another individual: 'By practicing as instructed this individual will, with the ending of three fetters, become a stream-enterer, not liable to be reborn in the underworld, bound for awakening.' The Buddha knows by investigating inside another individual: 'By practicing as instructed this individual will, with the ending of three fetters, and the weakening of greed, hate, and delusion, become a once-returner. They

will come back to this world once only, then make an end of suffering.' The Buddha knows by investigating inside another individual: 'By practicing as instructed this individual will, with the ending of the five lower fetters, be reborn spontaneously. They will be extinguished there, and are not liable to return from that world.' The Buddha knows by investigating inside another individual: 'By practicing as instructed this individual will realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements.'

This is unsurpassable when it comes to the different degrees of responsiveness to instruction.

1.11. The Knowledge and Freedom of Others

And moreover, sir, how the Buddha teaches the knowledge and freedom of other individuals is unsurpassable. The Buddha knows by investigating inside another individual: 'With the ending of three fetters this individual will become a stream-enterer, not liable to be reborn in the underworld, bound for awakening.' The Buddha knows by investigating inside another individual: 'With the ending of three fetters, and the weakening of greed, hate, and delusion, this individual will become a once-returner. They will come back to this world once only, then make an end of suffering.' The Buddha knows by investigating inside another individual: 'With the ending of the five lower fetters, this individual will be reborn spontaneously. They will be extinguished there, and are not liable to return from that world.' The Buddha knows by investigating inside another individual: 'This individual will realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements.' This is unsurpassable when it comes to the knowledge and freedom of other individuals.

1.12. Eternalism

And moreover, sir, how the Buddha teaches eternalist doctrines is unsurpassable. There are these three eternalist doctrines.

Firstly, some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right focus—experiences an immersion of the heart of such a kind that they recollect many hundreds of thousands of past lives, with features and details. They

say, ‘I know that in the past the cosmos expanded or contracted. I don’t know whether in the future the cosmos will expand or contract. The self and the cosmos are eternal, barren, steady as a mountain peak, standing firm like a pillar. They remain the same for all eternity, while these sentient beings wander and transmigrate and pass away and rearise.’ This is the first eternalist doctrine.

Furthermore, some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right focus—experiences an immersion of the heart of such a kind that they recollect their past lives for as many as ten eons of the expansion and contraction of the cosmos, with features and details. They say, ‘I know that in the past the cosmos expanded or contracted. I don’t know whether in the future the cosmos will expand or contract. The self and the cosmos are eternal, barren, steady as a mountain peak, standing firm like a pillar. They remain the same for all eternity, while these sentient beings wander and transmigrate and pass away and rearise.’ This is the second eternalist doctrine.

Furthermore, some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right focus—experiences an immersion of the heart of such a kind that they recollect their past lives for as many as forty eons of the expansion and contraction of the cosmos, with features and details. They say, ‘I know that in the past the cosmos expanded or contracted. I don’t know whether in the future the cosmos will expand or contract. The self and the cosmos are eternal, barren, steady as a mountain peak, standing firm like a pillar. They remain the same for all eternity, while these sentient beings wander and transmigrate and pass away and rearise.’ This is the third eternalist doctrine.

This is unsurpassable when it comes to eternalist doctrines.

1.13. Recollecting Past Lives

And moreover, sir, how the Buddha teaches the knowledge of recollecting past lives is unsurpassable. It’s when some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right focus—experiences an immersion of the heart of such a kind that they recollect their many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand,

a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They remember: 'There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.' And so they recollect their many kinds of past lives, with features and details. Sir, there are gods whose life span cannot be reckoned or calculated. Still, no matter what incarnation they have previously been reborn in —whether physical or formless or percipient or non-percipient or neither percipient nor non-percipient— they recollect their many kinds of past lives, with features and details. This is unsurpassable when it comes to the knowledge of recollecting past lives.

1.14. Death and Rebirth

And moreover, sir, how the Buddha teaches the knowledge of the death and rebirth of sentient beings is unsurpassable. It's when some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right focus—experiences an immersion of the heart of such a kind that with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn —inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds: 'These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they chose to act out of that right view. When their body breaks up, after death, they're reborn in a good place, a heavenly realm.' And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand

how sentient beings are reborn according to their deeds. This is unsurpassable when it comes to the knowledge of death and rebirth.

1.15. Psychic Powers

And moreover, sir, how the Buddha teaches psychic power is unsurpassable. There are these two kinds of psychic power. There are psychic powers that are accompanied by defilements and attachments, and are said to be ignoble. And there are psychic powers that are free of defilements and attachments, and are said to be noble. What are the psychic powers that are accompanied by defilements and attachments, and are said to be ignoble? It's when some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right focus—experiences an immersion of the heart of such a kind that they wield the many kinds of psychic power: multiplying themselves and becoming one again; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful; controlling the body as far as the Brahmā realm. These are the psychic powers that are accompanied by defilements and attachments, and are said to be ignoble.

But what are the psychic powers that are free of defilements and attachments, and are said to be noble? It's when, if a mendicant wishes: 'May I meditate perceiving the unrepulsive in the repulsive,' that's what they do. If they wish: 'May I meditate perceiving the repulsive in the unrepulsive,' that's what they do. If they wish: 'May I meditate perceiving the unrepulsive in the repulsive and the unrepulsive,' that's what they do. If they wish: 'May I meditate perceiving the repulsive in the unrepulsive and the repulsive,' that's what they do. If they wish: 'May I meditate staying equanimous, mindful and aware, rejecting both the repulsive and the unrepulsive,' that's what they do. These are the psychic powers that are free of defilements and attachments, and are said to be noble. This is unsurpassable when it comes to psychic powers. The Buddha understands this without exception. There is nothing to be understood beyond this whereby another ascetic or brahmin might be

superior in direct knowledge to the Buddha when it comes to psychic powers.

1.16. The Four Absorptions

The Buddha has achieved what should be achieved by a faithful gentleman by being energetic and strong, by manly strength, energy, vigor, and exertion. The Buddha doesn't indulge in sensual pleasures, which are low, crude, ordinary, ignoble, and pointless. And he doesn't indulge in self-mortification, which is painful, ignoble, and pointless. He gets the four absorptions—blissful meditations in the present life that belong to the higher mind—when he wants, without trouble or difficulty.

1.17. On Being Questioned

Sir, if they were to ask me, 'Reverend Sāriputta, is there any other ascetic or brahmin—whether past, future, or present—whose direct knowledge is superior to the Buddha when it comes to awakening?' I would tell them 'No.'

But if they were to ask me, 'Reverend Sāriputta, is there any other ascetic or brahmin—whether past or future—whose direct knowledge is equal to the Buddha when it comes to awakening?' I would tell them 'Yes.' But if they were to ask: 'Reverend Sāriputta, is there any other ascetic or brahmin at present whose direct knowledge is equal to the Buddha when it comes to awakening?' I would tell them 'No.'

But if they were to ask me, 'But why does Venerable Sāriputta grant this in respect of some but not others?' I would answer them like this, 'Reverends, I have heard and learned this in the presence of the Buddha: "The perfected ones, fully awakened Buddhas of the past and the future are equal to myself when it comes to awakening." And I have also heard and learned this in the presence of the Buddha: "It's impossible for two perfected ones, fully awakened Buddhas to arise in the same solar system at the same time."'

Answering this way, I trust that I repeated what the Buddha has said, and didn't misrepresent him with an untruth. I trust my explanation was in line with the teaching, and that there are no legitimate grounds for rebuke or criticism."

"Indeed, Sāriputta, in answering this way you repeat what I've said, and don't misrepresent me with an untruth. Your explanation is in

line with the teaching, and there are no legitimate grounds for rebuke or criticism."

2. Incredible and Amazing

When he had spoken, Venerable Udāyī said to the Buddha, "It's incredible, sir, it's amazing! The Realized One has so few wishes, such contentment, such self-effacement! For even though the Realized One has such power and might, he will not make a display of himself. If the wanderers following other paths were to see even a single one of these qualities in themselves they'd carry around a banner to that effect. It's incredible, sir, it's amazing! The Realized One has so few wishes, such contentment, such self-effacement! For even though the Realized One has such power and might, he will not make a display of himself."

"See, Udāyī, how the Realized One has so few wishes, such contentment, such self-effacement. For even though the Realized One has such power and might, he will not make a display of himself. If the wanderers following other paths were to see even a single one of these qualities in themselves they'd carry around a banner to that effect. See, Udāyī, how the Realized One has so few wishes, such contentment, such self-effacement. For even though the Realized One has such power and might, he will not make a display of himself."

Then the Buddha said to Venerable Sāriputta, "So Sāriputta, you should frequently speak this exposition of the teaching to the monks, nuns, laymen, and laywomen. Though there will be some foolish people who have doubt or uncertainty regarding the Realized One, when they hear this exposition of the teaching they'll give up that doubt or uncertainty."

That's how Venerable Sāriputta declared his confidence in the Buddha's presence. And that's why the name of this discussion is "Inspiring Confidence".

29. An Impressive Discourse: *Pāsādika Sutta*

So I have heard. At one time the Buddha was staying in the land of the Sakyans in a stilt longhouse in a mango grove belonging to the Sakyan family named Vedhañña.

Now at that time the Nigaṇṭha Nātaputta had recently passed away at Pāvā. With his passing the Jain ascetics split, dividing into two factions, arguing, quarreling, and fighting, continually wounding each other with barbed words:

"You don't understand this teaching and training. I understand this teaching and training. What, you understand this teaching and training? You're practicing wrong. I'm practicing right. I stay on topic, you don't. You said last what you should have said first. You said first what you should have said last. What you've thought so much about has been disproved. Your doctrine is refuted. Go on, save your doctrine! You're trapped; get yourself out of this—if you can!"

You'd think there was nothing but slaughter going on among the Jain ascetics. And the Nigaṇṭha Nātaputta's white-clothed lay disciples were disillusioned, dismayed, and disappointed in the Jain ascetics. They were equally disappointed with a teaching and training so poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha, with broken monument and without a refuge.

And then, after completing the rainy season residence near Pāvā, the novice Cunda went to see Venerable Ānanda at Sāma village. He bowed, sat down to one side, and told him what had happened.

Ānanda said to him, "Reverend Cunda, we should see the Buddha about this matter. Come, let's go to the Buddha and tell him about this."

"Yes, sir," replied Cunda.

Then Ānanda and Cunda went to the Buddha, bowed, sat down to one side, and told him what had happened.

1. The Teaching of the Unawakened

"That's what happens, Cunda, when a teaching and training is poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha.

Take the case where a teacher is not awakened, and the teaching is poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha. A disciple in that teaching does not practice in line with the teachings, does not practice following that procedure, does not live in line with the teaching. They proceed having turned away from that teaching. You should say this to them, 'You're fortunate, reverend, you're so very fortunate! For your teacher is not awakened, and their teaching is poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha. But you don't practice in line with that teaching, you don't practice following that procedure, you don't live in line with the teaching. You proceed having turned away from that teaching.' In such a case the teacher and the teaching are to blame, but the disciple deserves praise. Suppose someone was to say to such a disciple, 'Come on, venerable, practice as taught and pointed out by your teacher.' The one who encourages, the one who they encourage, and the one who practices accordingly all make much bad karma. Why is that? It's because that teaching and training is poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha.

Take the case where a teacher is not awakened, and the teaching is poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha. A disciple in that teaching practices in line with the teachings, practices following that procedure, lives in line with the teaching. They proceed having undertaken that teaching. You should say this to them, 'It's your loss, reverend, it's your misfortune! For your teacher is not awakened, and their teaching is poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha. And you practice in line with that teaching, you practice following that procedure, you live in line with the teaching. You proceed having undertaken that teaching.' In such a case the teacher, the teaching, and the disciple are all to blame. Suppose someone was to say to such a disciple, 'Clearly the venerable is practicing methodically and will succeed in completing that method.' The one who praises, the one who they praise, and the one who, being praised, rouses up even more energy all make much bad karma. Why is that? It's because that teaching and training is poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha.

2. The Teaching of the Awakened

Take the case where a teacher is awakened, and the teaching is well explained and well propounded, emancipating, leading to peace, proclaimed by someone who is a fully awakened Buddha. A disciple in that teaching does not practice in line with the teachings, does not practice following that procedure, does not live in line with the teaching. They proceed having turned away from that teaching. You should say this to them, 'It's your loss, reverend, it's your misfortune! For your teacher is awakened, and their teaching is well explained and well propounded, emancipating, leading to peace, proclaimed by someone who is a fully awakened Buddha. But you don't practice in line with that teaching, you don't practice following that procedure, you don't live in line with the teaching. You proceed having turned away from that teaching.' In such a case the teacher and the teaching

deserve praise, but the disciple is to blame. Suppose someone was to say to such a disciple, 'Come on, venerable, practice as taught and pointed out by your teacher.' The one who encourages, the one who they encourage, and the one who practices accordingly all make much merit. Why is that? It's because that teaching and training is well explained and well propounded, emancipating, leading to peace, proclaimed by someone who is a fully awakened Buddha.

Take the case where a teacher is awakened, and the teaching is well explained and well propounded, emancipating, leading to peace, proclaimed by someone who is a fully awakened Buddha. A disciple in that teaching practices in line with the teachings, practices following that procedure, lives in line with the teaching. They proceed having undertaken that teaching. You should say this to them, 'You're fortunate, reverend, you're so very fortunate! For your teacher is awakened, and their teaching is well explained and well propounded, emancipating, leading to peace, proclaimed by someone who is a fully awakened Buddha. And you practice in line with that teaching, you practice following that procedure, you live in line with the teaching. You proceed having undertaken that teaching.' In such a case the teacher, the teaching, and the disciple all deserve praise. Suppose someone was to say to such a disciple, 'Clearly the venerable is practicing methodically and will succeed in completing that method.' The one who praises, the one who they praise, and the one who, being praised, rouses up even more energy all make much merit. Why is that? It's because that teaching and training is well explained and well propounded, emancipating, leading to peace, proclaimed by someone who is a fully awakened Buddha.

3. When Disciples Have Regrets

Take the case where a teacher arises in the world who is perfected, a fully awakened Buddha. The teaching is well explained and well propounded, emancipating, leading to peace, proclaimed by someone who is fully awakened. But the disciples haven't inquired about the meaning of that good teaching. And the spiritual practice that's entirely full and pure has not been disclosed and revealed to them with all its collected sayings, with its demonstrable basis, well

proclaimed wherever there are gods and humans. And then their teacher passes away. When such a teacher has passed away the disciples are tormented by regrets. Why is that? They think: 'Our teacher was perfected, a fully awakened Buddha. His teaching was well explained, but we didn't inquire about the meaning, and the spiritual practice was not fully disclosed to us. And then our teacher passed away.' When such a teacher has passed away the disciples are tormented by regrets.

4. When Disciples Have No Regrets

Take the case where a teacher arises in the world who is perfected, a fully awakened Buddha. The teaching is well explained and well propounded, emancipating, leading to peace, proclaimed by someone who is fully awakened. The disciples have inquired about the meaning of that good teaching. And the spiritual practice that's entirely full and pure has been disclosed and revealed to them with all its collected sayings, with its demonstrable basis, well proclaimed wherever there are gods and humans. And then their teacher passes away. When such a teacher has passed away the disciples are free of regrets. Why is that? They think: 'Our teacher was perfected, a fully awakened Buddha. His teaching was well explained, we inquired about the meaning, and the spiritual practice was fully disclosed to us. And then our teacher passed away.' When such a teacher has passed away the disciples are free of regrets.

5. On the Incomplete Spiritual Path, Etc.

Now suppose, Cunda, that a spiritual path possesses those factors. But the teacher is not senior, long standing, long gone forth, advanced in years, and reached the final stage of life. Then that spiritual path is incomplete in that respect.

But when a spiritual path possesses those factors and the teacher is senior, then that spiritual path is complete in that respect.

Now suppose that a spiritual path possesses those factors and the teacher is senior. But there are no senior monk disciples who are competent, educated, assured, have attained sanctuary, who can

rightly explain the true teaching, and who can legitimately and completely refute the doctrines of others that come up, and teach with a demonstrable basis. Then that spiritual path is incomplete in that respect.

But when a spiritual path possesses those factors and the teacher is senior and there are competent senior monks, then that spiritual path is complete in that respect.

Now suppose that a spiritual path possesses those factors and the teacher is senior and there are competent senior monks. But there are no competent middle monks, junior monks, senior nuns, middle nuns, junior nuns, celibate white-clothed laymen, white-clothed laymen enjoying sensual pleasures, celibate white-clothed laywomen, white-clothed laywomen enjoying sensual pleasures. … There are white-clothed laywomen enjoying sensual pleasures, but the spiritual path is not successful and prosperous, extensive, popular, widespread, and well proclaimed wherever there are gods and humans … the spiritual path is successful and prosperous, extensive, popular, widespread, and well proclaimed wherever there are gods and humans, but it has not reached the peak of material possessions and fame. Then that spiritual path is incomplete in that respect.

But when a spiritual path possesses those factors and the teacher is senior and there are competent senior monks, middle monks, junior monks, senior nuns, middle nuns, junior nuns, celibate laymen, laymen enjoying sensual pleasures, celibate laywomen, laywomen enjoying sensual pleasures, and the spiritual path is successful and prosperous, extensive, popular, widespread, and well proclaimed wherever there are gods and humans, and it has reached the peak of material possessions and fame, then that spiritual path is complete in that respect.

I, Cunda, am a teacher who has arisen in the world today, perfected and fully awakened. The teaching is well explained and well propounded, emancipating, leading to peace, proclaimed by someone who is fully awakened. My disciples have inquired about the meaning of that good teaching. And the spiritual practice that's entirely full and pure has been disclosed and revealed to them with all its collected sayings, with its demonstrable basis, well proclaimed wherever there are gods and humans. I am a teacher today who is senior, long

standing, long gone forth, advanced in years, and have reached the final stage of life.

I have today disciples who are competent senior monks, middle monks, junior monks, senior nuns, middle nuns, junior nuns, celibate laymen, laymen enjoying sensual pleasures, celibate laywomen, and laywomen enjoying sensual pleasures. Today my spiritual life is successful and prosperous, extensive, popular, widespread, and well proclaimed wherever there are gods and humans.

Of all the teachers in the world today, Cunda, I don't see even a single one who has reached the peak of material possessions and fame like me. Of all the spiritual communities and groups in the world today, Cunda, I don't see even a single one who has reached the pinnacle of material possessions and fame like the mendicant Saṅgha. And if there's any spiritual path of which it may be rightly said that it's endowed with all good qualities, complete in all good qualities, neither too little nor too much, well explained, whole, full, and well propounded, it's of this spiritual path that this should be said.

Uddaka, son of Rāma, used to say: 'Seeing, one does not see.' But seeing what does one not see? You can see the blade of a well-sharpened razor, but not the edge. Thus it is said: 'Seeing, one does not see.' But that saying of Uddaka's is low, crude, ordinary, ignoble, and pointless, as it's only concerning a razor. If there's anything of which it may be rightly said: 'Seeing, one does not see,' it's of this that it should be said. Seeing what does one not see? One sees this: a spiritual path endowed with all good qualities, complete in all good qualities, neither too little nor too much, well explained, whole, full, and well propounded. One does not see this: anything that, were it to be removed, would make it purer. One does not see this: anything that, were it to be added, would make it more complete. Thus it is rightly said: 'Seeing, one does not see.'

6. Teachings Should be Recited in Concert

So, Cunda, you should all come together and recite in concert, without disputing, those things I have taught you from my direct knowledge, comparing meaning with meaning and phrasing with phrasing, so that this spiritual path may last for a long time. That would be for the

welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans. And what are those things I have taught from my direct knowledge? They are the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path. These are the things I have taught from my own direct knowledge.

7. Reaching Agreement

Suppose one of those spiritual companions who is training in harmony and mutual appreciation, without fighting, were to recite the teaching in the Saṅgha. Now, you might think, 'This venerable misconstrues the meaning and mistakes the phrasing.' You should neither approve nor dismiss them, but say, 'Reverend, if this is the meaning, the phrasing may either be this or that: which is more fitting? And if this is the phrasing, the meaning may be either this or that: which is more fitting?' Suppose they reply, 'This phrasing fits the meaning better than that. And this meaning fits the phrasing better than that.' Without flattering or rebuking them, you should carefully convince them by examining that meaning and that phrasing.

Suppose another spiritual companion were to recite the teaching in the Saṅgha. Now, you might think, 'This venerable misconstrues the meaning but gets the phrasing right.' You should neither approve nor dismiss them, but say, 'Reverend, if this is the phrasing, the meaning may be either this or that: which is more fitting?' Suppose they reply, 'This meaning fits the phrasing better than that.' Without flattering or rebuking, you should carefully convince them by examining that meaning.

Suppose another spiritual companion were to recite the teaching in the Saṅgha. Now, you might think, 'This venerable construes the meaning correctly but mistakes the phrasing.' You should neither approve nor dismiss them, but say, 'Reverend, if this is the meaning, the phrasing may be either this or that: which is more fitting?' Suppose they reply, 'This phrasing fits the meaning better than that.' Without flattering or rebuking, you should carefully convince them by examining that phrasing.

Suppose another spiritual companion were to recite the teaching in the Saṅgha. Now, you might think, 'This venerable construes the meaning correctly and gets the phrasing right.' Saying 'Good!' you should applaud and cheer that mendicant's statement, and then say to them, 'We are fortunate, reverend, so very fortunate to see a venerable such as yourself, so well-versed in the meaning and the phrasing, as one of our spiritual companions!'

8. The Reasons for Allowing Requisites

Cunda, I do not teach you solely for restraining defilements that affect the present life. Nor do I teach solely for protecting against defilements that affect lives to come. I teach both for restraining defilements that affect the present life and protecting against defilements that affect lives to come.

And that's why I have allowed robes for you that suffice only for the sake of warding off cold and heat; for warding off the touch of flies, mosquitoes, wind, sun, and reptiles; and for covering up the private parts. I have allowed alms-food for you that suffices only to continue and sustain this body, avoid harm, and support spiritual practice; so that you will put an end to old discomfort and not give rise to new discomfort, and will keep on living blamelessly and at ease. I have allowed lodgings for you that suffice only for the sake of warding off cold and heat; for warding off the touch of flies, mosquitoes, wind, sun, and reptiles; to shelter from harsh weather and to enjoy retreat. I have allowed medicines and supplies for the sick for you that suffice only for the sake of warding off the pains of illness and to promote good health.

9. Indulgence in Pleasure

It's possible that wanderers who follow other paths might say, 'The ascetics who follow the Sakyan live indulging in pleasure.' You should say to them, 'What is that indulgence in pleasure? For there are many different kinds of indulgence in pleasure.'

These four kinds of indulgence in pleasure, Cunda, are low, crude, ordinary, ignoble, and pointless. They don't lead to disillusionment,

dispassion, cessation, peace, insight, awakening, and extinguishment. What four?

It's when some fool makes themselves happy and pleased by killing living creatures. This is the first kind of indulgence in pleasure.

Furthermore, someone makes themselves happy and pleased by theft. This is the second kind of indulgence in pleasure.

Furthermore, someone makes themselves happy and pleased by lying. This is the third kind of indulgence in pleasure.

Furthermore, someone amuses themselves, supplied and provided with the five kinds of sensual stimulation. This is the fourth kind of indulgence in pleasure.

These are the four kinds of indulgence in pleasure that are low, crude, ordinary, ignoble, and pointless. They don't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

It's possible that wanderers who follow other paths might say, 'The ascetics who follow the Sakyan live indulging in pleasure in these four ways.' They should be told, 'Not so!' It isn't right to say that about you; it misrepresents you with an untruth.

These four kinds of indulgence in pleasure, when developed and cultivated, lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. What four?

It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. This is the first kind of indulgence in pleasure.

Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption. It has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected. This is the second kind of indulgence in pleasure.

Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption. They meditate with equanimity, mindful and aware, personally experiencing the bliss of which the

noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’ This is the third kind of indulgence in pleasure.

Furthermore, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption. It is without pleasure or pain, with pure equanimity and mindfulness. This is the fourth kind of indulgence in pleasure.

These are the four kinds of indulgence in pleasure which, when developed and cultivated, lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

It’s possible that wanderers who follow other paths might say, ‘The ascetics who follow the Sakyan live indulging in pleasure in these four ways.’ They should be told, ‘Exactly so!’ It’s right to say that about you; it doesn’t misrepresent you with an untruth.

10. The Benefits of Indulgence in Pleasure

It’s possible that wanderers who follow other paths might say, ‘How many fruits and benefits may be expected by those who live indulging in pleasure in these four ways?’ You should say to them, ‘Four benefits may be expected by those who live indulging in pleasure in these four ways. What four?

Firstly, with the ending of three fetters a mendicant becomes a stream-enterer, not liable to be reborn in the underworld, bound for awakening. This is the first fruit and benefit.

Furthermore, a mendicant—with the ending of three fetters, and the weakening of greed, hate, and delusion—becomes a once-returner. They come back to this world once only, then make an end of suffering. This is the second fruit and benefit.

Furthermore, with the ending of the five lower fetters, a mendicant is reborn spontaneously and will become extinguished there, not liable to return from that world. This is the third fruit and benefit.

Furthermore, a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life, and lives having realized it with their own insight due to the ending of defilements. This is the fourth fruit and benefit.

These four benefits may be expected by those who live indulging in pleasure in these four ways.’

11. Things Impossible for the Perfected

It's possible that wanderers who follow other paths might say, 'The ascetics who follow the Sakyan are inconsistent.' You should say to them, 'Reverends, these things have been taught and pointed out for his disciples by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha, not to be transgressed so long as life lasts. Suppose there was a boundary pillar or an iron pillar with deep foundations, firmly embedded, imperturbable and unshakable. In the same way, these things have been taught and pointed out for his disciples by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha, not to be transgressed so long as life lasts.

A mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—can't transgress in nine respects. A mendicant with defilements ended can't deliberately take the life of a living creature, take something with the intention to steal, have sex, tell a deliberate lie, or store up goods for their own enjoyment like they did as a lay person. And they can't make decisions prejudiced by favoritism, hostility, stupidity, or cowardice. A mendicant who is perfected can't transgress in these nine respects.'

12. Questions and Answers

It's possible that wanderers who follow other paths might say, 'The ascetic Gotama demonstrates boundless knowledge and vision of the past, but not of the future. What's up with that?' Those wanderers, like incompetent fools, seem to imagine that one kind of knowledge and vision can be demonstrated by means of another kind of knowledge and vision.

Regarding the past, the Realized One has knowledge stemming from memory. He recollects as far as he wants.

Regarding the future, the Realized One has the knowledge born of awakening: 'This is my last rebirth. Now there are no more future lives.'

If a question about the past is untrue, false, and pointless, the Realized One does not reply. If a question about the past is true and substantive, but pointless, he does not reply. If a question about the past is true, substantive, and beneficial, he knows the right time to reply. And the Realized One replies to questions about the future or the present in the same way.

And so the Realized One has speech that's well-timed, true, meaningful, in line with the teaching and training. That's why he's called the 'Realized One'.

In this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—whatever is seen, heard, thought, known, sought, and explored by the mind, all that has been understood by the Realized One. That's why he's called the 'Realized One'.

From the night when the Realized One understands the supreme perfect awakening until the night he becomes fully extinguished—through the natural principle of extinguishment, without anything left over—everything he speaks, says, and expresses is real, not otherwise. That's why he's called the 'Realized One'.

The Realized One does as he says, and says as he does. Since this is so, that's why he's called the 'Realized One'. In this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—the Realized One is the undefeated, the champion, the universal seer, the wielder of power.

13. The Undeclared Points

It's possible that wanderers who follow other paths might say, 'Is this your view: "A Realized One exists after death. This is the only truth, other ideas are silly"?' You should say to them, 'Reverend, this has not been declared by the Buddha.'

The wanderers might say, 'Then is this your view: "A Realized One doesn't exist after death. This is the only truth, other ideas are silly"?' You should say to them, 'This too has not been declared by the Buddha.'

The wanderers might say, 'Then is this your view: "A Realized One both exists and doesn't exist after death. This is the only truth, other

ideas are silly"?' You should say to them, 'This too has not been declared by the Buddha.'

The wanderers might say, 'Then is this your view: "A Realized One neither exists nor doesn't exist after death. This is the only truth, other ideas are silly"?' You should say to them, 'This too has not been declared by the Buddha.'

The wanderers might say, 'But why has this not been declared by the ascetic Gotama?' You should say to them, 'Because it's not beneficial or relevant to the fundamentals of the spiritual life. It doesn't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. That's why it hasn't been declared by the Buddha.'

14. The Declared Points

It's possible that wanderers who follow other paths might say, 'But what has been declared by the ascetic Gotama?' You should say to them, 'What has been declared by the Buddha is this: "This is suffering"—"This is the origin of suffering"—"This is the cessation of suffering"—"This is the practice that leads to the cessation of suffering."'

The wanderers might say, 'But why has this been declared by the ascetic Gotama?' You should say to them, 'Because it's beneficial and relevant to the fundamentals of the spiritual life. It leads to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. That's why it has been declared by the Buddha.'

15. Views of the Past

Cunda, I have explained to you as they should be explained the views that some rely on regarding the past. Shall I explain them to you in the wrong way? I have explained to you as they should be explained the views that some rely on regarding the future. Shall I explain them to you in the wrong way?

What are the views that some rely on regarding the past? There are some ascetics and brahmins who have this doctrine and view: 'The self and the cosmos are eternal. This is the only truth, other ideas are

silly.' There are some ascetics and brahmins who have this doctrine and view: 'The self and the cosmos are not eternal, or both eternal and not eternal, or neither eternal nor not eternal. The self and the cosmos are made by oneself, or made by another, or made by both oneself and another, or they have arisen by chance, not made by oneself or another. Pleasure and pain are eternal, or not eternal, or both eternal and not eternal, or neither eternal nor not eternal. Pleasure and pain are made by oneself, or made by another, or made by both oneself and another, or they have arisen by chance, not made by oneself or another. This is the only truth, other ideas are silly.'

Regarding this, I go up to the ascetics and brahmins whose view is that the self and the cosmos are eternal, and say, 'Reverends, is this what you say, "The self and the cosmos are eternal"?' But when they say, 'Yes! This is the only truth, other ideas are silly,' I don't acknowledge that. Why is that? Because there are beings who have different opinions on this topic. I don't see any such expositions that are equal to my own, still less superior. Rather, I am the one who is superior when it comes to the higher exposition.

Regarding this, I go up to the ascetics and brahmins who assert all the other views as described above. And in each case, I don't acknowledge that. Why is that? Because there are beings who have different opinions on this topic. I don't see any such expositions that are equal to my own, still less superior. Rather, I am the one who is superior when it comes to the higher exposition.

These are the views that some rely on regarding the past.

16. Views of the Future

What are the views that some rely on regarding the future? There are some ascetics and brahmins who have this doctrine and view: 'The self is physical and sound after death, or it is non-physical, or both physical and non-physical, or neither physical nor non-physical, or percipient, or non-percipient, or neither percipient nor non-percipient, or the self is annihilated and destroyed when the body breaks up, and doesn't exist after death. This is the only truth, other ideas are silly.'

Regarding this, I go up to the ascetics and brahmins whose view is that the self is physical and sound after death, and say, 'Reverends, is this what you say, "The self is physical and sound after death"?' But when they say, 'Yes! This is the only truth, other ideas are silly,' I don't acknowledge that. Why is that? Because there are beings who have different opinions on this topic. I don't see any such expositions that are equal to my own, still less superior. Rather, I am the one who is superior when it comes to the higher exposition.

Regarding this, I go up to the ascetics and brahmins who assert all the other views as described above. And in each case, I don't acknowledge that. Why is that? Because there are beings who have different opinions on this topic. I don't see any such expositions that are equal to my own, still less superior. Rather, I am the one who is superior when it comes to the higher exposition.

These are the views that some rely on regarding the future, which I have explained to you as they should be explained. Shall I explain them to you in the wrong way?

I have taught and pointed out the four kinds of mindfulness meditation for giving up and going beyond all these views of the past and the future. What four? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of desire and aversion for the world. These are the four kinds of mindfulness meditation that I have taught for giving up and going beyond all these views of the past and the future."

Now at that time Venerable Upavāṇa was standing behind the Buddha fanning him. He said to the Buddha, "It's incredible, sir, it's amazing! This exposition of the teaching is impressive, sir, it is very impressive. Sir, what is the name of this exposition of the teaching?"

"Well, Upavāṇa, you may remember this exposition of the teaching as 'The Impressive Discourse'."

That is what the Buddha said. Satisfied, Venerable Upavāṇa was happy with what the Buddha said.

30. The Marks of a Great Man: *Lakkhaṇa Sutta*

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"There are thirty-two marks of a great man. A great man who possesses these has only two possible destinies, no other. If he stays at home he becomes a king, a wheel-turning monarch, a just and principled king. His dominion extends to all four sides, he achieves stability in the country, and he possesses the seven treasures. He has the following seven treasures: the wheel, the elephant, the horse, the jewel, the woman, the treasurer, and the counselor as the seventh treasure. He has over a thousand sons who are valiant and heroic, crushing the armies of his enemies. After conquering this land girt by sea, he reigns by principle, without rod or sword. But if he goes forth from the lay life to homelessness, he becomes a perfected one, a fully awakened Buddha, who draws back the veil from the world.

And what are the thirty-two marks?

He has well-planted feet.

On the soles of his feet there are thousand-spoked wheels, with rims and hubs, complete in every detail.

He has projecting heels.

He has long fingers.

His hands and feet are tender.

His hands and feet cling gracefully.

His feet are arched.

His calves are like those of an antelope.

When standing upright and not bending over, the palms of both hands touch the knees.

His private parts are retracted.

He is gold colored; his skin has a golden sheen.

He has delicate skin, so delicate that dust and dirt don't stick to his body.

His hairs grow one per pore.

His hairs stand up; they're blue-black and curl clockwise.

His body is as straight as Brahmā's.

He has bulging muscles in seven places.

His chest is like that of a lion.

The gap between the shoulder-blades is filled in.

He has the proportional circumference of a banyan tree: the span of his arms equals the height of his body.

His torso is cylindrical.

He has an excellent sense of taste.

His jaw is like that of a lion.

He has forty teeth.

His teeth are even.

His teeth have no gaps.

His teeth are perfectly white.

He has a large tongue.

He has the voice of Brahmā, like a cuckoo's call.

His eyes are deep blue.

He has eyelashes like a cow's.

Between his eyebrows there grows a tuft, soft and white like cotton-wool.

His head is shaped like a turban.

These are the thirty-two marks of a great man. A great man who possesses these has only two possible destinies, no other.

Seers outside of Buddhism remember these marks, but they do not know the specific deeds performed in the past to obtain each mark.

1. Well-Planted Feet

In some past lives, past existences, past abodes the Realized One was reborn as a human being. He firmly undertook and persisted in skillful behaviors such as good conduct by way of body, speech, giving and sharing, taking precepts, observing the sabbath, paying due respect to mother and father, ascetics and brahmins, honoring the elders in the family, and various other things pertaining to skillful behaviors. Due to performing, accumulating, heaping up, and amassing those deeds, when his body broke up, after death, he was reborn in a good place, a heavenly realm. There he surpassed the other gods in ten respects: divine life span, beauty, happiness, glory, sovereignty, sights, sounds, smells, tastes, and touches. When he passed away from there and came back to this state of existence he obtained this mark of a great man: he has well-planted feet. He places his foot on the ground evenly, raises it evenly, and touches the ground evenly with the whole sole of his foot.

Possessing this mark, if he stays at home he becomes a wheel-turning monarch. He has the following seven treasures: the wheel, the elephant, the horse, the jewel, the woman, the treasurer, and the counselor as the seventh treasure. He has over a thousand sons who are valiant and heroic, crushing the armies of his enemies. After conquering this land girt by sea—free of harassment by bandits, successful and prosperous, safe, blessed, and untroubled—he reigns by principle, without rod or sword. And what does he obtain as king? He can't be stopped by any human foe or enemy. That's what he obtains as king. But if he goes forth from the lay life to homelessness, he becomes a perfected one, a fully awakened Buddha, who draws back the veil from the world. And what does he obtain as Buddha? He can't be stopped by any foe or enemy whether internal or external; nor by greed, hate, or delusion; nor by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world. That's what he obtains as Buddha." That is what the Buddha said.

On this it is said:

"Truth, principle, self-control, and restraint;
purity, precepts, and observing the sabbath;

giving, harmlessness, delighting in non-violence—
firmly undertaking these things, he lived accordingly.

By means of these deeds he went to heaven,
where he enjoyed happiness and merriment.
After passing away from there to here,
he steps evenly on this rich earth.

The gathered soothsayers predicted
that there is no stopping one of such even tread,
as householder or renunciate.
That's the meaning shown by this mark.

While living at home he cannot be stopped,
he defeats his foes, and cannot be beaten.
Due to the fruit of that deed,
he cannot be stopped by any human.

But if he chooses the life gone forth,
seeing clearly, loving renunciation,
not even the best can hope to stop him;
this is the nature of the supreme person."

2. Wheels on the Feet

"Mendicants, in some past lives the Realized One was reborn as a human being. He brought happiness to many people, eliminating threats, terror, and danger, providing just protection and security, and giving gifts with all the trimmings. Due to performing those deeds he was reborn in a heavenly realm. When he came back to this state of existence he obtained this mark: on the soles of his feet there are thousand-spoked wheels, with rims and hubs, complete in every detail and well divided inside.

Possessing this mark, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He has a large following of brahmins and householders, people of town and country, treasury officials, military officers, guardsmen, ministers, counselors,

rulers, tax beneficiaries, and princes. That's what he obtains as king. But if he goes forth from the lay life to homelessness, he becomes a fully awakened Buddha. And what does he obtain as Buddha? He has a large following of monks, nuns, laymen, laywomen, gods, humans, demons, dragons, and fairies. That's what he obtains as Buddha." That is what the Buddha said.

On this it is said:

"In olden days, in past lives,
he brought happiness to many people,
ridding them of fear, terror, and danger,
zealously guarding and protecting them.

By means of these deeds he went to heaven,
where he enjoyed happiness and merriment.
After passing away from there to here,
wheels on his two feet are found,

all rimmed around and thousand-spoked.
The gathered soothsayers predicted,
seeing the prince with the hundred-fold mark of merits,
that he'd have a following, subduing foes,

which is why he has wheels all rimmed around.
If he doesn't choose the life gone forth,
he'll roll the wheel and rule the land.
The aristocrats will be his vassals,

flocking to his glory.
But if he chooses the life gone forth,
seeing clearly, loving renunciation,
the gods, humans, demons, Sakka, and monsters;

fairies and dragons, birds and beasts,
will flock to his glory,
the supreme, honored by gods and humans."

3–5. Projecting Heels, Etc.

“Mendicants, in some past lives the Realized One was reborn as a human being. He gave up killing living creatures, renouncing the rod and the sword. He was scrupulous and kind, living full of compassion for all living beings. Due to performing those deeds he was reborn in a heavenly realm. When he came back to this state of existence he obtained these three marks: he has projecting heels, long fingers, and his body is as straight as Brahmā’s.

Possessing these marks, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He’s long lived, preserving his life for a long time. No human foe or enemy is able to take his life before his time. That’s what he obtains as king. And what does he obtain as Buddha? He’s long lived, preserving his life for a long time. No foes or enemies—nor any ascetic or brahmin or god or Māra or Brahmā or anyone in the world—is able to take his life before his time. That’s what he obtains as Buddha.” That is what the Buddha said.

On this it is said:

“Realizing for himself the horrors of death,
he refrained from killing other creatures.
By that good conduct he went to heaven,
where he enjoyed the fruit of deeds well done.

Passing away, on his return to here,
he obtained these three marks:
his projecting heels are full and long,
and he’s straight, beautiful, and well-formed, like Brahmā.

Fair of limb, youthful, of good posture and breeding,
his fingers are soft and tender and long.
By these three marks of an excellent man,
they indicated that the prince’s life would be long:

‘As a householder he will live long;
longer still if he goes forth, due to

mastery in the development of psychic power.
Thus this is the sign of long life.'"

6. Seven Bulges

"Mendicants, in some past lives the Realized One was reborn as a human being. He was a donor of fine and tasty foods and drinks of all kinds, delicious and scrumptious. Due to performing those deeds he was reborn in a heavenly realm. When he came back to this state of existence he obtained this mark: he has bulging muscles in seven places. He has bulges on both hands, both feet, both shoulders, and his chest.

Possessing this mark, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He gets fine and tasty foods and drinks of all kinds, delicious and scrumptious. That's what he obtains as king. And what does he obtain as Buddha? He gets fine and tasty foods and drinks of all kinds, delicious and scrumptious. That's what he obtains as Buddha." That is what the Buddha said.

On this it is said:

"He used to give the very best of flavors—
scrumptious foods of every kind.
Because of that good deed,
he rejoiced long in Nandana heaven.

On returning to here, he got seven bulging muscles
and tender hands and feet are found.
The soothsayers expert in signs declared:
'He'll get tasty foods of all sorts

as a householder, that's what that means.
But even if he goes forth he'll get the same,
supreme in gaining tasty foods of all sorts,
cutting all bonds of the lay life.'"

7–8. Tender and Clinging Hands

“Mendicants, in some past lives the Realized One was reborn as a human being. He brought people together using the four ways of being inclusive: giving, kindly words, taking care, and equality. Due to performing those deeds he was reborn in a heavenly realm. When he came back to this state of existence he obtained these two marks: his hands and feet are tender, and they cling gracefully.

Possessing these marks, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? His retinue is inclusive, cohesive, and well-managed. This includes brahmins and householders, people of town and country, treasury officials, military officers, guardsmen, ministers, counselors, rulers, tax beneficiaries, and princes. That’s what he obtains as king. And what does he obtain as Buddha? His retinue is inclusive, cohesive, and well-managed. This includes monks, nuns, laymen, laywomen, gods, humans, demons, dragons, and fairies. That’s what he obtains as Buddha.” That is what the Buddha said.

On this it is said:

“By giving and helping others,
kindly speech, and equal treatment,
such action and conduct as brought people together,
he went to heaven due to his esteemed virtue.

Passing away, on his return to here,
the young baby prince obtained
hands and feet so tender and clinging,
lovely, graceful, and good-looking.

His retinue is loyal and manageable,
staying agreeably all over this broad land.
Speaking kindly, desiring happiness,
he practices the good qualities he’s adopted.

But if he gives up all sensual enjoyments,
as victor he speaks Dhamma to the people.

Devoted, they respond to his words;
after listening, they practice in line with the teaching."

9–10. Arched Feet and Upright Hair

"Mendicants, in some past lives the Realized One was reborn as a human being. His speech was meaningful and principled. He educated many people, bringing welfare and happiness, offering the teaching. Due to performing those deeds he was reborn in a heavenly realm. When he came back to this state of existence he obtained these two marks: his feet are arched and his hairs stand up.

Possessing these marks, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He is the foremost, best, chief, highest, and finest of those who enjoy sensual pleasures. That's what he obtains as king. And what does he obtain as Buddha? He is the foremost, best, chief, highest, and finest of all sentient beings. That's what he obtains as Buddha." That is what the Buddha said.

On this it is said:

"His word was meaningful and principled,
moving the people with his explanations.
He brought welfare and happiness to creatures,
unstintingly offering up teaching.

Because of that good deed,
he went to heaven, and there rejoiced.
On return to here two marks are found,
of excellence and supremacy.

His hairs stand upright,
and his ankles stand out well.
Swollen with flesh and blood, and wrapped in skin,
they make it pretty above the feet.

If such a one lives in the home,
he becomes best of those who enjoy sensual pleasures.

There'll be none better than him;
he'll live having mastered all India.

But going forth the peerless renunciate
becomes best of all creatures.
There'll be none better than him,
he'll live having mastered the whole world."

11. Antelope Calves

"Mendicants, in some past lives the Realized One was reborn as a human being. He was a thorough teacher of a profession, a branch of knowledge, conduct, or action, thinking: 'How might they quickly learn and practice, without getting exhausted?' Due to performing those deeds he was reborn in a heavenly realm. When he came back to this state of existence he obtained this mark: his calves are like those of an antelope.

Possessing this mark, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He quickly obtains the things worthy of a king, the factors, supports, and things befitting a king. That's what he obtains as king. And what does he obtain as Buddha? He quickly obtains the things worthy of an ascetic, the factors, supports, and things befitting an ascetic. That's what he obtains as Buddha." That is what the Buddha said.

On this it is said:

"In professions, knowledge, conduct, and deeds,
he thought of how they might swiftly learn.
Things that harm no-one at all,
he quickly taught so they would not get tired.

Having done that skillful deed whose outcome is happiness,
he gains prominent and elegant calves.
Well-formed in graceful spirals,
he's covered in fine rising hairs.

They say that person has antelope calves,
and that this is the mark of swift success.

If he desires the things of the household life,
not going forth, they'll quickly be his.

But if he chooses the life gone forth,
seeing clearly, loving renunciation,
the peerless renunciate will quickly find
what is fitting and suitable."

12. Delicate Skin

"Mendicants, in some past lives the Realized One was reborn as a human being. He approached an ascetic or brahmin and asked: 'Sirs, what is skillful? What is unskillful? What is blameworthy? What is blameless? What should be cultivated? What should not be cultivated? Doing what leads to my lasting harm and suffering? Doing what leads to my lasting welfare and happiness?' Due to performing those deeds he was reborn in a heavenly realm. When he came back to this state of existence he obtained this mark: he has delicate skin, so delicate that dust and dirt don't stick to his body.

Possessing this mark, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He has great wisdom. Of those who enjoy sensual pleasures, none is his equal or better in wisdom. That's what he obtains as king. And what does he obtain as Buddha? He has great wisdom, widespread wisdom, laughing wisdom, swift wisdom, sharp wisdom, and penetrating wisdom. No sentient being is his equal or better in wisdom. That's what he obtains as Buddha." That is what the Buddha said.

On this it is said:

"In olden days, in past lives,
eager to understand, he asked questions.
Keen to learn, he waited on renunciates,
heeding their explanation with pure intent.

Due to that deed of acquiring wisdom,
as a human being his skin is delicate.

At his birth the soothsayers expert in signs prophesied:
'He'll discern delicate matters.'

If he doesn't choose the life gone forth,
he'll roll the wheel and rule the land.
Among those with material possessions who have been educated,
none equal or better than him is found.

But if he chooses the life gone forth,
seeing clearly, loving renunciation,
gaining wisdom that's supreme and eminent,
the one of superb, vast intelligence attains awakening."

13. Golden Skin

"Mendicants, in some past lives the Realized One was reborn as a human being. He wasn't irritable or bad-tempered. Even when heavily criticized he didn't lose his temper, become annoyed, hostile, and hard-hearted, or display annoyance, hate, and bitterness. He donated soft and fine mats and blankets, and fine cloths of linen, cotton, silk, and wool. Due to performing those deeds he was reborn in a heavenly realm. When he came back to this state of existence he obtained this mark: he is gold colored; his skin has a golden sheen.

Possessing this mark, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He obtains soft and fine mats and blankets, and fine cloths of linen, cotton, silk, and wool. That's what he obtains as king. And what does he obtain as Buddha? He obtains soft and fine mats and blankets, and fine cloths of linen, cotton, silk, and wool. That's what he obtains as Buddha." That is what the Buddha said.

On this it is said:

"Dedicated to good will, he gave gifts.
In an earlier life he poured forth cloth
fine and soft to touch,
like a god pouring rain on this broad earth.

So doing he passed from here to heaven,
where he enjoyed the fruits of deeds well done.
Here he wins a figure of gold,
like Inda, the finest of gods.

If that man stays in the house, not wishing to go forth,
he conquers and rules this vast, broad earth.
He obtains abundant excellent cloth,
so fine and soft to touch.

He receives robes, cloth, and the finest garments
if he chooses the life gone forth.
For he still partakes of past deed's fruit;
what's been done is never lost."

14. Retracted Privates

"Mendicants, in some past lives the Realized One was reborn as a human being. He reunited long-lost and long-separated relatives, friends, loved ones, and companions. He reunited mother with child and child with mother; father with child and child with father; brother with brother, brother with sister, sister with brother, and sister with sister, bringing them together with rejoicing. Due to performing those deeds he was reborn in a heavenly realm. When he came back to this state of existence he obtained this mark: his private parts are retracted.

Possessing this mark, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He has many sons, over a thousand sons who are valiant and heroic, crushing the armies of his enemies. That's what he obtains as king. And what does he obtain as Buddha? He has many sons, many thousands of sons who are valiant and heroic, crushing the armies of his enemies. That's what he obtains as Buddha." That is what the Buddha said.

On this it is said:

"In olden days, in past lives,
he reunited long-lost

and long-separated friends and family,
bringing them together with joy.

By means of these deeds he went to heaven,
where he enjoyed happiness and merriment.
After passing away from there to here,
his private parts are retracted.

Such a one has many sons,
over a thousand descendants,
valiant and heroic, devastating foes,
a layman's joy, speaking kindly.

But if he lives the renunciate life
he has even more sons following his word.
As householder or renunciate,
that's the meaning shown by this mark."

The first recitation section is finished.

15–16. Equal Proportions and Touching the Knees

"Mendicants, in some past lives the Realized One was reborn as a human being. He regarded the gathered population equally. He knew what they had in common and what was their own. He knew each person, and he knew the distinctions between people. In each case, he made appropriate distinctions between people: 'This one deserves that; that one deserves this.' Due to performing those deeds he was reborn in a heavenly realm. When he came back to this state of existence he obtained these two marks: he has the proportional circumference of a banyan tree; and when standing upright and not bending over, the palms of both hands touch the knees.

Possessing these marks, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He is rich,

affluent, and wealthy, with lots of gold and silver, lots of property and assets, lots of money and grain, and a full treasury and storehouses. That's what he obtains as king. And what does he obtain as Buddha? He is rich, affluent, and wealthy. He has these kinds of wealth: the wealth of faith, ethical conduct, conscience, prudence, learning, generosity, and wisdom. That's what he obtains as Buddha." That is what the Buddha said.

On this it is said:

"Observing the many people in a community,
he weighed, evaluated, and judged each case:
'This one deserves that.'
That's how he used to draw distinctions between people.

Now standing without bending
he can touch his knees with both hands.
With the remaining ripening of the fruit of good deeds,
his circumference was that of a great tree.

Learned experts in the many different
signs and marks prophesied:
'The young prince will obtain
many different things that householders deserve.

Here there are many suitable pleasures
for the ruler of the land to enjoy as householder.
But if he gives up all sensual enjoyments,
he will gain the supreme, highest peak of wealth.'"

17–19. A Lion's Chest, Etc.

"Mendicants, in some past lives the Realized One was reborn as a human being. He desired the good, the welfare, the comfort, and sanctuary of the people, thinking: 'How might they flourish in faith, ethics, learning, generosity, teachings, and wisdom; in wealth and grain, fields and land, birds and beasts, children and partners; in bondservants, workers, and staff; in family, friends, and kin?' Due to performing those deeds he was reborn in a heavenly realm. When he

came back to this state of existence he obtained these three marks: his chest is like that of a lion; the gap between the shoulder-blades is filled in; and his torso is cylindrical.

Possessing these marks, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He's not liable to decline. He doesn't decline in wealth and grain, fields and land, birds and beasts, children and partners; in bondservants, workers, and staff; in family, friends, and kin. He doesn't decline in any of his accomplishments. That's what he obtains as king. And what does he obtain as Buddha? He's not liable to decline. He doesn't decline in faith, ethics, learning, generosity, and wisdom. He doesn't decline in any of his accomplishments. That's what he obtains as Buddha." That is what the Buddha said.

On this it is said:

"His wish was this: 'How may others not decline
in faith, ethics, learning, and intelligence,
in generosity, teachings, and much good else,
in coin and corn, fields and lands,

in children, partners, and livestock,
in family, friends, and kin,
in health, and both beauty and happiness?'
And so he ever desired their success.

His chest was full like that of a lion,
his shoulder-gap filled in, and torso cylindrical.
Due to the well-done deeds of the past,
he had that portent of non-decline.

Even as layman he grows in corn and coin,
in wives, children, and livestock.
But once gone forth, owning nothing, he attains
the supreme awakening which may never decline."

20. Excellent Sense of Taste

"Mendicants, in some past lives the Realized One was reborn as a human being. He would never hurt any sentient being with fists, stones, rods, or swords. Due to performing those deeds he was reborn in a heavenly realm. When he came back to this state of existence he obtained this mark: he has an excellent sense of taste. Taste-buds are produced in the throat for the tongue-tip and dispersed evenly.

Possessing this mark, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He is rarely ill or unwell. His stomach digests well, being neither too hot nor too cold. That's what he obtains as king. And what does he obtain as Buddha? He is rarely ill or unwell. His stomach digests well, being neither too hot nor too cold, but just right, and fit for meditation. That's what he obtains as Buddha." That is what the Buddha said.

On this it is said:

"Not with fist or rod or stone,
or sword or beating to death,
or by bondage or threats
did he ever harm anyone.

For that very reason he rejoiced in heaven after passing away,
finding happiness as a fruit of happy deeds.
With taste-buds well formed and even,
on his return here he has an excellent sense of taste.

That's why the clever visionaries said:
'This man will have much happiness
as householder or renunciate.
That's the meaning shown by this mark.'"

21–22. Deep Blue Eyes

"Mendicants, in some past lives the Realized One was reborn as a human being. When looking at others he didn't glare, look askance, or avert his eyes. Being straightforward, he reached out to others with straightforward intentions, looking at people with kindly eyes. Due to

performing those deeds he was reborn in a heavenly realm. When he came back to this state of existence he obtained these two marks: his eyes are deep blue, and he has eyelashes like a cow's.

Possessing these marks, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? The people look on him with kindly eyes. He is dear and beloved to the brahmins and householders, people of town and country, treasury officials, military officers, guardsmen, ministers, counselors, rulers, tax beneficiaries, and princes. That's what he obtains as king. And what does he obtain as Buddha? The people look on him with kindly eyes. He is dear and beloved to the monks, nuns, laymen, laywomen, gods, humans, demons, dragons, and fairies. That's what he obtains as Buddha." That is what the Buddha said.

On this it is said:

"With not a glare or glance askance,
nor averting of the eyes;
straightforward, he reached out straightforwardly,
looking at people with kindly eyes.

In good rebirths he enjoyed the fruit
and result, rejoicing there.
But here he has a cow's eyelashes,
and eyes deep blue so fair to see.

Many soothsayers, men clever
and learned in prognostic texts,
expert in cow-like lashes, indicated he'd
be looked upon with kindly eyes.

Even as a householder he'd be regarded kindly,
beloved of the people.
But if he becomes an ascetic, not lay,
as destroyer of sorrow he'll be loved by many."

23. Head Like a Turban

“Mendicants, in some past lives the Realized One was reborn as a human being. He was the leader and forerunner of people in skillful behaviors such as good conduct by way of body, speech, giving and sharing, taking precepts, observing the sabbath, paying due respect to mother and father, ascetics and brahmins, honoring the elders in the family, and various other things pertaining to skillful behaviors. Due to performing those deeds he was reborn in a heavenly realm. When he came back to this state of existence he obtained this mark: his head is shaped like a turban.

Possessing this mark, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He has a large following of brahmins and householders, people of town and country, treasury officials, military officers, guardsmen, ministers, counselors, rulers, tax beneficiaries, and princes. That’s what he obtains as king. And what does he obtain as Buddha? He has a large following of monks, nuns, laymen, laywomen, gods, humans, demons, dragons, and fairies. That’s what he obtains as Buddha.” That is what the Buddha said.

On this it is said:

“Among people of good conduct, he was the leader,
devoted to a life of principle among the principled.
The people followed him,
and he experienced the fruit of good deeds in heaven.

Having experienced that fruit,
he acquires a head shaped like a turban.
The experts in omens and signs prophesied:
‘He will be leader of the people.

Among people then, as before,
they will bring presents for him.
If he becomes an aristocrat, ruler of the land,
he’ll gain the service of the people.

But if that man goes forth,
he'll be sophisticated, proficient in the teachings.
Devoted to the virtues of his instruction,
the people will become his followers.'"

24–25. One Hair Per Pore, and a Tuft

"Mendicants, in some past lives the Realized One was reborn as a human being. He refrained from lying. He spoke the truth and stuck to the truth. He was honest and trustworthy, and didn't trick the world with his words. Due to performing those deeds he was reborn in a heavenly realm. When he came back to this state of existence he obtained these two marks: his hairs grow one per pore, and between his eyebrows there grows a tuft, soft and white like cotton-wool.

Possessing these marks, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He has many close adherents among the brahmins and householders, people of town and country, treasury officials, military officers, guardsmen, ministers, counselors, rulers, tax beneficiaries, and princes. That's what he obtains as king. And what does he obtain as Buddha? He has many close adherents among the monks, nuns, laymen, laywomen, gods, humans, demons, dragons, and fairies. That's what he obtains as Buddha." That is what the Buddha said.

On this it is said:

"In past lives he was true to his promise,
with no forked tongue, he shunned lies.
He never broke his word to anyone,
but spoke what was true, real, and factual.

A tuft so very white like cotton-wool
grew prettily between his eyebrows.
And never two, but only one,
hair grew in each of his pores.

Many soothsayers learned in marks
and expert in signs gathered and prophesied:

‘One like this, with tuft and hair so well-formed,
will have many as his close adherents.

Even as householder many people will follow him,
due to the power of deeds in the past.
But once gone forth, owning nothing,
as Buddha the people will follow him.’”

26–27. Forty Gapless Teeth

“Mendicants, in some past lives the Realized One was reborn as a human being. He refrained from divisive speech. He didn’t repeat in one place what he heard in another so as to divide people against each other. Instead, he reconciled those who were divided, supporting unity, delighting in harmony, loving harmony, speaking words that promote harmony. Due to performing those deeds he was reborn in a heavenly realm. When he came back to this state of existence he obtained these two marks: he has forty teeth, and his teeth have no gaps.

Possessing these marks, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? His retinue cannot be divided. This includes brahmins and householders, people of town and country, treasury officials, military officers, guardsmen, ministers, counselors, rulers, tax beneficiaries, and princes. That’s what he obtains as king. And what does he obtain as Buddha? His retinue cannot be divided. This includes monks, nuns, laymen, laywomen, gods, humans, demons, dragons, and fairies. That’s what he obtains as Buddha.” That is what the Buddha said.

On this it is said:

“He spoke no untruth causing friends to split,
creating disputes that foster division,
acting improperly by fostering quarrels,
creating division among friends.

He spoke kind words to foster harmony,
uniting those who are divided.

He eliminated quarrels among the people,
rejoicing together with the united.

In good rebirths he enjoyed the fruit
and result, rejoicing there.
Here his teeth are gapless, close together,
forty standing upright in his mouth.

If he becomes an aristocrat, ruler of the land,
his assembly will be indivisible.
And as an ascetic, stainless, immaculate,
his assembly will follow him, unshakable."

28–29. A Large Tongue and the Voice of Brahmā

"Mendicants, in some past lives the Realized One was reborn as a human being. He refrained from harsh speech. He spoke in a way that's mellow, pleasing to the ear, lovely, going to the heart, polite, likable and agreeable to the people. Due to performing those deeds he was reborn in a heavenly realm. When he came back to this state of existence he obtained these two marks: he has a large tongue, and the voice of Brahmā, like a cuckoo's call.

Possessing these marks, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He has a persuasive voice. His words are persuasive to brahmins and householders, people of town and country, treasury officials, military officers, guardsmen, ministers, counselors, rulers, tax beneficiaries, and princes. That's what he obtains as king. And what does he obtain as Buddha? He has a persuasive voice. His words are persuasive to monks, nuns, laymen, laywomen, gods, humans, demons, dragons, and fairies. That's what he obtains as Buddha." That is what the Buddha said.

On this it is said:

"He never spoke a loud harsh word,
insulting, quarrelsome,

causing harm, rude, crushing the people.
His speech was sweet, helpful, and kind.

He uttered words dear to the mind,
going to the heart, pleasing to the ear.
He enjoyed the fruit of his good verbal conduct,
experiencing the fruit of good deeds in heaven.

Having experienced that fruit,
on his return to here he acquired the voice of Brahmā.
His tongue was long and wide,
and his speech was persuasive.

Even as householder his speech brings prosperity.
But if that man goes forth,
speaking often to the people,
they'll be persuaded by his fair words."

30. A Lion-Like Jaw

"Mendicants, in some past lives the Realized One was reborn as a human being. He refrained from talking nonsense. His words were timely, true, and meaningful, in line with the teaching and training. He said things at the right time which were valuable, reasonable, succinct, and beneficial. Due to performing those deeds he was reborn in a heavenly realm. When he came back to this state of existence he obtained this mark: his jaw is like that of a lion.

Possessing this mark, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He can't be destroyed by any human foe or enemy. That's what he obtains as king. And what does he obtain as Buddha? He can't be destroyed by any foe or enemy whether internal or external; nor by greed, hate, or delusion; nor by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world. That's what he obtains as Buddha." That is what the Buddha said.

On this it is said:

“Neither nonsensical nor silly,
his way of speaking was never loose.
He eliminated what was useless,
and spoke for the welfare and happiness of the people.

So doing he passed from here to be reborn in heaven,
where he enjoyed the fruit of deeds well done.
Passing away, on his return to here,
he gained a jaw like the finest of beasts.

He became a king so very hard to defeat,
a mighty lord and ruler of men.
He was equal to the best in the city of the Three and Thirty,
like Inda, the finest of gods.

One such as that is not easily beaten by fairies,
demons, spirits, monsters, or gods.
If he becomes of such a kind,
he illuminates the quarters and in-between.”

31–32. Even and White Teeth

“Mendicants, in some past lives the Realized One was reborn as a human being. He gave up wrong livelihood and earned a living by right livelihood. He refrained from falsifying weights, metals, or measures; bribery, fraud, cheating, and duplicity; mutilation, murder, abduction, banditry, plunder, and violence. Due to performing, accumulating, heaping up, and amassing those deeds, when his body broke up, after death, he was reborn in a good place, a heavenly realm. There he surpassed the other gods in ten respects: divine life span, beauty, happiness, glory, sovereignty, sights, sounds, smells, tastes, and touches. When he came back to this state of existence he obtained these two marks: his teeth are even and perfectly white.

Possessing these marks, if he stays at home he becomes a king, a wheel-turning monarch, a just and principled king. His dominion extends to all four sides, he achieves stability in the country, and he possesses the seven treasures. He has the following seven treasures:

the wheel, the elephant, the horse, the jewel, the woman, the treasurer, and the counselor as the seventh treasure. He has over a thousand sons who are valiant and heroic, crushing the armies of his enemies. After conquering this land girt by sea—free of harassment by bandits, successful and prosperous, safe, blessed, and untroubled—he reigns by principle, without rod or sword. And what does he obtain as king? His retinue is pure. This includes brahmins and householders, people of town and country, treasury officials, military officers, guardsmen, ministers, counselors, rulers, tax beneficiaries, and princes. That's what he obtains as king.

But if he goes forth from the lay life to homelessness, he becomes a perfected one, a fully awakened Buddha, who draws back the veil from the world. And what does he obtain as Buddha? His retinue is pure. This includes monks, nuns, laymen, laywomen, gods, humans, demons, dragons, and fairies. That's what he obtains as Buddha." That is what the Buddha said.

On this it is said:

"He abandoned wrong livelihood, and created
a way of life that's fair, pure, and just.
He eliminated what was useless,
and lived for the welfare and happiness of the people.

Having done what's praised by the clever, the wise, and the good,
that man experienced the fruit in heaven.
Equal to the best in the heaven of Three and Thirty,
he enjoyed himself with pleasure and play.

From there he passed back to a human life.
With the remaining ripening of the fruit of good deeds,
he obtained teeth that are even,
gleaming, bright, and white.

Many soothsayers regarded as wise men
gathered and predicted of him:
'With twice-born teeth so even, so white, so clean and bright
his retinue will be so pure.

As king, his people will also be pure,
when he rules having conquered this earth so broad.
They won't harm the country,
but will live for the welfare and happiness of the people.

But if he goes forth he'll be an ascetic free of ill,
his passions quelled, the veil drawn back.
Rid of stress and weariness,
he sees this world and the next.

Those who do his bidding, both lay and renunciate,
shake off wickedness, impure and blameworthy.
He's surrounded by pure people, who dispel
stains, callousness, sin, and corruptions.'"

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

31. Advice to Sigālaka: *Siṅgāla Sutta*

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Now at that time the householder's son Sigālaka rose early and left Rājagaha. With his clothes and hair all wet, he raised his joined palms to revere the quarters— east, south, west, north, below, and above.

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Rājagaha for alms. He saw Sigālaka revering the quarters and said to him, "Householder's son, why are you revering the quarters in this way?"

"Sir, on his deathbed my father said to me: 'My dear, please revere the quarters.' Honoring, respecting, and venerating my father's words, I rose early and left Rājagaha and, with my clothes and hair all wet, raised my joined palms to revere the quarters— east, south, west, north, below, and above."

1. The Six Quarters

"Householder's son, that's not how the six quarters should be revered in the training of the noble one."

"But sir, how should the six quarters be revered in the training of the noble one? Sir, please teach me this."

"Well then, householder's son, listen and pay close attention, I will speak."

"Yes, sir," replied Sigālaka. The Buddha said this:

"Householder's son, a noble disciple gives up four corrupt deeds, doesn't do bad deeds on four grounds, and avoids six drains on wealth. When they've left these fourteen bad things behind they have the six quarters covered. They're practicing to win in both worlds, and they succeed in this world and the next. When their body breaks up, after death, they're reborn in a good place, a heavenly realm.

2. Four Corrupt Deeds

What four corrupt deeds have they given up? Killing living creatures, stealing, sexual misconduct, and lying: these are corrupt deeds. These are the four corrupt deeds they've given up."

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

"Killing, stealing,
telling lies,
and committing adultery:
astute people don't praise these things."

3. Four Grounds

"On what four grounds do they not do bad deeds? One does bad deeds prejudiced by favoritism, hostility, stupidity, and cowardice. When a noble disciple is not prejudiced by favoritism, hostility, stupidity, and cowardice, they don't do bad deeds on these four grounds."

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

"If you act against the teaching
out of favoritism, hostility, cowardice, or stupidity,
your fame shrinks,
like the moon in the waning fortnight.

If you don't act against the teaching
out of favoritism, hostility, cowardice, and stupidity,
your fame swells,
like the moon in the waxing fortnight."

4. Six Drains on Wealth

"What six drains on wealth do they avoid? Habitually engaging in the following things is a drain on wealth: drinking alcohol; roaming the streets at night; frequenting festivals; gambling; bad friends; laziness.

5. Six Drawbacks of Drinking

There are these six drawbacks of habitually drinking alcohol. Immediate loss of wealth, promotion of quarrels, susceptibility to illness, disrepute, indecent exposure; and weakened wisdom is the sixth thing. These are the six drawbacks of habitually drinking alcohol.

6. Six Drawbacks of Roaming the Streets at Night

There are these six drawbacks of roaming the streets at night. Yourself, your partners and children, and your property are all left unguarded. You're suspected of bad deeds. Untrue rumors spread about you. You're at the forefront of many things that entail suffering. These are the six drawbacks of roaming the streets at night.

7. Six Drawbacks of Festivals

There are these six drawbacks of frequenting festivals. You're always thinking: 'Where's the dancing? Where's the singing? Where's the music? Where are the stories? Where's the applause? Where are the kettle-drums?' These are the six drawbacks of frequenting festivals.

8. Six Drawbacks of Gambling

There are these six drawbacks of habitually gambling. Victory breeds enmity. The loser mourns their money. There is immediate loss of wealth. A gambler's word carries no weight in public assembly. Friends and colleagues treat them with contempt. And no-one wants to marry a gambler, for they think: 'This individual is a gambler—they're not able to support a partner.' These are the six drawbacks of habitually gambling.

9. Six Drawbacks of Bad Friends

There are these six drawbacks of bad friends. You become friends and companions with those who are scoundrels, drunkards, addicts, frauds, swindlers, and thugs. These are the six drawbacks of bad friends.

10. Six Drawbacks of Laziness

There are these six drawbacks of habitual laziness. You don't get your work done because you think: 'It's too cold! It's too hot. It's too late! It's too early! I'm too hungry! I'm too full!' By dwelling on so many excuses for not working, you don't make any more money, and the money you already have runs out. These are the six drawbacks of habitual laziness."

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

"Some are just drinking buddies,
some call you their dear, dear friend,
but a true friend is one
who stands by you in need.

Sleeping late, adultery,
making enemies, harmfulness,
bad friends, and avarice:
these six grounds ruin a person.

With bad friends, bad companions,
bad behavior and alms-resort,
a man falls to ruin
in both this world and the next.

Dice, women, drink, song and dance;
sleeping by day and roaming at night;
bad friends, and avarice:
these six grounds ruin a person.

They play dice and drink liquor,
and consort with women loved by others.
Associating with the worse, not the better,
they diminish like the waning moon.

A drunkard, broke, and destitute,
thirsty, drinking in the bar,
drowning in debt,
will quickly lose their way.

When you're in the habit of sleeping late,
seeing night as time to rise,
and always getting drunk,
you can't keep up the household life.

'Too cold, too hot,
too late,' they say.
When the young neglect their work like this,
riches pass them by.

But one who considers hot and cold
as nothing more than blades of grass—
he does his manly duty,
and happiness never fails."

11. Fake Friends

"Householder's son, you should recognize these four enemies disguised as friends: the taker, the talker, the flatterer, the spender.

You can recognize a fake friend who's all take on four grounds.

Your possessions end up theirs.
Giving little, they expect a lot.
They do their duty out of fear.
They associate for their own advantage.

You can recognize a fake friend who's all take on these four grounds.

You can recognize a fake friend who's all talk on four grounds. They're hospitable in the past. They're hospitable in the future. They're full of meaningless pleasantries. When something needs doing in the present they point to their own misfortune. You can recognize a fake friend who's all talk on these four grounds.

You can recognize a fake friend who's a flatterer on four grounds. They support you equally in doing bad and doing good. They praise you to your face, and put you down behind your back. You can recognize a fake friend who's a flatterer on these four grounds.

You can recognize a fake friend who's a spender on four grounds. They accompany you when drinking, roaming the streets at night, frequenting festivals, and gambling. You can recognize a fake friend who's a spender on these four grounds."

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

"One friend is all take,
another all talk;
one's just a flatterer,
and one's a friend who spends.

An astute person understands
these four enemies for what they are
and keeps them at a distance,
as they'd shun a risky road."

12. Good-Hearted Friends

"Householder's son, you should recognize these four good-hearted friends: the helper, the friend in good times and bad, the counselor, and the one who's compassionate.

You can recognize a good-hearted friend who's a helper on four grounds. They guard you when you're negligent. They guard your property when you're negligent. They keep you safe in times of danger. When something needs doing, they supply you with twice the money you need. You can recognize a good-hearted friend who's a helper on these four grounds.

You can recognize a good-hearted friend who's the same in good times and bad on four grounds. They tell you secrets. They keep your secrets. They don't abandon you in times of trouble. They'd even give their life for you. You can recognize a good-hearted friend who's the same in good times and bad on these four grounds.

You can recognize a good-hearted friend who's a counselor on four grounds. They keep you from doing bad. They support you in doing good. They teach you what you do not know. They explain the path to heaven. You can recognize a good-hearted friend who's a counselor on these four grounds.

You can recognize a good-hearted friend who's compassionate on four grounds. They don't delight in your misfortune. They delight in your good fortune. They keep others from criticizing you. They encourage praise of you. You can recognize a good-hearted friend who's compassionate on these four grounds."

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

"A friend who's a helper,
one the same in both pleasure and pain,
a friend of good counsel,
and one of compassion;

an astute person understands
these four friends for what they are
and carefully looks after them,
like a mother the child at her breast.

The astute and virtuous
shine like a burning flame.

They pick up riches as bees
roaming round pick up pollen.
And their riches proceed to grow,
like an ant-hill piling up.

In gathering wealth like this,
a householder does enough for their family.
And they'd hold on to friends
by dividing their wealth in four.

One portion is to enjoy.
Two parts invest in work.
And the fourth should be kept
for times of trouble."

13. Covering the Six Quarters

"And how, householder's son, does a noble disciple cover the six quarters? These six quarters should be recognized: parents as the east, teachers as the south, partner and children as the west, friends and colleagues as the north, bondservants and workers as beneath, and ascetics and brahmins as above.

A child should serve their parents as the eastern quarter in five ways, thinking: 'I will support those who supported me. I'll do my duty for them. I'll maintain the family traditions. I'll take care of the inheritance. When they have passed away, I'll make an offering on their behalf.' Parents served by the children in these five ways show compassion to them in five ways. They keep them from doing bad. They support them in doing good. They train them in a profession. They connect them with a suitable partner. They transfer the inheritance in due time. Parents served by their children in these five ways show compassion to them in these five ways. And that's how the eastern quarter is covered, kept safe and free of peril.

A student should serve their teacher as the southern quarter in five ways: by rising for them, by serving them, by listening well, by looking after them, and by carefully learning their profession. Teachers served by their students in these five ways show compassion to them in five ways. They make sure they're well trained and well educated. They clearly explain all the knowledge of the profession. They introduce them to their friends and colleagues. They provide protection in every region. Teachers served by their students in these five ways show compassion to them in these five ways. And that's how the southern quarter is covered, kept safe and free of peril.

A husband should serve his wife as the western quarter in five ways: by treating her with honor, by not looking down on her, by not being unfaithful, by relinquishing authority to her, and by presenting her with adornments. A wife served by her husband in these five ways shows compassion to him in five ways. She's well-organized in her work. She manages the domestic help. She's not unfaithful. She preserves his earnings. She's deft and tireless in all her duties. A wife served by her husband in these five ways shows compassion to him in these five ways. And that's how the western quarter is covered, kept safe and free of peril.

A gentleman should serve their friends and colleagues as the northern quarter in five ways: giving, kindly words, taking care, equality, and not using tricky words. Friends and colleagues served by a gentleman in these five ways show compassion to them in five ways. They guard them when they're negligent. They guard their property when they're negligent. They keep them safe in times of danger. They don't abandon them in times of trouble. They honor their descendants. Friends and colleagues served by a gentleman in these five ways show compassion to them in these five ways. And that's how the northern quarter is covered, kept safe and free of peril.

A master should serve their bondservants and workers as the lower quarter in five ways: by organizing work according to ability, by paying food and wages, by nursing them when sick, by sharing special treats, and by giving time off work. Bondservants and workers served by a master in these five ways show compassion to them in five ways. They get up first, and go to bed last. They don't steal. They do their work well. And they promote a good reputation. Bondservants and

workers served by a master in these five ways show compassion to them in these five ways. And that's how the lower quarter is covered, kept safe and free of peril.

A gentleman should serve ascetics and brahmins as the upper quarter in five ways: by loving deeds of body, speech, and mind, by not turning them away at the gate, and by providing them with material needs. Ascetics and brahmins served by a gentleman in these five ways show compassion to them in five ways. They keep them from doing bad. They support them in doing good. They think of them with kindly thoughts. They teach them what they do not know. They clarify what they've already learned. They explain the path to heaven. Ascetics and brahmins served by a gentleman in these five ways show compassion to them in these five ways. And that's how the upper quarter is covered, kept safe and free of peril."

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

"Parents are the east,
teachers the south,
wives and child the west,
friends and colleagues the north,

servants and workers below,
and ascetics and brahmins above.
By honoring these quarters
a householder does enough for their family.

The astute and the virtuous,
the gentle and the articulate,
the humble and the kind:
they're who win glory.

The diligent, not lazy,
those not disturbed by troubles,
those consistent in conduct, the intelligent:
they're who win glory.

The inclusive, the makers of friends,
the kind, those rid of stinginess,
those who lead, train, and persuade:
they're who win glory.

Giving and kindly words,
taking care here,
and treating equally in worldly conditions,
as befits them in each case;
these ways of being inclusive in the world
are like a moving chariot's linchpin.

If there were no such ways of being inclusive,
neither mother nor father
would be respected and honored
for what they've done for their children.

But since these ways of being inclusive do exist,
the astute do regard them well,
so they achieve greatness
and are praised."

When this was said, Sigālaka the householder's son said to the Buddha, "Excellent, sir! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, the Buddha has made the teaching clear in many ways. I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

32. The Āṭānāṭiya Protection: *Āṭānāṭiya Sutta*

1. The First Recitation Section

So I have heard. At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain. Then, late at night, the Four Great Kings —with large armies of spirits, fairies, goblins, and dragons—set guards, troops, and wards at the four quarters and then, lighting up the entire Vulture's Peak with their beauty, went up to the Buddha, bowed, and sat down to one side. Before sitting down to one side, some spirits bowed, some exchanged greetings and polite conversation, some held up their joined palms toward the Buddha, some announced their name and clan, while some kept silent.

Seated to one side, the Great King Vessavaṇa said to the Buddha, "Sir, some high spirits have confidence in the Buddha, some do not. Some middling spirits have confidence in the Buddha, some do not. Some low spirits have confidence in the Buddha, some do not. But mostly the spirits don't have confidence in the Buddha. Why is that? Because the Buddha teaches them to refrain from killing living creatures, stealing, lying, sexual misconduct, and drinking alcohol. But mostly they don't refrain from such things. They don't like that or approve of it.

Sir, there are disciples of the Buddha who frequent remote lodgings in the wilderness and the forest that are quiet and still, far from the madding crowd, remote from human settlements, and fit for retreat. There dwell high spirits who have no confidence in the Buddha's dispensation. To give them confidence, may the Buddha please learn the Āṭānāṭiya protection for the guarding, protection, safety, and comfort of the monks, nuns, laymen, and laywomen." The Buddha consented in silence.

Then, knowing that the Buddha had consented, on that occasion Great King Vessavaṇa recited the Āṭānāṭiya protection.

"Hail Vipassī,
the glorious seer!
Hail Sikhī,
compassionate for all beings!

Hail Vesabhū,
cleansed and austere!
Hail Kakusandha,
crusher of Māra's army!

Hail Koṇāgamana,
the accomplished brahmin!
Hail Kassapa,
freed in every way!

Hail Aṅgīrasa,
the glorious Sakyan!
He taught this Dhamma
that dispels all suffering.

Those in the world who are extinguished,
truly discerning,
not backbiters; such people
being great of heart and rid of naivety,

revere that Gotama;
he who is helpful to gods and humans,

accomplished in knowledge and conduct,
great of heart and rid of naivety.

Where rises the sun—
Aditi's child, the great circle,
who in his rising
dispels the night,
and of whom, when sun has risen,
it's said to be the day—

there is a deep lake
an ocean, where water flows.
So they know that in that place
there is an ocean where waters flow.

From here that is the eastern quarter,
so the people say.
That quarter is warded
by a great king, glorious,

the lord of the fairies;
his name is Dhataraṭṭha.
He delights in song and dance,
honored by the fairies.

And he has many mighty sons
all of one name, so I've heard.
Eighty, and ten, and one—
all of them named Inda.

After seeing the Awakened One,
the Buddha, Kinsman of the Sun,
they revere him from afar,
the one great of heart and rid of naivety.

Homage to you, O thoroughbred!
Homage to you, supreme among men!
You've seen us with clarity and kindness.

The non-humans bow to you.
We've been asked many a time,
'Do you bow to Gotama the victor?'

And so we ought to declare:
'We bow to Gotama the victor,
accomplished in knowledge and conduct!
We bow to Gotama the awakened!'

It's where the departed go, they say,
who are dividers and backbiters,
killers and hunters,
bandits and frauds.

From here that is the southern quarter,
so the people say.
That quarter is warded
by a great king, glorious,

the lord of the goblins;
his name is Virūḷha.
He delights in song and dance,
honored by the goblins.

And he has many mighty sons
all of one name, so I've heard.
Eighty, and ten, and one—
all of them named Inda.

After seeing the Awakened One,
the Buddha, Kinsman of the Sun,
they revere him from afar,
the one great of heart and rid of naivety.

Homage to you, O thoroughbred!
Homage to you, supreme among men!
You've seen us with clarity and kindness.
The non-humans bow to you.

We've been asked many a time,
'Do you bow to Gotama the victor?'

And so we ought to declare:
'We bow to Gotama the victor,
accomplished in knowledge and conduct!
We bow to Gotama the awakened!'

Where sets the sun—
Aditi's child, the great circle,
who in his setting
closes the day,
and of whom, when sun has set,
it's said to be the night—

there is a deep lake
an ocean, where water flows.
So they know that in that place
there is an ocean where waters flow.

From here that is the western quarter,
so the people say.
That quarter is warded
by a great king, glorious,

the lord of the dragons;
his name is Virūpakkha.
He delights in song and dance,
honored by the dragons.

And he has many mighty sons
all of one name, so I've heard.
Eighty, and ten, and one—
all of them named Inda.

After seeing the Awakened One,
the Buddha, Kinsman of the Sun,

they revere him from afar,
the one great of heart and rid of naivety.

Homage to you, O thoroughbred!
Homage to you, supreme among men!
You've seen us with clarity and kindness.
The non-humans bow to you.
We've been asked many a time,
'Do you bow to Gotama the victor?'

And so we ought to declare:
'We bow to Gotama the victor,
accomplished in knowledge and conduct!
We bow to Gotama the awakened!'

Where lovely Uttarakuru is,
and the beautiful Mount Meru,
humans born there
are unselfish, not possessive.

They do not sow the seed,
nor do they draw the plough.
The rice eaten by people
ripens in untilled soil,

free of powder or husk, pure,
fragrant, with only the rice-grain.
They eat that food
after cooking it in a 'parrot's beak'.

Having prepared a cow with hooves uncloven,
they're drawn about from place to place.
Having prepared a beast with hooves uncloven,
they're drawn about from place to place.

Having prepared a woman-drawn carriage,
they're drawn about from place to place.

Having prepared a man-drawn carriage,
they're drawn about from place to place.

Having prepared a girl-drawn carriage,
they're drawn about from place to place.
Having prepared a boy-drawn carriage,
they're drawn about from place to place.

Having ascended their vehicle,
that king's servants
tour about in every quarter,

provided with vehicles,
elephant, horse, and divine.
And there are mansions and palanquins
for that great and glorious king.

And he has cities, too,
well-built in the sky:
Āṭānāṭā, Kusināṭā, Parakusināṭā,
Nāṭasuriyā, and Parakusiṭanāṭā.

To the north is Kapīvanta,
and Jonogha lies beyond.
And there's Navanavutiya, Ambara-ambaravatiya,
and the royal capital named Āḷakamandā.

The Great King Kuvera, dear sir,
has a capital named Visāṇā,
which is why the great king
is called 'Vessavaṇa'.

These each individually inform the King:
Tatolā, Tattalā, Tatotalā,
Ojasi, Tejasi, Tatojasi,
Sūra, Rājā, Ariṭṭha, and Nemi.

There is a lake there too named Dharaṇī,
from whence the clouds rain down,
and the rains disperse.
There is a hall there too named Bhagalavatī,

where the spirits frequent.
There the trees are ever in fruit,
with many different flocks of birds.
Peacocks and herons call out there,
and the sweet cuckoos too.

One bird cries out ‘Live, live!’,
another ‘Lift up your heart!’
There are cocks and kookaburras,
and in the wood the lotus-crane.

The parrots and mynah cry out there,
and the ‘little stick-boy’ birds.
Kuvera’s pond of rushes
is lovely all the time.

From here that is the northern quarter,
so the people say.
That quarter is warded
by a great king, glorious,

the lord of spirits;
his name is ‘Kuvera’.
He delights in song and dance,
honored by the spirits.

And he has many mighty sons
all of one name, so I’ve heard.
Eighty, and ten, and one—
all of them named Inda.

After seeing the Awakened One,
the Buddha, Kinsman of the Sun,

they revere him from afar,
the one great of heart and rid of naivety.

Homage to you, O thoroughbred!
Homage to you, supreme among men!
You've seen us with clarity and kindness.
The non-humans bow to you.
We've been asked many a time,
'Do you bow to Gotama the victor?'

And so we ought to declare:
'We bow to Gotama the victor,
accomplished in knowledge and conduct!
We bow to Gotama the awakened!'"

This, dear sir, is the Āṭānāṭiya protection for the guarding, protection, safety, and comfort of the monks, nuns, laymen, and laywomen.

The monks, nuns, laymen, and laywomen should learn this Āṭānāṭiya protection well and completely memorize it. If anyone who does so is approached while walking, standing, sitting, or lying down by any non-human being with malicious intent—including males, females, boys, girls, ministers, counselors, and servants among the spirits, fairies, goblins, and dragons— that non-human will receive no homage or respect in any village or town. And they will receive no ground or dwelling in my capital of Ālakamandā. Nor will they get to go to the conference of the spirits. In addition, the non-humans would not give or take them in marriage. They'd heap personal abuse on them, drop an empty bowl on their head, and even split their head into seven pieces!

For there are, dear sir, non-humans who are fierce, cruel, and violent. They don't obey the Great Kings or their men or their men's men. They're said to be rebelling against the Great Kings. They're just like the bandits in the king of Magadha's realm who don't obey the king, his men, or his men's men, and are said to be rebelling against the king.

If any non-human being with malicious intent—including males, females, boys, girls, ministers, counselors, and servants among the

spirits, fairies, goblins, and dragons—approaches a monk, nun, layman, or laywoman while walking, standing, sitting, or lying down, one ought to yell, cry, and scream to the spirits, great spirits, generals, great generals: 'This spirit's got me! This spirit's entered me! This spirit's annoying me! This spirit's harassing me! This spirit's hurting me! This spirit's harming me! This spirit won't let me go!'

To what spirits, great spirits, generals, great generals?

'Inda, Soma, and Varuṇa,
Bhāradvāja, Pajāpati,
Candana and Kāmaseṭṭha,
Kinnughaṇḍu and Nighaṇḍu,

Panāda and Opamañña,
and Mātali, the god's charioteer.
Cittasena the fairy,
and the kings Nala and Janesabha,

Sātāgira, Hemavata,
Puṇṇaka, Karatiya, and Guḷa;
Sivaka and Mucalinda,
Vessāmitta, Yugandhara,

Gopāla, Supparodha,
Hiri, Netti, and Mandiya;
Pañcālacaṇḍa, Āḷavaka,
Pajjunna, Sumana, Sumukha,
Dadhimukha, Maṇi, Māṇivara, Dīgha,
together with Serīsaka.'

This, dear sir, is the Āṭānāṭiya protection for the guarding, protection, safety, and comfort of the monks, nuns, laymen, and laywomen. Well, now, dear sir, I must go. I have many duties, and much to do."

"Please, Great Kings, go at your convenience."

Then the Four Great Kings got up from their seats, bowed, and respectfully circled the Buddha, keeping him on their right side, before vanishing right there. And before the other spirits present

vanished, some bowed and respectfully circled the Buddha, keeping him on their right side, some exchanged greetings and polite conversation, some held up their joined palms toward the Buddha, some announced their name and clan, while some kept silent.

The first recitation section is finished.

2. The Second Recitation Section

Then, when the night had passed, the Buddha told the mendicants all that had happened, repeating all the verses spoken. Then he added:

"Mendicants, learn the Āṭānāṭiya protection! Memorize the Āṭānāṭiya protection! Remember the Āṭānāṭiya protection! The Āṭānāṭiya protection is beneficial, and is for the guarding, protection, safety, and comfort of the monks, nuns, laymen, and laywomen."

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

33. Reciting in Concert: *Saṅgīti Sutta*

So I have heard. At one time the Buddha was wandering in the land of the Mallas together with a large Saṅgha of five hundred mendicants when he arrived at a Mallian town named Pāvā. There he stayed in Cunda the smith's mango grove.

Now at that time a new town hall named Ubbhaṭaka had recently been constructed for the Mallas of Pāvā. It had not yet been occupied by an ascetic or brahmin or any person at all. The Mallas of Pāvā also heard that the Buddha had arrived and was staying in Cunda's mango grove. Then they went up to the Buddha, bowed, sat down to one side, and said to him, "Sir, a new town hall named Ubbhaṭaka has recently been constructed for the Mallas of Pāvā. It has not yet been occupied by an ascetic or brahmin or any person at all. May the Buddha be the first to use it, and only then will the Mallas of Pāvā use it. That would be for the lasting welfare and happiness of the Mallas of Pāvā." The Buddha consented in silence.

Then, knowing that the Buddha had consented, the Mallas got up from their seat, bowed, and respectfully circled the Buddha, keeping him on their right. Then they went to the new town hall, where they spread carpets all over, prepared seats, set up a water jar, and placed a lamp. Then they went back to the Buddha, bowed, stood to one side, and told him of their preparations, saying, "Please, sir, come at your convenience."

Then the Buddha robed up and, taking his bowl and robe, went to the new town hall together with the Saṅgha of mendicants. Having washed his feet he entered the town hall and sat against the central column facing east. The Saṅgha of mendicants also washed their feet, entered the town hall, and sat against the west wall facing east, with the Buddha right in front of them. The Mallas of Pāvā also washed their feet, entered the town hall, and sat against the east wall facing west, with the Buddha right in front of them.

The Buddha spent most of the night educating, encouraging, firing up, and inspiring the Mallas with a Dhamma talk. Then he dismissed them, "The night is getting late, Vāseṭṭhas. Please go at your convenience."

"Yes, sir," replied the Mallas. They got up from their seat, bowed, and respectfully circled the Buddha, keeping him on their right, before leaving.

Soon after they left, the Buddha looked around the Saṅgha of monks, who were so very silent. He addressed Venerable Sāriputta, "Sāriputta, the Saṅgha of mendicants is rid of dullness and drowsiness. Give them some Dhamma talk as you feel inspired. My back is sore, I'll stretch it."

"Yes, sir," Sāriputta replied.

And then the Buddha spread out his outer robe folded in four and laid down in the lion's posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up.

Now at that time the Niganṭha Nātaputta had recently passed away at Pāvā. With his passing the Jain ascetics split, dividing into two factions, arguing, quarreling, and fighting, continually wounding each other with barbed words: "You don't understand this teaching and training. I understand this teaching and training. What, you understand this teaching and training? You're practicing wrong. I'm practicing right. I stay on topic, you don't. You said last what you should have said first. You said first what you should have said last. What you've thought so much about has been disproved. Your doctrine is refuted. Go on, save your doctrine! You're trapped; get yourself out of this—if you can!"

You'd think there was nothing but slaughter going on among the Jain ascetics. And the Niganṭha Nātaputta's white-clothed lay disciples were disillusioned, dismayed, and disappointed in the Jain ascetics. They were equally disappointed with a teaching and training so poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha, with broken monument and without a refuge.

Then Sāriputta told the mendicants about these things. He went on to say, "That's what happens, reverends, when a teaching and training is poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha. But this teaching is well explained and well propounded to us by the Blessed One, emancipating, leading to peace, proclaimed by someone who is a fully awakened Buddha. You should all recite this in concert, without disputing, so that this spiritual path may last for a long time. That would be for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.

And what is that teaching?

1. Ones

There are teachings grouped by one that have been rightly explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha. You should all recite these in concert, without disputing, so that this spiritual path may last for a long time. That would be for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans. What are the teachings grouped by one?

'All sentient beings are sustained by food.'

'All sentient beings are sustained by conditions.'

These are the teachings grouped by one that have been rightly explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha. You should all recite these in concert, without disputing, so that this spiritual path may last for a long time. That would be for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.

2. Twos

There are teachings grouped by two that have been rightly explained by the Buddha. You should all recite these in concert. What are the teachings grouped by two?

Name and form.

Ignorance and craving for continued existence.

Views favoring continued existence and views favoring ending existence.

Lack of conscience and prudence.

Conscience and prudence.

Being hard to admonish and having bad friends.

Being easy to admonish and having good friends.

Skill in offenses and skill in rehabilitation from offenses.

Skill in meditative attainments and skill in emerging from those attainments.

Skill in the elements and skill in attention.

Skill in the sense fields and skill in dependent origination.

Skill in what is possible and skill in what is impossible.

Integrity and scrupulousness.

Patience and gentleness.

Friendliness and hospitality.

Harmlessness and purity.

Lack of mindfulness and lack of situational awareness.

Mindfulness and situational awareness.

Not guarding the sense doors and eating too much.

Guarding the sense doors and moderation in eating.

The power of reflection and the power of development.

The power of mindfulness and the power of immersion.

Serenity and discernment.

The foundation of serenity and the foundation of exertion.

Exertion, and not being distracted.

Failure in ethics and failure in view.

Accomplishment in ethics and accomplishment in view.

Purification of ethics and purification of view.

Purification of view and making an effort in line with that view.

Inspiration, and making a suitable effort when inspired by inspiring places.

To never be content with skillful qualities, and to never stop trying.

Knowledge and freedom.

Knowledge of ending and knowledge of non-arising.

These are the teachings grouped by two that have been rightly explained by the Buddha. You should all recite these in concert.

3. Threes

There are teachings grouped by three that have been rightly explained by the Buddha. You should all recite these in concert. What are the teachings grouped by three?

Three unskillful roots: greed, hate, and delusion.

Three skillful roots: non-greed, non-hate, and non-delusion.

Three ways of performing bad conduct: by body, speech, and mind.

Three ways of performing good conduct: by body, speech, and mind.

Three unskillful thoughts: sensuality, malice, and cruelty.

Three skillful thoughts: renunciation, good will, and harmlessness.

Three unskillful intentions: sensuality, malice, and cruelty.

Three skillful intentions: renunciation, good will, and harmlessness.

Three unskillful perceptions: sensuality, malice, and cruelty.

Three skillful perceptions: renunciation, good will, and harmlessness.

Three unskillful elements: sensuality, malice, and cruelty.

Three skillful elements: renunciation, good will, and harmlessness.

Another three elements: sensuality, form, and formlessness.

Another three elements: form, formlessness, and cessation.

Another three elements: lower, middle, and higher.

Three cravings: for sensual pleasures, to continue existence, and to end existence.

Another three cravings: sensuality, form, and formlessness.

Another three cravings: form, formlessness, and cessation.

Three fetters: identity view, doubt, and misapprehension of precepts and observances.

Three defilements: sensuality, desire for continued existence, and ignorance.

Three realms of existence: sensual, form, and formless.

Three searches: for sensual pleasures, for continued existence, and for a spiritual path.

Three kinds of discrimination: 'I'm better', 'I'm equal', and 'I'm worse'.

Three periods: past, future, and present.

Three extremes: identity, the origin of identity, and the cessation of identity.

Three feelings: pleasure, pain, and neutral.

Three forms of suffering: the suffering inherent in painful feeling, the suffering inherent in conditions, and the suffering inherent in perishing.

Three heaps: inevitability regarding the wrong way, inevitability regarding the right way, and lack of inevitability.

Three darknesses: one is doubtful, uncertain, undecided, and lacking confidence about the past, future, and present.

Three things a Realized One need not hide. The Realized One's behavior by way of body, speech, and mind is pure. He has no misconduct in these three ways that need be hidden, thinking: 'May others not know this of me.'

Three possessions: greed, hate, and delusion.

Three fires: greed, hate, and delusion.

Another three fires: a fire for those worthy of offerings dedicated to the gods, a fire for householders, and a fire for those worthy of a religious donation.

A threefold classification of the physical: visible and resistant, invisible and resistant, and invisible and non-resistant.

Three choices: good choices, bad choices, and imperturbable choices.

Three individuals: a trainee, an adept, and one who is neither a trainee nor an adept.

Three seniors: a senior by birth, a senior in the teaching, and a senior by convention.

Three grounds for making merit: giving, ethical conduct, and meditation.

Three grounds for accusations: what is seen, heard, and suspected.

Three kinds of sensual rebirth. There are sentient beings who desire what is present. They fall under the sway of presently arisen sensual pleasures. Namely, humans, some gods, and some beings in the underworld. This is the first kind of sensual rebirth. There are sentient beings who desire to create. Having repeatedly created, they fall under the sway of sensual pleasures. Namely, the Gods Who Love to Create. This is the second kind of sensual rebirth. There are sentient beings who desire what is created by others. They fall under the sway of sensual pleasures created by others. Namely, the Gods Who Control the Creations of Others. This is the third kind of sensual rebirth.

Three kinds of pleasant rebirth. There are sentient beings who, having repeatedly given rise to it, dwell in pleasure. Namely, the gods of Brahmā's Host. This is the first pleasant rebirth. There are sentient beings who are drenched, steeped, filled, and soaked with pleasure. Every so often they feel inspired to exclaim: 'Oh, what bliss! Oh, what bliss!' Namely, the gods of streaming radiance. This is the second pleasant rebirth. There are sentient beings who are drenched, steeped, filled, and soaked with pleasure. Since they're truly content, they experience pleasure. Namely, the gods replete with glory. This is the third pleasant rebirth.

Three kinds of wisdom: the wisdom of a trainee, the wisdom of an adept, and the wisdom of one who is neither a trainee nor an adept.

Another three kinds of wisdom: wisdom produced by thought, learning, and meditation.

Three weapons: learning, seclusion, and wisdom.

Three faculties: the faculty of understanding that one's enlightenment is imminent, the faculty of enlightenment, and the faculty of one who is enlightened.

Three eyes: the eye of the flesh, the eye of clairvoyance, and the eye of wisdom.

Three trainings: in higher ethics, higher mind, and higher wisdom.

Three kinds of development: the development of physical endurance, the development of the mind, and the development of wisdom.

Three unsurpassable things: unsurpassable seeing, practice, and freedom.

Three kinds of immersion. Immersion with placing the mind and keeping it connected. Immersion without placing the mind, but just keeping it connected. Immersion without placing the mind or keeping it connected.

Another three kinds of immersion: emptiness, signless, and undirected.

Three purities: purity of body, speech, and mind.

Three kinds of sagacity: sagacity of body, speech, and mind.

Three skills: skill in progress, skill in regress, and skill in means.

Three vanities: the vanity of health, the vanity of youth, and the vanity of life.

Three ways of putting something in charge: putting oneself, the world, or the teaching in charge.

Three topics of discussion. You might discuss the past: 'That is how it was in the past.' You might discuss the future: 'That is how it will be in the future.' Or you might discuss the present: 'This is how it is at present.'

Three knowledges: recollection of past lives, knowledge of the death and rebirth of sentient beings, and knowledge of the ending of defilements.

Three meditative abidings: the meditation of the gods, the meditation of Brahmā, and the meditation of the noble ones.

Three demonstrations: a demonstration of psychic power, a demonstration of revealing, and an instructional demonstration.

These are the teachings grouped by three that have been rightly explained by the Buddha. You should all recite these in concert.

4. Fours

There are teachings grouped by four that have been rightly explained by the Buddha. You should all recite these in concert. What are the teachings grouped by four?

Four kinds of mindfulness meditation. It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate

observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of desire and aversion for the world.

Four right efforts. A mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don't arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are completed by development.

Four bases of psychic power. A mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort. They develop the basis of psychic power that has immersion due to mental development, and active effort. They develop the basis of psychic power that has immersion due to energy, and active effort. They develop the basis of psychic power that has immersion due to inquiry, and active effort.

Four absorptions. A mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected. And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

Four ways of developing immersion further. There is a way of developing immersion further that leads to blissful meditation in the present life. There is a way of developing immersion further that leads to gaining knowledge and vision. There is a way of developing

immersion further that leads to mindfulness and awareness. There is a way of developing immersion further that leads to the ending of defilements.

And what is the way of developing immersion further that leads to blissful meditation in the present life? It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption … second absorption … fourth absorption. This is the way of developing immersion further that leads to blissful meditation in the present life.

And what is the way of developing immersion further that leads to gaining knowledge and vision? A mendicant focuses on the perception of light, concentrating on the perception of day regardless of whether it is night or day. And so, with an open and unenveloped heart, they develop a mind that's full of radiance. This is the way of developing immersion further that leads to gaining knowledge and vision.

And what is the way of developing immersion further that leads to mindfulness and awareness? A mendicant knows feelings as they arise, as they remain, and as they go away. They know perceptions as they arise, as they remain, and as they go away. They know thoughts as they arise, as they remain, and as they go away. This is the way of developing immersion further that leads to mindfulness and awareness.

And what is the way of developing immersion further that leads to the ending of defilements? A mendicant meditates observing rise and fall in the five grasping aggregates. 'Such is form, such is the origin of form, such is the ending of form. Such are feelings … perceptions … choices … consciousness, such is the origin of consciousness, such is the ending of consciousness.' This is the way of developing immersion further that leads to the ending of defilements.

Four immeasurables. A mendicant meditates spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. They meditate spreading a heart full of compassion … rejoicing … equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a

heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Four formless states. A mendicant, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', enters and remains in the dimension of infinite space. Going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', they enter and remain in the dimension of infinite consciousness. Going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', they enter and remain in the dimension of nothingness. Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception.

Four supports. After reflection, a mendicant uses some things, endures some things, avoids some things, and gets rid of some things.

Four noble traditions. A mendicant is content with any kind of robe, and praises such contentment. They don't try to get hold of a robe in an improper way. They don't get upset if they don't get a robe. And if they do get a robe, they use it untied, uninfatuated, unattached, seeing the drawback, and understanding the escape. And on account of that they don't glorify themselves or put others down. A mendicant who is deft, tireless, aware, and mindful in this is said to stand in the ancient, original noble tradition.

Furthermore, a mendicant is content with any kind of alms-food ...

Furthermore, a mendicant is content with any kind of lodgings ...

Furthermore, a mendicant enjoys giving up and loves to give up. They enjoy meditation and love to meditate. But they don't glorify themselves or put down others on account of their love for giving up and meditation. A mendicant who is deft, tireless, aware, and mindful in this is said to stand in the ancient, original noble tradition.

Four efforts. The efforts to restrain, to give up, to develop, and to preserve. And what is the effort to restrain? When a mendicant sees a sight with their eyes, they don't get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint. When they hear a sound with their ears ...

When they smell an odor with their nose … When they taste a flavor with their tongue … When they feel a touch with their body … When they know a thought with their mind, they don't get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint. This is called the effort to restrain.

And what is the effort to give up? It's when a mendicant doesn't tolerate a sensual, malicious, or cruel thought that has arisen, but gives it up, gets rid of it, eliminates it, and exterminates it. They don't tolerate any bad, unskillful qualities that have arisen, but give them up, get rid of them, eliminate them, and obliterate them. This is called the effort to give up.

And what is the effort to develop? It's when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. This is called the effort to develop.

And what is the effort to preserve? It's when a mendicant preserves a meditation subject that's a fine foundation of immersion: the perception of a skeleton, a worm-infested corpse, a livid corpse, a split open corpse, or a bloated corpse. This is called the effort to preserve.

Four knowledges: knowledge of the present phenomena, inferential knowledge, knowledge of others' minds, and conventional knowledge.

Another four knowledges: knowing about suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

Four factors of stream-entry: associating with good people, listening to the true teaching, proper attention, and practicing in line with the teaching.

Four factors of a stream-enterer. A noble disciple has experiential confidence in the Buddha: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' They have experiential confidence in the teaching: 'The teaching is well

explained by the Buddha—visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.' They have experiential confidence in the Saṅgha: 'The Saṅgha of the Buddha's disciples is practicing the way that's good, straightforward, methodical, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha's disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.' And a noble disciple's ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.

Four fruits of the ascetic life: stream-entry, once-return, non-return, and perfection.

Four elements: earth, water, fire, and air.

Four foods: solid food, whether coarse or fine; contact is the second, mental intention the third, and consciousness the fourth.

Four bases for consciousness to remain. As long as consciousness remains, it remains involved with form, supported by form, founded on form. And with a sprinkle of relishing, it grows, increases, and matures. Or consciousness remains involved with feeling … Or consciousness remains involved with perception … Or as long as consciousness remains, it remains involved with choices, supported by choices, grounded on choices. And with a sprinkle of relishing, it grows, increases, and matures.

Four prejudices: making decisions prejudiced by favoritism, hostility, stupidity, and cowardice.

Four things that give rise to craving. Craving arises in a mendicant for the sake of robes, alms-food, lodgings, or rebirth in this or that state.

Four ways of practice: painful practice with slow insight, painful practice with swift insight, pleasant practice with slow insight, and pleasant practice with swift insight.

Another four ways of practice: impatient practice, patient practice, taming practice, and calming practice.

Four basic principles: contentment, good will, right mindfulness, and right immersion.

Four ways of taking up practices. There is a way of taking up practices that is painful now and results in future pain. There is a way of taking up practices that is painful now but results in future pleasure. There is a way of taking up practices that is pleasant now but results in future pain. There is a way of taking up practices that is pleasant now and results in future pleasure.

Four spectrums of the teaching: ethics, immersion, wisdom, and freedom.

Four powers: energy, mindfulness, immersion, and wisdom.

Four foundations: the foundations of wisdom, truth, generosity, and peace.

Four ways of answering questions. There is a question that should be answered definitively. There is a question that should be answered analytically. There is a question that should be answered with a counter-question. There is a question that should be set aside.

Four deeds. There are deeds that are dark with dark result. There are deeds that are bright with bright result. There are deeds that are dark and bright with dark and bright result. There are neither dark nor bright deeds with neither dark nor bright results, which lead to the end of deeds.

Four things to be realized. Past lives are to be realized through recollection. The passing away and rebirth of sentient beings is to be realized through vision. The eight liberations are to be realized through direct meditative experience. The ending of defilements is to be realized through wisdom.

Four floods: sensuality, desire for rebirth, views, and ignorance.

Four bonds: sensuality, desire for rebirth, views, and ignorance.

Four detachments: detachment from the bonds of sensuality, desire for rebirth, views, and ignorance.

Four ties: the personal ties to covetousness, ill will, misapprehension of precepts and observances, and the insistence that this is the only truth.

Four kinds of grasping: grasping at sensual pleasures, views, precepts and observances, and theories of a self.

Four kinds of reproduction: reproduction for creatures born from an egg, from a womb, from moisture, or spontaneously.

Four kinds of conception. Someone is unaware when conceived in their mother's womb, unaware as they remain there, and unaware as they emerge. This is the first kind of conception. Furthermore, someone is aware when conceived in their mother's womb, but unaware as they remain there, and unaware as they emerge. This is the second kind of conception. Furthermore, someone is aware when conceived in their mother's womb, aware as they remain there, but unaware as they emerge. This is the third kind of conception. Furthermore, someone is aware when conceived in their mother's womb, aware as they remain there, and aware as they emerge. This is the fourth kind of conception.

Four kinds of reincarnation. There is a reincarnation where only one's own intention is effective, not that of others. There is a reincarnation where only the intention of others is effective, not one's own. There is a reincarnation where both one's own and others' intentions are effective. There is a reincarnation where neither one's own nor others' intentions are effective.

Four ways of purifying a religious donation. There's a religious donation that's purified by the giver, not the recipient. There's a religious donation that's purified by the recipient, not the giver. There's a religious donation that's purified by neither the giver nor the recipient. There's a religious donation that's purified by both the giver and the recipient.

Four ways of being inclusive: giving, kindly words, taking care, and equality.

Four ignoble expressions: speech that's false, divisive, harsh, or nonsensical.

Four noble expressions: refraining from speech that's false, divisive, harsh, or nonsensical.

Another four ignoble expressions: saying you've seen, heard, thought, or known something, but you haven't.

Another four noble expressions: saying you haven't seen, heard, thought, or known something, and you haven't.

Another four ignoble expressions: saying you haven't seen, heard, thought, or known something, and you have.

Another four noble expressions: saying you've seen, heard, thought, or known something, and you have.

Four persons. One person mortifies themselves, committed to the practice of mortifying themselves. One person mortifies others, committed to the practice of mortifying others. One person mortifies themselves and others, committed to the practice of mortifying themselves and others. One person doesn't mortify either themselves or others, committed to the practice of not mortifying themselves or others. They live without wishes in the present life, extinguished, cooled, experiencing bliss, having become holy in themselves.

Another four persons. One person practices to benefit themselves, but not others. One person practices to benefit others, but not themselves. One person practices to benefit neither themselves nor others. One person practices to benefit both themselves and others.

Another four persons: the dark bound for darkness, the dark bound for light, the light bound for darkness, and the light bound for light.

Another four persons: the confirmed ascetic, the white lotus ascetic, the pink lotus ascetic, and the exquisite ascetic of ascetics.

These are the teachings grouped by four that have been rightly explained by the Buddha. You should all recite these in concert.

The first recitation section is finished.

5. Fives

There are teachings grouped by five that have been rightly explained by the Buddha. You should all recite these in concert. What are the teachings grouped by five?

Five aggregates: form, feeling, perception, choices, and consciousness.

Five grasping aggregates: form, feeling, perception, choices, and consciousness.

Five kinds of sensual stimulation. Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear ... Smells known by the nose ... Tastes known by the

tongue … Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Five destinations: hell, the animal realm, the ghost realm, humanity, and the gods.

Five kinds of stinginess: stinginess with dwellings, families, material possessions, praise, and the teachings.

Five hindrances: sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt.

Five lower fetters: identity view, doubt, misapprehension of precepts and observances, sensual desire, and ill will.

Five higher fetters: desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance.

Five precepts: refraining from killing living creatures, stealing, sexual misconduct, lying, and drinking alcohol, which is a basis for negligence.

Five things that can't be done. A mendicant with defilements ended can't deliberately take the life of a living creature, take something with the intention to steal, have sex, tell a deliberate lie, or store up goods for their own enjoyment like they did as a lay person.

Five losses: loss of relatives, wealth, health, ethics, and view. It is not because of loss of relatives, wealth, or health that sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell. It is because of loss of ethics or view that sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell.

Five endowments: endowment with relatives, wealth, health, ethics, and view. It is not because of endowment with family, wealth, or health that sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm. It is because of endowment with ethics or view that sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.

Five drawbacks for an unethical person because of their failure in ethics. Firstly, an unethical person loses substantial wealth on account of negligence. This is the first drawback. Furthermore, an unethical person gets a bad reputation. This is the second drawback. Furthermore, an unethical person enters any kind of assembly timid

and embarrassed, whether it's an assembly of aristocrats, brahmins, householders, or ascetics. This is the third drawback. Furthermore, an unethical person dies feeling lost. This is the fourth drawback. Furthermore, an unethical person, when their body breaks up, after death, is reborn in a place of loss, a bad place, the underworld, hell. This is the fifth drawback.

Five benefits for an ethical person because of their accomplishment in ethics. Firstly, an ethical person gains substantial wealth on account of diligence. This is the first benefit. Furthermore, an ethical person gets a good reputation. This is the second benefit. Furthermore, an ethical person enters any kind of assembly bold and self-assured, whether it's an assembly of aristocrats, brahmins, householders, or ascetics. This is the third benefit. Furthermore, an ethical person dies not feeling lost. This is the fourth benefit. Furthermore, when an ethical person's body breaks up, after death, they're reborn in a good place, a heavenly realm. This is the fifth benefit.

A mendicant who wants to accuse another should first establish five things in themselves. I will speak at the right time, not at the wrong time. I will speak truthfully, not falsely. I will speak gently, not harshly. I will speak beneficially, not harmfully. I will speak lovingly, not from secret hate. A mendicant who wants to accuse another should first establish these five things in themselves.

Five factors that support meditation. A mendicant has faith in the Realized One's awakening: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' They are rarely ill or unwell. Their stomach digests well, being neither too hot nor too cold, but just right, and fit for meditation. They're not devious or deceitful. They reveal themselves honestly to the Teacher or sensible spiritual companions. They live with energy roused up for giving up unskillful qualities and embracing skillful qualities. They're strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. They're wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

Five pure abodes: Aviha, Atappa, the Gods Fair to See, the Fair Seeing Gods, and Akaniṭṭha.

Five non-returners: one who is extinguished between one life and the next, one who is extinguished upon landing, one who is extinguished without extra effort, one who is extinguished with extra effort, and one who heads upstream, going to the Akaniṭṭha realm.

Five kinds of emotional barrenness. Firstly, a mendicant has doubts about the Teacher. They're uncertain, undecided, and lacking confidence. This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving. This is the first kind of emotional barrenness. Furthermore, a mendicant has doubts about the teaching ... the Saṅgha ... the training ... A mendicant is angry and upset with their spiritual companions, resentful and closed off. This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving. This is the fifth kind of emotional barrenness.

Five emotional shackles. Firstly, a mendicant isn't free of greed, desire, fondness, thirst, passion, and craving for sensual pleasures. This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving. This is the first emotional shackle. Furthermore, a mendicant isn't free of greed for the body ... They're not free of greed for form ... They eat as much as they like until their bellies are full, then indulge in the pleasures of sleeping, lying, and drowsing ... They live the spiritual life hoping to be reborn in one of the orders of gods, thinking: 'By this precept or observance or mortification or spiritual life, may I become one of the gods!' This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving. This is the fifth emotional shackle.

Five faculties: eye, ear, nose, tongue, and body.

Another five faculties: pleasure, pain, happiness, sadness, and equanimity.

Another five faculties: faith, energy, mindfulness, immersion, and wisdom.

Five elements of escape. Take a case where a mendicant focuses on sensual pleasures, but their mind isn't eager, confident, settled, and decided about them. But when they focus on renunciation, their mind is eager, confident, settled, and decided about it. Their mind is in a

good state, well developed, well risen, well freed, and well detached from sensual pleasures. They're freed from the distressing and feverish defilements that arise because of sensual pleasures, so they don't experience that kind of feeling. This is how the escape from sensual pleasures is explained.

Take another case where a mendicant focuses on ill will, but their mind isn't eager … But when they focus on good will, their mind is eager … Their mind is in a good state … well detached from ill will. They're freed from the distressing and feverish defilements that arise because of ill will, so they don't experience that kind of feeling. This is how the escape from ill will is explained.

Take another case where a mendicant focuses on harming, but their mind isn't eager … But when they focus on compassion, their mind is eager … Their mind is in a good state … well detached from harming. They're freed from the distressing and feverish defilements that arise because of harming, so they don't experience that kind of feeling. This is how the escape from harming is explained.

Take another case where a mendicant focuses on form, but their mind isn't eager … But when they focus on the formless, their mind is eager … Their mind is in a good state … well detached from forms. They're freed from the distressing and feverish defilements that arise because of form, so they don't experience that kind of feeling. This is how the escape from forms is explained.

Take a case where a mendicant focuses on identity, but their mind isn't eager, confident, settled, and decided about it. But when they focus on the ending of identity, their mind is eager, confident, settled, and decided about it. Their mind is in a good state, well developed, well risen, well freed, and well detached from identity. They're freed from the distressing and feverish defilements that arise because of identity, so they don't experience that kind of feeling. This is how the escape from identity is explained.

Five opportunities for freedom. Firstly, the Teacher or a respected spiritual companion teaches Dhamma to a mendicant. That mendicant feels inspired by the meaning and the teaching in that Dhamma, no matter how the Teacher or a respected spiritual companion teaches it. Feeling inspired, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When

the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed. This is the first opportunity for freedom.

Furthermore, it may be that neither the Teacher nor a respected spiritual companion teaches Dhamma to a mendicant. But the mendicant teaches Dhamma in detail to others as they learned and memorized it. ... Or the mendicant recites the teaching in detail as they learned and memorized it. ... Or the mendicant thinks about and considers the teaching in their heart, examining it with the mind as they learned and memorized it. ... Or a meditation subject as a foundation of immersion is properly grasped, attended, borne in mind, and comprehended with wisdom. That mendicant feels inspired by the meaning and the teaching in that Dhamma, no matter how a meditation subject as a foundation of immersion is properly grasped, attended, borne in mind, and comprehended with wisdom. Feeling inspired, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed. This is the fifth opportunity for freedom.

Five perceptions that ripen in freedom: the perception of impermanence, the perception of suffering in impermanence, the perception of not-self in suffering, the perception of giving up, and the perception of fading away.

These are the teachings grouped by five that have been rightly explained by the Buddha. You should all recite these in concert.

6. Sixes

There are teachings grouped by six that have been rightly explained by the Buddha. You should all recite these in concert. What are the teachings grouped by six?

Six interior sense fields: eye, ear, nose, tongue, body, and mind.

Six exterior sense fields: sights, sounds, smells, tastes, touches, and thoughts.

Six classes of consciousness: eye, ear, nose, tongue, body, and mind consciousness.

Six classes of contact: contact through the eye, ear, nose, tongue, body, and mind.

Six classes of feeling: feeling born of contact through the eye, ear, nose, tongue, body, and mind.

Six classes of perception: perceptions of sights, sounds, smells, tastes, touches, and thoughts.

Six bodies of intention: intention regarding sights, sounds, smells, tastes, touches, and thoughts.

Six classes of craving: craving for sights, sounds, smells, tastes, touches, and thoughts.

Six kinds of disrespect. A mendicant lacks respect and reverence for the Teacher, the teaching, and the Saṅgha, the training, diligence, and hospitality.

Six kinds of respect. A mendicant has respect and reverence for the Teacher, the teaching, and the Saṅgha, the training, diligence, and hospitality.

Six preoccupations with happiness. Seeing a sight with the eye, one is preoccupied with a sight that's a basis for happiness. Hearing a sound with the ear ... Smelling an odor with the nose ... Tasting a flavor with the tongue ...

Feeling a touch with the body ... Knowing a thought with the mind, one is preoccupied with a thought that's a basis for happiness.

Six preoccupations with sadness. Seeing a sight with the eye, one is preoccupied with a sight that's a basis for sadness. ... Knowing a thought with the mind, one is preoccupied with a thought that's a basis for sadness.

Six preoccupations with equanimity. Seeing a sight with the eye, one is preoccupied with a sight that's a basis for equanimity. ... Knowing a thought with the mind, one is preoccupied with a thought that's a basis for equanimity.

Six warm-hearted qualities. Firstly, a mendicant consistently treats their spiritual companions with bodily kindness, both in public and in private. This warm-hearted quality makes for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

Furthermore, a mendicant consistently treats their spiritual companions with verbal kindness, both in public and in private. This too is a warm-hearted quality.

Furthermore, a mendicant consistently treats their spiritual companions with mental kindness, both in public and in private. This too is a warm-hearted quality.

Furthermore, a mendicant shares without reservation any material possessions they have gained by legitimate means, even the food placed in the alms-bowl, using them in common with their ethical spiritual companions. This too is a warm-hearted quality.

Furthermore, a mendicant lives according to the precepts shared with their spiritual companions, both in public and in private. Those precepts are unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. This too is a warm-hearted quality.

They live according to the view shared with their spiritual companions, both in public and in private. That view is noble and emancipating, and brings one who practices it to the complete ending of suffering. This warm-hearted quality too makes for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

Six roots of quarrels. Firstly, a mendicant is irritable and hostile. Such a mendicant lacks respect and reverence for the Teacher, the teaching, and the Saṅgha, and they don't fulfill the training. They create a dispute in the Saṅgha, which is for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans. If you see such a root of quarrels in yourselves or others, you should try to give up this bad thing. If you don't see it, you should practice so that it doesn't come up in the future. That's how to give up this bad root of quarrels, so it doesn't come up in the future.

Furthermore, a mendicant is offensive and contemptuous ... They're jealous and stingy ... They're devious and deceitful ... They have wicked desires and wrong view ... They're attached to their own views, holding them tight, and refusing to let go. If you see such a root of quarrels in yourselves or others, you should try to give up this bad thing. If you don't see it, you should practice so that it doesn't come up in the future. That's how to give up this bad root of quarrels, so it doesn't come up in the future.

Six elements: earth, water, fire, air, space, and consciousness.

Six elements of escape. Take a mendicant who says: 'I've developed the heart's release by love. I've cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it. Yet somehow ill will still occupies my mind.' They should be told, 'Not so, venerable! Don't say that. Don't misrepresent the Buddha, for misrepresentation of the Buddha is not good. And the Buddha would not say that. It's impossible, reverend, it cannot happen that the heart's release by love has been developed and properly implemented, yet somehow ill will still occupies the mind. For it is the heart's release by love that is the escape from ill will.'

Take another mendicant who says: 'I've developed the heart's release by compassion. I've cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it. Yet somehow the thought of harming still occupies my mind.' They should be told, 'Not so, venerable! ... For it is the heart's release by compassion that is the escape from thoughts of harming.'

Take another mendicant who says: 'I've developed the heart's release by rejoicing. I've cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it. Yet somehow negativity still occupies my mind.' They should be told, 'Not so, venerable! ... For it is the heart's release by rejoicing that is the escape from negativity.'

Take another mendicant who says: 'I've developed the heart's release by equanimity. I've cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it. Yet somehow desire still occupies my mind.' They should be told, 'Not so, venerable! ... For it is the heart's release by equanimity that is the escape from desire.'

Take another mendicant who says: 'I've developed the signless release of the heart. I've cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it. Yet somehow my consciousness still follows after signs.' They should be told, 'Not so, venerable! ... For it is the signless release of the heart that is the escape from all signs.'

Take another mendicant who says: 'I'm rid of the conceit "I am". And I don't regard anything as "I am this". Yet somehow the dart of doubt and indecision still occupies my mind.' They should be told, 'Not

so, venerable! Don't say that. Don't misrepresent the Buddha, for misrepresentation of the Buddha is not good. And the Buddha would not say that. It's impossible, reverend, it cannot happen that the conceit "I am" has been done away with, and nothing is regarded as "I am this", yet somehow the dart of doubt and indecision still occupy the mind. For it is the uprooting of the conceit "I am" that is the escape from the dart of doubt and indecision.'

Six unsurpassable things: the unsurpassable seeing, listening, acquisition, training, service, and recollection.

Six recollections: the recollection of the Buddha, the teaching, the Saṅgha, ethics, generosity, and the deities.

Six consistent responses. A mendicant, seeing a sight with their eyes, is neither happy nor sad. They remain equanimous, mindful and aware. Hearing a sound with their ears ... Smelling an odor with their nose ... Tasting a flavor with their tongue ... Feeling a touch with their body ... Knowing a thought with their mind, they're neither happy nor sad. They remain equanimous, mindful and aware.

Six classes of rebirth. Someone born into a dark class gives rise to a dark result. Someone born into a dark class gives rise to a bright result. Someone born into a dark class gives rise to extinguishment, which is neither dark nor bright. Someone born into a bright class gives rise to a bright result. Someone born into a bright class gives rise to a dark result. Someone born into a bright class gives rise to extinguishment, which is neither dark nor bright.

Six perceptions that help penetration: the perception of impermanence, the perception of suffering in impermanence, the perception of not-self in suffering, the perception of giving up, the perception of fading away, and the perception of cessation.

These are the teachings grouped by six that have been rightly explained by the Buddha. You should all recite these in concert.

7. Sevens

There are teachings grouped by seven that have been rightly explained by the Buddha. You should all recite these in concert. What are the teachings grouped by seven?

Seven kinds of noble wealth: the wealth of faith, ethical conduct, conscience, prudence, learning, generosity, and wisdom.

Seven awakening factors: mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

Seven prerequisites for immersion: right view, right thought, right speech, right action, right livelihood, right effort, and right mindfulness.

Seven bad qualities: a mendicant is faithless, shameless, imprudent, uneducated, lazy, unmindful, and witless.

Seven good qualities: a mendicant is faithful, conscientious, prudent, learned, energetic, mindful, and wise.

Seven aspects of the teachings of the good persons: a mendicant knows the teachings, knows the meaning, knows themselves, knows moderation, knows the right time, knows assemblies, and knows people.

Seven qualifications for graduation. A mendicant has a keen enthusiasm to undertake the training … to examine the teachings … to get rid of desires … for retreat … to rouse up energy … for mindfulness and alertness … to penetrate theoretically. And they don't lose these desires in the future.

Seven perceptions: the perception of impermanence, the perception of not-self, the perception of ugliness, the perception of drawbacks, the perception of giving up, the perception of fading away, and the perception of cessation.

Seven powers: faith, energy, conscience, prudence, mindfulness, immersion, and wisdom.

Seven planes of consciousness. There are sentient beings that are diverse in body and diverse in perception, such as human beings, some gods, and some beings in the underworld. This is the first plane of consciousness.

There are sentient beings that are diverse in body and unified in perception, such as the gods reborn in Brahmā's Host through the first absorption. This is the second plane of consciousness.

There are sentient beings that are unified in body and diverse in perception, such as the gods of streaming radiance. This is the third plane of consciousness.

There are sentient beings that are unified in body and unified in perception, such as the gods replete with glory. This is the fourth plane of consciousness.

There are sentient beings that have gone totally beyond perceptions of form. With the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', they have been reborn in the dimension of infinite space. This is the fifth plane of consciousness.

There are sentient beings that have gone totally beyond the dimension of infinite space. Aware that 'consciousness is infinite', they have been reborn in the dimension of infinite consciousness. This is the sixth plane of consciousness.

There are sentient beings that have gone totally beyond the dimension of infinite consciousness. Aware that 'there is nothing at all', they have been reborn in the dimension of nothingness. This is the seventh plane of consciousness.

Seven persons worthy of a religious donation: one freed both ways, one freed by wisdom, a personal witness, one attained to view, one freed by faith, a follower of the teachings, and a follower by faith.

Seven underlying tendencies: sensual desire, repulsion, views, doubt, conceit, desire to be reborn, and ignorance.

Seven fetters: attraction, repulsion, views, doubt, conceit, desire to be reborn, and ignorance.

Seven principles for the settlement of any disciplinary issues that might arise. Removal in the presence of those concerned is applicable. Removal by accurate recollection is applicable. Removal due to recovery from madness is applicable. The acknowledgement of the offense is applicable. The decision of a majority is applicable. A verdict of aggravated misconduct is applicable. Covering over with grass is applicable.

These are the teachings grouped by seven that have been rightly explained by the Buddha. You should all recite these in concert.

The second recitation section is finished.

8. Eights

There are teachings grouped by eight that have been rightly explained by the Buddha. You should all recite these in concert. What are the teachings grouped by eight?

Eight wrong ways: wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion.

Eight right ways: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Eight persons worthy of a religious donation. The stream-enterer and the one practicing to realize the fruit of stream-entry. The once-returner and the one practicing to realize the fruit of once-return. The non-returner and the one practicing to realize the fruit of non-return. The perfected one, and the one practicing for perfection.

Eight grounds for laziness. Firstly, a mendicant has some work to do. They think: 'I have some work to do. But while doing it my body will get tired. I'd better have a lie down.' They lie down, and don't rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. This is the first ground for laziness.

Furthermore, a mendicant has done some work. They think: 'I've done some work. But while working my body got tired. I'd better have a lie down.' They lie down, and don't rouse energy... This is the second ground for laziness.

Furthermore, a mendicant has to go on a journey. They think: 'I have to go on a journey. But while walking my body will get tired. I'd better have a lie down.' They lie down, and don't rouse energy... This is the third ground for laziness.

Furthermore, a mendicant has gone on a journey. They think: 'I've gone on a journey. But while walking my body got tired. I'd better have a lie down.' They lie down, and don't rouse energy... This is the fourth ground for laziness.

Furthermore, a mendicant has wandered for alms, but they didn't get to fill up on as much food as they like, coarse or fine. They think: 'I've wandered for alms, but I didn't get to fill up on as much food as I like, coarse or fine. My body is tired and unfit for work. I'd better have

a lie down.' They lie down, and don't rouse energy... This is the fifth ground for laziness.

Furthermore, a mendicant has wandered for alms, and they got to fill up on as much food as they like, coarse or fine. They think: 'I've wandered for alms, and I got to fill up on as much food as I like, coarse or fine. My body is heavy and unfit for work, like I've just eaten a load of beans. I'd better have a lie down.' They lie down, and don't rouse energy... This is the sixth ground for laziness.

Furthermore, a mendicant feels a little sick. They think: 'I feel a little sick. Lying down would be good for me. I'd better have a lie down.' They lie down, and don't rouse energy... This is the seventh ground for laziness.

Furthermore, a mendicant has recently recovered from illness. They think: 'I've recently recovered from illness. My body is weak and unfit for work. I'd better have a lie down.' They lie down, and don't rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. This is the eighth ground for laziness.

Eight grounds for arousing energy. Firstly, a mendicant has some work to do. They think: 'I have some work to do. While working it's not easy to focus on the instructions of the Buddhas. I'd better preemptively rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.' They rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. This is the first ground for arousing energy.

Furthermore, a mendicant has done some work. They think: 'I've done some work. While I was working I wasn't able to focus on the instructions of the Buddhas. I'd better preemptively rouse up energy.' They rouse up energy... This is the second ground for arousing energy.

Furthermore, a mendicant has to go on a journey. They think: 'I have to go on a journey. While walking it's not easy to focus on the instructions of the Buddhas. I'd better preemptively rouse up energy.' They rouse up energy... This is the third ground for arousing energy.

Furthermore, a mendicant has gone on a journey. They think: 'I've gone on a journey. While I was walking I wasn't able to focus on the instructions of the Buddhas. I'd better preemptively rouse up energy.' They rouse up energy... This is the fourth ground for arousing energy.

Furthermore, a mendicant has wandered for alms, but they didn't get to fill up on as much food as they like, coarse or fine. They think: 'I've wandered for alms, but I didn't get to fill up on as much food as I like, coarse or fine. My body is light and fit for work. I'd better preemptively rouse up energy.' They rouse up energy... This is the fifth ground for arousing energy.

Furthermore, a mendicant has wandered for alms, and they got to fill up on as much food as they like, coarse or fine. They think: 'I've wandered for alms, and I got to fill up on as much food as I like, coarse or fine. My body is strong and fit for work. I'd better preemptively rouse up energy.' They rouse up energy... This is the sixth ground for arousing energy.

Furthermore, a mendicant feels a little sick. They think: 'I feel a little sick. It's possible this illness will worsen. I'd better preemptively rouse up energy.' They rouse up energy... This is the seventh ground for arousing energy.

Furthermore, a mendicant has recently recovered from illness. They think: 'I've recently recovered from illness. It's possible the illness will come back. I'd better preemptively rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.' They rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. This is the eighth ground for arousing energy.

Eight reasons to give. A person might give a gift after insulting the recipient. Or they give out of fear. Or they give thinking, 'They gave to me.' Or they give thinking, 'They'll give to me.' Or they give thinking, 'It's good to give.' Or they give thinking, 'I cook, they don't. It wouldn't be right for me to not give to them.' Or they give thinking, 'By giving this gift I'll get a good reputation.' Or they give thinking, 'This is an adornment and requisite for the mind.'

Eight rebirths by giving. First, someone gives to ascetics or brahmins such things as food, drink, clothing, vehicles; garlands, fragrance, and makeup; and bed, house, and lighting. Whatever they give, they expect something back. They see an affluent aristocrat or brahmin or householder amusing themselves, supplied and provided with the five kinds of sensual stimulation. They think: 'If only, when my body breaks up, after death, I would be reborn in the company of

well-to-do aristocrats or brahmins or householders!' They settle on that thought, concentrate on it and develop it. As they've settled for less and not developed further, their thought leads to rebirth there. But I say that this is only for those of ethical conduct, not for the unethical. The heart's wish of an ethical person succeeds because of their purity.

Next, someone gives to ascetics or brahmins. Whatever they give, they expect something back. And they've heard: 'The Gods of the Four Great Kings are long-lived, beautiful, and very happy.' They think: 'If only, when my body breaks up, after death, I would be reborn in the company of the Gods of the Four Great Kings!' They settle on that thought, concentrate on it and develop it. As they've settled for less and not developed further, their thought leads to rebirth there. But I say that this is only for those of ethical conduct, not for the unethical. The heart's wish of an ethical person succeeds because of their purity.

Next, someone gives to ascetics or brahmins. Whatever they give, they expect something back. And they've heard: 'The Gods of the Thirty-Three ... the Gods of Yama ... the Joyful Gods ... the Gods Who Love to Create ... the Gods Who Control the Creations of Others are long-lived, beautiful, and very happy.' They think: 'If only, when my body breaks up, after death, I would be reborn in the company of the Gods Who Control the Creations of Others!' They settle on that thought, concentrate on it and develop it. As they've settled for less and not developed further, their thought leads to rebirth there. But I say that this is only for those of ethical conduct, not for the unethical. The heart's wish of an ethical person succeeds because of their purity.

Next, someone gives to ascetics or brahmins such things as food, drink, clothing, vehicles; garlands, fragrance, and makeup; and bed, house, and lighting. Whatever they give, they expect something back. And they've heard: 'The Gods of Brahmā's Host are long-lived, beautiful, and very happy.' They think: 'If only, when my body breaks up, after death, I would be reborn in the company of the Gods of Brahmā's Host!' They settle on that thought, concentrate on it and develop it. As they've settled for less and not developed further, their thought leads to rebirth there. But I say that this is only for those of ethical conduct, not for the unethical. And for those free of desire, not

those with desire. The heart's wish of an ethical person succeeds because of their freedom from desire.

Eight assemblies: the assemblies of aristocrats, brahmins, householders, and ascetics. An assembly of the gods under the Four Great Kings. An assembly of the gods under the Thirty-Three. An assembly of Māras. An assembly of Brahmās.

Eight worldly conditions: gain and loss, fame and disgrace, praise and blame, pleasure and pain.

Eight dimensions of mastery. Perceiving form internally, someone sees visions externally, limited, both pretty and ugly. Mastering them, they perceive: 'I know and see.' This is the first dimension of mastery.

Perceiving form internally, someone sees visions externally, limitless, both pretty and ugly. Mastering them, they perceive: 'I know and see.' This is the second dimension of mastery.

Not perceiving form internally, someone sees visions externally, limited, both pretty and ugly. Mastering them, they perceive: 'I know and see.' This is the third dimension of mastery.

Not perceiving form internally, someone sees visions externally, limitless, both pretty and ugly. Mastering them, they perceive: 'I know and see.' This is the fourth dimension of mastery.

Not perceiving form internally, someone sees visions externally that are blue, with blue color, blue hue, and blue tint. They're like a flax flower that's blue, with blue color, blue hue, and blue tint. Or a cloth from Bāraṇasī that's smoothed on both sides, blue, with blue color, blue hue, and blue tint. Mastering them, they perceive: 'I know and see.' This is the fifth dimension of mastery.

Not perceiving form internally, someone sees visions externally that are yellow, with yellow color, yellow hue, and yellow tint. They're like a champak flower that's yellow, with yellow color, yellow hue, and yellow tint. Or a cloth from Bāraṇasī that's smoothed on both sides, yellow, with yellow color, yellow hue, and yellow tint. Mastering them, they perceive: 'I know and see.' This is the sixth dimension of mastery.

Not perceiving form internally, someone sees visions externally that are red, with red color, red hue, and red tint. They're like a scarlet mallow flower that's red, with red color, red hue, and red tint. Or a cloth from Bāraṇasī that's smoothed on both sides, red, with red color,

red hue, and red tint. Mastering them, they perceive: 'I know and see.' This is the seventh dimension of mastery.

Not perceiving form internally, someone sees visions externally that are white, with white color, white hue, and white tint. They're like the morning star that's white, with white color, white hue, and white tint. Or a cloth from Bāraṇasī that's smoothed on both sides, white, with white color, white hue, and white tint. Mastering them, they perceive: 'I know and see.' This is the eighth dimension of mastery.

Eight liberations. Having physical form, they see visions. This is the first liberation.

Not perceiving physical form internally, they see visions externally. This is the second liberation.

They're focused only on beauty. This is the third liberation.

Going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', they enter and remain in the dimension of infinite space. This is the fourth liberation.

Going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', they enter and remain in the dimension of infinite consciousness. This is the fifth liberation.

Going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', they enter and remain in the dimension of nothingness. This is the sixth liberation.

Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception. This is the seventh liberation.

Going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling. This is the eighth liberation.

These are the teachings grouped by eight that have been rightly explained by the Buddha. You should all recite these in concert.

9. Nines

There are teachings grouped by nine that have been rightly explained by the Buddha. You should all recite these in concert. What are the teachings grouped by nine?

Nine grounds for resentment. Thinking: 'They did wrong to me,' you harbor resentment. Thinking: 'They are doing wrong to me' ... 'They will do wrong to me' ... 'They did wrong by someone I love' ... 'They are doing wrong by someone I love' ... 'They will do wrong by someone I love' ... 'They helped someone I dislike' ... 'They are helping someone I dislike' ... Thinking: 'They will help someone I dislike,' you harbor resentment.

Nine methods to get rid of resentment. Thinking: 'They did wrong to me, but what can I possibly do?' you get rid of resentment. Thinking: 'They are doing wrong to me ...' ... 'They will do wrong to me ...' ... 'They did wrong by someone I love ...' ... 'They are doing wrong by someone I love ...' ... 'They will do wrong by someone I love ...' ... 'They helped someone I dislike ...' ... 'They are helping someone I dislike ...' ... Thinking: 'They will help someone I dislike, but what can I possibly do?' you get rid of resentment.

Nine abodes of sentient beings. There are sentient beings that are diverse in body and diverse in perception, such as human beings, some gods, and some beings in the underworld. This is the first abode of sentient beings.

There are sentient beings that are diverse in body and unified in perception, such as the gods reborn in Brahmā's Host through the first absorption. This is the second abode of sentient beings.

There are sentient beings that are unified in body and diverse in perception, such as the gods of streaming radiance. This is the third abode of sentient beings.

There are sentient beings that are unified in body and unified in perception, such as the gods replete with glory. This is the fourth abode of sentient beings.

There are sentient beings that are non-percipient and do not experience anything, such as the gods who are non-percipient beings. This is the fifth abode of sentient beings.

There are sentient beings that have gone totally beyond perceptions of form. With the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, they have been reborn in the dimension of infinite space. This is the sixth abode of sentient beings.

There are sentient beings that have gone totally beyond the dimension of infinite space. Aware that ‘consciousness is infinite’, they have been reborn in the dimension of infinite consciousness. This is the seventh abode of sentient beings.

There are sentient beings that have gone totally beyond the dimension of infinite consciousness. Aware that ‘there is nothing at all’, they have been reborn in the dimension of nothingness. This is the eighth abode of sentient beings.

There are sentient beings that have gone totally beyond the dimension of nothingness. They have been reborn in the dimension of neither perception nor non-perception. This is the ninth abode of sentient beings.

Nine lost opportunities for spiritual practice. Firstly, a Realized One has arisen in the world. He teaches the Dhamma leading to peace, extinguishment, awakening, as proclaimed by the Holy One. But a person has been reborn in hell. This is the first lost opportunity for spiritual practice.

Furthermore, a Realized One has arisen in the world. But a person has been reborn in the animal realm. This is the second lost opportunity for spiritual practice.

Furthermore, a Realized One has arisen in the world. But a person has been reborn in the ghost realm. This is the third lost opportunity for spiritual practice.

Furthermore, a Realized One has arisen in the world. But a person has been reborn among the demons. This is the fourth lost opportunity for spiritual practice.

Furthermore, a Realized One has arisen in the world. But a person has been reborn in one of the long-lived orders of gods. This is the fifth lost opportunity for spiritual practice.

Furthermore, a Realized One has arisen in the world. But a person has been reborn in the borderlands, among barbarian tribes, where

monks, nuns, laymen, and laywomen do not go. This is the sixth lost opportunity for spiritual practice.

Furthermore, a Realized One has arisen in the world. And a person is reborn in a central country. But they have wrong view and distorted perspective: 'There's no meaning in giving, sacrifice, or offerings. There's no fruit or result of good and bad deeds. There's no afterlife. There are no duties to mother and father. No beings are reborn spontaneously. And there's no ascetic or brahmin who is well attained and practiced, and who describes the afterlife after realizing it with their own insight.' This is the seventh lost opportunity for spiritual practice.

Furthermore, a Realized One has arisen in the world. And a person is reborn in a central country. But they're witless, dull, stupid, and unable to distinguish what is well said from what is poorly said. This is the eighth lost opportunity for spiritual practice.

Furthermore, a Realized One has arisen in the world. But he doesn't teach the Dhamma leading to peace, extinguishment, awakening, as proclaimed by the Holy One. And a person is reborn in a central country. And they're wise, bright, clever, and able to distinguish what is well said from what is poorly said. This is the ninth lost opportunity for spiritual practice.

Nine progressive meditations. A mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected. And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. Going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on

perceptions of diversity, aware that ‘space is infinite’, they enter and remain in the dimension of infinite space. Going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, they enter and remain in the dimension of infinite consciousness. Going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, they enter and remain in the dimension of nothingness. Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception. Going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling.

Nine progressive cessations. For someone who has attained the first absorption, sensual perceptions have ceased. For someone who has attained the second absorption, the placing of the mind and keeping it connected have ceased. For someone who has attained the third absorption, rapture has ceased. For someone who has attained the fourth absorption, breathing has ceased. For someone who has attained the dimension of infinite space, the perception of form has ceased. For someone who has attained the dimension of infinite consciousness, the perception of the dimension of infinite space has ceased. For someone who has attained the dimension of nothingness, the perception of the dimension of infinite consciousness has ceased. For someone who has attained the dimension of neither perception nor non-perception, the perception of the dimension of nothingness has ceased. For someone who has attained the cessation of perception and feeling, perception and feeling have ceased.

These are the teachings grouped by nine that have been rightly explained by the Buddha. You should all recite these in concert.

10. Tens

There are teachings grouped by ten that have been rightly explained by the Buddha. You should all recite these in concert. What are the teachings grouped by ten?

Ten qualities that serve as protector. Firstly, a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault,

they keep the rules they've undertaken. This is a quality that serves as protector.

Furthermore, a mendicant is very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically. This too is a quality that serves as protector.

Furthermore, a mendicant has good friends, companions, and associates. This too is a quality that serves as protector.

Furthermore, a mendicant is easy to admonish, having qualities that make them easy to admonish. They're patient, and take instruction respectfully. This too is a quality that serves as protector.

Furthermore, a mendicant is deft and tireless in a diverse spectrum of duties for their spiritual companions, understanding how to go about things in order to complete and organize the work. This too is a quality that serves as protector.

Furthermore, a mendicant loves the teachings and is a delight to converse with, being full of joy in the teaching and training. This too is a quality that serves as protector.

Furthermore, a mendicant is content with any kind of robes, alms-food, lodgings, and medicines and supplies for the sick. This too is a quality that serves as protector.

Furthermore, a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. This too is a quality that serves as protector.

Furthermore, a mendicant is mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago. This too is a quality that serves as protector.

Furthermore, a mendicant is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. This too is a quality that serves as protector.

Ten universal dimensions of meditation. Someone perceives the meditation on universal earth above, below, across, non-dual and limitless. They perceive the meditation on universal water … the meditation on universal fire … the meditation on universal air … the meditation on universal blue … the meditation on universal yellow … the meditation on universal red … the meditation on universal white … the meditation on universal space … They perceive the meditation on universal consciousness above, below, across, non-dual and limitless.

Ten ways of doing unskillful deeds: killing living creatures, stealing, and sexual misconduct; speech that's false, divisive, harsh, or nonsensical; covetousness, ill will, and wrong view.

Ten ways of doing skillful deeds: refraining from killing living creatures, stealing, and sexual misconduct; refraining from speech that's false, divisive, harsh, or nonsensical; contentment, good will, and right view.

Ten noble abodes. A mendicant has given up five factors, possesses six factors, has a single guard, has four supports, has eliminated idiosyncratic interpretations of the truth, has totally given up searching, has unsullied intentions, has stilled the physical process, and is well freed in mind and well freed by wisdom.

And how has a mendicant given up five factors? It's when a mendicant has given up sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. That's how a mendicant has given up five factors.

And how does a mendicant possess six factors? A mendicant, seeing a sight with their eyes, is neither happy nor sad. They remain equanimous, mindful and aware. Hearing a sound with their ears … Smelling an odor with their nose … Tasting a flavor with their tongue … Feeling a touch with their body … Knowing a thought with their mind, they're neither happy nor sad. They remain equanimous, mindful and aware. That's how a mendicant possesses six factors.

And how does a mendicant have a single guard? It's when a mendicant's heart is guarded by mindfulness. That's how a mendicant has a single guard.

And how does a mendicant have four supports? After reflection, a mendicant uses some things, endures some things, avoids some

things, and gets rid of some things. That's how a mendicant has four supports.

And how has a mendicant eliminated idiosyncratic interpretations of the truth? Different ascetics and brahmins have different idiosyncratic interpretations of the truth. A mendicant has dispelled, eliminated, thrown out, rejected, let go of, given up, and relinquished all these. That's how a mendicant has eliminated idiosyncratic interpretations of the truth.

And how has a mendicant totally given up searching? It's when they've given up searching for sensual pleasures, for continued existence, and for a spiritual path. That's how a mendicant has totally given up searching.

And how does a mendicant have unsullied intentions? It's when they've given up sensual, malicious, and cruel intentions. That's how a mendicant has unsullied intentions.

And how has a mendicant stilled the physical process? It's when, giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. That's how a mendicant has stilled the physical process.

And how is a mendicant well freed in mind? It's when a mendicant's mind is freed from greed, hate, and delusion. That's how a mendicant is well freed in mind.

And how is a mendicant well freed by wisdom? It's when a mendicant understands: 'I've given up greed, hate, and delusion, cut them off at the root, made them like a palm stump, obliterated them, so they're unable to arise in the future.' That's how a mendicant's mind is well freed by wisdom.

Ten qualities of an adept: an adept's right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.

Reverends, these are the teachings grouped by ten that have been rightly explained by the Buddha. You should all recite these in concert, without disputing, so that this spiritual path may last for a long time. That would be for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans."

Then the Buddha got up and said to Venerable Sāriputta, “Good, good, Sāriputta! It’s good that you’ve taught this exposition of the reciting in concert.”

That is what Venerable Sāriputta said, and the teacher approved. Satisfied, the mendicants were happy with what Sāriputta said.

34. Up to Ten: Dasuttara Sutta

So I have heard. At one time the Buddha was staying near Campā on the banks of the Gaggarā Lotus Pond together with a large Saṅgha of five hundred mendicants. There Sāriputta addressed the mendicants: "Reverends, mendicants!"

"Reverend," they replied. Sāriputta said this:

"I will relate the teachings
up to ten for attaining extinguishment,
for making an end of suffering,
the release from all ties.

1. Groups of One

Reverends, one thing is helpful, one thing should be developed, one thing should be completely understood, one thing should be given up, one thing makes things worse, one thing leads to distinction, one thing is hard to comprehend, one thing should be produced, one thing should be directly known, one thing should be realized.

What one thing is helpful? Diligence in skillful qualities.

What one thing should be developed? Mindfulness of the body that is full of pleasure.

What one thing should be completely understood? Contact, which is accompanied by defilements and is prone to being grasped.

What one thing should be given up? The conceit ‘I am’.

What one thing makes things worse? Improper attention.

What one thing leads to distinction? Proper attention.

What one thing is hard to comprehend? The heart’s immersion of immediate result.

What one thing should be produced? Unshakable knowledge.

What one thing should be directly known? All sentient beings are sustained by food.

What one thing should be realized? The unshakable heart’s release.

So these ten things that are true, real, and accurate, not unreal, not otherwise were rightly awakened to by the Realized One.

2. Groups of Two

Two things are helpful, two things should be developed, two things should be completely understood, two things should be given up, two things make things worse, two things lead to distinction, two things are hard to comprehend, two things should be produced, two things should be directly known, two things should be realized.

What two things are helpful? Mindfulness and situational awareness.

What two things should be developed? Serenity and discernment.

What two things should be completely understood? Name and form.

What two things should be given up? Ignorance and craving for continued existence.

What two things make things worse? Being hard to admonish and having bad friends.

What two things lead to distinction? Being easy to admonish and having good friends.

What two things are hard to comprehend? What are the causes and conditions for the corruption of sentient beings, and what are the causes and conditions for the purification of sentient beings.

What two things should be produced? Two knowledges: knowledge of ending, and knowledge of non-arising.

What two things should be directly known? Two elements: the conditioned element and the unconditioned element.

What two things should be realized? Knowledge and freedom.

So these twenty things that are true, real, and accurate, not unreal, not otherwise were rightly awakened to by the Realized One.

3. Groups of Three

Three things are helpful, etc.

What three things are helpful? Associating with good people, listening to the true teaching, and practicing in line with the teaching.

What three things should be developed? Three kinds of immersion. Immersion with placing the mind and keeping it connected. Immersion without placing the mind, but just keeping it connected. Immersion without placing the mind or keeping it connected.

What three things should be completely understood? Three feelings: pleasant, painful, and neutral.

What three things should be given up? Three cravings: craving for sensual pleasures, craving for continued existence, and craving to end existence.

What three things make things worse? Three unskillful roots: greed, hate, and delusion.

What three things lead to distinction? Three skillful roots: non-greed, non-hate, and non-delusion.

What three things are hard to comprehend? Three elements of escape. Renunciation is the escape from sensual pleasures. The formless is the escape from form. Cessation is the escape from whatever is created, conditioned, and dependently originated.

What three things should be produced? Three knowledges: regarding the past, future, and present.

What three things should be directly known? Three elements: sensuality, form, and formlessness.

What three things should be realized? Three knowledges: recollection of past lives, knowledge of the death and rebirth of sentient beings, and knowledge of the ending of defilements.

So these thirty things that are true, real, and accurate, not unreal, not otherwise were rightly awakened to by the Realized One.

4. Groups of Four

Four things are helpful, etc.

What four things are helpful? Four situations: living in a suitable region, relying on good people, being rightly resolved in oneself, and past merit.

What four things should be developed? The four kinds of mindfulness meditation. A mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world.

What four things should be completely understood? Four foods: solid food, whether coarse or fine; contact is the second, mental intention the third, and consciousness the fourth.

What four things should be given up? Four floods: sensuality, desire for rebirth, views, and ignorance.

What four things make things worse? Four bonds: sensuality, desire for rebirth, views, and ignorance.

What four things lead to distinction? Four kinds of detachment: detachment from the bonds of sensuality, desire for rebirth, views, and ignorance.

What four things are hard to comprehend? Four kinds of immersion: immersion liable to decline, stable immersion, immersion that leads to distinction, and immersion that leads to penetration.

What four things should be produced? Four knowledges: knowledge of the present phenomena, inferential knowledge, knowledge of others' minds, and conventional knowledge.

What four things should be directly known? The four noble truths: suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

What four things should be realized? Four fruits of the ascetic life: stream-entry, once-return, non-return, and perfection.

So these forty things that are true, real, and accurate, not unreal, not otherwise were rightly awakened to by the Realized One.

5. Groups of Five

Five things are helpful, etc.

What five things are helpful? Five factors that support meditation. A mendicant has faith in the Realized One's awakening: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' They are rarely ill or unwell. Their stomach digests well, being neither too hot nor too cold, but just right, and fit for meditation. They're not devious or deceitful. They reveal themselves honestly to the Teacher or sensible spiritual companions. They live with energy roused up for giving up unskillful qualities and embracing skillful qualities. They're strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. They're wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

What five things should be developed? Right immersion with five factors: pervaded with rapture, pervaded with pleasure, pervaded with mind, pervaded with light, and the foundation for reviewing.

What five things should be completely understood? Five grasping aggregates: form, feeling, perception, choices, and consciousness.

What five things should be given up? Five hindrances: sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt.

What five things make things worse? Five kinds of emotional barrenness. Firstly, a mendicant has doubts about the Teacher. They're uncertain, undecided, and lacking confidence. This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving. This is the first kind of emotional barrenness. Furthermore, a mendicant has doubts about the teaching … the Saṅgha … the training … A mendicant is angry and upset with their spiritual companions, resentful and closed off. This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving. This is the fifth kind of emotional barrenness.

What five things lead to distinction? Five faculties: faith, energy, mindfulness, immersion, and wisdom.

What five things are hard to comprehend? Five elements of escape. A mendicant focuses on sensual pleasures, but their mind isn't eager, confident, settled, and decided about them. But when they focus on renunciation, their mind is eager, confident, settled, and decided about it. Their mind is in a good state, well developed, well risen, well freed, and well detached from sensual pleasures. They're freed from the distressing and feverish defilements that arise because of sensual pleasures, so they don't experience that kind of feeling. This is how the escape from sensual pleasures is explained.

Take another case where a mendicant focuses on ill will, but their mind isn't eager ... But when they focus on good will, their mind is eager ... Their mind is in a good state ... well detached from ill will. They're freed from the distressing and feverish defilements that arise because of ill will, so they don't experience that kind of feeling. This is how the escape from ill will is explained.

Take another case where a mendicant focuses on harming, but their mind isn't eager ... But when they focus on compassion, their mind is eager ... Their mind is in a good state ... well detached from harming. They're freed from the distressing and feverish defilements that arise because of harming, so they don't experience that kind of feeling. This is how the escape from harming is explained.

Take another case where a mendicant focuses on form, but their mind isn't eager ... But when they focus on the formless, their mind is eager ... Their mind is in a good state ... well detached from forms. They're freed from the distressing and feverish defilements that arise because of form, so they don't experience that kind of feeling. This is how the escape from forms is explained.

Take a case where a mendicant focuses on identity, but their mind isn't eager, confident, settled, and decided about it. But when they focus on the ending of identity, their mind is eager, confident, settled, and decided about it. Their mind is in a good state, well developed, well risen, well freed, and well detached from identity. They're freed from the distressing and feverish defilements that arise because of identity, so they don't experience that kind of feeling. This is how the escape from identity is explained.

What five things should be produced? Right immersion with five knowledges. The following knowledges arise for you personally: 'This

immersion is blissful now, and results in bliss in the future.' 'This immersion is noble and spiritual.' 'This immersion is not cultivated by sinners.' 'This immersion is peaceful and sublime and tranquil and unified, not held in place by forceful suppression.' 'I mindfully enter into and emerge from this immersion.'

What five things should be directly known? Five opportunities for freedom. Firstly, the Teacher or a respected spiritual companion teaches Dhamma to a mendicant. That mendicant feels inspired by the meaning and the teaching in that Dhamma, no matter how the Teacher or a respected spiritual companion teaches it. Feeling inspired, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed. This is the first opportunity for freedom.

Furthermore, it may be that neither the Teacher nor a respected spiritual companion teaches Dhamma to a mendicant. But the mendicant teaches Dhamma in detail to others as they learned and memorized it. That mendicant feels inspired by the meaning and the teaching in that Dhamma, no matter how they teach it in detail to others as they learned and memorized it. Feeling inspired, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed. This is the second opportunity for freedom.

Furthermore, it may be that neither the Teacher nor … the mendicant teaches Dhamma. But the mendicant recites the teaching in detail as they learned and memorized it. That mendicant feels inspired by the meaning and the teaching in that Dhamma, no matter how they recite it in detail as they learned and memorized it. Feeling inspired, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed. This is the third opportunity for freedom.

Furthermore, it may be that neither the Teacher nor … the mendicant teaches Dhamma … nor does the mendicant recite the teaching. But the mendicant thinks about and considers the teaching in their heart, examining it with the mind as they learned and

memorized it. That mendicant feels inspired by the meaning and the teaching in that Dhamma, no matter how they think about and consider it in their heart, examining it with the mind as they learned and memorized it. Feeling inspired, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed. This is the fourth opportunity for freedom.

Furthermore, it may be that neither the Teacher nor … the mendicant teaches Dhamma … nor does the mendicant recite the teaching … or think about it. But a meditation subject as a foundation of immersion is properly grasped, attended, borne in mind, and comprehended with wisdom. That mendicant feels inspired by the meaning and the teaching in that Dhamma, no matter how a meditation subject as a foundation of immersion is properly grasped, attended, borne in mind, and comprehended with wisdom. Feeling inspired, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed. This is the fifth opportunity for freedom.

What five things should be realized? Five spectrums of the teaching: ethics, immersion, wisdom, freedom, and knowledge and vision of freedom.

So these fifty things that are true, real, and accurate, not unreal, not otherwise were rightly awakened to by the Realized One.

6. Groups of Six

Six things are helpful, etc.

What six things are helpful? Six warm-hearted qualities. Firstly, a mendicant consistently treats their spiritual companions with bodily kindness, both in public and in private. This warm-hearted quality makes for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

Furthermore, a mendicant consistently treats their spiritual companions with verbal kindness.

Furthermore, a mendicant consistently treats their spiritual companions with mental kindness.

Furthermore, a mendicant shares without reservation any material possessions they have gained by legitimate means, even the food placed in the alms-bowl, using them in common with their ethical spiritual companions.

Furthermore, a mendicant lives according to the precepts shared with their spiritual companions, both in public and in private. Those precepts are unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.

Furthermore, a mendicant lives according to the view shared with their spiritual companions, both in public and in private. That view is noble and emancipating, and leads one who practices it to the complete ending of suffering. This warm-hearted quality makes for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

What six things should be developed? Six recollections: the recollection of the Buddha, the teaching, the Saṅgha, ethics, generosity, and the deities.

What six things should be completely understood? Six interior sense fields: eye, ear, nose, tongue, body, and mind.

What six things should be given up? Six classes of craving: craving for sights, sounds, smells, tastes, touches, and thoughts.

What six things make things worse? Six kinds of disrespect. A mendicant lacks respect and reverence for the Teacher, the teaching, and the Saṅgha, the training, diligence, and hospitality.

What six things lead to distinction? Six kinds of respect. A mendicant has respect and reverence for the Teacher, the teaching, and the Saṅgha, the training, diligence, and hospitality.

What six things are hard to comprehend? Six elements of escape. Take a mendicant who says: ‘I’ve developed the heart’s release by love. I’ve cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it. Yet somehow ill will still occupies my mind.’ They should be told, ‘Not so, venerable! Don’t say that. Don’t misrepresent the Buddha, for misrepresentation of the Buddha is not good. And the Buddha would not say that. It’s

impossible, reverend, it cannot happen that the heart's release by love has been developed and properly implemented, yet somehow ill will still occupies the mind. For it is the heart's release by love that is the escape from ill will.'

Take another mendicant who says: 'I've developed the heart's release by compassion. I've cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it. Yet somehow the thought of harming still occupies my mind.' They should be told, 'Not so, venerable! ... For it is the heart's release by compassion that is the escape from thoughts of harming.'

Take another mendicant who says: 'I've developed the heart's release by rejoicing. ... Yet somehow negativity still occupies my mind.' They should be told, 'Not so, venerable! ... For it is the heart's release by rejoicing that is the escape from negativity.'

Take another mendicant who says: 'I've developed the heart's release by equanimity. ... Yet somehow desire still occupies my mind.' They should be told, 'Not so, venerable! ... For it is the heart's release by equanimity that is the escape from desire.'

Take another mendicant who says: 'I've developed the signless heart's release. ... Yet somehow my consciousness still follows after signs.' They should be told, 'Not so, venerable! ... For it is the signless release of the heart that is the escape from all signs.'

Take another mendicant who says: 'I'm rid of the conceit "I am". And I don't regard anything as "I am this". Yet somehow the dart of doubt and indecision still occupies my mind.' They should be told, 'Not so, venerable! Don't say that. Don't misrepresent the Buddha, for misrepresentation of the Buddha is not good. And the Buddha would not say that. It's impossible, reverend, it cannot happen that the conceit "I am" has been done away with, and nothing is regarded as "I am this", yet somehow the dart of doubt and indecision still occupy the mind. For it is the uprooting of the conceit "I am" that is the escape from the dart of doubt and indecision.'

What six things should be produced? Six consistent responses. A mendicant, seeing a sight with their eyes, is neither happy nor sad. They remain equanimous, mindful and aware. Hearing a sound with their ears ... Smelling an odor with their nose ... Tasting a flavor with their tongue ...

Feeling a touch with their body … Knowing a thought with their mind, they're neither happy nor sad. They remain equanimous, mindful and aware.

What six things should be directly known? Six unsurpassable things: the unsurpassable seeing, listening, acquisition, training, service, and recollection.

What six things should be realized? Six direct knowledges. A mendicant wields the many kinds of psychic power: multiplying themselves and becoming one again; appearing and disappearing; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful; controlling the body as far as the Brahmā realm.

With clairaudience that is purified and superhuman, they hear both kinds of sounds, human and divine, whether near or far.

They understand the minds of other beings and individuals, having comprehended them with their own mind.

They recollect many kinds of past lives, with features and details.

With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.

They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

So these sixty things that are true, real, and accurate, not unreal, not otherwise were rightly awakened to by the Realized One.

7. Groups of Seven

Seven things are helpful, etc.

What seven things are helpful? Seven kinds of wealth of noble ones: the wealth of faith, ethical conduct, conscience, prudence, learning, generosity, and wisdom.

What seven things should be developed? Seven awakening factors: mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

What seven things should be completely understood? Seven planes of consciousness. There are sentient beings that are diverse in body and diverse in perception, such as human beings, some gods, and some beings in the underworld. This is the first plane of consciousness.

There are sentient beings that are diverse in body and unified in perception, such as the gods reborn in Brahmā's Host through the first absorption. This is the second plane of consciousness.

There are sentient beings that are unified in body and diverse in perception, such as the gods of streaming radiance. This is the third plane of consciousness.

There are sentient beings that are unified in body and unified in perception, such as the gods replete with glory. This is the fourth plane of consciousness.

There are sentient beings that have gone totally beyond perceptions of form. With the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', they have been reborn in the dimension of infinite space. This is the fifth plane of consciousness.

There are sentient beings that have gone totally beyond the dimension of infinite space. Aware that 'consciousness is infinite', they have been reborn in the dimension of infinite consciousness. This is the sixth plane of consciousness.

There are sentient beings that have gone totally beyond the dimension of infinite consciousness. Aware that 'there is nothing at all', they have been reborn in the dimension of nothingness. This is the seventh plane of consciousness.

What seven things should be given up? Seven underlying tendencies: sensual desire, repulsion, views, doubt, conceit, desire to be reborn, and ignorance.

What seven things make things worse? Seven bad qualities: a mendicant is faithless, shameless, imprudent, uneducated, lazy, unmindful, and witless.

What seven things lead to distinction? Seven good qualities: a mendicant is faithful, conscientious, prudent, learned, energetic, mindful, and wise.

What seven things are hard to comprehend? Seven aspects of the teachings of the good persons: a mendicant knows the teachings, knows the meaning, knows themselves, knows moderation, knows the right time, knows assemblies, and knows people.

What seven things should be produced? Seven perceptions: the perception of impermanence, the perception of not-self, the perception of ugliness, the perception of drawbacks, the perception of giving up, the perception of fading away, and the perception of cessation.

What seven things should be directly known? Seven qualifications for graduation. A mendicant has a keen enthusiasm to undertake the training ... to examine the teachings ... to get rid of desires ... for retreat ... to rouse up energy ... for mindfulness and alertness ... to penetrate theoretically. And they don't lose these desires in the future.

What seven things should be realized? Seven powers of one who has ended the defilements. Firstly, a mendicant with defilements ended has clearly seen with right wisdom all conditions as truly impermanent. This is a power that a mendicant who has ended the defilements relies on to claim: 'My defilements have ended.'

Furthermore, a mendicant with defilements ended has clearly seen with right wisdom that sensual pleasures are truly like a pit of glowing coals. ...

Furthermore, the mind of a mendicant with defilements ended slants, slopes, and inclines to seclusion. They're withdrawn, loving renunciation, and they've totally done with defiling influences. ...

Furthermore, a mendicant with defilements ended has well developed the four kinds of mindfulness meditation. ...

Furthermore, a mendicant with defilements ended has well developed the five faculties. ...

Furthermore, a mendicant with defilements ended has well developed the seven awakening factors. ...

Furthermore, a mendicant with defilements ended has well developed the noble eightfold path. ... This is a power that a

mendicant who has ended the defilements relies on to claim: 'My defilements have ended.'

So these seventy things that are true, real, and accurate, not unreal, not otherwise were rightly awakened to by the Realized One.

The first recitation section is finished.

8. Groups of Eight

Eight things are helpful, etc.

What eight things are helpful? There are eight causes and reasons that lead to acquiring the wisdom fundamental to the spiritual life, and to its increase, growth, development, and fulfillment once it has been acquired. What eight? It's when a mendicant lives relying on the Teacher or a spiritual companion in a teacher's role. And they set up a keen sense of conscience and prudence for them, with warmth and respect. This is the first cause.

When a mendicant lives relying on the Teacher or a spiritual companion in a teacher's role—with a keen sense of conscience and prudence for them, with warmth and respect—from time to time they go and ask them questions: 'Why, sir, does it say this? What does that mean?' Those venerables clarify what is unclear, reveal what is obscure, and dispel doubt regarding the many doubtful matters. This is the second cause.

After hearing that teaching they perfect withdrawal of both body and mind. This is the third cause.

Furthermore, a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken. This is the fourth cause.

Furthermore, a mendicant is very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and

pure. They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically. This is the fifth cause.

Furthermore, a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. This is the sixth cause.

Furthermore, a mendicant is mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago. This is the seventh cause.

Furthermore, a mendicant meditates observing rise and fall in the five grasping aggregates. 'Such is form, such is the origin of form, such is the ending of form. Such is feeling, such is the origin of feeling, such is the ending of feeling. Such is perception, such is the origin of perception, such is the ending of perception. Such are choices, such is the origin of choices, such is the ending of choices. Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.' This is the eighth cause.

What eight things should be developed? The noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

What eight things should be completely understood? Eight worldly conditions: gain and loss, fame and disgrace, praise and blame, pleasure and pain.

What eight things should be given up? Eight wrong ways: wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion.

What eight things make things worse? Eight grounds for laziness. Firstly, a mendicant has some work to do. They think: 'I have some work to do. But while doing it my body will get tired. I'd better have a lie down.' They lie down, and don't rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. This is the first ground for laziness.

Furthermore, a mendicant has done some work. They think: 'I've done some work. But while working my body got tired. I'd better have a lie down.' They lie down, and don't rouse energy... This is the second ground for laziness.

Furthermore, a mendicant has to go on a journey. They think: 'I have to go on a journey. But while walking my body will get tired. I'd better have a lie down.' They lie down, and don't rouse energy... This is the third ground for laziness.

Furthermore, a mendicant has gone on a journey. They think: 'I've gone on a journey. But while walking my body got tired. I'd better have a lie down.' They lie down, and don't rouse energy... This is the fourth ground for laziness.

Furthermore, a mendicant has wandered for alms, but they didn't get to fill up on as much food as they like, coarse or fine. They think: 'I've wandered for alms, but I didn't get to fill up on as much food as I like, coarse or fine. My body is tired and unfit for work. I'd better have a lie down.'... This is the fifth ground for laziness.

Furthermore, a mendicant has wandered for alms, and they got to fill up on as much food as they like, coarse or fine. They think: 'I've wandered for alms, and I got to fill up on as much food as I like, coarse or fine. My body is heavy, unfit for work, like I've just eaten a load of beans. I'd better have a lie down.'... They lie down, and don't rouse energy... This is the sixth ground for laziness.

Furthermore, a mendicant feels a little sick. They think: 'I feel a little sick. Lying down would be good for me. I'd better have a lie down.' They lie down, and don't rouse energy... This is the seventh ground for laziness.

Furthermore, a mendicant has recently recovered from illness. They think: 'I've recently recovered from illness. My body is weak and unfit for work. I'd better have a lie down.' They lie down, and don't rouse energy... This is the eighth ground for laziness.

What eight things lead to distinction? Eight grounds for arousing energy. Firstly, a mendicant has some work to do. They think: 'I have some work to do. While working it's not easy to focus on the instructions of the Buddhas. I'd better preemptively rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.' They rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. This is the first ground for arousing energy.

Furthermore, a mendicant has done some work. They think: 'I've done some work. While I was working I wasn't able to focus on the

instructions of the Buddhas. I'd better preemptively rouse up energy.'... This is the second ground for arousing energy.

Furthermore, a mendicant has to go on a journey. They think: 'I have to go on a journey. While walking it's not easy to focus on the instructions of the Buddhas. I'd better preemptively rouse up energy.'... This is the third ground for arousing energy.

Furthermore, a mendicant has gone on a journey. They think: 'I've gone on a journey. While I was walking I wasn't able to focus on the instructions of the Buddhas. I'd better preemptively rouse up energy.'... This is the fourth ground for arousing energy.

Furthermore, a mendicant has wandered for alms, but they didn't get to fill up on as much food as they like, coarse or fine. They think: 'I've wandered for alms, but I didn't get to fill up on as much food as I like, coarse or fine. My body is light and fit for work. I'd better preemptively rouse up energy.'... This is the fifth ground for arousing energy.

Furthermore, a mendicant has wandered for alms, and they got to fill up on as much food as they like, coarse or fine. They think: 'I've wandered for alms, and I got to fill up on as much food as I like, coarse or fine. My body is strong and fit for work. I'd better preemptively rouse up energy.'... This is the sixth ground for arousing energy.

Furthermore, a mendicant feels a little sick. They think: 'I feel a little sick. It's possible this illness will worsen. I'd better preemptively rouse up energy.'... This is the seventh ground for arousing energy.

Furthermore, a mendicant has recently recovered from illness. They think: 'I've recently recovered from illness. It's possible the illness will come back. I'd better preemptively rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.' They rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. This is the eighth ground for arousing energy.

What eight things are hard to comprehend? Eight lost opportunities for spiritual practice. Firstly, a Realized One has arisen in the world. He teaches the Dhamma leading to peace, extinguishment, awakening, as proclaimed by the Holy One. But a person has been reborn in hell. This is the first lost opportunity for spiritual practice.

Furthermore, a Realized One has arisen in the world. But a person has been reborn in the animal realm. This is the second lost opportunity for spiritual practice.

Furthermore, a Realized One has arisen in the world. But a person has been reborn in the ghost realm. This is the third lost opportunity for spiritual practice.

Furthermore, a Realized One has arisen in the world. But person has been reborn in one of the long-lived orders of gods. This is the fourth lost opportunity for spiritual practice.

Furthermore, a Realized One has arisen in the world. But a person has been reborn in the borderlands, among barbarian tribes, where monks, nuns, laymen, and laywomen do not go. This is the fifth lost opportunity for spiritual practice.

Furthermore, a Realized One has arisen in the world. And a person is reborn in a central country. But they have wrong view and distorted perspective: 'There's no meaning in giving, sacrifice, or offerings. There's no fruit or result of good and bad deeds. There's no afterlife. There are no duties to mother and father. No beings are reborn spontaneously. And there's no ascetic or brahmin who is well attained and practiced, and who describes the afterlife after realizing it with their own insight.' This is the sixth lost opportunity for spiritual practice.

Furthermore, a Realized One has arisen in the world. And a person is reborn in a central country. But they're witless, dull, stupid, and unable to distinguish what is well said from what is poorly said. This is the seventh lost opportunity for spiritual practice.

Furthermore, a Realized One has arisen in the world. But he doesn't teach the Dhamma leading to peace, extinguishment, awakening, as announced by the Holy One. And a person is reborn in a central country. And they're wise, bright, clever, and able to distinguish what is well said from what is poorly said. This is the eighth lost opportunity for spiritual practice.

What eight things should be produced? Eight thoughts of a great man. 'This teaching is for those of few wishes, not those of many wishes. It's for the contented, not those who lack contentment. It's for the secluded, not those who enjoy company. It's for the energetic, not the lazy. It's for the mindful, not the unmindful. It's for those with

immersion, not those without immersion. It's for the wise, not the witless. This teaching is for those who don't enjoy proliferating, not for those who enjoy proliferating.'

What eight things should be directly known? Eight dimensions of mastery. Perceiving form internally, someone sees visions externally, limited, both pretty and ugly. Mastering them, they perceive: 'I know and see.' This is the first dimension of mastery.

Perceiving form internally, someone sees visions externally, limitless, both pretty and ugly. Mastering them, they perceive: 'I know and see.' This is the second dimension of mastery.

Not perceiving form internally, someone sees visions externally, limited, both pretty and ugly. Mastering them, they perceive: 'I know and see.' This is the third dimension of mastery.

Not perceiving form internally, someone sees visions externally, limitless, both pretty and ugly. Mastering them, they perceive: 'I know and see.' This is the fourth dimension of mastery.

Not perceiving form internally, someone sees visions externally that are blue, with blue color, blue hue, and blue tint. They're like a flax flower that's blue, with blue color, blue hue, and blue tint. Or a cloth from Bāraṇasī that's smoothed on both sides, blue, with blue color, blue hue, and blue tint. Mastering them, they perceive: 'I know and see.' This is the fifth dimension of mastery.

Not perceiving form internally, someone sees visions externally that are yellow, with yellow color, yellow hue, and yellow tint. They're like a champak flower that's yellow, with yellow color, yellow hue, and yellow tint. Or a cloth from Bāraṇasī that's smoothed on both sides, yellow, with yellow color, yellow hue, and yellow tint. Mastering them, they perceive: 'I know and see.' This is the sixth dimension of mastery.

Not perceiving form internally, someone sees visions externally that are red, with red color, red hue, and red tint. They're like a scarlet mallow flower that's red, with red color, red hue, and red tint. Or a cloth from Bāraṇasī that's smoothed on both sides, red, with red color, red hue, and red tint. Mastering them, they perceive: 'I know and see.' This is the seventh dimension of mastery.

Not perceiving form internally, someone sees visions externally that are white, with white color, white hue, and white tint. They're

like the morning star that's white, with white color, white hue, and white tint. Or a cloth from Bāraṇasī that's smoothed on both sides, white, with white color, white hue, and white tint. This is the eighth dimension of mastery.

What eight things should be realized? Eight liberations. Having physical form, they see visions. This is the first liberation.

Not perceiving physical form internally, someone see visions externally. This is the second liberation.

They're focused only on beauty. This is the third liberation.

Going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', they enter and remain in the dimension of infinite space. This is the fourth liberation.

Going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', they enter and remain in the dimension of infinite consciousness. This is the fifth liberation.

Going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', they enter and remain in the dimension of nothingness. This is the sixth liberation.

Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception. This is the seventh liberation.

Going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling. This is the eighth liberation.

So these eighty things that are true, real, and accurate, not unreal, not otherwise were rightly awakened to by the Realized One.

9. Groups of Nine

Nine things are helpful, etc.

What nine things are helpful? Nine things rooted in proper attention. When you attend properly, joy springs up. When you're joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, you feel bliss. And when you're blissful, the mind becomes immersed. When your mind is immersed, you truly know and see. When you truly know and see, you

grow disillusioned. Being disillusioned, desire fades away. When desire fades away you're freed.

What nine things should be developed? Nine factors of trying to be pure. The factors of trying to be pure in ethics, mind, view, overcoming doubt, knowledge and vision of the variety of paths, knowledge and vision of the practice, knowledge and vision, wisdom, and freedom.

What nine things should be completely understood? Nine abodes of sentient beings. There are sentient beings that are diverse in body and diverse in perception, such as human beings, some gods, and some beings in the underworld. This is the first abode of sentient beings.

There are sentient beings that are diverse in body and unified in perception, such as the gods reborn in Brahmā's Host through the first absorption. This is the second abode of sentient beings.

There are sentient beings that are unified in body and diverse in perception, such as the gods of streaming radiance. This is the third abode of sentient beings.

There are sentient beings that are unified in body and unified in perception, such as the gods replete with glory. This is the fourth abode of sentient beings.

There are sentient beings that are non-percipient and do not experience anything, such as the gods who are non-percipient beings. This is the fifth abode of sentient beings.

There are sentient beings that have gone totally beyond perceptions of form. With the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', they have been reborn in the dimension of infinite space. This is the sixth abode of sentient beings.

There are sentient beings that have gone totally beyond the dimension of infinite space. Aware that 'consciousness is infinite', they have been reborn in the dimension of infinite consciousness. This is the seventh abode of sentient beings.

There are sentient beings that have gone totally beyond the dimension of infinite consciousness. Aware that 'there is nothing at all', they have been reborn in the dimension of nothingness. This is the eighth abode of sentient beings.

There are sentient beings that have gone totally beyond the dimension of nothingness. They have been reborn in the dimension of neither perception nor non-perception. This is the ninth abode of sentient beings.

What nine things should be given up? Nine things rooted in craving. Craving is a cause for seeking. Seeking is a cause for gaining material possessions. Gaining material possessions is a cause for assessing. Assessing is a cause for desire and lust. Desire and lust is a cause for attachment. Attachment is a cause for possessiveness. Possessiveness is a cause for stinginess. Stinginess is a cause for safeguarding. Owing to safeguarding, many bad, unskillful things come to be: taking up the rod and the sword, quarrels, arguments, fights, accusations, divisive speech, and lies.

What nine things make things worse? Nine grounds for resentment. Thinking: 'They did wrong to me,' you harbor resentment. Thinking: 'They are doing wrong to me' ... 'They will do wrong to me' ... 'They did wrong by someone I love' ... 'They are doing wrong by someone I love' ... 'They will do wrong by someone I love' ... 'They helped someone I dislike' ... 'They are helping someone I dislike' ... Thinking: 'They will help someone I dislike,' you harbor resentment.

What nine things lead to distinction? Nine methods to get rid of resentment. Thinking: 'They did wrong to me, but what can I possibly do?' you get rid of resentment. Thinking: 'They are doing wrong to me ...' ... 'They will do wrong to me ...' ... 'They did wrong by someone I love ...' ... 'They are doing wrong by someone I love ...' ... 'They will do wrong by someone I love ...' ... 'They helped someone I dislike ...' ... 'They are helping someone I dislike ...' ... Thinking: 'They will help someone I dislike, but what can I possibly do?' you get rid of resentment.

What nine things are hard to comprehend? Nine kinds of diversity. Diversity of elements gives rise to diversity of contacts. Diversity of contacts gives rise to diversity of feelings. Diversity of feelings gives rise to diversity of perceptions. Diversity of perceptions gives rise to diversity of intentions. Diversity of intentions gives rise to diversity of desires. Diversity of desires gives rise to diversity of passions. Diversity of passions gives rise to diversity of searches. Diversity of searches gives rise to diversity of gains.

What nine things should be produced? Nine perceptions: the perceptions of ugliness, death, repulsiveness in food, dissatisfaction with the whole world, impermanence, suffering in impermanence, not-self in suffering, giving up, and fading away.

What nine things should be directly known? Nine progressive meditations. A mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption … second absorption … third absorption … fourth absorption. Going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', they enter and remain in the dimension of infinite space. Going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', they enter and remain in the dimension of infinite consciousness. Going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', they enter and remain in the dimension of nothingness. Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception. Going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling.

What nine things should be realized? Nine progressive cessations. For someone who has attained the first absorption, sensual perceptions have ceased. For someone who has attained the second absorption, the placing of the mind and keeping it connected have ceased. For someone who has attained the third absorption, rapture has ceased. For someone who has attained the fourth absorption, breathing has ceased. For someone who has attained the dimension of infinite space, the perception of form has ceased. For someone who has attained the dimension of infinite consciousness, the perception of the dimension of infinite space has ceased. For someone who has attained the dimension of nothingness, the perception of the dimension of infinite consciousness has ceased. For someone who has attained the dimension of neither perception nor non-perception, the perception of the dimension of nothingness has ceased. For someone who has attained the cessation of perception and feeling, perception and feeling have ceased.

So these ninety things that are true, real, and accurate, not unreal, not otherwise were rightly awakened to by the Realized One.

10. Groups of Ten

Ten things are helpful, ten things should be developed, ten things should be completely understood, ten things should be given up, ten things make things worse, ten things lead to distinction, ten things are hard to comprehend, ten things should be produced, ten things should be directly known, ten things should be realized.

What ten things are helpful? Ten qualities that serve as protector. First, a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken. This is a quality that serves as protector.

Furthermore, a mendicant is learned. This too is a quality that serves as protector.

Furthermore, a mendicant has good friends, companions, and associates. This too is a quality that serves as protector.

Furthermore, a mendicant is easy to admonish, having qualities that make them easy to admonish. They're patient, and take instruction respectfully. This too is a quality that serves as protector.

Furthermore, a mendicant is deft and tireless in a diverse spectrum of duties for their spiritual companions, understanding how to go about things in order to complete and organize the work. This too is a quality that serves as protector.

Furthermore, a mendicant loves the teachings and is a delight to converse with, being full of joy in the teaching and training. This too is a quality that serves as protector.

Furthermore, a mendicant is content with any kind of robes, almsfood, lodgings, and medicines and supplies for the sick. This too is a quality that serves as protector.

Furthermore, a mendicant is energetic. This too is a quality that serves as protector.

Furthermore, a mendicant is mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago. This too is a quality that serves as protector.

Furthermore, a mendicant is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. This too is a quality that serves as protector.

What ten things should be developed? Ten universal dimensions of meditation. Someone perceives the meditation on universal earth above, below, across, non-dual and limitless. They perceive the meditation on universal water … the meditation on universal fire … the meditation on universal air … the meditation on universal blue … the meditation on universal yellow … the meditation on universal red … the meditation on universal white … the meditation on universal space … They perceive the meditation on universal consciousness above, below, across, non-dual and limitless.

What ten things should be completely understood? Ten sense fields: eye and sights, ear and sounds, nose and smells, tongue and tastes, body and touches.

What ten things should be given up? Ten wrong ways: wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom.

What ten things make things worse? Ten ways of doing unskillful deeds: killing living creatures, stealing, and sexual misconduct; speech that's false, divisive, harsh, or nonsensical; covetousness, ill will, and wrong view.

What ten things lead to distinction? Ten ways of doing skillful deeds: refraining from killing living creatures, stealing, and sexual misconduct; avoiding speech that's false, divisive, harsh, or nonsensical; contentment, good will, and right view.

What ten things are hard to comprehend? Ten noble abodes. A mendicant has given up five factors, possesses six factors, has a single guard, has four supports, has eliminated idiosyncratic interpretations of the truth, has totally given up searching, has unsullied intentions, has stilled the physical process, and is well freed in mind and well freed by wisdom.

And how has a mendicant given up five factors? It's when a mendicant has given up sensual desire, ill will, dullness and

drowsiness, restlessness and remorse, and doubt. That's how a mendicant has given up five factors.

And how does a mendicant possess six factors? A mendicant, seeing a sight with their eyes, is neither happy nor sad. They remain equanimous, mindful and aware. Hearing a sound with their ears ... Smelling an odor with their nose ... Tasting a flavor with their tongue ...

Feeling a touch with their body ... Knowing a thought with their mind, they're neither happy nor sad. They remain equanimous, mindful and aware. That's how a mendicant possesses six factors.

And how does a mendicant have a single guard? It's when a mendicant's heart is guarded by mindfulness. That's how a mendicant has a single guard.

And how does a mendicant have four supports? After reflection, a mendicant uses some things, endures some things, avoids some things, and gets rid of some things. That's how a mendicant has four supports.

And how has a mendicant eliminated idiosyncratic interpretations of the truth? Different ascetics and brahmins have different idiosyncratic interpretations of the truth. A mendicant has dispelled, eliminated, thrown out, rejected, let go of, given up, and relinquished all these. That's how a mendicant has eliminated idiosyncratic interpretations of the truth.

And how has a mendicant totally given up searching? It's when they've given up searching for sensual pleasures, for continued existence, and for a spiritual path. That's how a mendicant has totally given up searching.

And how does a mendicant have unsullied intentions? It's when they've given up sensual, malicious, and cruel intentions. That's how a mendicant has unsullied intentions.

And how has a mendicant stilled the physical process? Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. That's how a mendicant has stilled the physical process.

And how is a mendicant well freed in mind? It's when a mendicant's mind is freed from greed, hate, and delusion. That's how a mendicant is well freed in mind.

And how is a mendicant well freed by wisdom? It's when a mendicant understands: 'I've given up greed, hate, and delusion, cut them off at the root, made them like a palm stump, obliterated them, so they're unable to arise in the future.' That's how a mendicant's mind is well freed by wisdom.

What ten things should be produced? Ten perceptions: the perceptions of ugliness, death, repulsiveness in food, dissatisfaction with the whole world, impermanence, suffering in impermanence, not-self in suffering, giving up, fading away, and cessation.

What ten things should be directly known? Ten grounds for wearing away. For one of right view, wrong view is worn away. And the many bad, unskillful qualities that arise because of wrong view are worn away. For one of right intention, wrong intention is worn away. ... For one of right speech, wrong speech is worn away. ... For one of right action, wrong action is worn away. ... For one of right livelihood, wrong livelihood is worn away. ... For one of right effort, wrong effort is worn away. ... For one of right mindfulness, wrong mindfulness is worn away. ... For one of right immersion, wrong immersion is worn away. ... For one of right knowledge, wrong knowledge is worn away. ... For one of right freedom, wrong freedom is worn away. And the many bad, unskillful qualities that arise because of wrong freedom are worn away.

What ten things should be realized? Ten qualities of an adept: an adept's right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.

So these hundred things that are true, real, and accurate, not unreal, not otherwise were rightly awakened to by the Realized One." This is what Venerable Sāriputta said. Satisfied, the mendicants were happy with what Sāriputta said.

The Long Discourses are completed.

Guide

Sīlakkhandha Vagga
The Chapter Containing the Section on Ethics (Sīlakkhandhavagga) is a chapter of 13 discourses. Each of these contains a long passage on the Gradual Training in ethics, meditation, and wisdom. The chapter is named after the first of these sections. The two other known versions of the Dīrghāgama (in Chinese and Sanskrit) also contain a similar chapter. Despite the monastic nature of the central teaching, most of these discourses are presented in dialog with lay people, with a strong emphasis on the relation between the Buddha's teachings and other contemporary movements.

DN 1: The Prime Net
Brahmajāla Sutta
While others may praise or criticize the Buddha, they tend to focus on trivial details. The Buddha presents an analysis of 62 kinds of wrong view, seeing through which one becomes detached from meaningless speculations.

DN 2: The Fruits of the Ascetic Life
Sāmaññaphala Sutta
The newly crowned King Ajātasattu is disturbed by the violent means by which he achieved the crown. He visits the Buddha to find peace of mind, and asks him about the benefits of spiritual practice. This is one of the greatest literary and spiritual texts of early Buddhism.

DN 3: With Ambaṭṭha
Ambaṭṭha Sutta

A young brahmin student attacks the Buddha's family, but is put in his place.

DN 4: With Soṇadaṇḍa

Soṇadaṇḍa Sutta

A reputed brahmin visits the Buddha, despite the reservations of other brahmins. They discuss the true meaning of a brahmin, and the Buddha skillfully draws him around to his own point of view.

DN 5: With Kūṭadanta

Kūṭadanta Sutta

A brahmin wishes to undertake a great sacrifice, and asks for the Buddha's advice. The Buddha tells a legend of the past, in which a king is persuaded to give up violent sacrifice, and instead to devote his resources to supporting the needy citizens of his realm. However, even such a beneficial and non-violent sacrifice pales in comparison to the spiritual sacrifice of giving up attachments.

DN 6: With Mahāli

Mahāli Sutta

The Buddha explains to a diverse group of lay people how the results of meditation depend on the manner of development.

DN 7: With Jāliya

Jāliya Sutta

This discourse is mostly quoted by the Buddha in the previous.

DN 8: The Longer Discourse on the Lion's Roar

Mahāsīhanāda Sutta

The Buddha is challenged by a naked ascetic on the topic of spiritual austerities. He points out that it is quite possible to perform all kinds of austere practices without having any inner purity of mind.

DN 9: With Poṭṭhapāda

Poṭṭhapāda Sutta

The Buddha discusses with a wanderer the nature of perception and how it evolves through deeper states of meditation. None of these, however, should be identified with a self or soul.

DN 10: With Subha

Subha Sutta

Shortly after the Buddha's death, Venerable Ānanda is invited to explain the core teachings.

DN 11: With Kevaddha
Kevaṭṭa Sutta
The Buddha refuses to perform miracles, explaining that this is not the right way to inspire faith. He goes on to tell the story of a monk whose misguided quest for answers led him as far as Brahmā.
DN 12: With Lohicca
Lohicca Sutta
A brahmin has fallen into the idea that there is no point in trying to offer spiritual help to others. The Buddha goes to see him, and persuades him of the genuine benefits of spiritual teaching.
DN 13: The Three Knowledges
Tevijja Sutta
A number of brahmins are discussing the true path to Brahmā. Contesting the claims to authority based on the Vedas, the Buddha insists that only personal experience can lead to the truth.
Mahā Vagga
This chapter contains a diverse range of discourses. Several focus on the events surrounding the Buddha's death, while others range into fabulous scenarios set among the gods, and still others are grounded in detailed discussions of doctrine.
DN 14: The Great Discourse on the Harvest of Deeds
Mahāpadāna Sutta
The Buddha teaches about the six Buddhas of the past, and tells a lengthy account of one of those, Vipassī.
DN 15: The Great Discourse on Causation
Mahānidāna Sutta
Rejecting Venerable Ānanda's claim to easily understand dependent origination, the Buddha presents a complex and demanding analysis, revealing hidden nuances and implications of this central teaching.
DN 16: The Great Discourse on the Buddha's Extinguishment
Mahāparinibbāna Sutta
The longest of all discourses, this extended narrative tells of the events surrounding the Buddha's death. Full of vivid and moving details, it is an ideal entry point into knowing the Buddha as a person, and understanding how the Buddhist community coped with his passing.

DN 17: King Mahāsudassana
Mahāsudassana Sutta
An elaborate story of a past life of the Buddha as a legendary king who renounced all to practice meditation.
DN 18: With Janavasabha
Janavasabha Sutta
Beginning with an account of the fates of disciples who had recently passed away, the scene shifts to a discussion of Dhamma held by the gods.
DN 19: The Great Steward
Mahāgovinda Sutta
A minor deity informs the Buddha of the conversations and business of the gods.
DN 20: The Great Congregation
Mahāsamaya Sutta
When deities from all realms gather in homage to the Buddha, he gives a series of verses describing them. These verses, which are commonly chanted in Theravadin countries, give one of the most detailed descriptions of the deities worshiped at the the time of the Buddha.
DN 21: Sakka's Questions
Sakkapañha Sutta
After hearing a love song from a god of music, the Buddha engages in a deep discussion with Sakka on the conditioned origin of attachment and suffering.
DN 22: The Longer Discourse on Mindfulness Meditation
Mahāsatipaṭṭhāna Sutta
The Buddha details the seventh factor of the noble eightfold path, mindfulness meditation. This discourse is essentially identical to MN 10, with the addition of an extended section on the four noble truths derived from MN 141.
DN 23: With Pāyāsi
Pāyāsi Sutta
This is a long and entertaining debate between a monk and a skeptic, who went to elaborate and bizarre lengths to prove that there is no such thing as an afterlife. The discourse contains a colorful series of parables and examples.

Pāthika Vagga

Like the previous chapter, this contains a diverse range of discourses. It is named after the first discourse in the chapter. Among the discourses here are legendary accounts of the history and future of our world, which are extremely famous and influential in Buddhist circles.

DN 24: About Pāṭikaputta

Pāthika Sutta

When Sunakkhatta threatens to disrobe, the Buddha is unimpressed. Rejecting showy displays of asceticism or wondrous powers, he demonstrates his pre-eminence.

DN 25: The Lion's Roar at Udumbarikā's Monastery

Udumbarika Sutta

This discourse gives a specially good example of dialog between religions The Buddha insists that he is not interested to make anyone give up their teacher or practices, but only to help people let go of suffering.

DN 26: The Wheel-Turning Monarch

Cakkavatti Sutta

In illustration of his dictum that one should rely on oneself, the Buddha gives a detailed account of the fall of a kingly lineage of the past, and the subsequent degeneration of society. This process, however, is not over, as the Buddha predicts that eventually society will fall into utter chaos. But far in the future, another Buddha, Metteyya, will arise in a time of peace and plenty.

DN 27: The Origin of the World

Aggañña Sutta

In contrast with the brahmin's self-serving mythologies of the past, the Buddha presents an account of evolution that shows how human choices are an integral part of the ecological balance, and how excessive greed destroys the order of nature.

DN 28: Inspiring Confidence

Sampasādanīya Sutta

Shortly before he passes away, Venerable Sāriputta visits the Buddha and utters a moving eulogy of his great teacher.

DN 29: An Impressive Discourse

Pāsādika Sutta

Following the death of Nigaṇṭha Nātaputta, the leader of the Jains, the Buddha emphasizes the stability and maturity of his own community. He encourages the community to come together after his death and recite the teachings in harmony.

DN 30: The Marks of a Great Man

Lakkhaṇa Sutta

This presents the brahmanical prophecy of the Great Man, and explains the 32 marks in detail. This discourse contains some of the latest and most complex verse forms in the canon.

DN 31: Advice to Sigālaka

Siṅgāla Sutta

The Buddha encounters a young man who honors his dead parents by performing rituals. The Buddha recasts the meaningless rites in terms of virtuous conduct. This is the most detailed discourse on ethics for lay people.

DN 32: The Āṭānāṭiya Protection

Āṭānāṭiya Sutta

Mighty spirits hold a congregation, and warn the Buddha that, since not all spirits are friendly, the mendicants should learn verses of protection.

DN 33: Reciting in Concert

Saṅgīti Sutta

The Buddha encourages Venerable Sāriputta to teach the mendicants, and he offers an extended listing of Buddhist doctrines arranged in numerical sequence.

DN 34: Up to Ten

Dasuttara Sutta

This is similar to the previous, but with a different manner of exposition. These two discourses anticipate some of the methods of the Abhidhamma.